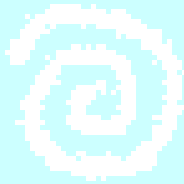


ADVANCED MEDITATION IN PRACTICE

PART I: THE SERPENT POWER
MEDITATION
(KUNDALINI MEDITATION)



Goldenage - Thought is light, January 16, 2005



**THE SERPENT POWER
MEDITATION**

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Note: “kundal” can mean the coil in the curl of the hair of the beloved. Kundalini (from the Sanskrit words ‘kundal’ meaning ‘coiled’ and ‘kund’ meaning pit or hole), is the divine light. In coiled form it rests in the root chakra. Once roused into a fully awakened state, the energy mimics the movements of a coiled serpent unfolding vertically upward from within the root chakra – it is thus sometimes taken to be represented by a serpent.....

Introduction

This presentation is written under the assumption that the reader has at least some basic knowledge of meditation techniques and practices. Briefly, one should know how to sit in a relaxed position (the lotus posture is recommended: spine erect, with hands placed in the lap, comfortably on top of each other, palms upwards). Be comfortable, become passive and motionless. The surroundings should be pleasant and relatively quiet. The early morning is the best time to practice meditation, a small flame can be burned to represent the light of the spirit and incense may be burned to aid in easy realization and recall of the state of consciousness attained at the previous session. The mind should be cleared by first focusing on the level of consciousness that appears to be aware of the creation represented by the world around one. The mind should then be allowed to slip quietly into its source, free from extraneous thought, by focusing on the feeling of self that exists prior to speech. This is, in effect, the level of consciousness held by the individual prior to coming “into body”, prior to birth so to speak. This may be termed the “root consciousness of personality”.

It is thus proposed and anticipated that the state of “root consciousness” can be attained by the reader of this text at will. Anyone requiring assistance in this matter is welcome to contact the author (Goldenage). The narrative continues:

1. Structural Background

The human body may be conveniently thought of as being comprised of four fields or “levels”. From the gross to the most subtle these are:

- 1) the physical body;
- 2) the life-force body, (prana);
- 3) the subtle or “ethereal” body; and
- 4) the spiritual body.

Together, these largely co-extensive levels or fields, constitute the presentation of a vast being that stretches from beyond time and into the three-dimensional (and time-limited) space that is familiar to all.

The physical body requires no further explanation as it is the object of both medical science and of elementary-school instruction.

The life-force body or “prana” body is a field-potential arising from the life-force. The prana-body requires a little more elaboration as it is the direct result of the workings of the life-force. As such, it is both promoted by the life-force and at the same time representative of the life-force in action. The force-of-life arises from the “light” of an infinite Being which also denotes the single, but isolated, sense of “I” in the human body. The life-force body is, in the large, particular to a given personal vehicle (physical body) and is not directly transposed with the soul or spirit at the time of death. Everyone knows the appearance of this level of activity for it is reckoned as the apparent difference between a living body and a dead body, that is, a corpse. The gross effects of the life-force

in operation can be measured by radiation and electromagnetic scanning techniques and so forth such as CAT scans and the like. The life-force is the subject of direct intervention in enlightenment practices such as Kundalini Yoga and Chi Gong.

As with the life-force body, the subtle or “ethereal” body everywhere penetrates the physical body of the human person. It projects beyond the physical body as a (sometimes) discernable aura and it is centered on the spiritual heart, slightly to the right of the physical heart, around the area of the chest where one might touch in self-identification. Unlike the physical body and even the life-force body, the subtle body is totally transparent to physical detection. It is a subtle derivative of the life-force body and its influence can only be seen as reflections within the life-force body and by some sensitive people. It does however, carry with it impressions that arise from past-life experiences. Largely initiated by physical events in previous lives, these impressions can be detected by an array of simple techniques and can thus function as keys which can be used to open the locked doors of the mind so enabling insight as to their initial cause to flood into the waking mind.

