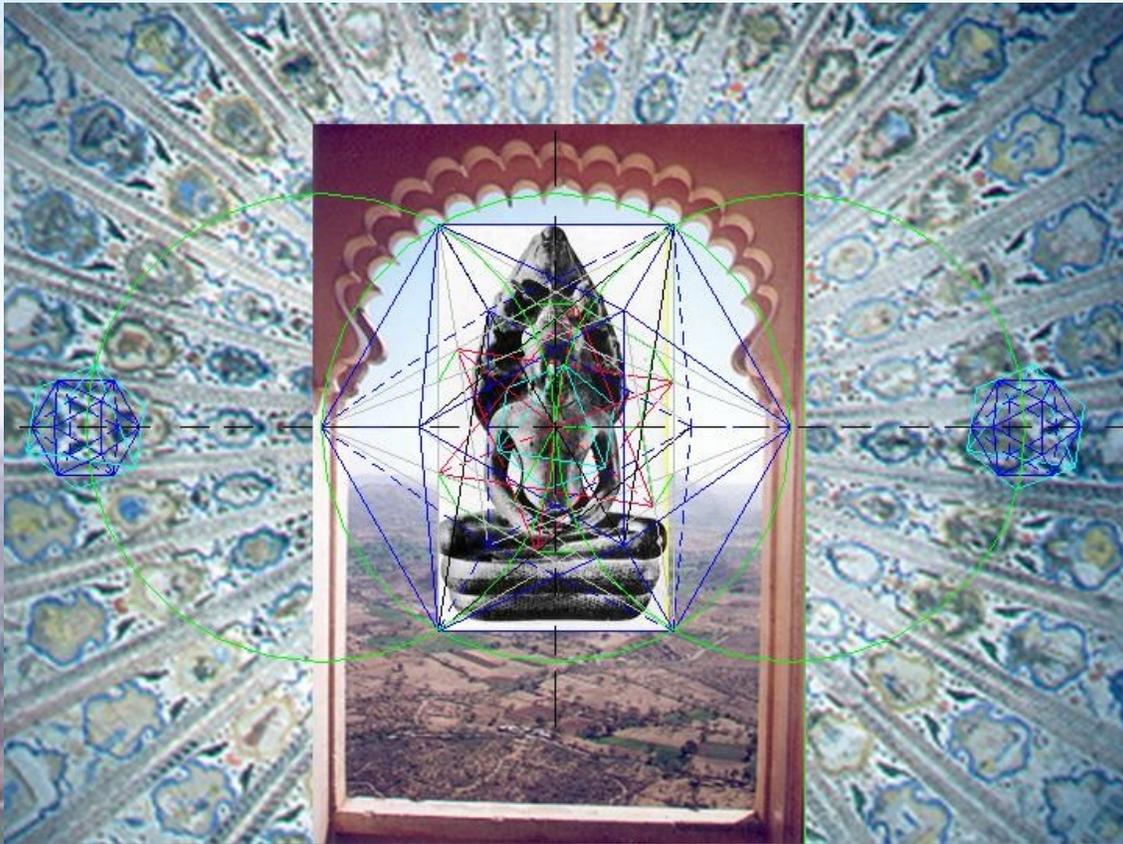


MARMA SHASTRA



AYURVEDA BIOENERGETICS

MARMA SHASTRA ***Ayurveda Bio-Energetics***

Written and Compiled by Michael James Hamilton, LAC

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I give gratitude to Dr. Suhas Kshirsagar and Dr. Thomas Yarema for their teachings; to my mother for her guidance; my readers for the hope to expand this knowledge; the ultimate reality for always being there even when I do not always realize it.

dew rise
clouds fall
rain wash
pain all

MAHALO

PREFACE TO THE MAIN WORK

This work presents the human bio-energy model (anthropocosm: cosmic human being) as profoundly observed in *Ayurvedic* medicine. According to ancient Vedic texts (and later through *Tantric* and Taoist traditions), the energetic, or subtle, body is the foundation of the food, or coarse body, and the bridge between the physical and causal realms. Therefore, the structure of the subtle energetic body provides an intended means for human spiritual development, or evolution (which enables humanity to fulfill its purpose as a conduit between heaven and earth, hence transforming into an entity more subtle, and original).

The text's primary purpose is to present oriental bio-energetic theory, and second, to bridge theoretical gaps between Traditional Chinese Medicine (TCM) and *Ayurvedic* Medicine, through the comparisons of their energetic structures, which are fundamental to the esoteric alchemical systems inherent within the theories of exoteric medicine. Furthermore, the work intends to reveal even deeper realizations and correspondences of the origins of esoteric alchemical tradition (eg. *Tantra*, Taoist *neidan*). Even though this work archives functions and indications of particular energy points (*marma*) in their pertaining tables, it will not serve as how-to-book on *marma* diagnosis and treatment.

The energetic perspective of *Ayurvedic* Medicine differs to TCM (with Taoist Medicine on the deeper esoteric level) in terminology and approach (ie.theory and treatment), yet seem to naturally complement each other. The mathematical expressions inherent in the cosmological structures of these complementary traditions of alchemical medicine will reveal that they are not merely complementary, but originally one in the same. However, the observed differences between *Ayurveda* and TCM are probably due to the varying Chinese interpretations of multiple Vedic texts (eg.*Upanishads*), which sometimes differ in perspective (eg.meridian flows). This work is one of the earliest to express these similarities and differences in an effort to establish a more complete system of understanding of ancient medicine. In a modern context, this work is yet another step contributing to the inevitable victory of the healing revolution, which utilizes natural treatment in order to facilitate the balance and harmony of an energetic structure inherent in all phenomena.

As well as functioning as a compilation of metaphysics, the work is perhaps best used as a practical quick clinical reference. This book concisely and completely compiles information from commonly used text sources on channel theory and acupoints studied in acupuncture schools today, and organizes the information to be referenced quickly.

It systematically summarizes bio-energetic theory through surveying its historical origins and presenting its integration into the oriental model of health. The oriental model of health will be presented by unfolding cosmological structures inherent within the energetic structure of the human being, hence establishing the existence of the juxtaposition between the human being (micro) and the cosmos (macro); the anthropocosm (*purusha*). Cosmic integrity is the cohesive interconnectedness of the three realms (ie.heaven, earth, humanity). The model of health is represented in humanity through the energetic structure (ie.*chakra*, *nadi*, *marma*) of heaven, and the physical structure (ie.bones, marrow, blood, organs, semen, fat, muscle) of earth. The unfolding cosmology will reveal phenomenological bio-energetic structures, consisting of central pulsing energy voids (*chakra*), which spin energy (*prana*) through meridians (*nadi*), which can be balanced through the opening of their accumulation points (*marma*). The understanding of energy becomes essential to the effective practice of internal alchemy, or spiritual transformation (eg. *yoga*, *qigong*), because the disciplined understanding transforms the self by becoming the bridge between the natural diligence of physical wellness and the devotion to awakening the spirit.

The text is presented first with *Ayurvedic* terminology where applicable (because it is older), and then comparatively is translated into the later Traditional Chinese Medicine (TCM) (which preserves the teachings and fills in the gaps through its consistently documented clinical development). Fundamental bio-energetic theory (Vedic cosmology) is presented with Sanskrit terminology and linked through similar comparison to Taoist cosmology (from *Daozhan: Divination Resource for Daoist Calculation* by Hamilton, 2005). Thai Medicine (ie.massage), the spread and development of *Ayurveda* in Southeast Asia via the expansion of Theraveda Buddhism, is referenced in order to definitively cross the gap from *Ayurveda* to

TCM, for meridian [Sanskrit: (*nadi*); Thai: (*sen-sib*)] data. The text surveys the original 107 *marma* points (translating into TCM point correlation, but may vary in size, function and indication, and treatment), and then expands translation into the greater number of TCM acupoints (presented in Chinese *pinyin*; opening on meridians which correlate with the *sen-sib* lines); (borrowed from the meridian theory section of the *Acusource: The Acupuncture Handbook*, by Hamilton, 2000).

The sources are referenced at the beginning of each section in tabular form and at the beginning of each subsection or where needed in parentheses. All figures are located at the end of the document and referenced throughout. Quotations, *Ayurvedic* terminology in *Sanskrit*, all acupuncture medical terminology, the names of classical *Ayurvedic* medical texts in *Sanskrit*, *Vedic* deities, and Chinese medical texts that are in *Pinyin* (the presently used Chinese phonetic alphabetical language) or Wade-Giles (older Chinese phonetic alphabetical system) are shown in *italics*. Names of people and places will not be italicized.

PINYIN PRONUNCIATIONS		
<i>Pinyin</i>	Wade-Giles	English Pronunciation (Example)
a	a	far
b	p	believe
c	ts', tz	its
ch	ch	chimes
d	t	door
e	e	her
f	f	fun
g	k	go
h	h	her
i	i	eat or 'i' in sir
j	ch	jeep
k	k'	kite
l	l	love
m	m	move
n	n	now
p	p'	park
q	ch'	charm
r	j	red or 'z' in azure
s	s, ss, sz	sister
sh	sh	shine
t	t'	time
u	u	you
v	v	used in foreign words, national minority words and local dialects
w	w	semi-vowel w/ 'u'; no preceding consonants: want
x	hs	shine
y	y	semi-vowel w/ 'i' or 'u'; no preceding consonants: yes
z	ts, tz	Zone
zh	ch	jump
ai		tie
ao		how
ei		way
ie		experience
ou		toe

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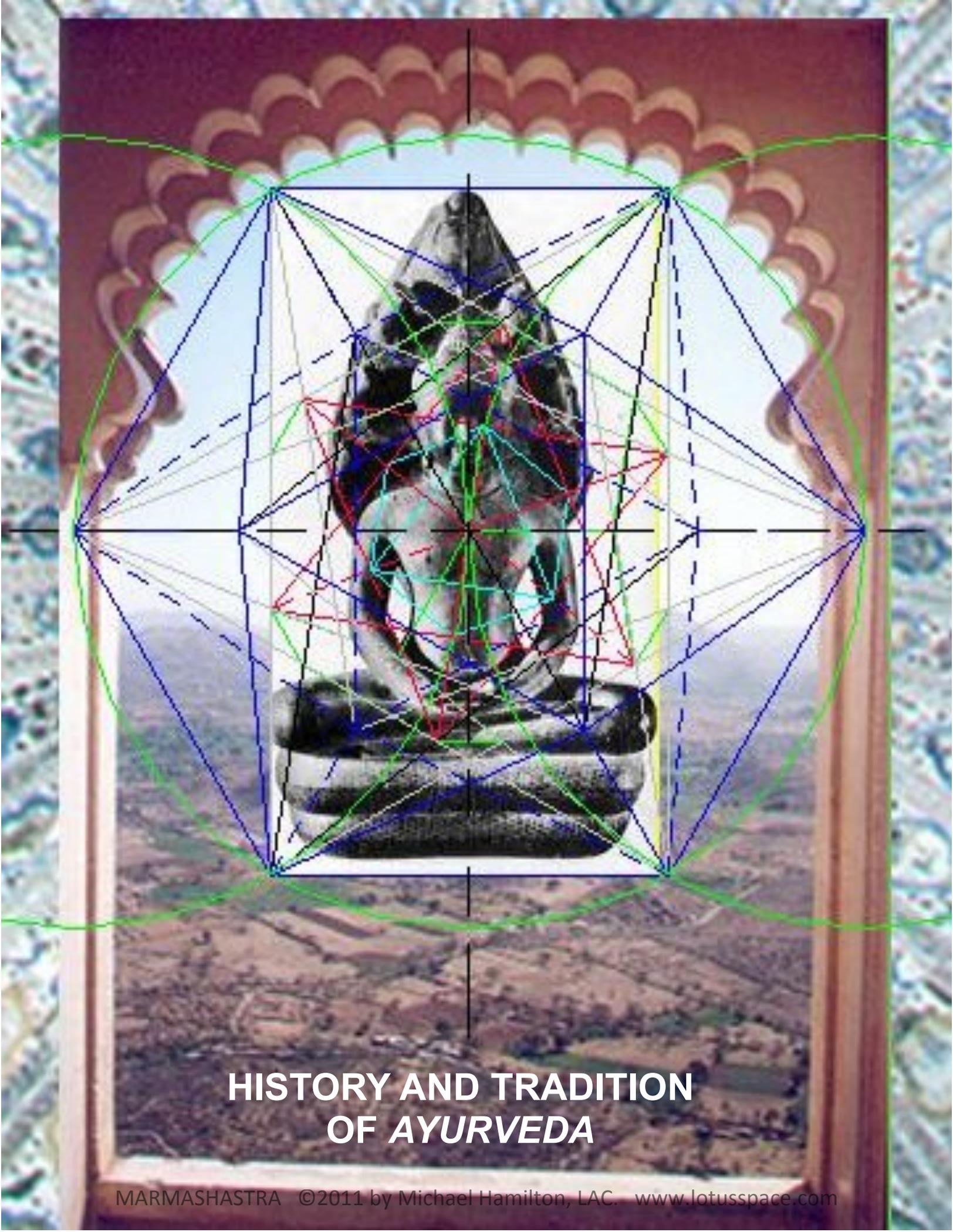
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HISTORY AND TRADITION OF AYURVEDA

HISTORY AND TRADITION OF AYURVEDA (SCIENCE OF LIFE):

SOURCES FOR HISTORY

Origins: (Sitchin), (Wilkins), (Svoboda), (Ros), (Kshirsagar), (Frawley), (Apfelbaum)
Texts and Traditions: (Ros), (Feuerstein), (Svoboda), (Frawley)

HISTORY AND TRADITION OF AYURVEDA (SCIENCE OF LIFE):

Ayurveda translates as the “Science of Life.” Greater than a system of medicine, *Ayurveda* is a state of mind. *Ayurveda* is a living tradition which integrates with the consciousness of life, flowing from master to disciple. The ancient alchemical practice, utilizing preventative and palliative medicine, has been documented to have been transmitted verbally in remote antiquity, prior to the existence of its written word (2nd m.BCE).

It is important to understand the chronology of the historical **origins** of *Ayurveda*, and the **texts** which establish the *Ayurveda* tradition.

ORIGINS: Sumerian Lore (Sitchin)

It is important to realize that the oldest Hindu lore (ie. *Vedas*), consisting partially of medical verse, was brought into the Indus valley by Aryan invaders, who maintained the original Sumerian heritage.

Hindu Mythology: Divine Authors of the *Vedas*; (Wilkins), (Sitchin)

The Hindu pantheon of deities paralleled that of the Hittites who borrowed from the original Sumerian pantheon.

Creation of the Primeval Flowing Ones (*Rishis*):

According to the sources above, the early universe had only celestial bodies (Primeval Ones Who Flow), the seven children of *Mar-Ishi* to become the Great Progenitors. When the gods, Demon (*Rahu*) and the Cut-off One (*Ketu*), attempted to usurp a position amongst the gods, the Dragon (primeval planet) [Sumerian: *Tiamat*] was split in two by the Flowing One of Storms with a flaming weapon. The upper part of the destroyed planet (ie.asteroid belt, comets), the Dragon's Head (*Rahu*), continuously traverses the heavens searching for vengeance. The lower part, the Dragon's Tail (*Ketu*), joined the Primeval Ones in their flowing orbits.

Kash-Yapa: Lord of the Shiny Ones (*Devas*)

The Vedic ruler of heaven, and progenitor of the Solar Dynasty, *Mar-Ishi* [Greek: *Uranus*], had seven (or ten) children through his consort the Broad One (*Prit-Hivi*), personified Earth. One of the children, He of the Throne (*Kash-Yapa*) [Greek: *Cronos*] made himself lord of the Shiny Ones (*Devas*), seizing the title Sky Father (*Dyaus-Pitar*), the source of the Greek *Zeus* and Roman *Jupiter*.

After many ages, the gods of Heaven and Earth appeared. According to the *Vedas*, the gods, who originated in Heaven and descended to Earth, were a part of one family which had internal rivalries, usually motivated by laws of succession. The principle deities on Earth continued to represent celestial bodies which played roles in the cosmic creation.

Similar to *Uranus* (*Zeus's* grandfather), *Kash-Yapa* spawned many gods, giants, and monsters (first *Asuryas* and later *Adityas*), some through his consort Boundless (*Aditi*), and others through diverse wives and concubines; but dynastic succession was only continued through his ten children by the Heavenly Mother (*Prit-Hivi*). Together *Kash-Yapa*, his consort *Prit-Hivi*, and his ten children formed the twelve *Adityas*, who all had celestial counter parts (ie.Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn). The initial seven included *Vishnu*, *Varuna*, *Mitra*, *Rudra*, *Pushan*, *Tvashtri*, and *Indra*. Later *Agni* was born, *Bhaga* (becoming the supreme Slavic god *Bogh*), and finally *Surya*.

Eventually, the leadership of the pantheon of twelve was passed on to the God of the Heavenly Expanse (*Varuna*) [sim.Greek: *Uranus*]. Next, *Indra*, who slayed the Dragon, became the new Lord of the Skies and God of Storms by slaying his father. Lightning and thunder were his weapons, and his epithet was Lord of Hosts. However, he had to share the dominion with his two brothers, *Vivashvat*, the progenitor of the first man (*Manu*), and *Agni* (“igniter”) who bequeathed fire to humanity.

Chariots and Missiles:

The Fashioner (*Tvashtri*), the artisan of the gods, provided celestial chariots, or aircraft (*vimana*), and hand-held missile weaponry to them. From fiery celestial metal he fashioned a discus for *Vishnu*, a trident for *Rudra*, a fire weapon for *Agni*, a bolt of hurling thunder for *Indra*, and a flying mace for *Surya*. *Tvashtri's* assistants also provided other weaponry to the gods (ie. aerial net to *Indra*). *Indra's vimana* had lights on its flanks, moved swifter than thought (speed of light?), and had invisible, sun-eyed steeds, which emitted multicolored hues. *Vimana* have also been described as being multitiered and submarine. The divine pilots (*ashvins*) of the golden aerial chariots were swift navigators who always traveled in at least pairs. The chariot used a tripartite design principle, having three levels, three seats, three support poles, and three rotating wheels (ie. for elevating, steering, acceleration).

Sex and Violence:

The *Adityas* selected the Three-Eyed (*Rudra*) to kill their grandfather, *Dyaus* for raping their sister *Ushas*. *Dyaus* retreated injured to a distant celestial body.

Like the *Iliad*, the *Ramayana* is a tale of war with gods and men over beautiful heroines. The tale is about the abduction of prince *Rama's* wife, *Sita*, by the king of Lanka (Ceylon). The monkey god *Hanuman*, came to *Rama's* aide, engaging in aerial battles with *Kash-Yapa's* offspring, the winged-god *Garuda*.

Rivalry and War:

Similar to the mythos of ancient Greece, the Vedic tradition describes a divine rivalry which eventually led to war for the supremacy over the Earth and control over its resources (esp. cattle), between *Kash-Yapa's* reigning younger offspring, the *Adityas*, and the resentful older *Asuryas*. The *Asuryas* [paralleling Near Eastern: *Ashur*, *Asar*, *Osiris*], eventually became connected with evil deities, or demons, of the Hindu traditions.

The Earth produced food without cultivation before the war, which eventually caused famine. The rivaling gods sustained their immortality by drinking a celestial ambrosia (*soma*) mixed with cow's milk, brought from Heaven to Earth by an eagle [Egyptian: *bennu*; Greek: phoenix; Chinese: Step of *Yu* 9-1]. Cattle (*kine*) also provided sacrifices of roasted meat to the gods.

According to the *Satapatha Brahmana*, the *Adityas* vanquished the *Asuryas* in the first war but were defeated in the second war. Hence, the *Asuryas* divided the Earth amongst themselves. When the *Adityas* sent their elected leader *Vishnu* to plead for some of Earth's resources, the *Asuryas* offered to give him as much as he could lie upon. But *Vishnu* outsmarted the *Asuryas* by being placed within an enclosure that could walk in three direction, thus regaining three quarters of the Earth regions. When the outsmarted *Asuryas* attacked from the south, the gods enclosed them from three directions to support the strategy of *Agni*, who used a pinching maneuver from the north to vanquish them forever.

According to the *Mahabharata* and the *Rig Veda*, the wars were fought in air, on land, and in the sea. The *Asuryas* created three aerial strongholds, cloud fortresses, and captured a city beneath the sea, from which they launched their attacks against the *Adityas*. They also had invisible allies who had invisible weapons. *Indra* slaughtered vast numbers of *Asuryas*, taking 99 land strongholds, and pursued them hiding in their cloud fortresses from his aerial car.

After defeating the *Asuryas*, *Indra* directed his efforts to freeing the *kine*, which were hidden by the *Asuryas* inside a mountain, which was guarded by the Encircler (*Vala*). Assisted by the *Agnirases*, young gods who emitted divine flames, *Indra* smashed through the fortified hideaway and liberated the *kine*.

Throughout the course of the wars (some texts say 1000 years), the *Adityas* elected three Chiefs of Office (*Hotri*). *Agni* was *hotri* when the wars began, *Vishnu* was *hotri* as they progressed, and *Indra* reigned supreme in the end. According to the *Rig Veda*, *Indra* ultimately accomplished this by slaying his father, an action for which the gods excluded him from drinking the *soma*, thus

threatening his immortality. When the gods abandoned *Indra* with the *kine* on Earth, *Indra* pursued them threatening to smite them with his thunder weapon. Fearing his weapon, the gods once again agreed to share the *soma* with *Indra*.

After seizing leadership, *Indra* was challenged by *Tvashtri*, the first born, for the throne's succession. But *Indra* defended himself successfully, smiting *Tvashtri* with the Thunderer, the very weapon created by *Tvashtri* for *Indra*. The struggle was succeeded by *Tvashtri*'s first born, the Obstructor (*Vritra*) (some sources refer to him as a quickly-growing gigantic-monster). In the beginning, *Indra* was defeated, causing his retreat to remote territories of the Earth. After all the gods abandoned him, *Indra* only reengaged after being assisted by his loyal 21 *Maruts*, armed with lightning and wearing golden helmets, who piloted the fastest aircraft, which glowed red, roared in the winds, and projected beams of light. As all living things fled out of terror for the thundering approach of the *Maruts* and *Indra*, *Vritra* calmly awaited. After *Vritra* took initiative, spending all of his fiery missiles, *Indra* then took the offensive. When *Indra*'s thunderbolts (guided missiles) hit their target, *Vritra* fell helpless to the ground from his cloud tower, without hands or feet. Then *Indra* vanquished him with a thunderbolt through between the shoulders. [sim. to the contention of *Horus* and *Seth*]

With *Indra*'s victory complete, he finally claimed the throne of his father *Kash-Yapa*, but doubts surfaced concerning his true parenthood. The rumor stated that when *Indra* was hidden from *Kash-Yapa* as a child, his true father may have been his own brother, *Tvashtri*. According to the *Vedas*, *Indra* ultimately shared his rule with *Agni* and *Surya*.

Prehistoric Antiquity: Vedic Era; (Sitchin)

Hurrians (Aryans): Preservers and Transmitters of Sumerian Culture

The Hurrians dominated the wide region between Sumer and Akkad in Mesopotamia, as well as the Hittite kingdom in Anatolia, with their greatest cultural and trade center being situated in Harran, the crossroads of antiquity. Located on the upper Euphrates river on a land route (later called the Silk Road) that connected the Mediterranean Sea with the Far East, Harran was considered a major religious center and crossroads for trade. Akkadian, being the international language of the ancient world (c.2000 BCE), was the predominant vehicle for cross cultural influences, thus scribes of the Hittite empire often substituted Sumerian and Babylonian words in Hittite texts. It was the Hurrians who preserved Sumerian culture through incorporating the later Akkadian elements into their own language, culture, and mythology, which was evident through the frequent usage of Sumerian divine names (ie.pantheon and divine abodes of the olden gods, which were actual Sumerian cities), epithets, and ideograms.

Evidence suggests that the Hurrians, northern neighbors of Sumer and Akkad, intermingled with Sumerians (esp.Ur) through mercantilism, particularly the garment industry, during the third dynasty of Ur (c.3000 BCE). Later, the Hurrians retreated to the northeastern corner of their territory, where they established their new capital, Uratu ("Ararat"), where they worshiped a pantheon headed by *Tesheba* [Hittite: *Teshub*], and their main shrine was called House of *Anu* (*Bitanu*).

A treaty between the Hittite king Shuppilulima and the Mitanni (Hurrians) king Mattiwaza, which called upon the gods as witnesses to ensure divine bliss, revealed that Hittite, as well as Aryan-Hindu cosmology, mythology, and pantheons, were borrowed from the Hurrians [Old Testament: Horites ("free people"); Hittite: Hurri/Harri ≈ Ary (Aryans)], who maintained the original Sumerian pantheon.

Emergence of Ancient Indus Valley Civilization (3000 BCE): (see Map 1)

- ⊙ Harappans (3300-1700 BCE) built large cities (ie.Mohenjo Daro, Rakhigari, Dholavira) with wide, paved roads, aqueducts, public baths, and extensive waterworks, and traded with foreign lands via their sea port (Lothal); this has also been called the *Sarasvati* culture (Frawley) [sim.Sumerian: the Indus region was allotted to *Ishtar*, Gk: *Hera*]

- ⊙ There is no firm evidence to support that the Harappans practiced medicine but they did possess ingredients (ie.deer antler, bitumen) classical to *Ayurveda* medicine
- ⊙ Decline: natural catastrophe; or more likely nomadic Aryan invasions from Central Asia

Aryan Invasions (c.2000-1500 BCE): Insertion of the *Vedas*

- ⊙ Aryans brought with them their ancient books of wisdom and sacrificial ritual (*Vedas*) (see below) (c.1200 BCE)
- ⊙ The Aryans were Hurrians (of Harran), who closely interacted with and originally migrated from Ur (Sumeria) to Central Asia (c.3000 BCE)

Golden Age of Indian Culture: Classical Era (6th c.BCE- 10th c.CE); (Ros); (see Map 4-5)

Buddhism (c.500 BCE): Takshashila

- ⊙ Gautama Buddha (563-483 BCE): the flourishing of Buddhism encouraged Emperor Ashoka to establish medical debate centers (not formal institutions) at Takshashila (Taxila) [at the sources of the sacred Himalayan rivers (ie.Indus, Ganges); near modern Rawalpindi, Pakistan]
- ⊙ Jivaka: product of Takshashila; royal physician of King Bimbisara of Magadha and appointed by the king to be health supervisor for Gautama Buddha and his disciples
 - According to *Chikitsa Vidya*: Jivaka, considered a renowned Ayurvedic surgeon, and master acupuncturist, was reputed “to have been born with an acupuncture needle in the right hand and drug container in the left” [symbolic of inner and outer alchemy correlating with fire/masculine and water/feminine sides of the body]
 - Final Examination at Takshashila: Jivaka’s final test was to find a plant void of medicinal value within a several mile radius; he passed when he returned empty hand; *Ayurveda* still believes that nothing exists in the world that cannot be used as medicine
 - Duties of the Royal Physician: *Ayurveda* was already politically accepted; health of the king is equal to the health of the state [sim.Chinese]
 - Protect from poison
 - Cure from wounds accidental or combat
 - Ensure royal fertility
 - Ensure queen’s safe pregnancy and delivery
 - Ensure the healthy development of the royal progeny
 - Physician of Gautama Buddha:
 - Gautama requests a purgative
 - Buddha allowed his monks to receive *Ayurveda* therapy including surgery
 - Fame:
 - Magadha population growth: citizens joined the Buddhist community solely to be available for Jivaka’s treatment
 - Consequently, the Buddha required wellness for discipleship
- ⊙ Buddhism developed into a reaction against Vedic ritual which became polluted by impure *brahmins*: Hindus responded to this with isolated violence against Buddhist temples and monasteries, and widespread reform
- ⊙ Spread of Buddhism into China: insertion of *Ayurveda* concepts into China leads to the establishment of the Naturalist School (*Yinyangjia*) by its founder Zhou Yan (c.350-270 BCE) (Huard and Wong in their book, *Chinese Medicine*); (see Map 4-5)
- ⊙ Alexander the Great (326 BCE) invades northern India: (see Map 6)
 - It is likely that *Ayurveda* was known to Greece prior
 - Impression: Alexander ordered all cases of poisoning to use *Ayurveda*
 - Returned to Greece with *Ayurvedic* physicians on his retinue

- ⊙ Emperor Ashoka (3rd c.BCE): (see Map 4)
 - Convert of Buddhism: practiced compassion for all sentient beings
 - Built charitable hospitals: including specialized surgical, obstetric and mental facilities for humans and animals
 - Sent Buddhist emissaries to foreign countries (260-218 BCE) (ie.Buddhist proselytism: Sri Lanka, Burma, Cambodia, Thailand, Laos, Athens, Antioch, Alexandria, Bactria, Tarim Basin; maintains condition of *Ayurveda* in India before Muslim invasions); (see Map 4)
 - *Milindapanha* text (2nd c.BCE), a dialogue between King Milinda and the monk Nagasena, emphasized the principle of non-violence (*ahimsa*) through the explanation of unarmed self-defense as one of the 19 monastic arts; such martial arts gained prominence when Buddhism expanded into China, Southeast Asia, and Indonesia, where monks were not protected by the king

- ⊙ Guptas and Mauryas Empires: (see Map 4)
 - Employed and private physicians coexist
 - Village physicians are maintained by the government through gifts of land and salary
 - Planted medicinal herb gardens
 - Established hospitals and maternity homes
 - Punished quacks who practiced without imperial permission
 - Literary contributions of Vagbhata

- ⊙ Buddhist University (8th c.CE):
 - Supported all forms of learning: Buddhism, Vedic lore, history, geography, Sanskrit literature, poetry, drama, grammar, phonetics, law, philosophy, astrology, astronomy, mathematics, commerce, war, and medicine
 - Bodhidharma (from Kanchipuram) brings meditation and martial arts into China (6th c.CE)
 - Nalanda (4th c.CE-12th c.CE) at Bihar:
 - International student body
 - According to two Chinese students: only 20% of all applicants could pass the entrance exams, instruction was free to all, senior students acted as teaching assistants, and teaching went on day and night
 - Campus covered ½ square mile and housed as many as 10,000 pupils and 1500 teachers, with numerous cooks and support staff
 - Nalanda Brothers: alumni network; some alumni elected to stay on as researchers

Muslim Invasion: (Middle Ages: 10th-12th c.CE); (Ros)

- ⊙ Slaughter of Buddhist monks as infidels

- ⊙ Destruction of Buddhist universities and great medical libraries of Takshashila and Nalanda

- ⊙ Nepal and Tibet: those who could escape, fled to Nepal and Tibet, where *Ayurveda* had first penetrated (8th c.CE); thus some *Ayurvedic* texts are preserved only in Tibetan translation

- ⊙ *Unani Tibbia*: according to Persian texts (c.early CE: at the time when the Sassanian dynasty dominated of northern India); system of Arabic medicine which combines Greek [Arabic: *unani* means "Greek"] medicine with *Ayurveda*; essentially rooted in Hurrian *Ayurveda*

- ⊙ Mogul Emperor Akbar (c.16th CE): the enlightened ruler ordered the compilation of all Indian medical knowledge; project was directed by his finance minister Raja Todar Mal

- ⊙ Theraveda Buddhism was made a state religion in the Thai kingdom of Sukhothai (13th c.CE); (see Map 5)

European Trade: (Ros)

- ⊙ Coveted Indian spices: used to preserve meat and mask the taste and odor of putrefied meat

- ⊙ Opening of secure eastern trade routes (c.16th and 17th CE):
 - Steady flow of spices
 - European fascination for India
- ⊙ Sake Deen Mohammed (aka. "Brighton Shampooing Surgeon") (18th-19th CE):
 - Coined the word "shampoo": [Hindi: massage (*champana*) morphed into English "shampoo"]
 - Indian Vapor Bath and Art of Shampooing: many Lords and ladies received treatment and preventative care; and wrote odes to his expertise
- ⊙ Portuguese bring syphilis to India:
 - *Bhavaprakasha* (16th c.CE): first text to describe syphilis as "the foreigner's disease"
- ⊙ Intellectual bigotry:
 - Sir Praphulla Chandra Ray in his *History of Hindu Chemistry* sites an essay by a Briton in which the author endeavored to prove that Sanskrit was a Brahman forgery modeled from Greek after Alexander's conquest
 - Lord Macaulay (1835): ordered the exclusive encouragement of European knowledge over indigenous in all areas governed by the East India Company
 - Western medicine is recognized as legitimate, while the Eastern systems are discouraged (before 1835, Western and Indian physicians exchanged knowledge)
 - Vast quantities of indigenous expertise evaporated due to the suppression of instruction
- ⊙ Continuance of *Ayurveda* contributions to modern medicine (19th c.CE): plastic surgery
 - German translation of *Sushruta* treatise: details an operation for nose and ear repair
 - Now appears in modern textbooks as the pedicle graft, which led to the development of plastic surgery; plastic surgeons consider *Sushruta* as the father of their craft
 - *Ayurvedic* surgeons performed skin grafting, and operations for cataract and bladder stones (as late as 18th c.CE)
 - Decline of *Ayurvedic* surgery: most likely due to the recognition of impure methods of working with blood, rather than Buddhist doctrines of nonviolence (since the Buddha did not object to necessary surgical intervention) (as argued by Debiprasad Chattopadhyaya in *Science and Society of Ancient India*)

Indian Nationalism: (early 20th c.CE); (Ros)

- ⊙ *Ayurveda* renaissance: *Ayurveda* is recognized as one of six Indian medical systems [ie.allopathy, homeopathy, naturopathy, *unani*, *siddha* (southern Indian *Ayurveda*), and *yoga*]
- ⊙ Integrated *Ayurveda*: political patronage in modern Indian medicine has led to the integration of *Ayurveda* with allopathic medicine; modern Indian *Ayurveda* is basically allopathic

TEXTS AND TRADITION: (Ros), (Feuerstein), (Svoboda)

The texts (ie. *Vedas* and *Ayurveda* classics) are the foundation for the medical traditions (ie.politics and training).

Texts:

Sanskrit, recently mastered by Europeans (18th c.CE), considered the mother tongue of Indo-European languages, was spoken originally by Aryans ("noble ones"), who migrated from the shores of the Caspian Sea (near Hatti Land; Hittite Kingdom), centered in the Caucasus region (northern Iran), into the Harappa valley in India (2nd millenium BCE). Sanskrit, considered the mother language of languages, like Hebrew considered the father language, are both derivatives from Akkadian, a universal language at one time in history (until c.3450 BCE).

Language of the Gods (*Deva vani*): Sanskrit (*Samskrita*)

Sanskrit [Skt: perfect; complete; made final; purposefully constructed], the language of peoples who migrated into India from regions to the northwest (ie.Harran), was refined and perfected in order to lend expression to the mystical truths revealed to saints (*rishis*) in their meditations.

Unique to *Sanskrit* is a highly differentiated terminology that was developed to comprehend esoteric experience (ie. stages of meditation, ethereal states of consciousness beyond the mundane, various mental and spiritual processes). Most *Sanskrit* terms have no equivalent in European languages. Currently, *Sanskrit* is a “dead” language (mundanely unspoken), however it remains the sacred language of Hinduism since all of its sacred texts (eg. *Vedas*, *Upanishads*, etc.) are composed in it.

