

Many Voices

Pranayama is an exact science. It is the fourth Anga or limb of Ashtanga Yoga. Regulation of breath or the control of Prana is the stoppage of inhalation and exhalation, which follows after securing that steadiness of posture or seat, Asana. `Svasa` means inspiratory breath; `Prasvasa` is expiratory breath. [Swami Sivananda](#) Breath (like electricity) is gross (Sthula) external manifestation of Prana, the vital force. Prana is Sukshma, and therefore subtle. By exercising control over this breathing you can control the subtle Prana inside. Control of Prana means control of mind. Mind cannot operate without the help of Prana. <https://www.indiadinivine.org/> The vibrations of Prana are only thoughts in the mind. It is Prana that moves the mind. It is Prana that sets the mind in motion. It is the Sukshma Prana or Psychic Prana that is intimately connected with the mind. If you can control the external breath, you can control the inner vital force, Prana. The process by which the Prana is controlled by regulation of external breath, is termed Pranayama. Yogic student removes the impurities of the body and the Indriyas by blowing his lungs, i.e., by practising Pranayama. The chief aim of Pranayama is to unite the Prana with the Apana and take the united Prana- apana slowly towards the head. The fruit of Pranayama is Udghata or awakening of the sleeping Kundalini.

The seat of Prana is heart.

Though the Antahkarana is one, yet it assumes four forms, viz., (i) Manas, (ii) Buddhi, (iii) Chitta and (iv) Ahamkara according to the different functions it performs. Antahkarana meaning "the inner cause" refers to the totality of two levels of mind, namely the **buddhi**, the intellect or higher mind, and the **manas**, the middle levels of mind which (according to theosophy) exist as or include the mental body. Likewise, though Prana is one, but it assumes five forms viz., (1) Prana, (2) Apana, (3) Samana, (4) Udana and (5) Vyana according to the different functions it performs. The principal Prana is called the principle or Mukhya Prana. The Prana, joined with Ahamkara, lives in the heart. Of these five, Prana and Apana are the chief agents. The seat of Prana is the heart; of Apana, the anus; of Samana, the region of the naval; of Udana, the throat; while Vyana is all-pervading. It moves all over the body.

Prana

God is Sat-Chit-Ananda = Sat (Existence), Chit (Consciousness), Ananda (Bliss). Brahman is Sat-Chit-Ananda in many different forms and the formless (Existence, Consciousness and Bliss). Brahman is the Universal Spirit; the One existence; the Absolute; "the unchanging reality amidst and beyond the world", which "cannot be exactly defined". "Its secret name is Satyasya Satyam, 'the Truth of truth.' He who thus knows the saman (the prana, or vital breath)—for him there is no fear of not being admitted into that world. (Bṛhadāraṇyaka 1.3.28) "For the same reason, breath is Brahman."

Prana is the sum total of all energy that is manifest in the universe. It is the sum total of all the life forces in nature: all latent forces and powers which are hidden in men and which lie everywhere around us.

Heat, light, electricity, magnetism are the manifestations of Prana. All forces, all powers and Prana spring from the fountain or common source, 'Atman'.

All physical forces, all mental forces come under the category 'Prana'. It is force on every plane of being, from the highest to the lowest. The Prana is related to mind and through mind to will, and through will to the individual soul, and through this to the Supreme Being.

Knowing how to control the little waves of Prana, and by working through the Mind, the secret of subjugating universal Prana will become known. The Yogi who becomes knowledgeable of this secret, will fear no power, because the yogi knows mastery over all manifestations of powers in the universe.

Such people manipulate the same influence which the Yogi uses consciously by the command of his will. This working of Prana is seen in the systolic and diastolic actions of the heart, in the action of breathing; in the digestion of food; in the excretion of urine and faecal matter; in the manufacture of semen, chyle, gastric juice, bile, intestinal juice, saliva; in closing and opening of the eyelids, in walking, playing, running, talking, thinking, reasoning, feeling and willing. Prana is the link between the astral and physical body. When the thread-link Prana is cut off the astral body separates from the physical body. Death takes place. The Prana that was working in the physical body is withdrawn into the astral body.

This Prana remains in a subtle, motionless, unmanifested, undifferentiated state during the cosmic Pralaya. By controlling the act of breathing you can efficiently control all the various motions in the body and develop body, mind and soul through breath-control. The breath, directed by thought under the control of the will, is a regenerating force which you can utilise consciously for self-development; for healing diseases in your system; and for healing others. Practice Pranayama: Inhale slowly and steadily with a concentrated mind. Retain it as long as you can do it comfortably. Then exhale slowly. There should be no strain in any stage of Pranayama. Realise the occult inner life-powers which underlie the breath. Become a Yogi and radiate joy, light and power all around you. You see, hear, talk, sense, think, feel, will, know, etc., through the help of Prana and therefore Sruti declares: "Prana is Brahman."

Astral Journey and Astral Body:

The **Astral body** is a subtle **body** of prana or life force. It is the second of five sheaths that successively encase the soul. The **five sheaths** summarised with the term **Panchakosha** are described in the Taittiriya Upanishad (2.1-5).

https://dharmawiki.org/index.php/Taittiriya_Upanishad_

From gross to fine they are: Anamaya kosha, "food" **sheath** (Anna); Pranamaya kosha, "energy" **sheath** (Prana); Manomaya kosha "mind" **sheath** (Manas); · Vijnanamaya kosha, intuitive "wisdom" sheath; and Anandamaya kosha (bliss sheath.)

The **causal body** or Karana sharira is the cause or seed of the subtle body and the gross body. It has no other function than being the seed of the subtle and the gross body. It is Nirvikalpa rupa, and in an "undifferentiated form" as an intermediate between the intelligent soul and the mental body. It is composed of a subtle material. It generally refers to the highest or innermost body that veils the atman or true soul.

Meditating is about deliberating and participating for the purpose of meditating deeply while becoming thought free: first separate self from the body; then identify self with the mind, then from this mental plane, clean mind of all compulsive thoughts.

Stop identifying with thoughts that arise and identify with the clean slate of the pure 'being!'

Through persistent concentration (meditation) on the blank mental slate, rise above the body-consciousness. This is rising above the compulsive 'thinking Mind' is meditation. Stay here and expect to tally here for as long as possible - through Samadhi, realize our spiritual nature. These are three important exercises of Antaranga sadhana in the achievements of Kaivalya, or final beatitude. Therefore, Dharana, Dhyana and Samadhi are Antaranga Sadhana.

By mere willing alone, we can travel to any place we like with the astral body and there materialize by drawing the necessary elements from the universal ocean of rudimentary or subtle element - the five **tanmatras** corresponding to the five sense perceptions and five sense-organs.

Tanmatras: is rudimentary or subtle element. There are five sense perceptions – hearing, touch, sight, taste and smell, and there are the five **tanmatras** corresponding to the five sense perceptions and five sense-organs.

Yogis know the technique of thought reading and thought-transference performed by those who can function with the astral body.

Movement of the Mind

After a short practice of meditation the body gets lighter in a short time, after taking your seat. Most times, the practitioner becomes semiconscious of the body and surroundings or become quite unconscious of the body.

There is a sense of contentment owing to successful concentration. The intellect is able to decipher meditative happiness from sensual pleasure.

Be able to differentiate these two pleasures through the intellect, which is rendered refined by constant meditation.

Because Dharana (concentration) and Dhyana (meditation) have a power to sharpen the intellect, the educated intellect can understand and know subtle, deep-thinking and profound 'teething troubles' exquisitely.

A disciplined intellect has the brain-power to judge and differentiate the happiness derived from concentration and that from sensual objects. The sincere practitioner will, as you would expect, run daily to enjoy this new kind happiness resulting from concentration in contemplation and meditation.

Such a mind will dislike and avoid sensual pleasures.

There will be extreme aversion and positive aversion to objects – "likes-and-dislikes" is more natural but it is better to avoid, for the purpose contentment with self.

This is because this kind of happiness is more lasting, sustained, self-contained and real as it emanates from the Atma (spirit soul).

The practitioner can distinctly feel the Brain is moving with the Heart in feelings of love, or an emotional connection ; it is leaving its seat in the heart, and is trying to go to its Yatha Sthana (original seat in the brain).

Meditation's old groove is left and awareness now passing on a new avenue.

As a result of meditation, new channels are formed in the brain, new thought-currents are generated, and new brain cells are formed. There is a transformed psychology altogether. You have got a new brain, a new heart, new feelings, new sentiments, new emotions and new sensations.

Meditation Yoga teaches how to control the vrttis (thought-waves) of the mind and get freedom. Yoga teaches how to curb the outgoing mind and attain one's pure state of bliss by going beyond the mind. Yoga teaches how to transmute the unregenerate nature and attain the state of divinity.



Anahata Sounds are experienced during Heart Chakra Meditation: The Mystical Internal Sounds heard by the Yogi at the beginning stage of his meditation.

The term and subject matter of Nada-Anusandhana or is about an enquiry into the mystic sounds. This is a sign of purification of the Nadis from the practice of Pranayama.

The sound is heard in the right ear is a sign of purification of the Nadis or astral currents, due to Pranayama.

The sounds can also be heard after uttering of the Ajapa (continuous) Gayatri Mantra, or "Ham sah So ham."

The sounds are heard by introducing the two thumbs into the ears through the process of Yoni Mudra.

Sit in Padma or Siddha Asana, close the ears with right and left thumbs, and hear the sounds attentively.

Practice to hear from the right ear only, because the solar Nadi (Pingala) which is on the right side of the nose.

The Anahata sound is due to the vibration of Prana in the heart and is called Omkar Dhvani.

It comes as a vibration of Prana in the heart This is a sign of purification of the Nadis due to the practice of Pranayama.

The sounds can also be heard after the uttering of the Ajapa Gayatri mantra, "Ham sah So ham'.

The sounds are heard through the right ear with or without closing the ears.

The anahata sound is also called Omkar Dhvani. It is due to the vibration of prana in the heart.

Mystical Experiences in Meditation:

Yoga is the communion of the individual consciousness with the Supreme Consciousness. Yoga is equanimity of mind in success and failure. Yoga is mental and physical discipline.

You first separate yourself from the body; then you identify yourself with the mind, and then you function on the mental plane, with this fine body just as you do on this physical plane. Through concentration, you rise above the body-consciousness; through meditation, you rise above mind; and finally through Samadhi, you realize your spiritual nature. These are three important exercises of Antaranga sadhana in the achievements of Kaivalya, the final beatitude.

By Sri Swami Sivananda

Various kinds of lights manifest during meditation owing to deep concentration. In the beginning a bright, white light, the size of a pin's point will appear in the forehead at the space between the two eyebrows which corresponds tentatively to the Ajna Chakra. You will notice, when the

eyes are closed, different coloured lights, white, yellow, red, smoky, blue, green, mixed lights, flashes like lightning, fire, moon, sun, stars and sparks. These are Tanmatric lights.

Each Tanmatra has its own specific colour. Yellow and white lights are very commonly seen. In the beginning small balls of white or red light float about before the mind's eye. When you first observe this be assured that the mind is becoming steadier and that you are progressing in concentration.

After some months, the size of the light will increase and you will see a full blaze of white light, bigger than the sun. In the beginning these lights are not steady. They come and disappear immediately. When you have steady and systematic practice of meditation for 2 or 3 hours, these lights appear more frequently and remain steady for a long time.

The vision of lights is a great encouragement in Sadhana. It impels you to stick to Sadhana steadily. It gives you strong faith in super physical matter. The appearance of the lights denotes that you are transcending the physical consciousness. You are in a semiconscious state when the light appears. You are between the two places. You must not shake the body when these lights manifest. You must be perfectly steady in your Asana and breathe slowly.

At times you will see some lustrous forms of Devatas or some other physical forms. You will see your Ishta Devata or your Guru. Siddhas, Rishis and others give their Darshan to encourage you. You can see beautiful gardens, palatial buildings, rivers, mountains, golden temples, sceneries so lovely and picturesque as cannot be adequately described.

During intense concentration, many are able to feel certain peculiar sensation as if some electric current passes from the Muladhara-Chakra. They immediately disturb their body and come down to the physical consciousness out of fear. They need have no fear at all. They should keep steady and wait for further experiences.

The experiences vary in different individuals. The experience of one man may not be the same as that of another man. Many erroneously believe that they have realised the Self when they get these experiences, stop their Sadhana and try to move with the public to preach and to do Loka-Sangraha. This is a serious blunder. This is not realisation at all. These are all simple encouragements from your Ishta Devata to convince you of a higher spiritual life and push you in your systematic and incessant practice with zeal and enthusiasm. You will have to ignore these things and drive them away just as you did with worldly objects. You must not care a bit when you get these visions. You must have your Lakshya on the goal. The visions may appear in some persons within a few days, while in others within six or nine months. It depends upon the state of the mind and degree of concentration. Some persons may not have such experiences, but they will be progressing in the spiritual path.

Sometimes you will get very powerful, dazzling lights, bigger than the sun. They are white. In the beginning, they come and disappear quickly. Later on they become steady even for 10 or 15 minutes according to the degree of concentration. Lights will appear before the eyes or at any one of the Chakras. The light is so powerful and dazzling sometimes that you have to withdraw yourself from looking and break your meditation. Some people are afraid and they do not know what to do and how to proceed further. By constant practice, the mind engaged in concentration will vanish. The beings and objects with whom you are in touch during the early period of Sadhana belong to the astral world. The lustrous forms are higher Devatas of mental and higher planes, who come down to give Darshan and to encourage the Sadhakas. Various Shaktis manifest in lustrous forms. Adore them. Do mental Puja as soon as they appear before you.

Do not waste your time in looking at these visions. This is only a curiosity. These are all encouragements to convince you of the existence of super physical, metaphysical realities. Visions are either subjective or objective, your own mental creations or of realities on finer planes of matter. Universe consists of planes of matter of various degrees of density. Rhythmical vibrations of Tanmatras in various degrees give rise to the formation of various planes. Visions may be of these things or beings. Or in many cases they may be purely imaginary. They may be the crystallisation of your own intense thinking. You must discriminate well.

Elemental gods

Sometimes these elementals appear during meditation. They are strange figures, some with long teeth, big faces, some with three heads, some with faces on the belly, some without flesh and skin, etc. They are inhabitants of Bhuvan Loka. They are Bhutas.

They are supposed to be the attendants of Lord Siva. They have terrifying forms. They do not cause any harm at all. They simply appear on the stage. They come to test your strength and courage. They can do nothing. They cannot stand before a pure, ethical aspirant.

Repetition of Om or your Guru Mantra will throw them at a distance. Whenever young people look at a dead body or when they see a body hanging or when they see a cruel murder, they always brood over this instance. Even during meditation, the same thought will come and take peculiar form. Again and again they will see the same form before their eyes.

They should not fear at all. It is only their mental creation. A coward is absolutely unfit for the spiritual line. Destroy fear. Develop courage. Be bold.

Life In The Astral Plane

During the course of practice, one day you will feel that you have separated yourself from the body. You will have immense joy mixed with fear; joy in the possession of a new light, astral body; and fear owing to the entry in a foreign, unknown plane.

At the very outset, the new consciousness is very rudimentary in the new plane. You will only feel that you have a light, airy body and will perceive a rotating, vibrating, limited astral atmosphere with illumination of golden lights, objects and beings. You may feel that you are floating in the air.

