

Multidimensional Consciousness System Discovery

Received January 10, 2023

Revised February 22, 2023

Accepted February 23, 2023

Key words

Kundalinī rising, chakras,
consciousness, self-
transcendence, non-religious
spirituality

In her study, the author shares her observations from her spontaneous experience of Kundalinī rising to support her interpretative model of Multidimensional Consciousness System that was construed on the bases of this experiential knowledge. The model is proposed as an original interpretation of the phenomenon of Kundalinī rising. The study also provides initial theoretical testing based on a comparison with some reports on the same phenomenon from selected spiritual traditions.

1 Introduction

Anyone can experience a spiritual awakening. I begin with this statement to denote the times we live in and how much easier it is these days for us to understand that the concept of spirituality is not necessarily linked to religion in its institutional form as it used to be for centuries. It is rather the other way round: each religion draws from innate spirituality and expresses it in accordance with its own belief system. The phenomenon of non-religious spirituality is on the rise (Pew Research Center 2017).

Spiritual awakenings may bring strange physical sensations, extremes of sexual or emotional lows and heights and unusual states of awareness. Some can appear as sudden moments of blissful joy and clarity but later, after the inexplicable, wonderful state fades away, the sense of bewilderment, confusion and loss might set in. For many of us spiritual awakenings let us feel love and connection with something much greater than us in every way. Other times we can receive communication, healing or guidance from other than human beings. There may be perplexing or illuminating mystical visions and philosophical epiphanies full of wisdom and deep spiritual truths. Then, there are times, when in the process of a full awakening, new and unprecedented insights can take place.

By presenting the Multidimensional Consciousness System, I am introducing an original way of understanding the phenomenon of Kundalinī energy and the structure, and function of the subtle body, according to my own experience. The insights offered in this article, in particular observation and interpretation of dimensions of perception, and a new take on Kundalinī energy can be considered milestones on the road to a more consciously evolved human being.



Monique Rebelle is a spiritual teacher, painter, and an author. Born in Poland, she dedicated her life to art at the age of fourteen. In 1992 she experienced a spontaneous Kundalinī rising. Subsequently Monique has spent twenty-five years evaluating her experience and eventually began providing spiritual teaching. She authored the book *Transcendence Calling: The Power of Kundalini Rising and Spiritual Enlightenment*. Her email address is info@moniquerebelle.com.

2 Personal Experience Background

My experience happened without any religious background, and yet afterwards I was able to compare elements of my experience with already known spiritual processes and their outcomes and present a new way of perceiving our human consciousness.

At the time my experience took place I did not consider myself a spiritual seeker, but a painter who after 17 years of visual investigation suddenly, while painting, came across exhilarating discovery of abstract dimension. Three years later, because of lack of financial success with my artwork and for other personal reasons, I became depressed and finally also suicidal. I had no understanding what spiritual enlightenment could be, did not know the word Kundalinī and did not believe in chakras.

The day of the experience I was trying to stop myself from ending my life by intuitively practicing a method I had used subconsciously in the past, in times of strong emotional pain. I was able to keep a discipline to paint at least 4-5 times a week – sometimes more, sometimes less often. Especially when feeling depressed I would make myself sit in front of the painting. I would stare at the painting still feeling depressed, but after a while I would always pick up the brush and start painting. Sometimes I could feel a sensation of my emotion flowing through the brush into the painting.

3 Personal Kundalinī Rising Experience

After my experience I spend a few months contemplating the event and making notes of the process I underwent. The experience happened in the state of utmost clarity, and I had no problem writing everything down precisely as I witnessed it. The final result of the experience left me with a sense of complete understanding and feeling happy, and “at home” in every situation, every day. At the same time, I knew that although what I went through was very intimate and personal, the great value of the experience and the process that took place is something that has been observed and celebrated in the spiritual and artistic traditions for thousands of years.

