

The Serpent Power: Kundalini Release

J Robin E Harger



The Serpent Power:
Kundalini Release

by J Robin E Harger

Copyright: J Robin E Harger, January 2005
(Goldenage)

Smashwords Edition

Smashwords Edition, License Notes

This ebook is licensed for your personal enjoyment only. This ebook may not be re-sold or given away to other people. If you would like to share this book with another person, please purchase an additional copy for each recipient. If you're

reading this book and did not purchase it, or it was not purchased for your use only, then please return to Smashwords.com and purchase your own copy. Thank you for respecting the hard work of this author.

~** **~

Index

Frontpiece

Introduction

Structural Background

The Chakras: Overview

Meditation: Background

The Chakra System: Detail

- 1 Perineal/Root chakra:(Muladhara)
- 2 Genital/Sacral chakra:(Swadhishtana)
- 3 Solar Plexus/Stomach chakra:(Manipura)
- 4 Heart chakra:(Anahata)
- 5 Throat chakra:(Wisuddha)
- 6 Third-eye chakra:(Ajna)
- 7 Crown chakra:(Sahasrara)

Meditation Practice

Advanced Meditation (Kundalini)

Discussion

The Author

~***~

[Introduction](#)

Discharge of the stored energy that accumulates within the Chakra system promotes direct understanding of whom and what one is. In effect, it constitutes the mechanism governing direct recall of one's true source. As such it is the most fundamental act of conscious recollection that is available to any human being since it has the effect of immediately transforming one's comprehension of the relationship that exists between the ultimate observer and the world of name and form. In an instant it is realized that the world is not an external self-existent construct but is instead elaborated by the mind (self) only. Thus emerges the understanding that we are not "in the world" but, on the contrary "the world is in us". In one swift act of comprehension this realization profoundly affects one's understanding of one's Self as the world is seen to dissolve leaving the observer alone, isolated yet still containing all the memories it had garnered in its imagined association with the world as "reality".

This presentation is written under the assumption that the reader has at least some basic knowledge of meditation techniques and practices. Briefly, one should know how to sit in a relaxed position. The lotus posture is recommended: spine erect, with hands placed in the lap, comfortably on top of each other, palms upwards. Be comfortable, become passive and motionless. The surroundings should be pleasant and relatively quiet. The early morning is the best time to practice meditation, a small flame can be burned to represent the light of the spirit and incense may be burned to aid in easy realization and recall of the state of consciousness attained at the previous session. The mind should be cleared by first focusing on the level of consciousness that appears to be aware of the creation represented by the world around one. The mind should then be allowed to slip quietly into its source, free from extraneous thought, by focusing on the feeling of self that exists prior to speech. This is, in effect, the level of consciousness held by the individual prior to coming "into body", prior to birth so to speak. This may be termed the "root consciousness of personality".

It is thus proposed and anticipated that the state of "root consciousness" can be attained by the reader of this text at will. Further information concerning details of meditation techniques suitable for assisting in attaining this state is available here. [[Meditation, the doorway to the Self](#)].

Note: "kundal" can mean the coil in the curl of the hair of the beloved. Kundalini (from the Sanskrit words 'kundal' meaning 'coiled' and 'kund' meaning pit or hole), is the divine light. In coiled form it rests in the root chakra.

Once roused into a fully awakened state, the energy mimics the movements of a coiled serpent unfolding vertically upward from within the root chakra - it is thus sometimes taken to be represented by a serpent

Structural Background

The human body may be conveniently thought of as being comprised of four fields or “levels”. From the gross to the most subtle these are:

- 1) the physical body;
- 2) the life-force body (i.e. the prana-body);
- 3) the subtle or “ethereal” body; and
- 4) the spiritual body.

Taken together, these largely co-extensive levels or fields, constitute the presentation of a vast being that stretches from beyond time and into the three-dimensional (and time-limited) space that is familiar to all. The physical body requires no further explanation as it is the object of both medical science and of elementary-school instruction.

The life-force body or “prana” body is a field-potential arising from the expression of life itself. As such it is really the appearance within the physical body that arises as the direct result of the workings of the life-force. This appearance is both promoted by the life-force and at the same time representative of that force in action. The force-of-life arises from the “light” of an infinite Being which also denotes the single, but isolated, sense of “I” in the human body. The life-force body is, in the large, particular to a given personal vehicle (physical body) and is not directly transposed with the soul or spirit at the time of death. Everyone knows the appearance of this level of activity for it is reckoned as the apparent difference between a living body and a dead body, that is, a corpse. The gross effects of the life-force in operation can be measured by radiation and electromagnetic scanning techniques and so forth such as CAT scans and the like. The life-force is the subject of direct intervention in enlightenment practices such as Kundalini Yoga and Chi Gong.

