MELANIN, SERPENT POWER, AND THE LUMINOUS MATRIX OF REALITY

EDWARD BRUCE BYNUM, Ph.D.
Dedicated to Chandrasekharanand Saraswati, adept and teacher of kundalini yoga, living embodiment of the oral traditions stretching back over India and Africa to the forgotten lands before these.

In gratitude to him, to my ancestors and to the lineages that move through me, and in loving service to all others who tread upon this Earth I offer this testament.
“In this fascinating book, Edward Bynum throws down a gauntlet to science that may very well result in the most revolutionary research ever done on consciousness. His groundbreaking ideas challenge not just what we know about enlightenment but the very nature of light itself and—more importantly for each and every one of us—our journey toward it.”

TERI DEGLER, AUTHOR OF THE DIVINE FEMININE FIRE AND THE FIERY MUSE

“Edward Bruce Bynum remains the preeminent and most prolific behavioral health scientist who can raise our higher state of consciousness by linking modern concepts of melanin, contemporary views on meditation, and ancient mysticism.”

T. OWENS MOORE, PH.D., PROFESSOR OF PSYCHOLOGY AT FAYETTEVILLE STATE UNIVERSITY AND AUTHOR OF THE SCIENCE OF MELANIN

“Edward Bynum has written a complex guide that brings together ancient and modern sciences, ethics, biology, spiritual teachings, and subtle physiology and provides specific energy and meditation practices to activate and explain the awakening of kundalini energy and its highest functioning in an individual. He has introduced ancient tantric understanding of subtle body energies rarely available to the public, along with practices that allow one to discover their
existence for themselves. This book will be highly useful for personal growth and offers a foundation for new research and experimentation that can bring science and the realization of consciousness together. A true alchemy of the body and the spirit.”

BONNIE GREENWELL, PH.D.,
FOUNDER OF SHANTI RIVER CENTER IN ASHLAND, OREGON,
AND AUTHOR OF ENERGIES OF TRANSFORMATION
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INTRODUCTION

GENESIS, DARK MATTERS, AND THE LEGACY OF THE STARS

Religion and science are the two conjugated faces or phases of one and the same complete act of knowledge—the only one which can embrace the past and the future of evolution so as to contemplate, measure and fulfill them.

TEILHARD DE CHARDIN, THE PHENOMENON OF MAN

These are the Dark Ages. Everywhere we look the man of reason lives in doubt. Doubt about faith, doubt about God, doubt about any meaning in life, doubt of even the living radiance that sustains life and existence—from the microscopic amoeba with its miniscule gyrations in a drop of water to the spiral of galaxies a thousand light-years beyond our present sight. Meanwhile many men of faith in an age of chaos have descended into the darkness of religious fanaticism. Violence, dogma, and the teeth of intolerance are turned against any who disagree with his narrow conception of God. Surely science, beauty, and our moral genius can open a gateway out of this morass. The awakened eye of evolution suggests a path on which together faith and reason can find a way.

Our species is on the verge of exploring the cosmos in ways we have only dreamed of before. We wrap ourselves in ships of metal and harness the forces of the Earth for a vaster trip to the stars. Our science has become more integrated, more expansive, and more sublime; so must our spiritual sciences as we explore the heavens of our forebears, who watched from these shores in
splendor and amazement. Every year the eyes of our telescopes reveal planets orbiting distant stars—planets remarkably similar to our own Earth. It seems only a matter of time before we officially recognize intelligent life on other systems.

From the beginning we must free our conception of evolution from the chains of purely earthbound life. Evolution is occurring on all the planes of existence—from that tiny amoeba to the vast life of cosmogenesis. It extends fathoms below human consciousness, and arches realms above and beyond it. Child development and neonatology, along with NDE, or near-death experience research, inform us that we are conscious for months before our physical birth and for an extended period after our physical death. During our existence within the life of the body and mind as we know it, our consciousness is structured by these parameters. All the while the great traditions confess that through the fields of postmortem life, the principle of our development is animated by our psychic and spiritual aspiration, by our fears, and by our desires. The inner mind appears to be a quiet river until that curled-up and shining portion of us meets the luminous, immaterial, and boundless nonlocal light—that oceanic intelligence our genius calls God.

Spiritual discipline flows from this realization. An unshakable conviction flowers in this life. Do not confuse or limit existence and reality with its expressions in matter, space, and time. Reality, like matter itself, is ultimately transtemporal and transspatial. Even though the physical forces of nature may seem separate, they are truly unified in a higher dimensional space.

Yes, both science and intuition acknowledge that we are embedded in a higher dimensional space; our dense physical
bodies and the common objects of our everyday world occupy only the three dimensions of height, breath, and width. Time is another component in the equation, and for a century we have known that space and time are themselves merged in the fourth dimension of space-time. Light itself now appears more and more to us as a vibration of a fifth dimension. Surrounding and infusing our bodies—while we live in these three physically experienced dimensions and space-time—is a subtler informational field of the body that seems to have a holographic structure of light and, perhaps, dark matter. The wavelengths of this holographic body carry information that literally in-forms our vibrationally lower, denser physical bodies. They interpenetrate each other. This may be a revelation to modern science but is an axiom of the perennial sciences.

Just as we are embedded in multiple dimensions beyond those we can see, touch, or smell as currently posited in physics by different versions of string theory and holonomy,\textsuperscript{1} our consciousness is projected into and embedded in multiple dimensions beyond the three we physically know. This ancient idea has been rediscovered through the lens of post-modern disciplines. Space and time becomes a fluid dimension in our direct experience every time we dream. From our perspective it is a form of the fourth dimension or space-time subjectively experienced. Light in a real sense is a fifth-dimensional vibration.\textsuperscript{2} Both “forces and Beings” appear to us in the realm of light and it is our disposition that influences what we see.\textsuperscript{3}

To experience the force of gravity is to actually experience the curve of space, the warp of space-time itself. From our perspective gravity is a kind of sixth dimension. When we consciously
dream we can manipulate our experience of gravity and space-time, including our experience of a strange phenomenon in the fabric of space-time, namely that space-time and our local universe itself seems to be expanding, and is associated with what physics suggests is a dark force in the cosmos. All these dimensions interpenetrate each other in the heavens and on the Earth, above the stars and below the quantum. This psychological and spiritual reality is at the root of our Being, with spiraling implications for us far beyond the present age.

Our bias in this book is simply that any claim to the nature of reality must in some way be open to human experience. We are after all immersed in reality. With so many new books each year by scientists recognizing the relationship between consciousness and quantum mechanics, it is no longer a matter of if, but how consciousness pervades all dimensions of the energetic world. However, any appeals to an ultimate reality, on a physical-energetic or transluminous consciousness basis, that are accessible only to those initiated into a special class of “priests,” be they the priests of highly technical mathematical sciences or spiritual devotees of select traditions, is expressly and overtly rejected. This is why every dimension discussed in this book is directly related to something accessible in human experience. We will be approaching this subject not as priests but experientially oriented psychologists—with all that implies.

Today’s scientific psychology has done yeoman’s work elucidating the mid-range of human consciousness, which has its emphasis on personality, psychopathology, and the day-to-day functioning of a healthy ego. Arising from currents in the seventeenth and eighteenth centuries, Freud and Jung reintroduced to
Western science the idea of an unconscious below the ego. The result has been a great psychology of the unconscious and the ego. Taking this other perspective, however, will now liberate us from the conceptual and intellectual ghetto that ego psychology and much of Western psychology has fallen into over the last two centuries. This notion of the unconscious has become a reductive process, and—like its sister, conception of evolution—lacks a forward unfolding dynamism or telos. Various symptoms appear as problems and expressions of the unconscious. We want to avoid this tendency and expand it with a more inclusive vision.

Just as psychologists have studied the subconscious and the unconscious below the ego by means of slips of the tongue, free association, and dreams, we must now study the higher unfoldment of the superconscious that functions above and beyond the ego. The former requires we plunge into the fomenting waters of the body and mind, the latter requires we quiet it to reveal what then arises. Both require methodologies, but of radically different designs.

The energies of not only the brain but of the body, the Earth, and the wider cosmos are intimately related to our own consciousness as it extends into the unconscious and the superconscious realms of experience. We are not ultimately dissociated from God, from the realms of the spirit, or even from the dark interior of each other. Other ages and civilizations have explored and realized this in exacting detail. The texts of Western psychology must open their narrow doors to the wisdom and insight of the higher mind known to ancient Egypt, India, and Tibet.

In point of fact this has already begun. Until the 1980s there
was considerable skepticism among psychologists, psychiatrists, and neurologists about persistent mystical claims of being able to be “self-conscious and aware” while in the “unconscious” state of sleep. Experiments in lucid dreaming ended this debate. Until the 1990s we believed it impossible for neural cells to regenerate or new brain cells to develop in adult human beings. Neurogenesis buried this myth. Presently there is doubt about the testimony of yogis that the spinal line with its neural stream reaches all the way down into a primordial consciousness that can be awakened and integrated up into human consciousness, despite the clinical fact that the brain, brain core, brain stem, and the inner spine are all intimately connected through a continuum composed of the same dark, densely packed neural structures.

On one end of the spectrum, neonatal and infant research has demonstrated that a newborn is conscious in some form before birth, while near-death experiences reveal that clinical death is not always identical to psychological death. Consciousness seems to be present, in some subtle form, both before and after death on this plane. If we strike a giant bell and listen to its diminishing sounds, when do the actual vibrations end simply because we can no longer hear them?

We seem to be constantly staggered by new scientific knowledge that confirms persistent insight and intuition. Life did not first arise on Earth and then spread around the globe. Rather as panspermia research suggests “life rode to Earth from interstellar meteors and comets, which spread the germs of life from an interstellar space full of nanodiamonds and the biochemical constituents of life.” Similarly “consciousness” did not first arise in humanity, but rather as humankind became more and more
intensely intelligent, self-reflection seems to have arisen within the continuum of consciousness itself. Life and consciousness are in a sense nonlocal, meaning they were and are not bound by conventional physical distances of space and time. Our own earthly life and consciousness arose within them.

Beauty and insight can change the world. This small book will present us as postmodern within our current scientific context, and yet rooted in the ages of our deepest memories as a people, as a species, as a race of beings. There are innumerable psychospiritual pathways all interwoven and, hopefully—despite the limitations of the writer—their shared primordial networks will become clear. Each chapter will explore this understanding from a different perspective. Where possible we will show where our current science reflects the ancient knowledge. There will be convergences. At times, however, the physical sciences will seem to lag behind.

The early chapters in part 1 will establish the basis of the work as it manifests in our bodies and the dynamic earth itself. Powerful forces within the Earth and our own bodies form the evolutionary matrix upon which the luminous transformation is woven. As the chapters continue to unfold and the realm of actual meditative practice is reached in parts 2 and 3, it will hopefully become clearer that the text is not written as speculative armchair philosophy, but rather as scientific meditative discipline based upon psychophysical and neurological foundations. This means that its methods can be replicated in disciplines that the practitioner can experience directly.

The three common spatial dimensions and the fourth of space-time are directly in the crucible of human experience; so
are the fifth dimension of light and the sixth dimension of gravity in this scheme. There is even a living connection we sense between the expansive force of evolution in biological life as seen in the dense neural dynamics of the inner spinal line and brain, and the expansive force of dark energy that seems to stretch the structure of space itself. The methodology and disciplines referred to in the text will be rooted in the immediate and intimate experiences of these dimensions directly accessible to human consciousness. This is not only about faith and belief, but about knowledge, Gnostics, and inward revelation. Not Rome, Paris, and Europe, but Alexandria, Abydos, and Egypt.

We will make an explicit connection between spiritual practice and the physical world, particularly our bodies. Specifically when exploring the “energetic” aspects of practice we will show that while air and oxygen are not the subtle energy of prana or ki/chi, they are intimately related. Similarly the dark reality of neuromelanin is not identical to the psychospiritual dynamism of kundalini, the Ureaus, but they are intimately related. Harness one and you influence the other. This overt bridge and connection will provide a basis for clinical and scientific observation in our present-day understanding of spiritual unfoldment. This is crucial for our age. With so many “gospels” and scriptures being discovered, questioned, historically banished, and then reaccepted into the fold (e.g., the Gospel of Magdalene, the Gospel of Thomas), it is important to be guided by a gospel based on scientific replication and our own direct experience.

Take an afternoon walk through any large, multiracial, polyglot city. Stroll the different ethnic neighborhoods. Pungent smells, different food vendors, attractive exotic faces greet you around
every corner. Diverse hairstyles, customs, melodic and interesting languages attract your eyes, your ears, your sense of physical closeness and space. The religious diversity is no less astounding. Robes, scarves, odd and occult headwear wrap the life of men and women each with an intoxicating vision and cultural romance with God. A universal wellspring lives at the bottom of this. In each neighborhood you see children, hear babies cry, know there is a wedding and somewhere someone has died. We are all *Homo sapiens sapiens*, descendents and permutations of the ancient ones who arose in Africa and spread their progeny around the Earth. In evolution we have a common origin; in our DNA we share a common heritage. In neurobiology we have a common neural network upon which our spiritual music has learned to play. Our brains, organ systems, spinal cords, and our subtle nervous systems bind us each together in an intimate mysterious way. This book will take advantage of this common gateway between our innermost regions and the stars to suggest an outline in our perennial science of spirituality.

A gardener with a free spirit can walk in the fields—whether they be wild or cultivated by our kind for millennia—and explore the spiritual bounty grown and discovered in our search for the living god. All the different techniques, methods, maps, and schools are directed at finding a way to stop the mind. When the mind is stopped or fixed, our local consciousness or “I” is dissolved, and the higher nonlocal roots of consciousness become apparent. It is that simple. Yes, the body is external to the mind, but the mind is also “external” to the indwelling spirit, which is, paradoxically, all pervasive. Realizing this is the goal.

Different schools use a selected body of techniques from a
wealth of possible techniques to craft a melody consonant with the age and historical-cultural context. Ours is an age of free seekers. Using what we know of neuroscience and psychophysiology and our common inheritance, we will present a methodology that is empirical, evidence based, contemporary, and organic to our times. Given many of the observations and experiments cited in the text, especially those associated with neuromelanin, neurogenesis, and the subtle activation of specific regions in the brain in the awakening of the Ureaus, hopefully it is only a matter of time before the mainstream professional scientific organizations of our era begin to look at these phenomena with an empirical eye. Specifically interested should be those organizations that deal with the interface of the brain and consciousness, such as the American Psychological Association, the American Psychiatric Association, and the American Academy of Neurology. Future generations will no doubt have a more sophisticated basis in neuroscience than we do to understand the mechanisms of this science, but the mechanisms themselves are timeless.

This introduction is but a brief overview of cosmology and evolution. Beneath our detachment from the Earth in modern life there is a deeper connection with our species and our bodies to the dynamics and geodynamics of the Earth itself. This connection with the surface of the Earth and the Earth’s inner-core rotational dynamics is experienced in the subtle processes of our bodies, our nervous systems, and our spiritual evolution. These coiling rotational geodynamics are reflected in the spiraling energies of our psychospiritual reality, and they in turn have an intimate connection to the evolutionary unfoldment woven around
the human spine and brain stem. Exploring this we will present a specific empirical psychological and physiological methodology rooted in yoga but by no means limited to this particular method. The text provides an empirical methodology for this practice, so that the practitioner will be able to see, feel, and directly experience these dynamics for himself. A basic practice will be presented in chapter 9 as a first step, a spinal flex kriya. In other chapters this will be greatly expanded. The proof of the pudding is in the eating!

The living interconnected web of life on Earth or Gaia is real. Almost forgotten in recent centuries, in the eternal recurrence, it is now reemerging. Gaia enfolds the Earth and also extends into the vast darkness of interstellar space where visible light is but 7 percent of luminous matter and the other 93 percent is unseen. This unseen reality is apparently composed of a mysterious darkness that, together with space-folding gravity, surrounds our galaxy and holds the constellations together. The stellar darkness calls to us in this dynamic. We will also suggest why this dark matter may in some sense interact with consciousness itself.

In terrestrial and biological evolution we glimpse how our carbon-based life-forms are expressed through the universal dark biochemical processes of melanin and neuromelanin. Both are crucial and strategically located in the body and nervous systems of all the higher mammals on our planet. Its increasing presence mirrors the unfoldment of evolution. Neuromelanin in our own species is literally a form of biolight intricately enfolded and interwoven into the loom of our organs and nervous system.

Melanin and neuromelanin reach their zenith of concentration and activity in the brain and nervous system of our own species,
regardless of surface or purported racial differentiation. The bi-
ological significance of surface or mere skin racial typing within
the human species is presently a minor scientific fact but a polit-
ically painful dynamic. From the global human perspective it is a
phenotypic permutation of small consequence in the ocean of
genetic and biological similarity. However, deeper down we
share this subtle bioluminescence and bioelectrical aspect of our
nervous systems. Our brains and internal organ systems, regard-
less of ethnicity, are covered with light-sensitive melanin. The
inner core of our spinal line is composed of densely packed pig-
mented neural tissue. We share a residence and a resonance with
each other in this cosmos of light and living darkness.

A closer look at the molecular structure of melanin and neu-
romelanin reveals that it stores and conducts energy to and
through our living biological system. It is intimately associated
with the classical descriptions of a subtle energy in the body.\textsuperscript{12}
Ancient but timeless methodologies for harnessing this deeper
evolutionary force, arising paradoxically in a dark primordial con-
sciousness, give birth to an unspeakable light and luminosity. Its
form in us is the Ureaus, the curled-up and coiled kundalini, the
\textit{shining serpent}. Usually asleep, it can be seen outlined in the
spinal line up into the brain core and beyond. It is the evolu-
tionary force that leads beyond man and beyond the Earth.

This coiling Ureaus is reflected in that other universal of the
life processes, the mysterious double helix of DNA. The Earth is
covered from the ocean's abyss to the apex of the Himalayas
with living systems that coil and curl with the living structure of
DNA. It too is bioluminous, a repository of information and
intelligence, and in its intimate darkness, is a record of evolution
from the earliest of days.

This “close and holy darkness” of the evolutionary process in melanin and DNA is intimately connected to our own inner darkness and to the vast darkness of the cosmos. We realize more than metaphorically that “the lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light.” This is how the darkness above meets and reflects the living darkness below; how the darkness within interfaces with the darkness without; literally, how the darkness enfolds the light.

Dark-matter consciousness leads to a new theory of mind and consciousness rooted in a nonlocal vision of its range and dynamics. Dark matter is related symbolically to the unconscious in that it is not directly seen, but we encounter its effect upon our world. In turn this modern unconscious is a permutation of the ancient concept of the Primeval Waters of Nun and the living psychic Amenta of ancient Kemetic Egypt. Our forbearers were well aware of the dynamic unconscious that we live and breathe in everyday. Their view of the unconscious, however, was much larger than ours. It enfolded the psychic as well as the physical-energetic world. Their view may be controversial in our times but will not be so in the future. What we know today is that the deep and shared memory of all peoples is rooted in our genetic and DNA inheritance. We are all permutations of that primogenitor of our species, the first Homo sapiens sapiens, the African. Memory, information, and intelligence are nonlocally enfolded in a collective process, in an African Unconscious. In that sense we are not distant from our ancestors.

Eventually, we believe, evolution led inexorably to the rise of
our current civilization. Early civilization expressed these dynamics in evolution, and hidden forces may still be at work in our daily operations. The spirals of the Earth and the spirals emanating from within the Earth itself parallel the spirals of the human nervous system and the spirals of the serpentine force. This is the geodynamic force of Gaia woven into the structure of the spine itself. These spirals are universal in our experience. We have seen them in almost every form: in the DNA double helix, in the wormholes that permeate space and time, in the neuromelanin nerve tract of the brain stem. We see spirals generated from the Earth’s core rotational dynamics and in the phenomenon of kundalini or the Ureaus itself. We even see these spirals in the hidden orbits of the stars around Sirius, in the star systems in the Dogon people’s disciplines and in the mythologies dispersed throughout West Africa.

Similar spiral patterns, we believe, can at times emerge in the human brain, particularly the cerebral cortex, as virtual tunnels of energy in clinical symptoms like temporal lobe epilepsy. It is not merely psychopathology in those cases, but seems to reflect deeper aspects of the electromagnetic and biochemical dynamism of the human organism and its close connection and interface with the living organism of the Earth. In temporal-lobe epilepsy and other forms of allegedly psychopathological seizure disorders, these similar spiral patterns or disturbances of the regular energy patterns of the brain are subjectively experienced and can lead to unusual psychic and psychological phenomenon such as the projection of out-of-body experiences through tunnel-like structures, experiences of other dimensions, and realities connecting us with worlds above and below us. Shamans and
ancient peoples, including the Romans, conceived of these seizures and sometimes cultivated them as signs from the gods. Western arrogance aside, could there be a grain of truth in these centuries-old beliefs? Could these experiences, these transient emergent neural structures of the brain in the context of a wider neurocosmological order, create interdimensional portals that fold and enfold space and time, matter and gravity, and the luminous matrix of reality itself? Are there less traumatic ways of harnessing these capacities? We believe there are and will present these in the disciplines of the Ureaus.

The actual term *Ureaus* is descended from the ancient Djehdi masters of Kemetic Egypt. When we refer to Kemetic or Kemet, we mean the indigenous African peoples who emerged from the early cattle cultures of the then-lush Sahara around Napta Playa and other astronomical observational cites. They are the ancestors, historically and spiritually, of humankind's first definitely known civilization. They went on to create and rule that first Egypto-Nubian flowering of the sphinx, the pyramids, and other structures and esoteric sciences that have been associated with it for unbroken millennia. After rising and flourishing in the high arts and sciences for thousands of years, they went into decline long before the Arabian invasions of the seventh century CE, before the "classical" Greek and Roman occupations, even before the conquests of the Assyrians, the Hittites, the Hyksos, and other penetrations from the Middle East. Much of their wisdom sleeps behind our psychological fear of the darkness.

*Kemetic* here explicitly means those indigenous Egyptian and Nubian peoples of Africa who, after the Great Fragmentation and an eon of darkness following the Deluge alluded to by not only
Plato in the *Timaeus*, as well as Vedic and Mayan astronomical observations and traditions associated with it, but also by more modern scholars of human astronomy, slowly pulled humankind back to civilization and began to remember the primordial sciences of light and consciousness. For ten thousand years, scattered throughout the lore and rituals of the mystery schools, the Brotherhood of Masonic lodges, the *per ankh* or "houses of life" along the Nile, Kemet was the guardian of the sacred wisdom of humankind. It linked in trade and spiritual practices with the Indus valley civilizations of India in symbols and lineages of the Ureaus, sustaining a legacy known to us today only in scattered fragments like the sphinx, the pyramids, and in legendary whispers about a lost and forgotten knowledge of the stars, the soul, and the heavens.

Why, risking the controversy it will raise in our age, this emphasis on the indigenous African roots of this system? Because we still tacitly fear the dark, dark skin, and all it has come to represent. We are still debating the "racial identity" of the ancient Egyptians despite all the anthropological evidence we have, and even their own physical descriptions of who they were. For this reason, unfortunately, we remain blind to the wisdom and subtle science and reach of consciousness sleeping behind our fear. Even the most progressive in our times finds it difficult to escape the historical brainwashing, the relentless and not-so-subtle fear of the "dark other." Yet the paradox is that this dark other is none other than our own collective origin and lives within all of us and forms the template of our luminosity both neurologically and spiritually. This is why we must consciously overcome our collective Westernized conditioning and fear and come
to embrace the living darkness that enfolds the light.

Throughout this text, especially in the earlier chapters, recurring references will be made to how other civilizations, especially those of Kemet and India, believed they had harnessed, used, and expressed this energy in psychological technologies. *The Roots of Transcendence* explored the psychological and personality dynamics of this current of living energy as it flows through the spine and consciousness. One of the great advantages of work with the Ureaus is that, once awakened, it has a physical signature in our experience, making its footsteps and flowing pathways through the body easier to see and directly feel.

In ancient Atlantis, which at the very least dwells as an archetypal memory in our species’ collective unconscious as being a high civilization before our own, visions of this still survive long after the Deluge of the last ice age. We remember fragments of these ancient psychotechnologies. The standard model of human evolution has our species, *Homo sapiens sapiens*, at about 150,000 to 200,000 years old. Yet supposedly we got our act together in metallurgy only around 7000 BCE. If we accept this chronology, in a mere 9,000 years we have gone from early metalworkers to a walk on the moon.

I sense that there are huge gaps in our history as a species with more than enough time for us to rise and fall several times over in cataclysmic convulsions that leave only a trace of our former foundations. So we must at least remain open to what the ancient testimony has repeatedly been. We know of some form of ancient Egyptian civilization before 10,500 BCE, what is remembered by the ancient Egyptians themselves as Zep Tepi, that “splendid time of the first time.” These antediluvian
civilizations gave rise to the Kemet we know in writings, in ruins, in the colossal architectural temple complexes standing in deathless awe as they keep watch over the mysteries whose vibrations still haunt the air and sands, indeed in the written testimony of the Kemetic Egyptians themselves. The mysterious sphinx of the ancients with its water-erosion markings dating back before 11,500 BCE emerged out of this Age. Connected to this are the later psychospiritual disciplines and mythologies of the ancient Indus valley found in the ruins of the cities of Harappa, Mohen-dro Dyro, and others that flourished millennia before the Indo-Aryan invasions of the north. Those mysterious Africans of Napta Playa in the Nubian Sahara millennia before Christ mapped the stars and galaxies in precise structures that today lay in nearly forgotten ruins under the sands. These civilizations knew with precision of the twenty-six-thousand-year orbit or precession of the equinoxes around the Earth’s ecliptic without the aid of modern telescopes. They knew of the Earth’s axis alignment with the core of the Milky Way. They witnessed the progression of the Ages, the Yugas, and perhaps the deeper trajectory of our evolution as a species from the animal to the angels or beings of light. These are all the fingerprints of a vanished age.

References and reverberations of this vanished age run through the mystical Western doctrines of the Freemasons and the Masonic lodges that arose along the Nile millennia ago. It is in the shamanic disciplines of the Dogon peoples of Mali with their lineage to ancient Egypt and reportedly accurate knowledge of the star Sirius and its neighboring celestial systems. Skeptics might dismiss this knowledge as a sign of foreign influence by
well-meaning but misguided anthropologists, except that peoples within and south of the current Sahara shared this knowledge system of the solar ambience for untold centuries. Similar words for the same Dogon stars or *tolo* appear in the language of the Fang and Mbochi peoples and others who stretch from Mali to the Congo, Southern Cameroon, and Gabon. At Napta Playa some 100 kilometers (about 62 miles) west and slightly north of ancient Abu Simbel are the ruins of accurate star observatories laid out in structured stone formations charting the orbits of the stars and constellations at least 5000 BCE.

These ancient civilizations appear to have tapped into the information field that underlies the material structures of the universe and read the living heart of the cosmos. That informational field must still exist and, because we all share the same deep structure African Unconscious, it implicitly exists in all of us. It is holographic in nature and exists in every folding crevice and consciousness of the cosmos. It is in the “zero-point energy field” of the vacuum below the quantum field first explored by David Bohm in *Causality and Chance in Modern Physics*, and later expanded in *Wholeness and the Implicate Order*, where there are no absolute separations between objects, energies, and forms, including the forms of consciousness we know and that live in the quiet heart of every mind. Others have deepened this understanding of the zero-point energy and seen how below discrete categories of matter, energy, information, and space-time it enfolds all forms of knowledge in the explicit domain from the past, present, and even the future, a domain that is the birthright of ourselves, our past civilizations, and our progeny. We have access to this hidden and forgotten field of knowledge.
This knowledge survives in the collective dreams of our mythology. It is scattered among Hebrew words. It is reflected in the solar maps etched on the walls in the pyramid of Unas from the Fifth Dynasty. Egyptian religious texts, especially the Pyramid Texts, are explicit on the matter. This knowledge is scattered to the north in the maps of Stonehenge. It is wrapped in the lost civilizations that taught the worship of the solar gods and the serpent masters, the Djedhi masters of early Kemet. Their methodology for harnessing this serpentine energy is the backbone of this text. The spiritual masters of India, trading ideas and psychotechnologies with Kemet, practiced the same methods as the Djedhi. In India it was “the serpent power”; in Kemet it was arat sekhem. The system in Kemet for spiritual training involving postures, breath training, sound, and meditation was sema tawi. Its real purpose was the unification of the upper world of the spirit and the lower world of the body and emotions, symbolized as the unification of the Upper and Lower Kingdoms of Egypt. In India this system, with a similar purpose, was called yoga.

It was these peoples in this part of the world who first discovered or were gifted with this codified spiritual science that focuses the evolutionary forces in humanity and culminates in its own transcendence. The later Gnostic gospels of the Christian mysteries and their God-intoxicated followers in the desert—before the church hierarchies took over—have their roots in these traditions, traditions of direct apprehension of the radiant spiritual consciousness. The aim of this text is to bring ancient Kemet’s Papyrus of Ani, or The Book of the Coming Forth by Day and Going Forth by Night, out of the cold dead hands of classical Egyptology and into the realm of dynamic psychological and
meditative disciplines for the transformation of human consciousness.

These wisdom traditions of humankind arose and began to spread over the globe, carried by priests and scribes of the world, before the sudden deluge of the last ice age. We sense that this spreading and folding back of human tribes over the globe mimics the spread and the convolutions of the brain through its evolution. This is an awesome realization, a still-evolving mystery. The contemplation of awe and mystery may very well be evolution's way of increasing creativity, neurogenesis, and consciousness in our species.

Many ancient peoples had their own memory and recollection of these phenomena. The Great Pyramid, according to the seer and medical intuitive Edgar Cayce, as well as a host of writers from antiquity, was a site of temple initiation in ancient times. It is possible that the tetrahedron structure of the pyramid, greatly amplified in the Great Pyramid with its inner corridors, was a reflection of the hidden contours, dynamics, and pathways of energy in the human nervous system and brain as well as the cosmos. By navigating the pyramid, the initiate represented the navigation of the subtle brain and the currents of enfolded space inside the pyramidal shape. The structure of the pyramid is intimately connected the shape of the Sri Yantra or the physical structure the sound “om” makes when projected through certain physical instruments. These are intimately connected to the shapes of the triangle, itself connected the tetrahedron. This in turn is intimately connected with the experience of spirit travel and communion with the great adepts.

Spirit travel is real, and in learning about it we believe it will
become easier to see how the ancients created accurate star maps—which today are derisively referred to as mythology. The maps of Namuratunga II in modern-day Kenya and Napta Playa in ancient Nubia may have emerged this way. The solar boat of ancient Kemet found buried in his tomb was a symbol for the travel of the pharaoh’s soul after death through the Winding Water Way of the Milky Way. The astronomical complex at Stonehenge in the far north was part of this ancient human knowledge system of the stars. Our ancient forebears knew something about the world we have forgotten. These star maps serve as templates for the relationship between the stars and human consciousness. The question arises: Are there tunnels, runnels, and “star-gate” like structures that temporally emerge in the fabric of space-time when human beings are in correct alignment with the Earth, the stars, and states of mind? Is this what the deeper reality of the out-of-body experience (OBE), the subtle body, the light body, and their connectedness to interdimensional travel is truly about? The OBE and dissociation that we describe in modern psychology and psychiatry may merely be the earliest and most primitive stage of this human spiritual potential.

Can we travel to these inner and outer depths using these star maps? Have our ancestors traveled here before as their records and mythologies explicitly describe? Are these star maps connected in some intimate way to the living organism of the Earth itself? Are there forms of energy roiling in the center of the Earth yet to be harnessed, as indicated in the Memphite Theology and the so-called mystical Emerald Tablets of the primogenitor Thoth?
“As above, so below; as within, so without”; this wisdom is our guiding star. It forms the core of the Hermetic Corpus of writings of the ancient one Thoth—whom the Greeks would later refer to as Hermes Tresmegestis. It forms the core of the many ancient books of Kemet held sacred by Alexander the Great but later burned in the library of Alexandria by Caesar. Along with the Pyramid Texts of Egypt it forms the core of the universal understanding of peoples for the union of the Earth and the sky. It is the basis for the travel on the “roads” to Rostau to reach the stars of Orion itself. In the postmodern context this ordering principal of Thoth is the paradigm of “holonomy” or enfoldment where, like a dynamic hologram, each part of the universe enfolds and is implicated in every other region of the universe but at a slightly different angle, very much like the implicate order of David Bohm alluded to earlier, where nothing is ultimately separate from anything else but rather are transient substructures of a greater whole all unfolding out of this one interwoven flowing movement. What is above is reflected in what is below; what is reflected within is reflected in what is without. It again reaches into the zero-point energy field below the quantum where the informational energy of all things is held.

The followers of Horus—and the civilizations prior to that, before the last ice age—echo back to this same wisdom. “Horus in the horizon” is the sphinx. The tradition of the seven sages of ancient Greece, mentioned by the initiate Plato in his Protagoras, harks back to the seven levels of the soul the successful traveler through the Kemetic mystery school system is said to have mastered in order to realize cosmic consciousness. They, in higher form, are the ancient ones who
stand guard over and witness to the mysteries; they welcome the aspiring soul in the process of opening to the nameless eternal path, which leads beyond all earthly conception.

Our belief is that the vibratory states of melanin and neuromelanin in the brain and nervous system provide the physical templates for an awakened mind, an awakened consciousness. It is how we are connected to "the Shining Ones, the luminous ones." We believe that there are helpers of humanity involved in our evolution. Our evolution is not some wild and random event, but rather an integral flowing movement in concert with the wider spiritual evolution of the cosmos. This movement, this unfoldment, is nothing less than the revelation of the superconscious as it emerges in the development of humankind. Light, in this context, will be functionally understood not merely as a force, but as a fifth-dimensional vibration from that dimension that has the capacity to radically reinform our understanding of space, time, matter, and energy. Subjectively and intelligently realized through spiritual discipline, it provides the opening that allows one to "come forth by day and go forth by night." This is how we are helped by luminous beings in the process of death, and how these dynamics of light and possibly a return to the Earth are intimately connected to our understanding of ourselves as human beings.

Eventually there is a spiritual reunion and a higher contact with the adepts within our own lineage and traditions, as they guide us from the inner planes. This is universal regardless of which spiritual lineage or tradition we belong. It enfolds each discipline from Hebrew Kabbalism to Kemetic Egyptian practices, to the Domballah, to the Dogon, to the early Hindus of
Dravidian India. For beneath the different languages of this eternal story of the soul’s journey back to God, the deep structure syntax of the spiritual process is the same. These are the footprints of the ancient religion. It was the discovery of Oldawan, the primordial One, that earliest of human souls to search the night sky in the fathomless mirror of the Divine and to come face to face with her own reflection.

Regardless of our surface position in life—tax collector, cook, parent, or president—this deeper work of the soul is the same. We are all hungry. We are all mortal. We each witness the withering away of the body and still something nameless in us senses that deeper something shining and everlasting.

This is our quest, our travel, and this Ureaus is our vehicle. We go forth toward it with an open heart and a consciousness of limitless intuition.
We speak of the evolution of Life in Matter, the evolution of Mind in Matter; but evolution is a word which merely states the phenomenon without explaining it. For there seems to be no reason why Life should evolve out of material elements or Mind out of Living form, unless we accept the Vedantic solution that Life is already involved in Matter and Mind in Life because in essence Matter is a form of veiled Life, Life a form of veiled Consciousness. And then there seems to be little objection to a further step in the series and admission that mental consciousness may itself be only a form and a veil of higher states which are beyond Mind.

SRI AUROBINDO, THE LIFE DIVINE
Evolution implies the angels. When that peculiar separation of modern science from the deeper intuitions of religious faith begins to fade from consciousness, our eyes slowly take in a luminous sight. All around us are the expressions of an intimate design, a vast interpenetrating intelligence working in the minutest detail of physical and subtle energetic nature. Evolution has not stopped with man, but is still active and ongoing. Higher forms of intelligence and light will arise as our future manifestation. Evolution is not the enemy of God; it is God's most sublime expression. The mystic has no argument with the physicist, the mathematician no contest with the poet. The newest systems of science are vast and with religion walk the same ancient corridors of the soul. It is only the doubt and delusion of the modern age that separate these realms from each other. Lifting this veil is the root meaning of the word apocalypse. In this chapter we will focus on just one of the pools where these two streams meet and that is what we know about the terrestrial evolution of the brain.

Casting our eyes toward the history and evolution of the human brain we immediately notice a number of things. We see that over time there is a gradual increase in its capacity to absorb light. This is because there is an increasing darkness that covers its surface. This darkness gives it the capacity to absorb light.
There is also a progressive folding and enfolding of this surface space or compactification within the skull resulting cognitively in an increasing receptivity and capacity for flexibility and information processing on multiple levels. These are intimately associated, along with other sophisticated internal networking, with the brain and the surface of the brain over time growing darker. Again, much of this is due to increasing brain melanin or neuromelanin as we move up the evolutionary ladder from mammals to primates to the higher primates reaching its highest intensity in man. This is despite the skull shielding the brain from the ultraviolet rays of the sun that would normally cause more darkening of the skin. In all cases, in the terrestrial evolution of the brain, there is an increasing density of dark neuromelanin in the higher nervous system and brain and with this a growing capacity for receptivity and absorption of quanta or photons of light itself. This is no idle correlation.

From the earliest days of embryology in our mother’s womb the evolutionary dynamics of biolife and bioconductivity are associated with light-absorbing melanin. It is literally the first footstep of life as it extends out or elongates from that initial ball or nucleus of genesis after sperm and egg have united and begun to take form. In embryogenesis, or life in the mother’s womb, the evolution of the different endocrine glands, all the way up the pineal gland, is intimately associated with this unfolding of life before birth and reflects the capacity of the emerging body to absorb and orient itself toward light. In this early neural crest, melanin, especially in the vertebrates, grossly condenses and disperses to critical areas during the formation of what will later become the organs and hormonal endocrine systems.
From the earliest of days modern science has observed “lines of force” in the elongating neurocrest and embryo all the way up to the more advanced stages. In a parallel way, acupuncture meridians emerge in the earliest days in the body. There are similar energy lines that have emerged over the surface of the Earth. These are situations involving lines of lower resistance to electromagnetic energy. In these situations the lines of force and the biophotons have a lower energy range. Nevertheless they carry information and intelligence (see figure 1.1).

Looking at the human brain we see it emerge in three folds, each new one emerging from and then over the one before it. First the reptilian brain stem, then the primitive mammalian midbrain parts of the limbic system, then the finer cortex of the mammals, and finally the highly but only partially developed neocortex, or “new brain,” of man. This “tri” or three-stage structural development is referred to as a triune brain (see figure 1.2 below).
This is an evolutionary phenomenon becoming more complex through time and development (see figure 1.3).

Interestingly enough the brain eventually develops what appears to be three and a half coils or stages over the top of the spine. Let's fly in for a closer look and establish the terrain. In later chapters we will move more deeply into the hidden labyrinth of its caves, its currents, and its inward living spaces.

First the brain stem. This is literally the spinal cord moving up into the brain. It looks very much like a serpent rising upward and ending in a small bulge in the lower brain (see figure 1.2). The upper part of the stem supports the pons, which contains nerve fibers connecting the two parts of the cerebellum. Right and left sides of the body are coordinated here. Beneath the pons and flowing into the spinal cord is the medulla oblongata transmitting the ascending and descending nerve fibers of the spinal cord. A column of dark pigmented cells is located here, the nigrostriatal nerve tract and it is exceedingly sensitive to movement detection. Innumerable regulatory processes are also embedded here. Vital nuclei of many nerves that emerge in the brain actually have their roots in the brain stem, a system of nerves, by the way, that generally do not regenerate after terrible injury.
Fig. 1.2. The three levels of the triune brain

Fig. 1.3. Cerebrum folds of the fish, reptile, bird, mammal, and ape

Over-the-brain-stem evolution has created an expanding limbic system with the beginnings of crude emotions associated
with the numerous structures of this midbrain region. These structures include the amygdala, hippocampus, inferior temporal lobe, hypothalamus, and others (see figure 1.4). There are also dark inner ventricles or chambers containing what are termed *circumventricular organs* that are dense with neuromelanin sites and focal points. We will return to this resonate inner landscape in more detail later. Suffice it to say right now that there are numerous structures located here with overlapping functions. True intelligence and consciousness as we know it begins to be filtered and processed at this limbic level. The brain itself adapts to the wider nonlocal consciousness with these structures; it functions and filters, but does not fully express, the entirety of nonlocal consciousness just as the wider evolutionary process manifests through the life and brain of *Homo sapiens sapiens* but is not fully expressed by or through it. Over this limbic system emerges the cortex, a structure that through evolution we share with the more complex mammals. Affection, sacrifice, the herd instinct, and feelings of kinship have slowly emerged on the social and evolutionary scene, from their genesis in these midbrain structures of the limbic system.
Finally, in a very “new” form, we have the neocortex, an emergent new aspect of the brain in higher evolution that is a quantum leap beyond the older structure of the limbic system and cortex. Beyond feelings and emotions of kinship and some cognitive reasoning abilities this neocortex is capable of subtle emotional modulation, temporal calculations, and a spectrum of executive functions—from planning a social ritual two seasons from now to the navigation of a spaceship to the stars. Its realm is pure potential and reaches from that concentrated “Black Dot” beginning in the womb of embryological creation to the dynamics of dark energy expanding the fabric of space-time.\textsuperscript{11} It can commune within the flux of the formless and, very importantly, bring forms and shapes into our experientially bounded four-dimensional realms. The entire surface is covered with a gray-black pigmented sheath of cells rich in neuromelanin.\textsuperscript{12} This evolving structure and capacity is what we see in this quick fly over the terrestrial history of the brain.
We have three and a half folds over the top of the spinal cord, from the brain stem to the newly emerged neocortex. These three and a half turnings over the top of the spine parallel the three and a half coils of the shining serpent of the perennial traditions sleeping at the bottom end or tail of the spine. Their union and awakening is the marriage of science and spirit.

Each surface of these three unfolding brain structures in their turnings is infused with the dark living current of neuromelanin from the brain stem to the neocortex. This curling of planes is happening within the bounds of the skull and creates the template for the perception of inner space within space, of enfolding inward higher dimensions. Depending on your perspective, it unfolds up from below to above or it folds out from above to below. In a process and structural sense, neuromelanin—primarily because of its location, its high sensitivity to subtle electromagnetic activity, and its capacity to absorb and interact with light—is, we believe, involved in the brain's evolutionary folding and the perception of the unfolding of space. There is every reason to suspect that neuromelanin is implicated in the capacity of consciousness to fold space.

This exploration of melanin and neuromelanin has precious little to do with our current psychosis about race. Skin melanin is a mere surface phenomenon, shifting and variable. Brain or neuromelanin is a deep structure phenomenon. It is a universal of human experience, even deeper than our collective African origins and present in each of us regardless of ethnic, racial, religious, or even historical context. The sooner we realize this the less intellectual taxation we will need to pay.

This chapter will outline how the slowly upward-twisting
geodynamic forces of the Earth (or Gaia) interact and interface with the brain stem and the other coils above it. This chapter will also explore how the movement of the Earth’s soon-to-be-described geodynamic torque is subliminally detected by the neuromelanin tract in the brain stem. We see these three and a half coils endlessly repeated in the world’s mythologies, ranging from the Domballah imagery of West Africa to the Ureaus serpent of Kemet, to ancient India, where it is referred to as kundalini. We see it in innumerable references to solar ladders and Earth coils throughout different mythologies. This is the ancient Kemetic science of the brain to which they devoted many of their medical texts and whose roots were discovered untold millennia ago.

These folds and the unfolding process of the brain, we believe, are a reflection of a far wider process, the folding and enfolding of space itself. Above the folds of the brain, the traditions tell us, are even more subtle enfolded planes of space itself that open to higher regions of physical and spiritual reality. This is the confession of adepts of every historical epoch throughout the world and is reflected in the world’s iconographic spiritual imagery. This idea is a leitmotif throughout this book.

Beyond the brain and brain stem, this melanin is represented in ample amounts in our internal organs, especially on the skin surface of our organs. So not only do we have melanin on the largest organ of the body, the surface skin, but also our heart, lungs, kidneys, and gastro-intestinal (GI) tract, all contained in a structure bounded by skin. Melanin is able to transduce, or shift energy, from one state to another, from vibration to sound, to heat, to light. Since all forms of energy are related to each other
it is not difficult to see that the subtle energy field of the body referred to in the esoteric traditions as in the energy body, the etheric body, the light or luminous body, and so forth, is connected to an energy field that may partially be generated by the bioelectrical capacities of melanin in and on the surface of our inner organs. This is partially why we believe that the sensitive human nervous system can detect geodynamic forces arising from within the Earth.

Melanin also has a tetrahedron or pyramidal shape, a shape that is associated not only with the pyramid, but the many forms of the image of the Sri Yantra and the many internal shapes that the sound “om” makes when it is physically made manifest, as shown in the tonoscope research of Swiss scientist Hans Jenny.¹⁴

Melanin, because it interacts with the electromagnetic energy spectrum, has a wave nature. This is intimately connected to one of the aspects of light: the wave nature of light. Melanin is also a biochemical substrate. In other words, because melanin is both a physical substrate of our physical bodies on innumerable levels and because it is intimately woven into the electromagnetic field, it becomes the entryway, the physical template, for our capacity to vibrate with fifth-dimensional forces, fifth-dimensional forces that in this system are the reality and the nature of light itself. Melanin is one of the templates of the light or energy body. From the earliest days of embryology, melanin creates the guiding, orienting light for the development and unfoldment of the central nervous system, the peripheral nervous system, and the autonomic nervous system, with its two intertwining branches, the sympathetic and parasympathetic systems.
It is the central nervous system (CNS) that directly gives rise to the brain stem and the spinal cord. The CNS also forms a kind of virtual template of the different potential and actualized states of consciousness into which human beings can emerge.
THE HIDDEN CURRENTS OF GAIA

Life on our planet is an intimately interwoven swirl from the sea worm to the whale. It was a given in the ancient world that all life was sacred and interconnected. This did not preclude pain and sacrifice, only that the phenomenon of life itself was a sacramental reality. This insight and intuition has been eclipsed in the rising sun of materialism, along with our growing fascination with the manipulation and control of the Earth and the hidden forces that ride within it. This latter worldview has sickened the seas, poisoned the air, and made even the water we drink a potential hazard, or scarce commodity, in too many places. We even sell it now in bottles and congratulate ourselves when we offer a "pure product of nature" to the modern masses of the city. Today we are trying to crawl back from the abyss of an ecological holocaust that could swallow our species whole.

The thrust of this section is to prepare the ground, scientifically and in meditative discipline, for the dynamic reality of the Earth's power and force in human experience, and to recognize its enduring influence in our spiritual evolution. Later practices and methodologies in the text will refer again and again to this geodynamic force.

The living Earth is interconnected in a cybernetic or biofeedback-like system that is porous and evolving within a delicate equilibrium of forces. Catastrophes happen and species die when they drift out of this balance, while new orders arise in the flux and foment of creation. Almost every "new" version of Homo sapiens and the tribes of Australopithecines before them arose in the context of new environmental and ecological balances. These were all occurring on the surface of the Earth.
Our Earth, however, is also embedded in the wider heliosphere, or solar system. Recently, as our solar system has traveled along its recurring celestial path through the galaxy and interstellar space, it has met with various other forms of matter and energy. In particular, at the time of this writing it has now begun to move through a denser, more energetic region of space and is currently passing through “nonhomogeneities of matter and energy,” which in essence means ions of hydrogen, helium, hydroxyl, and other elements in trace combinations. It is a kind of interstellar plasma that has broken through and begun to affect every planet and object in our local system. There is no way that this new influx of interplanetary energy and vibration cannot profoundly affect all life and consciousness on our planet. One of the consequences of this may be the current worldwide intensification of expansive religious feeling, which unfortunately at times is reactively coalescing and contracting into a spectrum of fundamentalist movements.

It is worth noting in this context that the composition of and molecular precursor in the solar nebula favors the condensation of carbonaceous compounds known in cosmology as nanodiamonds. This is favored by an abundance of atomic hydrogen and low carbon ratios. These black nanodiamonds, created by intense heat and enormous pressures, are extremely small, anywhere from ten to a thousand times smaller than interstellar grains. Their critical role, along with other interstellar gas clouds, is the formation of stars and also, through complex chemical processes, the creation of biogenetic molecules of melanin in the interstellar clouds of many galaxies. It is these black nanodiamonds along with amino acids that “seed” the
galaxies and their planets with life as they ride on the surface of traveling meteors through the abyss. It is a “panspermia.”

Below the surface and roiling within the Earth’s core are titanic gravitational and electromagnetic forces directly connected to the interstellar depths of the cosmos, which have an intimate influence on the life currents and web of living beings on the surface. These forces, both on the surface and within the core, together are the hidden forces and currents of Gaia.

The ecological surface of the living Earth contains the waters and ocean currents, the atmosphere, diverse landmasses, and the rays of the sun. These go through cycles of cold, heat, dryness, and moisture along with the spasms of volcanoes, earthquakes, thunderstorms, and floods. From season to season and eon to eon these rotations cascade across the Earth, changing life, consciousness, and civilizations. What each of these cycles contains is life, life that at its spiraling core contains DNA. The substance of DNA is common to all. It is only the sequence and ordering of letters that changes in its double helix shape (see figure 1.5). This shape is a kind of ladder or stairway. The life of the poet and the protozoan are written in DNA. But it is more than that: DNA also appears to be a kind of periodic “crystal” that attracts and modulates photons and electrons, literally electromagnetic radiation at very low levels of information and energy exchange. Our whole world is alive and radiant with interconnected life and information. Implicitly conscious, it is the life force.
Interacting with this life force is the heartbeat of the Earth, the Schumann resonance. In the cavity between the negatively charged surface of the Earth and the positively charged layer of the ionosphere in the sky, there are standing waves oscillating at very low electromagnetic frequencies. The lowest of the Schumann resonance is about 7.8 Hz with harmonics at about 14, 20, 26, 33, 39, and 45 Hz. These standing waves entrain with mammalian and human organisms, especially with the human nervous system and heart aorta system, with profound implications for our health and consciousness. Consciously entraining the human heart at 7.8 Hz and the brain at the alpha rhythm of 14 Hz opens the door to states of consciousness with meditative phenomena difficult to describe.

Also in each layer of the Earth’s surface, light-absorbing melanin is found in an intimate embrace with life. The melanins are pigmented organic biopolymers found in significant amounts in the biosphere, the lithosphere, and atmosphere, and then
farther out into the local cosmos. In the biosphere of living organisms like us, this dark material is called eumelanin, phaeomelanin, or allomelanin. As mentioned earlier, in our spine, brain stem, the intricate labyrinth of the brain core, and brain, this black neural material is called neuromelanin. It is highly sensitive to light, movement, and the shift of energy transformations from one state to another. It has a high iron content that makes it especially sensitive to weak but detectable influences of terrestrial magnetism. Its location in critical areas of the nigrostriatal column of the brain stem has both clinical and psychospiritual significance since this is where subtle movement is detected. *Subtle movement* refers to that which occurs within the body, and that which the body is able to detect arising from within the Earth’s core.

The ancients knew this. Long before the Greeks and Romans, in the sands of Egypt our ancestors had codified many of the laws of nature within the context of sacred science. In the Shabaka stone from the Twenty-fifth Dynasty they not only outlined the cosmology of Kemet but also hinted at transformative evolutionary forces sleeping within the bowels of the Earth.

They were not alone. The Dogon peoples of Mali—who trace their own lineage to the land of Kemet in the era even before the rise of ancient Egypt, and certain West African groups—explicitly point to these coils and transformations at the center of the Earth that are encoded in their accurate “myths” about science, astrophysics, and the structures of the universe. Their secret rituals capture and ride these coils in spiritual dynamics revealed to the initiated. The Yoruba peoples of Dahomey report the dynamic existence of 3,500 coils both above and below the Earth,
captured in spiritual discipline. The South African shaman of the Zulu tradition, Vusamazulu Credo Mutwa, speaks of the "secret spiral road" between the Earth and the other worlds and dimensions, and the closing of this "Path of the Many Returns" in human history. He further elaborates the tradition's knowledge of a "hidden river under the earth," serpentine in form, that possesses an electrical and attractive power.\textsuperscript{22} The third chapter of the \textit{Hatha Yoga Pradipika} begins with attempts through psychophysical shapes and \textit{mudras} to harness this energy and declares, "The chief of the snakes is the support of the earth with all the mountains and forests on it."\textsuperscript{23}

The great inventor Nikola Tesla, contemporary and rival genius of Thomas Edison, actually created physical technologies for drawing an aspect of this energy from the Earth: his famous but suppressed "Tesla coils." The technology has spawned a number of (understandably) not well-publicized military weapons. So it does exist, both as a geomagnetic and psychoenergetic reality, and has been an intuition of our species for millennia.

The ancient Heliopolitan tradition of Egypt held that all of creation emerged out of Chaos, and then the Primeval Waters of Nun, in an orderly fashion, which gave rise to the world as we know it.\textsuperscript{24} Out of mind and pure consciousness came thought, utterance, and material creation. The ordering principals of opposites then appeared: boundlessness and its opposite, darkness and light, the hidden and the observed. Then the states of matter: fire (atom/atum), liquid (water), solid (earth), gas (air)—all were projected out of an infinitely small space. All are in sympathetic resonance and harmony with each other. Each in some way reflects and has information about the others. Even in
our own age of darkness we can see the holonomy or planes of correspondence principle in this description of creation. Deeper down we sense the footsteps of the zero-point energy, holding together the hidden memory of the universe.25

There are records of three schools of this ancient tradition. The account at Heliopolis was the first. The Hermopolis version, established in the new capital by the Fifteenth Nome of Upper Egypt, was the second. The version at Memphis, the Shabaka stone record, was the third. Each city had a variation of this central vision going far back before the first unifying dynasty of Menes, somewhere between 3500 and 4000 BCE. Each account, with priests and elaborate rituals, held sway over the multitudes for centuries. Their history is long, complex, and absorbing. Written doctrines of a long list of later Greek luminaries—from Plato to Democritus, Heraclitus, Anaximenes, Pythagoras, Thales, Anaximander, Anaxarchus—to an even longer list of lesser-known writers of antiquity, can be directly traced to this earlier written philosophy.

What is crucial for our exploration of the Shabaka stone of the Memphite theology is not only its cosmology, but also its suggestion that the Earth's core holds many scientific secrets, which affect not only our evolution but also our intimate consciousness itself. Not only is the nebular hypothesis of Laplace directly suggested, but also the doctrine of the atom and as yet hidden energies of transformation residing in the bowels of the earth.26 The doctrine denotes four pairs of gods dwelling within the waters, manifesting the positive and negative male and female principles of the universal symbols of transformation: the frog and serpent. The frog transforms from the tadpole to the frog to the
land animal, and the serpent represents spirals and waves and the shining Ureaus. These are said to hold four-fifths of creation awaiting our discovery. So what are these energies we have perceived or had an intuition about for millennia that are so close to our evolution yet sleeping deep in the womb of the Earth?
THE ANATOMY OF THE EARTH AND THE HUMAN NERVOUS SYSTEM

The sphere of the Earth is actually a series of shells within shells. The outer crust, where the ecology we know lives in an interconnected web, is about 40 kilometers (about 25 miles) in depth. It is thin and brittle compared to the deeper layers. Roughly 40 to 670 kilometers (25–416 miles) below this is an upper mantle of solid rock. Below this is another rocky mantle stretching from that 670 to around 2,890 kilometers (1,790 miles) farther below the surface. Here it meets a liquid outer core of dense iron extending down a Dante's Inferno of more than 2,260 kilometers (1,404 miles). Rotating within this liquid cauldron is a solid sphere of iron about the size of our moon under inexpressible pressures (see figure 1.6). These pressures in a slow spin are believed to help align iron atoms in powerful distinctive crystalline formations through which seismic waves and perhaps other waves pass. Its spinning surface temperature may be as hot as the sun.28
This spinning core rotates at a slightly faster speed than the surface crust, creating what we believe is a series of geodynamic effects that radiate in geomagnetic lines and waves up to the surface (see figure 1.8). The spin and dynamics associated with the geodynamic core are thought to affect the slight wobbling of the Earth’s axis known as precession, a process that partially accounts for the ancient world’s accurate perception of our celestial tour through the twelve major constellations about every 25,829 years, just less than 26,000 years. This is marked by the slow westward shift of the equinoctial points along the plane of an ecliptic in the sky at the rate of about 50.27 seconds of arc a year (see figure 1.7).
In Kemet, pre-Aryan Bharat or India of the Vedas, and in the Mayan system, this approximately 26,000-year cycle was known as the Great Year. It was also, by the way, the root perception of each of the twelve roughly 2,160-year-long ages, or Yugas, of the zodiacal constellations, and was mathematically built into the structure of the Great Pyramid. The sum of the Great Pyramid's two base diagonals in pyramid inches equals the precession of the equinoxes, or about 25,827 years!\(^{29}\)

Incidentally, some researchers point out that the Earth's surface actually rotates closer to 366 times a year, not 365. This observation of the Earth's spin in ancient times gave rise to the "megalithic yard," a linear measurement commonly but precisely used in the building of thousands of megalithic structures in the ancient world, especially in Britain and France. By using a form of geometry that had 366 degrees to match the 366 rotations of the Earth in a year it was possible to measure the Earth's mass, volume, and its linear relationship to the sun and moon. The megalithic yard is a precise 82.966656 cm in length.\(^ {30}\)

The Earth's inner core's density is at least thirteen times that of water. Its mass is over a million million million tons, or 30 percent greater than the moon's. All this iron and pressure makes the Earth a gigantic magnet.

The exact mechanism for the generation of the geomagnetic
field is unknown. Most likely there is a convection current in the fluid outer core created by colossal pieces of iron breaking off and flowing down into the core, giving off immense heat and light. These upward forces would then cause the fluid to rise and mix with the forces of the rotating Earth, the Coriolis forces, which then twist and tear off other colossal iron masses that fall down into the core. Vast electric currents and a magnetic field would arise in this iron-rich conducting fluid. The entire process would generate a geomagnetic field for millions of years.

This magnetic field is what causes our compass to point north. The electric currents caused by this internal convection “push” the magnetic field out the South Pole, where it loops around the earth and reenters through the North Pole. It is a self-sustaining process. Magnetic north of the compass shifts over the ages; true north is determined by celestial alignment (see figure 1.8.).