Sanskrit developed an alphabet (*deva nagari*) [Skt: god city; meaning: language has found a home for the words of the gods], which enabled Hindus to learn to speak like deities, and hence become enlightened beings with divine consciousness. Each letter (of 52) represents a fundamental energy, or divine power. The first consonant (*ka*) holds special meaning, referring to the interrogative pronoun, “who,” but later in the *Brahmanas*, elevated to refer to the divinity of creation, *Prajapati*. In the *Puranas*, the Laws of *Manu* mention a form of marriage (*kaya*) [trans. *Prajapati*-marriage].

Sacred Teachings: *Vedas* (c.2nd millennium BCE; 1500 BCE)

According to Hindu tradition, the Aryans brought the oral traditions of knowledge, or sacred scriptures (*Vedas*), believed to have been composed by the gods. In conjunction with the generational oral transmission of the *Vedas*, was the development of various Vedic schools, where Vedic branches (*shakhas*) arose. Each *shakha* consisted of two aspects:

- 1) *Brahmana* (ritual)
 - a) *Vidhi* (instruction)
 - b) *Atharvada* (interpretation)
- 2) *Vedanta* (final observation)
 - a) Upanishadic text (dogmatic text)

Remains of the diminishing original 100,000 verses, were written (c.2nd millenium BCE) in four parts by seers (*rishis*), who received the Vedic knowledge through revelation during deep meditation. Hence the *Vedas* are also referred to as “that which is revealed” (*shruti*). The holy scriptures of Hinduism consist of those texts derived from divine revelation (*shruti*) (eg. *Vedas*, *Samhitas*, *Brahmanas*, *Upanishads*), and hence hold absolute authority over traditional texts (*smriti*) (eg. *Mahabharata*, *Ramayana*). (see Map 2-3)

Four Vedic Parts: also 4 secondary *Vedas* (*Upavedas*)

- 1) *Rig-Veda* (Knowledge of Poetry; verses on the laws of nature): 10 books
 - a) *Sthapatya-Veda* (*vastu*; directional influence and architecture)
- 2) *Sama-Veda* (Knowledge of Songs; chanting)
 - a) *Gandharva-Veda* (music; dance, literature)
- 3) *Yajur-Veda* (Knowledge of Sacrificial Prayers)
 - a) *Dhanu-Veda* (war; archery)
- 4) ***Atharva-Veda*** (Knowledge of Atharvan; a priest’s spells of the mystic fire ceremony)
 - a) *Ayur-Veda* (science of self/life): Eight Branches (*Ashtanga* = *Ashta/Anga*)
 - i) Internal Medicine (*Kayachikitsa*): prevention, etiology, prognosis, management of disease
 - ii) Surgery (*Shalya Tantra*)
 - iii) Ear, Nose, Throat, and Eye (*Shalakyata Tantra*):
 - iv) Pediatrics (*Kaumarbhritya*): preconception, prenatal, postnatal
 - v) Toxicology (*Agada Tantra*): purification through external medicine
 - vi) Psychiatry (*Bhuta Vidya*)
 - vii) Rejuvenation (*Rasayana*): prevention and promotion of health
 - viii) Aphrodesiacs (*Vajikarana*): enhancement of sexual vitality
 - b) *Suchi-Veda* (science of piercing with a needle) [Skt: to point, or indicate (*suc*): *Ayurveda* has used bone and bronze needles, which eventually became gold and silver (eg. types of needles: *ara*, *kuthari*, *atimukha*, *badisha*)

Three Genres:

Each of the four *Vedas* can be subdivided according to its content, manner of presentation, and date of origin:

- 1) *Samhita* (collection)
- 2) *Brahmana* (ritual explication) (appended: *Aranyaka*; *Upanishads*)
- 3) *Sutra* (manual, guide)

Two Propositions:

- 1) *Karma-Kanda* (practices)
- 2) *Jnana-Kanda* (theory)

Purpose:

The four *Vedas* initially served the high priests as manuals for correct applications of hymns and formulas used in the sacrificial cult. Four different high priests were required to perform a complete sacrifice:

- 1) Caller (*hotar*): recited the verses of hymns to invite the gods to partake of the wine of immortality (*soma*), or some other sacrificial offering; he used the *Rigveda*
- 2) Singer (*udgatar*): accompanied the preparation and offering of the *soma* with singing; he used the *Samaveda*
- 3) General priest (*adhvaryu*): carried out the sacred rite and thereby murmured the appropriate verses and formulas (*yajus*); he used the *Yajurveda*
- 4) High priest: supervised the sacrifice as a whole; not connected to *Atharvaveda*

Atharva-Veda:

The *Atharva-Veda* is considered a manual of spells and divine incantations. *Atharvan* hymns are of two distinct types:

- 1) Healing (White Magic): cures disease; creates peace and prosperity
- 2) Martial (Black Magic): causes chaos

Some believe that the Aryans (Hurrians) adopted the divine incantations from indigenous natives (ie. Harappa), while others believe that the Aryans culturally implanted the indigenous natives with the remnants of their ancient Sumerian civilization. Regardless of their origin, the *Ayurveda* classics were certainly generated from the general mathematical concepts inherent in the *Atharva-Veda*, but were specific to healing (white magic).

Classic *Vedas*:

The *Rig-Veda* contains a charm for exorcising consumptive disease from the body, and a hymn that gives praise to medicinal herbs, invoking their healing power, and comparing the physician to a warrior. In the *Yajur-Veda*, a hymn invokes the god *Rudra* as the first physician who prepares medicinal plants with his beautiful hands. Most of the healing hymns (100+) are found in the *Atharva-Veda*, devoted to diverse diseases (ie. fever, leprosy, consumption, dropsy, heart disease, wounds, headache, parasites, eye and ear disorders, poison, rheumatism, insanity, epilepsy). *Vedic* medicine emphasizes the use of natural phenomena primarily for maintaining wellness, rather than for curing diseases.

The *Vedas* eventually became augmented by non-Vedic ancient writings (*Puranas*), (ie. *Mantras*, *Brahmanas*, *Aranyakas*, *Upanishads*). The *Vedas* and *Puranas* with the epic tales of the *Mahabharata* and the *Ramayana*, contributed to the Aryan-Hindu cosmology and mythology. In spite of the differences in deity identifications, due to their oral nature, the *Vedas* show similarity in basic story content with other mythos. The existing *Vedas* are now preserved by Hindu priests (*brahmans*).

Six Doctrines (Philosophies) of Orthodox Hinduism: (*Shad-Darshana*)

All doctrines have the same goal in common: to liberate the soul the cycle of births and deaths

(*karma*) and to bring about the union with the absolute. All doctrines are represented in the *Bhagavad-Gita*.

- 1) *Nyaya*: [Skt: logic; correct]
 - aka. *Tarkavidya* [Skt: science of debate]; or *Vadavidya* [Skt: science of discussion]
 - Founder: Gotama
 - Definition: thorough investigation through analytic and logical inquiry
 - Classical commentator: Vatsyayana refers to investigation as the critical testing of the objects of knowledge, by means of logical proof in the *Nyaya-Sutra*
 - Provides a well founded system for philosophical investigation of objects and the subject of human knowledge
 - Means toward true knowledge of the soul and the aim of human life according to natural law
- 2) *Vaisheshika*: [Skt: referring to distinction]; oldest of 6 doctrines
 - Founder: Kanada
 - Kanada presents his system in the *Vaisheshika-Sutra*, consisting of 10 chapters (*adhyayas*)
 - Scientifically divides multiplicity of nature into six categories (*padarthas*) as real essences (*artha*)
 - (1) substance, matter (*dravya*)
 - (2) quality, characteristic (*guna*)
 - (3) activity (*karma*)
 - (4) universality (*samanya*)
 - (5) distinctiveness (*vishesha*)
 - (6) inherence, relation between whole and part, substance and quality, general and particular (*samavaya*)
 - Teaching: through the fulfillment of particular duties, one may come to understand the six *padarthas*, which will lead to bliss
- 3) *Sankhya*: [Skt: “realize truth”]
 - Founder: Kapila
 - Teaching: the universe arises through the union of nature (*prakriti*) and consciousness (*purusha*)
 - Teaching: spiritual evolutionary theory (*parinamavada*) which describes creation and destruction within the cycle of change
- 4) *Raja-Yoga/Yoga*: [Skt: royal union]
 - One of the four most important yogic paths towards union with God; presented by Patanjali in his *Yoga-Sutra*
 - Eight steps:
 - (1) *yama*: ethics
 - (2) *niyama*: ethics
 - (3) *asana*: bodily posture which facilitates required concentration without physical disturbance
 - (4) *pranayama*: breath control as a strategy for thoughts and emotions
 - (5) *pratyahara*: withdrawal of the senses from objects in order to avoid mental distractions
 - (6) *dharana*: concentration on an object without straying
 - (7) *dhyana*: meditation without mental projection on objects but mergence with object
 - (8) *samadhi/turiya*: supra-conscious state where duality and the manifest world no longer exist
- 5) *Purva-Mimamsa/Mimamsa*: [Skt: earlier investigation]
 - Founder: Jaimini
 - Deals with the purifying action of ritual serving as preparation for acquiring knowledge
- 6) *Vedanta/Uttara-Mimamsa*: [Skt: conclusion of the *Vedas*]

- Contained in the *Upanishads* as the compounded conclusion of the *Vedas*
- Consists of scattered revelations and profound insights which interrelate *Brahman* with *Atman*
- Summarized by Badarayana in his *Vedanta-Sutra*
- Three branches of *Vedanta* philosophy have developed:
 - (1) *Advaita-Vedanta* (nondualism)
 - (2) *Vishishtadvaita-Vedanta* (qualified nondualism)
 - (3) *Dvaita-Vedanta* (dualistic)

Ayurveda Classics: Professional Written Tradition

In general, the *Ayurveda* classics are not compendia of exhaustive detail, but rather books of aphorism (*sutra*) which concisely state the essence of ancient lore in verse. The sutras are designed as mnemonic devices expressed through simple poetic meter. Because the aphorism text is so concise, it is often supplemented with a definitive commentary written by an expert. The text-commentaries preserved the ancient wisdom yet permitted adaptation to the development of the current environment.

The most referenced of the surviving ancient texts, *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Sangraha*, and *Ashtanga Hridaya*, were written by Charaka, Sushruta, and Vagbhata, also known as the Great Trio in the *Ayurvedic* tradition. (Ros)

Charaka Samhita: (c.1st millennium BCE)

- ⊙ First and most important *Ayurvedic* text
- ⊙ Excels in **internal medicine**; prescribes surgery and internal medicine appropriately
- ⊙ Commentary on the *sutras* of Atreya (probably compiled and commented on by Agnivesha)
- ⊙ Drdhabala: major reconstructor of Charaka's texts; probably altered from original
- ⊙ Eight Sections (*sthana*): group 120 chapters
 - 1) Aphorism (*Sutra*): 30 chapters on *Ayurveda*'s origin, general principles, philosophy
 - 2) Diagnosis (*Nidana*): 8 chapters on causes and symptoms of disease
 - 3) Measure (*Vimana*): 8 chapters on physiology, methodology, medical ethics, etc.
 - 4) Body (*Sharira*): 8 chapters on anatomy, embryology, metaphysics, and ethics
 - 5) Sense Organ (*Indriya*): 12 chapters on prognosis
 - 6) Treatment (*Chikitsa*): 30 chapters on therapeutics
 - 7) Preparation (*Kalpa*): 12 chapters on pharmacy
 - 8) Success (*Siddhi*): 12 chapters on purification therapy

Sushruta Samhita: (c.1st-2nd millennium BCE); (see Map 3)

- ⊙ *Ayurvedic* text describing surgery for injury during warfare; prescribes surgery as superior modality in effectiveness to internal medicine
- ⊙ Describes surgical instruments (ie.sutures, needles) as developed as in modern times; the use of bone and bronze instruments
- ⊙ Superior in **anatomy**
- ⊙ Describes masses of tissues (*marmas*) and arteries and veins (*dhamanis* and *sira*; thought to be energy meridians) (Ros)

Bower Manuscript. (4th c.CE)

- ⊙ Documents medical missionary activity after Ashoka
- ⊙ Contains various therapeutic recipes and a long garlic panegyric

Ashtanga Sangraha and *Ashtanga Hridaya*: (7th c.CE; 8th c.CE)

- ⊙ Even though both works were ascribed to Vagbhata, they were probably written by two different authors
- ⊙ Known for their **aphorisms**
- ⊙ Condensations of *Charaka Samhita* and *Sushruta Samhita*
- ⊙ Includes new diseases and therapies

Madhava Nidana: (8th c.CE)

⊙ Treatise on **diagnosis**

Sharnghadhara Samhita: (13th c.CE)

⊙ Introduced new syndromes and treatments

Oral Tradition of Minor Practitioners (*Vaidus*): Women, Renunciates, Bone Setters

Preceding the written tradition of teaching was the oral tradition, which was preserved by the priest class (*brahman*), and continued by minor practitioners. The texts of Charaka and Sushruta were written to train doctors in the treatment of leaders (ie.nobility, CEOs), but they were also designed to mold the career success (ie.fame, wealth) of the physicians. Even though female seers appear in the *Vedas*, and there were charms in the *Atharva-Veda* for attracting men to be used by women, the renowned physicians of the classical age were male. It is possible that women were generally excluded from learning medicine due to the preservation of purity within the tradition.

The *Charaka Samhita* says that female nature is generally emotionally unstable, physically weak, and dependent, explaining the possibility of tainting the tradition with impurity if a female were accepted as a pupil. In Bombay, the female tradition of *Ayurveda*, consisting of herbal first-aid for children, transmitted orally from mother to child, was known as 'grandmother's purse,' named after the grandmothers who kept medicinal herbs in purses on the kitchen wall.

Individualized System:

The *Ayurveda* medical tradition deviated from an unchanging orthodox spiritual tradition based on ancient writings to an effective system that was individualized to the physician's school of thought as well as treatment for the patient. Despite *Ayurveda's* deviations from its origins, the ancient texts still remain the most reliable determining factor for identifying *Ayurveda* concepts.

Medical Politics:

Following the hymns of the *Vedas*, the Aryans established social structure in India which consisted of a four tiered cast system:

- 1) Priest (*Brahmin*)
- 2) Warrior/Noble (*Kshatriya*)
- 3) Merchant/Farmer/Artist (*Vaishya*)
- 4) Laborer (*Shudra*)

The stratification of casts determined the degree of an individual's spiritual (ritual) purity through the degree of an individual's association with physical existence. The priest class was considered the most pure, subtle, ethereal, while the labor class was most impure, coarse, physical. Only the first three casts are permitted initiation into Vedic studies, and hence are called 'twice-born' castes (spiritual rebirth through ritual initiation). The cast system of mortals was a reflection of the worshipped mythological divine class system.

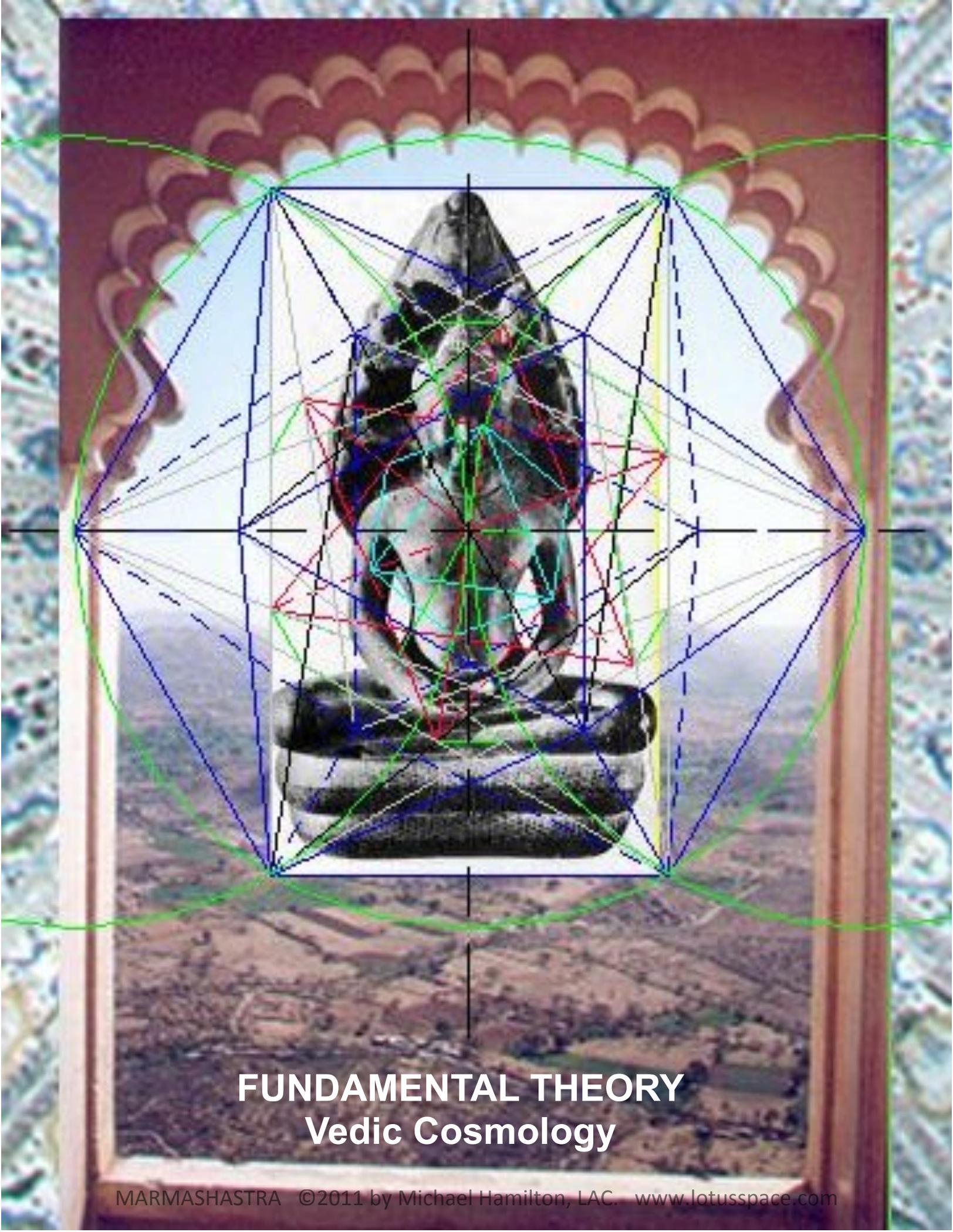
Similarly in terms of gender, matriarchal religions that venerate the Earth Mother Goddess are often subordination by the austerity of patriarchal religions that venerate the Sky Father (ie.*Dyaus Pitar, Jupiter; Jehova*).

Forbidden Medical Practice: Brahman Theology

Because of the *Atharva-Veda's* emphasis on mundane magic (healing), many Vedic scholars disqualify it as not having *Veda* status. The disrespect of medicine extended into the mythological realm, with the physicians of the gods, the *Ashvin* twins, who are celebrated in the *Rig-Veda* and *Mahabharata* as miraculous healers, but in the later *Yajur-Veda*, they are reduced to begging for sacrificial libations, which they receive only after they are grudgingly purified by deities. Similarly, the *Yajur-Veda* states that a *Brahman* must not practice medicine, because the interaction with disease degrades the purity level below the standard to attend a ritual sacrifice.

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FUNDAMENTAL THEORY

Vedic Cosmology

FUNDAMENTAL THEORY: Vedic Cosmology

SOURCES FOR FUNDAMENTAL THEORY

Magnificent Void (*Sunya*): Zero Point; (Shambhala), (Govinda)
Vedic *Sunya*: (Shambhala), (Govinda)

Singularity Point in Void: Nature of Absolute Reality (*Parama-Shiva; Atattva*); (Motoyama), (Ros), (Saraswati), (Svoboda, Ayurveda), (Kshirsagar, Philosophy)

Anthropocosm: Juxtaposition of Microcosm and Macrocosm; (Saraswati), (Ros), (Motoyama), (Svoboda), (Feuerstein), (Kshirsagar, Philosophy)

Personality of Ultimate Reality (*Parama-Shiva; Shiva-Shakti*); Supreme Deity; (Feuerstein), (Motoyama), (Saraswati)

Duality of Cause and Effect: Cycle of Cosmic Creation (*Karma*); (Ros), (Feuerstein), (Svoboda)

Cause and Effect (*Karma*): Action-Reaction; (Shambhala)

Cyclic Existence (*Samsara*): Macrocosmic Consciousness; (Shambhala), (Feuerstein)

Causal Singular Seed: Fragmentation of the Primordial Father (*Purusha*); (Shambhala), (Kshirsagar), (Ros), (Svoboda)

Effectual Multiplicity of Manifestation: Separateness of Mother Nature (*Prakriti*); (Shambhala), (Kshirsagar), (Ros), (Svoboda)

Trinity within Self: Process of Perception; (Motoyama), (Feuerstein), (Kshirsagar), (Svoboda)

Pentology of Matter: Five Great Elements (*Pancha Mahabhuta*); (Motoyama), (Feuerstein), (Kshirsagar), (Svoboda)

Physical Objectivity; (Motoyama), (Feuerstein), (Kshirsagar), (Svoboda), (Ros)

Interrelationships: Laws of Movement; (Maciocia), (Ros)

Five Envelopes of Consciousness (*Pancha Kosa*): Elemental Incarnation of Consciousness; (Ros), (Feuerstein), (Kshirsagar)

Gross Anatomy (*Sthulasharira*): Envelope of Food (*Anna kosa*); (Ros), (Kshirsagar)

Tri-*Dosha* Influence on Food Envelope (*Anna kosa*); (Ros), (Kshirsagar)

Energy Transformation (*Agni*): Heating Energy (Fire) of *Pitta*; (Kshirsagar)

Tissues and Wastes: Products of *Dosha*; (Ros), (Svoboda), (Kshirsagar), (Feuerstein)

Aura and Luster: Expansion of *Ojas* into the Ethereal Body; (Ros), (Kshirsagar), (Svoboda)

Channels of Flow: Gross Channels (*Srota*); (Ros), (Kshirsagar)

Major Organs: 12 Organs of the Thorax and Abdomen (*Kosthargas*); (Ros), (Maciocia)

FUNDAMENTAL THEORY: Vedic Cosmology

The “science of life” (*Ayurveda*) and disciplined spiritual practice (*Tantra*) are founded theoretically on Vedic cosmology (the study of the creation and structure of the universe), specifically the orthodox Hindu doctrine (1 of 6) of “Realizing Truth” (*Sankhya*) (see ‘History’ section), which teaches that the universe arises through the union of consciousness/energy/spirit (*purusha*) and nature/matter/body (*prakriti*), and that evolution of being (*sat*) occurs through recurring cycles of change (creation and destruction). Fundamental theory will be summarized by progressively unfolding the categorical scopes used to describe the complexity of cosmic manifestation.

MAGNIFICENT VOID (*SUNYA*): Zero Point

Zero point is the vast intermediary space between the absolute (timeless, formless, nonexistence, source of creation, godhead, unity) and the relative (manifested creation, myriad things, existence) universe. As a gate between the intangible and the tangible, this is the wormhole that folds space-time, where all scientific law breaks down. It is the potential source of energy contained in a seed [Sanskrit: *bindu*].

Black holes help explain the phenomenon of zero point, which contains the infinite. They are either the product of the primordial universe (beginning-birth), or of gravitational collapse of a high mass (>3 suns) star (end-death). In the singularity point of the black hole is where space and time are integrated and all physics breaks down.

Black holes can only be measured in terms of mass, electrical charge, angular momentum (spin), and size (which is proportional to its mass). The event horizon (which cannot be measured) of the black hole is the boundary between the inside and the outside of space-time continuum. Nothing, not even light can ever escape from inside the event horizon. When something falls into the black hole, strong tidal forces crush the object into the singularity point. There is no mass limit to black holes. Black holes are thought to aid galaxy formation as active yet void (until the singularity point) galactic centers. Active galactic nuclei and galaxy rotation support this theory.

Vedic *Sunya*: Buddhist *Sunyata*

The fundamental cosmic element is space, which embraces unity. Because its nature is empty, it embraces and is the precondition of everything. Nothing of substance can exist or be differentiated without space. Therefore it is the foundation of consciousness. Consciousness of infinite space, beyond the space of time, leads to the realization of infinite consciousness. During meditation, the infinite consciousness occurs when time and space are transcended and unified into a point (*bindu*), which represents the end of integration and the beginning of the unfolding of inner space. *Bindu* is where the internal and the external have their origin and reintegration. (Shambhala)

The great void, or emptiness [Sanskrit: *sunya*; *sunyata*] [sim. Taoist: *hundun* (Hamilton, Daozhan)], the central idea in Buddhism recognizes that ultimately all things are empty, impermanent, devoid of essence, and characterized by suffering. *Sunya* is one of three attributes of the state of superconsciousness (*samadhi*); the others are fully awakened consciousness (*chaitanya*) and bliss (*ananda*). The state of *sunya* remains inaccessible to those bound by space and time. *Sunyata* is a state of realizing the universal consciousness, a mirror-like wisdom, which reflects the forms of all things without clinging to them or without being touched or moved by them. It is the collective transformation of the five aspects (*skanda*) of individual existence into the enlightened cosmic consciousness (*bodhi-citta*). (Govinda)

The void is the cosmic ocean that contains, permeates, and maintains the development of all phenomena. It is the source of creation as well as the unifying force of all phenomena. The *Hinayana* school, *sunyata* is applied to the individual as being an empty vessel. The *Mahayana* school denies individual empty vessels and thus arrives at total insubstantiality. (Shambhala)

The *Madhyamika* school (middle path between existence and nonexistence) views emptiness as

having a two-fold character; emptiness of the self, or egolessness (reminiscent of *Hinayana*) and liberation, or emptiness as being equivalent to absoluteness (reminiscent of *Mahayana*). To realize emptiness means to attain liberation, which is accomplished by purifying the mind of affirmation (yes) and negation (no), thus embracing neutrality (I don't know). The *Madhyamika* teaching believed that the absolute truth (emptiness of all phenomena beyond existence and nonexistence) could be realized by working through the relative truth (which does not exist because of its interdependence on the absolute truth). To the *Madhyamika* school, *sunyata* has three functions:

- 1) Is the precondition for the arising and impermanence of all beings
- 2) Enables liberation from *samsara* (cycle of birth, death, and rebirth)
- 3) Enables the comprehension of emptiness through wisdom (*prajna*); thus enables the realization of *nirvana* (extinction of *samsara*)

Madhyamika was also known as *Sunyataবাদ* (teaching of emptiness), because of its teaching concerning the emptiness of all things. In the *Yogachara* school all things are empty because they arise from the mind, which is equated with *sunyata*. The realization of emptiness, the absolute truth or enlightenment, which is viewed as the ultimate goal of Buddhist practice, doesn't happen through philosophical argument but through direct experience (*tantra*). (Shambhala)

According to the teachings of the *Tibetan Book of the Dead (Bardo Thodol)* there are five *dhyani-buddhas* arranged in a four petaled lotus *mandala* [Sanskrit: "circle, arch, section"]; (see fig. 8) *Vairocana Buddha* occupying the center represents the undifferentiated universal principle of consciousness and the embodiment of the all-embracing great void. (Govinda) The *Bardo Thodol* differentiates six *bardos*, or in-between space, or suspended states of consciousness. The first three *bardos* of birth, dream, and meditation correspond to life, and the last three, moment of death, supreme reality, and becoming, correspond to death and rebirth. (see fig. 13-16)

SINGULARITY POINT IN VOID: Nature of Absolute Reality (*Parama-Shiva; Atattva*)

The Vedic sciences (eg. *Ayurveda*, "the science of life") applies to all living things, because the tradition itself is alive. The Vedic seers (*rishis*) believed that everything (ie. earth, a rock, death, etc.) is alive in consciousness, but differ according to their energetic frequency. (Ros)

At the foundation of Vedic philosophy is the truth of absolute reality (*sankhya*), which is the preliminary singular totality of the cosmic integrity, everything that is known and unknown, manifest tangible and unmanifest intangible. For this reason, the absolute reality cannot be completely explained and is undifferentiated. The cosmic integrity surrounds, permeates, and binds everything through itself, which consists inherently of energy (*prana*) [sim.TCM: energy (*qi*); Taoist: great unity (*taiji*); (Hamilton, Daozhan)].

According to Vedic philosophy, all disciplines of various perspectives ultimately lead to the original singular truth of existential unity. The Vedic *rishis* attempted to describe their experiences with the indescribable absolute reality as being true (*satyam*) because it exists, harmonious (*rtam*) because it has a self-sustaining natural order, and vast (*brhat*) because it is omnipresent beyond imagination. According to the mythologies of the world, even the gods were subject to the cosmic order.

The ultimate reality yet to be realized within every living entity is the source of creation.

Anthropocosm: Juxtaposition of Microcosm and Macrocosm; Embodiment of the Ultimate
The vastness of the external universe, macrocosm, is a living reflection of the vastness of the internal human body, microcosm.

"Man is the epitome of the universe. There is in man as much diversity as in the world outside, and there is in the world as much diversity as in man."

When the human being functions as a harmonious living unit of the universe, the microcosm juxtaposes, or aligns, with the macrocosm, to become the anthropocosm, the cosmic human. The absolute singularity parallels the notion of a supreme being (ie.God), whose body parts (ie.the universe) are as alive as every cell in the human body. The mutual interdependence of the parts and the whole are essential for harmonious life. The unchanging (permanent) quality of the absolute cosmic integrity is that it is constantly changing (impermanent) through myriad manifestations. (see fig. 3, 8, 13, 17; cover)

The goal of the Vedic religion is to define, create, and maintain the anthropocosm, where the ultimate destination is union with the absolute, which is a truth relative to the preferred experience of the individual.

Earth Mother and Sky Father: Weaving Union; (Saraswati), (Ros), (Svoboda)

According to Vedic tradition, human consciousness is contained within the physical body living on the gross plane of Earth (eg.specific existence; contraction of energy into matter), and deities are personifications of cosmic forces, spirits inhabiting the subtle plane of Sky/Heaven (eg.general existence; expansion of matter into energy). Humans and deities are both dependent on the cosmic rhythm which created them. Because deities exist both inside and outside the human body, they can be appeased through exoteric (eg.*Ayurveda*) and esoteric (eg. *Tantra*) sacrificial rites. *Tantra* (implying the interconnectedness of micro and macro, earth and sky, root and crown), the internal system of sacrificial rites (which uses the internal to influence the external; unlike *Ayurveda* which uses external to influence internal), developed as a result of the personal experiences of Vedic iconoclasts attempting to unlock the lost secrets of esotericism within the incantations of the *Atharva-Veda*.

Internal Conduit: Spinal Mechanism for Ascending Serpent Power (*Kundalini Shakti*); (Saraswati), (Feuerstein), (Kshirsagar); (see fig. 17-19; 20-21)

Tantric practice teaches that the spirit priest (consciousness) within the body temple (ie.fire altar) can transform its anthropocosmic paradigm through a process of inner awakenings which facilitates an alignment between microcosm with macrocosm. *Tantra* is the internal resemblance of the external Vedic sacrifice, which is performed at a vertical pole, which functions as an axis of the world (*axis mundi*) connecting earth and sky. The axis of sacrificial ritual is typically worshipped as the *Shiva Linga*, or penis (*linga*; *vajra*) of *Shiva* (sky) which rests on the base of the vagina (*yon*) of his wife, *Parvati* (earth), representing the heavenly extension of the central channel through the root to earth, which facilitates the sexual union of the divine male and female; (Consequently, this symbolism may have lead to the misunderstanding of *Tantra* being the religion of sexual excess, when actually sex rites are only an aspect of *Tantra*.)] The *caduceus* (medical insignia) [sim.Sumerian: winged staff of *Ningishzida/Hermes*; (Sitchin)], represented as a staff with interweaving serpents whose heads terminate at a winged disc, symbolically depicts the polar conduit between earth and sky. Internally, this world axis (central channel) runs in the center of the body, anterior the spine to connect the perineum (between the anus and genitalia), microcosmic earth, with the brain, microcosmic sky.

The developing fetus represents the contraction of energy into matter, from the ethereal to the corporeal via the spinal axis (central channel). The microcosm of the human being contains the polarity of earth and sky, which are centered on the extremes of the central channel. The cosmic energy which projected into the human being while in the womb identifies with the body as ego [*Ayurveda*: *ahamkara*], or power [*Tantra*: *kundalini shakti*]. In the common exoteric person the *kundalini shakti* remains dormant at the perineum root, where their consciousness remains corporeal. The *Tantric* esoteric adept awakens the *kundalini shakti* through the mechanism of the spinal cord facilitating the rising of their consciousness towards the ethereal crown.

External Conduit: Sacrificial Fire (*Yugya*) in the Practice of Health; (Svoboda), (Ros)

The harmony of the surrounding environment depends on the collective individuals within it to maintain their personal peace. In Vedic tradition, people preserve harmony through sacrifice. Vedic sacrificial rites are performed by offering consecrated substances with hymns into a sacred

fire (*yugya*), which opens a channel of harmonic communication between the macrocosm (heaven) and the microcosm (human individual). Fire serves as the divine mediator between the two worlds receiving food (sacrifice) into its body (altar), and sending its purified essence as 'fragrance' to feed the divine, who eventually responds with rain which facilitates the growth of grain for humanity. The mutual nourishment of, and hence harmony between, divinity and humanity is dependent on the conduit of fire; field of transformation.

On the physiological scope of *Ayurveda*, ingestion is a daily fire sacrifice, with the food nutrients (fragrance) ascending to nourish the brain (divine), which regulates the release of hormones (rain), which in turn nourish the body (earth). Therefore, Sushruta labels an *Ayurvedic* practitioner who practices healthy eating a 'fire worshipper.' Ingested medicines are also considered a fire sacrifice. *Ayurveda* considers fire (*agni*) essential in life for the purification process in digestion as well as for clarity in thought. The fire of life (*agni*), health, as well as disease, are all the result of many converging factors (*yukti*).

Body Temple (*Sharira*): Vehicle to Self-Realization; (Feuerstein)

According to the vertical perspective, the body [Skt.: "to smear," "to be soiled," "to anoint" (*deha*)] is a location for facilitating karmic bondage, and thus hindering spiritual enlightenment. From the integral perspective depicted in the *Upanishads* and later adopted in *Tantric* practice, the body [older Skt.: "to support," "to rest upon" (*sharira*)] is a temple of the Divine, where the self (*atman*) can experience the world as the manifestation of supreme Reality. In other words, the body serves as a platform, or vehicle, to self-realization. To go beyond the unconscious behavior patterns, which perpetuate the karmic condition, the self must identify with the principle of awareness (*atman*). The wheel of worldly existence (*karma chakra*) expresses the total of previous unenlightened volitions (*samkalpa*) as the current life. *Karma chakra* can be interrupted for the achievement of liberation, if awareness is shifted from the individual body-mind to the collective soul (*atman*). Thus, life becomes a golden opportunity for spiritual cultivation, and the healthier the body the longer the opportunity.