As with the life-force body, the subtle or “ethereal” body everywhere penetrates the physical body of the human person. It projects beyond the physical body as a (sometimes) discernable aura and it is centered on the spiritual heart, slightly to the right of the physical heart, around the area of the chest where one might touch in self-identification. Unlike the physical body and even the life-force body, the subtle body is totally transparent to physical detection. It is a subtle

derivative of the life-force body and its influence can only be seen as reflections within the life-force body and by some sensitive people. It does however, carry with it impressions that arise from past-life experiences where they are largely initiated by physical events in previous lives. These impressions can be detected by an array of simple techniques and can thus function as keys which can be used to open the locked doors of the mind so enabling insight as to their initial cause to flood into the waking mind.

The spiritual body is the true source of all the preceding body-images. In essence it is unaffected by the “dream of the world”, that is by its time to time immersion in physicality. Like the subtle body it totally penetrates both the life-force-body and the physical body and although it is always aware of its surroundings it never participates therein. In this way it can be spoken of only as an observer.

This completes the simple description of the body, a co-existent assemblage in four levels. The driver, occupant or charioteer that maneuvers the physical body from moment to moment, although derived from the spiritual body, is comprised of an admixture of the subtle body, the life-force body and the physical body (the brain and nervous system etc). As a self-aware entity, the ego or personal self acts to control the body but without having access to the full data-base of experience possessed by the spiritual body. The limited comprehension through which it functions is sometimes called the personal consciousness or more briefly, the mind.

In a word, the ego-self becomes so engrossed in the mechanics of control and hence of life itself that it forgets its true source, the Spiritual Body extending beyond time and space. Thus there is some form of parallel subtle-body of consciousness that both cloaks and penetrates us and the physical structure, the day to day body that we normally observe, is a very minor player in the fields of higher consciousness if it is indeed a player at all. However, as stated above, the personal self together with its busy mind, is largely oblivious of the relationships above indicated. Therefore, to remedy this situation of apparent spiritual “blindness”, the serpent-power meditation is designed to break-down the walls of the mind and reveal the true Spiritual Self to the otherwise distracted charioteer.

[The Chakras: Overview](#)

The chakras (Chakra means Wheel in Sanskrit) of Yogic literature and of the Vedas are a series of energy points or knots within the subtle or “ethereal” body.

One may think of them in electrical terms as “expansion vortices” linked together within the subtle body in such a way as to form an ascending scale of awareness and disposition of consciousness as they reach further and further back into the nature of the spiritual body. They are the different levels of super-consciousness and they also interact directly with the physical body ([see below for details](#)). The allocation of the term “lotus” to the chakras is a convenience only as is the number of the petals assigned to each. The third-eye (sixth chakra) for instance is assigned two petals indicating it is a portal which gives access either to higher (seventh chakra and above) or lower states of consciousness (first to fifth chakras).

When successively triggered, the line of chakras, running from the just above the groin to somewhere just above the head, light-up as an energy discharge that courses through this skein of “knots”, exploding into higher consciousness within each successive vortex. This is the “serpent power” or Kundalini force of Vedic literature. The actual progress of the unfurling Kundalini is associated with universal memory recall but its exact effect and reality cannot be anticipated until it is experienced. However, for want of a better term, the effect may be thought of as resulting from “far memory” recall and it represents the successive clearing of lies, pain and general obfuscation of the truth which accumulates in each chakra (from life to life) thereby covering-up awareness of the True Self. The serpent power energy-discharge affects the physical body in very distinct terms but it has absolutely nothing to do with physicality as such. It is beyond the physical, a subtle form of energy representing the act of Self-realization. This act, in the last analysis, is simply remembrance of one’s true Self. It is the goal of the serpent power meditation to affect this discharge.

When the Kundalini force (the coiled force) releases through the chakras, one does seem to detect it within the spatial envelope defined by the body but it is definitely not of any particular physical body element. The discharge is primarily associated with one’s subtle or ethereal (astral) body. As such it is intimate and “internal” but does not really involve any physical organ or body part in sensation. The nearest thing it can be related to is a series of profound inner explosions (of greater or lesser intensity depending on the stimulus for release) each somewhat like the intense blinding white flash that one sometimes gets when “cricking” one’s neck (pinching the spinal cord?). But with a great difference - there is no pain at all and there is no real physical analogue for the explosions experienced. When released, the serpent power acts rather like a knotted bolt of “ethereal” electricity coursing up inside one’s intimate being.

Meditation: Background

In thinking generally about meditation involving the chakras one can examine the case of procedures that involve the “third eye”. Here, one may concentrate the mind internally by gazing on an imaginary point between the eye-brows and somewhat above. Sometimes that area can even feel a little pressure build-up as the result of that kind of focus but the final meditative effect will defiantly fall outside the body as the one’s sense of physicality commences to “dissolve”. One may then achieve the same effect with each of the remaining chakras thereby clearing the way of physical sensations so that only the mental effects remain. The positions to concentrate on are [identified](#) below along with presentation of more detailed information concerning meditative procedures that may be executed once this degree of freedom to explore the mind has been achieved.

