

The Integral Yoga - Rising Kundalini - April 9, 2019

The Divine Mother is the fountain of life, giving forth the vital life force into the multiplicity and diversity of the world, and eventually reabsorbing all of many fractioned parts back into the unity of the primordial source. Similarly, as the womb gestates the new life in a mother's own water, so also, nature fertilizes life by means of water. Churches were often built upon fountains or springs to symbolize this feminine principle. The Holy Water used by the church had to come from the ground wherein is the 'living' water that still contains the feminine principle of animation (note that bottled water, like canned food, loses its prana or life force.) This means that all imperfections arising from life, all sub-personalities, no matter how awful or evil, are eventually cleansed, reunited and reabsorbed back into the divine source. Thus, as stated in the Bhagavad Gita, even those engaged in the killings of war are reconciled.

This process of reabsorption or reconciliation, carried out by the Divine Mother, fuses all the cracks caused by imperfections into a wholesome unity. At this point one becomes a 'holy' person, rising above the ability to create Karma, and able to function with a balanced feeling heart instead of just the cold selfishness of the mind. One becomes also non-judgmental, since judging is generally a function of self interest. The Integral Yoga is action pertaining to others, including all forms of life, that constantly is in balance between the heart's love and the mind's reasoning, the two become as one. For instance, we might act selfishly to a stranger, since the mind sees them as inconsequential to us, but we would not do so to one we care for, since our heart is involved at that point. In this reconciliation, the Divine Mother is an action of love, nurturing all, healing all, giving life to all, fusing all to a glorious unity from whence all originally came. She is the great life-force of Springtime, the sap moving up the tree, universally loving all that is. As twentieth century Sage Swami Ramdas said, with the unity of love one sees no difference between a lump of dirt and a nugget of gold.

Our contradictions are all reabsorbed as well. For instance, we may like one color and dislike another, but we come to see that colors are no different in their essence, but only in our learned tastes. Thus there is no real contradiction between one and another. In fact, any perceived contradiction is solely based on our own ephemeral perception. Often a hateful relationship arises after first having had a sense of love. We may feel attracted or repulsed by someone we meet for the first time, seeing them only through the blinders of the moment, and our own mood at the time. If we feel negative, even slightly, we embellish it into a lasting point of view, e.g. 'she seemed snotty'. Thus, the reconciliation of any differences occurs by virtue of our divine love encompassing all of them, neutralizing the perceived differences. We come to see all the fractions of ourself which were first wrongly perceived and then hardened into long term feelings or beliefs. We may even know that our original reaction was a blunder, but we don't want to correct it, or we can't do it by ourselves, as if we are petrified into the belief. We need the

Divine Mother to help us overcome that hang-up, and we should call upon Her to help us get past some deeply held fear, guilt, or desire.

The point is that before we can be good to others, we need to find our own goodness within. Then all of our actions are done in goodness, even to those who are despicable. In true spirituality, in our state of bliss, all opposites become merged into unity.

As discussed last week, the Kundalini energy, the divine mother, rests at the base chakra by the perineum and rises slowly through the lower chakras, beginning in the muladhara or root chakra (sexuality), then to the svadhishtana or abdomen (liver, pleasure), followed by the manipura or navel, and then the first divine chakra, anahata or the heart (love).

Upon reaching the 'Vishuddhi' chakra, also called the throat chakra, the student aspires to talk only of God. The God-like energy becomes compelling. Rising further to the point between the eyes, the Ajna chakra, one gets the luminous and divine vision, usually correlated to their religion, ie, they see Christ, angels, or the Buddha.

Reaching the crown chakra "Sahasra" the student loses all physical; consciousness and discovers that he or she enters into God in full unity and has knowledge of the full truth.

After that experience, the aspirant continues to live and act into the world but his consciousness remains as the height his realization where there is no longer a difference between him or she and God. One sees the entire universe only as an expansion of the spirit.

From a personal view, neither the mental nor the will, but only the real self holds the entire psychic being under divine guidance, and this becomes the leading factor of one's spiritual direction.

The ways of the spirit are not of a mental nature and so our mental consciousness cannot guide the aspirant to his spiritual journey.

By the same token, the life force is not a combination or a compromise of two separate consciousnesses, with one being spiritual and the other vital. The entire life ought to be accepted as one, whether vital or spiritual, without any separation, and it is the only conduit to successfully accompany the ascension to the yoga of transformation. All vital acts should also be spiritual in the making as being a yoga of action.

The above has a difficult time to be accepted into our modern world since everything around us encourages more fragmentation of our activities which in essence is contrary to the spirit of yoga.