Almost a year later I reached for the book that – in the whirlwind of serendipitous events that took place – simply jumped out at me, of the bookshelf only ten days after the

That exercise used to allow me to “move away” from the painful emotion and focus on painting. About 15 minutes before the beginning of my spontaneous experience, although not having a painting to turn to, I could “step out” of the overwhelming emotion. I needed to do it gradually and follow a specific procedure that came to me in the same intuitive manner as the idea of “moving away” from the emotion. When I did that, I found myself in a very particular place I called emptiness. There was no emotion, it felt like a vacuum and looked like a desolate landscape without a focal point. Because the violent emotion kept on coming back, I knew I needed to repeat all the steps that led me to emptiness and try to dwell in that state as long as I could. After several tries, I remained in the unique state of emptiness for about a minute, when I realized I was not breathing. I began breathing slowly and focused on my breath. This time, the ingenuous practice turned out to be the first step into transcendence and most magnificent, sublime experience that lasted about 25 minutes.

When the phenomenon was taking place, I did not even call it spiritual. I had never expected anything like it, and I had no words for it right after, but I still, without words, I knew very well what happened. It was only later that the words began to appear.

experience. I did not want to read it sooner not to alloy the authenticity of my own state and understanding of it – it was all very new and fresh, transformation was still happening, even a year after the experience. The book was a transcript of talks with Ramana Maharshi in the years 1935–1939 (Venkataraman 1989).

Getting acquainted with Ramana Maharshi’s vocabulary and phraseology was a great help for me in my initial attempts at explaining what happened and the state I was in. Another serendipity occurred when I took a trip to Maui, Hawaii, and stayed there, in the spiritually oriented community, for over two years. At the time (1992–1994) information about Kundalinī energy was not well known, but there were a few books about Kundalinī and chakras that gave me orientation on

4 Kundalinī Rising Process

what is available on the subject. One of the more informative ones (although not always fully aligned with my observations) was *Wheels of Life* by Anodea Judith (1990).

Mostly by using the knowledge gained during the experience, but also from helping others on their path, and participating in meetings of the Kundalinī rising experiencers group in the years that followed, I was able to come to more conclusions about the subtle body and Kundalinī rising.

Considering all these factors, I came to understand that in general, there are two kinds of Kundalinī rising experience – partial and full risings. Partial Kundalinī risings are much more common, and their results are not always positive. A full Kundalinī rising ends in the Kundalinī energy traveling through each chakra and exiting through the crown chakra. Optimally, the energy takes some time to circulate through the chakras (forming a torus shape energy pattern), clears all of them and infuses with new energy. If the process is very fast, it is difficult to distinguish the stages of the passage.

In my case the Kundalinī process was very smooth, and I was able to understand it clearly. Without any previous knowledge about the phenomenon, either theoretical or experiential, I could observe my consciousness transcend and travel through subsequent worlds, which I soon after called *dimensions of perception*.

