

BEYOND ANYTHING CURRENTLY PROPOSED

The psychological defects of "I-Me-Myself" are within the subconscious at nearly 50 levels of our basic perception or Consciousness.

We cannot recognize or find these many "I's" or egos at our fifty subconscious levels that are always on-going, like a stream of water because each one of them are themselves parts within our different bodies.

<http://www.bbc.com/earth/story/20170215-the-strange-link-between-the-human-mind-and-quantum-physics>



The 'different bodies' are mind consciousness, sense consciousness, store consciousness, and *manas* or mental processes.

Body and Mind consciousness are two aspects of one and same thing – *the first level of being awake in the Mind*. It is mental and the physical; or mind and body; or mind and brain. Research on micro-sleep shows that individual neurons in the **brain** can slumber.



Second level of consciousness is **five sense consciousness**: sight, hearing, taste, touch, and smell.

Sense consciousness always involves three elements: sense organ (eyes, ears, nose, tongue, or body); sense object itself; and finally, our experience of what we are seeing, hearing, smelling, tasting, or touching.

The third layer of consciousness, store consciousness, and is the deepest. It is called root consciousness (*mulavigyana* in Sanskrit) or *sarvabijaka*, which means "the totality of the seeds."

The fourth level is Store consciousness referring to all the information (Memory) from the past, from our ancestors, and all the information received from the other consciousness. This information is stored as bija, seeds.

Store consciousness receives the seed, stores it in its heart and preserves it. Its job is also to process this information.

Store consciousness doesn't spend as much energy as, for example, mind consciousness. Store consciousness can process this information without a lot of work. To save our energy, don't think too much, don't plan too much, and don't worry too much. Allow store consciousness to do most of the processing.

We are free people at any one moment, using our **mind consciousness to select** things that we like or like-to-dislike. Everything has been decided already in store consciousness.

It's an illusion that we are free. The degree of freedom that our mind consciousness has, is actually quite small.

Store consciousness or Chitta personality or our *Swabhaava* dictates many of the things we do, because store consciousness continuously receives, embraces, maintains, processes, and makes many decisions without the participation of mind consciousness.

"Dharma, says the Gita, is action governed by Swabhaava, the essential law of one's nature. And this Swabhaava is at its core the pure quality of the spirit in its inherent power of conscious Will, and in its characteristic force of action.

But if we know we can influence our store consciousness; by influencing how we store and process information, we can make better decisions.

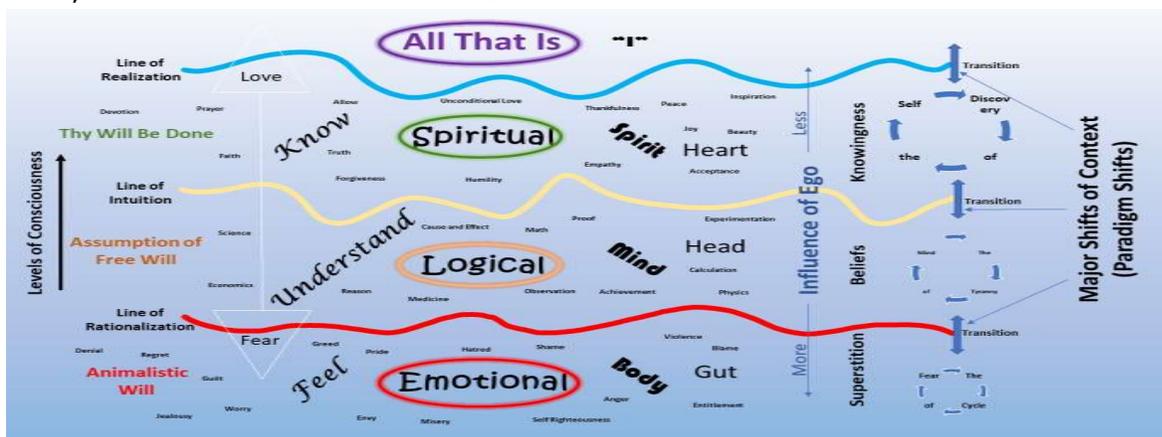
Our consciousness is fed with other consciousnesses also.

The way we make decisions, our likes and dislikes, depend on the collective way of seeing things.

We are influenced by the collective ways of seeing and thinking. That's why selecting and surrounding ourselves with people who have loving-kindness, understanding, and compassion, make up our collective consciousness.

As practitioners, we can't rely on our mind consciousness alone; **we have to rely on our store consciousness as well. Decisions are being made down there.**

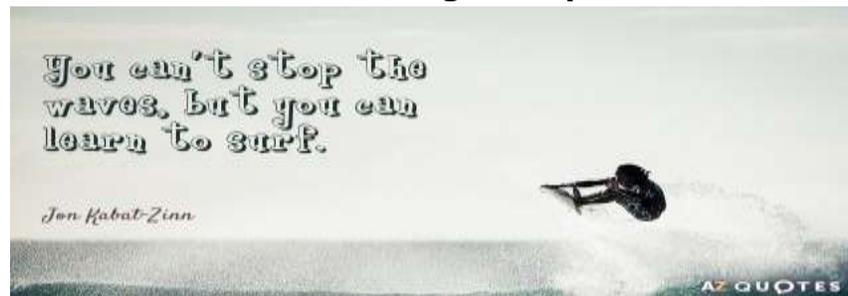
The nature of the information that's being kept and processed by the store consciousness is always flowing and always changing. Love can be transformed into hate, and hate can be transformed back into love.



Store consciousness is also a victim of attachment; in it are elements of ignorance—delusion, anger, fear—and these elements form a force of energy that clings, that wants to possess. This is the fourth level of consciousness, called *manas*.

Manas consciousness has at its root in a separate self; the feeling and instinct called "I am," deeply seated in store consciousness. In the depths of store consciousness is this idea that there is a self that is separate from non-self elements. The function of manas is to cling to store consciousness as a separate self.

When Descartes said, "I think, therefore I am," his point was that if I think, there must be an "I" for thinking to be possible.



Mahayana schools recognise 'fifty-one' mental formations that are also called mental concomitants; that is, they are the very content of consciousness, the way the drops of water are the very content of the river.

Mind consciousness is, at various times, all fifty-one mental formations, be they positive, negative, or neutral. (Buddhist Psychology)

Thinking without a thinker; Feeling without a feeler; then, what is our anger without our Ego-"self"?

This is the object of our meditation.

Our mind consciousness is in the habit of basing itself on the idea of self, on manas. Transformation is possible with deep understanding.

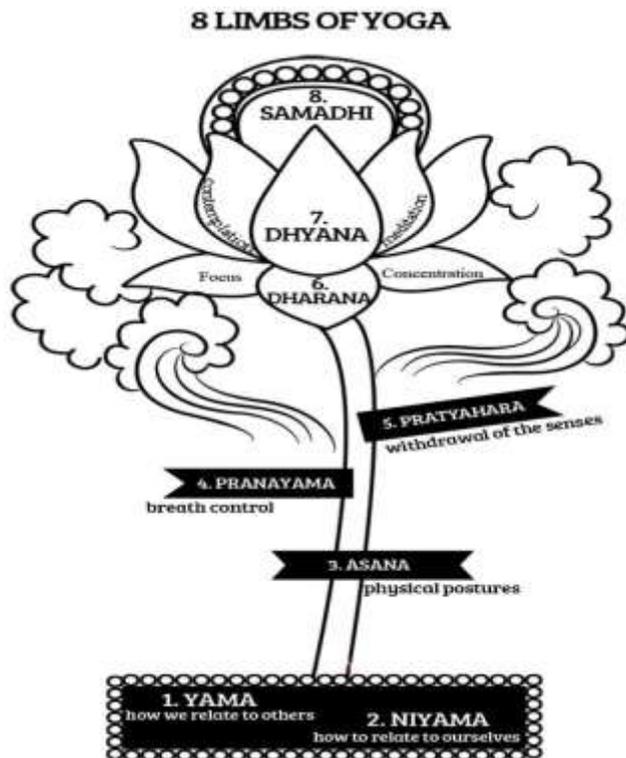
The moment the vision of no-self is there, manas, the elusive notion of "I am," disintegrates, and we find ourselves enjoying, in this very moment, freedom and happiness.

To know all of the above, we have to appeal to the 'force' – the Kundalini, who has the feelings of the Mother's Intellect; which is superior to the emotional Mind.

It is this force (as brain power) that combines them.

This 'force' is our Divine Mother Kundalini; this fire at the base of all life will disintegrate them, with her serpentine fire, whenever needed.

A Lifestyle that observes the "Eight Limbs of Yoga" is taught and is learned.

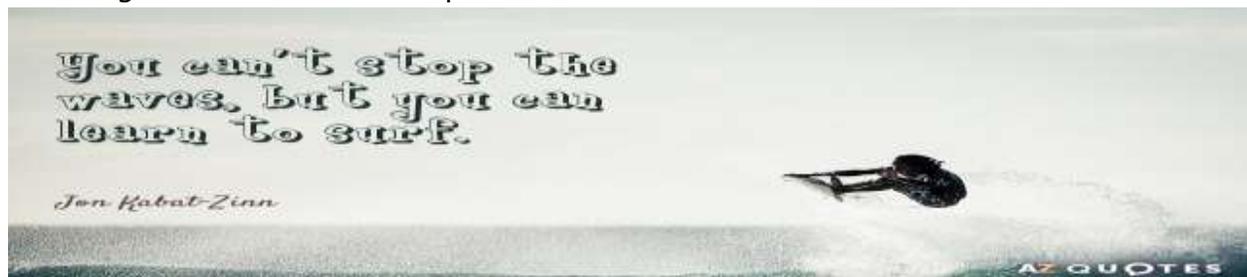


Only the Mother Kundalini of Hindu mysteries knows **the 49 levels of our subconsciousness.**

The studied psychological defects do not form part of our Being.

This is why after having studied the psychological defect through Meditation one appeals to the Mother Kundalini to disintegrate the want-greed-anger energy.

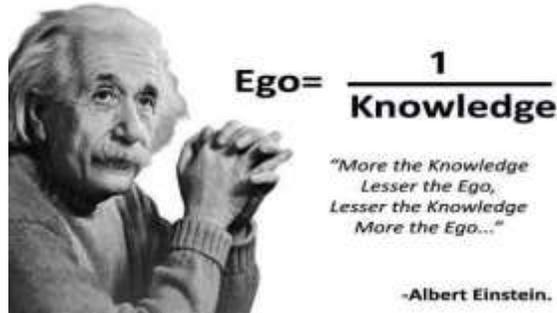
Learning Meditation is a slow process.



We cannot see a defect in the Mind by means of the Intellect and reflection.

Everyone remains stagnant there because we do not know the other seven bodies of the mind.

It is there that the **ego** has its den. The egos from our former lives continue within. The "I" is a sum of small "I's" but not all of those "I's" return to a new human organism. The "I" is a sum of different, diverse entities, without order of any type, and not all of those entities return to a new human organism.



The ego is the collection of memories, desires, passions, hates, resentments, concupiscence, adulteries, and inheritance of family, race, nations, etc.

Eastern thought (Vedic-Buddhist-Kabbalah) are not saying that the human mind is evolving towards an undefined summit, as Teilhard de Chardin and others have said. www.ignatianspirituality.com > ignatian-voices > pierre...
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Pierre Teilhard was a French idealist philosopher and Jesuit priest who took part in the discovery of 'Peking Man' a subspecies of Homo erectus (upright man), that lived around 500,000 to 780,000 years ago.

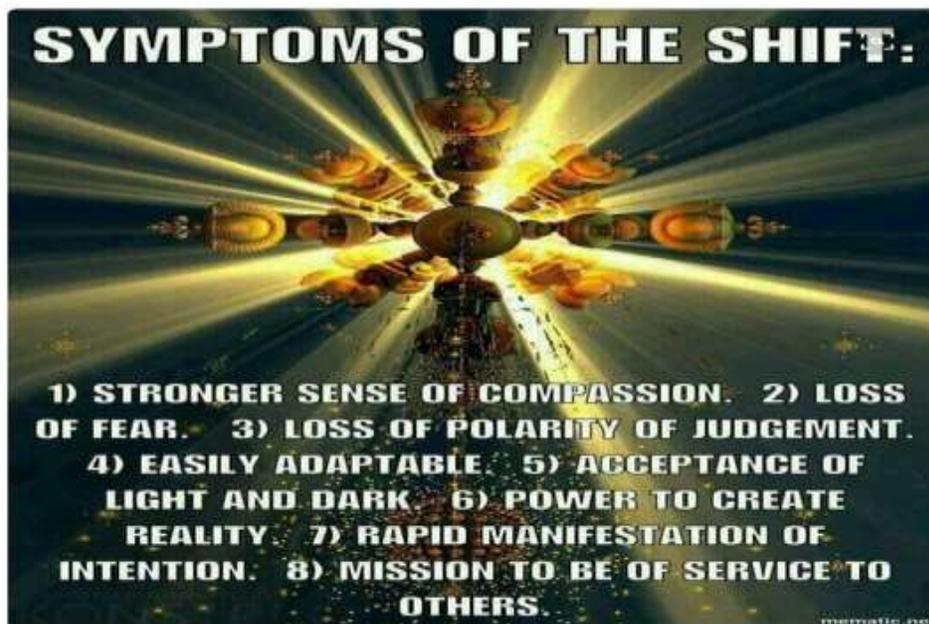
He conceived the idea of the Omega Point (a maximum level of complexity and consciousness towards which he believed the universe was evolving)

<https://www.bing.com/Omega+Point>

In the Book of Revelation, He says, "I am Alpha and Omega," meaning that He is the beginning and end of all things. [Omega is Om in Hinduism.]

Through experiences of the Kundalini, we are suggesting that human consciousness is evolving towards a predetermined mystical target or illuminated state.

It has been attained by thousands of mystics and enlightened human beings in the past. The religious scriptures of the world are where a harvest of the revelations are received from a higher Intelligence, while in the state of exalted being.



Experiencing Kundalini:

Although a practicing physician this monk states: "Go beyond science, into the region of metaphysics. Real religion is beyond argument. It can only be lived both inwardly and outwardly."

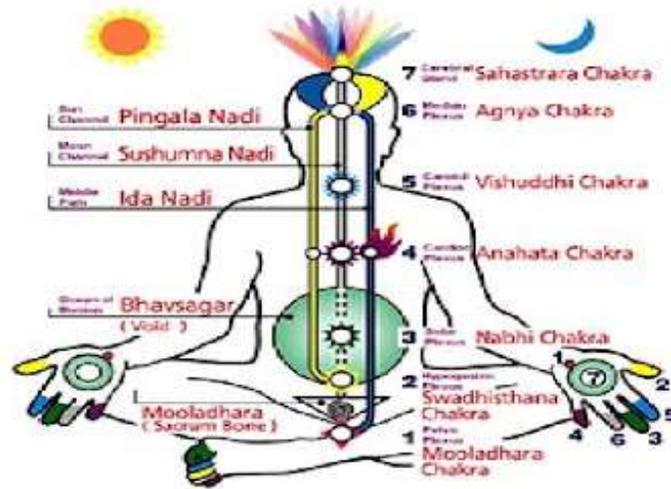
Sivananda states we need Nadis (Sukshma, subtle passages), so that Pranic current moves or flows. Nadis play a vital part in Yoga.

Kundalini when awakened, will pass through Sushumna or Spinal Cord. Therefore, the first step in Kundalini Yoga is the purification of Nadis and a detailed knowledge of the Nadis and Chakras, is absolutely essential.

All the Nadis spring from the Kanda. It is in the junction where the Sushumna Nadi is connected with the Muladhara Chakra.

Some say, that this Kanda is 12 inches above the anus.

Ida, Pingala and Sushumna are the most important of the above 14 Nadis, and Sushumna is the chief and *Man is microcosm*.



Brahmanda: All things seen in the universe,—mountains, rivers, Bhutas, etc., exist in the body also. All the Tattvas and Lokas (worlds) are within the body. Spinal Column is known as Meru Danda. This is the axis of the body just as Mount Meru is the axis of the earth. Hence the spine is called 'Meru'. The vertebral bones are piled one upon the other thus forming a pillar for the support of the cranium and trunk. Five regions of the spine correspond with the regions of the five Chakras: Muladhara, Svadhishthana, Manipura, Anahata and Vishuddha. Sushumna Nadi passes through the hollow cylindrical cavity of the vertebral column and Ida is on the left side and Pingala on the right side of the spine.



The physical body is something like water, Sthula form.

The astral or Sukshma body is within the gross or physical body.

Situated between the anus and the root of the reproductory organ is the kanda – it is like the shape of an egg and is covered with membranes. This is just above the Muladhara Chakra. All the Nadis of the body spring from this Kanda.

It is in this junction where Sushumna is connected with Muladhara Chakra. This Kanda and the junction is called Granthi-Sthana, where the influence of Maya is strong.

Kanda is a centre of the astral body from where Yoga Nadis, subtle channels, spring and carry the Sukshma Prana (vital energy) to the different parts of the body.

The astral centre of 'Cauda equina' is Kanda.

Sushumna extends from the Muladhara Chakra (second vertebra of coccygeal region) to Brahmrandhra.

When the breath flows through Sushumna, the mind becomes steady.

When the Nadis are full of impurities, the breath cannot pass into the middle Nadi.

So one should practise Pranayama for the purification of Nadis.

This is because Kundalini has connection with subtle Prana.

Subtle Prana has connection with the subtle Nadis and Chakras.

Subtle Nadis have connection with the mind.

Mind has connection all through the body.

Mind is in every cell of the body.

Prana is the working force of the body. It is dynamic.

This static Sakti is affected by Pranayama and other Yogic practices and becomes dynamic. These two functions, static and dynamic, are termed 'sleeping' and 'awakening' of the Kundalini.

On either side of the spinal cord run the sympathetic and para-sympathetic cords, a double chain of ganglia.



The Parasympathetic (Ida) Nervous system – the Vagus plays a vital part in human economy and comes out of this system.

The Sympathetic (Pingala) Nervous system also comes from this system but it stimulates or accelerates.

