

The Sower

Bulletin & Voice of

THE FIRST SPIRITUAL TEMPLE

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The Awakened Crown Chakra

The following comes from our comprehensive study guide on *The Journey of the Soul*, Lesson 40.

According to Hindu tradition, in the beginning there was one Consciousness-Being Who permeated and unified everything. Even though this great Being was One, within that oneness were two entities; a duality of energies, similar to the Christian Trinity, but two instead of three. These two entities, also infinite, eternal, and omniscient, are named **Shiva** and **Shakti**. Shakti is feminine and represents Space and Matter. Shiva is masculine and represents Time and Spirit. In traditional Eastern medicine, **yin** is cloaked within Shakti, while **yang** is cloaked within Shiva.

In the beginning, Shiva and Shakti were one; Time and Space, Spirit and Matter were one and there was no separation between the two. The unifying factor throughout was, and still is, energy. Cyndi Dale, noted author and expert on subtle energy anatomy, defines energy as "information that vibrates". I love this definition, as it speaks volumes to some profound mysteries.

Shiva and Shakti decided to separate and, in so doing, created the various dualities manifested within Creation: Spirit-Matter; Space-Time; Light-Darkness; Positive-Negative; God-Spirit; Spirit-Soul; Soul-Personality; etc.

Both Shakti and Shiva reside within us; all life manifests duality. Shakti lies coiled up within the first, or

root, chakra, while Shiva resides within the sixth, or brow, chakra.

Eastern mysticism teaches that there are approximately 72,000 lines of energy force (nadis) permeating the human body. Of these, three are outstanding and have a direct link to the chakras:

Sushumna: The central line of force that runs up the spinal column, from the first to the sixth chakra. This force is androgynous.

Ida: A female energy, originating on the left side of the first chakra.

Pingala: A male energy, originating on the right side of the first chakra.

Shakti's goal is to rise and reunite with her great love, Shiva, who resides within the brow chakra, thus re-establishing unity, wholeness, and a balance in the male-female energies.

As one progresses along his or her journey, Shakti uncoils and begins her journey up the Sushumna. In so doing, she activates the major force lines of Ida and Pingala, which then follow Shakti up the Sushumna in a definite pattern. Ida and Pingala coil around each other and around Sushumna, forming a coiled helix, not unlike the way the two strands of DNA coil around each other and around a central protein core of histones. In their journey, Ida, Pingala, and Sushumna cross each other. The commencement of their journey up the spine stimulates the potent energy of kundalini to rise from both sides of the base chakra. What we have here are energy forces rising from the base chakra: Ida from the left; Pingala from the right; Sushumna from the center; and Kundalini from both the left and the right sides of the force center.

As both force lines of kundalini travel up the spinal column of Sushumna, they, too, cross over each other at four specific points: the sacral chakra; the solar plexus (navel) chakra; the heart chakra; and the throat chakra. As kundalini crosses itself at these points, it stimulates the respective chakra center.



The caduceus [the traditional symbol for the medical profession and the staff held by Mercury (Hermes), the messenger of the gods], is modeled after the rising and crossing over of the serpent fire of kundalini.

The five lines of energy eventually come together at the Ajna (brow) chakra. It is here where all the dualities come together and create unity. It is here where that which was fragmented becomes whole. It is here where insight, inspiration, and intuition stream forth. It is here where at-one-ment manifests. The structure of the Ajna center (two united halves) reflects this union of dualities. Some schools of the East portray the Ajna center as having two lotus petals instead of the more traditional 96.

The rising of Shakti and, consequently, Kundalini, proceeds over many lifetimes. In due course, all of us will reach the point where Shakti and Shiva become united in the Ajna center. It is at this point in the soul's journey where the united force field of Shakti, Shiva, Ida, Pingala, Sushumna, and Kundalini rises above the head and activates the crown chakra, thus creating a direct and working link between the individual and the Divine. The crown chakra then bursts open and radiates light as the often-portrayed halo surrounding the heads of saints.

Unfortunately, there are many "feel-good" psychics/clairvoyants who lead their clients into a false sense of spirituality by stating how "open" their crown chakras are. Who of us would not be titillated by such praise and feel our money was well spent? Comments such as this are most often a distortion of truth and do nothing truly to help a person. Spiritual truth must never be compromised for the sake of making a person feel good. Few are they who walk the earth having achieved such a state of enlightenment. Furthermore, such people **never** proclaim such a state to others. At this point in time, the crown chakra within the vast majority of people is but a faint glimmer of light, perceived only by the most gifted of clairvoyants.

On a personal note: I have sat with a psychic only once in my life. During the reading, amongst other information, she said to me, "You're quite settled from here down," indicating the diaphragm. The comment came out of the blue and did not seem to fit into what she was talking about at that moment. I took this statement to mean that, at this point in **my** journey, the voyage of Shakti has her at my heart chakra. Will Shakti move up to the throat chakra during this incarnation? Perhaps; perhaps, not. If not, then maybe in my next incarnation, or sometime in the interim. This, of course, is up to me, as Shakti rises **only** in response to and in alignment with the soul's progress.

No mantra, no affirmation, no visualization, no practice of yoga can cause Shakti to rise and **remain** risen. Only the impulse of the soul and Spirit can cause this blessed lady to remain **permanently** risen.

If you are interested in a thorough examination of the chakras and the whole energy body, I highly recommend "**The Subtle Body: An Encyclopedia of Your Energetic Anatomy**" by Cyndi Dale. Published by Sounds True, Boulder, CO.

Ms. Dale covers the subject from many diverse cultures, past and present, as well as from a scientific perspective. The book gets rather technical in places, but the subject can be complex. This book is a must-read for all serious students of the healing arts. The charts and diagrams are informative, and the artwork is a visual delight. It, along with Leadbeater's book on the chakras, will give you a broad spectrum of ancient teaching, complemented by some rather astounding modern technological advances.

A HUNTER'S POEM

by Lemuel T. Ward

A hunter shot at a flock of geese
That flew within his reach.
Two were stopped in their rapid flight
And fell on the sandy beach.

The male bird lay at the water's edge
And just before he died
He faintly called to his wounded mate
And she dragged herself to his side.

She bent her head and crooned to him
In a way distressed and wild
Caressing her one and only mate
As a mother would a child.

Then covering him with her broken wing
And gasping with failing breath
She laid her head against his breast
A feeble honk . . . then death.

This story is true though crudely told,
I was the man in this case.
I stood knee deep in snow and cold
And the hot tears burned my face.

I buried the birds in the sand where they lay
Wrapped in my hunting coat
And I threw my gun and belt in the bay
When I crossed in the open boat.

Hunters will call me a right poor sport
And scoff at the thing I did.
But that day something broke in my heart
And shoot again? God forbid!