The spiritual body is the true source of all the preceding body-images. In essence it is unaffected by the “dream of the world”, that is by its time to time immersion in physicality. Like the subtle body it totally penetrates both the life-force-body and the physical body and although it is always aware of its surroundings it never participates therein. In this way it can be spoken of only as an observer.

This completes the simple description of the body, a co-existent assemblage in four levels. The driver,

occupant or charioteer that maneuvers the physical body from moment to moment, although derived from the spiritual body, is comprised of an admixture of the subtle body, the life-force body and the physical body (the brain and nervous system etc). As a self-aware entity, the ego or personal self acts to control the body but without having access to the full data-base of experience possessed by the spiritual body. The limited comprehension through which it functions is sometimes called the personal consciousness or more briefly, the mind.

In a word, the ego-self becomes so engrossed in the mechanics of control and hence of life itself that it forgets its true source, the Spiritual Body extending beyond time and space. Thus there is some form of parallel subtle-body of consciousness that both cloaks and penetrates us and the physical structure, the day to day body that we normally observe, is a very minor player in the fields of higher consciousness if it is indeed a player at all.

However, as stated above, the personal self together with its busy mind, is largely oblivious of the relationships indicated. Therefore, to remedy the situation, the serpent-power meditation is designed to break-down the walls of the mind and reveal the true Spiritual Self to the otherwise distracted charioteer.

2. The Chakras, overview

The chakras (Chakra means Wheel in Sanskrit) of Yogic literature and of the Vedas are a series of energy points or knots within the subtle or “ethereal” body. One may think of them in electrical terms as “expansion vortices” linked together within the subtle body in such a way as to form an ascending scale of awareness and

disposition of consciousness as they reach further and further back into the nature of the spiritual body. They are the different levels of super-consciousness and they also interact directly with the physical body (see pages 15-21 for details).

When successively triggered, the line of chakras, running from the just above the groin to somewhere just above the head, light-up as an energy discharge that courses through this skein of “knots”, exploding into higher consciousness within each successive vortex. This is the “serpent power” or Kundalini force of Vedic literature. The actual progress of the Kundalini is associated with universal memory recall but its exact effect and reality cannot be anticipated until it is experienced. However, for want of a better term, the effect may be thought of as resulting from “far memory” recall. The serpent power energy-discharge affects the physical body in very distinct terms but it has absolutely nothing to do with physicality as such. It is beyond the physical, a subtle form of energy representing the act of Self-realization. This act, in the last analysis, is simply remembrance of one’s true Self. It is the goal of the serpent power meditation to effect this discharge.

When the Kundalini force (the coiled force) releases through the chakras, one does seem to detect it within the body-space but it is definitely not of any particular physical body element. The discharge is primarily associated with one’s subtle or ethereal (astral) body. As such it is intimate and “internal” but does not really involve any physical organ or body part in sensation. The nearest thing it can be related to is a series of profound inner explosions (of greater or lesser intensity depending on the stimulus for release) each somewhat like the intense blinding white flash that one sometimes gets when “cricking” one’s neck (pinching the spinal chord?). But

with a great difference – there is no pain at all and no real physical analogue for the explosions. When released, the serpent power acts rather like a knotted bolt of “ethereal” electricity coursing up inside one....

3. Meditation, background

In thinking in general terms about meditation involving the chakras one can examine the case of “third eye” procedures. Here, one concentrates the mind on an imaginary point between the eye-brows and somewhat above. Sometimes that area can even feel a little pressure build-up but the final meditative focus will defiantly lie outside the body. Proceed in the same manner with each of the chakras. The positions to concentrate on are identified on pages 14–20 along with more detailed examples of meditative procedures.