The magnetic field actually protects the Earth from the solar winds projected from our local sun, from the rays of distant exploding stars, and all manner of other charged galactic particles. If it did not, the Earth might lose its atmosphere and become a dead planet like Mars. Mars, once a lush world with oceans and an atmosphere, is now a corpse drifting in orbit around the sun. It is true Mars is a smaller planet and may have cooled sooner and lost its convection currents, and therefore its fluctuating magnetic shield. But the Earth’s magnetic field also fluctuates over time. In fact, this fluctuating magnetic field has gotten progressively weaker over the past 300 years or so. When it becomes weak enough it makes the planet vulnerable to magnetic reversals, meaning the North and South Poles switch
polarity. Some 780,000 years ago the compass would have pointed south, not north as it does now. These reversals are thought to occur about every 200,000 years, with about 300 years of shifting in between, when there may be multiple "poles" moving across the Earth accompanied by increased exposure to galactic radiation on the surface. These are all rooted in the Earth's core rotational dynamics, which generate this magnetic field.

Fig. 1.8. Earth's geomagnetic energy field and lines of magnetic force
CONSCIOUSNESS AND ENERGY IN THE SPACE-TIME CONTINUUM

We believe that a kind of coiling torque is applied by this spinning inner core within the generated geomagnetic field and that, under certain conditions, it is detectable by human consciousness. The Earth’s magnetic field arises as lines of magnetic force. They are “curved paths” that presently exit at the South Pole and reenter the Earth at the North. At some dimensional interface there has to be a gravitational coupling with electromagnetism, both of which are subtle forces detectable by the human nervous system and consciousness. Gravity, according to Einstein and the theory of relativity, warps the fabric of space-time, and we believe it is experientially woven into the loom of human consciousness be it waking, flying consciously in dreams, or deep sleep. When we feel the force of gravity in numerous contexts we are actually experiencing the warp of space-time. Our dreams routinely warp the fabric of space, time, and gravity.

Neuromelanin, as we have pointed out, on the brain's surface, within strategic regions of brain core, and along the brain stem, is rich in iron and therefore subject to minute influences of terrestrial and other forms of magnetism. We know clinically we can stimulate the brain with magnetic devices (TMS) affecting mood and states of consciousness.\textsuperscript{35} As we will soon suggest, the various yogic mudras appear to be attempts to create shapes that harness this subtle energetic phenomena. The dimensional interface between the forces of gravity and electromagnetism probably has something to do with the structure and shape of space, since the force of gravity itself, from Einstein’s relativistic point of view, is really a consequence of the shape or geometry of
This geomagnetic and electromagnetically generated field passing upward and over the surface of the Earth is believed to create a grid of electromagnetic and gravitationally intertwined lines of force. Some esoteric systems claim that they extend into space beyond the Earth in a planetary grid system. These subtle lines of force were actively perceived by the ancients to be a kind of living nervous system of energy for the Earth, similar to the meridian energy or chi/ki lines of the body in acupuncture. Temples, churches, and eventually graveyards were historically aligned with these perceived lines of force. They were also perceived to be aligned with natural markers and monuments on the surface of the Earth. Over the millennia they became the fabled "spirit pathways" navigated or followed by the dead, shamans, and OBE experiences, as they moved along them and the Earth in spiritual flight.

Something similar to this occurs in the homing mechanism of birds. Certain birds appear to use magnetoreception in the body and brain to orient themselves to subtle magnetic fields along the Earth that guide their navigation over great distances. We believe that this same electromagnetic field is reflected in both the Earth and the vaster, more subtle, and more complex human brain, and that it arises naturally in human perception. If this can be true for the brain's orientation to subtle electromagnetic and gravitational forces in and along the Earth's surface, then it can be extended to the perception of our Earth's alignment with the stellar structures of the galaxy. How else do we biologically account for the awareness and precise observation by three different ancient civilizations of the galactic alignments of the Earth
and the plane of our galaxy, the Milky Way, the measurements of the Great Year, and other "scientific" feats without the aid of telescopes thousands of years ago? In some way human consciousness interacts with these energy fields within the space-time continuum. We will return to this in later chapters.

The electromagnetic force, of course, is and also feels much stronger to us than the gravitational force. But perhaps the gravitational force seems weaker to us only because its strength flows or bleeds into another spatial dimension, sheath, or "membrane" of reality. This last possibility is one implication of M-string theory, where the gravitational force is believed to be mediated by infinitesimally small looped "strings" of energy called gravitons. Well, perhaps. In any event, this slow geodynamic torque or twisting of space that interfaces both electromagnetism and gravity appears to take on the character of a kind of double helix pattern arising out of the Earth's vortex. We believe it is possible, under certain conditions, to harness or yoke this coiling or twisting energy pattern in our direct experience. It is really a form of shape-shifting and harnessing the dynamic structure of space.

In terms of shape, this rising double helix pattern is then enfolded and curled, giving rise to transdimensionality. This has fathomless implications for the spiritual destiny of our race.

The human nervous system is sensitive to these Earth-stellar phenomena. It detects this geomagnetic process emerging from the center of the Earth. As we said earlier, it also experiences that electromagnetic reverberation oscillating in the cavity between the Earth's surface and the ionosphere as electromagnetic radiation circles the globe. This, known as the Schumann resonance,
clinically entrains with our brainwaves and heart rates roughly at multiples of 7.8, 14.1, 20.3 and 32.5 Hz. At 7.5 it entrains with the heart rate in states of deep meditation, which in turn interfaces with subtle dynamics of the central nervous system.

It is well known that there are trace amounts of magnetite in human and animal brain cells. Neuromelanin of the brain stem and brain, as we know, form stable complexes with iron and other trace metals. This is one potential mechanism for the experienced “electromagneticgravitic coupling effect” observed in the homing signals of animals.\textsuperscript{39} It may also be partially how this geodynamic curvature of space is subtly but directly perceived and experienced when the practitioner’s discipline brings their spinal line into alignment with it during meditation. Because the geodynamic is both electromagnetic and gravitational in nature, it is directly experienced in human consciousness (since as previously discussed, gravity affects the space-time continuum). On the other hand, the strong force and the weak force of the atom, as far as we know, are not detectable by consciousness.
TORQUE, TWIST, AND THE RISE OF THE SERPENT

The Earth's inner core rotates eastward in the same direction as the Earth. However, it is unclear what the different rate of rotation is between the two. Calculations range from 1 to 3 degrees a year. This means that the inner core makes its once-a-day rotation about two-thirds or more a second faster than the surface, which is about a quarter turn every century and a full rotation every four hundred years. Both core and surface are on the same spin axis, but since the core rotates faster, it traces a circular path around the North Pole and over time migrates to different locations of the Earth's surface and mantle.\(^40\)

In essence there is a core angular momentum, or twist, that is transferred to the mantle and surface by the electromagnetic, gravitational, topographic, and viscous torque of this geodynamic process. The sensitive nervous system appears to be able to detect the energy field of this subtle spiraling motion. These twists and torques appear to be the roots of the familiar geomagnetic lines on the Earth's surface, and also quite possibly are intimately associated with—although not identical to—the more subtle living ley lines, dragon lines, and lines of force of the Earth's grid system known to humanity since before antiquity, but presently beyond the reach of orthodox science.\(^41\) In all likelihood, these perceived lines of force are associated with the natural geomagnetic field generated by the Earth's core rotational dynamics and perceived or mediated magnetically through the iron-rich neuromelanin process of the central nervous system.

In later sections we will return to this spiraling motion, a spiraling serpentine motion perceived in growing plants, in landscape designs, in geological formations, and dynamically along
the human spine in distinctive paths (see figure 1.9). They are like the spirals and “gyres” seen by the poet W. B. Yeats in every facet of human evolution from personal dynamics to world history. The perception and intuition of spirals and coils from the center of the Earth and up around the spinal line out into the cosmos forms the basis of many of our psychospiritual disciplines from that of the Taoists to kundalini yoga (see figure 1.10). The operation of the hidden geodynamic root of Gaia and its influence on the evolutionary forces of the Earth is beyond the farthest reaches of our present conception.

However, what we can conceive of, and what for unwritten millennia we have turned our attention to, is the citadel of perception and attention itself. This is of course the “I.”
Fig. 1.10. Serpentine energy and the classical chakras (energy vortexes)
There is a spiritual doctrine in the heart of psychiatry and its name is “dissociation.” This phenomenon implies a reality widely different from the commonly accepted medical relationship of mind and body. It is an understanding that reawakens an ancient paradigm.

Clinically we know that the “I” and the body are not always identical and in direct alignment with each other. The “I” is often experienced as a flowing process while the body is characterized as more solid and static. In Western psychiatry and psychology the “I” traditionally serves as the locus of subjective experience. However, intense anxiety can precipitate a separation between the direct experience of the “I” and the physical body. Time can be lost or altered and the perception of space can shift. A brief warp in the experiential fabric of space-time arises.

The general term for this kind of phenomena is dissociation. It is a natural capacity of the mind involving internal absorption and is ubiquitous throughout human experience. Anytime you are daydreaming and a little removed from external stimuli, you are a little dissociated. Hardly a state of psychopathology! In fact, most dissociation is harmless. It occurs in degrees from something we don’t even notice to something that is surprising to us after it is over and we recognize how “out of it” we were. This might be thought of as the positive face of dissociation, and when effectively harnessed has a place in clinical practice. It implies intelligent processing outside our awareness.

When we experientially dissociate, the “I” and the body move in either different or parallel “directions.” They are no longer in a
one-to-one correspondence. It is important to remember in this context that from the point of view of the "I," there are not four but ten “directions” from it. There are the usual north, south, east, and west, but also up, down, inward, outward, past, and future. While the separation is usually slightly “up” or “away” spatially from the body, in reality it can occur in any of these directions.

What we think of as the negative face of dissociation fills the pages of textbooks in psychology, psychiatry, and psychopathology. When too much disturbing stimuli roils the system, the more extreme or pathological dynamics of dissociation appear. This can be stimulated by a set of chronic events or by a single transient episode. Traumatic events are the primary impetus in this case. There is a higher percentage of dissociation among trauma victims than the general population. Clinical estimates vary but a difference of 20 percent among trauma survivors versus 2 percent in the population at large is reasonable. There are a number of clinical tools currently available to monitor and measure dissociative experiences.

The traumas that initiate dissociation can be physical, sexual abuse, repeated neglect, a chaotic family environment, and/or a matrix of disconnected relationships. These traumas seem to create a warp in the subtle living energy field associated with the nervous system. In many of these traumas there is an intense but confusing set of double-bind relationships where deep fear and the desire for avoidance directly conflicts with an equally deep need for attachment to significant others, usually a parent or other family member. Removing oneself from the situation or compartmentalizing the experience leads to the dissociative
experience. Repetitive use of this pattern can lead to a style of chronic relational tension with subsequent psychological escape through dissociation.

This form of dissociation is essentially a failure to integrate disturbing events; their withering anxiety threatens to overwhelm and dissolve the sense of self. It is the fear of a kind of dissolution bordering on terror and psychic death, not the disciplined meditative dissolution that leads to laya or spiritual absorption and bliss. The dissociation can be about psychological processes, such as those involving emotions or memory (such as amnesias), or somatic, involving areas and functions of the body as well as other automatic functions. Let’s walk progressively through the degrees of dissociation. At the end a different understanding of this experience may arise and give life to another view of human consciousness.

When too much anxiety or nervousness floods into the system we feel mildly out of sorts. In acutely stressful situations this can lead to the psychiatrically-labeled experience of derealization. Derealization is when the world around us, while remaining intact, feels a little unreal, blurry, and weirdly dreamlike for short periods of time. A brief experiential warp in the conscious fabric of space-time, if you will. You feel like you are sliding around inside a surreal movie. You still feel like yourself, but also experience some weirdness and anxiety. It is a kind of para-dissociation. The self feels a little removed from the body, and the body itself feels strange. It is an adaptation or defense against a more fearful sense of impending dissolution. Usually we quickly refocus and come back to our purported reality. It is not the benign tickle of common dÃ©jÃ vu, but rather the unsettling suggestion of
potentially more complicated situations. This is the earliest and the most gentle form of not fully identifying the experiencing “I” with the physical body and the emotions associated with it.

Further down this road is the experience of depersonalization. In depersonalization there is a sustained sense that, under the press of anxiety, we are separated from both our emotional and psychological surroundings. Again everything feels slightly unreal. However, at this level our own inner personhood begins to feel distorted and we are pervaded by an eerie sense of unreality. We feel outside the situation, almost like watching ourselves in a movie. We feel detached from our biologically rooted emotional self, which in turn reinforces the sense of losing the wider context and meaning of things. We have lost that familiar one-to-one correspondence between our psychologically experienced direct self and the physical world around us, including our own physical body. The physical body at this point may continue to have experiences that we psychologically do not integrate.

Finally, when anxiety is intense and prolonged long enough, complete or full dissociation is experienced. This is where sensations, memories, and other important dynamic experiences are completely removed from our “I”-focused conscious experience. Not all dissociation is bad or pathological as long as it does not otherwise interfere with daily life or functioning. This normal capacity can be quite useful in certain experiences, such as when we may clinically need to dissociate a sensation of pain from our bodies. Clinical hypnosis is effective in large part by using these phenomena in a positive way. In hypnosis, using the technique of dissociation the patient learns, with the guidance of the clinician, to make certain parts of the body “not me,” or unreal or
not part of oneself for a time. However, after the situational trauma has passed, there is a clinical reunification or realignment of the experiencing “I” with the physical body. The dissociation is strategic and temporary.

In psychopathology, however, there are situations in which the individual experiences so much debilitating anxiety in his system over time that it actually leads to states of prolonged dissociation not under his control. He has active unconscious functioning that spill over into behavior outside his conscious awareness and recall. These are the fugue states. A person in these situations may actually travel to physically distant places, carry out activities, return to their former place, and upon “awakening” have absolutely no memory of what transpired! With dissociative amnesia he may have separate memories of the occasion, separate sensations, separate feelings, attitudes and dispositions, even separate brain-wave patterns. Clinical hypnosis, EMDR, and other techniques are useful in the reintegration of the personality by aiding in the intersystem communication of the subselves, or “alters,” with each other and addressing the trauma that initiated the splitting or repression in the first place.

In these constellations where dissociation has become a part of the personality or self system there are also recurrent episodes of derealization and depersonalization. The system is actively trying to keep traumatic memories out of conscious awareness but is failing to do so, and in the process is wreaking havoc with other memory functions and boundaries.

This was once referred to as multiple personality disorder (MPD). Currently, with some modifications, it is referred to as dissociative identity disorder (DID), and has become a
personality constellation. In this constellation there can actually be a different set of memories, sensory experiences, associations, use of voice, and even again to some extent brain-wave patterns manifest within the same person. The different subpersonalities within the system may or may not have an awareness of the other personalities. They usually do not. Often some subpersonalities within the system are more developed than others, or locked into separate developmental eras marked by trauma. Each subpersonality encodes information and stores it separately, and goes down a different developmental tract.

This is not conscious manipulation for secondary gains, nor the machinations of psychopathic personalities with little or no sense of guilt. Nor is it some superego lacunae, or hole in the moral fabric through which antisocial impulses slip into consciousness and behavior. No. This is the dynamic split-off functioning of the psychological system operating in separate regions of space, emotional location, and time. It is a concrete expression of how human consciousness is a multidimensional dynamism processing information outside central conscious awareness. Different emotional and somatic experiences occupy different membranes or sheaths of reality that do not touch—parallel universes within the multiverse of the Self, if you will.

Look at what happens to the Self or personality that experiences the fugue state. They are leading their supposedly normal lives when, inexplicably, they exit out and go to some other place and live out another narrative. When they return they have no memory, no recollection of where they were, what happened to them, or why they left in the first place. Relative to their returned perspective they have amnesia for the other experience. Yet when
they were in this other place they were generally conscious, socially engaged, and interacted with others. They were not unconscious or in a stupor. If you happened upon them in the other location they generally might not recognize you from the first place. Relative to them they would have amnesia for you until there was an integration, a self-reflective consciousness with intact memory.

Much the same happens each night when you go to sleep and dream. When you wake up the next day and reflect on your experience, you recall it as a dream. It was dissociated from your daily life. Relative to the direct experience of the dreamer, however, the experience is real and your daily life is what is dissociated from your direct dreaming consciousness. Unless, of course, there is a self-reflective consciousness with memory integration. It is as though self-consciousness can travel from locale to locale, from state to state, and it is what determines lived reality. Consciousness in a sense descends into the episode from which the other is then relative.

Actually, any normal human being born into the three spatial dimensions of height, width, and depth and the fourth dimension of flowing “time” has been in a very real sense separated or dissociated from that higher dimensional space in which our deeper reality resides. Initiating the dissociation in this case is the mild to serious trauma caused by birth. From that perspective we all suffer a form of DID from our higher self, a kind of primordial dissociation, from other realms, other conscious luminous realities that are not prisoners of the three common spatial dimensions and linear time. This birth trauma, or primordial dissociation, and subsequent identification with dense localized
matter is what gives rise to this strange sense of alienation from light, this estrangement from infinity. The essential goal of all the wisdom traditions is to remember, to re-member, our deeper Self. This may in part be accounted for by the recovery of fragments of memory we experience as past lives and our diverse experiences of connections to kindred spirits in other dimensions and domains when we are in expanded states of consciousness.

We are projected, or have fallen, into the three common spatial dimensions and time. Our deeper identity lives through these dimensions and experiences them as life after life after life. The host self in this sense, like energy itself, is inherently transdimensional; that is to say, nonlocal.

Just as in quantum mechanics and string theory it is useful to recognize another dimension in order to unify the fundamental forces of the strong, electroweak, and gravitational force, it is useful to recognize that the human Self processes the regions of dissociative experience from a dimension that subsumes and enfolds the three spatial dimensions and space-time from a higher, more enfolded dimension.

Intrapsychic and primarily materialist models of the psyche lead us, correctly in the beginning at least, to the fact that brain states profoundly affect consciousness. In particular, under the impress of trauma, the midbrain limbic system's amygdala no doubt attempts to filter the intense sensory stimuli flowing in and master it, while the hippocampus tries to filter the same material into more logical and language modes. When these attempts fail, when the experiences are not fully "digested," the system is subjected to flashbacks and psychological intrusions of highly unpleasant images, sensations, and memories.
Brain-scan studies demonstrate that different regions of the brain are selectively activated within the same person when the individuals are in different states or personality expressions. Transconscious models of physical and psychological reality recognize these same attempts, but also recognize (like quantum mechanics, relativity, and string theory) that there is a transtemporal, transspatial, and multidimensional aspect to reality and probably human consciousness itself. There seems to be an inherent nonlocality in human personality and consciousness, and thereby a wider canvas upon which the dynamics of human experience are painted. This of course brings us back home to the ancient conceptions, which are equally as “clinical” as our modern insights.

Another variation in the process of dissociation is tunnel vision. This can be precipitated by intense anxiety that then affects the brain, or by a physical accident, or some other trauma to the physical self where the experience of oneself is perceived in a distant almost tunnel-like situation separating the “I” from the surrounding larger reality. Variations on this theme occur where the “I” is slipping or staring down and through a tunnel feeling very removed from the surrounding situation.

In the case of temporal lobe epilepsy (TLE), a person has a seizure in the right or left temporal regions of the brain. There can be the direct perception of being removed from our physical and psychological surroundings yet remaining completely conscious. These are often accompanied by sensations of floating, elevation, rotation, and autoscopy, or viewing the body as distant and external to oneself. The vestibular system of the brain stem is implicated along with the dynamics of the temporal-parietal
lobe suculus. During these times we may have the sensation of travel through portals or tunnels, of conversations with unseen others, of hearing disembodied voices of one form or another, and other forms of psychic, and/or spiritual experiences. Drawing an analogy from physics here it seems that, initiated by either a psychological or physical episode, a kind of temporary “Einstein-Rosen bridge” arises, usually in the form of a tunnel, which then connects different regions of an expanded consciousness that allows the localized “I” to pass through. Consciousness again seems to be nonlocal. A psychological or neurological crisis in this context appears to parallel, mimic, or become entangled in a spiritual crisis or episode. One is not always reducible to the other: This is why we must be careful about elevating an illness to the level of the sublime, or reducing the sublime to an illness.

Another form or variation of separation from the body is the near-death experience (NDE). This usually occurs in a traumatic situation where the individual is either physically threatened by the approach of death, or is experiencing a medical calamity. In either situation he feels removed or projected from the physical body. He may hover outside the body for a while, or travel some distance, gather information about a situation, and then come back. The information gained can be quite accurate. These timeless experiences are often characterized by contact with an extraordinarily luminous Intelligent Being, a life review, and a “teaching” episode of profound emotional importance. As of yet there is no fully accepted medical or psychological understanding congruent with contemporary science’s understanding of space, time, and matter information processing. Nevertheless,
this phenomenon is well-known and universal. The goal of the world's primordial spiritual disciplines is the fully conscious communion and dissolution into this process in prayer, in meditation, at the moment of death and beyond.

Associated with this is the out-of-body experience, or OBE. In this experience the individual, consciously in many cases, through various forms of psychological or psychospiritual disciplines, leaves the physical body, travels to a different physical and subtle location, observes various phenomena, and then comes back, accurately reporting on objects or events. It is not necessarily associated with a traumatic situation and quite the contrary is often cultivated as a matter of technique. Traditionally this is termed astral projection. Many disciplines have been developed around this capacity, some of them by the U.S. government. One such example is the now declassified Stargate Project, which was first developed during the Cold War with the former Soviet Union. In those cases some subjects reported the sense of removal or OBE. More often than not, however, instead of a full OBE they reported the perception of a distant "vision" focused on an object, person, or situation. This has traditionally been known as clairvoyance, but the contemporary term is remote viewing.

While the OBE experience may seem questionable to the skeptic or the traditional psychologist, we might remember that until very recently the experience of lucid dreaming, of being conscious while supposedly in unconscious sleep, was questionable. Like the OBE, the lucid dream experience was theoretically impossible, almost by definition within the conscious/unconscious paradigm, even though humans had given
testimony to its reality for thousand of years. It was exper­imentally substantiated by LaBerge and a host of others in the laboratory. The OBE and related capacities currently have a wealth of experimental substantiation by both average and by gifted individuals. The data is not the problem; it is our episte­mology that is the block.

Currently we tend to believe that all psychological experience is subjective and personal. When episodes arise from collective sources, such as memories from the collective or racial uncon­scious, or the family unconscious, we will strain our episte­mology and reduce these experiences to purely subjective and personal experiences. Similarly, when deep psychic and neural structures emerge and give rise to TLE or other patterned experi­ences, we again tend to reduce the entire episode to subjective and psychopathological experiences. This misses an entire cate­gory of reality.

Variations of these last two experiences in parapsychological and spiritual literature are referred to as bilocation, remote view­ing, and other phenomena associated with the subtle body. All of these are latent capacities of normal human beings and can be developed under certain circumstances. It is our cultural prohibitions, fear of ridicule, and present-day mechanistic scientific prejudice that preclude more being known about these universal abilities.

The last great tunnel experience we know directly of course is the tunnel we travel through in the NDE mentioned above. It moves us toward the Primordial Light that is at the heart of every known spiritual tradition regardless of the time, place, ethnicity, religion, or historical condition of our species. Beyond the
medical knowledge and psychological dimension conditioned by each particular set of cultural expectations, there is a purely transcultural spiritual realm in which these phenomena arise. Dependent upon historical and religious adaptations, we are projected outside or beside the usual three dimensions of space and one of time into a timeless and infinite spatial matrix. To be beside ourselves is the root meaning of the word *ecstasy*, the feeling that often characterizes the experience.

In this ecstatic condition we directly experience either the radiant intelligence of the Christ, Krishna, the Great Spirit, the Fundamental Clear Light, or another name for this condition that outshines all conditioned conceptual categorizations. Since mind or consciousness is as vast and interwoven as reality itself, we do not know whether the plane of our existence at that moment is folded, and we then tunnel through the Bardo to another existence in concurrent space-time, or flow to another historical time and space. After all, space itself in certain conditions is folded and there is no reason to assume that time does not flow in waves. Gravity itself seems to flow in waves. History, in the “time stream,” may flow in waves and cycles as well. The “I” is a luminous aspect of this, and if the “I” is not merged into this Light it then flows to some other conditioned existence.

It is a curious and revealing fact that even after clinical death human consciousness continues to perceive, dream, and hallucinate in surprisingly similar ways. There are images and experiences of deceased relatives, luminous intelligences, and strangely familiar landscapes the dissociated consciousness encounters in the antechamber of death. What is the evolutionary purpose of such psychic traits that arise at this juncture, traits that no doubt
have been selectively reinforced in the human gene pool and nervous system over the eons by Darwinian processes? To make death somehow more acceptable or pleasant? Why this adaptive illusion at all? Or is what emerges actually a map of realms the freed and surviving consciousness is now able to travel in spiritual flight? Could it be that evolution is really more than just a biological process and actually incorporates vaster spiritual dynamics?

In the mystery schools of Kemet, India, Greece, and Rome, extended experiences in states of extreme dissociation without a doubt gave birth to the ancient science of transcendence and audiences with the spirit realm. The disciplines used to achieve this state, from intoxicating herbs to physical techniques of cleansing and contortion, to rituals of burial and rebirth, have evolved the innumerable spiritual techniques we know today. Many are forgotten; many others still secret. They all served to stop the local mind or “I” and allow the nonlocal roots of consciousness to arise.

The penultimate expression of this state of dissociation is the realized perception that the “I” or the deep self had no involvement with actions in the world at all, and that all action, behavior, and conditioned experience was the result of nature itself, or prakrti, as the yogis refer to it: “The sage centered in the Self should think, ‘I do nothing at all’—though seeing, hearing, touching, smelling, eating, going, sleeping, breathing, speaking, emptying, holding, opening and closing the eyes—firm in the thought that the senses move among sense objects.”

This last statement may seem unreasonable to some of the tenets of current science, that memory and “self” are not purely
localized physical phenomena, and that mind and brain are not identical. Yet, truth be told, much of memory itself does not appear to be localized but rather distributed in the brain, and the memory itself is stored and processed not so much within the neural cells themselves, but in the energetic synaptic space between the cells. Essentially, energy microstructures form between axons and dendrites in billions of brain cells. In other words, memory, self, and the experience of "I" appear to have an energy field or wave-vibrational substrate, not an "inside the physical neuron" basis. The "I" is embedded within, or is an aspect of, the energy field localized around and throughout the brain, and is experienced within and as the subjective dimension of light. If there is a host self it forms the basis for a number of virtual selves that are holographically associated with this host. These virtual selves energetically modulate between each other within the same space of the body and brain, but do not generally communicate with each other. They exist or vibrate within a kind of Hilbert space, which is described in quantum mechanics as a virtual space where different particles coexist in close vibrational spaces that do not commune with each other.

This has vast implications for where we think the self, the "I," and memory reside, as well as the psychodynamics of dissociation and the limits and range of our consciousness in space and time. Beyond this, of course, lies the distinct possibility of other forms of intelligence associated with nonlocal energy fields that exist, interface, and interpenetrate with our human dimension in close proximity over vast distances. Classical seers from ancient times to the present bear wide testimony to this. We will return to this as the disciplines of the text emerge.
There are other examples of automatic behaviors, or "automatisms," in human consciousness that clearly point to intelligent processing outside of conscious awareness. Some are minor, such as automatic writing, and others involve seemingly super-normal modes of information sharing. The bottom line is that there is a deeper aspect to us that remembers,catalogues, and keeps these faculties as part of our capacity and that does not degenerate over time. It is more than the Freudian unconscious. Over a century ago, F.W.H. Myers sensed that it was really the indwelling luminous organism of the soul of which our conscious awareness reflects only a fragment. A kind of transdimensional self. The faculties of this luminous organism are vast and embedded in a nonlocal energy field. This organism both survives and transcends physical embodiment and, from a purely evolutionary perspective, is destined for a future purpose when this luminous organism is fully developed. We are in but the childhood of the human race.
THE TRANSDIMENSIONAL SELF AND ITS MOBILE CENTER OF CONSCIOUSNESS

Psychology, psychiatry, psychopathology, and anomalous research suggests that the "I," under certain conditions, can be separated from the three-dimensional physical body in space, time, and matter or energy. Various methods are used to vibrationally move from these three dimensions to others. The whole thrust of the esoteric traditions was to do just that in a disciplined way. In chapter 6 we will describe several classical and empirically testable procedures.

It should come as no great surprise at this point then that the "I" has no definite or specific location within the brain. To be sure different areas and functions of the brain affect the sensory and cognitive experiences of the "I." Temporal, occipital, parietal, and frontal lobes inform perception, movement, senses, sensation, and the higher functions. Limbic system and brain stem inform emotional, metabolic, and homeostatic functions.Areas influence memory, motivation, drive, and so forth. But nowhere is the process of the "I" to be definitely located within a specific fold or region of the brain, not even in the prefrontal lobe of the neocortex with its advanced executive functioning. Surely early Homo sapiens with their smaller cortexes still had the self-aware experience of "I," along with the emotions that swell within the archaic limbic structures. The "I" is somehow distributed through the brain but is inherently unable to be located within specific spots of the brain. It is always in the position of energy in relation to the dense physical body. It is there, profoundly influential, but invisible. Just as memory is processed not inside the neuron but in the space between the synaptic junctures, and
every electrical current is surrounded by an invisible magnetic field, so too our neural complex is suffused in an invisible field of extended consciousness. It is in reality nonlocal.

All these lead to a paradigm of what we refer to as the “subtle body.” In each of these cases the “I” is not experienced as fully localized within the physical body but extends into the energy and information field that surrounds it. A scientific tradition of conscious exploration of these states from a nonpsychopathological perspective began very early in humankind’s experience. It is only in the past century or so when, under the aegis of Western psychologists, this all became the area exclusively of psychopathology. Nevertheless, these phenomena have remained embedded in human consciousness and are part of the human potential. Various techniques have evolved to explore these states. These replicated experiences refer to a different energy field that is realized and open to the various modes or states of the self. These psychological technologies are ubiquitous throughout the ancient spiritual and contemplative literature but again, sadly enough, are referred to in contemporary psychiatry and psychology as states of psychopathology. We need a new paradigm to embrace these experiences.

The ancients shared the intuition that when we sleep the soul partially separates from the physical body. They believed that the mind, freed from the denser constraints of the body, may potentially become more potent and focused. The techniques of the sankalpa, or meditative directive, to concentrate the mind just before one goes into sleep, and consciously directed sleep, or yoga nidra, arise out of this perspective. There is also the shamanic concept called soul loss of the suffering patient and the vigorous
therapeutic interventions of the shaman, or the psychological and spiritual healer. Here the shaman enters a conscious trance through ritual that is very dreamlike and visionary. In the shamanic tradition, various sacred herbs and medications may be used by the healer to affect the patient's energy field, while yoga nidra does not use medications and there is no other shaman involved.

The Australian Aboriginals have developed a methodology to enter what they term the *Dreamtime*, a vibratory condition of space-time that is believed to be an objective state of conscious visionary dreaming. Like the shaman, there is travel and communion at a distance with spiritual forces and correct information gathering. The Aboriginals have been doing this for the last 60,000 years.\(^1\) The objects of our physical world have their energetic fingerprints in the world of dreams and vision, both of which endure together like a superimposition of quantum states beyond our mundane perception. When we have returned again and again to a familiar landscape in our nightly dreams, to the point of remembering certain locales and persons, this is a dim recognition of the Dreamtime. The quantum analogy is limited here; while there is a kind of superimposition of states, this objective state of the Dreamtime is sustained by the consciousness of multiple others who travel here, and so other states do not "collapse with observation." The Australian Aboriginals in general do not make use of sacred visionary herbs or medications to return to the Dreamtime.

In both the Aboriginal Dreamtime and in the conscious dreaming in yoga nidra, the awakening self subjectively enters the fluid dimension of space-time and in this fourth dimension
is in a real sense closer to the fifth-dimensional phenomena of light and intelligence. This is partially why so many everyday people experience their spiritual encounters while dreaming, because this state has a closer affinity to these higher realms. It has dynamics and a causal nexus unique to it.

All of this pulls for a renewed understanding of the relationship, not only between mind and body, but also a deeper paradigmatic vision of body and mind within the wider realm of a unified subjective and objective light. The ancient Kemetic Egyptians, in the *Papyrus of Ani*, give a direct and vivid description of this process. The dynamics of communion with the sublime transcendental intelligence and light of the NDE and other experiences are demonstrated in almost clinical detail. The Kemetic Egyptians constructed an entire civilization lasting over five thousand years on the basis of this direct realization! This realization is also at the heart of the *Bardo Thodol* (*Tibetan Book of the Dead*) and in portions of *Tibetan Yoga and Secret Doctrines*. Soul and spirit appear to be citizens of the realm of light localized in the dimensions of space, time, and matter. The flesh beyond the senses is woven of light.

From this wider perspective, then, the dynamics of dissociation do not consist of ultimately separate intrapsychic entities losing their boundaries in psychopathology, but rather the movement of luminous beings through a transdimensional matrix in which consciousness is *inherent* in every region. If we begin to look again at the states we at present narrowly conceive as exclusively psychopathology, then indeed some will be cases of pathology. But in others we will witness an unfoldment of human potentials that open up vast new vistas for psychological and
spiritual exploration in a new human psychology. This is the
door to the superconscious.

This means an openness to the intuition that we have *resonate affinities* with conscious entities in other dimensions in parallel
spaces, or even in vastly different locales in this cosmos, from
which we are usually dissociated. The experience of this sensa-
tion and intuition through meditation, dreams, or anomalous
experience can be the source of surpassing peace and comfort,
or fear-inducing psychiatric diagnosis and a subsequent search
for “treatment.”

The shamanic journey to the Otherworld of Beings and forces
will reveal its living affinity to the sacred Halls of Amenti revealed
by the ancient One Tehuti or Thoth, the presently misunderstood
Hermes Tremigistis of the later Greco-Roman mystery schools.
The accurate star maps of the celestial pathways mapped out in
monuments on the ground at Napta Playa in ancient Nubia and
Egypt well before 6425 BCE, along with the complex astro-
nomical notations in the pyramid texts carved on the tomb walls
of the last pharaoh of the Fifth Dynasty Unas, all bear testimony
to a lost but highly sophisticated expression of this profound
human capacity. Brothers and sisters, the Hermetic Corpus is
not an idle compilation of mysterious writings from a lost and
superstitious hoary age, but the vibrant testimony of our ances-
tors before our current conception of the mind became localized
in crude theories of matter.

These states of mind and vibration, seemingly scattered at this
level of experience, are united at higher levels of vibration and in-
sight. This occurs when light itself, both in its subjective and
objective manifestation, is seen to be a vibration of an
interdimensional reality, of which our space-time and matter are but one part or localized expression within an extended realm of universes. Literally, a multiverse. Who knows? Perhaps the intuition of string theory is correct, that the proliferating zoo of subatomic particles are all creatures of the same Mother whose scattered children are vibrating in different modes, shapes, and dimensions as they unfold out of the enfolded flux, giving rise to the innumerable shapes and forms of our world. This is at root the Pythagorean intuition, born on the banks of the Nile untold millennia ago, that all is rhythm, number, and vibration in sympathetic harmony. Pythorgoras was a brilliant student of the mysteries and studied there for decades before founding his own illustrious academy years later. Make no mistake about it, the source of matter and energy is beyond our measurement and we have no real idea how consciousness supposedly arises out of the neuron and the synaptic spaces between them. It remains the great mystery. Much of our modern dilemma in psychology is at bottom our conceptual contraction of reality around simple notions of physical matter and a failure of spiritual vision.
DARK MATTER AND THE SUBTLE BODY

We desperately need a wider conception of both the unconscious and of matter itself. After all, our physical bodies are made of matter and so matter must be included in any full description of the spiritual process. The material universe appears to be composed of mostly unseen dark matter invisible to our current instruments. Our brains, when supposedly inactive and not conscious, are processing through the neurons innumerable events of one kind or another. In a real sense there is a slim frame of consciousness we know of that interfaces with a slim frame of seen matter and energy. A great deal on both sides of the equation remain unknown and its dimensions as yet unfathomed. The wider conception we are looking for must be consonant with the principles of experimental science so that it can be experienced by others with a similar methodology and observational perspective. For that reason and others we are drawn to a closer look at what we understand to be the nature of physical matter. While there is a lot we know, there is so much more we do not know about the physical universe.

At our current level of scientific development we understand there to be four so-called fundamental forces or interactions in nature. We want to understand how all these forces in nature are ultimately unified. We suspect they are unified at high levels of energy and vibration and that we are embedded in a higher dimensional space.

Right now we have evolved three physical or energetic descriptions or representations of matter. They are the mass-point or “particle” description, the “continuum” representation, and the concept of a pure field representation in which matter is
expressed as high intensities of “field strength.” The last approach was actually favored by Einstein, whose dream was a purely geometric conception of matter and energy. Various mathematical models, scientific schools, and physical descriptions have been developed to represent each of these visions. Mathematically speaking, in our own day Gabriel Oyibo’s methodology appears to be able to handle all three of these representations of matter. These descriptions, while scientific, are not limited to the physical world. They appear to be applicable to consciousness as well. The reality of darkness and dark matter suggests the existence of vast realms of reality for which our current knowledge of luminous reality is but a subset. So what do we know of luminous matter that seems to be enfolded by a vaster unseen darkness?

The strong force within the atom holds the atom with its protons and neutrons and their subparts together. The weak force manifests in the decay of the atom and radioactivity. The electromagnetic force so ubiquitous in daily life is the unification of both electricity and magnetism. At one time each was believed to be a separate force. Today there is a unification of the electromagnetic and the weak force understood as the “electro-weak” force. These are the mass-point particle expressions of the energetic world process. However, the vast forces of the gravitational field are not completely understood, nor how it may be unified with the electromagnetic field and other fields. We know that the electromagnetic field, the vast field that literally keeps our day-to-day physical world together, and the vast gravitational field, the two most dominant forces, are forces that we actively experience in our psychological experience. We do not experience the strong
force or the weak force. These are all, with the exception of gravity, luminous energies.

The electromagnetic force in particular is critical in our direct perception of the physical world, the reason being that it literally holds the world together in our sensory experience. The chemical properties of the matter that we feel are the result of electrical charge. Electrical charge and photons are responsible for the phenomenal world that we actually see, the vibrations we directly feel, and the energy we detect in our physical instruments. Quantum mechanics has made it abundantly clear that we can see, feel, taste, touch, and hold the mundane objects of our world because of their electrical charge, not because of their mass! But mass is also clearly fundamental to the world.

If something had mass, but no electrical charge, it would be invisible to our eyes and instruments but still be a dynamic aspect of our existence. Is this possible?

At this crucial stage in our evolution we must expand our understanding of the physical world to recognize that there are other forces and dynamics in the universe, dark matter being one of them, that we may be interacting with on some subtle level. Dark matter does not appear to have an electromagnetic charge or signature, and so remains unseen by our eyes and instruments. It is nonordinary, or nonbaryonic to use current terminology. Our physical instruments through their influence or interaction with gravity know baryons only indirectly. We also feel gravity but do not see, taste, smell, hear, or touch it. We may also, in some primordial way, feel or sense dark matter in certain states of consciousness. However, we know of it only indirectly by our electromagnetically grounded senses.
There is a parallel here to the relationship of consciousness to the body. Gravity does not appear to be physical in the sense of particles, but rather a phenomena or dynamic of space-time that affects matter, and physical matter simultaneously influences this gravity that we feel. In a similar way, dark matter, whatever it is, also appears to affect gravity, and gravity in some way informs the behavior of dark matter. We suspect that dark matter, like gravity, is interactive with consciousness.

In all likelihood future technologies will reveal that dark matter is a highly structured phenomenon with an intricate physics with corresponding levels of interaction with the rest of the cosmos. Dark matter, at the very least, seems to be a kind of scaffold or structuring backdrop in which the subset of luminous matter has its structure.

There may be a certain symmetry or resonance between the waves and particles of the luminous or seen cosmos, including the luminous aspects of our own bodies, and the unseen dark matter correspondences of this reality. Indeed, dark matter may be intimately associated with the structures, organs, location, and functions of our physical bodies just as luminous matter clearly is. This would include our emotions and desires, much as the midbrain limbic system of our dense physical body is deeply associated with our core emotions, fears, and waves of feelings. Meditative experience and spiritual testimony seem to confirm some form of human center that is deeper than the phenomenal world. In fact, a nonordinary or unseen matter may be the deeper basis of our spiritual body, which would make it still physical in a sense and open to our current notion of scientific investigation. Its affinity to the energetic subtle body of the
mysteries is obvious. Will our future science reveal it to be the substructures of the soul? The jury is still out.

Some four hundred thousand years or so after our local universe began to cool off from the singularity of the big bang, primordial nuclei began to attract and hold electrons, creating the charged atomic structures of our world. Because it is without an electromagnetic signature, however, dark matter can interpenetrate with this charged matter and not be seen by the eye or directly detected by its electromagnetic instruments. In other words, dark matter can pass through or interpenetrate ordinary matter without detection. This is a feature of the world process that it seems to share with consciousness itself.

Just as a current of electricity has an invisible but highly activated magnetic field associated perpendicularly with it, dark matter is invisible relative to the physical world but is active with it in a subtle way. By extension, our neural structure has an invisible field of consciousness intimately associated with but not identical to it. This invisible field of consciousness extends and pervades all of dark matter and deep space with dynamics intimate to it, of which we are only dimly aware but which may allow us to travel when we understand it. This is the vast psychocosmic netherworld of the Amenta, the Primeval Waters of Nun referred to in the funeral texts of the ancient Egyptians. It is deeper than even the quantum “sea of light energy” so romanticized by today’s physicists. Deeper because at the quantum level we must embrace consciousness as an actor in the material world, and this dimension does not merely embrace consciousness but experiences consciousness as the womb that envelopes the material world, gives rise and birth to it, and through which it travels.
Space and time, it seems, operate differently based in this kind of dark matter. In fact, the dynamics of the big bang may have occurred within this already existing world of dark matter! This is exactly the vision and archetypal intuition advanced in the Pyramid Texts. Dark matter is real and has mass. Its capacity to influence the path of light has been detected in the galactic expanses by COBE satellite and other measurements. This dark matter, which by some accounts seems to be at least 90 percent of the mass of the known universe, is either made of unseen white dwarf stars and black holes, neither of which is visible, or more likely, electrically neutral or uncharged matter that interpenetrates with the more familiar charged matter. As surely as we are composed of the luminous star matter of the universe, we are also composed of the interpenetrating dark matter of the cosmos.

The question here is that because it is influenced by gravity, which is the warp of space-time itself, on some subtle level may we be able to interact and experience dark matter in certain states of consciousness? After all, we do actually experience gravity's warp of space-time from moment to moment when we walk the Earth or ride an elevator. We even witness the imagery of warped space-time in our dreams and other anomalous experiences. So where is this dark matter and what would it feel or be like to our perception?

Dark matter is not identical to dark energy. Physicists seem to believe that dark matter is perhaps 25 percent of this mysterious reality and 70 percent or so of it is dark energy. This is a seeming contradiction from other estimates of 90 percent to 93 percent of it as dark matter. These are based on conflicting scientific observations and theory. Current cosmology at this point is simply
unclear. Dark matter does, it seems, clump in dense regions of space such as the constellations and spiraling galaxies, while dark energy appears to be evenly distributed like some kind of cosmological constant. Dark energy seems to literally expand the fabric of space-time itself, causing the constellations to move farther apart—a sort of anti-gravitational force, if you will. In all honesty, both dark matter and dark energy are currently mysterious. Mysterious, however, is not the same as unknown or beyond experience. Both have a gravitational effect, even if invisible, and so we potentially can feel their existence. The point is that it is quite possible to evolve an understanding of the subtle bodies of the classical literature as based on the various forms of dark or unseen matter interpenetrating with the seen matter of our day-to-day experience. After all, the testimony of the ages is that we experience worlds and dynamics unseen by the physical eye but perceived by the opened inner eye of spiritual perception.
THE SUBTLE OR ENERGY BODY

Somewhere between the fall of the australopithecines on the African savannahs and rise of the *Homo sapiens* line, the roots of our species took hold and discovered that something lives within us that was more than body and mysteriously linked to the breath. The mystery enthralled us for countless millennia, reappearing in our myths, our dreams, and our fascination with the cosmic expanse. We studied the stars above us but also intuitively knew the stars somehow resonated with something within the body. It was subtle. It was alive. It was energy and a body. It seemed every form of animated existence emanated it. Religion began. Eventually we began to bury the dead.

In the ancient Kemetic Egyptian system there were several levels of this body that were enfolded within and interpenetrated by other, progressively more subtle bodies, all of which existed within the same system. There is a certain symmetry or resonance between them. Other introspective systems in traditional and contemporary Africa echo this observation. This is not surprising given that these language structures, concepts, and theological systems all arose in a similar indigenous African context dating much further back than the Old Kingdom (2780–2260 BCE). By the time of the First Intermediate Period and the Middle Kingdom (2300–1700 BCE) it had become codified into the *Coffin Texts* or *Sarcophagus Texts* and *The Book of Two Ways*. It was a dynamic living system rooted in empirical and experiential methodologies, not abstract armchair philosophy. This why it inspired the ancient world for over ten millennia, and carved the face of the sphinx and accurately looked directly into the face of the constellation Leo the Lion on the morning of the vernal
At the grossest level within the Kemetic system was the physical body of the *ka*. More subtle than this was the body that was projected out and psychologically traveled or flew in sleep and animated our consciousness. It was an aspect of the unseen but experientially felt part of us that could pass through and interpenetrate—like dark matter—the ordinary matter of our bodies and the physical world. It was the vital principle, the “breath of life,” that animated our consciousness. It was referred to as the *ba*. Its symbolic expression in hieroglyphics was a bird figure with a human head. In lucid dreaming and other anomalous experiences we fly about freely like the *ba* in conscious sleep.

Going from one state or body to the other involves a vibrational shift, much the same shift we feel when the body goes through tremors passing from waking to sleep. We know from psychophysiological measurements that just as waking is different from sleeping, these lucid dreams are different from ordinary dreams. There are differences in EEG or the electrophysiological activity of the brain for many people within certain EEG bandwidths and increased activity of the left parietal lobe associated with both semantic and “self-reflective” processing.

The Kemetic Egyptians developed a number of methods to experientially separate the *ka* from the *ba* in sacred rites practiced in the *per ankhs*, or “houses of life” along the Nile. It also took place in the initiations of the Great Pyramid. It was in a sense a way to exploit the phenomena of extreme dissociation. This was to *consensually validate*, and therefore remove all doubt from the practitioner, of their spiritual discipline while serving as a measure of their progress in the mystery school’s system. The *ba*
was associated with light and flight, vibration and movement. Given its intimate affinity with light, vibration, and wavelength, plus its ability to transduce one energy state to another, and also—critically—because it is distributed throughout the body, nervous system, and brain, we believe this subtle body or light body is associated with the distribution and energetic weaving of melanin and neuromelanin throughout the body and brain. The electromagnetic wavelengths of melanin and neuromelanin extend about, surround, and interpenetrate with the denser physical body or ka. It does so, it seems, in a holographic way.

This affinity that the subtle body has to light and the structures associated with light is crucial. This is how the larger solar structures, such as stellar configurations and orbital patterns, are embedded or implicated in the three-dimensional human body and nervous system from this fifth-dimensional plane. This is pivotal when exploring the living reality of spirit travel and accurate scientific data gathering encoded in ancient human monuments and structures.

The unseen wavelengths of dark energy may also have a holographic signature as it interpenetrates with and passes through the more luminous energy of our electromagnetic dimension of life. This ba in a sense is the “body behind the body” capable of extraordinary dynamics.

The kaba in the Kemetic system was a combination or unification of the ka and ba during earthly life. It was literally the ghost or the ghostly sheath enfolding the body. In past nomenclature it would have been referred to as the astral body. It is not the lucid dream body we experience during conscious dreaming but is closer to the body or sheath the OBE appears to use. It is
reached by way of a vibration shift from waking to another state of consciousness, often accompanied by buzzing sounds and other phenomena. It is stimulated by disciplines of deep relaxation and detachment from the body; rhythmic vibration, such as ritualistic drumming or deep-throated mantras; or more recently in the electromagnetic age by low acoustic oscillations of special techniques that stimulate specific regions of the brain. We will revisit this vibration shift in methodological detail.

Now as things progress these bodies become even more subtle. The exploration of those upper stages at this juncture it is not pertinent here. We will return to it when we look at what happens after the Ureaus has awakened and she approaches her upper levels when the perceived shape of this body begins to be transformed. The point here is the exploration of these earlier stages and their connection to the subtle body.

In a certain way, each loosely conforms to the other like the more fluid dream body loosely conforms to our perception of our more dense waking body. There is a pervading similarity between these different bodies, each one becoming more and more subtle, energetic, and luminous as they are removed from the dense physical body. There is a kind of symmetry between them of sorts, a conformational invariance, as they go from one more bodily based shape to an even more subtle shape while still sustaining a recognizable identity. Above the crown this bodily configuration becomes even more luminous in the process of transformation. Melanin and neuromelanin, in both the genesis and the morphology of the body and nervous system, form the luminous material template for the wave nature of this radiant aspect of progressively more enfolded bodies within the human system.
So each mode of these bodies, vibrating in the realm of light or the fifth dimension, has a unique capacity. In each one of these modes the soul literally has a shape. The soul as perceived by us takes on a localized form during human embodiment. When we are awake it is conditioned by the physical body in three dimensions and mapped out on the sensory and motor areas of the pre- and postcentral gyrus of the cerebral cortex. It has all the sensory and motor operations and functions outlined on it. Lower down in the cerebellum, just to the side the brain stem, this is repeated. On each “level” there is a kind of homunculus, or “little man,” within us. However, the cosmos of the body does not stop here.

Above us in the stars and constellations our physical body is also represented. Ancient cultures routinely identified certain stars and constellations with the organs and functions of the physical body. Kemetic-Egyptian and Roman medicine invoked certain neters or gods, who presided over specific organs and functions of the body, to come forth in the healing process to accompany physical medicine. Many Taoist medical practitioners identify certain organ systems with specific constellations and believe that the energy can be brought down and circulated through the organs for therapeutic benefit. Beyond the skilled practice of some in this tradition and a few other places, the science has been largely lost to history, only surviving in crude divination rites and the reading of the entrails of animals. But the intuition was and is there, and a nonlocal conception of the body will someday be rediscovered. “As above, so below; as within, so without.”

The body’s operations and functions are reflected in the
cerebellum, in the sensory and motor areas of the cortex, and, it was believed, in the wider ambience of the stars. However, the hand, ear, foot, tongue, and eye also each reflect the functions and the information of all the other organ systems within the body. Given this perception and realization that the body has multiple reflections of itself from the brain stem to the sensory and motor cortex, to the wider cosmos itself, it is a natural realization that this information is also encoded in an informational light body surrounding the physical body.

We have many bodies, so to speak, each enfolded or embedded in one more subtle than the next. This is also how we are embedded in a higher dimensional space. The three dense physical dimensions are vibrationally stepped down from their higher dimensional unification. Surrounding the dense physical body is the informational body, holographic in structure, and serving as a pathway for the higher dimensional energies into the body and out to the wider solar, nonlocal body of the stars and other dimensions. This implicates both the physical and spiritual worlds. This is not a metaphor. It is a biocosmological homology of a wider nonlocal reality, a neurocosmology. It is as much a function of energy as it is the dynamics of space.

While awake, the soul is too often an elusive episode in the dense and solid experience of the body. When asleep and dreaming, however, and thereby less conditioned by physical constraints, it is free to travel—in energetic terms—in dreams, meditative sleep, shamanic journeys and, from what we know of the NDE, in the early stages of death. It is implicit in our waking consciousness but dissociated from us and difficult to perceive. Any serious meditative discipline seeks to consciously re-member
this region of our existence. This kind of unseen dark matter body is free from our experience of weight and inertia and so can move through the warp and loops of space-time in gravity and—when disciplined—is capable of remarkable forms of luminous experience. It keeps a kind of symmetry through all these different shapes, again a kind of conformational invariance throughout the shifting warps of space-time.

Both the Bardo Thodol (Tibetan Book of the Dead) and The Papyrus of Ani try to prepare us for this experience when the body has been left in death and the untrained consciousness is subject to a realm of experiences and encounters that swim up from the vast unconscious, or Amenta. Moving about so freely, the consciousness of the person is reminded that "unimpeded motion" implieth that thy present body being a desire body—thine intellect having been separated from its seat—is not a body of gross matter, so that now thou hast the power to go right through any rock-masses, hills, boulders, earth, houses, and Mt. Meru itself without being impeded... that... is an indication that thou are wandering in the Sidpa Bardo."

This is just one of the reasons why the ancients of Egypt practiced in their mystery schools meditations on what would later be known, through their student Pythagoras and others, as the five fundamental shapes, the Platonic solids. Mastery of these five shapes, which form the basis of all other shapes in our three-dimensional world, provides an intuitive template for the transformations of the soul and consciousness in human embodiment and beyond. We will return to this critical area later.

Essentially, a shift in the topological shape of space-time can lead to travel through the various dimensions. The Earth's
gravitational field creates paths or distortions in the fabric of space-time that open to dimensional travel. These paths, created by the Earth's core rotational axis and in its interaction with gravity, can be experienced by human consciousness in certain states. Remember, the sensation of flight is intimately associated with the experience of gravity. Waking, we feel it one way; dreaming, we feel it another. There is an extended energetic and informational aspect of the human dynamism rooted in the dense physical self that makes this possible. The exquisite sensitivity of human consciousness to movement and the detection of virtual movement in the environment facilitate this.

We believe these traditional descriptions and encounters reported for millennia by human beings in extraordinary states are associated with the areas of receptivity to movement, which are located in the neuromelanin-rich nigrostriatal tract, or Amenta nerve tract, of the brain stem. Certain "shapes" and forms of experience that arise in dream sleep and deep meditative disciplines are conducive to this exquisite sensitivity.

It is quite possible that the cerebral web of neuromelanin in the brain and its subtle contours are conducive to these phenomena. This cerebral web and its subtle effects in emergent states, created by the various disciplines, appear to allow for the generation of these pathways of travel through higher enfolded pathways of the brain. These in turn may reflect the virtual pathways in the fabric of space-time through which, "as above, so below; as within, so without," the subtle luminous self may, under certain conditions, travel. These higher enfolded pathways of the brain appear to be the natural evolutionary development of the brain as it folds upon itself three and a half times in its
evolution, and in the process it reflects the larger cosmic process of enfolding interconnected space itself.

The energies and dynamics of the cosmos are around us and within us. The folding of the brain in its space within the skull is a reflection of the folding of space itself. The unfolding or expansion of the fabric of space-time in dark energy is a mysterious process only our intuition at present seems to understand. The secret lies with Tehuti in his modern interpretation: the brain or neurosphere in its innumerable permutations reflects the wider cosmos and contains it at the same time.

We go in and out of this psychocosmic netherworld in our cycles of life and death. It is really a kind of movement in and out of phase coherence, a phase coherence with what we have come to term embodiment and waking conscious states of mind. Birth, death, and embodiment are the consequences of a prior transcendent condition in which space, time, and matter adhere.

Exploring these dynamics of embodiment in their wider psychocosmic ambience requires a methodology subject to observation, replication, and a body of data gathered in a communal context subject to experience and verification by others. We all share the same body, mind, and nervous system template. We have the basis of a deep structure syntax of DNA, hormonal, and subtle energy body pathways. As this text unfolds we will present the language of this subtle energy body and the ways our species over the ages has explored it. There are many methods devised by the human tribes from antiquity to the present that satisfy this requirement. One of the best is yoga.

To weave together the movements of breath, posture, gesture, and mind with primordial vibrations and focused sounds is the
essence of union, or yoga. As the poet with his constellation of words and images and the composer living in an ocean of sounds organically weave together the creative elements that unfold in the resonate sequence of movements to become the poem or the symphony, so the yogi does with the instruments at his feet. We will present the words, sounds, and gestures in the description of postures, pranayama, mudras, and modes of harnessing attention, but these are not the music. They are the scales, the vocabulary, and the alphabet without which we cannot intelligently speak. They are necessary but not sufficient for awakening the sleeping light of the Ureaus and leading her to her abode in the brain core and beyond. Harnessing the wellspring of melody and the living metaphors of transformation will eventually come like a sudden light in a dream. So practice the scales. Learn the vocabulary. Risk faith in light and intuition during the spiritual midnight of this dark age. For surely the morning will come.
LIGHT AS A FIFTH-DIMENSIONAL FORCE

One so freed from the bondage of senses transcends all material relation and becoming all supreme light, regains his own Self. This indeed is Self. It is beyond mortality; beyond fear. It is Truth; Truth is only another name of The Absolute.

CHANDOGYA, UPAISHAD

The Papyrus of Ani and other renditions of the Egyptian Book of the Dead are translated into many titles. The most appropriate one is The Book of Coming Forth by Day and Going Forth by Night, but it is also translated as The Book of Coming Forth in Light. This title is significant because in every spiritual tradition light is associated with spirit. The Kemetic Egyptian tradition is no exception. Its image of the bird-bodied ba is intimately associated with the breath and spiritual flight. The bird, along with the serpent and frog, are primordial images of transformation throughout worldwide shamanic traditions. The ancient texts in our era have been badly misunderstood as merely superstitious myth and gibberish by Egyptologists who have not appreciated them as psychological maps and techniques for the transformation of consciousness. This may be due to the Egyptologist's own psychological paradigms are based upon an implicit understanding of matter as localized, atomistic, and essentially mechanistic. There has also been, sadly enough, a not-to-subtle strain of racism in early Egyptology in reference to the psychology of the indigenous peoples of Egypt. Coming from their worldview how could it be otherwise? Their understanding of the dynamics of the mind derived from their worldview and so any other
reported experience of the ancients was and is by definition primitive and superstitious. If, however, we are armed with a conception of matter as ultimately transtemporal and transspatial, quantum mechanically interpenetrating, and causally non-local, a radically expanded matrix of connectivity arises and the dynamics of consciousness become interwoven on a more luminous loom. The reports of the ancients then become more viable.

In the pyramid of Unas on its textural walls are found actual star maps and pathways of travel for the ba in celestial flight. It is neither mythology nor a purely psychological drama from an earlier prescientific age. It is the fingerprint of a lost psychotechnology using a different epistemology and a radically expanded conception of the interwoven relationships of space, time, matter, and consciousness. It is rooted in one of the seven Hermetic principles, that of Mentalism or that “all that exists is mental.”¹ Just as the theoretical physics of contemporary times confesses that everything is a permutation of energy and light, the Tehuti/Hermes of the ancients realized that “under, and back of, the universe of time, space and change, is ever to be found the substantial reality—the fundamental, the All.”² The “all” is consciousness itself, the radiant dharma kaya, and we adhere in its interpenetrating spaces and dimensions.