The chakras can (eventually) be ignited, that is “cleared” by means of several different techniques. Full ignition may be taken to involve release of stored memories, feelings, emotions etc. that have been stored in the chakra involved. One formal procedure to enable such release is termed “Kundalini Yoga” (Laya Yoga) which involves participants in the assumption of a series of physical postures (asanas), body locks (designed to impede and promote specific energy transfers), the chanting of mantras, breathing exercises and so forth. Kundalini Yoga is a progressive practice and remarkable results can be achieved with time. It has clear benefits in practice as persistent work with the life-force causes progressive strengthening in the capacity of the “higher-nerve” channels (the nadis, the pingala and the ida and so forth) to carry the Kundalini discharge.

As is the case with the chakras, the so-called higher-nerve channels are strictly non-physical. Thus initially, they can be correctly thought of as “channels of consciousness” or even “channels of the mind”. With disuse these channels become “clogged” as it were. The practice of Chi Gong (Chi = Prana and Gong = Kundalini, the serpent power), associated also with the martial arts, serves the purpose of “unblocking” these channels as does that of Kundalini Yoga.

However, since neither the chakras nor the higher-nervous system are directly physical, the problem of releasing the Kundalini can be also approached directly through meditation techniques. Of the many other ways in which the chakras can be ignited directly it might be constructive to consider the following. For this method to work, one must first obtain some insight into at least one past-life fragment. Such insight can be obtained through direct and focused meditation on the lower chakras, by recourse to the talents of a past-life regression therapist,

from dreams, from investigation of feelings of “déjà vu”, from self-analysis and so on. For more detailed information please see the publication “[Meditation, Doorway to the Self](#)” by this author.

Following recovery of one, or more, fragments of past-lives, one must then strive to force the mind to simultaneously focus on both the past-life fragment(s) and the “reality” of the current life experience. This should be done in such a manner that the mind must simultaneously take account of all the elements of which it is aware. In other words, the mind is not to be permitted to erect an artificial barrier between the two viewpoints but must attempt to integrate the whole. In point of fact this cannot readily be done because the mind will face a single choice-point. It will normally both reject integration and assign one of the insights to a specific category, such as for instance that of “fantasy” and the other to an alternative explanation, for instance “reality”. To repeat, this is the normal mechanism by which the ego protects itself. Alternatively, the pressure may force the self to observe the collectivity from a different viewpoint to the one normally assumed. In this case a measure of success will be achieved which naturally results in an elevation of consciousness.

If successful integration of the disparate outlooks associated with separate lives can be achieved ignition of the chakras will initiate. Here the Kundalini discharge initially induced by the integration of past life flashes or recollections then spreads to deeper memories held by the overall active identity. These flashes when integrated with the current life, serve to impress upon the personal self the fact that it is a very small focus of a phenomenally expanded being. Riding up the energy discharge associated with the release of the serpent power results in an over-view wherein the small personal self is eclipsed totally, drops away together with the influence of the world and being enjoys recall of itself to the extent of its karmic reclamation. That is, the individual concerned ascends to a level limited by its readiness to recognize valid comprehension of itself. The discharge burns away illusion and obscuration (also sometimes termed Maya in Vedic literature), but not necessarily all consequences of past actions (Karma) in the same instance. The Kundalini discharge and the associated recollection are self-earned and indelible.

The above description of the steps required to instigate a Kundalini discharge is a more or less objective account but the core of the procedure involves injection of a definite subjective input. In brief, as the sense of cohesion associated with ego-self begins to waver one or another of the following questions should be raised by the subject. These include (but are not necessarily limited to) the

following:

What is this aspect of myself that comprehends an array of lives?

What does this mean?

Who am I that thus spans time and space?

If I span time from one life to another then what am I?

Seeing time thus spread before me where am I?

How have I managed to observe this?

How may I comprehend this apparently eternal being that I am?

Etc.

The meditation to bring resolution of identity into being, simply involves focus on the aspect of oneself that unites all or any of the past life fragments available to the viewpoint of the limited ego (that is the personal self). Concerning such past-life fragments ask of yourself penetrating questions of the kind indicated above. In other words, concentrate on the identification of a Self that was and is “being before matter, before time and that from which all else proceeds”. This effect can be forced into recognition even when only a single fragment of an earlier life is recalled. Proper attention can lead one to then become immediately aware of a higher Self that has managed or created every single aspect of these representations including the related infrastructure, the "ground" so to speak, otherwise termed the world of plurality. As previously indicated, to appreciate this, one must force into focus the current life together with past-life fragments.

It remains to be pointed-out that the procedure indicated directly above cannot and will not be of any use in facilitating induction of a Kundalini discharge if the phenomenon of past-life awareness operates merely as a “belief that such recall is possible”. It is not the "belief" in reincarnation that indicates a practical aspect of spirituality so much as it is exactly the actual personal recall of such a life or lives. Perhaps some may make an argument that the central core of being, the ground, is "consciousness with nothing to be conscious of" but that is understating the situation. At the very least, the emergent reality can be and is conscious of all that there is and beyond in infinite regress, and anyone can realize this state. When it happens (is induced) you will know it, beyond a shadow of a doubt, as infinite consciousness knowing itself - Self knowledge.