The chakras can eventually be ignited by means of several different techniques. One such is termed “Kundalini Yoga” (Laya Yoga) which involves participants in the assumption of a series of physical postures (asanas), body locks (designed to impede and promote specific energy transfers), the chanting of mantras, breathing exercises and so forth. Kundalini Yoga is a progressive practice and remarkable results can be achieved with time. It has clear benefits in practice as persistent work with the life-force causes progressive strengthening in the capacity of the “higher-nerve” channels (the nadis, the pingala & the ida and so forth) to carry the Kundalini discharge.

As is the case with the chakras, the higher-nerve channels are strictly non-physical. Thus initially, they can be correctly thought of as “channels of consciousness”

or even “channels of the mind”. With disuse these channels become “clogged” as it were. The practice of Chi Gong (Chi = Prana and Gong = Kundalini, the serpent power), associated also with the martial arts, serves the purpose of “unblocking” these channels as does that of Kundalini Yoga.

However, since neither the chakras nor the higher-nervous system are directly physical, the problem of releasing the Kundalini can be also approached directly through meditation techniques. Of the many other ways in which the chakras can be ignited directly it might be constructive to consider the following. For this method to work, one must first obtain some insight into at least one past-life fragment. Such insight can be obtained through direct and focused meditation on the lower chakras, by recourse to the talents of a past-life regression therapist, from dreams, from investigation of feelings of “dèjà vu”, from self-analysis (see also the publication “Meditation” by Goldenage) and so on.

Following recovery of one or more fragments of past-lives, one must then strive to force the mind into simultaneous focus on both the past-life fragment(s) and the “reality” of the current life experience. This is should be done in such a manner that the mind must simultaneously take account of all the elements of which it is aware. In other words, the mind is not to be permitted to erect an artificial barrier between the two viewpoints but must attempt to integrate the whole. In point of fact this cannot readily be done because the mind will face a single choice-point. It will normally both reject integration and assign one of the insights to a specific category, such as for instance that of “fantasy” and the other to an alternative explanation, for instance “reality”. To repeat, this is the *normal mechanism* by which the ego protects itself.

Alternatively, the pressure may force the self to observe the collectivity from a different viewpoint to the one normally assumed. In this case a measure of success will be achieved which naturally results in an elevation of consciousness.

What is this aspect of myself that comprehends an array of lives?

What does this mean?

Who am I that so spans time and space?

If I span time what am I?

Seeing time thus spread before me where am I?

How have I managed to observe this?

How may I comprehend this apparently eternal being that I am?

Etc.

If successful integration can be achieved ignition of the chakras will initiate. Here it is induced by the integration of past life flashes or recollections which are traced to deeper memories held by the personal self. These flashes when integrated with the current life, serve to impress upon the personal self the fact that it is a very small focus of a phenomenally expanded being. Riding up the energy discharge associated with the release of the serpent power results in the "view from the top" where the small personal self is eclipsed totally, drops away together with the world and the being enjoys recall of itself to the extent of its karmic reclamation. That is, the individual concerned ascends to a level limited by its readiness to recognize

comprehension of itself. The discharge burns away illusion (also sometimes termed Maya), but not necessarily all consequences of past actions (Karma) in the same instance. The Kundalini discharge and the associated recollection is self-earned and indelible. The meditation to bring it into being, simply involves focus on the aspect of oneself that unites all or any of the past life fragments available to the viewpoint of the limited ego (that is the personal self). Concerning such past-life fragments ask of yourself penetrating questions of the following kind:

In other words, concentrate on the identification of a Self that was and is: "being before matter, before time and that from which all else proceeds".

This effect can be recognized even when only a single fragment of an earlier life is recalled. Proper attention can lead one to then become immediately aware of a higher Self that has managed or created every single aspect of these representations including the related infrastructure, the "ground" so to speak, that is, the world of plurality. As previously indicated, to appreciate this, one must force into focus the current life together with past-life fragments.