Light is the medium of the sea of seen and unseen energy. Light is not only a form of energy, but is also the vibration of a fifth dimension. We are literally enfolded in higher and higher orders of dimensions and vibration. As stated by the Christ in the New Testament “When the I is single the body is full of light.”³ This is not only a spiritual statement; it is a hidden methodology.
Separating a material from a spiritual understanding of light, obviously, is a very important matter. Thinking of light in its objective and subjective form is one way to approach this.
THE DYNAMICS OF OBJECTIVE LIGHT

We have come to understand matter, that is to say our currently accepted three descriptions of the matter that compose our physical bodies, to be a form of compressed light. Light then is crucial since it is the underlying structure and process of our embodied selves. There are innumerable expressions of light in matter, from the quantum to the chemical, and its larger expression from molecules to the mountains. Light appears to us, in our dimension, to have a dual nature: a wave and a particle.

Matter as compressed light appears to us to have three energetic representations. It has that familiar mass-point or particle representation. We also understand it as a continuum or wave through space. Finally, it is a measure or manifestation of the strength or intensity in a pure field. Regardless which representation it takes, it obeys certain objective laws and dynamics.

For the sake of both psychological constancy and theoretical consistency in this text, our intuition is of matter as a manifestation of strength or intensity in a pure field, even though we certainly recognize the appearance of particles in nature. This pure field intuition, however, makes it weld more smoothly with a dimensional and geometrical approach that will eventually include gravity. It also makes it more symmetrical with an intuition of consciousness as a pure field with levels of concentration and strength we can understand as forces and beings.

Light also seems to have a superluminal nature. In other words, there appear to be forms of light or "particles" observed in nature that move even faster than the speed limit put on them by relativity theory, which is about 186,000 miles per second. Some phenomena it seems under certain conditions slow down
to the speed of light. Aspects of light therefore can be superluminal, or move faster than light, move at the formal constant we classically know as the speed of light, or move below light speed, the domain of all ordinary matter. In each of these realms the inhabitants of light manifest a certain existence. Light, however, also has a dimensional representation.

Light as a vibrating projection of a fifth dimension actually has roots not only in the ancient mystical traditions, but also in contemporary science. Einstein’s theory of relativity is essentially a geometric theory. It was through geometry that he was able to unify the three common dimensions of space and that of time into the fourth dimension of space-time. However, even in Einstein’s theory there was no unification of electromagnetism and gravity. In fact, after his spectacular success and early career breakthrough with the special theory of relativity, Einstein strived for the remainder of his life to unify the electromagnetic force, along with the newly discovered strong and weak forces, with the gravitational force in a wider geometric theory. He left earthly life unable to do so. Since that time the holy grail of physics has been the unification of the fundamental forces in material nature, the grand unification theories or GUTs. It is assumed, and somewhat a matter of faith, that the four known fundamental forces are unified at very high levels of energy and vibration.

Since the time of Einstein, a number of very encouraging attempts have been made. The earliest was proposed by two physicist-mathematicians, the Kaluza-Klein theory. Just as Einstein was able to unite space and time in a symmetry by recognizing a new dimension, space-time, Kaluza and Klein were able to unite both gravity and electromagnetism by adding a fifth dimension
to their equations. The idea of unseen dimensions had been in popular literature for decades if not centuries, and in the spiritual doctrines for millennia in the form of conceiving the world processes as vibrations of consciousness. Mathematicians before Einstein had demonstrated their existence, most notably Georg Bernhard Riemann in 1854. It was Einstein, however, who had actually brought the fourth dimension into physical science with the special theory of relativity using Riemann's geometry. Then he reached an impasse.

When Einstein saw the elegant work of Kaluza-Klein, he was astounded. But as these things go, a stunning young theory named quantum mechanics was coming onto the scene of theoretical physics at the time and pushing aside all these geometric theories. There also arose various technical difficulties with the Kaluza-Klein theory after its initial impetus, and so it fell by the wayside; the river passed. Quantum mechanics has now matured, and has even shown signs of aging and impasses. This has allowed geometric theories like Kaluza-Klein's to be picked up again with great enthusiasm and incorporated into certain facets of the new kid in town: contemporary string theory. It is internally consistent in some versions of string theory to understand light as a fifth dimensional force.

These are not armchair propositions without any interaction in our everyday physical world. Gravity is a force in our world as anyone can attest, but it is also the case that when you feel gravity you are also experiencing the "warp of space-time." Also, the force of electromagnetism is ubiquitous in our world, from a light switch in the kitchen to the electromagnetic force on the surface of the Earth. At some interface the electromagnetism of
everyday life and the force of gravity we feel meet in our experience. We are gently suggesting that this occurs at a dimensional juncture and that, under certain conditions, this is perceptible in human consciousness.

We tend to think of our human adventures in the realm of the physical, that is to say of movement and of time, as confined to three or four dimensions, not the nine to eleven of the string theories. In other words, the three physical dimensions that contain our physical life and that of time. Space-time enfolds these four and is also directly apprehended by our sensory organs. Should we recognize light and electromagnetism as a fifth-dimensional phenomenon, then we perceive and realize that we actually experience in five dimensions. Our light-sensitive nervous systems are deeply implicated in this. Beyond these senses we have only intuition, illumination, and logical-deductive-mathematical senses by which we perceive the other dimensions. String theory has been audacious enough to try to bring together the tiny world of quantum mechanics and the galactic horizons of relativity in a vision of tiny vibrating strings of energy operating beyond $10^{-33}$ cm and $10^{-44}$ sec, where any currently known form of space and time breaks down. Many are bringing this to the attention of the public in brilliant imagery and teaching comprehensible by the average person. And while this accepts a universe of dimensions beyond the six we have focused on, it is still a description of the material universe and not one of consciousness.

In all likelihood this realm of light is the way the spiritual realm, high or low, comes to us in our dimension: wrapped in the clothes of luminosity, intelligence, and a sense of
boundary-dissolving awe or awesomeness. This is true for both phenomena that appear to us at light speed and those phenomena that descend or slow down and emerge into our realm from the superluminal. The classical manifestation of this is the New Testament revelation of John on the island of Patmos. One day when he was “in the Spirit on the lord’s day” Christ appeared to John in John’s three-dimensional world as a radiant being clothed in light. Light or luminosity is the dimension we must sail within, the subtle cloth we must weave ourselves around and into, in order to reach the abode beyond all conceptualization in which the boundaries of individualized experience are completely outshined. This luminosity may arise as any one of those Shining Ones who “Come Forth in Light,” or even the lucid luminosity of Lucifer.

The progressive manifestation of the subjective nature of light is the foundation for revelation and the deeper meaning of the apocalypse, “lifting of the veil,” to inward knowledge. Its increasing manifestation is directly proportional to decreasing fear. Losing fear in the dissolution of the “I” sense gives way to the presence of awe.

We are not by any means identifying the experiences of light in the spiritual realm with light in the physical realm. While both the realized mystic and the quantum and relativistic physicists confess that indeed all is light, light clearly has a dual objective and subjective nature. Whether a particle or wave, in physical reality light obeys certain laws and dynamics specific to its expression. This is light in its objective mode. This is what is studied in laboratories, in the cyclotron, and so on. However, while light has an objective nature, it also has a subjective nature,
which is studied in the subjective and spiritual traditions. Both are real. Both are empirical. Both are the result of a culture of observation, replicated methodologies, and a living community with a consensual body of data. Both can be reproduced in the direct experience of reality. Within this context, light has not only a dual particle and wave nature, but it has a subjective and an objective nature. Neither should be confused with or reduced to the other.

**THE DYNAMICS OF SUBJECTIVE LIGHT**

Light is the ground of both the phenomenal and unseen reality. Light has both this objective nature, manifested in myriad forms from sunlight to moonlight to electromagnetism, photons, electrons, and quantum mechanical processes. These wavelengths of objective light can encode multiple and complex forms of information. All that we eat, see, touch, and physically experience is some form of dense, structured light. This is the everyday presumption of contemporary physics. But what about light in its subjective nature? We see light. We feel and see light in our dreams. We see inner light in prayer and meditation. We sense light in intuition. The self, memory, and the "I" are processed in the energy fields of the synaptic junctures between neurons in the brain. Beings, high and low, appear to us in light. It is in the subjective nature of light that the super-conscious appears to us. We feel light when we sense the presence of the Incomprehensible Intelligence we call God.

Just as the different energies of the objective and external world becomes unified at higher energies and levels of vibration, as suggested in the GUTs, so does the inner or subjective world of light become unified at higher levels of vibration of another
form. These are both unified at a level that is not limited to the localized consciousness but more to the nonlocal aspect of consciousness itself. The objective realm of electromagnetic light and quantum phenomena has laws and dynamics specific to it, which we can either feel or observe or measure. This includes objects, sunlight, lasers, and all the gifts of physical science. We can encode the wavelengths of objective light with all forms of information in the form of radio, television, microwaves, and atom smashers. We can decode the wavelength of the quantum and discern information about the entire field in which the quantum is entangled. Each new generation of cyclotrons will reveal a new set of energetic entities as they probe deeper into the heart of matter. All of these on some level are manifestations of a primal or fundamental energy.

The subjective realm of light also has laws. Phenomena and dynamics specific to it are revealed by appropriate psychospiritual methodologies that we can feel, observe, replicate, and communicate to others. These include vibratory phenomena of various kinds, states of consciousness, NDEs of a vast Intelligent Light known by many names, celestial or blue light experiences, phenomena of ki/chi in acupuncture and in acupressure, prana, elima, and all the different names we have for the manifestation of this primal energy in our subjective experience. The wavelengths of this subjective realm of light, like its objective expression, also encode vast amounts of information about the multidimensional and spiritual nature of light. We refer to these as the forms of spirit, the Radiant Spirit itself, and the divine milieu.

It is a misplaced ideal and perhaps delusion of contemporary
science that in order to become objective and see clearly one has to abstract human consciousness from the equation itself. Implicit in the equations of relativity and to a growing extent quantum mechanics, is the irreducibility of the witness or “observer,” which in our case is human consciousness. I cannot prove by objective methodology alone that your mind exists since I do not objectively see or measure it. However, in a leap of faith, intuition, and the transcendence of solipsism, I trust that your subjective and inward depths are as real as my own.

Currents within quantum mechanics suggest that the observer influences the destiny and behavior of the particle upon observation. Observation of the particle induces a collapse of all the waves of possibility and probability that the particle can be. Relativity implicitly recognizes the observer and factors it into the equation. Now step back for a moment. In the cosmos of the infinitely small where quantum mechanical laws prevail, we have the irreducible presence of consciousness. In the realm of the stupendously large, the galactic and beyond, where relativistic considerations abound, we have the implicit reality of the observer of all these events, as they are always occurring “relative” to the observer. For the innumerable processes swimming in the ocean between these realms, our calculations and scientific perceptions sense there is a tacit observer or awareness. It is only the present cultural and epistemological bias that keeps us from making the logical leap to the Hermetic principal of Mentalism. On some level in the background “all is mental.” As Amit Goswami and a host of other hardcore quantum physicists have demonstrated, we can have an experimental, mathematical, and empirically “rigorous science with consciousness” itself.
will see in later chapters, this notion that all is mental is not an abstract thought with no connection to our lived experience; on the contrary, it affects our common daily and nightly experience.

THE PRINCIPLE OF IMMORTALITY

We are a young species. However, we have evolved enough to realize that part of us is imbued in a timeless milieu. This timeless dimension of us, properly understood, is not merely a matter of religious faith but is rooted in objective fact. The consequences of consciousness in birth, death, and embodiment are but functional conditions, shifting modifications of who and what we are within the three-dimensional categorizations of physical space and the fourth of time. It is in these limited dimensions that we experience our physicality, our experience and perception of incarnation. They wrap us in the flesh of mortality.

We are projected or extended into time and conventional space. Res extensa. Relativity revealed that space and time are inextricably linked in the dimension of space-time. The dimension of space-time, from Einstein’s relativity, can be rotated into any of the other three expressions. They are all in a sense projections of space-time. However, the consciousness that reflects upon this rotation is not itself totally in space-time, but rather is the observer to which all of this is relative, which projects itself into these realms of space and time.

These are the four dimensions of incarnation and the materialization, or localization, of energy and matter as we know it, based on our ordinary sense organs. Future technologies of hyperspace may allow us to energetically move up to and into hyperspace, fold space and travel, then return to three-dimensional spaces.
The shamanic journey to other realms and dimensions has already accomplished this, for that aspect of us already adheres in the dimension beyond the four dimensions in the fifth dimension of light itself. The precise star maps of the ancients may have employed technologies with an affinity to this. The Mithraicism rites of the early Christian era bear further witness to this. It is possible for our knowledge of the psychocosmic ambiance to be vast and deep enough to penetrate the mysteries of the soul's voyages and to see beyond the common world of conventional space and time.

In this context, light is best understood as both an energetic force and also a fifth-dimensional vibration or phenomenon. Light is not a prisoner of space and time but rather uses space and time to manifest itself. Objects are contained in space, but objects are also manifestations of space. Many of our subjective experiences and the generation of our subjective experiences, both psychological and spiritual in nature, are manifestations of our vibratory expression projected from this fifth-dimensional reality. In this fifth-dimensional reality both the objective and the subjective aspect of light are unified.

Finally, the reality of dark matter and dark energy in our day permeating the mind, body, and the interwoven universe—each of which is intimately connected to our deepest consciousness—leads to the realization that we lead a deeper life: a life not rooted or limited to the three-dimensional physical world as we know it. Peeking through the veil there is an evolutionary arch far beyond the Darwinian vision of our recent ancestors. Our current condition is only one stage. We adhere in, and must identify ourselves with, a deeper realm, a nonlocal realm that inherently
transcends the theater of time and its familiar dimensions of space while acting out our mortal dramas of birth, death, and finitude.

Consciousness itself, not matter, is the ground or the field of enfolding and interconnected links in this vibrating dimension of light. Tunnels and runnels of light, like the wormholes we currently envision in physics, connect vast stretches of space and time. This is the topology of space-time. It is through space and time that all things in the universe are connected by way of information and consciousness. It is quite possible, as Amit Goswami and other quantum physicists have shown,¹⁰ that we can have a rigorous science within consciousness. In other words, we can have a science where consciousness, not matter, is the ground. In this context light and consciousness are fundamental and, in a sense, “constant,” as light was made constant in relativity and all of the phenomena are relative to light speed. Light is conscious and living around and through us in a nonlocal way, in the same sense that the ocean is living and not enclosed in the teeming single lives that live within it. It moves; it oscillates. It is consciousness that undulates, not the ether! All of the body is enfolded in consciousness but not all of consciousness is enfolded in the body.

The texts in the spiritual treasury of humankind remind and teach us to awaken this principle. Relative to our more familiar dimensions, this principle appears as the principle of immortality. In The Book of the Coming Forth by Day and The Pyramid Texts, perhaps the oldest recorded examples of this, there is the myth of the great progenitor—Thoth or Tehuti—who has awakened in the spirit realm and “died” in the material realm three
different times. From this perspective he dwells eternally in the realm of light. The ancestors, in the African spiritual traditions, after death have moved into a different vibrational dimension of light. They remain associated with the earthly dimensions of life by the collective gravity of ritual, rhythms, and the harmonics of sympathetic connection in a nonlocal way.

Practitioners in deep meditation or prayer, and sometimes people in dream sleep, have an encounter with a luminous being of great force. The experience can feel as though it is coming from outside the self or emerging from deep within the experiencer. In either case the sensation is one of self transcending disintegration into luminosity as something vastly greater than our selves emerges into our dimension. Physically, the sensation is usually focused at the base of the spine and moving up, at the heart region or at the top of the head. We remember, that is to say we re-member, that aspect of ourselves that existed before the primordial dissociation that occurred in the adventure of birth. This can be either awful or awesome depending on our preparation for the event. Paradoxically, it can be both extremely blissful, but also physically painful.

For complicated reasons, our current psychology is reluctant to study this experience. It is a dimension of us that moves in and out of our three-dimensional reality and time. It lives beneath the realm of deep sleep without dreaming but leaves the signature in our experience of bliss or otherworldly awe. It is the aspect of us that reincarnates, that goes from life to life through the tissue of space-time and matter.

The electromagnetic capacities and sympathies of melanin and neuromelanin are intimately related to this vibrational field,
especially the neuromelanin latticework associated with the brain and nervous system. It is in this vibrational dimension we directly experience the electromagnetic force, be it objective or subjective. We feel the gravitational force and its warping the shape of space-time. We do not, however, see or feel directly the strong force within the atom or the electro-weak force that governs the decay effects of the atom.

Gravity is the warp of space-time and we feel a kind of distortion of this space-time in our dreams, in meditation, and in some episodes of the awakening state. Any time you sense the affect of gravity, whether it's walking up stairs or taking off in an airplane, you are actually feeling space-time curving. Flying in dreams is the memory of those fluctuations and curves in the subjective fabric of space-time opened to us by the interaction of gravity and consciousness.

We move through the dimensions by using our ability to mutate the experience of space-time and gravity. In this context all religions have a deep intuition of the inherent transdimensional immortality of the experiencing principle amidst the clutter of physical reality in the phenomenal worlds. To “keep me free from birth” means to escape the fourth-dimensional reality of space-time and reenter or be reabsorbed into the vibrating realm of light itself, the realm of light that transcends space, time, and physical matter. This is the trajectory of every spiritual tradition: to go from the material, where space and time are separate and fixed, to the luminous, where space and time become space-time, to the super- or supraluminal where the times of past, present, and future are projections of a radiant and conscious infinity. It is akin to dropping down or falling from a great
nonlocal field or continuum into knots of three-dimensional experience. Like the ocean where there are currents, whirlpools, and cycles, in the fifth-dimensional sea of subjective and objective vibrational light, there is the spiritual principal that slows down and gets “caught,” leading to patterns of birth, death, and reincarnations in the four-dimensional world phenomena.

The nonphenomenal world is above or beyond light speed as we know it. Just as objective light is structured in the common material objects moving below light speed, at classical light speed itself, and the superluminal realm of particles that move above the speed of light, so our subjective experiencing principle is moving among the common objects of the world, experiencing light, and communicating with the realm above and beyond formal light. In its subjective aspect the super-luminal vibration slows and descends into the realm of the material and what we know of light. Above classical light speed light behaves as a dimension. It is out of that superluminal or supraluminal dimension that emissaries from time to time encounter human souls who go on to become our prophets, our seers, and the founders of new religions.

The soul is a natural denizen of the realm of light. It is a resident of the superconscious that exists outside of, but subsumes, the conventional three dimensions of space and time. It is not the realm of phenomenology, but of noumenology. It is the state of consciousness beyond waking, dreaming, and deep sleep. It is the state of what the yogis call turyia or the fourth state. It is from turyia that we unfold or descend or are involved in the involution of our world. It is to the state of turyia that we return in our evolution.
We find ourselves captured and held prisoner by the curving gravity of these four dimensions that make us mortal, yet always in the deep fabric and essence of our existence we remember our abode in the trans-temporal and the transspatial realms of a far greater luminous reality. When fully awakened and realized, we “Come Forth By Day and Go Forth By Night.” To be enlightened is to be “in-light-ened”; to be saved is redemption, to be redeemed back from the dense dimensions.

Immortality appears to be a principal of the larger world we inhabit. It means to have an aspect of our existence beyond the four dimensions enfolded in space-time. The soul is still evolving and beyond mortality but this does not imply that it is eternal. There are dimensions, as we have mentioned earlier, beyond these four that the awakened spirit will learn to navigate. But by then the form of the soul will no longer resemble the one we inhabit today. When that occurs of course we will have long ago left behind our “human” stage.

The opposite of birth is therefore death, both of which occur within a vaster continuum of life and consciousness. The whole thrust of the disciplines is to experientially validate this and transcend the myth of finitude and death. We are beings of light, intelligence, and consciousness caught in the spiderweb of the phenomenal world. The method of our liberation may be to dissolve the self and its phenomenal constructions, called laya; to yoke or fuse the self with the light beyond mental construction, called yoga; or to spiritually fly between the curving dimensions through spiritual flight, such as the way of Tehuti or Thoth; or other pathways once discovered and then forgotten by ancient peoples. But follow a pathway we must.
Distinctions by race or nation are meaningless in the realm of truth, where the only qualification is spiritual fitness to receive.

PARAMAHANSA YOGANANDA, AUTOBIOGRAPHY OF A YOGI

The SPECT [single photon emission computed tomography] scans suggested another possibility. The orientation area [of the brain] was working unusually but not improperly, and we believe that we were seeing colorful evidence on the SPECT’s computer screen of the brain’s capacity to make spiritual experience real. After years of scientific study, and careful consideration of our results, Gene and I further believe that we saw evidence of a neurological process [in the posterior superior parietal lobe . . . a small lump of gray matter nestled in the top rear section of the brain] that has evolved to allow us humans to transcend material existence and acknowledge and connect with a deeper, more spiritual part of ourselves perceived of as an absolute, universal reality that connects us to all that is.

ANDREW NEWBERG, M.D., EUGENE D’AQUILI, M.D., PH.D., AND VINCE RAUSE, WHY GOD WON’T GO AWAY: BRAIN SCIENCE AND THE BIOLOGY OF BELIEF
THE SPINE, BRAIN STEM, AND THE DEEP BRAIN CORE

The flesh beyond the senses is woven of light. “The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light.” The next few chapters are focused on the current medical, anatomical, and scientific basis for these confessions of direct experience. This particular chapter will zero in on the spinal line, the deep brain core, two critical endocrine gland systems, and the function of neuromelanin. The intimate affinity of neuromelanin with the dynamics of light will be fleshed out in detail. Each is crucial in understanding the culture of psychospiritual practice and the basis of deeper transdimensional processes. This is intimately connected to the genesis of new brain or neural cells in humans, the mystery of neurogenesis.

The chapters after that will look at this light-sensitive melanin and neuromelanin each of us manifests in the organ systems of the eye, ear, nose, and on the surface skin of our internal organ systems. This includes significant internal surface areas of the four ventricles of the brain core. Because of the luminous biococonductivity properties of neuromelanin, this physical lattice-work of melanin in the organ systems and neuromelanin in the nervous system will have an affinity with the light body perceived in the spiritual traditions. It is the template, we believe, of a subtle interpenetrating photon mesh that interfaces with the luminous realms that extend beyond the Earth and the range of our traditional five senses.
THE BODILY AXIS OF THE SPINE

The brain with its four ventricles, its flowing inner sea of cerebral spinal fluid (CSF), and all the subtle interacting glands, rides atop the spine like the crest jewel of evolution. It is our most complex and sophisticated interface with the vast informational field that underlies and structures physical reality. With it comes our ability to see creation in all its folds and to self-consciously reflect upon it. Hidden within its innermost chambers may lay our evolutionary path beyond the brain in its present unfoldment. This evolutionary energy is the life current that yoga, through its various techniques, seeks to harness and ride all the way to the gods. It is an evolutionary force arising deep below human consciousness and arching far above and beyond it.

The surface of the brain, crucial areas of the brain core, and the inner spinal line are all composed of the same densely packed neural structures. Human consciousness can descend below into the depths to awaken these evolutionary energies and harness their transforming powers as they ride up high above ordinary human consciousness. Concentration and contemplation on this inner current of dark living tissue is a technique in many meditative disciplines. It is the fingerprint of the Ureaus itself. Let's take a closer look at this pillar on which so much seems to depend.※1

The spine or vertebral column is a living symphony of bone. Through evolution it has evolved through the fish to the reptile, to the bird, to the mammal, and now into man. It has literally moved from the sea to the land to the sky, from the terrestrial crawl to all the symbols of flight itself. It is the axis mundi of man and the world. It is living tissue composed of calcium salts
deposited in protein fibers, a treasure of vital minerals that help make it rigid and strong. It houses a collection of still not fully understood catalogues of proteins (collagen) that also lend it both flexibility and strength to carry out its many functions.  

The vertebral functions include the obvious protection of the spinal cord and nerve roots with their delicate sensitivities. Its huge framework provides a schemata of attachments of all kinds: ligaments, tendons, muscles, and others. It is the great structural support for the head, the shoulders, the chest, the midsection, and all the soft organs that hang from them like sacred images and sculptures suspended from the walls and ceilings of some vast cathedral. It provides balance, distributes weight, and modulates the shifting demands of gravity any complex living creature requires to move about on this planet. Finally, it provides for flexibility to expand and grow while not drifting too far from its vital support.  

It supports an extensive vascular system for blood diffusion and nourishment for its living parts. Within its interior, blood cells are created, red blood cells in particular. It is where many of the vital minerals are stored. This delicate spinal cord has layers. Its gray outer layer is the dura mater; it has an “H” or butterfly shape and is permeated with blood (see figure 3.1 below). The color is not gray, but closer to a pinkish brown beige in living tissue. This gray matter, like the gray matter of the brain, is composed of closely packed neuron cell bodies that are associated with the higher processing functions of sensory, motor, emotional, and conscious activity. It extends all the way from the topmost area of the brain down through the brain stem and into the inner spine.
The more inner space is the subarachnoid space, which is filled and bathed in CSF. The innermost space is the fine pia mater, a highly vascular membrane that provides blood and subtle nourishments to the neural structures and tissues. The average adult has perhaps 150 milliliters of CSF flowing through his system, which includes both the brain and its vertebral column. This living dark material continuum from coccyx to crown is the focus of many psychospiritual techniques and disciplines, from the Taoist “circulation of the light” to the robust energies of kundalini yoga. When activated by the methodologies we will describe later, a flow of energy arises that is experienced anywhere from a gentle serpentine undulation upward to a flood of liquid light bathing the brain, radically transcending all prior conceptualization of self and other. The absorption in this inner stream of flow and biolight is the “spiritual baptism” of antiquity, the “second birth” described in the traditions.
Most of us have thirty-three bones woven into the loom of this column. There are some occasional exceptions, individuals with an extra bone. In a gentle S shape its serpentine form undulates down from the brain to the tail. In the neck are seven cervical vertebrae listed as C1 to C7. C1 is the famous flat occiput or occipital bone that forms the back of the head. This upper cervical spine is further divided into the upper cervical, C1 and C2, and the lower cervical, C3 to C7. The chest or thoracic region has twelve vertebrae labeled T1 to T12. The low back has five or six, L1 to L6. The cervical, thoracic, and lumbar are each separate bones in the column. The lower back or sacrum region that houses the pelvis has five fused bones, S1 to S5, and the final three vertebrae, also fused, are located in the tailbone or coccyx (see figures 3.2 and 3.3).
Fig. 3.2. Human skull, brain, and backbone

cervical vertebrae C1–C7

thoracic vertebrae T1–T12

lumbar vertebrae L1–L5

sacrum 5 fused

coccyx 4 fused
In disciplines explored later in the text, the stimulation of the sacral (sacred) region is crucial. The root lock or *mulabandha* stimulates the entire genitourinary complex innervated by the pudenda nerve that arises from fibers in the second, third, and fourth sacral nerves.

To help with flexibility, each vertebra is separated from the others by an intervertebral disc. Each disc has a semi-gel-like center, the nucleus pulposus, surrounded by a harder material. Through this center flow the spinal cord and its connections to the nerve work of the lower body. Actually these intervertebral discs form a significant length of the full spine. There are no discs between the cervical C1 and C2 or at the coccyx. These discs are fibro-cartilaginous cushions that serve to absorb shock to the system, protect the vertebrae, spinal nerves and brain, and to allow for more coordinated smooth motion and extension. They all work in symphonic unison to the rhythm and movement of the body.

The spinal cord has thirty-one pairs of spinal nerves; eight pairs in the cervical region, twelve in the thoracic, five in the lumbar, and five in the sacrum. There is only one in the coccyx. The brain itself, by contrast, has twelve cranial nerves. Five are motor, three are sensory, and four seem to be both motor and sensory. These vertebrae compose the evolutionary arch from the primitive oceanic fish and amphibians of the Paleozoic age up through the mammals and primates to the age of man.

This continuum of living biodiversity that spans the eons spirals through our own bodies and animates our life force moment to moment. It is a deep conduit for information. It leads into the
brain stem and into the brain. It is bathed in a clear fluid, the cerebrospinal fluid, which has its own currents into the most intimate structures of the brain. Parallel to these physical structures are energy pathways of ascent and descent of the life current as it courses through the subtle body. At death, and in the NDE, the embodied self often experiences rising through a tunnel of light into the realm of some great Light Being. This is none other than the embodied soul rising through the subtle structures of the spinal line into the brain core and, at least briefly, beyond it.

In the coming chapters, after establishing the physical and neurological foundations of the practice, we will return again to these energy pathways in chapter 9 and beyond, when we follow the rise of the sleeping serpent once she has awakened.
BRAIN STEM NEUROMELANIN

The brain arises in embryogenesis, the earthbound journey in the mother's womb. Early after conception a cell body amasses, then begins to divide. This is the blastula. After a period of continual division these cells begin to elongate along a line or axis created by a direct and unusual light-sensitive current. This appears to be due to the organic and luminous bioconductivity properties of melanin mentioned in chapter 1 (see figure 1.1 in chapter 1). Along this direct current eventually evolves the cells of the neurotube and the neurocrest, the precursors to the spinal cord and the brain. As these progress further in embryonic development, out of this evolves the early structures of the higher brain, including the four precursors to the ventricles of the brain and the later tripart structure of the brain or the triune brain. “Lines of force” associated with this direct current seem to guide embryonic development at these early stages.

The other organ systems also begin to emerge out of this process and migrate to their sites in the developing embryo. In ways not fully understood by contemporary neuroscience, these lines of force also form the template of the brain's higher structures along with subtle brain centers that are opened in emerging contemplative spiritual disciplines. We believe these inner centers of activity eventually emerge in the brain and, perhaps holonomically, reflect in their patterns and matrix between each other, the structures, alignments, and matrix of the constellations of the stars of the external world. It appears to be a kind of neurocosmology. It is executed with a supreme efficiency.

The spine itself emerges out of the elongated portion of the neurocrest. This initial development is guided by a unique aspect
in embryonic development, a directional line or current from the very earliest days within the womb. It is structured by light, or photon-absorbing and energy-transducing melanin. It is only later in the development of the brain that neuromelanin arises. The spine and its different complex levels gradually emerge in embryogenesis but they are not completed there. Of the four ventricles of the brain, the fourth is continuous with the spinal line. The mysterious opening or cavity in the upper middle area of the brain, the third ventricle, sometimes referred to as the Cave of Brahma, begins its early expression. The whole process reflects the intimate affinity of melanin, light, and the in-form-ma-tion of this earliest of human self-organizing processes. Melanin literally conducts or carries information in an intelligent and eventually self-aware organism. It underlies the earliest unfolding structures of the brain and its very nature causes it to attract light. It is the finest form of living matter we know, the crude outer sheath of bioluminescence that, when liberated in meditation and at the moment of death, opens to the Clear Light, which is the fundamental substructure and essence of mind and consciousness itself.

There is an area of the brain mentioned above that is experienced to be especially sensitive to the awakening of psychospiritual activity, especially the arrival of the Ureaus. This is classically the third ventricle, the Cave of Brahma, or Brahma-Rendra in its mature state. This area in the third ventricle has the thalamus as its walls, the hypothalamus as its floor, and the plexus of the third choroid ventricles as its roof. The two lateral ventricles on both sides of the brain form the shape of a swan in flight according to the yogic meditative disciplines, with their winglike
ventricles pointing forward toward the forehead and the swan's head pointing toward the back of the skull. In the lore of the traditions, when the 100 billion neurons of the brain are made to resonate with the 100 billion stars of the Milky Way, the practitioner has reached cosmic consciousness.

There is some confusion as to exactly where this "cave" is. Most texts locate it in the third ventricle, others just above the brain stem in the first cavity, and still others just above the palate. This slight confusion of reports is likely due to the different emphasis in experiences of the practitioners. In reality the inner lining of the four ventricles is rich in neuromelanin. The entire region begins to vibrate with the entrance of the Ureaus from the spinal line into the fourth ventricle. Where this vibration and resonance is most acutely experienced is likely where the Brahma-Ren-dra is perceived to be. The vibration and resonance creates or gives rise to a kind of virtual organ that seems to dwell in the inner connections of the cavities. It is paradoxically a darkness that gives rise to light.

In the Egyptian disciplines this perception of an internal cave in which energy is flowing takes the form of the medical caduceus, especially at the top with its ankhlike loop. However, a little extrapolation will reveal the same winglike extensions in experienced imagery and the same perception of an inner core of energy movement. These are two examples of what psychologists term a form of proprioceptive feedback of internal bodily activity. We will return to this.

Gradually through embryogenesis this elongation of the neurocrest evolves into the early stages of the brain and the spinal cord. As this unfolds a host of different cells begins to
arise, individuate, and soon migrate to other regions of the organism to become the specific organs of the body. This includes the endocrine cells, the three levels of the musculature, the skeletal apparatus, and the mysteries of the nervous system. In the brain stem and in the development of human beings, neuromelanin begins to localize or concentrate in twelve integral areas (see figure 3.4).

Fig. 3.4. Twelve neuromelanin foci of the brain stem

This is the precursor of the nigrostriatal line, or the Amenta nerve track. Neuromelanin is present in all mammalian
creatures, but moving up the evolutionary ladder its concentration progressively increases. Among the mammals, concentration is highest in the primates, higher still in the great apes, even higher in the chimpanzee. Finally, it is most highly concentrated in human beings. In the human brain stem these obviously become much more evolved and highly complex. Their later implication through projections into and strategic concentrations within higher cortical locations and functioning is paramount, as is their clinical degeneration that leads to a variety of neurological deficits and disorders of movement, memory, and mental processing.

The brain-stem region implicates the vestibular system with its nerves and labyrinth as well as other structures higher up the midbrain system (see figure 3.5).

This is important to mention because not only is the detection and communication of subtle movement within the body crucial, but also so is the detection of subtle movement upon and within the Earth itself. In certain self-generated experiences, such as OBEs that involve projection and autoscopy or viewing the body as outside of ourselves, vestibular sensations, such as floating, flying, rotation, and elevation are implicated. It appears possible to stimulate an OBE by electrical stimulation of the angular gyrus at the temporal-parietal lobe junction. It forms, in the mature individual, the basis of the subjectively experienced “I” distinct from the dense physical body. We will explore these experiences in certain methods presented later in this text. However, it would be a mistake to reduce all such phenomena to brain-stem vestibular stimulation or temporal-parietal complications, because the resultant perceptions of distant objects and events
done within certain disciplines often prove to be correct. The occurrence of the sensations of floating, rotation, and the like cannot always be completely accounted for by recourse to mere fantasy or pathological sensations of body position, paroxysmal cerebral dysfunction, or failures to integrate tactile, visual, and feedback or proprioceptive information. Something else is also happening here.

Fig. 3.5. Sagittal section of the human brain with twelve neuromelanin foci

The glandular system of the endocrine glands eventually becomes highly correlated with the different vortexlike energy systems or traditional chakras of yoga. The midbrain limbic system becomes the seat of our primal emotionality. Its various substructures are the areas where the screening of various intense images and feelings coming in from “up” the brain stem into the system, as well as descending from higher cortical centers
“down” into the midbrain, are organized. When all this is working in precise coordination we have health, balance, and normal waking state self-regulation. These areas along the spine and reflected up in the brain stem later become more articulated and the template of our various spiritual energy pathways and religious traditions. These include areas where various locks of the physical and subtle body, called bandhas, are used to help this primal energy become harnessed, amplified, and continue to move through the system in ever-increasing degrees of intensity and complexity. The limbic system is crucial for the filtering of information through our body and mind. It is the limbic system where many of our primary energies are either repressed or filtered out. The failure of discipline manifested in spiritual practice can lead to flooding, making us feel “crazy” or psychotic with too much unassimilated information. It is through the limbic system that information reaches the higher cortical centers of the frontal lobes of the neocortex. It is also through the brain stem and the midbrain limbic systems that the serpentine pathways are noted, from the descending and ascending fibers of a reticular formation to the parallel but more subtle ways of the Ureaus or kundalini energies. As the psychospiritual process continues the brain and nervous system are quietly transformed, and the generative dynamics of the hormonal system—in subtle complex ways—are drawn into the process.

The folding surfaces of the brain, not only the neocortex, but the emerging structures of the triune brain, have a surface that is covered with the gray of neuromelanin. Over time and evolution these folds increased and the surfaces became darker with the rise of more sophisticated mammalian brains. There is a
mysterious affinity among neuromelanin, human consciousness, and this folding of space. If our past evolution is any indication, the hominid being that transcends us, the one for whom we are the primitive ancestors, will have a brain even more deeply enriched with neuromelanin and a fuller neocortex for which our own is but a budding branch.

It is also in our internal organ systems, not only the higher central nervous system, that we find melanin on the surface. The skin of all our internal organs is dark precisely because of their melanin content. In “awakening” states the capacity for melanin to increase its capacity for luminosity and a coordinated healthy self-regulated central nervous system is of primary importance for the later spiritual disciplines. Again, melanin transmutes energy from one state of manifestation to another. It is in all likelihood the physical template of the more subtle luminous body. When “activated” it can be multiplied by a factor of ten.\(^4\) For us this is a kind of neural and biological superconductivity. It becomes, structurally and dynamically, the template for such phenomena such as OBEs, the perceived tunnels that arise in TLP epilepsy, and other tornadoes of emergent virtual energy connected by octaves to the worlds above and below us, becoming a kind of Einstein-Rosen bridge, a rope or ladder, as is said in the traditions, to the other worlds.

The accumulation of neuromelanin and the phenomena of neurogenesis are also, we believe, interconnected to the increased living dark matter in the brain in the amplification of the creative process. It is intimately associated with the curative properties of restorative sleep, where there are no boundaries in consciousness and the landscape is suffused with the current of
bliss.

In deep meditation, when the boundary between inner and outer surrenders into dissolution, the mysterious warm dark matter of the brain stem and its higher structures, along with their enfolded orders, meets the still mysterious cold dark matter of the cosmos in a symbiotic union. As in the dreaming state, there is no differentiation between inner and outer, between subjective and objective. In the illuminated state the “I” sense is absorbed into the wider transcendental wave of reality. From our point of view neuromelanin, because of its affinity to light and the other properties we have outlined before, appears to be intimately associated with the subtle emergent structures that arise in these higher cognitive functions that then exercise a supervening influence over lower-order phenomena. Neuromelanin simply forms the bioluminous chemical substrate or template in the brain stem, ventricles, and higher cerebral structures that allows for the realization of “the Sun dwelling in darkness,”5 and “the sweet honey in the rock.”6
LABYRINTH OF THE DEEP BRAIN CORE

This “Sun dwelling in darkness,” the central brain core, is really a description of a series of interconnected chambers or cavities swimming in an inner sea of clear living fluid, the cerebrospinal fluid (CSF). The brain's basic parts include its two hemispheres, the cortexes, numerous folds with special functions, and multiple interconnections (see figures 3.6 and 3.7). This inner brain is structured with the previously mentioned four chambers or ventricles. The highest or uppermost are under the gray neuromelanin-rich cortex and are the lateral two ventricles. They are under the cerebral hemispheres. Both have a somewhat triangular central body and four horns. These connect with the third ventricle or chamber by way of the interventricular foramen (opening), also called the foramen of Monroe. It appears that the CSF is produced by the choroids plexus in the lateral, third, and fourth ventricles. This CSF flows from the lateral ventricles to the third, and the third ventricle, in turn, connects to the fourth ventricle through the cerebral aqueduct known as the aqueduct of Sylvius. The fourth ventricle is actually the lowest of the four and closest to the spinal cord. It extends all the way from the midbrain's aqueduct to the central canal of the upper spinal cord and connects with it through the two openings of Luschka and Maggendie. The CSF flows through these spaces, through the spinal canal and the spinal cord, bathing, protecting, and nourishing them with a subtle essence that we still do not fully comprehend.

Finally the CSF is absorbed into the bloodstream in the superior sagittal sinus through the arachnoid villi but only when the CSF pressure is greater than the venous pressure. Certain yogic
postures and breathing techniques make use of this process. The arachnoid villi will not allow blood flow into the ventricular system otherwise.

Now, very significantly, within the core of this living labyrinth dwell two extraordinary glands that have a profound influence on the modulation of not only the soma or body, but upon the content and flow of human consciousness itself (see figure 3.8). The first has been the focus of exploration since antediluvian times. This is that light-sensitive organ, the pineal gland. It sits in front of the Cave of Brahma. The Kemetic Egyptians knew of its physical existence as well as the role it seems to play in human consciousness. The Pineal gland sits in front of the Cave of Brahma. The Kemetic Egyptians knew of its physical existence as well as the role it seems to play in human consciousness. Descartes made it the interface between the worlds of matter and the realm of God and the soul. In kundalini yoga it is a destination along the rising serpent's path, and the Egyptian pharaohs of Kemet wore its emblem in front of their foreheads as the symbol of the awakened serpent power or light spirit, the Ureaus. The traditions associate this general region of intense activity with the rise of a new form of intelligence.
Fig. 3.6. Basic parts of the brain with its four lobes

Fig. 3.7. Cortex areas of the human brain
The very top or crown of the head is known as the sahasrara. The ancients experienced it as the highest indwelling place of the spirit. It is the tenth opening beyond the nine other gates of the body. Yoni mudra, which we will discuss later, will close these other nine gates. The sahasrara is that soft hollow place in the head of the newborn, the anterior fontanels, where the skull bones have not closed over yet, completely protecting the brain. It is most noticeable in the early weeks after birth. It is also the pathway out of the body at death and in the NDE through which the experiencing principal (soul) passes on its way beyond the dimensions of the embodied life into the realm of light. It is the pond on top of the body in which the thousand petals of the lotus flower bloom in the shimmering light of the awakened
The pineal gland is light sensitive and earlier in evolution rested closer to the surface of the brain. It is a kind of vestigial eye (see figure 3.9). Over the eons as evolution has advanced it has descended deeper into the brain core of the higher life forms. In the current stage of *Homo sapiens sapiens* development it has descended into the midline center of the brain between the two hemispheres. It is attached very loosely to the posterior end of the root of the third ventricle. About the size of a pea, it is cone shaped and gray to red-gray in color. It points upward and out of the body. It is known to convert central nervous system signals into endocrine system activity and secrete subtle and powerful hormones, many of which are known to have visionary or hallucinogenic capacities. DMT or N-dimethyl-tryptamine is only one of these. Its metabolism has been clinically associated with NDE, visionary experiences, perceptions of other dimensions, and
alien intelligences. Derivatives of melatonin, another production of the pineal gland, have been associated with similar experiences. The synthesis and secretion of melatonin by the pineal gland is also related to sunlight. The duration of melatonin secretion is actually in direct proportion to the length of nighttime darkness.

Specifically, melatonin seems to regulate the sleep cycle. It increases in the brain as the darkness of night appears making us sleepy. It decreases during the light of day. It is in higher concentrations in the very young, up to about seven years old; begins to decrease slightly in adolescence; and its production declines in adults. It has many other properties beyond these.

Certain yogic disciplines and other psychospiritual techniques attempt, through postures, complex breathing techniques, and other rhythmic stimulation of the brain, along with focusing of the eyes and attention itself, to stimulate this vital light-sensitive gland. This mental exercising within the adult living brain may also stimulate the growth of new neural cells or the process of neurogenesis in other regions of the brain, such as the dentate gyrus in the hippocampus, as well as parts of the cortex. Still others claim that this neurogenesis represents the growth of a new virtual organ in the brain, especially in the Cave of Brahma that represents a new level of evolutionary unfoldment. We will return to the pineal gland in chapter 4.

The other center of vast importance is the pituitary gland, often referred to as the master gland. It secretes a host of endocrine hormones that profoundly affect the organ systems, sexuality, growth hormones, endorphins, prolactin, TSH or thyroid-stimulating hormone, and numerous other hormones and
endocrine glands. It is partially regulated by the hypothalamus, however, and so the phrase *master gland* in this context is somewhat misleading. All the glands work together and still have unique functions.

The pituitary is about the size of a pea. It points downward and into the body. It is divided into an anterior and posterior lobe. In the lower life forms there is a third or intermediate lobe. The two lobes rest at the base of the brain in a small bony cavity, the sella turcica, and are attached to the brain itself by a stalk, the hypophyseal stalk, which is connected to the median eminence. Certain meditative disciplines attempt to exert a gentle pressure on the upper palate with the tongue to gently stimulate this region.

In the case of specific yogic disciplines that stimulate the flow of CSF and both the pineal and pituitary glands there may arise a radical alteration of consciousness. One of these disciplines is termed *Khechari mudra*. Here gentle pressure is applied by the tongue to the upper palate at the base of the brain. The pituitary gland is believed to receive a subtle stimulation that in turn quietly stimulates the pineal gland. Both the vibrating space between them and the more expanding space "above and beyond" the pineal is stimulated. These structures all rest upon the long column that, through evolution from the fish to man, has defined our evolution.

The classical interpretation of this "awakening" experience is that energy is constantly flowing into the body and mind but its perception is obscured. This energy is not only in the common forms known to our five senses, but the higher dimensional energies that meditative experience documented in countless
experiments. The uppermost “crown center” pours down in a vortex until it reaches the pineal gland. Once awakened, the pineal gland is experienced as transducing or converting these inflowing higher dimensional energies into information usable by the pituitary gland. The pineal and pituitary glands begin to vibrate together, creating a kind of living magnetic field of resonance, which is experienced as a pulsating “light in the head.” Gopi Krishna and others who have awakened this force describe stimulating the small area in the brain directly above the palate and below the crown of the head, giving rise to exquisite sensations. Over time this creates a shift in the energy or light body described in the earlier chapters that allows for a perceived conscious separation of this light body from the denser physical three-dimensional body. The perceptual field expands and deepens. A vast chasm opens beyond all ordinary conceptual categorization.
From the earliest days in the dark forests and caves our kind has been fascinated by light. The great light in the sky and the vast dome of the night with its innumerable stars suggested powers and gods far above us and beyond us. When light became a fire on Earth it warmed and sustained us. Over the millennia light and fire became woven into our science and religion. When the monotheistic religions arose and swept across the Earth, the single light and the single "I" became a dominant force in our conception of religion, the world of spirits, and our cosmic milieu. The history of human consciousness and spirituality is a history of our fascination with light.

Esoteric references to light litter the ancient literature. In Kemetic Egypt the eye of Horus was the dominant religious vision for thousands of years. In Tibet the "all-seeing eye of Tibet" was manifest by an eye on the temple. Even on the U.S. currency we came to have a pyramid and above it the detached and floating "all-seeing eye." In Kemet the eye was associated with the light of the soul and literally associated with the "I" within the "eye" itself. It is no accident that we make an intimate connection between the "I" of our subjective innermost experience, the eyes of our head, and that innermost eye—the light-sensitive gland that has sunk over evolution into the center of our skulls—the pineal gland.

The eye is sensitive to the electromagnetic spectrum above and below what we actually see. It is certainly capable of unconscious subliminal perception, but the trained eye can come to see into this realm. The night sky was scanned by the trained eye
long before telescopes; its cycles observed and its patterns written down by the watchers for millennia. The eye became a very keen scientific and spiritual instrument by which to decipher the meaning and codes of the stars. The capacity of the eye to track starlight was of pivotal importance in ancient Kemet. The Great Pyramid itself has numerous shafts oriented toward specific stars in which starlight is tracked into the innermost chambers. This was used specifically for the great initiation rites. The union of the polarities, the male and female, the positive and negative valances that reside in the human soul, the intertwining tendencies represented by the coiling serpents of Ida and Pingala, met and unified in the Ureaus at the apex of the skull in the mythic rites. The rites brought us into the dimension beyond our usual senses and into the deeper sensorium that underlies all the senses. For not only does the eye perceive the electromagnetic spectrum; the eye is our most direct access into the vibrating fifth dimension of light itself.

The eye itself is a marvelous instrument. It has the capacity to subliminally respond to a series of merely two or three photons! The eye is composed of rods and cones and each have their own special capacities to respond to light emission. This obviously was in use in ancient times before the advent of telescopes to accurately chart the movement of the stars.

We're concerned here mostly with the eye in its relationship to the pineal gland. The pineal gland is shaped like a cone (see figure 4.1).

It rests in the upper area in the brain near the midsection (see figure 4.2). Like few other organs in the body it is singular, not paired, and in one of the oldest anatomical regions of the brain.
It is relatively rich in blood diffusion and has neural connections with the retina that account for much of its photosensitivity. Many traditions consider it a second sexual gland. Over evolutionary development this vestigial lightsensitive organ has descended deeper into the skull and brain cavity. In primitive organisms we see vestiges of this eye much closer to the top of the head.

![Diagram of the pineal gland and human eye](image)

**Fig. 4.1. Pineal gland and human eye**

The pineal gland is one of the endocrine glands that first begins to unfold during embryogenesis. It is a transducer of light, a kind of biological clock that regulates the system. When light first hits the retina of the eye it is relayed to a structure called the suprachiasmatic nucleus of the hypothalamus, a region of the brain associated with the capacity to coordinate with biological clock signals of the body. Fibers emerging from the hypothalamus descend to the spinal cord and project to another structure, the superior cervical ganglia, from which
postganglionic neurons then ascend and extend back into the pineal gland.

The pineal is an active, though lightly tethered, endocrine gland. It floats in a sea of cerebral spinal fluid and runs on ganglia and neurotransmitters. It was Herophilus of the ancient Greeks who is credited in modern times with discovering the pineal gland. However, we know that this was a medical fact that he recognized during his time of study of Egyptian medicine. In reality the pineal gland was anatomically known long ago to the Kemetic Egyptians who practiced mummification and other medical and funerary arts. Later Galen, who also studied the pineal gland, began to make connections between the pineal gland and the capacity to “see within.” Descartes would later formally attempt to integrate the pineal gland into the emerging Cartesian paradigm of Western science as the conduit for the divine to attain spiritual agency in the world of men.
Over the centuries as our ancestral tribes migrated and crisscrossed the Earth, interacting with local climate and ecology, the pineal gland has undergone varying forms of influence. In the northern climates of Europe, the pineal gland experienced some degree of calcification. There is less calcification among the peoples of Asia, and the least amount of pineal gland calcification among peoples of more direct African background. This may have implications for mankind’s experience of spirituality. Some researchers speculate that there is an association with pineal gland calcification and humankind’s gradual descent into the world of both materialism and materialist philosophy.

This is suggested because the pineal gland is universally associated, from Descartes to Kemet, with the capacity to subtly see the literal and spiritual light within us. As we move more into the material realm and lose more of our capacity for sensitivity to these realms there is increasing pineal gland calcification. We are now at a point in our collective history where we are so deeply embedded in materialism that large numbers of us even doubt the existence of a spiritual reality itself, let alone the connection between the pineal gland and the capacity to see within. The present materialist world order is an abject rejection of every tradition and spiritual intuition from the peoples of Africa, India, Europe, the Middle East, and Mesoamerica. Our age is currently the most materialistic of any in the history of the world. We calculate the timeless orbits of the stars yet fail to see the eternal cycles within our own souls.

The extraordinarily sensitive pineal gland, bathed in CSF, is constantly moving in the waves of this inner sea (see figure 4.2). It picks up the minutest vibrations that move through the body,
the brain, and the brain core. These waves and vibrations, like the waves and vibrations of information fields around us, carry energy and intelligence. These waves are enfolded and, in some not fully understood way, are aspects of the unseen curled-up dimensions of the world. This exquisite sensitivity is largely why the pineal gland for ages has been experienced as the vibratory interface between the dense localized body "below," and the more nonlocal body and dimensions "above."

During certain spiritual practices, such as Khechari mudra, which we will look at more closely in chapters 9 and 10, the pineal gland is directly affected. In fact the whole of meditative practice is to stimulate the pineal gland to respond beyond its usual functions. The pineal gland, sitting atop the curved spinal cord and brain, responds through vibrations stimulated by synchronized breathing, rhythmic incantation, various meditative disciplines, and the heart aorta vibration that is resonant at 7.8 Hz. This 7.8 Hz cycle is the Schumann resonance frequency, as discussed in chapter 1, created when an electromagnetic wave moves around the Earth's surface, reflecting on and off the ionosphere above in a serpentine motion. When the heart aorta system comes into resonant affinity with the system established within the brain cavities, there is a radical synchronization or entrainment phenomenon which profoundly affects consciousness.  

When meditative discipline helps bring the practitioner into focus on the space slightly above the head it is projecting and vibrating this awakening process upward in a cone-shaped fashion. This is the origin, we believe, of those practices where we see peoples, statues, and dances attempting to whirl and spin
the energy upward above the head. This is evident in Dogon statues, Sufi whirling Dervish dancing, and Tantric mandalas of deities above the sahasrara, to name but a few.
In the beginning was the word.
If you bring forth what is within you, what you bring forth will save you.
If you do not bring forth what is within you, what you do not bring forth will destroy you.

JESUS THE CHRIST, GOSPEL OF THOMAS

The ear and inner ear are the conduits of sound from the wider environment into the corridors of the brain. Along this inner corridor, along this funnel, are different areas of melanin concentration. There are fine hairs from the outer ear all the way down the canal to the eardrum, and to the inner structures of the ear that pick up vibrations then transduce and translate them into the process of hearing.

The inner anatomy of the ear is well-known. Every high school student learns that the three structures of the inner ear consist of hammer, anvil, and stirrup (see figure 5.1). These work in exacting interplay. They, in combination with the tiny hairs of the inner ear, create a coherent tunnel of auditory vibration that is gradually amplified. It eventually reaches the auditory nerve, which sinks directly into the brain. Melanin and its capacity for the transduction of energy from vibration to sound are intimately involved in this process. In this process there are ranges above and below what is perceived by the human ear. All of this vibration still has an effect, whether it becomes conscious and audible to us, or—like much of it—remains subliminal and
inaudible. Indeed, the whole world itself is vibration and sound and the ear is one of our sensory connections with the external world. We say external because we also hear vibrations that arise from within the body, and we experience subtle vibrations from the larger environment of the Earth itself, which is a fusion of both our hearing and feeling senses.

Melanin is located primarily in the inner ear structures at the junctures where it influences both sound and our sense of equilibrium. This is the complex vestibulocochlear system. Pigment cells were discovered here as far back as 1851 by Corti. Research continued, and by 1931 it became scientifically known as inner ear melanin. More recently, it became known that this inner ear melanin is actually derived from the early neural crest cells, and through embryological development it is spread through the cochlea and specific regions of the membranous labyrinth. Here these melanocytes are situated in what are termed the utricle, ampulla, the saccule, and endolymphatic duct and sac. This is crucial to our exploration because the utricle and the ampulla are both known to connect directly to the semicircular canals that underlie our sense of balance or equilibrium. There is also an "abundance" of inner ear melanin in the modiolus and endolymphatic sac, which is home to the sensory neurons for CN8. Our whole system literally sings and vibrates on the subtle strings modulated by melanin. But there is even more to this vibration.

In earlier chapters we explored how sound is one of several manifestations of vibration. This has clinical as well as metaphysical and spiritual implications. In the clinical sphere alone the use of vibration as sound for diagnosis and healing has reached high degrees of specification. The sonogram reading for
the fetus is a common medical practice. It gives us the shape, size, and to some extent the status of the health of the fetus during its development in the mother's womb. Other forms of therapy are also associated with sound. Those who work in the field of audiology have their own uses of the techniques of sound and vibration.

In both the scientific and the metaphysical realm, the use of instruments such as the tonoscope developed by Hans Jenny have been able to draw a clearer connection between sound and its two-dimensional representation. The sound vibration "om" in its physical manifestation through the tonoscope, which simply transduces sound into a geometrical image, produces the image of the Sri Yantra (see figure 5.2). This is the classical Hindu image in which there are triangles within triangles within still other triangles. The four-dimensional sound of "om" (length,
width, depth of physical space, and time or duration) vibrated through this instrument will manifest as this particular physical figure in two dimensions. It is crucial in our exploration that these triangles are also connected with the shape of the tetrahedron or pyramid shape.

![Sri Yantra](image)

**Fig. 5.2. Sri Yantra**

There are now in operation sonic weapons using sound and vibration.

Every shape has a sound and every sound has a corresponding shape in the projective geometry of space-time. This is the secret power of mantra as sound vibration translated into its capacity to effect physical matter.
THE NOSE

One of the earliest sensory systems to develop is smell. For mammals it operates in the air. The same is true generally speaking for the birds, the reptiles, and those who move back and forth from the air to the seas. For fish it operates under the waters. It is an ancient structure that emerged early in evolution and man has no superiority on its refinement, sensitivity, or use. A dog's nose is vastly more developed than our own. A shark can smell blood under water from hundreds of feet away. In fact, beyond basic food and sexual uses, and the avoidance of toxic situations, smell is a fairly underused sensory system for us. Its basic structures are the nasal septum, sinus areas, and the turbinates, as you can see in figure 5.3. Yet it too has enormous potential when developed. Its bioelectrical transduction of information is deeply implicated in the subtle inner nerve conductivity system of melanin-implicated structures within the head and the rest of the body.

Currently medicine and anatomy tend to view most discussions of melanin and its activity inside the body as either irrelevant, the simple result of "waste products," or some form of pathology—even though some have drawn attention to this emphasis. Melanin and melanocytes in the nasal area are a specific example of this trend. The majority of medical reports on melanin in the nasal passages and respiratory system focus on tumor formation, excess melanin, and melanocytes in the area that have malfunctioned for one reason or another. This awareness of medical pathology is absolutely necessary and welcomed but it is not the whole story. The subtle bioelectrical aspect of melanin in these areas is rarely mentioned. Actually, the tumors
of the nasal area tend to be rare. Lentigo maligna is an irregular pigmentation over the bridge of the nose. There are a few cases of malignant melanoma of the nasopharynx that are tumors leading to internal swelling in the nose and in some case its metastasis to the neck. Melanocytes, which produce melanin, can also be found in the stroma of the salivary glands and are associated with tumor growth. But generally we do not find large amounts of melanin or even discussions of melanin in the nasal passages except in these clinical situations.

Pigmented cells arising early in the development of the neural crest are the origin of these dark cells. As the olfactory system develops the olfactory bulb forms as a protrusion at the anterior end of the brain's telencephalon region. This olfactory bulb and the pyriform cortex are centers of smell or olfaction and form part of the primitive limbic system. In mammals this is especially adaptive and highly developed. Survival can depend on the sense of smell.