Merging or reconciling both these systems is important in order to realise that these two opposites are complementary.

How is this balancing, harmonising and merging accomplished?

Through **swara yoga**, the method of attaining union between the different aspects of our consciousness, our personality, through the medium of the breath.

But **what has breathe got to do with Mind**, with my way of thinking and acting or with my state of consciousness?'

The answer is that it has a great relevance, possibly much more than we could ever have imagined.

It is said that **swara**, the breath, is the link between the internal world, the mind and the consciousness of man, and the external world of the senses.

He who has mastery of the breath, has mastery of the different aspects of his consciousness- his personality, mind, emotions and health.

In yogic physiology, left nostril breathing is associated with the parasympathetic nervous system which is active when one is calm and relaxed.

It releases the chemical acetylcholine which induces a state of well-being, pleasure, etc.

Activation of the parasympathetic nervous system tends to slow the heart beat and cause blood vessels to dilate and relax (with the exception of the coronary vessels where it causes constriction).

It causes the pupils of the eyes to constrict.

It causes salivary secretions as well as secretions Of sweat and gastric juices.

Most interesting of all, parasympathetic activation is associated with an increased degree of sensitivity to telepathy.

Researchers found repeatedly that pranayama, apart from inducing a more healthy feeling in the individual, actually increases telepathic and other higher mental functions.

They have also shown that if you practise concentration or meditation you will have greater success if you precede it with pranayama.

The sympathetic nervous system is particularly active when we experience strong emotions or when we are engaged in some physical work. It is the other part of the autonomic nervous system, **activated by adrenaline secretions in the body.**

Its functions are generally opposite but complementary to those of the parasympathetic nervous system. The sympathetic accelerates the heart, causes blood vessels to constrict, the coronary vessels and the pupils to dilate. It inhibits secretions of the salivary glands, sweat glands and gastric juices. It also causes inhibition of the gastrointestinal tract. These functions are precisely those which occur with right nostril breathing.

It has also been demonstrated that oxygen ions (O₂) slow respiration, lower blood pressure, increase mental alertness and feelings of well being, and also increase the action of cilia (hairs) in the respiratory passages. These correspond to activation of the parasympathetic nervous system whereas ions of carbon dioxide (CO₂) induce activation of the sympathetic nervous system.

In swara yoga, prana or energy is circulated in the body through a system of nadis or pathways, of which the three most important are known as ida, pingala and sushumna. These three flow up the spine, ida and pingala coiling around sushumna at the centre. Ida terminates at the upper opening of the left nostril, pingala at the upper opening of the right nostril, and sushumna at sahasranama chakra at the crown of the head.

In the ancient yogic texts these nadis receive much attention. Different states are said to be experienced when one or the other of them is active, and these states are clearly described. Ida is known as the lunar nadi because its activation produces calmness and a feeling of well being. Traditionally, the colour is blue. Pingala is known as the solar nadi because its qualities are heat and dynamism. Its colour is red. Sushumna is the synthesis or spiritual nadi which becomes active when ida and pingala are balanced. Its colour is gold.

There is a direct correspondence between the states associated with the activation of ida, pingala and sushumna nadis and the parasympathetic, sympathetic and central nervous systems respectively. When we breathe in through the left nostril, ida nadi or the parasympathetic nervous system as well as the right hemisphere of the brain are stimulated. When we breathe in through the right nostril, pingala nadi or the sympathetic nervous system as well as the left hemisphere of the brain are stimulated. When the breath is equalised through both nostrils, the brain and the sympathetic and parasympathetic systems are balanced. Then a state of equilibrium is achieved in the central nervous system and the state of meditation dawns as the sushumna awakens.

<http://www.yogamag.net/archives>

Investigation into Kundalini: www.yogamag.net

According to Hatha Yoga Pradipika, "Just as a door is opened with a key, the yogi opens the door to liberation with kundalini," (chapter 3, verse 105). Classic texts consider kundalini so important, it should be taken seriously by medical and psychological research too. It has been, to a certain degree, and it can be useful to review medical and psychological theories of kundalini.

As regards the Autonomous nervous system theory, the pioneer in this area was an Indian doctor Varant G. Rele whose book "The Mysterious Kundalini" was published in 1927, and has been reprinted many times since then.

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.

Even if few people would accept this theory completely today, it still has a considerable impact. Both professionals and Yoga teachers often speak about chakras as nerve plexuses. A well-known Ayurvedic Indian doctor, Professor Udapa, who considers the basis of kundalini awakening to be the stimulation of the plexuses of the autonomous nervous system (Udapa, 1982).

Most of us probably feel that kundalini is not simply the flow of impulses along the autonomous nerves.

In this way it would be difficult to explain the kundalini awakening caused by Bhakti Yoga, Mantra Yoga or Guru's grace.

But at the same time there may be some relationship between kundalini and the autonomous nervous system. Many powerful traditional approaches, to awaken kundalini stimulate this system.

Special energy theory: According to them, kundalini is a special form of energy new to Western science. For example, Motoyama considered kundalini to be (the life force called "chi" in Acupuncture and Chinese medicine, which moves along certain acupuncture channels or meridians. He claimed that it is possible to measure it and depict it with electronic equipment (Moto Yama, 1981).

Kirlian photograph) has been considered to be able to picture and measure the level of "energy" in living beings too (e.g. Bluen and Holstock, 1981).

The advantage of these theories is that they can explain the effects of many practices in which little stimulation of the autonomous nervous system takes place.

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

The concept of life energy may be too vague and the proof of its existence not convincing enough for some people, but let me quote the well-known German physicist G.F. von Weizsacker: "Prana is not necessarily incompatible with physics. Prana is spatially extended and vitalising. Hence, above all it is a moving potency quantum theory designating something not entirely remote from this..."

Psychoanalytic theories: The notion that sexual energy can be transformed and that it is overtly or covertly, consciously or unconsciously, directly or indirectly the most important motivating force in humans is very close to Freud. Sigmund Freud used the word "sublimation" to describe the transformation of sexual impulses and their indirect expression in art or creative work. His renegade disciple C. G. Jung, was very interested in eastern systems like Yoga. According to him, kundalini is synonymous with "anima", female aspect of human psyche (Jung, 1975).

It is interesting that it was a Jungian therapist who discovered Mr. Gopi Krishna for the West and wrote a commentary to his book (Krishna, 1971). Gopi Krishna's idea that kundalini is an evolutionary energy in man seems to me closer to the world of Jungian archetypes than to Darwin.

Psychoanalysis is greatly dependent on introspection which is its most important research tool for understanding the human mind. It is its strength and weakness at the same time. For some people, subjective and differing psychoanalytic theories are not either understandable or acceptable. Others may argue that to explain the mysterious kundalini by the not less mysterious "anima" is not enough.

Biomedical model by Bentov: It emphasises the resonance of the vibrations by the heart-aorta system. The vibrations within an individual may be harmonised, and even attuned with vibrations of the Earth and other planets. Bentov described a typical sequence of symptoms when kundalini is awakened, and its journey from the left foot to the spine, the head, and down to the front of the body. The symptoms appear only when this journey is not "stress-free" (Bentov, 1977).

The best known author adopting Bentov's theory is probably Dr. Lee Saunella (1979). She tried to help people with what she considered **awakened kundalini to overcome possible difficulties.** Any acceptable explanation giving one's painful experience positive meaning or framework can be helpful. That is why some professionals may not be convinced

that the improvement after **Lee Saunella treatment is the proof that the symptoms were caused only by kundalini awakening.**

Silent brain awakening theories: According to Cn. Hills, kundalini awakening does not take place in the spinal passage but in the brain; it is only projected to the different parts of the body. Even if this theory may go too far, many experts would agree that the awakening of kundalini activates the silent or unused areas of the brain and in this way increases one's mental and spiritual abilities (e.g. Teachings of Swami Satyananda Saraswati, 1981).

Synthesis of different theories:

The above mentioned theories are not mutually exclusive; it is quite common that some experts use Or combine the elements of different theories.

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

The following part of this paper summarises some practices associated with kundalini, Perhaps this will help you to select your favourite theory of what kundalini is.

By penetrating to the roots of consciousness, research attempts to unravel the baffling world of intuition, creativity and evolution, and uncover the Source from which all knowledge, science, art and philosophy has sprung: the Source is therefore the ultimate genius!

Kundalini, the serpent power or mystic fire, is the primordial energy or Shakti that lies dormant or sleeping in the Muladhara Chakra, the centre of the body. It is called the serpentine or annular power, on account of serpentine form. It is an electric fiery occult power, the great pristine force which underlies all organic and inorganic matter. Kundalini is the cosmic power in individual bodies.

Kundalini can be awakened only when a man rises above *Kama, Krodha, Lobha, Moha, Madha* and other impurities.

Practices: If we consider the need "to purify" the body and to prepare oneself for safe kundalini awakening, most, if not all, yogic practices can be related to kundalini in One way or another.

Preparatory practices

1. Selfless service to people in need, the Guru, mankind, etc. This may be understood in different ways. A traditional explanation may include the concept of karma, sometimes described as past conditioning. Karma, which would otherwise interfere in the awakening, is burnt out in this way. The more psychological explanation emphasises the reliable anchoring in external reality before going deep inside. In this way self-control and self-discipline are developed.
2. This is well reflected in Paramahansa Satyananda's idea that a good balanced sadhana (practice) comprises thirty minutes of meditation to every eight hours of hard work.
3. The chakras are "purified" and prepared by particular asanas, surya namaskara with concentration on the chakras, bandhas and some other practices (Satyananda, 1984, 1973).

4. Nadi shodhana balances and purifies the nadis (channels of energy).
5. Yama, niyama, detachment, or the witness attitude are often mentioned as important preparatory techniques.
6. Sushumna (or the central channel of energy) is purified by the shatkarmas, the so-called cleansing practices (Satyananda, 1984).
7. Easily digestible, well cooked and light vegetarian diet is recommended (Satyananda, 1985).
8. Most authorities agree that a competent teacher or Guru with personal experience is crucially important to make the process predictable and safe.

Practices for awakening

According to Satyananda (1984) there is awakening by birth, mantra, tapasya, soma (herb), Raja Yoga, pranayama, Kriya Yoga (The elaborate system combining mental practices like visualisation, pranayama and bandhas), and tantric initiation, Shakti pat and self-surrender. The same author mentions elsewhere kirtan, music, selfless service, karma Yoga and rituals.

Before his kundalini awakening, Gopi Krishna practised concentration for many years (Krishna, 1971). Classical texts like Hatha Yoga Pradipika, Shiva Samhita and Gheranda Samhita mention especially pranayama, bandhas, mudras, and Guru's grace.

Modern New Age sources rely particularly on imagination and visualisation (Paulson, 1992, Allen, 1962).

The Tibetan technique Tumo or Tum-mo produces heat and helps the yogi to survive in the cold Himalayan climate, but essentially it may be a kundalini practice with the main objective being the state of bliss.

Here a combination of Mantra Yoga, pranayama, and visualisation is utilised. According to Benson (1985) "This wind (prana or energy) is then directed into an alleged main channel through the central part of the body, where the swirling winds ignite an internal heat. The heat proceeds to melt a generative fluid that is supposed to be located in the head. Finally, as the generative substance is drawn down and then up through the central channel, the meditator produces succeeding greater states of bliss."

A more elaborate description is available by David-Neel (1971). The "seat" of kundalini is not at the base of the spine but in the middle of the abdomen according to Tibetan tradition.

How to handle possible complications

Swami Satyananda recommends harmony and tranquility to eliminate disturbing factors. A tolerant, safe and understanding environment at a Yoga ashram or centre is important because elsewhere people may not comprehend the altered state in a correct way. He warns against drugs and chemicals.

Lee Saunella advises an appropriate expiration and positive reframing, a heavier diet, suspension of meditation and vigorous physical activity in the case of too rapid kundalini awakening.

Grof and Grof (1989) dealing with "spiritual emergencies" (not only kundalini awakening) besides the already mentioned items, suggest a competent spiritual teacher with personal experience.

The process can be speeded up by techniques enabling full expression of emotions like dreams, screaming, body movement*, working with dreams, dancing, painting, diary, music, breathing, and by so-called holotropic breath-work devised by these authors. If the speeding up is not appropriate or possible, the process may be slowed down by the discontinuation of certain practices, heavier diet, simple manual work. Closer supervision and emotional support are desirable.

Conclusion

I started this paper with the quotation from Hatha Yoga Pradipika, and I will finish it in the same ways "The Kundalini Shakti sleeps above the kanda. This Shakti is the means of liberation to the yogi and bondage for the ignorant. One who knows this is the knower of Yoga" (chapter 3, verse 107).

It is clear that medicine and psychology do not know Yoga, even it is able to explain some particular mechanisms of some yogic practices.

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Today there is a Great Need for Geniuses:

The world at this time stands in desperate need of geniuses, especially political geniuses who could bring the existing systems of politics to compute with the needs of millions of fast-evolving human beings.

In jurisprudence, geniuses revised the outmoded, systems dating from the Romans.

In science, in healing, and in social science, geniuses must remedy the imbalances and take society on a path towards an evolutionary goal.

By What Means?

Kundalini research states there is a potentiality in the human brain, not merely for a spiritual elevation and understanding, but from an organic potentiality: which,

when actualized, can alter the state as to how we perceive the image of the universe.

With this alteration, the whole understanding of creation is changed and a new horizon opens.

It is only in this state of transformed consciousness that the real nature of the mind stands revealed.

Its conclusion becomes clear that the cosmic image, presented by our senses, is not a reality: it is only a reflection of the mind.

And this reflection can vary the state of the mind itself.

KUNDALINI, THE EVOLUTIONARY ENERGY IN MAN

For thousands of years, mystics have been unanimous in their declaration that the physical universe is an outcrop of a Divine Immanence [and Transcendence].

This intuitive realization is the king of sciences, the royal secret, the peerless purifier, the essence of dharma (man's righteous duty); it is the direct perception of truth—the imperishable enlightenment—attained through ways (of yoga) very easy to perform. Bhagavad Gita IX: 02

They never succeeded in imparting this vision to their fellow citizens nor were they able to convince the learned, that such a transformation of the world image in an observer's mind is possible.

Nobody told us that it is only when in an enhanced state of perception, the real nature of the Cosmos is exposed.

They did not succeed because all human beings, except these few specially gifted ones, view the universe, through the same sensory channels, the same mirror of the mind, without a chance to transcend this state of confinement.

In his autobiography, "Kundalini: The Evolutionary Energy in Man", he felt his conclusions would be unacceptable to a rational mind.

The ordinary man feels cold or heat on the body surface; he sees lovely flowers externally, in a garden; he hears sounds in the ears; he tastes with the palate; and smells through olfactory nerves; but the superman experiences all such sensations in the brain. He can distinguish between pure sensation and the reaction on it of thought. He perceives sensations, feelings, will, body, perception—everything—in thought, as mere suggestions of God as He dreams through man's consciousness.

The superman beholds the body, not as flesh, but as a bundle of condensed electrons and life force, ready to be dematerialized or materialized at the yogi's will.

He feels no weight of the body, but perceives the flesh merely as electric energy.

He sees the motion picture of the cosmos going backward and forward on the screen of his consciousness

http://yogananda.com.au/pyr/cosmic_consciousness.html#cosmic

TRADITIONAL VIEW OF KUNDALINI

From days of Vedas to the present, there has existed a tradition that there is a 'force' naturally present at the base of the spine, known as Kundalini.

It means "warped into a coil.

It can be awakened into activity, with meditation and virtuous standard of living. When stirred, this Force rises to the brain's Brahmarandhra or the opening for Brahman, which, is simultaneously awakened to activity. It is the opening to the passage through which life enters, and can exit the body. Yogis always keep themselves here, on the threshold between this life and beyond.

<https://isha.sadhguru.org/us/en/wisdom/article/brahmarandhra-passage-for-life>

It is said, that when this happens, the human mind is transformed and attains to a state, known as mystical ecstasy or *samadhi*.

Atom in transcendence and immanence Bhagavad Geeta

This mystical ecstasy has been a repeatedly described in history. It is confirmed by the self-written narratives by mystics and saints, both of the East and the West, and in many a different culture of the world.

They all describe uniformity of experience and its purpose in nature. This same Force is Source of insight and intelligence described in the Vedas but confirmed by other geniuses, to this day.

The Force has a transformative effects on the human brain. Many a mystic consider it their duty , to make Kundalini known to the world for research and authentication.

THOUSANDS OF TEXTS ON KUNDALINI

Kundalini has been known about for thousands of years, among occultists, alchemists and esoteric brotherhoods in Europe.

The serpent symbol with specific meaning, on the forehead of the pharaohs, the hermetic doctrines, and the mystery cults of Greece and Rome, are all related to the knowledge of the Serpent power.

The caduceus or the rod of mercury, which serves now as an academic emblem, is a symbolic representation of this power as clear as the diagrammatic symbols used in India.

There is conclusive evidence to show that Kundalini has been known throughout the past, both in the old and new worlds, as a jealously guarded secret of a few.

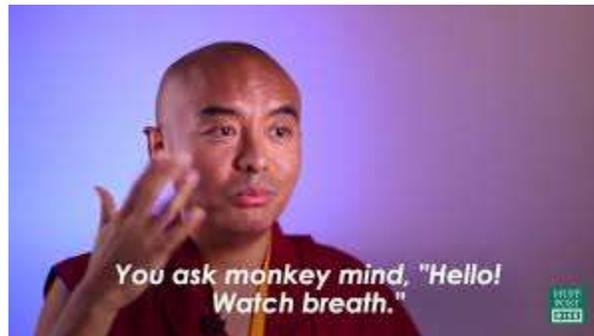
The only period in history when the subject has been delegated to the dustbin of superstition and myth is the present rationalistic era of the last two hundred years. In philosophy, **rationalism** is the epistemological view that "regards reason as the chief source In **the past**, particularly in the 17th and 18th **centuries**, the term '**rationalist**' was often

The **two** theses go their separate ways when describing how that knowledge is gained.

