

CAKRAS, VRTTIS AND POSITIVE WAYS TO EXPRESS THEM

	Bija, acoustic root	Sanskrit name	Mental tendency or vritti	Suggestions how to express it in a positive way
1st - Muladhara cakra – 4 petals – basic longings – tip of spine				
1.	va	dharma	Psycho-spiritual longing	To move along the path towards subtlety in the psychic and spiritual spheres, and finally to God. The seed of humanity cannot sprout and flourish unless it is planted in the soil of dharma. Va is the acoustic root of dharma.
2.	sha	artha	psychic longing	Remember that artha (e.g. money) brings only temporary satisfaction of worldly desires. Sha is the acoustic root of the mutative principle.
3.	śa	kāma	physical longing	Kāma means all types of physical longings - wealth, opulence, name, fame and social position, as well as sex. None of these limited things can satisfy our infinite desires, so it is wise to moderate our desires and take the Supreme as our ultimate goal. S'a is the acoustic root of the static principle.
4.	sa	mokśa	spiritual longing	The acoustic root of moks'a – salvation – the realisation which occurs when one's kulakuṇḍalinii reaches the 6 th cakra. Sa is the acoustic root of the sentient principle.
2nd - Svādhiśthána cakra – 6 petals				
1.	ba	avajiná	belittlement of others	When one neglects something which may actually have some value. When seeing a happy person, wish that they may always be happy. When seeing a miserable person, feel compassion and wish their situation may improve. If someone is active in doing

				good, support them. If someone is doing something wrong, ignore their dark side unless they are harming society, in which case one cannot afford to remain indifferent.
2.	bha	múrcchá	psychic stupor, lack of common sense	The best way to overcome this is by directing the mind towards spirituality through meditation which involves withdrawing the mind from external influences. If one hasn't learned this, one may sing kiirtan or spiritual songs instead.
3.	ma	prashraya	indulgence	This is not just self indulgence, but indulging others or giving too much leeway. Kindness is weakness when it makes another person into an invalid or encourages them to exploit us. Help a little, see if your help is utilised, then help some more if you are able to.
4.	ya	avishvása	lack of confidence	Confidence can be built up by first of all having complete trust in the Supreme, then going ahead step by step, and giving up all attachment to the results of our actions. Instead of having defeatist thoughts, act – first in small ways, then in bigger ones, and confidence will grow. Overcome obstacles one at a time.
5.	ra	sarvanásha	thought of sure annihilation	The second lesson of Ananda Marga meditation is very useful to counter this. Always think “God is mine”. Think “I have come to win, I am destined to win over all obstacles”. Encourage others to also think like this so that no one becomes discouraged.

6.	la	kruratá	cruelty	When encountering this propensity in other human beings, counteract it with compassion. When one sees someone in the throes of misery one should think, “Is there anything I can do to reduce his misery?” Compassion is the key.
3rd - Mañipura cakra – 10 petals				
1.	dá	lajjá	shyness, shame	The bow yoga pose, for example, helps overcome shyness.
2.	đha	pishunatá	sadistic tendency	Eat low on the cycle of life – if possible, be vegetarian rather than a meat eater. Follow ahimsa – non harming. In self defense, protect yourself, however.
3.	ña	iirśá	envy	One of the 6 enemies which absorb the mind in crudeness. Transform envy into wishing the best for that person. People's lives may be very different to how you see them on the outside. God gives us exactly what we need.
4.	ta	suśupti	staticity, sleepiness	Tan-tra – that which leads to liberation of staticity. All the spiritual practices in Ananda Marga help to control this. Even sentient, pure food, when eaten in too much quantity, becomes static.
5.	tha	viśáda	melancholia	Do yoga asanas that open the heart cakra, like the cobra or karma'sana. Do service to others. To realise that we are always loved totally by God.
6.	da	kaśáya	peevishness	If one speaks in a nice way to a peevish person, he or she reacts adversely; if one speaks in a harsh way, he or she takes it calmly. Be grateful for all you have. To realise that

				however difficult our life is, there are many who are worse off than ourselves.
7.	dha	trśńá	yearning for acquisition	To divert all the pure and impure thoughts of the mind towards God is the only cure for limitless psychic craving.
8.	na	moha	infatuation	No intimidation or laws can really control this. Superimpose the feeling of indifference and divert one's mental thoughts to the Supreme.
9.	pa	ghrńá	hatred, revulsion	Both hatred and fear often arise due to blind attachment - hatred when one cannot attain the object of desire or fear that one may lose it. When enmeshed in blind attachment, to drugs, for example, one may be hated by others and fear them oneself. This is when the mind is directed towards the lower cakras. When the mind is directed upwards, it feels attraction to the Supreme, which becomes devotion.
10.	pha	bhaya	fear	As above. If you have a very strong moral base and spiritual outlook, you will not be afraid of anyone.

