

Quantum Mechanist's Guide to the Chakras

THE QUANTUM MECHANIST'S
GUIDE
to the
CHAKRAS

Elodi Vedha

MULADHARA

The Root Chakra : I AM

Muladhara – The Root Chakra

“I AM.”

Psychological Function: Libido [Power/Sex]

Psychological Exploration: [Freudian psychology](#)

Esoteric Exploration: [Thelema](#)/[Aleister Crowley](#)

Philosophical Exploration: [Socrates](#)

Metaphysical Exploration: [René Descartes](#)

Religious Text: [Old Testament](#)

Physics Focus: [Astrophysics](#)

Your Gift: Material manifestation

Seed mantra: Lam

The root chakra is genesis. Many occult practitioners rest in the energy of this chakra, as it is the chakra that births materialisation. It is also the navigational chakra of athletes. Muladhara is the foundation and the entrance. Muladhara is the Gräfenberg spot; the prostate. The potency of sexual energy is expressed through this chakra.

Those who access and navigate from this chakra have relative ease of production. They tend to have high creative output, access to material wealth, strong libidos, and an odd charm. Confidence begins in the root chakra.

In the cerebrospinal structure, muladhara is the base of the spine; the pelvic connection. In the CNS [cerebrospinal nervous system], it is the pudendal nerve, the nerve of orgasm and waste release.

WHY ACCESS THIS CHAKRA?

The root chakra is how we ground. Through accessing the root chakra, you are accessing your manifestation energy. This balance is needed for comfort of action.

If you have sexual malfunctions, balancing the root chakra is the best initial step toward equilibrium. It is also medicine against other libido illnesses, such as: anxiety, exhaustion, low motivation, and lack of confidence. For the physical body-as-mind, balancing this chakra can also help alleviate lower back pain.

WHAT DO I NEED TO KNOW?

There is a narrative in the structure of study described at the beginning of this article, or as found in [Studies of the Subtle Body](#). The narrative is best defined through self-exploration in each of these topics, and does not need to be limited to the examples given. However, from my own course of study, I find all of these to best represent the energy of the root chakra.

It is also useful to pay attention to the expression of your sexual energy. Your sexual energy is the energy of creation, and is in no way limited to the physical expression of sexual intercourse or masturbation. What are you creating, and how? Wherever your habits place your focus, there lies your root chakra energy.

Aligning your spine so that movement originates from your pelvis and accessing your pudendal nerve are the necessary physical mechanisms for activating the root chakra.

HOW CAN I ACCESS THIS CHAKRA?

Chant *lam* as often as you can. Really hum as you come up on that *m*. And come ***up*** on it, ***not*** down on it.

Daily **mudras** and **asanas** are a fun way to notice the actual shifts in energy as you activate. The obvious mudra is the **muladhara mudra**. It is *the* mudra for activating your root chakra. Yes, that is its purpose. There are a lot of variations of this mudra, but this is the one I use:



Muladhara Mudra



Muladhara Mudra

This mudra represents the force of earth. The active elements of Muladhara are space, earth, and water; fire and air are receptive.

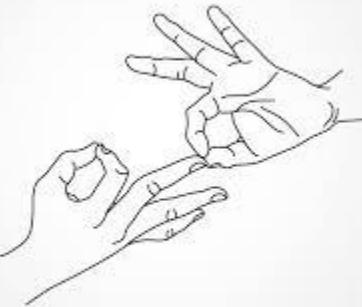
Another obvious mudra is **kubera**. It is also known as the *Gesture of Wealth*. It is the mudra of prosperity and manifestation.



Kubera Mudra

This mudra represents the force of fire. All elements of Kubera are receptive, though fire, air, and space could be considered actively receptive.

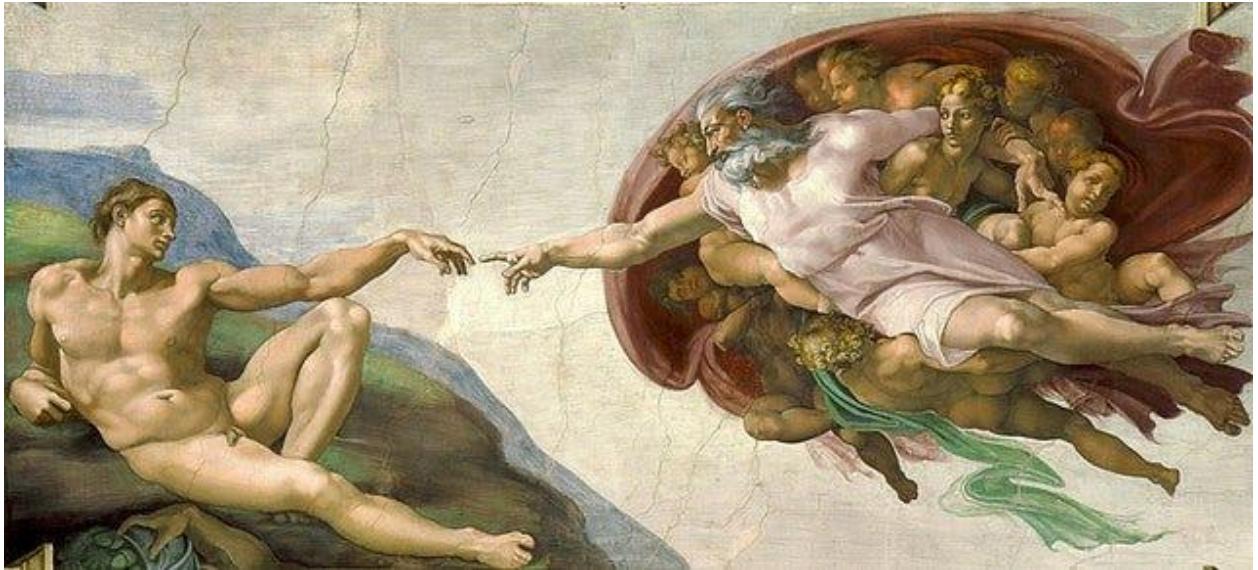
My favourite mudra for the root chakra is the **Dharmachakra mudra**. This is the mudra for accessing the Wheel. The Wheel of Time, the Wheel of Dharma, the Wheel of Creation... this is the sacred mudra of transformation.



Dharmachakra-Mudra

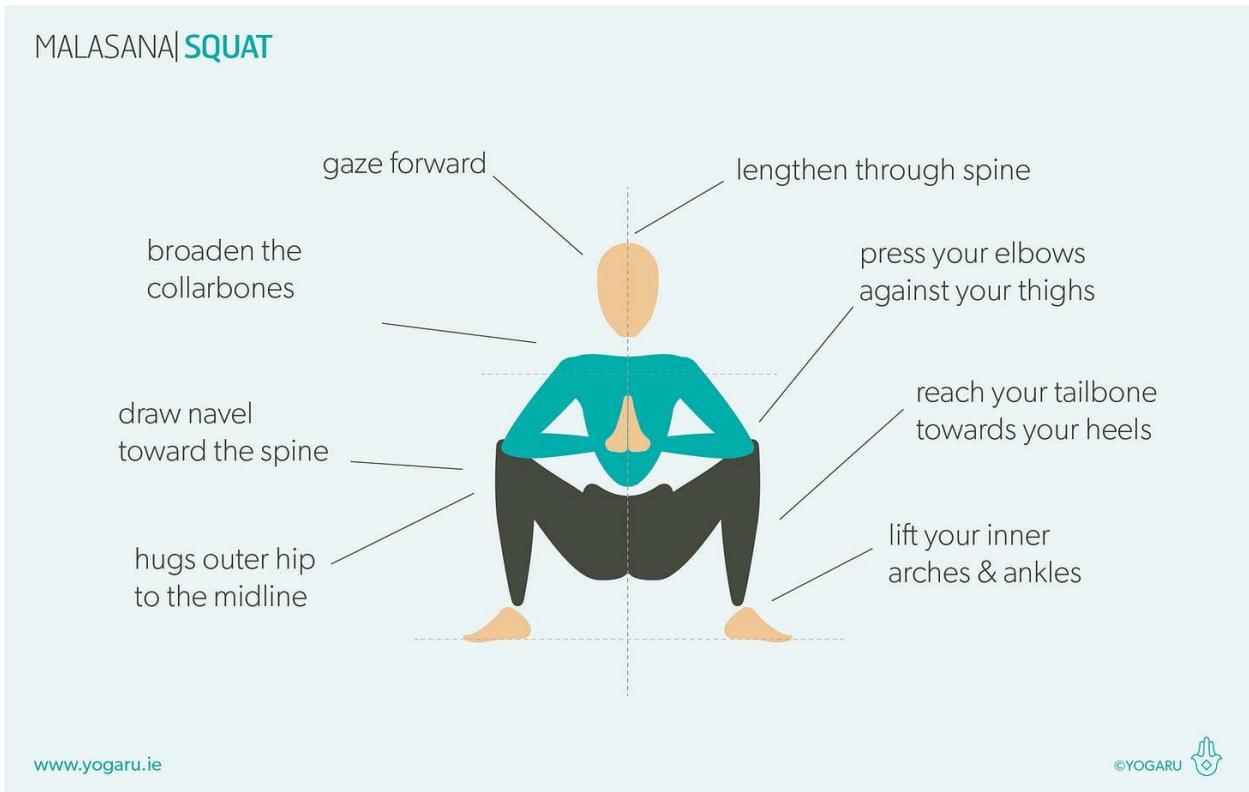
This mudra represents the force of the Wheel. The active elements of Dharmachakra are space, earth, and water; fire and air are receptive.

I like this mudra because it reminds me of this painting.



Creation of Adam, Michelangelo

If you do yoga, you are probably pretty familiar with root chakra-activating asanas. My preferred are **malasana** [squat], **padmasana** [lotus], and **mandukasana** [frog pose, the open-legged version].

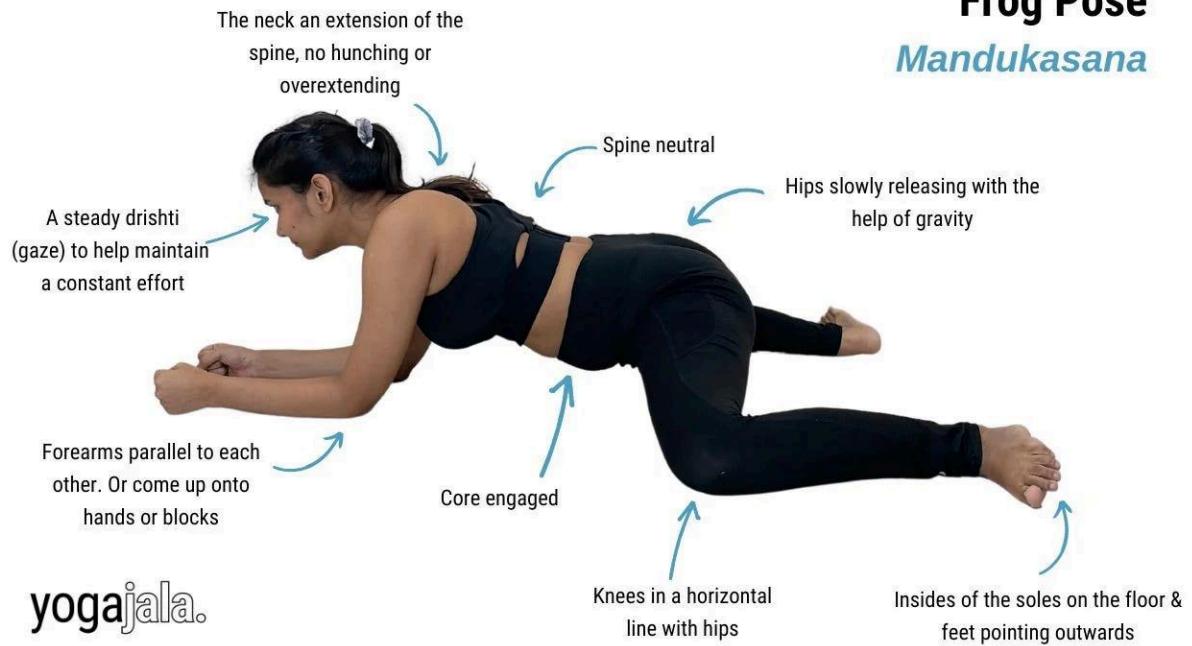


Padmasana - Lotus Pose



Frog Pose

Mandukasana



Mūla Bandha is so difficult to perfect, but it is crucial to practice. I have a method for this but it requires you to be comfortable with your body.

While squatting, or lying on your back in ananda balasana [happy baby], clench your pelvic floor. Yes, you are antithetically going to begin this practice by doing kegels. This will strengthen your pelvis. Tighten your pelvic muscles and hold for thirty seconds. Release and relax for 30 seconds. As you do so, press your index and middle fingertips firmly but gently against your perineum. You are taking the pulse of your pudendal nerve. Repeat the kegels until you have a grasp of the rhythm of this nerve. Pay attention to the way it contracts and expands at tightening and release. When you are familiar with the motions, stop the kegels and focus on pulsing your pudendal nerve. This takes **focus**, so it is helpful to chant *lam* as you do so. Pulse this nerve to its natural rhythm. It is such a slight and sensitive movement, that when you align yourself with it, you can literally feel the prana build. You will know when you're doing it. Don't get frustrated! It's **hard**. Perform this flow as often as you can, even if you feel it isn't working; when you've caught yourself in its waves, you will find yourself doing it everywhere, all the time.

WHO KNOWS THE PATH?

Let's touch on the study structure a bit further.

Psychological Exploration: As the father of libido-sex-power psychology, Freud is the easy choice for exploring the psychology of the muladhara chakra. Through exploring Freud's concepts of the pleasure principle and the psychological development of its evolution, you will better understand your relationship to the nature of desire.

The first example of the pleasure principle being inhibited in this way is a familiar one which occurs with regularity. We know that the pleasure principle is proper to a primary method of working on the part of the mental apparatus, but that, from the point of view of the self-preservation of the organism among the difficulties of the external world, it is from the very outset inefficient and even highly dangerous. Under the influence of the ego's instincts of self-preservation, the pleasure principle is replaced by the reality principle. This latter principle does not abandon the intention of ultimately obtaining pleasure, but it nevertheless demands and carries into effect the postponement of satisfaction, the abandonment of a number of possibilities of gaining satisfaction and the temporary toleration of unpleasure as a step on the long indirect road to pleasure. The pleasure principle long persists, however, as the method of working employed by the sexual instincts, which are so hard to 'educate', and, starting from those instincts, or in the ego itself, it often succeeds in overcoming the reality principle, to the detriment of the organism as a whole.

-Freud

Esoteric Exploration: The enticement of Thelema is that it is a movement of manifestation. The « as above, so below » and « Love is the law; love under will » statements pull the energies of other chakras through the birth canal of the root chakra. I find Crowley to be a maniac, but people love him anyway.

I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.

-Crowley

Philosophical Exploration: I just find Socrates to be the father of the philosophy of the morality

of being. I will likely have the most trouble defining the patterns of philosophers to the chakras I associate them with.

Well, Athenians, this and the like of this is all the defence which I have to offer. Yet a word more. Perhaps there may be some one who is offended at me, when he calls to mind how he himself on a similar, or even a less serious occasion, prayed and entreated the judges with many tears, and how he produced his children in court, which was a moving spectacle, together with a host of relations and friends; whereas I, who am probably in danger of my life, will do none of these things. The contrast may occur to his mind, and he may be set against me, and vote in anger because he is displeased at me on this account. Now if there be such a person among you,—mind, I do not say that there is,—to him I may fairly reply: My friend, I am a man, and like other men, a creature of flesh and blood, and not “of wood or stone,” as Homer says; and I have a family, yes, and sons, O Athenians, three in number, one almost a man, and two others who are still young; and yet I will not bring any of them hither in order to petition you for an acquittal. And why not? Not from any self-assertion or want of respect for you. Whether I am or am not afraid of death is another question, of which I will not now speak. But, having regard to public opinion, I feel that such conduct would be discreditable to myself, and to you, and to the whole state. One who has reached my years, and who has a name for wisdom, ought not to demean himself. Whether this opinion of me be deserved or not, at any rate the world has decided that Socrates is in some way superior to other men. And if those among you who are said to be superior in wisdom and courage, and any other virtue, demean themselves in this way, how shameful is their conduct! I have seen men of reputation, when they have been condemned, behaving in the strangest manner: they seemed to fancy that they were going to suffer something dreadful if they died, and that they could be immortal if you only allowed them to live; and I think that such are a dishonour to the state, and that any stranger coming in would have said of them that the most eminent men of Athens, to whom the Athenians themselves give honour and command, are no better than women. And I say that these things ought not to be done by those of us who have a reputation; and if they are done, you ought not to permit them; you ought rather to show that you are far more disposed to condemn the man who gets up a doleful scene and makes the city ridiculous, than him who holds his peace.

-The Death of Socrates

Metaphysical Exploration: *Cogito, ergo sum.* But I also just find the people who navigate from their root chakra often tend to self-identify as Cartesian. Whatever that means.

Religious Text: Yahweh is the Great I Am. Christians and plenty of occultists alike will resent the observation, but the Old Testament is a book of manifestation and it is honestly full of root chakra energy [read: magick].

The serpent was more clever than any of the wild animals the LORD God had made. The serpent said to the woman, “Did God really say, ‘You must not eat fruit from any tree in the garden?’” The woman said to the serpent, “We may eat fruit from the trees in the garden. But God did say, ‘You must not eat the fruit from the tree in the middle of the garden. Do not even touch it. If you do, you will die.’” “You will certainly not die,” the serpent said to the woman. “God knows that when you eat fruit from that tree, you will know things you have never known before. Like God, you will be able to tell the difference between good and evil.” The woman saw that the tree’s fruit was good to eat and pleasing to look at. She also saw that it would make a person wise. So she took some of the fruit and ate it. She also gave some to her husband, who was with her. And he ate it. Then both of them knew things they had never known before. They realised they were naked. So they sewed together fig leaves and made clothes for themselves.

The Book of Genesis

Physics Focus: The chemistry and physics of the stars are the physics and chemistry of your being. Understanding the dynamics of the material universe and weaving it into an allegorical representation of your being is **root chakra art**. It is the energy of material creation. What does that mean to *you*?

WHERE WILL I NOTICE IMPROVEMENT?

As you activate your root chakra, you will feel an energetic increase, likely even daily. The root chakra does not self-regulate, so it is important that you are mindful of your Actions during this time. It would be to your benefit to control your output. You may create art excessively, feel a compulsive urge to workout, or even be more willing to engage in promiscuous behaviours. The beginning of root chakra activation can often present as mania in those unaware of the process. Particularly if you are an occult practitioner, engage your focus and **Act with intent**.

You may also connect to others with more depth at this time. You will enjoy your own company more, attracting others to enjoy you, as well. It is equally likely to lose some relationships or find that certain people pull away from you at this time.

You may notice you manifest your desires with increasing ease. Your focus and stamina will also increase. In the world of placebo effect, consider accessing your root chakra as a natural antidepressant.

I like Rudolf Steiner's description of chakra activation as lotus flowers opening. When the energy builds, you may physically feel it as a wheel in the base of your spine. You may also observe a persistent warmth in your pelvic area. Actually, let's hope you do. That's a build-up of energy you will need to proceed with further chakra openings.

WHEN WILL THE CHAKRA BE ACTIVATED?

With daily practice, you should feel the effects of root chakra activation within two weeks. Continuing daily practice, the energy should be palpable in three months. It is easier to notice the changes in energy with daily practice, as opposed to occasional engagement. But always play as you please.

Dedicated to [hand combat & consciousness](#). ♡

SVADISTHANA

The Sacral Chakra : I FEEL

Svadisthana – The Sacral Chakra

“I FEEL.”

Psychological Function: Emotion and sensation

Psychological Exploration: [Adlerian psychology](#)

Esoteric Exploration: [Psychomagic/Alejandro Jodorowsky](#)

Philosophical Exploration: [Plato](#)

Metaphysical Exploration: [Mary Baker Eddy](#)

Religious Text: [Tibetan Book of the Dead](#)

Physics Focus: [Newtonian mechanics](#)

Your Gift: Empathy

Seed mantra: Vam

The sacral chakra is motive. Svadisthana is the emotional field in which your intuition grows. It is the chakra of empaths and healers.

The sacral chakra and the root chakra are directly connected. There is a marriage between svadisthana and muladhara that is unique to these two chakras. This implies a depth to the connection between being and feeling, a relationship I discuss quite a bit in [Cerebrospinal Time of Voluntary Action](#).

In the cerebrospinal structure, svadisthana is the lumbar. In the CNS [cerebrospinal nervous system], it is the hormonal function. Svadisthana is your DNA. It is the narrative of generations. It is your unconscious, your emotional world, and it alone is the director of your Actions. And svadisthana does not care one bit how you feel about that truth.

WHY ACCESS THIS CHAKRA?

Listen to your gut. Well, you can't even hear your gut if you don't access your sacral chakra.

Because svadisthana is a direct extension of muladhara, activating your root chakra automatically starts the lotus motion of your sacral chakra. But activating the sacral chakra requires *real* shadow work, developing not only a cognitive understanding of the genetic history of your emotional world, but building that understanding into tangible sensations.

You access this chakra to ***feel your feelings***. If you do not know the *sensation* of emotions, your Actions are likely unconscious and erratic; archetypal and not your own.

An imbalanced sacral chakra may present as addiction, emotional disequilibrium, and creator's block. So if you struggle with any of these, balancing this chakra may help.

And if you want to heal your DNA, this is the chakra to work with.

WHAT DO I NEED TO KNOW?

There is a narrative in the structure of study described at the beginning of this article, or as found in [Studies of the Subtle Body](#). The narrative is best defined through self-exploration in each of these topics, and does not need to be limited to the examples given. However, from my own course of study, I find all of these to best represent the energy of the sacral chakra.

It is important to remember the significance of your emotional world. Controlling your emotions is futile self-limitation. Learn what they are for. Emotions are the ultimate self-communication device. To sever this connection is to damage the intent and impact of your Actions. Learn where you physically experience emotions in your body-as-mind. This is the path of embodiment.

And dance. Truly. If dancing is accessible to you and you aren't doing so, what an absolute shame.

HOW CAN I ACCESS THIS CHAKRA?

Chant vam as often as you can. Really hum as you come up on that m. And come *up* on it, *not* down on it.

Daily **mudras** and **asanas** are a fun way to notice the actual shifts in energy as you activate.