"We cannot make peace with the world until we have found it within ourselves." –Evno

"Strife and discontentment come from a feeling that one is alone in the universe, that one is separate from everything else. Peace comes in realizing that these distinctions only have the weight you give them." –Evno

Model of Existence: Evolution of Manifestation from the Ultimate Reality; (Feuerstein), (Kshirsagar, Philosophy); (see fig. 1)

According to the Kashmir *Tantra* school, Pratyabhijna, the *Tantric* ontology, or model of existence, is comprised of 36 principles or categories (*tattva*), which evolved into distinction out of the ultimate reality (*parama-shiva*), or the meta-principle (*atattva*) [sim.Buddhist→Taoist heaven] According to the *Advaita Vedanta*, the world of multiplicity is the product of spiritual ignorance (*avidya*); the world is an illusion (*maya*), or unreal (*asat*), because it appears as something else to the unenlightened mind. After the root of ignorance is removed, the world reveals its true nature, the singular consciousness of bliss (*saccid ananda*). The transition from the one to the many is not the genuine emanation but an apparent evolution (*vivarta*). The process of emanation (*sat-karya-vada*), denotes that the effect (*karya*) is preexistent (*sat*) in the cause, as the potential for the existence of the ultimate reality.

The *Sankhya* school of *Tantra* borrowed the fundamentals of the 24 ontological principles (*prakriti*) from the *Rig-Veda*, and included a subtle 25th principle of supreme consciousness (*purusha*). The 25th principle was later expanded into 12 subtle principles that are experiences in meditational ecstasy. According to the *Pratyabhijna* school, the ultimate principle, or pure consciousness (*parama-shiva*), includes the transcendental power (*shakti*); consciousness (*shiva*) and energy (*shakti*) are inseparable parts of the ultimate reality.

Principles of Existence (36): Structure of Heaven (see fig. 1)

1) Universal:

- i) The Benevolent (*Shiva*): the male or consciousness aspect of the ultimate bipolar reality
- ii) Power (*Shakti*): the female of power/energy aspect of the ultimate bipolar reality, which polarizes consciousness into "I" (*aham*) and "this" (*idam*), or subject and object, without a dualistic separation
- iii) That which is named Being (*Sadakhya/Sat*)/ Ever-Benevolent (*Sada-Shiva*): the transcendental will (*iccha*) which recognizes and affirms the subjective "I" rather than the objective "this" of the universal bipolar oneness
- iv) Lord (*Ishvara*): the Creator corresponding to the realization of "this I am," subtly emphasizing the objective aspect of oneness, thus facilitating cosmic evolution
- v) Knowledge of Being (*Sad-Vidya*)/ Pure Knowledge (*Shuddha-Vidya*): balance between the subjective and objective, now distinguishable within oneness

2) Limiting:

- i) She Who Measures (*Maya*): the power of delusion inherent in ultimate reality, by which the one appears to be limited and measurable through the separation of subject and object, marking the beginning of impure existence
- ii) Five Coverings (*Kancuka*): (associated with *Maya*)
 - a) Part (*Kala*): principle by which the unlimited creator of consciousness becomes limited, causing limited effectiveness
 - b) Knowledge (*Vidya*): the limiting of the omniscience of consciousness into finite knowledge
 - c) Attachment (*Raga*): the disruption of the wholeness (*purnatva*) of consciousness into the desire for partial experience
 - d) Time (*Kala*): the reduction of the eternity of consciousness into temporal existence, marked by the past, present, and future
 - e) Necessity (*Niyati*): the limiting of the independence and pervasiveness of consciousness into the limitation relative to cause, space, and form

3) Individuation:

- i) Man (*Purusha*)/ Atom (*Anu*): the conscious subject, or self, which experiences the objective reality
- ii) Creatrix (*Prakriti*): the objective reality, or nature, which is particular to each conscious subject

4) Inner Instrument (*Antahkarana*): Four Aspects of Mind

- i) Understanding (*Buddhi*): intelligence capable of making distinctions; discriminating aspect; connects to the inner self (*purusha*); *sattvic* nature
- ii) I-maker (*Ahamkara*): individuation through appropriate personal experience ("I am such, "I possess such"); between inner and outer (duality begins here); *rajasic* nature
- iii) Mind (*Manas*): synthesis of sensory stimulus into whole concepts and symbols; emotional level; flows outward; *rajasic* in nature
- iv) Memory (*Chitta*): conditioned consciousness; illuminates the three other functions; *sattvic, rajasic, tamasic*

5) Experience:

- i) Five Powers of Cognition (*Jnana-Indriya; Jnanendriya*): five senses
 - a) Smell (*Ghrana*): the olfactory sense
 - b) Taste (*Rasa*): the gustatory sense
 - c) Sight (*Cakshus*): vision sense
 - d) Touch (*Sparsha*): the tactile sense
 - e) Hearing (*Shravana*): auditory sense
- ii) Five Powers of Conation (*Karma-Indriya; Karmendriya*):
 - a) Speech (*Vac*): communication faculty

- b) Hand (*Hasta*): manipulation faculty
- c) Foot (*Pada*): locomotion faculty
- d) Anus (*Payu*): digestion faculty
- e) Genitals (*Upastha*): procreative faculty
- iii) Five Subtle Elements (*Tanmatra*): potential for perception
 - a) Sound (*Shabda-Tanmatra*)
 - b) Touch (*Sparsha-Tanmatra*)
 - c) Sight (*Rupa-Tanmatra*)
 - d) Taste (*Rasa-Tanmatra*)
 - e) Smell (*Gandha-Tanmatra*)
- 6) Material: Five Great Elements (*Mahabhuta*)
 - i) Ether (*Akasha*): vacuity produced from the subtle element of sound
 - ii) Air (*Vayu*): motility produced from the subtle element of touch
 - iii) Fire (*Agni*): formation produced from the subtle element of sight
 - iv) Water (*Apo/Jala*): liquidity produced from the subtle element of taste
 - v) Earth (*Prithivi*): solidity produced from the subtle element of smell

Personality of Ultimate Reality (*Parama-Shiva; Shiva-Shakti*): Supreme Deity; (Feuerstein), (Motoyama), (Saraswati)

According to the *Tantric* practitioner (*tantrika*), the deities were entities on the subtle plains of existence, endowed with supernatural power but not yet liberated, like the perfected masters of humanity (*siddha*). Hence, deities attained liberation via human incarnation. *Tantric* tradition believes that deities are real entities that correspond to an energetic presence, or energetic personalities, which correspond to specific areas (ie. *chakras*) within the subtle dimension. Eventhough the deities are viewed as limited, they can function as portals (sim. *chakra*) to the ultimate reality. According to the Shaiva schools (eg. Siddhanta tradition) of South India, visualization of energetic personification is considered devotional service (*bhakti*) to the pertaining deity.

The *Tantras* categorize deities into two groups according to a gender distinction originating from the singular eternal being (eg. *Parama-Shiva; Shiva-Shakti*). According to the *Mahanirvana Tantra*, *Shiva* and his spouse, recipient of his teachings, are seated upon Mount Kailasa [sim. Taoist: *Kunlun*; (Hamilton, Daozhan)], the world mountain.

- 1) *Agamas* (male): corresponding to *Shiva* (also: *Bhaivara, Ganesha, Vishnu*)
- 2) *Nigamas* (female): corresponding to *Shakti* (also: *Devi, Kali, Durga, Uma, Lakshmi, Kubjika*)

Totality of Existence: Wholeness (*Purna*); Seat of Consciousness; (Feuerstein)

Parama-Shiva, the totality of existence, is conceptualized as the combination of being (*sac*), consciousness (*sat*), and bliss (*ananda*) (*sac-sat-ananda*), hence being both transcendental (*vishva-uttirna*) and mundane (*vishva-maya*) within the vibration (*spanda*) source. *Tantrikas* refer to the ultimate reality as consciousness (*cit*), conscious (*caitanya*), supreme knowing (*para-samvid*), or heart (*hridaya*), which is considered the seat of consciousness [sim. Taoist: *shen*; (Cleary)]. The *Parama-Shiva* is further described as being the source luminosity (*prakasha*), as well as a self-revealing mirror (*vimarsha*) [Skt.: "to touch"]. *Parama-Shiva* is omnipotent because it possesses all power (*shaktimat*) (ie. five most important powers).

- 1) Self-revealing Consciousness (*cit*)
- 2) Absolute Bliss (*ananda*)
- 3) Unlimited Will (*iccha*): omnipotence
- 4) Total Knowledge (*jnana*): omniscience
- 5) Universal Dynamism (*kriya*)

The five powers inherent to the ultimate reality are the foundation for self-concealment and self-revelation, existential attributes which blend transcendence with mundanity into the whole.

Principle of Consciousness (*Shiva*): Pure Subject; (Feuerstein)

The pure subject of “I,” that Kashmiri Shaivism addresses as “I-ness” (*ahamta*), which is distinct from the lower “I am,” “I am this,” “I am here,” “I-maker,” or ego consciousness (*ahamkara*). The mantric sound for “I” (*aham*) emerges from the ultimate reality to provide distinction to *Shiva* as the fundamental power of consciousness (*cit-shakti*) inherent in *Parama-Shiva*, prior to space and time. According to the *Tantra-Aloka*, *Shiva* is depicted as both the mother and father of the cosmos, being the universal agent, or singular seed of the multiverse. There is no duality in *Shiva* since he is completely emersed in blissful union with his consort, *Shakti*.

Principle of Energy (*Shakti*): Pure Object; (Feuerstein)

The principle of energy (*shakti*), functions as a receptive co-creator of the universe, reflecting the potential seed of consciousness (*parama-shiva*), as the vibration (*spanda-shakti*) of absolute bliss (*ananda*). The seed (*bindu*) expands its pivot between subject and object, or experiencer and experience. Energy (*shakti*) obscures the true nature of consciousness (*shiva*), or being-consciousness-bliss (*sac-sat-ananda*), through progressive manifestation or mundane evolution into tangibility, referred to as concealment, or “closing” (*nimesha*), as opposed to the revelation, or “opening” (*unmesha*). Opening is the orientation of the *tantrika*’s spiritual path, which moves beyond mental limitations, delusion (*moha*), greed (*lobha*), aggression (*krodha*), and emotional obstruction via cosmic dissolution to ultimately arrive at original splendor (*parama-shiva*).

Divine Creation: Unity of *Shiva* and *Shakti* (see fig.6); (Feuerstein)

The combined unified relationship between consciousness (*Shiva*) and power (*Shakti*) as one entity, “Half-Woman-Lord” (*Ardhanarishvara*), has been depicted as being female on the left side with a breast and male on the right side with a trident [sim. Leonardo DaVinci *Mona Lisa*]. *Ardhanarishvara* is symbolically expressed through the intimate embrace, eternal love play (*lila*), of *Shiva* and *Shakti*, with *Shakti* sitting astride *Shiva* in the mother-father position [Tibetan: *yab-yum*] with her face turned upward in bliss. This sexual union actually represents asexual perpetual bliss within the cosmic human. Another expression of *Shiva-Shakti* unification is depicted through the fierceness of *Kali* (*Shakti*), with skull garland, weapons, and bloody tongue, towering over an ash smeared *Shiva* with massive erection, reclining in a corpse posture (*shava-asana*), who represents dispassion.

The divine intercourse symbol is simplified through the *yoni-linga*, representations of genitalia. The “mark,” or “phallus” (*linga*) sitting in a round or oval shaped bowl, the vulva (*yoni*), symbolizes the divine union, or *Parama-Shiva*, as well as the root center (*muladhara chakra*) (see ‘*chakras*’ below).

Another symbol of divine union is the *shri-yantra*, consisting of nine triangles, five upward pointing (representing *Shiva*) and four downward pointing (representing *Shakti*). Their interweaving forms a total of 49 triangles, symbolizing cosmic existence as a whole.

In the divine love play, female *Shakti* (representing the potential for unlimited power) is aggressive [sim.Jungian psychology: woman’s male side (*animus*)], while male *Shiva* (representing the absolute stillness of pure consciousness) is passively cool [sim.Jungian psychology: man’s female side (*anima*)], eventhough aroused. Together, *Shiva-Shakti* represents the polarity within the cycle of creation, manifestation, and movement, encompassed by the ultimate reality. The duality of *Shiva-Shakti* is reflected through the qualitative designation for complementary opposites, or the two-twos (*dvandvas*) (see ‘Pentology’ below), while the transcendental state beyond all opposites (*nirdvandva*) is the unity, which includes them.

DUALITY OF CAUSE AND EFFECT: Cycle of Cosmic Creation (*Karma*);

(Ros), (Feuerstein), (Saraswati)

Ayurveda perceives the universe as the periodical fluctuation between the manifested multiplicity from singularity (expansion) and unmanifested resolution (contraction). The moving cosmos (*jagat*) is alive through its pulsation in the eternal moment. The cosmic fluctuation between

extremes establishes a duality (*dvandva*) within the interrelationships of all phenomena [sim.Taoist/TCM: duality (*yang-yin*); (Hamilton, Daozhan)].

“Cause is effect concealed, and effect is cause revealed.” (Vimalananda)

Cause and effect are time-differing parts of the same energetic process of creation. The cause (potential energy) is permanent as the common similarity for all living phenomena, while the effect (kinetic energy) is impermanent as the circumstantial difference in experience.

Cause and Effect (*Karma*): Action-Reaction; (Shambhala)

Karma [Skt.: “deed;” action] is understood definitively as action-consequence, or cause and effect, as applied across various scopes of moral situations.

- 1) a mental or physical action
- 2) the consequence of a mental or physical action
- 3) the sum of all consequences of the actions of an individual in the current or previous life
- 4) the chain of cause and effect in the world of morality
- 5) Vedic: ritual worship and philanthropic actions

Consequence of Impulse (*Samskara*): Seed of *Karma*; (Shambhala)

According to Hindu philosophy, each individual's *karma* is created by that person's impressions, tendencies, or limitations (*samskaras*). This tendency potential directs a person's behavior and motives for all thoughts and actions in the present or future. Thus, every *karma* is the seed for further *karma*. The sum total of *samskaras* form the person's character.

After the *karmic* limitations (*samskaras*) have been recognized, the individual has the free choice or free will, to follow or resist them. This freedom is a reflection of original inner consciousness (*atman*). The laws of *karma* are loosened when an individual surrenders to the cosmic integrity by doing good deeds and dissolving bad deeds. Once enlightenment is attained, no new *karma* is produced.

According to Buddhist philosophy, consequences of impulse (*samskara*) [Skt.: “formations; mental formational forces; impulses”] refers to sides of creative perception: to the activity of forming and the passive state of being formed.

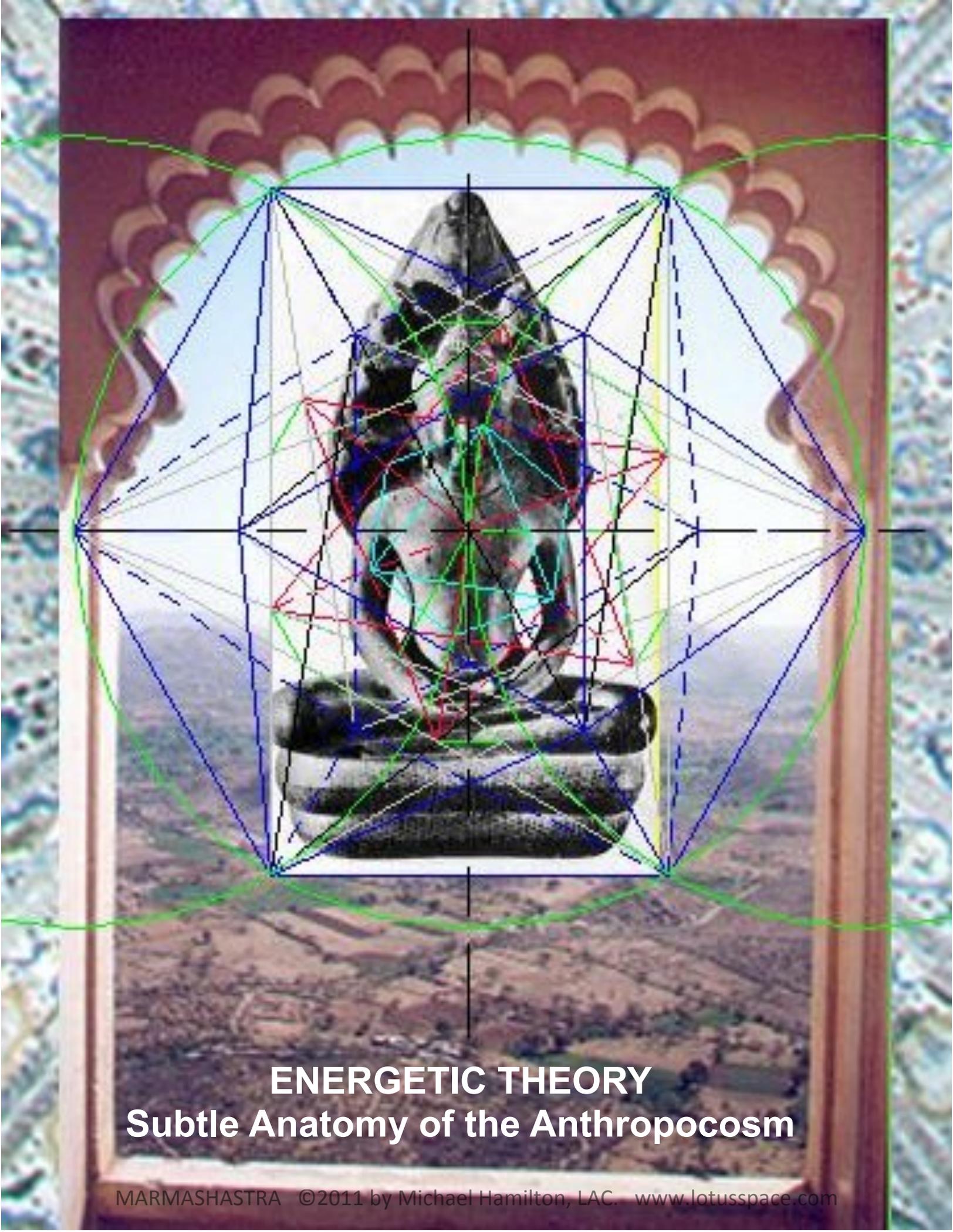
Personality Aggregates (*Skandha*): Aggregates of Attachment (*Upadana-skandha*); (Shambhala)

Impulses (*samskara*) make up the fourth of a five-part group of aggregates (*skandha*) [Skt.: “group aggregate, heap”], which constitute the entirety of an individual's personality.

- 1) Corporeality/ Form (*rupa*): four elements (mahabhuta) of the firm (earth; *prithvi*), fluid (water; *jala*), heating (fire; *teja*), and moving (air; *vayu*)
- 2) Sensation (*vedana*):
- 3) Perception (*samjna*)
- 4) Mental Formations (*samskara*)
- 5) Consciousness (*vijnana*)

The aggregates of personality are also referred to as the aggregates of attachment (*upadana-skandha*), since craving or desire (*trishna*) attaches itself to the personality which in turn becomes attracted to desire (*arhats* and *buddhas* excluded). According to Tibetan mysticism, the aggregates of attachment have elemental association with the lower five *chakras* in the alchemical process of distintegrating the elements [sim.Buddhist: *stupa*].

The characteristics of the *skandhas* (ie.birth, old age, death, duration, and change) are regarded without essence (*anatman*), impermanent (*anitya*), empty (*sunya*), and suffering-ridden (*duhkha*).



ENERGETIC THEORY
Subtle Anatomy of the Anthropocosm

ENERGETIC THEORY: Subtle Anatomy of the Anthropocosm

SOURCES FOR ENERGETIC THEORY

Subtle Anatomy (Sukshmarsharira):

Envelope of Energy (*Prana kosa*): Energy Centers (*Chakras*), Meridians (*Nadi*), Points (*Marma*); (Ros), (Feuerstein), (Motoyama), (Kshirsagar), (Saraswati), (Frawley)

Wisdom-Power (Prana-Shakti): The Power of Consciousness (*Kundalin*); (Motoyama), (Saraswati), (Feuerstein)

Source of Primordial Power: Path to the Cause of Creation; (Motoyama), (Saraswati), (Feuerstein)

Central Channel (*Sushumna nadi*): (Motoyama), (Saraswati), (Feuerstein), (Ros), (Govinda), (Dukes), (Hamilton)

Wheels of Energy (Chakras): Psycho-Energetic Knots in the Central Channel; (Motoyama), (Feuerstein), (Saraswati), (Svoboda), (Govinda), (Kshirsagar), (Shambhala), (Dukes), (Hamilton), (Frawley)

Energy Meridians (Nadi): Energy Matrix (*Nadi Chakra*); (Chaithavuthi), (Ros), (Motoyama), (Feuerstein), (Saraswati), (Frawley), (Apfelbaum)

General Meridian Functions: (CAM 55-59)

Meridian Count: (CAM)

Meridian Types: Specific Meridian Functions; (CAM)

Meridian Classifications: Inside and Outside Channels (*Antar and Bahya*); (CAM 55-81), (Mann 67), (Matsumoto), (Ros 122)

Meridian Relationships: (Mann 5-26), (Ros)

Energy Points (Marma): Threshold between Subtle (*Prana*) and Coarse (*Anna*); (Chaithavuthi), (Ros), (Motoyama), (Feuerstein), (Saraswati), (Frawley), (Apfelbaum)

Historical Background of Lethal and Therapeutic Energy Points (*Marma*); (Ros), (Zarrilli), (Frawley)

Definitions: (Frawley)

Composition: (Frawley)

Regions and Locations: (Frawley)

Body Measurement for Point Location: (CAM 110-114), (Frawley)

Point Classifications: (Lade 15-25), (Mann 108-150), (CAM 358-372), (Tyme 139), (Maciocia 339-355), (Tai Hsuan)

Trigger Points: (Harris)

12 Regular Meridians:

Meridian Flows: (CAM 60-74, 83-107), (Shanghai 47-60, 75-102)

Innervations: (Tyme 150-287)

Meeting Points: (Shanghai 47-60)

8 Spiritual Vessels: (Matsumoto), (Maciocia 355-365)

Characteristics: (Shanghai 67-73), (CAM 75-82)

Flows: (Shanghai 67-73)

Functions: (Shanghai 73-74)

Taoist Functions: (Tai Hsuan)

Herbs: (Acupuncture.com)

Meeting, Master, Coupled (Shanghai 67-73)

All Points (Regular Meridians, Spiritual Vessels): (Frawley)

Pinyin Name, English Translation: (Lade), (Ellis)

Location, Classical, Local Anatomical: (CAM 127-243), (Ellis), (Shanghai 141-392)

Explanation of Point Name: (Ellis)

Energetic Integrity (Point Associations): (Lade), (Ellis), (Mann2 3-85), (Tai Hsuan)

Functions/Indications: (Lade), (Ellis), (CAM 127-243), (Shanghai 141-392), (Maciocia 365-477)

Insertion Depth, Stimulation, Moxa: (CAM 127-243), (Shanghai 141-305)

KEY TO SYMBOLS USED ON TABLES (MERIDIANS AND POINTS)

<p>Subtle Anatomy: Elements: [E] = Ether/Space [A] = Air [F] = Fire [W] = Water [Ea] = Earth</p> <p>Energy Centers (Chakras): M = <i>Nadi</i> Meridian P = <i>Marma</i> Point</p> <p>S = Shape C = Color (ROYGBIV) P = Petals (<i>nadi</i>) Y = Seed Syllable (<i>bija</i>) A = Animal SY = Symbol</p> <p>Meridians (Nadi): C = <i>Chakra</i> N = <i>Nadi</i> M = <i>Marma</i> Y = 18 <i>Yoga Marma</i></p> <p>E = Extent: pathway A = Aperature/Orifice</p> <p>SS = <i>Sushumna</i> PI = <i>Pingala-Adi</i> PG = <i>Pusha-Gandhari</i> PS = <i>Payasvini-Shankhini</i> YH = <i>Yashasvini-Hastijivha</i> K = <i>Kuhu</i> A = <i>Alambusa</i></p> <p>L = Lung LI = Large Intestine S = Stomach Sp = Spleen H = Heart SI = Small Intestine UB = Urinary Bladder K = Kidney P = Pericardium TW = Triple Warmer GB = Gall Bladder Lv = Liver</p> <p>GV = Governing Vessel CV = Conception Vessel PV = Penetrating Vessel YgH = <i>Yang-heel/qiao</i> YnH = <i>Yin-heel/qiao</i> YgL = <i>Yang-linking/wei</i> YnL = <i>Yin-linking/wei</i></p> <p>UW = Upper Warmer MW = Middle Warmer LW = Lower Warmer</p> <p>(point #) = combination</p>	<p>Point Energetics: Blue Highlight = <i>Marma</i> Gray Highlight = Beginning or Ending points of <i>nadi</i></p> <p>Sed = Sedation point Ton = Tonification point</p> <p>[e] = Entry point [x] = Exit point (B)ranch = Branch point Root = Root point Origin = Origin point End = End point <i>Gen</i> = <i>Gen</i> point <i>Jie</i> = <i>Jie</i> point <i>Ben</i> = <i>Ben</i> point <i>Biao</i> = <i>Biao</i> point</p> <p>A = <i>Mu</i>/Alarm point Shu = Associated point I = Influential point Y = <i>Yuan</i>/Source point LC = <i>Luo</i>/Connecting point XC = <i>Xi</i>/Cleft point LHS = <i>Lower Hei</i>/Sea point S = 4 Seas point C = Confluent/Master point WOS = Window of Sky point GH = Ghost point</p> <p>⊗ = Intersecting point ☉ = Taoist Source point</p> <p>JW = <i>Jing</i>/Well point YS = <i>Ying</i>/Spring point SS = <i>Shu</i>/Stream point JR = <i>Jing</i>/River point HS = <i>Hei</i>/Sea point Wd = Wood point F = Fire point E = Earth point M = Metal point W = Water point</p> <p>Trigger = Trigger point Pulse = Pulse point</p>	<p>Physiology/Pathology: L = lymphatic drainage A/V = arteries and veins M = muscles T = tendons, ligaments B = bones, joints N = nerves</p> <p>[S] = small [M] = medium [L] = large</p> <p>C# = Cervical vertebra T# = Thoracic vertebra L# = Lumbar vertebra S# = Sacral foramen</p> <p>umb = umbilicus ic = intercostal space CNS = Central Nervous System ANS-s = Autonomic Nervous System-sympathetic SCM = sternocleidomastoid</p> <p>UTI = Urinary Tract Infection PMS = Premenstrual Syndrome TMJ = Temporo-Mandibular Joint Disorder HA = Headache TB = Tuberculosis HBP = High Blood Pressure LBP = Low Blood Pressure MI = Mobility Impairment PID = pelvic inflammatory disorder MS = Multiple Sclerosis</p>	<p>Biometrics: c = <i>cun</i>; a = <i>anguli</i> b = bilateral</p> <p>→ = lateral to ← = medial to ↑ = superior to/above ↓ = inferior to/below ∠ = oblique puncture ⊥ = perpendicular puncture</p> <p>sim = similar esp = especially</p> <p>L = left R = right C = center</p> <p>Therapy: TX = treatment</p> <p>M = Massage P = Acupressure O = Oleation R = Aroma Therapy E = Energetic Healing H = Herbal Remedy A = Acupuncture B = Blood Letting X = Moxibustion C = Cautery Y = <i>Yoga: Mantra, Yantra, Gemstone, Color Therapy</i></p> <p>Sources: <u>Indian:</u> (JDU) = <i>Shri Jabala Darshana Upanishad</i> (YCU) = <i>Yoga Cudamani Upanishad</i> (YU) = <i>Yoga-shikka Upanishad</i> (G) = <i>Gorakshashatakam</i> (S) = <i>Siddhasiddhantapaddhati</i> (SU) = <i>Shandilya Upanishad</i> (SN) = <i>Shatchakra-Nirupana</i> (CU) = <i>Chhandogya Upanishad</i></p> <p><u>Modern:</u> (L) = Rev. Leadbeater (SS) = Satyananda Saraswati (M) = Motoyama (F) = Frawley</p> <p><u>Thai:</u> (CM) = Chaithavuthi and Muangsiri (WP) = Marble Tablets at Wat Pho (R2) = <i>Tamla Loke Nitani</i> during King Rama II (R5) = Royal Traditional Thai Medicine Text during King Rama V</p> <p>(A) = Apfelbaum; <i>nadi</i> sequence</p> <p><u>Chinese:</u> (GC) = <i>Great Compendium</i> (GM) = <i>Golden Mirror</i> (SC) = <i>Systemized Cannon</i> (GA) = <i>Glorious Anthology</i> YE = Yellow Emperor</p> <p>[] = explanations; translations</p>
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ENERGETIC THEORY: Subtle Anatomy of the Anthropocosm

This section will focus on energetic theory [according to the oriental perspective: *Ayurveda*, *Tantra*, Traditional Chinese Medicine (TCM)], understood as the subtle anatomy (energetic/electro-magnetic structures) of the anthropocosm (cosmic human), the juxtaposition between the cosmos (macro) and human being (micro), or the accomplishment of absolute singularity for being (*atman*).

Through the subtle energy body (*prana kosa*), the therapist (ie. acupuncturist, masseuse, herbalist, meditation teacher, etc.) approaches a more causal, or original manifestation of self. On this level, the therapist studies and treats the patterns in energetic relationships, or the *prana*. The *prana* unfolds itself into a complex web of patterns, which serves as the therapist's language, or theory-map. Acupuncture is the penetration of an energetic cavity, or point, in order to synergistically adjust the meridian network of energy closer to its inherent polar equilibrium.

Because acupuncture treats energy, the acupuncturist must first understand (observe) the common patterns of *prana*, or the energetic frame of reference, found in syndrome or good health. Then the acupuncturist gathers (discover) a set of pathological symptoms that characterize the particular syndrome (pattern of disease or disorder), which is then interpreted as the diagnosis. Finally, the acupuncturist formulates the treatment plan and point prescription, which is applied (create) through the utilization of appropriate energetic modalities in order to restore a balanced energetic environment.

SUBTLE ANATOMY (SUKSHMASHARIRA): Envelope of Energy (Prana Kosa)

Ayurvedic information pertaining to *prana kosa* is scarce and profoundly influenced by *Tantric* description. Currently, Traditional Chinese Medicine (TCM) fills in the missing details of Vedic *prana kosa*. Between the material body (*sthulasharira*) and the ultimate reality of the causal body (*karanasharira*), or the higher body (*parasharira*) are the many layers of the subtle body (*sukshmarsharira*). According to the *Tantric* tradition, the subtle body has been described as the abode for deities, ancestral spirits, ghosts, and demonic forces, which have also been called elementals (*bhutas*). *Tantrikas* make ritual offerings and prayers to these spiritual forces, dwelling within the subtle environment, for protection.

According to the *Taittiriya-Upanishad* (c.1000 BCE), the subtle anatomy (*sukshma sharira*), or vehicle (from the material to the causal realm) consists of five bodies (*deha/sharira*), sheaths, or layered envelopes (*kosa*), having elemental designation (see 'Five Envelopes of Consciousness' above), which progressively cover the ultimate reality. Typically, *Tantric* schools combine the five envelopes (*pancha kosa*) into one structure, which has been called the superconductive body (*ativahika deha*), the inner instrument (*antah karana*), or the eightfold city (*purushatoka*). The subtle body (*purushatoka*) is referring to the psyche which is attached to the individual through physical embodiments; in other words, it connects the transcendent self with the physical self. According to the Trika philosophers, it is the transcendent self or causal body that preserves the template, or seed, of consciousness between lives, and even cosmic creation after cosmic dissolution (*pralaya*). Consequently, the karmic seeds of all unliberated beings cause the continuance of conditioned existence; suggesting that the extinction of conditioned existence requires the collective enlightenment of all beings.

In order to mend the separation between the body and mind, or heal disease, the *tantrikas* employ medicine requiring powerful intention that treats the more inherent subtle body, where change is instantaneous and fragile, until it stabilizes in the physical body. The subtle medicine of *Tantra* consists of the fusion of visualization, breath control, and posture into one intentional action with the initial purpose of self-purification towards an untainted perspective of the ultimate reality, or the activation and harmonization of energy (*prana*) within the human conduit of the anthropocosm (cosmic human) [sim. Taoist: internal alchemy (*neidan*); energy work (*qigong*)]. *Prana* is to the subtle body as breath is to the physical body, which is subject to the laws of change, and consequently, will never be in perfect equilibrium. Therefore, the *tantrikas* believed that perfect balance, or the state of ultimate reality (*parama shiva*), could be attained through the

treatment of the subtle body (*prana kosa*).

Envelope of Energy (*Prana kosa*): Wisdom-Power (*Kundalini*), Energy Centers (*Chakras*), Meridians (*Nadi*), Points (*Marma*); (Ros), (Feuerstein), (Motoyama), (Kshirsagar)

This section specifically deals with the energetic envelope (*prana kosa*), which is characterized as being more subtle than the physical body, or food envelope (*anna kosa*). (see 'Five Envelopes of Consciousness' in previous section) *Tantric* practitioner, Sharngadhara, has described the *prana kosa* as a system of energy vessels (aka.channels, meridians) (*nadi*) which radiate life force (*prana-shakti*) from various energy centers (*chakras*), or centers of consciousness (*chaitanya*), to nourish physiological tissues. He further explains how *prana* ascends from the navel center through the heart to the throat where the 'Nectar of the Feet of the Preserver' [sim.Hindu: *Vishnu*], or life force, can be partaken.

Prana kosa is the electro-magnetic web matrix of the subtle anatomy (*sukshmatharira*) consisting of energy centers (*chakras*), energy vessels (*nadi*), and energy points (*marma*), which connects the physical body (*anna kosa*) to the psychological mind (*mano kosa*). *Prana kosa* is only visible through meditation, or the adjustment of the external perception to a higher frequency to activate the inner, or psychic eye (clairvoyance).

WISDOM-POWER (*PRANA-SHAKTI*): The Power of Consciousness (*Kundalini*)

In *Tantric* terminology, *kundalini* [Skt: rooted from "deeper place, pit, or cavity" (*kunda*); sim. *prana shakti*; "she who is coiled" (*kundalini*); possibly associated with "earring" (*kundala*), and "crooked bodied" (*kutilangi*)] designates a person's energy, which causes the process of spiritual awakening. The "pit," literally to an earthen pit used for burial or ceremonial fire, is metaphorically referring to the *muladhara chakra* (root) at the perineum, where the *prana shakti* is dormant with the potential to activate all of the subtle energy centers (*chakras*). The realization, or awakening, of personal wisdom (*prana*) and power (*shakti*) at a particular energy center (*chakra*), resembling a particular divine personality, reflects the individual's spiritual transformation. (Saraswati)

Three Types: (*Tantra-Aloka*)

- 1) Whole (*purna kundalini*): divine power as a whole
- 2) Energetic (*prana kundalini*): manifested life force
- 3) Awakened (*urdhva kundalini*): awakened serpent moving upward

Source of Primordial Power: Path to the Cause of Creation; (Motoyama), (Saraswati), (Feuerstein)

Prior to the creation of the universe, the unconscious causal body of the primordial seed (*bindu*) provided an abode for the *Kundalini* (*prana-shakti*), or the power of consciousness (*cit-shakti*) [sim.Chinese: primordial energy (*yuan qi*); (Hamilton)], which extended to interpenetrate the astral, mental, and physical bodies.