4th - Anáhata cakra – 12 petals

1.	ka	áshá	hope	Human thoughts are sometimes guided by áshá vrtti, sometimes by cintá vrtti. The acoustic root of áshá vrtti is ka, and that of cintá vrtti [the propensity of worry] is kha. It is extremely important to keep your hope alive. Regarding worry – do your best and then surrender the results of your actions to the Supreme. One day our lives on this earth will end, but we
2.	kha	cintá	worry	

				are souls, not this limited personality that we presently identify with.
3.	ga	ceśtá	effort	The effort made to arouse one's dormant potentiality. The main cause of mundane development and spiritual elevation. Its value in the mundane and supramundane spheres is immense.
4.	gha	mamatá	mine-ness, love	The vritti of love and attachment of human beings and all other creatures, is related to time, space and individuality. Only human beings can make it transcend the boundaries of time, space and individuality, after persistent and intense efforts.
5.	uṇa	dambha	vanity	Think, "All my beauty, intelligence, strength – all my qualities are God's gifts, He has given them and may take them away if He wishes".
6.	ca	viveka	conscience, positive discrimination	A conscious effort to choose benevolence over malevolence; the spiritual over transitory things
7.	cha	vikalatá	mental numbness due to fear, nervous breakdown	This occurs when the mind starts malfunctioning or stops functioning altogether. Offer your whole self into the shelter of God.
8.	ja	ahamkára	ego	Being egoistic is like being drunk with our own self-importance. Always surrender your ego to God and realise that all you have and are is His gift.
9.	jha	lolatá	avarice	Greediness for money or other things. Practice doing service, and use what is necessary for you; avoid living in a luxurious way.
10.	ina	kapatatá	hypocrisy	(1) getting one's purpose

				served by exploiting or cheating others (2) unnecessarily dominating somebody to conceal one's own ignorance or weakness (3) pretending to be moral by criticizing the mistakes of others, which one secretly commits oneself.
11.	íta	vítarka	argumentativeness to the point of wild exaggeration, overstating one's case	The combination of a bad temper and talkativeness. Learn to accept it when others point out your shortcomings.
12.	ítha	anutápa	repentance	When, alone or with the help of another person, one realises one has made a mistake.
5th - Vishuddha cakra – 16 petals				
1.	a	śádaja	sound of a peacock	The sound 'a' is the acoustic root of creation, and thus is the controller of the seven notes of Indo-Aryan music
2.	á	rśabha	sound of a bull or ox	The acoustic root of the 2 nd musical note
3.	i	gándhára	sound of a goat	The acoustic root of the 3 rd musical note
4.	ii	madhyama	sound of a deer	The acoustic root of the 4 th musical note
5.	u	paincama	sound of a cuckoo	The acoustic root of the 5 th musical note
6.	ú	dhaevata	sound of a donkey	The acoustic root of the 6 th musical note
7.	r	niśáda	sound of an elephant	The acoustic root of the 7 th musical note
8.	rr	onm (aum), also known as om	acoustic root of creation, preservation, dissolution	It rules the desire both in the Cosmic mind and human mind to create, preserve, and to dissolve something no longer useful
9.	lr	hummm	sound of arousing kulakuñḍalinii	The acoustic root of struggle; sometimes this sound is released during meditation
10.	lrr	phatí	practication, i.e., putting a theory into practice	Acoustic root of the removal of lethargy, like the sprouting

				of a seed, a sudden awakening from sleep
11.	e	vaóśát	expression of mundane knowledge	The sprouting of mundane knowledge and mundane welfare
12.	ae	vaśát	welfare in the subtler sphere	The thought and materialisation of welfare in the subtler spheres. It is also the acoustic root of the guru.
13.	o	sváhá	performing noble actions	moral resolve and the psychic desire for universal welfare.
14.	ao	namah	surrender to the Supreme	Complete surrender to God
15.	am	viśa	repulsive expression	You should remember that whenever you speak to someone, recite a poem, play any part in a drama, or sing any song, you should know the underlying meaning of what you are expressing. Only then will you be able to touch your listeners' hearts and influence them.
16.	ah	amrta	sweet expression	When singing, reciting a poem, acting in a play, even when saying ordinary things, one should have full control over one's expression, be it pleasant or unpleasant. Singers should also remember this and sing accordingly.

6th - Ájiná cakra – 2 petals

1.	kśa	apará	mundane knowledge	Develop knowledge of the world, yet remember its limitations. Realise how little one actually knows of the vast amount of information that exists.
2.	ha	pará	spiritual knowledge	This is the most important vrtti – maximise its influence.

Sahasrara cakra – one thousand petals – it controls all the 1,000 vibrations in the human body from the 50 vrttis or mental qualities, expressed both internally and externally, through the ten sensory (eyes, ears, nose, tongue, skin) and motor organs (hands, feet, genitals, anus, vocal cord)
 $50 \times 2 \times 10 = 1,000$