It is the olfactory nerves themselves and the olfactory mucosa leading to the olfactory bulb that is partially covered by melanocytes. These actively filter and conduct subtle biochemical and bioelectric information to the olfactory bulb, the first and most primitive of our twelve cranial or facial nerves. The olfactory nerve, the first and shortest of the cranial nerves, has specialized olfactory receptors in the olfactory mucosa in the upper parts of the nasal cavity. They run from the olfactory mucus membrane to the olfactory bulb while passing through the sieve of the cribriform plate. The actual sensation of smell arises from the subtle stimulation of these olfactory receptors by the molecules that as gases flow past them in the process of breathing.
This can produce a gentle pleasing or a harsh irritating stimulation that creates bioelectrical currents. This bioelectrical activity in turn is transduced into the olfactory bulb that then transmits this bioelectrical activity to the rest of the system and eventually to the central nervous system. In this way the bioconductivity reaches the hippocampal cortex, fornix, and other mammilla bodies and soon, through complex associations with the thalamus, it connects with the cortex and brain stem.

These olfactory nerves are intimately involved in the perception of fear, a myriad of gustatory sensations, and sexual stimulation. These in turn send powerful stimuli to the structures of the emotionally labile limbic system, particularly the amygdala and hippocampus. It is in this capacity that it interfaces and smoothly communicates with the other systems of the body and consciousness by way of a living bioconductivity. This bodywide

Fig. 5.3. Nasal cavity: sinus, septum, and turbinates
system is based on an internal latticework of light-sensitive and bioelectrically active melanin and neuromelanin within the body's structures.

Humans may not have highly developed nasal sensitivity but we do have highly evolved cognitive structures for modulating consciousness. When specific breathing patterns are used they can stimulate the bioelectrical pathways of this internal melanin and neuromelanin template. This directly affects both the higher cortical areas of the brain and the lower limbic system as well as the brain's mysterious gray matter. It extends from the entire surface of the cortex, through the most subtle enfolded structures of the cerebral and neocortex, to below the brain stem into the dark inner core of the spinal line. In chapter 10 there will be a deeper exploration of this influence when we begin the practice of conscious breathing, control of the body's vital energies, and the activation of phenomena with strikingly luminous manifestations.
The Inner Preparation

Not to cause suffering to any living being; to speak the truth; not to take what belongs to others; to practice continence; to develop compassion and fortitude; to be merciful to all and honest; to be moderate in eating and pure in heart. These are the first prerequisites of yoga. Self-limitation, cheerfulness, religious faith, charity, contemplation, listening to sacred scriptures, modesty, a clean mind, recitation of mantras and observance of rules, these are the second requirements of yoga.

S. Svatmarama, Hatha Yoga Pradipika

Talk as much philosophy as you please, worship as many gods as you like, observe all ceremonies, sing devoted praises of any number of deities; liberation never comes, even at the end of a hundred Kalpas (practices), without realization of the Oneness of Self.

Vivekachudamani, Upanishad
The interval between the mind's passings from one idea to another, the period of calm between the two storms of thought, may be described as the native condition of the Self.

YOCAVASHISHTHA, Upanishad

Projection, like light, has a dual nature. Light has an objective or external nature, and a subjective or inner nature. Light also has a particle and a wave manifestation. Projection also has an objective and a subjective manifestation. In this pivotal chapter, we look at the ways that projection manifests itself both in the external physically objective world and in the subjective world of direct experience. Both are real, both empirical, both subject to replication and exploration by a community of experiencers.

Projection is a common everyday experience. When we go to the cinema or watch television we see a projection on a screen of images in movement from another source. Psychologically there are many forms of projection that we will explore in this chapter. Philosophically, the "cave" of the great writer Plato is used as an allegory for understanding this world as a projection of shadows from a deeper world of ideal forms. This last classical example is pertinent because it recognizes an involution into this four-dimensional world of height, width, depth, and time as a projection from a deeper world of higher—perhaps enfolded—dimensions. This vision and intuition is realizable in different states of consciousness and accessible through different physical and mathematical descriptions of reality. We will begin first with the objective nature of projection.
THE OBJECTIVE NATURE OF PROJECTION

At this time in our civilization we know very well that the three dimensions of space and the one of time have been unified in a projective geometry of space-time. This is rooted in Einstein and the fourth-dimensional space-time geometry of Riemann. Indeed, the discovery of the fourth-dimensional space-time continuum was one of the great transformative moments in recent scientific history. It marked the transcendence of Euclidean geometry and the emergence of the non-Euclidean geometries and topology, areas of science that have had a radical impact on modern thinking.\(^1\)

Euclidean geometry, with its mastery of the different forms and all the permutations of the five fundamental shapes in the three dimensions of height, width, and depth, is a great foundation. In actuality, these come down to us from a much earlier time in Egyptian antiquity than we are led to believe, long before the illustrious Greeks Plato, Euclid, Archimedes, Pythagoras, the geometrician Eratosthenes, and others. Documented proof of this is found in the numerous mathematical equations solved in the Rhind Papyrus, the Papyrus of Moscow, and others.\(^2\) The scientific use of these fundamental shapes is evident in the colossal building of the pyramids and other structures standing like forgotten sentinels on the Giza plateau and beyond. They are tied to a philosophy of shapes and topology intimately woven into spiritual disciplines for the transformation of human consciousness. The psychological fact that the modern world still refers to these fundamental forms as Platonic even through Plato and Euclid came millennia later is a clinical and cultural example of what we mean by the term cryptoamnesia. In other words, an
example of what we have collectively forgotten but deep down know to be true.

In the space-time geometry of Einstein, Minkowski, Riemann, and others the field of transformations in space-time occur in higher dimensions. There is a geometric conception of the unification of space, time, and matter. The Lorenz transformations occur within a field that goes through shifting shapes and perspectives but conserves the energy within that field. Regardless of the different transformations and shapes within the field there remains a certain symmetry, momentum, and conservation of energy. Energy is neither created nor destroyed.

An elaboration of this schema when applied to the attempted unification of the four fundamental forces or interactions in physical nature has come to be known as the super symmetry of all forces. Here all the forces in nature are constantly interacting and exchanging energy with each other but maintaining a certain symmetry in terms of their underlying relationships with each other.

We have come to realize that we are embodied in a world of three spatial dimensions and one of time, and that this appears to be a projection of a deeper more enfolded order that is inclusive of space-time. Some theoreticians have come to believe that there are actually nine dimensions of the universe. Others posit eleven or even twenty-two. Variations of this are what are known as string theory. However, we don’t necessarily need to accept that there are nine or eleven or twenty-two different dimensions in order to recognize that there are ways of unifying the forces of nature by recourse to higher dimensional unification. In the unification of electromagnetism and gravity by Kaluza-Klein, the
fifth-dimensional unification of these forces simply becomes mathematically elegant. It has to do with the notion of vibration.

There have been variations on this notion of vibration not only in contemporary times, but also from time immemorial. The notion of vibrating strings creating webs in the fabric of time and space is found in the mystical traditions of many peoples throughout the Earth. The traditions of Africa in particular are rich with the mythos of the spider and a "web of strings" that unify the different forces, vectors, beings and dimensions of reality. Gabriel Oyibo recently wrote about GUTs; a unification of the different dimensions of reality is proposed expressly bringing in the dimension of consciousness itself. Retained in these approaches is a conformational invariance of force to force. As we think about this, it is useful to remember that conformational invariance is present in our physical theories but is a principle of nature and so is not confined to the physical world alone. If you reflect on your own experience in the dream state you will notice a few things. First, when you are awake your perception of the body in space and time and the events that occur in the world and your own physical expression itself have one particular mode. However, when you sleep and dream, you recognize yourself in a sense transformed in some ways yet still maintaining a certain degree of self-identity or conformational invariance and symmetry. It is held by all the great spiritual traditions that this conformational invariance is retained not only through states of dream sleep but also through the states of deep meditation, death, and travel through the higher dimensions of reality.
PROJECTION IN MEDICINE

Projection in medicine, the experience of physical symptoms originating in one area but felt in another, is familiar to clinicians. One of these phenomena is termed referred pain. Here an injury internally in the body or some other location is physically experienced in a different location.

There is also the neurological projection of experience based upon stimulation of the sensory and motor neurons located within the sensory and motor cortex. In both the precentral and postcentral gyrus of the brain there is an outline of the physical body in its sensory and its motor aspects. It is the homunculus, or “little man.” Surgical stimulation of these areas will result in a projection of feeling, sensation, and experience in another part of the body.

Long pyramidal cells originating deep within the brain core and radiating up to the surface are partially responsible for this projection of sensory and motor experience.

Finally, in the higher cortical areas of the brain, when there is selective restraint of stimulation of these areas called deafferentation, there can be a transient dissolution of the capacity for ego sensory and temporal orientation. As we will see in chapter 8, in the section on the psychological dynamics of attention, this, executed by conscious discipline, can lead to a temporary disorientation of psychological boundaries, sense of self, and subsequent projection of the sense of “I” to different regions of space and time, and even to the complete dissolution of the experiential categories of space and time altogether. The self feels limitless and identifies with all space, transcending every sense of boundary and temporal categorization.
One so freed from the bounds of the senses escapes all material relation and becoming all supreme light regains his own self.

CHANDOGYA, UPAISHAD
PSYCHIC AND PSYCHOLOGICAL PROJECTION

In clinical psychology, projective assessment is the basis of psychological testing, whether it be the Rorschach, Holtzmann, TAT, DAP, or several other forms of projective testing. The process of projection is the direct mechanism for measuring dynamic emotional material outside of conscious awareness. It is a way of mapping the unconscious.

In the process of projective identification we have another manifestation of projection.

In displacement and in conversion disorders we witness how a psychological experience can change, be displaced and projected, often in symbolic terms, into other forms of experience within the same organism.

In the special case of racism or anti-Semitism, the disowned aspects of one's own personality or group, such as feelings associated with filth, bestiality, forbidden sexuality, and a host of other undesirable attributes, is denied in one's self and projected to the external other person or group. This powerful form of psychological projection forms the basis of many disturbing social disorders and movements from contemporary racism to the anti-Semitism of the Nazis, to the negative stereotypes Far Right and Far Left political movements have of their opponents.

In the psychopathology of projection, the processes of disowning one's own experience are central. When this is confined primarily to the individual we have different states of unpleasant but normal experience. When psychological projection occurs in very intense forms, intense enough to disrupt the individual sense of identity, a person may split off, deny, or completely ignore certain dynamic processes. In the psychological dynamics
of dissociation, depersonalization, derealization, or various forms of auditory, visual, and kinesthetic hallucinations, there are more disturbing degrees of displacement and projection. In its extreme forms the person splits in many different states, creating what are referred to as multiple personalities (dissociative personality disorder), and also fugue states, as discussed in chapter 1. There are some aspects of psychological projection that occur in cryptoamnesia as well, in that the original phenomena is denied its actual origin or place and falsely owned or positively projected to another. The origins of the “Platonic” solids, as discussed, and the belief that Hebrew slaves built the pyramids are two widely-known examples of this process.
PSYCHIC AND SPIRITUAL PROJECTION

Some forms of projection—while real and enduring—still defy contemporary psychiatric and psychological understanding beyond their psychopathological labels. Experiences involving the neurological disorder of TLE (temporal lobe epilepsy) reveal human potentials that are not in themselves pathological. In experiences of TLE there are often auditory and visual experiences as electrical stimulation and vibration floods into the area. These can also be understood in neurological terms as opening up the mind and brain to other dimensions of experience. The veil is removed from the wider reality. In TLE there occasionally occurs the sense of a literal projection of the self or “I” sense out of the tight physical bounds of the body, moving through a curved or rotating hyperdimensional space and completely exiting the body. These are very similar to extreme experiences associated with dissociation, depersonalization, derealization, certain hallucinatory phenomena, and experiences induced by various powerful hallucinogenic medications during spiritual disciplines. This last is primarily the methodology of the shamans who are able to accomplish this under conscious control.

Another form of psychic and spiritual projection occurs with some aspects of the NDE. Here there is a complete removal or projection of the “I” sense from the physical body and subsequent witnessing of events both locally and far removed from the physical body. There is the undeniable sensation of flow and the experience of travel. This often involves travel to distant locations, observation of specific phenomena, and the accurate reporting of the phenomena later. Certain regions of the brain are being stimulated. However, it cannot be reduced to brain
stimulation alone because this capacity for accurate reporting of distant events and objects can occur and so defies contemporary understanding in traditional neurological terms. It has been verified innumerable times. It has a certain affinity to the phenomena of “remote viewing,” which has also been verified in trained subjects innumerable times. Whatever constitutes the unseen dark matter body of our psychic system is no doubt implicated in this projection and traveling experience.

Bilocaction and remote viewing are forms of what has traditionally been termed *psychic projection*. The phenomena of OBE are related but different in crucial ways. There are certain levels of the psychic and personality system, the *ba* in the Kemetic tradition, that are experienced as dissociated or projected from the body in a disciplined way and made to take flight for spiritual purposes. In a certain sense, using a physical-energetic analogy, a kind of Einstein-Rosen Bridge is opened through a higher dimensional curved space-time by which another plane or location of space is reached. Remember that we directly feel the force of gravity and gravity itself is the curve or warp of space-time. It is altogether possible that the electromagnetic and gravitational coupling that emerges in the geodynamic torque of waves generated in the Earth’s core rotational dynamics provides a matrix of coiling spaces through which this travel occurs.

In other words, tunnels between the worlds are opened. In the mythologies and the disciplines of many peoples around the world this is actually practiced. It is largely a lost psychotechnology. However, it still lives in the techniques and the methodology of the world’s shamans such as Credo Mutwa in South Africa where he describes the ancient “chain” that connects the
worlds between each other. These in many ways might be thought of as fifth-dimensional mind linkages. We say fifth-dimensional because often when people experience them, they also have the spontaneous vision of a remote past or even a concurrent life in another time with which they have somehow a nonlocal connection. It is crucial here that very often they identify this connection to another life as having happened in ancient Egypt at a remote time in history. The alien abduction phenomenon for some reason is replete with this kind of report.

It is important to remember that the self, memory, and the subjective experience of "I" are processed not so much in the neurons of the brain but apparently in the space or energy field between the synaptic junctures. Energy is inherently transtemporal and transspatial, or nonlocal. As the subjective experience of light, it can be extended in space and time.

The trajectory of all forms of meditation is ultimately the realization that beneath language, imagery, thought, and conception, beyond all the boundaries of separation, space, time, and matter, there is a primordial Clear Light that is the nature of radiant consciousness. From this perspective all forms, high and low, are projections of this radiant void. This is the suchness, the dharma kaya.

We have a dream. In the dream we are near a rushing river, or sitting by a pond feeling full. We wake up and realize we have to pee. The dream is a symbol and projection of another reality and upon awakening we put the symbol and projection in context. All forms in the world, waking or sleeping, any form of spiritual or psychopathological trance, whether living or in the Bardos of the after-death state, are symbols and projections of this radiant
consciousness at the root of our being and reality. It is a wel­come sign while dreaming when we realize we are dreaming and so begin to own our projections and consciously influence the process.

Before sleep at night and throughout the day gently repeat this phrase: “All this is a dream and projection of my own mind. Real­ize it.”
CLASSICAL METHODS OF MIND-BODY SEPARATION

Over the course of human evolution a number of conscious and directed methods have been developed that intentionally separate the psychological locus of attention, the flowing “I,” from its static physical body occupying the three common dimensions. Just as we do not completely identify the psychological birth of an infant with its physical birth, nor the psychological death of an individual with the flatline or clinical death definition, we do not identify or limit the “I” with the physical body or what we currently know about the brain. The whole thrust of the esoteric traditions was to accomplish this separation in a disciplined manner. The real purpose of the rituals of death and resurrection in the mystery schools, first codified in early Kemet but in operation around the world, was to facilitate a brief micro-orbit through the psychocosmic netherworld. The soul would then return to the body deeper and more prepared for the later final conscious exit from the three-dimensional womb/tomb. It provided a startling experiential realization of the priest and scientist Pierre Teilhard de Chardin’s famous dictum that “We are not human beings having a spiritual experience. We are spiritual beings having a human experience.”

Even a brief experience of OBE or its more limited cousin, the dissociative episode, or an authentic experience of communion with the dead, dreadful or otherwise, is enough to stimulate the soul to decrease its identification with the everyday world of appearances and move farther along the path of a higher evolution.

Crisis, emergency, and the recollection of dreams generally do not open our consciousness to voluntary controlled entry into this dimension. The dissociative psychiatric symptoms explored
in the first chapter generally fall into this class unless they are facilitated by clinical hypnosis. There have been cultures, however, that intentionally induced ecstasy or abject terror as a means of inducing this separation. These included such methods as burying the devotee alive in a pit with large serpents, or bringing him to the edge of death with powerful hallucinogenic drugs and rituals. The devotee had been prepared for this in advance and so used the ecstasy or terror to his advantage.

There are more gentle methods, however, that are just as effective. Stimulation of the vestibular system in the brain stem region, as well as electrical stimulation, or decreased blood flow to areas of the brain such as the angular gyrus, are implicated in these experiences. These experiences, however, are not reducible simply to these neural substrates. These methods are intended to extend the range of human consciousness into realms it either does not know or has forgotten. The following methods employ profound relaxation to dissociate mind and body. It takes repeated attempts, sometimes over months and years, but it will eventually happen, so do not be discouraged.

The Techniques of Strategic Relaxation and Projection

1. Emotionally prepare yourself by being sure you want, seek, and wish to do this. Fear is the “mind killer” and will inhibit any progress. Examine your doubts and terrors, some of which live in nightmares and Hollywood movie scenes. Fears supported by cultural values and prejudices also produce prohibitions against experiences. For instance, some Christians and Jews deep down adhere to the injunction that “there shall not be found among you any one that maketh his son or his daughter
to pass through the fire, or that useth divination, or an ob­
server of times, or an enchanter, or a witch, or a charmer, or a con­
sulter with familiar spirits, or a wizard or a necromancer." The implication here is that the seeker who travels there will encounter the devil in disguise when experi­
encing the world of souls, spirits, and anomalous forms of con­sciousness.

2. Place yourself physically in a very comfortable place. Sitting up with your back supported or reclining on the back are best. The physical space should have low lighting, quiet, and warmth, and you should wear loose clothing. No ties, belts, or tight-fitting jewelry. A blanket will keep you warm. Remove any glasses or footwear. Your stomach and GI tract need to be at ease. Urinate before the practice. clear the time to give yourself at least one hour undisturbed.

3. Agree with yourself that you will return to all your problems after the procedure is over but for this brief time you will be free to be fully committed to this experience.

4. Relax and then more deeply relax your physical body. Be sure that you relax the mouth and jaw . . . tongue . . . behind the eyes . . . temples . . . face. Then relax the shoulders . . . arms . . . both hands . . . the fingertips . . . the legs . . . knees . . . ankles . . . feet . . . toes. Feel the blood flow through them. Notice the heat. it is exceedingly helpful to execute each of these with a deep, slow, full exhalation into the region of your attention. The region will tend to dissipate in the flame of your attention as you exhale into it.

5. Begin to breathe through the nose diaphragmatically. Extend this with the exhalation phase of the breathing cycle. Eventually
inhale and hold the breath for a while as your tolerance allows. Then slowly exhale. Continue to willfully allow yourself to relax and float. Continue until the bodily sense is diffuse.

At this juncture you can use one of several methods. There is no way to know which will work better for you so I will describe three methods.

**Method A:** Use steps 1 to 5. Practice gentle breath retention for longer and longer periods and then slowly exhale. Over time extend the exhalation phase. Repeat to yourself that you will release fear. Repeat to yourself that you have already done this in sleep many times. Remind yourself that you are safe, protected, and that you are an explorer.

Visualize yourself floating within the sensation of floating itself. Visualize yourself drifting upward. Visualize yourself surrounded by protection and light. Remain awake; do not drift into sleep. Drift only the short distance of a few feet away and then slowly return into the body. Open your eyes. Remember your experience and differentiate it from any dream experience you might have had.

**Method B:** This procedure is slightly more complex. Variations on it have been practiced by groups as diverse as Silva Mind Control and Kemetic study groups. Begin by practicing steps 1 through 5 as above. Then repeat to yourself silently and intently that “I am going down and backward from three to one. Slowly I will see the numbers three, two, and then one appear before me. I will see each number appear and disappear on a white ball floating above my head. When I reach one, my body will be even
more relaxed and my awareness of my physical sensations will be gone. I will remain relaxed, blissful, safe. My consciousness will be focused on my warm astral (or energy or subtle) body.

Visualize and repeat these again, only this time repeat the threes three times on the white ball. Do this slowly. Then repeat the twos three times on the white ball. Then repeat the ones three times on the white ball. Physical consciousness will naturally be absorbed or enfolded into this subtle bodily consciousness. Tell yourself that you are now alive and awake in your dreaming astral body. Notice how fluid everything has become, including imagery and sensation. If you wish, you can now intentionally move forward and upward from the forehead. This will detach you from the physical body. You may also experience the sensation of flight by visualizing yourself as a bird (ba) with wings.

When you are ready, slowly emerge from this condition and return to the body by reconfirming your physical bodily consciousness. Do not struggle. If there is a conflict, resistance, or unpleasant dissociation, simply allow yourself to go to sleep. You will soon awaken as usual.

**Method C:** This procedure goes in a different direction and the transition to a more vibrational state is more pronounced. The foremost modern exponent of this method was Robert Monroe. He drew inspiration from Edgar Cayce, “the sleeping prophet,” and from careful observations of his own experience over the years. Lying down with the body along the north-south axis with the head oriented toward magnetic north is helpful. There is a subtle Earth grid system you will discover in time. It is both electromagnetic and gravitational in nature and as such
appears to interact with our nervous system.

First, again relax the physical body. Steps 1 through 5 will accomplish this. You may also use any another method if this is better. What is crucial is to relax both physically and mentally. By capturing the three spatial dimensions, it is easier to draw the mental inner landscape toward you. In that context the Jacobson Progressive Relaxation technique is very useful. Also by quietly moving, sequentially, through the sensory and motor homunculus localized in the pre- and postcentral gyrus with full diaphragmatic inhalation and exhalation at each point, you quiet the muscles and nervous system to the point of near subjective dissolution. This is outlined in chapter 9 of The Roots of Transcendence and is similar to the yogic technique of sensory withdrawal or pratyahara.

After deep relaxation by your chosen method, you inevitably approach the state of sleep. Intense imagery called hypnogogic imagery will be encountered. Concentration on an image or bodily sensation will steady consciousness. At this point transformation into the image of a bird (ba) taking flight is intriguing to say the least. These images are all very fluid. Observe them passively but consciously as you move into a side corridor of what is usually unconscious sleep. This method is similar to yoga nidra. Be patient. Over time and many trials it will work.

The next step is difficult, so again be patient. Deepen the state of this fluid relaxation. Steady your sight through your closed eyelids out into the darkness in front of you. Light patterns arise. Ignore them for now. They are just the muscles in your face and scalp relaxing, ocular nerves firing and geometric patterns arising. Remain conscious. You are expanding consciousness and
doing battle in “the war against sleep.” Eventually you will leave all external sensory stimulation behind and be guided by only your own thoughts. When you have entered this state from a rested condition, instead of fatigue, you will have more control. Entering it after morning awakening or a good nap is useful, but within meditation is ideal.

Soon a low humming noise or the sense of vibration arises and intensifies. Waves of electricity and a mild tingling sensation pervade the body. Often there is a buzzing or crackling or swoosh sound as the separation begins. A distinct sensation of energy is present. Focus on the space in front of you, first about twelve inches or so from your forehead, then about six feet away. Pull yourself up toward that point six feet away along an axis at about 90 degrees or perpendicular to where you lie. Almost like reeling in the space along your body so that your body and the space merge.

There will be moments of fear, a sense of derealization, dissociation, and depersonalization at times. The unconscious will present you with familiar terrors for a while. They are harmless. Persist in the practice.

Over time you will be able to call upon, enter, and control these vibrations easier. Let them pour through your body and fill it up. When this has been done several times you are ready to journey beyond the body. The clear intention to leave the body is cultivated by thought and mental repetition. Push or project yourself out of the physical body in small steps. It is similar to the floating or flying sensation you have when first asserting yourself in a lucid or conscious dream. Monroe and others suggest using this “second body” to contact familiar objects in the
room close by with your hand. Do this several times over several experiments until you can do it with relative comfort. Always return to your regular body.

Finally let yourself float upward in this vibrational state. Repeat this idea and image over and over. A natural OBE dissociation will arise under controlled conditions. You may also choose to “rotate” out of the body. This is done with your eyes closed while looking upward and to the right or left corner of the eye. Within a deeply relaxed and vibrating bodily sense the internal body of the flowing, living “I” sense will experience itself rotating slowly within the static physical body located in three dimensions toward the direction the eyes are pointing. You may sometimes sense a slow drifting rotation in one direction and then back the other way. Stay with it. Eventually you will rotate upward and out. Float upward. You have now entered the outskirts of the vast psychocosmic netherworld.

There are a variety of interpretations of the “traveling” experience. Some disciplines hold that the soul principal is projected from the dense body into a realm of energy and vibration akin to it. Other disciplines hold that this sensation of travel is an illusion, that the sensations of movement are actually the adjustments of space and time to the soul, which itself simply is. You must decide for yourself based on your experience.

This experiment carried out in any form, from clinical dissociation and TLE to the NDE and controlled OBE, will verify that while the body may be enfolded in consciousness, not all of consciousness is enfolded in the body. Even high lucid dreams, visitation dreams with ancestors, or crisis telepathy will
experientially confirm this to an open scientific mind.

Archeological and historical records suggest that our forebears were well aware of these experiences and sought to harness and enhance them for their own psychospiritual evolution. The Lascaux cave drawings of France dating from 15,000 BCE, as well as the written testimony of the Egyptian Osiris in the Papyrus of Ani, composed well before 3500 BCE, both show the spiritual seeker in a 37-degree reclining position in preparation for their ecstatic “exit” out of the body. Many sculptures dating from the Old and Middle Kingdom of Egypt show the head of a luminary “emerging” from a cube. We realize that this is a stretch for modern-day frames of reference, but think about it. While we may identify our solid bodies as occupying a static three-dimensional space, a space represented by the three-dimensional cube, our direct living experience of the “I” or ourselves and time itself is experienced as a flow. Beyond the three dimensions of normal space and the fourth dimension of space-time, there is the fifth dimension of light itself. There are many variations on a theme.

One of the consequences of this contraction from a fifth-dimensional, more nonlocal existence is the localization and identification of consciousness with the three common dimensions of space and dense localized expression of matter itself. The perception of “inner” and “outer” arises in the three-dimensional world as opposed to a more spherical vision of permutation, transmutation, and translation. Things and events are perceived to be either in us or outside of us, real or fantasy (or wish or illusion). Therein arises the confusion of spiritual and astral visions as only a delusion, hallucination, or dream. In the realm of light, however, the mode of inner and outer are
subsumed within a wider context of permutations of existence within the interpenetrating realm of light.

This last point is important because it links us to the lost science and tradition of the "black rites" of ancient Egypt, the Dogon disciplines of Mali, and others in which there is a hidden resonance between the body and the wider psychocosmic netherworld.

Now the other method of entry into the OBE is to awaken while dreaming. This is similar to lucid dreaming. It too is a fluid state, but it is more than a dream. When you find yourself in a familiar setting that you have visited many times before, such that you can even find your way to places and locate objects, but the place has no exact correspondence to the physical world, this is what has classically been termed as an astral realm or plane. While most of psychiatry would suggest that you are having a recurrent dream, other traditions would posit that at this moment you are out-of-the-body. It is easiest of course to recognize this situation upon return and awakening. If you return to this often enough, however, you can eventually train yourself to recognize it while it is occurring. At this moment a great insight dawns.

This astral realm or plane of experience is as old as, and probably older than, human experience itself. Every culture and society from antiquity to the present has known of it, explored it, and testified to its existence. Its content and structure upon entering it closely corresponds to the projections of our deep fears, terrors, and desires, and as such it can have a heavenly or a hellish manifestation. Our body's fears, powers, and desires are experienced as greatly amplified. It is the realm of the sleeping and
often the newly dead. Its affinity to the Chonyid Bardo of the Bardo Thodol or Tibetan Book of the Dead is unmistakable. From time to time, great spiritual figures explore it with vast implications for the human adventure. After the bodily death of Christ he is said to have “descended into hell and on the third day arose again and ascended into heaven.”\textsuperscript{16} This is a veiled reference to the spiritual Avatar’s conscious descent into the lower astral realm of trapped, disembodied psyches and souls, and lifting of them upwards towards the higher realms in a transcendent act of collective spiritual liberation and evolution.

This vast psychocosmic netherworld is all around us, interpenetrating our three-dimensional physical world, and our fourth-dimensional world of space-time and dreams. These dimensions are themselves embedded in a higher dimensional space. The hidden alchemy of our presence here is wrapped in the mystery of vibration and light.

\textit{We are all just prisoners here of our own device.}

\textsc{The Eagles, “Hotel California”}

Prepare yourself with knowledge and insight. Consciousness and life are greater than the physical body. Death is only the beginning.
The pyramid, the triangular shape that is associated with the shape of the tetrahedron, is one of the five fundamental shapes referred to as the Platonic solids (see figure 6.1).

![The five Platonic solids](image)

The pyramid or the triangular shape fills out all three physical dimensions (see figure 6.2). It is crucial to the manifestation of the Sri Yantra, a physical manifestation of the sound of “om” (see figure 6.3).

The triangle is the manifestation of the Sri Yantra's many triangles, which are a two-dimensional sign and symbol of the manifestation of the three-dimensional pyramid triangle. This is in turn a projection of the four-dimensional vibration of “om” that occurs in length, width, depth, and time or duration. The black
The dot of the innermost triangle of the Sri Yantra represents the "zero-point energy field," the vacuum that underlies the manifestation of time and space in our local three-dimensional universe. It is the doorway into the fifth-dimensional realm of light itself. It is literally the causeway of involution and evolution, of ascent and descent. This ascent in all likelihood was the spiritual vision behind the original purpose of the pyramids. We will return to this point when we discuss the pyramids of ancient Kemetic Egypt.

As for visualization of the Sri Yantra, there are dimensions beyond these three and time but they are not easily realized by our senses. However, the mind can feel and intuit them, warping their shapes for various purposes. In deeper states of meditation the intuition of these shapes and dimensions is able to descend into human consciousness where we can work with them.
In the exploration of the Sri Yantra it enfolds and contains all of the seven classical “chakras” or energy vortices of the subtle body and the nine entrances and exits of the body. The entrances and exits are the two eyes, two nostrils, two ears, the mouth, sexual organs, and the anus. When these are all closed by bodily discipline and technique we have Yoni mudra, also called Navanukhi mudra and Shannukhi mudra. The application of this mudra leads to the projection outward of the unmanifest, corresponding to the presiding deity of the inner triangle.

In this context it is important for our later practice to be reminded that the center of the root or base triangle, known as a muladhara center, also is based on this. From the middle of this triangular shape at the base of the spine, the Sushumna transverses through the middle portion of the stem or the backbone all the way up. It extends up the spine and ends in the opening or the aperture of Brahma at the top of the head. From its root arises a nerve called alambusa, which goes to the exit of elimination at the base of the alimentary track.

When all nine bodily exits and entrances are closed by the application of the Yoni mudra and the discipline Sri Yantra is successfully extended, the visual manifestation of the vibration “om” becomes manifest. The tetrahedron triangular shape eventually arises. This tetrahedron shape, when you put two together in an inverted way, becomes a star of David, or the hexagram. This common symbol is seen in many different cultures. It was known long before the 1200 BCE rise of Judaism. The triangle shape is often symbolic of the male phallic organ and the inverted triangle symbolic of the mysterious female sexual organ.
The two together is the union of the male and female principles, the dynamic of genesis and generativity. It became the basis of other forms. The tetrahedron is also traditionally the higher symbol of the merkabah, the symbolic chariot of interdimensional travel in the higher ascended dimensions. These travels occur in either deep meditation or in some conscious dream states. This is why it is useful to visualize and practice the construction and deconstruction of the pyramidal triangle in meditation.

The cube, another of the five fundamental shapes of the three-dimensional world, is also important to construct and deconstruct in meditation. Begin with a one-dimensional line. Then by seeing these two images drawn on this two-dimensional page it becomes easier to intuit them enfolded upward into three dimensions as would occur to a being who existed in two dimensions, such as a "flatlander." Then by seeing them constructed into the familiar three dimensions, it becomes easier to intuit them enfolded back upward into a higher fourth dimension (see figure 6.4). The cube unfolded out into two dimensions is called a tesseract, as in Salvador Dali's painting of Christus Hypercubus.

The Sri Yantra figure is the series of triangles enfolded within higher triangles (see figure 6.5). Concentration on either the Sri Yantra or tesseract in meditation over time is said to create a perceptual shift, a kind of Zen koan, Gestalt, or quantum leap translation. These shapes are thought to be portals to higher dimensional realms when we practice in meditation or in conscious dream sleep.

The embeddedness of one dimension in another is a crucial point. The cube of figure 4C is embedded in the three-dimensional cubes below, a cube that is then expanded higher
into four dimensions. This has direct relevance when describing the vast structures and processes of the cosmos such as stellar configurations and orbital dynamics that seem to be embedded in the human nervous system, and vice versa. When the subtle or light body of the solar ambience communes with the nervous system and body, it is that higher dimension embedded in the lower three-dimensional structure and our consciousness that transitions from one to another. We will return to this in the section on spirit travel.

In spiritual projection there is the involution into this three-dimensional spatial world and fourth-dimensional space-time. This is descent from higher dimensional worlds. After the completion of involution, then begins the process of evolution or ascent, the emergence up and out of this four-dimensional world. So, first there is involution into these more restraining dimensions, and then evolution up and out of these dimensions. It is involution of spirit into matter and the evolution of matter back into spirit. It is the projection of the spirit's nonlocal reality into the limited local dimensions of space-time and matter. It is the origin of the illusion of death. The goal of spiritual discipline and religious faith is transformational travel from three dimensions to four dimensions to an n-dimensional universe.
Fig. 6.4. From flat surface to three-dimensional cube to hyperspace

Fig. 6.5. Cube embedded in hyperspace

Fig. 6.6. Triangle enfolding within another triangle
A LEGACY ON EARTH

None of this is new. Our ancestors, the Shining Ones of ancient Kemetic Egypt, the progenitors of all our human civilizations, are believed by many to have established such a system on Earth millennia ago in the elaborate construction of the pyramids and stele that still stand today as monuments and guideposts to that lost pathway and science. The towering obelisks and pyramids emerging from the sands hint at being once part of a solar religion, integral instruments in a vast vibrational network and system designed for the ascent of human consciousness. As the writer Whitley Strieber describes it in *The Key:*

This planet was once covered by a gigantic instrument of communication and ascension. Tones were important to inducing a correct flow of energy in the body of creatures. The ringing of the Egyptian obelisks set the correct frequency. Using this instrument, human beings could project themselves into higher worlds, what you call interstellar space, but also higher space. All the ruins you see and consider as entirely separate from one another were actually part of the single great machine. This was a subtle machine. . . . It could be addressed, programmed, if you will, with carefully patterned groups of words. These formulae became ritualized among the ignorant as prayers and magical formula, for they assumed the machine must be the god of those who addressed it . . . however, the language of the machine was the language of nature, for the machine was not separate from nature.

This idea might be dismissed as the well-intentioned but fanciful production of a creative writer except for the startling fact
that Schwaller de Lubicz in the last century demonstrated that the temple complexes of Egypt at Luxor were laid out in exacting mathematical and geometric sequences according to a rhythmic harmonic plan. Furthermore, Bauval and others have discovered that the three major pyramids of the Giza plateau appear to be laid out according to an even vaster celestial scheme. Measurements and observations reveal that the three pyramids are aligned and accurately reflect the position of the three belt stars in the constellation of Orion's belt, the destination of the pharaoh in his postmortem journey back to the Duat, the Duat that was the dualistic reflection of the heavens above on the Earth below. Each was set to interact with the other, each in proportion, each in rhythm and harmony with the others and the body of man. Beyond this there are exacting alignments with certain symbolic stars sited from shafts within the pyramids themselves that seemed to have been used in certain initiation rites when the devotee was in disciplined states of mind and attunement. Can you hear the strings playing?

The universe is elegant. We are embedded in it as are the other forces of nature, known and unknown. We interact with all of them. Science knows that under certain conditions space is curved and folding, and can also be expansive. What is called dark energy today is the apparent phenomenon of the expansion of the fabric of space. It behaves seemingly in opposition to the force of gravity. Evolution is an expansive force in certain ways, a kind of negative entropy. Evolution in the mammalian, primate, and human context, as we have tried to show, is intimately associated with the strategic increase of neuromelanin in the brain and central nervous system. As we interact with neuromelanin
and the expansive force of evolution do we in some mysterious way have an affinity with the dark force of the cosmos? When we manipulate shapes, either in meditation or conscious dreaming, do we interact with this primordial reality? Are we not in fact part of this vast design, this evolving universe that is indeed conscious of itself? Any evolved Intelligence interested in our species would certainly be curious about this aspect of our nature.

Just as an infant between the cycles of sleeping and waking must learn how to be awake and commune with the consciousness of others, just as a child must learn to filter and interpret the sounds of people in order to learn to speak and enter the common language, so must we decipher, as adults, the dynamics of space, time, and the gravitationally enfolded light in this dimension we call matter. We must learn of the dimensions to travel as free spirits in the realm of light. We literally must leave the Earth of our birth and enter the wider life of the cosmos. We are still in our infancy.

One so freed from the bondage of senses transcends all material relation, and becoming all supreme light, regains his own self. This indeed is self. It is beyond mortality, beyond fear. It is truth; truth is only another name of the absolute.

CHANDOGYA, UPAISHAD
The spiritual life finds its most potent expression in the man who lives the ordinary life of men in the strength of the yoga... It is by such a union of the inner life and the outer that mankind will eventually be lifted up and become mighty and divine.

SRI AUROBINDO, THE IDEAL OF THE KARMAYOGIN

From the very beginning, we have emphasized that this is a practical book. There are elements of devotion and service in the practice. However, the fundamental thrust of this discipline is on the physical practice itself as the foundation of everything that unfolds later, a methodology that leads to psychospiritual stability and then to revelation, not blind trust or faith.

Because of the difficulties and some dangers inherent in the practice of the Ureaus, discipline is extremely important. One may be fortunate walking through a field to come across a source of food growing naturally and be sustained by that. One might be fortunate enough in life by happenstance to find a good and selfless friend. However, it is easier to cultivate the soil in which the food naturally grows, and to be of benefit and service to others in order to reap the benefits of a healthy social life. In this text the emphasis is placed on one's own work, one's own methodology, one's own bodily discipline for the achievement of the ultimate goal. Therein arises the necessity of practice.

Practical discipline of body and breath are important in establishing the disciplines of mind, body, and of attention itself. The root of the mind is attention. This is a very practical principle.
During the practice of almost any form of meditative discipline, certain phenomena arise to the attention that can make the student’s progress much swifter, truer, and less complicated by distractions, if the student is prepared for it.

The necessity of discipline is important when either exploring or encountering phenomena that arrive from the unconscious or phenomena that descend from the superconscious. By healthy discipline, one establishes automatic and trained responses to emergent phenomena. The intuition is better informed and educated. It is easier to overcome ingrained fears, reactions, easier to go against the head winds of resistance. There are many psychiatric symptoms of affective disregulation and cognitive imbalance that are the result of these subtle energies rushing unleashed into the brain and limbic system, disrupting behavior and emotional balance. We have tried to address this issue in *The Roots of Transcendence.*

By discipline we harness our emotional and psychological sense of purpose and direction. At certain critical moments we have to learn how to exert control over and be in harmony with our purely mammalian heritage. This is not merely sexuality, but many of the other impulses that, when not harnessed and directed, can be a distraction and a distortion of bodily and spiritual energies.

The bodily energies tend to be devalued or suppressed in traditional psychospiritual disciplines. This body-negative bias is not embraced here. Many of the sexual and strange genitourinary practices found in classic yogic disciplines are either simply omitted or become the source of repulsion for devotees and teachers in the modern world. The classic *Hatha Yoga Pradipka*
of Swami Svatmarama describes and advocates the practices of Amaroli, Vajroli, and Sahajoli as methods of sublimating and redirecting the sexual fluids from their downward course out into the world in a brief spasm of pleasure that leaves the organism feeling depleted. Instead there is the practice of re-absorption by the body, spinal line, and ultimately the brain. Beyond these methods being quite awkward and difficult, it is the attitude of negativity toward sexuality and the bodily functions that is so disturbing among some of these writers and practitioners. Sexuality and the subtle hormonal fluids and essences associated with the body are natural resources to be harnessed and directed. This includes the greatly misunderstood group and tantric practices so repugnant to the Aryan and Semitic intuitions that underlie much of the religious perception of sexuality found in Christianity, Islam, and large areas of Hinduism. These practices incorporate group and ritualistic yoni and lingam or phallic worship and sexual union as well as the tamer Maithuna Sadhana of the couple.

These are the roots of the sacred energetic practices found in the Kama Sutra. It is seen in the numerous temple carvings of Khajuraho and Bhubaneshwar in India, all echoing back to a far earlier time. The later body negative attitudes were not native to the Dravidian, Kemetic, and other worshipers of the primal life force who inhabited these lands prior to the invasions of the north, for instance, the Indo-Aryan descent into southern India, the European and later Semitic invasions of Egypt and Africa. These energies were seen by early civilizations to be like breath, blood, and food, forces of nature that, when approached within the wider framework of the spiritual cosmos, could be used to expand the mind and dissolve it in liberation.
On many occasions, various dimensions of usually unseen reality arise to one's perception. These times can become quite unsettling, especially when one is not on good terms with the unconscious. It is for this reason alone that practice becomes a normal and necessary way to discipline and clear one's body and mind. Ethics, almost reflexively, become a necessity in order to avoid dangers and traps. A natural ethics emerges that allows the practitioner to establish a vision of the trajectory their practice, from terrestrial to spiritual evolution. One becomes aware of the dynamic process of repression and also suppression. Over time the connection between awakening state and the dream process becomes more readily apparent. The traditional do's and don’ts of ethical practice make perfectly logical and adaptive sense. They are not mere abstract principles but have a direct and dynamic bearing on progress.
THE QUIET INNER ATTUNEMENT

In the particular approach we are using here it is absolutely necessary to learn to quiet excessive mental noise, to attend to the inner forces in order to hear the deeper voices that arise. This quieting response is not only occurring on a psychic and psychological level, but also on a neurophysiological level. Various structures of the midbrain limbic system, particularly in the amygdala, are constantly screening information. The quieting response allows greater access to this internal process and allows certain phenomena to arise to attention that might otherwise be repressed or screened out only to return at critical times unrecognized and negatively reacted to in practice.

Over time the aspirant learns to let things literally flow through. Localized awareness and the observing ego become more permeable. In this subtle process the nervous system and awareness become quietly attuned to phenomena rising not only from the depths of the individual unconscious, but also from the deeper reservoirs of the collective racial memory. Further on we become aware of imagery and information arising or coming up from the Earth itself into the various energy lines and conduits of force that permeate the Earth and the physical body. These are referred to as dragon and ley lines. We become aware of the descending forces coming down into the Earth from the solar expanse along certain conduits of energy. Like any other scientific methodology based on empirical observation, this will not be apparent to anyone who has not followed the quiet, attending discipline. This will not be measured primarily by the objective measures of light, but will be readily apparent by the measures of the subjective nature of light.
It begins as an attunement between the subtle descending electromagnetic grid of the solar expanse, the geomagnetic grid generated by and emerging up from the Earth's core rotational dynamics, and the electromagnetic and the energetic field—or acupuncture meridians—of one's own physical body. The acupuncture lines of the physical body appear to be areas of low electrical resistance. These can be felt in certain states of consciousness. Indeed, these were originally discovered and mapped by the ancient Chinese medical practitioners through inner meditative awareness. They were not measured externally by physical instruments. They might never have been discovered by modern science relying exclusively on external observation. They are only being collaborated thousands of years later by modern science with its physiological instruments. However, the actual perception and subtle energetic discovery of them was a tracing of the subjective nature of light as it moves through specific corridors and energy lines of the body. Again this subjective nature of light is observable and open to communal and consensual validation.

Eventually, as practice proceeds, the brain and neurological structures gradually become more in attunement with the 7.8 Hz cycles of the heart and the brain's electromagnetic matrix as they interface with the pulsations of the living Earth. Various techniques of attainment arise in this context. When this is completely harnessed or even, for some people, when partially harnessed, the aspirant has awareness and entry into this realm. This is the realm of the transcendental energies that suffuse, surround, and infuse the Earth.

By the inner quieting attunement disciplines, the appropriate
balance is learned between the need for daily bread and our eternal needs and processes. Out of that arises a healthy regulation of food, nourishment, sexuality, breath, and social, interpersonal, and family relationships.
DANGERS AND DELUSIONS OF THE PATH

One of the primary imperatives for discipline is to be able to recognize the dilemma of dynamics and processes on the path that are at times disturbing and at other times illuminating. Historically, these “cults of the shadows” have been seductive to practitioners not prepared for some of the unsettling events that may occur. For this reason they are not public but live in the shadow of mainstream spiritual and communal life. It is also the case that, from time to time throughout history, very charismatic leaders have arisen from these shadow cults who have been able to move large numbers of people by awakening these energies in themselves and then awakening them at lower levels in others. The followers are so moved by this extraordinary energy flowing through their system that they become deluded as to its origin and where it is taking them. Hitler was the most recent example of the charismatic cult leader capable of mesmerizing and moving the masses with seemingly demonic forces. These dark messianic ego cult leaders do arise and we must learn how to recognize them. They have a religious hypnotic aura about them. They are able, through their movement of energy and capacity, to stimulate it in others, and to have others surrender their personal responsibility to the point of organized violence.

In the United States we have seen figures like Jim Jones, Charles Manson, and other cult leaders like these emerge. In these situations the half-truths of these powerful contemporary cult leaders overshadow traditional reason. We read the newspapers and are astounded that a cult leader can tell others to commit mass suicide or mass murder. We fail to recognize that when they cast their spell over others that this energy is so
powerful and awakening that they experience a natural compulsion to release themselves into a higher energy. The intuition behind collective suicide is that the power of multiple deaths all at once, like an individual death leading to an OBE or NDE, will open and a coil or tunnel from this world to the next and the messianic figure, identifying with the great light, will lead them through to a more distant paradise. This is how they work their process.

Dangers and delusions that arise are forestalled by the development of mental clarity and physical health. One learns a healthy diet and how to use it in moderation, including intoxicants in moderation. Also, one learns how to harness and use sexual energy, not merely repress or suppress it. In the same way one learns how to use the breath as an energy conduit. In the process of awakening these energies we become more aware of our old dynamic unconscious as a projection of our own sometimes darker self. We learn to distinguish between perceptions of events arising because of certain dynamics in the practice and our own delusions. We learn to differentiate between clear consciousness and nidra or sleep consciousness. In this process, which sometimes can be quite rough, we can establish what is to be done. We deepen our resolve and communicate with our unconscious so that there is a direct line between our deep unconscious, our conscious mind, and our trajectory into the realm of the superconscious.
A BRIEF HISTORY OF THE SERPENT POWERS

Our history is littered with the disciplines of the serpent power. At one time the Earth’s power centers were sacred to the serpent cults. This is both the subject of real history and fused anthropology with fictional accounts. In both of these streams from the earliest days we have implicitly recognized our connection with the animals and beasts who crawl and walk upon the Earth, as well as the angelic figures who take flight. We know the serpent sliding on the Earth and the great birds flying above it. They are intuitively connected when seen through the symbolic genius of the medical caduceus. When the serpent energies are awakened at the base of the spine, harnessed by discipline and moved through the body in select pathways, they reach the uppermost limits of human embodiment and thereafter take flight. The ancients believed this flight was to the stars themselves.

In ancient India or Bharat the worship of kundalini, first by the indigenous Dravidians of the south, and later by the Indo-Aryan invaders from the north, was seeded throughout their literature and physical artifacts. In pre-Aryan India, the serpent Ureaus or kundalini was termed the *naga* or *nagi*. It was at the roots of prehistoric Afro-Asiatic and Austro-Asiatic Hinduism. It symbolized, “the preformal, the primordial sacred force, here no longer concentrated in the bottom of the ocean but in the depths of the earth. In India nagas and snakes represent the genii of places, the aboriginal sacrality. Now nagas are always connected with magic, yoga, the occult sciences; and folklore that developed around Nagarjuna shows how vital the belief was that snakes preserve a timeless ‘hidden doctrine’ which they transmit
through mysterious initiations."

Later Indian tantric literature remained rich in this imagery and related disciplines. Excavations in the early pre-Aryan cities of Mohendro Dyro, Harrappa, and elsewhere reveal statues of yogis setting in meditative posture with matted dreadlocks of hair and erect phalluses immersed in the experience of spiritual flight. This is a tradition that bleeds into our own time. The erect phallus is a direct reference to the intimate relationship of the Ureaus or kundalini to awakened sexuality and the mystery of spiritual regeneration. In this context remember that when dreaming both men and women have an erection. Unless there is a medical complication this is a physiological signature of sexual arousal.

The yogi attempting to unify his states of consciousness while immersed in deep meditation can approach the consciousness of dreaming while maintaining lucid self-consciousness. Here is the connection between penile or clitoral erection, the erotic sensation, and the sense of flight. In the higher stages of meditation this upward flowing sensation carries with it vital and sexual energies toward the head culminating in the distinct experience of spiritual travel. Note again the imagery of the medical caduceus.

The sexual energy takes two pathways in men. Either there is a drying up of the sexual organs, meaning the gonads, and very little outward sexual activity, or the production of copious amounts of sexual fluids that are then, by hormonal connections and yogic practices, redirected to the higher cortical centers in the brain. Both paths are well represented in the spiritual traditions.

In India these experiences spawned many cults and practices devoted to the disciplines of the serpent power. Many, like the
Pashupati Order, pushed the extremes of social behavior in order to transcend dualistic consciousness. The Kalamukhas, which means “black face,” covered their bodies in burned excrement and wore great black streaks across their faces as a mark of renunciation of the world and death. The Kapalikas carried a human skull and begging bowl, living and meditating in cemeteries. The Aghoris went further and lived in cemeteries, wore bones around their necks, and drank out of human skulls while sitting atop dead bodies, rubbish, and feces. Still others adopted a saintly path, wore beautiful monk’s robes, taught in ashrams with flowing incense, practiced breath control and bodily disciplines, and studied the hidden powers or siddhas of the yogic path. These are the more classical images of yogis familiar to the world. The point is that many paths were cultivated, each holding a discovery of the great way.

In Tibet are migrations of the Indian wisdom into more rarified practices. The Bardo Thodol or Tibetan Book of the Dead is one continuum of this information as is the compendium of other tantric texts. The tantric texts are replete with imagery of the male and female dynamisms of sexuality and the unification of polarities. This is again because kundalini or the serpent power feeds off the sexual energies of the body. This goes well beyond the hormonal relationship between testosterone and healthy brain functioning. It has led to a very wide range of reactions. Some disciplines have come to cultivate a complete avoidance of sexuality in order to conserve the sexual fluids in the hope of collecting and refining their ojas, which means “energies” or “essence,” for higher sublimation. The ideal is urdhvareta, or the sublimated upward flow of the essence of the sexual energies.
and fluids directly to the brain. From the outside it would appear as though all sexual energies had dried up. Some practitioners have even experienced at times an upward sucking reflex at the base of the body. The consequences for this perception have been myriad. Sexuality in its outward expression from this perspective begins to be seen as an obstacle to spiritual progress. At its worst sexuality comes to be associated with all that is wrong, dirty, and evil. Many of the Earth’s major religions are littered with this sad delusion.

Other disciplines have come to cultivate intense sexuality in order to literally feed the kundalini with copious amounts of ojas for transformation. The rites of *chakra-puja* in the left-hand path of Pancha-Makara are the ritual of collective group sexual union performed in a circle. The sixty-four yogini temple complex at Raniapur-Jhar-ial in Orissa India was for the worship of the female form that came to embody pure *shakti* and the fundamental forces of the universe. The spiraling sexually explicit temple complex at Khajuraho in Madhya Pradesh and sections of the Bhubaneshvar temples in Orissa in India are other examples. Both used complex sexo-yogic techniques and meditation at the core of these rites for higher union with the Divine. Other rites around the world testify to this intimate situation. They were not simply fertility cults! Their thrust was and is to cultivate this form of the life force, circulate it through the body and direct it to the higher centers. This generativity is underneath all forms of generativity, especially in adults where it is the genesis of mundane eroticism and the higher branches of creativity and even neurogenesis. Once the process is successfully awakened it tends to flow quietly and there is no excess need to refocus sexual energy.
in so dramatic a fashion. However, the fact that kundalini and the sexual fluids are dynamically related to each other and that an awakened Ureaus feeds off this process is a biological reality.

This biological reality becomes acutely clear when the shakti first awakens. The sexual energies from the reproductive organs, as well as the subtle lining of the internal organ systems of the body, are sometimes felt to be drawn from and moved toward the spine. This was the experience of Gopi Krishna. When the Ureaus moves through the sexual center at the second chakra or energy vortex in the subtle body sexuality becomes quite intense. The testimony of Swami Muktananda mirrors that of Gopi Krishna. In a more quiet way the process of sexual energies being drawn up and used to heal and repair the body is evident in the restoration phase after the ascent of the Ureaus beyond the brow point. The brow point is between and slightly above the eyebrows. It is where the pineal gland is represented in practice and iconic imagery. What is abundantly clear is that there is an intimate relationship between the brain and the sexual regenerative systems in the process of spiritual evolution.

It is not a matter of the kundalini itself being a sexual force. Rather the sexual energies, as well as the other generative forces within the body's hormonal, vegetative, somatic, and other systems, are all enlisted in the principle and process of arising kundalini.

At this point it is not difficult to see the ancient hidden doctrines interplay between certain forms of meditation, the dynamism of sexuality and generativity, the activation of the sexual erections in brain stem stimulated REM dream sleep, the fluid experience of spiritual flight, and the sense of connection with
powerful energies rotating in the deep core of the Earth itself.

Contemporaneous with and in many cases earlier than the ancient Vedic and Dravidian Indian schools were the Kemetic Mystery Schools of Egypt with their *per ankhs*, or “houses of life,” dotting the shores of the Nile. As the lush lakes of northern Africa began to dry up between 8000 and 5000 BCE, these peoples had increased their migrations toward the Nile, carrying with them their experiences and knowledge of the stars. The Nubian origins of the Ophidian cults or veneration of the serpent are well known. Nubians were the indigenous descendents of these peoples who created the astronomical complexes at Napta Playa that accurately mapped the patterns of the constellations and embedded them in their rituals, hidden doctrines, and solar religion. It is they who were the African genesis of ancient Egyptian civilization.7

In the schools of Nubia and Kemetic Egypt, there were three levels of discipline and initiation. From the initiate all the way up to the “sons and daughters of light” were stages of progress in the seven levels of the soul. In the *Coffin Texts*, the *Pyramid Texts*, the *Papyrus of Ani*, and in some medical texts the serpent powers are alluded to over and over and over again.

In the *Papyrus of Ani* the serpent power is *arat sekhem*. The two plumes or *urai* of the serpentlike forms of the God Amsu-Min appear to the initiate in her voyage beyond the body.8 They are Wadjit and Nekhebit, the double goddess that entwines the Ureaus serpent. They parallel the activated intertwining Ida and Pingala currents of the Indian yogis. The yogic system of physical postures, breath training, and meditation in Kemet was called *sema tawi*. The Ureaus, or kundalini, coiled three and a half
times asleep was represented in the “basket of Isis” at the base of the spine or Djedi pillar. In fact, in the so-called magical Demotic papyrus of London and Leiden—which was “discovered” in Thebes in 1828 and later sold to the British museum in 1857—there is explicit reference to the sacred sound vibration of the yogis living in the two lands of Egypt. Demotic refers to the Kemetic script that derived from the earlier hieratic script. The Demotic arose in Lower Egypt, probably in the early dynasties, but did not become widespread until the Twenty-sixth Dynasty, somewhere between 650 and 400 BCE. In the invocation section of this papyrus, “I know thy name, I know thy likeness. Great is thy name, Heir is thy name, Excellent is thy name, Hidden is thy name. Mighty one of the gods is thy name, ‘He whose name is hidden from all the gods’ is thy name, OM, and mighty AM is thy name. . . .” The actual script of the Demotic that uses the word “om” in the text, figure 8.2, very closely parallels or prefigures the symbol used by the Indian yogis in figure 8.1 to represent the same sound and meaning of “om.” Figure 8.1 is closest to the Devanagari Indian “om” script. Notice the transmutation of the symbolic image from the Kemetic context to the Indian. Notice also how closely the Kemetic symbol approximates the figure for three and a half.

Fig. 8.1. Classical Devanagari Indian yogic symbol of sound vibration “om”
No doubt there was extensive contact and a rich exchange of ideas between Dravidian India and the east coast of Africa by way of land and sea trade. We may never know the origin of the first practices but no doubt they emerged in this complex cross-breeding of cultures.

The Uraeus serpent and the sphinx encompass a history that is older than we can possibly encompass in this text. Suffice it to say that the sphinx was built before 10,500 BCE in order to be looking into the face of the constellation Leo the Lion on the sunrise of that vernal equinox and it has the water-erosion marks on it indicating it was born in a lush environment, not an arid desert. It was built by the mysterious "followers of Horus," the *Shem Shen Hor*, and the Shining Ones. They had mastered the dynamics of the light body and awakened the kundalini or Uraeus serpent. They had brought her from the sacrum at the base of the spine to the sacred location at the apex of the head thereby gaining entrance to the timeless solar ambience. For them, and the followers of Ausar or Osiris, this was symbolized by the raising of the djedhi column or spinal line signifying rebirth.

Along the Nile from Heliopolis down in the delta up through Abydos, Diospolis, Dendera, Thebes, Esna, Edfu, Kom Ombos, Elephantine, Philae, and finally Abu Simbel, the drama was reenacted countless times. These focal areas represented the force centers of psychospiritual activity and evolutionary progression.
in the mystery school system. The sacred Nile was seen as the expression of the cosmic serpent Nak whose head was in Abu Simbel. Above the head and into Nubia was seen the ancestral home of their migration back to the source and perhaps the origin of their civilization itself. Each of these force centers along Nile was associated with specific star clusters and constellations.

These were the true Djedhi masters who raised the living energy within the djedhi column of the spine. Sadly much of their wisdom has been lost or forgotten. They themselves hearken back to an even earlier time when the “serpents of wisdom” had descended across the Earth and disseminated the wisdom of a civilization in Africa and southern India that seems to have preceded ancient Egypt.\textsuperscript{11} This is the civilization that bears its testimony with that lion body sphinx with the head of a man. This marks the time of Zep Tepi, the “splendid time of the first time” that the ancient Egyptians themselves—not the later European Egyptologists—date as the origin of their own civilization in its present cycle.

