

From March 19, 2009

Posted By: mateusz

Message: Hi, I think it's fascinating how HS and K interact or, otherwise, how HS is using K to her purpose. I want to share an experience I had yesterday during a charismatic mass.

I felt something that have been happening occasionally since the beginning of the Lent, namely, I felt five places in my body strongly energized - centers of palms and soles, and a point in my left side. When I first experienced that, I was scared that it will be painful, because it was clear to me that those are places in which Christ was wounded during Passion, but I realized that I don't feel pain. Rather, an infusion of grace through those holy apertures.

Yesterday, I felt it too, but it had distinctively powerful effect. I was suddenly embraced by strong energy, K energy, which was flowing in and out through those wound-like apertures. I felt a sort of integration of the whole energy system, at times I even saw some of the nadis (I guess), colorful energy flowing in very thin sort of lines, making, for example, turns around my ears. I felt great pressure on the forehead, which made me close my eyes, because I didn't see anything anyway. I was sure that this is K energy strongly activated, but directed by HS.

It was difficult, because an hour passed like five minutes, I barely saw or heard anything, being pierced through my brain by the kundalini sword, quieted down and immobilized.

But after the mass, during further prayers, I started to pray in tongues and it harmonized the energy so amazingly, that the pressure receded, and the energy flew above the head, resting there in silence. I do it after Phil said that it has this harmonizing effect, and it really does, glossolalia, I mean.

At a certain moment, though, I saw an Uncreated Light, descending delicately (it was about fourth time I have seen it) and embracing the whole church. It is a very distinct kind of light, I call it "uncreated light" or "theotic light", because when it comes I feel like all the cells of my body are somehow cleansed and body and psyche transformed in the image of Christ's holy humanity. It can't last too long, because it's too much, too powerful.

It was also an energy felt in the body, but not K, I'm sure. It was exuding wonderful love towards all of us in the church, descending quietly, gently. There were responses from K energy in my system, but HS's energy was quite different.

Suddenly, I felt again the wound-places in my body (in the left side it's like a horizontal aperture, under the left breast, sort of, so it's not just heart chakra). I had thought these are just chakras, and in fact soles and palms are centers of energy, but the left side aperture? I've never heard about such energy center before. Any way, if these are

chakras, they were used in a particular way by HS. I saw (in my "imagination eye", not through the senses) a light piercing these wound-places like long, enormous nails, but it was not painful.

I stood up and then I felt in this theoric light something I have never experienced: a sense of triumph. There was so much joy and power in this triumph, and the triumph wasn't mine (there was no usual "self" in this state, but personhood I guess was still there in the background). I was standing astonished, and I heard a voice in my head: "I conquered death!" I started to cry, I don't know why. And then I heard: "Be victorious (conquer) with Me!" I felt so much joy. I knew and felt there is suffering and evil in the world, but I was sure that Jesus already conquered it, and I shared for a moment in this glory and triumph of His. Then the theotic light gradually went away.

I don't fully understand the "wounds". I tried to read on the net about the devotion to five wounds but it didn't resonate with me. These energetic apertures are not painful, they are apertures of grace and power, I don't know their full meaning but I remembered phrase "In his wounds we are healed" from Isaiah, and maybe that's the meaning of it. That there is some healing going on through them. But the centers of soles and palms are usual energy centers in my body, which doesn't have to do much with Christ's Passion. But maybe it's K and some supernatural occurrence overlapping in a way?

Anyway, I can't express my gratitude and amazement because of this grace. I just wanted to share it with you - I know we have still few weeks to His resurrection, but His victory over evil and suffering, His triumph and glory are already there :)

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March 19, 2009

Posted By: w.c.

Message: How beautiful!

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March 20, 2009

Posted By: Phil

Message: Yes, thank you for sharing that blessed experience with us, Mateusz. I'm not sure how to understand that pain in your side (it's the right side, for me); some pressure point, perhaps, or, as with the palms and feet, a kind of energetic empathy with Christ's wounds. Interesting that you mention "ears," too; I often experience lots of commotion there. That description of "clear Light" and how it's distinct from K energy also resonates, as does your experience with glossalalia.