You will never fall; but the new experience of subtlety generates novel feelings and sensations in the beginning. How you leave the body and remain, is unknown. You are unaware of how you have completely separated yourself from the body. The new joy is inexpressible. You will have to actually feel and experience it yourself. When you come back to body-consciousness, there is an intense craving to regain the new consciousness and to remain in that state always.

By chance, by repeated attempts, you are able to go beyond the body-consciousness once in a month or so in the course of Sadhana. If you plod on with patience, through Yogic practices, you will be able to leave the body at will and stay for a long time.

You can by mere willing travel in any place you like with the astral body and there materialise by drawing the necessary materials either from Ahamkara or the universal storehouse. The process is very simple to occultists and Yogis who know the rationale, the detailed technique of the various operations. **Thought-reading, thought-transference, psychic healing, distant healing, etc., can be very easily performed by those who can function with the astral body.** Concentrated mental rays can penetrate opaque walls and travel miles and miles.

An Invocation by Dr. Swami Sivananda to Kundalini:

"O Divine Mother Kundalini, the Divine Cosmic Energy that is hidden in men!
Thou art Path_of_Fire_and_Light Kali, Durga, Adishakti, Rajarajeshwari, Tripurasundari,
Maha-Lakshmi, and Maha-Sarasvati!
Thou hast put on all these names and forms.
Thou hast manifested as Prana, electricity, force, magnetism, cohesion, and gravitation
in this universe.
This whole universe rests in Thy bosom.
Crores of salutations unto thee.
O Mother of this world!
Lead me on to open the Sushumna Nadi and take Thee along the Chakras to
Sahasrahara Chakra and to merge myself in Thee and Thy consort, Lord Siva."

Kundalini is a form of divine feminine energy (*Shakti*) located at the base of the spine, in the *Muladhara*. It is a force or power associated with the divine feminine. This energy, when cultivated and awakened through meditative practice, leads to spiritual liberation. Kundalini is associated with Paradevi or Cosmic Energy, the Divine Power, and the Supreme Being in Shaktism; and with the Bhairavi ("awe-inspiring" goddess, She is the Fifth of ten Mahavidyas).

Kundalini awakenings have been described as occurring by means meditation; pranayama breathing; the practice of asana and chanting of mantras. It derives its name from its focus upon the awakening of kundalini energy through regular practice Mantra, Tantra, Yantra, Asanas or/and Meditations. The Kundalini experience is frequently reported to be a distinct feeling of electric current running along the spine.

Kundalini is an exact science. This is also known as Laya Yoga.

The six centres are pierced (Chakra Bheda) by the passing of Kundalini Shakti to the top of the head.

'Kundala' means 'coiled'.

Her form is like a coiled serpent. Hence the name Kundalini.

the sleep of Agyana.

Purity of mind leads to perfection in Yoga.

Regulate your conduct and seeker must have a keen longing for liberation and intense Vairagya also.

When Kundalini is taken to the Sahasrahara and when it is united with Lord Siva, perfect Samadhi ensues. He has reached the Goal. Mother Kundalini has done Her task now.

Glory to Mother Kundalini!

May Her blessings be upon you all!

Om Shantih! Shantih! Shantih!

Kundalini is the Path of Fire and Light:

This science of Yoga is fraught with unusual difficulties: even qualified teachers may not have the gift to communicate such information, except to suitable students.

It is 'grace of Guru' that is bestowed to the right disciple in exchange for the hard-earned merit attained by the disciple. Peril-on-life alone is the passport to this particular sanctuary-of-knowledge.

The student unable to secure a Guru, is advised to worship Ishvara instead, the Supreme Soul; such striving to experience Kundalini entails perfect renunciation of every worldly life, through strict observation of yama and niyama, with every breath.

Everyone talks of Kundalini. What is it?

It is pure Energy! *There is a huge volume of energy within us waiting to be awakened!*

Gopi Krishna's idea was that kundalini is an evolutionary energy in man. To some, the word "kundalini" in general, refers to Energy waiting to be personally realised. What is this enormous bulk of energy within, waiting to express its potential from animal-human to a human-human organism - a "becoming a human towards a better human being;" not as a chimera but as true spiritual being. Anyone who knows about Kundalini and believes in it has a hidden desire to awaken it. It is said that once Kundalini Awakening happens, it transforms an average human into a highest being.

The universe is "full," exhibiting the maximal diversity of all kinds of existences; in truth, everything possible is actual. **The principle of continuity** asserts that the universe is composed of an infinite series of forms, each of which shares with its neighbour at least one attribute.

According to the principle of linear gradation, this series ranges in hierarchical order from the barest type of existence to the *ens perfectissimum*, or God.

Probably, that is the reason why a lot of people around the world are attempting acts of courage, determination, and sacrifice. While they are quite occupied in their venture, there are quite a few of us who know less about Kundalini, and what exactly it means when we say, "Kundalini Awakening . . ."

Anyone who knows about Kundalini and believes in it, has this hidden desire to awaken it.

They say that when Kundalini Awakening happens, it transforms an average human into a supreme being. Probably, that is the reason why a lot of us around the world are attempting this act of courage, determination, and sacrifice, called Yoga. While we are quite occupied in our individual venture, there are many who know even less about Kundalini, and what exactly it means by "Kundalini Awakening . . ."

Awakening of Kundalini according to Traditional Indian Medicine:

The traditional Hindu yoga texts state that kundalini can be aroused by a combination of hatha yoga positions, pranayama (breathing exercises), meditation, and spiritual practices.

It is said much of the yogic practice is designed to **release 'knots'** or blockages in the body called 'granthi' which prevent the flow of **kundalini** energy.

In Kundalini Yoga, it is said that there are three Granthi can be responsible for preventing prana from rising up through **Sushumna** Nadi. These Granthi (three **knots**) prevent one's potential for experiencing Kundalini's rising energy. These three **knots** are Brahma Granthi, Vishnu Granthi and Rudra Granthi.

www.encyclopedia.com > eastern-religions > Hinduism

With regard to the Autonomous Nervous System Theory, the pioneer in this area is an Indian doctor Vasant G. Rele whose book "The Mysterious Kundalini" was published in 1927, and has been reprinted many times since then.

<https://www.cambridge.org/core/journals/journal-of-mental-science/article/the-mysterious-kundalini-by-vasant-g-rele>

The core of his theory is the idea that the upward movement of kundalini can be identified with the activation of the right vagal nerve.

Nadis and Vertebral Column:

The conducting pathways are quoted by Tantric as well as Yogic Gurus, as Nadis, but they contribute this science in a different way. Since Nadis are made up of subtle matter they cannot be seen by the naked eyes and we cannot devise any test at this timeline to show 'scientifically' that these are not physical nerves which we met when we dissected of Human body at Medical School. "Nerves" in the physical body can be clearly identified, but Nadis or 'nerves in the astral body' have yet to be identified.

According to Traditional Indian Medicine and Spiritual Science, the vertebral column (**prishthavanshah**) can be divided into three segments, when measured vertically.

The spinal cavity (or vertebral cavity or spinal canal) is the cavity that contains the spinal cord within the vertebral column, formed by the vertebrae through which the spinal cord passes.

The left and right segments are called **Ida and Pingala, respectively**.

Nadi means "flow," "motion," or "vibration." The word itself suggests the fundamental nature of a nadi: to flow like water, finding the path of least resistance and nourishing everything in its path. The nadis are our energetic irrigation system; in essence, they keep us alive.

According to many Tantric texts, the human body contains 72,000 nadis that channel prana to every cell. Some are wide and rushing; others are a mere trickle. When this system flows freely, we are vital and healthy; when it becomes weak or congested, we struggle with poor mental and physical health. The practices of hatha yoga are so effective because they strengthen the flow of prana in our bodies, invigorating the current so that it carries away obstructions that block the free flow of energy.

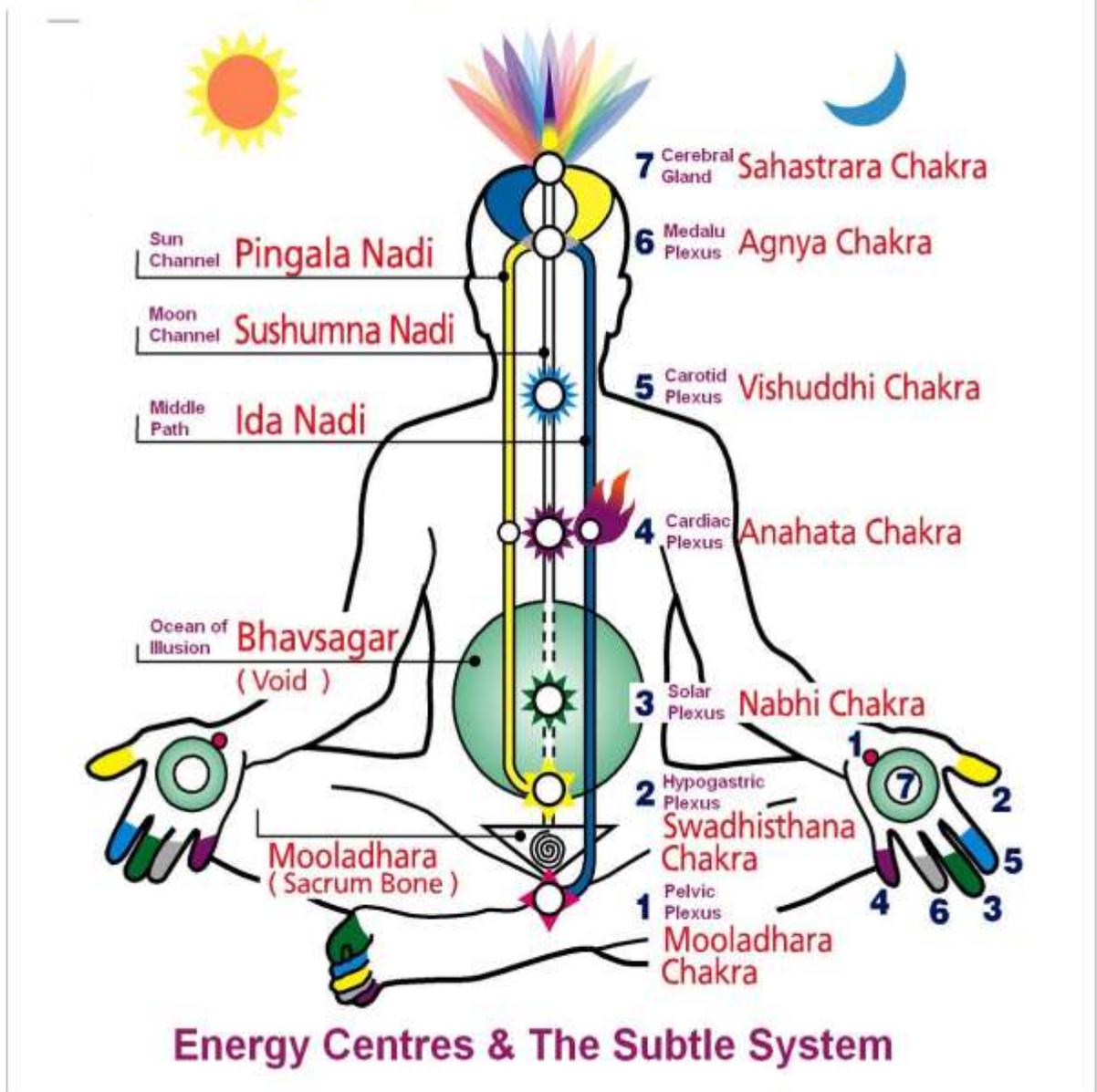
Because nadis—like the chakras (psych energetic power centers), prana, and other aspects of the subtle body—don't show up under microscopes, medical science has relegated them to the realm of the merely metaphorical. But traditional yogis believe that the subtle body is real, and that understanding it and working with it complement and counterbalance the emphasis on gross physical anatomy that predominates our current yoga culture.

Three nadis are of particular interest to yogis.

The *sushumna* (most gracious) nadi is the body's great river, running from the base of the spine to the crown of the head, passing through each of the seven chakras in its course. It is the channel through which *kundalini Shakti* (the latent serpent power) — and the higher spiritual consciousness it can fuel—rises up from its origin at the *mooladhara* (root) chakra to its true home at the *sahasrarahara* (thousand fold) chakra at the crown of the head.

In subtle body terms, the sushumna nadi is the path to enlightenment.

Yoga Pranayama Awakens Kundalini Powers



The *ida* (comfort) and *pingala* (yellowish-brown) nadis spiral around the sushumna nadi like the double helix of our DNA, crossing each other at every chakra. Visualize the caduceus, the symbol of modern medicine, to get a rough idea of the relationships among the ida, pingala, and sushumna nadis. Eventually, all three meet at the *ajna* (command) chakra, midway between the eyebrows.

The ida, the lunar nadi begins and ends on the left side of sushumna. Ida is regarded as cool and nurturing by nature, and is said to control all mental processes and the more feminine aspects of our personality. The color white is used to represent the subtle vibrational quality of ida.

Pingala, the solar nadi, begins and ends to the right of sushumna. It is warm and stimulating by nature, controls all vital somatic processes, and oversees the more masculine aspects of our personality. The vibrational quality of pingala is represented by the color red.

The interaction between ida and pingala corresponds to the internal dance between intuition and rationality, consciousness and vital power, and the right and left brain hemispheres. In everyday life, one of these nadis is always dominant. Although this dominance alternates throughout the day, one nadi tends to be ascendant more often and for longer periods than the other. This results in personality, behavior, and health issues that can be called ida-like or pingala-like.

Ida-like individuals have lunar, or nurturing, qualities but may lack the verve to sustain a strong yoga practice. They are full of potential, but unless they develop their pingala side may never manifest that potential in either worldly affairs or spiritual development. Pingala-like individuals have solar qualities: type A personalities, lots of creativity, abundant vitality. But unless they develop their ida side, they may lack the quietude, introspection, and receptivity necessary to yield to the grace of spiritual awakening. Creating Equilibrium: **Bringing ida and pingala into equilibrium is a major focus of hatha yoga**

Ida and Pingala are in cavities in spinal cord that run through the column, starting from the base of the skull and into the lower back.

The cavities contain Nadis, which are pathways for the flow of energy in the human body. There are altogether 72000 Nadis that spread across the human body.

The central portion of the spinal cord within the vertebral column is called **Sushumna**. Unlike Ida and Pingala, Sushumna consists of a viscous transparent fluid.

At the top of the column, there is a knot structure that prevents the fluid from entering the brain, and at the base, there is a spiral-shaped muscle, which resembles a 'snake'. It is here that the 'muscle' helps keep the cerebro-spinal fluid intact.

The muscle resembles a resting snake.

Seven-eighth part of the muscle is in a spiral shape, whereas, the one-eighth part is bent downwards like a tip.

This one-eighth part is called Kundalini. So, awakening Kundalini refers to reversing the position of this part of the muscle, from downwards to upwards.

According to Professor Udapa, the basis of kundalini awakening is the stimulation of the plexuses of the autonomous nervous system.

In this theory the core idea is the idea of upward movement of **kundalini** that can be identified with the activation of the right vagal **nerve**. ...