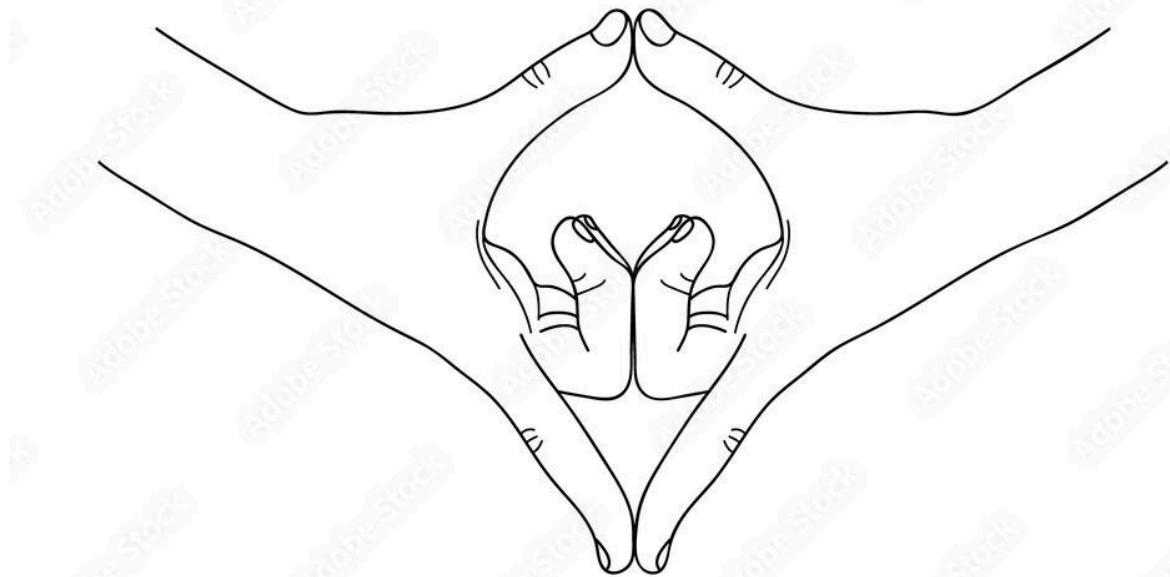
My favourite mudra for accessing svadisthana is the **Yab-Yum** mudra. Yab-Yum is father-mother energy. It is the mudra of genetic access. In the variation I use, the thumb and index fingers of each hand interlock with each other, so that this is a kind of variation of the muladhara mudra.



Yab-Yum Mudra

This mudra represents the force of the Divine Marriage. All elements of Yab-Yum are receptive, though space, earth, and water are actively receptive.

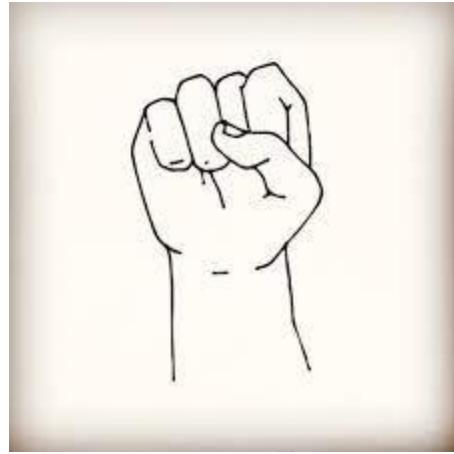
The **yoni** mudra is the womb. This is the variation I prefer. Womb activation involves returning to the Great Womb — the Void. It is access to the Divine Feminine. This is actually crucially beneficial to emotional balance in men. For women, it is a... fertile energy.



Yoni Mudra

This mudra represents the force of feminine energy. The active elements of Yoni are fire and air; space, earth, and water are receptive.

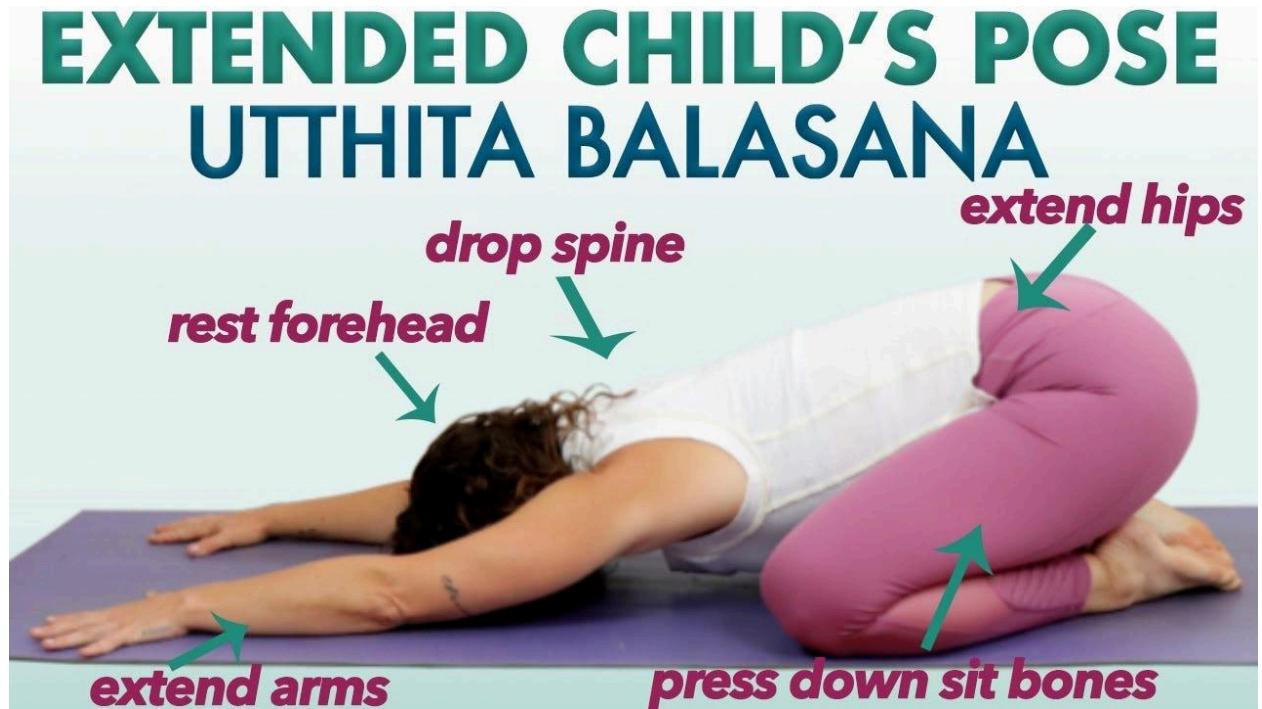
The **mushti** mudra is another great sacral chakra opener. It is the mudra for emotional release. Yeah, [Lift Your Skinny Fists Like Antennas To Heaven!](#)



Mushti Mudra

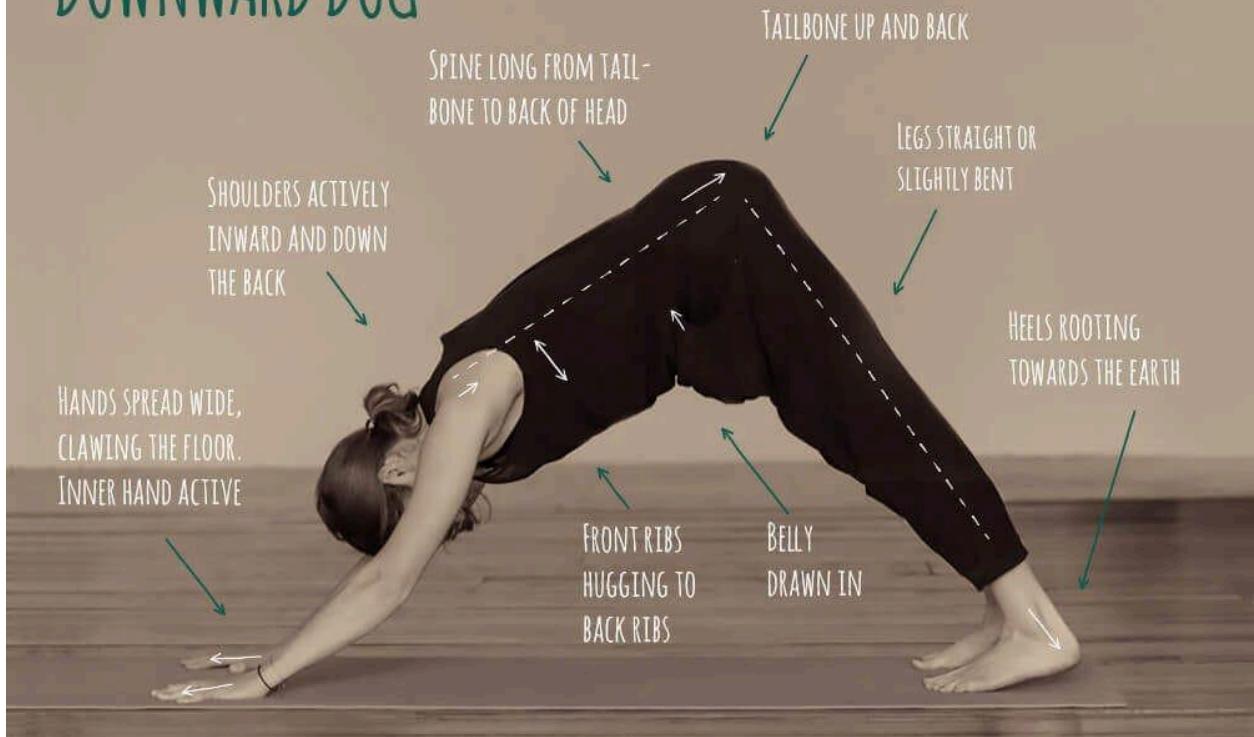
This mudra represents the force of fire. All elements of Mushti are receptive.

If you do yoga, you are probably pretty familiar with sacral chakra-activating asanas. My preferred are **utthita balasana** [extended child's pose], **adho mukha svanasana** [downward-facing dog], and **salabhasana** [locust].



HOW TO DO
DOWNWARD DOG

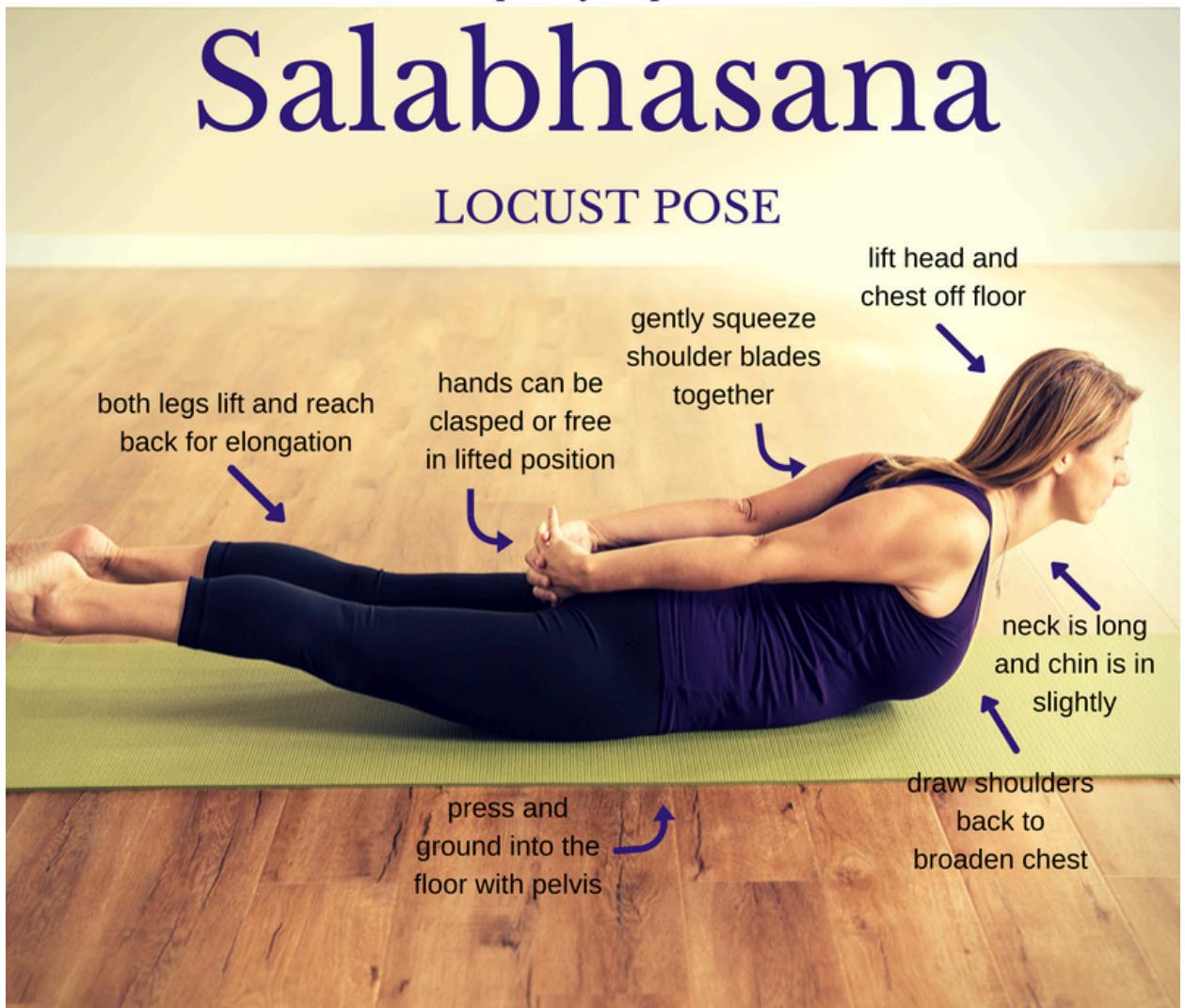
destination
yoga



*A posture to strengthen your back
and
improve your posture*

Salabhasana

LOCUST POSE



TRE [trauma releasing exercise] is the best method I've found for accessing svadisthana [forever grateful to you, [Jeremy de Tolly!](#)]. For this exercise, you lie on your back with your arms at your side and your knees bent, feet on the ground. Lift your hips. From this position, open your legs as wide as possible, with the soles of your feet now touching. Slowly — but without pausing! — bring your knees together. Pause briefly — chant *vam* three times in three seconds, if that helps — just before your knees touch. Then slowly open your legs and return them to a fully-opened

position. Another three second pause. Do this in waves without allowing your knees to touch the ground nor each other, until you feel the kinetic energy build up and begin to shake. You are going to shake. You *want* to shake. This is accessing your animal body-as-mind, and releasing trauma. So do it until you begin to tremble uncontrollably. And, if you are so strong that this is not enough kinetic energy for you to release, there *are* other TRE methods. Unfortunately, this is the only one I am familiar with.

You cannot get away from doing **shadow work** for this chakra, so let's discuss the actual depth of shadow work.

Because we face ourselves first in the mirror of the Other, maybe you start with looking at the behavioural patterns in the shared habits of your family members. You assess the family structure of your ancestors. You understand how the way your parents raised you was directly influenced by the way your grandparents raised them, which was born of the way their parents raised them — and on and on. As you grow the understanding, you grant it the companionship of compassion. You see the ways your behavioural habits are genetically determined or genetically modified.

Or maybe you begin your shadow work by trying to understand how you are honestly seen through the eyes of others. Instead of judging your actions through their eyes, you work to understand *their* perspective from *their* lived experience. You pull yourself out of your own self-narrative to compassionately develop as close to an **objective reality of your Actions** as it is possible to achieve.

Or maybe you track the habits within your reactions. What in your environment invokes the strongest emotional responses? You take control of your reactions. You take responsibility for your reactions. You patiently work to redesign the habits of your reactions and reasonably distance yourself from circumstantial or environmental provocations.

No matter where your path of shadow work begins, all of these are crucial milestones to the destination of conscious integration. You can't avoid any of them. It is the approach to the unconscious mind, and diving into the unconscious is a commitment. Shadow work is full baptism, not merely dipping your toes into the water. You must remain consciously aware of the hidden narratives beneath your Actions. There is actual *work* on the other side of your **shadow play**. Shadow play is represented by Acts such as creation, journalling, and meditation.

WHO KNOWS THE PATH?

Let's touch on the study structure a bit further.

Psychological Exploration: Adler is underrated and overlooked as a psychological powerhouse. If there was anyone I would most encourage you to read — of all of the great minds mentioned in Studies of the Subtle Body — [Adler](#) would be the one.

The important thing is to decrease patients' feelings of inferiority. These cannot be eliminated entirely, and in fact we do not want to do so because feelings of inferiority can serve as useful foundations on which to build. What we have to do is to change patients' goals. We have seen that their goal has been one of escape because someone else is preferred, and it is around this complex of ideas that we must work. We must decrease their feelings of inferiority by showing them that they really undervalue themselves. We can show them the mistakes in their actions and explain to them their tendency to be over-tense, as if they were standing before a great chasm or as if they were living in enemy territory, in constant danger. We can indicate to them how their fear that others may do better than them is standing in the way of their doing their best work and making the best impression.

-Alfred Adler

Esoteric Exploration: If you don't know Jodorowsky, [welcome to the madness!](#) I am obsessed with Jodorowsky as an artist and as an occult practitioner. Psychomagic is the magick of the sacral chakra, and I don't think he would disagree. All of Jodorowsky symbolism is *deeply* emotional. If I can call him a surrealist, he would be my favourite.

According to you, the organism is a quagmire of unresolved problems.

Of course, because if you do not want to make yourself conscious of what you have, the body transforms it into an illness. All secrets tend to appear in the same way that all mysteries tend to manifest themselves. Nature wants you to be healthy. Nature wants you to become fulfilled, and when you repress yourself, you repress a part of yourself that ends up leaving somehow.

Where do addictions, that flagellate our societies, come from?

From shortages in infancy. People try to compensate this way. Alcoholism is generally produced from a shortage in mother's milk. And heroin addiction is usually due to a lack of being, the absence of recognition; the drug fills the emptiness of not being loved.

Does madness exist or is it an invention of the police as Topor would say?

Yes, it exists. We need dream and reality. There is a moment in which individuality is erased; then the brain functions without control, and we go crazy. The brain is a universe in constant expansion and movement. We go along in a rational prison that sails within a crazy person.

What do you believe is the most widespread illness?

Emotional suffering. Civilization predisposes us to that.

-Alejandro Jodorowsky, *Psychomagic: The Transformative Power of Shamanic Psychotherapy*

Philosophical Exploration: The allegory of the cave shows how much of our reality is shadow reflection. But my choice for Plato as representation of the sacral chakra is honestly due to his marriage to Socrates. He was the obvious choice.

-Incredulous, I am not, said Simmias; but I want to have this doctrine of recollection brought to my own recollection, and, from what Cebes has said, I am beginning to recollect and be convinced; but I should still like to hear what you were going to say.

—This is what I would say, he replied:—We should agree, if I am not mistaken, that what a man recollects he must have known at some previous time.

-Very true.

—And what is the nature of this knowledge or recollection? I mean to ask, Whether a person who, having seen or heard or in any way perceived anything, knows not only that, but has a conception of something else which is the subject, not of the same but of some other kind of knowledge, may not be fairly said to recollect that of which he has the conception?

-What do you mean?

—I mean what I may illustrate by the following instance:—The knowledge of a lyre is not the same as the knowledge of a man?

-True.

—And yet what is the feeling of lovers when they recognize a lyre, or a garment, or anything else which the beloved has been in the habit of using? Do not they, from knowing the lyre, form in the mind's eye an image of the youth to whom the lyre belongs? And this is recollection. In like manner any one who sees Simmias may remember Cebes; and there are endless examples of the same thing.

-Endless, indeed, replied Simmias.

—And recollection is most commonly a process of recovering that which has been already forgotten through time and inattention.

-Very true, he said.

—Well; and may you not also from seeing the picture of a horse or a lyre remember a man? and from the picture of Simmias, you may be led to remember Cebes?

-True.

—Or you may also be led to the recollection of Simmias himself?

-Quite so.

—And in all these cases, the recollection may be derived from things either like or unlike?

-It may be.

—And when the recollection is derived from like things, then another consideration is sure to arise, which is—whether the likeness in any degree falls short or not of that which is recollected?

-Very true, he said.

-Plato, *Phaedo*

Metaphysical Exploration: Mary Baker Eddy is another underrated and overlooked mind. But I suppose that is what you would expect to find in the realm of emotions, as humans are so negligent to their emotional world.

Physical sensation, not Soul, produces material ecstasy and emotion. If spiritual sense always guided men, there would grow out of ecstatic moments a higher experience and a better life with more devout self-abnegation and purity. A self-satisfied ventilation of fervent sentiments never makes a Christian. God is not influenced by man. The "divine ear" is not an auditory nerve. It is the all-hearing and all-knowing Mind, to whom each need of man is always known and by whom it will be supplied.

-Mary Baker Eddy, *Science and Health with Key to the Scriptures*

Religious Text: Your sacral chakra, being the chakra of your genetic history, is tied to your Death. The Tibetan Book of the Dead uncovers the emotional exploration of the afterlife and karmic cycles of rebirth; the enticement to return and repeat karmic cycles. ***Get to know the Bardos.***

Thereupon, through the power of anger, thou wilt beget fear and be startled at the dazzling white light and wilt [wish to] flee from it; thou wilt beget a feeling of fondness for the dull smoke-coloured light from Hell. Act then so that thou wilt not fear that bright, dazzling, transparent white light. Know it to be Wisdom. Put thy humble and earnest faith in it. That is the light of the grace of the Bhagavān Vajra-Sattva. Think, with faith, 'I will take refuge in it'; and pray.

-*The Tibetan Book of the Dead*

Physics Focus: If the root chakra is celestially reflected, Newtonian mechanics is the direction of its gravity. Emotions are motion!

WHERE WILL I NOTICE IMPROVEMENT?

As you activate your sacral chakra, you may notice that you pick up on the emotional world of others, to an uncomfortable extent. It is useful to learn [psychological self-protection methods](#).

Development of the sacral chakra aids in the regulation of your root chakra, and is an important step for accessing your solar plexus. You'll notice increased passion in all areas of your focus. Increased adrenaline. If you are lucky, you will cry more often. You may feel unleashed; as though you've accessed a total freedom. This will not be as manic-presenting as root chakra activation. You will feel more sensual; more connected with things. You may also notice you heal more quickly.

WHEN WILL THE CHAKRA BE ACTIVATED?

With daily practice, you should feel the effects of sacral chakra activation within a month. As svadisthana is the DNA chakra, full activation may not even be possible — it remains in development as you heal — but the ability to feel your emotions and understand their ancestral relationships may take approximately six months.

Dedicated to hand combat & consciousness. ♡

MANIPURA

The Solar Plexus : I ACT

Manipura – The Solar Plexus

“I ACT.”

Psychological Function: Instinct

Psychological Exploration: [Marxist psychology](#)

Esoteric Exploration: [Yoga/Ram Dass](#)

Philosophical Exploration: [Aristotle](#)

Metaphysical Exploration: [Jean-Paul Sartre](#)

Religious Text: [Qur'an](#)

Physics Focus: [Quantum mechanics](#)

Your Gift: Shapeshifting

Seed mantra: Ram

The solar plexus is instinctive Action. Manipura is the centre of your habits and behavioural patterns. Temporal illnesses affect the solar plexus more than any other chakra. I suspect the [27 Club](#) is filled with people overcome by solar plexus-related temporal illnesses.

This is the chakra of theatre kids. IYKYK. It is the chakra of those who are meant to play many archetypal roles in a single lifetime. In a phrase, manipura is the chakra of the universe's chosen method actors.

In the cerebrospinal structure, manipura is also located in the lumbar, just behind the navel. In the CNS [cerebrospinal nervous system], it is the home of both the adrenal hormones and the entire coeliac plexus system.

WHY ACCESS THIS CHAKRA?

Gut action, the kind of instinctive movement that becomes habitual behaviours, is governed by the solar plexus.

