



Kundalinī and the First Two Dimensions of Perception: Matter and Emotion

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In this article the author expands on the topic of the Multidimensional Consciousness System while focusing on the first two dimensions of perception, described *material* and *emotional*. The study provides description and interpretation of the author's insights into the process called Kuṇḍalinī rising in various traditions of yoga; the insights come directly from personal experience and are compared to some traditional views and contemporary studies.

1 Introduction

The aim of this article is to present a unique understanding of the structure and purpose of the subtle body; introduce an original, practicable model of it; and compare it to some existing theories and practices that assist the process of Kuṇḍalinī rising. The initial source of the presented ideas is the author's personal experience and her observation of the process that took place spontaneously and activated the utmost state of focus and clarity of discernment. In the previous article, titled *Multidimensional Consciousness System Discovery* (Rebelle 2023), I created an outline of the structure I observed and proposed a system related to what is known from the Hindu, Jaini and Buddhist perspective as the "subtle body", including Kuṇḍalinī energy and chakras. It is important to note that my experience and insights from it took place before I learned about the subtle body system from the above-mentioned spiritual traditions. Whenever the traditional term is used here, it is related to its meaning in respective traditions or reinterpreted in accordance with the proposed model of the subtle body.

In this article I present the process of Kuṇḍalinī energy moving through the first two chakras. The description below summarizes my general findings and positions them in relation to some other studies. Comprehensive descriptions of Kuṇḍalinī and dimensions of perception are given in my previous article (Rebelle 2023).

In the classical descriptions of Kuṇḍalinī rising, Kuṇḍalinī begins its journey by uncoiling in the area between the first and second chakra, rising up to the second, then moving through the second to the third, and so on, until the seventh chakra is reached and opened up. I would also like to note that, although this is not a common view, I consider the first three chakras always active in a human subtle body, even though they may be heavily congested with stagnant energy. As described in the above-mentioned article, each chakra of an individual human being connects that human with a corresponding, ever-present, universal dimension of perception. The notions of the seven gods, seven spears, and seven lights appear in *Rig Veda* together with chakras and rays of light (*Rig Veda* 8:28:5, quoted in Frawley), however the earliest known description of each of the seven chakras is best known from *Sat Cakra Nirupana* written by swami Purnananda in the sixteenth century and translated into English by Arthur Avalon (1974, 317–65).

In most of the classical or even many contemporary texts about Kuṇḍalinī transiting the chakras the passage is ex-

plained in terms of a moral ascent based on given religious systems. This is not the way I present Kuṇḍalinī; I understand Kuṇḍalinī rising as a transit through specific dimensions, each operating on a different principle. These operational modes need to be understood to make sense out of the transformation that takes place when Kuṇḍalinī travels through them. In contrast with a popularized view that posits fourteen dimensions of consciousness, we suggest that there are only seven (Maheshwarananda 2024).

The dimensions from my observations relate to individual chakras differently than in popularized descriptions. My point is that dimensions are real and experientially observable, even if for most people only the lower three are obvious. Each dimension is of a different nature and must be examined individually. In this article I provide descriptions of the first two dimensions, the material and emotional, as well as Kuṇḍalinī activity in the first and second chakra during Kuṇḍalinī ascension. The condition needed for the movement of energy from the lower chakra to the higher is conceptualized here by the notion of "the point of transcendence" and will be discussed in section 4.

2 The Material Dimension of Perception

The first chakra is a personal gate to the material dimension of perception. This viewpoint does not contradict the traditional understanding of the nature of the first chakra, but points to another element of consciousness, that is, the independently existing dimension this chakra connects the individual to.

I realize that in traditional yoga texts *mūlādhāra* (the first chakra in Sanskrit) is related to the earth. However, according to my understanding, not just earth, but all the material world, including the entire cosmos, belongs to the material dimension. In my view, all that we can experience with five senses belongs to the material dimension. The extensive knowledge we possess about this dimension comes from the mind (the third chakra mind, which will be discussed separately). Therefore, we not only have personal experience with the physical universe through our own physical body, but we also have a lot of subjective, theoretical and scientific knowledge about how this intricate and enormous dimension works.