<https://en.wikipedia.org/wiki/Rationalism>

Meditation

Meditation is arriving at a state of quietude through mindfulness by focusing the 'monkey mind' on a particular object, thought, or activity. It is about training attention and awareness to achieve a quiet Mind when it is calm and stable state. From Chinese Xin yuan and Sino-Japanese shin'en the term "**mind-monkey**" is an Eastern term **meaning** "unsettled; restless; capricious; whimsical; fanciful; inconstant; confused; indecisive; and uncontrollable".



Hanuman the great monkey God of the Ramayana is a symbol of the Mind that has become disciplined and filled with devotion. Hanuman is the evolved state of our unruly monkey mind that constantly jumps from thought to thought. This mind is fully focused on the presence of the Divine Self, the Lord of Life within the heart.

When Rama asks Hanuman, "How do you look upon me?" the great monkey gives a three-part answer, "When I believe I am the body, then I am your faithful servant. When I know I am the soul, I know myself to be a spark of your eternal Light. And when I have the vision of truth, you and I, my Lord, are one and the same."

With this answer, he shows us three states we flow through in our spiritual quest. Many times we identify with the person, the body-mind-ego we think we are. At those times we can realize that we are here to do "Love-Serve-Give" of ourself, to serve that higher Self in everything.

The **term 'monkey mind' has** been adopted by yogis to describe a **mind** that jumps from 'thought to thought' just as a **monkey** jumps from tree to tree. The **monkey mind** cannot exist in the present moment, but rather **is** constantly distracted by the thoughts that pass through.



There is the part of our **brain** that becomes easily distracted; if one wants to get anything done in life, our challenge will be to shut down the **monkey** mind. Psychology suggests that the monkey mind is our 'inner critic' most connected to our Ego ("I-Me-Mine"), which competes so intensely, that we cannot do anything right.

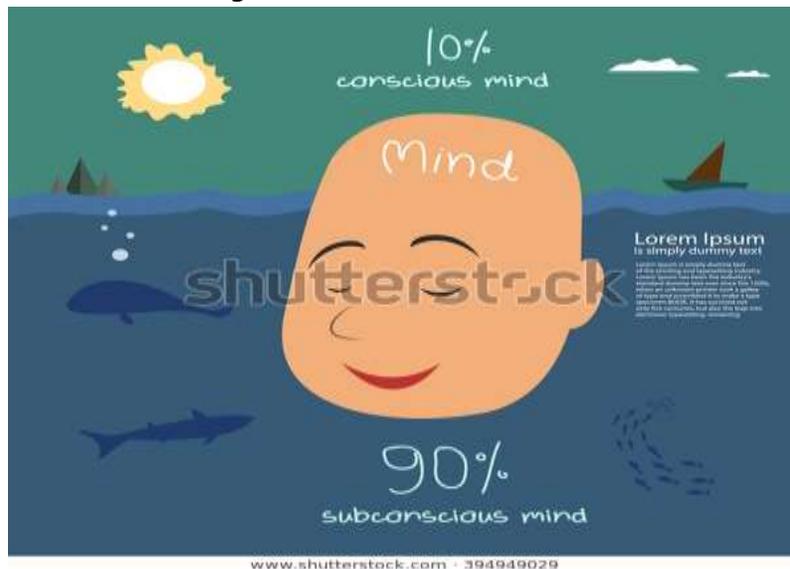


Mind also stifles resourcefulness and prevents us from moving forward with our passions. Because the 'monkey mind' swears on being heard, it takes a lot of self-control to shut it down.

This part of the brain, the subconscious, is constantly babbling and the Mind becomes easily distracted. So if one wants to get anything done in life, our challenge is and will be to shut down the monkey mind.

Our subconscious mind is always vying for our attention. The simplest way in which it communicates with our conscious mind is through emotions and feelings. Neither are random wants or feeling. Everything comes from a past experiences that have

become registered in our subconscious mind.



The subconscious mind is the most powerful part of us and the most under-utilized one as well. We neither know how to nor are we able to tap into a tenth of the power we actually have. One way to use it better, is to look for signals that it throws up. It is constantly talking to us using nonsensical babblings. The question is, are we listening?

Listening to subconscious are only diversions of our own memories, reveries, and fantasies, most of which tend to fuel the fire rather than subdue it. Deliverance comes from acceptance and the gradually unfolding, and recognition that none of it is permanent or personal.

The first step in doing so is to become grounded and calm the mind, in the 'here and now.'

So what is mindfulness?

Mindfulness occurs when we pay attention to what is happening in the here and now. We observe our emotions, our thoughts, our surroundings, in an even-minded, nonjudgmental way. We apply this same focus of attention to situations both good and bad. This is being mindful.

Learning to be mindful of what's happening in the moment helps all but especially growing children make sound decisions rather than be ruled by their emotions. Negative emotions can be tough for anyone to deal with. Fear and anger can hit us unexpectedly and when we do not have a prior plan for dealing with these feelings, we can be thrown off balance and react badly.

An impulsive reaction, triggered by emotions like fear or anger, rises up from the amygdala and hippocampus—the most ancient parts of our brain. These parts evolved to respond with defensive action to threatening situations.

If we can delay this reactivity, the newer pre-frontal cortex of the brain can respond from a place of reflection and thoughtfulness. The PFC (pre-frontal cortex) is

associated with maturity, including regulating emotions and behaviors and making wise decisions.

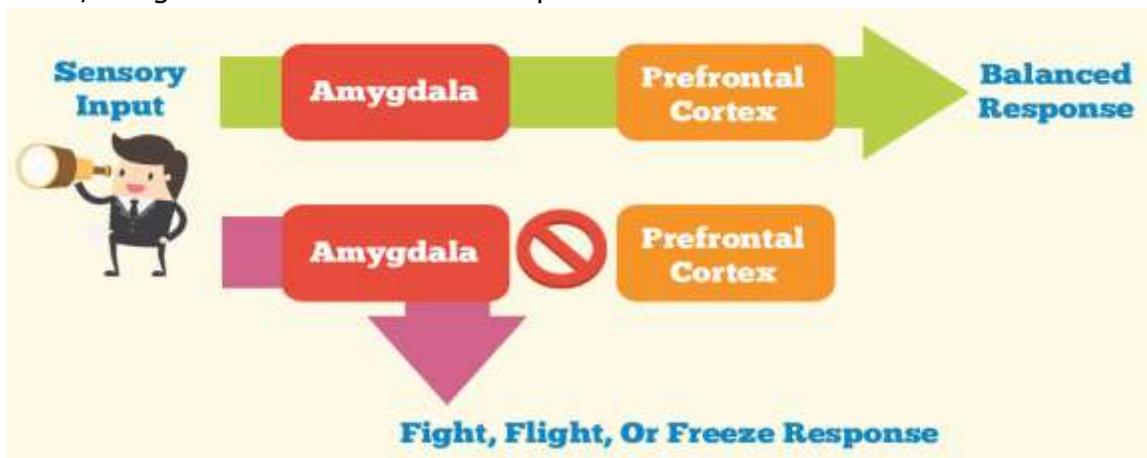
Mindfulness practice, as you may have guessed, diminishes the reactivity from the amygdala and strengthens the pre-frontal cortex.

MINDFULNESS AND THE BRAIN

The amygdala determines emotional responses by classifying sensory input as either pleasurable or threatening. Input seen as threatening is blocked by the amygdala, prompting an immediate reflexive reaction: fight, flight, or freeze. The amygdala does not see a difference between perceived threats and actual dangers. It often triggers “false alarms” and potentially problematic reactive behavior. We sometimes freeze in stressful situations, like public speaking or when taking a test. Though neither of these activities are life-threatening, we disconnect from rational thinking and become impulsive and reactive.

Even if we have conflict resolution skills stored in memory, we might not be able to access them due to the stress response, as the amygdala hinders access to memory recall and storage.

When we have the time to consciously process sensory input, we allow the prefrontal cortex to analyze the information. Instead of an immediate, impulsive reaction, we get to choose the best response instead.⁴



Practicing mindfulness calms the amygdala and reconnects us to our calm, clear prefrontal cortex, so that we can make thoughtful choices for how to respond. Mindfulness helps us regain access to our executive functions: the intention to pay attention, emotional regulation, body regulation, empathy, self-calm, and communications skills—even when under stress arousal.

Mindful thinking happens when the prefrontal cortex can process the information. Following our breath or counting to ten when angry or sad gives time for the amygdala to allow the information to flow to the prefrontal cortex to be properly analyzed.

Mindful Schools reports that research has found improvements in anxiety, cognitive functioning and self-regulation among children trained in mindfulness, suggesting that the corresponding parts of the brain may be changing as well. A basic mindfulness exercise is to teach children to focus on breathing. Being able to control their breathing can help them become less reactive when stressed. Focused breathing helps calm the body by slowing the heart rate, lowering blood pressure, and improving focus. Controlled breathing can override the fight, flight, or freeze response set off by the amygdala, and instead enable mindful behavior. Teach the children to learn to control the breath and to focus on the breath when he is frustrated—do not be surprised if these children are often able to calm themselves when something doesn't go their way and he or she gets agitated. The same applies to we, the adults. Calm down when anxious. Do a long inhale and a longer exhale. It's pretty amazing.

Also start teaching them 'mindfulness!'

HOW TO EXPLAIN MINDFULNESS AND THE BRAIN TO CHILDREN

Blissful Kids

Mindfulness and the Brain – How to Explain It to Children

**Amygdala
"The Jumpy Superhero"**

Tries to protect us at all costs, but often mistakes stress for real threats and stops the Prefrontal Cortex from getting the information it needs to help us make good choices. When the Amygdala is calm, it gives the PFC what it needs.

**Prefrontal Cortex
"The Smart One"**

Figures out stuff for us and helps us make good, well balanced choices. The PFC also sends and retrieves memories to and from the Hippocampus. When the Amygdala is upset, the PFC cannot help us.

**Hippocampus
"The Librarian"**

The Hippocampus stores and recalls memories. When the Amygdala is upset, poor Hippocampus cannot store memories or properly bring them to mind.

Mindfulness To The Rescue

Mindfulness helps us to calm down, and this, in turn, calms the amygdala so that it allows the information flow to the prefrontal cortex—that part of our brains that helps us make good choices. When we're calm, we can more easily be mindful and make good choices.

WWW.BLISSFULKIDS.COM FACEBOOK.COM/BLISSFULKIDSUSA *Blissful Kids*

The Amygdala – The Jumpy Superhero

The amygdala is like the brain's super hero, protecting us from threats. It helps us to react quickly when there is danger. Sometimes it's good to react—when there's a real physical threat, like when you see a football coming your way. The amygdala simply decides that there's not enough time to think about it and makes us react quickly: you move your head away from the path of the football. In this way, the amygdala can decide whether we get to think about the information our body gathers through our senses or not.

But there's a problem. The amygdala can't see a difference between real danger and something stressful. You could say it's jumpy and that it makes mistakes. When we're angry, sad, or stressed the amygdala thinks there's real imminent danger. We then simply react without thinking. We might say or do something we regret immediately. We might even start a fight or just freeze when we're offended, or supposed to take test, or speak in front of the class. Fear and stress shuts down our thinking in this way.

The Prefrontal Cortex – The Smart One

The part of our brain that helps us make good choices is called the prefrontal cortex, or PFC. You could call it the smart one, as it helps you make smart choices and decides what is stored in your memory.

To make good choices, the PFC needs to get the information our body gathers through the senses—sights, sounds, smells, and movements. The question is: will the amygdala allow the PFC to analyse the information early enough?

Remember: the amygdala, the jumpy superhero, often times hinders the information from going to the prefrontal cortex and we make rash choices. This can happen when we're angry, sad, negative, stressed, or anxious.

What we want to do is to help the jumpy superhero calm down. But how?

Here's the trick.

When we're calm, the amygdala is calm and sensory information flows to the prefrontal cortex and we can make better choices. Even our memory improves when we're calm and happy. We're able to remember better and make new, lasting memories.

So, how do we calm down so that the PFC, the smart one, has time to get and analyze all the information for us so that we make better choices?

Mindfulness Practice to the Rescue

Mindfulness helps us to calm down, and this, in turn, calms the amygdala so that it allows the information flow to the prefrontal cortex—that part of our brains that helps us make good choices. When we're calm, we can more easily be mindful and make good choices.

Scientists have figured out that the prefrontal cortex is more activated following mindfulness training and our high-level functions like the intention to pay attention, emotional regulation, body regulation, our communication skills, empathy, and our ability to calm and self-soothe are more available to us.

Pretty cool, right?

The more we practice mindfulness the more we'll experience calm moments, even if we weren't trying to be mindful.

How to Do It?

When you feel overwhelmed, stop for a moment, take a few deep breaths and exhale slowly. Name the emotion you are experiencing.

Focus on your breath for five breaths. See where you can feel your breath most easily—your stomach, your chest, or your nose.

Control your breathing for a short while. Do deep belly breathing for five breaths. Put your hands on your belly and feel how it expands as you breathe in.

Multiple short mindful moments per day trains our brain to become more mindful even when we don't try to be mindful. In other words, the more you train, the easier it will be to be mindful and self-soothe when you're actually in a stressful situation.

Being present in this way is also called 'mindfulness.' It is bringing one's attention to experience the present moment, without the monkey mind indulging in verdicts and judgment. This is meditation which one develops through practice and through other training techniques.

Meditation involves breathing methods, guided descriptions through real application of a composition system, where this sort of expressions can be made possible in reality.

Added to the techniques are other practices to relax the body and mind and help reduce pressure.

Meditation **practice** increases serotonin levels in the brain, which makes one feel happier relieves stress and promotes a positive outlook on life, which can further greatly **boost serotonin levels.**

We are physical, mental, emotional, and spiritual beings.

We need to be in balance in all these areas to have overall well-being.

Meditation helps brings us into equilibrium so that all parts of us work together harmoniously.

There has to be a thirst to learn to meditate.

Most of us come to a realisation that our real, enduring happiness comes from our inner connection, and not from our folks, places we enjoy being in, or in our belongings.

Thirst for a knowledge follows curiosity about meditation. It motivates investigation and study of the philosophy as a treatment for the unsettled, restless, or confused monkey mind.

Mystical Mumbo Jumbo:

People used to think that a life of conternplation - along with meditation and rhythmic chanting and this whole of Eastern philosophy, in general - was a lot of mystical mumbo jumbo.

In some cases, apart from seeming somewhat paganistic (Wicca, Satanism, polytheism, Shamanism) meditation was equated with suppression and passivity, and simply a religious ritual for the ignorant flock.

Meditation has become an alternative to conventional medicine, for those needing this 'silent treatment' with startling effects. Meditation is now used to treat everything from chronic ailments, stress and skin disorders to depression, cancer and degenerative diseases. Not to be ignored, there are still those scientists who still dismiss this surprising fact.

Meditation healing is a parasympathetic response through good breathing, (pranayama). Burgs is 'focused on the "out" breath, which in turn affects the autonomic response in the body, which kicks in and heals itself: a sort of internal alchemy.' <https://insighttimer.com/artofmeditation/guided-meditations/the-long-out-breath>

After many years studying and practicing meditation and chi kung in Asia under the guidance of some of the world's greatest living masters, Burgs moved back to England to teach the culture of the East – that too, at the request of one of his Gurus or teachers. <https://theartofmeditation.org/about-aom/>

Agreeing to take an Initiation from an assenting Guru is the most important step..

It signifies that he or she [the guru] has and is willing to take over the responsibility of spiritual progress of the disciple.

Our Cosmic Parent can and could mature his people on his own, but He/She has decided to bring us into the process.

Discipleship is the restoration process of learning what it means to be truly human after the likeness and image of Hanuman and Arjuna.

Initiation into discipleship by a spiritual teacher or real guru, is fundamentally an 'energy process,' much like flipping the switch of a generator motor in a willing shishya.

In yoga traditions, an intimate relationship with one's guru is akin to a relationship with the Divine and is considered to be fundamental to the achievement of enlightenment.

Meditating given Mantra:

While meditation is the path that leads to absolute reality, a scattered mind is sure to cause delays.

Mantra, the eternal sound or word AUM (OM), is the vehicle by which the Mind becomes one-pointed and inward and thus reaches the eternal silence that is the source of happiness.

Mantra

According to mystics and yogis, a mantra is an eternal friend who accompanies the meditator even after death, and lighting the path in the realm where the light of the

sun and the moon cannot penetrate; and Light will not penetrate, except with an all-binding authority of God and Guru.

According to the more esoteric literature of the yogic tradition, mantra is the essence of *guru shakti*. It is the power of the spiritual master. In other words, mantra is itself the guru: mantra, God, guru, and one's self are identical.

Spanda, is the science of eternal vibration. Spanda holds that all creation evolves from the Word. The Word referred to, is not speech uttered by a human voice or the audible sound produced when two objects strike each other.

It is the *anahata nada*, the unstruck sound which vibrates eternally in the realm of pure consciousness. This unstruck sound, the Word that existed before the beginning of creation. It is called *akshara, shabda Brahman, vak shakti*, or spanda.

Although a full-fledged doctrine of the Word is and was developed only in the East, this concept is found in all of the world's great spiritual traditions.

The texts of ancient Sumeria also speak of the creative power of the divine Word, stating that the universe begins to evolve, as a 'thought' that arises in the mind of the divine being. One blessed with the vision of mantra is a seer (*rishi*), a sage.

The seers received the Word and were blessed with its power, which manifested spontaneously in their actions and speech. They drew aspirants into them, who in turn, prepared themselves and received it.

Thousands of years later, this revelation still illumines the path of true seekers.

In the spiritual realm, the ultimate revelation, which is also the ultimate initiation, comes in the form of a silent communication in the universal language but is communicable to very few.

That is why, in the end, Moses laid his hand only on Joshua and Krishna only on Uddhava.

Jesus gave the key of the Word to Peter.

The wisdom that is mantra has its Source in Supreme Truth. However, it flows down to seekers in various grades and degrees.

Source.

In the spiritual realm, the ultimate revelation, which is also the ultimate initiation, comes in the form of a silent communication through the universal language and is communicable by very few.