Perhaps some may make an argument that the central core of being, the ground, is "consciousness with nothing to be conscious of" but that is understating the situation. At the very least, the emergent reality can be and is conscious of all that there is and beyond in infinite regress, and anyone can realize this state. And when it happens (is induced) you will know it, beyond a shadow of a doubt, as infinite consciousness knowing itself – Self knowledge.

Once the serpent power discharges then the whole superstructure of Kundalini, chakras, integral selves, the soul and so forth will be swept away. To find the origin of all of this, put aside the ego (the personal self) by raising the question “who or what am I (that elaborates both the ego – past lives included – and the world)”?

With appropriate concentration, either that aspect of the Self known as “Grace” (purity) or the serpent power “Kundalini”, will be awakened and the Self will be recalled, as it were.

But how, one might ask, can the ego work knowingly on its own annihilation? The answer is “with difficulty”! The truth is that the ego will not willingly step aside. In fact the ego is initially very loath to let go so “thoughts” other than the consciousness one might seek, will intrude on your meditation. Just push back, beyond the thoughts, to identify the owner (of the thoughts) in order to vanquish and dispose of them. Use the chakras, particularly the first six (pages 15–20) as a means to identify the constraints faced by the self and commence clearing the way (pages 22–27) for the release of the “Serpent Power”. After release of the Serpent Power, the ego correctly “understands” its position as an element of convenience and its compulsive desire to assume the role of the “doer” is sapped. In fact, the emergent self still has recourse to the services that the ego provides such as reading, writing, speech and the like but these are now deployed by active choice only, compulsion having faded from the picture.

4. The chakra system (detail)

The following is a simplified but sufficient map of the chakras. To concentrate on a particular chakra, first close the eyes and then apply gentle mental pressure to the region of interest. However, one should continue to be aware that the chakra system is strictly non-physical so that the physical co-ordinates presented here are merely guides to aid in the initial focus of attention. When a thought-target begins to energize it will at first be accompanied by an apparently physical sensation. Dissolve this sensation immediately and pass through the resulting chakra “port-hole” into the consciousness of the self.

Focus initially on the characteristics suggested in the list of chakra-elements presented below but then seek the source of your-self by removing the “impediments” or “mental walls” that you will find lodged in the chakras, mainly as negative impressions. Such a negative impression arises when a higher-order of your being (conscience) reacts unfavorably to an action expressed by the superficial ego-self. Upon exposing a specific chakra to intense meditation and visualization such impediments will either suggest themselves (that is they will emerge into direct consciousness) or a pro-active approach to identification of problems can be taken by selecting any of the items listed in the sub-boxes dealing with chakras 3 and 4 (Solar Plexus & Heart). The overall build-up of negativity within the chakras tends to directly inhibit one’s understanding of our own true nature.

First Chakra

Perineal or Root chakra 1: (Muladhara – the 4 petalled lotus)

Blood colored & located at the base of the spine, below the genitals and above the anus (the perineal region). This chakra forms the foundation of personality or ego-consciousness. It represents the elemental earth, and is therefore related to survival instincts, to grounding and connection to the physical plane. Use this chakra as the focus for removing guilt. Concentrate on the first chakra as red (fire) to awaken the energy and eventually to initiate the Kundalini discharge sequence.

The kundalini (serpent power) is initially coiled in this chakra – when it uncoils delusions are banished.



Second Chakra

Genital or Sacral chakra 2: (Swadhishtana – the 6 petalled lotus)

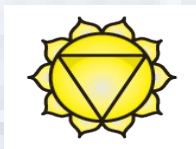
Gold colored, the second chakra is situated within that part of the vertebral column that corresponds to the genital region. It is related to the element water (circulation - blood), to emotions and sexual vigor (amrita – the deathless substance). It connects to others through feeling, desire, sensation, and movement. Concentration on a white center drives the petals to become deep red. An emergent blue may later develop. Use this chakra as the focus in removing the influence of difficult emotions.