According to a reputed Indian doctor, **Professor Udapa**, the **stimulation of the plexuses of the Autonomic Nervous System** may be the **basis of kundalini awakening**. <https://www.ncbi.nlm.nih.gov/pmc/articles/>

A Study on the Psychological Aspects according to Satyanarayan Mishra

Research Scholar, Yoga, PG Dept. of Sanskrit, Utkal University, Vani Vihar, Bhubaneswar; <http://expressionjournal.com/downloads/26.-satyanarayan-mishra>

*This write up has excerpts from articles by **Satyanarayan Mishra and Swami Satyananda Saraswati**.*

"Kundalini awakening has strong impact on human psychology. Kundalini, otherwise known as *serpent power* lies dormant with 3 coils with the face downwards in root chakra the base of the spine. <https://vedicfeed.com/true-meaning-of-kundalini-awakening/>

Kundalini is linked with Prana and Prana is also linked with the Mind. Layer after layer of the mind opens up when this Kundalini moves from Chakra to Chakra (from centre to centre). Hills is

of the view that kundalini awakening actually takes place in the brain and is projected to the different parts of the body. <https://anvpublication.org/Journals/HTMLPaper.aspx>

As per the Teachings of Swami Satyananda Saraswati, awakening of kundalini activates the brain's silent or unused areas and in this way increases one's mental and spiritual abilities.

Swami Satyananda Saraswati Kundalini Tantra – writes on Sri Yoga In this article, the author tries to present the psychological aspects linked with Kundalini awakening in the human body. <https://sriyogaashram.com/>

He deliberates on Prana (as the external coat of mind,) Kundalini, Kosha, Chakra, Tattva, Bio-energy, and Super-consciousness: because they are all part of the Kundalini syndrome.

According to Swami Sivananda, **Mind** and **Prana** are two principal Tattvas prevailing in the universe – mankind has only Mind and Breath that he or she can call his own; the rest is all matter.

Tattvas are the basic concepts to understand the nature of absolute, the souls and the universe in Samkhya and Shaivite philosophies.

Samkhya philosophy lists 25 **tattvas** while later Shaivite philosophies extend the number to 36.

Tattvas are used to explain the structure and origin of the Universe.

According to various Indian schools of philosophy, a tattva is an element or aspect of reality. In some traditions, they are conceived as an aspect of deity (so many godly elements). Although the number of tattvas varies depending on the philosophical school, together they are thought to form the basis of all our experience. Wikipedia

Mind thinks thoughts and Respiration breathes prana: thought and breath are both Energy. **Mind exists where prana exists.**

The mind mixes with the external breath even in the case of external movement of breath beyond the nose. Mind is coated externally by Prana (energy).

The function of digesting the food, turning it into chyle and blood and supplying it to the brain and mind is done by Prana.

Then only is mind is able to enquiry into Brahman or make

*Brahma –Vichara is about the **Goal of Life***

- *Each soul is potentially divine. The goal is to manifest this divinity within by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy---by one or more or all of these--and be free.*

- *Pleasure is not the goal of man, but knowledge. Pleasure and happiness comes to an end. It is a mistake to suppose that pleasure is the goal. The cause of all the miseries we have in the world is that men foolishly think pleasure to be the ideal to strive for. After a time man finds that it is not happiness, but knowledge, towards which he is going, and that both pleasure and pain are great teachers.*

- *The ultimate goal of all mankind, the aim and end of all religions, is but one -- reunion with God, or what amounts to the same, with the divinity which is every man's true nature.*

- *The ideal of man is to see God in everything. But if you cannot see Him in everything, see Him in one thing, in that thing which you like best, and then see Him in another. So on you can go.*

- *In this world of many, he who sees the One, in this ever-changing world, he who sees Him, who never changes, as the Soul of his own soul, as his own Self, he is free, he is blessed, he has reached the goal.*

Mind and Breath:

Subtle psychic **Prana** nourishes the life of the **Mind** through the vibration giving rise to thought formation.

Therefore, Mind (thoughts) is subtler than Prana (breath).

Mind is composed of sattvik essence of the five Tanmatras; whereas, **Prana** is made of Rajasic essence of the five Tanmatras.

Koshas:

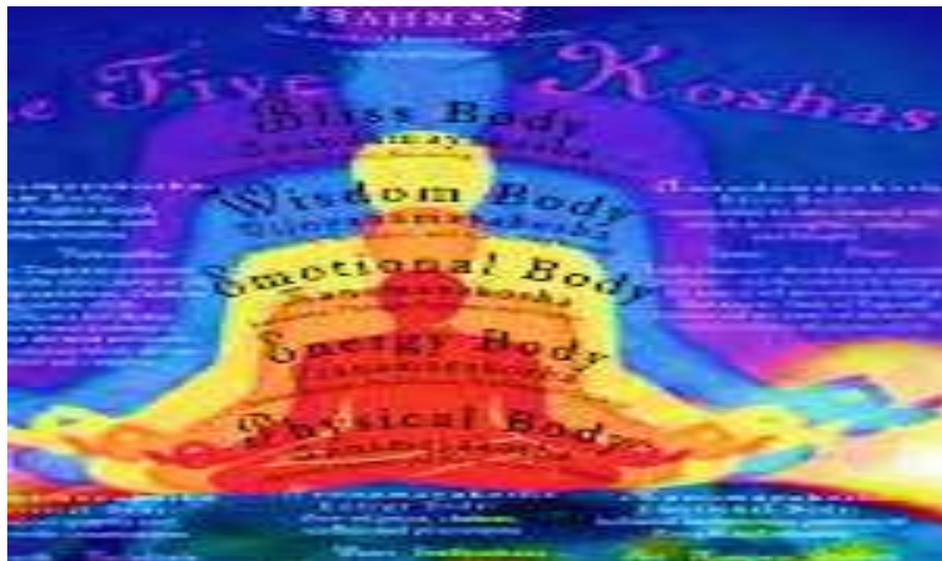
Kosha means "sheath" in Sanskrit. In yoga, the term is used to describe metaphorical layers within the human body. This meaning comes from the ancient Hindu texts called the Upanishads.

The **koshas** are often likened to Russian nesting dolls or the layers of an onion. The outermost sheath is basically the physical



Body.

The Pranamaya Kosha (vital sheath) subtler than the Anamaya Kosha (physical body). It is more extensive than the **Anamaya Kosha** (physical sheath) and overlaps it. Similarly **Manomaya Kosha** is subtler than the Pranamaya Kosha and more pervasive also.



Prana is subtler than the physical body;

Mind can influence another, although miles because **mental force** is subtler than **Prana**. Nonetheless, **there is inter-dependence of Mind and Prana of supporter and supported.**

The relationship is like that of flower and its fragrance, or seed and oil. Existence of one depends on the other.

If the Mind and Prana do not exist, thoughts die down: Destruction of both therefore results in Moksha.

PRANA YOGA INTEGRATING BODY AND MIND



Pranayama is the practice of breath control in yoga. In modern yoga as exercise, it consists of synchronising the breath with movements between asanas, but is also a distinct breathing exercise on its own, usually practised after asanas. [Wikipedia](#)

Prana or vital energy (breath), and **Mind** (thought) stand to one another in the relationship of the supporter and the supported

Ekagrata and Nirodha are two mental states.

... These **two states** of mind remain unchanged and are brought to the **state** of **Ekagrata** ("one-pointedness") which is intent pursuit of one object.

In the **state** of **ekagrata** there is clarity and right direction: yoga begins with **ekagrata** and culminates in **nirodha**, a consciousness free of movement.

Spanda and Nirodha are states of Prana.

Single-pointedness of mind gives rise to Spanda Avastha of the Prana by itself.

If purification of mind takes place with true Sattva Guna, the Prana gets distributed freely throughout the body. The food gets digested thoroughly.

Mind, Prana and Virya:

Mind, Prana and Virya (semen) are interlinked with each other. If any **one** of these three is controlled, the other two get controlled by themselves.

Control over mind is the goal of Raja Yogi

Control of prana is the goal of Hatha Yogins.

Gyana Yogis begin their Sadhana (practice) with Buddhi and willpower.

Benefits of Pranayama:

Pranayama is for controlling Prana or exercising restraint on breath so that mental energy intensifies for purposes of thought-control. This helps in concentration at meditation and

makes the mind steady. This does away with Rajas (passion) and Tamas (inertia) and burns the garbage in the mind.

Pranayama helps the mind to gradually proceed from gross to a subtle state. It minimizes urges of 'wants' and lust that are disturbances for the mind.

Practicing Pranayama while in Padmasana or Siddhasana helps control the Monkey Mind. .

Mind and Kundalini:

Kundalini, otherwise known as 'serpent power' lies dormant bent in 3 coils with the face down into the root chakra (Muladhara) at the base of the spine, below the coccyx.

Kundalini is linked with Prana and Prana is linked with Mind.

All practitioners of the different Yogas (Hatha-Bhakti-Gyana-Karma) Even Vedantins can reach the Jnana-Nishta (superconscious state) through the awakening of Kundalini Shakti.

Superconscious state or Samadhi is not possible without the awakening of kundalini irrespective of the type of yoga practiced.

Kundalini Shakti can only be awakened when the Mind is free from passions.

"The mind which is free from passions is a citadel" – wrote Marcus Aurelius.

There are many practices which help and arousal of the Kundalini.



I



II



III



IV



V



VI



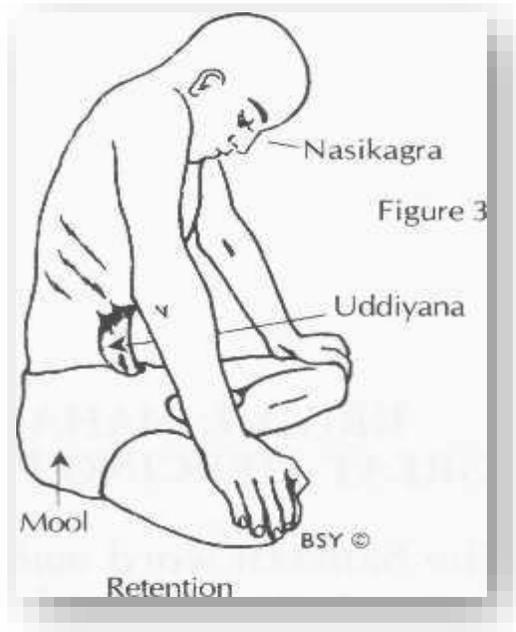
VII



VIII



IX



The Kundalini is raised higher up by practices of **Mahabheda**.

Maha means great, *Bheda* means to pierce and *Mudra* means a gesture, attitude or seal. *Maha Bheda Mudra* is to be practiced along with *Maha Mudra* and *Moola Bandha* (root lock).

It is highly recommended by yogis.

Each chakra has its own level of consciousness.

As the awareness is taken from *Muladhara* to *Sahasrahara Chakra*, one pierces through the various levels of consciousness. During this process, the practitioner maintains the focus on the pure witness state without any distractions.

Kundalini when awakened, will pass through Sushumna Nadi and this is possible only when the Nadis are pure.

Therefore, the first step in Kundalini Yoga is the purification of Nadis.

Take in prana through the ida **nadi** and exhale it through the pingala.

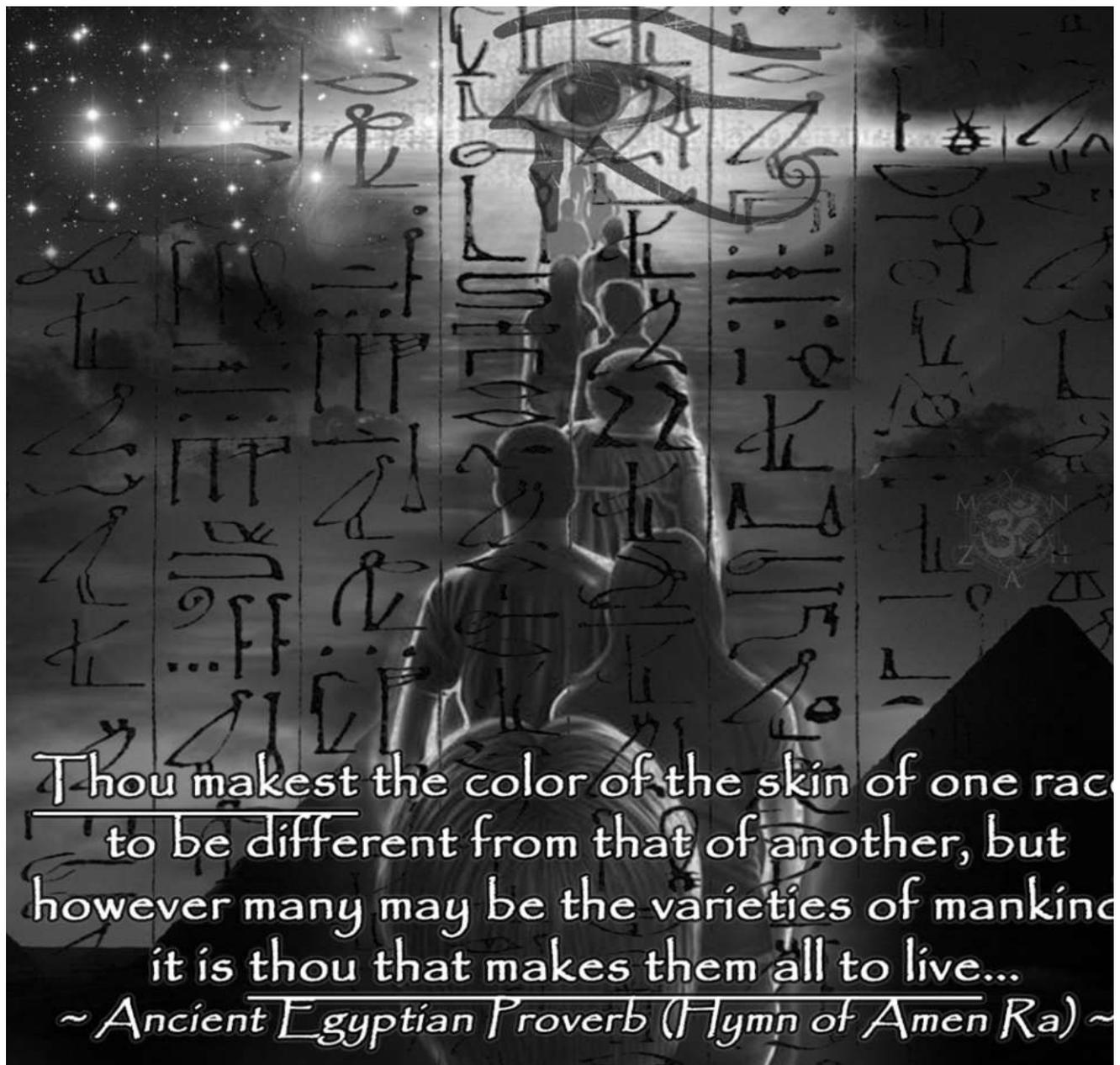
Then take in [new prana] through pingala and release it through Ida, after having held it [in kumbhaka] as long as possible. ... Watch your thoughts and watch your actions, and they will reflect exactly how **purified** your **nadis** are.

When the Kundalini Sakti gets awakened, the Mind along with Prana and Jiva, finds its way in the Sushumna and all perceptions are in the mental space (Chidakasha). After the arousal of Kundalini, Prana gets its way upwards through Sushumna or the Brahma Nadi within the spinal cord. .



"Kundalini is another name for Atma or Self, or Shakti. We talk of it as being inside the body because we conceive ourselves as limited to the body. But it is in reality both inside and outside, being no other than the self, or Shakti." ~ Sri Ramana Maharshi

The Yogi gets freedom from physical consciousness. One is shut out from the external objective world.