If you have not accessed the lotus motion of your solar plexus, you are moving exclusively within archetypal energy. You may believe you have control of your Actions, but I guarantee you do not. Most people Act from instinct of which they are totally unconscious. Even after solar plexus activation, your instinctual Actions will move from an unconscious source — but you will have a light for that darkness, and you will be the one in control of the narrative.

If you are the kind of creator who plays through taking on roles — actors and musicians — consciously accessing this chakra can help you hone your craft. Living in this kind of chakra expression without being conscious of its manifestations honestly sounds exhausting.

This chakra is the weakest in those who have a highly-activated third eye. I have yet to meet a temporal traveller who does not have digestive issues, appetite fluctuations, or other gut health concerns. So accessing the solar plexus is extremely necessary for you in particular.

And on that note: ADHD is an expression of a solar plexus-related temporal illness. I said what I said. You can pay me to prove it; I won't mind a bit.

WHAT DO I NEED TO KNOW?

There is a narrative in the structure of study described at the beginning of this article, or as found in [Studies of the Subtle Body](#). The narrative is best defined through self-exploration in each of these topics, and does not need to be limited to the examples given. However, from my own course of study, I find all of these to best represent the energy of the solar plexus.

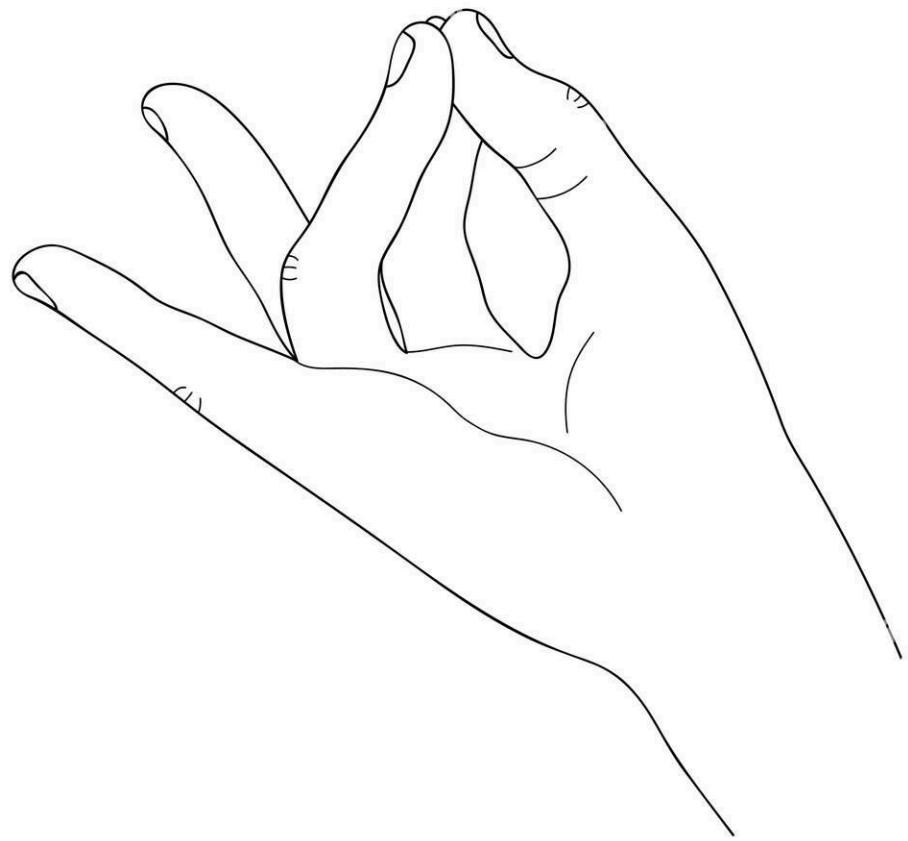
You must learn to master stillness, which involves finding the ways your Body-as-Mind *actually* relaxes. Relaxation is not the same for everyone. Relaxation — stillness — is a full *nervous system response*. It is a state of pure awareness. It is not heightened awareness. It is not dissociation. It is simply Being.

HOW CAN I ACCESS THIS CHAKRA?

Chant ram as often as you can. Really hum as you come down on that m. And come **down** on it, **not** up on it.

Daily **mudras** and **asanas** are a fun way to notice the actual shifts in energy as you activate.

The **Rudra** mudra is *the* mudra of manipura; it is known as the solar plexus mudra.



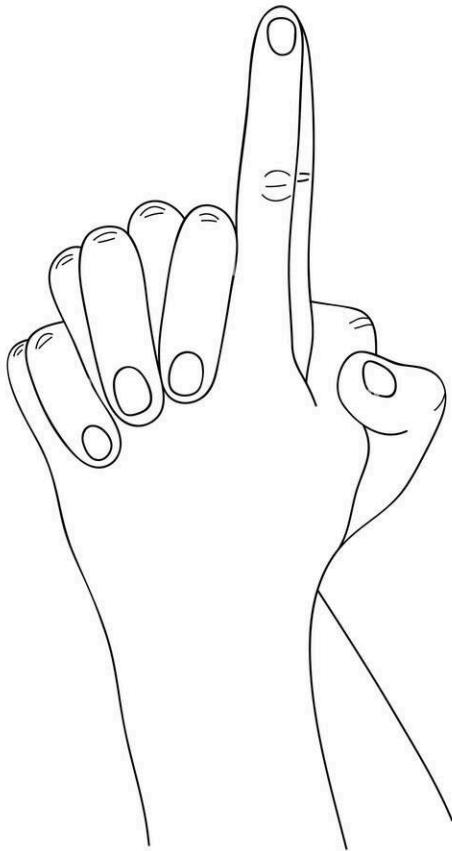
Rudra Mudra

alamy

Image ID: 2C4F78X
www.alamy.com

This mudra represents the force of fire. The active elements of Rudra are space and water; fire, air, and earth are receptive.

The **ksepana** mudra is the mudra of Kali.



Kali Mudra

alamy

Image ID: 2C4F5H6
www.alamy.com

This mudra represents the force of transformation. Air is the active element of Ksepana; fire, space, earth, and water are receptive.

A great mudra for digestion is the **apana** mudra. I'm supposed to warn pregnant women not to use this mudra, as it pulls energy down from the solar plexus to the root chakra. For this reason, I consider apana to be the mudra of actualisation.



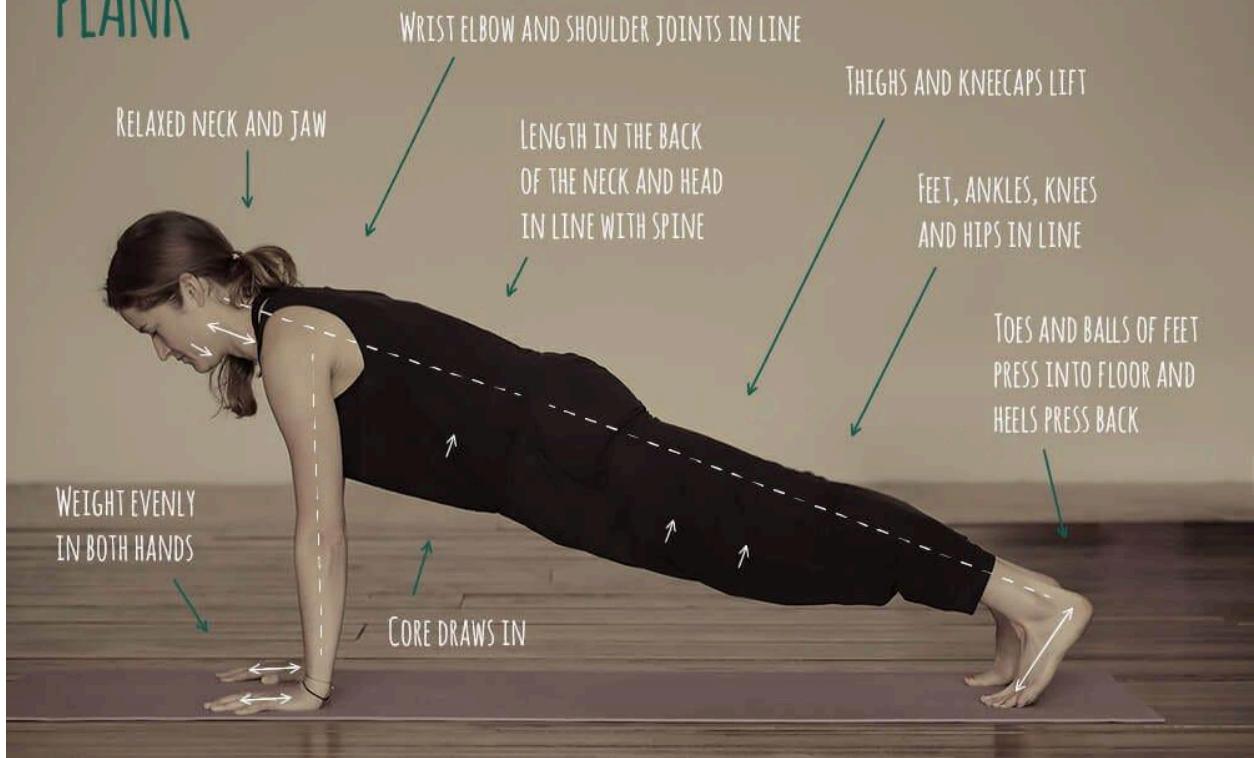
Apana Mudra

This mudra represents the force of purification. The active elements of Apana are air and water; fire, space, and earth are receptive.

If you do yoga, you are probably pretty familiar with solar plexus-activating asanas. My preferred are **phalakasana** [plank], **utkatasana** [chair], and **dhanurasana** [bow].

HOW TO DO
PLANK

destination
yoga



UTKATASANA | CHAIR

ST

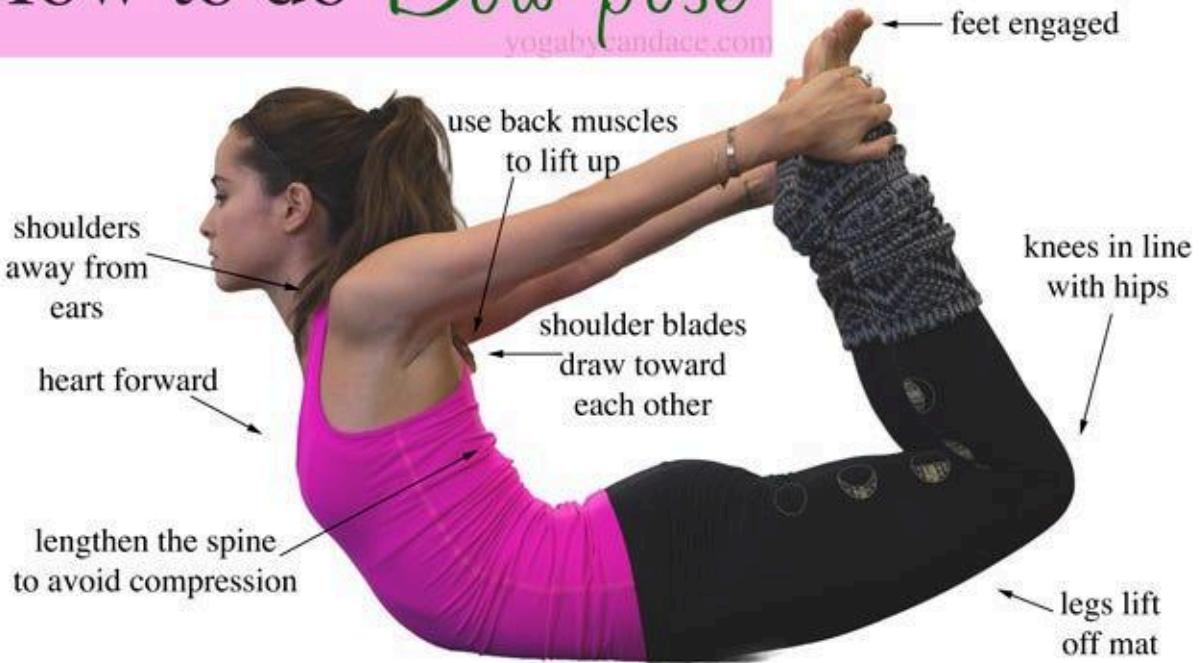


www.yogaru.ie

©YOGARU 

How to do Bow pose

yogabycandace.com

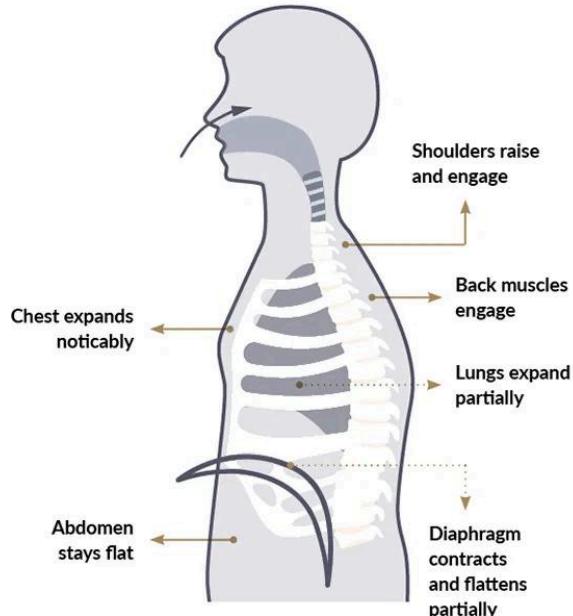


For full access of the solar plexus, you have to learn how to *really breathe*. **Diaphragmatic breathing** is your control centre. Or, as I frequently ask my daughter: what controls everything you do? I love the way she says, *Breathing*.

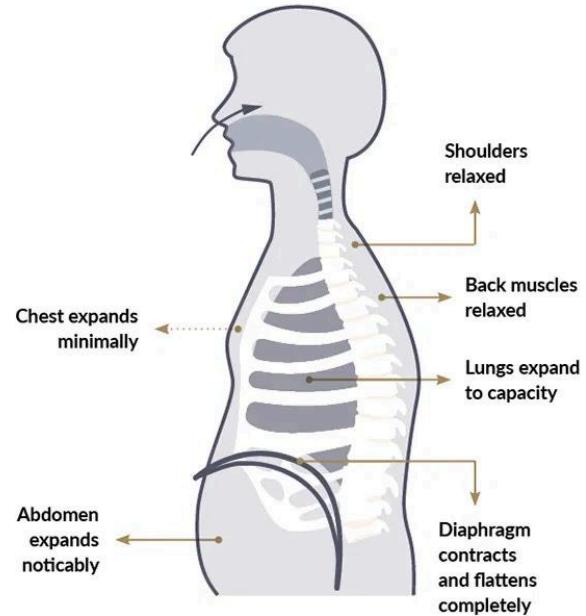
But how do you know the difference between a shallow breath and a diaphragmatic breath? You feel it in your belly.

Chest Breathing vs. Diaphragmatic Breathing: Inhalation

Panel 1: Chest breathing



Panel 2: Diaphragmatic breathing



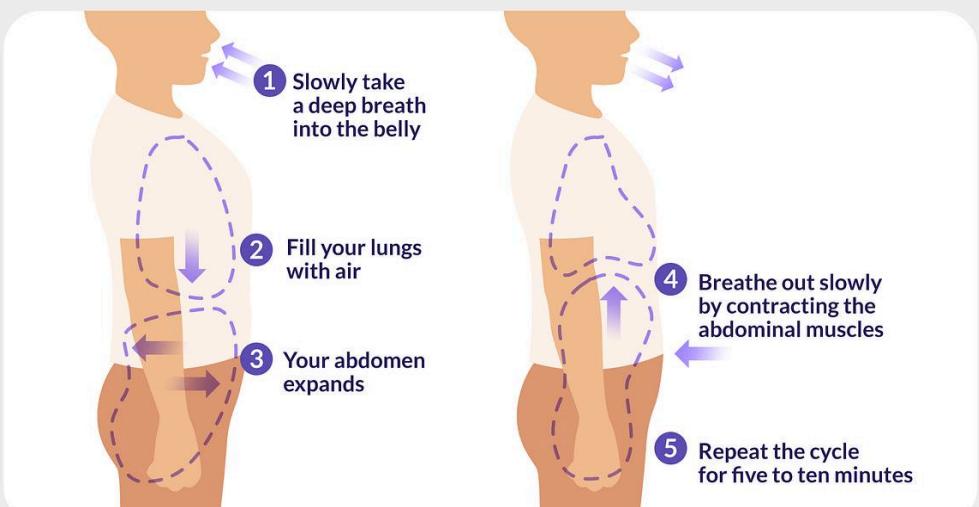
Everything in your body is a delicately interconnected system. Shallow breathing is cellular death. It fatigues you. It ages you. And if you are anaemic, your red blood cells are screaming at you to *at least learn how to breathe*.

Taking a diaphragmatic breath starts in the spine. Relaxation of the cerebrospinal structure allows a natural expanse starting at the navel. As you inhale, feel that umbilical cord still attached, connecting your breath with life itself.

In the exhale, let the umbilical cord draw the breath out of you. You will feel your chest only as the last breath exits your mouth or nostrils.

Diaphragmatic breathing

Diaphragmatic breathing has been commonly studied and associated with health benefits.



1 Slowly take a deep breath into the belly
2 Fill your lungs with air
3 Your abdomen expands
4 Breathe out slowly by contracting the abdominal muscles
5 Repeat the cycle for five to ten minutes

HealthMatch

Now that we've covered how to breathe, we can incorporate **pranayama**. There are two that are great for solar plexus activation: the [ha kriya](#) pranayama and the [nauli](#) pranayama. Nauli is the ultimate form of bellydancing. It is extreme body control. For both of these pranayama, I suggest focusing your navel energy on that universal umbilical cord. *That is where your breath originates.*

Accessing breath in this way makes your seed sounds more potent. Or:

If you move a sound to your manipura, it will spread right across the system, and the very body will reverberate with that sound. If you utter it with your mouth, it is called japa. If you utter it with your heart, it is called tapa. If you bring it to your manipura, it is called ajapa. That means without doing japa, without opening your mouth, without using your vocal cords and air passages, your body reverberates with the sound.

Sound healing is also a great way to access the solar plexus. The frequency for the solar plexus is [528 hertz](#). Sound baths, particularly those which utilise binaural beats, are an effective way to work with the energy of the solar plexus. I also suggest spending time in nature, listening to natural frequencies in as isolated an environment as possible. Desert mountains and forests with

natural streams or waterfalls are great settings for this kind of sound healing.
If you are near a coast, go listen to the ocean.

WHO KNOWS THE PATH?

Let's touch on the study structure a bit further.

Psychological Exploration: Marxism is far better served as an example of collective psychology than a basis for an economic system. Communal reality is, by definition, communist. And, in any case, the production based on the Acts of a society of individuals who have taken personal responsibility for the record of their Actions is the closest we will ever come to knowing a social utopia. Or, as *Marxism and Psychological Science* opines:

Marxism considers perception, that is, direct sensual reflection of activity, as a degree, as well as a basic form of cognition, which reaches a high degree of perfection in the process of the historical development of man.

Esoteric Exploration: Asanas are Actions. A true yogi is well-versed in asanas, pranayama, and mudras... because it is a physical system of autonomy and self-actualisation. Yoga understands the Body-as-Mind and allows you to develop a relationship with this system through symbolic Actions. Ram Dass is a popular guru and yogi who embodies solar plexus energy.

There is doing and there is being. In being, we have to quiet down inside of ourselves. We have to anchor ourselves in spiritual wisdom, keep our love strong, and remain compassionate, even towards those who we do not agree with. While remaining centered in our own being, we need to do whatever actions we can to alleviate the potential negative effects of this new era.

A big lesson that we have learned is that social action is effective when spiritual quietness, listening, and the Witness are present. With the cultivation of spiritual values like compassion, love and wisdom, all actions have the possibility of a positive outcome. We can't make a difference when we are enraged.

-Ram Dass, *On the Importance of Inner Social Action*

Philosophical Exploration: I chose Aristotle purely because he wrote Nicomachean Ethics, which I consider the text of the solar plexus.

The same conclusion seems to follow from considering self-sufficiency, since the complete good is

thought to be self-sufficient. We are applying the term 'self-sufficient' not to a person on his own, living a solitary life, but to a person living alongside his parents, children, wife, and friends and fellow-citizens generally, since a human being is by nature a social being. We must, however, set some limit on these, since if we stretch things so far as to include ancestors and descendants and friends of friends we shall end up with an infinite series. But we must think about this later. For now, we take what is self-sufficient to be that which on its own makes life worthy of choice and lacking in nothing. We think happiness to be such, and indeed the thing most of all worth choosing, not counted as just one thing among others. Counted as just one thing among others it would clearly be more worthy of choice with even the least good added to it. For the good added would cause an increase in goodness, and the greater good is always more worthy of choice. Happiness, then, is obviously something complete and self-sufficient, in that it is the end of what is done.

But perhaps saying that happiness is the chief good sounds rather platitudinous, and one might want its nature to be specified still more clearly. It is possible that we might achieve that if we grasp the characteristic activity of a human being. For just as the good — the doing well — of a flute-player, a sculptor or any practitioner of a skill, or generally whatever has some characteristic activity or action, is thought to lie in its characteristic activity, so the same would seem to be true of a human being, if indeed he has a characteristic activity.

Metaphysical Exploration: If you've read [Cerebrospinal Time of Voluntary Action](#), you probably know how and why I associate Sartre's *Being and Nothingness* with the nature of Being and recording Action within the Void.