In our conventional understanding we take for granted concept that the material world is all there is, therefore, we assume length, width and depth to be dimensions them-

selves. According to my insights, it is the material world in all its forms that is a dimension in itself, while length, width and depth are simply sub-dimensions of the material one. Having that postulate established, we can distinctly identify ourselves as a material form with a complex structure, animated by energy that is created on the material level by biochemical and biophysical processes. While we normally do not consider the sacrum area a center of our consciousness, most probably we see it as a rather sensitive and vulnerable area, at the bottom of the spine, in the pelvic region. Kuṇḍalinī, which normally rests in the sacrum area, carries within it intrinsic survival, sexual and creative instinct (Rebelle 2023) and it affects the first chakra on a survival level. We are naturally motivated to take care of our bodies and work on preserving them. We innately know what to do to keep alive, at least on a basic survival level, including nutrition and self-care. It is through the first chakra that we experience the material dimension that includes our bodies and all other forms known or even not yet known to exist. Physical pain and pleasure and all other corporal sensations take place in the material dimension. Further, I provide an example from my own experience, the knowledge acquired from my students, and other sources about physical manifestations of Kuṇḍalinī rising. The above-mentioned objective will contain a comprehensive discussion about the nature of the first dimension of perception and first stages of Kuṇḍalinī rising.

2.1 Kundalinī Manifestation in Material Dimension

Before my spontaneous experience happened, I never thought of Kuṇḍalinī or tried to identify it in me or my body. My strong need for athletic exercise and dance was within the norm for a young person. I was healthy, ate nutritious food, did not smoke cigarettes, drink alcohol or take drugs. Throughout my early life I had experienced some unusual states I did not understand and knew that there were mysteries I could not explain. This is probably why I was not too surprised when I began assuming yoga postures without ever studying hathayoga before. My body itself spontaneously created *āsanas* and *mudras* and it all felt entirely natural to me, that it was exactly what I needed. The next thing that I engaged in instinctively was a fasting program. At that time, I had been depressed for a few months and something was telling me I needed some kind of a radical change. The fast I quickly came up with consisted of eating and drinking normally only once in three days, and during the following two days consuming only liquids. I continued this program for seven weeks, and while, because of de-

pression I had been sluggish, heavy and barely able to move for months, as a result of the fast my body now felt light and agile.

Manifestation of Kuṇḍalinī awakening on the material plane does not need be regarded as extraordinary. All of the spontaneous actions and observations that eventually led to a rare transformation of consciousness did not seem strange to me at that point, even if they were unusual. This seems to prove that Kuṇḍalinī awakening is a natural experience, and Kuṇḍalinī can proceed with its uncoiling in a normal physical state as well. Kuṇḍalinī symptoms during the awakening stages can vary. In my case, the experience of Kuṇḍalinī awakening was not painful or physically difficult; initially, I did not even know it was happening. Physical sensations were not disturbing my daily life, it was emotional and mental stress that was a problem. However, when discussing the experience with my students, quite a few of them were suffering various physical symptoms that were only explainable as a Kuṇḍalinī activity, not a medical condition. I noted that there are several kinds of abnormal sensations that accompany awakening of Kuṇḍalinī energy in the first chakra and alter the experience of the first dimension in the body, namely:

- Heat in the body, often in the lower spine area, but can also be all along the spine; the burning sensation can come and go or can persist.
- Pain in the lower back area or any part of the body.
- Stiffening of some body parts or the whole body for a short or longer period of time.
- Extremes and high frequency of sexual urges, spontaneous orgasms, or, conversely, lack of any sexual needs for a long period of time.
- Jerking of body parts.
- Trembling of the whole body or parts.
- Tingling of the whole body or parts.
- Involuntary patterns of movements including kriyas, āsanas, and mudras.
- Unexplained fatigue and sluggishness alternated with hyperactivity.
- Headaches or digestive issues.
- Various strange, impossible-to-diagnose physical symptoms anywhere in the body.

The contemporary account of physical extremes connected with a Kuṇḍalinī awakening is described, for instance, by Gopi Krishna (1970, 21) and supports the view of variety

and possible abnormality of physical sensations indicating Kuṇḍalinī awakening. Such a disturbing array of physical symptoms could be happening spontaneously on its own or as a result of emotional trauma, intense meditation or yoga, prayers, rituals and other practices. Therefore, the notion of altered physical states is seen in many spiritual traditions as a sign of spiritual awakening.