Once the serpent power discharges then the whole superstructure of Kundalini, chakras, integral selves, the soul and so forth will be swept away. To find the origin of all this, put aside the ego (the personal self) by raising the question “who or what am I (that elaborates both the ego - past lives included - and the

world)”? With appropriate concentration, either that aspect of the Self known as “Grace” (purity) or the serpent power “Kundalini”, will be awakened and the Self will be recalled, as it were.

But how, one might ask, can the ego work knowingly on its own annihilation? The answer is “with difficulty”! The truth is that the ego will not willingly step aside. In fact the ego is initially very loath to let go so "thoughts" other than the consciousness one might seek, will intrude on your meditation. Just push back, beyond the thoughts, to identify the owner (of the thoughts) in order to vanquish and dispose of them. Use the chakras, particularly the first six as a means to identify the constraints faced by the self and commence clearing the way for the release of the “Serpent Power”. After release of the Serpent Power, the ego correctly “understands” its position as an element of convenience and its compulsive desire to assume the role of the “doer” is sapped. In fact, the emergent self still has recourse to the services that the ego provides such as reading, writing, speech, the sense of community compulsion and the like but these are now deployed by active choice only, compulsion having faded from the picture.

The Chakra System: Detail

The following is a simplified but sufficient map of the [chakra system](#). To concentrate on a particular chakra, first close the eyes and then apply gentle mental pressure to the region of interest. However, one should continue to be aware that the chakra system is strictly non-physical so that the physical co-ordinates presented here are merely guides to aid in the initial focus of attention. When a thought-target begins to energize it will at first be accompanied by an apparently physical sensation. Dissolve this sensation immediately and pass through the resulting chakra “port-hole” into deep consciousness.

[Focus](#) initially on the characteristics suggested in the list of chakra-elements presented below but then seek the source of your-self by removing the “impediments” or “mental walls” that you will find lodged in the chakras, mainly as negative impressions, pain and so forth. An individual negative impression arises when a higher-order of your being (conscience) reacts unfavorably to an action expressed by the superficial ego-self. Upon exposing a disjunction within a specific chakra to intense meditation and visualization such impediments will either suggest themselves (that is they will emerge naturally into direct consciousness) or a pro-active approach to identification of problems can be undertaken by selecting any of the items listed in the sub-paragraphs

dealing with chakras three and four (Solar Plexus and Heart). The overall build-up of negativity particularly within these two chakras tends to directly inhibit understanding of one's own true nature.

In essence, one must seek to own the (negative) attributes of personality that are uncovered within the chakras and this is no easy task. Take up ownership by understanding the context under which such attributes were formed in the first instance, forgive yourself for the damaging impact that these elements of behavior have wrought on others as well as on yourself and thereby "let them go".

First Chakra

Perineal or Root chakra 1: (Muladhara - the lotus having four petals)

This chakra is located at the base of the spine, below the genitals and above the anus (the perineal region). This chakra is dark, blood colored and it forms the foundation of personality or ego-consciousness. It represents the elemental earth, and is therefore related to grounding, survival instincts, and is a direct connection to the physical plane. Use this chakra as the focus for removing guilt associated with influences lodged in the higher chakras. Concentrate on the first chakra as red (fire) to awaken the energy and eventually to initiate the Kundalini discharge sequence. The Kundalini (serpent power) is initially coiled in this chakra - when it fully uncoils delusions are banished.

Second Chakra

Genital or Sacral chakra 2: (Swadhishtana - the lotus with six petals)

Bright and often gold colored, the second chakra is associated with that part of the vertebral column that corresponds to the genital region. It is related to the element water (circulation - blood), to emotions and sexual vigor (amrita - the deathless substance). It connects to others through feeling, desire, sensation, and movement. Concentration on a white center drives the petals to become deep red. An emergent blue may later develop. Use this chakra as the focus in removing the influence of difficult emotions.

Third Chakra

Solar Plexus or Stomach chakra 3: (Manipura - the lotus with ten petals)

The petals refer to: spiritual ignorance, thirst, jealousy, treachery, shame, fear,

disgust, delusion, foolishness and sadness. This chakra is known as the power chakra, associated with the spinal cord of the navel region. It rules personal power, will, autonomy, as well as metabolism. Adamantine concentration liberates the power to transform all forms of energy. The chakra represents the element of fire, it is dark colored as rain-clouds but varying through green, blue, gold and red, according to the degree of concentration exercised. This chakra stores the effects of extreme disappointment together with circumstances surrounding the build-up of prior expectations. A commonly used term to describe the impact of such an event is covered by the phrase “I was gutted”.

Fourth Chakra

Heart chakra 4: (Anahata - the lotus with twelve petals)

The heart chakra is situated adjacent to the vertebral column corresponding to the heart region. It is related to love and is the integrator of opposites in the psyche: mind and body, male and female, persona and shadow, ego and unity. The petals refer to: lustfulness, fraudulence, indecision, repentance, hope, anxiety, longing, impartiality, arrogance, incompetence, discrimination and defiance. Coloration: a motionless lamp-flame of shining gold. Concentration should be powerfully focused on the shining lotus having twelve petals. The chakra represents the element of air. Additionally, closely associated with and slightly below the Heart chakra is the Hrit chakra having eight petals, variously described as golden, white and red (not further discussed here).