When we humbly approach the learned one, none of them give any promises. Without exception, each one will lovingly guide, and help the seeker to expand their vision, but revealing "just enough!"

Wise Masters, without exception, all stress the importance of seeking Knowledge, but not thoughtlessly and uncritically!

Because Masters are all generous, they willingly offer guidance and inspiration for the disciple to study and learn from the information being sought.

Once learns from delving into the information, the learned subject becomes knowledge.

Master insists, to understand that the Knowledge studied is to awaken awareness, and become familiar with the Knowledge being studied until it becomes part of a student's experience or learning consciousness. Until there is familiarity with something the subject of Vedanta or Kabbalah, the experience of learning undergoes watchful study, instruction and personal experience. My Master insisted, "Unless one makes the Cosmic Connection, you cannot arrive!" To learn is merely to acquire knowledge through skillful study, following instruction, and learning through 'experience' connections.

Transforming Powers from Learned Ones:

Such credentials and documentations of transforming interaction through Guru and shishya (teacher and taught) contacts are only partially true.

The transforming power of mantras, even in their articulate form, are beyond ordinary perception, because they still are connected with the Guru who enlivens them!

When it comes to initiation, the Master begins by instructing on a mantra practice. In the realm of spirituality, religiosity is started with! They give what is needed and not what is wanted.

For me a blind educated successful woman, only wanting to learn meditation, Master planted a seed that was crying to burst. His promise was both elusive and magnificent. Fertilising the seed required studying Ten Upanishads, but after 10 whole years this student was still not able to meditate!

In a mysterious way that recognition of insight came only much later, when the seed sprouted and began to blossom.

By then, the depth of gratitude is realized with amazement!

These great ones are systematically guiding us to the Ultimate Cosmic Master. Such is the mystery of initiation into a mantra.

The infatuation with meditation, the tangle of doubt in the Master over years of nurturing, and intermittent disagreements with obstacles on the path were and are part of that Initiation Mystery also.

The more we know, the more we want to know, because, even to this day, over five decades later, there is still the realisation how little we know.

To know the experience the Word aoum (OM) is like waiting for Light to assert the absolute truth through Meditation!

Kriya yoga:

Our inner life is a journey, and before starting to take it there is a certain preparation necessary. If one is not prepared, there is always the risk of having to return before one has arrived at one's destination.

Spiritual Practices are many: **there** is a worldview that such practices are a way of life, based on an emotional belief; that human life must be met with the needs of our senses.

In a universe that is filled with purposeless mechanics, and triggered by wishful electrical impulses in the brain, our 'wishing' is more about our fearful existence, rather than Ego transcendence of '**self**', or **self**-transcendence beyond the **self**. Most of us are unaware of matters such as 'spiritual transcendence.' There is to these, nothing beyond our immediate space and our personal timeline.

Our 'transcendent care' is misunderstood. It is understood as being kind to someone who is lower than you ...or

Someone in a superior position can dare to think they are able to save those with pain and are suffering. These worldly are simple-minded! For these, the only way to be compassionate is 'looking down' on someone.

For transcendence we need physical, emotional, mental, and spiritual maintenance! While the first three of them, seem intangible and ephemeral, they actually also have a physical presence.

According to Jill Willard (the intuitive who taught us how to Trust the Gut). "Our 'bodies' are made up of four distinct parts—physical, emotional, mental, spiritual—and while three of them seem intangible and ephemeral, they actually have a physical presence. These are additional rings around our body...in fact, a lot of extra physical weight is actually in the emotional body—it's as though the physical expands to eat up the space allotted to the emotional ring.

"There are additional rings around our body...in fact, a lot of extra 'physical weight' is actually in the emotional body—it is as though the physical expands to eat up the space allotted to the emotional ring." <https://goop.com/wellness/spirituality/the-four-bodies/> Image bodies of human

There is spirituality inside all religions (Islam, Christianity, Buddhism), and there is also spirituality without religion.

Spirituality usually involves the belief that there is a higher form of Intelligence or Consciousness running the Universe, as well as, a about a 'certainty' of a life after death.

In all fairness to humanity, both religion and spirituality exist to satisfy the deeper human thirst for the meaning of peace, and a preoccupation with the mystery of this 'presence'; and an arrival at some kind of 'truth.'

Wonder and awe are essential to have a passionate life, seeking spirituality!

Meditation, with a massive dose of love and devotion, is the means.

Spirituality is search for a meaning, a purpose and a direction in life.

It becomes a foundation for living, and a path way of life. It seeks to be "aligned" with something bigger than an "I-Me-Myself" singular life.

There is an instinctive drive to go forward, to develop, to challenge our abilities by pushing the boundaries, and to reach our full potential. This drive is to continuously grow and learn, live a life answerable to our truth, cultivate our mind, develop virtues, and magnify our awareness.

We should be able to answer to "Who am I?", "Why am I here?", and "What else is there to life?"

Most are driven by a drive to understand how life works and then to learn about ourselves through understanding, engrossing, and becoming one with the absolute Truth.

Overcome suffering of anxiety, fear, and grief is the first door into spirituality.

When we are trained to depend on 'things' for happiness, like the transient unreliable impermanent experience, suffering is the result.

The determination to seek happiness and peace is to dive deeply *internally*.

Spirituality helps us gain balance and independence from external predicaments.

Most of stable mindset have a greater appreciation of life. Spiritual care becomes a 'force' and a 'presence' of universal love in such connectedness.

Transcendence for enlightenment. Enlightenment comes from transcendence from our human existence, through birth, growth, emotion, aspiration, conflict, and mortality. Such transcendence is a permanent shift in our perception and experience of this, our world. It is a moving beyond the emotional 'wants' of the sense-controlled individual Mind.

It is a feeling to intellectually feel and experience our ultimate freedom, and to find who we are: away from "I-Me-Mine" towards the merging with "Thee-Thou-Thine!"

Our thirst for an Adventure into Knowledge-experience is our Journey of Exploration, into the mystery of of life and nature; exploring the secular from the sacred; and of a wondrous awakening expansion in one's awareness, of what is possible, with the vastness of space and time: in an absolute sense of wonder.

The urge to "Love-Serve-Share" comes from a deeper level, because it makes a big difference in life, when helping the upliftment of oneself, that is: of humanity. The 'drive' behind being helpful is choosing the path to take in practice.

All these drives and urges have one thing in common: they show we are not satisfied with only the material side of life, and wish to move beyond limitations. One way is to learn and practice Yoga, and there are many!

A Time tested method is Kriya Yoga, it's been around 'since forever!'

WHAT IS KRIYA YOGA & WHY IT IS PRACTICED:

Kriya Yoga is a broadminded form of yoga, which enables the practitioner to realize his/her own immortal substance, which is inside everybody. It enables understanding the relationship between Body, Mind and Intellect and the "How" to reach Consciousness.

There is a flawed opinion that Kriya Yoga is practiced for 'realizing God.' Not true!

The basic 'theme tune' of Kriya Yoga is to realize one's own self – the "I-Me-Myself" with all its possibilities! Being a chameleion called Ego, which is within, it is a chance to become familiar with its fallout effects that are all around us!

Kriya is to awaken the subconscious away from its memories sunken deep into the causal plate!

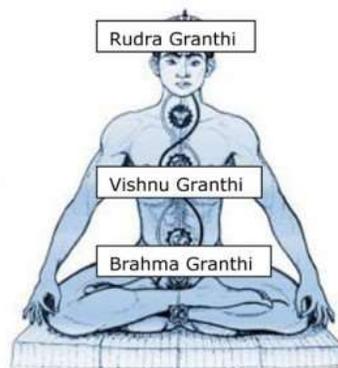
Digging and erasing forgotten memories of past experiences is the only way to transcending from 'self' to Self.

Even so, that is only the beginning!

Knowledge is the basement where one starts: it allows for the releasing of oneself from the secret inner "knots" that prevent us from transcending the human-ness in us.

Granthi:

'Granthi' means a knot. It is a Sanskrit term to mean "doubt" or "knot;" but particularly, means "a difficult knot to untie." It is 'knots' that bind soul with the three gunas— sattva, rajas and tamas.



In yogic literature granthi refers to areas of energy blocks obstructing the flow of prana in the body. In Kundalini yoga, granthis prevent prana from rising up through sushumna nadi.

It is these astral knots that prevent us from arriving at our full potential: they restrict our spiritual development. They are barriers that manifest when on paths of spiritual liberation (moksha.)

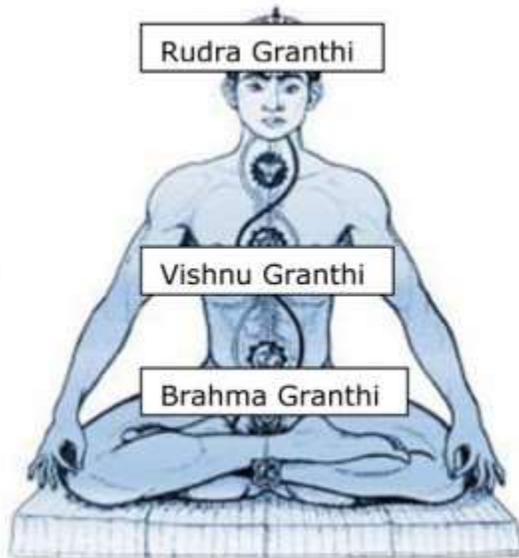
<https://www.yogapedia.com/definition>

These knots keep seekers entangled in wants, desires, likes-dislikes, and feelings of trepidation and fears.

Both action and acquisition of knowledge are needed to untie the granthis and rise above and away from their limitations.

When this unconsciousness becomes conscious, one can work out, towards Samadhi

There are three main granthis:



1. Brahma granthi located in the muladhara ("root chakra") is the perineal knot. Anxiety and fears of absence of survival, food and shelter, fear of death and a lack of grounding or stability can only be transcended through the mula bandha ("root lock".)

The first knot is created by our attention becoming entangled with matter and materialism.

It starts from Muladhara, moves up to the left channel and created superego. By its action we lose sight of the Spirit.

To overcome it we should put our attention on the Spirit and not on worldly matters.

Mula refers to "root", "base", "beginning", "foundation", "origin or cause", "basis", or "source." Mula Bandha is contraction at the end of inhalation and relaxation of the pelvic floor muscles as exhalation starts. This draws the pelvic floor in inhalation and up with the beginning of exhalation..

2. Vishnu granthi: This second knot is between the manipura ("navel chakra"), anahata ("heart chakra") and visuddha ("throat chakra"). It is also called the navel knot.

Vishnu Granthi or naval knot ties knots between the navel Manipura and Anahata or Heart Chakras.

It is located in the region of the Manipura, Anahata and Vishuddha chakras.

Vishnu Granthi operates in the region of anahata chakra.

It is associated with the bondage of emotional attachment and attachment to people and inner psychic visions. It is connected with rajas - the tendency towards passion, ambition and assertiveness.

The second knot is the one by which we think that we can "do" something and achieve something in this world.

The more we think and strive and live without ambition. The more its action moves up to the right side and created ego.

Human beings cannot break the second knot, only God can do it.

So here we must respect ourselves and surrender ourselves to God.

This granthi tightens its grip when clinging to the ego and having a preoccupation with seeking personal power. It is said that clinging to and accumulating possessions can also perpetuate this granthi. Transcending vishnu granthi requires surrendering to love and letting go of any desire for power. Uddiyana bandha ("upward abdominal lock") is said to help untie this knot.

3. Shiva or Rudra granthi - Also called the forehead knot, it is in the region of the ajna and sahasra chakra s. https://en.mimi.hu/yoga/vishnu_granthi.html.

The third or forehead knot is the highest knot is located around the ajna (third eye chakra) and sahasra (crown chakra) <https://www.yogapedia.com>.

Rudra Granthi functions in the region of ajna chakra.

Fear of being ignored or of losing prestige may plague our spiritual growth.

The third and highest knot is located around the ajna (third eye chakra) and sahasrara (crown chakra). It is sometimes called the forehead knot. It can manifest when we get caught in service to others and lose sight of the goal of transcending separation and experiencing unity with all beings. Jalandhara bandha ("chin lock") is associated with making this transition to higher consciousness and oneness. <https://www.yogapedia.com/definition/>

The third and last knot occurs on the central channel due to artificiality in seeking.

We have to be truthful and honest in our seeking, absolutely on the truth.

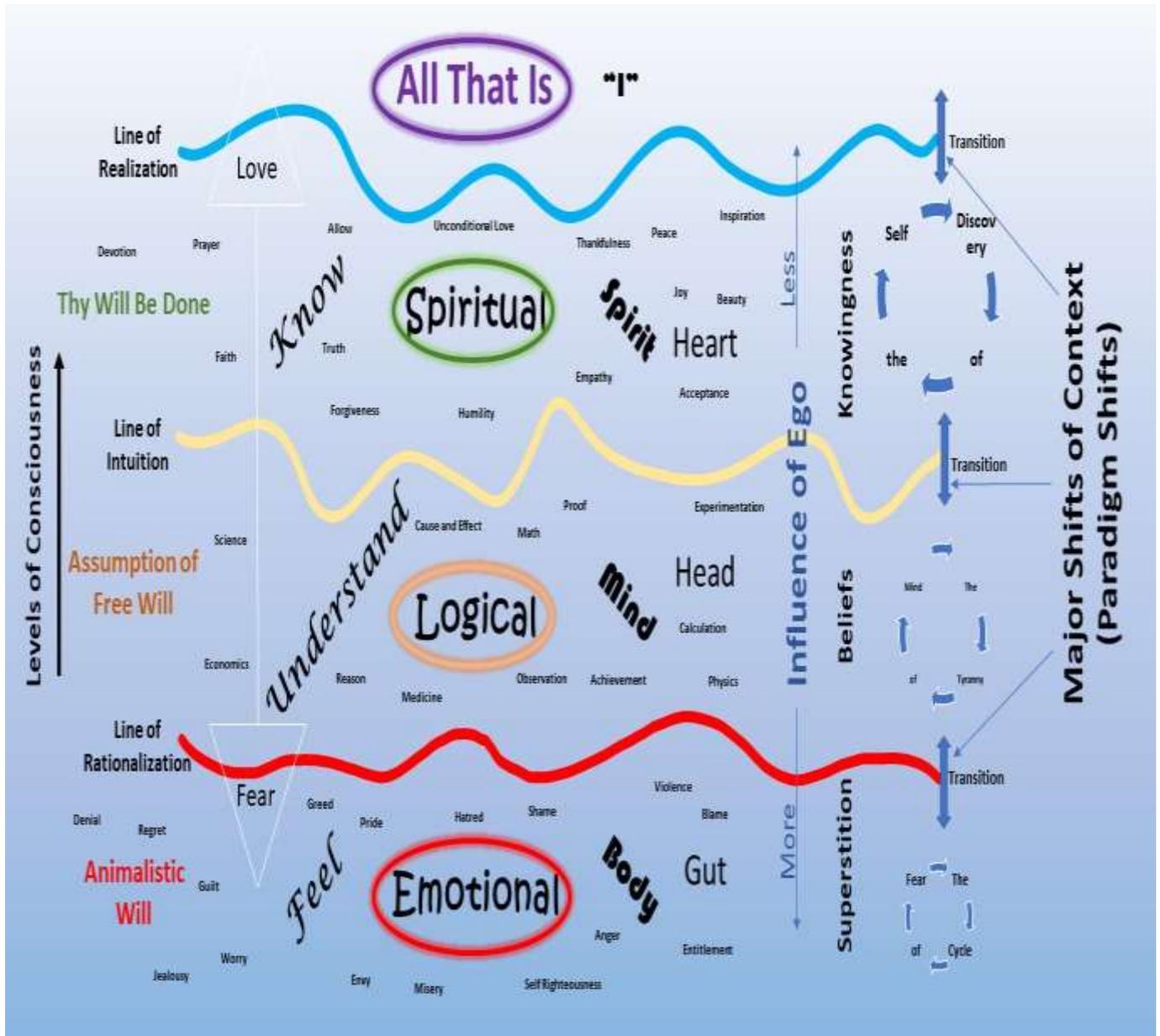
We are seeking the Spirit, to become one with the Spirit and all our attention should go on the Spirit and should not be frittered away on nonsensical things.

<https://sahajapower.wordpress.com>

There is no longer any individuality manifesting as duality. Consciousness and self-awareness continues to exist, but not as the former duality of "that is mine" and "that is yours".

The same person lives on as a jivanmukta, but is now identifying as the inner Self at Onement with the Supreme Self. This one is sure there are no problems and no pain. There is the end of suffering, and a rebirth is not through death but through transcendence. The liberated one lives on the earth in eternal happiness and joy, and when the body is renounced the consciousness dissolves completely in the

divine Self.



There are several levels of consciousness – deep sleep, dream consciousness, waking consciousness, supreme consciousness and cosmic consciousness.

In deep sleep, we experience mental unconsciousness. The mind is free from restlessness and the 'deep,' is an unspoiled rest and relaxation. But when we awaken thoughts and worries return, because our circumstances and our 'selves' have not changed.

On the second-last rung of the ladder of consciousness, we enter into the highest level of consciousness – Samadhi. As in sleep, physical sensations of heat, cold, hunger, and thirst, are strongly weakened in Samadhi. The soul is connected to the

body, and is a witness to everything. Awakening as if from a dream is the experience when touched or spoken to.

Superficially there may be little difference to sleep, but but we return from Samādhi fundamentally transformed when immersed in the infinite, divine consciousness of the highest level of Samādhi.

But even in Samādhi we are not completely one with the Cosmos. The final level of cosmic consciousness, can only be realised after death. As soon as the Supreme Consciousness begins to expand towards Cosmic Consciousness the earthly existence draws to a close. The body is "taken off" like an old article of clothing, whether through illness or peacefully passing away.

In his Yoga Sutras Patanjali describes the Mind, and describes three techniques, the practices of Concentration – Reflection (dharana) and Isolation (dhyana) and their mastery (samadhi), through of which we will led to this Supreme state of Consciousness.