While the physical sensations of Kuṇḍalinī arousal can happen spontaneously or be induced by subconscious decisions, humans seem to have always been aware of the results of practices that deliberately trigger Kuṇḍalinī movement, even if they did not call it as such.

Although, as in my case, we often practice some kind of natural spiritual protocol without understanding that we are doing so, the theme of fasting holds an important place in many spiritual traditions, even the oldest ones. Fasting, cleansing and detoxing has always been an essential step in getting closer to the divine energy – whatever any particular religious belief might call that supernatural might.

Over the millennia it has become known widely recognized that ascetic practices help to develop connection and unification with God. As James Mallinson (2020, 2) explains, in India physical methods have been used for religious ends since at least 1000 BCE and hathayoga means “yoga by force”. In *Gheranda Samhita* (2004, 89–98), among other classical hathayoga texts, a whole chapter five is devoted to where the yogi should live, what he should eat, and at what time the yogic practice should be started. The above references support the thesis that religious traditions have long used various ascetic practices purposely to evoke spiritual experiences.

Similarly, no matter the origin of the spiritual tradition, celibacy has been stressed as another method of helping to connect with the divine. I understand the sexual act as taking place for the most part in the physical and emotional chakra and connecting us to the material and emotional dimension. However, as known from tantric traditions, the sexual act performed as a specific procedure can support Kuṇḍalinī movement past the first two chakras and facilitate complete Kuṇḍalinī rising. Extreme practices of starving or even inflicting physical pain on the body are known mainly from the traditions of Ancient India, of yogis and fakirs who purposely trained their bodies to acquire ascetic power, and this way gain spiritual connection beyond the body (Mallinson 2020, 1–2). Many spiritual traditions also recognize that paying attention to breathing and employing

various breathing techniques are helpful in achieving higher realms of consciousness by the practitioner.

Mircea Eliade (2009, 56) discusses the importance of *prāṇāyāma* (the yogic practice of focusing on vital energy, *prāṇa*) and states that by making his respiration rhythmical and progressively slower the yogin can “penetrate” certain states of consciousness that are inaccessible in waking condition. Yoga, dance and various other physical exercises are also known for positively influencing overall well-being and enhancing the possibility of spiritual insight and connection with the higher power. Among the multitude of sources supporting this claim (Eliade 2009, 56–71), Ravindra Kumar and Jytte Kumar Larsen (2004, 209) state that yoga, as a conscious spiritual practice, was created out of accounts of people who were assuming *āsanas* and *mudras* instinctively, which resulted in experiences of higher consciousness and spiritual enlightenment.

3 The Emotional Dimension of Perception

The second dimension of perception is the emotional. Since Kuṇḍalinī normally rests between the first and second chakra, the emotional aspect of our lives is of paramount importance. Raw, primal emotional reaction is a natural response to sensory or mental stimuli and emotions are not neutral, there is always a positive or negative aspect to every emotion, even if it is weak and barely felt. Our second chakra expresses emotion without the control of the mind (the third chakra). The emotions listed below could be considered the main emotions that we experience, observed on a scale from negative to positive:

- suicidal,
- depression,
- fear,
- anxiety,
- emotional pain,
- anger,
- boredom,
- contentment,
- interest,
- pleasure,
- joy,
- happiness,
- bliss.

The above categorization is based on selecting the “raw” states that simply appear and are experienced without any mental analysis of them. The present list is drawn from observation and some data collected from studies (Izard 2009). Reacting to the circumstances of the physical world and being fed by thoughts from the chakra above, the second chakra often contains a cluster of emotions. In the following section I will focus on subconscious and conscious types of practices that help Kuṇḍalinī energy to clear the second chakra from emotions and establish the state of emptiness in order for Kuṇḍalinī energy to move upward. This part will comprise the discussion about the nature of the emotional dimension.

For many years, in order to handle the emotional pain, I felt, I practiced subconsciously. Creating visual art, dancing and exercising were my spontaneous and effective practices, without calling them or recognizing them as spiritual. Still, the time came when none of these activities were helpful enough.