So charismatic meetings still go on in Poland, I guess? It's difficult to find them in the mainline churches in the U.S. Assemblies of God and Pentecostal communities still have them, of course.

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March 22, 2009

Posted By: Phil

Message: Yes indeed, intense K activity can keep one awake, but the sleep lost is hardly missed, especially if one maintains a prayerfulness. I think it's pretty common for the energy to cycle from the top of the head on down and around, nourishing the lower chakras.

- see [http://www.kheper.net/topics/Taoism/microcosmic\\_orbit.html](http://www.kheper.net/topics/Taoism/microcosmic_orbit.html)

(Good website, by the way.)

I'm sure you're already familiar with this. The Taoists believe this to be much more beneficial than the Hindu model of the K going up and breaking through to the top of the head. You might say that, as Christians, we'd tend to leave the crown to the Holy Spirit; let the Spirit open and close the crown as needed.

One can become so accustomed to head pressures, pains, and commotion that it does, after awhile, seem normal. That's been my situation for 23 years now, so I'm not expecting any of this to "go away."

What a special gift of experiencing the Trinity you hint at!

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March 22, 2009

Posted By: bdb

Message: Phil,

How come some people experience kundalini during prayer and others, like me, don't? I didn't know what to do with my strong emotions as a child, and had something like kundalini, certainly the jerkiness and the hope that the energy would somehow dissipate. But I haven't experienced anything like that for years and years. I don't feel like I am missing out. Is this just the way some people's brains are wired? Are you able to separate prayer from kundalini? You speak in tongues, and that seems a real blessing, a gift, so that you can express your devotion. Is kundalini part of the speaking in tongues? Sorry for all the questions, but I never heard of kundalini, except as a form of yoga which sounded like hyperventilating. I know a little about spiritual ecstasy, but my main joy in prayer is the quiet. Alariel says that baptism that is calm is not surrender -- well, to me, calm, and quiet, deep silence, are incredible blessings, outpourings of grace. Maybe that is because of the way I am

wired, or maybe it is because of my rather emotionally (and very verbal) abusive mother, who put me off losing control of my emotions. Prayer is surrender which is of course loss of control, so maybe the HS is having mercy on me. I love reading about Matt's experiences, and yours...I am just trying to fit this all together

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March 23, 2009

Posted By: w.c.

Message: bdb:

I know you're waiting for Phil's response, but thought I'd chime in here. In my experience of quiet via graced contemplation, the subtle senses/energy channels involved in kundalini are being unified as human spirit and Holy Spirit interact. Seeing as how, in the graced state of prayer of quiet, the created faculties are being infused with the presence of their Source, it isn't surprising that the kriyas or internal movements/expressions of kundalini are pacified.

St. Teresa of Avila had many kundalini-like events, whereas St. John of the Cross seemed to have few. Teresa was also, I think, more kataphatically inclined, per her personality, and John more apophatically per his own proclivities. Phil can correct this distinction where needed.

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March 23, 2009

Posted By: matt

Message: W.C. and bdb,

that seems a good thought to me.

In another thread I mentioned a sort of "pacifying" of kundalini, by Zen, an apophatic method. I always experienced an increase in kundalini process while interacting with God kataphatically, emotionally etc. But it can be just me - reacting to relational union with God with this sort of spiritual "party", or should I say more biblically, "banquet" going on in my body and psyche. At the same time, going beyond faculties, I felt kundalini going away, and in December, when I wrote my first posts here, in my morning Zen prayer I felt nothing, except for gentle warmth around my heart.

So, as W.C. points out, it can be both type of personality (temperament - introvert/extravert, or character - e.g. compulsive/hysterical) and type of practice or way God wants to lead us.

Btw, it seems to me that Centering Prayer would affect me rather by decreasing kundalini process, though Phil said that many people doing that experience kundalini awakening. After all, what I used to do in prayer, I mean, sitting in shikantaza (just-sitting, doing-nothing) with established will-to-God, seems to me quite similar to what Centering Prayer is really about.