Dharana is concentration by Mind towards a single object or Mantra;
Withdrawing Mind's attention and concentration completely on a single point;
Dhyana is contemplation "I" begins to dissolve in the object.

These the preliminary stages to Samādhi.

One cannot "learn" meditation.

Quiet the mind, and the soul will speak. Writes Ma Jaya Sati Bhagavati

Only when body and mind are correctly attuned to a pure lifestyle can we become quiet and pure for the meditative state occurs by itself.

Samadhi is the Supreme Consciousness in which knower, knowledge and object of knowledge unite. With the union of these three ultimate points of view there is certainty and the experience of: "HAM SA – SO HAM" occurs.

Here is brief introduction of Kriya Yoga: have read many different versions of Kriya Yoga, but what follows is what my Kriya Guru taught:

Kriya yoga has 11 major steps.

On the first introductory level there are 7 techniques. We begin by offering our pranam to our guru, parents and ancestors and then we start practicing.

First there are two practices for the tongue — talabya kriya and jihva chalan — they help to achieve khechary mudra.

Khechari-mudra — is a yoga practice which is performed by placing the tongue above the soft palate and stretching it into the nasal cavity and further, to the area between eyebrows. This practice helps to awaken spiritual energies of the body. According to Abhinavagupta (950 — 1020 AD), khechari mudra is «the stance of

moving or flying through the void of the supreme consciousness». This mudra is also described in the Hatha Yoga Pradipika.

It is a yoga practice where the tongue is rolled up to touch the soft palate. Eventually, it is inserted into the nasal cavity behind the palette. This is an advanced practice which helps to overcome thirst, hunger, decay and death.

Talabya Kriya - Start with the tongue in a relaxed position with the tip lightly touching the back of the upper teeth. Press the body of the tongue against the upper palate to create a suction cup effect. Many practice Talabya Kriya incorrectly by instinctively turning their tongue backwards (or keeping it vertical) but this cancels the whole

effect. It is important to have the tongue tip touching the back of the upper teeth before pressing its body against the upper palate.

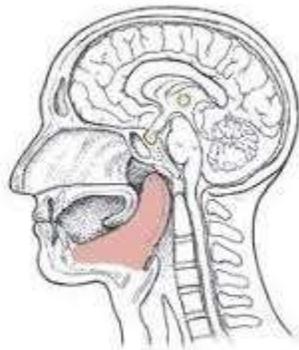
While pressing the tongue against the upper palate (roof of the mouth), drop/lower the bottom jaw until you clearly feel the stretch in the lingual frenulum (the small fold of tissue under the tongue that attaches it to the base of the mouth.) Release the tongue with a clicking sound then stick it out of the mouth and point it toward the chin. At the beginning, do not exceed 10 repetitions a day to avoid straining the frenulum. Eventually, you want to do 50 repetitions in about 2 minutes (110-120



seconds.)

After some months of practicing Talabya Kriya regularly, it should be possible to insert the tongue into the nasal pharynx cavity.

Even after mastering Kechari Mudra, Talabya Kriya should continue to be practiced because it creates a perceivable relaxing effect on the thinking process. It is not known why stretching the frenulum reduces thought production, however, anyone practicing the technique can readily verify this.

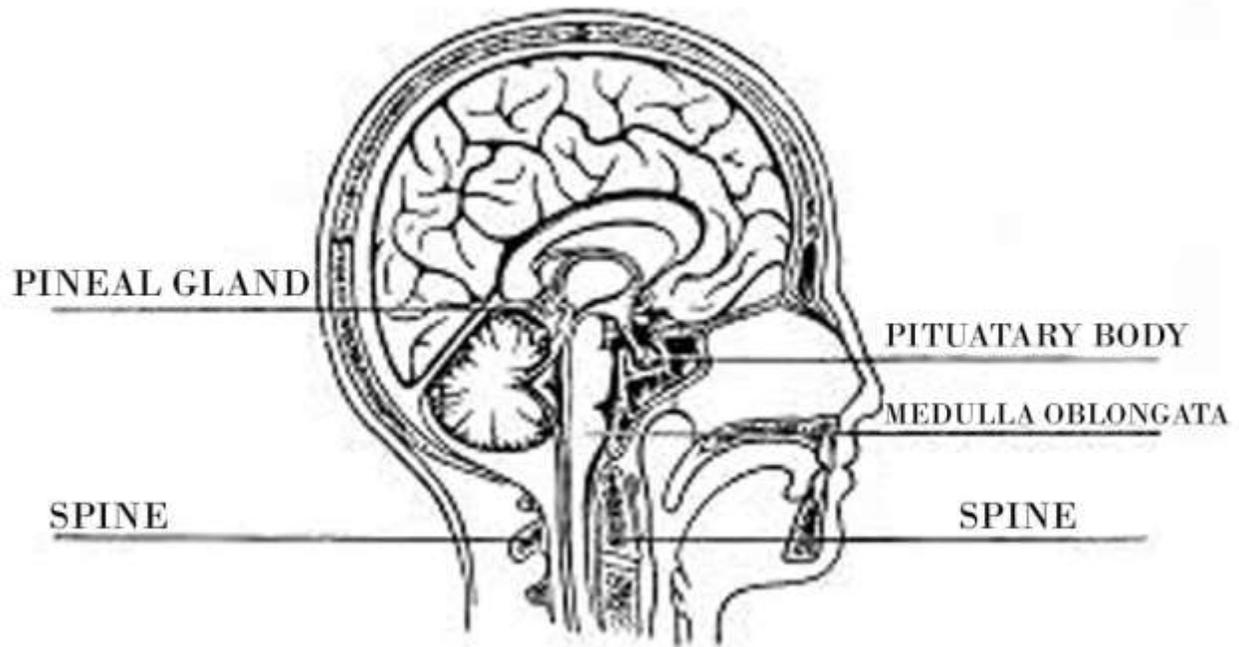


**KHECARI MUDRA (DEEP)
- STAGE 4**

Talabya Kriya and Kechari Mudra are completely different! Open your mouth in front of a mirror during the first part of Talabya Kriya to see the hollow parts on each side of the frenulum which appear isolated from the body of the tongue; during Kechari Mudra, it is the uvula that comes forward and only the root of the tongue is visible!

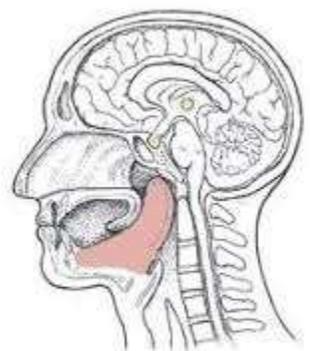
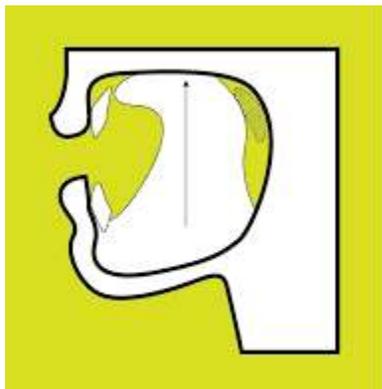
Pineal Gland:

Chakra system, activating the third-eye Agnya Chakra, is equivalent to activating the pineal gland, the site of spiritual awakening. The Taoists consider it as the mind's eye or heavenly eye. Ancient Greeks believed, this gland was our connection to thought itself. In Egypt, it is referred to the Eye of Horus.



Khechari Mudra technique: When the tongue enters the posterior nares, and the gaze is fixed between the eyebrows, it is khechari. This is achieved by lengthening the tongue, till one is able to touch the forehead with its tip. Some yogis believe that this is similar to what the hibernating animals do.

The Yoga Vashishtha suggests that for the purpose of meditation, it is sufficient if the tip of the tongue touches the uvula; he declared that when the tip of the tongue is thus turned up and back, mental agitation ceases.

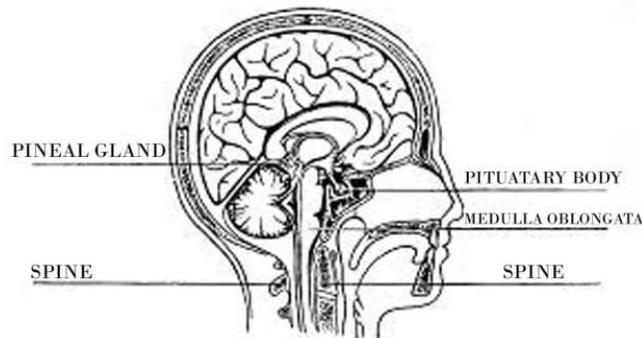


KHECARI MUDRA (DEEP)
- STAGE 4

The Gheranda Samhita [encyclopedia of Yoga] describes: "Wherever he is and in whatever work the yogi is engaged, he should turn the tongue up and hold the breath."

The aspiring yogi is traditionally encouraged to lengthen his tongue—even going so far as to cut the frenulum (the membrane that anchors the tongue to the floor of the mouth) and stretch the soft palate.

The pineal gland is a small pine cone shaped gland in the centre of the brain. It is a part of the endocrine system. The pineal is bathed in highly charged energy in cerebrospinal fluid (CSF) and has more blood flow per cubic volume than any other organ. **It may well be the gland with the highest concentration of energy in the body.**



Why is the Pineal Gland blocked? Chemicals are harmful to the pineal gland can come from everyday activities. Like, Fluoride is found in most toothpastes and tap water. Likewise, food laden with pesticides, preservatives and chemicals causes the pineal gland to become sluggish and lose its vitality and power.

Our poor diets and contemporary lifestyle are the main causes of decalcification (brain mud).

The Pineal Gland is very sensitive to chemicals and it is said that due to modern lifestyles, the pineal has shrunk. I

ndian Masters of the Vedic times were believed to have a pineal gland the size of a lemon. Today, it is the size of small seed or pea. Thus, the primary goal of decalcifying is to begin the process of pineal gland or third eye activation.

Ways to Activate the Pineal Gland

- 1) Meditation
- 2) Sun Gazing
- 3) Practice Gazing Meditation (Trataka)
- 4) Qi gong practices like breathing, tapping, rhythmic vibrations, etc.

Throughout time, the pineal gland has been associated with mystery and myth. Yogis have known the importance of pineal and its' functioning to enable our spiritual essence to rise, expand and become one with the consciousness of the planet.

Then there is a technique called manasik pranayama — when one has to concentrate on the spine and spinal cord.
 Breathe and Inspire with attention to the chest from (nose to diaphragm) with an up-to-down movement in attention and then pause;
 Next move attention to the spinal tail and pause;
 Now expire while moving attention up the spine: from tail to the crown of head and pause.

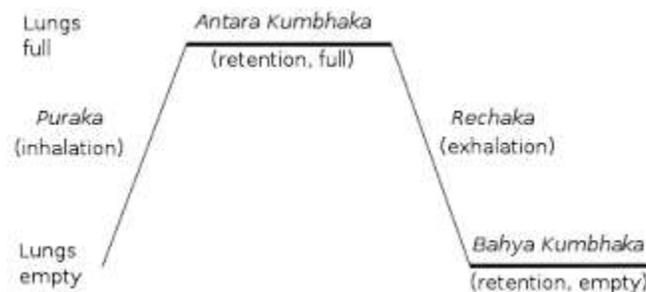
Pranayama (Sanskrit for “extension of the life force”) — is the sixth stage of Ashtanga yoga described in the Yoga Sutras of Patanjali.

Raja Yoga (Sanskrit for “royal yoga”) — is one of the main types of yoga, with the emphasis on meditation.

It is based on the Yoga Sutras of Patanjali.

Raja yoga is divided into eight stages and therefore is also called Ashtanga yoga (i.e. “composed of eight stages”).

This type of yoga is focused on mind and consciousness development. There are almost no asanas and only few pranayamas.



Nearly all the time during the practice is devoted to meditation.

Osho: “...unless you take the fish out of the ocean: then, suddenly, recognition arises in the fish. Only when you lose something do you remember. Only in that contrast does remembering happen.

"We have lived in [and are born] of godliness, we all come from the original source of existence, but we have to be thrown out into the world so that we can start searching for godliness again, searching for the ocean – thirsty, and hungry, starving, longing. The day we find it again there is great rejoicing. And it is not anything new.

"The day Buddha became enlightened he laughed and he said to himself: ‘This is very strange! What I have gained is not an achievement at all, it is only a recognition. I had it always, but I was unaware of it.’"

Pranayama is a system of breathing techniques aimed to control prana (vital life). It should be remembered what out is coming out of a silence within that has come from a spontaneity. It is not prearranged, preprogrammed, pre-thought. When learning and creating silence within oneself – one is left with self, in the hands of existence.

Life and death are only two states of energy. Life means energy functioning, and death means energy nonfunctioning. Life means energy awake; death means energy gone again into sleep. So according to Kundalini Yoga, you are ordinarily only partially alive. The part of your energy that has become actualized is your life. The remaining part is so asleep that it is as if it were not. But it can be awakened. There are so many methods through which Kundalini yoga tries to make the potential actual.

For example, pranayama, breath control, is one of the methods to hammer the sleeping energy. Through breath, the hammering is possible because breathing is the bridge between your vital energy – your *prana*, your original source of vitality – and your actual existence. It is the bridge between the potential and the actual.

The moment you change your breathing system, your total energy system changes. When you are asleep your breathing changes. When you are awake your breathing changes. When you are angry your breathing is different; when you are in love your breathing is different; when you are in sexual passion your breathing is different. In every state of mind a particular quality of life force is there, so your breathing changes.

When you are angry you require more energy on the periphery. If you are in danger – if you have to attack or you have to defend yourself – more energy is needed on the periphery. The energy will rush from the center.

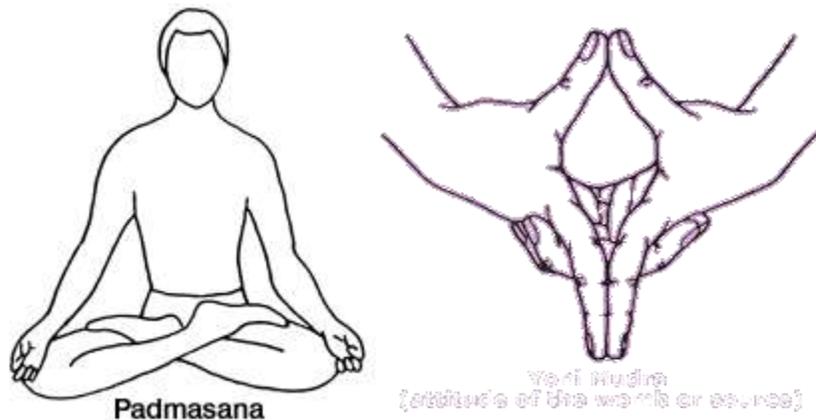
Because a great quantity of energy is thrown off from your body during the sex act, you feel exhausted afterward. And after anger, too, you will feel exhausted. But after a loving moment you will not feel exhausted; you will feel fresh. After prayer, you will feel fresh. Why has the contrary happened? When you are in a loving moment, energy is not needed on the periphery because there is no danger. You are at ease, relaxed, so the energy flow is inward. When energy flows inward, you feel fresh. After deep breathing you will feel fresh, because energy is flowing inward. When energy flows inward you feel vitalized, fulfilled; you feel a well-being.

Another thing to notice: when energy is going inward, your breath will begin to have a different quality. It will be relaxed, rhythmic, harmonious. There will be moments when you will not feel it at all, when you will feel as if it has stopped. It becomes so subtle! Because energy is not needed, the breath stops. In samadhi, in ecstasy, one feels that the breath has stopped completely. No outward flow of energy is needed, so the breath is unnecessary.

Through *pranayama* this potential energy within you is systematically awakened. It can also be tapped through *asanas*, yogic postures, because your body is

connected at every point to the source of energy. So every posture has a corresponding effect on the energy source.

The posture that Buddha used is called *padmasana*, the lotus posture. It is one of the postures in which the least amount of energy is needed. If you sit up straight, sitting is so balanced that you become one with the earth. There is no gravitational pull. If your hands and feet are in such a position that a closed circuit is created, the life electricity will flow in a circuit. Buddha's posture is a round posture. Energy becomes circular; it is not thrown out.



Energy always moves out through the fingers, hands or feet. But through a round shape, energy cannot flow out. That is why women are more resistant to illness than men, and why they live longer. The rounder the body is, the less energy flows outward. Women are not so exhausted after the sex act because the shape of their sexual organ is round and absorbing. Men will be more exhausted. Because of the shape of their sexual organ, more energy is thrown out. Not only biological energy, but psychic energy also.

All the energy outlets are joined together in padmasana, so no energy can move outward. Both feet are crossed, the hands touch the feet and the feet touch the sex center. The posture is so erect that there is no gravitational pull. In this posture, one can forget the body completely because life energy is not flowing outward. The eyes are also to be closed or half closed and the eyeballs still, because eyes are also a great outlet for energy.

Even in dreams you throw out much energy through eye movements. In fact, one way to know whether a person is dreaming or not is to put your fingers on his eyes. If they are moving, then he is dreaming. Awaken him, and you will find he was dreaming. If the eyeballs are not moving, then he is in deep, dreamless sleep, *sushupti*. All energy is going inward and nothing is going outward.

Asanas, pranayama – there are so many methods through which energies can be made to flow inward. When they flow inward they become one, because at the center there cannot be more than one. So the more energy goes inward, the more harmony there is. Conflicts drop. In the center there is no conflict. There is an

organic unity of the whole. That is why bliss is felt.

Another thing: asanas and pranayama are bodily helps. They are important, but they are only physical helps. If your mind is in conflict then they will not be of much help, because body and mind are not two things really. They are two parts of one thing. You are not body and mind; you are body/mind. You are psycho/somatic or somato/psychic. We talk about the body as one thing and the mind as something different, but body and mind are two poles of one energy. The body is gross and the mind is subtle, but the energy is the same.

One has to work from both polarities. For the body there is Hatha Yoga: asanas, pranayama, etcetera; and for the mind there is Raga Yoga and other Yogas that are basically concerned with your mental attitudes.