Depressed for months and eventually suicidal, one day I made a decision to end my life. As my hatred towards myself continued, I instinctively ended up in a bathtub in order to soothe my emotions with shower. The violent urge did not stop, and I needed to find a better way to deal with the overwhelming propulsion. My intuition was telling me to investigate the emotion that was bothering me so much (Rebelle 2021). I was able to look into the emotion and register how it was affecting me, then I gave it a name, *depression*. Identifying it – even if not with a scientifically precise term – felt like progress, because now the emotion was limited to its name, and I had a grasp on it. I visualized it covering me like a dark cloud. I suddenly realized that the emotion I felt was imposed on me, but I still was free to move away from it. The action I took next was a symbolic step aside from the dark cloud of depression so as to disengage from it. All my attention was on that act, and I was observing what was happening very carefully. Knowing the effect of the emotion on me, having it analyzed and named, allowed for a successful distancing from its content. I knew it was still nearby, but now I was free from it. In its place a new, never before experienced state and space revealed itself to me. I observed how, from the condition of violent, unbearable torment I had now moved into an empty space and felt nothing. But I was not numb, there was just nothing to feel. It was a true escape from the previous oppressive state, but the new sensation was unfamiliar, neither good nor bad. While visually I had in front of me an unspecified landscape without a focal point to locate, physically the state felt a bit like an inward pull, as if there was a vacuum

inside of me. I did not even have a chance to breathe as the new condition first appeared. Several seconds later the emotion came back. All I knew to do at that moment was to repeat the process of clearly acknowledging the present emotion and deliberately stepping out of it. This time I knew to make my mind focus on serving as a closed gate and not letting the horror back in. Dwelling in the strange vacuum of no-emotion, I realized that all I had in my life was my breath and that was the only thing to focus on. Eventually the pull of a vacuum began to feel more like relief, the state of emptiness (that could also be called emotional void) and the mind blocking the emotion were a constant in the background of my slow, deep breathing. I remained in this practice for more than a minute or so when I realized that with the emotion not present, in the silence of the emptiness, my thoughts began to sound loud. I focused my attention on them without any further interference from the emotion.

Our being is equipped with a natural mechanism that helps us to clear up the congestion in the second chakra. In modern psychology we are taught to get out of the negative emotional state by thinking of something positive, but in my experience, it is only by seeing through the negative emotion, then disengaging from it and remaining in the state of emotional void can one find a complete and effective way to make the negative emotions disintegrate and help Kuṇḍalinī energy to rise.

3.1 Discussing Other Views

The practice I call emotional emptiness combined with slow breathing and other breathing techniques is known in spiritual traditions, although not necessarily described in the way I describe it. The closest descriptions are about transcending what is known as ego.

In most traditions, classical or contemporary, there is only recognition of chakras as personal vortexes of energy. There is no clear recognition of each chakra as a gate to a universal dimension for all sentient beings. Michael James (2024, 4) writes:

It is the nature of ourself as ego or jīva (Sa. a ‘soul’ or ‘sentient being’) to have likes, dislikes, wants, wishes, desires, aversions, attachments, hopes, fears and so on, and to act by mind, speech and body under the sway of such inclinations. That is, we are naturally inclined to like, love, want, desire, wish for, hope for or be attached to whatever we believe to be in some way or other conducive

to our happiness or satisfaction, and to dislike, hate, be averse to or fear whatever we believe to be in some way or other detrimental to our happiness or satisfaction, so what we all ultimately like, love and want is to be happy or satisfied.

In the present article I do not intend to discuss the definition of ego. It is a huge topic and deserves dedicated focus. I just wanted to note that the likes and dislikes James lists are always based on emotional reaction, whether primary or secondary. By primary emotions I refer to the basic ones which can appear without being prompted by thoughts (fear or anger). By secondary emotions I refer to feelings that are motivated by thoughts and are more complex (sadness or doubt). Consciousness includes these emotional reactions and thoughts, plus other sensations coming from the material dimension (like pain, heat, cold or hunger) and from the upper dimensions that bring in glimpses of other ways of experiencing life. What is also true is that the ego is not a consistent “entity”, and each of us experiences the glimpses of upper dimensions to a different degree and with changing frequency. As James and Maharshi explain, ego is consciousness related to an object, and I completely agree with that view. I also agree that the direct approach suggested by Ramana Maharshi is most valuable, however, my independent passage involved distinctive stages.