Serpent Power: *Kundalini* Symbolism (see fig. 13-19)

The traditional belief holds that *kundalini* [misinterpreted Skt: "coil" (*kunda*)] is represented symbolically as a serpent coiled 3 ½ times. The serpent, associated with many deities [Hindu: *Shiva*, *Vishnu*, *Kali*; Cross-cultural: *Buddha*, *Quetzalcoatl*, *Jesus*], represents human unconsciousness, or latent spiritual potential to be awakened. Practitioners have visualized the snake as being yellow or black with blood-red eyes, as a symbol for the central channel (*sushumna nadi*) when it uncoils. The 3 ½ coils represent various trinities, particularly that pertaining to perception (ie.waking, sleeping, dreaming consciousness), while the ½ coil represents transcendent consciousness. Thus, 3 ½ coils represents the totality of the universal experience, including transcendence.

Elemental Dissolution (*Laya*): (Feuerstein); (see fig. 13-19)

The awakened serpent energy, or goddess power (*kundalini shakti*) ascends the central channel (*sushumna nadi*) [aka."great path" (*maha patha*); "cremation ground" (*shmathana*) because it

leads to liberation; → “lust,” “memory” (*smara*); desire causes *karmic* memory] in order to dissipate (internally renunciate) the dangers of desire and the material realm. This process has been compared to straightening the coiled serpent into a rod (*danda*) making it harmless, or the “process of making the life force like a rod” (*prana danda prayoga*) [sim.Hebrew: staff of Moses; “celestial breath” (*nephesh*); Greek: central staff (caduceus); staff of *Hermes*; (Sitchin)]. This process literally approaches and embraces death as a means for spiritual advancement through the progressive dissolution (*laya*) of the elements (*bhutas*) into the pretemporal and prespatial aspect of nature (*prakriti pradhana*), the process of dissolution (*laya krama*), or discipline of dissolution (*laya yoga*) [sim.Buddhist: *stupa*]. Dissolution (*laya*) is affected as serpent power (*kundalini shakti*) ascends through each center to activate it to a higher frequency of vibration. As *kundalini shakti* departs, the energy center becomes void of elements, and also consequently all karmic seeds. Ultimately, ego is identified as *kundalini shakti*, the personal fragment of the singular collective *Parama-Shiva (adya)* (Svoboda).

The progressive purification of the elements into higher principles (*tattva*), and ultimately being absorbed into the divine *shakti*, is the purpose of its esoteric ritual of visualization (*bhuta shuddhi*) prior to the visualization of the one’s chosen deity of worship (*ishta devata*). Visualization consists of anatomical location of the element through its association with a particular energy center (*chakra*) and its dissolution into its sensory perceptual potential (*tanmatra*). Through visualization, the *tantrika* dissolves an impure self (*papa purusha*) with *karmic* obstructions, or knots (*granthi*), and recreates a pure divine body (*divya deha*) with lotuses (*padma*).

Dissolution Process (*Laya Krama*): Piercing the Six Centers (*Shat Chakra Bhedana*)

- 1) Earth (*prithvi*) [root] → smell (*gandha tanmatra*)
- 2) Water (*jala*) [navel] → taste (*rasa tanmatra*)
- 3) Fire (*agni*) [solar plexus] → sight (*rupa tanmatra*)
- 4) Air (*vayu*) [heart] → touch (*sparsha tanmatra*)
- 5) Ether (*akasha*) [throat] → sound (*shabda tanmatra*)
- 6) Lower mind (*manas*) [brow] → higher mind (*buddhi*) → subtle matrix of nature (*sukshma prakriti*)
- 7) Subtle matrix of nature (*sukshma prakriti*) → supreme point of origin of the individuated mind (*para bindu*)

Central Channel (*Sushumna nadi*): Foundational Axis of the Anthropocosm; (Motoyama), (Saraswati), (Feuerstein), (Ros), (Govinda), (Dukes), (Hamilton), (Svoboda); (see fig.17-21)

The foundation of the *prana kosa* was initially established by the central channel (*sushumna nadi*) [aka. “way to liberation” (*moksha marga*); “unsupported interior” (*niralambana antara*)] [sim.Taoist: Greater Celestial Circulation; (Hamilton)], as the division of a fertilized egg cell, within the womb. The central channel (*sushumna nadi*), the most important energy vessel in *Tantric* practice (ie.awakened *kundalini shakti* ascends), yet to the average person the least utilized, is positioned vertically in the center of the body just anterior the spine connecting the perineum (*muladhara chakra*), where it originates, with the apex of the skull, essentially innervating with the spine and brain. *Sushumna nadi* functions to directly connect a series of energy centers (*chakras*) which are positioned at intervals significant to the induction of endocrine (neuro-chemical) processes. [Caduceus: central staff].

Within *sushumna nadi* are meridians that transport more refined energy: *vajra nadi*, *chitra nadi*, and *brahma nadi* (respectively becoming more refined). *Sushumna* transports **tamas**; *Vajra/Vajrini* transports **rajas**; *Chitra/Chitrini* transports **sattva**; *Brahma* transports **consciousness**; conductor of *kundalini shakti*.

Mortal Coil: Interweaving Left and Right Meridians (*Ida* and *Pingala nadi*); (Motoyama), (Svoboda), (Saraswati), (Govinda), (Shambhala); (see fig. 15)

Also originating at the perineum (*muladhara chakra*), are two meridians (*nadi*) lateral to the central channel (*sushumna*), interweaving in spirals [sim.Caduceus: interweaving serpents] with

each other to intersect at each *chakra*, and terminating at *ajna chakra* (distinguishing *muladhara* and *ajna* as opposites). Starting to the left of *muladhara*, *ida nadi* [aka.feminine moon (*chandra*)] extends in spiral undulations to the left nostril to regulate mental and psychic activity (emotion and feeling), which is cooling and calming (contracting) [white (*kapha*; *ojas*)] for the organism. Starting to the right of *muladhara*, *pingala nadi* [aka.masculine sun (*surya*)] extends in spiral undulations to the right nostril to regulate energetic and physical activity (promotes reason, perception, analysis, discrimination), which is heating and exciting (expanding) [red-(*pitta*; *tejas*)] for the organism. The two interweaving meridians flow in conjunction with the unconscious breathing alternations (approx. 2 hours) between left and right nostrils (each *chakra* intersection calibrates a 2 hour period; hence from *muladhara* to *ajna chakra* calibrates a 12 hour period within 6 *chakras*) (sim.mating cobras). Hence the rhythmic alternation between cold (contraction) and hot (expansion) temperatures (pulsation of energy between left and right nostril meridians) facilitates the circulation of internal air (*vata*) for the promotion of energetic balance between psychological and physiological function.

WHEELS OF ENERGY (CHAKRAS): Psycho-Energetic Knots in the Central Channel; (Motoyama), (Feuerstein), (Saraswati), (Svoboda), (Govinda), (Kshirsagar), (Shambhala), (Dukes), (Hamilton)

The subtle energy centers, or vortexes, [Sanskrit: “wheel;” (*chakra*)] are designated into two groups according to order of formation, which determined their anatomical location. (see fig. 18)

- 1) Major: central channel (*sushumna*) (7)
- 2) Minor: joints (ie.wrists, elbows, ankles, knees) (8 bilateral)
- 3) Other: stigmata (ie.palms, soles), ears (6 bilateral)

The *chakras* are points in space (*akasa*) where spirit (internal; astral/mental/psychic body; *mano kosa*), energy (ethereal body; *prana kosa*), and vitality (external; corporeal/physical body; *anna kosa*) connect with and interpenetrate each other; therefore they exist simultaneously as intermediaries on three dimensions or levels (between physical body and *prana*, between the astral body and *manas*, between the causal body and *karana*); essentially, they are psychic centers in the astral body which promote the accelerated evolution of the human spirit (Saraswati). They come into existence in order to bind down *ahamkara* into self-identification with the five elements (*mahabhuta*). Each *chakra* serves as an interactive hinge between the self and a particular element. Elemental designation of the major *chakras* is in accordance with cosmic creation (aka.creation cycle ↓) [sim.TCM: insulting cycle ↓; destructive cycle ↑; (Hamilton)]. (see fig. 9)

Furthermore, the energy centers (*chakras*) are considered as primary energy points (*marma*) which serve as the source of energy for all energy points.

Psychic Evolutionary Energy Center Groups: Animal, Human, Divine; (Motoyama), (Saraswati)
There are three groups of energy centers (seven in each; 21 total) realized according to the progressive stages (three) of psychic evolution, which cosmologically calibrate the degree of energy refinement.

- 1) Minor Energy Centers (Animal): seven *chakras* below *muladhara chakra* (from groin to heel) relating to the psychic evolutionary of animals; animalistic *karmic* propensity and latent abilities (eg.physiological function) are cumulatively stored and functioning at *muladhara chakra*
- 2) Major Energy Centers (Human): seven traditional *chakras* on the *sushumna nadi* relating to the psychic evolution of humanity
- 3) Higher Energy Centers (Divine): seven traditional [Tibetan *Tantra*] *chakras* above *sahasrara chakra* corresponding to the evolution of divine beings

Major Energy Wheels (Chakra) on Central Channel (Sushumna): Human Energy Centers
The *chakras*' elemental designations (lowest four) increase in frequency, or decrease in density, according to its position on the central channel; arranged in a destructive sequence [sim.TCM: insulting sequence; (Hamilton)] in ascending order (ie.earth→water→fire→air→ether) [sim.Buddhist: *stupa*]. As long as the ethereal-corporeal connection remains open, *ahamkara* can recognize as well as manipulate the *chakra* elemental projection into the organism. Furthermore, the element associated with a particular *chakra* predominates in the organs of the same region.

The *chakras* are depicted as lotus blossoms (*padma*), which radiate a specific number of psychic energy (*prana*) channels (*nadi*) from their petals, opening through various energy points (*marma*), which innervate with physiological systems and tissues. Six are located within the coarse body while the seventh is outside above the crown [Caduceus: winged disc]. Activation of a *chakra*, allows the practitioner (*yogi*) to experience a particular kind of bliss (*ananda*), acquire a particular psychic power (*siddhi*), and realize a particular form of knowledge. The psychophysical properties of the *chakras* are symbolized through shapes (*yantra*), colors, *mantric* syllables, animals, divinities, etc. (see fig. 13-19) (Govinda)

The four lower *chakras* are ascending aspects of space (*akasa*) within the external realm of sense perception (*mahakasa*). They correspond to the four gross elements (*mahabhuta*), which ascend to a more subtle level: earth-water-fire-air. The three upper *chakras* are modifications of movement (*prana*) within the internal realm of spiritual activity (*cittakasa*), where space and light become one (fifth *chakra* corresponds with space/ether while the sixth and seventh with light/*prana*). The seventh *chakra* is known as the realm of spiritual experience, or cosmic consciousness (*cidakasa*). In Tibetan *Tantra* the two lower and two upper *chakras* are combined. Also, the three lowest *chakra* are associated with the three dysfunctional humors (*doshas*) through common elemental correspondences: earth-*kapha*, water-*vata*, fire-*pitta*.

Kundalini Knots (Granthi): Spinal Locks; (Motoyama), (Saraswati), (Shambhala)
There are three primary energetic knots (*granthi*), present since birth (*karmic*), that prohibit the progress of the ascending *kundalini*, which are associated with the *chakras*, and named after the deities residing there. Therefore, spiritual progress depends on the initial loosening of the knots. [sim.Taoist: three worms (*sanchung*) associated with the three elixir fields (*dantians*)]

- 1) *Brahma Granthi*: within *muladhara chakra*
- 2) *Vishnu Granthi*: within *anahata chakra*
- 3) *Rudra (Shiva) Granthi*: within *ajna chakra*

Animal Energy Centers (Chakras): Minor Energy Centers below the Root (Muladhara); (Motoyama), (Saraswati)
According to Hindu tradition, these energy centers (ie.*atala, vitala, sutala, talatala, rasatala, hahatala, patala*), located between the perineum and the heels of the feet, predominate in animals, and can be activated if the serpent power (*kundalini*) becomes perverted to flow downward, after the activation of *muladhara chakra*, resulting in the upsurge of undesirable passions. This can be avoided if *muladhara shakti* is transformed into spiritual energy (*ojas*) through ascension via the *sushumna nadi* [sim.Taoist: sublimation of essence (*jing*) into spirit (*shen*); (Hamilton)].

Lotus Flowers (Padma): Esoteric Descriptions
[*Descriptions of the Six Centers (Shat Chakra Nirupana)* by Purananda/Jagadananda (1577 CE)]:
Overall, the lotus flowers (energy center: *chakra*) depict a state of consciousness. Each lotus flower is defined by a specific number of colored petals (*nadi*) scripted by vowels which express the pulse-spin frequency of light (energy). Within the pericarp (inner region of the lotus flower), depicted as a circle [symbol of the void (*sunya*)], is a pertaining shape (*yantra*) [Skt. trans.: "to conceive" (*yan*); "to liberate" (*tra*); the individual *conceives* a mystical dimension of personality which geometrically describes the archetypical principle of the *chakra*; via increased concentration, the individual's consciousness activates the *yantra* through gradual convergence,

until ultimately total unification, and hence *liberation* occurs], which defines the state of elemental phase and mystic principle (*tattva*) of liberation. Each seed syllable (*bija*) or sound (*nada mantra*) within the pericarp is a key for unlocking the door (*chakra*) between the physical and spiritual realms, hence permitting divine intervention through meditation (a methodical process which utilizes the conjunction of efficient posture, breathing strategy, and concentrated visualization to accomplish eventual unification of the negated self with the creative divine primordial personality). (see fig. 13-16; 18)

The psionic abilities acquired by the individual after activation of the *chakras*, consists of two types, depending on the anatomical level.

- 1) Receptive (lower three): maintenance and control over physiology
- 2) Generation (upper three): extra-sensory creation

There is a direct relationship between *karma* and the activation of the *chakras*, which exists beyond the causal body. This relationship expresses itself through the innate activity predominance and the degree of difficulty in activating the *chakras*, which varies per individual.

Spiritual evolution depends on *chakra* activation. Over active *chakras* will cause physiological dysfunction, therefore it is preferred that all the *chakras* are equally active.

Overview:

- 1) **Root (*Muladhara/Adhara*):** Foundational Center; Storehouse of *Karma*
 - Foundational Center: [Skt.trans.: “root” (*mula*); “base;” “support” (*adhara*) of all other centers]; storehouse of *karma*; stores animal nature (eg.physiological function, animal instincts); counter balance to crown center (*sahasrara chakra*) by representing physical limitation
 - Sense: smell
 - Seat: downward moving air (*apana vayu*)
 - Physiology: elimination (anus)
 - Endocrine: adrenals
 - Psychology: ignorance, fear (*chitta*)
 - Original knot of the Central Channel: within the *Sushumna nadi* (perineum), *vajra nadi*, and *citrini nadi* (pure intelligence shining with the lightning luster of *Om*), at the mouth of *Brahma nadi*, which extends from the orifice of the physical *linga* to the *bindu* at *sahasrara chakra*, where the *Brahman* gate shines; connected with the testicles (male) and cervix (female); also origin of *ida nadi* and *pingala nadi* (which end at *ajna chakra*)
 - Lotus of **Brahma: four** crimson petals each bearing four golden letters (eg.*va* through *sa*; *sam, vam, sham, sam*); represents the four directions of space
 - Earth (**Prithivi**) Pericarp: forming the **yellow square of earth** (*prithivi*) within, surrounded by eight shining (lightning) spears [sim.Vedic: *Indra*’s missiles; Sumerian: *Ninurta*]; associated with the nose and sense of smell
 - Seed Syllable (*Bija*): **Lam** [pronounced: ‘lum’] is ornamented w/4 arms, mounted on the king of elephants (embodiment of **Ganesha**) with seven trunks (symbolizing the seven indispensable minerals for maintaining physical health), who carries the child Creator (ie.**Brahma; Indra**) within its *bindu*, who has four arms and heads and is as lustrous as the sun;
 - *Marma* region: feet to knees
 - Key *marma*: *Talahridaya* (feet)
 - Secondary *mantra*: *vam sam sam sam*
 - Goddess (*Devi*): **Dakini**; 4 arms and red eyes; carrier of pure intelligence
 - Luminous Triangle (**kamarupa/traipura**): at the mouth of *vajra nadi* is a luminous triangle
 - God of Love (**Kandarpa**): all around the vital force (*vayu*), known as the God of Love (aka. Lord of Beings) (*kandarpa*) is deep red and splendorous as 10 million suns

- Self-originated (**svayambhu**): inside the luminous triangle is the self-originated, in the form of a molten gold *Shiva Linga* w/head down, revealed by knowledge (*jnana*) and meditation (*dhyana*)
- Phallus of Lightning (**Shiva Linga**): over *Shiva Linga* shines sleeping *kundalini* as illusion (*maya*) in the material realm, filling the hollow head of *linga* and coiling like a conch-shell (or serpent; symbol of *kundalini*) 3 1/2X around *linga* w/lightning luster; *linga* (phallic symbol of the astral body, which is perceived extra-sensorial in three forms as the progressive purification and evolution of the mind) in the *muladhara chakra* (dim: smoky gray column of gas), at *ajna chakra* (consolidated: black), and *sahasrara chakra* (illumined) (Satyananda Saraswati)
- Awakener of Knowledge (**Para**): w/ omnipotent (*kala*) power of sound (*nada shakti*) facilitating subtle skill in creation; she is the receptacle for ambrosia streaming from eternal bliss; her radiance illuminates the whole universe
- Transcendental Foundation (**Mula Prakriti**): the primordial source of great feminine power (*shakti*) used for the natural process of disintegrating (returning) physical matter to the original state (void) (*Sankhya* tradition)
- Meditation Effects:
 - **Charisma** (Speech): leadership with musical words (Lord of Speech)
 - Benefit: restraint
 - Health: free from disease
 - Happiness: contentment
 - Liberation (G): burnished gold; anus; liberated from sin
 - Psychic Ability (S): upon activation, *kundalini* practitioners may experience astral levitation (phenomenon reflecting the initiation to disintegrate the physical body), clairvoyance, or clairaudience
 - Sensation (S): warmth at the perineum, ascending spinal sensations (ascending *shakti*) (usually only minute quantities of energy ascend beyond *manipura* to *sahasrara* due to the common obstacles at *muladhara* and *svadhishthana*)
 - Emotional instability (S)

2) **Sacral (Svadhishthana):** Original Center; Abode of the Self

- Original Center: [Skt. trans.: “one’s own abode,” “own” (*sva*)]; original home of *kundalini* (in the womb) before *muladhara*; corresponds to the physical migration of the male testes during the viviparous period (testes were in the interior of the lower abdomen during the first few months of life)
- Sense: taste
- Seat: downward moving air (*apana vayu*)
- Physiology: solar plexus; urogenital
- Endocrine: testes, uterus
- Psychology: desire (*kama*)
- Collective Unconscious: connected to the brain center which stores not only the process of individual psychic evolution but also the collective evolution of human spirituality through the collective unconscious (residual *karmic* force of past evolution; more powerful than individual consciousness); some of the stored *karma* is dormant (inactive) and some is active (individual is seldom aware of this phenomenon until *svadhishthana* is awakened; if the person cannot cope with the unleashing of the unconscious, the *kundalini* sinks back to *muladhara* (another reason why *ajna chakra* is activated initially; after the animal *karma* is subjugated in *muladhara* advancement beyond *svadhishthana chakra* becomes possible)
- Place of Supreme Symbol (*para linga*): expressed in the self
- Lotus of **Varuna**: within the *Sushumna nadi* (at the root of the genitals; pubis symphysis), a vermilion lotus of **six** petals, each bearing lightning colored letters (eg. *ba* through *la*; *lam*, *ram*, *yam*, *mam*, *bam*, *bham*) with the spot (*bindu*) superimposed over each; also the six petals are associated with the six afflictive emotions arising from the ego (*ahamkara*): lust (*kama*), anger (*krodha*), greed (*lobha*), delusion (*moha*), pride (*mada*), envy

- (*matsarya*); the six emotions can be overcome through the contemplation of the psycho-energy matrix
- Water (**Jala**) Pericarp: shaped as a **crescent moon** (formed by two circles: larger with outward turned petals, the smaller with inward petals representing the unconscious); the circle of **water** (*jala*); the smaller circle is carried on the back of the legendary alligator/crocodile (**Makara**) (representing the unconscious force, formless *karma*)
 - Seed Syllable (*Bija*): **Vam** [pronounced: 'vum'] is situated within the **white** region (pericarp) of *Varuna*
 - *Marma* region: knees to anus
 - Key *marma*: *Urvi* (middle of thigh)
 - Secondary *mantra*: *bam, bham, mam, yam, ram, lam*
 - **Hari** (*Vishnu*): within the *bindu* of *Vam*, a youthful and blue *Vishnu*, dressed in yellow raiment has four arms and wears an auspicious curl (*shrivasta*) on his breast and a great gem (*kaustubha*)
 - **Saraswati** *Devi*: in the form of **Rakini** (Goddess of the Plants) the blue lotus colored goddess, whose beauty is enhanced by uplifted arms raising weapons and celestial raiment, and her mind is exalted with drinking the ambrosia from *sahasrara chakra*
 - **Brahma**: sometimes described as the Golden Womb (**Hiranya-garba**) which is equated with the collective unconscious (Satyananda Saraswati)
 - Meditation Effect:
 - **Liberation** (Speech): liberation from lust, anger, greed; Illuminates ignorance with valuable nectar-like words of flowing verse and reasonable discourse (Lord of *Yogis*)
 - Benefit: morality
 - Liberation (G): ruby; liberation from sin
 - Intuition (S): vegetarianism can awaken *svadhishtana chakra*; increased intuition; knowledge of the astral body
- 3) **Navel** (**Manipura**): Treasure Center; Jewel in the Lotus; Solar Center; Navel (*Nabhi*)
- Treasure Center: [Skt.trans.: "filled with jewels," Tibetan: "jeweled lotus" (*manipadma*); (aka."second brain" because it represents a well developed nervous system); Buddhist tradition aka.: "to leave" (*hara*)]; Buddhist Tradition: when *kundalini* awakens *manipura*, where true spiritual evolution begins, the tendency is to ascend; aka. Solar Center (*Surya chakra*) (associated with solar plexus); purifies *karma*
 - Sense: sight
 - Seat: equalizing air (*samana vayu*)
 - Physiology: solar plexus; digestion (liver, small intestine)
 - Endocrine: pancreas
 - Psychology: ego (*ahamkara*)
 - Lotus of **Rudra**: shiny lotus of **ten** petals, colored like **heavy rain clouds** (dark blue), each bearing blue lotus colored letters (eg. *da* to *pha*; *dam, dham, nam, tam, tham, dam, dham, nam, pam*) with the *bindu* above them
 - Fire (**Teja**) Pericarp: a downward pointed **triangle of fire** (*teja*), shining like the rising sun, with *swastika* marks on each side; closely related to the awakening of *kundalini*; center of digestive fire (*agni*); *manipura* fire (sun) consumes/receives divine nectar (*ama kala*; symbolized by moon) from *sahasrara* for the sustainability of life
 - Seed Syllable (*Bija*): **Ram** [pronounced: 'rum'], the *bija* of **Vani** (*Sarasvati*), is situated within the pericarp
 - *Marma* region: anus to heart
 - Key *marma*: *Nabhi* (navel)
 - Secondary *mantra*: *dam dham nam, tam, tham, dam, dham, nam, pam, pham*
 - **Rudra**: four armed and radiant, with three eyes (ancient: *asura*; *titan*) vermilion *Rudra*, smeared with white ashes, is seated on a ram; his hand gestures grant boons and dispel fear; the destroyer
 - **Vishnu**

- **Lakshmi Devi: Lakini**, the benefactress of all, has four arms, dark complexion, wearing yellow raiment, various ornaments, and exalted by drinking ambrosia; flesh and blood drips from her mouth (S)
 - Meditation Effect:
 - **Transformation** (Speech): power to destroy and create the world
 - Benefit: self control (discipline)
 - (G): morning sun; penis; stir up the world
 - Awakening (S): *manipura chakra* opens after a great force is created via combining ascending *apana vayu* moving with *kundalini shakti* during inhalation from the root to the navel (which normally descends from navel to root without *kundalini shakti*) with *prana vayu* descending from the throat to the navel
 - Ascension (S): once *manipura* is reached the tendency is to ascend (rather than descend with the awakening of *svadhishtana*); confirmed awakening of the personal soul (*jiva*), which pervades evolutionary continuum (overstimulation can cause the incineration of vital nectar generated in the *bindu*, associated with *ajna chakra* and descends to *vishuddha chakra*, hence causing the accelerated decay of the body);
 - Psychic Ability (S): locate hidden treasures; mastery of fire; ability to see the internal body; freedom from disease; ability to send *prana* to *sahasrara*
- 4) **Heart (Anahata):** Victory Center; Heart Lotus (*Hrit Padma; Hridaya-Kamala*)
- Victory Center: [Skt.: “unbeaten; unbroken”]; the astral space of the *anahata chakra* is normally vast and formless (dark), but once awakened it becomes very luminous (associated with the heart); free from *karmic* condition
 - Sense: touch
 - Seat: outward moving air (*vyana vayu*)
 - Physiology: circulatory system (heart)
 - Endocrine: thymus
 - Psychology: aspiration, intelligence (*buddhi*)
 - Eternal Sound: a non-physical sound vibrates from *anahata* without beginning or end; wheel of the unstruck [sound] (*nada*)
 - Lotus of **Vayu**: shiny lotus (eg. *bandhuka* flower) of **twelve crimson** petals, bearing the vermilion letters (eg. beginning with *ka; kam, khan, gam, gham, ngam, cham, chham, jam, jham, nyam, tam, than*) with *bindus*, is like a celestial wishing tree bestowing more than desired
 - Air (**Vayu**) Pericarp: the inner region of the smoke-colored (air) hexagram, defined by **two juxtaposed triangles (star)**; upward pointing triangle represents the unmanifested intangible (energy) awareness of paternal wisdom (*prana; Shiva*), while the downward pointing triangle represents the manifested tangible (matter) procreative maternal power (*shakti*)
 - Seed Syllable (**Pavana Bija**): **Yam** [pronounced: ‘yum’], situated in the pericarp, has four arms and is seated on a **black antelope** (symbol of alertness)
 - *Marma* region: heart to brow
 - Key *marma*: *Phana* (nostrils)
 - Secondary *mantra*: *kam kham gam gham nam cam cham jam jham nam tam tham*
 - Inner Peace: associated with **om shanti mantra**
 - **Wishing Tree (Kalpavriksha)**: evergreen in a miniature lotus of eight petals below *anahata* symbolizing the power of wish fulfillment
 - Lord of Mercy: has hand gestures that grant boons and dispel fears of the three realms (ie. earth, humanity, heaven)
 - **Durga/Kali Devi: Kakini**, the benefactress of all, three-eyed, yellow colored like young lightning, wears ornaments, her four hands hold a noose, skulls, and gestures of blessing and dispelling fear, and her heart is softened by drinking nectar
 - Abode of **Laxmi (Bana)**: in the triangular pericarp (core) is the gentle power (*shakti*) of ten million lightning flashes experienced through the shiny gold *Shiva Linga (Bana)*,

- whose head has a minute orifice like a pierced gem (the abode of *Laxmi*, goddess of prosperity); celestial wishing tree
- Abode of **Shiva/Rudra/Isha**: beautified by the **Hamsa**, where the **individual soul (Jivatma)** expresses itself surrounding the pericarp, like a steady tapered flame in a windless place; the filaments are illumined from the solar *chakra*
 - Meditation Effect:
 - **Preservation** (Speech): protect and destroy worlds (Lord of Speech) [sim. Vedic: *Ishvara*]
 - Benefit: compassion
 - Compassion: ever dearest to women; preeminently wise and full of noble deeds; completely sensorial control; intense mental concentration on *Brahman* which inspires speech which flows like clear water like the *Devata* who is the beloved of **Laxmi**
 - True bridge of consciousness: (*Rig Veda*); *karma* moves consciousness, but the realization of the true self (*atman*) stops it
 - Possession: capability to walk into another's body
 - Unification (G): lightning; unification with *Brahman*
 - Power of Wish Fulfillment: *jiva* can perceive and control the workings of worldly *karma*; after *anahata* is awakened a wish can manifest whether good or evil
 - Paranormal Abilities (S): control of air; cosmic love; eloquent poetry; sense of touch becomes increasingly subtle (touching astral matter; sense organ is skin; active organ are hands); psychic healing; psychokinesis
- 5) **Throat (Vishuddhi)**: Purification Center; Throat Center (*Kantha Chakra*)
- Purification Center: [Skt.: derived from word meaning "to purify" (*shuddhi*)]; purifies poison; associated with thyroid gland
 - Sense: sound
 - Seat: upward moving air (*udana vayu*)
 - Physiology: respiratory system (throat, larynx, lungs)
 - Endocrine: thyroid
 - Psychology: inspiration, individual soul (*jiva*)
 - Source of Sound
 - Pure Lotus of **smoky purple** hue of **sixteen** petals bearing all sixteen shining **crimson** vowels (ie.long and short: *a, a, i, i, u, u, r, r, l, l, e, ai, o, au, am, ah*) to the illumined mind
 - Ethereal (**Akasa**) Pericarp: the core's shape is a white full moon circle without the mark of the hare (sim.man in the moon)
 - Seed Syllable (**Ambara Bija**): white **Ham** [pronounced: 'hum'] is seated on a **white elephant of six tusks**; his four arms consist of two holding a noose and a goad (animal prod) and two holding the beautifying gestures of granting boons and dispelling fear
 - *Marma* region: brow to top of head
 - Key *marma*: *Adhipati* (top of head)
 - Secondary *mantra*: *am am im im um um rm rm em kim em eim om oum am ahm*
 - God (*Deva*) (**Sada-Shiva**): the snow-white *Deva*, three-eyed, five faced, ten beautiful arms, and clothed in a **tiger's skin**; his body is united with the Goddess (*Devi*), daughter of the Mountain King (**Girija**) [sim. Buddhist: *Avalokitesvara Boddhisattva* → *Kannon/Guanyin* who was executed by strangulation]; [Skt. signifies: "ever" (*sada*) "beneficence" (*shiva*)]
 - Goddess (*Devi*): more pure than the ocean of nectar, **Shakti Sakini** dwells in the lotus; she wears yellow raiment; her four lotus hands carry the bow, arrows, the noose, and the goad
 - Meditation Effect:
 - **Wisdom**: portal to great liberation and *Yoga* accomplishment, if the senses are pure and controlled; after the attainment of complete knowledge of *Atma (Brahman)* through constant *vishuddha chakra* concentration, the wise sage enjoys uninterrupted peace of mind; the sage sees the three periods, becomes the

benefactor of all, free from disease and sorrow, long-lived; the **true self (Antaratma; Atma)** (who dwells by the pericarp of *sahasrara chakra*; sim. *Hamsa*) has the ability to destroy endless dangers; if the *Yogi* concentrates on *vishuddha chakra* in conjunction with breath retention (*kumbhaka*), the three worlds could be moved in an event of anger [which cannot be controlled by *Brahman*, *Vishnu*, *Hari-Hara (Vishu-Shiva)*, *Surya*, *Ganapa* (God of Wisdom and Protector from Obstacles)]

- Benefit: calmness
- (G): source of nectar; uvula; identification with *Brahman*
- Regulates the purity of divine nectar from *sahasrara* (see '*bindu visargha*' below) (S)
- Psychic Abilities (S): telepathy; indestructibility; full knowledge of the *Vedas*; ability to know the past, present, and future; ability to endure without food and water

6) **Brow (Ajna):** Command Center

- Command Center [Skt.trans.: "to know;" "to follow;" "to command"]; purifies thought; *Bhrumadhya*
- Seat: primary *prana*
- Physiology: involuntary nervous system (medulla oblongata, cerebellum)
- Endocrine: pituitary
- Psychology: universal soul (*atma*); mind (*antahkarana*)
- Location: at the triple confluence (*tri-veni*) of *pingala*, *ida*, and *sushumna* at the brow, knot of *Shiva (Rudra Granthi)* merging into a single passage to *sahasrara chakra*, where the combined energy is dispersed throughout the three bodies (ie.physical, astral, causal); (Satyananda Saraswati)
- Beautifully **white** like the moon with **two** petals bearing the white letters (ie.*Ham* and *Ksham*; *bija mantras* for *Shiva* and *Shakti* respectively); it illuminates with the glory of meditation (*dyana*)
- Goddess (*Devi*): inside the pericarp, **Shakti Hakini** has six moon-like faces; six arms: one holds a book (the gesture of enlightenment), two others are raised in gestures of dispelling fear and granting boons, the other three hold a skull, a small drum, and a rosary (for *mantras*); a pure mind
- Astral (**Prana**) Pericarp: Subtle Mind (**Manas**); inside is a downward/inverted triangle symbolizing the female genitalia (*yoni*), or the creative, mother force of manifestation, with a *Shiva linga (Itara)*, or *linga sharira* (symbolizing the astral body in *tantra yoga*; consolidated dark; see also *muladhara chakra*), shining inside like a chain of lightning flashes behind the letter
- Seed Syllable (**Pranava Bija**): letters A and U form the sacred seed syllable of **Om**, the first Vedic *Bija*, abode of most excellent *shakti*, which by its luster makes visible *Nadi Citrini*; it is the inner true self (*atma*) as pure mind (*buddhi*) which resembles a radiant flame; above the triangle, is a crescent moon beneath a *bindu* which expresses the shining letter M (*makara*) and the subtle trace of consciousness; AU + M = AUM (*Om*); above the M is *nada* whose whiteness equals the moon diffusing its rays; *Om* is the symbolic utterance of the superconsciousness (*samadhi*)
- Secondary *mantra*: *ham ksham*
- God (*Deva*): above the triangle, immortal and omniscient **Parama Shiva** manifests to his fullest might as a flaming lamp lustrous as the morning sun between earth and sky
- Abode of **Vishnu**: at the time of death, the excellent *yogi* joyfully places his *prana* here and enters the Supreme, Eternal Birthless, Primeval Deva (prior the three worlds) (**Purusha**); known in the *Vedanta* (sacred texts dealing with the nature of *Brahman*)
- **Mahanada**: place where *vayu* dissolves; like a plough in shape, is half comprised of *Shiva*, being tranquil, it grants boons, dispels fear, and manifests pure intelligence (*buddhi*)
- Meditation Effect:
 - **Divine**: the *yoga* adept on the path to realization (*sadhaka*) of the true self (*atma*), which is merely meditation on the lotus, attains the ability to quickly enter another's body at will, and becomes the supreme master (*muni*) of *dyana yoga*, being all-

knowing and all-seeing; becomes the benefactor of all, well versed in all the sacred texts and commentaries (*shastras*); through unity with *Brahman*, psychic abilities (*siddhis*) are acquired; famous and long-lived, he becomes the Creator, Destroyer, and Preserver of the three worlds; when the *yogi* closes the house which hangs without support (ie.severs the mind from the physical world through *yonī mudra*, sealing the 9 orifices), all personal knowledge and practical experience dissolves into the uninterrupted bliss of pure mind (*buddhi*), distinctly shining as sparks of flame above the triangle of *Pranava*; when the *yogi* is an accomplished devotee to his *guru*, through *ajna* meditation, then he will see beyond *ajna chakra* the form of **Mahanada**, and will hold in the lotus of his hand all the powers of speech, tranquility, grants boons, dispels fear, and manifests pure intelligence (*buddhi*)

