

Letters to the editor

Dear Editor,

I am writing to answer some of the points in Jerome Liss' article (*Open up you Chakras*, Self & Society Vol.2 No.5) some of which are misleading, others seem to be guesswork.

I have noticed six main ones, though of course after a Chakra centre opens there are always subsequent 'satellite' energy points which open in harmony with it, and do not function without it.

Basically there is:

The thousand-petalled lotus (crown of the head)
Third eye (intuition centre in lower forehead)
Throat locus (junction of throat and shoulders)
Heart centre (where it says)
Hara (listening/telepathic area above genitals)
Sacral bone (so-called 'Kundalini', in base of spine)

The Solar Plexus, when fully functional, can be counted as a seventh chakra, but since it only comes into operation simultaneously with the 1000 petalled lotus (normally regarded as the last chakra to open) it may be seen instead, in symbolic terms, as the 'sun' coming out to shine on work accomplished. It lets you breathe in forces straight from the 'universe's mouth' as it were, without filtering them.

Let it be said, too, that no chakra centre has anything whatsoever to do with 'strivings for power' because that is a contradiction in terms, and the alleged sexuality chakra is not a chakra, also not located in anyone's pelvis. It is in the genitals themselves, and simply means aliveness and love in the cell-tissues as opposed to randiness.

It is worth nothing that the chakras are so important that, contrary to popular imagination (desire?) They never can open 'accidentally'. So no-one need be terrified of suddenly being 'struck into life' by Kundalini. Like all good servants of the body, it is really the most tender-hearted of creatures, until

roused to fury on good grounds. Also it hates being pestered, so be warned, 'would-be Kundalini-arousers' (a lot of the freak things that happen to people in 'trancelike' states are, in effect, poor old Kundalini saying 'For God's sake shut up or leave me alone; you're not ready'. For this reason exactly, it is unwise to try to 'stimulate, tap or employ' any of the chakra energy areas without a good and noble reason for doing so. They are not daft.

Simply, chakras are intelligence centres, located deep in the body-fibres, and there to enable one to bridge the distance between physical and spiritual, or 'earth' or 'heaven', if one so wishes. The only key to them with any permanence is love, not exercises. (This fact is strangely sidestepped, very often, perhaps because it is so difficult to love unconditionally. No chakra centre will ever 'stop' to bargain with you on this count. It's all or nothing).

Chakra centres, when they open, are detectable by a lot of itching or burning, and there can be strong physical changes noted with arrangement; the heart chakra, for instance inevitably brings about an unmistakable fluttering in the diaphragm area, and the heart beating through becomes very visible. A lot of fear usually (naturally) accompanies the sensation of 'changing'.

Merely on the grounds of commonsense, I would advise anyone not to try to investigate connexions between chakras and acupuncture meridians until they have at least got the hang of handling even one chakra 'opening' without too much fear. Like cats, chakras know best how to do what they need to do, when they are not watched over.

That is all the advice I can give, to correct some of the misleading things in Jerome's article. I trust he will not be offended.

Madeleine Francis
London. SE17

Dear Sir,

I wish to start something in the fields of Self And Society simultaneously, namely a University of Life which I am calling 'Option' and which will work an alternative culture for a suburban population - in my own case that is N.E. Surrey, but the idea is for export.

We will meet in our own houses (or some of them) at flexible times. Absolutely no fee will be involved, no matter how large we get, since the creation of this new life will be an exercise for me no less than for others. (You shouldn't have to pay a fee to *live!*)

In the first phase of the work, individuals will have the opportunity of a peaceful and friendly exchange of notes on serious ambitions, ideas and emotional requirements. The focus, as always with this 'University', will be creativity - in our duties, in chosen pursuits on in creating a life to suit our true nature.

The second phase, which will still include the first, will be the practical development of creativity in our lives, using the informal study of psychological principle left to us by the greatest of the ancients, such as Ghankava, Lao-tse, Buddha, Socrates, Jesus and others, in their pure form before they were made into popular religions. Material drawn from modern science will also be used where helpful, but *creativity will not be reduced to behaviour.*

Moreover, on no account will any sort of mental violence be condoned.

The third phase, which is to go on including the other two, will be the creation of an alternative culture for the local environment. That cannot be predicted in detail, since it will be a collective creation. My vision is partly for the future when women will be as economically free as they choose, when medical science will have mastered contraception and sexually transmitted disease and when people will be able freely to opt for their favoured position in the spectrum of heterosexual behaviour, so that marriage in the traditional sense will be a free choice and not the regular early means to security or sexual gratification or an escape from parental restriction. In the future that I wish to plan for, divorce would be obsolescent and children would not so often be betrayed by parents unable to get all their happiness from one another.

I am 40, married, a mathematics teacher with an M.A. in engineering. For 15 years I have studied the practical implications of the great spiritual teachings, especially the 'Fourth way'

Sincerely,

Philippe R.S. Epps
Surrey

A. Orchard

Myself, education and change

I am 24, an English teacher. I arrived in the Grammar School for boys in South London (the girls live on the other side of a short divide) in September 1972. I was so anxious to fit in that I spent most of my time with my mind spinning around like a treadmill in a rat's cage: preparing, rehearsing, planning, making sure everything would run on very straight rails. I nagged my head of department for his support which he coldly resisted, fortunately for me!

So, I walked into the classroom, my head reeling with ideas as to what the boys ought to respond to in terms of themes. Immediately I was caught in a net of nostalgia for the school where I had previously been working, a school for maladjusted children in an idyllic setting in Cornwall, where, on one of the rare occasions in my life so far, I felt I belonged to some corporate body. I wonder, today, at that label 'maladjusted' - who was more 'maladjusted' - myself or