I realized that separating the emotion from my thoughts – an intuitive notion that served me in the most difficult moment – was crucial for my successful process. Since emotions and thoughts belong to different dimensions of perception, it is important to approach them individually.

My assertion that the second chakra holds only emotional charge is not in accordance with the traditional view of the second chakra as not just emotional but also sexual and creative. As I explained in the previous articles (Rebelle 2021; 2023), I consider the second chakra energy to be solely emotional. It is Kuṇḍalinī itself that assumes attributes of survival, sexuality and creativity and maintains them throughout one’s lifetime.

Since the distinction I propose, as far as I know, has never been made before, the notion of separating emotions from thoughts has not been clearly exposed either. In my observation, the phenomenon of *emptiness* is the result of cleansing the second chakra of emotions. In studies of spiritual practices and processes of ascension, the mention of emptiness is often present. In the Buddhist Mahāyāna tradition, the issue of *emptiness* is brought to the forefront by considering the emptiness to be the goal of practice. The

Buddhist approach focuses on releasing both emotions and thoughts, as much as on letting go of the body. Interestingly, the teachings of Atiyoga describe the Three Bodies of the Buddha (Sa. *trikāya*) as emptiness, clarity and all-pervading compassion (Thondup 1989). This categorization relates very well to my observation of dimensions of perception. In my understanding, by removing the emotional charge from second chakra one arrives at emptiness, sweeping clean third chakra from lingering thoughts one achieves clarity, and when focusing on the fourth chakra one finds the all-pervading compassion of the dimension of universal love.

Michael Singer (2007, 169) considers the principle of Tao as “*hollow, empty. Like the eye of a hurricane, its power is its emptiness.*” It is noteworthy that as much as emptiness is acknowledged to have such important function, it is also considered a partial and temporary stage in approaching and uncovering consciousness. This aligns with my view that arriving at the stage of emotional emptiness is a crucial step on the path to further discovery of higher dimensions of perception.

The definition of *emptiness* varies to large extents in spiritual traditions, but overall, the state of emptiness is either the main goal or an important stage on a spiritual path. Ramana Maharshi (2001, 396), teaching the direct, non-dualistic method of self-investigation states: “*The state of emptiness has been the bone of contention in all philosophies... Who sees nothingness or emptiness?*” Thus, he let the concept of emptiness remain in the nature of the ego, where the observer who sees the emptiness is still considered real. This statement is in full agreement with my observation of emptiness being revealed during the passage of Kuṇḍalinī rising through the second chakra. I understand that Ramana Maharshi is not referring to chakras or emotions in this regard, but he points at the state where relation to any concept or possible object of awareness (including *emptiness* or *nothingness*) is already transcended, and pure consciousness is all there is. My point here is that at the stage where Kuṇḍalinī moves through the second chakra one has a chance to acknowledge the state of emptiness (or emotional void) and consciously use it to direct focus towards the chakra above.

For Kuṇḍalinī to enter and thoroughly clear the second chakra, the chakra needs to be free of emotional charge, which means that emotions need to be brought to non-existence.

In *Bardo Thödol*, the invocations and prayers practiced helping the spirit of the one who just passed away to ascend and exit through the crown chakra, are all asking for not giving to the scary demons of negative emotional states. Being unable to conquer emotions, the spirit is doomed to the repetition of another lifetime in *saṃsāra* (Evans-Wentz 1935, 183).

Emotional hyper-sensitivity is caused by Kuṇḍalinī occupying the second chakra. If that chakra does not open with Kuṇḍalinī energy reaching it, Kuṇḍalinī may keep on moving in the body or may coil back. Kuṇḍalinī can also continue the upward current, omit the second chakra and possibly enter some other chakras. Going through an event of this kind would be difficult to deal with, because only a complete passage leaves one fully aware and at peace with the occurring phenomenon.