- Benefit: intuition
- Bliss (G): pearl; overlord; filled with bliss
- Psychic Ability (S): in *kundalini* practice, it should be awakened first due to its ability to dissolve *karma*, thus lessening the dangers of awakening the lower *chakras* by maintaining calmness of mind; being opposite *muladhara* (in terms of the start and end of the *ida* and *pingala nadi*), any change in one induces a similar change in the other (reflective in triangle symbolism); concentration leads to the purification of the mind and the attainment of psychic ability (ie.telepathy, clairvoyance); contact with inner *guru* (innate deep knowledge and wisdom) and outer *guru* (guardian angel) becomes possible as concentration moves deeper and self-awareness, or ego-consciousness, fades

7) **Crown (Sahasrara):** Void

- Lotus of a **Thousand Petals**: at the vertex of the head, in the vacant space of *shankhini nadi*, and below *Brahman* gate (*brahma randhra*), is the upside down lotus of a thousand petals, which is more lustrous and white than the full moon; its clustered filaments are tinged with the color of the young sun (magenta); its petals are luminous with letters beginning with A; absolute bliss
- Seat: spirit, true self (*atman*, *purusha*)
- Physiology: voluntary nervous system (cerebrum)
- Endocrine: pineal
- Psychology: supreme self (*paramatman*)
- Pericarp of the **Magnificent Void (Bindu)**: within the *sahasrara* is the moon, without the hare, and shedding rays profusely like divine nectar; within, a triangle shines like ten million lightning flashes, bearing the light of the great void (*bindu*), which is served by all the *devas*; *linga* (symbol of astral body) is illumined (see also *muladhara chakra*)
- **Bindu Visargha** [Skt.: “falling of the drop/spot” “seat of nectar” (assoc. w/*tarpaka kapha*) aka. 8th *chakra*; aka.*Shivarandhra*]: the psychic point (minor *chakra*) at the base of the skull that receives *sahasrara* nectar and forms it into drops (longevity pills if *vishuddha* is open; if closed, the fluid becomes poison that decays life), which drip down to a reservoir at a minor *chakra (lalana)*, at the upper epiglottis, behind the philtrum [sim.Taoist: connection point (GV27-*renzhong*; GV28-*yinjiao*) for tongue where *yang* becomes *yin* through swallowing saliva]; according to tradition, it is located in a depression just past the vertex of the skull [sim.TCM: GV20-*baihu*], which contains a small amount of secretion; within the depression is a slight elevation (where cranial nerves connect to optic nerves; controls visual perception); center of psychic sound (**nada**) of innumerable subtle vibrations; represented by a full moon superimposed with a crescent moon (symbolizes a partial glimpse to the infinite; found in the character *om*)
- **Hiranyagarbha (Vedas/Tantra)**: womb of consciousness; corresponds to pituitary; directly above *Brumadhya (Ajna chakra)*
- Abode of **Parama Shiva (Ama Kala)**: illumination concealed, attainable only through great effort, is the subtle *bindu* [*nirvana* moon phase (16th day from full moon = new moon crescent) which drips divine nectar (**ama kala**) the color of the young sun; thin as a fiber in a lotus stalk], abode to *Parama Shiva, Brahman* and *Atma* of all beings; inside *Parama*

- Shiva* exists the unification of the experiential supreme bliss (*rasa*) and the bliss resulting from the union of *Shiva* and *Shakti*; he is the sun that destroys the darkness of ignorance and delusion
- **Nirvana Kala:** more refined than, and within *ama kala*, is *nirvana kala*, as subtle as the thousandth part of the end of a hair, shaped like a crescent moon; the ever-existent *Bhagavati*, and *Devata* (divinity) that pervades all beings by granting divine knowledge through her luster which shines like the light of all the suns shining simultaneously
 - **Nirvana Shakti:** within the middle space of *Nirvana Kala* is the Supreme, primordial *Nirvana Shakti*, mother of the three realms, lustrous like ten million suns, yet subtle as the ten-millionth part of the end of a hair; within herself is a constant flowing stream of gladness (contentment), which is the life of all beings; she graciously carries the knowledge of truth to the minds of sages
 - **Nityananda:** within the *Nirvana Shakti* is the everlasting abode of *Shiva*, which has no time or place (*kala*), free of the world restricted by time and space (*maya*); replete with all forms of bliss and pure knowledge (eg. *Brahman*, *Hamsa*, *Vishnu*, *Shiva*, *Atma*); place of liberation
 - **Hamsa Parama:** through the spreading current of essence nectar bliss which pervades all beings, the Lord instructs the self control (*yati*) of pure mind (*buddhi*) in the knowledge which facilitates the realization of oneness with the individual soul (*jivatma*) and the universal soul (*paramatma*)
 - Abode of all worshipped *Devas*: **Shiva** (*Shivites*); **Parama Purusha** (*Vaisnavas*); **Hari-Hara** [*Hari* (*Vishnu*) – *Hara* (*Shiva*)] (*Shivites* and *Vaisnavas*); **Shakti Devi**; **Hamsa mantra** [*Ham* = true/pure self (*Purusha*); *sa* = original substance (*Prakriti*)]
 - Meditation Effect:
 - **Void:** through mind control karmic wandering is transcended, since there is nothing in the three realms which binds him; mind control achieves the goal to possess complete power to do whatever wished and prevent that which is contrary to the will; moves towards *Brahman* (roaming the sky); pure and sweet speech; attains liberation from time and space (*maya*)
 - Benefit: wisdom
 - Liberation (G): sky; void; absolute peaceful *Shiva*; all-pervasive *Atma*; liberation from suffering

[*Gorakshashatakam* by Goraknath (10th c.CE):

The *Gorakshashatakam* written by the pundit Goraknath (10th c.CE) for his disciples, resembles *chakra* descriptions found in the *Upanishads*, with additional information concerning paranormal abilities attained through concentration on the pertaining *chakra* in conjunction with a fixed gaze on the tip of the nose (focusing intention). The general method of concentration consists of unifying the adjuncts (ie. iconographical *chakra* details) with the principle [ie. true self (*Atma*)] through cautious meditation for the ultimate benefit of liberation from suffering; once a *chakra* is activated the adjuncts have the propensity to give perverse knowledge, which deviates the *yogi* from the true purpose. [This data will be compiled into the 'Meditation Benefit' described above, and indicated by (G)].

[Descriptions by Rev. Leadbeater, Theosophical Society, New York (1882 CE):

Each lotus (*chakra*) stems at intervals from the spinal root (ie. *sushumna nadi*), perpetually rotating like a whirlpool of light towards an internal primordial force, or divine cosmic energy, which is innately seven fold (corresponding to the number of *chakras*). The primordial primary force enters into each lotus, appearing as radiating lines (like wheel spokes; *nadi*; number varies depending on *chakra*) originating from the center. The radiating lines (*nadi*) help to bind together the astral (mental/spiritual/psychic) and ethereal (energetic) realms (where the *chakras* exist in both). A secondary force is established at right angles to the radiating lines of the primary force (eg. *swastika*), which undulates (interweave with the primaries) in circular motion about the center to form oscillations of varying vibrational frequency (determining the number and color of *nadi*, hence the *chakra* location) resembling the shimmering gleam of moonlight on placid water.

The size (standard unawakened: 2 in. dia.) and level of operational intensity in each *chakra* subjectively varies depending on the degree to which it is awakened. According to Rev. Leadbeater, the morality of the individual does not influence the size and operational intensity level of the *chakras* (contrary to the views of the *Dhayanabindu Upanishad*), but does influence the specific hues, or luminosity, and therefore, vibration frequency associated with the lotus petals (*nadi*). *Chakras* are active to some degree in the average person to maintain basic physiological function.

The *chakras* were categorized into three groups, physiological, personal, and spiritual (associated with the three realms of earth, humanity, and heaven), which directly related to the anatomical level and the number of primordial undulations (*nadi*).

- Physiological:
 - 1) *Muladhara* (Root): receptor of serpent fire from earth; 4 undulations alternating red and orange hues; awakening enables attainment of enlightened knowledge
 - 2) *Svadisthana* (Spleen): receptor of vitality emanating from the sun; 6 undulations alternating in hues of red, orange, yellow, green, blue, violet; awakening enables astral travel
- Personal: (Personality)
 - 3) *Manipura* (Navel): receives forces from the lower astral realm; 10 undulations alternating in hues of red and green; awakening enables the general awakening of astral body
 - 4) *Anahata* (Heart): receives forces from the higher astral realm; 12 undulations of a golden glow; awakening enables interaction with other astral bodies
 - 5) *Vishuddha* (Throat): receives forces from the lower mental/spiritual realms; 16 undulations alternating blue and green producing a silver shimmering; awakening enables astral hearing (clairaudience)
- Spiritual: activated only after a certain degree of spiritual growth has been realized
 - 6) *Ajna* (Brow): 96 undulations (48 on each half side) with pink-yellow on one side and purple-blue on the other; awakening enables astral vision (clairvoyance)
 - 7) *Sahasrara* (Crown): 960 undulations (relating to 1000) of violet hues and 12 inner undulations of white and gold; awakening enables complete knowledge of astral life and perfection of astral (psychic) powers

According to Rev. Leadbeater, the *chakras* are receptors of solar light rays of a specific spectral frequency [sim. *Ayurvedic* types of *prana/vayu*], which influence (treat) the vitality of a certain, elements (*bhuta*), meridians (*nadi*), energy points (*marma*), senses, and anatomical regions/systems.

RAYS OF VITALITY			
Light Ray of Vitality	Associated <i>Prana</i> : Region of Influence; Organ Systems	<i>Chakra</i> Receptor	Spinal Position; Nerve Plexus: Sympathetic; Subsidiary
Orange-Red	<i>Apana</i> : anus; urogenital	Root (<i>Muladhara</i>)	CX; S4; Coccygeal; Pelvic
Rose	<i>Vyana</i> : entire body; nervous system	Spleen (<i>Svadisthana</i>)	L1; Splenic; Hypogastricus
Green	<i>Samana</i> : navel; liver, kidneys, intestines, digestive	Navel (<i>Manipura</i>)	T8; Coeliac/Solar; Hepatic, Pyloric, Gastric, etc.
Yellow	<i>Prana</i> : heart; brain	Heart (<i>Anahata</i>)	C7; Cardiac; Pulmonary, Coronary, etc.
Violet-Blue	<i>Udana</i> : throat; brain (dark blue: lower and central brain; violet: vertex)	Throat (<i>Vishuddha</i>)	C3; Pharyngeal; Laryngeal
		Brow (<i>Ajna</i>)	C1; Carotid; Cavernus

General Overview:

SEVEN SUBTLE CENTERS (<i>CHAKRA</i>); LOTUSES					
No.	Name [<i>Sanskrit</i>] (Aspect)	Gland: Location: <i>plexus</i> (M)eridians: <i>Nadi</i> [<i>Sanskrit</i>] (P)oints: <i>Marma</i> [<i>Sanskrit</i>]; TCM acu-points [<i>pinyin</i>]	Realm/ Element: (mastery of) Humor (<i>Dosha</i>): Affected TCM meridians Anatomical System: regulated organs and disorders (physical, emotional, mental)	Image: (S)hape (<i>Yantra</i>) (C)olor: Traditional/ ROYGBIV (P)etals (<i>nadi</i>) Seed S(y)llable (<i>bija</i>) (A)nimal (SY)mbols	Hindu Divinity/ Biblical Patriarch Chinese
1	Root: <i>Muladhara/</i> <i>Adhara</i> (Instinct) Foundation Center <i>Brahma</i> <i>Granthi</i> [sim.Taoist: 1 st lock]	Adrenals: <i>Plexus Pelvis</i> (perineum) M: <i>Alambusha</i> P: <i>Guda</i> (anus) CV1- <i>huiyin</i>	Nature: body mould; contains incarnated cosmic energy Earth (<i>prithivi</i>): no fear of death, levitation, control of breath, consciousness, seed, knows past, present, and future; nose (organ of knowledge; sense of smell) Kapha: Sp/S Reproductive (CNS)(K), Excretory (LI): legs, genitals (testicles; cervix), constipation, hemorrhoids, survival issues, grief, excessive attachments, fight or flight	S: Square (yellow) C: Yellow; red P: 4 (crimson) Y: <i>Lam</i> A: Elephant w/7 trunks SY: 8 shining spears	<i>Brahma/</i> <i>Indra</i> <i>Dakini</i> <i>Kandarpa</i> <i>Shiva Linga</i> <i>Para</i> <i>Ganesha</i> <i>Adam;</i> <i>Fu Xi</i>
2	Navel/Sacral: <i>Svadhishthana</i> (Feeling) Original Center	Gonads: <i>Plexus</i> <i>Hypogastricus</i> M: <i>Kuhu</i> P: <i>Kukundara,</i> <i>Vitapa</i> GV1- <i>changqiang</i>	Forms: vitality Water: psychic, intuition, mastery of senses, astral essences; tongue (organ of knowledge; taste) Vata: K/UB; <i>Kapha:</i> P/TH Reproductive, Negative Digestive (ANS-s), Urinary (K/UB), Skeletal: elimination (bladder, intestines), sexual, prostate, low back, knees, finances, fear, motivation, asthma, hearing	S: Half-moon (white) C: White; orange P: 6 (vermilion/orange) Y: <i>Vam</i> A: Crocodile (<i>Makara</i>)	<i>Varuna</i> <i>Hari/Vishnu</i> <i>Saraswati</i> <i>Rakini</i> <i>Brahma;</i> <i>Hiranya-garba</i> <i>Noah</i> <i>Shennong</i>
3	Solar Plexus/ Navel: <i>Manipura</i> (Reason)	Pancreas: <i>Plexus</i> <i>Epigastricus</i> M: <i>Vishvodhara</i> P: <i>Nabhi</i> (navel) GV4- <i>mingmen</i> CV6- <i>qihai</i> CV8- <i>shenque</i> <i>Huangting</i> (Yellow Court) Lower <i>Dantian</i>	Spiritual perception: emotion Fire: finding hidden treasures, no disease; eyes (sight) Pitta: H/SI, Lv/GB Positive Digestive (ANS-s) (S/Sp/Lv/GB/SI/LI/K/UB), Hepatic (Lv), Articular/Muscular: vision, diabetes, worry, lack of sweetness in life, jaundice, hypochondriac pain, arthritis, procrastination, irritability, cries easily, fatigue, stubbornness, depression	S: Triangle (downward) (sunrise) C: Red; yellow; blue/green P: 10 (blue/green) Y: <i>Ram</i> A: Ram	<i>Rudra</i> <i>Vishnu</i> <i>Vani/Sarasvati</i> <i>Lakshmi/</i> <i>Lakini</i> <i>Abraham</i> <i>Huangdi</i>

4	<p>Heart: <i>Anahata</i> (Love)</p> <p><i>Vishnu Granthi</i> [sim.Taoist: 2nd lock]</p>	<p>Thymus: <i>Plexus Cardiacus</i></p> <p>M: Varuna</p> <p>P: Hridaya (heart)</p> <p>GV10- <i>lingtai</i> CV14- <i>juque</i> CV15- <i>jiuwei</i> CV17- <i>shanzhong</i> Middle <i>Dantian</i></p>	<p>Imagination: edge of super-consciousness</p> <p>Air/Metal: flight, astral travel, attraction of cosmic love and divine qualities; skin (organ of knowledge; touch); hands (organ of action)</p> <p>Vata: L/LI; <i>Pitta:</i> H/SI</p> <p>Cardiovascular (ANS-s), Immune (H): lack of joy, heart problems, excessive talking</p>	<p>S: Star-double triangle C: Grayish blue; green; red or gold P: 15; 12 (L) Y: <i>Yam</i> A: Gazelle (black)</p>	<p><i>Vayu</i> <i>Durga/Kali/Kakini</i></p> <p><i>Lakshmi</i> <i>Shiva/Rudra/Isha</i></p> <p><i>Moses</i></p>
5	<p>Throat: <i>Vishuddha</i> (Communication, creativity)</p>	<p>Thyroid: <i>Plexus Laryngeus/Cervicus</i></p> <p>M: Sarasvati</p> <p>P: Nila, Many, Amsa</p> <p>GV14- <i>dazhui</i> CV22- <i>tiantu</i></p>	<p>Beyond forms: spirit</p> <p>Ether/Wood: immortality; ears (organ of knowledge; hearing; sound); vocal cords (organ of action)</p> <p>Pitta: Lv/GB</p> <p>Respiratory (CNS) (L): throat, arms, cough, asthma, sinus, grief, metabolism, loud talking, fear of speaking, stuttering</p>	<p>S: Circle C: White; blue; violet P: 16 Y: <i>Ham</i> A: Elephant w/6 tusks</p>	<p><i>Sada-Shiva</i> <i>Girija</i> <i>Shakti-Sakini</i></p> <p><i>David</i></p>
6	<p>Third Eye: <i>Ajna</i> (Insight)</p> <p>Command Center</p> <p><i>Rudra/Shiva Granthi</i> [sim.Taoist: 3rd lock]</p>	<p>Pituitary (L)/ Pineal (S): <i>Plexus Cavernus/Medulla Oblongata</i></p> <p>M: Ida, Pingala, Pusha, Gandhari, Payasvini, Shankhini</p> <p>P: Sthapani, Apanga</p> <p>GV16- <i>fengfu</i> M-HN-3- <i>yintang</i> <i>Mingtang</i> (Bright Hall) Upper <i>Dantian</i></p>	<p>Divine nature: inspiration; destroys <i>karma</i> of previous lives; seat of <i>ojas</i></p> <p>Light/Energy (Prana): mind, inner perception</p> <p>Endocrine (non-volitional ANS-s/CNS): HA, allergies, sinus, sensory</p>	<p>C: Milky white; indigo; grey (S); transparent P: 2; 96 (L) Y: A</p>	<p><i>Hamsa</i> <i>Shakti Hakini</i> <i>Itara</i></p> <p>Confluence of <i>Ganga</i> and <i>Yamuna</i></p> <p><i>Jesus</i></p>
7	<p>Crown: <i>Sahasrara</i> (Higher self)</p> <p>Gate of <i>Brahman</i> (Portal to Astral and Causal Realms); <i>Mahabatin</i></p>	<p>Pineal: Brain</p> <p>M: Sushumna</p> <p>P: Adhipati, Simanta</p> <p>GV20- <i>baihui</i>; <i>niwan</i> (<i>nirvana</i>) Upper <i>Dantian</i></p>	<p>Divine essence: truth; cosmic consciousness</p> <p>Light/Energy (Prana): consciousness</p> <p>Nervous (volitional ANS-s/CNS): HA, optic nerve, psychiatric, epilepsy, scalp</p>	<p>C: Violet; Gold P: 1000; 960/12 (L) Y: <i>Om</i></p>	<p><i>Shiva</i></p> <p><i>Brahma</i></p> <p><i>Yahweh</i></p>
<p>Key: CNS = Central Nervous System ANS-s = Autonomic Nervous System-sympathetic L = Lung LI = Large Intestine S = Stomach Sp = Spleen (L) = Rev. Leadbeater (S) = Satyananda Saraswati</p> <p>H = Heart SI = Small Intestine UB = Urinary Bladder K = Kidney P = Pericardium TH = Tri-Humor (<i>dosha</i>)</p> <p>GB = Gall Bladder Lv = Liver GV = Governing Vessel CV = Conception Vessel</p>					

Seven Planes of Evolution:

The *chakras* relate directly with the seven planes of spiritual evolution.

- 1) *Muladhara* → *Bhu* [Earth]
- 2) *Svadhishthana* → *Bhuvana* [Intermediate space; humanity]
- 3) *Manipura* → *Svaha* [Heaven]
- 4) *Anahata* → *Mahaha*
- 5) *Vishuddha* → *Janana*
- 6) *Ajna* → *Tapaha*
- 7) *Sahasrara* → *Satyam* [Truth]

ENERGY MERIDIANS (NADI): Energy Matrix (Nadi Chakra); (Chaithavuthi), (Ros), (Motoyama), (Feuerstein), (Saraswati), (Frawley), (Apfelbaum); (see fig. 17-109)
Energy (*prana*) [sim.Chinese: *qi*] travels in a circular/spiral motion (Apfelbaum), on paths called meridians (*nadi*) and accumulates in clefts called points (*marma*). Meridians can be thought of as the energetic (*prana*) projections of the twelve organs [sim.Chinese: twelve meridians] having an alchemical duty to the spirit to become one organ. More specifically, the meridians are projections from the envelopes of consciousness (*kosas*) [sim.Chinese: spiritual resources (*zhi, hun, shen, yi, po*); (Hamilton)], and supply their organic abodes (internal solid organ) with *rasa* (essential fluid) [sim. Chinese: *jing*] and *prana*. In general, the bio-energetic meridian system exists on the energetic level of consciousness (*prana kosa*), which is generatively interconnected with other levels of consciousness. The interconnectedness of the *kosas* allows their communication with the original spirit via central energy vortexes (*chakras*), which establish the frequency of energetic vibration (through pulse and spin). The *chakras* [sim.Chinese: elixir field (*dantian*); (Hamilton)], coinciding organically with glands of the endocrine system, are located along a central cosmic channel that has existed since the first cell divided inside the womb.

According to embryology, the formation of the navel (theoretical source of *nadis*; stemming from mesoderm and entoderm) and the nervous system (stemming from ectoderm) are not related, hence the *nadis* should not be confused with nerves. (Motoyama)

The literal translation of *nadi*, [Skt.: “petal”] (of the lotus) [Skt. root: “to flow” (*nad*)] implies the interconnectedness and interdependence of the meridian (energy) system and the *chakra* (mind) system (expressing two different levels of consciousness: *prana kosa* and *mano kosa*; or ethereal and astral bodies), systems of energy and mind/spirit, or water and fire, respectively. The *nadis* provide passage for vital force (*prana shakti*) and mental force (*manas shakti*), from the main energy centers (*chakra*) to anatomical tissues within the food envelope (*anna kosa*), via their energy points (*marma*). Each *nadi* corresponds with particular *chakras*, *marmas*, anatomical systems, and tissues.

Meridians can be classified by polarity, element, level, anatomical location, or flow type. In fact, meridians are named by the classifications of anatomy, level, and organ. All meridians except for the governing and conception (*sushumna*) vessels are bilateral.

Major Vedic Meridians (Nadi):

According to Vedic texts, all energy meridians (*nadi*) originate from the central region of the navel (*kandasthana*; *kanda*) (nine finger breadths above *muladhara chakra*; nearest *manipura chakra*), the centroid (center of gravity; in a female; see fig. 3) of the physical self, to travel horizontally and vertically. The meridian that circles the navel, the navel wheel (*vilamba*), energetically resembles an egg. From the navel the meridians run parallel and lateral the *sushumna*, branching out at various places, to terminate at orifices (ie. nostrils, eyes, ears, mouth, genitals, anus).

The numerous Vedic-Yogic sources differ in meridian description, hence leaving meridian (esp. bilateral) flow definition inconclusive. However, the later derived and well preserved Thai meridian

system (*sen-sib*) has been correlated with the original Vedic-Yogic *nadis* (based on meridian name, flow, and orifice termination), where pathway information is insufficient.

MAJOR VEDIC MERIDIANS (NADI)		
Meridian Name (Sanskrit) [L]eft; [R]ight; [C]enter Thai	Compiled Vedic Description (E)xtent: general pathway (M); energetic innervations (see 'Key to Symbols Used on Point Tables' in 'Theory Source' for <i>nadi</i> text sources); (F)rawley (A)perature/Orifice (C) <i>hakra</i> (N) <i>adi</i> : line number lateral (R/L) from centerline (<i>sushumna</i>) (M) <i>arma</i> Disorders	TCM meridian flow Correspondence (combined or partial TCM meridian flows)
CHAKRA NADI: Energy Center (Chakra) Meridians (Nadi) Each energy center (<i>chakra</i>) has a corresponding <i>nadi</i> , which provides energy (<i>prana</i>) to a particular region of the body.		
Sushumna [C] <i>Brahmanadi</i> <i>Sarasvati</i> <i>Summana/Sumana</i> "origin at the tongue"	Original Meridian-Conduit: E: Ascends anterior the spine from perineum to the vertex of head (JDU): ascends anterior the spine from tailbone to vertex of head (YCU; G): in the middle (YU): in the middle of <i>Brahmanadi</i> (S): through the palate up to <i>Brahmarandhra</i> (<i>Brahman</i> gate; vertex of head) (SU): starts at <i>muladhara</i> , at the back of the anus up to the head and ending in <i>Brahmarandhra</i> (SN): rooted in egg-shaped bulb at perineum and extends 9-12 digits towards navel (<i>kandasthana</i>) [sim.Daoist: <i>huangting</i> ; Zen: <i>hara</i>]; consists of the substance of the 3 <i>gunas</i> ; contains <i>nadi</i> layers (vajra-citrini-brahma); runs up to head (CU): originates at heart (CM): exits mouth/tongue (A): [paraphrased sequence w/point analysis] 1) begins 2a↑navel [CV9-10; Manipura], through abdomen, chest, neck, and jaw, ascending to root of tongue; 2) <i>prana</i> circling arms and legs simultaneously (F): Runs from base of spine to top of head, w/many <i>nadis</i> branching out at the third eye; spreads <i>prana</i> to spine, brain, nerves, and supports bone tissue <i>Sushumna</i> signifies tamas <i>Vajra/Vajrini</i> signifies rajas <i>Chitrini</i> signifies sattva <i>Brahma</i> signifies consciousness (Atman) A: eyes; esp. third eye; tongue/mouth C: Brow-Energy/Prana (Ajna) ; conduit for all <i>nadis</i> (esp.8 R-L predominant <i>nadis</i>); <i>prana vayu, sadhaka pitta, tarpaka kapha, prana, tejas, ojas</i> N: 0; centerline M: Sthapani (third eye), Adhipati (crown) Disorders: acute stage for disorders of other <i>nadis</i> ; fatigue, asthma, bronchitis, chest pain, throat, tongue or speech problems, lumbago, numbness, stiffness, paralysis	GV-CV
SUSHUMNA NADI: Associated Minor Meridians of the Central Channel		
Vajra/Vajrini	Finer <i>nadi</i> w/in <i>sushumna</i> ; extends from penis to head (SN) Signifies rajas	GV-CV
Citrini/Chitrini	Finer <i>nadi</i> w/in <i>vajra</i> ; shines w/luster of <i>Om</i> as pure intelligence/ consciousness like a chain of lightning; subtle as spider web extending through all lotuses (<i>chakras</i>) from orifice at top of <i>linga</i> to <i>bindu</i> at <i>sahasrara</i> ; (SN) Signifies sattva	GV-CV
Brahma	Finer <i>nadi</i> w/in <i>citrini</i> (YU) Signifies consciousness	GV-CV
Shura	Ascends from "navel wheel" (<i>manipura</i>) to between the eyebrows (YU)	GV-CV
Saumya	Descends to tips of toes (SU)	GV-CV; PV, S-Sp, UB-K,

		GB-Lv GV-CV
Jihva	Ascends (JDU)	GV-CV
Raka	Causes sneezing; collects phlegm in throat (YU); influencing esophagus and pharynx	GV-CV
Citra <i>Khitchanna</i> <i>Khitcha</i> [f] <i>Pitakun</i> [m]	Descends from navel to discharge semen (YU); influencing ureter (A): originates at navel [CV]; runs to vagina [f] and penis [m] Disorders: frequent urination, urinary retention, prostate problems, kidney stones and other disorders, female infertility, impotence, irregular menstruation, uterine bleeding	K, Sp, Lv
Vilamba	Circles navel (YU)	GV-CV; K
AJNA NADI: Meridians of the Third Eye The third eye (<i>ajna chakra</i>) serves as the origin for six meridians (<i>nadi</i>) that provide energy (<i>prana</i>) to the sense organs of nose, eyes, and ears (2 meridians per organ; 1 per organ orifice: R/L)		
Pingala [R] (Sun) <i>Yamuna</i> <i>Pingkla/</i> <i>Pingkhala</i> "sun progresses right"	E: Originates from right side of <i>muladhara</i> , ascending on right side of <i>sushumna</i> , passing through the right nostril to <i>ajna</i> ; sometimes depicted as interweaving w/ <i>pingala</i> in ascent (not in traditional sources) (JDU): on the right side of <i>sushumna</i> , its mouth over <i>Brahmarandhra</i> ; terminates in the right nostril (YCU; G): on the right (YU): on the right side of <i>sushumna</i> connecting from the "navel wheel" (<i>manipura</i>), and <i>vilamba</i> (S): ending in the nostrils (SU): on the right of <i>sushumna</i> , up to the end of the right nostril (SN): on the right side of <i>sushumna</i> (CM): exits right nostril (A): [paraphrased sequence w/point analysis] 1) begins 2a lat. navel [S25; Manipura], ascending the torso to just above the nipple [S17; Stanamula], where it turns and travels horizontally to the flank and armpit [H1; Lohitaksha, Apalapa]; 2) B1: branches to posterior side of neck (just above C7) [S15], travels over scapula [SI] to armpit; 3) B2: 2 branches from armpit travel down arm (med/lat) to pinky finger [SI/H]; retrace back up arm to armpit; 4) B3: up pectoralis [L1] to collarbone [S12], side of neck and face [S] to side of nostril [LI20; Phana]; 5) then over side of head and neck [UB] 6) B1: branching over scapula to armpit (as mentioned before); 7) B2: main branch continues down spine over buttocks [UB53; Nitamba], 8) going internal to emerge at beginning point [S25], 9) descending abdomen [S] to femoral pulse [S30; Lohitaksha] 10) cont. down med.thigh [K], to knee [K10-UB40; Janu], then going internal 11) emerging external on posterior calf [UB57; Indrabasti], passing behind ankle [UB60; Gulpha] to outside of foot, to pinky toe; retraces ascent of leg to femoral pulse [S30; Lohitaksha]; 12) B1: may branch to join with Ida through <i>Sushumna</i> or; 13) B2: re-emerge at origin [S25] (F): Branches out from third eye (<i>ajna chakra</i>), to the right nostril A: R-nostril ; right side of body (<i>nadis</i> , tissues) C: Brow-Energy (Ajna) ; Fire-Pitta : digestion (<i>agni</i>), logic; Root-Earth (Muladhara) ; smell N: 1R M: R-Phana Disorders: Chronic conditions of <i>Sushumna</i> signs (acute); may reflect <i>Pusha-Gandhari</i> conditions	PV; S, UB-K (M): UB (inner line: associated- <i>shu</i> points) (CM): CV-PV-K-S-LI-UB-GV: -CV (<i>muladhara</i>) -PV-K (abdomen) -S/K (abdomen, chest) -LI (nose) -S (face) -UB (face, head, neck, back, hip, leg) -K (leg) -GV (<i>ajna</i> , head, spine) (A): S-P-Sp-GB-H-SI; H-L-S-LI-UB-S-Sp-UB-Sp-S-K-PV-CV Sense Meridians: L-LI (nose) <i>Kundalini</i> Interweaving depiction: CV-PV-K-UB-GV
Ida [L] (Moon) <i>Ganga</i>	E: Originates from left side of <i>muladhara</i> , ascending on left side of <i>sushumna</i> , passing through the left nostril to <i>ajna</i> ; sometimes depicted as interweaving w/ <i>pingala</i> in ascent (not in traditional sources) (JDU): on the left side of <i>sushumna</i> , its mouth over <i>Brahmarandhra</i> ;	PV; S, UB-K (M): UB (inner line: associated- <i>shu</i> points)

<p><i>ltha/lttha</i> "moon left side"</p>	<p>terminates in the left nostril (YCU; G): on the left (YU): on the left side of <i>sushumna</i> connecting from the "navel wheel" (<i>manipura</i>), <i>vilamba</i> (S): ending in the nostrils (SU): on the left of <i>sushumna</i>, up to the end of the left nostril (SN): on the left side of <i>sushumna</i></p> <p>(CM): exits left nostril (A): [paraphrased sequence w/point analysis] 1) begins 2a lat. navel [S25; Manipura], ascending the torso to just above the nipple [S17; Stanamula], where it turns and travels horizontally to the flank and armpit [H1; Lohitaksha, Apalapa]; 2) B1: branches to posterior side of neck (just above C7) [S15], travels over scapula [S1] to armpit; 3) B2: 2 branches from armpit travel down arm (med/lat) to pinky finger [S1/H]; retrace back up arm to armpit; 4) B3: up pectoralis [L1] to collarbone [S12], side of neck and face [S] to side of nostril [L120; Phana]; 5) then over side of head and neck [UB] 6) B1: branching over scapula to armpit (as mentioned before); 7) B2: main branch continues down spine over buttocks [UB53; Nitamba], 8) going internal to emerge at beginning point [S25], 9) descending abdomen [S] to femoral pulse [S30; Lohitaksha], 10) cont. down med.thigh [K], to knee [K10-UB40; Janu], then going internal 11) emerging external on posterior calf [UB57; Indrabasti], passing behind ankle [UB60; Gulpha] to outside of foot, to pinky toe; retraces ascent of leg to femoral pulse [S30; Lohitaksha; near K11; Vitapa]; 12) B1: may branch to join with Pingala through Sushumna or; 13) B2: re-emerge at origin [S25]</p> <p>(F): Branches out from third eye (<i>ajna chakra</i>), to the left nostril</p> <p>A: L-nostril; left side of body (<i>nadis</i>, tissues) C: Brow-Energy (Ajna); Water-Kapha: growth-development, sleep; inspiration, oratory; Root-Earth (Muladhara); smell</p> <p>N: 1L M: L-Phana</p> <p>Disorders: Chronic conditions of <i>Sushumna</i> signs (acute); may reflect <i>Pusha-Gandhari</i> conditions</p>	<p>(CM): CV-PV-K-S-LI-UB-GV: -CV (<i>muladhara</i>) -PV-K (abdomen) -S/K (abdomen, chest) -LI (nose) -S (face) -UB (face, head, neck, back, hip, leg) -K (leg) -GV (<i>ajna</i>, head, spine)</p> <p>(A): S-P-Sp-GB-H-SI; H-L-S-LI-UB-S-Sp-UB-Sp-S-K-PV-CV</p> <p>Sense Meridians: L-LI (nose)</p> <p><i>Kundalini</i> Interweaving depiction: CV-PV-K-UB-GV</p>
<p>Pusha [R]</p> <p><i>Tawaree/Thawari</i> "origin at the right eye"</p>	<p>E: Originates from <i>manipura</i>, innervates with <i>vilamba</i>, ascending lateral <i>pingala</i> to terminate at the right eye; or right ear; exits right eye (CM)</p> <p>(JDU): from behind <i>pingala</i>, to one side, ending at the edge of the right eye (YCU; G): the right ear; in the right ear (YU): from the "navel wheel" (<i>manipura</i>), and <i>vilamba</i>, to the ear (S): ending in the two eyes (SU): from behind <i>pingala</i>, <ending in the right eye></p> <p>(CM): exits right eye (A): [paraphrased sequence w/ point analysis] 1) originates at the waist line, 4a lat. navel [Sp-Lv; Sp16]; 2) ascends chest to nipple [S17; Stanamula] to collarbone [S12] to carotid pulse [S9; Nilā]; 3) splits into 2 branches- B1: to suprasterna fossa [CV22] to connect with Gandhari; 4) B2: under collar bone to arm, hand, to tip of thumb [L10-11; Kurchashira, Kurcha]; retraces up to under collar bone [L-LI], neck, 5) inside head to exit out inner canthus of eye [UB1], 6) over head, down neck [GB], 7) over (4) several sensitive scapula points [SI10-13; Amsa] 8) down lat.back, waist [G] to 3 sensitive points on buttocks [UB53; Nitamba; GB28-30], 9) lat.back of thigh [GB], and calf [GB-UB], circling under foot just above heel [K1]; 10) then travels up med.calf, thigh [Sp] to femoral pulse [S30; Lohitakshi,</p>	<p>YgH-YnH, G; S-Sp, UB-K, GB-Lv</p> <p>(M): UB (outer line)</p> <p>(CM): CV-PV-K-S-Sp-K-Sp-Lv-S-GB-UB-GB-G-Lv-S-LI-SI-S-UB-SI-GB-GV</p> <p>-CV (<i>manipura</i>) -PV-K-S (abdomen, foot) -Sp (leg, foot) -K (leg, foot) -UB (foot, leg) -GB (foot, leg, hip, waist; eye) -G (waist) -Lv (leg, foot, flank; eye)- -S (chest, neck, face; eye) -UB (eye; head,</p>