Thou makest the color of the skin of one race to be different from that of another, but however many may be the varieties of mankind, it is thou that makes them all to live... ~ Ancient Egyptian Proverb (Hymn of Amen Ra) ~

Yogic experiences: Thou makest the color of the skin of one race to be different from that of another, but however many may be the varieties of mankind, it is thou that makes them all to live...

Ancient Egyptian Proverb (Hymn of Amen Ra) ~

Kundalini Syndrome is defined as:

"A set of sensory, motor, mental and affective experiences described in the literature of transpersonal psychology, near-death studies and other sources covering transpersonal, spiritual or medical topics."

Kundalini awakening process into three different **stages** — 'Arambha' or commencement of introspection, 'Ghata' or the cleansing **stage**, and the third-

eye **awakening stage**. Out of the three **stages**, the third-eye **awakening stage** requires the highest amount of practice and dedication.



The Kundalini experience is frequently reported to be a distinct feeling of electric current running along the spine

At the time of first awakening of Kundalini, six kinds of experiences are noted which last for a short time, viz. on the top of the head.

Ananda (extreme happiness in divine love), Kampana (trembling), Udbhava (levitation with satisfaction), Ghurni (gyration), Nidra (stupor) and Murchha (swooning from holding the breath without breathing) are encountered by the yogi.

After awakening the Kundalini, the practitioner has to take it up to Sahasrahara Layer after layer of the Mind opens up when Kundalini moves from Chakra to Chakra. At each new Centre the Yogin experiences different kinds of bliss (Ananda.) He acquires different experiences and secures powers over five elements.

Kundalini, is also called Shakti; it is the primal creative energy, or life force, that animates living beings.

Under normal circumstances, Kundalini energy pervades the nervous system and is replenished through the breath.

However, when yogis talk about awakening the kundalini, they're referring to the repository of energy that is contained or trapped in the base of the spine in the lower chakras.

Awakening or freeing this energy is the ultimate goal of serious yogis who practice Kundalini Yoga, who regard it as the ultimate pinnacle of spiritual progress.

Anatomy of the Yogic Body: Kundalini inhabits a sort of alternative physiology that correlates to the human nervous system. The word Kundalini originates from the Sanskrit word *Kundal*, which means "coiled up" and is visualized as a snake wrapped around itself in three-and-a-half coils at the base of the spine in the sacrum — or, "Lotus of the Kundalini" — where it rests dormant until stirred to life by one or another esoteric practices.

The coils of the snake are highly significant. They represent the three stages of cosmic creation (past, present and future), the three primal forces (inertia, activity and truth); the 3 states of consciousness (waking, sleeping and dreaming) and three types of experience: subjective, sensual and oblivion. The half coil signifies the transcendent consciousness that lies beyond the realm of creation. Otherwise put, the wisdom eye is opened.

While students seeking the full awakening of Kundalini are traditionally apprenticed under a qualified spiritual master, there are many ways to enhance your Kundalini in a gradual and wholesome way.

Serious yogis caution in all seriousness that incompetent efforts to awaken the kundalini can lead to grave mental and physical injury. The danger of improperly channeled Kundalini is likened to a power surge that burns out the circuitry.

What to Expect: Awakening of the kundalini can be described in many different ways, but, in essence, it represents the pinnacle of spiritual progress, or samadhi, the ultimate inner awareness that finds complete union with the divine.

When newly roused, Kundalini is said to be the energetic version of Kali, the wrathful Hindu goddess who wears a necklace of 108 human skulls that represent past lives. Properly channeled, she then takes on the form of Durga, the embodiment of wisdom and creative power whose fiery energy cleanses the negative karma of past lives that has been blocking the practitioner's progress for eons. The end result after your Kundalini has been awakened: ultimate freedom.

An Awakening: When Kundalini is freed through meditation, asanas or other practices, it travels up the spinal cord through a hollow canal known as the Sushumna and up to the brain.

In his book "Raja Yoga," Swami Vivekananda describes it as trying to "force a passage through this hollow canal, and as it rises step by step, as it were, layer after layer of the mind becomes open and all the different visions and wonderful powers come to the Yogi." When the Kundalini reaches the brain, the Swami writes, the yogi is no longer trapped in the cage of his physical and mental identity and the soul is free.

Awakening this energy is the ultimate goal of serious yogis who practice Kundalini Yoga, who believe it's the ultimate pinnacle of spiritual progress.

Kundalini, also called Shakti, is the primal creative energy, or life force, that animates living beings.

Under normal circumstances, **Kundalini energy pervades the nervous system and is replenished through the breath.** However, when yogis talk about awakening the kundalini, they're referring to the repository of energy that is contained or trapped in the base of the spine in the lower chakras. Awakening or freeing this energy is the ultimate goal of serious yogis who practice Kundalini Yoga, who regard it as the ultimate pinnacle of spiritual progress.

The universe in its subtle or causal form is now perceived. It

is the most subtle of the three worlds, or the closest one to God. Causal plane is a term used in Neo-Theosophy, some contemporary Vedanta. It is the subtle or astral plane, and Sivaloka ("World of Siva") or the causal plane or

Karanaloka, the world. **The complex metaphysics of the Channelled entity includes a description of the universe in terms of seven planes.**

He achieves the complete knowledge of the types of various kinds embedded in the causal plane. When Kundalini arrives at the Sahasrahara Chakra, the practitioner is in the Chidakasha (knowledge space.)

EFFECTS OF KUNDALINI ON MIND:

Mind (thought) and Breath (prana) are Energy.

Kundalini and the energy of the chakras may be referred as bioelectricity.

Our brains depends on bioelectricity to run on.

Thoughts are nothing but electrical impulses. When we overhaul our bioelectricity, the dormant areas of our minds get stimulated.

Our fears, unpleasant thoughts and all kinds of things buried in our minds are kicked off by the awakened energy.

Void Meditation and the practice to remove thoughts according to one's own will, is an effective help here, since negative thoughts are harmful and sticking to them is a waste of time.

This stage also passes away in time. One has to ignore any negative thoughts if they surface and they will go away.

The psychic centers or chakras are empowered by focusing our attention on them. Anything when given due attention through awareness and focus gets power. When any negative thoughts or psychic disturbances are ignored, they wither away gradually. Experiences are personal and vary from individual to individual. What one person experiences, may not be experienced by other one.

When doing something which works on our soul like kundalini awakening, we should be unhurried and cautious.

Demonic forces may sometimes interfere in the plea of assistance and guidance, and it should be avoided at any cost. These experiences are frequent for a person new in meditation. We should also be fearless while proceeding in this path.

PSYCHOLOGICAL BENEFITS

- Enhancement of sense of consciousness in kinesthetic and somatic senses
- Unexpected mood changes reduces
- Improvement in the feeling of self- realization
- Improvement in Adjustment
- Decrease in anxiousness, stress and major depression symptoms
- Boosting of concentration
- Improvement in abilities, learning capability
- Enhancement of level of perception

KUNDALINI-REVIEW OF PHYSICAL AND PSYCHOLOGICAL THEORIES:

According to Hatha Pradipika, Kundalini awakening is "Like opening a door with a key, the yogi unlocks the door to moksha".

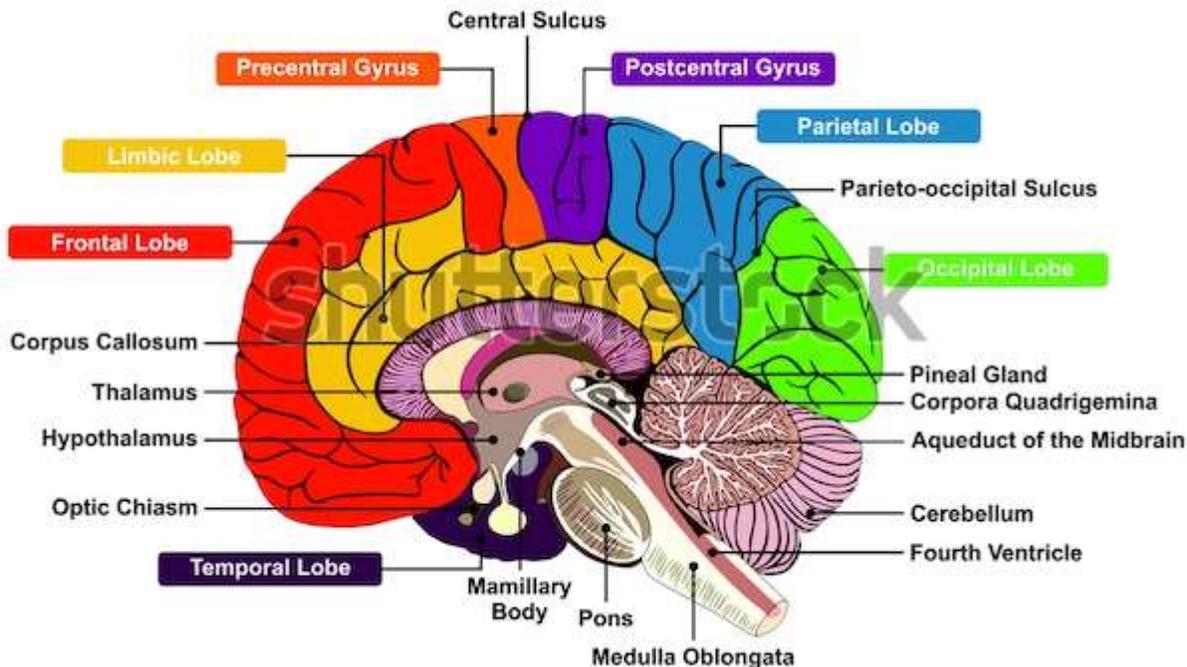
AUTONOMOUS NERVOUS SYSTEM THEORY:

This was the theory was proposed in 1927 by Vasant G. Rele, an Indian doctor which was published in his book "The Mysterious Kundalini". https://www.academia.edu/Review_of_The_Mysterious_Kundalini_by_Dr_Vasant_Rele

Rele extols the virtues of **internal meditation on the thalamus**, due to its being a central hub or nexus for a myriad of sympathetic and parasympathetic nerve systems from throughout the body.

He states "by a conscious control over the udana-prana (thalamus), suppresses all incoming and outgoing sensations in it, and the suppression is necessary to prevent that distraction of the mind which he is anxious to control."

Median Section of the Brain



www.shutterstock.com · 554925646

Rele states that a perfect adept in Kundalini Yoga should be able to move the focus of consciousness out from the captivity of the Brahma-randhra and out of the brain into the "bigger cavity surrounding the brain and the spinal-cord, known as ākāsha."

In this state there will arise awareness of a much wider field of perception and the yogi "becomes absorbed in the Infinite Intelligence from which it



Brahmarandhra, is the passage through which life enters, and can exit, the body. Yogis always keep themselves on the threshold between this life and beyond.

'Awakening this energy is the ultimate goal of serious yogis who practice Kundalini Yoga, who believe it's the ultimate pinnacle of spiritual progress.

'Kundalini, also called Shakti, is the primal creative energy, or life force, that animates living beings. Under normal circumstances, Kundalini energy pervades the nervous system and is replenished through the breath.

'However, when yogis talk about awakening the kundalini, they're referring to the repository of energy that is contained or trapped in the base of the spine in the lower chakras.

'Awakening or freeing this energy is the ultimate goal of serious yogis who practice Kundalini Yoga, who regard it as the ultimate pinnacle of spiritual progress.' In this "theory" [which it is not] the core idea is the idea of upward movement of kundalini can be identified with the activation of the right vagal nerve.

According to Professor Udapa , the stimulation of the plexuses of the Autonomic Nervous System may be the basis of kundalini awakening. (Udapa, 1982).

The life and times of Professor K. N. Udapa:

www.ncbi.nlm.nih.gov > [pmc](#) > [articles](#) > [PMC3117323](#)

Rele spends some time extolling the virtues of internal meditation on the thalamus, due to its being a central hub or nexus for a myriad of sympathetic and parasympathetic nerve systems from throughout the body. He states "by a conscious control over the udana-prana (thalamus), suppresses all incoming and outgoing sensations in it, and the suppression is necessary to prevent that distraction of the mind which he is anxious to control." Rele states that a perfect adept in Kundalini Yoga should be able to move the focus of consciousness out from the captivity of the Brahma-randhra and out of the brain into the "bigger cavity surrounding the brain and the spinal-cord, known as ākāsha." In this state there will arise awareness of a much wider field of perception and the yogi "becomes absorbed in the Infinite Intelligence from which it emanated."

The hypothalamus is a small but important area in the center of the brain. It plays an important role in hormone production and helps to stimulate many important processes in the body and is located in the brain, between the **pituitary gland** and thalamus.

In the physiology, Vyakarana is represented by the hypothalamus. The hypothalamus releases factors that activate the pituitary gland, neurohypophysis, and autonomic nervous system.

These releasing factors represent the **expansion** fundamental to the process of evolution of the endocrine and autonomic response, which leads to a large number of biochemical and physiological responses that bring the system to a new state of balance



The **thalamus** is a small structure within the brain located just above the brain stem between the cerebral cortex and the midbrain and has extensive nerve connections to both. The main function of the **thalamus** is to relay motor and sensory signals to the cerebral cortex

Pituitary gland is lying behind the nose and between your ears. Despite its small size, the **gland** influences nearly every part of your body. The hormones it produces help regulate important functions, such as growth, blood pressure and reproduction.

Pituitary gland is located on ventral side of vertebrate brain, while **pineal gland** is towards dorsal side. **Pituitary gland** secretes a number of hormones controlling various organs of the body but **pineal gland** secretes only one hormone.

About the Pineal gland, in his book *Kundalini Tantra*, Swami Satyananda Saraswati says, "It has also been called 'the eye of intuition', and it is the doorway through which the individual enters the astral and psychic dimension of consciousness.

Perhaps the most common name for this chakra is "the third eye". It is portrayed as a psychic eye located midway between the two physical eyes and it looks inward instead of outward."

Swami Satyananda Saraswati says: "*The **pineal gland acts as a lock on the pituitary**. As long as the pineal gland is healthy, the functions of the pituitary are controlled.*

*However, in most of us, **the pineal gland started to degenerate when we reached the age of eight, nine or ten**. Then the pituitary began to function and to secrete various hormones which instigated our sexual consciousness, our sensuality and worldly personality. **At this time, we began to lose touch with our spiritual heritage**. However, through various yogic techniques, such as *trataka* and *Shambhavi**

mudra (third eye gazing), it is possible to regenerate or maintain the health of the pineal gland.”

The **pituitary gland** is a gland that acts as a master gland, controlling many of the hormonal functions in the body. It is located in the hypothalamus in the brain, which also contributes to our sleep/wake patterns. This means the pituitary and pineal gland work together for proper function. Imbalances in the pineal gland (and pituitary) can lead to sleep disturbances and problems with your sleep/wake cycle. Therefore, this tiny, little gland plays a bigger role in our lives than previously thought!

In addition to the physiological role the **pineal gland** plays in the body, it is also commonly associated with spiritual thought and mystical experiences. Ancient sages and mystics believed this area of the body to be the space for ascension and enlightenment through the brain/body. It is perceived as **a bridge between our inner and outer worlds**, as well as to a connection to something beyond what we know to exist, **to a higher state of consciousness**.