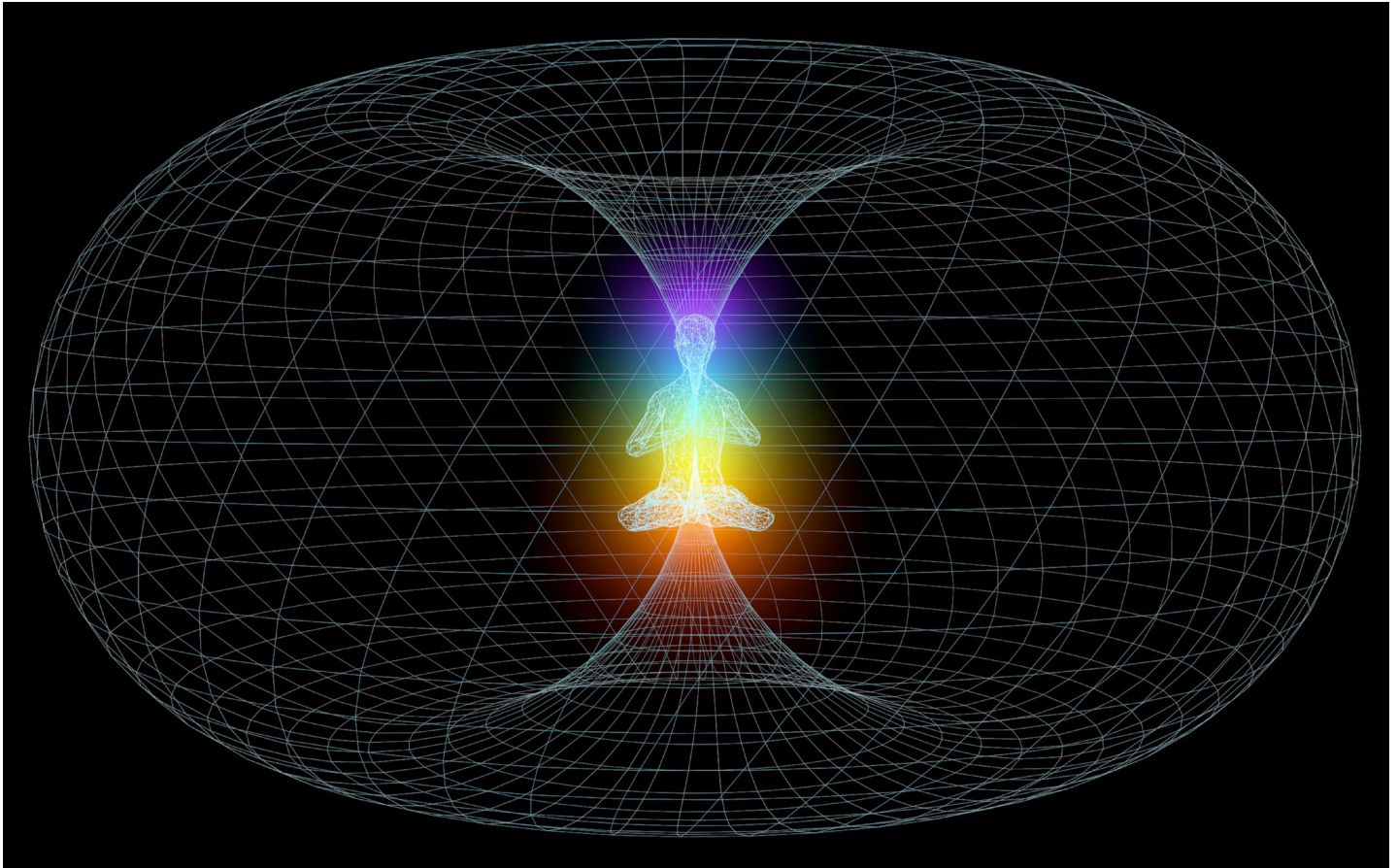


Illustration 1. Energy Pattern Torus
by Space Wind, 2021.

