



The idea would be to link awareness of Muladhara/Kalabia with the physical body, Earth and Elements practices we presented in this Seminar. Detailed presentation of subtle bodies and chakras and lataif in particular will be presented in Seminar 2.

Yogic Chakras

Each chakra constitutes one part of the whole interrelated and interdependent chakra system. This system is the subtle instrument for incarnation and transformation. Each chakra has a particular and complex relationship with the other centres.

Each chakra is associated with:

- An element and direction of movement (applies to the lower 5 chakras)
- A colour
- A sound
- A sense organ and sense
- An endocrine gland associated
- Life qualities
- Resources
- Behavioural characteristics and challenges
- Archetypal symbols etc.

Muladhara Base Chakra

Meaning in sanscrit: Muladhara: *Mul* means 'base', *adhara* means 'support'

- Element: Earth.
- Shape: Square.
- Direction of movement: horizontal.
- Colour: red/yellow (different systems).
- Sound: Lam.
- Sense: smell.
- Organ: nose.
- Gland: adrenals.

The mould of the physical body, template within which the physical body is formed and reformed (Pir Zia). Higher levels of being are dormant, numb, until the physical body can act as a conduit.



Qualities: stability, security, solidity, persistence, urge for survival. Grounding. Belonging. Existing. Cohesiveness. Inertia.

Resources: A well developed first chakra gives physical strength, muscle power, endurance, self control, patience, a disciplined life. Gives ability to filter own and others' negativity.

Behavioural characteristics, challenges: Drive to incarnate and survive. Dominated by the need to find security. Will support the institutions in which they live and work; attachment to race, nation, army, school, religion. Love: of tribe, country, etc.

Weak Base chakra: fear and insecurity plus perhaps strategies to suppress awareness of the fear; not incarnating fully, psychological and/or physical tendency to avoid incarnating or staying incarnated.

Kalabia

The mould of the physical body, the template within which the physical body is formed and reformed. The base of the spine represents the most immanent level of our being. The blue-print for the physical body is embedded in the Kalabia. The electromagnetic field is more malleable, more responsive to changes in attunement and the effects of consciousness than the physical body.

Connected telluric magnetism. Gaia. Replenished with contact with the electromagnetic field of the earth. The Earth Breath: opens to the rising chthonic magnetism of the earth...collapsing the life field into the body of the earth, feeling the effect of gravity.

The force of gravity: innate divine expression of *Ishq* (understood by the Sufis, especially Avicenna: he said the revolution of the planets around the sun is due to *Ishq*, and can be felt physically in the attraction of the body to the earth, especially when you lie down.

The physical body can take on the countenance of the subtle level of our being: by working deliberately with the subtle body the physical body can then reflect the subtle body eg working with light creates 'the smiling forehead', and important for healing. This is the meaning of the Sufi principle to 'fashion the body of resurrection'

'Die before death and resurrect now': the subtle body or life field can outlast the expression of the physical body so by working with the subtle body through the Kalabia we fashion our hereafter.



Kalabia: the place of the Shakti which remains dormant until awakened. Higher levels of being are dormant, numb, until the physical body can act as a conduit.

Hazrat Inayat Khan said: we all experience all the 7 levels every day, ie we exist simultaneously on all planes. The difference is that the mystic is conscious, awakens the interconnectivity so that energy flows from the inner to the outermost. So we are awakening the conduits. Especially when we awaken the 3 main nadis.

This is the outermost centre, so the one most likely to become polluted and unreceptive to the influences of the higher centres. So we must work first with this centre; sometimes face resistance and inertia (as in the Nafsiya the resistance of the ego).

Pir Zia Inayat Khan - January 2003