Third Chakra

Solar Plexus or Stomach chakra 3: (Manipura - the 10 petalled lotus)

The petals refer to: spiritual ignorance, thirst, jealousy, treachery, shame, fear, disgust, delusion, foolishness and sadness. This chakra is known as the power chakra, situated in the spinal chord of the navel region. It rules personal power, will, autonomy, as well as metabolism. Adamantine concentration liberates the power to transform all forms of energy. The chakra represents the element of fire, it is dark colored as rain-clouds but varying through green, blue, gold and red, according to the degree of concentration exercised.



Fourth Chakra

Heart chakra 4: (Anahata - the 12 petalled lotus)

The heart chakra situated in the part of the vertebral column that corresponds to the heart region. It is related to love and is the integrator of opposites in the psyche: mind and body, male and female, persona and shadow, ego and unity. The petals refer to: lustfulness, fraudulence, indecision, repentance, hope, anxiety, longing, impartiality, arrogance, incompetence, discrimination & defiance. Coloration: a motionless flame of a lamp shining gold. Concentration should be done, as power, on the 12 petalled, sun colored (red) lotus. The chakra represents the element of air. Also, closely associated with and slightly below the Heart chakra is the Hrit chakra, 8 petals, golden, white, red (not further discussed here).

When activated by the release of the serpent power, the Heart chakra resolves into the consciousness that is aware that it has elaborated all aspects of the current life (& indeed all past-lives), both the positive & the negative. It also realizes that it supports the putative infrastructure which maintained all the lives. The phrase "life is but a dream" becomes REALITY alone. For convenience this awareness may be termed "consciousness of control".

Note: the Heart chakra is *not* the spiritual heart associated with the center of the body-dimensions referred to earlier. This latter center floats freely to the right of the physical heart and is not directly associated with the spine in any way. This is the aspect of consciousness that seems to shrink in pain ("that sinking feeling") when responsibility is belatedly assumed or when it reacts under the impact of a personal insult. It becomes the seat of divine insight when fully awakened.



Fifth Chakra

Throat chakra 5: (Wisuddha - the 16 petalled lotus)

This chakra is located in the cervical point in the neck region and is thus related to communication and creativity. Color is deep red but also described as pure white and yellow etc., the differences being due to the nature of concentration thereon. It represents the void (space). Senses are withdrawn. Focus on problems relating to communication and creativity through this chakra.



Sixth Chakra

Third-eye chakra 6: (Ajna - the 2 petalled lotus)

This chakra is known as the third eye center and is situated in the space between the eyebrows. It is related to the act of seeing, both physically and intuitively. As such it opens psychic faculties and understanding of the deepest levels of consciousness. Spiritual consciousness develops from deep concentration on this chakra involving light, fundamental identity & self-reflection. Color is white, lightening-like. There are two petals, one pointing to the lower chakras and the other to the Crown chakra. When the Kundalini absorbs power from this chakra, the Self is realized and the truth dawns.

The Third Eye chakra can also be used to readily access all the chakras but particularly those of lower order. Close the eyes and focus attention on the area between the eyebrows. Exclude all thought and proceed to stabilize the colors that “swim” in the mind’s eye into something approaching a “bull’s eye”. Move through this aperture in consciousness and then shift attention to the chakra you wish to explore.

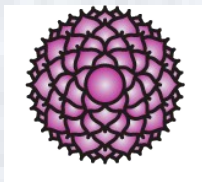


Seventh Chakra

Crown chakra 7: (Sahasrara – the thousand petalled lotus)

The crown chakra is located outside (beyond) the cranium and relates directly to the consciousness of supreme Being as pure awareness. It connects to the greater Self beyond, to a timeless, space-less all-knowing Being. When activated, this chakra brings the knowledge of creation, wisdom, understanding, and bliss.

The serpent power, Kundalini, is first roused in the Muladhara (Perineal chakra) and conducts through all chakras into the Crown Chakra (Sahasrara) where it radiates the clear blue light exposing the elements of fundamental consciousness. In the passage thereof the personal self is banished in super-conscious concentration.