When activated by the release of the serpent power, the Heart chakra resolves into the consciousness that is aware that it has elaborated all aspects of the current life (and indeed all past-lives), including both positive and negative aspects thereof. Realization dawns to the effect that it supports the putative infrastructure which maintained all indicated lives. The phrase “life is but a dream” becomes REALITY alone. For convenience this awareness may be termed “[consciousness of control](#)”. Disappointments associated with romance and the rupture of deep emotional connections are stored in the heart chakra.

Note: the Heart chakra is not the spiritual heart associated with the center of the body-dimensions referred to earlier. This center floats freely to the right of the physical heart and is not directly associated with the spine in any way. This is the aspect of consciousness that seems to shrink in pain (“that sinking feeling”) when responsibility is belatedly assumed or when it reacts under the impact of a personal insult. It becomes the seat of divine insight when fully awakened.

Fifth Chakra

Throat chakra 5: (Visuddha - the lotus having sixteen petals)

This chakra is located in the cervical point in the neck region and is thus related to communication and creativity. Color is deep red but also described as pure white and yellow etc., the differences being due to the nature of concentration thereon. It represents the void (space). Senses are withdrawn. Focus on problems relating to communication and creativity through this chakra. Effects of embarrassment and “failure to perform as otherwise expected” are stored in this chakra. Such effects are often expressed by the term “I choked up”.

Sixth Chakra

Third-eye chakra 6: (Ajna - the lotus with two petals)

This chakra is known as the third eye center and is situated in the space between and behind the eyebrows. It is related to the act of seeing, in both the physical and intuitive senses. As such it opens psychic faculties and understanding of the deepest levels of consciousness. Spiritual consciousness develops from deep concentration on this chakra involving light, fundamental identity and self-reflection. The color of the chakra is white when fully active although red, green, yellow and deep-blue are progressively experienced as the chakra commences to activate. There are two petals, one pointing to the lower chakras and the other to the Crown chakra. When the Kundalini absorbs power from this chakra, the Self is realized and the truth of being dawns.

The Third Eye chakra can also be used to readily access all the chakras but particularly those of lower order. Close the eyes and focus attention on the area between the eyebrows. Exclude all thought and proceed to stabilize the colors that “swim” in the mind’s eye into something approaching a “bull’s eye”. Move through this aperture in consciousness and then shift attention to the chakra you wish to explore by transiting through any of the color states mentioned above (red, green, yellow, blue).

Seventh Chakra

Crown chakra 7: (Sahasrara - the lotus of a thousand petals)

The crown chakra is located outside (beyond) the cranium and relates directly to the consciousness of Supreme Being as pure awareness. It connects to the greater Self beyond, to a timeless, space-less all-knowing Being. When fully

activated, this chakra moves through bliss to bring the knowledge of creation, wisdom and understanding, into focus. The serpent power, Kundalini, is first roused in the Muladhara (Perineal chakra) and conducts through all chakras into the Crown Chakra (Sahasrara) where it radiates the clear white light exposing the elements of fundamental consciousness penetrating beyond infinity. In the passage thereto the personal self is banished in super-conscious concentration.

Meditation Practice

As previously mentioned, the third eye concentration-point or “chakra” can be used to access any of the individual chakras in targeted meditation. For this one must master a technique termed “opening the third eye”. The initial aim of the procedure is to still the mind by concentrating on the colors and patterns which become apparent to consciousness (the mind’s eye) when the eyes are closed. This technique eliminates the appearance of thought-forms inciting or arising from verbalization. Typically repeated identification with the thus-stilled consciousness breaks down the continuous dream-like film that the untrained mind spins from minute to minute, hour to hour and day to day and forces attention onto the “dreamer”, that state of being from which the film issues.

The “opening” can be conveniently achieved when seated in a relaxed posture. The lotus position is suitable. The eyes are gently closed and a mental focus is then applied to an internal point between, and just above, the eyebrows. To do this you may wish to actually turn your eyes toward that point and to then concentrate your internal gaze there. Upon first closing the eyes it will be noted that internal colors may tend to swim aimlessly in the “mind’s eye”. Proceed by allowing relaxed concentration to be maintained until a colored spot or bulls-eye can be evolved and stabilized. This may take up to half an hour or so to accomplish the first time.

Once it is achieved, practice allowing the spot to expand, contract and change color. Initially you may see that the dominant central color is red (representing the physical body). This may then shift to shades of green (the mental body), then yellow the home of the ego. Note: the mental body is a subtle form of the life-force or prana body. Later still the shift will move to blue (the subtle body beyond the ego). Dissolve the spot into waveforms, spirals or through successive ascending or descending planes. Search for “lights” (presences) or growth patterns involving colored geometric forms. The latter often originate from other people engaging in the same type of meditation. A clear black endless zone may also appear. This is free from aspects of lower consciousness but not yet

associated with the higher self and beyond. In general, try to establish the dominant color which is said to be associated with each particular chakra as a “veil” or dominant effect within the bulls-eye focus (above mentioned) before accessing the energy-point that you wish to target.