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March 23, 2009

Posted By: matt

Message: Guys, do you know any useful websites when I can find descriptions of "amrita", the nectar in kundalini process? I know you W.C. wrote about nectar, but I think something else happened to me, and I've done a quick search but couldn't find anything substantial.

Yesterday evening I was at church, energy going crazy in my head, and suddenly I had a vision of the Last Supper (it was like on this da Vinci's painting, but I couldn't see clearly the Apostles, only Jesus sitting in the middle). I couldn't see His face, although I wanted very much, because he raised a beautiful golden chalice before His face and in this moment the chalice sort of "zoomed" towards my face or I "zoomed" to it, because I felt being drawn towards the chalice until it hit me hard in my third eye. In this moment the wine/blood from the chalice poured into my mouth and started to flow into my throat and down. I still can see it, like a photo imprinted in my mind.

After that I felt a sort of "nectar" (wine/blood?) dripping from my palate on the back of my tongue and gliding down to my throat and to my belly, where it gave me warm, blissful feeling in the region above my navel. And the nectar drips on since then.

It makes my tongue a bit "electrical", you know, like charged with electricity, and a bit "paralyzed".

I heard about some kind of nectar in Hindu tradition, but couldn't find anything more specific on the net. Maybe you know something.

I see again that connection between Christian, relational spirituality and kundalini "universal" qualities. Probably, if I were a Hindu, it wouldn't be Christ and His blood, but nectar could still be there, I guess? But for me of course it stirs feelings of love, praise, gratitude, sweetness towards Jesus, because of this nectar being a sacrament of His sweet salvifying blood.

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March 23, 2009

Posted By: matt

Message: And, the last thing, about that Trinity experience, I referred to.

This is basically an experience that comes since January, but at various levels of depth. It is like there is an infinite abyss in me, sort of "under my body", and when it opens, body can even not be felt, giving way to that. Initially it opens in the heart, but now I sense it also in my throat or even head, but the heart seems to be the gate.

It is dark, black, impenetrable. And in this experience I'm trying to describe, it opens up. And there is Love, pure Love, coming out of this darkness. There is nothing in the world that I can even try to compare to it. Not a feeling, not an emotion. It is just real Love.

It is a state of prayer of union, I guess, because all of me is simply stunned and unable to do anything. This outpour of Love doesn't last for long, because it could kill me, I feel, but even a moment of it is worth everything.

I call it in my journals "The dark Source of Love" or "The Spring of Living Waters". It feels a bit like this Rock in the desert from which living waters started to flow when Moses hit it with his staff.

I don't know why but I know it is Trinity. I mean I can't distinguish Three Persons, but since the beginning of those states I had a strong conviction that it is somehow Three, not just One Person, loving me. I can't explain it. Maybe the fact that this Love flows out OF Someone, being distinct from this Someone. And flows TO Someone else. But writing about this intellectually spoils the memory of it...

I'm just feeling I must stop writing about it now.

But kundalini purifying the body and the psyche, I think, somewhat enables this Source to open more fully, or rather enables myself to receive it more fully.

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March 23, 2009

Posted By: Phil

Message: matt, I'll reply first to your post above, about which I can only say thank you for sharing this with us. I think the last sentence pretty much summarizes how I understand the role of K in the transformative process.

There really does come a point at which one cannot describe mystical experiences, where putting down the pen is the wisest course. Still, it is wonderful that some witness is given, that others might feel validated in their own similar experiences, or else encouraged to hang in there with their spiritual practice.

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March 23, 2009

Posted By: Phil

Message: bdb, I think you've received some good feedback. It does seem that the Prayer of Quiet helps to facilitate a smooth transition from active/kataphatic prayer to silent, contemplative resting. Still, it's difficult to say why some people have kundalini awakenings and others do not; it's not about holiness, that's for sure. We each have our own unique journey.

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Re. amrita: I've not had much experience with this, but it does give new meaning to the phrase, "taste and see the goodness of the Lord." It's generally ascribed to the pineal, but I have my doubts about this.