The pineal was called the “seat of the soul” by French philosopher Descartes, although science has mostly discarded his sentiments. However, now that it has been proven that melatonin is in part regulated by the pineal gland, it does lend credibility to the fact that **increased melatonin production can produce transcendent or mystical experiences during** a waking state such as **meditation** through its function as a psychotropic chemical.

Outside the realm of science, the **pineal gland is associated with the sixth chakra, called ajna or the “third eye” center located between our eyebrows** (essentially deep back in our brain). The ancient yogis who wrote The Vedas in India between 1500-500 B.C. outlined a long time ago these physiological and psychic energy pathways that run through the body as a map we can still use today to better understand ourselves. When we **strengthen and activate the third eye, we awaken intuition and inner wisdom** on the path to Self-Realization.

It is the **second to last step before reaching total enlightenment** (according to yoga philosophy, which actually occurs through the crown of the head). **Psychic energy is said to accumulate in this area of the brain and body.**

Symbolically, the third eye represents union on the path to **cosmic consciousness, divine wisdom, inner knowing, and intuition**. This is the place where the ego is left behind and the **concept of duality begins to unwind in order to embrace** unity or **the concept of oneness**.

"When we begin to see each other through what the metaphysician calls, the third eye, we begin to know each other on a level that is beyond what our physical eyes can see."

<https://mindbliss.com/pineal-gland-function-and-activation>

Special Energy Theory:

According to Motoyama, Kundalini is considered to be (the life force called "chi" in Acupuncture and Chinese medicine which moves along certain acupuncture channels or meridians. Motoyama claimed that it is possible to measure it and depict it with electronic equipment (1981, Motoyama).

https://en.wikipedia.org/wiki/Hiroshi_Motoyama

Kirlian photography techniques

[en.wikipedia.org > wiki > Kirlian photography](https://en.wikipedia.org/wiki/Kirlian_photography)

have been regarded to take the picture and measure the level of "energy" in living beings too (e.g. *A planet where eerie time displacements, like winds, can dump alien artefacts from the past and future into now, or sweep things away from now into anywhere.*'

'A planet that attracts both scientists and fortune hunters, rummaging among the strangenesses, risking oblivion, carrying with them their own hang-ups, desperations, odd urges and searches. Bluen and Holstock,1981).

The advantage of these theories is that they can explain the effects of many practices where little stimulation of the autonomous nervous system is involved.

In this context, the effects of meditation can be understood as the communication or interaction with cosmic energy or prana removing the blocks of energy that flow in the body (Carrington,1986).

The life energy concept may be too vague and the proof of its existence may not be satisfactorily convincing for some people.

PSYCHOANALYTIC THEORIES:

It was Sigmund Freud who used the word "sublimation" to refer to the transformation of sexual impulses and their indirect expression in art or creative work.

His disciple C. G. Jung, was very interested in eastern systems like Yoga. According to Jung, anima is the synonym for kundalini and "anima" refers to feminine aspect of human psyche (Jung,1975).

It was a Jungian therapist who found **Gopi Krishna** (30 May 1903 – 31 July 1984) who was a yogi; mystic; teacher; social reformer; and writer.

According to Gopi Krishna's mental understanding, kundalini is an evolutionary Energy in man.

A short Biography of Gopi Krishna - Om Guru [www.om-guru.com > html > saints > gopi](http://www.om-guru.com/html/saints/gopi). Such psychoanalysis is greatly dependent on introspection- the examination or observation of one's own mental and emotional processes. which is its most important research tool for understanding the mind's strength and weakness simultaneously.

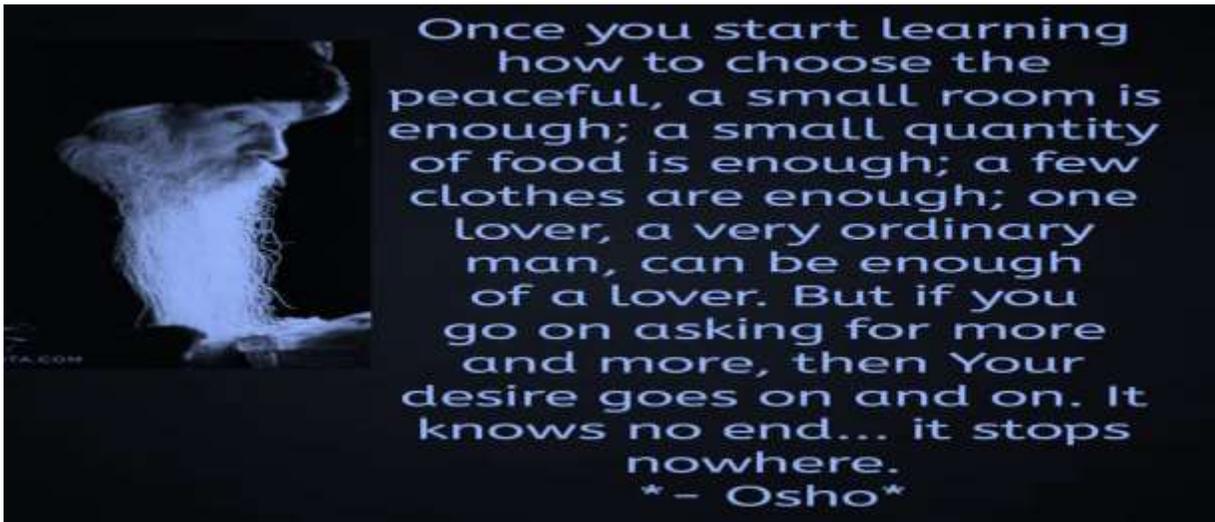
Examination of one's own conscious thoughts and feelings relies exclusively on observation of one's mental state, while in a spiritual context it may refer to the examination of one's soul. For some people, subjective and differing psychoanalytic theories are not understandable. Others explain the mysterious kundalini cannot be explained off, by including the should in the argument!

[**Kundalini | What You Need To Know When The Energy Is Rising.**](#)

www.chakras.info > [kundalini](#)

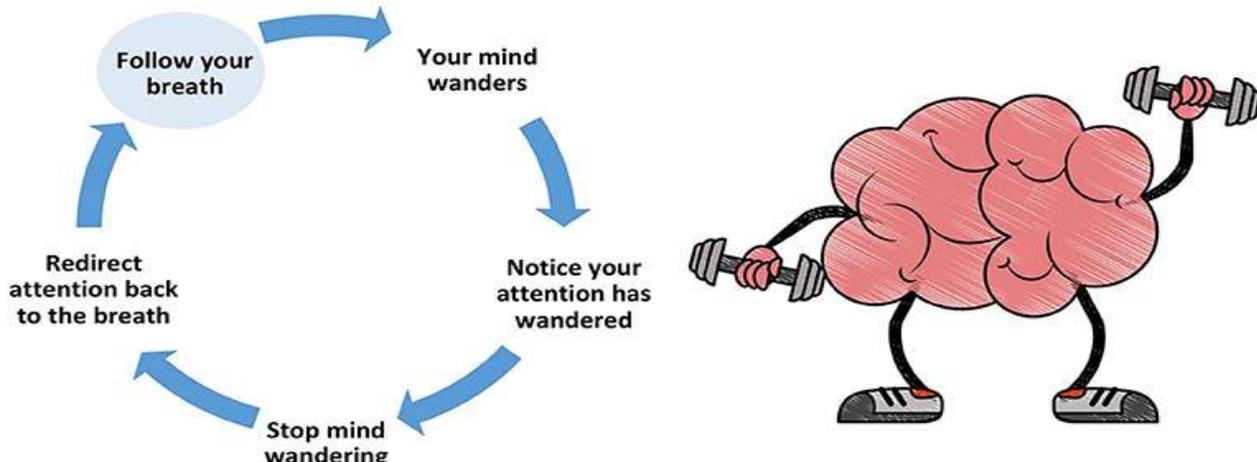
BENTOV'S BIOMEDICAL (1923 – May 25, 1979) **theory gives emphasis to the amplitude of the vibrations made by the heart-aorta system.** *The Genius Of Itzhak Bentov - Wsimg.com nebula.wsimg.com* >

Dr. Lee Saunella (1979 -2010) **a physician and author of The Kundalini Experience: Psychosis or Transcendence?** adopted Bentov's theory in her works and tried to help people to overcome possible difficulties with the help of awakened kundalini.



SILENT BRAIN AWAKENING THEORIES:

Abstract of Article: **Mind wandering and mindfulness** are often described as divergent mental states with opposing effects on cognitive performance and mental health.



Spontaneous mind wandering is typically associated with self-reflective states that contribute to negative processing of the past, worrying/fantasizing about the future, and disruption of primary task performance.

On the other hand, **mindful awareness** is frequently described as a focus on present sensory input without cognitive elaboration or emotional reactivity, and is associated with improved task performance and decreased stress-related symptomology.

Unfortunately, **such distinctions fail to acknowledge similarities and interactions** between the two states.

Instead of an inverse relationship between mindfulness and mind wandering, a more nuanced characterization of mindfulness may involve skillful toggling back and forth between conceptual and non-conceptual processes and networks supporting each state, to meet the contextually specified demands of the situation.

The restful mind, is potentially adaptive contributions of both mind wandering and mindful awareness through the lens of

You can have calmness of mind at all times by the practice of yoga. You can have restful sleep. You can have increased energy, vigour, vitality, longevity, and a high standard of health. You can turn out efficient work within a short space of time. You can have success in every walk of life.

~ Sivananda

The meaning of Kundalini and Shakti according to Maharishi Yogi:

https://institutespiritualsciences.org/blog_mmy/mmykundalini.php

"Kundalini is attributed to the individual seed of life, or the seed of individual life. It is the Shakti of the Individual.

When we say Shakti, it's a general term which is even applicable to the Shakti of the whole cosmos - the power that is governing the whole cosmos.

And here, Kundalini is the power that is governing the individual life.

So, Shakti is a word much broader in meaning, Kundalini is specific, for the individual.

When the Absolute dances in the Relative:

"In every static and dynamic state of life the divine glory of the unmanifested is found dancing in the manifested field of life.

The Absolute dances in the Relative. Eternity pervades every moment of transitory existence." ---**Maharishi in Rishikesh, 1968**

"Chakras are the mile stones on the path of Kundalini. How many have experienced during meditation sometimes some movement along the spine, there is something

coming up and down, something like that? This is movement of Kundalini. These movements, like the energy impulses we have talked in the morning, flowing like that, like that, they are the signs of release of stress and strain.

“And have you noticed some times when you are meditating, that breathing becomes much refined and it flows equally with both the nostrils? Otherwise generally it flows either from the left or from the right. But during meditation, when it becomes very refined it flows from both. When the breath flows from both, then it is called Sushumna.

“There is a very fine hole deep inside the spinal column. Very fine, much thinner than the width of the hair. Maybe one hundredth of the width of the hair. Such fine spine and when the nervous system becomes freer from deep rooted stresses and strain of which we talked in the morning (using a board) See, this is the spinal column. And at the end of the spine is the Kundalini. Kundalini is the symbol of life force that is present in each living being. Higher state of consciousness depends on how much this Kundalini is awake. It is said to be on this end of this.

“And this column is said to be Sushumna. And as the body becomes purer and purer, this germ of life, it is like a serpent, it becomes awake. In all the creatures, the small, small insects and birds and animals and man and angels, in every living being, this germ of life is present at any time along the spine you may feel some movement of energy. It is physical, you feel it, up and down movement. These are the movements of this germ of life. It becomes awake.

“What happens is, this very fine path of air is blocked, may be some block here and some block there. If it is blocked, then In our system of meditation, when the mantra becomes very fine, very fine, then breathing becomes very fine. And when the breathing becomes very fine then the breath permeates the system. Absolutely very fine breath, it is able to pierce through the whole body. And then the air starts passing from this very fine hole, very fine passage. When the air passes from here, then if there is a block here, then the pressure is created here. And due to that pressure the body may rock this way or that way. The whole body may even do like that. All this is just due to the air pressing through the fine hole and finding its way up.

“Movement, any kind of movement may happen here or there. And along this path, there are certain chakras or what they call it, centers, one here and one here and one here. And each center is like that, may be two petalled rose or four petalled rose or six or eight or twelve, like that. And when this Kundalini, the germ of life, travels from here through this and the passage is clear, then each of these (chakras) become upward like that. They turn over. And a turn over means, the passage is clear now.

“And by the time all these six Chakras open up, then the whole passage is clear. And the Kundalini then comes here, resides here and this gives clearer experience of Being, very clear, pure consciousness. And that is called enlightenment, that pure awareness of pure consciousness fills the whole thing. There is a system of practice which is called Laya Yoga. Laya means absorption. The Kundalini finds its absorption in all these centers, here and here and here and eventually here in the cortex, the thousand petalled rose, a thousand petalled lotus.

"And by the time Kundalini comes here, everything, the whole thing becomes full of light. Full of light means full of awareness. Light means not this light, but pure Being. And when this whole area becomes aware of Being clearly, then it is Cosmic Consciousness. Then the Being is never lost irrespective of our engagements during the day or restfulness in the night. It remains permanent. And this is what is called the state of enlightenment.

"As Kundalini becomes more and more awake, the soul keeps on coming to higher and higher species. Coming to man's species, it comes to a level of wakefulness, that it can rise up and it has then this whole path to bring it to this region, where Being will be permanently established in the very nature of the mind. This whole area of the nervous system becomes enlightened."

Question: "Do you know when you have it?"

Maharishi answers: "See, you feel the up and down march of this. Sometimes it goes up and down and up and down. When the whole thing is clear and the whole nervous system is completely free from stresses and strains, then it never returns. It gets there and gets absorbed. You experience the up and down march of this thing and you experience when it is permanently established in the whole nervous system."

Lake Louise, Canada, 1968

Neurocognitive literature on intrinsic network activity, meditation, and emerging descriptions of stillness and nondualism.

Cn. Hills is of the view that kundalini awakening does not take place in the spinal passage. It really occurs in the brain and projected to the different parts of the body.

<https://anvpublication.org/Journals>

It is a fact that Kundalini awakening has a strong impact on human psychology.

Kundalini, otherwise known as a serpent power lying dormant with 3 coils with the face downwards in root chakra the base of the spine is linked with breath or Prana and Prana is linked with thought in mind.

Layer after layer of the mind (different part of the brain attached to the chakras in the spine), opens up when this Kundalini moves from Chakra to Chakra and from brain centre to brain centre.

As per Teachings of Satyananda Saraswati, (1923 – 5 December 2009) and many other 'experts' would agree that the awakening of kundalini activates the brain's silent or unused areas and in this way increases the practitioner's mental and spiritual abilities

[Teachings of Swami Satyananda Series - Bihar School of Yogawww.biharyoga.net > teachings-of-swami-satyananda](https://www.biharyoga.net/teachings-of-swami-satyananda)

Jung the persona, for Swiss psychiatrist Carl Jung, was the social face the individual presented to the world—"a kind of mask, designed on the one hand to make a definite impression upon others, and on the other to conceal the true nature of the individual" [https://en.wikipedia.org/wiki/Persona_\(psychology\)](https://en.wikipedia.org/wiki/Persona_(psychology))

JUNG'S THEORY: Like Freud (and Erikson) **Jung** regarded the psyche as made up of a number of separate but interacting systems.

The three main ones were the ego, the personal unconscious, and the collective unconscious. ...

However, Carl Jung proposed that the unconscious consists of two layers.