*We should not think of denying this fact. For that matter our problem is not to show that the for-itself is the free foundation of its being; the for-itself is free but in condition, and it is the relation of this condition to freedom that we are trying to define by making clear the meaning of the situation. What we have just established, in fact, is only a part of reality. We have shown that the existence of meanings which do not emanate from the for-itself can not constitute an external limit of its freedom. As a for-itself one is not man first in order to be oneself subsequently and one does not constitute oneself as oneself in terms of a human essence given a priori. Quite the contrary, it is in its effort to choose itself as a personal self that the for-itself sustains in existence certain social and abstract characteristics which make of it a man (or a woman); and the necessary connections which accompany the essential elements of man appear only on the foundation of a free choice; in this sense **each for-itself is responsible in its being for the existence of a human race**. But it is necessary for us again to stress the undeniable fact that the for-itself can choose itself only beyond certain meanings of which it is not the origin. Each for-itself, in fact, is a for-itself only by choosing itself beyond nationality and race just as it speaks only by choosing the designation beyond the syntax and morphemes. This "beyond" is enough to assure its total independence in relation to the structures which it surpasses; but the fact remains that it constitutes itself as beyond in relation to these particular structures. What does this mean? It means that the for-itself arises in a world which is a*

world for other for-itselfs. Such is the given. And thereby, as we have seen, the meaning of the world is alien to the for-itself. This means simply that each man finds himself in the presence of meanings which do not come into the world through him. He arises in a world which is given to him as already looked-at, furrowed, explored, worked over in all its meanings, and whose very contexture is already defined by these investigations. In the very act by which he unfolds his time, he temporalizes himself in a world whose temporal meaning is already defined by other temporalizations: this is the fact of simultaneity. We are not dealing here with a limit of freedom; rather it is in this world that the for-itself must be free; that is, it must choose itself by taking into account these circumstances and not ad libitum. But on the other hand, the for-itself — i.e., man — in rising up does not merely suffer the Other's existence; he is compelled to make the Other's existence manifest to himself in the form of a choice. For it is by a choice that he will apprehend the Other as The-Other-as-subject or as The-Other-as-object. Inasmuch as the Other is for him the Other-as-a-look, there can be no question of techniques or of foreign meanings; the for-itself experiences itself as an object in the Universe beneath the Other's look. But as soon as the for-itself by surpassing the Other toward its ends makes of him a transcendence-transcended, that which was a free surpassing of the given toward ends appears to it as meaningful, given conduct in the world (fixed in in-itself). The Other-as-object becomes an indicator of ends and by its own free project, the For-itself throws itself into a world in which conducts-as-objects designate ends. Thus the Other's presence as a transcended-transcendence reveals given complexes of means to ends. And as the end decides the means and the means the end by its upsurge in the face of the Other-as-object, the For-itself causes ends in the world to be indicated to itself; it comes into a world peopled by ends. But if consequently the techniques and their ends arise in the look of the For-itself, we must necessarily recognize that it is by means of the free assumption of a position by the For-itself confronting the Other that they become techniques. The Other by himself alone can not cause these projects to be revealed to the For-itself as techniques; and due to this fact there exists for the Other in so far as he transcends himself toward his possibles, no technique but a concrete doing which is defined in terms of his individual end. The shoe-repairer who puts a new sole on a shoe does not experience himself as "in the process of applying a technique;" he apprehends the situation as demanding this or that action, that particular piece of leather, as requiring a hammer, etc. The For-itself, as soon as it assumes a position with respect to the Other, causes techniques to arise in the world as the conduct of the Other as a transcendence-transcended. It is at this moment and at this moment only that there appear in the world-bourgeois and workers, French and Germans, in short, men. Thus the For-itself is responsible for the fact that the Other's conduct is revealed in the world as techniques. The for-itself can not cause the world in which it arises to be furrowed by this or that particular technique (it can not make itself appear in a world which is "capitalistic" or "governed by a natural economy" or in a "parasitic civilization"), but it causes that which is lived by the Other as a free project to exist outside as technique; the for-itself achieves this precisely by making itself the one by whom an outside comes to the Other. Thus it is by choosing itself and by historicizing itself in the world that the For-itself historicizes the world itself and causes it to be dated by its techniques. Henceforth, precisely because the techniques appear as objects, the For-itself can choose to appropriate

them. By arising in a world in which Pierre and Paul speak in a certain way, stick to the right when driving a bicycle or a car, etc., and by constituting these free patterns of conduct into meaningful objects, the For-itself is responsible for the fact that there is a world in which they stick to the right, in which they speak French, etc. It causes the internal laws of the Other's act, which were originally founded and sustained by a freedom engaged in a project, to become now objective rules of the conduct-as-object; and these rules become universally valid for all analogous conduct, while the supporter of the conduct or the agent-as-object becomes simply anybody. This historization, which is the effect of the for-itself's free choice, in no way restricts its freedom; quite the contrary, it is in this world and no other that its freedom comes into play; it is in connection with its existence in this world that it puts itself into question. For to be free is not to choose the historic world in which one arises — which would have no meaning — but to choose oneself in the world whatever this may be.

-Jean-Paul Sartre, *Being and Nothingness*

Religious Text: No doubt I am a heathen, but I do love The Qur'an. It is a beautiful book of wisdom. I think the thing I like the most about Yahweh and Allah is the balance of cruelty and love. They're a cosmic seesaw. It speaks deeply to the psychology of their followers. If you're going to spend this much time judging your Acts from the perspective of your Higher Self, you might as well step into yourself and take responsibility for your Actions.

1. A questioner questioned the imminent torment. 2. For the disbelievers; none can repel it. 3. From Allah, Lord of the Ways of Ascent. 4. Unto Him the angels and the Spirit ascend on a Day the duration of which is fifty thousand years. 5. So be patient, with sweet patience. 6. They see it distant. 7. But We see it near. 8. On the Day when the sky will be like molten brass. 9. And the mountains will be like tufted wool. 10. No friend will care about his friend. 11. They will be shown each other. The criminal wishes he would be redeemed from the punishment of that Day by his children. 12. And his spouse, and his brother. 13. And his family that sheltered him. 14. And everyone on earth, in order to save him. 15. By no means! It is a Raging Fire. 16. It strips away the scalps. 17. It invites him who once turned his back and fled. 18. And accumulated and hoarded. 19. Man was created restless. 20. Touched by adversity, he is fretful. 21. Touched by good, he is ungenerous. 22. Except the prayerful. 23. Those who are constant at their prayers. 24. And those in whose wealth is a rightful share. 25. For the beggar and the deprived. 26. And those who affirm the Day of Judgment. 27. And those who fear the punishment of their Lord. 28. Their Lord's punishment is not to be taken for granted. 29. And those who guard their chastity. 30. Except from their spouses or those living under their control, for then they are free of blame. 31. But whoever seeks to go beyond that — these are the transgressors. 32. And those who honor their trusts and their pledges. 33. And those who stand by their testimonies. 34. And those who are dedicated to their prayers. 35. These will be honored in Gardens. 36. What is with those who disbelieve, stretching their necks towards you. 37. From the right, and from the left, banding together? 38. Is every one of them aspiring to be admitted into a Garden of Bliss? 39. No indeed! We created them from what they know. 40. I swear by the Lord of

the Easts and the Wests, that We are Able. 41. To replace them with better than they, and We are not to be outdone. 42. So leave them to blunder and play, until they meet their Day which they are promised. 43. The Day when they will emerge from the tombs in a rush, as though they were hurrying towards a target. 44. Their eyes cast down; overwhelmed by humiliation. This is the Day which they were promised.

Physics Focus: Quantum mechanics is a direct reflection of society. It is not merely the mechanism of Action, but the narrative of accumulated and interconnected atomic Acts. Quantum mechanics is the mathematical physics of relationships.

WHERE WILL I NOTICE IMPROVEMENT?

The obvious area of improvement when accessing the solar plexus is a more pleasant digestive experience. You may also notice an increase in hunger, though not for food. This is your body-as-mind trying to tell you how it nourishes itself within its environment. When you feel this hunger, pay attention to where your focus shifts. Wherever your mind tends to wander in hunger, you are likely fed from that source. The body-as-mind needs spiritual sustenance as much as it requires physical nourishment — perhaps even more.

If you have addictions — where you previously attempted to spiritually sustain with poison — you may also notice that your Body-as-Mind no longer responds to your addictions. You may lose interest, or lose the ability to get high on things you once used as forms of escapism.

Your patience will become your very nature. You will grow in self-alignment and find it easier to process circumstantial and environmental [outer] processes in real-time. If you are working with muladhara and svadisthana energies, as well, you will also be more confident in the areas of your focus, and believe strongly in your ability to accomplish. You will possess a level of self-control that feels universal. Don't go overboard with this confidence. This is not god energy. This is simply activation of the Self. Solar plexus activation is the chakra opening of Jungian individuation.

WHEN WILL THE CHAKRA BE ACTIVATED?

You've likely read that it takes approximately two months for habits to become ingrained. I'm not going to fight the science on this. But full integration of solar plexus activation will take a *minimum* of a year, and that is with daily practice and focus. You have to be dedicated to transformation, and you must be patient with yourself. This is not an area where you want to seek quick change. You want it to be meaningful. You want it to last.

Dedicated to hand combat & consciousness. ♡

ANAHATA

The Heart Chakra : I HAVE

Anahata – The Heart Chakra

“I HAVE.”

Psychological Function: Intuition

Psychological Exploration: [Frommian psychology](#)

Esoteric Exploration: [Kabbalah](#)

Philosophical Exploration: [Empedocles](#)

Metaphysical Exploration: [Baruch Spinoza](#)

Religious Text: [New Testament](#)

Physics Focus: [Psychophysics](#) and [biophysics](#)

Your Gift: Abundance

Seed mantra: Yam

The heart chakra is balance. Anahata is the knowledge of abundance within the Body-as-Mind. The full realisation of intuition that the previous three chakras built is systematically redistributed through the heart chakra.

This is the chakra of muses, sages, and mediums: the Universe's lovers. Anahata is the centre of the chakras. This is where the energy turns, becoming less practical and more spiritual. Anahata expresses the energies of each of the chakras. *As above, so below* and through the middle path.

In the cerebrospinal structure, anahata is located behind the sternum, centred within the thoracic spine. In the CNS [cerebrospinal nervous system], it is the cardiac plexus.

WHY ACCESS THIS CHAKRA?

« **Follow your heart.** » It is the best advice for the person who has aligned themselves within their intuition.

Stress and anxiety pull away the petals of the anahata lotus. An imbalance within the heart chakra also makes it difficult to set and adhere to healthy boundaries. How wild is your heart? Balance it out.

Accessing your heart chakra improves your self-love and the agape that is the electricity of your relationships. It is the chakra of trust and connection. An open heart chakra possesses a mastery of discernment.

An activated heart chakra effortlessly transmutes pain. You transmute longing into receptiveness. This is purity of soul.

WHAT DO I NEED TO KNOW?

There is a narrative in the structure of study described at the beginning of this article, or as found in [Studies of the Subtle Body](#). The narrative is best defined through self-exploration in each of these topics, and does not need to be limited to the examples given. However, from my own course of study, I find all of these to best represent the energy of the heart chakra.

Gratitude is a powerful welcoming energy. This is precisely why I suggest you grow **discernment of receptivity**. Consider it this way: if you express gratitude for crumbs and continue to receive crumbs, is this not a self-imposed wall against sating your hunger? That is not to say that you should be ungrateful or allow yourself to be trapped in cycles of ingratitude. But being grateful for *every single thing you receive* is a *lack mindset* that invites in things you absolutely do not want. Be open to receiving, but be **strategically grateful**. Strategic gratitude is the core within discernment of receptivity. **Abundance does not know scarcity**.

Listen to the wind. *Really listen* to the wind. The air is a surface that carries all kinds of sounds ignored by the conscious mind.

In heart chakra energy, daily affirmations become little keys to multidimensional doors.

HOW CAN I ACCESS THIS CHAKRA?

Chant yam as often as you can. Really hum as you come down on that m. And come ***down*** on it, ***not*** up on it.

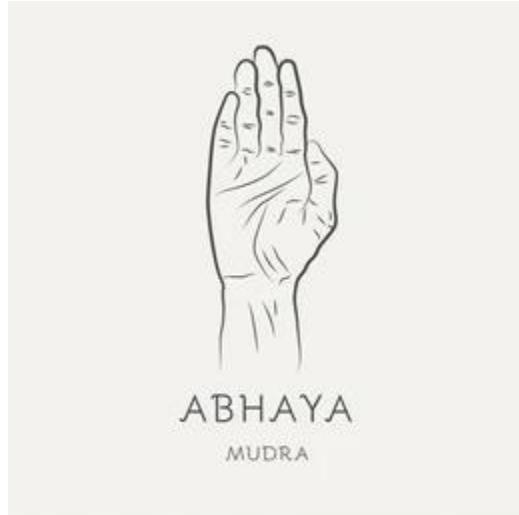
Daily **mudras** and **asanas** are a fun way to notice the actual shifts in energy as you activate.

The **lotus** mudra is the heart-balancing mudra, and is held in the centre of the chest, before the heart. Lotus actively invites love and abundance.



This mudra represents the force of air. All elements of Lotus are active.

Another great heart-opening mudra is the **abhaya** mudra. It is a protective mudra of peace and is quite useful for growing discernment of receptivity.



[shutterstock.com • 1058481215](https://www.shutterstock.com/image-vector/abaya-mudra-hand-drawing-1058481215)

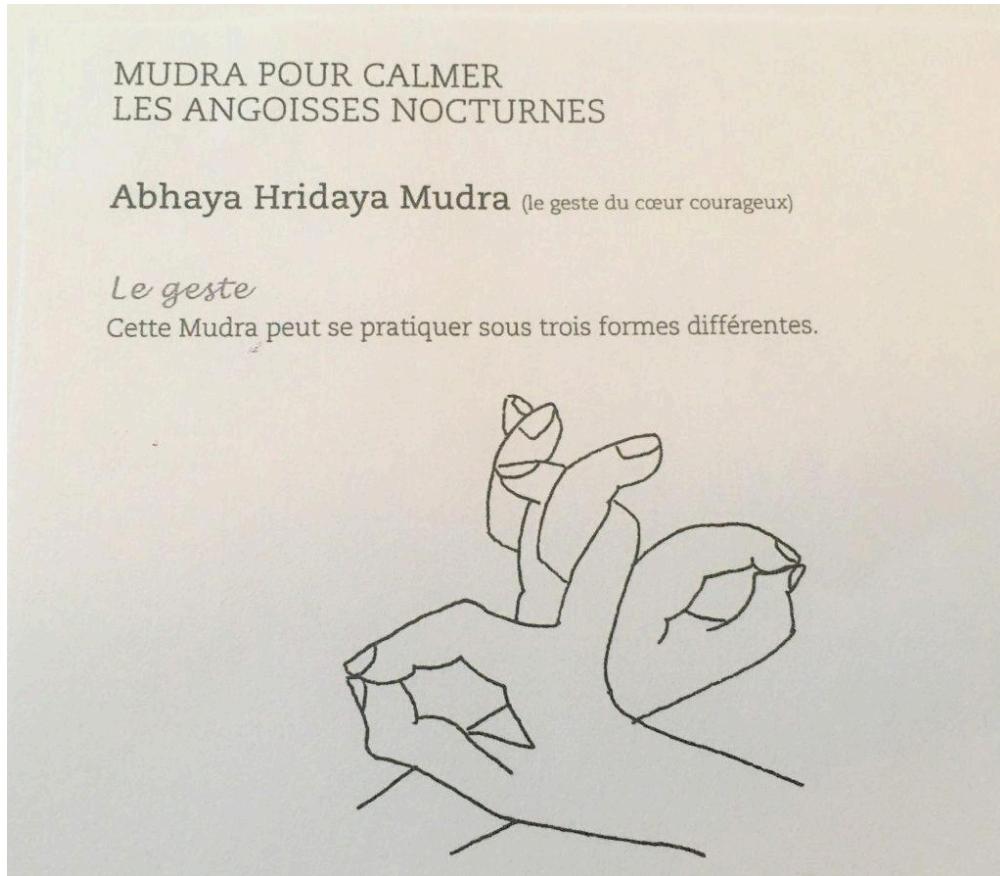
This mudra represents the force of tranquility. All elements of Abhaya are active.

The **abhaya hridaya** mudra, or the Fearless Heart mudra, is another useful mudra for activating the heart chakra. It aligns the energy of the heart chakra and solar plexus. It is difficult to demonstrate in photos how this is done: you place your hands back-to-back, touch the fingertips of your thumbs to your index fingertips, and gently interlace the active fingers within each other. This is the variation I use:



Abhaya Hridaya Mudra

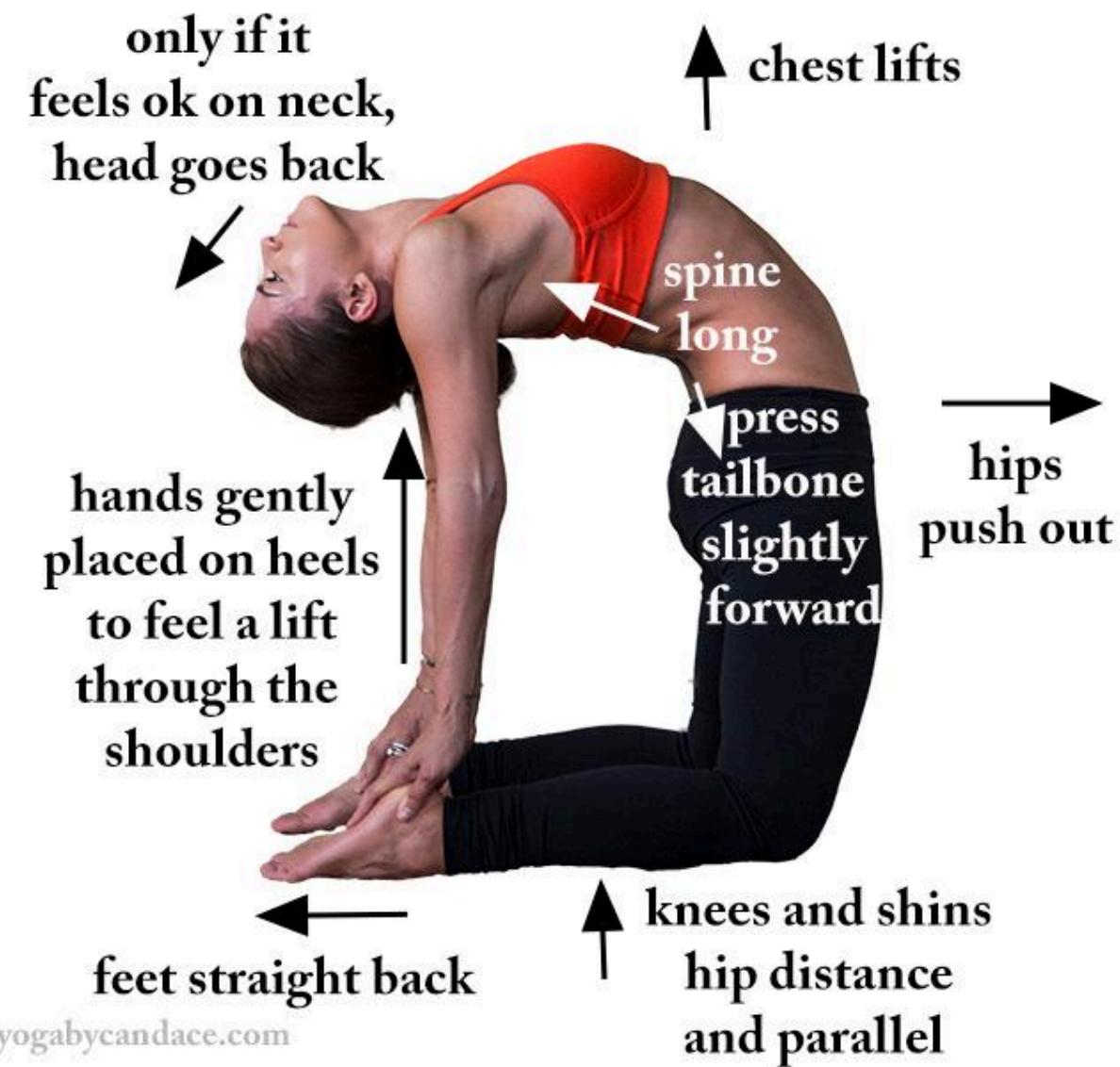
Here is an exaggerated version of the mudra:



This mudra represents the force of air. The active elements of Abhaya Hridaya are space, earth, and water; fire and air are receptive.

If you do yoga, you are probably pretty familiar with heart chakra-activating asanas. My preferred are **ustrasana** [camel], **salamba bhujangasana** [sphinx], and **anahatasana** [melting heart].

Ustrasana {Camel Pose}



Sphinx Pose

Place your feet parallel and hip-width distance apart, point your toes, and press the tops of your feet into the mat

Keep your glutes relaxed or slightly engaged

Rest your hips and legs on the mat and engage your legs

Draw your shoulders back and down

Tuck your tailbone in and lift lower belly off the mat

Prop yourself on your forearms, with your hands on the mat and your forearms parallel

Gaze ahead of you

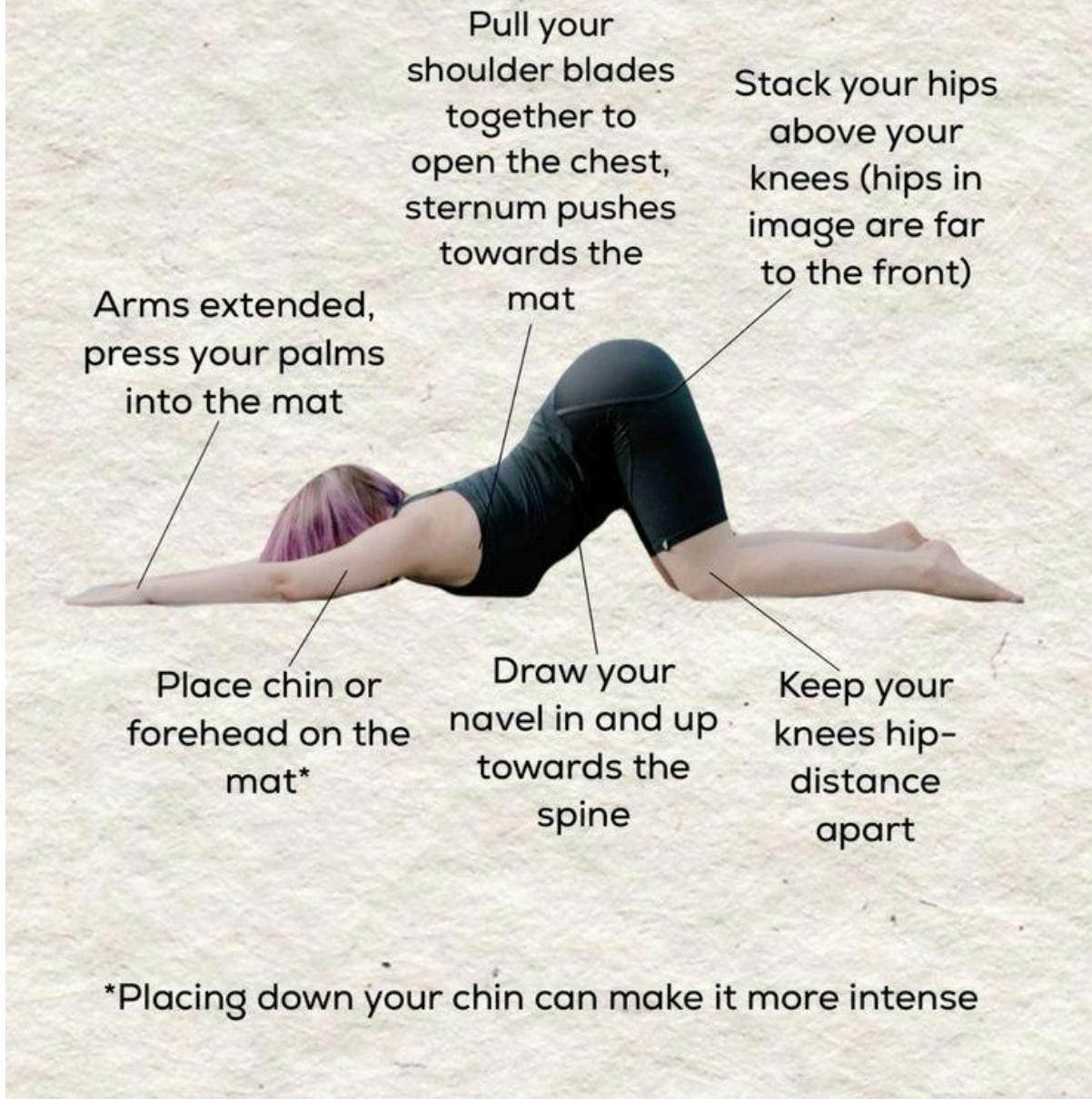
Push your chest forward

@yogabykarina



MELTING HEART POSE

Anahatasana



Intuition-growing exercises are an easy way to test the strength of your heart chakra. This can be done easily with a pack of playing cards. Simply shuffle the deck of cards and place the deck facedown before you. Focus on the top card. If it helps, hold any of the above mudras — or simply place both hands over your sternum — and chant *yam* as you focus. Try to see the other side of the card. When you feel certain you know the image beneath, flip it over. Was your intuition correct?