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March 23, 2009

Posted By: bdb

Message: Thank you all, thanks w.c. for that link, and for anchoring me back to the Carmelites. Centering prayer and the form of Zen meditation Matt describes certainly sound alike. The point of centering prayer, as I see it, is to be available to God, waiting upon Him/Her, not about being empty, without thoughts or emotions. I asked one of the women in my centering prayer group about kundalini in centering prayer and she said that it would certainly not be surprising, but it is not in her experience. She has fairly recently returned to her Catholic roots, and spent years doing a form of Buddhist meditation, and she is going to give me a quick run through on the chakras and kundalini next week. By the way, several Pentecostals in our area are interested in centering prayer -- I wonder what their experience will be in that open, receptive state, without stimulation. I love your descriptions of your experiences, Matt, they sound deeply affirming.

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March 23, 2009

Posted By: matt

Message: Thank you, guys, for your support. It means a lot to me. Few hours ago I experienced much pain, since all energy was gone, leaving me with an arid sort of "soul-ache" (if it makes sense at all)... I'm still learning to let Him/Her "drive", it's difficult for

me to let go of control... Now it doesn't hurt that much, but thank you, because your kind words are really better and sweeter than any amrita :)

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March 23, 2009

Posted By: w.c.

Message: Yes, I can relate with this sort of loss, Matt. In my world it can evoke childhood memories that aren't so pleasant, so learning to trust when we're raw and no longer receiving consolations is a real challenge.

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March 23, 2009

Posted By: Phil

Message: Yes, it seems there's always some kind of "withdrawal" symptoms after intense mystical experiences. Soul-achey is a description I relate to. How could one not continue to desire God's love once one has experienced it? That's significantly different than "kundalini withdrawals," where the pains seem to be mostly physical or etheric -- like the body's tissues are depleted. Such are very real, as well, and are not uncommon in meditators who've hacked off their practice a little, or who experience some kind of imbalance, or lots of other reasons.

I almost think it's a merciful act of God to "hide" somewhat from us, else we couldn't really live our human lives. He will indeed draw close to us if we draw close to Him (James 4: 8), but not any closer than we can tolerate without the loss of our interest in this life.

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March 24, 2009

Posted By: alariel80

Message: Dear bdb!

I never said that a baptism without crying etc. is not surrender.  
By the way what you mean with calm is maybe different with what you thought i meant.  
Being calm (deep silence) is very wonderful and a gift that christ gives by his grace.

What i said was that the more open one is to christ the more powerful will be their experience of their baptism.

Much love  
alariel

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March 24, 2009

Posted By: bdb

Message: Dear Alariel,

You are right, you never said that calm is not surrender, you said "If the person is somehow closed the person will experience the baptizm calmly." I am sorry -- that is what I thought you meant, when you wrote 'somehow closed'.

I don't agree that the more open one is to Christ the more powerful will be their experience of baptism. I also don't think there are any signs of a deeply surrendered life to Christ, except that of the "fruits", and even those are colored by my projections and needs of the person. I also don't believe that one person is better than another at baptizing. I think that even the work of surrendering is the work of the Holy Spirit, all we can do is consent or not. I love your word, knots -- some of us are more knotted than others, or are more knotted at some times of life than others, and I don't think anyone, even St. Teresa of Avila, was fully surrendered to Christ. At any rate, it isn't my business to know. I think that people who had childhoods with little love, affirmation, care, or who have suffered major traumas, can have a more emotionally felt, mystical experience of surrender to Christ, but I don't think that means their surrender is deeper. The depth comes from their life in Christ,

which is hidden, even from themselves, and sometimes even more so from others. I guess it comes from a life well loved and lived.

It is a koan, this life in Christ, I write this and I think how self-justifying I am, and is any of this really coming from the Lord within me. I so appreciate your spirit and words, Alariel, I hope you can see through anything critical, and see that I am trying to understand and love deeper, and how much I appreciate your call to a full surrender to Christ.

Love,  
bdb

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March 28, 2009

Posted By: alariel80

Message: Dear bdb!

I don't know what to say?

I did not interpret your reply like you think i did and i did not say that you are empty or in the grip of dark energies.

I said that only you know how you felt writing that. If you felt peaceful or empty (i do not know how you feel).

My path is also hidden, no one can possibly know what comes next, only through humility can we accept what christ brings.