	<p>K11; Vitapa]; 11) B1: may connect w/Gandhari or; 12) B2: re-emerge at navel [Manipura]</p> <p>(F): Branches out from third eye (<i>ajna chakra</i>), to the right eye</p> <p>A: R-eye; soul (Atman) resides in right eye during waking consciousness C: Brow-Energy (Ajna); <i>alochaka pitta</i> (eyes), sight; Solar Plexus-Fire (Manipura)</p> <p>N: 2R M: R-Apanga</p> <p>Disorders: Muscle and joint problems, facial paralysis, GI disorders; sim. conditions to <i>Ida-Pingala</i></p>	<p>neck, back) -SI (face, neck, shoulder, back) -GV (<i>ajna; atman</i>)</p> <p>(A): Sp-Lv-S-CV; S-L-LI-UB-GB-SI-GB-Sp-S-K-PV-CV</p> <p>Sense Meridians: Lv-GB (eye)</p>
<p>Gandhari [L]</p> <p><i>Hadsarangsi/ Sahatsarangsi</i> "origin at the left eye"</p>	<p>E: Originates from <i>manipura</i>, innervates with <i>vilamba</i>, ascending lateral and behind <i>ida</i> to terminate at the left eye; or left ear</p> <p>(JDU): from behind <i>ida</i>, to left side, ending at the edge of the left eye (YCU; G): the left eye; ending in the left eye (YU): from the "navel wheel" (<i>manipura</i>), and <i>vilamba</i>, to the eye (S): ending in the two ears (SU): from behind <i>ida</i>, ending in the left eye</p> <p>(CM): exits left eye (A): [paraphrased sequence w/ point analysis] 1) originates at the waist line, 4a lat.navel [Sp-Lv; Sp16]; 2) ascends chest to nipple [S17; Stanamula] to collarbone [S12] to carotid pulse [S9; Nilai]; 3) splits into 2 branches- B1: to suprasterna fossa [CV22] to connect with Gandhari; 4) B2: under collar bone to arm, hand, to tip of thumb [L10-11; Kurchashira, Kurcha]; retraces up to under collar bone [L-LI], neck, 5) inside head to exit out inner canthus of eye [UB1], 6) over head, down neck [GB], 7) over (4) several sensitive scapula points [SI10-13; Amsa] 8) down lat.back, waist [G] to 3 sensitive points on buttocks [UB53; Nitamba ; GB28-30], 9) lat.back of thigh [GB], and calf [GB-UB], circling under foot just above heel [K1]; 10) then travels up med.calf, thigh [Sp] to femoral pulse [S30; Lohitakshi, K11; Vitapa]; 11) B1: may connect w/Pusha or; 12) B2: re-emerge at navel [Manipura]</p> <p>(F): Branches out from third eye (<i>ajna chakra</i>), to the left eye</p> <p>A: L-eye; dream consciousness, imagination, creativity C: Brow-Energy (Ajna); <i>alochaka pitta</i> (eyes), sight; Solar Plexus-Fire (Manipura)</p> <p>N: 2L M: L-Apanga</p> <p>Disorders: Muscle and joint problems, facial paralysis, GI disorders; sim. conditions to <i>Ida-Pingala</i></p>	<p>YgH-YnH, G; S-Sp, UB-K, GB-Lv</p> <p>(M): UB (outer line)</p> <p>(CM): CV-PV-K-S-Sp-K-Sp-Lv-S-GB-UB-GB-G-Lv-S-LI-SI-S-UB-SI-GB</p> <p>-CV (<i>manipura</i>) -PV-K-S (abdomen, foot) -Sp (leg, foot) -K (leg, foot) -UB (foot, leg) -GB (foot, leg, hip, waist; eye) -G (waist) -Lv (leg, foot, flank; eye)- -S (chest, neck, face; eye) -UB (eye; head, neck, back) -SI (face, neck, shoulder, back) -GV (<i>ajna; atman</i>)</p> <p>(A): Sp-Lv-S-CV; S-L-LI-UB-GB-SI-GB-Sp-S-K-PV-CV</p> <p>Sense Meridians: Lv-GB (eye)</p>
<p>Payasvini [R]</p> <p><i>Rusum/Rucham</i> "origin at the right ear"</p> <p><i>Ulangka</i></p>	<p>E: Originates from <i>manipura</i>, innervates with <i>vilamba</i>, ending at edge of right ear between <i>pusha</i> and <i>sarasvati</i></p> <p>(JDU): ending at the edge of the right ear (SU): between <i>pusha</i> and <i>sarasvati</i></p> <p>(CM): exits right ear (A): [paraphrased sequence w/ point analysis] 1) originates 4a↑navel [CV12], just inferior xyphoid process; 2) continues to nipple [CV17; Stanamula]; 3) ascends chest, under collarbone [S12],</p>	<p>GB-Lv</p> <p>(M): GB</p> <p>(CM): GV-CV-K-S-Sp-GB-Lv-Sp-L-LI-S-GB-SI-TW</p> <p>-GV (<i>sushumna</i>) -CV (<i>muladhara</i>,</p>

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midnight' law in the opposite sense. This law is more effective if a *antar* meridian is stimulated at a *antar* time (midday to midnight), and a *bahya* meridian is stimulated at a *bahya* time (midnight to midday).

- ⊙ Tonification: in the hour of the following or opposite meridian, of the meridian to be tonified
- ⊙ Sedation: in hour of the meridian to be sedated

ENERGY POINTS (MARMA): Thresholds between Subtle (Prana) and Coarse (Anna)

The energy points (*marma*) ["vulnerable," or "sensitive" zones; Skt.: *marmam*; Malabar: *marmmam*; Tamil: *varmam*; aka. South India: *adanka*], or the seats of *prana*, may be thought of as cavities or holes on meridians where concentrated energy (*prana*), communicates with the physical body; or as in the *Sankhya* tradition, where pure consciousness (*purusha*) loves material nature, or psycho-physical constitution (*prakriti*). More specifically, *marma* are mutual thresholds between energy (*prana*), the five elements (*mahabhuta*) (see also 'Five Element/Pancha Sru Transporting Points' below), and the three humors (*dosha*). Points are typically found near blood vessels in topological recesses or sometimes at meridian crossings. Ayurveda points (*marma*) typically encompass larger regional tissue innervations than the acupoints of Traditional Chinese Medicine (TCM). Since the 1970's Ayurveda acupuncturists [aka. *marmapuncturist* (*suchika*)] have incorporated the traditional Ayurveda *marma* names into the international acupoint numbering system (TCM).

Since the energy envelope (*prana kosa*) is more foundational to life than the food envelope (*anna kosa*), the structure of *marmas* only exist in the condition of life; the body cannot live without the mind. Furthermore, the function of *marma* is optimal when *prana* moves within it. The *pranic* movement within *marma* is regulated by the lunar day (15 day cycles of waxing and waning). The deepest level of understanding pertaining to vital points is astrological, or the influence of time (*kala*; *kalam*); referring to the stellar/lunar influence on the circadian rhythms of internal life force (*jivan*; *prana-vayu*) through the meridians (*nadi*) of the subtle body. The *kalarippayattu* warrior (see below) knows where the *prana-vayu* is vulnerable based on astrological influence and attacks the pertaining vital point. To practitioners who do not consider astrological influence, the vital points are merely places (*sthanam*), but to those (*siddha yogis*) who consider place and time, the vital points are *marma*, truly vital.

Points can be classified by anatomical location, energetic integrity, and function and indication. It is through the diagnosis and treatment of meridian points where a synergetic effort can be made towards restoring equilibrium. Such *marma* point modalities include: massage with oils, herbal and aroma therapy, acupressure, acupuncture, gem stone therapy, meditational exercises (*yoga*), from external flowing postures (*asana*) to internal static meditation (*dhyana*), and devotional chanting (*mantra*; *mantra chikitsa*), which are primal sounds or words of universal power (eg. *om*), reflecting the cosmic *marma* (see brief appendix on 'Marma Treatments').

Energy points are summarized according to **historical background of lethal and therapeutic energy points, point classifications, horizontal lines of points, body measurement for point location** (biometrics), the **twelve regular meridians**, and the **eight spiritual vessels**.

Historical Background of Lethal and Therapeutic Energy Points (Marma): (Ros, Zarrilli, Frawley); (see Map 7)

At the center of the Vedic warrior was the cultivation of personal energy, which depended on knowledge and control of energy (*prana*) and its accumulation points (*marma*). *Marmas* were associated with the use of body armor (Skt.: *varma*), which protected the 'vulnerable,' vital points from injury. The earliest documented evidence of vital points is found in the *Rig Veda* (1200 BCE) (see History section), with *Indra* finally defeating *Vrita* with his thunderbolt (*vajra*) to a vital point (*marma*) between the shoulders. According to the *Rig-Veda*, the best *marma* protection (*varma*) was through prayer (*mantra*)[Skt.: psychic armor through *mantra* (*kavacha*)], expressing a spiritual function with *marma*. In the *Mahabharata* and *Bhagavata Gita*, elephants, horses, and soldiers wore *varma* to protect *marma*. Also these classics illustrate the electrical charging (ie. fire,

lightning) of weapons with mental force (*prana*) via *mantra*, and that the great heroes, Arjuna and Karna, were only vulnerable to be killed through *marma* exposure.

The *Sushruta Samhita* and *Suchi Veda* (“Art of Piercing with a Needle”) emphasized the practice of acupuncture [traditionally: *bhedan karma* “piercing-through therapy”], which utilized the therapy of anatomical pressure points (*marma*), through needle puncture; *Ayurveda* generic treatment of energy points (*marma chikitsa*). Sushruta described aspects of the body in terms of 7 layers of skin, 300 bones (including cartilages and teeth), 210 joints, 900 ligaments, 500 muscles, 16 major tendons, 700 veins, arteries, and nerves, and 107 vital points (*marma*). The inclusion of *marma* confirms its physiological and psychological importance, particularly with surgery. (Ros; Frawley)

Charaka says that needling (acupuncture) and burning (moxibustion) can facilitate consciousness. Charaka identifies six major *marma* anatomical regions: head, neck, heart, bladder, glands/endocrine system (*ojas*), and semen essence/reproductive system (*shukra*); which has been simplified into three main anatomical groups for *marma*: bladder (lower abdomen), heart, and head. (Ros; Frawley)

According to Ayurveda texts, there are 107 primary vital points (*marma*), which translate into 51 various *marma* regions; variance occurs because some *marmas* are either anatomically bilateral, or contained within others. Many Ayurveda teachers, including Sushruta, recognize extra vital points, additional to the classic 107. Some consider the skin as the 108th *marma* point, which serves as cohesion for all the *marmas*; this idea suggests the possibility that a vital point could virtually be anywhere. Also, the joints and internal organs have *marma* points; and depending on the individual’s unique shape, posture, and age, *marma* location may vary. (Frawley)

It is respectful to remember that the *marmas* are vortexes in the bio-electro-magnetic field (*pranic kosa*), and therefore sacred sites (ie.deity abodes); hence were kept secret, only bequeathed to the devoted-disciplined-diligent initiated.

Ancient Martial Arts of India: Kalaripayattu and Varma Ati

In Vedic times, *marma* were targeted in combat to inflict maximum damage, and utilized by surgeons for optimal therapy of such injuries. Sushruta classified 107 *marmas* according to the physiological structure innervated (ie.muscles, blood vessels, ligaments, nerves, bones, joints), anatomical location, dimension, and consequence of injury [depending on element of *marma* point to cause: swift death (fire), delayed death (water), death upon extraction of a foreign body from the wound (wind/air), disability, or pain]. The remnants of practical *marma* application persists today only through the martial art *Kalaripayattu* (aka. northern *Kalaripayattu*), in Malabar, India, according to oral and written traditions was founded by the sage Parasurama, and *Varma Ati* (aka. southern *Kalaripayattu*) in Tamil Nadu, founded by the Vedic seer (*rishi*) Agastya.

The energetic principles *Kalaripayattu* derive from *Dhanur Veda* (Science of War/Archery), *Ayurveda*, and Yoga. *Kalaripayattu* recognizes 160-220 *marmas* in martial application (protection), and utilizes the original 107 (108) *marmas* of Sushruta (c.2nd m.CE) in therapy. Sushruta practiced the avoidance of vital points in surgery (*salya*), and recognized the penetration of vital points: causing death in one day (*sadyah-pranahara*); causing death within 14-28 days (*kalantara-pranahara*); death caused after removing a foreign object (eg. arrow head) from a wound coinciding on a vital point (*visalyaghna*); wounds on vital points resulting in maiming or deformation (*vaikalyakara*); penetration of vital points resulting in painful injury (*rujakar*). Sushruta identified 107 vital points; listing 51 as leading either to immediate death, death within 24 hours, or one month. Emergency measures included surgical removal of vital point foreign bodies, and amputation. Sushruta established a close connection between surgery and combat. Furthermore, Sushruta associated the vital points with humoral equilibrium of Ayurveda medicine, and hence identified 7 kinds of disease. Sushruta (and Vagbhata in south India) established the identification, classification, and treatment of vital points, based on humoral theory and therapeutic intervention (*marma cikitsa*) applied to observations of wounds received in

combat; and thus passing knowledge vital points (*marma vidya*) to combat application (*prayogam*).

In classical *Ayurvedic* acupuncture, there are traditionally 108 major, or original, *marma* and 160-220 minor *marma*. Some *marma* are considered lethal, and consequently contraindicated for needling. Today, *Ayurveda* recognizes 365 *marma* points which are interchangeable with the acupoints of Traditional Chinese Medicine (TCM).

Pushing the 64 practical vital points (*abhyasamarmmanga*) in conjunction with the recitation of a sacred formula (*mantram*) is a typical martial application [ie. 'pointing magic formula' (*cuntumantram*), Sri Bhadrakali Mantram to defeat the enemy].

Kalaripayattu views the human being as having three intricately interwoven bodies (listed below from coarse to subtle; sim.to the Five Envelopes):

- 1) Changeable: fluids (eg.tissues and wastes)
- 2) Less changeable: solids (eg.muscles, bones);
→ *marma* (bridge between physical and energetic envelope) →

- 3) Subtle: *nadis* and *chakras*

The vital points are places where life force (*prana*) in the form of internal breath/energy or wind (*prana vayu*) converges to promote life, and hence vulnerable to attack. The internal breath (*prana vayu*) collects at the vital points during meditation via the meridians (*nadi*; *varma nila*) of the subtle body. If the energetic breath (*prana vayu*) is retarded or stopped, obstructed through external trauma (ie.strike), then disease/dysfunction (eg.bruise, blood clot) will result. Local fluctuation of pain intensity (throbbing) resulting from external trauma identifies the seat of life (*jivan*) at vital points (*marma*) on the various levels: flesh, tendon, bone, vein-artery, joints.

According to *Kalaripayattu*, injury to a *marma* causes an obstruction in the flow of *prana* and *vata* (waste product of *prana*) within the pertaining meridian (*nadi*) it is situated on. Injury consists of penetrating the *marma* tissue at least one finger width/inch (*angula*; *angulam*; relative to subject) (via weapon pierce, fist or finger strike, push, or pinch), which can be remedied by an immediate stroke or slap to the same *marma* on the opposite side of the body to move and balance *prana*, in addition to a follow up treatment for *dosha* imbalance.

Tamil Nadu martial art (*Adi*) styles include: hit/defend (*ati tata*), law of hitting (*ati murai*), and hitting the vital points (*varma ati*), or Chinese hitting (*chinna ati*). Its practitioners (*agastiyar*, or *siddha yogi*) emphasize esoteric meditation (*siddha yoga*) rather than ritual (*puja*). The martial arts of Kerala probably fused the two martial traditions of Mabala and Tamil Nadu together.

The practice of *Kalaripayattu* consists of preliminary exercises (*meipayattu*), the combination of seasonal full-body massage, and daily application of oil to the body (mind-body preparation for combat; less frequently used in *varma ati*), combat with wooden weapons (*verumkai*), open-hand combat (attack, defend, disarm; wrestling) (*otta*, *marukai*) to the 64 practical vital points (*kulabhyasamarmmam*), meditation with specific breathing strategies, knowledge of vital points (*marmmam*; *marma vidya*) (for attack and defense), knowledge of symptoms of injury (*laksanam*) and medical treatments (*kalaril/marmmacikitsa*) for injuries received during training or combat (bruises, sprains/strains, broken bones, vital point penetration, wind diseases). *Kalaripayattu* training and therapy was traditionally practiced in roofed pits (*kalari*), serving as temples (sim.Anasazi: *kiva*), gymnasiums, and clinics, while Tamil styles are typically practiced in open air, or an unroofed enclosure of palm branches.

According to one *Kalaripayattu* master, C.C. Velayuda, the tradition of learning vital points was a process which began with the spear (sword/shield are also traditionally used); learning 36 methods of attacking (thrusting) and defenses for 36 vital points; only after being able to hit all 36 points via throwing the spear, were the 36 death (vital) points identified by name, location, and

function-indication.

A *kalari* master possesses the knowledge to kill through a mere touch. In Malayali vernacular folk culture, the term for vital points (*marmmam*) has been used also to refer to expert knowledge, forte, knack for, or essentially the secret/mystic quality, of a particular field of study/art.

Traditionally, according to Moolachal Asan's *varma ati* text, *Agastyar Cutiram*, the transmission of *marma vidya* or knowledge (*abhyasam*) should occur through protective ritual (*puja, mantra*) and a discourse of secrecy (fragmented information), only after the assurance of a student's pure devotion to the master (ie. observation of a student's morality for 12 years; the devotion/purity of the student's heart emerges as part of the master's soul).

The *Kalaripayattu* techniques (ie. *verumkai*) are effective as extensions of the poses, steps and forms, which develop a single point focus (*ekagrata*), in conjunction with channeling inner vital energy (*prana vayu*). Three ways of learning open hand techniques (attack-defense; locking and throwing; wrestling) (*verumkai*):

- 1) Empty-Hand Forms: exercise sequences
- 2) Empty-Hand Techniques: attack and defense combination sequences
- 3) Weapons Forms: curved stick (*otta*) formed from a single block of tamarind, representing arm/elbow positions; 18 separate sequences

Empty-hand contact areas include: fist, elbow, tip of index finger, butt of hand, joined finger tips of both hands, thumb, extended knuckle, big toe, and forehead. A traditional hidden weapon used to penetrate the vital points is the small hand stick/club (*cottaccan*) [sim.kubotan], which is the distance from the outstretched thumb to the tip of the middle finger, extending equally beyond each side of the hand, and is rounded on both ends, occasionally brass tipped. Attacks consist of forehand and backhand strikes, and wrist flicks.

According to some masters, even if a martial art practitioner knows the vital points, striking the point can only lead to death, if the intention to kill (the proper execution of the appropriate technique) was channeled through a point, which is normally hidden or "closed," but has been successfully "opened."

Interpretations of vital point opening:

- 1) The position/posture of the body/limb and/or the direction of the attack will determine if the vital point is "open" to deadly attack. (eg.vital points in the webs are "closed" when the hand is open/flat, and "open" when hand is a fist)
- 2) A first strike is used/required to "open" the point, while a second strike delivers the deadly attack.
- 3) A first strike to the top of the head [sim.TCM:GV20] is required to awaken/activate, or "open," all other 63 vital points for deadly attack delivery.

Revival after vital point penetration:

When a vital point is penetrated by a sharp weapon, death results when the victim's internal energy (*prana vayu*) moves "up," or "out," or leaves the body through the vital point wound. When a vital point is penetrated by a blunt object, the victim's internal energy becomes obstructed or stopped there, which may cause death due to the collapse of the energy matrix.

The internal energy meridian system (*prana-nadi*) reverberates from the shock of the trauma, and requires an emergency counter application remedy within a prescribed period of time [Vedic astrology: period during which one star stands; basic time unit (*nalika*) = 24 min.; 60 *nalika*/day (24hrs.)] to restore circulation of the wind humor (*vata; prana vayu*) and energetic equilibrium. (eg.Sreejayan Gurukkal's Kulamarmmangal records: for a penetration to vital point, *karnnapilikakanna marmmam*, 4 *angula* above the ear, the remedy must be given within 8 *nalika* and 8 *vinalika* to the same point on the opposite side).

Emergency counter application remedy is sometimes administered (eg.a strong slap) on the same vital point, on the opposite side of the body (*marukai*), in order to “straighten out” a meridian (*nadi*) after contraction and collapse (when struck). The method of slapping with the heavy palm requires the transmission of the appropriate degree of energy/power (*shakti*) to unblock traumatized internal wind, and restore energetic balance.

Kalaripayattu-Varma Ati Texts:

The *Kalaripayattu* (*Adi*) martial and healing secrets on *marma* were written on palm leaves in 72 *shastra* (aka.*Kalari Shastra*) after the master Agastya bequeathed knowledge to 18 of his most devoted disciples, who each recorded 4 *shastra*. Hence forth, the 72 *shastra* were passed down through generations of masters (*gurukkalasan*) and disciples. The hand-written manuals on palm-leaf contained the mythological history of the art, the rituals (*puja*) circumscribing practice (less formal in *varma ati*), sacred formulas (*mantram; mantra*) for the attainment of special abilities (*siddhi*), short hand verbal commands (*vayttari*) for all exercises and techniques, locations of vital points and instruction for treatment.

Kalaripayattu masters possess one ore more of the three types of texts (reference manuals cataloging practical information) on vital points:

- 1) *Marmamanidanam* (“Diagnosis of the Vital Points”): derived from Sushruta’s *Samhita*; enumerates each vital point’s Sanskrit name, number, location, size, classification, symptoms of direct and full penetration, length of time a person may live after penetration, and occasionally symptoms of lesser injury
- 2) *Granthavarimarmma cikitsa*: identifies the 107 vital points of the Sanskrit texts, and documents prescriptions and therapeutic procedures to follow vital point injury
- 3) *Marmmayogam*: contains less Sanskrit; a *kalaripayattu* practitioner’s handbook containing empty-hand practical fighting applications (*marukai*) and emergency revivals for the 64 most practical vital points (*kulabhyasamarmmam*) [these points were used in open hand/emergency counter defense; some believe these are included within Sushruta’s 107, while others believe only about half were]

64 Practical Vital Points (*kulabhyasamarmmam*) Classifications: sometimes classified according to penetration result

- a) Most vital points (*kulamarmmam*): cause death w/o counter application; used to kill
 - b) “Catch” points (*kolumarmmam*): incapacitates; causes freezing pain; could lead to death; used to disarm/incapacitate
 - c) Practice points (*abhyasamarmmam*): less serious injury; used in non-threatening situation
- 4) *Marmmarahasyangal* (“The Secrets of the Vital Points”): 43 names to identify 107 vital points (9 points on the limbs identify 4 vital points each; 26 identify 2 points each; 6 are single points located on the centerline of the torso; 1 name identifies 8 points in the neck; 1 name identifies 5 points on the skull); (typical.: first point name given as *talahrttu*);

Definitions: (Frawley)

- Anatomical- Intersections: Charaka defines *marmas* as sites where muscles, ligaments, bones, joints, and blood vessels unite
- Energetic- Seat of Life (*Prana*): similar to Charaka, Vagbhatta understands *marmas* as sites where nerves intersect, along with innervated structural tissue (ie.muscles, tendons, etc.); furthermore, sites that indicate pain or tenderness, regardless of anatomical correspondence may be considered as *marma*; therefore, any sensitive or injured area may be considered as *marma*
- Cosmological- Trinity within Unity: according to Sushruta (2nd m.BCE), the singularity of *marmas* contains and controls the external trinity of humors (*tri-dosha*), the internal trinity of essence (*prana, tejas, ojas*), and the cosmological trinity of natural (*prakriti*) attributes (*gunas: tamas, rajas, sattva*); hence the *marmas* also contain the five elements (*mahabhuta*) (see ‘Point Classification’ below); treating *marmas* to influence *ojas* boosts the immune system

and promotes rejuvenation

- Vital- Causing Death: according to Dalhana, 'points that can cause death <or disease/dysfunction> if injured is a *marma*'
- Psychological- Intersections: the junction of body and mind; hence *marmas* can tap into the unconscious body and stimulate involuntary physical and mental/sensory processes, release emotional blockages, and remedy subconscious addictions (see fig. 13)

Composition: (Frawley)

Marma points are classified according to the predominating anatomical innervated tissue, in accordance with Sushruta (except for nerve category). Vessel points include subcategories of *tri-dosha* and blood vessels.

- Muscle points (*mamsa marmas*): related to muscle tissue structures (eg.facia, serous membranes, sheaths)
- Vessel points (*sira marmas*): includes vessels carrying blood, lymph, and other fluid; the *tri-doshic* vessels (Sushruta) are more energetic than physiological; according to Sushruta, all vessels simultaneously carry the *tri-doshas*
 - Vata- carrying vessel points (*vatavaha sira marmas*): dark color; Vagbhatta compares this vessel to nerves; also refers to unseen energy (*prana*) meridians (*nadi*) (see 'Major Vedic Meridians' above) [sim.TCM meridians; see '12 Regular Meridians' and '8 Spiritual Vessels' below; and general information above)
 - Pitta- carrying vessel points (*pittavaha sira marmas*): yellow color; relating with heat, color, bile, lymph, and other enzyme humors
 - Kapha-- carrying vessel points (*kaphavaha sira marmas*): white color; relates with lymphatic vessels, mucus, and plasma channels
 - Blood- carrying vessel points (*raktavaha sira marmas*): blood vessels; deep seated (Vagbhatta)
- Ligament points (*snayu marmas*): related to tissues that bind muscles to bones; 4 types: ligaments proper, tendons, sphincter muscles, and aponeuroses
- Bone points (*asthi marmas*): related to bone tissue; 4 types: bones proper, cartilage, teeth, and nails
- Joint points (*sandhi marmas*): related to the joints [sim.TCM 5 transporting points]; interrelate with *prana* and *tri-doshas*; classified as mobile, partially mobile, or fixed; complex or larger *marmas*
- Nerve points (*majja marmas*): (not sourced in Sushruta; but from Vagbhatta, *Ashtanga Hridaya*)

MARMAS ACCORDING TO ANATOMICAL INFLUENCE		
Anatomical Structure	Total Number of Marmas	Marmas
Muscle (<i>Mamsa</i>)	11	4 <i>Indrabasti</i> , 4 <i>Talahridaya</i> , 2 <i>Stanarohita</i> , 1 <i>Guda</i>
Vessels: Arteries and Veins (<i>Sira</i>)	41	2 <i>Brihati</i> , 8 <i>Sira Matrika</i> , 2 <i>Nila</i> , 2 <i>Manya</i> , 2 <i>Phana</i> , 1 <i>Hridaya</i> , 1 <i>Nabhi</i> , 2 <i>Parshvasandhi</i> , 2 <i>Stanamula</i> , 2 <i>Apalapa</i> , 1 <i>Sthapani</i> , 2 <i>Urvi</i> , 2 <i>Bahvi</i> , 2 <i>Apastambha</i> , 4 <i>Lohitaksha</i> , 2 <i>Apanga</i> , 4 <i>Shringataka</i>
Ligaments and Tendons (<i>Snayu</i>)	27	4 <i>Ani</i> , 4 <i>Kurcha</i> , 4 <i>Kurchashira</i> , 4 <i>Kshipra</i> , 2 <i>Amsa</i> , 2 <i>Utkshepa</i> , 1 <i>Basti</i> , 2 <i>Vitapa</i> , 2 <i>Kakshadhara</i> , 2 <i>Vidhura</i>
Bone (<i>Asthi</i>)	8	2 <i>Katikataruna</i> , 2 <i>Nitamba</i> , 2 <i>Amsaphalaka</i> , 2 <i>Shankha</i>
Joint (<i>Sandhi</i>)	20	2 <i>Janu</i> , 2 <i>Kurpara</i> , 5 <i>Simanta</i> , 1 <i>Adhipati</i> , 2 <i>Gulpha</i> , 2 <i>Manibandha</i> , 2 <i>Kukundara</i> , 2 <i>Avarta</i> , 2 <i>Krikatika</i>
Nerve (<i>Dhamani</i>) [* = from Vagbhatta (<i>Ashtanga Hridaya</i>)]	9	1 <i>Guda</i> , 2 <i>Apastambha</i> , 2 <i>Vidhura</i> , 4 <i>Shringataka</i>

Symptom Type if Injured: (Frawley)

When *marmas* are susceptible to injury various symptoms (eg.hemorrhage, unconsciousness, disorientation, loss of coordination, long-term disability, death; affecting *prana*, the *tri-doshas*, mind, blood, or physiology) may occur, which can further classify *marmas*. Laceration to a *marma*

will cause hemorrhaging, and laceration to a vessel point (*sira marma*) will be more severe. Injury to joint point (*sandhi marma*) can cause immobility, swelling, and redness. Injury to muscle points (*mamsa marmas*), may result in pain, paralysis, atrophy, or edema.

Five Vulnerabilities:

There are five classification types relative to the *marma* point degree of vulnerability, which also has elemental (*mahabhuta*) correlation.

- 1) Immediate Death-Causing (*Sadya Pranahara*): [F- *teja*]; [tr.: “immediately taking the life-force away”; like popping a balloon]; injury to these *marmas* can prove fatal within 24 hours, usually with severe pain and loss of consciousness; these points are essential to vitality and heat (eg.thorax: heart- *hridaya*, navel- *nabhi*, bladder- *basti*) [sim.Taoist: elixir fields (*dantian*); TCM: triple warmer centers]; weakening the heating power weakens the life; additional symptoms may include: internal hemorrhage, coma, heart murmur, hematuria, shock, pain
- 2) Long-term Death-Causing (*Kalantara Pranahara*): [F- *teja*/W- *jala*]; [tr.: “taking the life force away over time”; causing a vessel leak]; can prove fatal after a period of 2 weeks or more; heating (vulnerable) and cooling (protective); typically are sensitive but are protected by bones and muscles (eg.skull- *simanta* and chest- *stanamula*)
- 3) Fatal if Pierced (*Vishalyaghna*): [A- *vayu*]; if this point is pierced it can prove life threatening when the weapon is removed; these points protect the life force, but if pierced allow it to quickly leave the body (eg.brow- *sthapani*)
- 4) Disability-Causing (*Vaikalyakara*): [W: *jala*]; injury to these points results in damage to pertaining involved tissues; cooling, or protecting; located on arms and legs
- 5) Pain-Causing (*Rujakara*): [A- *vayu*, F- *teja*]; injury to these points causes pain (recurrent or constant), which is aggravated by touch or movement; sensitive and unstable; mainly located on sensitive joints (eg.wrists and ankles)

MARMAS ACCORDING TO CLASSICAL SYMPTOMS IF INJURED		
Marma Type [Element: (F)ire, (W)ater, (A)ir]	Total Number of Marmas	Marmas
Immediate Death-Causing (Sadya Pranahara) [F]	19	4 <i>Shringataka</i> , 1 <i>Adhipati</i> , 2 <i>Shankha</i> , 8 <i>Sira Matrika</i> , 1 <i>Guda</i> , 1 <i>Basti</i> , 1 <i>Nabhi</i> , 1 <i>Hridaya</i>
Long-term Death-Causing (Kalantara Pranahara) [F-W]	33	4 <i>Talahridaya</i> , 4 <i>Kshipra</i> , 4 <i>Indrabasti</i> , 2 <i>Apalapa</i> , 2 <i>Apastambha</i> , 2 <i>Stanarohita</i> , 2 <i>Stanamula</i> , 5 <i>Simanta</i> , 2 <i>Katikataruna</i> , 2 <i>Parshvasandhi</i> , 2 <i>Brihati</i> , 2 <i>Nitamba</i>
Fatal If Pierced (Vishalyaghna) [A]	3	2 <i>Utkshepa</i> , 1 <i>Sthapani</i>
Disability-Causing (Vaikalyakara) [W]	44	4 <i>Lohitaksha</i> , 4 <i>Ani</i> , 2 <i>Janu</i> , 2 <i>Urvi</i> , 2 <i>Bahvi</i> , 4 <i>Kurcha</i> , 2 <i>Vitapa</i> , 2 <i>Kurpara</i> , 2 <i>Kukundara</i> , 2 <i>Kakshadhara</i> , 2 <i>Vidhura</i> , 2 <i>Krikatika</i> , 2 <i>Amsa</i> , 2 <i>Amsaphalaka</i> , 2 <i>Apanga</i> , 2 <i>Nila</i> , 2 <i>Manya</i> , 2 <i>Phana</i> , 2 <i>Avarta</i>
Pain-Causing (Rujakara) [F-A]	8	2 <i>Manibandha</i> , 4 <i>Kurchashira</i> , 2 <i>Gulpha</i>

Doshic Factors to Point Injury:

Marma points may express injury from predominant internal *doshic* imbalance (eg.poor lifestyle, emotions, diet) or external *doshic* factors (eg.trauma), manifesting symptoms characteristic of an increase (or disturbance) of a particular *dosha*.

