

**Kundalini  
Magic**



**Kundalini  
Resource  
Center**

*A "HealingMagic.com" WebSite*

Translate from

[Help](#)



**An Effort of Cyber-Collaboration**

Web space provided by [Total Access Technologies](#)

**All our Web Sites contain the same information. Please link to and BOOKMARK the Web site closest to your physical location for the fastest access:**

- Mirror site in [Australia/New Zealand](#). (Pending)
- Mirror site in [Europe](#).
- Mirror site in [North America](#).

- Mirror site for Asia and the Pacific Rim maintained in [Hawaii](#). --You are here!

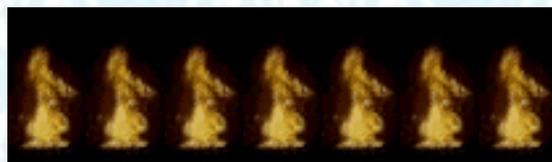
# Welcome to *your* Kundalini Web site!

PLEASE VISIT OUR SPONSORS



YOUR SUPPORT KEEPS THIS SITE ACTIVE

Now viewable in [FRAMES](#) Format.



## START HERE

[PLEASE FILL OUT OUR SHORT SURVEY](#)

[TELL US ABOUT YOUR KUNDALINI EXPERIENCES](#)

[SEEKING HELP? FIND A KUNDALINI SUPPORT FRIEND](#)

[VIEW AND POST TO KUNDALINI CALENDAR OF EVENTS](#)

[VIEW AND ADD KUNDALINI RELATED LINKS](#)

[REGISTER NOW FOR AUTOMATIC NOTIFICATION OF UPDATES](#)

**Most of the information you will view here has been provided by readers like you through kundalini related mailing lists.** We are glad to have you with us! As you explore this Site, you will find a tight integration with other kundalini related Web sites, like the "Kundalini Mailing List" and "Shared Transformation." You will sometimes be routed directly to other Sites with some of our links. If you can spend an hour or two with us, we are confident you will have a better understanding of kundalini.

You will find, as you explore, that **we are a community of people working together on the Internet to raise public awareness of kundalini**, and to help those who are experiencing a kundalini awakening better understand what is happening to them. We highly encourage you to join the [Kundalini Mailing List](#) and share what you have personally experienced with our Internet family. Most of all, have fun.

You can navigate through our Center by way of our Index, below, or you can follow our self-guided tour by starting with any index topic and following the forward or backward arrows at the bottom of each page. The links make a complete circle, and by following them, you will be assured that you won't miss anything. Our Site Icon will bring you back to the Index at any time.



# INDEX



[Kundalini Articles](#) By Various Authors

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[Web Sites of Interest](#)

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NetMind Search-it

[Free Search Engine](#) • Powered by [NetMind](#) •

**QUICK QUIZ**  
WHAT DO YOU THINK



My Kundalini experiences have been:

- Fantastic, Wonderful
- Really Pleasant
- Moderately Good
- Moderately Bad
- Really Uncomfortable
- Horrible, Excruciating



## [You Can Help Support This Site](#)

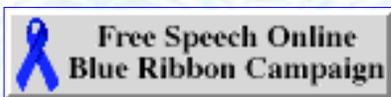
**IMPORTANT DISCLAIMER:** The ideas and opinions expressed at the *Kundalini Resource Center* are those of the authors/contributors and do not necessarily reflect those of the site host, or the community at large. Also, any exercises presented here, either physical or mental, are to be practiced **at your own risk**. Consult your physician, therapist, guide, or guru before you begin, or should you experience any discomfort or trauma from any of the processes involved in the awakening of kundalini energy. Many people consider this energy force too powerful to work with on your own without the active assistance of a guide. Use your own best judgment. By all means, **be extremely careful, and progress slowly and cautiously on your path to Kundalini Awakening**. It is in your best interest to do so.

Since individuals can link into any page appearing as part of this *Kundalini Resource Center* without entering first through this Home Page, you will find a disclaimer statement at the bottom of *\*each\** page presented here to insure all visitors are aware of our concerns.



### [ALOHA HEALING INVITATION](#)

**Kundalini Resource Center** supports following initiatives:



[Register with us](#), and check out what has changed recently.

Site Last Updated February 13, 2000



# **KUNDALINI - RESOURCE CENTER -**

## **Mirror Site Search**

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**We are presently looking for Web sites in Australia/New Zealand to host mirrored copies of our entire *Kundalini Resource Center* Web Pages. As we expand, we envision including QuickTime movies, digital images, and real time sound bites to add a multimedia feel for Kundalini Awakening. These large bandwidth files will function best if we place identical copies around the world and invite our viewers to link to the geographically closest *Kundalini Resource Center* Web site.**

Support for our effort would be purely voluntary. There would be little impact aside from some hard disk storage space and additional site traffic. We will handle all file updates automatically from our Host Site in Hawaii. We are looking for hosts to house our mirrored files which:

- **Have high speed Internet connectivity (over 56KBps);**
- **Can reserve about 10 MB of hard disk space for us;**
- **Can give our Hawaii site FTP access to the area for posting and updating the files; and**
- **Are capable and willing to accept several new "hits" per hour as global awareness of Kundalini energy draws people in for a look.**

We will, of course, list your main Home Page as the sponsoring site on our introductory page, thereby drawing traffic to the other things you are doing with your Web presence. If you think you can help us out, please e-mail us in Hawaii at [info@KundaliniMagic.com](mailto:info@KundaliniMagic.com).