Matt: My path was soo dark (i shortly wrote about that in the reply "step spirituality")and i came out only very, very slow. I had to deal with pains and wounds that were so deep that i felt shocked after i experienced them fully. But by the grace of christ here i am. The path is now much brighter, but i truly had to loose my life for christ, before he could heal me from that stuff.

Much love

alariel

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March 31, 2009

Posted By: matt-

Message: As I briefly mentioned here, on Monday the 23rd, God's loving presence went away, leaving me with soul-ache and aridity. I felt that infused contemplation which I felt almost constantly since January was gone. Yet my 6th chakra was still very open and I experienced in it great peace, clarity and light. I started to experience "single seeing" - I was seeing everything as if from between the eyes, and in this vision all things were one and there was virtually no sense of self.

At the same time, below 6th chakra I felt pain. I saw it internally as a burning, metal rod, reaching from my heart to throat, but most pain was present in the 5th chakra. It was no physical pain, and it wasn't emotional either. A strange kind of pain. I felt somehow that it is all about control - and that I had been given another invitation to let go of myself and of control, which was always a big issue for me. I knew I had to surrender. And I decided to do so. So I began to feel my body becoming more and more relaxed, while sense of control was withdrawing gradually. Yet there was something in my upper chest and in the throat that didn't want to let go, at all. It decided to the contrary - it decided to fight for life. It was an odd feeling through those days - a relaxed, light body, throat and chest suffocating with pain, and the forehead amazingly free, peaceful and clear.

In my head I've been hearing all the time: "let go", "surrender to me", "leave it" etc. I decided to do so, whoever it was that encouraged me to do it. On Wednesday evening, after two days of this ordeal, I went to the mass and I could barely bear it. I was totally unable to pray, I felt mentally and volitionally paralyzed. I'd been crying since Monday, and I felt that it was going to start again, so I quickly left church and headed home. When I was driving home, I felt horrible internal pain, tears coming from my eyes. I knew that if I let my "throat" to drive, I'd most probably have an accident, so I surrendered and let my deeper self drive, and everything went fine. But all the way home I felt like my brain was paralyzed, immobilized, not functioning anymore. I repeated to myself aloud: "My brain is working! My brain is working!"

When I got home, I went to my room, lay down, and started to cry, letting it all out. I experienced great pain and also great fear of dying. I knew that what was for me the most horrible about death was the loss of control, and I had to go through it now. But, at the same time, I felt such a great peace and clarity, it was really puzzling. I couldn't move, my body was so relaxed, energy was moving powerfully through it, energizing mostly the throat and jaw - the 5th chakra, and the personal locus of control. I totally let go and I felt that I'm about to die. I was unable to move.

The whole process was about two hours. Once the first part of this purification was over, I started to release great amount of emotional pain, mostly unconscious, traumatic stuff, which was coming out of my tightening throat and jaw. Probably, the experience of aridity and abandonment along with the experience of losing control, brought in a lot of emotional pain, and Jesus was releasing this pain with kundalini.

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March 31, 2009

Posted By: matt-

Message: On Wednesday evening I felt liberated and light, so I thought it was over. Yet I sense that there's still more in my throat, resisting and not letting go. Next day it continued, but whenever I had to do my job, the process calmed down, and then went on. On Thursday apart from the tightness in the throat and upper chest, and tears, a pain appeared on the top of my head, like a nail piercing down into my head. I realized something begin in the 7th chakra.

This pain by itself wasn't bad - it made me awake, clear, peaceful. So I realized after two days that I actually love this pain, because of what it gives to me. But it also gave me much pain. This pain sort of encouraged the throat and heart to release more and more emotional stuff. My abdomen relaxed, my brain boiling, I cried and cried. At some point ears started to hurt, and my head experienced a strong pressure from inwards. I remembered crown ordeals described by Phil in his book, and I felt despair and loneliness. The pain in the crown was all the time, along with the single seeing and

deepening relaxation of the body. In the evenings I went through the process and then I felt a bit better, but it came again and again.

