

## The Balanced Individual

The achievement of balance is a lifetime's work. Nevertheless it is work which should be undertaken continuously by every individual, as it is the ultimate measure of that person's growth through this lifetime.

The key to balance is an understanding of the energy centres within the body. These energy centres, also known as chakras, are located along the axis of the spine and each has a bearing on the various physical, emotional, mental, and spiritual aspects which make up the complete person. Together, they have a progressive influence on the spiritual wholeness of the individual.

However, it is the practice of many groups and their followers to see the attempt to balance the energy centres as an end in itself whereas it is in fact vital that this desire be seen as part of a much larger endeavour.

The purpose of each incarnation in life is growth. Each soul comes to this Earth with a purpose, an intent to progress from 'A' to 'B'. Along that path many experiences will present themselves to make the achievement possible. They act as a form of catalyst to accelerate or facilitate understanding.

The final seating of these experiences within the energy centres signifies the person's development within the time span. Thus the chakras act as a sort of filtering mechanism.

The Muladhara ('root') chakra is the first, located at the base of the spine, and usually associated with the colour red. It is the root of survival. This is the foundation energy centre, and acceptance of its energy is fundamental to all subsequent development.

The second energy centre, Swadhisthana ('One's own abode') is found in the lower pelvic area of the pubic bone. It is associated with emotional and personal complexities and also known as the orange chakra.

Manipura ('lustrous gem') is known as the solar plexus or navel chakra, shown as the colour yellow. It is the source of personal power, identity, status.

These three are the base chakras.

Next comes Anahata ('unstruck, unhurt, unbeaten'), the heart chakra. This is the seat of non-judgmental, universal Love. It is depicted as colour green, and bridges between the base, physical chakras and the higher spiritual ones.

At the base of the throat, lies Vishuddha, ('purity') the sky blue chakra associated with communication, to fearlessly express our truth and sing the song of the Universe.

The Ajna ('command') chakra is the 'third eye' between the brows at the centre of the forehead. Its colour is indigo. Here we experience inspiration and intuition.

Finally, the Sahasrara ('to multiply by a thousand' – dare we say, "Infinity"?) is the crown chakra, located at the baby's 'soft spot', or some say two fingers *above* the crown. It is the total expression of the individual's vibration, regarded as violet or ultra-violet in colour.

The Muladhara is the basic strengthening ray, literally the root which anchors, supports, feeds the tree of life. Though the 'lowest chakra' it should never be taken for granted as it is the fundamental energy centre. When balanced, Muladhara fills you with a sense of being fully grounded, and present in the 'now'. This chakra is linked to the physical

aspects of the flesh. Blockages will be about basic survival issues, fear, belonging, which will often manifest in painful hips, legs and feet, draining energy from the body.

From the second chakra, Swadhisthana we express power on an individual basis. Sure self-worth, and satisfaction of being who we are sexually and culturally in our society are signs of a strong, orange chakra. Unfortunately, Swadhisthana can also manifest as a tendency to belittle other selves, giving them no status, or in the extreme, treating others as slaves or chattel.

Blockage in the orange chakra will often manifest as personal eccentricity, temerity, or difficulty with self acceptance.

Our solar plexus or yellow chakra is a focal and very influential energy centre. Here we must manage our inner power carefully, resolving anger, and letting our 'light shine'. Manipura will radiate our personality either assertive or aggressive. Sadly it can be the source of combative desires where one group seeks to dominate and subjugate others. The danger at Manipura is ego: a tendency to seek to manipulate and exert undue authority over others; abuse of power.

It is important that those seeking to work towards greater balance, attend to these three basic energy centres so as to avoid continuing difficulty in refining the higher levels. Eagerness to penetrate the higher chakras before addressing the more fundamental energy centres can lead to imbalance and indeed, ill-health.

From Anahata, the centre of the heart, we springboard to the spiritual heights. This is the chakra from which we 'give and never count the cost', opening ourselves to love, appreciate, and respect all other selves. However, "Learning to love yourself, is the greatest love of all," are not just the empty words of a pop song<sup>1</sup>. How can you love others if you do not love yourself? Self-love in the sense of forgiveness, and healthy boundaries enable you to better serve others.

Challenges in expressing universal love and compassion will demonstrate blockages in Anahata.

The first time energy streams out as well as in is through Vishuddha, the throat chakra. Here is the energy of expression of the self, and acceptance of others. Vishuddha is also an area of creativity. Difficulty in accepting communication from other selves, and also being able to appreciate the nature of one's own mind and spirit will indicate obstructions in this area.

Completeness, inspiration, and insight are features of the third eye chakra. An obstruction here, at the pineal or indigo centre, Ajna, will encumber the inflow of divine inspiration, often because the self feels unworthy. Ajna is the centre most involved with spiritual work, therefore free and open sensitivity to one's Higher Self is of great importance.