If you really want to track your progress, keep a notebook to write down your guesses and the ultimate results. This will also allow you to see the trajectory of your heart chakra development.

A useful pranayama for the heart chakra is the [ujjayi pranayama](#). Remember [how to breathe!](#)

If you aren't familiar with **tantric** practises, now is the time of your great awakening. Through breathing into the embodiment of your Being, you increase your proprioception [the sense of possessing a physical body]. Tantric exercises involve breath and touch. Here is a simple tantric exercise you can practise alone.

You want to be nude, wearing only underwear. Find a blanket that covers your entire body; the most comfortable and pleasing-to-the-touch blanket available to you. Wrap your body tightly in the blanket and lie in a place where you can safely move around. Focus your mind on desire.

With the blanket wrapped around you, breathe through your umbilical cord and focus your breath through the soles of your feet. As you do so, rub your feet against the blanket. Continue this breathing upwards — to your ankles, calves, thighs, lower back, shoulders; head — while sliding the individual body parts against the fabric. Then cycle the breath downward from your head to your feet in the same process. Writhe around in the blanket to your comfort, focusing your breath within your body. If you want deeper access, add a little [mūla banda](#) and chant *yam* on your exhales.

For those of you with partners, [synchronised breathing](#) is the absolute best tantric exercise. You are welcome for the suggestion.

WHO KNOWS THE PATH?

Let's touch on the study structure a bit further.

Psychological Exploration: Fromm's exploration of the social relationship of possession is an excellent place to explore the psychology of abundance.

The tendency to grow in terms of their own nature is common to all living beings. Hence we resist any attempt to prevent our growing in the ways determined by our structure. In order to break this resistance, whether it is conscious or not, physical or mental force is necessary. Inanimate objects resist control of their physical composition in various degrees through the energy inherent in their atomic and molecular structures. But they do not fight against being used. The use of heteronomous force with living beings (i.e., the force that tends to bend us in directions contrary to our given structure and that is detrimental to our growth) arouses resistance. This resistance can take all forms, from overt, effective, direct, active resistance to indirect, ineffectual, and, very often, unconscious resistance. What is restricted is the free, spontaneous expression of the infant's, the child's, the adolescent's, and eventually the adult's will, their thirst for knowledge and truth, their wish for affection. The growing person is forced to give up most of his or her autonomous, genuine desires and interests, and his or her own will, and to adopt a will and desires and feelings that are not autonomous but superimposed by the social patterns of thought and feeling. Society, and the family as its psychosocial agent, has to solve a difficult problem: How to break a person's will without his being aware of it? Yet by a complicated process of indoctrination, rewards, punishments, and fitting ideology, it solves this task by and large so well that most people believe they are following their own will and are unaware that their will itself is conditioned and manipulated.

The greatest difficulty in this suppression of the will exists with regard to sexuality, because we deal here with a strong tendency of the natural order that is less easy to manipulate than many other desires. For this reason people try harder to fight their sexual desires than almost any other human desire. No need to cite the various forms of the vilification of sex from moral grounds (its evilness) to health grounds (masturbation does physical harm). The church had to forbid birth control and extramarital sex, and it still sticks to these principles even today when prudence would recommend a more tolerant course.

The effort made to suppress sex would be beyond our understanding if it were for the sake of sex as such. Not sex, however, but the breaking of human will is the reason for vilifying sex. A great number of the so-called primitive societies have no sex tabu whatever. Since they function without exploitation and domination, they do not have to break the individual's will. They can afford not to stigmatize sex and to enjoy the pleasure of sexual relations without guilt feelings. Most remarkable in these societies is that this sexual freedom does not lead to sexual greed; that after a period of relatively transient sexual relations couples find each other; that they then have no desire to swap partners, but are also free to separate when love has gone. For these not-property-oriented groups sexual enjoyment is an expression of being, not the result of sexual possessiveness. In saying this I do not imply that we should return to living as these primitive societies do—not that we could, even if we wanted to, for the simple reason that the process of individuation and individual differentiation and distance that civilization has brought about gives individual love a different quality from that in primitive society. We cannot regress; we can only move forward. What matters is that new forms of

propertylessness will do away with the sexual greed that is characteristic of all having societies.

-Erich Fromm, *To Have or to Be?*

Esoteric Exploration: The *Sefer Yetzirah* is the numerology of abundance, as abundance is itself the nature of existence.

Twenty-two letters of foundation: engraved with voice, carved with spirit, inserted into the mouth in five places: ד-ת-ל-ט-ב, ב-ש-ס-צ-ח-ה-ע, א-ר-מ-נ-פ, פ-כ-ג-י-א, ק-ב.

[Dividing the consonants into five articulations -- the gutturals (ע"האא), labials (ב"וּמּאָאָא), dorsals (גִּיכְקָאָא), laminals (דְּטָלְנָאָא), and apicals (צְשָׁרָאָא).]

Twenty-two letters of foundation: inserted into a wheel with 231 gates. The wheel turns forwards and back. This is a cipher for the word: if for goodness above, it pleases, and if for evil below, it afflicts.

How does one weigh and transmute them? נ with all of them and all of them with נ, ב with all of them and all of them with ב, turning round. All which is formed and spoken is found, emerging in one name.

He created from נָהָר—substance—and made nonexistence existent. He carved great columns from the imperceptible ether. This is a cipher, overseeing and transmuting, making all formed things and all words into one name. A cipher for the word: twenty-two objects in one essence.

[These last three verses may refer to a kind of mystical diagram. In one interpretation of this 'wheel', the 22 letters of the Hebrew alphabet are arranged as 22 points along the outer edge of a circle, and straight lines are drawn between each possible combination of letters, totaling 231. In such a diagram, 11 lines converge through a single point in the center, one of which connects the letters 'נ' and 'ב', spelling 'אֱלֹהִים', God, as the center point of the wheel. By contemplating such a diagram and 'transmuting' (רִימָנָה) words according to it, one can eventually return all combinations of letters back to this central point labeled 'אֱלֹהִים', the "one name" alluded to here and above.]

Philosophical Exploration: Empedocles for the Purifications, duh.

*Was one among them there, a supreme man
Of vastest knowledge, gainer of large wealth
Of understanding, and chief master wise
Of diverse works of skill and wisdom all;
For whensoe'er he sought with scope and reach
Of understanding, then 'twas his to view
Readily each and every thing that e'er
In ten or twenty human ages throve.*

-Empedocles, *Purifications*

Metaphysical Exploration: Spinoza is an odd duck, but it is his search for the *highest truth* — the attainment of peace — that makes him a heart chakra leader. His concept of **substance** within *The Ethics* is the essence of heart chakra access.

All such opinions spring from the notion commonly entertained, that all things in nature act as men themselves act, namely, with an end in view. It is accepted as certain, that God himself directs all things to a definite goal (for it is said that God made all things for man, and man that he might worship him). I will, therefore, consider this opinion, asking first, why it obtains general credence, and why all men are naturally so prone to adopt it? secondly, I will point out its falsity; and, lastly, I will show how it has given rise to prejudices about good and bad, right and wrong, praise and blame, order and confusion, beauty and ugliness, and the like. However, this is not the place to deduce these misconceptions from the nature of the human mind: it will be sufficient here, if I assume as a starting point, what ought to be universally admitted, namely, that all men are born ignorant of the causes of things, that all have the desire to seek for what is useful to them, and that they are conscious of such desire. Herefrom it follows, first, that men think themselves free inasmuch as they are conscious of their volitions and desires, and never even dream, in their ignorance, of the causes which have disposed them so to wish and desire. Secondly, that men do all things for an end, namely, for that which is useful to them, and which they seek. Thus it comes to pass that they only look for a knowledge of the final causes of events, and when these are learned, they are content, as having no cause for further doubt. If they cannot learn such causes from external sources, they are compelled to turn to considering themselves, and reflecting what end would have induced them personally to bring about the given event, and thus they necessarily judge other natures by their own. Further, as they find in themselves and outside themselves many means which assist them not a little in the search for what is useful, for instance, eyes for seeing, teeth for chewing, herbs and animals for yielding food, the sun for giving light, the sea for breeding fish, &c., they come to look on the whole of nature as a means for obtaining such conveniences. Now as they are aware, that they found these conveniences and did not make them, they think they have cause for believing, that some other being has made them for their use. As they look upon things as means, they cannot believe them to be self-created; but, judging from the means which they are accustomed to prepare for themselves, they are bound to believe in some ruler or rulers of the universe endowed with human freedom, who have arranged and adapted everything for human use. They are bound to estimate the nature of such rulers (having no information on the subject) in accordance with their own nature, and therefore they assert that the gods ordained everything for the use of man, in order to bind man to themselves and obtain from him the highest honor. Hence also it follows, that everyone thought out for himself, according to his abilities, a different way of worshipping God, so that God might love him more than his fellows, and direct the whole course of nature for the satisfaction of his blind cupidity and insatiable avarice. Thus the prejudice developed into superstition, and took deep root in the human mind; and for this reason everyone strove most zealously to understand and explain the final causes of things; but in their endeavor to show that nature does nothing in vain, i.e. nothing which is useless to man, they only seem to have demonstrated that nature, the gods, and men are all mad together. Consider, I pray you, the result: among the many helps of nature they were bound to find some hindrances, such as storms, earthquakes, diseases, &c.: so they declared that such things happen, because the gods are angry at some wrong done to them by men, or at some fault committed in their worship. Experience day by day

protested and showed by infinite examples, that good and evil fortunes fall to the lot of pious and impious alike; still they would not abandon their inveterate prejudice, for it was more easy for them to class such contradictions among other unknown things of whose use they were ignorant, and thus to retain their actual and innate condition of ignorance, than to destroy the whole fabric of their reasoning and start afresh. They therefore laid down as an axiom, that God's judgments far transcend human understanding. Such a doctrine might well have sufficed to conceal the truth from the human race for all eternity, if mathematics had not furnished another standard of verity in considering solely the essence and properties of figures without regard to their final causes. There are other reasons (which I need not mention here) besides mathematics, which might have caused men's minds to be directed to these general prejudices, and have led them to the knowledge of the truth.

-Baruch Spinoza, *The Ethics*

Religious Text: Jesus is Love. Love is abundance. ♡

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

-The Book of Matthew

Physics Focus: Psychophysics is the relationship between the material and psychological. Biophysics is the physics of DNA. Understanding the nature of these fields benefits the evolution of your intuition.

WHERE WILL I NOTICE IMPROVEMENT?

Heart chakra activation is slow growth. But on this journey, you will notice significant lessening of anxiety. You will love with ease and without judgement.

Opening the heart chakra is crossing the threshold from the material world to the world of the numinous. If the balancing of the previous three chakras can be misinterpreted as mania and other forms of mental illness, opening the heart chakra can seem a lot like a descent into madness.

Your dreams may seem like tangible realities. Your material reality may appear dreamlike. Synchronicities will increase. This is a call to improve your boundaries, in both the physical and psychological realms.

You will experience more pure joy and permanent states of bliss. This can pull you out of the reality of everyday concerns, so make sure you have a reliable tether to your responsibilities.

You will fall in love with love and you will love every moment.

WHEN WILL THE CHAKRA BE ACTIVATED?

The heart chakra is another chakra whose energy requires dedication and patience to transform. They say *you can't change a man's heart*, so as you are trying to change *your* heart, know that you are engaging a process many believe to be impossible. It can take *five years* to notice significant transformation within the heart chakra. You're moving into higher energies, with more abstract consequences, so you should not expect rapid growth. The change will be slowly incremental; by the time you've fully activated this lotus, that activation may be a sudden recognition that you are a completely different person than you were when you began.

Dedicated to [hand combat](#) & [consciousness](#). ♡

VISHUDDHA

The Throat Chakra : I SPEAK

Vishuddha – The Throat Chakra

“*I SPEAK.*”

Psychological Function: Cognition

Psychological Exploration: [Lacanian psychology](#)

Esoteric Exploration: [Seth Material/Jane Roberts](#)

Philosophical Exploration: [Democritus](#)

Metaphysical Exploration: [Bertrand Russell](#)

Religious Text: [Egyptian Book of the Dead](#)

Physics Focus: [Chaos Theory](#)

Your Gift: Persuasion

Seed mantra: Ham

Vishuddha is the akashic opening. The throat chakra is controlled by the third eye, but we won't move too far ahead in our understanding. What is necessary to note here is that, much like the root chakra, the throat chakra does not self-regulate.

You might think the throat chakra is the chakra of singers. It isn't — [if you recall](#), musicians carry solar plexus energy. This is the chakra of politicians. The chakra of car salesmen. Vishuddha is also the chakra of prophets and hypnotists. It is the chakra of those who speak from a centre of understanding.

In the cerebrospinal structure, vishuddha is located where the cervical spine begins and the thoracic spine ends. In the CNS [cerebrospinal nervous system], it is the thyroid.

WHY ACCESS THIS CHAKRA?

Have you accessed all of the previous chakras and still struggle with confidence, or speaking in a way where you are actually heard by others? Do you feel you set healthy boundaries yet they are

always ignored? Do you still struggle with stress? Fatigue? Do you get trapped in your moods; unable to Act effectively?

Or do you experience the opposite — do your words have **too much** power?

Your throat chakra is blocked.

There are also [studies](#) that indicate a correlative relationship between [throat chakra-opening yogic practises](#) and thyroid gland management. But I'm not a doctor, I just play one on TV.

WHAT DO I NEED TO KNOW?

There is a narrative in the structure of study described at the beginning of this article, or as found in [Studies of the Subtle Body](#). The narrative is best defined through self-exploration in each of these topics, and does not need to be limited to the examples given. However, from my own course of study, I find all of these to best represent the energy of the throat chakra.

It would be irresponsible not to note you can be karmically denied access to the throat chakra. This sounds silly, considering it is the differentiated chakra of politicians. But imagine knowing you have ill-intent then growing self-access to be even more pointed and effective in your wickedness. Madness! So, come a bit closer and let me whisper a secret into your digital ear: *Most people are almost totally unconscious of their Actions. The majority of people have no idea what they are doing.*

But is this really much of a secret? You can ask the entire population the why behind any single one of their Actions, and an embarrassing percentage might be able to give you an excuse they define as reason — but it will completely lack the narrative of self-discovery. Most people are blind to their habits, ignorant of their own Actions. They simply serve a self-unknown purpose as a cog in the machine of Death. An equally embarrassing percentage of people probably couldn't give you an answer at all.

So, yes, many people build up a kind of unconscious [un]accountability that keeps their throat chakra closed. You may witness karma happen to these people in real-time, particularly if they are differentiated in their throat chakra without taking responsibility for that power. Strong throat chakra energy can make you *feel* invincible, but that is not the same as *being* invincible.

People who build themselves up through manipulating and silencing others have the most painful downfalls with the most wretched rock bottom. You've seen it happen. Those are the

kinds of people who do not realise they are being used until they've lost the power they never earned.

For a lot of people — *Catholics, which are a lot of people* — **confession** is a kind of throat chakra opener for this very reason. Some day a Pope will agree with me. It is the potency of **true repentance** determined to restore balance.

Consider this perspective: the throat chakra speaks for the Universe. So either you are consciously speaking on behalf of the Universe — a **serious** responsibility — or you are a puppet. There is not much of a middle path here.

Prayer and **mirror affirmations**, every day. It's time to take this seriously. Talk back to your fears and anxieties. Let your words out. *Hear* them.

Twelve-Step programs are a terrific throat chakra activator. But they are also cults.

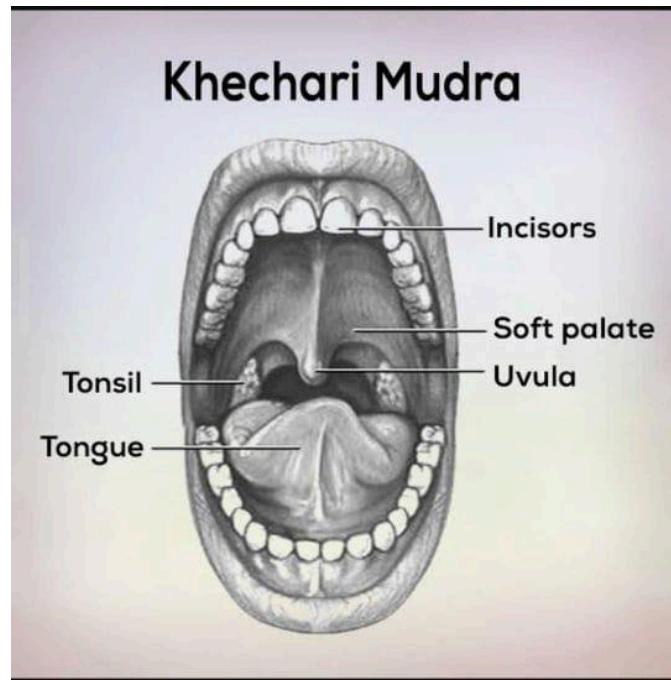
The best way to access your throat chakra is to **listen**. Practice being a fly on the wall. Understand that you must always *hear the unsaid* before you can speak from a centre of truth.

HOW CAN I ACCESS THIS CHAKRA?

Chant haṁ as often as you can. Really hum as you come up on that m̄. And come **up** on it, **not** down on it.

Daily **mudras** and **asanas** are a fun way to notice the actual shifts in energy as you activate.

We're going to take an unexpected route by introducing a tongue mudra — the best for activating vishuddha: the **khecarī** mudra. This mudra is meant to release [amrita](#) from the third eye into the throat chakra. I first learned of khecarī through [Mindvalley](#). I've used it for about six months. I've only successfully « swallowed my tongue » once. I've not been able to do it again. My initial attempts, I did produce a bitter liquid in my mouth — which it is suggested not to swallow — but since my successful attempt, the liquid is mostly sweet. I spend a lot of time *biohacking the universe* and this is the trippiest thing that ever happened to me. My tongue disappeared. And I saw things. But that's not even the best part. [I know who I am now](#). It is the freaky-coolest thing I've ever tried.



Khecarī mudra represents the force of divinity.

A popular throat chakra mudra is the **shankha** mudra. The way this mudra was taught to me, you hold the thumb of your non-dominant hand within the four fingers of your dominant hand and touch your dominant thumb to your non-dominant middle finger. I don't know if this matters. It is specifically a throat chakra-balancing mudra, so try holding it for about fifteen minutes before giving a speech.



Shankha Mudra

This mudra represents the force of water. The active elements of Shankha are fire, air, space, water, and earth. Air, space, earth, and water are receptive on the dominant hand.

The **udana** mudra is another useful throat chakra-activator. This is a mudra for the respiratory system. It is also called the Inner Smile mudra.



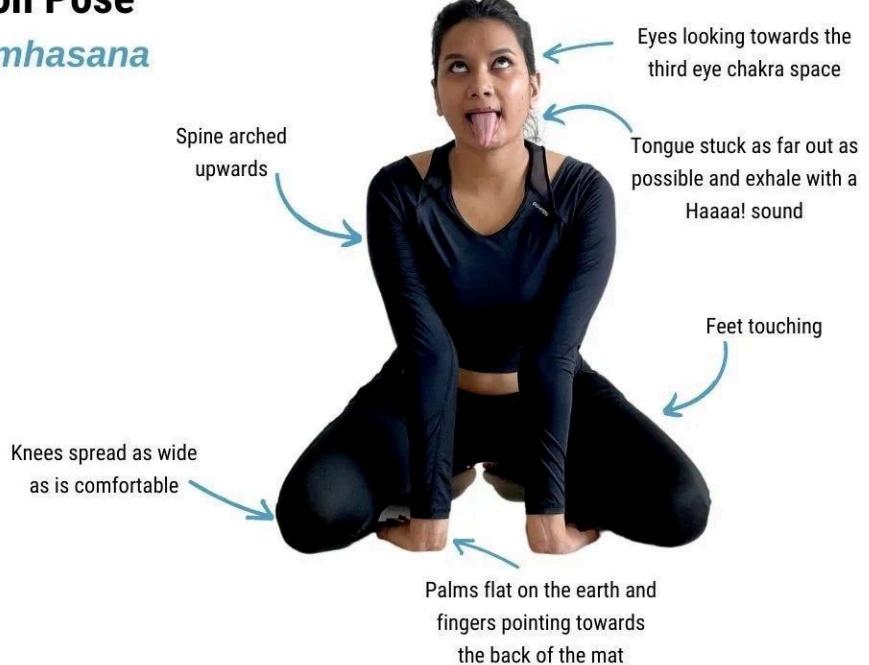
Udana Mudra

This mudra represents the force of the aether. The active element of Udana is water; fire, air, space, and earth are receptive.

If you do yoga, you may be familiar with throat chakra-activating asanas. My preferred are **simhasana** [lion], **chakrasana/urdhva dhanurasana** [wheel], and a little **marjariasana-bitilasana** [cat-cow] flow.

Lion Pose

Simhasana



yogajala.

Wheel Pose

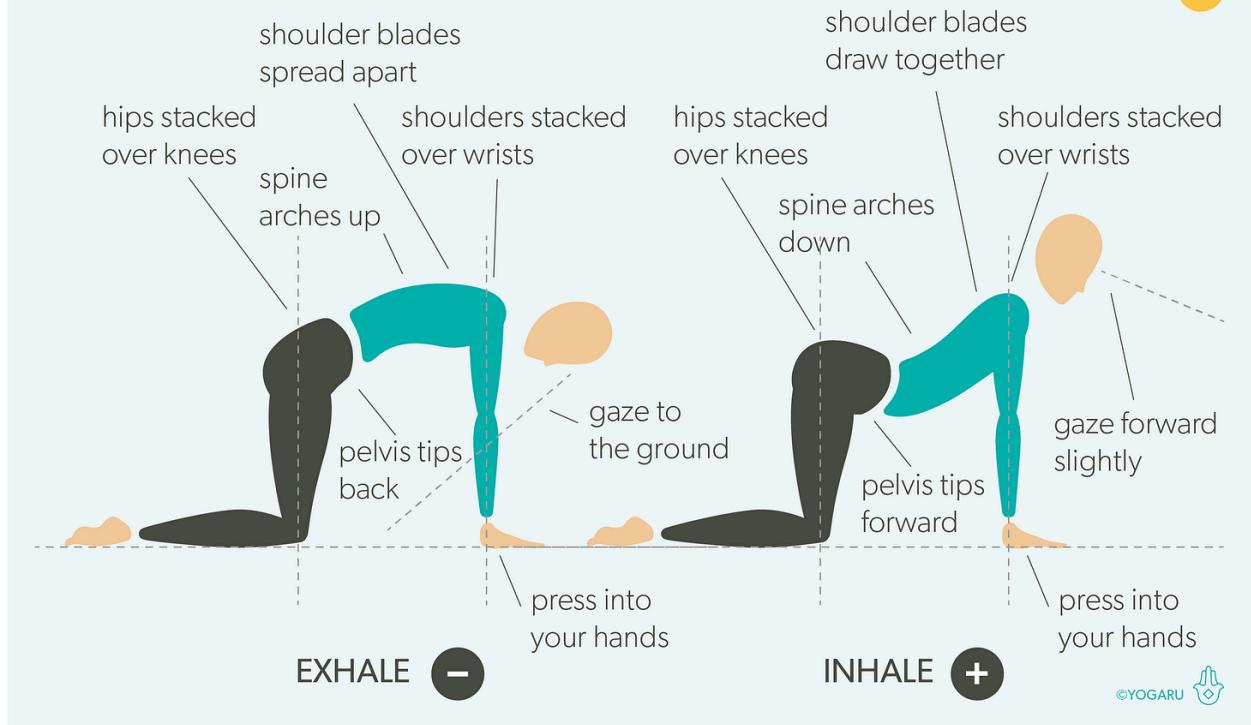
Chakrasana



yogajala.