Body and mind are one energy. For example, if you can control your breath when you are angry, the anger will die. If you can go on breathing rhythmically, anger cannot overpower you. In the same way, if you go on breathing rhythmically, sexual passion cannot overpower you. It will be there but it will not become manifest. No one will know it is there. Not even you will be able to know it. So sex can be suppressed; anger can be suppressed. Through rhythmic breathing you can suppress them so much that you yourself will not even be aware of it. But the anger or sex will still be there. The body has suppressed it, but it remains inside, untouched.

One has to work with both the body and the mind. The body should be trained through yogic methodology, and the mind through awareness. You will require more awareness if you practice Yoga because things will become more subtle. If you are angry, you can ordinarily become aware of it because it is so gross. But if you practice pranayama, you will need more awareness, more acute sensitivity to be aware of anger, because now the anger will become more subtle. The body is not cooperating with it so there will be no physical expression of it at all.

If people practice awareness techniques and simultaneously practice yogic methods, they will know deeper realms of awareness. Otherwise they will be aware only of the gross. If you change the gross but do not change the subtle, you will be in a dilemma. Now conflict will assert itself in a new way.

Yoga is helpful, but it is only one part. The other part is what Buddha calls mindfulness. Practice Yoga so that the body becomes rhythmic and cooperative with your inner movements, and simultaneously practice mindfulness.

Be mindful of breathing. In Yoga you have to change the breathing process. In mindfulness you have to be aware of the breathing as it is. Just be aware of it. If you can become aware of your breathing, then you can become aware of your thought process; otherwise not.

Those who try to become aware of their thought process directly will not be able to do it. It will be very arduous, tedious. Breathing is the door to the mind. If you stop your breathing for a single moment, your thoughts will also stop. When

breathing stops, the thought process stops. If your thinking is chaotic, your breathing will be chaotic. Breathing will simultaneously reflect your thought process.

Buddha talks about *anapanasati*: the Yoga of awareness of the incoming and outgoing breath. He says, "Begin from here." And that is the correct beginning. One should begin from breathing and never from the thought process itself. When you can feel the subtle movements of breath, only then will you be able to feel the subtle movements of thought.

Awareness of the thought process will change the quality of the mind; asanas and pranayama will change the quality of the body. Then the moment comes when your body and mind are one, without any conflict at all. When they are synchronized, you are neither body nor mind. For the first time, you know yourself as the self. You transcend.

You can transcend only when there is no conflict. In this harmonious moment when body and mind are one, with no conflict, you transcend both. You are neither. Now you are nothing in a sense: no-thing. You are simple consciousness. Not conscious of something, but just awareness itself.

This awareness without being aware of anything, this consciousness without being conscious of anything, is the moment of explosion. Your potential becomes actual. You explode into a new realm: the ultimate. This ultimate is the concern of all religions.

There are so many ways to reach this ultimate. One may talk about kundalini or not; it is immaterial. Kundalini is only a word. You can use another word. But what is signified by the word *Kundalini* is bound to be there in some way or other as an inward flow of energy.

This inward flow is the only revolution, the only freedom. Otherwise we will go on creating more hells, because the more we go outward the further off we are from ourself. And the further off we are from ourself, the more ill we are.

Kundalini is the original source of all life, but we are cut off from it in so many ways. Then we become an outsider to ourself and we do not know how to come back home. This coming back is the science of yoga. As far as human transformation is concerned, Kundalini Yoga is the subtlest science.

Then there is shvans sahit pranayama and nabhi kriya.

Nabhi kriya is the most energising core-builder out there. Clock watching. With 10 minutes alternate leg raises, five minutes double leg raises and 15 minutes of navel lotus flowers, **nabhi kriya** is one challenging set.

After that — adopt the yonimudra, which enables to see our immortal substance.

Yoni-mudra

– is a yoga practice which is performed by closing all the organs of sense with the hands and slightly pressuing the eyes with finger-tips. This practice allows to see the immortal substance, at the kutastha.

Yonimudra: This is a technique which is meant to facilitate training in the practice of Pratyahara or abstraction, with the aim of withholding the conscious mind from soliciting sensory perceptions.

The word Yoni signifies the Ultimate Brahman of Brahmayoni. This unique psycho-physical technique of **The Yoga Institute** draws inspiration from a tortoise, which withdraws its limbs inside its shell the moment it perceives a danger, in order to conserve energy. Same is with our senses; it goes on receiving unnecessary and uncontrolled impulses, dissipating mental energy.

Starting position:

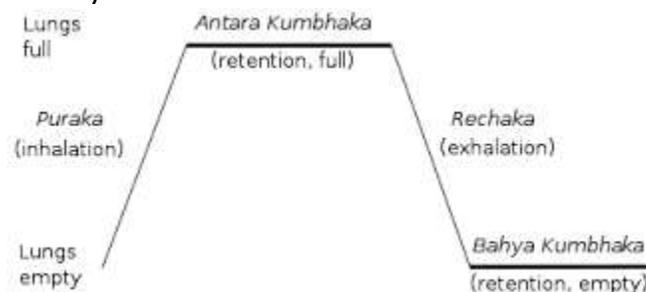
Sit in Padmasana or any other meditative posture. If not possible to sit on the floor, sit on a firm chair with an erect backrest. Keep the body above the waist straight and the spine erect. Eyes closed.

The sequence of steps for Yoni Mudra:

1. Place your thumbs on the ears and the index fingers resting gently on the eyelashes.
2. Place the middle fingers on the respective nostrils.
3. The ring fingers are placed above the lips and the little fingers below them. Ensure that your elbows are at shoulder level, parallel to the ground.
4. Passively observe the breath. The mind may wander to other thoughts but gently bring it back to the breath towards Mindful Breathing.

Recommended practice: Practice daily in the morning / during the day, as required. Maintain the mental state for as long as possible.

Then **maha mudra**, which prepares your body for very high practices of kriya yoga that come later. Executing this pose properly while engaging all three bandhas is considered to be the ultimate test of the breath because Mahamudra restricts all the normal respiratory movements out of the body cavities: There is strong stabilizing action in the pelvic floor and abdominal muscles, the rib cage is held in a lifted position, the costovertebral joints are immobilized by thoracic twisting, and the sternum is lifted into the chin by the scalenes. All in all, the body is forced to find another, unusual way to breathe.



This is the structural reason why, when all the usual, visible, external breath movements have been stabilized, something deep in the core of the system must mobilize via a new pathway. That pathway is commonly referred to in Yogic literature as Sushumna – the central channel.

That's it, the 7 techniques are done, and they have different proportion. They should be learned directly from our guru.

After one has achieved khechari mudra there is a reshuffle in these techniques, and the pranayama in nabhi kriya is introduced.

Nabhi kriya is the most energising core-builder. Clock watching. With 10 minutes alternate leg raises, five minutes double leg raises and 15 minutes of navel lotus flowers, **nabhi kriya** is one challenging set.

And then some other mudras are introduced, that is called «first level with khechary mudra».

After that, when the person who has gone that far and who has been practicing to the best of his ability, advances enough to receive second level of practice that is given in three levels.

First is just an introduction, secondly a certain mantra is given to him, and thirdly he is taught certain head movements and certain pranayama. That is the second level. It starts to open the heart knot — hridaya granthi bheda. And it takes the body quite a long time to adjust to this practice.

So after a person has been successfully practicing the second level for some time and has mastered the pranayama in yoni mudra and in nabhi kriya, then he is advanced enough to receive the third level, which is more powerful, than the second level, and develops your mind even more. With these practices the experience in yoni mudra becomes deeper and more mystical.

When the body is fine-tuned and the nervous system is strong enough, the fourth level is given. It is a strong pranayama. It takes quite a lot of time — one or two years — just to be comfortable with it. It is one of the most difficult pranayama and very few people go further.

After that the fifth level is given, and again it is a preparation for the sixth level. It also takes quite a lot of time.

It is called **dhyan kriya** — the kriya for your mind concentration. And from here meditation, or concentration, becomes deeper and deeper: such as mindfulness, or focusing the mind on a particular object, thought, or activity – to train attention and awareness, and achieve a mentally clear and emotionally calm and stable state

And mind becomes more refined and gives more ability to concentrate. It will give the ability to concentrate outside of our body and enable to come out of our physical body consciously.

So when the fifth level is done completely, a very difficult pranayama is taught, which is called the sixth level pranayama. It opens the knot of vajra nadi, which is inside sushumna, and creates the door for kundalini to arise.

After you had mastered these techniques, on the seventh level third pranayama of nabhi kriya is taught, which will enable you to leave your body consciously at the time of death. And that gives you enough power to come out of your physical body consciously and do whatever you want. You can do everything with this pranayama. Up to the seventh level, is hridaya granthi bheda — it is all going around opening your heart knot.

Then eighth and ninth level are for rudra granthi bheda. And a special technique is taught, which is called omkar kriya. And then the final stage of yoni mudra is taught — that is the ninth level. After that you get a certain mantra and a technique for shambhavi mudra, which enables you to remain in samadhi in your conscious hours. Wherever you want to be, you will always remain in samadhi. This is a brief introduction to kriya yoga. As you progress, you will learn more and more.

To become intimate with your own immortal substance requires a lot of practice. The more you see somebody, the closer you become to that person. You should be comfortable together — you and your immortal substance, and that is a rare phenomena.

This brief introduction is just for information for a true seeker. If he/she is committing self to kriya yoga practice, one should have a clear vision of how far he will have to go.

Kriya Yoga has 11 major steps.

In the first introductory level there are 7 techniques.

We begin by offering our Pranam to the Guru, all Gurus and Parents; then we start performing.

First **there are two practices for tongue - Talabya kriya and Jihva chalan - they help to achieve the Khechary Mudra.**

Talabya Kriya Start with the tongue in a relaxed position with the tip lightly touching the back of the upper teeth. Press the body of the tongue.

Khechary: just go up and keep your tongue up, the more up your tongue goes the more the body vibrate just go up and keep the tongue up; the more up the tongue goes the more the body quivers.

Jhiva challan: body energising exercising

Then **there is a technique called Manasik Pranayam** (Mental Anulom Vilom or alternate nostril breathing).- **when you have to concentrate your mind on your spine and spinal cord.**

Then there is ShvansSahit Pranayam **Anulom Vilom** is a form of alternate nostril breathing—inhaling through the left nostril, holding the breath in, then exhaling through the right nostril. The sequence is then reversed: inhale through the right nostril, hold the breath in, and exhale through the left nostril.

Benefits of Anilom vilom: "*Breathing is a protein-diet for your brain*".

Opens our energy channels – Ida and Pingala.

Act concentrates on creating powerful energy within ourself to manage, and to maintain equilibrium in your life.

Nabhi kriya is the most energising core-builder. Clock watching is needed.

With 10 minutes alternate leg raises, five minutes double leg raises and 15 minutes of navel lotus flowers, (Inhale deeply, suspend briefly, and exhale completely while pulling in the navel.

Breathe deeply in this manner four times.

Mentally vibrate *Sat* with the inhale and *Naam* with the exhale) and **nabhi kriya** is one challenging set.

Clock watching. With 10 minutes alternate leg raises, five minutes double leg raises and 15 minutes of navel lotus flowers, **nabhi kriya** is one challenging set.

After that - Yoni Mudra, <http://www.yogawiz.com>. Bring palms together with the fingers and thumbs straight and the thumbs pointing towards the sky. Then turn the pinky, ring and middle fingers inwards so that the back of the fingers are touching. Take slow, deep breaths, **which enables you to see your immortal substance.**

Then Maha Mudra, balances the sympathetic and parasympathetic nervous system **which prepares your body for very high practices of Kriya Yoga, which will come later.**

That's it, 7 techniques are done, **and they have different proportion. They should be learned directly from the Guru.**

After one has achieved Khechary Mudra then again there is a reshuffle in these techniques, and the pranayam in Nabhi Kriya is introduced.

Nabhi refers to the nerve plexus around the navel point. This set focuses on developing the strength of the navel point. The times indicated for each exercise are for advanced students. To begin the practice, start with 3 - 5 minutes on the longer exercises. This kriya will get the abdominal area in shape very quickly and activate the power of the **Third Chakra at thee navel.**

Manipura chakra, is a source of personal power and governs self-esteem, warrior energy, and the power of transformation

And then some other, say, mudras are introduced - and that is called «first level with Khechary Mudra.

After that, when the person who has gone that far and who is practicing to the best of his or her ability, advances enough to receive second level of practice, it is given in three levels.

First is just an introduction,

secondly certain mantra iis given, and on third certain head movements and certain pranayam is taught.

That is the second level. It starts to open the heart knot at the same - Hridaya Granthi Bheda. And it takes quite some time for the body to adjust to this practice.

And here I will say that with these practices head size begins to increase. I measured my own head and some 2 hundred heads of my disciples – the size increases by half an inch to one and a half inch, which in itself is pretty miraculous, because I don't think in medical science there is anything in existence, which can increase head size. Which means some new neurons or some connections are developing inside by the power of this practice.

<http://www.yogawiz.com/yoga-mudra/yoni-mudra.html#continued> So after a person has successfully been practicing the second level for some time and he has mastered the pranayam in Yoni Mudra The yogis who practice this mudra visualize all their chakras. They also are in sync with their inner sounds. Scriptures state that after practicing the yoni mudra, right-handed people will hear the inner sounds in their right ear and left-handed people will hear the sounds in their left ear.

Steps:

In order to practice the **Yoni Mudra** you need to –

- Cover your ears securely with your thumbs
- Place your index fingers on your eyes, covering them
- Use both your middle fingers to pinch your nostrils
- Press your lips together with your ring finger just above the top lip and your pinky below the lower lip
- Breathe in and out slowly, relieving your clamp over the nostrils when you do so

Benefits

Some of the health benefits of yoni mudra include –

- Relieving stress
- Relaxation and rejuvenation of the mind. Stabilizing the nervous system
- Maintaining a state of mental clarity and relaxation
- Attaining spiritual calmness and mental development

It is necessary for you to check with a doctor before you practice any yoga gesture, exercise or pose, irrespective of how simple it feels to pull it off.

After Nabhi Kriya, then one advances enough to receive the third level, which is more powerful, than the second level, and which develops your mind even more.

And experiences in Yoni Mudra become deeper and more mystical with these practices.

Then when the body is fine-tuned and the nervous system is strong enough to take on the fourth level, then fourth level is given. It is a very-very strong pranayam. Takes quite some time - maybe one year to two years - just to, say, be comfortable with it. And one should give body enough time to be comfortable with it. And it is one of the most difficult pranayam and very few people cross over it.

After that the fifth level is, again, a preparation for the sixth level. It takes quite some time. It is called Dhyana Kriya - the kriya for concentration of your mind. And from here the deeper, say, meditation or concentration begins. And mind becomes more and more fine, more refined and it gives you more ability to concentrate anywhere. Even it will give you enough ability to concentrate outside of your body, and it will enable you to come out of your physical body consciously.

So when the fifth level is done completely, then a very difficult pranayam is taught, which is called the sixth level pranayam. Again, I will say, it actually opens the knot of Vajra Nadi, which is inside Sushumna, and creates the door for Kundalini to arise. I think so far I have read almost every system, which is there, there is no direct technique to activate Vajra Nadi, except in Kriya Yoga.

Then when you master these techniques, then on the seventh level third pranayam of Nabhi Kriya is taught, which will enable you to leave your body consciously at the time of death. And that gives enough power to come out of your physical body consciously and whatever you want to do - you can do with it. Up to the seventh level, this is Hridaya Granthi Bheda - it is all going around the opening of your heart knot.

Then eighth and ninth level are for Rudra Granthi Bheda.

Eighth and ninth levels are for Rudra granthi bheda, and a special technique is taught, which is called Omkar kriya. And then the final stage of Yoni Mudra is taught - that is ninth level. After that a certain mantra is given and a technique for Shambhavi Mudra, which enables you to remain in Samadhi in your conscious hours, wherever you want to be, you will always remain in Samadhi.

So, I think, this brief introduction is enough now. As you will progress, you will learn more and more and more. And I will just quote Robert Frost here, a very famous British poet:

" Woods are dark and deep

and have a lure for the adventure

Miles I have covered

yet miles to go before I sleep."

This is the beauty and power of Kriya Yoga, that immediately after diksha you will begin to experience your immortal substance inside. But seeing is one thing, and becoming friendly and intimate with your own Atma or your own soul - that takes time. You see somebody, but it does not mean that you are great friends suddenly simply by seeing. To become intimate with your own immortal substance so much practice is required - more and more and more. I will say, that the more you see somebody, the friendlier you become. You should be comfortable together - you and your immortal substance, and that is a rare phenomenon.

I don't think, that in religion or in any other practice, there is something, which will enable the immortal substance or your Atma to appear like that. I've never come across that.

And also I will say, if you read every book on Hatha Yoga: from Hatha Yoga Pradipika to Gherandha Samhita to anything - they don't describe much after Khechary Mudra. Even in the fourth chapter of Hatha Yoga Pradipika, not much is written after achieving Khechary Mudra. But after achieving Khechary Mudra there are ten steps in Kriya Yoga. That fact itself makes it the most mysterious practice ever.

So I've given this brief introduction just for the information for a true seeker, so that he will have some idea. If he is committing himself for practicing Kriya Yoga, he should have a very clear vision on how far he has to go.

There are many people who are talking flowery language. Because nowadays I see that the words Kriya Yoga and Yoga had become a commercial commodity, so much commerce had been involved.

But I received it for free from my Guru, and I give it for free. It is such a priceless thing that you cannot put a price to it. And it will always be for free. Yes! You have to awaken my interest in teaching you - that is enough.

Kriya Yoga is an advanced form of yoga, which enables the practitioner to comprehend his own immortal substance, which is inside everybody. It will also enable him to understand the relationship between mind and body and how to develop the consciousness.

Many people say that kriya yoga is practiced to know God. But the basic theme of kriya yoga is to know yourself, all the possibilities, which are inside you, and to awaken the subconscious mind to conscious state. Only then will you begin to understand the working of Creation; and maybe you will get advanced enough to know the Creator.