They are the

- A. preconscious and subconscious
- B. personal unconscious and collective unconscious
- C. personal unconscious and universal preconscious
- D. individual archetype and collective archetype

The collective unconscious is a universal version of the personal unconscious, holding mental patterns, or memory traces, which are common to all of us (Jung, 1928).

Jung's work was influential in the fields of psychiatry, anthropology, archaeology, literature, philosophy, and religious studies. Jung worked as a research scientist at the famous Burghölzli hospital, under Eugen Bleuler.

Paul Eugen Bleuler German: (1857 – 15 1939) was a Swiss psychiatrist and eugenicist most notable for his contributions to the understanding of mental illness. He coined many psychiatric terms, such as "schizophrenia", "schizoid", "autism", depth psychology and what Sigmund Freud called "Bleuler's happily chosen term ambivalence." During this time, he came to the attention of Sigmund Freud (1856-1939), the Austrian neurologist who originated psychoanalysis the founder of psychoanalysis.

https://en.wikipedia.org/wiki/Sigmund_Freud

The two men conducted a lengthy correspondence and collaborated, for a while, on a joint vision of human psychology.

Theory of the Unconscious is like Freud's (and Erikson's.) **Jung** (1875 –1961) regarded the psyche as made up of a number of separate but interacting systems.

The three main ones were the ego ("ahamkara"), the personal unconsciousness (avidya), and the **collective unconscious (maya)** shared among beings of the same species. It is the power by which the universe is made to appear; the illusion of the phenomenal world, as opposed to its true or spiritual reality. ... However, he proposed that the unconscious consists of two layers.

The **collective unconscious** is a universal version of the **personal unconsciousness**, holding mental patterns, or memory traces, which are common to all of us (Jung, 1928).

1. **Ego** is loosely attached to the 'self', as "I-Me-Myself" which is the only objective and fundamental reality human beings exert themselves with, as personal feelings or opinions, we freely connect with.

2. **Maya** or the Power of Illusion through the *three basic gunas – tamas, rajas, and sattva*, makes us "miss the point!" Matter is tamasic (dry, old, foul, or unpalatable); rajasic (bitter, sour, salty, pungent, hot, or dry, and are thought to promote sensuality, greed, jealousy, anger, delusion, and irreligious feelings) or sattvik (quality of goodness, positivity, truth, serenity, balance, peacefulness, and virtuousness that is drawn towards Dharma and *Jnana* (knowledge)

Maya's connection with an already complex soul's function, is seen by the Western mind as the 'reality.'

This psychic dysfunction comes from a misplaced focus on millennial civilization that believes in the control of the externals and ignoring internal reality.

3. Easterners (Indian and Buddhist) do not speak of Personal/Impersonal, Subjective/Objective Issues; they are happier discussing personal consciousness and Kundalini.

4. This text *The Secret of the Golden Flower* had motivated Jung to write on Synchronicity. The text speaks of meditation technique, in poetic language but reduces meditation formula to sitting, breathing, and contemplating.

5. Jung's interpretation of the process of Kundalini did not stem from theories. He studied movement changes or developments within the psychic life of his patients. He was also aware of the dangers of 'I-me-Myself' - the Ego of the patient, becoming unreasonably inflated by the stirrings from his or her unconscious contents, and capable of causing a total psychic imbalance.

6. It was in the careful unravelling of his own psychic life and his individuation, in which he achieved his sense of individuality, separate from the identities of others; and he began to consciously exist as a human, in the world.

His 'sentience or awareness' involved both an internal and external existence. Through such complete awareness, **his Kundalini manifested.**

His declarations about the chakras became affirmations through verifications based on real experience.

He came to the conclusion that for most of humanity, the main level of activity of most involves in the lower three centres.

He concluded the Muladhara is the root and support chakra manifesting as 'existence' of the being.

It passes through Swadhisthana chakra to manifest creativity in the personality; then to Manipur chakra, the centre of emotionality.

The Red Sea of the Old Testament is about crossing to the Heart (Anahata chakra.)

For success here, one needs having spent a lifetime under the discipline of the Guru. The first announcement of the Self reaching heart consciousness, remains puzzling and controversial. It is "at once the most familiar and most mysterious aspect of our lives".

Jung saw each chakra as a whole world in itself.

7. The stages of individuation of his patients elaborated through dream and symbolism, revealed they were connected to the mysterious phenomena of the awakening of kundalini.

8. Jung realised that in arousing the activity of Swadhisthana, the Kundalini happenings were spontaneous.

9. Thoughtful attentiveness or introspection at deeper levels required the awakening of the unconscious self through Kundalini awakening.

10. In moving into the depths of unconsciousness, he recognised a mental image of Kundalini and identified with it.

11. In the symbols of chakras Jung identified with his own system.

In the Muladhara he saw the elephant (Ganesha) with his fourfold psychic functions which corresponds with the world of consciousness.

The elephant head is the symbol of Gyana. In this Upanishad, Ganesha is identified with the supreme Brahman. Ganesha is same as the ultimate reality,

<http://timesofindia.indiatimes.com/article>

The heart chakra with its symbolism of the deer projects images of lightness of being, swiftness and elevation. Waking, dreaming, being is a new light on the self and consciousness from the point of neuroscience, meditation, and philosophy

Beyond; Vishuddha, Agnya and Sahasrahara – Jung said little except that as fully developed centres.

They were so above ordinary consciousness that not even thought could offer any illumination about them.

From the standpoint of the so many 'gods,' their great archetypal figures in the world were seeds with more than a mere potentiality for the future.

Sadly, a vast majority of people, pass through life unawakened and unaware; victims of outer circumstances and inner compulsions.

They have not lived at all and pass back into the universal unconscious.

According, to Socrates; 'the unexamined life is not worth living'.

According to Jung, the awakening of Kundalini out of mere potentiality is to 'start a world which is totally different from our world: it is about Infinity'.

The complex phenomenon of kundalini may have many levels reflected, more or less different approaches.

OSHO'S (1931-1990) or Rajneesh also known as Acharya Rajneesh, Bhagwan Shri Rajneesh, and later as Osho was an Indian godman, mystic, and founder of the Rajneesh movement. <https://en.wikipedia.org/wiki/Rajneesh>

Osho's view on kundalini: Existence is the same as energy.

So far as man's 'existence' is concerned, this is nothing but kundalini energy.

We can say that Kundalini refers to the focused energy of human body and psyche.

Energy can exist either in manifested or in unmanifested form.

Kundalini is our total potential and total possibility.

So kundalini is not unique because it is nothing but human energy.

Ordinarily, a very minute part of kundalini is functioning.

Since there is conflict in every case, every situation in our daily life, that minute part of total energy that has become manifest is in conflict with itself.

In psychological terms, it can be said that unconsciousness is in conflict with the consciousness always.

Kundalini is the term for "a spiritual energy or life force located at the base of the spine", conceptualized as a coiled-up serpent.

The practice of Kundalini yoga is supposed to arouse the sleeping Kundalini Shakti from its coiled base through the 6 chakras, and penetrate the 7th chakra, or crown.

Kundalini is our life force energy.

It's believed that in those in whom it is unawakened, their energy remains coiled at the base of their spine.

For those who have an awakening event and become conscious, the energy spirals upward, activating each chakra, and making the being transition into an enlightenment.

Kundalini is just a technical term used to refer to our whole energy when it is in unity, in movement, and in harmony without having any conflict.

Only then is transformation possible which is unknown to most of us, even though we get relief by throwing our conflicting energies around!

Gopi Krishna is widely recognized as having done more to advance our understanding of Kundalini than anyone else in modern times.

<http://www.icrcanada.org/learn/historicalbasis/gopi-krishna-kundalini>

He has put this amazing aspect of our nature in a logical, consistent and scientific light, and presented us with a new understanding of the goal of evolution, both as individuals and as a species.

Kundalini awakened in him quite forcefully in 1937 after 17 years of intense meditative practice. From that moment onwards, his consciousness was radically altered and over the next 12 years or so, it underwent an even more dramatic transformation to a perennial state.

It was Gopi Krishna's belief that knowledge of Kundalini is essential for the survival of the human race, and that with this knowledge we would then begin to explore aspects of creation totally hidden from our view at present.

GOPIKRISHNA'S VIEW ON SUPER-CONSCIOUSNESS: When describing Super-consciousness or 'mystical vision,' Gopikrishna weighed every word he used, as he felt a solemn obligation to express his hard truth.

<https://www.ecomall.com/gopikrishna/gopi2009.htm>

He admitted that his whole story was incredible that doubt was natural unless direct proof was provided to substantiate it.

He was seriously occupied in finding for an objective verification of that unbelievable mental state he had experienced. He was victim to a permanently fixed delusory state from psychologist point of view.

Because of spontaneous transformation for moments, including: minute, he experienced short-lived, feelings as if 'living in two worlds.'

One was a sensory world of sight, touch, smell, taste and sound and how the Human Body Receives **Sensory** ... The nervous system must receive and process information about the **world** outside The other happened in 1937: it was an amazing Super-sensory world to which he claimed 'distinctiveness.' Other than making a statement of a fact, he admitted he had not seen or heard of any individual claiming this same distinctiveness.

Kundalini is intrinsic for all people: At the base of the spine, subtler than the physical body, lies the Kundalini energy, or spiritual energy, in a latent form. Regardless of what religious, spiritual, or meditation tradition one follows, the awakening of this energy, by whatever name you call it, is a most innate and essential part of spiritual advancement, unfoldment, or realization.

Every Yoga is Kundalini_Yoga because All of Yoga actually leads to the activation of Kundalini. In a sense, all Yoga is Kundalini Yoga that leads to union with the Absolute. This is the goal of the all Himalayan sages and the path of Yoga, is Vedanta, and Tantra.

The process of Kundalini Awakening undergoes six stages:

1. Prana usually flows in Ida or Pingala
2. Prana is made to flow in Ida and Pingala
3. Prana is made to flow in Sushumna
4. Kundalini energy is awakened
5. Kundalini is led upwards
6. Kundalini rises to Sahasrahara

The six stages are: There is one energy with many names and forms.

There is one energy (Shakti) that keeps taking on new shapes and forms.

Each time the energy takes on a new form, we give it a new name.

Shiva and Shakti: Tantra considers the universe to be a manifestation of pure consciousness. Through this process of manifesting, consciousness divides itself into two parts, which, though seeming to be separate, cannot exist without one another.

- Shiva remains as a static, formless quality.

- Shakti is his dynamic, creative characteristic.

Science and physics: Modern science also considers these two forms of energy, though viewing them in different ways.

Science includes, potential energy and kinetic energy (the energy of motion), recognizing that they are both manifestations of the same underlying energy.

Tantra describes the unification of all as the pouring out of the energy of consciousness through the manifestation of the static (Shiva) through a veiling and projecting process (Shakti), creating the levels of the universe.

At the physical level, modern physics also seeks to find a unifying source, and is in the process of explaining this unification through quark and string theories.

Like ink and the word: Shiva and Shakti are inseparable and coexist, like ink and the written word, which, though one and the same, are different. This is not negative or merely intellectually reductionist, but is a most awesome, beautiful process.

Similarly, the **unmanifest Shiva can manifest into countless forms through the creative appearance of Shakti..**

Experiencing their union: *The journey of Tantra and Kundalini Yoga leads to Kundalini Awakening and to the realization of the Absolute, where these two apparently different aspects of manifestation are experienced in their original union.*

Yoga means union, or joining, and this union of the static and the dynamic is the meaning of Yoga.

Through the process of going ever deeper or higher in practices relating to our own constitution, one repeatedly comes to see the way in which seemingly different realisms and self-identities are only apparent, and that manifestation is the mere play of the creative aspect of Shakti with the static aspect of Shiva.

The journey of Kundalini Awakening is an inner experience, going from gross to subtle, to subtler, and subtle most, to one's own center of consciousness, by whatever name you choose to call that.

In this commentary, Shiva and Shakti are seen to be the two principles and processes of static and dynamic, as noted several paragraphs above.

KUNDALINI SYNDROME:

Kundalini awakening may be spontaneous and without any reason. It may be triggered by unexpected experiences; accidents, near death experiences, birth of a baby, mental tension etc.

Spontaneous awakenings may result by the "grace of God", or past life spiritual practices.

The term "Kundalini syndrome" is used by some writers to refer to physical or psychological problems arising from experiences generally associated with the awakening of Kundalini.

The symptoms resemble those of Kundalini awakening, but the experience of unpleasant, overwhelming and out of control may be there.

Approach without true regards to the divine potential and sense of ego may create unpleasant side effects during the Kundalini practice.

Kundalini is the highly creative intelligence whose awakening requires surrender. It is not an energy to be manipulated by the ego.

What is a Kundalini Awakening?

Kundalini Awakening is a robust experience when all of the 'knots and issues' of the human psyche have been resolved. It's extraordinarily rare, and leads to enlightenment. Most experience the beginnings of the movement of Kundalini in the body.

An energy shift can awaken perceptions that can activate the chakras for a while. They can move into some strange modes of behaviour.

The real full-on Kundalini Awakening experience is a surge of energy coming from Muladhara, up the back of the spine, over the top of the head and culminating in the forehead. The whole system is awakened.

Regardless, Kundalini Awakening – whether a full experience or the beginnings of movement – is the awakening of Kundalini energy, which resides at the base of the spine.

The energy begins to move up the spine in some way, shape or form.

This awakening of energy has nothing to do with a person's culture, religion, or country of origin.

While the experience is generally described in yogic texts, it's also known of and referred to in other spiritual traditions.

It is the natural evolution of the human being, awakening to consciousness as the truth of who one is.

What causes a Kundalini Awakening?

Traditionally, strong yoga practice was used to awaken Kundalini. However, now it's becoming more and more common for people to have awakenings without any kind of yoga practice or history.

An awakening can be triggered by intense energy work, drug use, sexual experiences, abuse or trauma, yoga practice or life events.

It's the first step on the many stages of awakening – not the end! Now is when the real work of awakening, and liberation begins.

What are the symptoms of a Kundalini Awakening?

The signs and symptoms of Kundalini Awakening are different for everybody, and it depends largely on the energy blocks in the person's physical, emotional, mental and

spiritual bodies. The signs and symptoms generally relate to the blocks, and as these blocks are worked through and released, the symptoms dissipate.

Signs & Symptoms can include:

- Energetic sensations like electricity in the body or internal lightning bolts
- Shaking and jerking in the body, usually totally out of the control of the person
- A sensation of insects or snakes crawling on the body, often along the spine
- Feelings of cold in the body, and conversely, feelings of intense heat in the spine or in specific chakras
- Spontaneously arising kriyas (yoga practices), mudras (hand gestures), Bandhas (body locks), asana or pranayama. Usually, the person has never studied or learned any of these spontaneously arising practices.
- Waves of intense pleasure or bliss, even leading to orgasm
- Big emotional shifts or mood swings, well beyond the normal
- Sensory overload – sounds, lights, noise – everything becomes too much
- Strange internal sounds that no one else can hear like buzzing, musical instruments, or thunder
- Waves of apparent wisdom or insight into the way reality actually is
- Heightening periods of creativity

What is the process of a Kundalini Awakening?

While an awakening can seem like a crazy and out of control experience, Kundalini is an intelligent and organic process that has a purpose and works with that purpose systematically.

The purpose is to work through all the illusions and knots in the psyche and re-orientate the awakening person's life into truth. The more a person has done the hard work *before* Kundalini Awakens, the smoother the process.

Over time, Kundalini transforms people on a physical, emotional, mental and spiritual level.