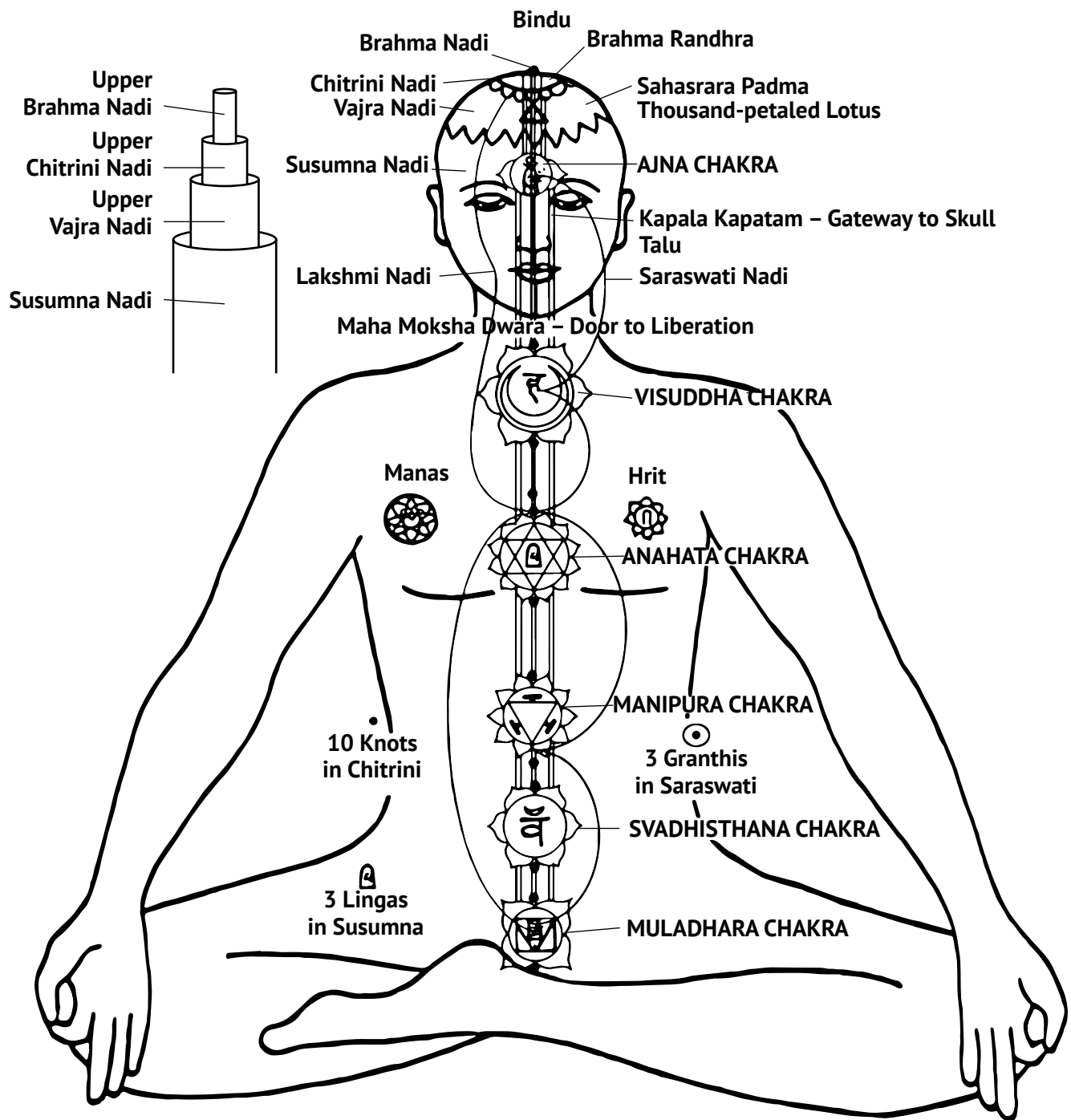


Illustration 2. Major Chakras and Nādis for Kundalinī Rising, author and date unknown.

When Martin Dojčár discusses the nature of transcendence of individual consciousness (self-transcendence) in his *Self-Transcendence and Prosociality*, he makes a reference to the following description of Ramana Maharshi's own awakening (2017, 74): “So ‘I’ am a spirit, a thing transcending the body. The material body dies, but the spirit transcending it cannot be touched by death. I am therefore the deathless spirit.”

Later, when contemplating the occurrence, I realized that there were seven dimensions of perception I could clearly distinguish. The notion of stages leading to a full awakening is known in from many sources. Slavomír Gálik explores them in his comparative study on Saint Teresa of Ávila and Rōshi Jiyu-Kennett (2021, 2–17) when comparing the seven stages of prayer to the seven chakras.

According to the tradition of Tibetan Tantra, my experience of Kundalinī rising represents a case of direct Citrini nādī rising, which allows for exploration of each chakra on the way up beginning with the first chakra and ending at the seventh. *Citrini* (also *chitra*) is described as an “energy channel” (Sa. *nādī*) that “starts at Bindu chakra and ends in the Svayambhy Lingam in Mūlādhāra chakra. Its color is silvery white and relates to the *guna sattva*. Citrini nādī is the channel for the movement of Kundalinī. It is not a separate nādī in the usual sense, but only a *vivara*, a hollow passage.” (*Tibetan Buddhist Encyclopedia* 2023).

4.1 Some Observations on Kundalinī Rising

The experience of full Kundalinī rising leaves no need for any external information. If there is any knowledge needed, it can be retrieved with the powers of the fifth and sixth chakra, in the psychic, intuitive and visionary way. It is a different form of investigation than the linear inquiry used by the third chakra mind.