MARJARYASANA & BITILASANA | CAT & COW

wu



It is beneficial to add the [simha \[lion's breath\] pranayama](#) to all of the above yoga poses, but particularly with lion pose. Rather than revisiting the ujjayi breath or even ha kriya — simply releasing the heat prana — exhale in a *roar*. Really exaggerate; play with your breath from your umbilical cord. Can you expand the sound within your body?

Singing, chanting, humming, and yawning are also great throat chakra openers.

WHO KNOWS THE PATH?

Let's touch on the study structure a bit further.

Psychological Exploration: Jacques Lacan is so underrated! Read this passage thrice:

*If we turn now to the other end of the spectrum of psychoanalytic experience - its history, casuistry, and treatment process, we shall learn to oppose the value of anamnesis as the index and mainspring of therapeutic progress to the analysis of the *hic et nunc*, hysterical intersubjectivity to obsessive*

intrasubjectivity, and symbolic interpretation to the analysis of resistance. The realization of full speech begins here.

Let us examine the relation it constitutes.

*Let us recall that, shortly after its birth, the method introduced by Breuer and Freud was baptized the "talking cure" by one of Breuer's patients, Anna O. Let us keep in mind that it was the experience inaugurated with this hysterical that led them to the discovery of the pathogenic event dubbed traumatic. If this event was recognized as the cause of the symptom, it was because putting the event into words (in the patient's "stories") led to the removal of the symptom. Here the term "prise de conscience" (conscious realization), borrowed from the psychological theory that was immediately constructed to explain the fact, retains a prestige that merits the healthy distrust I believe is called for when it comes to explanations that parade as self-evident. The psychological prejudices of Freud's day were opposed to seeing in verbalization as such any other reality than its *flatus vocis*. The fact remains that, in the hypnotic state, verbalization is dissociated from conscious realization, and this alone is enough to require a revision of such a conception of its effects.*

But why don't the valiant defenders of the behaviorist Aujhebung set an example here, making their point that they do not need to know whether the subject remembers anything whatsoever? She simply recounts the event. For my part, I would say that she verbalizes it, or—to further exploit this term whose resonances in French call to mind a Pandora figure other than the one with the box (in which the term should probably be locked up)—that she forces the event into the Word [le verbe] or, more precisely, into the epos by which she relates in the present the origins of her person. And she does this in a language that allows her discourse to be understood by her contemporaries and that also presupposes their present discourse. Thus it happens that the recitation of the epos may include a discourse of earlier days in its own archaic, even foreign tongue, or may even be carried out in the present with all the vivacity of an actor; but it is like indirect speech, isolated in quotation marks in the thread of the narrative, and, if the speech is performed, it is on a stage implying the presence not only of a chorus, but of spectators as well.

*Hypnotic remembering is, no doubt, a reproduction of the past, but it is above all a spoken representation and, as such, implies all sorts of presences. It stands in the same relation to the remembering while awake of what in analysis is curiously called "the material," as drama—in which the original myths of the City State are produced before its assembly of citizens—stands in relation to history, which may well be made up of materials, but in which a nation today learns to read the symbols of a destiny on the march. In Heideggerian language one could say that both types of remembering constitute the subject as *gewesend*—that is, as being the one who has thus been. But in the internal unity of this temporalization, entities [*l'étant*] murk the convergence of the having-beens [*des ayant été*]. In other words, if other encounters are assumed to have occurred since any one of these moments having been, another entity would have issued from it that would cause him to have been altogether differently.*

The reason for the ambiguity of hysterical revelation of the past is not so much the vacillation of its content between the imaginary and reality [réel], for it is situated in both. Nor is it the fact that it is

made up of lies. It is that it presents us with the birth of truth in speech, and thereby brings us up against the reality of what is neither true nor false. At least, that is the most disturbing aspect of the problem.

For it is present speech that bears witness to the truth of this revelation in current reality and grounds it in the name of this reality. Now only speech bears witness in this reality to that portion of the powers of the past that has been thrust aside at each crossroads where an event has chosen.

This is why the condition of continuity in the anamnesis, by which Freud measures the completeness of the cure, has nothing to do with the Bergsonian myth of a restoration of duration in which the authenticity of each instant would be destroyed if it did not recapitulate the modulation of all the preceding instants. To Freud's mind, it is not a question of biological memory, nor of its intuitionist mystification, nor of the paramnesia of the symptom, but of remembering, that is, of history; he rests the scales—in which conjectures about the past make promises about the future oscillate—on the knife-edge of chronological certainties alone. Let's be categorical: in psychoanalytic anamnesis, what is at stake is not reality, but truth, because the effect of full speech is to reorder past contingencies by conferring on them the sense of necessities to come, such as they are constituted by the scant freedom through which the subject makes them present.

-Jacques Lacan, *The Function and Field of Speech and Language in Psychoanalysis*

Esoteric Exploration: The Nature of Personal Reality is the only Seth Material I have read, and I don't necessarily agree with all of it, but it is important enough to feel final. No matter your automatic response to her, [Jane Roberts is a great example of throat chakra energy](#).

You will react, therefore, to all the information that you receive according to your conscious beliefs concerning the nature of reality. The deeper portions of the self do not have to take the ego's idea of time into consideration, so these portions of the self also deal with data that would ordinarily escape the ego's perception, perhaps until a certain "point" of ego time was reached.

The ego, which must manipulate most directly with the everyday world, takes time, clock time, quite seriously. Even the ego however realizes to some extent that clock time is a convention; but it does not like such conventions broken.

It will often neglect any clairvoyant or precognitive material that comes into the conscious mind from the deeper portions of the self.

On occasion, when the ego recognizes that such data can be highly practical, it then becomes more liberal in its recognition of it — but only when such information fits in with its concepts of what is possible and not possible.

Now the ego's concepts are your concepts, since it is a part of you.

If you dwell on ideas of danger or potential disaster, if you think of the world mainly in terms of your physical survival and consider all those circumstances that may work against it, then you may find yourself suddenly aware of precognitive dreams that foretell incidents of accidents, earthquakes, robberies or murders.

Your own idea of the perilous nature of existence becomes so strong that the ego allows this data to

emerge, even though it is "out of time," because your fearful beliefs convince it that you must be on guard. The incidents do not even have to involve you. From all the unconscious telepathic and clairvoyant data available, however, you will be aware of this particular grouping, and it will only serve to reinforce your idea that existence is above all perilous.

If this information becomes available in the dream state you may then say, "I am frightened of dreams. My bad dreams so often come true." So you try to inhibit memory of your dreams. Instead you should examine your conscious beliefs, for they are so strong that they are causing you not only to focus upon calamity in the physical world, but to use your inner abilities to the same end.

-Jane Roberts, *Seth: The Nature of Personal Reality*

Philosophical Exploration: Democritus *was* the Inner Smile mudra. But mostly I'm obsessed with his concept of imprinting on the air, of perception being imprinted on the air, including speech. Democritus also allegedly did not believe in the idea of True Names, and that is just anti-Abrahamic throat chakra realness.

*But long before men could delight their ears by singing pleasant songs together
They imitated with their mouths the liquid voices of birds,
And the rustling of the west wind in the hollow reeds
Was what first taught the country people to blow into hollow hemlock stalks.*

-Maybe [inspired] by Democritus? Who knows.

Metaphysical Exploration: Bertrand Russell had an awful lot to say against the metaphysical writings of a lot of his contemporaries... but he also wrote *The Will to Doubt*, so it's pretty easy to see why.

I think that what we mean in practice by reason can be defined by three characteristics. In the first place, it relies upon persuasion rather than force; in the second place, it seeks to persuade by means of arguments which the man who uses them believes to be completely valid; and in the third place, in forming opinions, it uses observation and induction as much as possible and intuition as little as possible. The first of these rules out the Inquisition; the second rules out such methods as those of British war propaganda, which Hitler praises on the ground that propaganda "must sink its mental elevation deeper in proportion to the numbers of the mass whom it has to grip"; the third forbids the use of such a major premise as that of President Andrew Jackson a propos of the Mississippi, "the God of the Universe intended this great valley to belong to one nation," which was self-evident to him and his hearers, but not easily demonstrated to one who questioned it.

-Bertrand Russell, *The Will to Doubt*

Religious Text: The Egyptian Book of the Dead is a book of prayers you should absolutely be reading aloud.

"Hail, One, shining from the Moon ! (2) Hail, One, shining from the Moon! Grant that this Osiris Ani may come forth among those multitudes which are (3) outside ; and let him be established as a dweller (or let him go about) among the denizens of heaven ; and let the underworld be opened unto

him. And behold, Osiris, (4) Osiris Ani, shall come forth by day to do whatsoever he pleaseth upon the earth among the living ones."

Physics Focus: I am told that I am misunderstanding when I say chaos theory is the study between entropy and negentropy — but somehow comparing chaos theory to the butterfly effect is more accurate? But when I consider [this](#), I think about the Universe as a fugue, perpetually adding new voices to the composition. All contrapuntal melodies are a relationship. And, well, sure, that seems like anything could happen, but what happens is *what is happening*, and *that*, my friends, is the essence of the Akashic record.

WHERE WILL I NOTICE IMPROVEMENT?

Well. You'll be more persuasive. You will hear the ways people open themselves to suggestion. You will want to act on this: **don't**. You do **not** want to build up bad karma while working in throat chakra energy. Perhaps you should not even approach vishuddha until you feel comfortable in both your third eye energy and your heart chakra energy.

You will want to listen to others. Your curiosity will be exponential in growth. Until you understand objective truth, it is best not to speak at all. I give this particular warning only because I learned through experience.

You will feel more confident to live in your truth. You will, as the kids say, stand on business. There is probably not a chakra activation that will make you feel more powerful. Boss up.

WHEN WILL THE CHAKRA BE ACTIVATED?

Vishuddha relies on too many Circumstances to define an average time for activation. If your third eye is fully activated, it could take merely weeks to access your throat chakra. If you've built up a library of bad karma, you're probably never going to get in. If your solar plexus is damaged due to temporal illness, or is otherwise imbalanced, you can equally forget it.

I would not say the throat chakra is the most difficult to access, but it is certainly erratic in the sense that it is the one chakra that cannot be accessed by everyone. If you're struggling with this one, try some **atonement**.

Dedicated to hand combat & consciousness. ♡

AJNA

The Third Eye : I OBSERVE

Ajna – The Third Eye

“*I OBSERVE.*”

Psychological Function: Awareness

Psychological Exploration: [Reichian psychology](#)

Esoteric Exploration: [Anthroposophy/Rudolf Steiner](#)

Philosophical Exploration: [Parmenides](#)

Metaphysical Exploration: [Immanuel Kant](#)

Religious Text: [Gnostic texts](#)

Physics Focus: [Theoretical physics](#)

Your Gift: Time traveller

Seed mantra: Om

Ajna is the centre of understanding; the centre of consciousness. We **all** possess an active third eye: it governs your perception. The third eye controls the throat chakra, which means your perception governs your speech. This is, I believe, what is meant when people say your thoughts control your reality. We know that isn't explicitly true. I am in the school of those who believe [you are not your thoughts](#) at all. But the way you unconsciously perceive the world — your third eye — does determine how you will show up within your Circumstances. Your understanding of Circumstances determines how you will speak about them and — more importantly — what you will **do**.

This is the differentiated chakra of all temponauts. The weavers of temporal patterns. Time travellers.

In the cerebrospinal structure, ajna is located in the brain stem. In the CNS [cerebrospinal nervous system], it is considered by many to be the pineal gland. But I agree with those who consider ajna to be the pituitary gland and the hypothalamus — especially because the pineal gland is also associated with the crown chakra and, for the functions of the pineal gland, it makes more logical sense as the crown chakra. The third eye is the pituitary gland.

Why? Well, it would take [the length of another article](#) to explain how [hormonal responses are perception-based](#). And, if perception is the pilot behind each of the lower chakra functions, it follows that the third eye would be

associated with the [hypothalamus](#) in general and the [pituitary gland](#) in particular. Not to mention the location! It is *literally right there*.

WHY ACCESS THIS CHAKRA?

I'll be honest: I am biased toward the third eye. I'm genuinely so enchanted by this chakra that I activated just to cosplay as one of you.

People who naturally differentiate from this chakra also tend to be differentiated in their root or throat chakra. *Something something [anal retentive or anal expressive](#)...*

But aren't you at all curious of how your unconscious mind — your hormonal world — perceives reality? Don't you ever wonder how the Body-as-Mind processes information? On a practical level, do you want to [enhance your memory](#)? Process information more quickly? Be more innovative?

If balancing the throat chakra can balance the thyroid, is it so far a leap to hypothesise that balancing your third eye can regulate your pituitary gland?

And in an esoteric, metaphysical realm: don't you want to play around with time — time as a reality as material as space — without losing your mind or your Self in the process?

*Are you actually aware at all? **How free is your will?***

What wouldn't you give for just a little bit of **clarity**?

WHAT DO I NEED TO KNOW?

There is a narrative in the structure of study described at the beginning of this article, or as found in [Studies of the Subtle Body](#). The narrative is best defined through self-exploration in each of

these topics, and does not need to be limited to the examples given. However, from my own course of study, I find all of these to best represent the energy of the third eye.

Any kind of **memory games** or exercises will become your best friend. Do a crossword puzzle once a week. ***Engage your mind***, but not simply for the effort of doing so. Reflect on how it is that you think. ***Engage with your mechanisms for processing information***. This is self-discovery beyond the imagination's ability to symbolise.

HOW CAN I ACCESS THIS CHAKRA?

Chant om or aum as often as you can. Really hum as you come down on that m. And come ***down*** on it, ***not*** up on it.

Chant om from the umbilical cord.

Daily **mudras** and **asanas** are a fun way to notice the actual shifts in energy as you activate.

You may recall this face from the [lion's pose & lion's breath exercises in vishuddha](#). Well, it is also a mudra: **shambhavi**. It is a third eye-activating mudra. *Remember what I said about [the third eye](#) [directing the throat chakra](#)? Cool, huh?*

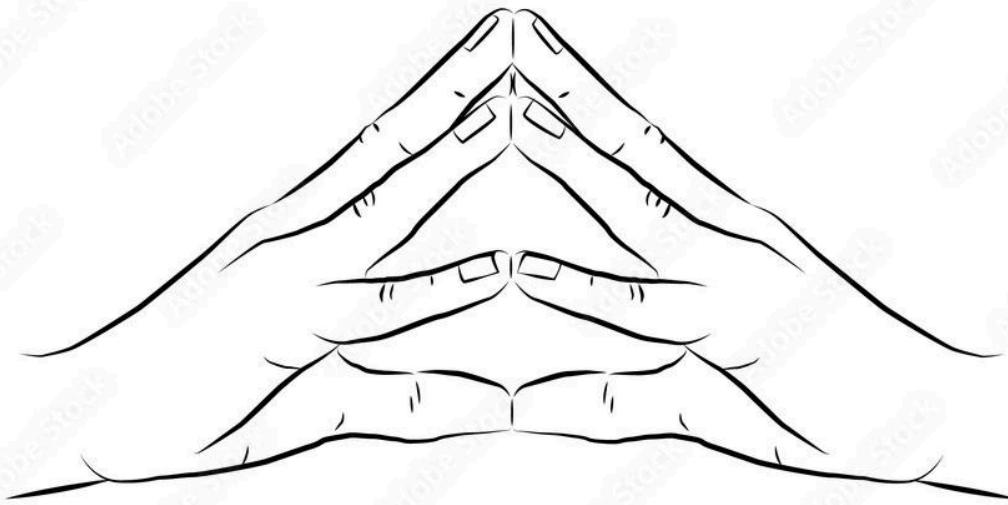
Gazing Point



Shambhavi Mudra

It is advised to hold this mudra as you perform the following.

The **hakini** mudra is another mudra specific to the third eye, the ultimate mudra for memory and focus. I like to hold the triangle in front of my face so that it makes a strange geometric shape in the periphery of my vision when also holding the shambhavi mudra.



HAKINI MUDRA

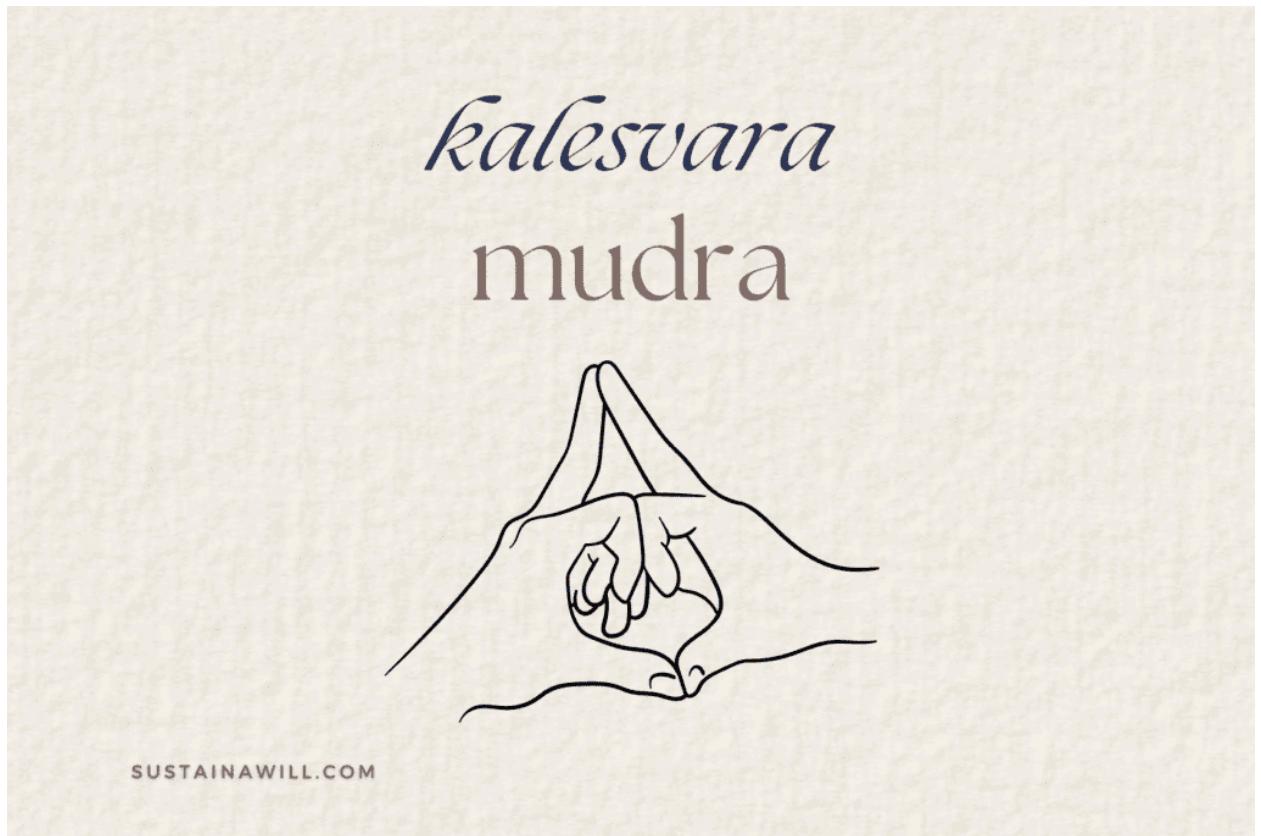
This mudra represents the force of awareness. All elements of Hakini are active.

There's just something about the combination of shambhavi and hakini that brings to mind Dr Manhattan. Please don't ask me to explain, because that is impossible.



Dr Manhattan, *Watchmen*

The **kalesvara** mudra is such a cool mudra. It is also a third eye gesture, meant to alleviate anxiety and calm the mind... but it is literally the mudra of Death and Taxes Time.



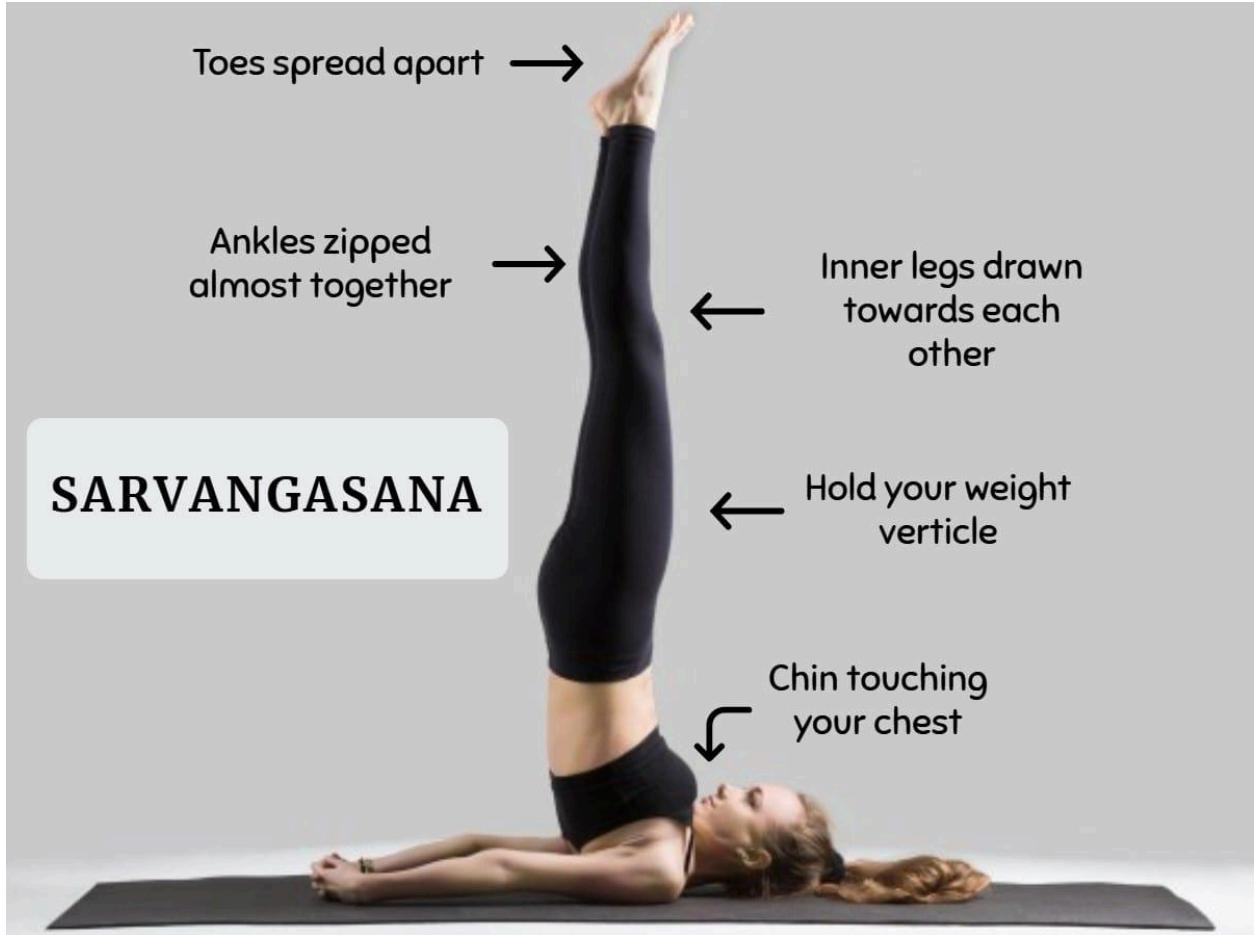
This mudra represents the force of Time. The active elements of Kalesvara are space and fire; air, earth, and water are receptive.