There is a tradition that follows the figure of Shiva, the symbolic lord of high consciousness, from the legendary fall of Atlantis to later Egypt. His style is seen in the Kemetic figure of Ptah-Osiris, the primary deity at Memphis in Egypt and a representation of the fire-serpent god of Atlantis. The Greek historian Diodorus claims that the cult of Ptah-Osiris migrated to India from Egypt after the fall of Atlantis around 10,000 BCE. Followers of the cult reputedly disseminated the teachings and these became associated with the cult of Shiva. The characters of the two figures are strikingly similar. Both have a female partner
who appears as a fire serpent (Shiva-Shakti in India, Ptah-Osiris-Sekhmet in Kemet) and both ride atop the massive bull.\textsuperscript{12}

From antediluvian times prior to the Kemetic Egyptians, through ancient Egypt, Vedic India, and all the way down through the medieval period, runs the aura, influence, and hidden lure of the serpent powers. When these traditions moved up out of Egypt along the Mediterranean basin and into Europe, they became associated with the Greco-Roman mystery schools. Then came the fall of Rome and the resulting Dark Ages. But the mysteries survived in Europe and North Africa through the Islamic scholars and Irish monks. It then reemerged in the work of the Freemasons and luminaries of the Renaissance. The lineage of these Masonic Lodges in Europe deeply influenced the emergence of “the New Atlantis,” what was eventually to become the United States of America. The Masons of the American colonies were profoundly influential in not only the creation of the government of the new United States, but also in the architectural design, land survey, and certain key structures and buildings of Washington, D.C., itself.\textsuperscript{13} Specific streets and monuments were laid out explicitly to reflect the stars and constellations with the intention of guiding celestial energies down into the heart of the new republic! Fifty of the fifty-six signers of the original Declaration of Independence and thirteen of the actual thirty-nine signers of the Constitution were Freemasons. All of Washington's generals were Freemasons.

Four figures in particular are critical in this story. First is Pierre L'Enfant, the Frenchmen who designed the city at the direct instruction of George Washington and later Thomas Jefferson, both of whom were Masons in touch with these philosophical
currents in Europe. In true crytoamnesiac fashion the wisdom and vision of the ancients was invoked in the root design of the new American enterprise. In fact, the U.S. constitution, article 1, section 8, mandated this new city be built. It was Washington and Jefferson, however, who made sure the Masonic influence was both implicit and explicit.

Finally, the free African-American surveyor and almanac publisher Benjamin Banneker, suggested by Thomas Jefferson himself for the project, completed the job begun by L'Enfant, who left after a financial dispute. Banneker was the one who actually did the surveying, was a published chronicler of the stars himself, and appears to have had ancestral roots in the West African empire of Mali. Banneker reportedly referred to Sirius as his favorite star and said it was a "double star." He may have heard this from his grandfather Banneka who spoke of certain ancient wisdom to members of his family who in turn may have passed it on to Banneker. Mali was long known for its mystical beliefs in the power and mystery of the stars. In any event, on July 2, 1776, the actual signing date for the Declaration of Independence, written by Jefferson, an avid astronomer and believer in astrology, the sun was only twelve minutes away from Sirius, essentially in "conjunct Sirius."

The empire of Mali, by the way, incorporated the Dogon people of the upper Niger River area who trace their own ancestral migrations back to predynastic Egypt more than five thousand years ago. This is the general area of the star constellation maps on the ground more eastward at Napta Playa and others perhaps farther west still sleeping under the sands. They were in possession of star lore and accurate knowledge of the star Sirius and its
unseen dark companions, and had encoded the orbital dynamics of these stars into their own mystical beliefs and practices for centuries before the advent of European missionaries and anthropologists. These beliefs connect them with the ancient "black rites" of Egypt underlying the scientific knowledge and wisdom of the pyramid age. Yes, it is a very old story.

The dynamics and the disciplines of the masters of the serpent powers are still with us. This text is partially directed toward focusing on those disciplines in modern language.
THE PSYCHOLOGICAL DYNAMICS OF MEDITATIVE PRACTICE

For the early seers of Egypt and the Rishis of India there was no binding concept of mind as we think of it today. The direct experience of deep intuition and insight was first. “It came to me,” was the primal reality, not “This is happening in my mind,” or “I think this, therefore. . . ” The experience of pure consciousness was revelation. Any notion of consciousness was that it was non-local, unbounded, and infinite. Eventually the concept of attention was discovered. Then attention was used to harness and bind the mind. In this way the science was revealed.

Meditation can be understood as the light of attention turned back upon itself. If this is so then first we must harness the flame of attention. For most paths this begins with concentration but deepens, eventually becoming mind dissolving into the pool of its own origin, consciousness itself. Mind and attention turned back in upon itself seems to reflect the process of the inward more subtle enfolded orders. With success eventually the mind is gradually freed from the disturbing currents of emotion, ideation, and unreachable desire. Dhyanam nirvishayam manah. It is not that desire and ideation are not there, but that they cease to be identified with or disturbing. Here thought is differentiated from language and attention. Attention is a tool as well as the root of mind. Mind itself, of course, has no form, but takes on the form of everything within it. Meditation is the science of our higher mind and the emergence of its nonlocal dynamics.

There are innumerable styles and disciplines of meditation, but they seem to fall into two broad categories. There is open, outward flowing meditation. It seeks to dissolve focused attention from moment-to-moment observation of the world such that the
observer seems to quietly dissolve into the process of observing. The individual self disappears while consciousness or awareness itself remains. The other broad category is the path of concentration and absorption in an object so that eventually the meditator dissolves into the process of meditation itself. Both have the same ultimate trajectory but move in initially different directions. The different pathways of the disciplines that flow out of these reveal the varied contours of human cognition and attention.

Meditation is not prayer, although prayer may become part of meditative routine. It is not a petition to a divinity or a request or an attempt to exist alongside the divine. It is the discipline of interior knowledge, merger, and perfect identification with the essence of the spiritual absolute in the rarified transcendence of the self.

The discipline explored in this text is in the classical tradition of meditative concentration and absorption, beginning with an object seemingly external to the self. The dynamics of attention and consciousness will reveal this particular pathway to be useful to us in training the mind. The object of attention can be almost anything: the breath, a flame, a stone, an image, or even a bodily sensation or feeling. It is easiest to begin with an object that is pleasing, so that attention is easily and already drawn to it. It's sort of like starting your car on a hill; the engine simply turns over more quickly. Eventually focusing on specific areas of the inner body, areas of subtle energy, especially the dark current of living tissue along the inner spine and emerging into the brain, will be extremely helpful. This will lead to the final work of focusing the meditative pathway into the brain core, then through,
Humor and humility are important because meditation usually begins with an attempt at meditation. So do not be discouraged. The Shining Ones of Kemet and the Rishis of India were once beginners too with all the distractions and allurements of the inner and outer world.

When our eyes first close our inner landscape is flooded with images, information, and stimuli swimming in from myriad sources. This includes the small worries of the day, bits and pieces of conversation, anxieties, uncompleted tasks, lists of things to do, things we wish we had said or not said and so on. We apply the techniques of breath, posture, and the bodily disciplines. With gentle effort and humor attention is brought back to focus on the chosen object of attention. Within a few heartbeats new images and stimuli arise from the unconscious to the wandering gigolo of attention. Again attention is drawn back to the focus and soon enough again it wanders through the shimmering mirage of forms. Fears, fantasies, and fables of annihilation are tenacious, beginning to diminish only with time and repeated effort. The fear of death is the most tenacious.

Personal and family memories of long ago begin to arise, with extended practice, over many years, as do thoughts and images bubbling up from the collective and even phylogenetic unconscious. The limbic system is a bottomless reef. Specific personal fears may have to do with guilt over past indiscretions being exposed, things and events we have not forgiven ourselves for, or any number of other situations that were anxiety and fear provoking. They spike our dreams with nightmares of regret. Our fears and the failures to forgive often become a wall between the
self and the divine.

At times you may feel these nattering thoughts acting like tiny beings, Lilliputians out of Gulliver's travels, holding down the spirit from rising. At other times you feel you are a stranger in a strange land. And then at other times they can feel like a slow swarm of pestering insects biting and irritating the skin. No matter what, stay with it. They will slowly thin out.

Meditation in the dark will accelerate this process. However, for better or worse, our psychological defenses will also manifest more quickly. In this situation it is not unusual to sense snakes or ghosts or other weird phenomena moving about you, or feel lost in a tomb or feel like you are dissolving, even dying. The sensation of drifting out of the body and the fearful reaction is normal. These are the faces of our personal terrors and the realm of stimuli that are usually filtered out by structures in the limbic system and the unconscious so that we can operate with sanity in the waking state. We pass through a sort of psychosis or nightmare as our meditation deepens. Stay with it. Watch the movie. Certain characters and situations will repeat themselves. Certain crucial deep thoughts over time will emerge as the seed or garden out of which many others seem to arise as variations on a theme. Not only does this process eventually put us on good terms with our unconscious, but is a dress rehearsal for that disembodied consciousness in the Bardos after death.

Mind again has no form but takes on every form, from heavenly to hellish. It is paradoxically the empty mirror full of the Clear Light.

At times, when attention is focused on an object, the world around the object will seem to move, rotate, flicker on and off, or
even blur momentarily out of existence. Stay with it. At other times there will be a running dialogue seemingly beneath or behind the fixation or alongside of it, drawing energy away from the task. Bear with this. Eventually you will differentiate the thinker from the things being thought, the doer from the witness. Be humble and persistent. Do not struggle with your thoughts; just let them pass and die away. Every bit of steadiness counts and is added to the accumulative strength of the practice.

Eventually, over hours and years of regular practice watered by faith and an occasional oasis of clarity and bliss, attention begins to fall in love with its own steadiness. Unwanted dialogue is slowly bleached out. The deep seed thoughts cease to fascinate or shock. This is a pleasurable experience, the pleasure associated with tranquillity. Consciousness moves from the intellectual process of naming and dualistic thinking to intuitive and direct experiences of unity. Rhythmic breathing and extended breath retention steady the process. Attention can hold fast in a storm of distractions and intuit the deep reservoir of its own arising. Flashes of insight and beauty pull at the soul like a Great Attractor, drawing the stars across a vast but intimate expanse toward some dark, fathomless river of Intelligence and Being. Even our dreaming begins to reflect the same mysterious trajectory. Faith deepens. Soon, out of the echo of eternity, a light appears.

So again stay with it. For those of us with an orientation toward energy there is a similar progression. Behind the babble of words, memories, and images eventually there arises a tangible, palpable sense of the energy and light that flows through and infuses all these separate objects and images in their particularizing occasions. At first momentary, then over time more
enduring, it emerges as the subtext of consciousness in the waking, dreaming, and even the recovered memory-sensation of deep sleep without dreaming. It becomes a kind of background radiation. The psychological progression is that things arise first to it, then in it, and eventually as it, including the fluttering experience of "I."

There is no sharp distinction between the stages of concentration on the object, contemplation of the object, and fusion or identification with the object. They flow into each other seamlessly. In concentration you slowly steady attention enough so that you are aware of the object more and more of the time despite the distractions. As this flows into contemplation, attention is progressively more aware of the associations, contents, and subtle aggregates that make up the specific object. Then, as psychological merger with the object begins, the meditator occasionally briefly disappears and there is a fusion of attention, the object of attention, and a kind of interior knowledge of the object, all folded into one process of knowing. Technically this is known as samyama.

As samyama develops, so do other skills or what the yoga sutras of the sage Patanjali refers to as the siddhis, or powers. No need to elaborate them here. Suffice it to say that even a diluted form of samyama or even contemplation on birds or wings on the verge of falling asleep will at times lead the consciousness directly into a lucid dream state and the direct experience of the ba, the ancient Kemetic symbol of the soul and lucid spirit travel. With deeper practice this ancient bird symbol becomes simply a point of light.

During this rather long process there is a deconstruction or
progressive disengagement within our internalized mental culture. At first, language, imagery, thought, and consciousness are all fused together. Slowly in meditation language is disengaged from thought, a reversal of what occurs in early childhood development.\textsuperscript{16} The two have different genetic roots. Before language dawns an intelligent child is already looking at the world and thinking but not able to control or use speech or language. As childhood develops, language and our thought processes integrate. Then later in meditation or deep thought they separate again. Either complete identification with attention itself or the complete dissolution of attention helps this process. Eventually thought is disengaged from the pool of consciousness in which it is bathed. It is in the ocean of consciousness itself that the fusion and identity of samyama arises. Breath awareness is crucial in this stage. \textit{Extended} exhalation and breath retention help expand consciousness. You must, of course, empirically validate this. By being a little obsessive you can be mindful of the breath while awake. The breath can then be associated with different somatic and psychological experiences such as thinking, walking, even sex. By associating consciousness with breathing the breath \textit{interpenetrates} these usually separated states of awareness. It is a kind of moving through the interwoven tissues of space-time and the life associated with them. In some practices the breath of the clear waking state penetrates and moves into and out of the more fluid dream state without loss of continuity of consciousness. This is the heart of yoga nidra practice and is similar to lucid dreaming. Eventually, for the advanced practitioner, it can glide the seamless consciousness into the state of dreamless sleep and back again. Dreamless sleep appears empty but it is
not. Any of these, even if only experienced a few times briefly, provide a deep confirmation, a watering oasis on the path.

The aspect of us that appears to move through these energy sheaths, that inhabits the waking and dreaming body, that is with us throughout our physical body, its historical episodes and changes through life, through the different literal series of tissues in space-time that we experience, is what, in the classical sense of the word, appears to reincarnate. It is closest to what we sense in deep sleep without dreaming. It has no personality with a small $p$, no ideation in a clear way, but is pervaded by a sense of essence or personhood. It is below dreamless sleep and has a sense of presence as projected into the three common states of waking, dreaming, and deep sleep.

Now, if Einstein was correct and everything is an expression of energy, then matter in a sense is the sleep of light. All of this living body is occurring in a wider theater of light, seen and unseen. What does this mean when we meditate on the body? During meditation we quiet and witness the meaning and function of our organ systems. The unconscious will reveal the dynamics of conflicts, emotional loadings and functions, some of which are associated with familial and other intimate learning and genetic connections. It will reveal how we sometimes choose to be ill.

The superconscious, however, will slowly descend into our consciousness bit by bit, and reveal the organs as expressions of higher functions within the realm of light, their different energy loadings and vibrations, their symbolic higher meaning in a realm of energy. What nurtures, what flies, what folds space? If energy does structure the forms of matter, then we will come to see this. We will see how the dissolution of the organs occurs,
and how the energy field replaces it—much as it already does every seven years when the body's cells are replaced while the bodily form remains. This energy form may follow us from body to body, from life to life, and even hint at a future body of symbolic functions and energy exchanges in a higher evolution of our species.

Mind intuitively knows that emptiness, like the apparent emptiness of space, is actually a plenum, paradoxically full of boundless energy. You must go past the illusion of death, dissolution, and emptiness into the boundless energy and light. This is the Clear Light.

Again, the object of attention can be anything really—a sound, a common object in the world, an image, or even, in some instances, a sensation or feeling. However, the disciplines of meditation over the eons have discovered that certain sounds, images, and sensations are more potent than others. Some objects seduce the flame of attention better than others, holding her in a longer embrace and allowing the deeper work to be consummated. This again is why choosing a pleasing or very significant mantra is crucial. Experiment with weaving the mantra into familiar songs or melodies or rhythms to deepen their impact and strengthen their embeddedness in the deeper regions of your mind. You want the mantra to emerge outside of the formal meditation period and appear in innumerable situations as it integrates consciousness. This is how it does its work.

Focusing on the image and sensation of the slow coiling geodynamics generated at the center of the Earth, then moving up along and around the spinal line and out to the cosmos can be very revealing.
Mantra, then, especially visual and word mantra, really has three functions and must become habitual to be effective. At the highest level it focuses consciousness to the point that consciousness dissolves into the mantra. On another level it helps steady the mind so that we can experience some extremely useful ideation and information comprehension on higher levels, while the repeated mantra binds and keeps the lower forces at bay and under control. These two practices help focus the mind and provide it with stable guideposts in the deep unconscious. In the postmortem state, the Bardos after death, when we are besieged with stormy imagery from a wide spectrum of sources and the conscious mind has faded away, these guideposts help steer the wandering soul through the heavy tide of bewildering experiences.

This of course is the thrust of mantra when internally repeated. Mantra and incantation have also been used for external repetition. The Kemetic Egyptians wrapped the dead in sacred linen cloth with the mantras and incantations written on them and on the coffin. On the inner walls of the pyramid of Unas and others, the Pyramid Texts were inscribed for the use of the dead in the afterlife. These practices have been badly misunderstood by most Egyptologists. The repetition of the mantras and incantations were thought to serve as guideposts in the vast psychocosmic netherworld of the Amenta and Primeval Waters of Nun for the traveling soul in the same way as the inner repetition of the mantras. The Kemetics practiced both inner and outer mantra and incantation.17

In the pathway of open attention, which we mentioned only in passing, the object is ultimately the seamless space and
wordless awareness behind and beneath all arising phenomena. The discipline is for awareness to be utterly open from moment to moment so that attention is constantly being born unfettered and free. The flow of insight becomes a river in eternity and there is no escape from bliss. This pathway has many schools.

Meditation on certain feelings and sensations with their emotional tonality are very powerful. Focusing on the experiences of awe, mystery, hope, and even creativity tend to help explore the region of consciousness that has not been totally structured by clear thought or imagery. They can even be used to generate the experience of bliss, which can then be used to meditate on emptiness. This is the great luminous mahamudra lineage. Reflect on it for a minute. Just before you “get the joke” there is an instant of wordless insight. The moment before a new concept arises there is a moment of pure insight and intelligence. These forms of benign stress we believe stimulate the growth of new brain cells or neurons, neurogenesis. Meditation literally reprograms the brain to open to more subtle realms of experience and awareness.

Whatever pathway you choose is a matter of intuition, temperament, culture, and luck. Study your tendencies of mind, pleasures, dreams, and faith. Pleasure is especially useful. Then you must choose. Eventually along your pathway a teacher will come.

When we slow down breathing and focus attention on the breath, mind seems to dissolve into the process. Mind in this way comes to exercise more and more control over the senses, feelings, passions, and somatic experiences. This is useful clinically but also opens a higher doorway. In practice you will come to see that choosing the breath as the object of attention and
over time slowing the breath will also slow the mind. Then the progressive disengagement of language, thought, and consciousness arises. Eventually you will be able to see that “mind is the master of the senses, and the breath is the master of the mind.” The breath in its turn is subordinate to the laya or dissolution of the “I” sense, and that laya depends on the nada or sound that is detected in the body. In the higher levels of the mind, by becoming absorbed in the inner sounds that arise in meditation, it becomes possible to progressively dissolve the sense of the lower mind or “I” so that the more nonlocal vista of consciousness arises. This is associated with luminosity, ecstasy, and insight.

Said another way, God is near in every breath. Suspend the breath and God is!

One of the greatest advantages of this discipline with the Ureaus is that its awakening can be felt in the physical body and its pathways through the body observed. The light that arises is a living and somatic experience. We can thereby more easily compare and contrast its movements and share our experience with other practitioners. While every meditative tradition and discipline worth its salt has definite stages and milestones for the traveler to monitor their progress, with the rise of the Ureaus it is simply that these physical signposts on the road are more easily seen.

With slow extended rhythmic breathing and periodic emphasis on the exhalation phase, while gradually increasing concentration, the practitioner can move toward entrainment with the Earth’s heartbeat. By this we mean that as you gradually entrain the heart aorta system to about 7.8 Hz and the brain waves
(EEG) to about 14 Hz, the alpha-rhythm range, you begin to entrain with the Earth’s Schumann resonance mentioned earlier. It is a particularly lucid state and has evolutionary significance.

In meditation, mind and attention become the focus of observation. The observer in this context has no location in space or time or even conventional matter itself. Consciousness, like matter itself, is recognized to be inherently transtemporal and transspatial. It becomes nonlocal. The intuition arises of a consciousness hidden or veiled in matter and apparent emptiness itself. In other words, that consciousness and awareness is actually the ground, with matter and the “I” secondary to it!

When the meditative process is successful there is complete dissolution of the “I.” Without an “I” to observe itself separate from arising phenomena, personal experience itself does not arise. The knower in the process of knowing becomes completely identified with the thing known. The knower, through concentration and then contemplation, again flows seamlessly into the known. Samyama. It is the awareness of the shared identity of all things prior to differentiation. We emerge from it with a sense of knowledge and awareness, not ignorance and unconsciousness. Eventually we move from episodic experiences of transcendence to the transcendence of experience itself. When there is no “I” there is no experience in terms of ideation, context, or explicit sensory formulation. The closest easy parallel we have to this is deep sleep without dreaming. There is only the adumbration of luminosity and bliss with a seamless sense of self with no intuition of edge or boundary.

This requires both disciplined effort over time and a paradoxical desire for that which cannot be objectified. The localized
self is subsumed and the mind enters the superconscious state. This begins slowly for most practitioners with glimpses of this in meditative practice. Once this light makes its appearance it quietly begins to arise in the midst of other daily experiences. Diverse practices help blend the light with ordinary waking and dreaming experience. When the light arises in the dream state with great intensity, even if only briefly, it opens to the Clear Light experience and a new plateau has been attained. If the Uraeus is awakened in a more dramatic fashion, then its appearance is more luminous and can tend at times to outshine and pervade other forms of waking and dream experience. In advanced stages of the practice the objects of the everyday world seem to emerge out of this Clear Light and all things appear connected within it.

Meditation, then, can be usefully thought of as mind folded back like spaces enfolded in a curve and folding back into other dimensions. It inherently transcends localized orders of time, space, and consciousness. Attention appears and disappears as it moves in and out of the dark space out from which all thought and attention arises. We are constantly dying and being born.

In this process there is a gradual withering away or intentional withdrawal of sensory concentration from external objects. Our senses connect us to the three-dimensional world we can touch, taste, see, and hear. By loosening this connection we slowly begin to extricate ourselves from this seduction and turn this beam of attention inward toward the source of attention itself. No easy task. Be patient. It takes years.

In the beginning, when the conscious withdrawal of the senses has begun, that is to say the practice of pratyahara, there is only a diffuse bodily sense left, devoid of specific extensions in
external objective space, that is, no discrete hand, foot, or tongue. Time itself is either ablated or inexpressively expanded. Only essence and duration arise to consciousness. When the boundaries of space are open and the categories of time are transcended, the self expands through space and the experience of travel arises.

Light in this context can be conceived of as a wave or ripple in a fifth-dimensional vibrational wave of consciousness projected from progressively more enfolded orders. It is essentially the realm of the Transluminous Ones.

Light, however, especially the objective nature of light, is not identical to consciousness. This, again, is a subtle but important distinction. While there are parallels and other similarities we have used there are some crucial differences. Nevertheless, our deepest understanding and intuition of consciousness will always be intimately associated with our most adventurous con- ception of light.

With sufficient practice, the light of individual consciousness moves beyond the gate of the dead and both the demonic and angelic orders into the realm of the Transluminous Ones. Some enfolded orders that give rise to matter are compactified, in some sense like the compactified dimensions of string theory, which are beyond the four unfolded or explicit dimensions of space-time that we experience.
THE COLLECTIVE VISION OF THE HUMAN HEART

Some people see beings, some see forces. The human instrument sees forces and beings in the cosmos.

SRI AUROBINDO

From the dawn of our self-conscious existence we have been intoxicated with the unification of the forces in nature: of forms and flows, of fire and water, of air and earth. In this world of fragmented events, faces, and objects, we've always sensed the deeper unity of everything around and within us. Collectively, throughout our history, we have sensed the flows of energy from the Earth, within ourselves, and through everything that surrounds and suffuses us. We've even sensed the energy of beings that abide on a more subtle matrix within this unfolded matter in which we find ourselves. We have felt the existence of sky beings, of light beings, beings in trees, beings in waters and waves, Orishas, Dakinis, and great saints.

Crawling up the arch of civilization we became more sophisticated in our perceptions. At some point in our collective history we shared a common perception. That perception was that there were five basic elements that made up the material world. These were really five states of matter. This included the elements of earth, water, fire, air, and space itself. All of these, from the air to the earth to the water to fire, were all found within our own bodies and also throughout the world around us.

As our civilizations rose and fell many times, we became more and more sophisticated in the long march toward our current world civilization. In the common era we do not see five elements so much as various "states of matter." But despite this
we've held to our intuition that embedded within these various forces of nature, within these different states of matter, are different spirits and forms of animation in the world. They appear to be embedded aspects of luminous forces and beings that infuse but are not limited to our three dimensions of space and time. Our present age has now begun to realize, not only on the basis of spiritual reflection, but also the penetration of our high empirical science, that we are deeply embedded in a multidimensional universe.

It has long been the dream of our species to transcend the dimensions we find ourselves in and return to that primordial source from which we arose. Every great spiritual vision bears testimony to this. Whether that be to return to the sky from which we descended, or the water from which we arose, or the air out of which precipitated, or the great light that, fragmented, sent us hurling through the fathomless reaches of space, all point to a deep primordial intuition of an involution into matter, an evolution in matter, and an arising out of evolution back toward the source of involution itself. This is the goal, the purpose, the trajectory of practice for every transcendental path known to our species.

Evolution implies the angels. Our own individual evolution, perhaps over many cycles and adventures in matter, is an unfolding toward this. Each human embodiment is an evolution toward the avatar and the angel. The universe is vast, interwoven, multidimensional, and home; every soul is a destiny and a teacher to races and species yet to be scattered throughout the stellar abyss.
The animal is a living laboratory in which nature has, it is said, worked out man. Man himself may well be a thinking and living laboratory in whom and with whose conscious cooperation she wills to work out the Superman, the god. Or shall we not say, rather, to manifest God?

SRI AUROBINDO, THE LIFE DIVINE

One so freed from the bondage of senses transcends all material relation, and becoming all supreme light, regains his own self. This indeed is self. It is beyond mortality, beyond fear. It is Truth; Truth is only another name of the Absolute.

CHANDOGYA UPANISHAD

Yoga is the practice of tolerating the consequences of being yourself.

BHAGAVAD GITA
THE GOALS

We are seduced by the illusion in the mirror. In so much of secular society what is deemed acceptable in our mental life is implicitly policed by the rules and conventions of waking-state psychology. Move beyond it and we’re likely to attract a quirky label or even a psychiatric diagnosis. So many of us are conflicted. *We want to be religious, but are afraid of having a religious experience.* But to directly experience the spiritual world is exactly the point of the deeper, perennial psychologies. One of the goals of this chapter is a more scientific discipline in our religious experience.

In the previous chapter we saw that ethics are not merely a social nicety, but an absolute necessity in practice. Ethics create the foundation and backdrop for the protection and the guidance of the aspirant as he ascends through the spiritual process. Likewise, the goals on the path are to help focus the trajectory of development and reveal guideposts along the way. They are chosen carefully with a clear purpose in mind and firmness in heart.

This chapter will focus on four interrelated disciplines. The first will be breath control as a discipline for the focus of the vital bodily forces, both somatic and subtle. The breath is used as a way to focus mind and energy by absorption and direction, and it incorporates the other fundamental energies of sexuality and diet. This is absolutely necessary because when the energy risings occur in various forms it is crucial to have clear conduits and be able to direct and cooperate with the energy in healthy ways.

The next focus will be on postures. Why are postures so important? What postures are the most important? What is the functionality of postures for the guidance and the focus of
energy as it moves through the body?

Third will be the flame of the attention. The root of the mind is attention. The essence of this meditative discipline is attention turned back upon itself, merging with its own source. Attention is not only a psychological reality, but also has a psychophysical and neurophysical substrate.

The final focus concerns coordinating the movements, mudras, and manipulations of breath, body, and biochemistry in order to conduct the life current along the spinal line upward and into the brain. This methodology has gone by many names. In India it was yoga. In ancient Kemet it was sema tawi. Other names have come and gone, been scattered, forgotten, and dissolved in the waves of time.

Training and discipline in these are all in preparation for absorption and flight itself. The techniques of breath, posture, mudra, and attention that will be outlined are in a sense the words and images of the poet, the sounds and harmonies of the composer. They are necessary and essential for practice like musical scales and a rich vocabulary, but they are not sufficient for awakening the sleeping light of the Ureaus and guiding her through the pathways above. For this last element, for this creation of the poem out of the words and images, of the music out of the ocean of possible sounds and chords, an inner organic movement must be discovered and led upward by focused intentionality, commitment, and repetition. Only in this way can the aspirant sense how the movements come together in their own cosmos and the force is alive. When the force feels alive the techniques then help organically focus, amplify, and control the living process.
There are many schools teaching a diversity of techniques and methods proven to work. This was the core of the mysteries from Kemet to Greece to India and beyond. Some are oral traditions like the Kung people of South Africa. Others are written lineages that go back thousands of years. In the Hatha yoga tradition alone the *Hatha Yoga Pradipika, Siva Samhita, and Gheranda Samhita* stand as the classical pillars. In the tantric lineage are the *Tantra of Kundalini Yoga, The Serpent Power, and others.* In still other schools there are *The Primal Power in Man, or the Kundalini Shakti; Devatma Shakti; Sivananda's Kundalini Yoga;* and Kripalvanand’s *Science of Meditation.* There is a long deep cultural and historical affinity between some of these “Eastern” methods and texts, and those of Kemet. The best examples are Muata Ashby’s *Egyptian Yoga Postures of the Gods and Goddesses, The Serpent Power: The Ancient Egyptian Mystical Wisdom of the Inner Life Force,* and *The African Origin of Hatha Yoga.*

These schools all cross-fertilize each other. Each of these and several others not mentioned here are specific, exacting, and detailed in technique. But they are not all exactly the same. While the bodily foundation is the same, each emphasizes certain methods according to school, cultural context, and the intuition and illumination of the teachers. But they will and did all accomplish their goal. Of the many sounds available, they each chose certain combinations for the melody their souls could hear singing to them in the distance. Melody in the moment of inspiration always feels discovered by the composer. The poet is writing the poem, and the poem is using the poet to manifest itself. This is all to say that you—the practitioner—must master these fundamental bodily and energetic techniques elaborated here
based on our common anatomy, psychophysiology, and the shared territory they all explore. But you must also be open to your own intuition and, at some crucial point in the work, turn inward and follow the subtle call of your own lineage back to its source.
THE BODILY DISCIPLINES: HEALTH AND BREATH

The importance of healthy bodily disciplines cannot be stressed enough. A healthy and basic bodily stability in the form of sleep is essential. During sleep dreams occur, and sometimes states of meditation arise spontaneously that can be recognized and harnessed by the dreaming consciousness. Diet itself is extremely important. The emphasis is on fresh food, fruit, vegetables, grains, and relatively little flesh. No fads; just basic regulated dietary habits. The importance of having a clear and healthy gastrointestinal tract is very important. Particularly when we focus on some of the locks, or bandhas, and energies associated with the base of the body, the necessity for a healthy and clear GI tract will become apparent. Healthy and moderate exercise to make sure that the muscles, the endocrine glands, the respiratory system, and the cardiovascular system are in good form is essential. Finally, for those in partnership, good healthy sexual regulation in a stable loving and erotic context is fundamental. This text is not about abstinence. It is about the healthy and harmonious harvesting and direction of love and sexual energies toward the goal of spiritual realization. It is not about repression, suppression, or denial of this healthy vital bodily force.

All nutrients, sounds, smells, sights, and tastes enter and leave the body through the nine “gates.” These are the two ears, the two eyes, the two nostrils, the mouth, the anus, and the sexual organs. Upon elimination they exit through the nostrils, mouth, sexual organs, and anus. These nine gates must be kept functioning or else there are complications to health and lifestyle. They, along with the largest organ of the body—the skin—form the boundary between the inner and the outer world. As
such these gates can be harnessed in the service of spiritual practice. Further along we will introduce a mudra called Yoni mudra. It is a way to close these nine gates, leading to an intensification of internal processes and helping to amplify the echo of the spiritual wave that sweeps through the inner landscape in a current of bliss. First, however, we need to establish some basics.

First Step: A Spinal Flex Kriya

It is crucial in the discipline of kundalini yoga that the spine be supple, flexible, and strong. This is not about gymnastics or bodily contortions. It is about a healthy spine and balanced approach to the body. In that context we will present a basic spinal flex series. This series of movements is designed to gently massage and flex the spine from base to neck. Each of the vertebrae mentioned earlier in the description of the spine will be systematically stimulated. This kriya will increase spinal-fluid circulation, quiet the brain, and set the stage for later meditation. It is a classical but simple kriya found in many traditions. It will release a warm buzz of energy, or what is known as pranathana. This is not kundalini; it is the energy that kundalini moves in. It is important that you not confuse this splash of water with the smooth movement of the fish within it. The same applies with the breathing disciplines. Later we will add the locks, or bandhas, to this spinal line.

Imagine a great river moving from the lake highlands, down the falls of a continent toward the ocean. Along this river course are three natural places where the river is stopped or meets resistance. You seek to harness these natural locations in order to
amplify the river’s power because you worship its force, and also for the cultivation of the farmlands and cities of your civilization. You discover the dynamics of dams, waterfalls, canals, turbines, and so forth, and do so without harming the natural life that abounds in these areas. Because of this you live in balance, harmony, and respect with Gaia and nature. Well, the spinal line is the great river you see in its natural state. The bandhas function somewhat like the dams, turbines, and other ways to harness or yoke the great river. They give the user the power to harness and direct nature’s primal forces, and also guard against those times when torrential floods of the river’s current threaten to overcome and destroy the civilization that has lifted you and your people out of the sometimes capricious darkness of nature. It is a natural discipline. We start with a sense of how a deep river flows.

1. Find a comfortable sitting position on the floor or a mat. Let the usual morning farts, groans, belches, and stiffness pass. It’s just a clearing. A cross-legged position is best, ideally one in which both feet can be brought up to the opposite hip or heel. This posture, or asana, is called Siddhasana, and will be discussed later. For now, if this is not possible, simply sit in an easy posture, even on a firm straight-back chair. As in all sitting postures be sure your lower back is firm but curved. Close the eyes and focus them either at the middle of the forehead or at the top of the head, or keep the eyes open but focused on the tip of the nose.

Now if sitting on the floor, proceed to take hold of both ankles with the hands, flex the spine forward and lift up the chest. The hips should now be moving forward automatically. Do this while slowly and gently inhaling through both nostrils
diaphragmatically. On the exhalation phase of the breath gently flex the spine backward in the opposite direction. Take care to keep the head balanced. The hips will also roll backward in this movement. The point is to move the lower spine and pelvis back and forth in coordination with the breath while keeping a level head. Repeat this slowly in repetitions of ten for several minutes, then stop, rest, and breathe while focusing on the spine.

2. Sit up on the heels with both hands resting on the lower thighs. Flex the spine gently forward with the inhalation and then backward with the exhalation. Repeat in repetitions of ten for several minutes, then rest and breathe normally while focusing on the spine.

3. Sit in the first pose again. Place the hands on the same side shoulder. Inhale and twist to one side, then exhale and twist to the opposite side. Breathing is slow, deep but not strained. Now repeat, but switch which side is the inhalation and which is the exhalation. Do this so that each side is equally stimulated. Do these for several minutes, then rest, relax the arms down, and focus on the spine.

4. Cup the hands and fingers together in front of the body at the heart level. Move the elbows up and down opposite each other while breathing slowly, each side getting a full breath. Reverse sides and repeat. Do this in repetitions of ten for several minutes, then rest with arms down, relax, and focus on the spine.

5. Hold the knees with each hand and slowly flex the upper spine upward and forward with inhalation and backward with exhalation. Keep the head level. All breathing is diaphragmatic. Do this in repetitions of ten, then rest and relax.
6. Simply move the shoulders up and down as if you were shrugging your shoulders in an exaggerated movement. Do it slowly so you feel the neck and shoulder muscles. Shoulders are up with inhalation, down with exhalation. Repeat in repetitions of ten for a couple of minutes. Then rest and relax as before while focusing in the spine.

7. Slowly rotate the head in a circle along the neck line with a very gentle stretch. This is done in concert with the full breath. Go around several times. Then reverse. Do not strain. Nor should you hear neck cartilage sounds! After several brief minutes of this rest, relax and focus on either the spine or the top of the head. This rest can be taken in whatever comfortable posture you like or even in reclining mode on the back. The breath is crucial here along with the focus on the spine. Energy and attention are freed. Allow the mind to follow the breath. At some point you will notice a blissful current of sensation running through the sensory field. It will feel a little like the memory the body has after awakening from a deep restorative sleep or the calm after the experience of a powerful and uncomplicated sexual orgasm. It is not depleting but energizing. The brain is swimming in energy. Attention can follow this current of bliss. That will come later. For now the breath has become a source of energy in a new way. It will now also prepare the student for meditation and more complex movements. This is where we begin to work more deeply with the breath.

It is strongly suggested that you repeat this simple kriya on a regular basis in order to empirically validate certain statements made in this text, and to prepare yourself for more complex
operations that will unfold in later chapters.

Over time, as you practice it, this spinal flex kriya will begin to affect your consciousness, brain waves, and metabolic state. On a subtle and energetic level it has the effect of clearing and opening the central channel of life energy and conductivity in the system. A canal or tube or pathway is activated that reaches from the lower gate at the base of the spine all the way up to the uppermost gate at the crown and beyond. The literal axis of life and light has been opened. The slight S shape of the spine can now begin to feel like it minutely undulates like a serpent, to vibrate like a string in harmonic resonance with higher forces. Its alignment with geodynamic core rotations and wider galactic rotational forces is central to this text. Chapter 12 presents disciplines that work more deeply with the energies that move along this axis from its base to the opened portal at the apex and beyond.
WHY BREATH CONTROL?

The first act of every body entering this world from its mother's womb is to take in a breath. The last mortal act before the spirit's final exit from the body is the exhalation of the breath, the death rattle. In between are a sequence of breaths taken while conscious, unconscious, and all the moments of variation in between. The languages of Earth are riddled with the identification of breath with spirit.

The great psychologist Otto Rank, in his book *The Trauma of Birth*, identified the primal anxiety as birth trauma associated with passage through the birth canal and taking the first breath. It is the root of all anxiety. When we hold our breath, when we have our "breath taken away," when we think of something as breathtaking, all these are references to the power and the primal reality of breath in our organism when we sleep, eat, dance, sing, love, and are born and die.

In ancient Kemet the *ba* of the body was associated with the vital breath. When the vital breath left the body, the animating element left the body and the body became dead. It lost its "twenty-one grams." In the traditions of India, the breath is inextricably linked to the vital principle of prana; the discipline of intentionally slowing the breath allows the consciousness to catch the mind. The breath is *not* identical to prana but rather is intricately associated with it. The energy sheath of the body and the subtle bodies are often associated with the life-giving breath. The discipline of the swara yogis is the control of the vital energies in the breath. Indeed, the energies we term prana, ki, chi, and others are intimately associated with the vital breath. Therefore it becomes essential that the control of these vital energies
be mastered. The harnessing of the energies of the breath associated with prana and their control is referred to as *pranayama*.

It is very useful to think of the breath as the flow of energy—literally, a living force—through the major and minor passageways of the body. Through these passageways the vital energies of the body can be stored, amplified, and used to profound effect.
THE SCIENCE OF BREATH

The psychophysiology of breathing and the science of breath have been intimately associated with the spiritual process and health for untold millennia. The modern science of breath usually comes under the aegis of the study of respiration. Here it is focused primarily on how oxygen enters the body, is absorbed by the various structures within the lung, and how carbon dioxide is exhaled. There has been some recent clinical research on the neurophysiological dynamics of the brain, biochemistry, and what occurs during breathing. In the psychopathological states of hyperventilation we see what happens when breath is disregulated. This is associated with anxiety and panic disorders.

Ages ago the yogis of India learned to control breath, and in the process learned intimate control of their psychophysiology and other neurophysiological phenomena. We are also aware that under certain conditions, especially when the breath is retained for long periods of time, such as what is referred to as the immersion reflex, it can stimulate certain metabolic phenomena. There is an extensive knowledge relating to the biochemistry of breath retention. These form the basics of the science of pranayama and will be elaborated as we go along. Not all the various techniques of pranayama will be explored here.

Reading the traditional sources on pranayama it is obvious that the ancient yogis tended to use a good deal of hyperbole in their claims, such as this or that technique will help evade death, cure certain diseases, make you close to the god of love and beauty, and so on. Also reading the texts you gain the impression that a lot of the methods were designed to kill off parasites and diseases of the body as much as anything else, and are not
suited to a healthier physical era. However, the basic claim of calming and clearing the mind, opening certain energy channels, altering consciousness, and awakening latent energies is manifestly true.

The deeper practice behind breath control is learning to use the breath to harness the flow of thought and the energy of life itself. Breath, thought, and emotionality are intimately interwoven. Think of when you are upset, angry, scared, or remorseful. The rhythm of the breath is changed: faster, or more shallow, or held back. Think of when you are calm, peaceful, in repose. The breath is slower, rhythmic, and deeper. Breath control throws a harness over this psychologically and physiologically. When the spaces between the breaths are lengthened and deepened, the mind can hold attention there. Slowly, we penetrate the dissociation between waking, dream sleep, and dreamless sleep. This takes years and occurs in bits and spurts. With faith and practice it leads to the unification and continuity of consciousness through the three ordinary states of consciousness preparing the way for conscious attention in the conditions beyond these.

The yogis experience a subtle vital energy in the air that can be absorbed into the body. It is not oxygen but rather is perceived to be an energy that pervades the body and the world, and has different qualities depending on its location and function.

The psychophysiology of breathing is simple but very important. It begins with an understanding of the structure of the human nervous system. The human nervous system is generally divided into two major branches: a central nervous system, consisting of the brain and spinal cord; and a peripheral nervous system, which consists of branches of the nervous system that
go to the periphery of the body.

The peripheral nervous system itself is further subdivided into two branches: a somatic nervous system, essentially conscious, that is so you can raise or lower your arms, walk, and so forth at will; and an involuntary, or automatic, autonomic nervous system, generally unconscious. The autonomic nervous system itself is further subdivided into two branches: a sympathetic and a parasympathetic division. Sympathetic and parasympathetic branches innervate all the organ systems of the body. Each time you inhale your heart rate increases ever so slightly. Each time you exhale your heart rate slows down ever so slightly. Each time you inhale the blood vessels constrict ever so slightly. Each time you exhale blood vessels dilate ever so slightly. There is a continual subtle vibration and pulsation associated with the breath around the body as it affects the autonomic nervous system. By learning to influence the autonomic nervous system you learn how to influence other aspects of subtle experience.

The somatic nervous system it is subdivided into two branches. There are the twelve nerves in the face and neck called cranial nerves. There are thirty-one spinal nerves. These two comprise the somatic nervous system. The first cranial nerve is referred to the olfactory nerve. It has its nerve endings on the bottom of the nose and it goes directly to the midbrain limbic system, which innervates our entire primitive emotionality. The tenth of these twelve cranial nerves is referred to as the vagus nerve, or the wandering nerve. It comes out of the back of the hindbrain, proceeds all the way down through the thoracic cavity and trunk of the body through the vital organs, and terminates below the diaphragm. By disciplined movement of the diaphragm we can
stimulate both the tenth cranial nerve and the first olfactory
nerve breathing diaphragmatically, quietly, through the nose with
the mouth closed. This is a vagal stimulant. You will notice a
slight increase in vascular dilatation, that is to say the veins be­
come wider and carry more blood to the surface of the body
thereby making the skin warmer. There will be increased saliva in
the mouth. The GI tract will be pleasantly stimulated over time as
though you are getting ready for a meal. There are also more sub­
tle signs. The heart rate further slows the speed of thoughts. Anx­
iety decreases. There is a pleasant sensation through the body
and a gentle quieting response. The heartbeat can sound louder
in the inner ear, but that is because we are paying more attention
to internal stimuli.

When the technique of diaphragmatic breathing becomes easy
it is possible to observe a crucial movement. With full inhalation
the sphincter at the base of the spine, the anus, naturally tends
to close. This is the basis of the root lock or mulabandha. In full
exhalation there is a natural tendency for this anal or root to feel
a gentle pull upward and into the lower part of the body. At the
same time, the area right below the navel feels pulled back to­
ward the backbone or spine. This is the basis of uddiyhana, or
the stomach lock. With full exhalation there is a gentle tendency
to close the neck under the chin. This forms the basis of jaland­
hara, or chin lock. When these are amplified by yogic techniques
they are referred to as the three bandhas, and have a rather sig­
nificant role in the harnessing of the life river of primal energy as
it flows from the highland falls toward the sea.

There are subjective and other phenomena associated with
this physiology. By learning how to breathe slowly, deeply, and
diaphragmatically you obtain mastery over the basic discipline of yogic breathing. After this has been done for a while, the discipline of alternate nostril breathing is added.

**Alternate Nostril Breathing**

Alternate nostril breathing, or channel breathing, is a fundamental practice. Here you breathe out of one nostril at a time. It sounds complicated but it's not. There is approximately an hour and thirty minutes to an hour and forty-five minutes of nasal dominance. One nostril is actually more open or closed than the other during this time and then they switch. However, by inhaling and exhaling through each nostril alternately, one brings these into balance. This is important because each nostril has a denser cortical connection to the contralateral, or opposite hemisphere, of the brain. When you learn how to have both nostrils flowing freely and evenly, something that occurs naturally a few minutes out of that hour and forty-five minute cycle, the internal organs of the body are much more receptive to conscious intentionality. This is how yogis learn how to slow down their heart rate, alter their metabolism, and enter into deeper psychological, meditative, and metabolic states. Therefore, the alternate nostril breathing is very important.
APPLICATION OF SUSHUMNA

After alternate nostril breathing has been mastered the student then proceeds to the application of Sushumna, or the subtle opening of the central channel in the spinal line. Learn to focus the eyes either at the top of the lip and bottom of the nose or at the tip of the nose itself. With time and practice this will create a trancelike condition. When the eyes are closed about 80 percent and the gaze is fixed at this point, the brain responds and the student is able to turn psychologically inward much more clearly. This is similar to the Shambhavi mudra. When this is done and the person focuses on internal areas of the body, it creates a state conducive to deeper meditation and gradual withdrawal of the five senses from the external world. The aspirant is also better able to enter into the practice of Yoni mudra, which was mentioned earlier, because the senses begin to be more easily dissolved and detached from the external world.

At a certain point, the internal central channel of the spinal cord associated with the Sushumna nadi is more accessible. This is because both the right and the left channels that crisscross the spinal cord have been negated as the Sushumna nadi has been activated. This is called the application of Sushumna. The energy can then begin to rise through one of the subtle canals of this central channel. This is why it is critical that the earlier exercises have been practiced, such that when various energies begin to move one is aware of the phenomena and not surprised.

Kumbhaka

During certain processes it is important to actually retain the breath within the body or outside of the body. Holding the
breath within the body creates certain phenomena just as holding the breath outside the body creates certain phenomena. This is referred to as *kumhbaka*. By retention of the breath within the body or outside of it different effects are created. You must be careful to extend your capacity slowly over time to avoid negative effects. No heroics or harming yourself. External retention in particular can create a wave of panic unless properly applied.

Kumbhaka stimulates the parasympathetic branch of the autonomic nervous system. As a result there will be a natural slowing down of the heart rate, increased saliva in the mouth, GI tract motility, and other physiological activity. This is largely because the parasympathetic branch has been manipulated by conscious respiration. The parasympathetic branch arises in the medulla oblongata near the respiratory center of the brain stem. It is the nerve center for the larynx, lungs, trachea, and esophagus as well as the heart, stomach, small intestine, liver, spleen, kidneys, colon, blood vessels of the soft viscera, and others. It will stimulate the pulsations or peristalsis of the GI tract and work to decrease GI tract symptoms, such as constipation, as well as the rapid heart rate arising in panic disorder and other anxiety disorders. It will also slow down the speed of your thoughts. It works in concert with the more active sympathetic branch, and its control gives us conscious influence into the operations of the autonomic nervous system and the subtle, or energy, body.

**Rechka**

The technique of *rechka* is a different but related practice. It is the controlled *exhalation* of the breath. It is often extended longer than the inhalation phase when the breathing is slow. It stimulates the parasympathetic branch of the autonomic nervous
system, causing increased surface body heat due to dilatation of the vascular system, increased salivary gland activity, gastrointestinal stimulation and motility, plus slowing of heart rate activity and slowing of the thought processes.

**Puraka**

The practice of *puraka* is similar but distinct. It is the controlled *inhalation* of the breath. Heart rate increases, sympathetic activity increases, muscle tone slightly tenses.

All these can be used to influence somatic and energetic activity.

The brain is capable of being engaged in rhythmic activity consciously at this point. These are meditative disciplines that stimulate the brain to produce various phenomena. When we engage in the breathing cycle with the intentionality of the breath in the following way, an expansive meditative state is attained. The pattern is an inhalation on the count of four, retention of the breath for a count of sixteen, then exhale the breath for a count of four, and *then keeping the breath outside the body* for a count of four. Then repeat. It is the proportions or ratios that are important here. With practice the duration of each step in the sequence increases. When this is engaged in over time the heart rate slows down, the brain waves’ activity slows down, and the accomplished student begins to move his heart aorta system toward the 7.6 to 7.8 Hz. heart and 14 Hz. brain synchronization associated with the Schumann resonance.

**Ujjayi**

At times it may be essential to practice the process of *ujjayi* breathing. This is a deep breath with retention. The *Hatha Yoga*
Pradipika describes it as: “With closed mouth inhale deeply until the breath fills all the space between the throat and the heart (i.e., to the tips of the lungs). This creates a noise. Do kumbhaka (breath retention) and exhale through the left nostril. This removes phlegm in the throat and enhances the digestive power of the body. This is ujjayi and can be practiced walking or sitting.” We’ll return to this a little later in this chapter.

Bastrika

Bastrika breathing or rapid breathing is also important. This breathing invigorates the body and mind. It is called “bellows breathing” because of the use of rapid breathing to clear the lungs of devitalized air and create an abundance of prana by this rhythmic action of the lungs. The method requires that the inhalation and the exhalation lengths be equal or else hyperventilation and imbalance may quickly ensue.

The method is to first gently close the anal sphincter with mulabandha. Then take special care that the diaphragm moves back and forth equally with inhalation and exhalation. Begin slowly. Again no heroics. Then, over time, increase speed until you can sustain a series of five to ten quick, full breaths that rapidly empty and refill the lungs. The diaphragm provides the bellows. Work up over time until you can do ten rounds a cycle for four or five times. At the end of the cycle do breath retention or kumbhaka for as long as comfortable, and then exhale. Rest in a comfortable pose for a while. This process stimulates the Ureaus and helps her pierce the three knots: the Brahma, Vishnu, and Rudra granthis. “Bastrika kumbhaka should be practiced especially, for it forces the breath to pierce the three knots that are in the sushumna.”^

^5
Kabalabati

A variation of this technique is called *kabalabati*. Here the same procedure as bastrika is followed except that there is no breath retention at the end of the cycles. Also the inhalation here is slow and long with quick, forceful exhalations. This clears out the lungs and nasal passages like nothing else. Again, build up over time to these procedures. Do not rush, and do not engage them if your have a history of cardiac complications.

Eventually, in an organic movement, these breath movements are brought into combination with each other to facilitate the flow and movement of both the minor pranas and the major primal energy, or the Ureaus, through the system. The practitioner has to directly feel the flow and pulse of the primal energy through the body in order to sense when and where the locks, breaths, guiding postures, and mudras are most helpful. A personal teacher at crucial points is indispensable.

*Sitali, Brahmari, and Ujjayi*

Other types of breath control useful here are *sitali* and *brahmari* and *ujjayi*. Each has a specific function or capacity that comes into use during practice. They need to be practiced, but only when the organic feel of the movement arises does the aspirant call them into use. Take for instance *sitali*.

Sometimes the body becomes uncomfortably warm or hot during practice and the need arises to cool off the system. With *sitali* pranayama you can easily cool the inside of the body. When applied the tongue is curled into a tube that slightly protrudes from the mouth. You then inhale and exhale through the folded tongue as though you were piping cool air into a building. While inhaling a slight hissing sound can be heard. Exhalation is
through both nostrils while breathing diaphragmatically. This
done several times will cool and quiet a heated up interior.

At times, during practice or even just a stressful day, the
nerves may feel agitated and the mind unsettled. Brahmari
pranayama is excellent for this condition. This technique is
named after a large bumblebee’s sound. The practitioner slowly
and deeply inhales diaphragmatically through both nostrils. Then
with a humming sound you exhale vibrating the nasal cavities,
throat, lungs, and whole upper torso. It is quite soothing when
done for several minutes. When the eyes are closed the effect is
amplified. An interesting experience is attained when this tech­
nique is applied sitting alone in a comfortable posture in a quiet
dark room. With prolonged use the physical vibrations created
are not only soothing, but have the capacity to draw attention
deeper into the realm of somatic and auditory vibration itself,
and massage the boundary between internal and external expe­
rience.

Ujjayi, as we mentioned a little earlier, has a different function.
It is to expand the lung capacity and exhibit control over respi­
ration. It has the effect of ventilating the lungs, clearing the sys­
tem of excess mucus, and increasing the sense of energy and
space within the system. The practitioner is careful to have equal
lengths of inhalation and exhalation. While inhaling the air flow
is experienced on the upper part of the mouth by the palette.
Many schools claim to hear the sound “sa” produced during this
phase. While exhaling along the same pathway the sound “ha”
may be heard. This is the origin of the classical mantra “hamsa.”
The glottis of the throat is slightly closed, which accounts for the
sounds. Also the abdominal walls are slightly tense with
inhalation and used to fully push out the air during exhalation. Research confirms that tidal air volume increases as does oxygen consumption by the brain.\textsuperscript{6} It is a basic phrase in the movement and energy language of the discipline.

There are several others, such as \textit{murcha}, \textit{plavini}, and even \textit{suryabhedana}, that are quite difficult and require one-on-one instruction by a teacher for use in advanced practitioners. It is unclear whether these others represent a refined excursion into yogic gymnastics or actually impart crucial skills that are missing in the other techniques.

All of the above methods of interacting with the breath influence the intensity and conductivity of living bioenergy through the body. The method is to identify and fuse the mind with the breath, and thereby “yoke,” or control, both. By breath retention and focus, the mind is similarly attuned. They help guide the primal energy through the natural gates or locks in the subtle body upward toward the brain. These all require discipline and practice. The special physical locks of the body will be described in the next section.
THE BASIC POSTURES: ASANAS

The role of basic postures cannot be underestimated. The basic posture a person uses guides the subtle energies through the body, as well as provides stability for the meditative practice. Over time it increases the sense of stability, physical comfort, and ease. It allows one to maintain a position over long periods of time. It facilitates blood circulation and at times stimulates specific activities of the endocrine system. Energy storage and accumulation is accomplished in this way. It also begins to free attention from bodily tension in other areas and focus attention on the more fluid dynamics of consciousness. This can take years, so do not be discouraged.

In this last context it is helpful to remember that much of what the world today considers yoga to be is—unfortunately—these postures and nothing else. To drive home this point yoga scholars like Mark Singleton point out that these very postures have little to do with the more than six thousand years of yoga practice! Many of the asanas are no more than a hundred or so years old. They have their roots in British colonial policies in India mixed with gymnastic and health movements from nineteenth-century Europe; the popular use of cameras, with photographers seeking “interesting” images; and, to some extent, the reformist methods of actual Indian yoga teachers like T. Krishnamacharya and Shri Yogendra. Many have no direct connection to the deeper work of the great codifier Patanjali or the teachings of Krishna in the Bhagavad Gita. You should feel free to ask yourself or the teacher just what a posture is designed to do. Do not be discouraged by seeing extraordinary postures that you will almost certainly never be able to master.
To be sure, there are many postures or asanas whether you follow the Indian yogic system, or *sema tawi* of Kemet: Matsyendra, Svastikasana, Virasana, Padmasana, Kukkutasana, Utthana Kurmasana, Dhanurasana, Mayurasana, Siddhasana, and many other nonsitting practices that are designed for various purposes. Moving in and out of them, coordinated with the breath, can be quite useful but physically taxing. Some are a contortionist's nightmare. In the Indian system there are said to be eighty-four. Siddhasana is one of the most comfortable and provides maximum stability. What is crucial, however, is to find a sitting posture you can be comfortable in for a while. You must experiment with your body, its particular nuances. When there are injuries to the back or knee, or other areas, these must be reasonably taken into account. It would be easy to find different teachers who would advocate one posture over all the others. Again, don't get caught up in this. Find one that stabilizes the lower body, puts a gentle pressure on the anal lock, and allows your lungs easy room to expand. *Excessive pain and obsessive ritual are poor teachers.* The point of the posture is to gently focus attention and awareness, to facilitate the flow of energy and consciousness through the physical, emotional, and subtle body.

Easy Pose, the one in which the student sits in a supportive straight-back chair, will also do in the early stages. Pain caused by postures will *distract* the energies away from the deeper work of attention. A sitting posture is perfected when it requires little or no effort and attention can be focused on unbounded infinity. The body, like the mind, eventually becomes motionless and concentrated. Yes, certain postures facilitate the movement of energy through the body better than others, but you work with
what you actually have and build upon it, not what you ought to have!

After a basic asana has been established find a quiet physical space that has some mild light and is pleasant for practice. It can be indoors or outside.

When sitting in the basic posture you should have your back gently curved with the neck clear and legs folded in an appropriate pose. This frees the lungs and the stomach for their proper functions. If you need to use a body brace or some other supportive device to ensure comfort and stability so that you can then proceed over time to the other stages of practice, then by all means use it.

The following are some of the best and easiest poses. There is Easy Pose, Sukhasana, which most people can manage after some stretching even if the knees are stiff. Use supports under the knees if needed and take into account any health concerns. Do not strain (see figure 9.1).

Fig. 9.1. Sukhasana, or Easy Pose

Siddhasana, or Accomplished Pose, and Swastikasana require more effort and time to become useful, but are well worth it. In
Siddhasana the feet can be pictured as below or also rest atop each other, as long as there is a gentle pressure at the heel kept to the base of the body. It is especially useful for some of the meditative practices involving bioluminous circulation of phenomena through the body and along the spinal line (see figure 9.2). Experiment openly and honestly with your body until you find one that is easy and comfortable. No gymnastics or extended pain in the joints is necessary.