4 Kundalinī and the First Two Points of Transcendence

If during the ascension process Kuṇḍalinī current is very strong and fast, then not all of the points of transcendence are noticeable. If Kuṇḍalinī progress is very slow (takes years, decades or longer), then these points are also hard to notice, even if the perception of another dimension is apparent. To be able to consciously witness the step-by-step process all the way is rare. Nevertheless, the points of transcendence are very important, and their presence decides about the course of the Kuṇḍalinī movement. I understand “points of transcendence” as conditions that allow Kuṇḍalinī to pass from one chakra to the next.

4.1 Kundalinī and the First Chakra

In my understanding, the same physical manifestations of Kuṇḍalinī awakening are also recognized in other religions and spiritual traditions as signs of awakenings. Likewise, the methods of using one’s body to consciously evoke a connection with higher consciousness are similar all over the world.

It needs to be understood that the transit of Kuṇḍalinī through the first chakra does not guarantee surmounting a moral or religious threshold as it is often portrayed in the classical and even contemporary texts, such as the one of Ravidra Kumar and Jatte Kumar Larsen (2004, 50): “*When the root chakra opens, one transcends the eternal enemies, greed, lust, anger, attachment and ego.*” With the passage of

Kuṇḍalinī through the first chakra one does not experience higher consciousness or becomes free from bad habits and low morals – one experiences only physical symptoms. These symptoms may as well include betterment of health and higher physical energy.

A possible great result of just breathing techniques is well articulated in *Gheranda Samhita* (2004, 103): “*Bliss arises in the mind and the practitioner of pranayama becomes happy.*”

We can attest that while the Kuṇḍalinī awakening process begins in the first chakra, one can experience physical manifestations of various intensity, but also no such symptoms at all.

- Kuṇḍalinī resting in between the first and second chakra can affect both chakras at once. The first chakra is closer to the anus area and the second one to the genital area and Kuṇḍalinī may respond to an emotional trigger first and then begin to uncoil in the first chakra.
- Kuṇḍalinī can also be provoked to awaken and rise by sexual stimulation, which besides the physical can also be expressed through the emotional chakra. The discharge of sexual energy with orgasm takes place in the physical and emotional dimension as Kuṇḍalinī energy releases through the first and second chakra.
- There are breathing practices that can help to awaken Kuṇḍalinī.
- Kuṇḍalinī often starts moving in times of physical danger to the body, and especially when death seems inevitable.
- In my understanding, from reports from my students and Kuṇḍalinī experiencing groups, it is harder for Kuṇḍalinī energy to rise towards the second chakra in an unhealthy body. That’s when the first chakra is congested with stagnant energy.

In my understanding, the probable reason for multitude of uncomfortable symptoms accompanying Kuṇḍalinī awakening is that the powerful current has not entered the second chakra and can be felt in the body. The point of transcendence between the first and second chakra occurs when we lose attachment to the body and focus on emotion.

I understand that this condition has a chance of fulfillment only when we are directing our full attention towards the state of detachment from the body. At the time of the mortal danger to the body and the sense of a loss of the body, Kuṇḍalinī can begin uncoiling. Keeping the focus away from the body allows for the process of transcendence from the material to emotional dimension to occur. When presenting the main doctrines of yoga, Mircea Eliade (2009, 5) writes that liberation cannot occur if one is not first detached from the world.

In my spontaneous event it was the imperative of ending my life, as it was in the case of Eckhart Tolle (1997, 4). Ramana Maharshi, at the age of sixteen imagined his body death and that prompted the full spontaneous experience. For several of my students the symptoms of Kuṇḍalinī awakening also appeared as a result of deep depression, suicidal thoughts and state of detachment from the body. In a classic beginning of an awakening, Kuṇḍalinī energy is at first focused on the body, then it continues moving up into the second chakra. However, emotional focus is often an initial trigger as well.

4.2 Kundalinī and the Second Chakra

In my case, while I was discovering the state of emptiness, the time allowed for dwelling in that condition was used to release the emotional charge from the second chakra. The focus on not letting the emotion back helped to keep it away. If the mind is not giving reasons for the emotion to exist, the emotion dissipates.