The most important aspect is: it is so crucial to have a good teacher who can transmit the View of the tradition.

What are the benefits of a Kundalini Awakening?

When Kundalini awakens, a person may experience deeper empathy with others, and this empathy can almost become telepathic. There is greater sensitivity, higher energy levels, sometimes psychic abilities or deep knowing, ageing can appear to slow down, creativity and charisma can increase, as can internal peace and knowing. There is a sense of being part of All that Is. The greater mysteries of life are no longer mysteries.

INTRODUCTION:

PRANA –THE EXTERNAL COAT OF MIND:

According to Swami Sivananda, mind and prana are two principal Tattvas prevailing in the universe. Mind exists where prana exists. The mind mixes with the external breath even in case of external movement of breath beyond the nose.

Mind is over coated externally by Prana (energy).The function of digesting the food, turning it into chyle and blood and supplying it to the brain and mind is done by Prana.Then only mind is able to enquiry into Brahman or make Brahma –Vichara.

Subtle psychic Prana nourishes the life of the mind through the vibration giving rise to thought formation. Mind is subtler than Prana. Because, Mind is composed of sattvic essence of the five Tanmatras; whereas, Prana is made of Rajasic essence of the five Tanmatras.

The Pranamaya Kosha (vital sheath) subtler than the Anamaya Kosha (physical body).

It is more extensive than the Annamaya Kosha (physical sheath) and overlaps it.

Similarly Manomaya Kosha is subtler than the Pranamaya Kosha and more extensive it.

To physically influence somebody one has touch that person's body. Whereas by standing at a distance through 'passes' one can impart Prana to other; because, Prana (vital) is subtler than the physical body. But one can influence a man mentally through miles away from him, since mental force subtler than Prana.

Inter-Dependence of Mind and Prana:

Prana and mind are related to each other like the relation of the supporter and the supported. The relationship is like that of flower and its fragrance or a sesame seed and the oil in it.

The existence of one depends on the other: if one is exhausted then the other also will not survive. If the Mind and Prana do not exist, thoughts will not appear at all. The destruction of both will bring Moksha on all.

Ekagrata and Nirodha are two mental states.

Spanda (subtle or Sukshma) and Nirodha are states of the Prana. One-pointedness of mind gives rise to Spanda Avastha of the Prana come by itself.

If purification of mind takes place with true Sattva Guna, the Prana gets distributed freely throughout the body. The food gets digested thoroughly.

Mind, Prana and Virya:

Mind, Prana and Virya (semen) are interlinked with each other. If any one of these three is controlled, the other two get controlled by themselves, quite comfortably.

Control of prana is the goal of Hatha Yogins;

control over mind is the goal of Raja Yogi.

Similarly Jnana Yogins begin their Sadhana (practice) with Buddhi and will.

Benefits of Pranayama:

By Pranayama (control of Prana or restraint of breath) mental energy increases and thought-control and thought-culture also develop. This helps in concentration and meditation makes the mind steady. This removes Rajas (passion) and Tamas (inertia). burns the dross in the mind.

Pranayama helps the mind gradually to proceed from the gross to the subtle state. It checks also the sexual irritation and other evil thoughts disturbing our mind.

If one practices Padmasana or Siddhasana and Pranayama the thought leaves us immediately.

*Yogi and mystic, **Sadhguru**, looks at the enormous potential that Kundalini carries. He speaks of the importance of becoming aware of the Kundalini, awakening to a hidden treasure within. <https://isha.sadhguru.org/ca/en>*

Conversation with Sadhguru: The word "kundalini" generally refers to that dimension of energy that is yet to realize its potential.

'There is a huge volume of energy within you that is yet to find its potential. It is just there waiting, because what you call a human being is still in the making.

'You are not yet a human being, you are a "human becoming." 'You are not an absolute entity of being human. There is constant scope to make yourself into a better human being.

'Kundalini is sitting right there!

'Kundalini is that treasure within you which has been left unused, untapped. You could use that energy to transform this into a completely different dimension altogether; a dimension that you cannot imagine.

'Kundalini is to plug into its Ultimate Source: There is a "plug-point" within the human body.

Similarly, there is a "plug-point" within the human body. The *Muladhara* the most important chakra is like a plug-point. Five of the remaining six chakras are the plug.

The seventh chakra, known as the sahasra is like a light bulb.

Unfortunately, most human beings are not plugged in.

They are trying to generate their own power. So they eat five times a day, but still they are tired most of the time. It is a struggle to keep life going.

Energy is not just in terms of physical energy or activity, energy is in terms of life.

The basis of existence is energy. If you know that basis, it is like knowing the

foundations of life. If you understand the ways of the energy, you know the whole

mechanics of creation. So if you are plugged in, you know what the power is, what it can do and what you can make out of it.

You are plugged into an endless source of power – that is what Kundalini is.

How Do You Plug Into Kundalini?

To put the 5-point plug into the plug-point is difficult for a lot of people because there is no steadiness in their body, their mind, their emotions or their energies. Yoga is a means to get the necessary steadiness so that you can plug it in. Once you plug it in – boundless energy! You don't have to go and learn about or understand the power station. You plug it in and everything is fine.

Yoga is the science of getting the plug properly in so that there is an uninterrupted source of power. Once you are connected to this uninterrupted source of power, naturally you will proceed towards the goal of what life is longing for. You will not get lost with your fancy ideas, dreams, thoughts, emotions or entanglements of the world.

The Organic Atom:

A human being is an "organic atom", an individual unit of life. For example, today, human beings are exploring atomic science. They have found the technology of tapping into that energy.

However, if you tap into this dimension of energy, which is a phenomenal force, you must be on stable ground. This is just like learning to operate nuclear energy.

How Else Do You Activate Kundalini?

So is there something else that one can do? Every aspect of yoga in some way activates Kundalini energy, which is not possible for them in normal situations. This is because the Kundalini gets activated in intense activity. But consciously trying to crack it open and use it is a different business. That has to be done under absolute control and guidance. www.ishahatayoga.com or mail info@ishahatayoga.com

What Happens After the Kundalini Awakening Happens?

Religious as well as medical experts believe that the body, as well as the mindset of the individual, transforms once his Kundalini is awakened.

Unlike other religious processes, Awakening Kundalini is not just about hiring a priest and conducting a day-long ceremony.

It requires the individual to meditate in an extreme manner, and for years. One needs to master Asanas and Pranayamas to bring body to a peak physical condition. Chanting of Mantras at specific times during the day or night is among the basic tasks.

There's **a long list of things one needs to sacrifice**. One needs to live and devote to the supreme one. And all this needs to be performed in the presence and guidance of an experienced guru.

Awakening of Kundalini sounds like an interesting thing to attempt, and that is why a huge number of people are leaping at it.

What is the process of Kundalini Awakening? Mother Nature pushed us to become mortal humanoids, **with human flesh that is too frail, and too insignificant to hold**

the terrific essence that was imbued into our imaginary species similar to true real humans.

We are unconscious of what will go on through evolution until we consciously make and take the evolutionary route to understanding: this awakening now takes us towards unravelling our consciousness.

Kundalini is the term for "a spiritual energy or life force located at the base of the spine", conceptualized as a coiled-up serpent.

The practice of Kundalini yoga is supposed to arouse the sleeping **Kundalini** Shakti from its coiled base through the 6 chakras, and penetrate the 7th chakra, or crown. When this creative force is "asleep" in delusion, it flows down and outward and feeds all the senses; uncontrolled, its stinging venom causes insatiable lusts or wants. But when the pure kundalini force is "awakened" by the yogi, it rises to the brain and is transformed into the bliss of Spirit. **This uplifting serpentine current is Vasuki**, the supreme force for human liberation.

For Creation of Children: Divinity is manifested in the downwardly flowing creative power, Kandarpa, which through sex is responsible for the creation of children;

But Divinity is also in the uplifting current, Vasuki, which begets the offspring of divine realization. http://yogananda.com.au/pyr/pyr_kundalini1.html

The Purpose of Life is to ascend the six spinal centers, reinforcing the human consciousness progressively with greater and greater lights, until it is able to unite with the all-pervading, thousand-rayed brilliance in the highest center in the brain. This ascent of the consciousness through the spine may be achieved slowly through right actions and right thoughts.

The yogi, however, chooses the quicker and more scientific method of meditation.

The internal consciousness of ordinary people operates only from the lumbar, sacral, and coccygeal centers that direct all material sensory perceptions and enjoyments.

The divine lovers and celestial poets work from the heart center.

The calm unshaken yogi operates from the cervical center. He who can feel his presence in the entire vibratory creation has awakened the medullary and Christ centers.

The illumined yogi functions in the cerebral center of Cosmic Consciousness; he may be spoken of as an ascended yogi.

In 'God Talks with Arjuna' in the Bhagavad Gita, Krishna describes the "The Esoteric Path of Fire and Light":

"I shall now declare unto thee, O Best of the Bharatas (Arjuna), the path, traversing which at the time of death, yogis attain freedom; and also the path wherein there is rebirth.

"Fire, light, daytime, the bright half of the lunar month, the six months of the northern course of the sun—pursuing this path at the time of departure, the knowers of God go to God." —The Bhagavad Gita VIII: 23-24

These mysterious stanzas, contain symbolic references to the Science of Yoga.

They describe the opening of the spiritual eye, the awakening of the cerebrospinal centers, and the ascension of life force and consciousness through them to Cosmic Consciousness and liberation in Spirit of the yogi who follows the "way of light."

Penetrating the Spiritual Eye:

When the yogi concentrates long enough with half-open eyes at the point between the eyebrows, and when the gaze is without any restless motion, he will be able to see a steady light surrounded by other, but flickering, lights.

He should not be diverted by this glimmering halo of the spiritual eye, but should steadfastly look at the center of the eye until he feels his mind completely absorbed within it.

In time, he will see the perfect formation of the spiritual eye: a dark opal-blue globe within a quivering ring of flame.

Gradually, by deep concentration, an extremely brilliant white star occasionally glimmers in the center of the blue.

The star is the gateway through which the consciousness must pass to attain oneness with Spirit. http://yogananda.com.au/pyr/pyr_eye1.html

They describe also the descension or return to body consciousness or rebirth of those yet unable to open fully all the cerebrospinal doors that lead ultimately to Spirit.

Liberation, freeing the soul from the physical, astral, and causal bodies, is the purport of these verses.

The ponderous scriptures of the rishis have defined in veiled terms the labyrinth of the soul's descension and ascension.

Krishna stated this portion of the yoga science for the comprehending Arjuna—the advanced yogi-devotee.

Stanza 24 states that the yogi who attains liberation must follow the path of "fire." Here "fire" means the life energy, the kundalini power.

The devotee's first scientific step toward emancipation is to gain control of his life force.

The Oriental scriptures employ the simile of a serpent to illustrate the kundalini or astral life force in the body, which, when awakened with the help of an advanced technique of Self-realization, passes through a serpentine coiled passage at the base of the spine upward to the highest spiritual centers in the brain, bestowing divine consciousness.

A person in ordinary consciousness, identified with his little ego's senses, reason, and feeling, perceives himself circumscribed by his body, family, society, country, world, and a certain portion of space.

But when by scientific meditation he awakens his serpent force, he reverses the searchlight of his awareness from physical sense consciousness to divine consciousness. Taking his kundalini force upward through the cerebrospinal centers and penetrating his life and consciousness through the spiritual eye, he beholds himself as omnipresent. His perception is restricted no longer to a limited sphere of matter and the sensations in one body, but expands into perception of the infinite reaches of space and awareness of the sensations of all beings.

The devotee who perceives through his spiritual eye his omnipresent existence, who feels an ineffable peace and attunement with everything and every living creature, and who beholds all selves as manifestations of his own being, becomes harmless to all, equally loving the different parts of his own cosmic body.

Awakened in eternal wisdom, the realization of his true Self, he cannot in any way be inwardly disturbed or incited to evil actions no matter how provoked by trials and temptations.

Therefore retain the deep wisdom and calmness bestowed by kundalini awakening when confronted with opposition and persecution.

Anyone who has lifted up this coiled life energy and thereby elevated his human consciousness into Kutastha (Krishna/Christ) Consciousness by penetrating through the spiritual eye has acquired tremendous miraculous power; such a one could destroy by divine will force his would-be enemies, as well as satanic temptations.

http://yogananda.com.au/sc/sc41_kundalini3.html

In ordinary men the course of prana is downward, into "the way of darkness," flowing from the brain to the sensory nerves and into the countless cells of the body.

This dispersion and diffusion of life energy reveal to human consciousness the material world.

In the successful yogi, on the other hand, the course of prana is upward, "the way of light."

By yoga he reverses the direction of the flow and is able to concentrate the whole of his life force within the brain, in the "sun" of Cosmic Consciousness.

In this way God is revealed.

The "sun" of Cosmic Consciousness is the Supreme Source of life and intelligence in the body, with its abode in the seventh or highest spiritual center, in the cerebrum, in the thousand-petalled lotus—a sunburst as of a thousand suns.

All life and faculties in the body evolve from this powerhouse of luminosity through its projected rays of the spiritual eye.

"Light" in stanza 24 refers to the divine eye in the forehead, whose awakening enables the yogi to say with Christ: "I am the light of the world: he that followed me shall not walk in darkness, but shall have the light of life."

Yogis are aspirants who are striving to unite their minds with God.

Knowing themselves to be tiny fragments of God, and the futility of a lascivious life, they attach importance to the enhancement of their love for God, rather than the temporary perceptions of sense pleasures. Thus, they are the followers of the path of light. Persons who are deluded by the Maya, thinking of this temporary world as permanent, of their body as the self, and of the miseries of the world as sources of pleasure, follow the path of darkness. Krishna urges Arjun to discriminate between these paths, and become a yogi, thereby following the path of light.

He adds a phrase there, "at all times," which is very important. Many of us follow the path of light for some time, but then regress to the path of darkness. If someone wishes to go northward, but keeps going four miles south for every mile north, then that person will end up being south of the starting point, despite endeavoring greatly. Similarly, following the path of light for some time in the day does not ensure our progress. We must constantly move ahead in the right direction and stop moving in the wrong direction, only then will we go forward. Hence, Krishna says, "Be a yogi at all times."

The "six months" are the six spinal centers, the coccygeal to the spiritual eye. Thus, the "six months of the northern course of the sun" refers to the six periods of spiritual perceptions in these centers as consciousness and life (descended from the "sun" of Cosmic Consciousness into the body) are reversed to flow upward, "north," to their Supreme Source in the cerebrum.

What transpires as the yogi moves along this "way of light" is an intricate transition of his life and consciousness through the spiritual eye:

First, life and consciousness move upward through the physical spine and brain, freeing the yogi from the physical body; then transition through the three astral spines of light (sushumna, Vajra, chitra), freeing the yogi from the astral body; and, lastly, ascension through the causal "spine" of consciousness (brahmanadi), whereby the soul is liberated in Spirit.

At death, the soul of the successful yogi, following this path, rises majestically, unencumbered, from the revolving cycles of obligatory rebirths. (Chapter VIII, God Talks with Arjuna:

Oxygen becomes physiological lifetrans in spine.

https://www.researchgate.net/publication/342051683_lifetrans_therapy-therapy_with_electrons_necessary_for_the_life-_theoretical_considerations

Lifetrans therapy works by stimulating Vagus nerve which leads to metabolic homeostasis.

The Vagus nerve stimulates the hypothalamic pituitary adrenal axis leading to various health benefits.