5. Meditation Practice

The third eye concentration-point or “chakra” can be used in targeted meditation. For this one must master a technique termed “opening the third eye”. The initial aim of the procedure is to still the mind by concentrating on the colors and patterns which become apparent to consciousness (the mind’s eye) when the eyes are closed. This technique eliminates the appearance of thought-forms related to verbalisation. Typically such repeated identification with the thus-stilled mind breaks down the continuous dream-like film that the untrained mind spins from minute to minute, hour to hour and day to day and forces attention onto the “dreamer”, that state of being from which the film issues.

The “opening” can be conveniently achieved when seated in a relaxed posture. The lotus position is suitable. The eyes are gently closed and a mental focus is then applied to an internal point between, and just above, the eyebrows. To do this you may wish to actually turn your eyes toward that point and to then concentrate your internal gaze there. Upon first closing the eyes it will be noted that internal colors may tend to swim aimlessly in the “mind’s eye”. Proceed by allowing relaxed concentration to be maintained until a colored spot or bulls-eye can be evolved and stabilized. This may take up to half an hour or so to accomplish the first time.

Once it is achieved, practice allowing the spot to expand, contract and change color. Initially you may see that the dominant central color is red (representing the physical body). This may then shift to shades of yellow (the mental body, the home of the ego, note: the mental body is a subtle form of the life-force or prana body)

and later, to blue (the subtle body beyond the ego). Dissolve the spot into waveforms, spirals or through successive ascending or descending planes. Search for “lights” (presences) or growth patterns involving colored geometric forms. The latter often originate from other people engaging in the same type of meditation. A clear black endless zone may also appear. This is free from aspects of lower consciousness but not yet associated with the higher self and beyond.

Note: the “spot” should not be confused with a physical “after-image”; it must be developed as an internal function of consciousness without a physical light.

As an initial step, access any of the lower chakras by first developing a “third eye” focus and then proceed through this consciousness and turn your attention to any of the other chakras. Realizing that it is an image only, then visualize a lotus of the appropriate form and color in the area of the body that the chakra is said to occupy. Your mind will take you automatically to the region and this will be accompanied by particular sensation as by warmth and the like. At first you may care to evaluate these sensations but in later work proceed directly into the deeper self accessible through this point.

6. Advanced Meditation

Advanced practical meditation should begin with personal clearing. Commence with the current life and focus attention on yourself through the chakras. As a guide, the individual petals identified with chakras 3 & 4 can be examined in order to:

- 1) Identify the active presence of these features in one’s day to day activities as well as in the activities of the past where they may have formed the

basis of “unsatisfactory” incidents. For example, the expression of arrogance (chakra 4, the Heart chakra) may have resulted in loss of employment; jealousy (chakra 3, the Solar Plexus chakra) the loss of an otherwise dear friend and so forth.

2) Identify the root cause or causes of such disruptive behavioral responses and attitudes on your own part. Do this at first within your current life and later by seeking out and understanding past-life causal incidents.

In pursuing all such investigations it should be clearly understood that each “personal negativity” uncovered is a “flag” which has previously been set by the “consciousness of control” (see earlier text). When one realizes that the effect has become an operational fact of one’s personality such a failing can be eliminated either by the overall clearance of the Heart chakra by means of the serpent-power transmission or, more normally, by individual excision. In the latter case the “flag” indicating the particular personal behavior that has brought on the event in question should be “cleared” by understanding the source of one’s impulses. This is done by first “owning” the results concerned and then by clearing the part of the ego-self which was active at the time that the inappropriate behavior was first laid down. This is done through understanding, compassion and, most importantly by the deep expression of regret. Once the cause of the unsatisfactory behavior is both owned and understood clearly, the compulsion to react blindly in inappropriate ways and under certain conditions will be relinquished. Systematic cleansing of all the chakras clears the way for the release of the serpent power.

