

# The Message of the Microchakras

BY JACK BEGG



SHYAM BHATNAGAR

The word chakra is derived from a Sanskrit root meaning “to move” and literally means wheel. In its esoteric sense, it refers to an energetic center in the non-material, or subtle, body that serves as a nexus between cosmic and human electromagnetic forces. Information about the chakras came to the English-speaking world primarily from medieval tantric sources. A translation of the 16th-century text, *Sat-Cakra-Nirupana*, which describes seven chakras, was included in John Woodroffe’s famous book about kundalini, *The Serpent Power*, published in 1919.

Tantric practitioners observed a subtle body permeating the physical body and located three major energy channels in its center, aligned with the spinal column. The right channel transmits solar energy downward to the base of the spine; the left channel carries lunar energy upward to the crown of the head; and the central channel is the path kundalini travels during the process of self-realization. Radiating from the areas where the channels intersect are seven major vortices of subtle energy.

The tantric yogis could “see” energy funneling through the vortices. They didn’t create the chakra system; they experienced it. They detected and described the workings of the all-pervading spiritual background radiation of the universe. From the Vedas through the Tantras, the revelations of yogic seers carried on in an unbroken tradition. But revelation is not limited by time. Even in our modern age, there are those intuitive sages who, having done sufficient spiritual work, are able to observe their own subtle anatomy and reveal the unknown. Shyam Bhatnagar is one such sage.

In 1966, on a pilgrimage in the Himalayas, Shyamji sat outside a temple to meditate and had a vision of his own chakras. Whirling streams of light emanated throughout his subtle body and he saw photons of kaleidoscopic colors flowing from his hands. A year later, in his New York City apartment, he lapsed into a trance state of awareness and wrote automatically for five hours before falling asleep on his writing pad. When he awoke he discovered that he had identified and described 147 microchakras within the classical chakra system: seven microchakras for the seven chakras of the right subtle energy channel, seven for the seven of the left channel, and seven for the seven of the central channel. These subdivisions had never before been revealed. Shyamji has spent the rest of his life refining his knowledge of the microchakras and using this knowledge to help others.

If the chakra system seems complex, so is the central nervous system. At the risk of oversimplification, let’s say that the structural unit of the physical nervous system is the neuron. The structural unit of the subtle nervous system is the chakra. Neurons have extensions, or fibers, called dendrites. Chakras have extensions called microchakras. Dendrites receive signals from other neurons and transmit those signals along neural pathways. Microchakras receive signals from other chakras and transmit those signals along subtle pathways. Thus is information conveyed throughout the physical and pranic bodies. The mind-boggling thing is, the two systems, gross and subtle, are interconnected and influence each other.

Good parenting practices will establish a smooth connection between the physical body and the microchakras, contributing to openings in the microchakras. Poor parenting practices will contribute to blocks. That is why the first three to four years of life are crucial to a person’s psycho-spiritual development. Blocks in the microchakras diminish a chakra’s effectiveness. In a similar way to a clot that blocks the flow of blood in a vein or artery, resulting in tissue damage, a block in a microchakra may cause subtle nerve damage that manifests as emotional disturbances, destructive habits or a sense of not being fully alive.

sense of not being fully alive. For example, the first chakra provides instinctual energy necessary for meeting basic survival

needs. Adults with a healthy first chakra will feel secure and unthreatened. When energy is blocked in the first chakra microchakras, fears of abandonment will be stimulated. Such a person's outlook is selfish, resulting in behavior that is cowardly or malicious. Overeating may occur as a result of over-identification with the body.

When energy flows freely in the second chakra, sexuality is integrated into life. When energy of second chakra microchakras is stagnant, sexuality may be inhibited or overindulged. There is frequent escape into fantasy. A dislike to touch or be touched may develop.

The third chakra is concerned with assertiveness and personal power. When it functions in a healthy manner, reason and emotion are balanced. When energy flow within third chakra microchakras is restricted, motivation for domination of others is very strong. Fear of death can be reflected in an egotistical desire for immortality. Tension may build up in the trapezius area of the neck and shoulders, the place where negative third-chakra energy is stored.

But the deleterious effects of psychic blocks can be overcome, and that is the underlying theme of Shyamji's work. In a variety of practices that he calls InnerTuning, Shyamji teaches how to clear away the fog of the chakra minds. The practices include periodic fasting to eliminate food allergies and sensitivities; meditation in the pre-dawn hour to take advantage of the most energetic time of the day; chanting sacred sounds and mantras to shrink pod-sized chakra blockages; silence, to more clearly hear our own inner guru; and nonattachment, in order to gain control over thoughts, feelings and bodily sensations.

A human birth is a precious gift and a rare opportunity to learn the tradition-tested techniques that will carry our awareness to the ultimate union with the Source of all. Each lifetime provides a chance to get a little closer, a bit farther along on the path illuminated by the seven chakras. Progress will occur, and also regression, as blocks assert their power. There will be periods of consolidation during which no discernible progress seems to be happening. But with the guru pointing the way and the aspirant's own patient, persistent, practical effort, the goal will be realized.

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