The vacuum created by the loss of emotion pulls up Kuṇḍalinī, which in turn clears the second chakra further until the condition of emotional void is stable. Kuṇḍalinī fully enters the second chakra and is now able to direct its attention on the mind.

Some spiritual practices involving sexual rituals are designed not to discharge the Kuṇḍalinī energy through the first and second chakra but assist it in moving up towards the third chakra. There are essential conditions for the process of transcendence to occur:

- separation of emotion from thoughts,
- dealing with only one main emotion,
- identifying the nature of emotion and consequences it brings,
- naming the emotion,
- non-identification with the emotion,
- conscious stepping out (detachment) from the emotion,
- having the state of emotional emptiness fully replace the emotion.

Just as with the Kuṇḍalinī transit through the first chakra, the nature and results of the passage relate only to the character of the specific dimension, which in this case is only emotional. The final result is the chakra cleared of emotional charge, not a morally, religiously or even spiritually transformed person, as commonly explained in classical or contemporary sources (Kumar and Larsen 2004, 50): *“When the sacral center opens one transcends sex.”*

That said, the practice of attaining emotional emptiness or Kuṇḍalinī clearing the second chakra leads to a happier and brighter outlook. The flow of consciousness upwards from the second chakra begins to bring thoughts that are no longer affected by the emotional charge.

Dwelling in the state of emotional emptiness and then observing the thoughts is the point of transcendence from the second to the third chakra.

5 Conclusions

In the process of self-transcendence Kuṇḍalinī begins moving by uncoiling into the areas of the first and second chakra. If one is unable to release attention from the body (first chakra) physical sensations can persist. These sensations can include pain in various body parts, heat and stiffening of the body. They appear when Kuṇḍalinī begins uncoiling and if it retracts back to its resting place the sensations can disappear.

Kuṇḍalinī entering the second chakra amplifies emotional sensitivity. If uncoiling Kuṇḍalinī is unable to penetrate the second chakra and ascend to the third, emotional roller-coaster, depression and other extreme emotional states continue.

Spiritual practices performed consciously or subconsciously on the first and second chakra may further induce Kuṇḍalinī uncoiling, but they don't guarantee that Kuṇḍalinī will move through the chakras and all points of transcendence will be met. The practices themselves can affect one person deeply and even cause a full Kuṇḍalinī ascension (a rare occurrence), while for others they can bring forth opening of some chakras above the first two. These practices often don't feel spiritual but can be very healing and rejuvenating to the human system.

In my understanding it is the ability to focus all attention on one chakra that is the main mechanism supporting Kuṇḍalinī movement. Insufficient focus is the main reason for problematic process of self-transcendence.

Some individuals succeed in raising Kuṇḍalinī by taking the focus away from all three lower chakras at once, but that is possible when one engages in intense practices and the upper chakras are already opened and developed. This topic deserves a separate article once all of the dimensions of perception are discussed.

Over-all, the first two dimensions are usually not seen as spiritual, because our lower chakras are felt as mundane reality and Kuṇḍalinī resting in between the first two chakras is accustomed to receiving their energy on a daily basis. Therefore, a variety of physical and emotional issues can be easily ignored as having nothing to do with spiritual awakenings. This statement might seem to contradict *Sat Cakra Nirupana* by Purnananda describing the first and second chakra in beautiful poetic verses as on-going spectacle of enchanting images and magical events involving sacred symbols and powerful deities. In my view, the reason the chakras that don't reflect the depth of spiritual insight are so beautifully described is that Prunananda and others with a strong perception coming from the third eye can create visualizations through the "third eye", that is, the sixth chakra. In the context of an intricate religious system, the aesthetic and symbolic depictions lead to higher states of consciousness than the ones offered by the first two dimensions (Avalon 1974, 317–65). Philosophical treatment of Kuṇḍalinī transiting the first and second chakra in traditional texts begins in the third chakra, when the mind observes and comments of the physical and emotional sensations, but pure intellectual and spiritual conclusions come from the seventh chakra of objective witnessing and discernment.

Understanding each dimension as a separate field and fully comprehending the nature of each is essential in further analysis of the subtle body and Kuṇḍalinī movement. Achieving the state of "emotional emptiness" is necessary before one can release the thoughts through focus and surrender.

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