These asanas and mudras are used in varying combination. Looked at from the outside they can appear random, bewildering, strange, and complex. However, when their inner dynamic and flow is experienced, you will find that there is a logical and even organic synchronized feel to their use. You begin to be guided by your own internal dynamic. Swastikasana fits certain forms and particular bodily conditions better than the classical Full Lotus posture of Padmasana (see figures 9.3 and 9.4 on page 202). The role of a personal teacher is critical. The teacher in the beginning should be physically embodied, but in rare circumstances can guide you from the subtle inner planes. In either case you must then test the method in the laboratory of your own experience to verify its accuracy and potency. These postures help energy flow through and circulate within the system. Many of these poses relate to the observation of animals. In the African tradition, many of the poses are movements of animals later incorporated into a dance. The same is true in the Indian yogic system. The serpent and the bird are the most prominent examples. Indigenous peoples tend to imitate the forms of nature and by imitation discover the amplification of the powers of nature.
After the postures, mudras, and other appropriate breathing exercises have been organically coordinated, you begin to notice the movement of energy throughout the body. These energy sensations are often associated with movement along the spine. The energy perception that arises is associated with the internal organs.
At this point we emphasize that the internal organs are covered with skin, and this skin is itself permeated with melanin and interacts with the subtle bioenergetic and wider electromagnetic field. There is an organismic perception of energy movements not only in the physical body, but also within the head itself. In various esoteric systems, this emerges in symbolic form.

It is important to differentiate the actual movement of the Ureaus as a primal energy, from pranotthana, which is a form of energy movement but is not kundalini. Pranotthana usually arises early in practice and is associated with the vayus, or “winds,” being stimulated. However, when the current of prana or pranotthana is awakened or activated it eventually carries along within it the Ureaus or primary kundalini, called maha shakti, to its destination, much as the current of water carries the fish or seminal fluid carries the sperm.

From time to time there will be a spontaneous coordination of movements and breath as the physical and the subtle body begin to detoxify and clear themselves. These are referred to as kriyas. We have learned one of these earlier in this chapter. We will refer to them again in later chapters. These are associated not only
with mudras and breathing, but also with specific locks or bandhas. The energy patterns along this line begin to be spontaneously recognized.
THE THREE LOCKS, OR BANDHAS

It is absolutely essential for the movement of the primal shakti through the body in a skillful way that three master gates, or primary locks, be mastered. These are the natural stopping areas where the great river of life from the highlands falls, naturally stops, pools, collects strength, and then moves on its way toward the ocean. These three master gates are located at the base of the spine in the area of the perineum, in the lower middle of the stomach area, and in the neck under the chin. These are all station points for the movement of the energy through the body. By tensing, restraining, and the relaxing the body in coordinated sequences at these sites, we subtly stimulate, release, and unlock the flow of mental and bioenergies in the body.

Another useful analogy is a hydraulic canal, or turbines in which energy is held at certain points and allowed to build up but not overflow, and is then released up into the next lock. The function of the bandha system is the smooth flow and conductivity of this undulating energy through these naturally occurring gates, by employing both the breath and the three physical locks in coordination with each other. When possible, it is best to use these bandhas when the stomach is empty but not hungry, the bladder relaxed, and the bowel is clear.

The first lock is at the base of the spine. It is associated with the anus. It is referred to as mulabandha, or root lock. Remember back to childhood. Our first initiation into civilization is learning how to control the base of the body, the alimentary canal. When we are born we do not need to learn how to suck and be nursed by our mothers. It comes spontaneously. Learning how to breathe, while a radically new phenomenon, still comes naturally...
and quickly to the organism with stimulation. It is learned very quickly at birth, or there is no survival. The control of the bodily lock at the anus requires an introduction to toilet training, to learning in a social context, and therefore the early stages of civilization.

Depending upon the culture, we learn how to do this around the age of two years old, when we are also learning how to walk. In the West we are beginning the process of the first stages of autonomy and separation. We are also beginning to learn a formal language. So many different dynamic factors come into play during this developmental era. The mastery of this lock is no exception. It is essentially early childhood training of sphincter control. When there is extraordinary fear, this is one of the first sphincters that lose control. It is associated with primal fear, intense violence, and terror.

The higher technical mastery of this is referred to as Ashvini mudra. It is the alternating contraction and relaxation of the anus. Vajroli mudra is the relaxing and contracting of the sphincter at the end of the urinary canal. It takes time and practice to differentiate these two from each other, but you have already experienced the muscles involved when you hold and release the body in urination and defecation. In all of these cases and in all sitting postures, a gentle pressure is applied or held in place at this root or base area. It is usually the heel of the foot, right or left, but it must be there.

For men the heel is placed against the perineum between the scrotum and anus, for women it is pressed at the outer vaginal opening. The perineum region is gently contracted and lifted upward in this lock, strengthening and stimulating the entire
genitourinary region. When activated, the pelvic stimulation created activates the parasympathetic nerve fibers that arise out of the sacral area of the lower spine. The pudenda nerve flows to the perineum from fibers in the second, third, and fourth sacral nerves of the lower back. It has branches to the sexual organs in this area with sensory and motor functions. This stimulation lowers blood pressure, respiration, and heart rate, contributing to an overall sense of well-being. Actually, sympathetic activity is also stimulated but more quietly. The total system achieves balance within the autonomic nervous system, which in turn has a positive effect on the hypothalamus and endocrine system. There are certain instances where the movement of the Shakti takes a sudden downward direction. This is most uncomfortable. A gentle pressure here protects against this and also crucially points the energy upward throughout practice. The energy below the navel is directed upward and meets and mixes with the higher energies of the heart and head areas. When the Ureaus does arise, she flows first through this center and must go upward. Occasionally there is a brief adjustment in bowel functioning until the system adapts. This simple discipline cannot be over overstated.

The discipline is to inhale and retain the breath inside the body and apply mulabandha. When this has been mastered over time the technique advances to inhaling then exhaling the breath, restraining the breath outside of the body and then applying this root lock. There is a gentle upward lift of the bodily base with the closing of the anal sphincter. At times there will be a deliberate lift here to amplify the process. The effect is a powerful sense of lifting in the body and the mind, while greatly stimulating the
Ureaus or Kundalini Shakti.

Depending on whether the energy is still sleeping, merely stirring, or actually awake, there will be times when you will inhale the breath, restrain it, apply root lock, and pull upward, then release the breath, then release the root lock. At other times you will exhale, then close the root lock, then pull upward with both the inhaling breath and the lifting sensation, restrain the breath, then release it, then release the root lock with an inhalation. These in strategic combinations are the internal hydraulics of the system.

When it is released in coordination with the breath and the other two bandhas in sequence, the practice is intimately associated with the conductivity of the life current upward along the spinal axis. When the energy is awakened, it is brought by appropriate disciplined rhythmic breathing and concentration from the base of the spine where it has been sleeping—coiled three and a half times at the base—up through one of the channels in the central canal. Sometimes there is a pinching or piercing sensation here, followed by a rocking or circling or undulating movement. This gate is the first that it must transcend.

When it passes through the next gate, it approaches the lock at the pit of the stomach and the solar plexus area. This is referred to as uddiyana (see figure 9.5). It is accomplished by pulling the abdominal muscles back toward the back of the spine with the breath exhaled out. When this occurs, there is a gentle lifting sensation of the internal organs up into the back of the spine. Associated with this is that gentle lifting up of the muscles associated with the first muladhara area. In this way you have the experience of two locks naturally working together. The solar
plexus, or "brain-in-the-stomach," is stimulated, and a discharge of energy is generated. It creates a gentle stimulation of the adrenal glands, gastrointestinal tract, and a massage of the kidneys with all the benefits associated with this. The entire autonomic nervous system is toned and balanced. There are of course more complex variations.

![Image](image_url)

**Fig. 9.5. Uddiyana bandha**

The last great lock, or turbine, is located at the neck. It is called *jalandhara* bandha, or chin lock. It is absolutely essential that this lock be mastered. If it is not mastered it is possible that energy moving from a lower centers up through the body will bring too much energy to quickly rushing into the cerebral area. This would be destabilizing. It is essentially a way to control oxygen, blood flow, and life energy or prana through the body to the brain. Without doing this you will experience light-headedness, dizziness, disorientation, or more complex issues.

The technique is to bring the chin down and back and thereby close and compress the neck area (see figure 9.6). The neck and spine are pulled and stimulated. The pressure on the front part of the neck stimulates the thyroid, parathyroid, and thymus
glands. The carotid sinuses are compressed, which stimulates parasympathetic activity and decreases sympathetic activity. The extended neck pulling at the bottom of the brain and top of the spine stimulates the medulla oblongata and its associated parasympathetic bodily effects on the heart, respiration, blood pressure, and so on.

![Fig. 9.6. Jalandhara](image)

When all three locks, or bandhas, are applied appropriately and in sequence, the body spontaneously and naturally responds. The anus and perineum region is gently closed and pulled up, the stomachs lock flows into this coordinated move back and up, and the chin is closed down. This is referred to as maha-bandha (see figure 9.7). The eyes are focused at the tip of the nose, slightly up and between the eyebrows, or the top of the head. To get a sense of how the energy is stimulated visualize a tube or tubelike balloon. The root lock closes the lower end, the chin lock closes the upper end, and the stomach lock in the middle puts pressure on the energy within the tube and heats it up. The kundalini serpent is gently stimulated and in some
The aspirant may at this point choose to apply Mahamudra as shown in figure 9.8. This mudra is called the Great Seal. Here the right leg is extended directly out from the body in a sitting position with the other leg curved in and its heel applying gentle pressure to the base with the mulabandha lock. The student then bends down toward the large right toe, grabs the right toe, and focuses visual and psychological attention there with the leg stretched out. Some traditions focus the eyes at the brow point or crown at this juncture. At this point all three locks are applied and coordinated with the breath. In this definite sequence, certain phenomena are easier to observe, particularly the perception of a light aura around the physical body when one is in a semi-darkened room. This can serve as an experiment. Associated with this is a definite sensation of a conductivity of the life energy along the spinal axis.

It is important to experiment with an open mind at this particular juncture. When the aforementioned procedures and the three locks are applied in coordination with the breath and the
breath is either held in or out of the body, certain phenomena and sensations arise. When the first, second, and third locks are applied with the breath held out of the body, or breath retention, the parasympathetic branch of the autonomic nervous system is gently stimulated. There is an inner sensation of movement along the spine. During this time the eyes are focused in the areas either at the tip of the nose or the large toe itself depending on the organic necessity of practice. At some point in later development, you may use this physical procedure associated with meditation of a certain type to experience specific phenomena arising.

\[\text{Fig. 9.8. Mahamudra}\]

It is very important that the locks are applied when the breath is retained outside of the body. The mulabandha lock is lifted up and the stomach lock is lifted up. It's very important not to press down on the mulabandha. Keep the neck lock in place. This is the Mahamudra, or Great Seal. When sitting upright with all three
locks applied, this is mahabandha. Both facilitate the upward flow of the Ureaus, or maha shakti. It is extremely unpleasant to have the serpentine energy create a sensation of movement downward. This can be painful physically as well as psychospiritually.
THE ROLE OF MUDRAS

Patanjali's Yoga Sutras are silent on the classical mudras, and whole other traditions pass them by completely. Mudras are physical postures and gestures, primarily with the hands and the eyes, that supposedly guide the subtle energies through the body. Essentially they are ways of using the energy channels and conductivity for spiritual development. Depending on the school and techniques, some postures are considered mudras and some are asanas. Different schools consider certain mudras to be more important than others. Some mudras are not about the hands at all, but the use of bodily postures to focus and channel energy through the subtle body. This whole area can be confusing. It is a philosophical and technical matter as well as cultural and historical one. For our purposes here, we cite the ten major mudras of the classical texts, realizing that this is by no means absolute. Please refer to the appendix for additional classical mudras.

The principle "outer" mudras of the classical texts are the Mahamudra, Mahabandha mudra, Mahavedha mudra, mulabandha, uddiyana bandha, and jalandhara bandha; as are the postures Viparitaka Karani, Vajroli, and Shakti Chalana. Viparitaka Karani, or the Head Stand, and Vajroli are held to support the direct "reversal" and reabsorption of the life-energy ojas (reproductive essence) back into the body and up the spinal line. The Head Stand is held to accomplish this by physical reversal, and Vajroli by sexo-yogic sphincter manipulation after orgasm. Amaroli and its associated practice, Sahajoli, both involve the use of normally excreted bodily substances for esoteric and questionable spiritual virtues. Leave Vajroli, Amaroli, and Sahajoli alone. There are
other less controversial mudras and methodologies in the Taoist and tantric traditions than these that will get the job done without recourse to difficult and disturbing techniques.

In addition to these classical mudras, there are many hand mudras especially in the traditions of tantric Buddhism. Vishnu and Jnana mudra are the best known (see figure 9.9). In a sense, the mudras help guide and amplify the vital energies of the organism, while at the same time serving as manifestations of the energy circuits as they flow through the system. These outer mudras flow naturally into the inner mudras. The use of the terms outer and inner is merely a categorization method and no more ultimately real than how the dreaming mind distinguishes between inner and outer or subjective and objective. Schools interchange the different mudras and asanas according to their style and the experience of the teacher. What is crucial is that the mudras and postures are organically woven together with the breath in the seamless flow of the Ureaus, amplifying and modulating her conductivity as she swims up the living current of the spine.

Fig. 9.9. Vishnu and Jnana mudra
In the deeper corridors of meditation we believe these mudras also serve to guide the subtle geodynamic currents that swim up from the center of the Earth through Gaia. This is done by the skillful use of shapes and conduits within the organism itself. These two hand mudras are placed on the knees during a posture. Of course you can also simply place the hands in a restful pose on the knees or joined together in the lap. You must do what feels intuitively right.

There are several critical inner mudras. We will describe only five that seem to be of surpassing power and grace, as well as more open to your empirical exploration. These will be useful in all practices. The first is Yoni mudra, in which the nine gates or openings of the body are closed. The fingers of each hand close the eye, nostril, and ear on their side of the head and the two fingers close the mouth. As this occurs the practitioner closes the anus with mulabandha and keeps the sex organ closed. These are the nine outer gates. The “tenth gate” is the soft hollow at the top of the skull seen in early infants, the anterior fontanel. It is also known as Brahma-Rendra, the gate through which the final exit of the body is made, the locus of the thousand-petal lotus of the fully flowering kundalini or Ureaus.

The application of the nine gates of Yoni mudra facilitates the conscious withdrawal of the senses from the body referred to as pratyahara. Attention is more easily turned inward to specific sounds, images, or areas of the body (see figure 9.10). Using this mudra greatly facilitates psychological absorption on the sound, or nada, that seems to arise in the heart area or the spine after the Ureaus has been awakened. This helps lead her farther upward with the higher disciplines. Executing this in a quiet,
comfortable dark room will quicken the process. The highest practice in this method is the yoga of the “celestial sound current.” This has been touched on briefly in an earlier chapter and will be again in the later section on what occurs after the Ureaus has been awakened and led to the crown.

The second inner mudra is *Khechari mudra* (see figure 9.11). This greatly facilitates the flow of energy and the focus of attention. After a quiet settled posture is established and the three pranayamas and the application of Sushumna are completed, then the tongue is bent back and gently pressed against the soft palate at the top of the mouth. This puts gentle pressure on the region below the pituitary gland. Simultaneously the eyes are focused slightly above the midbrow point, or the top of the skull. When these are done correctly, a certain kind of subtle lock forms similar to the bandhas. Over time this will eventually induce a tranquil trancelike state. Practice may initially create a low-level panic if you have the sensation that you are swallowing your tongue. Obviously do not block your airway, and do not swallow your tongue even though some of the ancient texts can give you this impression in order to “suspend respiration.” Besides, it takes a personal teacher to instruct you in this method. Do not surrender into panic. Use the eye-focus technique correctly; it will eventually unfold a more boundless inner perception. By focusing the eye muscles and the optic nerve in this way, the photosensors of the pineal gland are quietly stimulated over time with all their subtle cascading affects.
It is highly questionable whether or not you need to cut the little stretch of membrane called the frenum lignum connecting the tongue to the bottom of the mouth, so that the tongue will be elongated enough to somehow reach up “between the eyebrows” as some of those ancient texts suggest. It is also more than difficult to reach back with the tongue and touch the uvula. It is simply more functional to press up against the soft palette of the mouth with the tongue, hold it there with a gentle pressure, and do not close the pathway of the breath. Be careful. Yes, the
classical way potentially closes “the three pathways” by sealing off the pharynx, nasal passage, and trachea, but it also can cause the fear of death and suffocation to rush at you quickly. Its goal is to further remove the practitioner from the external world and facilitate the “descent of nectar” from the higher planes. This may be so, and no doubt subtle endocrine and hormonal processes are at work that, through internal pressure points, affect the enfolded orders of the brain. However, no one should attempt this without direct guidance. Besides, slowing respiration this other way will also do the job. Eventually breathing slows down naturally and the eyes shift their focus to the top of the head, then to the spaces above the head and beyond.

The practitioner over time may notice this happening spontaneously in or after awakening from dream sleep. This is a good sign. It suggests a series of higher and more subtle initiations occurring in those states of consciousness beyond the waking state. These are progressive initiations like the ones that sequentially took place in the three pyramids of the Giza plateau, culminating in the final initiations of the Great Pyramid. Remember that just as there are multiple domains of awareness in the waking state, there are multiple domains of awareness in the dreaming state, and in the state of dreamless sleep. Consciousness is a vast nonlocal continuum with the functional illusion of discrete breaks in its flow.

Eventually the focus of attention will move from the tip of the nose to the top of the head while applying this mudra. This mudra is important in acupuncture practice, as it is believed to close a circuit of chi or ki life energy. It unites and activates the Du and Ren meridians, fusing the polarities. There will be more
Closely associated with this is the third mudra, *Shambhavi mudra*. In this mudra attention is focused internally on one of the chakras, especially the heart or the spine itself, while the eyes are simultaneously focused on an external object. Almost any external object a few feet away will do, but the tip of the nose is best. It leads to a defocusing of the eyes on the background boundary of things, absorption of consciousness in a diffuse field, and the shifting of the brain waves toward alpha and eventually the theta state. Try not to blink the eyes. The eyelids are about 90 percent closed, allowing only a little light in. With practice, try slightly raising the eyebrows. Eventually a trance state will be induced or locked in by the fixing of attention on these points. A kind of nonduality arises in which all things can be perceived as manifestations or permutations of an underlying current or light or field.

While Shambhavi mudra is held to stimulate the highest and lowest energy vibrations, sound and light, Khechari is held to stimulate the middle planes. This is open to empirical investigation to discern for yourself. What is clear is that Shambhavi mudra will open you to an inner light experience based at least in part on the manipulation of visual and brain wave or neurodynamics. The alchemists of days past and many spiritual traditions have referred to this inward-dwelling light in nature as the *lumen naturae*. Sequential attention on select power centers upward along the spine associated with the more intensified aspects of this indwelling living light will unfold certain types of imagery, which are associated in the texts with spiritual processes. Again this is an experiential question.
In Khechari mudra the eyes are focused at the midbrow point or top of the head, and in Shambhavi mudra the eyes are either on an external object or the tip of the nose. Both capture and focus the optic nerve and stimulate pineal activity. Going from Khechari to Shambhavi in meditation and observing the changes is quite useful in carrying out experiments to confirm certain statements made by the teacher.

The fourth inner mudra with an outer form is Mahamudra, or the Great Seal. This was mentioned earlier this chapter, but it bears repeating. Here the student first assumes a comfortable position, usually Siddhasana or some other pose. After the three pranayama sequence of diaphragmatic breathing, alternate nostril breathing, then application of Sushumna, settle yourself inwardly. Then, very importantly, press the anus firmly but not forcefully on the left heel. Then slowly stretch out the opposite or right leg. Grab the right large toe with both hands. Inhale fully and deeply, retaining the breath within the body. Apply the chin lock by holding the chin down to the chest and locking the neck. Fix the eyes slightly up and between the eyebrows midpoint, and push the tongue up to the soft palette (Khechari mudra). Retain this position for as long as comfortable, drawing the subtle energy upward along the spine. Then exhale slowly. The sciatic nerve of the outstretched leg is stimulated. Now reverse this with the left or opposite leg out stretched. Eventually this great Mahamudra will cause the Ureaus or sleeping serpent to stretch out “like a snake hit by a stick,” close off the two side canals or channels of energy, and force the primal energy up the central canal. It will create a subtle stream of energy to flow upward carrying the Ureaus along with it.
The fifth and last crucial mudra is Shakti Chalana. This is an extraordinary mudra for awakening and guiding the Ureaus up the inner pathways of energy along the spine and into the subtle brain center. It assumes a working knowledge and experience of the three bandhas, the flow of energy through the body, and the ability to do breath retention. It requires a comfortable asana or position. It uses as a foundation the prior practice of diaphragmatic breathing, alternate nostril breathing and application of Sushumna.

The practitioner sits in posture. Preferably Siddhasana, Padmasana, Swastikasana, or even Easy Pose. Close the right nostril. Then inhale through the left nostril. This will direct the shakti through Ida and the Saraswati nadi. Take care to breathe in slowly and deeply with the diaphragm. Attempt to have the inhalation and exhalation equal, and periodically place a little emphasis on the exhalation. When you feel the energy current moving, hold the side of the rib cage with both hands near the navel and move the GI tract from side to side in a stirring motion. This will stimulate the Ureaus. Periodically use uddhiyana bandha to lift up the stomach toward the back in order to bring the energy into the spinal pathway at the base. Then, by pressure on the chest and expanding the stomach-navel area, the energy is guided into the chest area. By compressing the neck the energy is brought up above the chest. We will return to this practice and go further in chapter 11.

It is the limitation of this writer’s experience that another method testified by the texts and practitioners is not well explored here. This is Mahavedha (see figure 9.12). It is part of a triumvirate of mudras for the stimulation of the shakti. My
simple confession is that, unlike the other methods mentioned, its use has not been found that helpful. It requires significant upper body strength and has not been experienced to stimulate the shakti. It is, however, held in great esteem by other practitioners and the texts. It involves setting in a steady pose, applying Mahabandha with full lungs and focused mind. Then using the hands and arms to raise the body from the seat, strike the buttocks against the ground repeatedly in a gentle manner. Many experience this to stimulate the energy to leave the two side passages (Ida and Pingala) and enter the Sushumna. You must decide this for yourself.

Fig. 9.12. Mahavedha

**Trataka**

The last practice is not, properly speaking, a mudra, but its practice is critical for stimulating and clearing the energy channels, strengthening concentration, and perceptually preparing the mind for the emergence of the higher disciplines. It is called Trataka. Here the practitioner, sitting in a comfortable pose, focuses the eyes on a single, small spot or object in front of him. It
can be a candle flame a few feet away or a spot on the wall. The eyes do not blink. Eventually the eyes begin to water or tear up. Impurities are flushed out of the system. Extend this for longer and longer periods of time. Several critical skills emerge from this method.

Over time and practice the eye muscles are able to fixate and hold their position. A trance arises like in hypnosis, but then the mind goes in a different direction. In a semidarkened room with eye fixation, soon the space and other objects around the chosen object slowly begin to fade or blur. We remain conscious but perceptually observe the world slip in and out of formation. It experientially prepares the “I” for other forms of dissolution. It also strengthens the practice of Shambhavi mudra. When practicing the Mahamudra in a semidarkened room, a subtle light or aura can be observed around the full length of the leg as you gaze at the large toe.

The higher disciplines emerge when the Trataka gaze is focused at the tip of the nose and the mind restrained from slipping to much into the realms of unconscious primary process imagery, which is what occurs at this juncture in the practice of clinical hypnosis. The mind is restrained, kept here, and its intensity increases. Mahamudra deepens. Shambhavi mudra opens up. When the Trataka is focused slightly upward and between the eyes, another set of experiences arises. When the Trataka is focused at the inward top of the head, still another set of phenomena descends. When the Trataka is focused at the brow point or the top of the head and the three internal locks are applied, the Ureaus has a pathway to follow through suspended mental space.
When the Trataka is applied at the brow point or top of the head with the three bandhas, and then the Khechari mudra applied by the tongue on the upper palate, an internal circuit is opened. Khechari stimulates both the pituitary and then pineal gland. Using this technique, a kind of line through a system of internal triangles that link the base Khechari with the pituitary, the pineal, and the reverberating “space” opening above it, can be seen or experienced.

After any of the practices described in this chapter it is important to rest.

These must be experientially executed to validate their authenticity. Do it.
THE DYNAMICS OF BREATH CONTROL AND THE DISCIPLINE OF BODILY ABSORPTION

The last chapter focused on the connection between breath control, mind, vitality, and the conductivity of energy through the body. It also stressed the necessity of ethical practices, not from an abstract moralistic perspective, but from one in which it is recognized as evolutionarily adaptive. Basic postures were introduced, knowing that there are many, many others. Each different approach will selectively choose postures from a wide vocabulary of postures organically fitting the particular syntax of one's practice. This is why books are useful up to a point, and then at some juncture a personal teacher must be engaged. We also spoke very briefly in chapter 8, in the section covering the history of the serpent powers, about the different kinds of pathways for the primal shakti or kundalini risings. In chapter 11 we will return to this in more detail. We talked about these energy stirrings along the spine, and the absorption of these luminous energies by consciousness. Melanin and neuromelanin are instrumental in this process.

This chapter will prepare us for that by focusing on several inter-flowing streams. It will focus on the flow of energy through the specific lines or conduits of the body, herein referred to as energy conductivity. We will explore the control and trajectory of these currents through specific lines in the body. We will draw attention over and over to the parallels between these energy lines moving through the human body and the energy lines and conduits moving through the wider organism of the Earth itself.

We will introduce in more detail and explore the three primary
locks or bandhas described in the previous chapter for the control of this vital energy through the central canal of the body. In this particular discipline these are absolutely necessary for the focused conductivity of energies through the body. Without them we risk psychological and physical health.

In this chapter we will also explore the opening of the central canal along the center of the spine, the Sushumna nadi. Beginning in the mother’s womb, this has been a cardinal aspect of a human’s physical development. It now becomes central to spiritual development.

We will look at the dynamics of this life current, attention itself, and the rise of this force into the brain toward its uppermost regions. It is the final circuit, beginning with the involution of consciousness into matter, and ending with the eventual evolution of matter and localized intelligence back to the source. This is light itself.
THE SIGNS AND SYMBOLS OF ENERGY FLOW THROUGH THE BODY

There are many signs, symbols, and experiences of the awakening of the primal life energy, or shakti. Sometimes it dawns as different sounds, inner sounds moving through the body (see figure 10.1).

There are definite sensations and identifiable currents that the trained observer can feel move through the dense physical body. However if you are not prepared through appropriate discipline and training, these sensations can easily be mistaken for medical or psychiatric symptoms. Sometimes there is a mixed presentation of medical or psychiatric symptoms in the spiritual process commonly referred to as “spiritual emergencies.” Many times in mental institutions patients have experienced these phenomena and been misdiagnosed by psychiatrists unaware of the movement of these classical but esoteric energies through the body.
DORMANT

The Mysterious Serpent • The medical caduceus and its seven centers are each associated with a plexus and a level of consciousness. This is the symbol of the awakened current moving to the brain.

AWAKENED

The flow of the Life Current awakened and fulfilled in the brain core.

The Yogi seven chakras, each associated with a plexus and a level of consciousness. This is the symbol of the awakened current moving to the brain.

Fig. 10.1. These are four expressions of the internal perception of the ancient and traditional life current that animates both somatic and spiritual experience. In Western medicine its forgotten origin is hidden in the medical caduceus, while its complete fulfillment is the Kemetic Egyptian ankh.

As mentioned in the last section, sometimes there are spontaneous movements of these energies through the body. These are the kriyas. They eventuate in spontaneous movements of the body, hands, or breathing. This is the activity of the primary
Shakti and its associated waves of lesser energies through the conduits of the body as they attempt to clear the pathways. This eventually enhances conductivity. They are legion. However, the most common ones are movements along the spine, usually undulating movements up and down. Sometimes there is a rotational movement occurring at the base of the spine like a spinning top. There is also the back-and-forth rocking sensation. In some there is a distinct sensation of pressure coming up the spine and pressing on the top of the palate and below the crown. These movements are often connected to subtle sounds, sometimes almost musical in nature, depending on where in the process the Shakti has arisen. These are all signs and symbols of the awakened Ureaus or kundalini Maha Shakti. Its cultural symbols are many, from the headdress of the pharaohs with the emerging serpent out of the third eye and pineal gland, to the symbol of the medical caduceus with the twin serpents reaching the top of the skull then taking flight by wings, to the headdress symbolism of many different shamanic practices. The classical texts on the maha shakti are replete with categorizing these various energies.

These energies associated with the awakening and rise of the Ureaus are rooted in the luminous but still physical bedrock of the body. Our own evidence-based empirical perspective leads us to connect them to the light-sensitive properties of melanin drawn from the surface of our inner organs where it is located, including the sexual organs, the inner spinal line, and the neuromelanin in the inner cavities and surface of the brain. Gopi Krishna described a subtle, organic, nervelike substance in his experience that he perceived as a subtle light coming from the inner lining of his
organs—including his stomach, intestines, spleen, kidneys, liver, and lungs, toward his sexual organs—merging there with his cerebrospinal fluid and then moving in a white-silvery, serpentine motion upward toward his brain, where it eventually emptied, completely submerging any intuition he had of his former self in a radiant, intelligent, astonishingly blissful light.

Looking back at the events that followed the first awakening, it seems to me to be obvious now that the intensity of concentration, exercised for many years, had slowly stimulated to activity a small area in the brain directly above the palate and below the crown of the head. The exquisite sensations I felt moving up the spine, which sensations stopped and disappeared when my mind was diverted, were the beginning in the cerebrospinal system of a new activity that will be determined by science in the course of time.

Two distinct entities moved up the spine side by side with an intensity pleasurable sensation I experienced. One was a kind of radiation, orange in color in the beginning, which later on changed to silver, with a slightly golden color in it. The second was an organic essence that entered the brain at the same time as the radiation.

In the normal individual there occurs a constant process in the nervous system that is imperceptible to us and still undetected by science. The subtle element that imparts vitality to the seed is imported by the nerves lining the reproductive system from all organs and tissues in the body, from the head, heart, lungs, liver, stomach, spleen, kidneys, genitals and the rest. This
organic element is extremely subtle, extracted and carried by the nerves in such a minute measure.\textsuperscript{4}
THE ROLE OF DIAPHRAGMATIC BREATHING AND THE FIRST AND TENTH CRANIAL NERVES

The human autonomic nervous system, particularly the parasympathetic branch, is intimately associated with turning attention back upon itself through the process of relaxation, the reduction of bodily and mental tensions, and eventually attention itself. When a parasympathetic response is initiated, the body's muscular and motoric tension levels decrease. As this occurs, there is a release, or a freeing of attention, within the mind and consciousness. This attention is then free to turn gracefully back in upon itself. When attention is freed and turned back upon itself, it has the capacity to awaken energies usually dormant within our physical and psychic body.

One of the basic techniques for creating a parasympathetic response begins with diaphragmatic breathing already described in chapter 9. After three or four minutes of this, execute alternate nostril breathing for three to four minutes. Eventually focus attention at the top of the lip and the bottom of the nose, or the tip of the nose, the application of Sushumna. This is the opening of the central canal, and the deactivation of the two secondary currents along the side of the central canal. Think of the imagery of the medical caduceus. This technique quiets both the “serpents” on the right and the left side, such that the energies represented by these two serpents move into the central canal upward toward the top of the staff, where the ba, or spiritual bird, is awakened and takes flight.

It is helpful to remember that the top of the lip and the bottom of the nose, or the tip of the nose itself, were points mentioned earlier in terms of acupuncture, and also yogic theory, as major
points of termination for lines of energy. By focus on these par-
ticular points, the rivers of energy that flow from the pools of the
organ systems are awakened and can flow into the central canal.
This is as useful for medical practice as meditative discipline.
THE TONGUE ON THE UPPER PALATE

After the diaphragmatic breathing, alternate nostril breathing, and application of Sushumna have been executed in that particular sequence, move to the next procedure. This procedure consists of what we have been calling Khechari mudra. This again is to press the upper palate with the tongue, creating a gentle pressure. The eyes are focused either at the top of the head or the upper midpoint slightly above and between the eyes. Other systems are aware of this energy pathway, including acupuncture theory, as mentioned in the previous chapter. Pressure by Khechari mudra unites the major yin channel and the major yang channel, creating the microcosmic orbit. It is said to unite the polarities, the male and female principals, and gently move the organism away from duality. We will return to this practice in more detail in chapter 12.

When a gentle pressure is applied by the tongue to the upper palate at the base of the brain there is some subtle stimulation of the pituitary gland, which then more quietly reverberates upward to stimulate the pineal gland. This whole subtle area is stimulated.

A variation on this procedure, Shambhavi mudra, is sometimes used. With the eyes mostly closed and internal attention focused along the base of the spine, the process initiates the energies along the spine.

Along each of the major currents (nadis) of the subtle energy body, there are nodules of energy or places of special importance. In Khechari mudra there is an area associated with the uvula called the talu that is indirectly stimulated by this procedure. Concentration here, guided by an accomplished teacher, is
very revealing.

Finally, there will be practices in which attention is focused on the physical space slightly above the head. Here the reverberation of phenomena associated with an awakened pineal gland is drawn upward in a conical fashion. This includes the places where there appear to be "blocks" to the upward flow of energy, drilling, pulsing sensations, and also the sense of "piercing" at times.
RETURN TO THE PSYCHODYNAMICS OF ATTENTION

In the classical traditions, there are really two fundamental, or root, paths that catch the flame of attention. One is the one-pointed approach of meditative absorption, in which attention is brought inward to a single focal point by various means. The other is when attention is opened outward completely to whatever arises in awareness, without any surface differentiation. The net effect either way is *laya*, the dissolution and merger of the observer into all phenomena that arises. This book follows the inward flow and concentration of the observer methodology, so that eventually an ecstatic union of observer, what is observed, and the process of observation itself will be realized: samyama.

Light and darkness are fundamental in the ecology of meditation. When the meditation is on *light*, various methods are used so that the practitioner eventually fully identifies with the primordial light that gives rise to all phenomena. This full identification subsumes all other categorizations of space, time, form, and ideation associated with the object of attention.

When the focus is on *darkness*, it is useful to actually meditate in the darkness itself. The absence of light facilitates the awakening of mind on subtle levels. The absence of visual light increases our sensitivity to sound, hearing, smell, and the tactile sense. It also helps dissolve the sense of an internal and external boundary, and with it the sense of space and time. This may be the origin of meditative initiations in the inner chambers of the Great Pyramid, the catacombs of Rome, the underground tunnels of the European Druids, the deep desert caves of the Middle Eastern Essenes, and the mountain caverns of the Chinese Taoists. Perfect identification with the darkness makes the
darkness sacred and transformative. Within this dark context, focusing on the inner spine amplifies the experience of blissful dissolution, along with a vast expansion of the sense of personal boundary. A cascade of biochemical and neuromodulating activity supports this dissolution process, largely stimulated by pineal gland dynamics.

Given the luminous energies encountered here, it is crucial to move slowly in order to minimize the inward rush of ego-inflating energy and "visions" of one's self. A personal teacher of your chosen lineage is crucial here in order to see the delusions and pitfalls embedded on every path. Because consciousness, our consciousness, is inherently nonlocal, at some point in this opening process the practitioner experiences "help" along the path. It is a delicate matter on how to discern and make use of this subtle help from sources often beyond one's usual scope of experience. In this context, humility and piety have a protective and evolutionary function.

One of the first phenomena we are aware of in meditation is the wavering mind. From the unconscious arise fantasies, worries, and distracting images. We can become preoccupied at times by sensations of the body. Other distractions are sexual fantasies, worries about financial matters, family issues, and health concerns, along with a bewildering array of associated memories and ideas. Do not be discouraged. Mind is only doing its job of scanning and categorizing data, but in the process tends to veil consciousness itself. It's like watching a flag flowing in the wind but being unaware of the wind itself.

After you learn to decrease these distractions by a certain percentage, they are gradually supplanted by other concerns. As
meditation deepens, irrational fears and perceived threats to psychic survival periodically arise based on the dynamics of practice itself.

As a meditation becomes even deeper, we begin to notice that certain parts of our psychological experience undergo alteration. This creates a different kind of fear. With retention of the breath, either in the body or outside of the body, for longer and longer periods of time, we eventually experience the fear of bodily dissolution. This is because in actual experience parts of the body are dissolving in the flame of our attention and consciousness. They are being dissociated. It is as though we are falling asleep, the body is dissolving into nothingness, while consciousness and attention remain. It’s freaky. We associate it with death, annihilation, and descent into nonexistence.

With our increasing capacity to retain the breath either in or outside the body, using the rhythmic breathing described earlier, other kinds of phenomena arise. At a certain point it becomes intuitively clear that, in addition to breathing, we are also being “breathed” by a larger ecology or cosmos.

In order to focus attention, it is useful to focus internally. Sometimes this is helped by concentrating on a particular part of the body, or on a certain image. The Sri Yantra image, at a certain point in one’s practice, becomes very useful. Sometimes use of one mantra or another, but particularly “om,” can help one’s concentration and attention.

It is also useful to incorporate the sensation of pleasure in our practice. Pleasure is attractive, and leads the mind into greater and greater degrees of bodily absorption. This natural tendency of the organism can be used to enhance meditative practice. Also
helpful is the memory of the “bliss sheath.” This is the sensation, or “sheath,” we enter when we pass into deep sleep beyond dreaming. When we awaken in the morning and remember this deepest part of the night’s sleep, the part of sleep involving no dream experience, we usually do not have any image of it. However, we do have the sensation and the tactile memory of profound relaxation. This experientially is the outer wave of the bliss sheath. It also arises briefly to our attention after a deep and fulfilling orgasm. Not the orgasm sensation itself, but the sense of peace, expansiveness, and relaxation that follows immediately afterward. The experience of these two can be skillfully awakened and blended in order to deepen meditation. These are ways of dissolving mentalized attention, and yet staying with consciousness itself.

When we begin to practice this on a regular basis, it, like any other activity that occurs during the day, begins to appear in our dream life. This is an extremely auspicious event. We can, with patience and practice over time, learn how to awaken and actually meditate while dreaming. This gives rise to either lucid dreaming at certain points or the more advanced technique of yoga nidra, where we learn to enter the dreaming state from the waking state, without loss of continuity in consciousness. The great attainment is then to pass from dreaming into dreamless sleep, retaining a thin whisper of consciousness in the background. Beyond this a great light awakens.

The focus of attention is really a form of mental exercise. Just as physical exercise strengthens the body, cognitive exercise strengthens the mind. Physical exercise strengthens memory in adult humans, as seen in the observation of new brain cells in
the dentate gyrus of the hippocampus and possibly other areas. After all, new neurons are continually being added to the cerebral cortex of adult monkeys, why would we not see a similar development in humans? With focused attention, these new brain cells, or neurogenesis, would be formed or stimulated by consciousness and intentionality. The implications are vast.

There will arise brief moments of self-forgetfulness and a complete blanking out of mentalized experience, and yet an awareness devoid of content. This, even briefly, is also an auspicious occurrence. Sustaining this can be facilitated by certain patterns of the breath. When this is spontaneously discovered, progress is assured.

At a certain point in our progress, when attention curls back upon itself, the conscious "I," the self-aware witness, dissolves in the light of bliss. Something unspeakable is opening.
It has been the confession of adepts and practitioners throughout human history that once the primal energy awakens it takes a number of different pathways or routes through body, mind, and spirit. This awakening is the primordial experience of “spiritual baptism,” of one’s “second birth.” The texts of ancient Kemetic Egypt explored these pathways in great detail; the Ureaus serpent rises through the body, along the spinal line or Djed pillar, finally ascending to the top of the skull. Medical texts allude to the *arat sekhem* (serpent power) many times, as well as to the different pathways. The discipline of a steady posture, alternate nostril breathing, application of Sushumna, spinal flex kriya, and the mastery of the three bandhas, when done accurately in sequence over time, prepares you to open this central channel, within which there are several even more subtle passageways. The initial energy current, the pranotthana, is liberated. Through it will flow the later primal force, once it has emerged from the “basket of Isis.” This is an empirical observation. Practice and notice the process.

The Upanishads and tantric texts of India also describe these different pathways. Modern texts confirm this.

In essence, the classical traditions acknowledge six primary routes, or principal nadis, through the spinal line through which the kundalini energy travels. It is a technical, but important, point that some of these pathways are more complicated than others. Some are actually unwise to follow and can be problematic for the practitioner. The particular form or type of kundalini arising depends upon the history, type of practice, and spiritual process.
of the student. Many personal and family unconscious and collective unconscious images are associated with these risings, and are specifically associated with the practitioner given his or her history and experiences. Also profoundly influential is the particular body and the kind of health issues the practitioner embodies, which may lead to specific “blockages” in the pathway of the ascending force.

The “shape” the ascending force actually takes in its route through the body is a reflection of the pathway of the energy. It is not the kundalini itself, but one of several conduits or pathways of the process. Imagine the lightning in the sky. Kundalini is the light of the lightning; the shape or form of the lightning is one of its pathways. Kundalini informs the energy; it is the intelligence behind the form.

Think of this process beginning at the simplest level and moving to the complete and most complex. This general schema is useful but by no means absolute. In this context we can speak of the primary maha shakti in the beginning as initially stirring, followed by arousal, followed in time by full release. After the release of the energy, perceived to be coiled three and a half times at the base of the spine, the energy begins to rise. It is often accompanied by sensations of movement along the spine and throughout the body, usually pleasurable. In this writer’s particular case it was characterized by three distinct movements or kriyas. All three were rooted at the bodily base. This included a gentle rocking back and forth, a rocking from side to side, and eventually a circular rotating movement akin to a gyroscope or spinning top. This rising can be partial, intermediate, or full. Sometimes, however, there is a partial rising and also a deflected,
or not true, rising. The Ureaus can get stuck in a cul-de-sac, going up and down within a channel, creating unpleasant effects. Some of the pathways allow the Ureaus to move to quickly up to the top, opening subtle brain centers yielding interesting effects or abilities, but are fraught with problems and challenges. This whole area presents a diagnostic labyrinth to the teacher and practitioner and is not easily covered in a brief text.

If these deflected, partial, and intermediate risings are avoided or transcended, there can then be a full rising to the upper levels of the process. In the classical literature kundalini seeks to return completely to her entry portal, which is at the bindu, the point at the apex of the head that dwells within the subtle body. When this is complete, one’s cycle of involution and evolution, or incarnation, is said to be completed. The divine spark has returned to the sublime fire of Infinite Intelligence, held by the traditions to be prior to the body, mind, boundary, and all the permutations of manifest nature. This is rare.

Risings of course vary from individual to individual. Sometimes kundalini sleeps but never rises; that is to say, it remains dormant throughout one’s life. Sometimes there are gentle stirrings either by discipline or by accident. There are all forms of risings in between. The awakening is not without risk. We will now go into some clinical detail in terms of each particular kind of rising as seen in the classical descriptions.

When the primary energy, or kundalini, is initially stirred, it is stimulated in the muladhara chakra. You may experience an undulation along the spine, circulation like a vortex at the base and moving upward, or a rocking back and forth. These can occur in combinations and at different times, both within formal
practice and spontaneously. These are almost always associated with the perineum at the base of the spine. At this point the Kundalini Shakti is maintaining her place at the base of the Sushumna nadi of the central canal. The primal energy has not really been released but rather it is stirred. The energy that we experience is *pranotthana*, sometimes referred to as the vayus, or “winds.” These are the energetic currents that carry the kundalini. This is often accompanied by a heightened *sense of religiosity*, which is emotionally and sometimes physically pleasurable, but also potentially psychologically blinding. This is a dangerous time. Religious fundamentalists of all shades often stumble into these phenomena and immediately assume this is the be-all and end-all of religious experience. It is often stimulated by, or occurs within the company of, a charismatic religious leader who then can *manipulate this swooning energy* for various purposes, not always to the benefit of humankind.

The next level described in the classical literature is when the energy is actually fully aroused. The sleeping light within us has awakened. Here the energy is experienced to actually uncoil within the base of the muladhara chakra and move away from the opening at the base of the Sushumna nadi. The mind and the discipline must be strong, however, in order to help her move forward. Otherwise she will simply be aroused and hover in this area. The physical area at the base of the body feels warm and gently buzzes. Occasionally, for some, there is an uncomfortable pinching or piercing sensation. For emotionally unstable individuals, they may feel that their lower body is suddenly invaded or inhabited by menacing forces of one kind or another. The unconscious, stimulated by fear and unusual sensations, can fill
the mind with disturbing imagery of a primal nature. This can be most unsettling, and complicated psychiatric symptoms are not far away. In some rare and unfortunate individuals, the energy is deflected and may even move downward. This can be both psychologically and physically quite disturbing. This again highlights the necessity of formal practice and earlier learning of the basic locks, particularly mulabandha, uddhiyana, and jalandhara. These, in combination with the breath, can discipline the rising, or at the very least protect your system or forestall some of the other more unfortunate events.

In the next level, kundalini is actually fully released; she “uncurls like a snake struck by a stick” and begins to move upward, stimulating the muladhara chakra. When this occurs, the other energies associated with the system become activated. This can occur when there is deep meditation, powerful emotional focus, or intense internal mental development created by either traumas in life, or positively by intense practice. Intense emotional devotion to a teacher, or even shaktipat, can also cause this. It is at this point in the classical literature that the released Ureaus or Kundalini Shakti then enters one of the six primary nadis available to it. The energy surges forth in the attempt to move as far as possible through one of these pathways. This is clearly noticeable to the student. An inward sensation of light and movement is perceived, which is many times the multiple of the warm sensation associated with the earlier gentle currents of pranothana. However, it is not always gentle and can be experienced as a psychologically dissolving experience. You must be prepared for this.

The next level is referred to as a partial rising of the Kundalini
Shakti. When this has happened, she has broken through one of the barriers, the *linga*, at this area. The energy has been awakened from the “basket of Isis” and attempts to move up through the spine’s Sushumna nadi going up into the area associated with the heart or the subtle heart center. There is a barrier here referred to as a *bandha linga*. It oftentimes stops the upper unfoldment or ascent of the energy. The energy may reach this point and then move back downward within the Sushumna nadi, back to its base. It can then move up and down, up and down in this canal for some time, even rapidly, seemingly caught until a technique or procedure is found to help remove it from this incomplete pathway. It is during this time that the kundalini has what is considered its characteristic serpentine motion.

Complications can arise and are referred to as *deflected risings*. Here the kundalini has left the base at muladhara chakra, but may have entered one or two pathways that are not complete routes to culmination. These are the pathways referred to as *Saraswati nadi* or *Vajra nadi*. The kundalini can move into these areas and then rise upward very quickly to the subtle brain centers. However, as she goes back and forth, back and forth up to this area and back down again, she is not able to complete her journey. This is a very exciting and dynamic process, but in reality it is a cul-de-sac and does not result in a complete rising, or elevation, to the ultimate point. A personal teacher is needed at this juncture.

It is critical that the Ureaus *not* enter the pathway outside and to the right of the central axis, the *Lakshmi nadi*. This tends to create an intense, aggressive, burning sensation that can be disorienting and distressing. The Ureaus will rush up to the brain,
open certain subtle centers, and release a sense of great power. However, it is an incomplete route. It is usually stimulated by trauma, not spiritual technique, and is full of tricky dilemmas. It can take years to get out of it. It is a dark path.

In the halfway or intermediate rising, the energy rises up through the Sushumna nadi, goes through the various barriers at the heart's center and at the throat center, even up to the chakra point between the two eyes, referred to as ajna. This is the subtle area associated with the brow center. The kundalini can arise to this point and stabilize at this plateau. She will then need special techniques to arise even higher.

Intense activity at this center can be wide ranging, from visions and sounds to other experiences, and require a teacher. In the specific case of this writer, there was an unmistakable upward undulating sensation, accompanied by an inward perception of light. At other times, there was a repeated ramming, rhythmic drilling sensation of a force repeatedly hitting up and up and up over several months. This was intensified during meditation when breathing, bodily locks, and eye focus were applied. Eventually one night after a "teaching dream" it ended, and there arose a sensation of vast, open, calm space.

In a complicated rising referred to as faux full rising, the kundalini may elevate through the Sushumna nadi, pierce several barriers that have been mentioned before, and stabilize in the area of the brow point. However, it stays below a barrier referred to as a makra point. This seals it off from entering into the higher more subtle levels. It is possible and dangerous for it to enter into the upper Sankhini nadi. These are very esoteric risings that can give rise to dynamic worldly powers but may ultimately result
in either destructive endeavors or ones that lead to an exciting, dynamic, and powerful—but not full—realization. Many dynamic world leaders who have secretly practiced these arts have moved into this area with disastrous results. They are able to move the masses with oratory, charismatic, and visionary imagery with an almost religious appeal, but then ultimately lead them into horrific situations.

Finally, there are fortuitous individuals who are able to help kundalini rise completely through the innermost Sushumna nadi, breaking through the various barriers at the heart level, throat level, and brow point, and reach even beyond that. This is the portal to the upper process culminating over where all the energy lines meet. It is here that the Kundalini Shakti or Ureaus, then under the guidance of one's deepest inner teacher, or adopted teacher on the Earth plane, intercedes. It is here that the kundalini may choose a path that would be directed toward her ultimate goal, the bindu point. At this juncture, and in the upper process point, kundalini uses the energies associated with her ascent to rejuvenate the body and strengthen it. This may include the sense of drawing upward the body's copious vital and sexual energies. This is the biological purpose behind urdhvareta and the practical goal of Vajroli mudra. This repairing and detoxification is absolutely essential for the subtle brain centers associated with the energy patterns and energy loci within the body. This is an area in which there is some rest, restoration, and rejuvenation, and even physical and somatic healing that occurs within the body.

During this ascent, spontaneous mudras and postures may be stimulated by the movement of the energy through the various
routes it takes. The ultimate culmination will reside in the resolution of these, and the clarification of psycho-emotional and personal historical events that have been accumulated in the person's individual life force. The uppermost routes include upper Vajra nadi, upper Chitrini nadi, and Brahma-Rendra. Depending on one's tradition and discipline, there are variations within these schemata.

The complete rising of the primary kundalini is not the ultimate realization. Sometimes this complete rising can occur with memories of what appear to be past lives or not. It can occur with the subtle body being completely purged or not. Kundalini, on occasion, may even return to lower levels to clarify certain dynamics and issues energetically, then return to the upper levels for longer and longer episodes of expanded or luminous experience. It is crucial at this stage of practice that a competent teacher, either embodied or internally realized, is relied upon for guidance. By the time there is complete realization, the student aspirant is able to merge in and out of the experience of boundless oneness at the top of the skull and beyond with discipline. The kundalini may return to the lowest levels and then rise again with little effort. The experiences of oneness, unconditional unification, and the transcendence of all form, name, and boundaries are experienced for increasing intervals. The experience and sensation of travel through the dimensions is a direct experience. At times we even perceive ourselves as beings of light inhabiting a human form, literally a luminous being "having a human experience." All material relation is tacitly recognized to be a kind of dream in the realm of light. This is the realm of the Transdimensional Ones, the Luminous Ones, the Shining Ones, and the
still embodied saints. We have learned, in brief tentative first steps, to “Come Forth by Day and to Go Forth by Night.” The vast interpenetrating realm of light is recognized to be home itself.
SHAKTI CHALANA: A CLASSICAL METHOD FOR AWAKENING

One of the classical methods of awakening the sleeping force is Shakti Chalana. Considered a mudra by some and a kriya by others, it is nevertheless a well-tested methodology taught by innumerable schools. No one owns it. It has no single author and smoothly combines the different “techniques” we have described in earlier sections. It flows as follows.

**Shakti Chalana**

First, and very importantly, locate a clean, comfortable place with few distractions for your practice. Be clear in your resolve. Be prepared to practice the method many times in a consistent manner. Be disciplined but gentle with yourself as you engage in the conductivity of the life force. Realize that you are on an evolutionary journey that is meant to last for eons. Be in the present but dwell in the eternal.

Sit in Siddhasana or Padmasana if possible. Other positions are also acceptable, including Easy Pose. *However, a posture that provides gentle pressure at the anal lock is most helpful.* The spine must be relaxed but straight. Simply expel any air in the lower GI tract whenever it arises. Engage the basic breathing methods of diaphragmatic breathing for several minutes, then alternate nostril breathing for several cycles, then focus your visual attention at the tip of the nose or other chosen location. These other locations will usually be the bottom of the nose and top of the lip, slightly upward and between the eyebrows, or the top of the head. Execute the spinal flex series described in chapter 9. Briefly rest. Then practice the actual Shakti Chalana: Draw in the breath fully through the nose to the base of the lungs. Visualize or feel it
running to the base of the whole body. Retain the breath as long as you can. Apply mulabandha or root lock at the base of the spine between the sexual organ and the anal sphincter. Visualize and feel the breath and energy mixing there and entering the base of the spine. Breath retention at this juncture is experienced to stimulate the kundalini by making her feel “suffocated.” In this way she is aroused and attempts to find her way upward through the spinal line to the head.

When you eventually feel heat at the base of the body after multiple practices, execute the following: Inhale deeply through the nose, again hold for a long time, then exhale fully and keep the breath outside of the body. Place both hands on the rib cage and navel, front and back, and then move the body strongly back and forth, right and left for while. Then relax the body, inhale and exhale, and then repeat. This stimulates the energy channel called Saraswati nadi to take in the kundalini. Then inhale and exhale fully, retain the breath outside the body, and draw up the kundalini again, applying the root lock, and drawing up the lower abdomen as the force enters the central canal of the spine. Continue. She rises. Then relax, inhale, and exhale. Then inhale, compress the neck, and open wide the navel area. This helps shake the Saraswati nadi, and helps move the force upward farther above the chest toward the throat. Exhale, inhale, and relax. Then inhale, exhale, retain the breath outside the body, and lift up both the lower abdomen and contract mulabandha, apply chin lock, and pull the force upward toward the eyebrow point. This is mahabanda, or the use of all three bandhas. Hold. Then relax, inhale, exhale, and repeat.

Do this repeatedly until you feel heat and movement at the
base of the spine, and undulations upward along the spine. Keep the eyes at their focal point. Do not be afraid.

There may be times, especially at the beginning, when heat at the base of the spine creates some confusion and disruption in normal bowel functioning. This is temporary and your system will adjust. By keeping a gentle pressure here and focusing upward, you will avoid any complex downward situations from arising.

**A Classical Method Using the Breath**

Sit in Siddhasana or other comfortable pose. A gentle pressure of the heel at the anal sphincter is essential. This time you will use the breath along with intense, directive visualization. Kundalini is caught and flows upward in the current of living energy associated with the breath.

After the spinal flex series is executed along with a cycle of diaphragmatic breathing, alternate nostril breathing, and visual focus at the chosen area, you must relax. *Bastrika breathing* followed by relaxation will also work. Then apply the following: Focus your inward attention on the muladhara area at the perineum area. Visualize a triangular shape if this is helpful. Close the right nostril with the right thumb and inhale diaphragmatically fully through the left nostril for a slow count of three. This will tend to draw the energy upward. Then close the left nostril with the little or ring finger of the right hand. Retain the breath for a slow count of twelve. This will tend to intensify the energy. Visualize sending the energy down the spine and striking into the triangular area at the base area of the perineum. This will tend to stimulate the kundalini. Then exhale slowly through the
right nostril for a count of six.

Repeat this cycle from the opposite side by inhaling through the right nostril. Use the three-twelve-six sequence. A vivid and focused visualization is crucial. Execute three cycles of this in the morning and the evening. Over time, increase your capacity for breath retention, but keep the same three-twelve-six sequence.

*Mahabandha into Mahamudra: The Great Seal*

This practice is again a mudra. It does not require the spinal flex series first, but you must be relaxed as before and execute the diaphragmatic and alternate nostril breathing sequence with the focus of attention on a chosen area. It does require that your body be limber and that you use all three major bandhas along with breath retention.

First, sit in a comfortable pose, focus inwardly, and steady the breath. Execute the breathing sequence. Apply that gentle pressure again to the anal sphincter with the left foot heel. Stretch out the right leg fully, and then reach over and hold your big toe of the right leg with both hands if possible. By applying pressure at the anal sphincter you will gently execute mulabandha, or the root lock. Take your time and ease into doing this. Do not injure yourself. If it takes several weeks to do it, then by all means take several weeks.

Now inhale slowly through both nostrils and retain the breath within the body. Lift the abdomen upward and apply the stomach lock, uddhiyana bandha. Then apply the chin lock, jalandhara bandha, by pressing the chin down on the chest and closing the neck. When all three locks are applied, this is mahabandha. It all becomes the Mahamudra, or Great Seal. Keep the visual focus at
the eyebrow point, or experiment with fixing attention on the big
toe. Fixation on the big toe will tend at times, especially in a
dimly lit room, to make the rest of the world dissolve or become
a luminous blur. Retain this posture as long as possible. Exhale
and repeat on the opposite leg.

When your practice has progressed over time, execute the
same steps except retain the breath outside the body for as long
as possible. The living force of the great Ureaus or Kundalini
Shakti tends to move into the spinal line upon awakening this
way, seeking to find her way upward.

Fig. 11.1. Mahamudra: The Great Seal

In each of these three methods the kundalini is awakened. She
must then, through gentle discipline, be led upward through the
right canals into the brain. She will encounter many obstacles
along her ascent. But through patience, persistence, and help at
crucial passageways, she will find her way into the sweet river of bliss that dissolves in the ocean of ecstasy and light.
PART FIVE

Realization and Legacy

The life you lead conceals the light you are.

SRI AUROBINDO, SAVITRI

A perfect fool in one place, all royal splendor in another; at times in fond delusion, at times entire peace and quiet; often in the slothful indifference of the boa; the subject of the highest encomiums in one place, in another all contempt; in a third enSRI AUROBINDO, SAVITRIbout the wise knower, ever happy in the highest bliss.

SANKARACHARYA, VIVEKACHUDAMANI UPANISHAD

As soon as science outgrows the analytic investigations which constitute its lower and preliminary stages, and passes on to synthesis-synthesis which naturally culminates in the realization of some superior state of humanity—it is at once led to foresee and place its stakes on the future and the all.

TEILHARD DE CHARDIN, THE PHENOMENON OF MAN
OTHER METHODS FOR AWAKENING THE SLEEPING SERPENT

When you pray, move your feet.

OLD AFRICAN PROVERB

The techniques, methodology, and procedures outlined in the past few chapters by no means exhaust the ways of awakening the primordial energy and guiding her through the body-mind to her ultimate goal. That goal of course is entry into the realm of what psychologists and yogis describe as the superconscious. The methods outlined earlier are techniques gleaned from the classical literature, primarily of ancient Kemetic Egypt and India. However, the world is rich in experimentation and realization of this process. In this chapter we will look at a number of these other methods as they relate specifically to this serpentine spinal process. Of course, what we present here are just overviews; each path could be elaborated in much greater detail.