On Friday at work I managed to do everything I was supposed to do, but as soon as I came back home, the pain in the chest and throat started to intensify. In the evening I spent some nice time with my friends and Jesus withdrew the energies, so that I could enjoy my time a little. I felt really grateful, but I knew the process wasn't finished. On Saturday I worked all day, feeling the pain in the background, and then in the evening it came out again, flooding me with tears. But I think that on Saturday I finally accepted the process. It hurt but I was peaceful and didn't resist, so the pain was different. I felt that this is good what happens to me, and that it's also beyond my control.

Finally, on Sunday two days ago, during the evening mass, I experienced kundalini breaking through the top of my head. It soared up high above my head and myself with it. Suddenly I felt that I no longer see from my forehead, but from above the head, which struck me as very weird. I remember instantly a similar description in Bernadette Roberts somewhere. I had a sensation like I was above my head, like there was this column made of energy and light, and the pinnacle of it was my vantage point, radiating wonderful light. All thoughts disappeared and I watched the oneness of things. But there was still no infused contemplation.

My head hurt, so much pressure in sinuses and in many other places, and in the neck. But I could manage, because of this seeing from above. I felt also great passionlessness, "apatheia", deep peace above my head which sank down and gave a different context to my desires and emotions.

The pain in my throat diminished and I felt it maybe would go away. On Monday there was no emotional suffering in the throat, but still experienced much pressure in the head through the day. In the evening I had an appointment with my spiritual director, and before that I was to go to the mass.

During the mass there was a completion of this part of the process. I was in a deep, passive state, resting above my head. I clearly felt this pinnacle of energy, radiating light, and I felt that the highest point of this is touching the ineffable, metaphysical depths of God, where distinctions disappear and I'm in God and God in me. But I also felt my relation to God, despite of aridity, which was very good. The column was gently twisting around its axis, and my attention was totally absorbed by this. I was aware what was going on in the church, but as if from a distance.

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March 31, 2009

Posted By: matt-

Message: Finally, when I raised my hands to say Our Father, I knew that something was deeply changed. Like I finally accepted aridity, absence of graces, absence of God in the heart, because through my faith I saw Him in the word, in the sacraments, in the people in the church, and in the whole creation. I had a clear realization that my God is not taken from me, even when I'm not in contemplation, at least in such contemplation as I was used to and enjoyed. I let go of my consolations and a quiet joy filled my heart. I knew that I really let Him do what he wants, come and go as He pleases, and I made in myself a room for all the different experiences He wants me to have. I felt like I could live like that - without feeling this pure, incredible Love, and only grasping Him by faith, by my acceptance, by my quiet love which also comes from Him. My heart became hot, but I didn't experience dilation, like before - just warmth in my heart, saying "yes" to my Lord.

And then I realized that something else was different - perhaps less important, but still - I had no interiority. There was only outside, no inside! I read about this in Phil and BR, so I knew it was connected probably with the process in my brain. I still feel this energy from the top of my head, like a long, slim column of light, and I feel that pinnacle and my awareness is present in this little point. Hard to explain.

I remembered St. Augustine's expression "apex mentis", "the highest point" or "the vertex" of the mind. He probably meant it metaphorically, but I really feel like my being has this "highest point" above my head and the experience of it is very weird, and also very good and beautiful. When I let this energy flow through my body and above my head up to this highest point, there is no self, no interiority, there's oneness of things, but I still love God and am His servant, friend, and beloved son. Sometimes my brain and ears hurt a bit, but most of the time there's no pain, just the flow of the energy.

I think there was a kind of "death" here, and I link the loss of interiority and the loss of self with that dying process. It was a horrible week, but the fruits of it are very important and they are yet to show, I guess.

Through this week your support here on SP was very important for me, it really helped me. Thank you for your prayers, they surely made it possible for me to surrender and they eased the pain. I also prayed and offered my pain for you. I'm happy that I can share this experience with you.

It's too soon to interpret and jump to conclusions, but I feel there's still so much to be purified in me, on different levels. But I think, however, I made an important passage into greater acceptance, letting go, and also into the life in the present and in love, without so much attention and energy attached to self-concept.

I praise the Lord for giving me so much, and I praise Him for who He is, the Three Persons One God, the infinite Love.