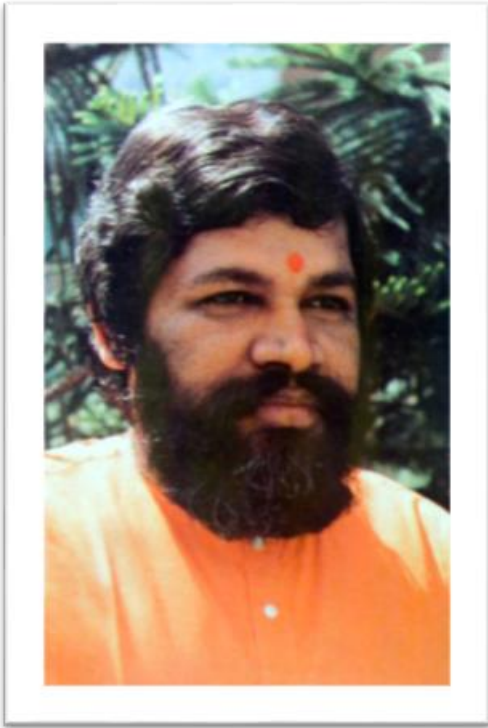


# SAPTAPADMA – THE SEVEN LOTUSES

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The human is a conglomerate of energy vibrations. Modern science says that human body is formed of 10 trillion cells. It is these cells that function as bone, marrow, blood, flesh, skin, neural networks, sense organs, and motor organs. Cells are a collection of atoms. Atom is a vibration of energy. This vibration rests in vacuum and vacuum rests in consciousness. It is this consciousness which Rishis know and realize through meditation as sacchidananda and bodhasvarupa.

Man ends up a samsari and unhappy person when he leads a body-oriented life without knowing these different dimensions of existence. Identified with the superficial manifests of consciousness such as nama (name) and rupa (form), and forgetting the essential relationship with the depths, he as a limited and insecure individual spends his lifetime, eating, sleeping, and procreating.

Human consciousness which is trapped in the four expressions: kama (desire), krodha (anger), bhaya (fear) and dura (greed) needs to be awakened and heightened, led through the different dimensions of existence, and integrated with the comprehensiveness of consciousness. What is called for is a self-fulfilling pilgrimage from selfishness to selflessness. From desire through love to devotion; from the navel through the heart to hrit; from greed through austerity to compassion; from Muladhara through anahata to the sahasrara.

The Rishis with their subtle vision saw the totality of universe in the human form as virat purusha. The universe has the form of a man of perfect shape sitting in siddhasana. The extroverted human who walks carefree in his two legs is unaware of this secret. The universe is full of energy vibrations with different frequencies. The Rishis realize the totality of these vibrations as aumkara—the pranava.

The energy vibrations of the Yogi in siddhasana orchestrate with the cosmic energy vibrations. The sushumna nerve becomes enlivened in this meeting of the microcosm with the macrocosm. The potential energy which lies in slumber in the Muladhara needs to be awakened through this sushumna nerve, to the sahasrara.

...Sushumna is the extremely subtle nerve which begins two inches above the anus, passing through the vertebral column of the spinal cord, like a long lotus reed, and reaching the brain. This nerve is not apprehensible through scientific instruments. The point above the anus, where the Sushumna nerve starts is called the Muladharam, and the other points upwards where the Sushumna touches are called Svadhishtanam, Manipurakam, Anahatam, Visuddham and Ajna. The Sushumna nerve ends in the Sahasrara which exists centred on and encompassing the brain. These energy centers which exist in the path of the Sushumna nerve are called Padma and Chakra.

They are called Padma since they have the power to bloom like a lotus and radiate energy. They are also called Chakra since they are the sources of Sakti—energy. Whereas Muladharam is two inches above the anus where the spinal cord ends, Svadhishtanam is two inches above Muladharam on the genital. Manipuraka Padma exists on the centre of navel, Anahata Padma is on the centre of heart, Visuddha Padma is on the Adam's apple, Ajna Padma is on the bhrumadya—between the eyebrows, and Sahasraram on the centre of the brain. Sahasraram is the Padma with thousand petals. If Sushumna nerve could be compared to a lotus reed, these Padma—centres of Sakti—could be compared to the flowers on that reed, placed at specific distances from bottom to top.

The central point of attention of a body focused human is on the Muladharam where Ida and Pingala meet. Of these two nerves which begins at Muladharam going up encircling the Sushumna, Ida through the left nostril and Pingala through the right nostril relates with the bahyaprana—outside Prana. Ida and Pingala nerves and Muladhara Padma form the substratum for the experience of duality. Ida by relating with the left side of the brain, and Pingala by relating with the right side of the brain becomes the substratum for the opposing forces in the individual and cosmos. When Ida is the substratum of buddhi—intelligence, paurusha—manliness, Surya—sun and Agni—fire, Pingala is the substratum of emotions, feminine qualities, moon and water. Human who is the slave of ahamkara—ego, and mamaakara—mine-ness, identifying with Ida and Pingala nerves, exists in the Muladharam, influenced by kama—desire, krodha—anger, lobha—greed and bhaya—fear. The human energy caught up in the Muladharam needs to be liberated. This has to be achieved by the blooming of the Muladhara Padma. The four-petalled Muladhara could be awakened, by taking a long breath through the right nostril, holding it inside, and exhaling it through the chanting of Aumkara.

The consciousness which is awakened and freed from the Muladharam becomes free of kama-desire. Further, with the chanting of Aumkara, consciousness liberated through the awakening of the six petalled Svadhishtana, and thus becoming free from anger; awakening the ten petalled Manipurakam and becoming free from greed; awakening the twelve petalled Anahata Padma and becoming free from fear; awakening the sixteen petalled Visuddha Padma and becoming free from vasana-s; awakening the two petalled Ajna Padma and becoming free from self-ignorance; continued with the chanting of Soham and awakening the thousand petalled Sahasrara to the spectacle of thousand suns rising together. When

consciousness awakens through the Sushumna transcending each Padma, gradually the levels of Panchabuta—five elements, triguna and the seer-seen duality are also transcended. Sakti—energy is limited consciousness. Siva is unlimited consciousness. Siva-Sakti-Samyoga is the limited consciousness awakening to the unlimited consciousness, like the river merges with the ocean—this is the awakening of Kundalini.

Human consciousness confined to the Muladhara is called Kundalini—the coiled snake lying in two folds. Since this snake is the reflection of Siva consciousness it is also said that it is coiled around the Sivalinga. Sushumna is the passage which guides the consciousness from the lowest level to the highest level. It is about reaching the seventh level of Sahasrara crossing the six Chakra, that the poet Tunjath Ezuthacchan wrote: padiyaarum kadannavide chellumbol Sivane kanaanaakum Siva sambho—climbing the six steps one sees the Siva. Tantra sadana tradition describes the means and methods for the awakening of the Kundalini, and achieving Purna Prajna by the touching of Kundalini of Sahasrara Padma and awakening it. Agama Sastra also says that only by the direct guidance of a realized Guru, only a student who has renounced all desires, can get the complete realization through this path.

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