- 1) *Vata dosha*: relating to *marmas* of nerves, bones, joints, or significant blood loss
 - External factors: most likely to be external; wind, cold, dryness
 - Internal factors: weakness, nervousness

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General Vedic Point Overview: (Motoyama), (Ros), (Frawley), (Apfelbaum), (Hamilton); (see fig. 93-109; 17-31)

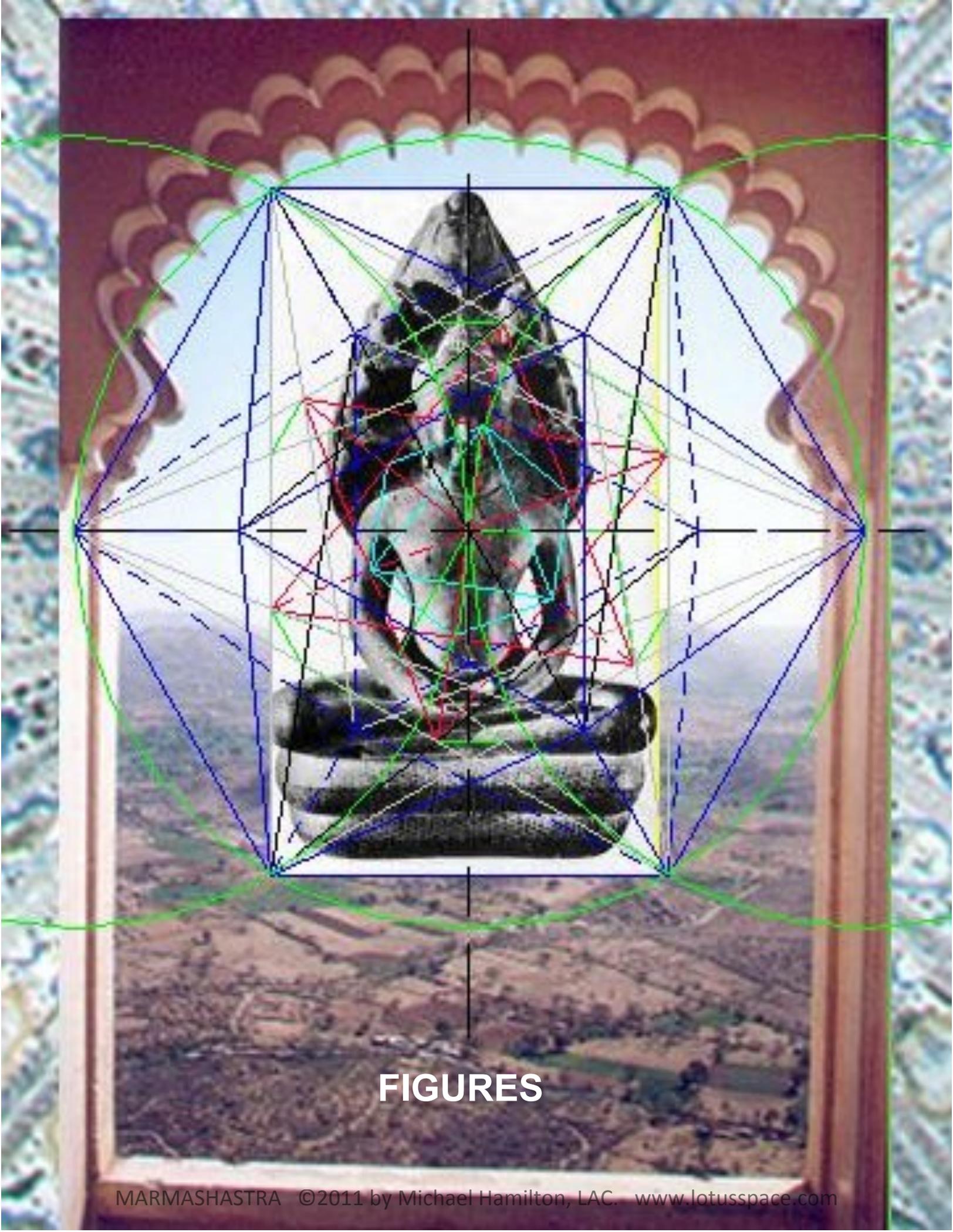
Most points are named after their anatomical position, and most are bilateral (2 in number).

MARMA POINTS			
Name(s) (Sanskrit; English trans.) Tamil TCM <i>pinyin</i> correspondence	Location: Quantity: (b)ilateral Unit Size: (a) <i>nguli</i> [S, M, L] Anatomical Locus Anatomical Structures (L)ymphatic drainage (A)rteries and (v)eins (M)uscles (T)endons/(l)igaments (B)ones (N)erves	Energetic Integrity: Type Pulse: <i>Nadi</i> Functions (C) <i>hakra</i> (N) <i>adi</i> (Y)18 <i>Yogic Marma</i>	Injury Qualities: Symptoms Therapy: (M)assage: (P)Acupressure, (O)leation, (R)Aroma, (E)nergy Healing, (H)erbal (A)cupuncture: (B)lood Letting, (X)Moxibustion, (C)autery (Y)oga: <i>Mantra, Yantra, Gemstone, Color</i> Injury TX:
ARM/HAND POINTS			
Pranic Expression: outward moving (<i>vyana vayu</i>); conveyed through the sense of touch; impact circulation of energy through internal organs, spine, and limbs; responsible for therapeutic touch and energy conduction to a patient Bilateral: 11 <i>marma</i> regions, 22 points total (R) Solar side points: warming, promoting circulation, improving digestion, ↑ <i>agni</i> and <i>pitta</i> functions (L) Lunar side points: cooling, reduces inflammation, augments tissues, calms spirit, ↑ <i>kapha</i> and water functions			

MARMA POINTS			
Name(s) (Sanskrit; English trans.) Tamil TCM <i>pinyin</i> correspondence	Location: Quantity: (b)ilateral Unit Size: (a) <i>nguli</i> [S, M, L] Anatomical Locus Anatomical Structures (L)ymphatic drainage (A)rteries and (v)eins (M)uscles (T)endons/(l)igaments (B)ones (N)erves	Energetic Integrity: Type Pulse: <i>Nadi</i> Functions (C) <i>hakra</i> (N) <i>adi</i> (Y)18 <i>Yogic Marma</i>	Injury Qualities: Symptoms Therapy: (M)assage: (P)Acupressure, (O)leation, (R)Aroma, (E)nergy Healing, (H)erbal (A)cupuncture: (B)lood Letting, (X)Moxibustion, (C)autery (Y)oga: <i>Mantra, Yantra</i> , Gemstone, Color Injury TX:
<p>KSHIPRA "Quick to give results"</p> <p>TCM: LI4 (<i>Hegu</i>) "adjoining valleys"</p> <p>Secondary: M-UE-22 (<i>Baxie</i>) "eight evils"</p> <p><i>Stigmata</i></p>	<p>Quantity: 2b/4b Size: ½ <i>anguli</i> [S]</p> <p>Locus: Hand: between thumb and index finger; on the dorsal and palmar surfaces of the hand in the web formed by the dorsal interosseus muscle, between the 1st and 2nd metacarpal bones</p> <p>Secondary <i>Kshipra</i> pts.: between other metacarpals</p> <p>Structures: A: dorsal metacarpal M: flexor pollicis brevis, oblique and transverse head of adductor pollicis N: median branches</p>	<p>Type: Ligament (<i>Snayu</i>)</p> <p>Functions: Promotes energy circulation (<i>prana vayu</i> and <i>vyana vayu</i>) Regulates plasma and respiratory system (<i>rasavaha</i> and <i>pranavaha srotamsi</i>) Lubricates H, L (<i>avalambaka kapha</i>)</p>	<p>Injury Qualities: Long-term Death-Causing (<i>Kalantara Pranahara</i>) Vulnerability: F-W Symptoms: loss of flexion and extension of thumb; bleeding from palmar arch</p> <p>Therapy: M: strong circular motion 5 min. P: (promotes circulation) O: <i>Amrita Taila</i>, sesame or mustard R: eucalyptus, cinnamon, sage, or artemisia (open energy or relieve pain) H: calamus or ginger powder A: (tingling, numbness, erysipelas, gout, bone spurs, psoriasis, dryness)</p> <p>Injury TX: ice pack; O: ghee (burning sensation); sandalwood (more internal burning sensations)</p>
<p>TALAHRIDAYA "Center of surface"</p> <p>TCM: P8 (<i>Laogong</i>) "labor palace"</p> <p><i>Stigmata</i></p>	<p>Quantity: 2b Size: ½ <i>anguli</i> [S]</p> <p>Locus: Hand: center of palm/hand; in line with middle finger</p> <p>Structures: M: tunica media of superficial and deep palmar arch, interossei T: flexor digitorum profundus, lumbricalis, extensor digitorum N: median branches</p>	<p>Type: Muscle (<i>Mamsa</i>)</p> <p>Functions: Promotes energy circulation (<i>prana vayu</i>, <i>vyana vayu</i>) Regulates respiratory system, H, L (<i>pranavaha srotas</i>) Lubricates H, L (<i>avalambaka kapha</i>) Promotes circulation, heat reception of skin (<i>bhrajaka pitta</i>)</p> <p>C: minor</p> <p>N: <i>Yashasvati</i> (R-hand), <i>Hastijihva</i> (L- hand)</p>	<p>Injury Qualities: Long-term Death-Causing (<i>Kalantara Pranahara</i>) Vulnerability: F-W Symptoms: loss of flexion and extension of 2nd-4th metacarpals; bleeding may lead to pain, infection, or shock</p> <p>Therapy: M: strong circular motion 5 min.; rubbing to stimulate and warm hands for massage preparation; place hands over eyes to relieve -P, or over ears for -V P: (promotes healing energy conduction) O: <i>Narayan Taila</i>, sesame or almond R: eucalyptus, camphor, cinnamon (stimulate <i>vyana vayu</i> and <i>pranavaha srotas</i>); cinnamon, cardamom, saffron, ginger (H stimulation) Y: <i>dharana</i></p> <p>Injury TX: ice (stop bleeding); O: ghee (burning sensation) H: paste- licorice and turmeric</p>

MARMA POINTS			
Name(s) (Sanskrit; English trans.) Tamil TCM <i>pinyin</i> correspondence	Location: Quantity: (b)ilateral Unit Size: (a) <i>nguli</i> [S, M, L] Anatomical Locus Anatomical Structures (L)ymphatic drainage (A)rteries and (v)eins (M)uscles (T)endons/(l)igaments (B)ones (N)erves	Energetic Integrity: Type Pulse: <i>Nadi</i> Functions (C) <i>hakra</i> (N) <i>adi</i> (Y)18 <i>Yogic Marma</i>	Injury Qualities: Symptoms Therapy: (M)assage: (P)Acupressure, (O)leation, (R)Aroma, (E)nergy Healing, (H)erbal (A)cupuncture: (B)lood Letting, (X)Moxibustion, (C)autery (Y)oga: <i>Mantra, Yantra</i> , Gemstone, Color Injury TX:
KURCHA "knot or bundle" TCM: L10 (<i>Yuji</i>) "fish border"	Quantity: 2b/5b Size: 4 <i>anguli</i> [L] Locus: Hand: 1a distal the wrist joint, at the base of the thumb joint (1 st metacarpal-phalangeal joint) Secondary <i>kurcha</i> pts.: metacarpal-phalangeal joints of other fingers (planetary mounds) Structures: T: flexor digitorum, extensor indicis, extensor carpi radialis brevis and longus, flexor digitorum sublimis and profundus N: median branches	Type: Ligament (<i>Snayu</i>) Functions: Promotes vision (<i>alochaka pitta</i>) Augments senses and nerves (<i>prana vayu</i> , reduces <i>vata</i>)	Injury Qualities: Disability-Causing (<i>Vaikalyakara</i>) Vulnerability: W Symptoms: impaired coordination of carpal and metacarpal joints, extension and abduction of wrist, hand distortion Therapy: M: strong circular motion 5 min.; rubbing to stimulate and warm hands for massage preparation; place hands over eyes to ↓ <i>pitta</i> , or over ears ↓ <i>vata</i> P: (stimulates mind and eyes; ↓ <i>alochaka pitta</i>) O: <i>Brahmi Taila</i> , sandalwood, <i>Shatadhauta</i> , <i>Ghrīta</i> , ghee R: cool-sweet: sandalwood, rose, chamomile, lotus; camphor, mint, cloves (stimulate <i>prana</i> and <i>vata</i>) Injury TX: supportive bandage (stop pain) H: turmeric paste or aloe gel
KURCHASHIRA "head of the knot or bundle" TCM: L10 (<i>Yuji</i>) "fish border"	Quantity: 2b Size: 1 <i>anguli</i> [S] Locus: Hand: root of thumb just above wrist; 2a prox. <i>Kurcha</i> , btwn. <i>Kurcha-Manibandha</i> Structures: A: radial T: flexor carpi radialis, abductor pollicis longus, digitorum, extensor carpi radialis longus, extensor pollicis longus and brevis N: radial	Type: Ligament (<i>Snayu</i>) Functions: Promotes vision (<i>alochaka pitta</i>) Strengthens digestion, S (<i>agni, pachaka pitta, kledaka kapha, samana vayu</i>) Augments head, mind, and nerves (<i>prana vayu</i> , reduces <i>vata</i>) Thumb is manifestation of <i>Agni</i> (power of digestion, <i>Prana</i> , and <i>Atman</i>) Ā	Injury Qualities: Pain-Causing (<i>Rujakara</i>) Vulnerability: A-F Symptoms: impaired flexion and abduction of wrist; radial artery bleeding; radial neuritis Therapy: M: strong P: (↑ <i>agni, prana</i>) O: <i>Amalaki Taila, Brahmi Taila</i> , coconut, sunflower (↓ <i>alochaka pitta</i>) R: cool-sweet: sandalwood, rose, khus, ginger, cinnamon, cloves, cardamom (digestion); calamus, myrrh, camphor (calm mind); sandalwood, valerian, <i>jatamamsi</i> (↓ <i>vata</i>) Injury TX: H: turmeric paste or aloe gel

[...sample break...]



FIGURES

FIGURES

KEY TO SYMBOLS USED ON FIGURES (TCM)

Reference to Sequence in Meridian Flow:

E = refer to **External** primary meridian flow
I = refer to **Internal** primary meridian flow
Meridian abbreviation (sim to point table abbreviations) # = refer to **Collateral** meridian flow sequence
D = refer to **Divergent** meridian flow sequence
M = refer to **Muscle** meridian flow sequence

Point Names:

Bold text for points names = points belong to corresponding meridian
Regular text for point names = points belong to other meridians but are meeting points

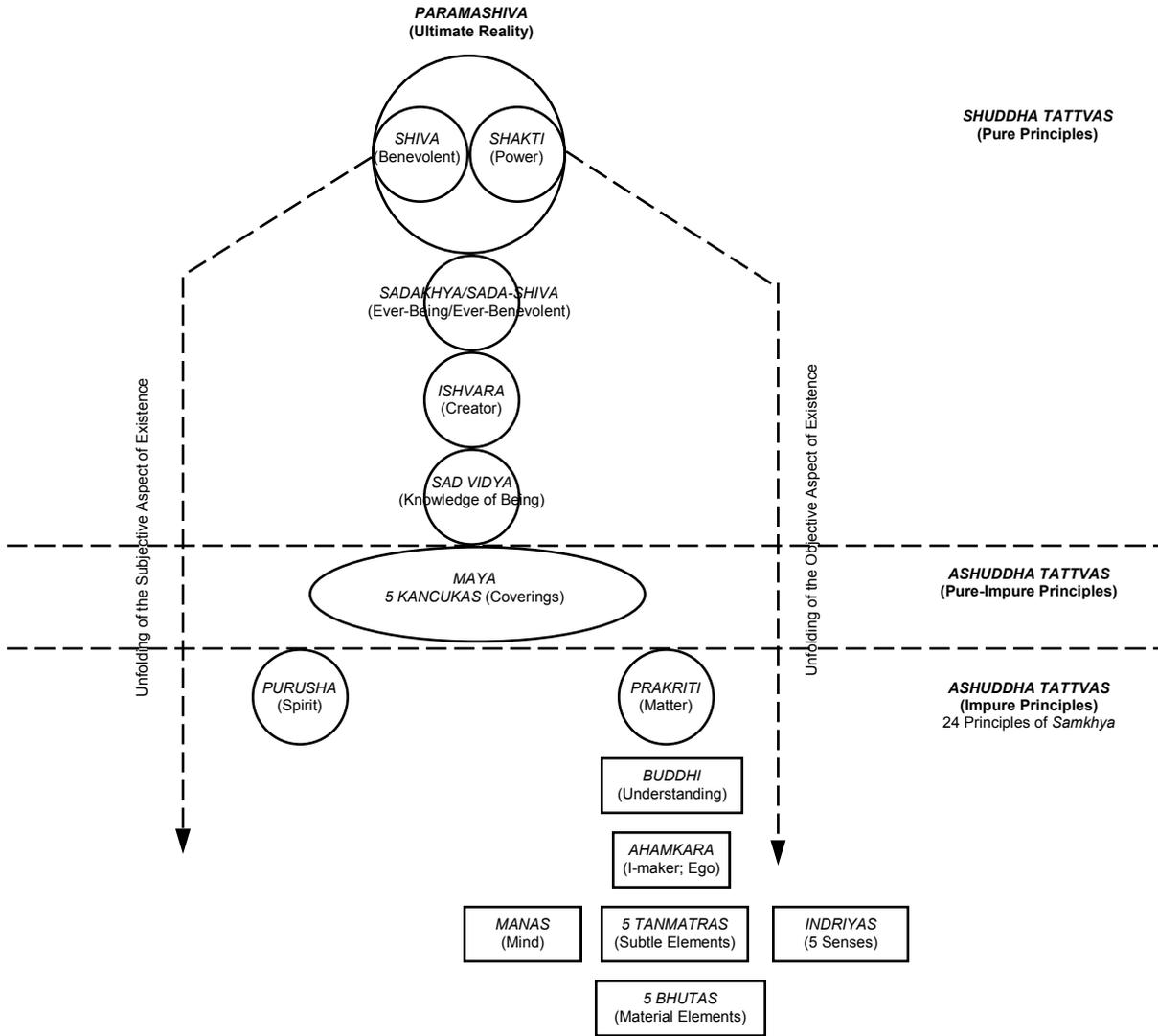
Anatomical:

C = Cervical
T = Thoracic
L = Lumbar
S = Sacrum
SH = Sacral Hiatus
Cx = Coccyx
Umb = Umbilicus
i.c. = Intercostal Spaces
lsbp = Lateral Superior Border of Patella
mm = Medial Malleolus
msp = Medial Superior Border of Patella
em = External Malleolus
tpc = Transverse Popliteal Crease
sis = Superior Iliac Spine
ssf = Suprasternal Fossa
Lx = Larynx

See also: 'Key to Symbols Used on Tables' within 'Energetic Theory Source'

See also Legend on Figure 20

TANTRIC MODEL OF EXISTENCE (FIGURE 1)



KABBALLAH AND BUDDHIST MYSTICISM (FIGURE 13)

KEY:

Element/Seed Syllable/Direction/Color

- (S) *kanda*
- (P) *rajna*
- (A) nimal
- (E) mblem
- (C) omponent
- (M) *udra*

STUPA



- Ether (Wood)/OM/C/Blue-White
- (S) Consciousness/Identity
- (Mind-Body)
- (P) Void/Realization (*Dharma*)
- (A) Lion
- (E) Wheel
- (C) Energy



- Air (Metal)/AH/N/Green
- (S) Discrimination/Volition
- (Choice)
- (P) All-Accomplishing
- (A) *Garuda* (Bird Man)
- (E) *Vishvavajra*
- (C) Thought



- Fire/PADME/W/Red
- (S) Perception
- (P) All-Discrimination
- (A) Peacock
- (E) Lotus
- (C) Action
- (M) Meditation



- Water/HUM/E/White-Blue
- (S) Form
- (P) All-Reflecting
- (A) Elephant
- (E) *Vajra*
- (C) Emotion
- (M) Earth Touching



- Earth/MANI/S/ Yellow
- (S) Sensation
- (P) All-Embracing/Equality
- (A) Horse
- (E) Jewel
- (C) Body
- (M) Giving

KEY:

- (F) *Karmic* Factor →
- (S) *Karmic* Suffering
- (C) Unskillful Craving
- (M) Mental Affliction →
- (R) Remedy
- (V) *Bodhisattva* Vow

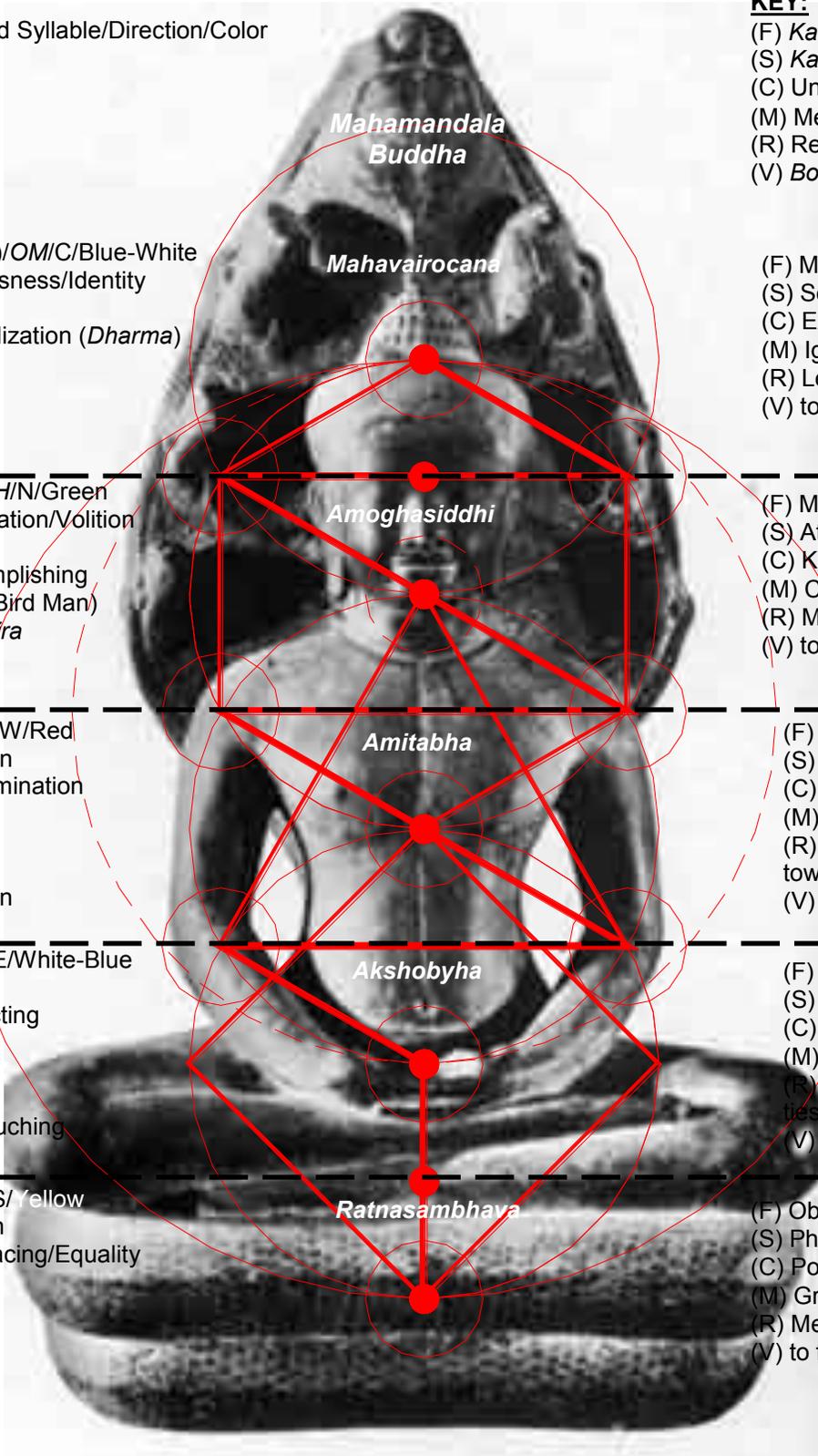
- (F) Mental Stain (Trauma) →
- (S) Self-Centered depression
- (C) Extinction
- (M) Ignorance →
- (R) Learn laws of cause and effect
- (V) to attain Enlightenment

- (F) Mental Accomplishment →
- (S) Attitudes/Anguish
- (C) Knowledge
- (M) Confusion →
- (R) Meditate on breathing (rhythms)
- (V) to study Buddha's Teachings

- (F) Act (effort) →
- (S) Worry
- (C) Power
- (M) Hatred →
- (R) Generate compassion towards others
- (V) to end all suffering

- (F) Intention (compulsion) →
- (S) Pleasure
- (C) Sensations
- (M) Self Belief →
- (R) Discriminate between activities which create consciousness
- (V) to save all beings

- (F) Object →
- (S) Physical Appetite/Obsession
- (C) Possessions
- (M) Greed →
- (R) Meditate on impermanence
- (V) to follow Buddha's path



WHEEL OF LIFE (SIX REALMS OF SAMBARA) (FIGURE 14)

FORMULA OF DEPENDENT ORIGATION (PRATITYASAMUTPADA):

- 1) Blind Woman = ignorance (*avidya*)/ego; illusion
- 2) Potter = *karmic* foundations (*samskara*)
- 3) Monkey = consciousness (*vijnana*)
- 4) 2 men in a boat = mind-body (*nama-rupa*)
- 5) House w/6 windows = 6 senses (*sadayatana*)
- 6) Pair of lovers = contact (*sparsa*)
- 7) Arrow piercing eye of man = feeling (*vedana*)
- 8) Drinker served by woman = thirst/craving (*trsna*)
- 9) Man gathering fruit = clinging (*upadana*)
- 10) Sexual intercourse = becoming (*bhava*)
- 11) Woman giving birth = rebirth (*jati*)
- 12) Man carrying corpse = death/old age (*marana*)

AVALOKITESVARA BUDDHAS OF REALMS:

- 1) Powerful One of 100 Blessings (lute) [white]
- 2) Judge of Death (*dharma-rajā*) (flame) [black]
- 3) Lion of *Sakyas* (alms bowl) [yellow]
- 4) Flaming Mouth (receptacle) [red]
- 5) Heroic Good One (sword) [green]
- 6) Steadfast Lion (book) [blue]

DHYANI BUDDHAS IN BARDO REALITY:

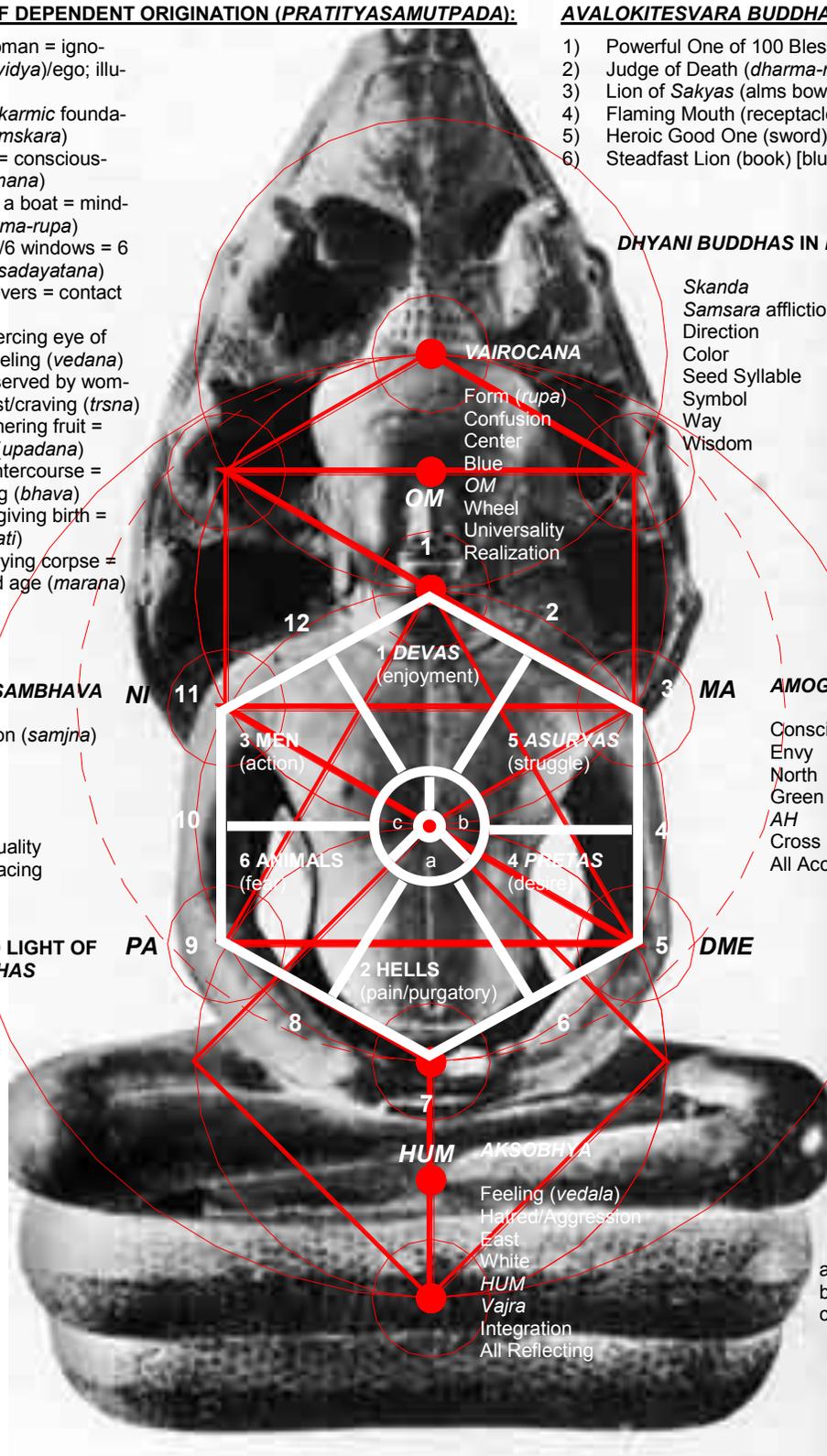
- Skanda
- Samsara affliction
- Direction
- Color
- Seed Syllable
- Symbol
- Way
- Wisdom

RATNASAMBHAVA NI

- Perception (*samjna*)
- Pride
- Yellow
- MANI
- Jewel
- Unity/Equality
- All Embracing

COMBINED LIGHT OF ALL BUDDHAS PA

- No humor
- Ignorance



VAIROCANA
 Form (*rupa*)
 Confusion
 Center
 Blue
 OM
 Wheel
 Universality
 Realization

1 **DEVAS**
 (enjoyment)

3 **MEN**
 (action)

5 **ASURYS**
 (struggle)

6 **ANIMALS**
 (fear)

4 **PRETAS**
 (desire)

2 **HELLS**
 (pain/purgatory)

7 **HUM AKSOBHYA**

- Feeling (*vedala*)
- Hatred/Aggression
- East
- White
- HUM
- Vajra
- Integration
- All Reflecting

MA AMOGHASIDDHI

- Consciousness (*vijnana*)
- Envy
- North
- Green
- AH
- Cross Vajra
- All Accomplishing

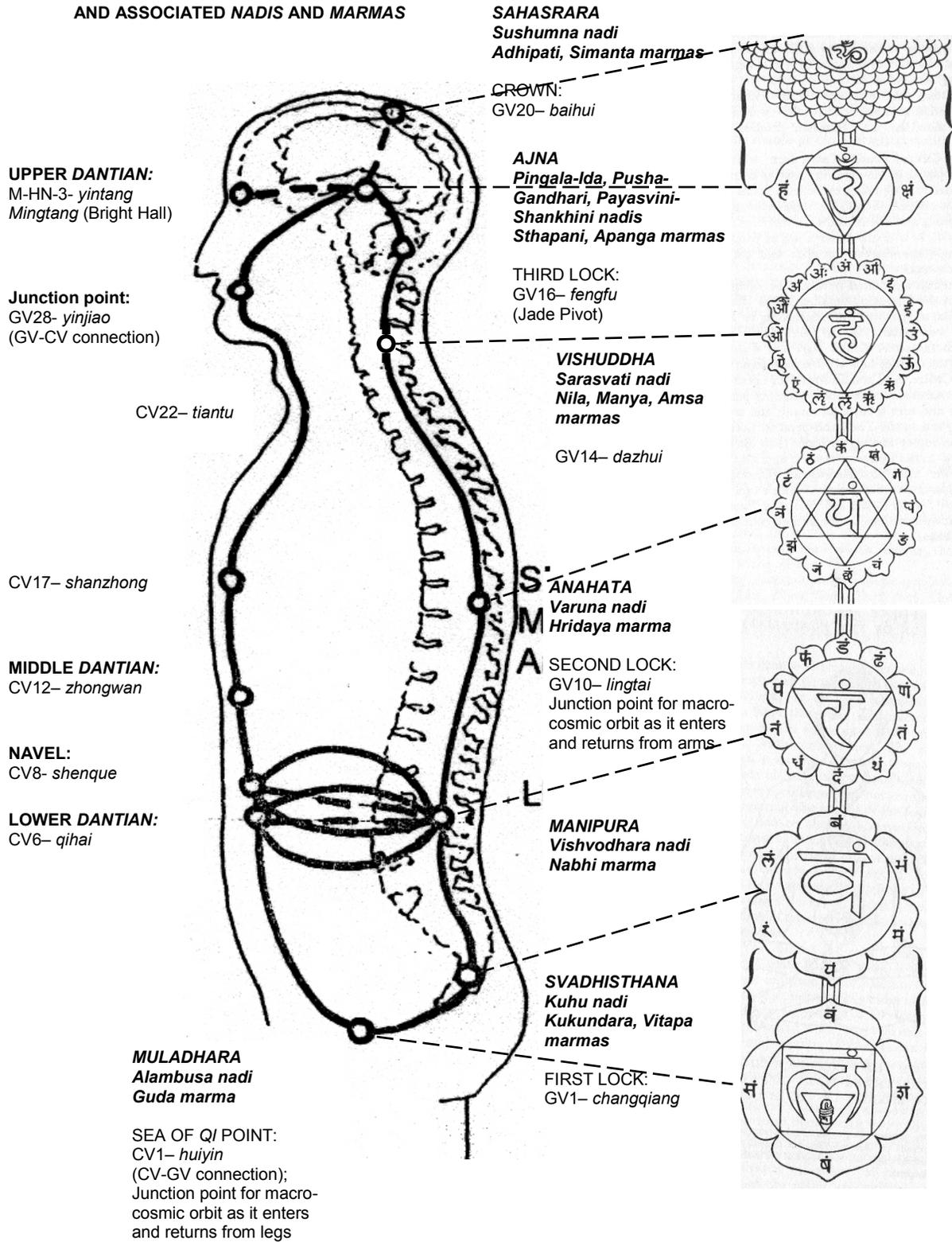
DME AMITABHA

- Concept (*samskara*)
- Passion/greed
- West
- Red
- PADME
- Lotus
- Unfolding Vision
- All Discriminating

a = black dog = delusion (*moha*)
 b = red cock = greed (*lobha, raya*)
 c = green snake = hatred (*dvesa*)

THE GREAT CENTRAL CHANNEL AND CHAKRA LOCATIONS (FIGURE 18)