Note: the “spot” should not be confused with a physical “after-image”; it must be developed as an internal function of consciousness without a physical light.

As an initial step, access any of the lower chakras by first developing a “third eye” focus and then proceed through this consciousness and turn your attention to any of the other chakras. Realizing that it is an image only, visualize a lotus of the appropriate form and color in the area of the body that the chakra is said to occupy. Your mind will take you automatically to the region and this will be accompanied by particular sensation as by warmth and the like. At first you may care to evaluate these sensations but in later work proceed directly into the deeper self accessible through this point.

Advanced Meditation

Advanced practical meditation should begin with personal clearing. Commence with the current life and focus attention on yourself through the chakras. As a guide, the individual petals identified with chakras three and four can be examined in order to:

- 1) Identify the active presence of these features in one’s day to day activities as well as in the activities of the past where they may have formed the basis of “unsatisfactory” incidents. For example, the expression of arrogance (chakra four, the Heart chakra) may have resulted in loss of employment; jealousy (chakra three, the Solar Plexus chakra) the loss of an otherwise dear friend and so forth.
- 2) Identify the root cause or causes of such disruptive behavioral responses and attitudes on your own part. Do this at first within your current life and later by seeking out and understanding past-life causal incidents.

In pursuing all such investigations it should be clearly understood that each item of “personal negativity” uncovered is a “flag” which has previously been set by the “[consciousness of control](#)”. When one realizes that the effect in question has become an operational fact of one’s personality such a failing can be eliminated either by the overall clearance of the Heart chakra by means of the serpent-power transmission or, more normally, by individual excision. In the latter case

the “flag” indicating the particular personal behavior that has brought on the event in question should be “cleared” by understanding the source of one’s impulses. This is done by first “owning” the results concerned and then by clearing the part of the ego-self which was active at the time that the inappropriate behavior was first laid down. This is done through understanding, compassion and, most importantly by the deep expression of regret. Once the cause of the unsatisfactory behavior is both owned and understood clearly, the compulsion to react blindly in inappropriate ways and under certain conditions will be relinquished. Systematic cleansing of all the chakras clears the way for the release of the serpent power.

In truth, it is the burden of guilt (perceived failure to act as one knows one should, in compassion and love) that causes the compression of the serpent power (Kundalini) within the lowest and therefore Earth-associated (animal-like) Root chakra, the Muladhara. When, through systematic self-analysis and investigation, a sufficient burden of guilt is removed from the personal-self, the way will be clear for the Kundalini to uncoil and in a flash one’s true place as the instigator of the universe will be deeply understood. When the chakras fire in succession it is as two banks, first from 1-4, pause, then from 5-7. Discharge of the first array brings one to the consciousness that knows it alone has created, organized and managed all lives available (including the present) to the enquiry. The second array initiates direct contact and immersion with the One Self alone and subsequently, the Profound.

Subjectively one may experience a white or perhaps a reddish focus in association with access to the higher self but all sense of color will vanish as this level is transcended to be replaced by a direct conscious association in which being will appear as a unity within bliss which can only be described as light but which is totally beyond light in any form. When this is accomplished the chakra-shell will be seen for what it was - simply a series of knots within the fabric of the imagined behavior of the personal self. With these sundered, the whole robe of personality falls to the floor as a cleansed garment waiting for its owner to assume it when required.

In treading this path I initially recalled a life in ancient Greece as a military commander about the sack a major city. The next experience involved a life in the period when Atlantis dominated the Earth. This Atlantean life-experience recall so upset me that I was driven to conceptually form it into part of a triad of lives (including my current life) and this mental construction became the entire focus of my attention. As I did this, with respect to the defined group, my ego-

self started to break-apart as I began to comprehend the seemingly utter impossibility of expressing three lives in the one instant. As I contemplated this impossibility my ego then shattered entirely as I attempted to answer the question “who or what am I that thus span space and time”? How could I possibly have lived these disparate lives, separated by time and space? The obvious answer surfaced through the shards of my fractured ego-self. The Reality of my Higher Self burst into view from the shadows previously projected by my ego-self. As this insight proceeded, I suddenly became aware of an almost countless array (infinite in number) of so-called lives that I had passed through since my departure from unity.

The life in the Atlantean civilization was thus of some significance (to me) in that the answer to the question concerning why I had passed through that experience illumined my self-awareness, identity and appreciation of the reality of Unity. That point or state of being-consciousness from which all derives and to which all returns. In an instant I became aware that I, myself as consciousness only, had both created all of these lives as well as the infrastructure which “apparently” cradled them in the instances of their formulation and experience. I do not anticipate losing this realized state of being as I am now consciously beyond all. Birth is a dream, only Being Is.