Balancing of Sahasrara is beyond the direct influence of the self, it being the aggregate total as it were of the lower six centres.

Reverting to the big picture therefore, balancing oneself, or as sometimes termed 'raising the kundalini' must be seen in the context of soul development and growth.

Whilst there is no prescribed gestation period for soul development it seems to be a sequential construct such that the higher blocks should not be emplaced before a firm foundation and adequate support is available beneath. To force the pace of development is open to excesses leading to discomfort, disease, and in extreme cases physical/mental/spiritual breakdown.

This is not to deter the upward seeking of every self, but a caution to take, "small moves", as advised to Ellie in 'Contact'<sup>2</sup>. The best governance of readiness is oneself, so awareness of one's own physical, mental, and spiritual condition is always recommended.

Each self makes its own choices – that's the beauty – and therefore its own timelines, but there is no competition: each will come home in their own time, and *all* will be welcomed. Think of it as a car journey: better to arrive safe and whole, than quick but broken.

To grasp the balancing process, picture the physical body as having a south pole at the feet and base of the spine, and a north pole which is the crown of the head. We have two types of energy: universal energy from the cosmos, and inner energy, the life force of our being. The south pole will attract universal energy into itself from the cosmos. This then spirals upward through the energy centres to the degree that it is accepted or resisted by the latent energy state which exists within each individual from birth.

Freeing up our energy centres to overcome the latent resistance we brought with us into this life from previous progress is where we must focus our attention.

The universal energy bears the life experiences necessary for us to travel our pre-determined path through this incarnation. As it is received, each experience will need to be observed, experienced, balanced, accepted, and positioned within our being.

It is necessary to distil the wisdom from every event and determine our preferred response. Often we are not allowed the luxury of lengthy consideration before the occurrence. How did we react? How could we have reacted? What are the extremes of that reaction? Where did our actual reaction fit on the scale? Where would we prefer that it should fit when faced with this or similar situation in the future?

This continually on-going exercise takes honesty – though why lie to yourself? – and considerable courage. For "nothing should be denied." Merely hiding a dark thought, or glossing over an unseemly possibility rather than facing it, is of no lasting value. It is not suggested that you go out and put into practice every heinous possibility that may occur to your mind. But you should not be afraid to explore these options in the potential of your mind, before dismissing them from conviction rather than from 'society's' or 'propriety's' fashionable point of view.

Where you find patience, examine impatience; where you find pride, examine modesty. Each thought has its direct opposite on the measuring scale. By careful consideration of these opposing possibilities, we select our position as a conscious choice, a deliberate act of will, rather than a blind unthinking acceptance which demands little or no commitment.

As we grow in self-acceptance and awareness of the catalysis of the experience, the locus of the comfortable seating of these experiences will rise within the system of energy centres through the body.

Each experience is sequentially interpreted by the developing soul in terms of survival,(Muladhara); then in terms of personal identity,(Swadhisthana); then in terms of social relations, (Manipura); then in terms of universal love,(Anahata); then in terms of how the experience may foster free communication, (Vishuddha); then in terms of how the experience may be linked to universal energies,(Ajna); and finally in terms of the sacramental nature of each experience, (Sahasraha).

There is no right or wrong answer, no 'proper' response: each soul makes its own choices and seeks its own path.

The degree of integration of each experience is a measure of the wisdom absorbed into our soul growth. It is well to remember that the serpent in ancient cultures was often regarded as a symbol of wisdom. Hence to picture the kundalini as a coiled serpent rising from the root chakra up along the spine is entirely appropriate.

As the soul grows and develops, the pranic energy is appreciated and accepted by the soul energy and the level of resistance moves upward – the kundalini is raised.

Where these energies meet is where the kundalini serpent will have achieved its height. When this uncoiled wisdom approaches universal love and radiant being, the soul is in a state of readiness for ascension to higher planes.

To paraphrase Ra<sup>3</sup>, at the metaphysical level, the seeker seeks the One. The One is to be sought by the balanced and self-accepting self being aware both of its apparent short-comings and its total perfection.

The Creator lies within. In the north pole the crown is already upon the head and the person is - in potential - a god. The life force energy is brought into being by the humble and trusting acceptance of this energy through meditation and contemplation of the self and of the Creator. Resting in this balanced awareness, the person then opens the self to the universe which it is. The light energy of all things may then be attracted by this intense seeking, and wherever the inner seeking meets the attracted cosmic prana, realization of the One takes place.

The objective of clearing each energy centre is to strive for that meeting place to occur at the indigo ray centre, the pineal, Ajna, thus making contact with intelligent infinity and dissolving all illusions.

1 Michael Masser and Linda Creed "The Greatest Love of All"

2 "Contact" Warner Bros. 1997

3 The Law of One, Books I – IV by Ra, an Humble Messenger.

<https://store.bring4th.org/index.php?cPath=21>

<http://www.llresearch.org>

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