AND ASSOCIATED NADIS AND MARMAS



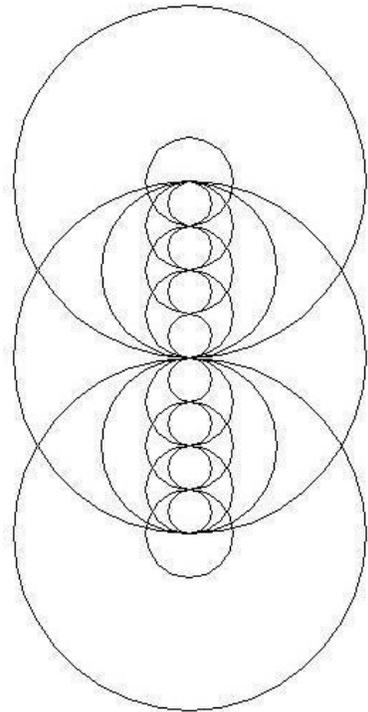
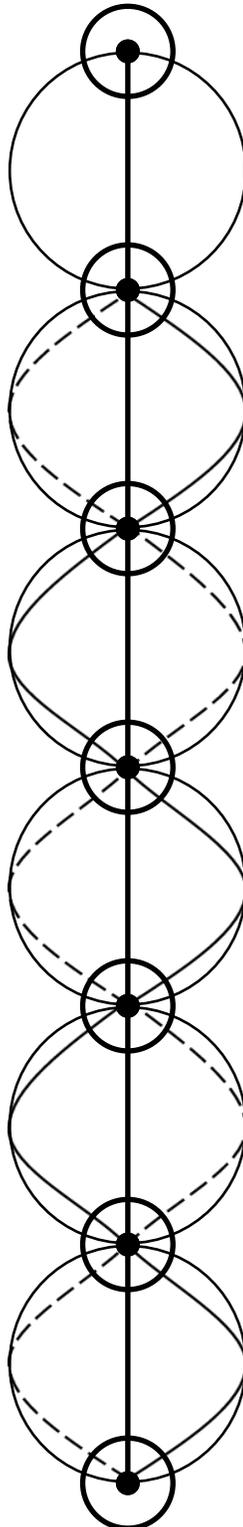
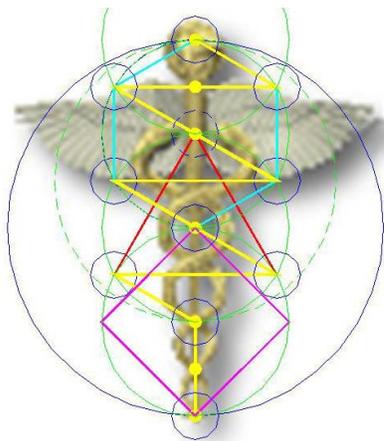
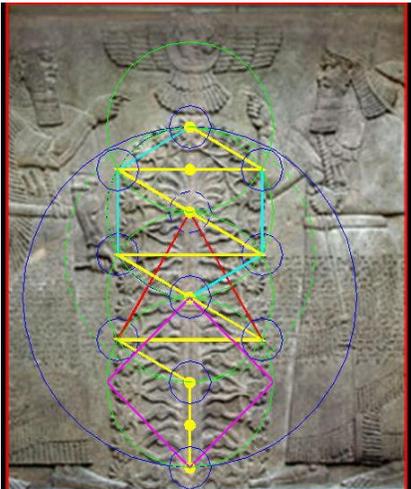
SUSHUMNA, PINGALA, AND IDA (FIGURE 19)
TANTRIC MODEL OF KUNDALINI

SUSHUMNA (C)

PINGALA (R): Sun

IDA (L): Moon

[sim. Sumerian-Judaic *Kabbalah* and *Caduceus* and Taoist infinite divisibility of *YIN-YANG*] (See appendix on 'Sacred Geometry')

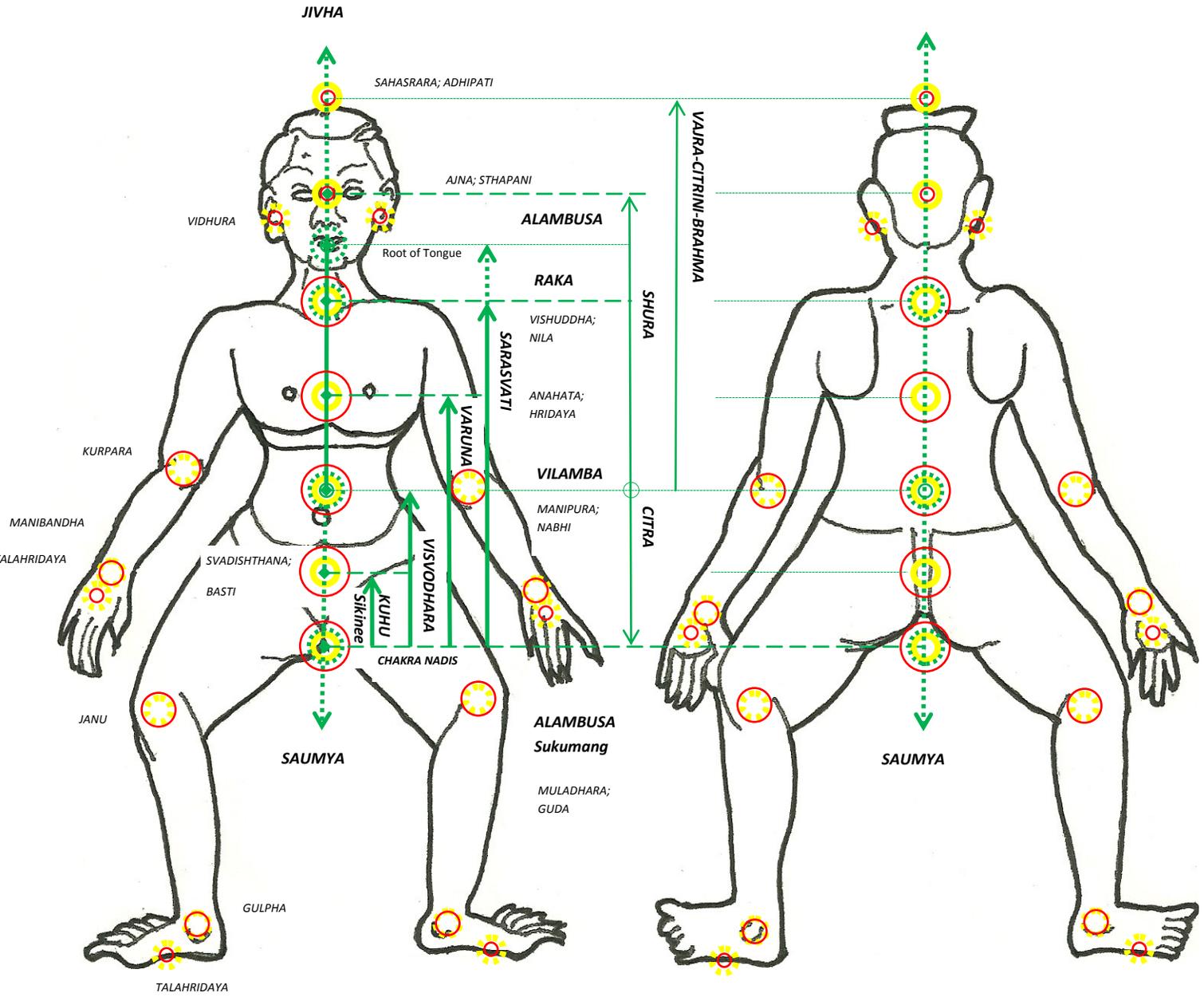


SUSHUMNA NADIS (FIGURE 20)

SUMMANA/SUMANA "origin of the tongue"

(AND ASSOCIATED MINOR MERIDIANS WITH CHAKRA NADIS)

(Chaitravuthi-Muangsi; Frawley)



LEGEND: (applies to all Vedic Nadi figures and anatomy meridian and point figures)

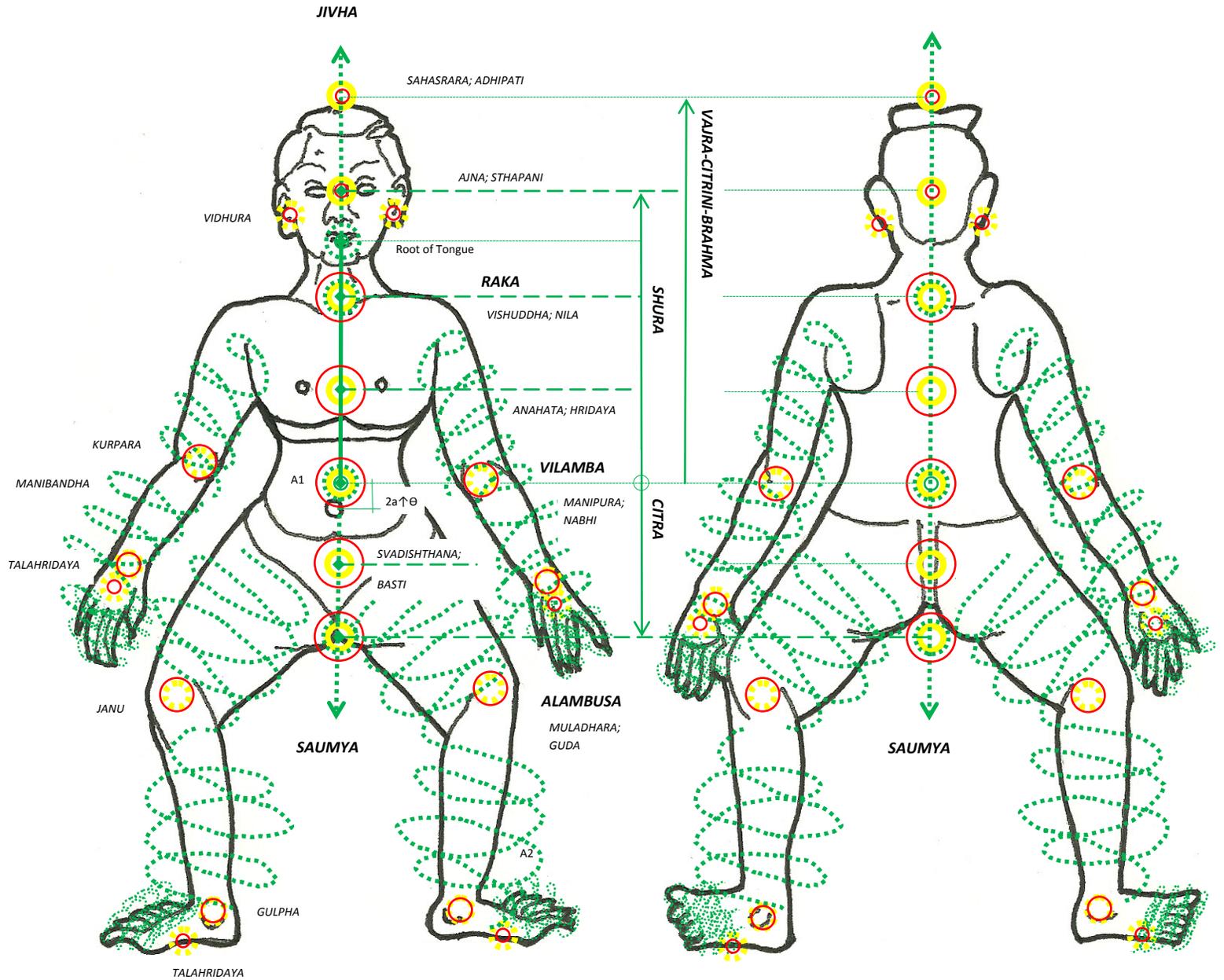
-  CHAKRA
-  CHAKRA Minor
-  NADI EXTERNAL FLOW
-  NADI INTERNAL FLOW
-  SUSHUMNA NADI (ORIGINAL)
-  NADI (APFELBAUM)
-  NADI ORIGIN/TERMINATION/BRANCH
-  MARMA

SUSHUMNA NADIS (FIGURE 21)

SUMMANA/SUMANA "origin of the tongue"

(AND ASSOCIATED MINOR MERIDIANS)

(Apfelbaum)

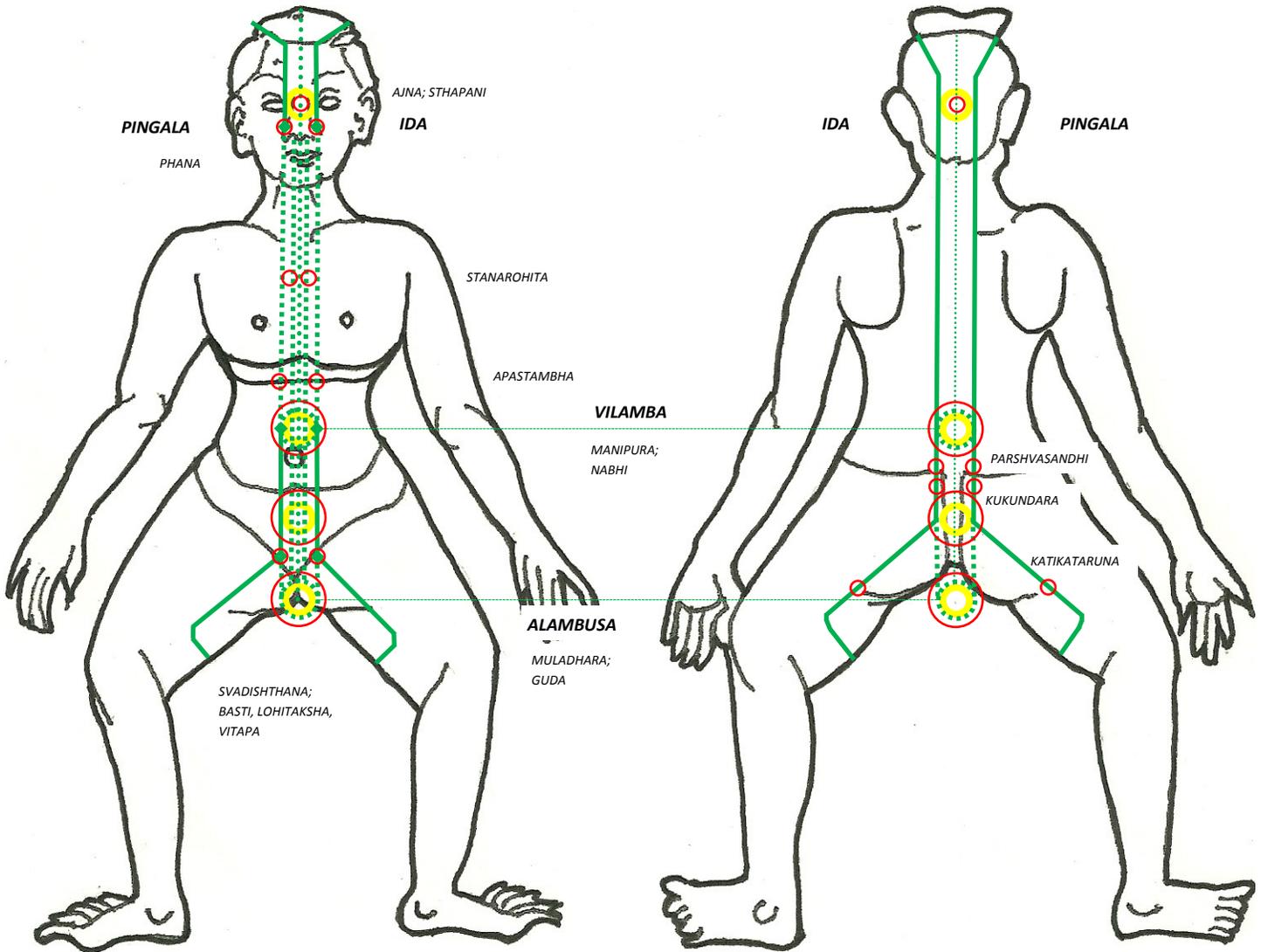


PINGALA (R) - IDA (L) NADIS (FIGURE 22)

PINGLA/PINGKHALA (R) "Sun progresses right"

ITHA/ITTHA (L) "Moon left side"

(Chaithavuthi-Muangsiiri)

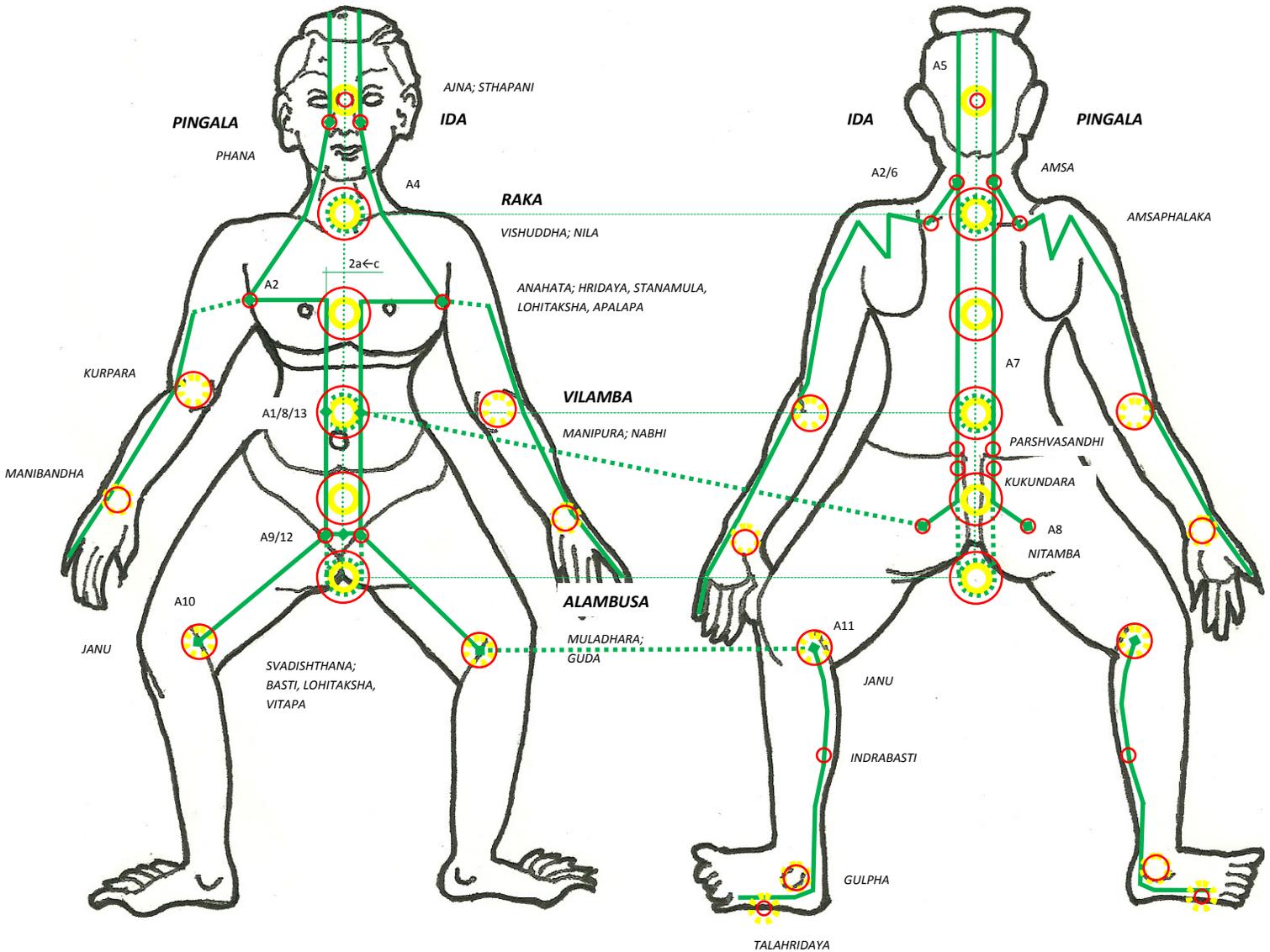


PINGALA (R) - IDA (L) NADIS (FIGURE 23)

PINGALA/PINGKHALA (R) "Sun progresses right"

ITHA/ITTHA (L) "Moon left side"

(Apfelbaum)

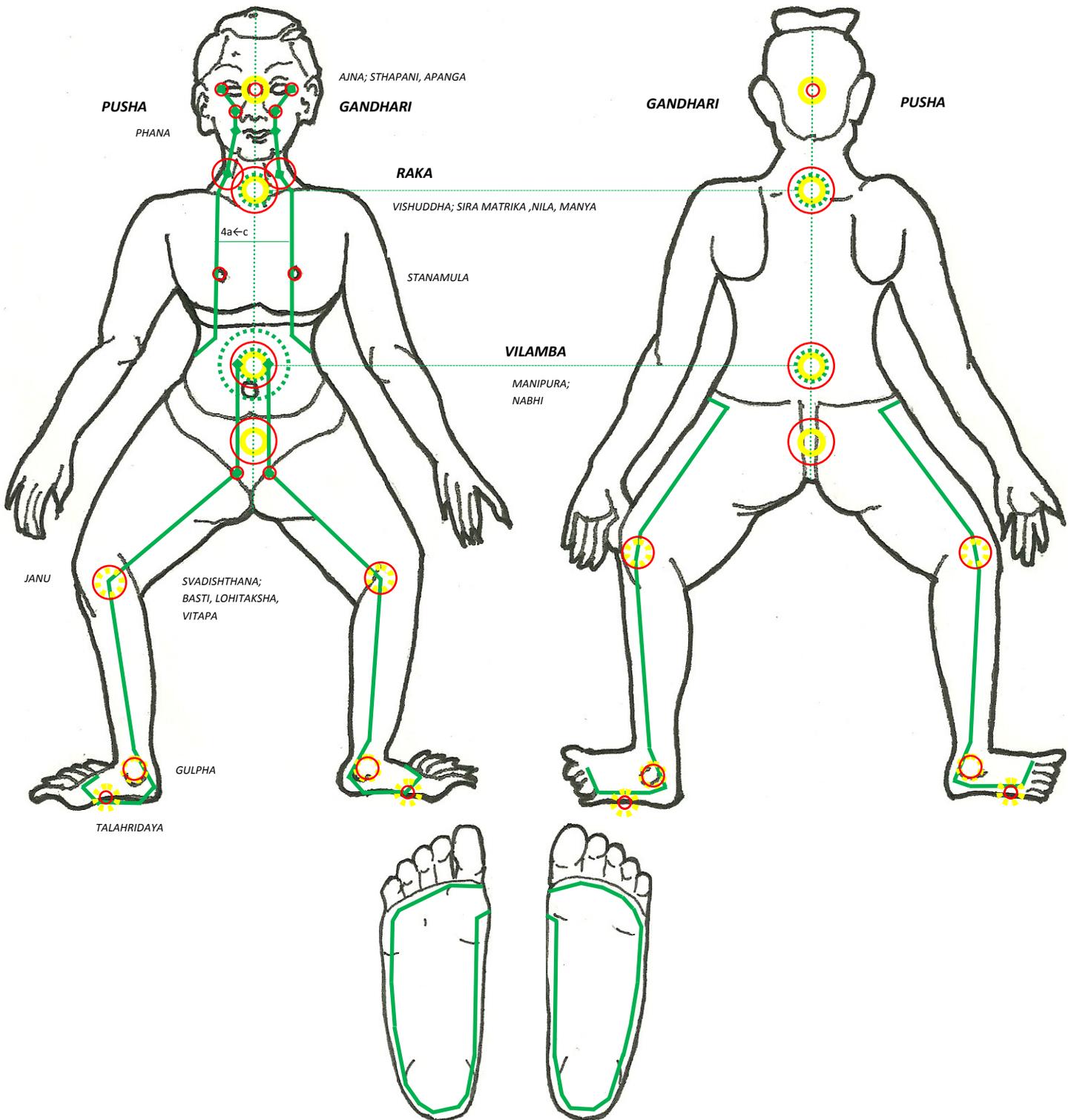


PUSHA (R) - GANDHARI (L) NADIS (FIGURE 24)

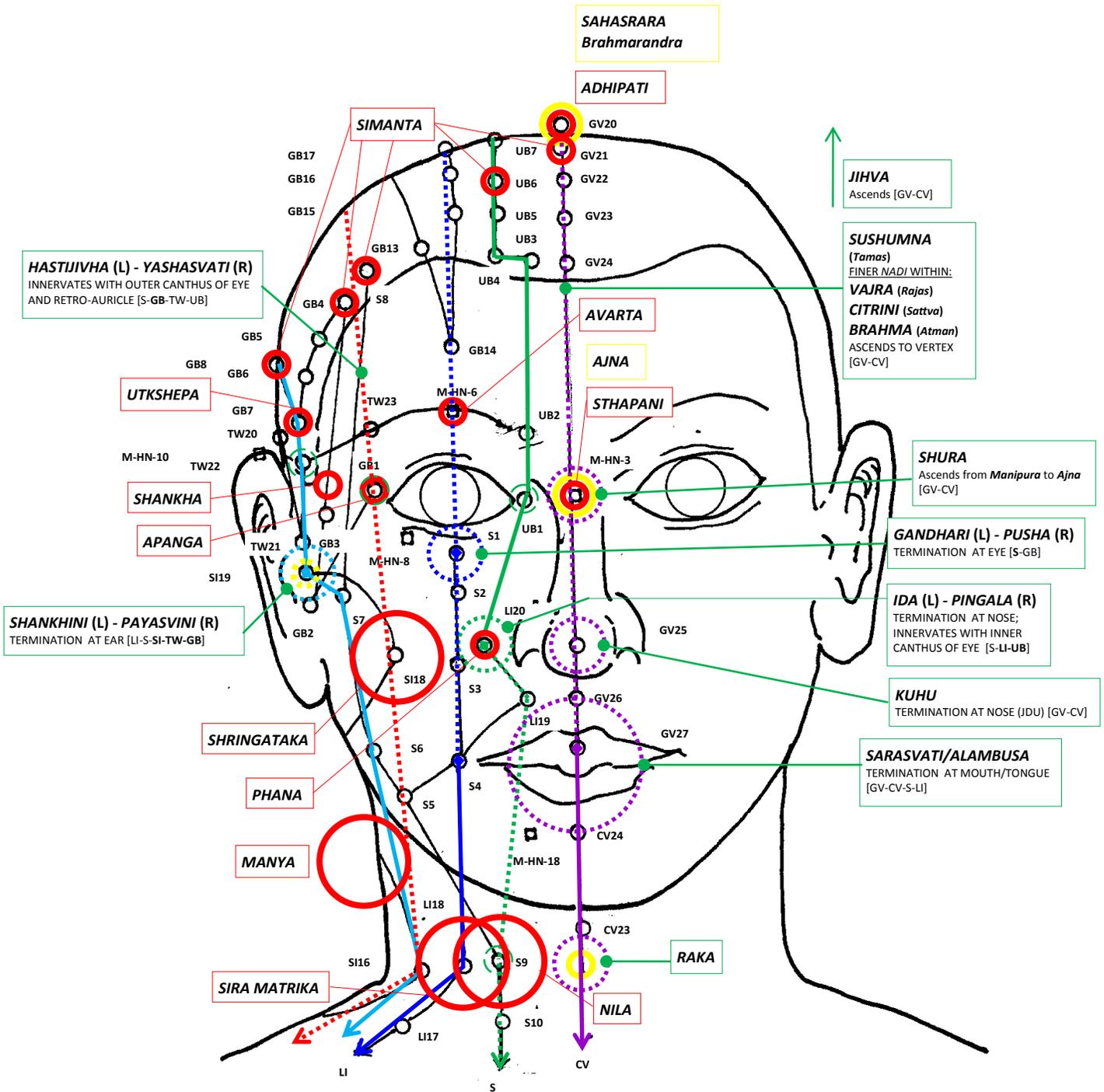
TAWAREE/THAWARI (R) "origin at the right eye"

HADSARANGSRI/SAHATSARANGSI (L) "origin at the left eye"

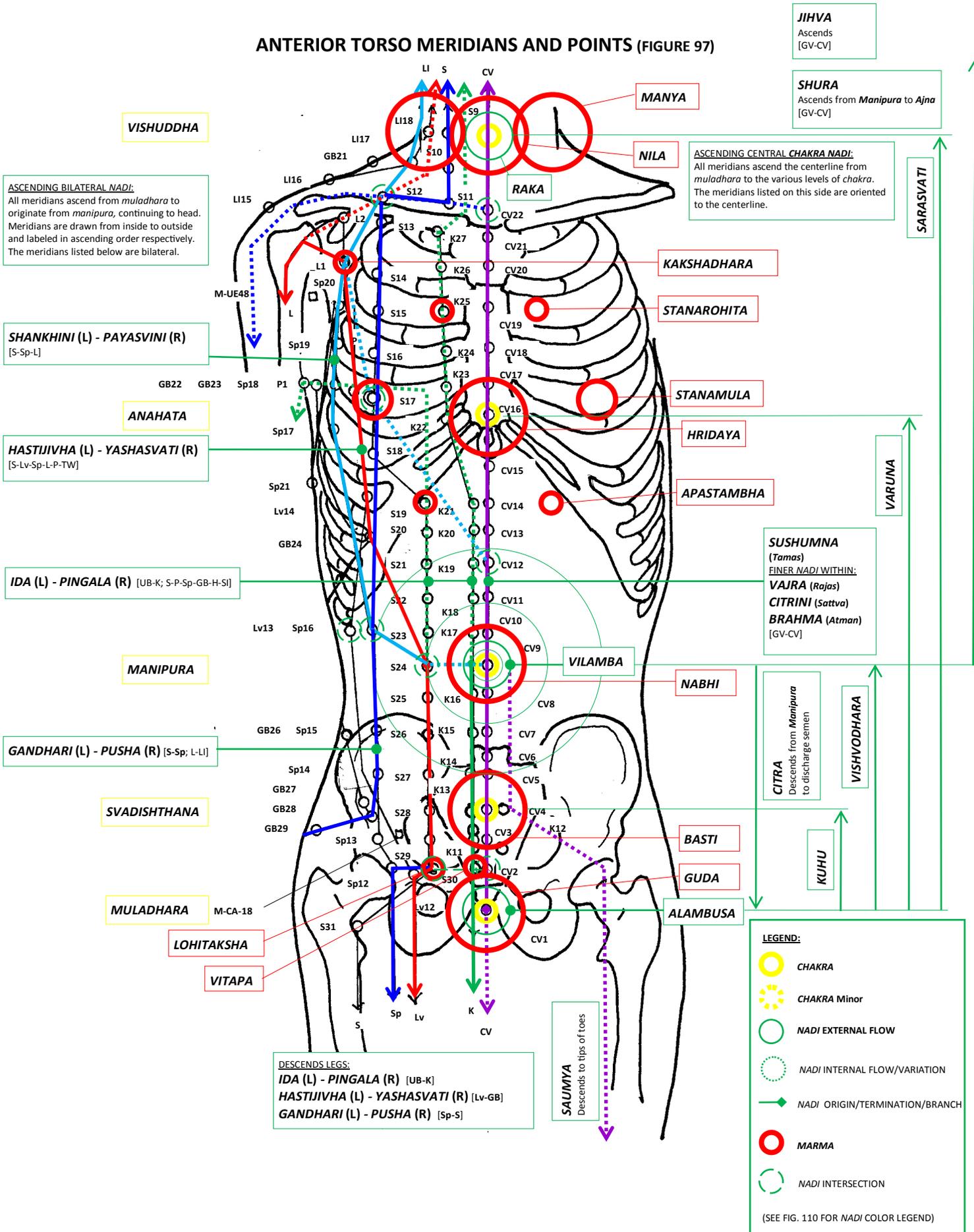
(Chaithavuthi-Muangsir)



FACIAL HEAD MERIDIANS AND POINTS (FIGURE 93)



ANTERIOR TORSO MERIDIANS AND POINTS (FIGURE 97)



VISHUDDHA

ASCENDING BILATERAL NADI:
All meridians ascend from *muladhara* to originate from *manipura*, continuing to head. Meridians are drawn from inside to outside and labeled in ascending order respectively. The meridians listed below are bilateral.

SHANKHINI (L) - PAYASVINI (R)
[S-Sp-L]

ANAHATA

HASTIJIVHA (L) - YASHASVATI (R)
[S-Lv-Sp-L-P-TW]

IDA (L) - PINGALA (R) [UB-K; S-P-Sp-GB-H-SI]

MANIPURA

GANDHARI (L) - PUSHA (R) [S-Sp; L-L]

SVADISHTHANA

MULADHARA

LOHITAKSHA

VITAPA

MANYA

NILA

RAKA

KAKSHADHARA

STANAROHITA

STANAMULA

HRIDAYA

APASTAMBHA

VILAMBA

NABHI

BASTI

GUDA

ALAMBUSA

JIHVA
Ascends
[GV-CV]

SHURA
Ascends from *Manipura* to *Ajna*
[GV-CV]

ASCENDING CENTRAL CHAKRA NADI:
All meridians ascend the centerline from *muladhara* to the various levels of *chakra*. The meridians listed on this side are oriented to the centerline.

SARASVATI

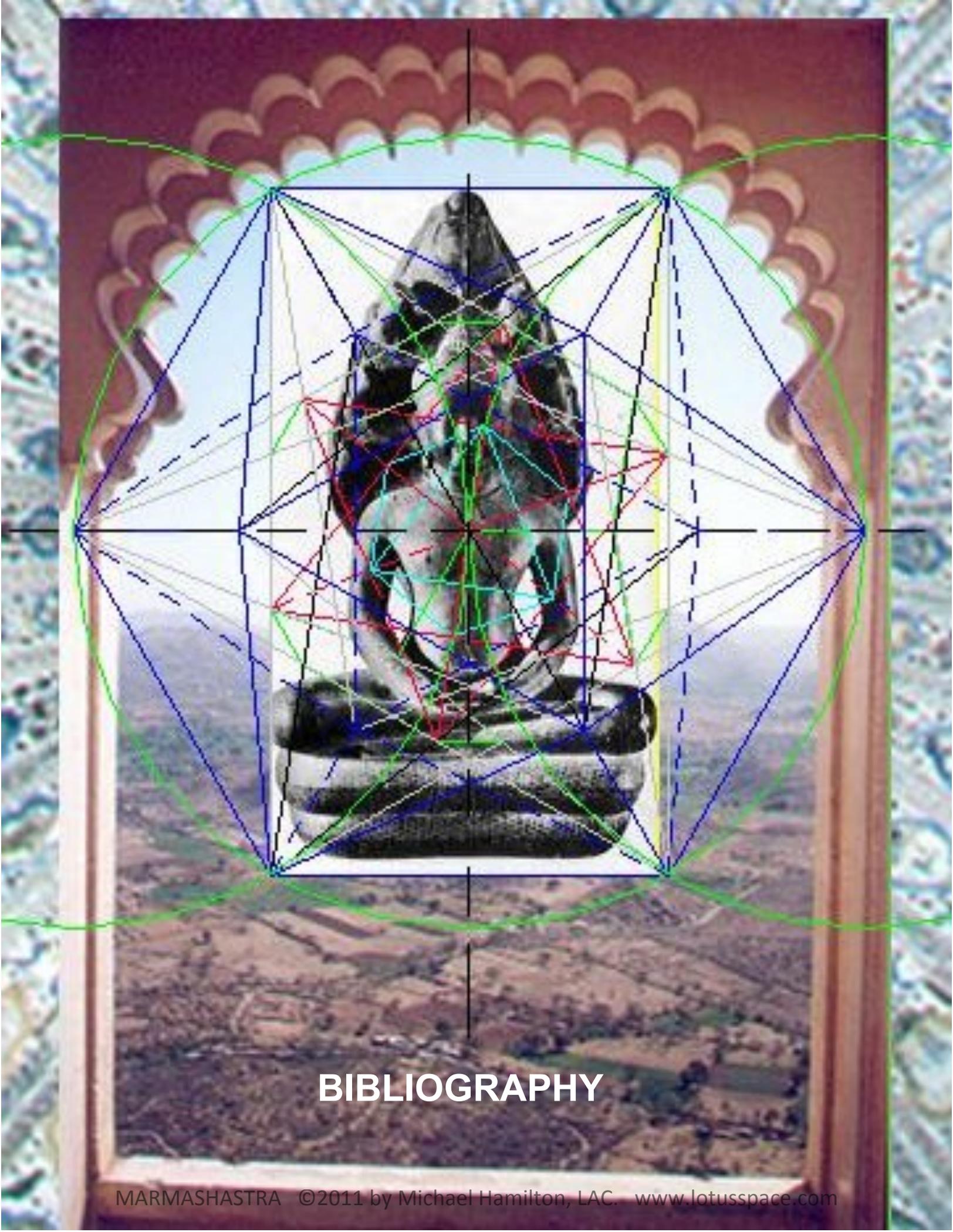
VARUNA

SUSHUMNA
(Tamas)
FINER NADI WITHIN:
VAJRA (Rajas)
CITRINI (Sattva)
BRAHMA (Atman)
[GV-CV]

CITRA
Descends from *Manipura*
to discharge semen

VISHVODHARA

KUHU



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