Thus, any sort of clear past life recollection (carried past early childhood, and seen in adult life) can be taken as a first significant step in the "journey home". One may certainly slip back or momentarily forget (again) but a start is a start and I think that anyone can gain the required encouragement from that knowledge in order to proceed steadily to the goal of full enlightenment. In that regard, talking to others about the insights flowing there-from is clearly of great assistance

One might well postulate that reincarnation is the common obligation of all human-beings as well as other species and from this viewpoint it is certain that reincarnation itself is not the key issue as much as is the initial ability to remember incidents from one life to another. In my humble opinion, recall of past lives is truly an indication of a spiritual "bent". This does not mean however, that past-life recall is an obligatory precursor to the realization that one is not merely a physical body in a physical world doomed to spiritual cessation at death, in the manner in which termination of the electrical current to a light-bulb results in darkness in an otherwise unlit room

It “happened” that I executed an appropriate procedure "unknowingly" at least

with no prior knowledge arising from experience in this life. That is, I asked a recognizably correct question in exactly the right circumstances. I obviously did generate the circumstances "knowingly" but not due to any instruction pertaining thereto. However, I imagine it could be repeated by others. I later found that Sri Ramana Maharshi consistently advised use of the question "who am I?" (I used a variant of this) but it is difficult to break through the accumulated ego-shell assembled since birth with this question alone. One needs to break-down this ego-shell and immediately thereupon formulate the question conceptually within the gap created (so to speak). Kundalini rising is then instigated by the deeper aspects of Self. One answers oneself through this mechanism, the fundamental answer flows in the series of knotted "lightning flashes", running up the region of the spine (not the actual bony structure). This heralds remembrance of "who you really are". The subsequent "flashes" are the actual connections necessary to commence recollection of one's true Self. Not the identity that has been assembled in the current earthly existence (since last taking birth) but the pre-existing consciousness-being upon which that ego-structure had been assembled (starting with the in-utero experience and progressing through the trauma of birth, childhood and so on). Instigation of the Kundalini is a distinctly two-step process: first weaken or break-down the ego-structure then immediately penetrate into the gap which forms as personality starts to crumble by enquiring into the true nature of one's being. The liberated phoenix thereby instigated, arises from the ashes of the ego-self.

Having once penetrated the profound, the return into the world of name and form requires that reassembly of the ego-structure be undertaken and that is not done as readily as the initial collapse executes itself. If reconstruction is not undertaken then there is no way to continue to survive in the world into which one projected oneself in the first place. There is a reason for this also because subsequently one is required to live simultaneously in two "worlds". That is, existence must then be maintained in both that state from which the world arises as well as within the world itself. One cannot easily abandon the world (of name and form) even though one has come to know it as being "unreal", there is family to consider etc etc. A rationale for this is provided in the [Heart Sutra](#).

Discussion

Destruction of the personal self through systematic meditation or by means of sudden and profound insight (as by Kundalini discharge) inevitably ensures cessation of discrimination. The supervening identity first stabilizing within the Profound apparently knows itself as "Being-consciousness-bliss". When queried

as to origin, this existing knowledge is immediately obliterated appearing momentarily as “Universal Identity”, namely as “That from which all Arises”. The corresponding reflection-point or zone (deduced as the “gap of emptiness” between the two consciously “known” states) thus knows itself only through the (personal) self as a non-existent identity therewith. One “sees” that self returns to Self in a “flash” but when then queried as to origin Self is further revealed as “an already inherently present reflection point” the rest being silence only. One thus knows thereby that the Profound (nature of Being) knows of Itself only in the instance following the return of self to Self and even then “not of necessity” unless the ultimate query of “wherefrom ‘Being-Consciousness-Bliss’?” is executed within “Being-Consciousness-Bliss” Itself

No form of language can be used to describe the source which has never not-existed and which knows-not its content. Although all conditions are perfectly felt prior to contraction they are none-the less not identified therein. The reason is quite simply that this transition-state (the reflection-point or reflection-sphere) between the “Identity” which can be described as “Being-Consciousness-Bliss” and the Identity that Knows Itself as the Source of All, cannot be accessed directly through reflexive consciousness. It is the Profound itself, not nothingness but solely the potential for the emergence of “identity as creation” but this last state (identity as creation) is not its own source. The true source is quite beyond speech because there are no concepts flowing there-from prior to emergence of the absolute identity as creator. It makes no difference as to the nature of the label that can be affixed thereto except to know that this label will itself be “incorrect”, that is, it will not represent the truth of the situation.

Expressed another way, should further investigation be launched (from being-consciousness-bliss), as: origin of “being-consciousness-bliss”? Then immediately as the result of this question, awakening then consciousness both dissipate abruptly, returning momentarily seeing only (unity) as creator (“something solitary”). Thus there exists a reflection sphere within and beyond “being-consciousness-bliss” and this I term the “return-point”. It cannot be known directly no more can it be described and is therefore “True Emptiness”, The “Profound Itself”. As such it may perhaps be said to “encompass” the Divine and is clearly prior to the creator, that is, the “identity” expressing itself as “that from which all derives”. It may well be said that it is thus the true content of a timeless existence, something solitary and altogether outside the concept of time. It is thus the seat of consciousness, the region from which awareness arises or “is projected”.