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Visit our [Change Log](#) for the latest updates and additions to your **Kundalini Resource Center**.

Return to the **KRC** [Index](#). -----> This page last updated: **February 19, 1997.**

# **KUNDALINI - RESOURCE CENTER - CHANGE LOG**

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Enter your e-mail address to receive an automatic e-mail notification whenever there is a significant update or change to the **Kundalini Resource Center** Web pages.

**Enter your Internet e-mail address:**

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## **February 4, 2000**

Some exciting news! The Kundalini Resource Center has been reviewed by Encyclopedia Britannica and we are now a part of their online [britannica.com](http://britannica.com) Encyclopedic service. Jump on over and see the results for "kundalini" in the online encyclopedia!

Also, we have added new [survey](#) and [experience](#) links from our home page for you to interact with other people interested in kundalini. Feel free to post kundalini events to our [interactive calendar](#), too.

## **February 28, 1999**

Wow, it looks like it has been a long time since we've updated our sites! Well, there have been some minor changes here and there, but nothing really notable to send you a change update message -- until now. We have significantly revamped the [mailing list](#) section and invite you to take a look. There are several new lists, and some great conversations going on. If you have the time, we suggest you subscribe to them all (in digest form if you want to limit the number of individual messages you receive). Then look them over, continue as a member of the ones that perk your interest and unsubscribe from the others.

## August 29, 1998

Where in the world has all the time gone! My sincere apologies to everyone who has been e-mailing with new sites to link, updates to articles, and new personal experiences to post. Life just somehow got away. Having significantly underestimated the time involved in maintaining this worldwide mirrored site, we have chosen to introduce a new process of allowing each of you to post your own comments, experiences and discussion directly to the Kundalini Resource Center by way of a new Internet concept, our 321Media ["Interactive Relational Collaboration Conduit"](#). Please jump in and participate, as it is through the exposure to our shared experiences and insight that we all will grow and better understand this power we call kundalini.

Don't worry, from time to time various sections of the site will be updated directly so we can maintain a content rich experience while still allowing direct reader input - the best of both worlds!

## February 19, 1997

All pages of the Kundalini Resource Center have been redone with some hidden code which will make it much easier and more efficient for the major Web search engines to index and catalog this site. You won't notice any significant changes in what you see, as these code changes operate behind the scenes.

## December 23, 1996

Just in time for the holidays we are adding a new article entitled [Awakening Of Spirit](#) by Karin Hannigan of Australia. This is a pre-publication copy which will soon appear in Issue 67 of WellBeing magazine, due for release in March 1997. We are pleased to have Karin join us.

## June 9, 1996

We are proud to offer an integrated tie-in with Richard Satin's new [Kundalini Mailing List](#). Many of you may have been sending e-mail to Haakon Ueland's address for posting to his self-administered "kundalini-1" mailing list. Since late last year, none of us have heard from Haakon, and there have been no new updates to his distribution message. We wish Haakon well, and hope to hear from him soon. In the meantime, Richard has started a "kundalini-1" mailing list which is of the open forum variety (anyone can post to it, and all postings are sent to every subscriber). If you have sent any messages in the past to Haakon for posting to his list, and you still have them around on your computer, PLEASE send them again to the new "kundalini-1" mailing list so we can get your information shared! We really want to hear from you.

We have provided an easy way for you to subscribe, post your own message to the list, and even unsubscribe if you so desire. It is all free, of course. Please [stop by and take a look](#).

## June 8, 1996

Our US East Coast Web Site is temporarily down. It appears the NIC has lost the necessary routing information to make a connection (at least from Hawaii) so even if you do get in, the kundalini information has not been updated. Please link to an alternate mirrored KRC Site in the meantime. This

situation shows the power and importance of mirrored sites. When one goes down, even briefly, the information still lives elsewhere on the Web! We expect to have the US East Coast Site back up soon.

## May 14, 1996

As you have seen, we've been dressing the site up a bit with graphics, etc. In order to enjoy the full benefits of the improvements we have made, you should be using Netscape Navigator version 2.0, or above. We have noticed that other browsers, as well as earlier versions of Netscape, will not load graphics that we have incorporated correctly. Therefore, we highly recommend that you use the most current version of Netscape available. You can download revisions directly from Netscape's WWW Homepage at: <http://www.netscape.com>.

AMERICA ONLINE USERS! YES, YOU CAN USE NETSCAPE WITH AOL!!!