The **buddhi** mudra is another gesture of clarity, though more specifically in conversation.



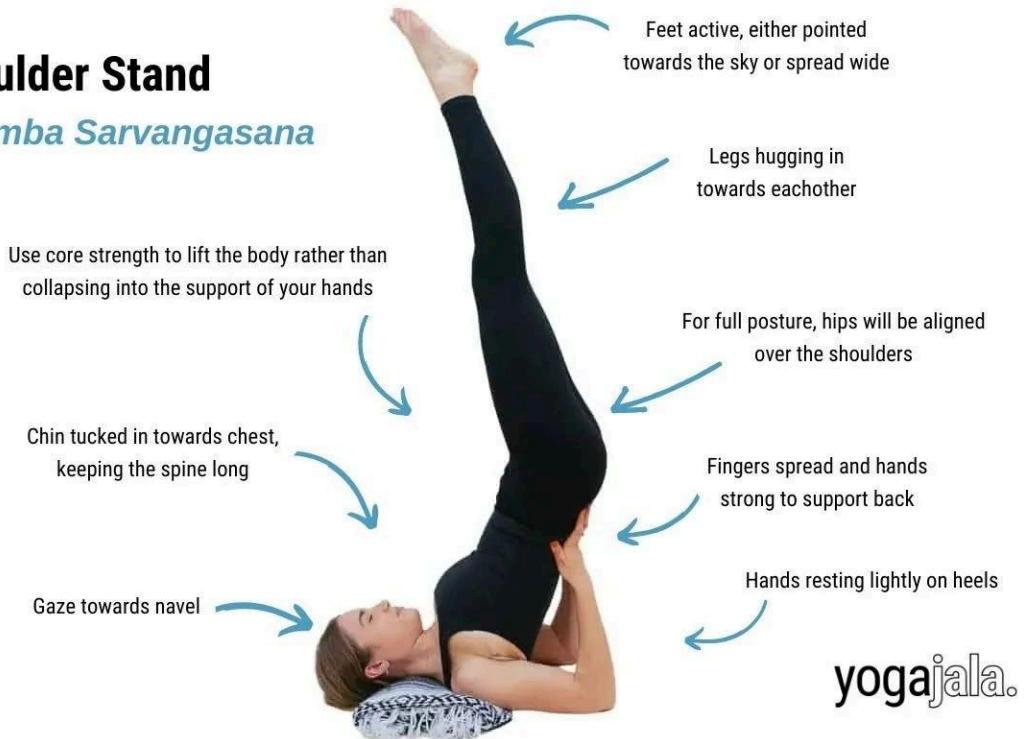
This mudra represents the force of water. The active elements of Buddhi are air, space, and earth; fire and water are receptive.

If you do yoga, you may be familiar with throat chakra-activating asanas. My preferred are sarvangasana [shoulder stand], ardha pincha mayurasana [dolphin], and salamba sirsasana [[headstand](#)]. There's absolutely no need to risk it for the biscuit. Please don't make yourself physically uncomfortable. And **breathe**.



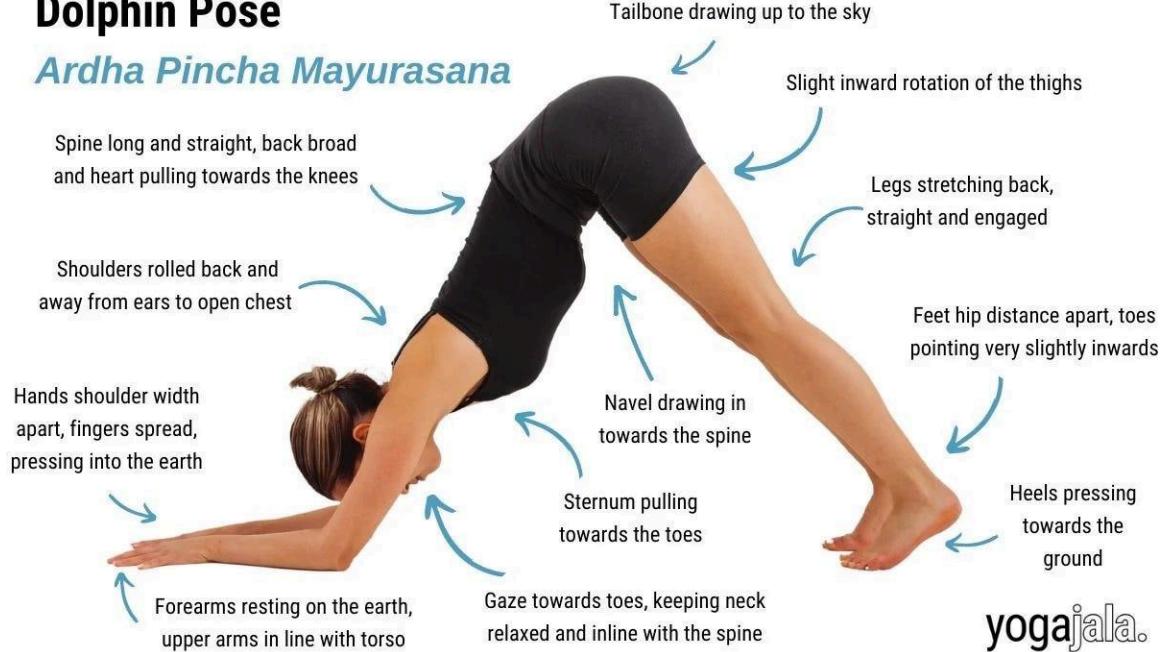
Shoulder Stand

Salamba Sarvangasana



Dolphin Pose

Ardha Pincha Mayurasana



SALAMBA SIRSASANA | HEADSTAND

IV



The [murcha khambaka pranayama \[swooning breath\]](#) is one of the greatest breathwork exercises for the third eye.

Candle-gazing is a potent ajna practice. [Roald Dahl wrote a whole story around it](#). **Sun-gazing** is one of my favourite things to do, but if you're going to join me, please only do so during sunrise or sunset, and don't hurt yourself.

You're going to want to **record your dreams**, and maybe even explore [lucid dreaming](#).

WHO KNOWS THE PATH?

Let's touch on the study structure a bit further.

Psychological Exploration: I really wish that Reich had written Character Analysis from a hormonal perspective, because that would have been a truly revolutionary piece of work. But I guess he revolutionised himself into madness and right out of history, so I'll let him rest in peace. He accomplished more than enough, and the book is already perfect.

The next question we have to deal with concerns the factors that cause the character to assume the definite form in which it is operative. In this connection, it is necessary to call to mind some attributes of every character reaction. The character consists in a chronic change of the ego which one might describe as a hardening. This hardening is the actual basis for the becoming chronic of the characteristic mode of reaction; its purpose is to protect the ego from external and internal dangers. As a protective formation that has become chronic, it merits the designation "armoring," for it clearly constitutes a restriction of the psychic mobility of the personality as a whole. This restriction is mitigated by the noncharacterological, i.e., atypical, relations to the outside world that seem to be open communications in an otherwise closed system. They are "breaches" in the "armor" through which, depending upon the situation, libidinal and other interests are sent out and pulled in again like pseudopodia. The armor it-self, however, is to be thought of as flexible. Its mode of reaction always proceeds according to the pleasure-unpleasure principle.

In unpleasurable situations the armoring contracts; in pleasure, in situations it expands. The degree of character flexibility, the ability to open oneself to the outside world or to close oneself to it, depending upon the situation, constitutes the difference between a reality-oriented and a neurotic character structure. Extreme prototypes of pathologically rigid armoring are the affect-blocked compulsive characters and schizophrenic autism, both of which tend toward catatonic rigidity.

The character armor is formed as a chronic result of the clash between instinctual demands and an outer world which frustrates those demands. Its strength and continued raison d'être are derived from the current conflicts between instinct and outer world. The expression and the sum total of those impingements of the outer world on instinctual life, through accumulation and qualitative homogeneity, constitute a historical whole. This will be immediately clear when we think of known character types such as "the bourgeois," "the official," "the proletarian," "the butcher," etc. It is around the ego that this armoring is formed, around precisely that part of the personality which lies at the boundary between biophysiological instinctive life and the outer world. Hence we designate it as the character of the ego.

At the core of the armor's definitive formation, we regularly find, in the course of analysis, the conflict between genital incest desires and the actual frustration of their gratification. The formation of the character commences as a definite form of the overcoming of the Oedipus complex. The conditions which lead precisely to this kind of resolution are special, i.e., they relate specifically to the character. (These conditions correspond to the prevailing social circumstances to which childhood

sexuality is subject. If these circumstances are changed, both the conditions of the character formation and the structures of the character will be changed.) For there are other ways of resolving the conflict, naturally not so important or so determinative in terms of the future development of the total personality, e.g., simple repression or the formation of an infantile neurosis. If we consider what is common to these conditions, we find, on the one hand, extremely intense genital desires and, on the other hand, a relatively weak ego which, out of fear of being punished, seeks to protect itself by repressions. The repression leads to a damming up of the impulses, which in turn threatens that simple repression with a breakthrough of the repressed impulses. The result is a transformation of the ego, e.g. the development of attitudes designed to ward off fear, attitudes which can be summarized by the term "shyness." Although this is merely the first intimation of a character, there are decisive consequences for its formation. Shyness or a related attitude of the ego constitutes a restriction of the ego. But in warding off dangerous situations which could provoke what is repressed such an attitude also strengthens the ego.

It turns out, however, that this first transformation of the ego, e.g., the shyness, does not suffice to master the instinct. On the contrary, it easily leads to the development of anxiety and always becomes the behavioral basis of childhood phobia. In order to maintain the repression, an additional transformation of the ego becomes necessary: the repressions have to be cemented together, the ego has to harden, the defense has to take on a chronically operative, automatic character. And, since the simultaneously developed childhood anxiety constitutes a continual threat to the repressions; since the repressed material is expressed in the anxiety; since, moreover, the anxiety itself threatens to weaken the ego, a protective formation against the anxiety also has to be created. The driving force behind all these measures taken by the ego is, in the final analysis, conscious or unconscious fear of punishment, kept alive by the prevailing behavior of parents and teachers. Thus, we have the seeming paradox, namely that fear causes the child to want to resolve his fear.

-Wilhelm Reich, *Character Analysis*

Esoteric Exploration: Just go right now and read what Steiner wrote about the Guardians of the Threshold.

In other words, one of the most important experiences we gain from initiation is that we learn to know and to treasure the true value of the visible, sense-perceptible world better than we could before our esoteric training. Indeed, only through insight into the supersensible worlds do we realize the value of the sense-perceptible world. A person who has not experienced this insight and thus perhaps believes that the supersensible regions are of infinite, incomparable worth, may underestimate the sense-perceptible world. But those who have had insight into the supersensible know that without their experiences in the visible world they would be quite powerless in the invisible worlds.

To live in the invisible worlds, we must have the tools and faculties appropriate to them. We can develop these only in the visible world. For example, if we are to become aware of the invisible worlds, we must learn to "see" spiritually. This power of spiritual vision in a "higher" world develops only gradually by means of experiences in the "lower" world. A person can just as little be born with

spiritual eyes in a spiritual world, if he or she has not previously developed these eyes in the sensible world, as a child could be born with physical eyes if these had not been developed in the mother's body.
-Rudolf Steiner, *Higher Worlds*

Philosophical Exploration: Parmenides for his famous quote:

It is all one to me where I begin; for I shall come back again there.

It needs must be that what can be thought and spoken of is; for it is possible for it to be, and it is not possible for what is nothing to be. This is what I bid thee ponder. I hold thee back from this first way of inquiry, and from this other also, upon which mortals knowing naught wander two-faced; for helplessness guides the wandering thought in their breasts, so that they are borne along stupefied like men deaf and blind. Undiscerning crowds, in whose eyes it is, and is not, the same and not the same, and all things travel in opposite directions!

For this shall never be proved, that the things that are not are.

But do thou restrain thy thought from this way of inquiry, nor let habit by its much experience force thee to cast upon this way a wandering eye or sounding ear or tongue; but judge by argument the much disputed proof uttered by me. There is only one way left that can be spoken of. . . .

One path only is left for us to speak of, namely, that It is. In it are very many tokens that what is is uncreated and indestructible; for it is complete, immovable, and without end. Nor was it ever, nor will it be; for now it is, all at once, a continuous one. For what kind of origin for it wilt thou look for? In what way and from what source could it have drawn its increase? I shall not let thee say nor think that it came from what is not; for it can neither be thought nor uttered that anything is not. And, if it came from nothing, what need could have made it arise later rather than sooner? Therefore must it either be altogether or be not at all. Nor will the force of truth suffer aught to arise besides itself from that which is not. Wherefore, Justice doth not loose her fetters and let anything come into being or pass away, but holds it fast. Our judgment thereon depends on this: "Is it or is it not?" Surely it is adjudged, as it needs must be, that we are to set aside the one way as unthinkable and nameless (for it is no true way), and that the other path is real and true. How, then, can what is be going to be in the future? Or how could it come into being? If it came into being, it is not; nor is it if it is going to be in the future. Thus is becoming extinguished and passing away not to be heard of.

Nor is it divisible, since it is all alike, and there is no more of it in one place than in another, to binder it from holding together, nor less of it, but everything is full of what is. Wherefore it is wholly continuous; for what is, is in contact with what is.

Moreover, it is immovable in the bonds of mighty chains, without beginning and without end; since coming into being and passing away have been driven afar, and true belief has cast them away. It is the same, and it rests in the self-same place, abiding in itself. And thus it remaineth constant in its place; for hard necessity keeps it in the bonds of the limit that holds it fast on every side. Wherefore it is not permitted to what is to be infinite; for it is in need of nothing; while, if it were infinite, it would stand in need of everything.

The thing that can be thought and that for the sake of which the thought exists is the same; for you

cannot find thought without something that is, as to which it is uttered. And there is not, and never shall be, anything besides what is, since fate has chained it so as to be whole and immovable.

Wherefore all these things are but names which mortals have given, believing them to be true—coming into being and passing away, being and not being, change of place and alteration of bright colour.

Since, then, it has a furthest limit, it is complete on every side, like the mass of a rounded sphere, equally poised from the centre in every direction; for it cannot be greater or smaller in one place than in another. For there is no nothing that could keep it from reaching out equally, nor can aught that is be more here and less there than what is, since it is all inviolable. For the point from which it is equal in every direction tends equally to the limits.

-Parmenides, *Fragments 1-19*

Metaphysical Exploration: Reading Critique of Pure Reason from the perspective of a temponaut is a next-level experience.

*The sensible faculty of intuition is really only a receptivity for being affected in a certain way with representations, whose relation to one another is a pure intuition of space and time (pure forms of our sensibility), which, insofar as they are connected and determinable in these relations (in space and time) according to laws of the unity of experience, are called **objects**. The non-sensible cause of these representations is entirely unknown to us, and therefore we cannot intuit it as an object; for such an object would have to be represented neither in space nor in time (as mere conditions of our sensible representation), without which conditions we cannot think any intuition. Meanwhile we can call the merely intelligible cause of appearances in general the transcendental object, merely so that we may have something corresponding to sensibility as a receptivity. To this transcendental object we can ascribe the whole extent and connection of our possible perceptions, and say that it is given in itself prior to all experience. But appearances are, in accordance with it, given not in themselves but only in this experience, because they are mere representations, which signify a real object only as perceptions, namely when this perception connects up with all others in accordance with the rules of the unity of experience. Thus one can say: The real things of past time are given in the transcendental object of experience, but for me they are objects and real in past time only insofar as I represent to myself that, in accordance with empirical laws, or in other words, the course of the world, a regressive series of possible perceptions (whether under the guidance of history or in the footsteps of causes and effects) leads to a time-series that has elapsed as the condition of the present time, which is then represented as real only in connection with a possible experience and not in itself; so that all those events which have elapsed from an inconceivable past time prior to my own existence signify nothing but the possibility of prolonging the chain of experience, starting with the present perception, upward to the conditions that determine it in time. If, accordingly, I represent all together all existing objects of sense in all time and all spaces, I do not posit them as being there in space and time prior to experience, but rather this representation is nothing other than the thought of a possible experience in its absolute completeness. In it alone are those objects (which are nothing but mere representations) given. But to*

say that they exist prior to all my experience means only that they are to be encountered in the part of experience to which I, starting with the perception, must first of all progress. The cause of the empirical conditions of this progress, the cause, therefore, of which members of it I might encounter, and also the extent to which I may encounter them in the regress, is transcendental, and hence necessarily unknown to me. We, however, have nothing to do with that, but only with the rule of the progress of experience, in which objects, namely appearances, are given. It is all the same to the outcome whether I say that in the empirical progress in space I could encounter stars that are a hundred times farther from me than the most distant ones I see, or whether I say that perhaps they are there to be encountered in world-space even if no human being has ever perceived them or ever will perceive them; for if they were given as things in themselves, without any reference to possible experience at all, then they would be nothing for me, hence they would not be objects contained in the series of the empirical regress. Only in another relation, when these same appearances are to be used on behalf of the cosmological idea of an absolute whole and having to do with a question that goes beyond the bounds of possible experience, is it important to distinguish between the ways one might take the reality of objects of sense when thinking them, so as to prevent a deceptive delusion that must inevitably arise if we misinterpret our own concepts of experience.

-Immanuel Kant, *Critique of Pure Reason*

Religious Text: The Secret Book of John is pure alchemy on every level and is absolutely worth reading if you want to open your third eye to the incorruptible.

*For, although he told us, 'This realm is modeled on the imperishable realm,'
He didn't teach us about the latter."*

*All of a sudden, while I was contemplating these things,
Behold!*

*The heavens opened and the whole of creation shone with a light from above,
And the world quaked!*

I was afraid, yet

Behold!

A little child appeared before me in the light.

I continued looking at him as he became an old man

And then he changed again, becoming like a young man.

I didn't understand what I was seeing,

But the one likeness had several forms in the light,

And these likenesses appeared each through the other

And the vision had three forms.

He said to me,

"John, why doubt?

Why be afraid?

Don't you know this image?

*Be not afraid.
I am with you (plural) always.
I am the Father
The Mother
The Son
I am the incorruptible
Purity.
I have come to teach you
About what is
And what was
And what will be
In order for you to understand
The invisible world
And the world that is visible
And the immovable race of perfect humanity.
Raise your head;
Understand my lessons;
Share them with any others who have received the spirit,
Who are from the immovable race of perfect humanity.”*

Physics Focus: Theoretical physics for its modelling and current understanding of, yeah, you guessed it, **Time**.

WHERE WILL I NOTICE IMPROVEMENT?

Your memory will improve. Though it may first get worse...! The reason for this is you will begin to process information more quickly before you will be able to consciously access the information processed. Your mind will flood before you can go fishing.

Like disturbing the core of any system, actually *accessing* your third eye — because, remember, *everyone*'s third eye is already activated — can be more immediately disruptive than beneficial. You're collapsing the wave function within your own mind. This can present as hormonal imbalances in a real cornucopia of « *oh no what did I do?* »

But that is precisely when you take the wheel and drive the Body-as-Mind in the direction you wish to explore. This is the zenith of self-regulation. [How free is your will?](#)

WHEN WILL THE CHAKRA BE ACTIVATED?

Significant third eye access happens in stages.

The first stage happens within six months and involves an inundation of memories, mostly related to your childhood. This can be overwhelming, so it is helpful to have someone to talk through both the experience itself and the feelings that accompany the memories.

The second stage takes about 18 months and is a stage of heightened senses/awareness. Sounds, textures, bright lights, colours, smells, might all overwhelm you at this time. If you've never experienced synaesthesia, this may cause even more of a sensory overload. If necessary, isolate.

The third stage presents a lot like telepathy. Once you've mastered your own, you may feel you can read other people's minds. This is an illusion; you can't! Telepathy is a whole different skillset. You will simply be processing information at such an enhanced rate, you won't be able to tell the difference. This may take several years of dedicated training.

Dedicated to [band combat](#)  [Consciousness](#). ♡

SAHASRARA

The Crown Chakra : I KNOW

Sahasrara – The Crown Chakra

“*I KNOW.*”

Psychological Function: Individuation

Psychological Exploration: [Jungian psychology](#)

Esoteric Exploration: [Alchemy](#)/[Stewart Edward & Betty White](#)

Philosophical Exploration: [Pythagoras](#)

Metaphysical Exploration: [Ludwig Wittgenstein](#) [pg 1407]

Religious Text: [Old + New Testament](#)

Physics Focus: [Mathematical physics](#)

Your Gift: Realm of the archetypes

Seed mantra: [silence] OR Lam Vam Ram Yam Ham Om

Sahasrara is the archetypal realm. It is the heavens. The realm of the gods. The land of fairy tales. The crown chakra is existence as allegory. Understanding through the mythologies. It is the Knowledge of Hell. Sahasrara is the Pandora’s Box opened by Eve upon biting the forbidden fruit.

This is the differentiated chakra of alchemists, mystics, and schizophrenics — and, honestly, what’s the difference?

In the cerebrospinal structure, sahasrara is a cranial aperture at the top of the skull. In the CNS [cerebrospinal nervous system], it is the pineal gland. [I already gave my argument for this.](#)

WHY ACCESS THIS CHAKRA?

Don’t.

Haha. I jest.

If you feel you can only individuate through direct access to your higher power. If you feel the calling to be a mystic. If you want to understand archetypal realities. *If the gods just won't leave you the heck alone.* If you find yourself recognising archetypal patterns. If you are possessed by archetypal storylines. Basically — if you think the gods are cursing you and you aren't just being dramatic about it.

I wrote this in a reply to Maria Nazdravan's [The Dangers of Jungian Psychology](#):

I'm excited to see Jung in the popular discourse. Like, it-feels-too-good-to-be-true excited. But Jung is not for everyone. Jungian psychology is not for everyone. And I don't say that as a gatekeeper. If you are not a mystic — if that kind of archetypal realm is not built into your psyche — following Jung's work is going to break your brain in a way that you may not recover from. I think a lot of people forget, ignore, or are simply ignorant of the fact that Jung began his psychological work studying schizophrenia — and, from the Black Books and the Red Book, may have even struggled himself with some form of schizoaffectivity.

So the real question is: why are people trying to make themselves schizophrenic to fit a Jungian mould??? There are so many of his contemporaries that better suit the psychology of today.

She [replied](#):

Good point. It reminds me of questions Marie-Louise von Franz often asked around individuation and gaining more consciousness of one's inner world. For some it's crucial, life-saving, and creative. For others, at some points in their lives, it generates a level of instability and pain they cannot cope with (and their environment doesn't help with). They're far better served by a psychodynamic or more conventional approach.