The primal serpentine energy is known to be stimulated by intense devotion to a religious cause or vision. It is extremely evocative of heartfelt and empathic energy of the most intoxicating kind, capable even of altering rational judgment in favor of blind allegiance to, and worship of, the cult of the leader's personality. In its positive expression we see bhakti yoga, the great work of passionate and committed service to others. It leads to self-transcending dissolution in the service of a higher calling. However, this same primal stimulation of the latent transformative powers is also part of the reason why, in its negative expression by religious zealots and fanatics, it becomes
destructive, supplying the energy for religious conflict, or holy wars. The stimulation of the primal energy by a charismatic leader creates an energetic aura that sweeps away the usual constraints. Personal needs are subsumed within the wave of a deeper, selfless ambition. The transcendence of the limited self is realized in sacrifice. Self-flagellation, or whipping, stimulates a mixture of pain, sadness, emotional purgation, and identification with a beatific savior figure. It stimulates that strange pleasure sometimes associated with spiritual ascent. Suicidal missions and the annihilation of innocents who are “unbelievers” becomes a “reasonable” method in the service of religious purification. Recently our own era has witnessed an unholy river of such religious crusaders spill across the cultural and political landscape. Their surface doctrines may differ, but underneath they share a common cauldron of religious and emotional energies. Reason degenerates into a tool of rationalization for what would ordinarily be criminal behavior.

In rare instances a person may come into contact with a highly “energized” master of a spiritual lineage who psychomagnetically transfers some of the energy to them. This is a blessing to be sure, and the closely guarded secret science behind this is shaktipat. It is not hypnosis, mesmerism, or a delusional folie a deux. It is quite real, physically felt along the spinal axis or the heart, but is currently beyond the understanding of contemporary science.

Deep and prolonged study of serious spiritual scripture, or even scientific ideas of far-reaching consequences, can stimulate these energies. Profound sorrow in some people has the same emotional effect. Intense activation by these methods can result
in either an epiphany or radical insight into the nature of the phe-
nomenal world, or both. However, neither of these will eventuate in the *sustained* mind-transcending oceanic light offered by the realization of the formal disciplines. And they absolutely will not lead the aspirant through the brain core and enfolded orders above it on that evolutionary way leading beyond man and beyond the Earth.

An exception to this general rule of thought and ideation not leading to the superconscious is found in the Kabbalistic discipline of the Jewish mystical tradition. Here thought and ideation are sort of a springboard into the superconscious. The Kabbalah flowered in the later part of the European medieval period, roughly the latter part of the twelfth century, but can follow roots into an earlier historical period reaching the second century CE. Led by the writings of Abraham ben Samuel Abulafia, Moses de Leon, and Isaac Luria, the tradition spread throughout the Jewish Diaspora in Europe and North Africa. Over time its influence has waxed and waned, and there are significant differences among practitioners.1 Some of its techniques with dream interpretation and wordplay deeply influenced the methodology of psycho-
analysis. What is crucial here, however, is that through its central texts, the *Sefer Yetzirah* and *Zohar: The Book of Splendor*, a method is elaborated for union with God. Abulafia is quite clear on this point. This essentially consists in withdrawal from the secular world through study and piety; internal concentration on the intense commingling of the senses of awe, fear, and love; and then gradual freeing of the mind through progressively loos-
ening and rearranging associations to the words, numbers, and sounds associated with the Divine. There is an implicit belief in
the mystical logic of letters. Mental identification with, and absorption in, the Divine eventually follows in what might be called *dyhana* in Hinduism. The knots of the body and mind that keep the self together in this world, but also keep the self from flowing into the heart of the Divine, are slowly loosened. Great heat is generated in the heart. Eventually there is the sensation of an influx of divine power that overflows all boundaries. Pure mind and knowledge is realized and unification is achieved.

In the “sanctified” church—found in African American traditions, white Pentecostal churches, the early Quakers, and in other charismatic churches—the primal serpentine force is awakened by ecstatic music, foot stomping, low-back undulations, the rhythmic call and response of the preacher, and the emotionally echoing group process, such as “Yes, yes, sweet Jesus,” “Hallelujah,” “Praise the Lord!” and so on. Brief “possession” experiences occur. These are intoxicating and open the inner vision and beatific heart. However, with few exceptions the force does not become stabilized, and quickly descends back into the cauldron when the ceremony is over.

We must confess that the primal energy on occasion can quietly awaken without our consciously trying by any of the above methods! Yes, this is rare but it does occur. No doubt a number of the above circumstances have transpired in a person’s life before this time, but the person may then happen to notice the event in the course of life. This occurs often, but not necessarily, in a crisis. It can begin with the person noticing in late adolescence or early adulthood a sudden—then persistent—pulsation, spasm and/or upward sucking sensation at the base of the spine, in the region between the anal and genital sphincters.
These are spontaneous attempts at urdhveda, or turning the sexual energy upward into ojas for the brain to feed on in preparation for spiritual work. It might occur on and off for several months for no apparent reason, with or without noticing any other systems or bodily functional changes, and then mysteriously stop. It can also appear in meditative discipline. It is an odd but pleasurable sensation.

There is also the sacred and disciplined use of naturally growing herbs and consciousness-altering drugs. The world's indigenous peoples have a rich store of sacred medications that induce vivid hallucinatory states. Some of these, DMT for one, are already produced in small amounts by the pineal gland. Others come from the storehouse of nature (e.g., psilocybin, peyote, amanita muscaria, ayahuasca). What is critical here is that the sacred medication is taken within a disciplined cultural context of elders and teachers, so that when “the doors of perception” are opened, the inductee knows how to go through them. It is not a recreational sport or pastime. The use of hallucinatory and radical mood-altering drugs in popular culture today is at its root an attempt to enter these states of mind and ego transcending luminosity that empty into the pathless ecstasy of God. But we are woefully lacking in the sacred community necessary to sustain the insights about spirit and consciousness that flow from these experiences and the ability to structure them into our waking state consciousness. After a brief undisciplined glimpse into the ecology of the radiant Divine, the experience often descends into a morass of emotional contraction, delusion, and desperation. The drama becomes a failed search, a desperate grasping for the fading echo of the boundless light. Further attempts promise a
return to the inexpressible, but in actuality only digs a grave deeper for the dying mind. Still, we must acknowledge that the drug served as a strong detergent to clean the cloth in order to see, however briefly, the brilliance and color underneath.

Regardless of how the Ureaus may awaken in all these circumstances, it must still be approached with careful discipline. It can feel like a dark brooding carnivore-like bird eating others, or a sweet-sounding hummingbird, with a menacingly long beak, flying too close to your eye. The hummingbird leaves you feeling unsettled as it flies around, and you need to stay as close to the word, discipline, and truth as you try to capture it in your net. Discipline is a bird net that, when successful, paradoxically catches the bird then dissolves itself. For all these reasons, it is best and easiest to engage in a formal discipline within an established school and teacher in order to decrease the number of difficult and perplexing experiences that may, and often do, arise.

We have explored the classical methods of Kemetic Egypt and India; now we will explore some other methods, also mentioned in the classical literature, leading to awakening and focusing the primal energy on its ultimate goal. These are all based on the simple mastery of the spinal flex kriya outlined in chapter 9. As these disciplines progress, there will be energies that move along this axis and toward the gates beyond.
History is replete with charismatic spiritual leaders who arise from time to time when there is a crisis in the collective unconscious and humanity pulls for them. When these benevolent figures arise, they quicken the pace of humankind’s spiritual evolution. In the presence of these realized masters of the serpent power, our own spiritual evolution is advanced. These individuals have the capacity to transfer, almost in a magnetic way, their spiritual energy and awaken spiritual energy of the student; this is *shaktipat*. It can be accomplished by a physical touch, sometimes the imparting of a particular look and sound to specific areas of the body. The ways vary but it is undeniable. When Christ initiated the “descent of the Holy Ghost” this was a *shaktipat* initiation. As Christ stated, “Be ye wise as serpents and harmless as doves.” This allowed his disciples to experience marvelous powers, including speaking in tongues and related psychic abilities. It also quickened their faith and spiritual evolution. Jesus was one of the greatest masters of all time. There have been modern masters of this as well. Swami Muktananda of Geneshpuri, India, was perhaps the most famous of modern *shaktipat* masters. The masters largely awaken the energy in the practitioner at the base of the spine. Even after physical death, meditating beside a master’s physical tomb can create an undeniable psychic, physical, and spiritual experience. It is not self-delusion or hypnosis or group hysteria. It is an expression of psychospiritual magnetism.

The veneration of the force itself, particularly as it descends in involution down through the body and the spinal line into embodiment, is the methodology espoused by Sri Aurobindo. In
this discipline, the life energy and its process of involution is recognized and opens the chakras, and they descend down into the body to the base of the spine. Aurobindo felt that this was not only a safer method, but more easily attained by the modern mind. It avoided the sometimes turbulent energies, alluded to earlier, that can occur when awakening the primal energy at the base of the spine. It is thought to be potentially less destabilizing and does not necessarily have to go through the powerful forces of the deep individual, racial, and spiritual unconscious.

The use of sound or mantra for the conductivity of life energies through the body can also find parallels for this powerful process. When the mind is completely absorbed in the sound of the mantra, it leads to the dissolution of the sense of self in the bodily container. In this process of laya yoga, combined with elements of the yoga of sound, the primary energy is awakened.

There are forms of meditation in which the aspirant learns to dissolve, literally point by point, his or her body, including the subtle body, into light itself. This can occur while meditating consciously in the dream state, but also in the waking state. When this occurs in the dream state, the Clear Light experience dawns. These are forms of discipline of the spiritual life energy and its capacity to outshine all material relation.
TAOIST MAJOR CIRCLES

The Taoist masters work with the energies along the spine and in a celestial ambience they experience as full of psychospiritualized matter; in other words, a conscious universe. They have evolved a different methodology for awakening, guiding, and eventually transcending the body and mind through the circulation of this life-energy through various channels in the subtle body. These pathways, mentioned briefly before, are the major (or macro) and minor (or micro) orbits of the body. Essentially, they move the energy down from the center at the top of the head to the base of the spine then back up. This means down along the front of the body during slow inhalation, and then up the back of the body to the top of the spine and crown on exhalation. This is the minor orbit (see figure 12.1). This circuit is visualized as a circulation of life energy, or chi conductivity, along the spinal line. Remember the inner spine, like the surface of the brain and critical areas within the brain core, is partially composed of densely packed, darkly pigmented neural tissue with bioelectrical capacities and, like the larger mass of neuromelanin “gray matter” on the surface and critical areas of the inner brain core, is intimately associated with human consciousness.
In the *major orbit*, the energy extends beyond the local body. The energy is visualized as coming from a specific star or star constellation above and beyond the body. The North Star is common (see figure 12.2). Then it is brought down along the front of the body's spinal line all the way to the feet with inhalation, then back up through the spinal line along the back into the head, and then out the crown to the constellations on exhalation.
When the energy has reached the feet, it is then projected downward and makes contact with the Earth's core rotational dynamism. When it is projected upward and above the head, it reaches the constellations and flows through structures in the celestial ambience. In both practices the energy "spirals" around the spinal line as it passes up from the core of the Earth out to the stars. Life-energy then is visualized, in synchrony with the breath, linking the Earth and the stars, and flowing in a current from the Earth's core rotational dynamics up along in spiraling motions around the spinal line back to the cosmic ambience. It shares this methodology with certain disciplines of the kriya yoga, which we will discuss shortly. It is exceedingly useful to apply Khechari mudra during this discipline.

Fig. 12.2. Macrocosmic orbit
Sometimes for clinical reasons the energy is focused on specific organ systems along with the concentrated breath. At other times it is gently washed throughout the body in this pattern, or amplified and absorbed into the spine. This is the classical tradition. There are, of course, variations on this method. Some Western practitioners direct the breath and energy from the crown down the back of the body and up the frontal line. Also the energy is swirled around the top of the head and slightly above instead of back to the stars. Both end in the same place, even though the routes differ and have a different agenda. Others experience coiling energies from the geodynamic center of the Earth twisting up around the spinal line in a double helix pattern into the brain core, then out to the cosmos. While this writer favors a certain way based on his experience, you must decide for yourself based on your own direct experience. However, what you will experience is an undeniable flow of warm energy along the spinal line.

In both methods you will be able to notice that the breath is spontaneously coordinated with the gentle tightening and lifting upward of the anal and genital sphincters in exhalation followed by their relaxation on the inhalation phase. A natural and flowing form of Vajroli, or drawing the life current up the spinal line, occurs here without sexual tension and release. The emotions of compassion and sexuality are gently blended together.

This is in contrast to the method used in the tantric tradition, in which the inhalation phase does initially relax the anal and genital sphincter, drawing in the Ureaus, but then there is a conscious tightening and lifting upward on exhalation, followed by keeping it tightly held on the next inhalation and drawing the
Ureaus farther up the line, then exhalation and relaxation of the anal genital sphincter. The three internal bodily locks are used to “pull” the Ureaus in the stream upward, and attention is held at the top of the skull or above. A technical point, to be sure, but an important one based on the goals and trajectory of your practice.

The body is a reflection of the cosmos. “As above, so below; as within, so without.” The thrust of the Taoist practice is to awaken the glands of the “crystal palace,” not only the pineal and pituitary, but also the thalamus and hypothalamus in the deep brain core. These, in turn, open us to the infusion or descent of the “heavenly forces” from the cosmos. Darkness is a great aid in this process. With prolonged darkness the sympathetic or activating branch of the autonomic nervous system is quieted. The organ systems are inhibited; they take a rest and are rejuvenated. The adrenal glands are toned down. The sense of smell and touch in the darkness become more acute and pervasive as the visual field retires. Eventually a biochemical cascade in the brain accompanies these psycho-spiritual dynamics. Melatonin, which usually quiets both brain and body at night, synthesizes to pino-line, affecting the neuromodulators and over time allowing dream states and visions to permeate consciousness. The boundary between inner and outer space is abandoned. Eventually, the spirit molecules, 5-methoxy-dimethyl-tryptamine (5-MeO-DMT) and dimethyltryptamine (DMT), open the door to an expansive and compassionate transcendental vision of the world.

It is believed that once this “crystal palace” is opened and the glandular system resonates within itself, by focusing on this internal region while simultaneously visualizing certain star
constellations, such as the seven stars of the Big Dipper, the practitioner can actually access the energy of that constellation. It is a kind of quantum resonance, given they are connected through a common field of interconnected energy and space. The question is whether this is actually an embrace of a nonlocal energy field, or if the constellation of star schema is already an implicate aspect of the human brain and nervous system, which is perhaps accessed and unfolded by this particular technique.

A variant of this practice is at the heart of the Dogon's practices and belief system in reference to the invisible stars and orbits of the Sirius star system. The Dogons accurately mapped this system, without aid of modern telescopes, hundreds of years before modern astronomical observations. In this context we wonder about fragments of knowledge from the lost civilizations and their accurate stone star maps found in the ruins of Napta Playa in the Nubian sands dating from at least 5000 BCE. It is important in this context to remember that the brain has arisen along the spinal line and the "lines of force" originally derived from light-absorbing and light-sensitive melanin in the womb during embryogenesis. The brain is suffused on its surface and in crucial areas of its enfolded interior with neuromelanin. Indeed the template created by melanin and neuromelanin appear to provide a living latticework or pathway for this energy. It seems to be the pathway of luminosity, of bioluminosity, in the major and minor, or the macro and micro orbits.

Through this Taoist process, the practitioner experiences the inner perceptions of energy movement. These are coordinated with the breath. One has a direct experience of light or biolight itself coursing along down and up the spine. This biolight and
bioconductivity are intimately associated with melanin, neuromelanin, and bioluminosity. It seems to closely approximate the pathways of inner perception mirrored in the spiraling serpents of the medical caduceus and the chakras of yoga. The imagery of the ankh of Kemetic Egypt with its awakened upward flow of life energies from the spinal stalk through the ventricles of the brain also appears to be presaged in this.

In practice, there is a decided sensation of energy being drawn from the surface of the different organs of the physical body up toward the spine, and entering the spinal line to amplify this circulation. This was the experience of Gopi Krishna, the renowned kundalini practitioner and writer. When the yogi's body seems lifeless during deep meditation, it is because he has learned how to suspend his breaths and deliberately withdraw his attention and energy to focus on the spine. In doing so, he senses the movement of the bioluminous energies.

It is highly likely that this capacity to experience a connectivity and conductivity between consciousness and the solar ambience is not limited to human intelligence alone, but more likely a characteristic of other forms of highly evolved intelligence. From that perspective the "study" of our species by a more advanced one might prove to be most interesting.
ACUPUNCTURE, KI, AND CHI

In the acupuncture system of China there is a parallel to the process of the macro and micro orbits. Ki or chi is perceived to flow through all the higher organisms through select channels. These channels are called meridians or mo in Chinese.

The acupuncture system is a highly complex pattern of these energy channels. The human body is said to contain fifty-nine of these meridians, and 760 points, along them. Twelve are main meridians, and eight are termed extraordinary meridians because of their importance. Two of these extraordinary meridians are crucial here. One is the Ren mo, or “conception vessel,” a yin meridian. The Ren mo has twenty-four acupuncture points (see figure 12.3). The other is the Du Mo, or “governor vessel,” a yang meridian. It contains twenty-eight other acupuncture points (see figure 12.4). Of the eight extraordinary meridians only the Ren and Du have their own acupuncture points while the others use points belonging to the twelve main meridians.

The “conception vessel” meridian begins midway between the anus and the scrotum, the site of the muladhara area, with a point usually referred to as CV1 of the CV system. It then travels up along the center line in front of the body to terminate in the lower-lip area. The energy, or chi, is generated in the conception vessel, and therefore CV1, and is described as “the non-erotic sexual energy that comes from the sexual organs, the energy of breathing, digestion and excretion.”6
The "governor vessel" begins at the tip of the coccyx or the base of the spine, follows the course of the spinal line up and over the center line of the head, down through the eyebrow center, upper ajna chakra of the brow point, then down the ridge of the nose to the tip of the nose, terminating just below the indentation at the top of the lip. This is the area at the bottom of the nose and top of the lip explored in earlier chapters.

These two meridians, the Du and the Ren, are thought to run into and from an unbroken ellipse in the chi or ki energy. It was
visualized to flow in a counterclockwise direction beginning at GV1, circulating the body and terminating at CV1 in the perineum. Thus the flow is from the coccyx, or the base of the spine, at the perineum through the spinal line ellipse. The Chinese believed that these two lines are connected internally to form this ellipse. This is done so by the way of the alimentary canal joining the mouth of the anus on the physical plane. The CV1 is thus the meeting point of both of these vessels and in acupuncture theory is termed the general lo point, where the equilibrium of yin and yang energies are rebalanced.

What is critical here is that the action of mulabandha can stimulate the base or anus and certain other organs, such as the small intestines, the heart, lungs, colon, bladder and kidney circulation in the “three heaters.” In acupuncture theory the “three heaters,” or “three burning fires” are:

1. Shangchiao, the upper heater or respiratory-function governor
2. Chungchiao, the middle heater or the digestive-function governor
3. the Hsiachiao, the lower heater or the one that governs sexual and elimination functions

These correspond to:

1. the heart or anahata chakra
2. the manipura or solar plexus chakra
3. the muladhara chakra

These, along with the complex mapping of the meridians,
form the fundamental tenets of medical acupuncture practice and merge seamlessly into the celestial ambience of Taoism.

Also important here is that the Du meridian and the Ren meridian meet at the top of the head inside of the skull. When the tongue is pressed to the upper palate in Khechari mudra, this union is “activated.” When the eyes are simultaneously focused at the top of the head at bindu or the tip of the nose, the circuit is completed and the polarities transcended. This mudra is called Nasikagradrishti. Along this pathway or circuit is the ajna chakra above the eyebrow center. Both are connected to the origin of this vessel, which is GV sub 1 at the tip of the coccyx. Again we see the power of mulabandha. In all probability, the upward-flowing aspect of this Du and Ren circuit forms the basis for the tunnel-like experience that practitioners perceive themselves to pass through in episodes of “spirit travel” and the NDE.
Mythic and mystical traditions are rich in very active physically engaging methods for awakening the energy. The primal Shakti initiations of the Kemetic Egyptians found their way into the mythic initiations of the Greeks, including that Greek student of the Egyptian mysteries, Pythagoras. Many of the Egyptian initiations, such as that of Pythagoras, occurred within the quiet inner sanctum of the Great Pyramid. Others, such as the Elysium fields, were more active. The specific techniques are either largely forgotten or spoken of in select circles, but we know that they were all methods of activation. In particular, in the Great Pyramid initiations, the awakening of the Ureaus after a formal spiritual death and rebirth experience and the witnessing of the successful initiate’s light body were central to the sacred process.

In many of these methods there is an active focus on the crown or top of the head coordinated with pranayama and focusing the eyes on the uppermost regions of the skull. There is also an extensive use of the mudras as described before and, very significantly, use of the sexual energy for the conductivity of energy through the lifeline of the spinal axis. The bacchanals and the group orgiastic rites of the Elysium fields and at Khajaharo in India testify to this. The sexual and other vital somatic energies were enlisted by the kundalini process, but the kundalini itself is not essentially a sexual energy, sublimated or otherwise.

The bandhas were used habitually in ritual. In other methods, prana or pranic energy were and are used to move down the spinal line and stimulate the sleeping serpent at the base of the spine, then lead her back upward through Sushumna nadi and into the crown. This is Shakti Chalana. Added to these were
some techniques that focused intensely at the top of the mouth and the bottom of the nose, or better, the tip of the nose itself, with the eyes mostly closed and focused inwardly on the heart or spinal line. These can appear from the outside to be quieting responses but can also under certain circumstances be viewed as activating responses. We need to say more about this difference.
The Pathways of Hyperarousal

The Kung peoples of South Africa use a hyperactivation procedure for awakening the energy. They use rhythmic dance and incantation, particularly rhythmic movement of the feet and flexing of the lower back to arouse the Ureaus or kundalini energy. The Ureaus is stimulated to rise upward along the spine from its base. This methodology awakens her at the tip of the big toe or base of the spine. She is then led with rhythm and breathing upward through the spinal line, through the brain stem’s twelve dark neuromelanin foci, and into the upper regions of the head, leading to the dissolution of the “I” and into the transcendental experience of the “Num” energy. As the old African proverb says, “When you pray, move your feet.”

In these powerful techniques the practitioner intentionally psychophysically and neurophysiologically overwhelms his structures in the midbrain limbic system, particularly the amygdala, with its capacity to screen out a bewildering array of phenomena emerging up from the internal world. These techniques dissolve that capacity for waking-state repression that usually helps stabilize the organism by filtering out these disorganizing aspects of the world. These then flow into direct experience. During these times of intense and prolonged communal dance and chanting, it appears as though the frontal-limbic system of the brain is used to overwhelm its capacity for the temporal and spatial categorization of experiences we commonly know. We enter a transcendental and transdimensional realm.

The Vodoun cults of West Africa have historically used live serpents to stimulate initiates to perceive the 3,500 coils their traditions hold to vibrate above and below the Earth. The initiate,
in the context of a large ritual dance within the sacred community and rhythmic flexing of the lower back and spine, would sit atop a live serpent that had been captured and contained within a large ceremonial vessel or structure. This was an emotionally potent and symbolic act. Done over time in the context of intense dancing, rhythmic breath and feet movement, incantation, and flexing of the lower back, would lead to an altered state of consciousness. The energy awakened, personified, and entering the consciousness of the devotee is called the mounting of the Loa, or the devotee's possession by a guiding spirit. This hyperarousal technique is in contrast to the more “quieting” technique of lae-lae very similar to “coolheaded” possession within the same cultural tradition. As the serpent power experience arises and the energy centers along the spine are “pierced,” various experiences flood the devotee. Often these are the experience of spiritually evolved ancestors and deities called Orishas. Spontaneous dances and postures are taken and voices adopted that signify the presence of the specific Loa within a devotee.10

It is interesting to remember that the Haitian revolution in the Caribbean began in a Vodoun rite, a Rada rite in particular. The eventual military success of this Black revolution forced Napoleon to relinquish French control of Haiti and sell the Louisiana territory to Thomas Jefferson and the fledging United States of America in the early 1800s for a few million dollars, immediately doubling the size of the new republic. Vodoun devotees still practice, sometimes in secret, in some areas of New Orleans and the Carolinas.

In the Pentecostal traditions, primarily in North America and the Caribbean, there is an intimate connection with the lineages
and the traditions of Vodoun and Hoodoo. Vodoun is a more "direct" line to the original West African rites. Some North American Pentacostals use a form of this hyperarousal in their ceremonies. They do not call the energy kundalini; they call it the Holy Ghost, or some variation. In these situations "possession" by an archetypal form leads to the awakening of this energy and the conductivity of it through the lifelines of the body, primarily along the spinal line.
THE METHODS OF HYPERQUIETING

The hyperquieting methods are generally favored by the ascetic traditions. Ascetic traditions teach the denial or severe restriction of the bodily appetites and desires. These can lead to inner, biochemical stimulation when done correctly, but they can taken to the extreme. The monastic and hermitage lineages are rich with these disciplines.

In more modern times we find the immersion-isolation tank, prolonged darkness, and/or sensory deprivation can lead to inner stimulation. These are similar to the classical techniques of sensory withdrawal or pratyhara in yoga. It is noteworthy that when this occurs, the areas in the brain referred to as the posterior parietal lobes are denervated or deafferented. The parietal lobe is where the sensory and motor areas are located. When these areas of the posterior superior parietal lobe are denervated, it leads to the diminishing of the capacity to generate the experiential categories of space and self. When space dissolves and the discrete localization of the self dissolves, a boundless transcendent experience arises. The phenomenon and the experience of travel and nonlocality become immediately apprehensible. For more on this subject, see Newberg, D'Aquilli, and Rause's Why God Won't Go Away.

In these situations the use of mantra and/or focused attention is harnessed to inhibit the categorization of space and time. Also, within the hyperquieting tradition there is a focus on sound. The meditative focus on sound can be amplified to the extent that the experience of sound itself outshines all other phenomena, allowing the self-sense to dissolve in pure vibration. The same is true of rhythm.
This can also accomplished in meditation by focusing on light itself. Light itself, that is to say the inner light of the mind and body in self-absorption, can be so amplified so that the self-sense is outshined along with any sense of the external body and localization in space.

When rhythmic breathing is slowed and the concentration is sustained enough, the organism can brought into a kind of sympathetic harmony with the heartbeat of the Earth, the Schumann resonance. This is an expansive “opening experience.”
THE SCIENCE OF KRIYA YOGA

A method that integrates both breath control and the circulation of the energy around the spine is found in the Indian version of the science of kriya yoga. Its lineage stretches back through a line of world-known yoga masters, from Paramahansa Yogananda to his teacher, Swami Sri Yukteswar, back to his guru Lahiri Mahasaya, and on to his own teacher Babaji. Babaji himself rediscovered the lost science that had been the discipline of India millennia ago when the events of the Bhagavad Gita were living history. Then the light of this science passed into another dark age.

The disciplined practitioner using this method learns, through pranayama, to suspend and energize the breath, coil the life force around and up the spine, focus attention, then detach from the body and move toward union with and within the all-pervading consciousness. The body may appear lifeless as attention is focused and withdrawn deeply into the interior spine. The practitioner directs the awakened life force to spiral around the six energy centers or chakras, or ANS plexuses, depending on your point of view, along the spine. This spiral movement is done slowly up and down around the spine, almost like a moving barber pole, from the coccygeal plexus up through the brain stem and crown and back again.

The practice may be deepened by remembering and tuning in to the Earth's core rotational dynamics of spin. The Earth itself, we believe, creates coils spiraling upward and out in an experientially realized electromagnetic-gravitational wave front to the ever-widening cosmos. This method has an affinity to the earlier mentioned Taoist technique of circulating the light in the major and minor orbits along the spinal line. We explored this
“torque,” or coiling dynamic in the first chapter. By sensing and visualizing this dynamism moving up from the Earth into and around the spinal line, the meditative discipline appears to harnesses this dynamism. The effect seems to create a warp in the fabric of moment-to-moment bodily space-time and moves the consciousness principal up and into the realm of “no time.” It is in the realm of “no time” that the spirit forms reside.

The Dogon of Mali reflect this in the physical, conical structure of their dwellings and figure sculptures, especially in the head shapes. The Yoruba of Dahomey and West Africa refer to 3,500 dynamic coils above and below the Earth that are harnessed in spiritual practice; the Tantras of India make repeated references to the planes of unfoldment above the sahasrara or crown chakra.

This discipline of kriya yoga is executed many times a day and night. A single coil moved around and up the length of the spine is believed to quicken the pace of spiritual evolution. Half a minute of practice is believed to equal one year of regular life, so that instead of a million human years for a human soul to reach cosmic consciousness, it is made a much shorter journey.

This notion of a million years to perfect a human soul at first may seem a ludicrous idea, especially given the brief duration of our own known civilization. But suppose the ancient seers of Egypt and India were correct. Suppose that civilization stretches back beyond the few thousand years or so our scholars of today know to the civilizations ages ago that have surrendered to the dust of eons. Suppose the forgotten ones thousands of years ago, who built the exacting dimensions of the Great Pyramid, left precise star map ruins at Napta Playa and other places, mapped
the galactic alignment that brings the solstice sun into alignment with the astronomical center of the Milky Way every 12,960 years, and divided the Earth’s evolution into ages and yugas, actually knew something about science and consciousness? What if, instead of the creators of civilization, we humans are instead merely a distant backward outpost of a vaster solar civilization that includes other planets, other cultures, and even dimensions, whose inhabitants travel here from time to time to check on our slow progress? In that framework, to see a soul’s evolution take a million years might seem normal!

Those six inner plexuses along the spine are thought to represent by duality the twelve inner constellations orbiting the solar sun and the crown chakra, or fully awakened and realized Ureaus. This is really a map of the cosmic man, and also a representation of the inner and outer twelve constellations of that hoary symbol from the past, the zodiac. From this perspective the center of our world is not our local sun, but the center of our galaxy itself; a galaxy in which the axis of our planet, through precession, takes 26,000 years to complete a full Great Year cycle through its twelve constellations!
THE METHOD OF MEDITATION AND ABSORPTION

Method I: Sri Yantra

Earlier we described the Sri Yantra as a complex figure emanating out from a single point. A single point is surrounded as it progresses outward by a series of triangles interfacing with each other. It was described as a two-dimensional representation of a three-dimensional triangular figure emerging in a fourth dimension in which time is included. This Sri Yantra is associated with the nine gates of the body. The triangle is an enclosed and enfolding space that opens out in manifestation. Perhaps the most accessible text on this ancient method is the commentary of the polymath Bhaskararaya in Bhavanopanisad. The innermost dot of these enfolding triangles represents a zero-point energy field, the information field that underlies the manifestation into this dimension of time and space itself.

Progressive meditation on the Sri Yantra usually begins at the center, but it can also begin at the outskirts (see figure 12.5 below). When it begins at the outer edges, meditate upon the edges, moving gradually through various triangles toward the center. Then focus on the center and progressively outward toward the edges. The practitioner does this to the point of being completely absorbed in the progression inward and outward, of involution and evolution and involution again. Needless to say, this takes some time and commitment. Become completely absorbed in this while at the same time physically closing the nine gates of the body, in combination with one of the appropriate forms of breath control. This leads to a radical meditative experience and eventually the transcendence of experience itself. Pratyahara and self-absorption occur naturally in the process of
this meditation upon involution and evolution, the wave in and
the wave out of manifestation itself.

If this proves to difficult, then approach it from another direc
tion. Establish yourself in meditation. Then with the eyes focused
slightly above your head, visualize the bottom of a triangle. Go
up into the triangle and visualize another triangle within it at 90
degrees. Then progress upward farther. It will seem as though
the triangles open up within each other. At times the image will
appear external to you; at other times it will feel inside of you and
you inside of it. During the practice, a quiet and spontaneous
sensory withdrawal occurs. At the ninth level the Sri Yantra will
be completed. For some of you there will spontaneously appear
the image and internal perception of two triangles flowing or
penetrating each other in the shape of a star. This is the “celestial
vehicle” or merkabah used by the ancient wisdom traditions for
spirit travel and communion with Intelligences not limited to the
four conventional dimensions of human experience.\(^{15}\) Approach
it with care.

![Sri Yantra](image)

Fig. 12.5. Sri Yantra

Practice these mental manipulations at other times. Play with
the visualization. Give yourself time. Have fun. Eventually you
will be able to master it. At some point it will occur spontaneously in dream sleep. Associate it in meditation with the vibration and seed sound “om.” Eventually something luminous dawns.

**Method II: Five Elemental Solids**

As the “force” ascends through each energy vortex on the spinal line, it is associated, in the classical literature of ancient Kemet and India, with one of the five elemental solid shapes. Each shape is associated with a primal vibration or sound. Each of these shapes in three dimensions has a sound in four dimensions; each sound collapses into a three-dimensional shape.

In this particular meditation the student attains a requisite posture. After the steady posture he begins doing diaphragmatic breathing, then alternate nostril breathing, and focus at the top of the lip and bottom of the nose with the application of Sushumna. An appropriate breathing technique is then applied. The eyes are then focused at the top of the lip and the bottom of the nose or the eyebrow point, or at the top of the skull at bindu.

![Fig. 12.6. Triangle enfolded within another triangle](image)

The primary sound of “lam” is said quietly to oneself while meditating on the shape of a *cube*. The shape of the cube is
associated with the earth element and also with the muladhara chakra or the base of the spine.

After some time, begin to meditate on the sound “vam.” This sound is associated with the shape of an icosahedron. It was associated in ancient times with the water element and the energy vortex associated with the sexual genital center.

Next, meditate on the sound “ram.” This is associated with a triangular or tetrahedron shape, and with the fire element and the vortex at the solar plexus area.

Then focus on the sound “yam,” which is associated with the octahedron shape. This is associated with the air element, and with the area of the subtle physical heart or anahata vortex center.

After some time focus on the sound “ham” or “hum.” This is associated with the dodecahedron shape. This is associated with the element of space, or akasha. This is associated with vishuddha, the throat or the neck chakra.

Finally, focus on the vibration of “aum” or “om.” This can be associated with either the dodecahedron or the geodesic shape. The eyes focus on the brow center or the third eye, the locus of the pineal gland. This geodesic shape incorporates all of the other previous shapes.

This technique of the five fundamental shapes in sequence, but not the geodesic, was used in ancient Kemetic Egypt. These shapes are the historical origin of the so-called Platonic solids—as the Rhind Papyrus and the Papyrus of Moscow, with a little extrapolation, clearly demonstrate. The Rhind Papyrus dates at least 1,300 years before the birth of the Greek philosopher Thales! See figure 12.7 below, which you will recognize from chapter 6.
These five shapes, the six-sided cube, the twenty-sided icosahedron, the four-sided triangle or tetrahedron, the eight-sided octahedron, and the mysterious twelve-sided dodecahedron, are integrated together in the shape of the geodesic. They are all divisions of the "perfect" sphere. Experiment with visualizing one shape morphing into another. Be playful. Manipulate them with your hands with your eyes closed. Use actual physical representations of these shapes in your practice. Models made of various materials are readily available. It will give you an intuition of all the shapes, actual and potential, that underlie this three-dimensional solid world, and simultaneously cultivate a more fluid and transient sense of your embeddedness in it. A fluid sense of movement in topology will emerge in both the waking and the dream state. It is the language of the higher forces. You need no formal theory; it will flow like the implicit rules of music that reveal the dynamics of sound, proportion, and vibration. Remember the "I" is always in a position of energy relative to the physical world. This may seem tedious at first. Liken it to practicing the scales of a musical instrument. Eventually you will be able to play on it. In deeper meditation and dreaming eventually a luminous melody will sing.
Mind or consciousness has an affinity to our current but limited understanding of the dynamics of dark matter. It is unseen, interpenetrating, and not limited to the three dimensions of conventional space and the fluid dynamics of space-time. As such, it can shift or warp the higher geodesics of these shapes for various purposes, including those that currently appear to us as anomalous or “supernatural,” but that in reality are the provinces of our future development as a species. For reasons currently beyond our understanding, the darker and denser our brains become with neuromelanin through evolution, the more we are able to warp or manipulate these shapes. There is something about neuromelanin that enables the mind to fold space.

Visually meditating with these shapes as objects and
physically manipulating them by hand in the dark are particularly useful in cultivating these skills. On an intuitive level these five fundamental shapes, embedded in things and intersecting themselves, reveal how seemingly separate events, relationships, and things "touch" each other in the nonlinear world. These shapes are the alphabet of the three-dimensional physical world. Again, it is auspicious when some of these shapes spontaneously appear in our dreams. It means we have cracked the door to the superconscious. This development will come slowly and sporadically, but surely it will come. We are still a primitive species—violent, prejudiced, and far from civilized.

When all of the five fundamental shapes are integrated together, they form a geodesic. The Earth's grid system of electromagnetic and gravitational forces is believed to be an integration of these five fundamental forms. Plato described the Earth itself as a mysterious twelve-sided dodecahedron. Since ancient times it has been perceived that, much like the meridians of acupuncture, a kind of ki or chi energy flows through these lines that form a geodesic on the surface of the "organism" of the Earth. Where these lines intersect, "power centers" or whorls of energy are believed to naturally arise and collect. These become sacred areas and geopolitical centers, for better or worse. This esoteric, Masonic belief actually guided the building and layout of Washington, D.C., which was specifically constructed by the founding fathers in the early days of the American republic to attract, capture, and channel celestial energies in the service of a higher calling of mankind.¹⁷

You may be thinking at this point that all this discussion of shapes is far removed from the world of real physics. But it is
useful to remember that Einstein’s relativity is actually a “geometric theory” of matter and space-time. These fundamental shapes also appear in other realms of ordinary nature. The late Dr. Robert Moon, a professor of physics at the University of Chicago, developed an internally consistent model of the entire Periodic Table of Elements, demonstrating how these fundamental shapes form the patterns of the neutrons and protons inside the nucleus of each element. Creation is often an aspect of modulating geometry. Change the number of the “parts” of the atom and its resulting configured shape has changed the atom and a different element arises.

There appear to be patterns in consciousness that can affect the natural world and vice versa. This is the origin of the intuition that nature is a conscious being or force imbued with consciousnesses. This is the original meaning of the Kemetic Egyptian concept of the neter, that is to say that the neters, or gods, were conscious forces in nature. In space the alphabet of creation, from the micro to the macro, is shape. In time it is rhythm in its innumerable manifestations.

This geodesic forms an interlocking pattern of subgrids with each other shape in three-dimensional space, space that becomes a template for higher-dimensional space (see figure 12.8). By manipulating these lines and planes at perpendicular angles to each other, you can move from shape to shape. The mind can then warp these higher geodesics for a variety of purposes, including spiritual flight.
Fig. 12.8. Geodesic combination of the five Platonic solids
BEYOND WHEN KUNDALINI IS AWAKENED

When Kundalini Shakti has been awakened by any of the disciplines used here, or derived from another method, the overarching issue then becomes how she is led from the base of the spinal line up into the brain core and beyond. For this the practitioner must call upon either their embodied teacher or their teacher living on the interpenetrating subtle planes within them. This is a calling forth for both guidance and the summoning upward of the kundalini energy.

A good teacher will apply any number of techniques to remove “blockages” in the pathway of the Kundalini Shakti’s flowing ascent, or help shift her movement into a more appropriate and complete pathway. Based diagnostically on where the blockages occur there will be recourse to specific postures, mudras, breathing techniques, seed sounds, diet shifts and internal meditative focus areas to expedite this process. Depending on the tradition and specific lineage, certain deities or supraluminous intelligences from ancestral Orishas to presiding deities within the chakras are invoked with intensity and sincerity.

There are three knots in particular that are difficult to pierce. They are at the root where the Ureaus enters and begins her ascent, the heart region and at the juncture just above the eyebrow point. It is critical that the Ureaus rise through one of the channels or pathways in the Sushumna of the spinal line and then into the brain such that it has the potential to complete the circuit and not get misled into a cul-de-sac.

During this entire process the brain, brain core, and the higher structures of the cerebral cortex are being stimulated, hormonally and somatically, to create new and more subtle neural cells
to adapt to this emerging situation. Brain centers usually dormant are stimulated by the rising Ureaus. The brain and Cave of Brahma, or Brahma-Rendra, in particular is being reprogrammed to deal with these developments. This is the mystery of neurogenesis and an example of the deeper dynamics of evolution still unfolding. The methods greatly intensify and focus the process.

Khechari mudra is particularly powerful once the kundalini has been awakened. To review, the tongue is pressed and held at the top of the mouth on the soft palette. It is most opportune to use this during meditation, and also at the beginning of reclining meditation right before entry into sleep. In this way, over time, meditation will be drawn into continuing during sleep, dreaming, and beyond.

It is critical when the kundalini is awakened that you have learned to master all three bandhas. Mahabandha with exhalation and breath retention outside the body is exceptionally useful. The eyes should be at the tip of the nose, or eyebrow point or crown of the head. In some rare circumstances the point of attention is several inches above the top of the head. This requires a particular guidance, so be both careful and respectful. All the other methods and techniques of breath, posture, and mudra will fall naturally into an undulating organic pattern that you will come to recognize. It is again opportune to practice these in the moments before sleep. Eventually, as this carries over into meditation during the dreaming state, fragments of the self severed during the primordial dissociation at birth are slowly brought back, are remembered in the integration of consciousness.

During the dream state, when self-reflective or lucid consciousness is recognized, begin meditation again. This can be
done any number of ways, including repeating the intention to meditate whenever the sensation of flying occurs. Over time, focusing attention at the crown during meditation tends to awaken the profound experience of rising upward into what is referred to as the Clear Light. The Clear Light actually forms the underlying structure and latticework of the brain and consciousness from both the subjective and current scientific perspective.

From the earliest days of embryonic development, the brain's emerging dark neuromelanin structures have been attracted to and by light. These dark structures are known to absorb and transduce light. In the human brain, neuromelanin is most concentrated and covers the surface of the entire cortex, as well as critical areas within the brain core and central spinal line. The "light" is bioluminous but does not derive solely from biology. This light is *inherent* in the structure of all matter, gross and subtle, living and seemingly inanimate. Various meditative techniques help move attention into this dawning or descending vast light. It cannot be described so much as directly experienced. Mind in this condition is clear of all arising "objects." There is no edge or boundary. There is only the direct perception of a radically intense, all-pervasive, and intelligent light. The intimate interface between light-responsive neuromelanin, the neural processes and the liberating emergent structures that now supervene over the prior lower-order operations, provides the theater for these phenomena.

The actual subjective physical sensation during this Clear Light experience parallels that of an extraordinarily intense sexual orgasm, except that it is *extended* in duration and there is no actual sexual discharge. The focus is also not in the sexual organs.
but in the heart region, the head, or both simultaneously. In some rare circumstances, there is a current back and forth between the head and the heart region. It is accompanied by intense emotional arousal of a benevolent, devotional, or loving nature. For this reason it is helpful that the practitioner be in moderately good physical shape.

The cultural context of our lives will color the persona or archetypal perception that arises in this light; a pious Christian will witness Christ, Hindus tend to see Krishna, indigenous Native American practitioners will see the Great Spirit, and so on. The moment of death brings this to all humans. But unless there is discipline the glory will fade and mind will tend to contract, falling back into the shadows, Bardos, and “shades” influenced by the tendencies of our mental experience and personality. The *Egyptian Book of the Dead* and the *Tibetan Book of the Dead* are unsurpassed psychological textbooks for the identification and transformation of our local consciousness into the forms of light that arise during this phase. This is why the memory of this Clear Light experience is intentionally reawakened during subsequent meditation and/or mixed with the running subtext of daily experiences. This is the classical Tibetan teaching “blending of the clear light with the light of the day.” The goal is to move in and out of this fundamental Clear Light at will until fully stabilized in it.

You will attract to yourself what you already have in your mind. Therefore, again at the portal of sleep it is important to consciously contact or be open to contact by one’s own spiritual lineage at the onset of dreaming. You can be instructed in certain practices during the dreaming state by the masters of your own
lineage if you are sufficiently prepared. This is a preparation for piercing the higher, deeper, more subtle brain centers. When this occurs, either by discipline or spontaneous circumstances, the direct sensation is of a luminous force or Intelligence descending or emerging into your usual dimensions of experience. This, paradoxically, can be both extremely blissful and oddly painful. We are in a sense remembering, literally re-membering the deeper, inherently more luminous dimension of ourselves surrendered in the primordial dissociation of birth. By asking and being open to guidance, while mastering the methodology to which you are drawn, ensures you not only protection but also steady progress in your ascent up to bindu point and beyond.

Deep visualization of the spinal line and its interior in meditation or prayer, during dream sleep or waking consciousness, will tend to help you become absorbed into it. Like the brain it is composed of neural tissue. As the energy rises higher and higher there will be sounds, interior sounds, associated with this. The literature is full of descriptions of these sounds based on where the energy is in the spinal line. By the use of Yoni mudra, where the eyes, ears, nostrils, and mouth are closed with the fingers, along with a posture that closes the perineum, it is possible to become progressively absorbed in interior sounds arising seemingly from the heart and/or spine itself. Spontaneous sensory withdrawal slowly occurs. Breath slowed and extended on the exhalation with mind fixed here will lead to the quiet dissolution of both breath and mind, and a sense of dissolving into the interior sound, or nada. The initial sensation of bliss running through the body has an affinity to the peace after a powerful orgasm or deep sleep, except that it increases and increases,
gradually dissolving the sense of psychological and somatic boundary. Eventually the river of bliss empties into an ocean of light. This is the yoga of the “cestial sound current.”\textsuperscript{19} Do not rest on theory or someone else’s words! Do this and realize it in the laboratory of your own experience.

One of the unfortunate shortcomings of many of the teachers in our age is that, while clear about the higher processes, they are often woefully inadequate at understanding the lower planes. They know the currents, if not the ocean, of the superconscious but precious little about the hidden reefs of the unconscious. When the Ureaus begins to unfold and climb up through the corridors of the spinal line and reptilian brain stem toward the higher cortex, she passes through stimulating the midbrain limbic system with its powerful primitive mammalian and early \textit{Homo sapiens} experiences. All the dynamisms of power, lust, fear, jealousy, sexuality, violence, awe, sadism, empathy, and the other primal feelings that form the core of our emotional life are stirred up. Their imagery tends to flood the system. The “core themes” and emotional clusters of our personality are put on full panorama mixed with the genie of spiritual ascent. These teachers too often just say to ignore or repress these feelings. But these emotional waves become interwoven with our emerging spiritual vision.

For their part devotees often take on a fawning, overly devotional approach to the teacher such that when a human failing inevitably emerges of the idealized figure they are shocked and dismayed, ready to abandon and repudiate everything that may have been said. Clearly the student has not really learned anything he has not \textit{verified} in the laboratory of his own experience.
This is a dangerous time. You must know your own tendencies, your own unconscious pains, vulnerabilities, and "sweet spots" in order to recognize them and sort them out. This is an intimate process and requires both trust and humble, honest self-reflection. Some of these zones can be disturbingly self-revealing of our needs, embarrassing fantasies and unresolved complexes that then may become psychologically projected onto others. The usual erotic fantasies and their internal boundaries can easily become confused or mixed, which is why sexual relations with others are often quieted during this period. Also the sexual and vital energies are being pulled upward from the internal organs to "feed" the process. Things can feel strange!

Yes, this is a dangerous time. The popular spiritual literature of the world, particularly the more fundamentalist interpretations, are replete with awakening spiritual energies where the devotee suddenly sees others as "agents of the devil," "corrupted unbelievers," "blasphemers of the true god," and so on. It then becomes a matter of supposedly hearing the "true word of god," so that then, after disowning his own unwanted desires and impulses and projecting them on to the "dark other," he can righ­teously justify bringing pain, mass violence, and death to the "others." When you are able to differentiate your own core issues from the current of spiritual assent, you avoid this error and the gateway is then opened for the higher unfoldment.

At some point many practitioners experience the repeated undulation of the Ureaus along the pathway of the spinal line and into the brain core. Sometimes that upward repetitive drilling sensation is experienced either above and between the eyes, or in the upper center of the head. This may occur for some time, even
months, before there is a kind of breakthrough. The force must pierce through a blockage at this juncture and move upward. After that point there may be a flood of unspeakably blissful light into consciousness or a quiet but deep expansive and pervasive peace. If the latter occurs it is classically referred to as a restoration phase in which the Ureaus is cleaning and repairing the system of the body, brain, subtle body, and the unconscious before her final ascent through one of the culminating channels. This can last some time. Vital bodily and sexual energies are enlisted in this restoration and repair stage.20 “Blending” this undulation either in dreams or the waking state when it occurs spontaneously with other vital bodily movements and energies is extremely useful. This is done by allowing this undulation to flow through you and inhabit your experience. In a complete process the Ureaus may return to a lower base, stabilize, and work through certain issues before returning to the higher regions for longer and longer periods of luminous experience. During meditation, the focus of the eyes and attention are now held at the top of the head or several inches above it. It is crucial to have a teacher during this phase. Eventually, this too passes.

It is at that point that the great mystery beyond science dawns. Each soul must come home to its own lineage. Our ascent is met with the descent of the ineffable. It is here that the lineages find us and the supraluminal pathways restructure the shifting illusion of our corporal existence. The Ureaus returns the spirit principal by way of evolution to the nonlocalized, un-individualized consciousness beyond bindu. In other words, this is where we move from the life within matter to the life within light (see figure 12.9 below).
Mind has learned to identify less and less with the objects of its traditional content and attention. Consciousness becomes the light that illuminates the mind and its objects. Attention has slowly turned back upon itself and dissolved into consciousness. Mind already approaches this in deep sleep without dreaming when it has receded into objectless consciousness. The essence of all meditative technique is this training of the mind to arch backward into this Source light of mind itself.

During this time the body’s internally perceived shape and vibration has slowly shifted. Just as you notice how your body feels differently in the waking state, when drowsy, in meditation, and in conscious-dreaming sleep episodes, so too does it go through a series of transformations at this stage of meditation. It is closely allied with the experience of sound. This is important because many of the traditions that move beyond the brain core
begin with the shifting, merging experience of sound.

Others will experience not so much sound as vibration or light. There comes the experience of feeling like a being of light emerging from a dense human body. In Kemet this image was represented in statues as flowing human forms or spirits emerging from three-dimensional cubes. Beings of light arise or are felt. Some disciplines "ride" the sound current into dissolution and light. This is especially so when the sound current or vibration arises in the dream state and its aftermath flows over into the waking state. *Great thoughts appear as Beings seeking to commune with us.*

In some traditions are references to the realm of space above the crown as well. In the West African traditions, the three and a half coils of the great serpent not only extend below the surface of the Earth, but also expand above and beyond the head. In Asia some Buddhist lineages delineate thirty-two chakras within and above the crown. Agamic Hindu tradition delineates seven levels of the rarefied dimensions of Paranada, the very first *tattva* ("reality," or "truth") and the highest stratum of sound. Sound or vibration is the first manifestation in creation, "In the beginning was the word." These levels are seen by few embodied souls and when they are, they are perceived as a conglomerate of energy lines that radiate from a highly realized being. These levels arise or develop slowly and descend into both the mental and astral or energy bodies to effect the shape and total transformation of the entire being. These levels become progressively more subtle beginning traditionally, in the classical language of yogic meditation, with Vyapini, the lowest near the crown chakra. Then there arise Vyomanga, Ananta, Anatha, Anasrita, Samana, and
finally Unmana, the highest, the void. These terms, however, be­cause of language and subtle distinctions, are somewhat difficult for modern sensibilities to wrap around. We prefer a more con­temporary “psychological language” that is easier for a modern mind to grasp.

Ascent, Unfoldment, and the Superconscious

In the ascent of consciousness from its bed in unconscious mat­ter, there appear to be levels of unfoldment that, psychologically speaking, arise as the ego is successfully stabilized and made quiet and transparent enough to be both a support and a transi­tional object to the transcendental self. They are embedded or enfolded into the template of human consciousness, much like the schemas of DNA that have yet to be actualized. These could be described as “planes” of mind. Many traditions have mapped this terrain. Perhaps Sri Aurobindo’s more modern psychological language has done it best, in his books The Life Divine and The Synthesis of Yoga.

The first plane is the “lower mind,” which made its appearance somewhere between the fall of the australopithecines on the African savannas millions of years ago and the rise of the first wave of Homo sapiens. Its shape, like the shape of the energetic soul, was in a process of upward evolution. While there was cer­tainly a form of consciousness in our evolutionary line before this era, just as there is a consciousness in the other primate lines, this consciousness emerged into a mentalized consciousness only at a certain level of development. It was mind driven by fear, pleasure, drives, impulses, and modes of survival seeking, learned much earlier and become critical to the survival of our species. It still lives in the deep reefs of our limbic system, in the
fight-flight response, in our darkest and most violent hours. It is also the cradle of our earliest kinship rites, filial connections, sense of awe and desire to know the spirit. It forms much of what has come to populate and be the unconscious mind. Over the cataract of millennia it has brought us the normative mind of today.

The normative mind enfolds both the experiences and dynamics that we associate with the unconscious and our usual state of mind and its relationships. Psychotherapy, especially the body-oriented therapies, plunges into the unconscious and its relationship with our dreams, passions, desires, traumas, and waking moments. You are operating from the normative region of the mind as you read this.

Beyond this normative or everyday mind of a stable ego and good waking-state reality testing, there eventually unfolds what might be called a higher mind. This is the consciousness seen in philosophers, exceptional teachers, and those of “noble character.” They are the heroes of cultures, our myths, our fables. They embody the best of our social and ethical ideals and aspirations, the kind of persons we point to and espouse as the best of the best. This intelligent and creative higher mind opens into the one beyond it in moments of great insight and synthetic thinking. This is perhaps what is meant by the phrase attributed to Freud confessing that “everywhere I go I find that a poet has been there before me.” Actually, what he said was “the poets and philosophers before me discovered the unconscious. What I discovered was the scientific method by which the unconscious can be studied.”

There arises after this a kind of “illuminated mind” or
consciousness that allows the all-pervasive light to flash through in moments and acts of sublime creativity, especially in art and science. Moments of creative insight reveal aspects of the greater truth of creation. The artist and the great scientist reveal the inward essence and meaning of objects or subjects, the hidden consciousness of things. Their revelation is not obvious following along a purely rational or logical course. Things in nature are seen to be part of a wider nature, not isolated facts and events. Their insights draw us into the deeper truth of the situation beyond our usual limitations and increase our sense of expansion. Scientists and artists sometimes feel as though they are channeling vision and insight, literally translating from some higher source during their revelatory moments. But this plane or state of mind is difficult to sustain. The sweep of great music or poetry as well as blinding insights of science are the signature of this level of consciousness but it becomes broken up, uneven, after the flow of the event. Think relativity theory or Beethoven’s Ninth as a flood from this region.

After this arises a kind of intuitive insight-intelligence level of consciousness. This is where the more subtle levels of conscious begin to arise as we said above. Things are apprehended beyond their linguistic or physical nature and understood in a symbiotic, resonant way. Events and things are no longer engaged by the fragmented language of words. The interior knowledge seems descended from a pure language of images and light. The sound current and energy that merged up into Vyapini, then the others Vyomanga, Ananta, Anatha, Anasrita, Samana, and Unmana slowly unfold from within the enfolded spaces or ones “above” it. There appears to be an evolutionary arc to this.
The traditions have different names for the levels of enfoldment but the pathway is highly similar in each.23

The progressive fragmentation and mechanization of the world that was apparent at lower levels of experience is superseded by episodes of prolonged contact with the sense of an inward unity or essence of all things. There is still a separative self-consciousness but it is permeable, often flickering in and out of individuation. There is a progressive simultaneity in the way things appear to happen. This intuitive level of experience transcends “because-ism” in the usual causal perception of events causing other events to happen, giving rise instead to a good deal of what we call synchronicity or co-arising, what the Buddhists describe as dependent origination, and what the physicists refer to as quantum interconnectedness. These of course are only crude concepts and scattered experiences of the process and not to be confused with the actual sustained experience of this domain of consciousness. This level then flows inexorably into the one beyond it.

Eventually a kind of “overmind” arises in which there is a sustained unity seen progressively everywhere. This plane is the source, the fountainhead of deep religious intuition, the plane of spiritual vision that gives rise to the religions of humanity. It seems to be the summit of purely human consciousness, the final point of our mentalized consciousness. Through spiritual discipline the Vedic seers of India and the Shining Ones of ancient Kemetic Egypt reached these shores. It is at the juncture of the intuitive mind flowing into the overmind that the first tentative roots of that race to come after us, that Homo noeticus, the highest branches of what can be seen to send its shoots into our
plane of existence. From here arises a supramental consciousness the traditions refer to as the superconscious. It does not appear to be exclusively human at all.

In Kashmir Shaivism the Ureaus or kundalini arises from the subterranean netherworld below human consciousness first entered by the australopithecines, and moves up through the seven human planes or chakras. Then the progression is from the bindu point above the crown. Thereafter again dawns the state beyond the overmind, the state of superconsciousness or Umani. Beyond this is only Mahabindu, the absolute void. Evolution has returned to involution.

At some point, we must release any mental conception we have of God. This is difficult. Just as the brain seems to limit us to visualizing objects in only three dimensions even though we can intuit and conceive of other dimensions, so too our mental conceptualizations limit our intuition and direct apprehension of the Divine domain. Feeling and intuition in synchrony with sound and vibration now defines the pathway.

The lineages of Kemet and the Middle East describe the progression of these vibrations and shapes somewhat differently. While not absolute in all cases, in general they tend to see more “beings” than “planes,” although all lineages see some degree of both. Remembering that human memory and self-consciousness may not be “contained” within the localized neurons, but rather processed in the potentially nonlocal energetic microstructures that reside in the spaces between the neurons, the notion of nonlocal forms of energy and intelligence interfacing with the human dimension becomes a more realistic experience.

The Hebrew lineage describes angelic beings that have
emerged out of the primal serpent. They are the seven luminous archangels of YHVH and the radiant Elohim. Below them are the seraphim and cherubim. Below them are other luminous intelligences or angelic orders. The cherubim are perceived to be the gatekeepers and sacred guardians of the "passageways of light, which connect the physical worlds with the governments of the Mid-Heavens." They guard and show the pathway for the traveling soul and the liberated spirit to rise to the highest regions of wisdom and consciousness to the realm of realized beings, the Transluminous Ones.