In truth, it is the burden of guilt (perceived failure to act as one knows one should, in compassion and love) that

causes the compression of the serpent power (Kundalini) within the lowest and therefore Earth-associated (animal-like) Root chakra, the Muladhara. When, through systematic self-analysis and investigation, a sufficient burden of guilt is removed from the personal-self, the way will be clear for the Kundalini to uncoil and in a flash one's true place as the instigator of the universe will be deeply understood.

Subjectively one may experience a blue-white focus in association with access to the higher self but all sense of color will vanish as this level is transcended to be replaced by a direct conscious association in which being will appear as a unity and bliss which can only be described as light but which is totally beyond light in any form.

When this is accomplished the chakra-shell will be seen for what it was – simply a series of knots within the fabric of the imagined behavior of the personal self. With these sundered, the whole robe of personality falls to the floor as a clean garment waiting for its owner to assume it when required.

7. The labyrinth, a physical vehicle for meditation and clearance



Cretan Labyrinth

An alternative method to direct clearance of the chakras can be obtained through the direct aid of the labyrinth. In this case one walks through the labyrinth from the outside to the center while thinking deeply about a problem involving clearance. Begin by inspecting the diagram above.

Observe how the loops change in space-proximity from one part of the figure to another. When one walks through such a (human-sized) construct, space-proximity changes with time in superficially “unexpected” ways. To make use of this physical fact first, take-up a considerable problem, particularly one involving personal confusion and bring it into the direct focus of the mind’s eye. Step into the meander and commence to review the problem as soon as you enter. At the same time, as you start walking towards the center, keep careful track of your thoughts. Once in the center (or sooner if appropriate) scan the figure and recall the thoughts you experienced while walking the proximal loops. These thoughts would previously have been separated by time in the thought stream but are now

connected by the spatial proximity induced by the figure. These connections mean something to you which you have previously failed to grasp. Look for these meanings and experience the great relief that flows into your consciousness as the problem resolves itself and the worry commences to fade. A prayer for a solution to a problem will work in a similar manner.

Note that the procedure applies only to non-walled labyrinths i.e. just those "mazes" which are one-way, that is unicursal. Walls separating the paths will inhibit the function addressed herein as will internal branch-points.

There is a qualitative difference between how one can use an open labyrinth to free the mind directly as opposed to using a closed maze (with dead-ends & the like). The walled-maze is itself a symbol of the closed mind. For instance, when one gets through a closed maze to the center one feels a sense of delight, a release of pressure after probing for the solution through the trial and error selection of passageways. But, before this point is reached a maze leads to a build-up of confusion. This is eventually released at the center and only then can one walk the whole thing freely to the exterior. The experience fathers the insight that intellectual knowledge leads to freedom and this is, to a limited extent, true – at least on the material plane however, it does not force the mind to see further into itself.

Scientists for instance embrace the use of material knowledge so obtained to the extreme (as I know having spent a long time deep within the grasp of science). But alas, there is no liberation in that direction – merely an infinite regress of matter, interesting enough

but not, as one might say, informative. Of course if one just follows one or the other of the walls continuously to the center rather than by using a “probing strategy” the purpose of using the structure as a kind of intellectual challenge will be defeated.

The walls of a maze represent the walls of the mind, those protective aspects of the self that prevent one from utilizing direct clear insight. However, anything that helps in self-exploration is to be applauded although the experience that can arise through solving mazes is not quite the same as the degree of liberation that can be obtained through use of an open labyrinth. It is no accident that the Chartres Cathedral has such a labyrinth.

The minataur (of the Cretan labyrinth) has two meanings: 1) it is the true self hidden by the “walls of the mind”; 2) it is also the false (raging egotistical) self that has created these walls and considers the mind to be its own territory.

Chartres Labyrinth



Goldenage January 16, 2005
Thought is Light