I think about this a lot as a transpersonal psychotherapist: I would ideally love if everyone could connect to their soul and work at that level. But so many folks are not ready or even interested in that. It's unethical and a power trip to take them there.

And it is the sanest statement anyone has ever made about the Jungian approach. You should read her article.

My entire life is structured around my obsession with Carl Jung. *Individuation is a big deal.* And it is nice to have conversations around Jung's work that go deeper than [Jordan Peterson's cherry-picked treasures](#).* But Jung's depth psychology is **deep**. And when you trip and fall from the shadows into the ghostland, well, godspeed *literally*.

So, if you can't get out of a hellscape of imagination, yes: crown chakra activation is for you.

But **for everyone else**, enjoy the self-knowing of your third eye and latch onto [Alfred Adler](#), instead. There is genuinely no need for you to access this chakra. It's not pleasant. It will have no

benefits for you. You do know [kundalini awakening results in madness](#) more often than enlightenment, right?

Don't come here playing around. The gods are unforgiving.

WHAT DO I NEED TO KNOW?

There is a narrative in the structure of study described at the beginning of this article, or as found in [Studies of the Subtle Body](#). The narrative is best defined through self-exploration in each of these topics, and does not need to be limited to the examples given. However, from my own course of study, I find all of these to best represent the energy of the crown chakra.

Read **fairy tales**. Read all of the **mythologies**. I chose only a single religious text for each chakra in this series, but for *this* chakra, I recommend them **all**. Particularly [the Vedic texts and the ancient Greek and Roman religions](#).

For those differentiated in sahasrara, psychedelics might not be so kind — if they work at all.

HOW CAN I ACCESS THIS CHAKRA?

Chant *Lam Vam Ram Yam Ham Om*. Hum and don't forget to come up on the m and down on the m.

Daily **mudras** and **asanas** are a fun way to notice the actual shifts in energy as you activate.

For activating the crown chakra, the following mudras should be held above the head. The **citta** mudra is meant to bring balance between the mind and the heart to access higher dimensions.

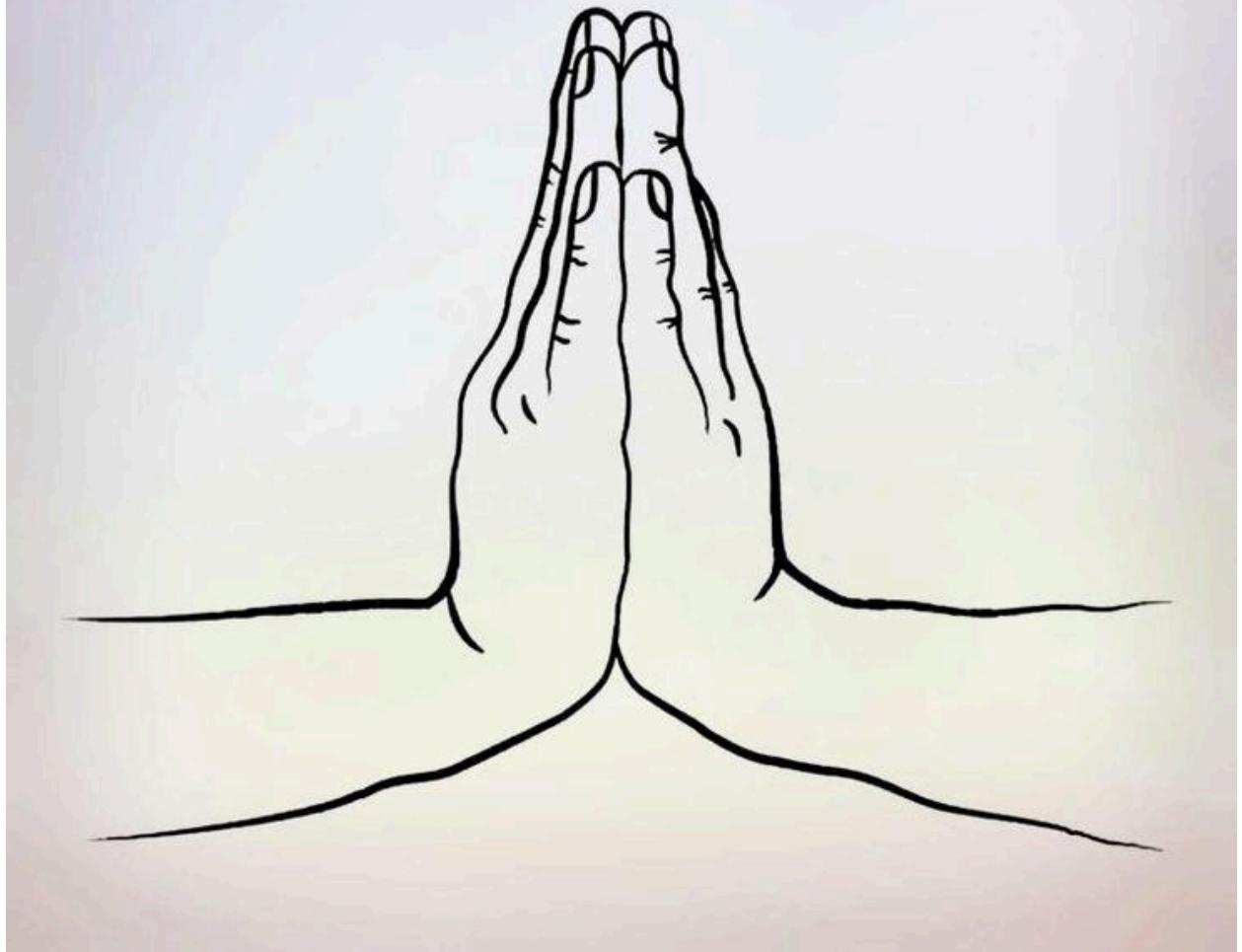


Citta Mudra

This mudra represents the force of consciousness. The active elements of Citta are space, earth, and water; fire and air are receptive.

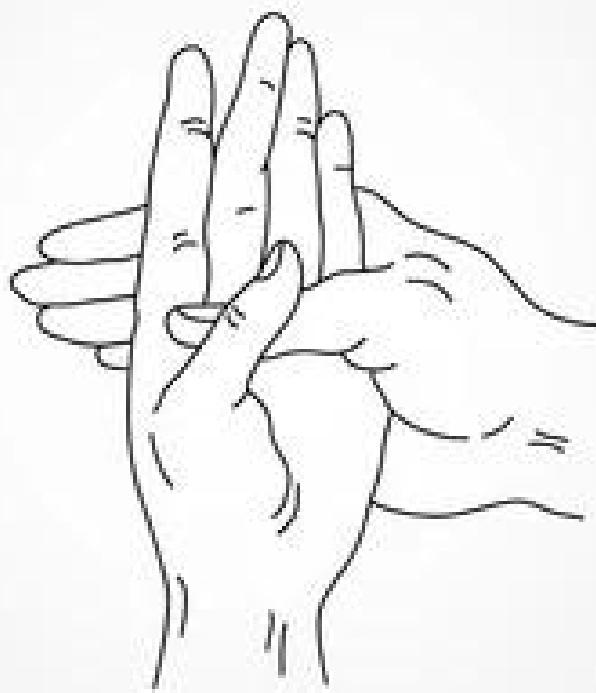
Anjali is the mudra of peaceful devotion. **Prayer.**

Anjali Mudra



This mudra represents the force of the aether. All elements of Anjali are active.

The **naga** mudra is the mudra of accessing your supernatural gifts.



Naga-Mudra

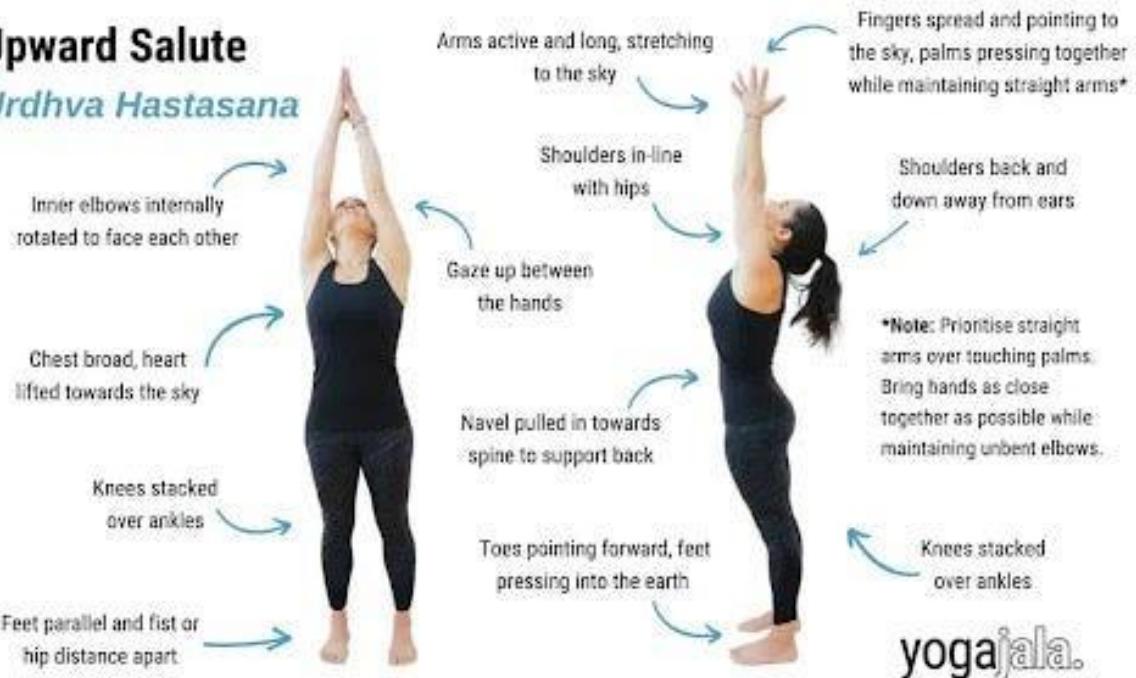
[shutterstock.com · 516179107](https://www.shutterstock.com/image-vector/naga-mudra-hand-position-516179107)

This mudra represents the force of fire. All elements of Naga are active.

If you do yoga, you may be familiar with throat chakra-activating asanas. My preferred are **urdhva hastasana** [upward salute], **ardha anuvittasana** [standing backbend], and **prasarita padottanasana** [wide-legged forward bend].

Upward Salute

Urdhva Hastasana



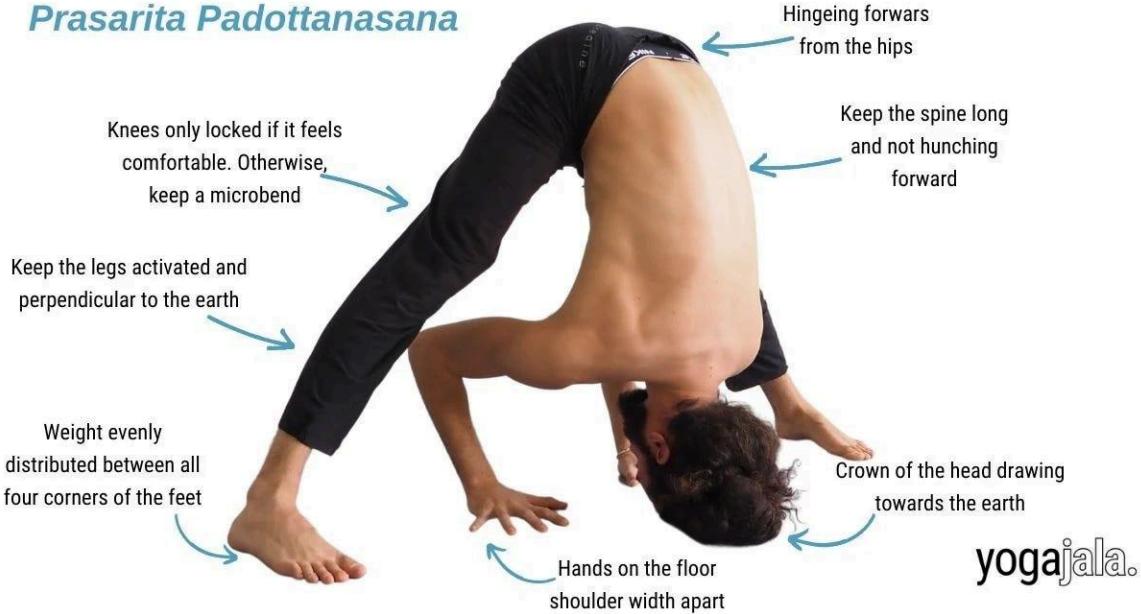
Standing Backbend

Anuvittasana



Standing Wide Legged Forward Bend Pose

Prasarita Padottanasana



The [nadi shodhan pranayama](#) can open a lot of blocked channels.

This is when it is especially useful to learn **self-hypnosis**. It is the true power of the mind; if you don't want to be overtaken by psychosis, you'd better have some kind of automatic grounding mechanism.

WHO KNOWS THE PATH?

Let's touch on the study structure a bit further.

Psychological Exploration: Yeah, Jung, yeah yeah yeah.

"In this world, man is Abraxas, the creator and destroyer of his own world.

"This star is the God and the goal of man. This is his one guiding God, in him man goes to his rest, toward him goes the long journey of the soul after death, in him everything that man withdraws from the greater world shines resplendently.

"To this one God man shall pray. Prayer increases the light of the star, it throws a bridge across death, it prepares life for the smaller world, and assuages the hopeless desires of the greater."

"When the greater world turns cold, the star shines."

"Nothing stands between man and his one God, so long as man can turn away his eyes from the flaming spectacle of Abraxas."

-Carl Jung, *The Red Book*

Esoteric Exploration: Make yourself familiar with Manly P Hall and Betty White before you consume any kind of drugs and **I mean it.**

"Now, the best illustration for the progression of life here is your own. Your life is in stages--early childhood, boyhood, young manhood, middle age, old age. They are all steps, and they are all different. Each one is dependent on its preceding phase and what has been accomplished by and during that phase. My present phase of life, just as yours, is not my last phase. I shall go on again; I shall evolute; and I shall do it as an individual."

"You have been thinking about the persistence of the individual through all eternity in all its degrees; and you were talking about personality, and the difference between the two. Personality is not a strong enough word for my side of the wall. Mere personality can linger and remain potent in your obstructed universe even after the individual has passed to my plane. The personalities of Napoleon, Henry VIII, Plato, Caesar, Confucius, Lincoln--and thousands of others--were so vivid and so expressive of their times that they have remained in the world and in the minds of men."

"Now, it is true that all individuality, on being separated from its lower degree habitat in the obstructed universe, comes back to the qualitative degree out of which it was born into the world for the accumulation of quantity. And it is also true that in this very close-to-you phase of life in which I move and am, there is very little difference. But even on your plane all consciousness is in degrees."

"The lowest degrees of consciousness come back to our plane without much individualization. An electric current is not much different here or there. The difference between your matter and mine is obstruction there and not here. The thing that does persist individually on this plane is that type of consciousness that on your plane has acquired volitional reasoning."

"By that I do not mean instinct only; it goes on through, I don't know for how long. Probably to a certain point of development, rather than for any specific length of time. But only the volitional reasoning creature comes back to its degree as an individual. An amoeba does not come back as an individual. It hasn't the volitional reasoning power, and is absorbed into its degree. The amoeba has its degree here, and it has its purpose, but it does not manifest quite the same here; is not individually immortal, the way I am. For that you have to get closer to the man-degree. Dogs--my dogs are here--they do have fairly high development of volitional reasoning."

-Betty White, *The Unobstructed Universe*

"The Mysteries taught that during the higher degrees of initiation the gods themselves took part in the instruction of candidates or at least were present, which was in itself a benediction. As the deities

dwell in the invisible worlds and came only in their spiritual bodies, it was impossible for the neophyte to cognize them without the assistance of drugs which stimulated the clairvoyant center of his consciousness (probably the pineal gland). Many initiates in the ancient Mysteries stated emphatically that they had conversed with the immortals, and had beheld the gods.

When the standards of the pagans became corrupted, a division took place in the Mysteries. The band of truly enlightened ones separated themselves from the rest and, preserving the most important of their secrets, vanished without leaving a trace. The rest slowly drifted, like rudderless ships, on the rocks of degeneracy and disintegration. Some of the less important of the secret formulae fell into the hands of the profane, who perverted them - as in the case of the Bacchanalia, during which drugs were mixed with wine and became the real cause of the orgies."

-Manly P Hall, *The Secret Teachings of All Ages*

Philosophical Exploration: The harmonic understanding of the nature of the Universe was Pythagoras's direct line to the heavens.

Metaphysical Exploration: Wittgenstein was truly a beautiful mind.

"The mythology may change back into a state of flux, the river-bed of thoughts may shift. But I distinguish between the movement of the waters on the river-bed and the shift of the bed itself; though there is not a sharp division of the one from the other. But if someone were to say, "So logic too is an empirical science" he would be wrong. Yet this is right: the same proposition may get treated at one time as something to test by experience, at another as a rule of testing. And the bank of that river consists partly of hard rock, subject to no alteration or only to an imperceptible one, partly of sand, which now in one place now in another gets washed away, or deposited. The truths which Moore says he knows, are such as, roughly speaking, all of us know, if he knows them. Such a proposition might be e.g. "My body has never disappeared and reappeared again after an interval." Might I not believe that once, without knowing it, perhaps in a state of unconsciousness, I was taken far away from the earth — that other people even know this, but do not mention it to me? But this would not fit into the rest of my convictions at all. Not that I could describe the system of these convictions. Yet my convictions do form a system, a structure. And now if I were to say, "It is my unshakeable conviction that etc.", this means in the present case too that I have not consciously arrived at the conviction by following a particular line of thought, but that it is anchored in all my questions and answers, so anchored that I cannot touch it. I am for example also convinced that the sun is not a hole in the vault of heaven. All testing, all confirmation and disconfirmation of a hypothesis takes place already within a system. And this system is not a more or less arbitrary and doubtful point of departure for all our arguments: no, it belongs to the essence of what we call an argument. The system is not so much the point of departure, as the element in which arguments have their life."

-Ludwig Wittgenstein, *On Certainty*

Religious Text: Read **every** religious text.

Seek not death in the error of your life: and pull not upon yourselves destruction with the works of

your hands. For God made not death: neither hath he pleasure in the destruction of the living. For he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth: (For righteousness is immortal[.])

-Wisdom of Solomon

1. Reverence to Prâna, to whom all this (universe) is subject, who has become the lord of the all, on whom the all is supported! 2. Reverence, O Prâna, to thy roaring (wind), reverence, O Prâna, to thy thunder, reverence, O Prâna, to thy lightning, reverence, O Prâna, to thy rain! When Prâna calls aloud to the plants with his thunder, they are fecundated, they conceive, and then are produced abundant (plants). 4. When the season has arrived, and Prâna calls aloud to the plants, then everything rejoices, whatsoever is upon the earth. 5. When Prâna has watered the great earth with rain, then the beasts rejoice; (they think): 'strength, forsooth, we shall now obtain.' 6. When they had been watered by Prâna, the plants spoke in concert: 'thou hast, forsooth, prolonged our life, thou hast made us all fragrant.' 7. Reverence be, O Prâna, to thee coming, reverence to thee going; 'reverence to thee standing, and reverence, too, to thee sitting! 8. Reverence be to thee, O Prâna, when thou breathest in (primate), reverence when thou breathest out! Reverence be to thee when thou art turned away, reverence to thee when thou art turned hither: to thee, entire, reverence be here! 9. Of thy dear form, O Prâna, of thy very dear form, of the healing power that is thine, give unto us, that we may live! 10. Prâna clothes the creatures, as a father his dear son. Prâna, truly, is the lord of all, of all that breathes, and does not breathe. 11. Prâna is death, Prâna is fever. The gods worship Prâna. Prâna shall place the truth-speaker in the highest world 12. Prâna is Virâg (power, lustre), Prâna is Deshtrî (the divinity that guides): all worship Prâna. Prâna verily is sun and moon. They call Prâna Pragâpati. 13. Rice and barley are in-breathing and outbreathing. Prâna is called a steer. In-breathing forsooth, is founded upon barley; rice is called out-breathing. 14. Man breathes out and breathes in when within the womb. When thou, O Prâna, quickenest him, then is he born again. 15. They call Prâna Mâtarisvan (the wind); Prâna, forsooth, is called Vâta (the wind). The past and the future, the all, verily is supported upon Prâna. 16. The holy (âtharvana) plants, the magic (ângirasa) plants, the divine plants, and those produced by men, spring forth, when thou, O Prâna, quickenest them. 17. When Prâna has watered the great earth with rain, then the plants spring forth, and also every sort of herb. 18. Whoever, O Prâna, knows this regarding thee, and (knows) on what thou art supported, to him all shall offer tribute in yonder highest world. 19. As all these creatures, O Prâna, offer thee tribute, so they shall offer tribute (in yonder world) to him who bears thee, O far-famed one! 20. He moves as an embryo within the gods; having arrived, and being in existence, he is born again. Having arisen he enters with his mights the present and the future, as a father (goes to) his son. 21. When as a swan he rises from the water he does not withdraw his one foot. If in truth he were to withdraw it, there would be neither to-day, nor to-morrow, no night and no day, never would the dawn appear. 22. With eight wheels, and one felloe he moves, containing a thousand sounds (elements), upward in the east, downward in the west. With (his) half he produced the whole world:

what is the visible sign of his (other) half? 23. He who rules over this (all) derived from every source, and over everything that moves reverence be to thee, O Prâna, that wieldest a swift bow against others (the enemies)! 24. May Prâna, who rules over this (all) derived from every source, and over everything that moves, (may he) unwearied, strong through the brahma, adhere to me! 25. Erect he watches in those that sleep, nor does lie lie down across. No one has heard of his sleeping in those that sleep. 26. O Prâna, be not turned away from me, thou shalt not be other than myself! As the embryo of the waters (fire), thee, O Prâna, do bind to me, that I may live.

-Four Vedas

Physics Focus: If everyone with a differentiated/activated crown chakra developed a fluency in mathematical physics, we'd be exploring distant galaxies.

WHERE WILL I NOTICE IMPROVEMENT?

Your imagination won't feel so oppressive. The connections and allegories you create in whatever form of psychic vision you possess will have a narrative thread that may be a fundamental design of the universe itself — and you will be able to see this clearly enough to explain it to others. You'll feel more like an earth angel and less plagued by demons.

This is not at all the path to become a god, but you will be able to stop them from becoming you.

WHEN WILL THE CHAKRA BE ACTIVATED?

Okay, but like really... why would you do it??? And if you feel called to do it, please ***do not do it alone***. I offer this guide because I know that people who are differentiated in this chakra tend to experience a lot of isolation, self-imposed or otherwise. If you are called — even, or especially, if you recognise it as a call of the Void — ***wait***. Be patient and wait for the people who are meant to guide you through. It is not meant to be done in solitude. But at least you will have this to reference when you are ready.

Dedicated to hand combat & consciousness. ♡

*I unironically love Jordan Peterson and I'm grateful for his work in a lot of ways, even when I disagree with him. So don't feel welcome coming for him here, I don't want to hear it. (:

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