Here I will give a very brief introduction of kriya yoga. I've read many different versions of kriya yoga from all over the world, but I will tell you only what my lineage taught me.

Kriya yoga has 11 major steps.

On the first introductory level there are 7 techniques. We begin by offering our pranam to our guru, and then we start practicing. First there are two practices for the tongue — *talabya kriya with tongue in a relaxed position with the tip lightly touching the back of the upper teeth. Press the body of the tongue against the upper palate to create a suction cup effect.* and *jihva chalan* — they help to achieve khechary mudra.

Then there is a technique called manasik pranayama — when you have to concentrate on your spine and spinal cord.

Then there is *shvans sahit pranayama* and *nabhi kriya*.

After that — yonni mudra, which enables you to see your immortal substance.

Then *maha mudra*, which prepares your body for very high practices of kriya yoga that will come later. That's it, the 7 techniques are done, and they have different proportion. They should be learned directly from your guru.

After one has achieved *khechary mudra* there is a reshuffle in these techniques, and the *pranayama* in *nabhi kriya* is introduced. And then some other mudras are introduced, that is called «first level with *khechary mudra*». After that, when the person who has gone that far and who has been practicing to the best of his ability, advances enough to receive second level of practice that is given in three levels. First is just an introduction, secondly a certain mantra is given to him, and thirdly he is taught certain head movements and certain *pranayama*. That is the second level. It starts to open the heart knot — *hridaya granthi bheda*. And it takes the body quite a long time to adjust to this practice.

So after a person has been successfully practicing the second level for some time and has mastered the *pranayama* in *yonni mudra* and in *nabhi kriya*, then he is advanced enough to receive the third level, which is more powerful, than the second level, and develops your mind even more. With these practices the experience in *yonni mudra* becomes deeper and more mystical.

When the body is fine-tuned and the nervous system is strong enough, the fourth level is given. It is a very-very strong *pranayama*. It takes quite a lot of time — one or two years — just to be comfortable with it. It is one of the most difficult *pranayama* and very few people go further.

After that the fifth level is given, and again it is a preparation for the sixth level. It also takes quite a lot of time. It is called *dhyani kriya* — the *kriya* for your mind concentration. And from here meditation, or concentration, becomes deeper and deeper. And mind becomes more refined and gives you more ability to concentrate. It will give you the ability to concentrate outside of your body and enable you to come out of your physical body consciously.

So when the fifth level is done completely, a very difficult pranayama is taught, which is called the sixth level pranayama. It opens the knot of vajra nadi, which is inside sushumna, and creates the door for kundalini to arise. I think I have read about almost every system, and there is no direct technique to activate vajra nadi, except the technique of kriya yoga.

After you had mastered these techniques, on the seventh level third pranayama of nabhi kriya is taught, which will enable you to leave your body consciously at the time of death. And that gives you enough power to come out of your physical body consciously and do whatever you want. You can do everything with this pranayama. Up to the seventh level, is hridaya granthi bheda — it is all going around opening your heart knot.

Then eighth and ninth level are for rudra granthi bheda. And a special technique is taught, which is called omkar kriya.

And then the final stage of yoni mudra is taught — that is the ninth level.

After that you get a certain mantra and a technique for shambhavi mudra, which enables you to remain in samadhi in your conscious hours.

Wherever you want to be, you will always remain in samadhi.

This is a brief introduction to kriya yoga. As you progress, you will learn more and more.

The beauty and power of kriya yoga is that immediately after diksha you will begin to experience our immortal substance. But seeing is one thing, and becoming friendly and intimate with our own Atma, or your own soul – is something different: it takes time. We see somebody, but it does not mean that we are great friends, suddenly simply by seeing. To become intimate with our own immortal substance requires a lot of practice. The more we see somebody, the closer we become to that person. We should be comfortable together — I and my immortal substance, and that is a rare phenomena.

BIOLOGY OF MYSTICAL CONSCIOUSNESS

The transcendental state of consciousness, experienced as ecstasy by prophets and mystics, does not indicate a special favour from the Cosmic Parent. It is only a more extended dimension of our perceptual faculty towards which mankind is appealingly evolving.

As far as we know, this is the first time that Mystical Consciousness, or the organic mechanism leading to it, namely Kundalini or Shekina, have been defined in this way.

Credit for this monumental discovery must be given to the illuminated sages of ancient India and Egypt. Although the term **Kundalini** is from Sanskrit and is associated with Indian mysticism, tantra, and yoga, the word is the living element in nature but is known in all religions by different names.

In Judaism, it is called Shekinah. In Christianity, it is the fire of the Pentacost. In Buddhism it is Candali the fierce goddess of heat and passion.

Kundalini, the serpent power or mystic fire, is the primordial energy or Shakti that lies dormant or sleeping in the Muladhara Chakra, the centre of the body.

It is called the serpentine power on account of serpentine form.

It is an electric fiery occult power, the 'force' which underlies all organic and inorganic matter.

Kundalini is the cosmic power in every individual.

It is not a material force like electricity, magnetism, centripetal or centrifugal force.

It is a spiritual potential Shakti or cosmic power and has no form.

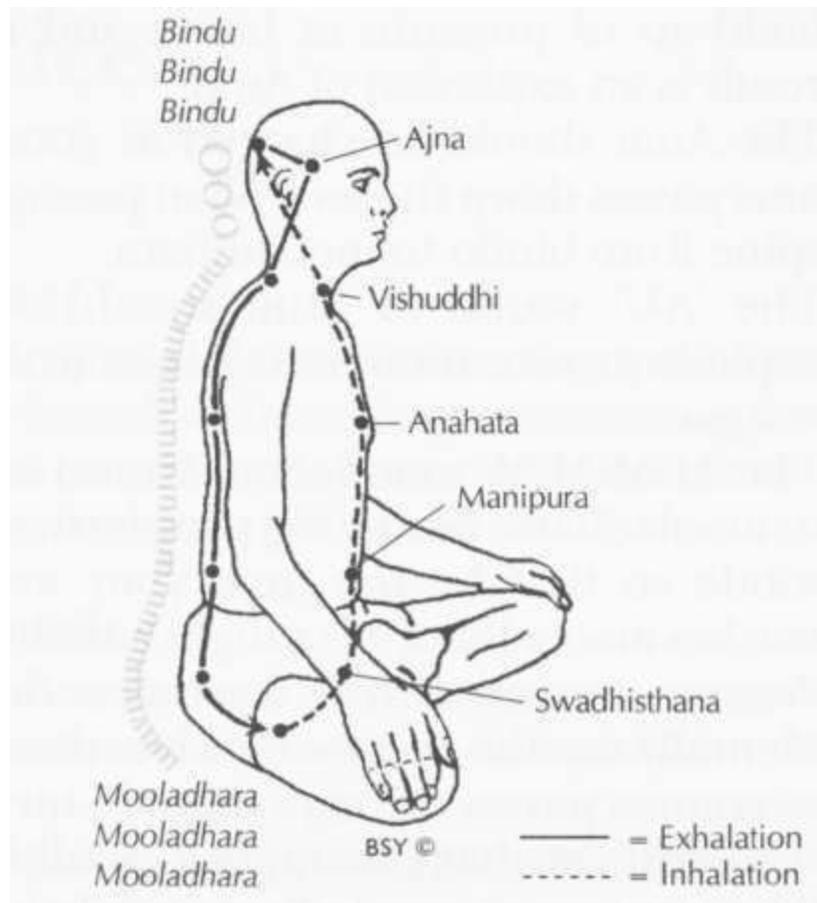
She is the Divine Cosmic Energy that is hidden in all of mankind!

"Thou art Kali, Durga, Adisakti, Rajarajeswari, 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 Sahasrara Chakra and to merge myself in Thee and Thy consort, Lord Siva."

Kundalini Yoga is that Yoga which treats of Kundalini Sakti, the six centres of spiritual energy (Shat Chakras), the arousing of the sleeping Kundalini Sakti and its union with Lord Siva in Sahasrara Chakra, at the crown of the head. This 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. "Her form is like a coiled serpent. Hence the name Kundalini." - Swami Sivananda, Kundalini Yoga



GOPI KRISHNA'S OWN KUNDALINI EXPERIENCE

Gopi Krishna died in 1984. His article on "Creativity: and Its Impact on Society" was to be published by the United Nations, but never submitted. Following are excerpts from that article:

"After my first experience [with Kundalini], I oscillated between life and death, sanity and insanity, for nearly twelve years and experienced the indescribable ecstasies of the mystics on and the agonies of the mentally afflicted on the other...I saw my whole organism battling with a new situation in my interior, as if a new and powerful psychic energy was operating in my brain and energy filled my head with a silvery luster and darted in flashes of light. At the same time, I started to hear an inner cadence, known as unstruck melody in all the books on Kundalini as an unmistakable sign of the awakening of this power."

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

THERE IS A VERITABLE PARADISE IN MY INTERIOR:

"The rapture experienced in the mystical state is said to be beyond anything experienced in normal awareness," write Gopi Krishna.

The mystics of both the East and the West are unanimous in their acknowledgment about this mystical ecstasy. Once established in this state one never goes back to the chaotic experiences of the past.

"There is a new awareness in every object and every scene. One witnesses beauty and a glory never perceived before. The vision becomes increasingly stable and enduring feature of consciousness.

The inwardly focused perceiver lives in a genuine paradise within. The colors of Nature are bathed in a radiance and in rapturous music of '**Aouum**.' The Upanishads, and in the writings of great mystics, show that such a condition of perennial beatitude is possible.

Success in Yoga and other spiritual disciplines, The 'chance-born' nature of life and mind, advocated by Darwin and his successors has influenced scientific thinking for a century, but is now under fire. It is now time to consider a scientific discussion on inventiveness and originality. Newton viewed the fall of an apple as an indication of the universal law of gravity.

Creativity itself reveals itself when the an 'inner uproar' is caused with the arousal of Kundalini. This can happen repeatedly for years after the first experience, during which bodily changes are seen to happen also. The experiences are normal, paranormal and the prophetic.

FUELED BY A MORE POTENT PSYCHIC ENERGY

Abnormal conditions arise when the body as a whole is not able to adapt to the flow of the new psychic energy or when lifestyle is not in harmony with the inner processes of the creative mind. "

When there is a complete lack of knowledge of the psychosomatic mechanism responsible for this, and of the pattern of life to be followed, this rebels against doing what everyone else is doing like the titan Promethean.

The matter of Kundalini as a phenomenon has essentially been accepted, perhaps on account of the prevalence of occult traditions concerning this power in many parts of the earth.

"Whatever the reason, Kundalini has become well known because of its implications as a factor in creativity and mental disorder, but it stands in urgent need of scientific investigation which has not been conducted so far.

Genius is an inspiration, a temporary attack of madness when meditating upon and molding his/her conceptions. When the moment of inspiration passes, genius becomes an ordinary man. This resemblance of an one inspired to madness was and still is noticed from ancient times.

Aristotle concurs and described famous poets, artists, and statesmen, who frequently suffer from depression or madness, as did van Gogh or Ajax who killed himself when not awarded the armor of the dead Achilles. Similar disposition occurred in many others, but especially in poets.

A SUMMARY AND SOME CONCLUSIONS

The basal energy of the universe is the Energy of Consciousness. How it is transformed into material, organic, gravitational, and electromagnetic or atomic energy, scientific investigations will show. We are at the very beginning of a radical change in the thinking of the race. This change will not be brought about so much by our efforts as by the force of circumstances, created by the racial Prana-Shakti, to draw out mankind from the present groove which is inimical to her spiritual evolution.

That there must be some variation in whether achieved slowly and imperceptibly through the practice of Raja Yoga, Karma Yoga, Jnana Yoga and Bhakti Yoga, or spontaneously, as the accumulated harvest of previous Karma, or suddenly with agonizing experiences, as the result of Hatha Yoga exercises, must be due to the same organic mechanism that has eluded detection so far. Prana-Shakti or the bio-electricity which is behind the organic activity of the body and the mental activity of the brain, can undergo a transformation either as the result of hereditary factors, as in the case of the examples cited above, or with the practices of Yoga, or as the harvest of any other religious discipline, as has happened throughout the past.

It is this alteration in the pranic energy or bio-electricity, with a corresponding transformation in certain areas of the brain, which is responsible for all cases of Illumination, whether brought about by voluntary methods or spontaneous, also for all cases of genius, paranormal faculties and, where the body or the brain is not adaptable to the change, for certain intractable forms of insanity.

THERE IS ONLY ONE LIVING ELECTRICITY

The association of Prana with every form of yoga is common knowledge in India and the United States. There is only one living electricity in the body and that is Prana. The popular image of a Yogi often depicts him as one who has drawn the entire Prana of his body into his head. It is immaterial whether this concentration of prana is achieved with the gentle methods of Raja-Yoga or the arduous ones of Hatha Yoga, but the medium affected is the same, namely prana. There is no other rival force in the body to which we could point as the one that comes into operation

by Raja Yoga methods in contrast to the other activated by the techniques of Hatha Yoga.

Seals with the figure of a deity, like Shiva, sitting in asana, with phallus erectus, a symbolic depiction of the arousal of Kundalini, have been found in the excavations made at some sites of the Indus Valley civilization. There is also evidence to show the secret of Kundalini was known to the Egyptians, Sumerians, Persians, Chinese, Greeks and Romans, centuries and even thousands of years before the birth of Christ.

THERE MUST BE A NATURAL PROCESS

Kundalini was known to the Mayas and is mentioned in the traditions of the Hopi Indians in America. There is no other spiritual discipline, religious observance, esoteric practice or occult ritual even half as widely known with as many ramifications and as extended to the remotest periods of time as the cult of Kundalini. It has been a universal method for gaining mystical vision, oracular gifts and occult powers for the past thousands of years.

Kundalini is the profound secret behind all spiritual and cultural achievements in India. It is this all-important secret which drew and still draws crowds of seekers after spiritual illumination from all parts of the earth to India, the land of sages, from the Vedic period to this age. It is now admitted that even ancient Egypt borrowed occult knowledge from this land. Can it be imagined for a moment that commonplace disciplines and cheap practices, which are the stock in trade of not a few teachers of our day, could form the secret teaching which distant seekers traversed thousands of miles on foot to learn, risking their life and limb in the hazardous expedition in olden times? Why to suit our own preferences do we try to belittle a still-hidden knowledge that was valued beyond all the treasures of the earth by the greatest sons of India in the past?

There must be a natural process for liberation as there is an inexorable organic process for incarnation, conception, embryo, birth, childhood, prime, old age, death, etc., repeated time after time. It cannot be that while the process of internment spreads over ages that of release should occur in a day, through a magically potent sadhana or a glance of favor from a guru.

THERE IS NO ONE METHOD

There is no one way to reach the Eternal. There is no one method that would suit everyone. The illuminated men and women born in different parts of the earth have been divergent in their philosophy, metaphysics, methods of attainment, the nature

of the reality, the nature of the Soul, ideas about the Hereafter and the state of the Soul after disembodiment. But all this divergence does not mean that there is a chaos in the spiritual world or that the illuminated of the past knew all that is to be known of this profound Ocean of Knowledge of the Self. How few really succeed in the enterprise we know only too well. The reason for this extreme poverty of results in the spiritual quest lies in the ignorance about the real nature of the mechanism Kundalini responsible for success. The research project proposed here is designed to greatly add to this knowledge.

GOETHE, NIETZSCHE AND SCHOPENHAUER The French philosopher Diderot thought these melancholic men owe their extraordinary, transcendent, depth of insight to a temporary disturbance of their complete neurological machinery which was at the same time sublime, and insane as well! How near is genius to madness?

In recent times, men of genius, like Goethe, Nietzsche, and Schopenhauer, themselves avow how near genius is to madness. Looking the other way round, we find that many schizophrenics show a marked resemblance to geniuses but of a twisted and distorted kind. It has been remarked that whoever has had the opportunity of observing with a sympathetic and understanding eye, a considerable number of acute cases of schizophrenia in the early stages of the affliction, cannot but be astonished at times, at the inconceivable power, richness and cosmic breadth of the experiences that suddenly break upon these individuals, even when they have the most commonplace minds.

Such experiences, so quickly to be extinguished, may occasionally lift even the most banal natures right out of themselves. In certain circumstances, abnormal ecstatic conditions of this kind, which are milder and do not lead to complete mental collapse, show a great similarity to the inspired experiences of genius, especially in the religious field.

SCIENTIFIC HYPOTHESIS

Introduction

Our science-oriented culture has created a peculiar social environment ideally suited for highly sophisticated minds with a strongly marked polarity that makes them talk in one way and act in another. In other words, the evolution of political thought has not kept pace with the speed at which knowledge has expanded. We now need a much more balanced and penetrating intellect than that which is operating at present in order to adjust the society to it.

This anomaly has a marked subconscious effect on every man and woman, each experiencing the effect without awareness of the cause behind it. The main reason why there is discontentment in almost every country, including the most advanced, is not because the leaders are less competent than before but because the human mind has attained a degree of sensitivity, and the environment a state of complexity, where a more evolved type of men and women are needed to create confidence and enlist the cooperation of the general public.

THE KINGDOM OF HEAVEN IS WITHIN YOU.

According to various estimates, most of us use only ten percent of the brain. That means 90 percent of the brain is unutilized, that there is still a large margin in the brain which could be used for other purposes and that nature has provided it for certain purposes which have not yet been discovered.

Among the adepts in ancient India, this untapped region of the brain was called the Brahma-rendra, or cave of God. This region can be activated by certain disciplines, and when activated it can give to the individual the same vision of the universe which all great mystics have described.

But when it is awakened, the normal energy of the body or the blood is not able to fuel the center. It needs a more powerful and concentrated psychic fuel. This fuel comes from the reproductive system, which is transformed into a kind of radiation, and that radiation awakens and makes the center function. A current of silvery light rises from the spine and radiates through the whole brain, causing a tremendous expansion of consciousness.

When this occurs, one does not continue to see the world as a solid, real, objective creation but as consciousness. The real objective creation is then seen as consciousness everywhere. For example, the ocean, the sky, the earth, the mountains, are seen as if they are living. This life or consciousness is not something which is dead or which can be understood. It is infinite, deathless. It is something so unique, so elevating, that there are no words to describe this extraordinary state of being.