In my understanding, Kundalinī is an individual unit of consciousness. My whole being was involved in the experience and there was nothing left outside of my being and the experience itself. Therefore, Kundalinī energy is not just physical energy that awakens when Kundalinī rises, but our

Kundalinī is all that we know, all that we are aware of – the total sum of it.

Ultimate consciousness has no form or any other attributes, no motion, but by inhabiting the self-created subtle body, it coils up at the bottom of the spine as a single, slumbering Kundalinī – energy resting in a form of a *coil* as the Sanskrit etymology of the word suggests – “coiled one”. In the wake of my experience, I realized that Kundalinī in the subtle body (including the physical organism) becomes survival, sexual and creative.

When comparing the nature of the process I went through with what is known about the subtle body and chakras, I agreed that the chakras indeed can be called energy centers or energy vortexes. However, it is not chakras that I first noticed when my consciousness kept on discovering new stages of the process. It became clear to me that our human consciousness functions on several unique levels (planes, spheres, or dimensions) and each of those levels is different and operates on distinct principles. Each is a separate world. Our daily life experience is a fusion of those worlds. I call them *dimensions of perception*.

The focus I was able to attain during my experience allowed for understanding that Kundalinī is an individual unit of consciousness and chakras are the gates to the ever-present dimensions of perception. By continuing this direction of investigation, each chakra in an individual can be to various degrees open, closed, developed, congested, and also vary from someone else's chakras in color and brightness. The dimensions, however, exist regardless, beyond the cycle of individual life and death. An individual can have a very limited access to one or more of the dimensions, but the dimensions, nevertheless, contain all of their data at all times.

Taking under consideration the nature of each dimension as I experienced it and drawing a parallel between the respective chakras, it becomes clear that the structure of the subtle body with Kundalinī and chakras exists within the totality of ultimate consciousness and expresses individual life by engaging in energy exchange with the dimensions.

