

Shlomo

## KUNDALINI AND KEN WILBER

*(A review of Mary Scott's "Kundalini in the Physical World")*

I have just finished reading John Rowan's review of Ken Wilber's **Atman Project** (Self and Society Nov/Dec '81) to which I turned for help in writing this piece inspired by Mary Scott's **Kundalini in the Physical World**. As a clear starting point (starting plane?) humanistic psychology is certainly on 'the same map' as spirituality. Throughout my reading of this book - hereafter referred to as K. - I appreciated Mary's emphasis on responsible, well-timed, growth. People growing around the world come into contact with humanistic psychology and are helped to grow responsibly. Humanistic psychology, however, is not the highlight of the book; nor do I expect **Kundalini in the Physical World** to become the most talked about book in the A.H.P. K. has been my most talked about, thought about, meditated upon, confused about, frustrated with, fed up with, amazed by, inspired by, energized by book of the past two weeks, and I hope you will find my experiencing of K. helpful for your growth.

While reading K. I felt stretched - bringing myself down to Earth to be grounded in a way which helped me fly high. Critical awareness, a feeling of freedom to adopt, adapt, remember, forget or leave for later anything Mary wrote and a respect for my own 'Atman-project' helped make up the groundedness with which I approached K. I was also eager, excited and unsure, as well as serious in a stuffy sort of way. As I got into K. my eagerness was calmed by Mary's reminder that 'it is good to know but even better, it seems, to be the right person in the right place doing the right thing at the right time'. My excitement grew as my unsureness shrank and my stuffiness mellowed to become a mix of respect and curiosity.

Respect and curiosity for what, you ask? For nothing less than the forces which interact to be me. From the me that sees myself as separate from all 'others' to the me that sees myself as a reflection of the whole to the me that is no longer me but is the whole. And where does Kundalini fit in? Kundalini is the name given to that force, phenomenon, whatever, which is the 'energy commissioned to keep the physical universe running smoothly' (a 'stabilising agency') also responsible for its harmonious evolution! When referring to the stabilisation of Nature at large the term 'Maha Kundalini' is used.

Maha Kundalini is said to act as Ishvara (the creative aspect of Brahman) and as Atman (the aspect which 'puts uniqueness into created things'). When 'Kundalini' is used to refer to people it is said to work in conjunction with Jivatman (the individual as an embodied spirit'). The Jivatman (true self?!) is that aspect of the self which alone knows the appropriate time for the Kundalini to coil and rest or uncoil and rise (i.e. to maintain stability or actively evolve). Thus, Kundalini is the force which enables our physical form to encompass the vast and vital experiencing of 'enlightenment' and bliss. Mary urges meditators to respect this force by not interfering, by not attempting to control the movements of Kundalini with the 'conscious mind' (ego self?!). This warning is extended to Maha Kundalini and the potential dangers of scientific experimentation and industrial exploitation without an understanding of the Tao of the Earth.

Before I go on I would like to share with those who are turned off by strange religious, or for that matter scientific sounding terminology, that after I got over that hang-up I found myself with a new vocabulary which has teamed up with my intuitive understanding to yield a solid feeling of rightness. At just that stage when the word 'consciousness' alone was no longer able to convey the full meaning of my understanding, the need for this new vocabulary was felt and met. Mary's research into original Tantric texts and translations fills gaps and points out variations in places where 'popular' Theosophical translations have lost richness by westernizing, simplifying and (if I may be so bold) misunderstanding the complicated sources. From my childhood learning of the Bible and the Talmud in the original Hebrew and Aramaic I appreciate the loss of richness that follows any translation. Many connections to be made, be they numerological or grammatical, cannot be deduced from a translation. I am sure that my experience of the Tantras would deepen with a deeper familiarity with Sanscrit.

By linking the ancient Tantric framework with aspects of physics, biology, geology and astronomy I feel Mary has added to the richness of my understanding of patterns found throughout 'Nature' and the harmony to be discovered (remembered? scientifically demonstrated?). For the first time I was turned on to experiential 'research' into Earth Forces (aquastats, blind springs, geodetic currents, ley lines), new physics and astronomy. The DNA double-helix has been placed in an understandable framework along with many other spiralling Forms throughout human understanding (the spin of elementary particles, wave-forms associated with Earth forces, symbols of spirals, snakes and dragons in the artefacts of ancient cultures including of course, the coiled and uncoiled snake representation of Kundalini).

Many treasures await those of you who choose to read **K.** from descriptions of the Earth as a living organism to intricate patterns of Chakric interaction. My journey through **K.** has been a serious one of sorting through many new words and constructs - some I found helpful and beautiful and, to be fair to potential readers, some I found confusing, wordy, preachy and dry. I am thankful to Mary for her efforts to explain her understanding. She has also given me a few leads to go on - attractive directions to continue growing (such as Alice Bailey's **Esoteric Healing** and **Esoteric Psychology**). As Mary says: "This is the goal of yogas of enlightenment - to know at least at the end of the journey what it has all been about". I surely have not reached the end of my journey.

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Susannah Wright:

## MEDITATION: Delights and Dangers

*"From the Unreal lead me to the Real; from Darkness lead me to the Light; from Death lead me to Immortality"*.

Those lines from the Upanishads are the words with which I used to begin my morning meditation period. At the time I had little understanding of what I asked, but the heart unerringly seeks what it needs long before the intellect acquires understanding.

After being in therapy for a year, and having recently read Janov's "Primal Scream", I want to write a few words about the relationship between meditation and therapy. I write from the perspective of the client, without the objectivity of the therapist, from my own experience of the compatibility of primal therapy and meditation.

When I speak of meditation I refer to something which, for me as a christian, is Christ centred. For me it is a means of getting in touch with a space, or still point, at the centre of my being from which flows the knowledge that I am, and the awareness of myself as part of the outpouring of the great "I AM" that some of us call God. Such centering down, as I believe the Quakers call it, is achieved by simple relaxation techniques of which there are many. The body, mind and emotions are put to rest (but not to sleep) and the attention then focussed on a object, a mental picture, a mantra or simply the rhythm of breathing, in the awareness of resting in the Be-ing of God. Sometimes the concept of light is used - the Christ aspect of