But those who have experienced it have become geniuses of the highest order, and it is repeatedly said in the ancient manuals that they would not change this state of consciousness for any treasure, not even a kingdom.

This is probably what Christ meant when he said that the kingdom of heaven is within you.

From a scientific point of view, it can be said that a certain region in the brain has been awakened to activity. It means that nature has already provided a potential in the brain which has to be awakened in order for it to evolve to a higher level of performance. It also means that the human brain is still organically evolving in the direction of the great mystics and prophets, in the same direction of the great geniuses.

For this evolution a certain type of life is necessary. For instance, throughout our life evolution is going on and we have to cooperate with it. When we do not cooperate with the inner evolution we create problems for ourselves.

All of the religious teachings of mankind, beginning with the Vedas, then the Buddha, the Old Testament and New Testaments, the teachings of Moses, Christ, Mohammed, Guru Nanak, and all the ancient prophets of the Bible, were meant to give directions for how to live, how to regulate our lives, while the brain is still evolving.

At the present time, the human brain is evolving much more rapidly because from morning until evening we are applying our brain to some task, reading, watching television, working in an office, solving problems, etc. This was not the case when people hunted or tilled the soil. They had no need to apply their brain in such a concentrated way as we do today. In other words, we are meditating almost continually, although on material objects, and this is accelerating the evolutionary processes at work in the brain and nervous system. This has resulted in many thousands of partial awakenings of the Power, especially in the industrialized countries, albeit in a haphazard and often unhealthy manner. Often in the case of such awakenings, the benefits can be quite fruitful, transforming such individuals into more productive, creative, loving and more compassionate personalities.

A great many of the patients now crowding our mental institutions, whether for schizophrenia or manic-depressive states, could be correctly placed in this category. Psychiatrists and psychologists are at a loss to explain why. Because of the limited extent of our current knowledge about this phenomenon, it is extremely rare far more rare than genius itself that the Kundalini raises to the highest center in the brain in a healthy way,

resulting in Illumination or Enlightenment. This is one more reason why research such as proposed herein is of such vital importance at this time.

In order to bring about a harmonious change in society, the leaders of the world have to be convinced of the existence of Kundalini and its effect on our everyday lives, and for that to happen a scientific experiment is necessary. We have to demonstrate that the brain is evolving, and that this evolution needs a certain kind of harmonious way of life.

In the experiment, a number of healthy young men and women will practice mental and physical disciplines designed to greatly increase the brain's activity, and its effect will be found all over the body. There will be metabolic processes and other physiological changes which can be measured. The goal will be to awaken the dormant center in the brain responsible for mystical experience and genius. Once the evolutionary mechanism, called Kundalini by the ancient adepts, has been activated, there are definite biological changes in the blood, the nervous system, the cerebrospinal fluid, and in the composition of the brain itself.

The experiment is designed to prove that there is the potential in every human being which can transform him or her from a mortal into an immortal and that in within each of us there is an eternal source of happiness. A more harmonious, more peaceful, happy, more contented humanity can be expected to result from this research. More importantly, it will show the way for every generation to produce people who have reached the higher dimensions, and they will become the political leaders, scientists, and educators, who will help to guide the race higher and higher and higher.

KUNDALINI YOGA by Sri Swami Sivananda Founder of The

Divine Life Society **SERVE, LOVE, GIVE, PURIFY, MEDITATE,**

This is a little volume on Kundalini Yoga.

Kundalini is the coiled up, dormant, cosmic power that underlies all organic and inorganic matter within us.

It explains the theory and illustrates the practice of Kundalini Yoga.

Salutations to Omkara, which gives whatever one desires and also liberation to those who meditate always on Omkara that is united with the Bindu.

Salutations to the Guru who is established in Knowledge and Power.

PREFACE

O Divine Mother Kundalini, the Divine Cosmic Energy that is hidden in men!
Thou art Kali, Durga, Adisakti, Rajarajeswari, Tripurasundari, Maha-Lakshmi, Maha-Sarasvati!

Thou hast put on all these names and forms.

Thou hast manifested as Prana, electricity, force, magnetism
, cohesion, 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
Sahasrara Chakra and to merge myself in Thee and Thy consort, Lord Siva.
Kundalini Yoga is that Yoga which treats of Kundalini Sakti, the six centres of
spiritual energy (Shat Chakras), the arousing of the sleeping Kundalini Sakti and its
union with Lord Siva in Sahasrara Chakra, at the crown of the head. This is an exact
science.

This is also known as Laya Yoga. The six centres are pierced (Chakra Bheda) by the
passing of Kundalini Sakti to the top of the head. Kundala means coiled.

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

All agree that the one aim which man has in all his acts is to secure happiness for
himself.

The highest as well as the ultimate end of man must, therefore, be to attain
eternal, infinite, unbroken, supreme happiness.

This happiness can be had in one's own Self or Atman only.

Therefore, search within to attain this eternal Bliss.

The thinking faculty is present only in human being.

Man only can reason, reflect and exercise judgment.

It is man only who can compare and contrast, who can think of pros and cons and
who can draw inferences and conclusions. This is the reason why he alone is able to
attain God-consciousness.

That man who simply eats and drinks and who does not exercise his mental faculty
in Self-realisation is only a brute.

O worldly-minded persons! Wake up from the sleep of Ajnana. Open your eyes.
Stand up to acquire knowledge of Atman.

Do spiritual Sadhana, awaken the Kundalini Sakti and get that sleepless-sleep
(Samadhi).

Drown yourself in Atman.

Chitta is the mental substance. It takes various forms.

These forms constitute Vrittis. It gets transformed (Parinama).

These transformations or modifications are the thought-waves, whirlpools or Vrittis. If the Chitta thinks of a mango, the Vritti of a mango is formed in the lake of Chitta. This will subside and another Vritti will be formed when it thinks of milk.

Countless Vrittis are rising and subsiding in the ocean of Chitta. These Vrittis cause restlessness of mind.

Why do Vrittis arise from the Chitta? Because of Samskaras and Vasanas. If you annihilate all Vasanas, all Vrittis will subside by themselves. When a Vritti subsides it leaves a definite impression in the subconscious mind. It is known as Samskara or latent impression.

The sum total of all Samskaras is known as Karmasaya or receptacle of works. This is called Sanchita Karma (accumulated works).

When a man leaves the physical body, he carries with him his astral body of 17 Tattvas and the Karmasaya as well, to the mental plane.

This Karmasaya is burnt by highest knowledge obtained through Asamprajnata Samadhi.

During concentration you will have to collect carefully the dissipated rays of the mind.

Vrittis will be ever-rising from the ocean of Chitta.

You will have to put down the waves as they arise.

If all the waves subside, the mind becomes calm and serene. Then the Yogi enjoys peace and bliss.

Therefore real happiness is within.

You will have to get it through control of mind and not through money, women, children, name, fame, rank or power.

Purity of mind leads to perfection in Yoga.

Regulate your conduct when you deal with others.

Have no feeling of jealousy towards others. Be compassionate. Do not hate sinners. Be kind to all.

Develop complacency towards superiors.

Success in Yoga will be rapid if you put in your maximum energy in your Yogic practice.

You must have a keen longing for liberation and intense Vairagya also.

You must be sincere and earnest.

Intent and constant meditation is necessary for entering into Samadhi.

He who has firm faith in Srutis and Shastras, who has Sadachara (right conduct), who constantly engages himself in the service of his Guru and who is free from lust, anger, Moha, greed and vanity easily crosses this ocean of Samsara and attains Samadhi quickly.

Just as fire burns a heap of dried leaves, so also the fire of Yoga burns all Karmas.

The Yogi attains Kaivalya.

Through Samadhi, the Yogi gets intuition.

Real knowledge flashes in him within a second.

Neti, Dhauti, Basti, Nauli, Asanas, Mudras, etc., keep the body healthy and strong, and under perfect control. But they are not the be-all and end-all of Yoga.

These Kriyas will help you in your practice of Dhyana.

Dhyana will culminate in Samadhi, Self-realisation.

He who practises Hatha Yogic Kriyas is not a Purna Yogi.

He who has entered into Asamprajnata Samadhi only is a Purna Yogi.

He is a Svatantra Yogi (absolutely independent).

Samadhi is of two kinds, viz., Jada Samadhi and Chaitanya Samadhi.

A Hatha Yogi through the practice of Khechari Mudra can shut himself up in a box and remain underneath the ground for vii months and years.

There is no higher supernatural knowledge in this kind of Samadhi. This is Jada Samadhi.

In Chaitanya Samadhi, there is perfect awareness.

The Yogi comes down with new, super-sensuous wisdom.

When a man practises Yogic Kriyas, naturally various kinds of Siddhis are acquired.

The Siddhis are hindrances to Realisation.

The Yogi should not at all care for these Siddhis, if he wants to advance further and get the highest realisation, the final Goal. He who runs after Siddhis will become the biggest house-holder and a worldly-minded man.

Self-realisation only is the Goal. T

hesumtotal of knowledge of this universe is nothing when compared to the spiritual knowledge that is obtained through Self-realisation.

Ascend the path of Yoga cautiously.

Remove the weeds, thorns and the sharp angular pebbles on the way.

Name and fame are the angular pebbles. Subtle under-current of lust is the weed.

Attachment to family, children, money, disciples, Chelas or Ashram is the thorn.

These are forms of Maya.

They do not allow the aspirants to march further.

They serve as the stumbling-blocks.

The aspirant gets false Tushti, stops his Sadhana, imagines foolishly that he has realised, and tries to elevate others. This is like a blind man leading the blind.

When the Yogic student starts an Ashram, slowly luxury creeps in.

The original Vairagya gradually wanes. He loses what he has gained and is unconscious of his downfall. Ashram develops begging mentality and institutional egoism.

He is the same house-holder now in some other form (Rupantara-bheda) though he is in the garb of a Sannyasin. O aspirants, beware! I warn you seriously. Never build Ashrams. Remember the watchwords:-

SECLUSION, MEDITATION, DEVOTION.

March direct to the goal. Never give up the Sadhana zeal and Vairagya until you realise Bhuma, the highest goal.

Do not entangle yourself in the wheel of name, fame and Siddhis.

Nirvikalpa is the state of superconsciousness. There are no Vikalpas of any sort in this condition.

This is the Goal of life.

All the mental activities cease now.

The functions of the intellect and ten Indriyas cease entirely.

The aspirant rests now in Atman.

There is no distinction between subject and object.

The world and the pairs of opposites vanish completely.

This is a state beyond all relativity.

The aspirant gets knowledge of Self, supreme peace and infinite, indescribable bliss.

This is also called Yogaroodha state.

When Kundalini is taken to the Sahasrara and when it is united with Lord Siva, perfect Samadhi ensues.

The Yogic student drinks the Nectar of Immortality.

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! |

PRAYER TO MOTHER KUNDALINI

Wake up Mother Kundalini.

Thou whose nature is Bliss Eternal The Bliss of Brahman.

Thou dwelling like a serpent asleep at the lotus of Muladhara,

Sore, affected and distressed am I in body and mind,

Do thou bless me and leave thy place at the basic lotus.

Consort of Siva the Self-caused Lord of Universe, Do thou take thy upward course through the central canal.

Leaving behind Svadhishthana, Manipuraka, Anahata, Vishuddha, and Ajna.

Be thou united with Siva, thy Lord the God.

At Sahasrarathe thousand-petalled-lotus in the brain.

Sport there freely, O Mother, Giver of Bliss Supreme.

Mother, who is Existence, Knowledge, Bliss Absolute.
Wake up, Mother Kundalini! Wake up.

EXPERIENCES ON AWAKENING OF KUNDALINI

During meditation you behold divine visions, experience divine smell, divine taste, divinetouch, hear divine Anahata sounds.

You receive instructions from God.

These indicate that theKundalini Shakti has been awakened.

When there is throbbing in Muladhara, when hairs stand ontheir roots, when Uddiyana, Jalandhara and Mulabandha come involuntarily, know that Kundalinihas awakened.

When the breath stops without any effort, when Kevala Kumbhaka comes by itself withoutany exertion, knowthat Kundalini Shakti has become active.

When you feel currents of Prana risingup to the Sahasrara, when you experience bliss, when you repeat Om automatically, when there areno thoughts of the world in the mind, know that Kundalini Shakti has awakened.

When, in your meditation, the eyes become fixed on Trikuti, the middle of the eyebrows,when the Shambhavi Mudra operates, know that Kundalini has become active.

When you feelvibrations of Prana in different parts inside your body, when you experience jerks like the shocks ofelectricity, know that Kundalini has become active.

During meditation when you feel as if there is no body, when your eyelids become closed and do not open in spite of your exertion, whenelectric-like currents flow up and down the nerves, know that Kundalini has awakened.

When you meditate, when you get inspiration and insight, when the nature unfolds its secrets to you, all doubts disappear, you understand clearly the meaning of the Vedic texts, know that Kundalini has become active. When your body becomes light like air, when you have abalanced mind in perturbed condition, when you possess inexhaustible energy for work, know thatKundalini has become active.

When you get divine intoxication, when you develop power of oration, knowthat Kundalinihas awakened. When you involuntarily perform different Asanas or poses of Yoga without the leastpain or fatigue, know that Kundalini has become active.

When you compose beautiful sublimehymns and poetry involuntarily, know that Kundalini has become active.

THE GRADATIONAL ASCENT OF THE MIND:

The Chakras are centres of Shakti as vital force.

In other words, these are centres ofPranashakti manifested by Pranavayu in the living body, the presiding Devatas of which are thenames for the Universal Consciousness as

It manifests in the formof these centres.

The Chakras are not perceptible to the gross senses. Even if they were perceptible in the living body which they help to organise, they disappear with the disintegration of organism at death.

Purity of mind leads to perfection in Yoga.

Regulate your conduct when you deal with others.

Have no feeling of jealousy towards others. Be compassionate. Do not hate sinners. Be kind to all.

Success in Yoga will be rapid if you put your maximum energy in your Yogic practice.

You must have a keen longing for liberation and intense Vairagya also.

You must be sincere and earnest.

Intense and constant meditation is necessary for entering into Samadhi.

The mind of a worldly man with base desires and passions moves in the Muladhara and Svadhishthana Chakras or centres situated near the anus and the reproductive organ respectively.

If one's mind becomes purified the mind rises to the Manipura Chakra or the centre in the navel and experiences some power and joy.

If the mind becomes more purified, it rises to the Anahata Chakra or centre in the heart, experiences bliss and visualises the effulgent form of the Ishta Devata or the tutelary deity.

When the mind gets highly purified, when meditation and devotion become intense and profound the mind rises to Visuddha Chakra or the centre in the throat, and experiences more and more powers and bliss.

Even when the mind has reached this centre, there is a possibility for it to come down to the lower centres.

When the Yogi reaches the Ajna Chakra or the centre between the two eyebrows he attains Samadhi and realises the Supreme Self, or Brahman.

There is a slight sense of separateness between the devotee and Brahman.

If he reaches the spiritual centre in the brain, the Sahasrara Chakra, the thousand-petalled lotus, the Yogi attains Nirvikalpa Samadhi or superconscious state.

He becomes one with the non-dual Brahman.

All sense of separateness dissolves.

This is the highest plane of consciousness or supreme Asamprajnata Samadhi.

Kundalini unites with Siva. T

he Yogi may come down to the centre in the throat to give instructions to the students and do good to others (Lokasamgraha).

DEVI STOTRA:

|I seek refuge in Tripurasundari, the wife of the three-eyed One, who lives in the Kadamba forest, who is seated on the golden disc and dwells in the six lotuses of

the Yogins, ever flashing likelightning in the heart of the perfected ones, whose beauty excels that of the Japa flower and whose forehead is adorned by the full-moon.

O Thou Self of everything, of whatever thing existing at whatever place or time, whethercause or effect, Thou art the Power behind that; how canst Thou be praised?

Thou art the Supreme Knowledge, Maya, intellect, memory, delusion and the greatProwess of the gods as well as of the demons.

SIVA STOTRA:

Sins committed in actionwith the hands and feet or by speech, or by the body, or by theears and eyes,or by those done in thoughts,forgive all these sins whether of commission oromission. Glory be unto Thee, Thou ocean of mercy! Glory be unto Thee O Mahadeva, OShambho!Sri Sankaracharya

THE FOUR STAGES OF SOUND:

Vedas are sound-manifestation of Ishvara divisions,
Para which finds manifestation only in Prana,
Pasyanti which finds manifestation in the mind,
Madhyama which finds manifestation in the Indriyas, and
Vaikhari which finds manifestation inarticulate expression.

Articulation is the last and grossest expression of divine sound-energy.

The highestmanifestation of sound-energy, the primal voice, the divine voice is Para.

The Para voice becomesvthe root-ideas or germ-thoughts.

It is the first manifestation of voice.

In Para the sound remains in an undifferentiated form.

Para, Pasyanti, Madhyama and Vaikhari are the various gradations ofsound.

Madhyama is the intermediate unexpressed state of sound. Its seat is the heart.

The seat of Pasyanti is the navel or the Manipura Chakra.

Yogins who have subtle innervision can experience the Pasyanti state of a word which has colour and form, which is common forall languages and which has the vibrating homogeneity of sound.

Indians, Europeans, Americans,Africans, Japanese, birds, beastsall experience the same Bhavana of a thing in the Pasyanti stateof voice or sound.

Gesture is a sort of mute subtle language. It is one and the same for all persons.

Any individual of any country will make the same gesture by holding his hand to his mouth in a particular manner, when he is thirsty.

As one and the same power or Shakti working through theears becomes hearing, through the eyes becomes seeing and so forth, the same Pasyanti assumedifferent forms of sound when materialised.

The Lord manifests Himself through his Mayaic power first as Para Vani in the Muladhara Chakra at the navel, then as Madhyama in the heart and then eventually as Vaikhari in the throat and mouth.

This is the divine descent of His voice.

All the Vaikhari is His voice only.

It is the voice of the Virat Purusha.