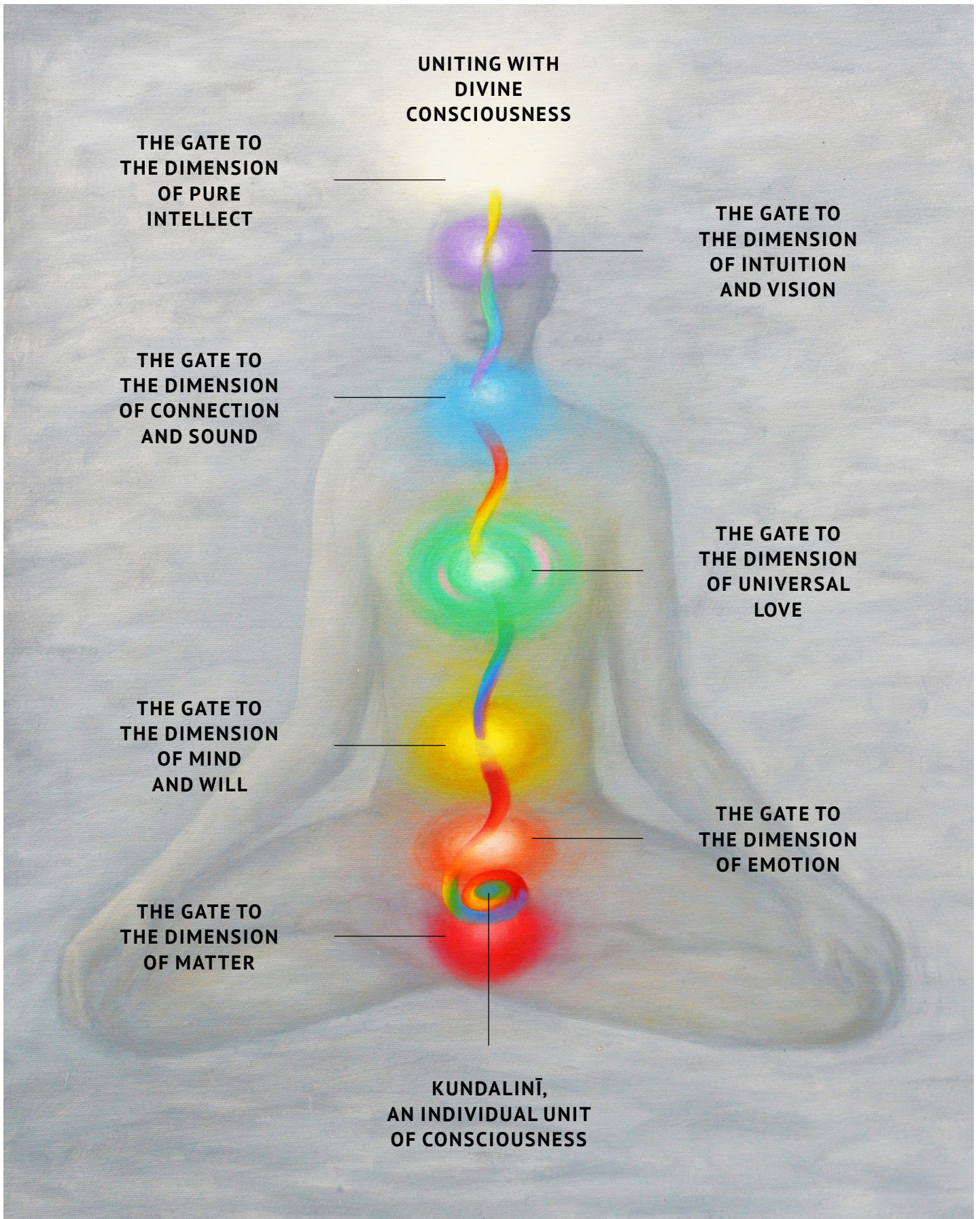


Illustration 3. Individual Unit of Consciousness and Dimensions of Perception by Monique Rebelle, 2017.

5 Multidimensional Consciousness System Overview

Following my experience and research, I propose a model of Multidimensional Consciousness as an original interpretative structure, a system that embraces all aspects of consciousness. In my understanding, there are seven main dimensions that human can engage with throughout the lifetime. Each of the dimensions needs to be explored as a separate world with specific qualities and individual methods of transcendence. In this article only the main characteristics of each dimension are listed.

The First Dimension of Perception: The Material World. The first chakra, which is open in all of us who are present in a physical form in our physical reality, allows us to experience our corporeal being and feel it through the main five sensory organs: eyes, ears, nose, tongue, and skin. It is all that we can call a material world, starting with the smallest, invisible particles (electrons, atoms, molecules), and conclusively manifesting monumentally in huge objects like cosmos and galaxies. In my understanding the measures of length, width and depth are only the sub-dimensions of the material dimension. Colors associated with the first chakra/dimension are reds, browns, grays, and black. The note that resonates with it is C.

The Second Dimension of Perception: The Emotional World. Although when accessing the information about the character of the second chakra we can often learn that the nature of the second chakra is emotional, sexual, and creative, in my view the sexual and creative characteristics are the attributes of our Kundalinī lodged in the body. The second chakra opens us up to the dimension of all emotional ranges, from most negative to most positive. Raw emotions appear as a reaction to a particular situation we encounter before our mind formulates an opinion about it. The colors associated with the second chakra/dimension are all variations of orange and pink. The note resonating with the second dimension is D.

The Third Dimension of Perception: The Mind and Will. The chakra located in the region of solar plexus opens us up to the world of thoughts and decisions. During my experience my consciousness (Kundalinī) entered the third chakra and cleared it from all my life stories, concepts and mental structures and restored it, for a time being, to a perfect analytical tool resembling a computer. Our human existence is dominated by the power of the first three chakras and the respective first three dimensions are the ones our consciousness is

busy with most of the time. The dominance of the first three chakras over the whole subtle body and our subordination to the third chakra of mind and will creates what we call ego.

I understood that time is a sub-dimension of the third dimension of perception. The mind needs time to operate, while other dimensions function without it. The colors associated with the third dimension are all shades of yellow, the note is E.

The Fourth Dimension of Perception: Universal Love. Spiritual masters have been talking about this dimension for many centuries, even millennia, because they experienced it on their own beings. During my experience I could clearly feel the moment of receiving the grace, a phenomenon known in many religious and spiritual traditions.