Again, and in respect of the question “wherefrom being, consciousness, bliss?”

before the answer returns from the profound, which itself would be consequent to "Who am I that so feels this way etc?". Immediately and in an instant, the state of bliss and glory evaporates, just as if threatened by the intent to know more. The replacement is also immediate in that no sense of time elapses while one is none the less engulfed by The Profound. True emptiness prevails as the pre-existing concept or state of awareness evaporates in a jolt of uncertainty and the cohesion of focus trails away as a wisp of smoke dissipating in the breeze. And then nothing, nothing at all except a profound emptiness that is non-existent in itself, a state that can only be appreciated in the actual formation of a return awareness that brings with it full realization of the awful and hitherto unthinkable comprehension of the certain truth as to the active source of all. The dream in its exquisitely profound and infinite detail expands in volume taking up all that there is and it is redolent with authorship that is absolute and brooks denial in no manner. And in that same instant any single person can see themselves as author of the incredible and infinite capability that is all that exists and all that will ever exist and yet does not exist at all.

So, at "ground level" our trans-personal and particular personal knowledge stems from and coincides with the positive and indelible realization that "I am that from which all derives" i.e. the absolute state of collective unity, seen and understood as unity by unity

What are we left with? Nothing other than the self-identified source pointing to the profound (the blank space full of potential) and adducing a label thereto such as: True Emptiness; No-Thing-ness; The Buddha Mind (from whence may arise Buddha-lands in untold numbers); the Divine and so forth. Unsatisfactory one might say, after all the work that has gone into the attempt at understanding. To assert that nothing is thereby known of the True Self is not entirely accurate either. For what is now known is that although The True Self's knowledge is unitary and in itself "unknowable" it none-the-less depends entirely on the act by which the personal-self obtains its knowledge of the Profound. This is an act that unfortunately ensures that the consequences thereof largely disappear over the "event horizon" of the Profound. The River of the Higher Self discharges its infinity of "personal imprints" into the Profound thereby ensuring that Being ever expands.

What one sees as Unity (once regained) is a kind of perfection within consciousness only. It is not the fundamental source. It is not one's true source. This is because consciousness (in itself) is not its own source, it is instead a capacity which source supports as much as one is something - a sense of being, of identity, in a word which rides upon that fundamental source using the saddle

of consciousness. The Divine Reality is truly unknowable as such and it is glimpsed only as the newly emergent non-dual state, a surrogate expression of perfection in consciousness (emergent from the Divine) which once regained burns with an undying light, the real You.

You are [Quote] in essence, a great Cosmic Being. Perfection. Pure Light - no words come close to describe this powerful Being, me, you, us. You - I have fallen in a web of thought-forms for eons (It's all in the mind). You I have created all this. This dream. This game. And I am having a hard time awakening from this dream. "I AM the LIGHT of God that never fails", I had lost myself in this dream for such a long time, but there is no time. All this is an illusion, which was created "on a whim" once so that I might know myself (in departure from Unity). I have been seduced by such ideas as "glory" only to find this too is empty and deep inside there is a yearning to return to something so much more (indescribable), to return home [Unquote].

This (you) is in turn, the true source of all there is and all there can ever be. It is this emergent representation of purity in consciousness (the source of all) that immediately becomes "contaminated" by the experiences of creation (so to speak), its own creation. It has the capacity to create - anything, everything and therein is its own contamination assured and it cannot be otherwise.

Goldenage January 16, 2005

Thought is Light

[The Author - \(Goldenage\)](#)



Born: New Zealand 1938, the author spent his early years on a sheep farm in the Waikato. He attended the University of Auckland and The University of California, Santa Barbara where he studied marine biology and population ecology respectively. He went on to teach experimental field ecology at The University of British Columbia from whence he strayed into environmental activism. During the course of his scientific career he published widely in technical journals across the fields of ecology, environmental assessment, global warming as well as a number of articles dealing with the theory and practice of environmental activism. He eventually joined UNESCO (The United Nations Educational, Scientific and Cultural Organization) spending fourteen years in the Jakarta Office before retiring as a Director of The International Oceanographic Commission (IOC) in 1999. Dr Harger thus has an extremely well-founded understanding of the relationship between science and social practice having also spent time with The State of Michigan Toxic Substances Control Commission where he designed and implemented clean-up procedures applied by the state in controlling instances of toxic substance contamination in the environment.

His foray into the area of self-analysis and subsequent projection into the profound provoked a complete reversal of his previously solid view of external

physicality now finding agreement with Sri Ramana in observing “That the world and the mind arise as one but of the two the world depends on the mind alone, the only reality being that in which this inseparable pair have their rising and setting - The One Self Alone.

Goldenage Papakura 1 March 2010
Thought is light

~**End**~