Something approximating this occurs briefly in the NDE. The dying psyche often experiences itself rising upward into a tunnel of light and emerging into the realm of a great being of light. This is the embodied self released and rising upward through the spinal line into the brain core and briefly beyond. This may also occur in particularly strong lucid and Clear Light dreams. From a purely evolutionary perspective, this "adaptive response" in the NDE experience doesn't arise simply to make death more soothing. No, it is a brief flash of the deeper more embedded map of the spiritual cosmos that the fully awakened soul will eventually travel.

In Kemet, the per ankh, or "houses of life," apprehended the vibratory progression in a slightly different way, and taught the doctrines of the legendary Thoth for emerging out of the human body into a being of light. The Egyptian Book of the Dead, along with the other Pyramid Texts and a few others are its codification for both the newly deceased and the conscious meditative dream traveler. The work of Thoth was familiar to the European alchemists of the Renaissance through Apollonius of Tyana, a
first-century Greek. It may have come into his possession through Alexander the Great of Macedonia, who in his conquests of the ancient world reportedly came across it in the great library of Egypt, three centuries before it was burned to the ground during the Roman invasion of Egypt. Notice below how in another earlier mythopoetic text, *The Emerald Tablets of Thoth*, Thoth teaches his students the discipline of becoming as beings of light moving and transforming through unseen spaces that have warps, folds, angles, and curves:

> Cast off the darkness and travel in light.
> Cast off your body, O man, and be free,
> Truly a Light that is ONE with the light.
> When ye are free from the fetters of darkness
> And travel in space as the SUN of the LIGHT,
> Then ye shall know that space is not boundless
> But truly bounded by angles and curves.
> Know ye, O man, that all that exists
> Is only an aspect of greater things yet to come?
> Matter is fluid and flows like a stream,
> Constantly changing from one thing to another.  

Each of these lineages perceives the dissolution of the "I" slightly differently, and then moves through the upward realms of light, vibration, and space. There are other lineages evolved by other peoples woven into the tapestry of human consciousness. Each is fashioned to a different age, a different culture. Underneath each, however, is a similar story of transformation and, ultimately, *transfiguration*. Make your consciousness translucent at the pinnacle of earthbound meditation and at the moment of
death. Out of the darkness will emerge the light and there your lineage will find you.
THE GOAL AND THE ATTAINMENT

There is a Superconscious. Both it and the unconscious states are sensationless, but with the vast difference between them—the difference between ignorance and knowledge.

VIVEKANANDA, SIX LESSONS ON RAJA YOGA

Every human soul seeks the light beyond birth, death, and astonishment. When the shining light within us has been awakened, led upward through the body, energy sheaths, and planes of mind into the source of consciousness itself, it has realized its purpose in embodiment. It is the journey of Oldawan, the ancient one, the earliest of self-conscious human souls who gathered around the tribal fires and, warming in the intuition of her own transcendence, reflected in the mirror of the night sky upon the Gods.

The chapters before this have been designed and woven together to outline one of many pathways through the maze toward an emergent superconscious that is now dawning in the human race. When the goal of reaching the highest point during embodiment, the bindu, has been accomplished by whatever name, culture, and form it has been known, the shore has been reached. On this beach numerous phenomena arise to the free and disembodied attention. Pure spirit, now freed more and more from the prison of the senses and the lower desires, opens to the realms of a higher life. The flesh beyond the senses is woven of light. It is important to remember, however, that given the student’s background, culture, and peculiar history, only some of these will arise and be even further expanded. For the vast
majority who reach this stage of the process a particular pattern
of what we describe in this chapter will arise to the liberated
attention.

Intellectually we know that just as there are higher spatial
dimensions in which our world is embedded and connected, so
also are there higher levels of consciousness and Intelligence
connected with our own limited consciousness. There is no rea­
son not to recognize that these higher forms of intelligence
move freely through these dimensions as great Beings, beings of
light with whom we commune. With even brief moments of rad­
cial insight and intuition, however, this purely intellectual insight
subsides, our perspective and backdrop of experience deepens.
Psychology so far has done a good job exploring the uncon­
scious “below us” with its murky impulses, images, and dark
forces. Now psychology must be free to explore the supercon­
scious “above us” and its supraluminous reality.

Today, from an evolutionary point of view, it remains difficult
to reconcile the idea of a biological creature emerging into a
being of light unless we recognize that embedded in the biolog­
ical dynamics of evolution itself are the nonlocal processes of
light, out of which material biology arose. In other words,
embedded in biology, in the literal genetics of our species, are
the templates of creative light and intelligence. When we swim
up through the waters of matter and energy into higher dimen­
sional space, the dynamisms of light return to clarity. Evolution
embraces involution. This “swimming” takes the form of medi­
tation or other spiritual discipline that dissolves the fetters and
delusions that arise in gross matter.

With the dissolution of the bodily self into the higher Self
arises a passageway, a viewing of what appear to be past incarnations, one’s past lives. This sometimes occurs briefly to the embodied self in the moments immediately after physical death as it rises but is then pulled back into embodiment. This is known in the NDE literature as a life review. In the meditative disciplines, the great light that appears is the dawning of the fundamental Clear Light. In a state of attainment, however, this life review is sustained and surpassed as the different deeds and karmas of life are finally burned away and the soul has no course or reason to “return.” The liberated soul then wraps itself in light as its entrance into the realms beyond flesh and individuality. The few exceptions to this are those great souls who decide to linger here, consciously and willfully, to provide spiritual energy for the evolution of other beings in the dimensions and worlds “below.” These are the great Bodhisattvas, the great saints who dwell in the higher planes and assist individuals in our struggles and evolution. For most, however, the passage back from evolution upward into involution is in itself the goal.

Rare great souls over the ages awaken here, or “descend” into our four-dimensional world, and collectively awaken whole tribes of us to the next stage in that evolution toward the light enfold­ing our local creation. These are the avatars. You already know their names.

One of the tasks of conscious life in this cycle of multiple incarnations in the first four dimensions is the evolution of the soul toward mastery of forms and emotions, so that pure creativity is attained. Those brief flashes of genius and illumination that transcend ordinary life become sustained states of consciousness. Pure creativity pours from the Godhead.
Spiritual grace from the higher realms and sources descends into the awakening ascending soul. It comes progressively for most of us with the energy centers opening sporadically in meditative practice. For others it comes as a sudden river of liquid light flooding the brain and energy lines of the body. It may come as any one of the Shining Ones communing with us beginning in our dreams and then opening outward during the day. It may come as a blinding insight that only God and Infinity are real, and we are its dreams of light only beginning to awaken. It has a thousand cultural colorations and historical conditionings without end. Behind all the mirages, however, the thoughtless bliss current and realization of evolution are the same. We have left the dense dimensions of space and time and set sail upon the sea of light. It is as if we are finally coming home for the final time. The joy is beyond speech.

Those who have attained this and desire to move in and out of the Earth plane for the sake of others freely "Come Forth by Day and Go Forth by Night." They move in and out of the realm of light in its nonlocal aspect. This is perhaps the real meaning behind the symbolic ritual of the opening of the mouth of the dead in ancient Egyptian funeral rites. In their world both nose and mouth were conduits of spirit. This is not the objective realm of light or electromagnetism, but the subjective reality of light. It too is transtemporal and transspatial. It is the realm of the beings of light. These Shining Ones always appear to give off light as they unfold into our dimension. They come forth wrapped in the clothes of light, the cloth of the higher realms beyond what we conceive of as space, time, and localized matter. They teach us how to wrap ourselves in the clothes of light. At death, if we
can completely identify with the blinding emergence of this light, we inherit the gift of transfiguration.

The attainment is the realization of a sacred science, a sacred geometry in all its details. The outline in three-dimensional reality of sacred geometry becomes clear to the awakening soul. It is as if the material world suddenly became the world of shadows and the world of the spirit was the fundamental reality. The experience is unshakable. And yes, on some deep level you already know this.

With the transcendence of the body-mind and the attainment of the goals, one moves through a three-dimensional world of height, depth, width, and the dimension of time, to a fifth dimension in which light is the primary reality both in its objective and its subjective nature.

Throughout history we have always had the intuition that the gods and the forces of nature were playing themselves out in human life. This was religion. It was the drama of the personified gods, the mythology of our peoples, the testimony of the great heroes of our species. This vision has been eclipsed in modern times by the vision of our smallness, our insignificance in the crushing jaws of immense economic, geopolitical, and purely physical cosmic forces. We became the fragmented cells of a diseased body. But with the realization of light as our primordial home, the interpenetrating matrix of our reality again becomes the field where the gods and elemental forces play themselves out. Right alignment with the Divine becomes a categorical imperative. Every life is a vital cell in a vast luminous organism, each life a reflection of that struggle and process from the angel to the amoeba and back again through dimensions vibrating in
the heart of an infinite God.

Eventually, there is the appearance of beings and forces. Some of these great Beings of light and intelligence move freely in the dimensions beyond all our conceptualization. Even those curled-up, compacted dimensions reverberating through our current-day multiverse of string theory are only a pale intuition of this. It is the realm of the unspeakable, “the immortal realm of Barbelo” in the Gnostic and Sethian texts that is even beyond this imperfect world of the creator God in which we find ourselves. In the Gospel of Judas, Judas declares to the Galilaean incarnation Jesus the Christ, “I know who you are and where you have come from. You are from the immortal realm of Barbelo. And I am not worthy to utter the name of the One who has sent you.”

However, there are lesser beings and forces that appear more as our brothers and sisters with whom we share a “resonant affinity” in other dimensions parallel to our own. While having sensed their presence in earthly life, even though they were generally dissociated from our waking consciousness, they now become clear beyond apparitions and intuitions. This is some of the phenomena reported in NDEs and also strangely enough comes to us through some of the curious reports of the abduction phenomena, where the abducted experiences an emotional familiarity with another human being that lives in a parallel space and time and yet in historically different era. The most common time that has been recorded in this controversial literature is the time of ancient Egypt, before the beginning of Kemet as we know it. To us these contacts, if they are accurate, seem to reflect folds in the time and space in which our usual terrestrial history is played out. These contact surfaces in the fabric of time and
space, usually flat and linear, now fold and touch each other, creating or facilitating “tunnels” through which the soul is in communion with distant others with whom they share a certain kinship.

Communion with the ancestral realm becomes commonplace either through dreams or waking visions. One not only communicates with highly evolved ancestors but also with those ancestral forces that have become unified with the forces of nature, the Orishas and the Loas. This should not be confused with the ancestor realm of those who have recently died an earthly death. They have simply moved into the realm of ghosts, shades and often confused or newly adjusting spirits. They have not moved into that level of the ancestral realm that is suffused with the speechless luminosity of the Divine.

There is communion with our siblings on parallel universes and citizens of other dimensions in a larger galactic community. There is a decreased alienation from light, a decreased estrangement from infinity. Initiation into this does not depend upon initiation through the great light we meet at death, but for most of us it does. The American polygenius Benjamin Franklin said this so simply and eloquently two centuries ago in a letter to his niece on the death of his brother in 1756.

I condole with you. We have lost a most dear and valuable relation. But it is the will of God and nature that these mortal bodies be laid aside when the soul is to enter into real life. This is rather an embryo state, a preparation for living. A man is not completely born until he is dead. . . . We are spirits. That bodies should be lent us, while they can afford us pleasure, assist us in acquiring knowledge, or in doing good to our
fellow creatures, is a kind and benevolent act of God. When they become unfit for these purposes, and afford us pain instead of pleasure, instead of aid become an encumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may rid of them. Death is that way. . . . We are invited aboard on a party of pleasure which is to last forever. . . .

One of the most remarkable aspects of this attainment of the human soul is to move freely in the realm of light. There is unrestrained movement through the topological structures and dimension of space and time. There is an ease of pathways through the heavens and unseen dimensions. It is absolute freedom. Similar phenomena are realized by saints and yogis, recorded in the doctrines of Kashmir Shaivism where the ground of the world process is consciousness itself and matter is the epiphenomenon. This is crucial in our world today because modern physics, or at least the physics of Einstein’s relativity is a geometric theory and string theory is essentially a theory of vibration. In Kashmir Shaivism, consciousness as the fundamental “stuff ” of the universe is vast and boundless, vibrating in all dimensions. This vastness contracts at times into what we understand as individual objects and persons lost in the realm of suffering until spiritual practice leads back to freedom, or moksha. Sound familiar? Rising from deep, blissful, dreamless sleep we all have a trailing intuition of this.

New conceptions of space, embodiment, and projection into the realm of three-dimensional space and of time arise to the emergent intelligence. We forge a new relationship with the Earth, the Earth’s core rotational dynamics, and the capacity to
move freely in the realm of light. A new evolutionary vision arises of what has formally been known as death and a new cycle is awakened in our deeper cosmic journey.

There is an ancient mythic, almost universal, spiritual intuition scattered among the cosmologies and traditions of our species. We are a race of luminous beings exiled somehow to this dark and thick dimension from another order of existence. There are narratives about a war in heaven, angels who lost a battle and were cast to Earth. Perhaps this is a deep racial memory. Perhaps we are the angels who fell. The Christ said “Ye are gods.”
As you can see there is a vast difference between the regions of the dynamic unconscious and those of the superconscious. At first, from the outside, they may appear similar, but from the subjective inside they are astonishingly different. The superconscious subsumes the limited unconscious. It is literally supralimental, as Sri Aurobindo would say.

The idea of the superconscious may be new to modern psychology, but has been known to the contemplative and great religious traditions through the ages. It was the realm of the atman and purusa in India. It was the nous of the Greeks, the penuma of the early Christian church fathers. The mystery schools of Egypt described not only the realm of the unconscious, known as the Primeval Waters of Nun and the Amenta, but also the realm of Atum, the seventh division of the psyche, the abode of the eternal and divine soul. This was the region that inspired the breath of the eternal beyond the rationale-intellectual dimension of Putah. It was the ritambhara prajna of the Vedas when “con­sciousness perceives what is right and true,” outside the shifting dualities of the phenomenal world. It is beyond the analytic, separative, differentiating intellect. It is the lae-lae of the Ifa traditions and the loa of the Orishas of West Africa vibrating beyond our daily categories of time and space. Will, emotion, and feeling are integrated into a luminous direct intuition of reality in which we are not ultimately separate from each other or anything else for that matter.

While the dynamic unconscious may give into a subrational or pre-rational knowledge of impulses, emotions and conflicted survival and power-oriented motivations driving and pushing us,
the superconscious gives rise to that supramental and polarity-uniting knowledge where both cause and effect become subsumed in a flowing process that seems to emerge from another order. There is a pull toward greater and greater wholeness in values, visions, vistas, and apprehension. It is not the sublimated instinctual of Freud, but the luminous suprarational of the transcendent.

Our current psychology is preoccupied with drives, impulses, psychological defenses, and behavior. Our psychodynamic and cognitive behavioral theories, along with their valuable clinical interventions, generally reflect this perspective. For the ancients, their psychological conception of the mind involved these to some extent, but they also understood that not only life and death were in themselves initiatory transitions in the current of eternal life and luminosity flowing into a superconscious realm of existence.

Nowhere is this difference seen more clearly than in the way the body is viewed, especially by clinicians. We still tend to see the body as an isolated bag of organs and bones. Even the brain, regardless of how exquisitely integrated, is still perceived to be a cauldron of complex chemical reactions. However, if Einstein is right and all of this is light, extending his insight in its logical direction suggests that matter, including the matter of the body and the brain, is really the sleep of light, and that all this living is occurring in the wider theater of light. What does this mean for the body, its functions, its symptoms?

The lens of the unconscious reveals the body to be a dynamism of conflicts, emotional loadings, and organic functions, some of which are associated with family and other intimate
learnings, genetic connections, reactions to environmental experiences. The lens of the supramental consciousness, however, reveals the body and its organ systems to be expressions of functions within the realm of light, their different energy loadings, vibrations, and symbolic higher meanings reflected in the realm of energy.

Since energy does indeed structure the forms of matter, it becomes easier through different practices to see an energy field in operation beyond our dense material selves. A luminous energy field seems to surround us and its informational structure intelligently educates and replaces things just as it does in only one of its functions, which is to repair the body’s cells that need to be replaced every seven years. This subtle background-energy field is very close to the light body we spoke of in earlier chapters and that is so often experienced in shamanism and the contemplative disciplines. This energy field may follow us from body to body, from life to life, hinting at a future body of symbols and nonlocal energy relationships in our further evolutionary course.

So again while the external posture of the unconscious and the superconscious may appear similar, the internal is radically different. With the unconscious, the emergent ego gives rise to innumerable subject-object separative experiences. With the superconscious, the ego or “I” is eclipsed as a separative category. No “I,” therefore, there is no “experience” as we know it. There are no personal experiences per se; things only appear personal upon later reflection.

Insight and knowledge in the realm of the superconscious surround and submerge, or subsume, the experiencing principle, transforming it and its boundaries in the process.
Light experience, all objects appear interwoven, self-luminous, and ultimately without distinct boundary. Imagine this: You work on a creative project and suddenly have an insight into the solution. At the instant of insight there is a brief flood of inner light and your self-boundary is eclipsed in the “aha” experience. Now further imagine one insight after another after another after another in rapid succession, with no break in between, to the point of sustained insight and intuition. This is an open window into the transformation process of the superconscious.

Insight and knowing flow continuously in this current of apprehension. Creativity on multiple levels, in multiple forms, arises and passes like leaves swirling in the wind on an autumn day. It is no different in physics, poetry, music, or mathematics. Eventually there is a sustained inspiration like that revealed in the process behind the flow of illuminated poetry and visionary art. First is fusion with the source, then revelation and insight. Understanding rationality is the last to be born.

Psychologically the emergence into the superconscious would appear to descend from levels of progressive enfoldment. Out of the normative mind and consciousness arises the higher mind and intellect. From higher mind arises the illuminated consciousness of creativity and flashes of blinding intuitive insight. From illuminated consciousness arises the realm of pure intuition and insight, the overmind consciousness. And from the overmind arises/descends the supramental consciousness.

Light and shifting experiences with light are the predominant ways we know about the superconscious reality as we emerge back into separative experience. We see Beings of light and realize we too are beings of light and intelligence. Conscious or lucid
dreaming is an early form of this integrative consciousness. The dawn of the Clear Light is the open door. In this context the classical Egyptian worldview becomes clear. The opposite of birth is death, both of which arise within the continuum of life. The cycles of birth and death for the soul serve as initiatory transitions in the process of eternal life and revelation.

At some juncture the memory of remote past experiences are subsumed in a superconscious awakening. This larger identity includes the images of truth and life motifs that have often appeared in fragmentary form in significant recurrent dreams and other memories. Current language would refer to these as past lives, but in actuality they are all part of the same life lived through a continuum that projects itself into fleeting specific or discrete regions of space and time.

When the meditative discipline has moved the energy up into the Cave of Brahma, the revelation is of an eternal river of life and consciousness in which the practitioner's separative existence is but a fleeting illusion, a brief dreamlet wave arising and submerging in a vast sea.

Boundary causality for the supramental consciousness is radically extended to where one place is all places and influence can be nonlocal. Everything affects everything else, a breakthrough again into what the Buddhists calls "dependent origination."

There is, as Aurobindo pointed out, perception in a kind of spherical way. Consciousness is enfolded in each part of everything and everything is reflected in everything else. Our closest approximation to this in contemporary science is associated with a holonomic vision of everything enfolded in an aspect of everything else. It is this "perfect" spherical perception that breaks
down into the five fundamental forms that underlie our three-dimensional world.

There is a sublime consciousness that every human being, at one time or another, in one context or another, has already, at least briefly, experienced. Psychology must study the superconscious.
TRANSDIMENSIONAL SOUL TRAVEL

There is an archetypal human intuition that we have been cast here to Earth and that our evolution is an epic arc back to the source of our emanation. Throughout this text, whether describing the three physical dimensions of the body and those beyond them, facets of clinical dissociation, the NDE and associated events, or controlled OBE and other classical mind-body separation techniques, we have tried to confirm that while all the body may be enfolded in the mind, not all of the mind is enfolded within the body. Hopefully the trajectory of this position is now clear. This is by no means simply a modern scientific position.

The ancient Mithraism rites and mysteries may have actually rediscovered this phenomenon in the West during the early years of the Christian rise. It was the great mystery school of the Roman Empire. The Mithraism mysteries believed they had rediscovered the subtle pathways between the soul and the heavens. Their secret rituals, formulas, and practices usually occurred in dark caves and secluded underground grottos perhaps conducive to inducing dissociative and other out-of-body experiences. Their walls and ceilings were full of star charts. They exposed a certain “astral immortality” to the soul and its travels through the celestial spheres after death. This is uncannily close to the Kemetic Egyptian practices in the Great Pyramid alluded to in earlier chapters.

The soul’s travel in the context of astronomy, the cosmic ambience, the ascending and descending cycles of the worlds, and the opening and closing celestial gates was reopened for exploration in the rites of Mithras, as it had been in the African
sands of ancient Napta Playa and in the regions to the south. This ongoing lineage had been studied in Kemetic Egypt, the original source of the five fundamental shapes. It formed the hidden roots of the Pythagorean harmonies and the key to the doctrine of the transmigration of souls, doctrines and disciplines that had been sacred sciences in Kemet. These dawned millennia earlier, in ages now almost forgotten; ages when the 26,000-year cycle of the precession of the equinoxes, the Great Year, was first calculated. This was when it was believed a dark sun was at the center of our galaxy and that it periodically sent out pulsations of energy affecting human consciousness and driving the progression of the ages.

Today we know "scientifically" that the equinoxes of the Earth do indeed cycle in a nearly 26,000-year orbit, that an immense black hole swirls at the center of our galaxy and that periodic explosions of energy from this galactic core reach our Earth as cosmic rays. A science of consciousness, still eclipsed in our age of darkness, was associated with this ancient knowledge. The ancients had a deeper knowledge of spiritual evolution and cyclical "harvesting." Yes, harvesting, because the seers and ancient scriptures assert that a normal human being requires a million years of evolution to perfect itself, its brain, and its soul to realize cosmic consciousness. Every 26,000 years there is a full precession of the equinoxes, with four of these constituting the great 104,000-year cycle.

It could well be that this loop, this spiraling through the Milky Way galaxy on our 26,000-year cycle, quickens the vibration of the spirit and has marked our way upward from the australopithecines, the cycle of the Homo sapiens, now Homo sapiens
sapiens, and is preparing us for the emergence beyond the higher mind, the illuminated consciousness, beyond even the intuitive and overmind into the super-conscious age of our species. The purpose of spiritual discipline is to quicken this process.

Aspects of this celestial technology of the soul have not been totally forgotten and still lay scattered about in the possession of our species. The Dogon of Mali and related peoples to the south and interior of Africa have kept fragments of this science of soul travel. They know the resonances of the tolo, the stars, to each other. Their shamans proclaim spiraling pathways through the heavens and the capacity of the human soul to return to the star Sirius. In ancient Egypt these disciplines were known as the dark rites. The capacity to do this is in all likelihood intimately connected with the “shape” of the soul as it is embodied in phases and states of earthly life. It is as much a matter of energy as it is the structure and dynamics of space.

Empty space in this scheme is akin to a dynamic but invisible field that is yet suffused with consciousness. The dynamics of shape enable the local consciousness principal to move or travel this seemingly empty but actually dynamic and nonlocal sea of consciousness. It is a geometric intuition full of vibration and resonances.

This knowledge of shapes is the basis for exploration in the state of conscious dream sleep. In other words, learning to change shapes in sleep, either consciously or spontaneously, is exceedingly powerful when it comes to experiences of spirit travel. Prior practice manipulating these shapes in meditation is a helpful discipline. Here again is the utility of intuition and experience with the five fundamental shapes that underlie the
three-dimensional world. In essence, by consciously closing and enfolding ourselves in a cube or triangle shape and then unfolding it out again, one can appear to move from one location to another without apparent movement between the two points. You are, in a sense, consciously folding space. Space is inherently warped and curved. The tri-part structure of the triune brain is an evolutionary curling and folding of levels over the upper spinal line. Neuromelanin is present in each layer of this folding. When the macrocosm is made to lie over and reflect the microcosm, the seemingly separate places in space "touch."

The secret lies in locating the resonance between the Earth's core rotational spin, synchronizing this with the internal rotation of the energy body within us, awakening the life current, and then moving her up along the spinal line or the brain stem nigrostriatal line. The subtle or energy body is then made to coil upward toward the top of the skull and beyond.

The subtle electromagnetic and geogravitationally generated Earth grid unfolds ley lines and telluric lines on the surface, which can be perceived in certain states of consciousness such as meditation, lucid dreams, and OBE. They are the spirit paths taken by the dead and other soul travelers in altered states of consciousness. It is similar to the subtle magnetoreception mechanism used by birds in long-distance homing signals, where they orient themselves to magnetic fields within and on the surface of the Earth for navigation. By spinning the inner body at an angle perpendicular to these lines, the spirit principal can navigate along these pathways. There is a sense of folding and enfolding space as this occurs. This is how shape uses the grid for travel.
Remember, mind has no form, but takes the form of everything around and within it. When mind takes the form of gravity and light, a radical intuition is birthed. When it engages the dimensions beyond these it learns to travel them. The future curriculum in the schools of our species will be the cultivation of this region of our experience. Psychospiritually speaking we are a “pre-warp” civilization.

**Meditative Procedure: Spirit Travel**

There are two methods here. First, execute the basic procedures of diaphragmatic breathing, alternate nostril breathing, application of Sushumna, and then the spinal flex series, all with your eyes at brow point, crown, or nose. Use the three internal locks and pranayama along with Shakti Chalana, or another mudra proven in your own experience to stimulate the Ureaus to undulation or other obvious movement. Then apply Khechari mudra. Now focus at the crown. Go in sequence through each chakra from base to crown slowly, with the seed sound or “om.” Go in sequence with the breath from ajna, to slightly above it, to crown, and then several inches above the crown. There will be a good deal of vibration and undulation at this juncture. It is very useful at each chakra to visualize a triangle with each successive chakra being subsumed into the one above it. This takes practice. Do not be discouraged.

Above the crown, visualize either all the triangles now emerged into the Sri Yantra or a large triangle. Then place yourself inside the triangle. Stay, meditate, and “dissolve” into this, or if lying down, consciously bring yourself into sleep with this vision. At this point, physically recalling the sensation of riding
in an elevator or escalator is helpful. You will soon experience the sensation of flying upward in a traveling flood of light. It is an ecstatic sensation but you must remain focused. It is not uncommon to realize or perceive a gridlike pattern across the spaces you traverse with lines of intensity and vortices where space and time seem to radiate or “melt.” For some practitioners this gridlike pattern presents itself in a long curving tunnel or tubelike shape through which the consciousness principal seems to move. In either case this is when the capacity to intuit different shapes vastly expands the capacity for travel. There is a distinct sense of fathomless undulations in the dimensions and fabric of space. This realm appears pervaded by forms of radical light and Intelligences. Some have evolved up from the animal realms; some have never descended.

The other method is most powerful when used just as you are falling sleep. Begin with the above methods of activation before lying down. Recline. Then as sleep approaches, instead of “falling” into sleep, the practitioner attempts to overcome the sensation of inertia and coil or rotate the subjective “I” within the more stationary physical body. This rotating motion balances off the falling sensation such that a certain kind of equivalence between the two “forces” arises. Remember the equivalence of gravitational and inertial mass. While we cannot visualize more than three dimensions, we can still sense and feel beyond these three. This feeling sensation is then used to navigate through other sensations or realms. Language is clumsy here so direct experience is required. There soon arises the sense of being on the shore of a vast space moving like a great river in a luminous direction difficult to ignore.
A word of caution here. At times when practicing this discipline there may arise a sense that entry to the pathway of the grid or tunnel is blocked. There can be many reasons for this beyond the common one, fear. It is important to ask one's deeper self and any particular tradition you are following for "permission and help" to explore this region. This may seem like nonsense right now, but in actual practice it is a reality. Tuck this away for future reference.

It is important to remember that the three common dimensions of length, depth, and width limit only the physical dimensions of our being. The fourth dimension of space-time is readily experienced in our dreams, manipulated in our conscious dreams, and explored in deep meditation. Our identity is not a function of these four dimensions, but rather lives and is projected through them. Light appears as the vibration of a fifth dimension that has both a subjective and an objective template. Both forces and beings appear to us as manifestations within this realm. Conceiving of gravity as a kind of sixth dimension in which space-time is warped and the dynamics of space are the primal reality greatly expands the field of experience. It then comes as no mystery that gravity, the weakest of all the fundamental forces currently known to us, when renormalized for infinities may also be the force that is spread like a sheet or tunnel through the first five dimensions. It has a signature that can be directly felt and, like light, has an affinity for conscious attention.

By skillful entrance into trance using external divination, psychological ritual, or meditation to awaken internal dynamics, the practitioner learns to harness attention. We believe that the
spiraling almost helix-like pattern of the twelve neuromelanin foci in the brain stem can be awakened by ritual and incantation. For the Dogon of Mali the stars of the head or po tolo are located simultaneously above the head in the firmament of Sirius and within the body. An identification or resonance between the two in trance is affected. The energy is made to pass upward from the Earth, through the spinal line and brain stem to the top of the head and beyond. A kind of psychic geodynamic gravitational pathway or tunnel is created.

One can “swing” on the stars for travel. First, one must literally recognize the symbolic nature of the “prison” of the body. Then by technique, draw in the energy of the shifting star configurations, or a specific star, by pulling it in. Then switch to another, much like swinging on rope after rope to move through the trees. Similarly, one can travel by manipulation and enfolding within the five fundamental shapes to appear and reappear in different “locations.”

Two stars that are especially significant when it comes to spirit travel are Sirius and Digitaria. The Dogon knew Sirius as sigi tolo and Digitaria as po tolo. Po tolo is actually a white dwarf, an “embryological” star, and is in the constellation of Orion. Sirius and its other satellites are called the ku tolo or “stars of the head,” while the others are referred to as gozu tolo, or “stars of the body.” They knew of the hidden companion star of Sirius. They identified and communed with an interpenetrating and luminous consciousness that subsumes the three-dimensional world. The Dogon, who trace their lineage to pre-dynastic Egypt, possess this kind of accurate knowledge of the star system of Sirius and the double helix orbit of its star Sirius B, or Digitaria.
At a magnitude of only eight, po tolo is unseen by the naked eye and was only “discovered” in the West by telescope in 1862. The Dogon also know that po tolo is a small dense or “heavy” star, and that it turns on its own axis. They know it orbits Sirius every fifty years and affects the orbit of Sirius.

For the Dogon, po tolo and Sirius are “stars of the head,” while the other stars of the system, gozu tolo, are stars of the body. Visualize this and, based on what we have said before, a methodology will suggest itself. Use this in meditation and conscious dream sleep in conjunction with Khechari mudra of the tongue pressed gently against the upper roof of the mouth. From the perspective of the Earth, identification with the position of po tolo reveals that the world is turning as though on a spiral or helix.

The Dogon have known of this and incorporated it into their myths and rituals since the thirteenth century, five hundred years before telescopes and the investigations of Western anthropologists. The conical shape of their ceremonial and habitat structures, where they sleep and dream, appear to be an attempt to capture and harness this coiling phenomenon as it stretches from the center of the Earth out to the cosmos in a vast continuum.

The Kemetic Egyptians in their “black rites” referred to po tolo as the “sun behind the sun” and represented it as the hawk god Horus, enfolding the head of the pharaoh in their statues. The “sun behind the sun” resonates with the “body behind the body.”

Interestingly enough from our perspective on Earth, identification with the position of po tolo does indeed reveal that the
world is turning as though on a spiral! There is a spiraling, elliptical shape in the orbits of Sirius and Digitaria, and there is a kind of spiraling, almost serpentine shape in the modulating spatial structure between the first and last of the twelve brain stem neuromelanin foci we have been discussing. There appears to be a configurational similarity in the orbits of the outer and inner worlds. Additionally, even though he does not use the terms *resonance* or configurational similarity, the "secret chain" between the inner worlds and the outer stars described by the Zulu shaman Vusamazulu Credo Mutwa reflects this formulation.\(^8\) The liberation of these energies, these luminous energies, allows the soul to travel in the solar ambience. Upon attainment of the goal the capacity for travel is fully realized.

The Kemetic Egyptians seemed to have experimented with spirit travel by use of initiation in the series of temples and pyramids on the Giza plateau, culminating in the Great Pyramid. Given that there are precise, so-called ventilation shafts in the Great Pyramid that track the orbit of particular circumpolar stars, along with written accounts of their beliefs and rites, it is a reasonable deduction that the innermost core of the human soul was correlated with the orbital life of the stars and heavens. The conjecture presents itself that their specifically identified stars and constellations "above" were believed to be awakened "below" in the human brain and brain core. If their faith and direct experiences were based in actual fact and there is a neurophysiological substrate to these claims, then there are in all probability sites in the circumventricular organs of the brain core, with their *neuromelanin-rich absorption spectrum*, that can be made to resonate with these stars when focused through these
alleged ventilation shafts. In the absolute darkness of the pyramid, a shaft of light arising at a specific time on an anticipated date would have an immeasurable effect, both physically and psychologically, on a prepared practitioner. Again a form of resonance or quantum mechanical tunneling might be the mechanism of the correlation between the innermost brain core and the spiraling abyss of the stars. The intuition of course is that we are luminous beings whose identity is nonlocal. Oh, how we are still in our infancy!

The pattern of the twelve neuromelanin foci in the deep brain, the Amenta nerve tract, and its reflection in the orbit of Sirius and its hidden dark star, as described by both the Kemetic Egyptians and the Dogon, may be only one special case of a larger phenomenon and reality. There are many other foci of neuromelanin throughout the brain, midbrain, brain stem, and brain core—in fact millions of these potential configurations—whose shifting “inner gestalt” or configurational linkage reflects the shape and pattern linkages of the outer stars and constellations from the perspective of the Earth. Just as the inner shafts of the Great Pyramid align with specific stars and constellations in the flow of time, so do our inner gestalt patterns of light-absorbing neuromelanin foci in the brain from the earliest days of development in the womb eventually emerge in the mature brain to align with and reflect the shifting matrix of the stars and constellations. These stellar processes and configurations seem to be embedded in our three-dimensional world and brain-nervous system from an expanded and luminous fifth-dimensional realm. We have access to that solar ambience in the subtle or light body, just as the four-dimensional expanded cube is embedded
in the localized three-dimensional one. We are luminous beings whose real identity is nonlocal (see figure 13.1).

![Diagram](image)

**Fig. 13.1. From flat surface to three-dimensional cube to hyperspace**

Below is the same cube, 4C, in three dimensions embedded in higher dimensional space, and the higher dimensional space is also localized and implicated in the three-dimensional cube.

We exist in a largely forgotten but still living, intimately interpenetrating neurocosmology. The science of shifting from one pattern to the other within ourselves, using the dark, energy-absorbing neuromelanin foci, effects a map of the star systems within us, which in turn reflects the larger patterns outside us. These techniques open the higher brain centers.

The neurogenetic history of our ancestral line has been the intensification of neuromelanin over the surface and within select regions of the brain core as we progress up the evolutionary ladder. If our past evolution is any indication, the species that is to
transcend us will have an even deeper, richer cortex of this darkness that interacts with the life of light.

**Fig. 13.2. Cube embedded in hyperspace**

Other neurodynamics are also implicated concurrently with this process. Neurogenesis of new brain cells has continued in numerous regions of the brain, not only the dentate gyrus region of the hippocampus. We believe these new cells can be selectively exercised or stimulated by conscious intentionality through psychospiritual development. The brain can literally be reprogrammed in subtle ways by conscious evolution. Experiences of stress and sustained mystery, awe, creativity, hope, and wonder expand the net of subtle ideation and perception beyond language. This is the realm of intuitive mind and the overmind. These subsume prior models of experience and open us to the perception of higher levels. This higher level is the perception of the space between three- and four-dimensional enfoldment and into the fifth-dimensional pathways of ascent and descent into the realms beyond localized embodiment. It is the pathway of the soul's travel through the vast psychocosmic netherworld.

This localization of light and stellar configurations that have a kinship with human experience is perhaps the basis, or dim recollection, of what our mythologies mean when they refer to
the realms of heaven and Earth. The universal and archetypal intuition of heaven in the sky and stars above us is the intuition of these star configurations embedded within us from the fifth-dimensional plane. The esoteric Christ constantly spoke of the stars that lived within us. Similarly, the motif of being trapped in a hell below us is perhaps the intuition of a luminous being imprisoned in the three-dimensional world of length, breadth, and height and the enfolding arms of gravity coiling at the center of the Earth. Liberation, by whatever means, is literally awakening to the “light within us.” It is the siren call of every religion. The avatar descends from the higher realms and liberates us from the hellish realms of crude matter and gravity, frees us to fly and travel.

Earlier chapters of this book mentioned how in the initiations of the mystery schools in Kemetic Egypt, specific sites of temple and pyramid initiation along the Nile were associated with certain star and constellation groupings. These rites were an attempt to awaken in the initiate the neurocosmology of specific star groupings with brain activity in the neuroscape of their consciousness. This was seen as the trajectory of progressive evolutionary awakening. When fully “awake” in cosmic consciousness the luminous outer star alignments would resonate with the light-absorbing internal dark cosmos of the brain. Each individual soul has a unique gestalt of star alignments in the cosmos or local Milky Way reflecting their own inner gestalt of neuromelanin density and latticework in the absorption and distribution spectrum over the surface of the brain, and within the deep brain core. This is unique to each soul but at the same time does not make us “special” over others. It is as unique as our DNA or
fingerprint or the iris of our eye.

This is part of a lost and fragmented science of the stars the soul tries to remember, but finds expression today only in the fallen fairy tale remembrance of "wishing upon a star."

The pathways of this travel are deeply rooted in the Earth's dynamics. The Earth's core rotational dynamics create a matrix and template upon and within which the better known electromagnetic and gravitational energies interface. Both gravity and electromagnetism are directly experienced by human consciousness. Light is a fifth-dimensional force and gravity is the direct experience of the curve or warp of space-time. In states of deep meditation and/or in certain dream states we enter this interface and the energy body shifts. The waves that are generated by the geodynamo, which flow up to the Earth's surface in a kind of double helix, meet the wider gravitational waves that interconnect the planetary bodies of the solar ambience. A latticework of interconnected waves and warps exist in space-time. The awakened energy or light body travels this curved highway between the dimensions and the worlds. This highway is best known today by the shaman, the OBE, and the soul leaving this world in travel to other dimensions. One day it will be the common course for the majority of our kind.

In order to accomplish this travel the soul must participate in something greater than itself. It must assume or recognize a shape for travel on the path of these energies. This will be some form sharing a degree of symmetry with the dense physical body. In terms of shape, the rising torque and double helix of the geodynamic force is subsequently curled and enfolded giving rise to internalized space and transdimensionality. There is a
crumpling or coiling of space between remote objects and regions allowing travel to distant spaces and dimensions.

As Samuel Taylor Coleridge put it in *Omniana*, “It is not impossible that to some infinitely superior being the whole universe may be as one plain, the distance between planet and planet being only as the pore in a grain of sand, and the spaces between system and system no greater than the intervals between the grain and the grain adjacent.”

This perhaps is how much of the accurate scientific knowledge of the ancients was gathered, which we find today disguised in the sacred doctrines and star maps of Kemet. The tomb of the pharaoh Unas with its star maps is only one example.

What makes this all very difficult for the “modern mind” to accept is not so much the actual facts but the context in which it arises. The association all this has to ancient mystical rites, shamanic journeys, underworld travels, and so on cloud it in a language that appears arcane at best. Also the direct experience of a psychology of energy and knowledge beyond the threedimensionally defined body and mind is a stretch for the contemporary mind. And yet the factual knowledge has been verified by these selfsame modern authorities. An inconvenient truth.

Accurate knowledge of the stars and galactic expanses by methods beyond the present scope of our science is also found scattered in temples and the astronomical-observatory ruins of sites like Napta Playa in ancient Nubia, and in the language systems of other peoples to the south and interior of Africa. It is a lost methodology to most of us that we are slowly recovering. It appears to be partially based on a kind of neurocosmology. Again, the “sun behind the sun” is made to resonate with the
“body behind the body.”

This is but a fragment of the ancient knowledge. The Mayan, Kemetic Egyptian, and Vedic traditions all spoke and recorded with precision the knowledge of the stars and even of the galactic alignment of the solstice sun with the center of the Milky Way, which occurs every 12,960 years! Modern science with the aid of telescopes and computers acknowledges that 30 times out of every 26,000 years, our sun makes a crossing of the galactic equator, the plane bisecting our Milky Way, on the same day as the winter solstice. Except that the ancients did this without the aid of telescopes and computers! How was it done?

We must open ourselves to the intuition that consciousness as we presently conceive it may not be its only or ultimate expression. We need to consider that consciousness is not only interior to us but may also be exterior to us as well. We must consider that we may be bathed and suffused in consciousness, that the consciousness in which we adhere is nonlocal. All forms of matter may manifest consciousness in some degree. In fact, more and more of our leading physicists, using different methods and pathways, are coming to realize that consciousness is actually at the ground, the root of the world process, appearing even to structure and inform matter itself. Even the quantum vacuum, the zero-point energy field that gives rise to the manifestation of space, time, and matter in our local universe may enfold information. This means essentially that even the vacuum below space is full of a certain form of consciousness, a consciousness tacit in the universe itself. Dark matter, the matter that enfolds and perhaps scaffolds luminous matter, may be inherently conscious.
Indeed, given that so many of these ancient ruins and traditions are accurate representations of star and solar knowledge of an advanced kind, it is difficult to avoid the sense of an advanced knowledge of which our own is but a fallen expression. Is the deeper wisdom here from a forgotten, nonlocal vista of the soul, from which we have fallen into the seduction of matter and gravity? We are a cosmic race of luminous beings captured and held in a prison of illusions. The implications stretch comprehension; the reach of mind, unfathomable.

Our Earth and solar ring or local solar system is but a fragment spinning in the Milky Way. Our Milky Way is home to thousands of solar rings. Looking deeper into space, our Milky Way and dozens of sister galaxies together are streaming through space toward the Great Attractor 150 million light-years away in the Centaurus constellation. The Great Attractor is a supercluster with numerous other galaxies, more than 10 million billion times the mass of our sun and the locus of stupendous amounts of dark matter. The Great Attractor itself and hundreds of others are all inexorably drawn 500 million light-years away into deep space toward the Shapley Supercluster, a congress of over 10,000 Milky Ways. All of these and others are swimming in oceans of dark matter, all of it in some sense conscious, all of it in numerous dimensions alive.
METHODOLOGY: ELEVEN DIRECTIONS AND THE WILL TO GOD

After moderate exercise or meditation or just before sleep, execute the following sequence. This can also be done if you have learned the discipline of becoming conscious, even sporadically, while dreaming. First, lie down or recline at a moderate angle in a comfortable, semidark, quiet room where you will not be disturbed. Then state to yourself, quietly or boldly several times, a clear affirmation and your willingness to trust that you will be benevolently cared for, and your openness to travel. Now further relax the physical body to the point that its sensory and somatic boundaries with the external environment become blurred and diffuse in your experience. Then, one by one, slowly and consciously oscillate or gently rock back and forth or in and out of the following eleven directions or spaces in reference to the location of the experiencing "I."

1. Northward
2. Southward
3. Eastward
4. Westward
5. Upward
6. Downward
7. Inward
8. Outward
9. Past
10. Future
11. Present (once you reach this direction, will yourself to dissolve and surrender into it)
Another method of moving in these directions is the following: Relax the physical body as before. Repeat an affirmation and your willingness to trust and travel. Then even more deeply relax the physical body so as to blur its somatic and sensory boundaries with the external environment. Then with eyelids closed, look either upward to the left or to the right corners with the physical eyes and slowly generate the sense of an internal rotation of the experiencing “I” within the physical body itself. It may prove quite useful to remember and visualize the Earth’s solid core rotating slightly faster than the Earth’s surface rotation. At a certain point luminous objects or forms may seem to unfold out of the flux to your attention. Over duration, not time, these forms or objects may appear to become stabilized and coordinated with your own rotation on a more generalized plane of experience.

This all becomes easier to accomplish if you move in degrees and in repeated experiences, rather than trying to do this all in one episode. It is also quite useful to conceive of gravity as having the capacity to warp space-time and also of enfolding space and time in a rotating vortex. In this way the weak force of gravity feels like it flows through and links the different planes and dimensions of your experience. These of course are merely descriptive words. Your direct experience will validate the experiment.

At some point, especially if done before sleep or upon consciously awakening during dream sleep, you will experience yourself flying through spaces. At this juncture repeat again the affirmations. Something like, “Shout it out loud! It is literally true; I am a child of God,” or, “Let me flow through the dimensions and directions of the universe,” or whatever phrase resonates with
your deepest intuition.

After completion of these experiments you will then judge for yourself the validity of your experiences. Another dimension has opened as you open another dimension in yourself. The cosmic child is emerging from the womb of the earth.
BODILY TRANSFORMATION AND HEALING

This aspect of the attainment occurs for the spirit that has obtained the goal but who has not passed through earthly death. He or she still resides most of the time in the physical body while having access to the higher realms. Through spiritual practices of one kind or another the subtle brain centers are opened and the celestial pathways are made to fuse or overlap with the emergent neural circuitry. From that perspective, bodily life is a dense dream of forms, storms, and liquids.

Actually, the organs and the various systems of the body at this point appear more and more like symbols in matter itself of the sublime spiritual process. Neurogenesis, or the capacity to generate new neural cells, is now done for specific purposes and directed by consciousness for the healing evolution of the larger community. Neurogenesis is intimately associated with the dynamics of that warm dark living matter in the brain's interior, surface, and especially in the Cave of Brahma. The dynamically evolving brain of neurons and connectivity intimately reflects a vast unfolding cosmos of emerging stars wrapped in cold dark matter.

This somatic background or latticework of melanin and neuromelanin that is the template of the human form becomes so attuned, so resonant with the luminous formative structures of the cosmos, that in the course of evolution it helps unfold the next stage in human development, the stage of what we might call Homo noeticus. In the eons after this it will flow ineffably into the realm of beings of light. Evolution implies the angels.

That DNA spiral that has emerged repeatedly in our experience takes on deeper resonance. Seen in the DNA of the cells, it
reappears in the Amenta nerve tract of the brain stem. It reverberates in the orbit of Sirius and its dark dwarf companion star of sigi tolo. When the tongue is placed with gentle pressure on the soft palate during meditative discipline with the eyes fixed above the head, or in meditative dream sleep, the process of the Ureaus is further stimulated to conductivity upward to the subtle planes and out to the cosmos. This will be part of the spiritual practice of an evolving humanity; for as our species moves deeper into space, so must our spirituality. We are inheritors of a galactic religion.

Spiritual healing at a distance, now sporadic for us, will become continual. When an individual has an aspect of this developed his soul is already in contact with the higher spiritual realms. In full attainment this becomes even greater. This is partially manifest in the capacity of the shaman to do “soul retrieval” in the healing arts. Currently it is difficult to access and sometimes even dangerous. At the higher realms, however, this soul retrieval becomes an exacting science. In dream states the accomplished aspirant of certain disciplines is able to fold space and move at great distances. With the attainment this becomes a birthright.

The transferred consciousness, or what the Tibetans call phowa, is fully realized. It is currently seen only rarely in earthly practices and is a manifestation of the sciences of an evolved humanity. It is the practice of transferring consciousness from one being to another. This is possible because consciousness itself is realized to be interpenetrating, all pervasive—the background of existence and its more sporadic aspects. The discrete aspects of this reality now appears as “matter.” The continuous
aspect of this deeper reality is a luminous continuum of light and intelligence. Ultimately there is a transcendence of an existence dependent upon matter, energy, and thought itself. Luminosity replaces ideation; potential subsumes all manifestations of energy. This is absolute freedom.

Finally there is the return to the Duat in the "winding waters of the Milky Way." The nonlocal beings of light that percolate through the dimensions are realized. We are in communion with the angelic forms.
LUMINOSITY VERSUS IDEATION

For those who retain earthly life, vision and perception undergo radical changes. As Sri Aurobindo said, our vision becomes more spherical. We begin to see in many directions, to see the inside and the outside of things simultaneously. This goes far beyond Descartes’ res cognitas and res extensa to the vision of Thoth, the Hermes Trismegistus of “as above, so below; as within, so without.” The implicate orders for the holonomic worlds that are created collectively in the imagination are done collectively for the benefit of the souls moving through evolution. It is the true meaning of the term apocalypse: the veil is lifted between earthly life and deeper, greater, spiritual life.

Thought and ideation themselves become supple, blending seamlessly in the current of experience that envelops and swims through us, bathing our reflection in a sea of luminosity. Great thoughts arise like Beings who seek to commune with us. Timeless and primordial, they are the property of no single intelligence or species or existence.

In our travels to other realms, other worlds, we encounter beings astonishingly more evolved than ourselves. They transmit knowledge to us. The farther out into the cosmos we reach, the more we lose our anthropomorphic perception and realize the nonlocal reality of consciousness. This affects our own consciousness and eventually our own physical bodies. Gradually evolution draws us into the cosmic beings we are destined to be.

At this juncture the consciousness evolves beyond any conceptualization of God and into what arises beyond conceptualization itself. In other words, the concept of God becomes a limitation on the reach of consciousness. Each individual slowly
becomes aware of how each unique life it has led is part of its evolution of the cosmic soul. Some recognize themselves to be helpers of humanity, helpers of those souls wandering on the after-death planes who need guidance and direction in the transition from one plane to another. This revelation may come in dreams, meditation, or waking visions. Others become tillers of the soil for a species that will eventually dwell beyond the present limiting earthly conceptualization of God. This is not atheism. It is the postconceptual world we all meet on the shores of the supramental consciousness.

Eventually we become teachers and mentors to new civilizations, to beings that need our help in their own dimension. Every human soul, evolved and self-luminous, becomes an avatar in the cosmic drama of spiritual evolution, a spirit guide to fledging souls and civilizations as yet arising or unborn.
In the Divine estate there is constant communion with the great Beings of the cosmos. Our individual, localized capacity for subject or object, in or out, dark or light, black or white, positive or negative, and every other limited conceptual apprehension of the world as duality is radically transcended. Conceptualization itself has naturally dissolved toward and is subsumed by luminosity. Intelligence finds a more engaging language. Beings appear to descend and move in our dimension from higher enfolded orders of reality.

One becomes “at-one-ment” with the great Beings of the universe. No less luminous and astonishing a Being than Jesus the Christ alludes to this in the heretical Nag Hammadi papyri of the gnostic Gospel of Judas, when he instructs Judas Iscariot on the cosmos, chaos, and the underworld. Discoursing on the origin, structure, and destiny of the cosmos, the Christ says that the cosmos were generated to “let twelve angels come into being to rule over chaos and the underworld.” Earlier in the gospel, Christ describes multiple heavens and universes, in what we would currently think of as a multiverse, each inhabited by great spirits. He says, “The twelve aeons of the twelve luminaries constitute their father, with six heavens for each aeon, so that there are seventy-two heavens for the seventy-two luminaries, and for each of them five firmaments, for a total of three hundred sixty firmaments. They were given authority and a great host of angels without number for glory and adoration, and after that also virgin spirits, for glory and adoration of all the aeons and the heavens and their firmaments.”

Each human soul, when fully realized, becomes the avatar of a
new world, passing on the lineage as it was once given to the human world by the great adepts of ancient days, the lineage of Horus, of Thoth, the lineage of the luminous and Shining Ones. This is the root work, the ground soil, the great trunk of a spiraling tree from which all our spiritual disciplines and traditions are but a handful of fallen leaves.

When the great soul in us has awakened and taken flight, we reach the abode of the Shining Ones. It is as though we have returned home for the first time. The curious episode in matter has been transcended; we have abandoned every myth we entertained of finitude and death. At this point return or descent into the universe of space, time, matter and embodiment is an adventure in light and inexpressible compassion.
The Twenty-Five Classical Mudras

Mudras are best understood as external postures, positions, and movements that calm the mind and help open and guide the inner subtle energies of consciousness, body, and spirit. Different texts and different schools use different mudras according to the methodologies and pathways that predominate in their teachings. The classical texts can diverge. To make matters more confusing, some texts and schools classify certain asanas and even bandhas as mudras. The Hatha Yoga Pradipika lists ten; the Gherand Samhita lists twenty-two. The four Panchdharini mudras add up to twenty-five. Some of these appear to overlap. They are scattered throughout the literature. A classical listing follows:

- Mahamudra
- Uddiyana mudra
- Mulabandha mudra
- Mahavedha mudra
- Viparitakarni mudra
- Vajrani mudra
- Jalandhara mudra
- Mahabandha mudra
- Khechari mudra
- Shaktiharini mudra
- Tadagi mudra
- Adhodharin mudra
- Ambhasi mudra
- Nahodharna mudra
Pashin mudra
Matangi mudra
Nabo mudra
Yoni mudra

Mandavi mudra
Shambhavi mudra
Parthividharna mudra
Vaishnavidharna mudra
Ashvini mudra
Kaki mudra
Bhujanangi mudra
Glossary

ajna: The sixth or brow chakra, located between the eyebrows.

Amenta nerve tract: The darkly pigmented nerve tract extending from the brain stem to the midbrain.

anahata: The fourth or heart chakra, located behind the sternum.

apana vayu: The energy in the pelvic region; excretion, downward flow.

asana: A physical posture of hatha yoga; the third aspect of raja yoga.

Ayurveda: The medical system of the Vedas, a holistic spiritual approach.

bandha: A contraction of part of the body designed to contain energy flow.

bhakti yoga: The path of devotion and surrender to the Divine.

Brahma nadi: The innermost nadi of Mehru Dandah; ends in Brahma Randhra.

chakra: A matrix of subtle energy, a vortex in the body, usually along the spine; five are major along the spine, one between and slightly above the eyebrows, one at the top of the head.

Chitrini nadi: The second-subtlest nadi of the spinal line of Mehru Dandah; stairway route.

complete rising: Enlightenment, a rising to the top of the crown lotus.

eumelanin: The most common biological melanin, a brown-black polymer, an excellent photo protectant.

full rising: A rising from the top of the brow to the crown lotus.

Granthis: Knots of nadis at three chakras blocking Saraswati nadi.

guru: An enlightened being authorized to guide and initiate disciples.
hatha yoga: The foundation of raja yoga; ethics, postures, breathing.

Ida nadi: Nadi to the left of Sushumna; moon, receptive, parasympathetic.

intermediate rising: A rising between the top of the heart and top of brow chakras.

jnana yoga: The path of intellect involving study, contemplation, meditation.

cosmology: The path of loving, selfless service to the divine.

Kemet: Indigenous African people who gave rise to Egyptian civilization.

koshas: The five sheaths; physical body, energy, mind, wisdom, bliss.

kriya: A movement of the body caused by kundalini process.

kundalini: The spiritual capacity or presence in a person; static or dynamic; usually serpentine in shape and associated with the base of the spine.

kundalini arousal: The uncoiling or unblocking of kundalini in the root chakra.

kundalini process: The activity and experiences of a kundalini rising.

kundalini release: The initial surging forth of kundalini from the root chakra.

kundalini rising: The upward movement of the released kundalini.

kundalini yoga: The comprehensive science of raising and guiding kundalini.

laya yoga: The yoga of dissolution; the tattvas absorbed into their subtlest.
left-hand path: The moderate and focused use of erotic energy by loving, committed couples to awaken and follow the Ureaus.

linga: A column in the root, heart, or brow chakra blocking Sushumna.

manipura: The third or navel chakra, located at the solar plexus.

mantra: A sacred phoneme used for the effects of its vibrational properties.

Mehru Dandah: The four concentric spinal nadis; Sushumna, Vajra, Chitrini, Brahma.

melanin: A natural dark pigmentation found inside and outside the human body; because it is dark it absorbs light and transduces it to other energy forms.

Melanocytes: Pigment-forming cells that are predominately derived from the neural crest during early embryogenesis.

muladhara: Root or base chakra, the vortex between the anus and perinium area; the usual sleeping place of the Ureaus before arousal.

nadi: An energy current within the subtle body.

neuromelanin: Photoactive and psychoactive melanin found in the brain and nervous system of the higher animals, mammals, and primates, increasing in concentration and amount in direct proportion as evolution become more complex.

nigrostriatal tract: The bundle of dark nerve fibers in the brain extending from the substantia nigra to the globus pallidus and putamen in the corpus striatum, injury or degeneration of which leads to Parkinson's disease and other neurological disorders.

partial rising: A rising no higher than the top of the heart chakra.

Pingala nadi: To the right of Sushumna; sun, active, sympathetic nervous system.
prana: The vital energy force in a human being; the second kosha.

pranayama: A breathing practice that directs the flow of prana.

raja yoga: Eight-limbed yoga described in Patanjali's *Yoga Sutras*.

right-hand path: The ascetic rechanneling of all sexual expression.

sahasrara: The thousand-petaled lotus at the crown of the head, the seventh chakra.

samskara: A latent impression or characteristic in the unconscious and subconscious mind.

Sankhini nadi: The stem and pericarp of sahasrara from anus to lower brain.

Saraswati nadi: A nadi outside the spine on the left side, from root to brow.

sat chit ananda: Pure unitary consciousness; knowledge-beingness-bliss.

Shakti: Divine grace; kundalini; the primal spiritual energy, feminine creative principle of the universe.

shaktipat: Initiation of grace and energy by an enlightened adept or God.

Shiva: Pure consciousness; the masculine principle of the universe.

siddha: An adept; an enlightened being elevated to an exalted status.

siddha yoga: Yoga of the adepts, who initiate through shaktipat.

supraluminal: Energy and phenomena that move above or beyond light speed.

superconscious: The realm of consciousness that is above and subsumes the unconscious, preconscious, and the ego.
**Sushumna:** The outermost nadi of Mehru Dandah flowing through the spine.

**svadhisthana:** The second or genital chakra, located in the genital region.

**swara:** A yoga based on the science of breathing.

**Tantras:** Texts describing yogic practices and their results.

**Upanishads:** Classical Hindu scriptures at the last part of the Veda upon which Vedanta is based. Teachings at the feet of the masters.

**Ureaus:** The Kemetic Egyptian symbol for the serpentine energy form extending from the base of spinal line through the brain stem, into the brain core, associated with the kundalini phenomenon.

**Vajra nadi:** The third-subtlest nadi of Mehru Dandah.

**Vedas:** The most ancient scriptures of Indian philosophy.

**Vedanta:** The philosophy based in the Upanishads, the final Vedic texts.

**vishuddha:** The fifth or throat chakra located in the pit of the throat.

**yoga:** A practical, dualistic philosophy with spiritual practices.

**Yoga Sutras:** The aphorisms of Patanjali that describe raja yoga.
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