This is when our consciousness enters the sacred aspect of life, the supernatural showers us with abundant flow of love and saves us from the states of misery and hopelessness, it can save our lives. Some of us, who have this chakra open and developed, can often feel that love. It has no boundaries, no time, and no designated space, except maybe the personal hub of the fourth chakra in the subtle body. The fourth chakra opens us up to the true love that we can feel deep in our hearts. In my experience, during the passage through the fourth chakra, there were flowing translucent greens and some fuchsia, and pinks as well. The note F resonates with the vibration of the fourth dimension.

The Fifth Dimension of Perception: Sound and Connection. This rich dimension has to do with the element of connection, exchange of energy. Our fifth chakra facilitates the act of giving and receiving energy, communicating in various ways with other people, animals and also – what science is unable to prove so far – with other beings that don't necessarily have physical bodies. It is the group consciousness, group healing, group rituals, music, rhythm, and dance. Any form of energy exchange, including telepathy and psychic insights, are taking place in the fifth dimension. With the fifth chakra open one can receive visits from angels, ascended masters, ancestors, animal spirits, spiritual guides, and many others. The events of connecting with such entities are known from NDEs, OBEs and other kinds of spiritual experiences. Color blue is a background for the animated theater of the fifth dimension and the leading sound is note G.

6 Conclusions

The Sixth Dimension of Perception: Intuition and Vision.

This sphere is even more complex than the fifth, the passage through the sixth chakra allows for a visit to many layers of this dimension. By exploring the sixth dimension we can intuitively grasp the meaning of sacred symbols and sacred geometry, significance of colors, visions, archetypes, gods and deities, esoteric sciences like astrology, numerology, and more. This is the immensely creative dimension where even whole religions are conceived. In this dimension we are no longer supported by the collective exchange of energy. Here we are investigating on our own using the process of Self-Inquiry, by intuitive comprehension (as differing from the linear, logical method of the third chakra mind). If this process is activated, in the final stage of exploration of the sixth dimension one can see through the illusion of our mundane reality of the first three dimensions, one can self-realize as an eternal soul and continue transcending to the next chakra. Dark purple or indigo and the note of A are associated with the environment of the sixth dimension.

The Seventh Dimension of Perception: Pure Intellect.

It can be also called Divine Wisdom because the conclusions that come from having the seventh chakra active are deep spiritual truths conveyed in philosophy and poetry by sages, and spiritual masters. These truths are universal and reveal themselves initially without the presence of thoughts, but by a realization of unity with the ultimate consciousness or God, and the nature of that ultimate consciousness. The experiences of breaking open the seventh chakra and entering the seventh dimension are very much the same for every person who gets there. It leads to a state of bliss and complete awareness, of a full presence and understanding that one is being created and one creates simultaneously, at every moment, in a flow of divine inspiration, engulfed in the brightest light.

Shades of light violet turning into white light and the note B resonate with the seventh dimension.

The outcomes of personal experience, resulting in discovery of the system of multidimensional consciousness, subjectively confirm the existence of the chakra system and Kundalinī energy, but also bring information that shines a new light on the function of particular elements of subtle body complex. For example, Kundalinī in a living human takes on the function of survival, sexuality, and creativity and the second chakra is simply the gate to the dimension of emotion.

Each of us possesses the subtle body and is able to experience transcendence of consciousness through the dimensions. To go through a full experience and observe the system of multidimensional consciousness, the knowledge about Kundalinī, subtle body, and chakras is not needed. What is needed is a series of practices that will train and cultivate chakras. Still, even with practices, the timing of a full Kundalinī rising taking place cannot be predicted or guaranteed in one lifetime.

Chakras are the gates to the seven spheres, each of particular nature, extending beyond individual chakras and their lifespan in an individual. This new, groundbreaking knowledge about ever-present dimensions can be utilized in better understanding and application of our consciousness, it can allow for a more effective progress of the human race towards more beneficial and able beings.

Acknowledgement

The Illustration 2. Major Chakras and Nadis for Kundalinī Rising is published with the kind permission of Joan Shivarpita Harrigan granted to the author.

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