The therapy leads to the anti-inflammatory effects through efferent Vagus nerve-mediated control of immune function and proinflammatory response via the cholinergic inflammatory reflex.

Lifetrans therapy has a potential to save many lives worldwide

As the physical body is made principally of flesh, and the astral body of prana, intelligent light or lifetrans, so the causal body is made specifically of consciousness, ideas, which "**Thoughtrons**" is the presence of the forces of the causal body behind the astral and physical bodies that causes and sustains their existence and makes man a conscious, sentient being.

The causal body has a spiritual brain of memories, wisdom, and a spiritual spine called the brahmanadi.

The brahmanadi has no covering of light as does the threefold astral spine; it is made of a strong current of consciousness.

The brahmanadi is commonly described as inside, or the inside, of the chitra astral spine. This is at once both a fact and a misnomer.

The brahmanadi, being the "spine" of the causal body, which is thought vibrations or consciousness, can only be described in relative terms as being "inside" or covered by the three astral spines, which in turn are covered by the spine of the physical body. The "forms" of the three bodies and their "spines" are a matter of degree of grossness superimposed on one another, with the finer obscured by the grosser, though not obstructed by it.

The physical, astral, and causal instruments of the soul exist and function as an integrated whole through interaction between the various gross and finer forces.

Within the causal cerebrospinal "channel," or brahmanadi, are seven spiritual centers of consciousness, corresponding to the subtle centers of light and power in the astral body

The physical, astral, and causal bodies are knitted together at these centers, uniting the three bodies to work together: a physical vehicle, empowered by astral life, with causal consciousness providing the power to cognize, think, will, and feel.

The causal brain is a reservoir of cosmic consciousness, the ever-existing, ever-conscious, ever-new bliss of Spirit, and of Its individualized expression, the soul.

As this consciousness descends through the causal cerebrospinal centers, it manifests as wisdom in the causal cerebrum, intuition in the causal medulla, calmness in the causal cervical center, the consciousness behind the power of life force in the causal dorsal center, the consciousness or power of self-control in the causal lumbar center, the power of adherence in the causal sacral center, and the power of restraint in the causal coccygeal center.

http://yogananda.com.au/pyr/pyr_kundalini2.html

Awakening Kundalini is learned from an Enlightened Master, a Siddha Guru. Most times, awakening is in response to ardent devotion to the Supreme Lord. Shri Ramakrishna Paramahansa never asked anyone to awaken Kundalini. He simply asked to develop intense devotion and love for God. That alone automatically will awaken Kundalini. Seekers of God need not to bother about awakening Kundalini. Without purity of mind and without being free from anger, greed, jealousy, lust and ego, it is impossible to awaken Kundalini.

Maharishi Patanjali in his Ashtanga Yoga or Raja Yoga prescribed 5 Yamas and 5 Niyamas for purification of Mind, as the first and second steps of the total Eight Steps of Ashtanga Yoga.

Avoid Kundalini Awakening Workshops! Rather, become an earnest lover of God. Do NOT even seek awakening of Kundalini, but want Him and Her, in devotion.

http://yogananda.com.au/sc/sc14_kundalini1.html

The yogi knows the scientific art of withdrawing consciously from his sensory nerves, so that no outer disturbance of sight, sound, touch, taste, or smell can gain entry into the inner sanctum of his peace-saturated meditation.

Soldiers posted for days on the front lines are able to fall asleep despite the constant roar of battle, because of the body's mechanism of unconsciously withdrawing the energy from the ears and other sensory organs.

The yogi reasons that this can be done consciously.

By knowledge and practice of the definite laws and scientific techniques of concentration, yogis switch off the senses at will—going beyond subconscious slumber into blissful superconscious interiorization.

Though the soul is given periods of freedom from body consciousness at regular intervals in its existence—for a few hours each night, and for a longer respite between physical incarnations during the sleep of death—the unenlightened man inevitably finds that his unfulfilled earthly yearnings stir him once again to the consciousness of the body.

When he has sufficiently recovered from his sensory fatigue, the sleeping man's wants cause him to return to wakefulness, just as unfulfilled urges for earthly experiences impel man's re-embodiment after a temporary rest in the astral realm between physical incarnations. The state of subconsciousness, experienced in sleep, thus affords man only partial transcendence. So long as the life force and consciousness remain tied to the body by the activities of heart, lungs, and other vital organs, man cannot enter superconsciousness. The yogi, in the ecstasy of deep meditation, completely switches off the life force and consciousness from the physical body, refocusing on superconscious perception of the soul's invisible heavenly nature of Bliss. Repeated and prolonged sojourns into the sublimity of ecstasy satisfies the devotee's every desire and frees him from earth-binding compulsions with their cycles of

reincarnation. http://yogananda.com.au/sc/sc14_kundalini2.html

The True Meaning of Kundalini Awakening

The true meaning of kundalini awakening is little understood.

Ignorant teachers often associate kundalini with sex force and enshroud it in mystery to frighten neophytes about the danger of awakening this sacred serpentine power. To confuse the awakening of kundalini with the arousal of sex consciousness is an extremely ridiculous and wholly corrupt conception.

On the contrary, in kundalini awakening the yogi's life force is withdrawn from the sensory nerves, particularly those associated with sex, giving him absolute mastery over sensory and sexual temptations.

To think that this kundalini force can be easily awakened or roused by accident is another fallacy.

Awakening the kundalini force is exceedingly difficult and cannot be done accidentally. It takes years of concerted meditation under the guidance of a competent guru before one can dream of releasing the heavenly astral body from its bondage to physical confinement by awakening the kundalini.

One who is able to awaken the kundalini fast approaches the state of Christhood. Ascension through that coiled pathway opens the spiritual eye of spherical vision, revealing the whole universe surrounding the body, supported by the vibratory light of heavenly powers.

The senses of sight, hearing, taste, touch, and smell are like five searchlights revealing matter. As the life energy pours outward through those sensory beams, man is attracted by beautiful faces or captivating sounds or enticing scents, flavors, and tactual sensations. It is natural; but what is natural to the body-bound consciousness is unnatural to the soul.

But when that divine life energy is withdrawn from the autocratic senses, through the spinal path into the spiritual center of infinite perception in the brain, then the searchlight of astral energy is cast onto the boundlessness of eternity to reveal the universal Spirit.

The devotee is then attracted by the Supernal Supernatural, the Beauty of all beauties, the Music of all music, the Joy of all joys.

He can touch Spirit all over the universe and can hear the voice of God reverberating throughout the spheres. The form dissolves in the Formless.

The consciousness of the body, confined to a temporal, little form, illimitably expands into the formless, ever-existing Spirit.

Jesus explains that whosoever believes in the doctrine of lifting the bodily consciousness (son of man) from the physical to the astral by reversing the life force through the coiled passage at the base of the spine, will not perish, that is, be subject to mortal changes of life and death, but will gradually acquire the immutable state—Christ Consciousness, the Son of God. http://yogananda.com.au/sc/sc14_kundalini2.html

The Oriental scriptures employ the simile of a serpent to illustrate the kundalini or astral life force in the body, which, when awakened with the help of an advanced technique of Self-realization, passes through a serpentine coiled passage at the base of the spine upward to the highest spiritual centers in the brain, bestowing divine consciousness.

The dove symbolizes the tricolored spiritual eye—the mouth of the dove representing the white star in the middle of the spiritual eye; the blue and gold spherical rings surround



the star symbolizing the wings of the dove.

A person in ordinary consciousness, identified with the minutiae of his little ego's senses, reason, and feeling, perceives himself circumscribed by his body, family, society, country, world, and a certain portion of space.

But when by scientific meditation he awakens his serpent force, he reverses the searchlight of his awareness from physical sense consciousness to divine consciousness. Taking his kundalini force upward through the cerebrospinal centers and penetrating his life and consciousness through the spiritual eye, he beholds himself as omnipresent.

His perception is restricted no longer to a limited sphere of matter and the sensations in one body, but expands into perception of the infinite reaches of space and awareness of the sensations of all beings.

The devotee who perceives through his spiritual eye his omnipresent existence, who feels an ineffable peace and attunement with everything and every living creature, and who beholds all selves as manifestations of his own being, becomes harmless to all, equally loving the different parts of his own cosmic body.

Awakened in eternal wisdom, the realization of his true Self, he cannot in any way be inwardly disturbed or incited to evil actions no matter how provoked by trials and temptations.

Jesus knew that his advanced disciples had awakened their higher consciousness by rousing the kundalini divine life energy through practice of the methods of meditation he had taught them.

Therefore he reminded them to retain the deep wisdom and calmness bestowed by kundalini awakening when confronted with opposition and persecution.

Anyone who has lifted up this coiled life energy and thereby elevated his human consciousness into Christ/Krishna Consciousness by penetrating through the spiritual eye has acquired tremendous miraculous power; such a one could destroy by divine will force his would-be enemies, as well as satanic temptations.

That is why Jesus warned his disciples not to use their powerful awakened energy in vengeful retaliation when confronted by the wickedness of erring children of God; but rather to overcome enemies with the celestial power of God's infinite peace and love, with which they were blessed in the baptism of their consciousness by the spiritual eye, the dove of light. http://yogananda.com.au/sc/sc41_kundalini3.html

Krishna seeks to rouse Arjuna to positive dutiful action befitting his true soul nature. The key to the deeper spiritual implication is in the epithet scorcher of foes, with reference to Arjuna as symbolizing the power of the fire element in the lumbar center, or manipura chakra.

Life energy and consciousness flowing downward and outward from this chakra energize the two lower centers; these three centers then become associated with all sentient body consciousness.

When instead, by the power of self-control in the lumbar center, the fire energy is turned upward, concentrating life and consciousness in the higher centers, the whole being becomes spiritualized http://yogananda.com.au/pyr/pyr_kundalini2.html

The materialistic man identifies his consciousness with these outer sensibilities. The devotee does away with "living on the skin surface"; he is tired of gambling with sense pleasures!

He withdraws his consciousness from the coccygeal, sacral, and lumbar plexuses, which control the lower sense inclinations, into the dorsal and cervical centers, or roams even further, into the high Christ center more:

http://yogananda.com.au/pyr/pyr_kundalini2.html

The word "serpent" here refers metaphorically to man's consciousness and life force in the subtle coiled passageway at the base of the spine, the matter-ward flow of which is to be reversed for man to re-ascend from body attachment to superconscious freedom. As souls we were all originally in God's bosom.

Spirit projects the desire to create an individualized expression of itself.

The soul becomes manifest and projects the idea of the body in causal form. The idea becomes energy, or the lifetronic astral body.

The astral body becomes condensed into the physical body. Through the integrated spinal passageway of these three instrumental media, the soul descends into identification with the material body and gross matter. (...)

All souls who are promoted back to heaven had originally descended from heaven and become entrapped in earthbound desires by the spurious realism of the cosmic drama, but were able to re-ascend by conquering every delusive attachment to material allurements.

http://yogananda.com.au/sc/sc14_kundalini1.html

The serpentine life force at the base of the spine, and the spine itself is referred to as meru-danda.

Mt. Meru is the loftiest of mythological mountains; and Danda, "a rod, a staff," is representative of the spine with its spiritual centers, the crest of which is referred to as the holy Meru, the highest center of divine consciousness.

Many yogis honor this symbology by keeping among their sparse ascetic accoutrements a Danda, staff, in recognition of the spine as the symbolic scepter of the soul's sovereign power over the kingdom of the body. http://yogananda.com.au/sc/sc14_kundalini1.html

Yamas and their complement, **Niyamas**, represent a series of "right living" or ethical rules within Hinduism and Yoga. It means "reining in" or "control". These are restraints

for Proper Conduct as given in the Veda. They are moral imperatives, commandments, rules or goals.

The *Yamas* are the "don't do these" list of self-restraints, typically representing commitments that affect one's relations with others and self. The complementary *Niyamas* represent the "do these" list of observances, and together *Yamas* and *Niyamas* are personal obligations to live well.[[]

Such renunciation is the only way of securing a Guru to direct the student towards progress.

In Conclusion:

"Kundalini" simply means 'that which is coiled', and it can also be interpreted as 'coiling like a snake' or 'coiled up'. Kundalini is represented as a serpent coiled around the Root or Muladhara Chakra, the first of 7 chakras at the base of the spine.

Kundalini lies in the nervous system and is regenerated through each breath, it is a life force energy.

The main purpose of Kundalini awakening is to awaken one's higher ability and the potential that each individual possesses within oneself.

Kundalini symbolizes the divinity of feminism and can be deeply related to Shaktism in most of the aspects.

Everyone has a Kundalini but it has to be awakened and should be activated as it tends to stay inactive in the base of our spine, Root Chakra (*Muladhara*).

It is said that if one's Kundalini does not awaken, their energy stays coiled at the base of their spine. For those whose Kundalini is awakened, each of their chakras is activated and they achieve enlightenment.

Kundalini awakening process can be one of the most traumatizing and confused and equally dangerous phases of your life. It is a deep purification process and one experiences a lot of changes during this phase.

The awakening of Kundalini symbolizes the pinnacle of spiritual progress or the samadhi. The process of awakening of Kundalini has to be done very cautiously as it comes up with side effects when not done properly.

The awakening of Kundalini can be performed with different ways and methods. A lot of systems of yoga focus majorly on awakening kundalini with the different meditation techniques, pranayama breathing, the practice of asana, and the chanting of mantras. Kundalini Yoga is highly influenced by Tantra schools of Hinduism and Shaktism.

Kundalini Awakening Signs

Here are the 10 signs and symptoms to know if your Kundalini is awakening:

1. You find yourself going through the process of emotional turmoil evaluating through all the past experiences, mourning about things that you no longer have, wishing for certain things to happen and feeling sad about things that you had to go through in the first place.

2. The past has a huge impact when the Kundalini awakens. Meaning, you analyze a lot about the incidents that happened in the past. You go through self-realization and try to analyze things that you did in the past. You revisit your experiences and wish if they had a different turn rather than what actually happened. This is a time to find peace within past thoughts and release them.

3. If your Kundalini is in the process of awakening, you may also experience some physical symptoms, for instance, waking up at random hours at the night, sweating a lot, crying or even sensing an intense rush of energy passing through your spine.

4. You get determined to make radical changes in your life, be it your diet or job choices or choice of people you want to spend time with. You concentrate on fixing your life and a sense of realization of what's not working hits you.

5. The phase of Kundalini awakening is a phase of self-realization in a wider picture. You keep your happiness in the topmost priority and let go of your ego. You come to realize that your mind is the ultimate force of holding back from presence and happiness. Moreover, you try to take a grip on your happiness.

6. You strengthen your empathetic abilities meaning, you tend to feel and think exactly what a certain person is experiencing at a certain period of time. This is the sign that your third eye is opening and you become acquainted with your true nature, which is connectedness.

7. You feel a strong sense of connection towards nature and want to stay outside as often as possible. Looking at the sky, hills, rivers excite you and you try to invest most of the time outside.

8. You begin to question the existence of systems and structures that you see around. You begin to look at and analyze religion, tradition, and politics like never before, trying to identify the purpose they serve in human beings.

9. You get an urge to filter your life in all the ways possible- broken relationships, old habits, you need to let them go as to achieve peace.

10. You feel the need to serve others. You understand that we all are one and that devotion for others' aide is the noblest and the most wonderful thing you can do.

vedicfeed.com/kundalini-awakening-signs