Netscape can be configured to run "under" AOL's software. Just type the keyword "winsock" from AOL for instructions on how to run TCP/IP applications such as the Netscape browser with AOL. You WILL notice a vast improvement over AOL's (crappy) WWW browser!

## March 10, 1996

Different people learn in different ways, and we have wanted to expand our KRC offerings into the visual realm for a long time now. With the welcomed contributions from Hawaiian artist Ralph Adamson, we now have artwork to illustrate the kundalini awakening experience, as well as the chakras and the cosmic concept of "energy" in general. You will find that Ralph expands the paradigm of classical interpretations of kundalini and chakras, and offers a fresh perspective which may help each of us achieve a positive awakening experience, simply by meditating on his images.

It is synchronistic that Ralph lives just down the street from me in Hanapepe, here on Kauai (where the KRC is administered for all of our world wide Web sites). Ralph has a heart of gold. The models who pose for his paintings are from local Hawaiian families. Ralph is working in conjunction with the Livingstone Foundation to provide financial and spiritual assistance to these beautiful young people. If you are moved by his work, please consider contacting him to purchase a piece for your collection. Ralph can be reached at [art@SpiritMagic.com](mailto:art@SpiritMagic.com).

Feel free to visit Ralph's [Lele Aka Internet Gallery](#), too. It is just getting started, but we will be posting some amazing images. Ralph can also create paintings for you from photographs you may have of your children or loved ones. After looking over his art, you will be familiar with his style. We hope you enjoy this new expansion of the KRC into the visual realm as an augmentation to the fine text comments we have posted here for you.

## January 28, 1996

We have just been notified by the **America Online Web Team** that the KRC has been chosen as an Internet destination which will be made available to the huge body of AOL subscribers. Quoting the AOL Team, *"We think your site will be very attractive to our members and accordingly, we will be providing a link on the AOL Service from time to time to your site and will be generally using the tools and procedures available on the internet. All of us here at AOL are excited about launching our new Net*

*offerings on the AOL Service and believe the link to your site will prove mutually beneficial to AOL, our members and to you."* Welcome AOL subscribers, and feel free to contribute information about your own experiences with kundalini energy. Enjoy your exploration of our site and the Internet at large.

## December 11, 1995

Thanks to the support of [Hong Zhou](#) of [Telebyte](#), we now have a [European Mirror Site](#) for the Kundalini Resource Center. We appreciate the support of Dr. Zhou in helping us spread the experience of Kundalini Awakening throughout the world.

## October 28, 1995

We have revised the index and added a new [Articles](#) section where we will be posting articles submitted by our readers. We have started this section off with a new article by Ed Collie entitled [Danger: High Voltage](#).

We have also added another new Internet feature, an **autoresponding mail robot**, or "mailbot" which will automatically send you the most recent distribution from the "kundalini-l" list server via e-mail. We provide you [complete instructions](#) on retrieving the mail file. You will now be able to read the latest kundalini information right from the source -- people like you -- as soon as it is available, and well before we have coded it for our KRC Web Site. Check [here](#) often to make sure you have the most recent information...

## October 3, 1995

We now have a new East Coast Mirrored Web Site, thanks to Martin Berson of [Hypermedia Technologies](#). Do any of you know of a Web Site in [Australia](#) or [Europe](#) with a few megabytes of space to contribute to our effort where we can mirror our site? We are planning to add "RealAudio" for real-time meditation sessions and digital movies to demonstrate massage techniques soon, and it will be critical that our viewers link to the mirrored site which is closest and provides the fastest data throughput. Please help support our sponsors, if you can, as they are giving us Web space for free, and footing the bill for the added overhead of our connection time. We appreciate their contribution to raising human consciousness about kundalini.

## September 23, 1995

Revised the kundalini-l [Reader Comments](#) and [Reader Experiences](#) pages to store previous List Server mail in archive sections, and begin new Pages for new mail received either via the kundalini-l List Server, or through our new "Kundalini Resource Center" Web Site. Several new reader inputs have been posted. Also, some new events have been added to our [Events Page](#) which are coming up soon!

## September 20, 1995

Update all pages throughout entire site with [Change Log](#) link and [Return to Index](#) link.

## September 18, 1995

Added **Rose Dawn Scott's** [Thoughts on Fantasy and its relevance to Tantra](#) to the [Massage Balancing Techniques for Partners](#) Page as preparatory reading for mutual kundalini awakening while we complete work on this section.

Completed extensive research and linking of Web sites in our [Other Web Sites of Interest](#) Section which display information related to our topic area. There is certainly a lot of diverse information out there! Please let us know if you learn of something which should be on our **Other Web Sites Page...**

## September 15, 1995

Updated several Web pages with visitor counters to track Site activity. The counter on the US KRC Home Page was started when we first opened to the public, and tracks total visitors since we began (no longer active due to unreliability of counter).

## September 12, 1995

Expanded the [Other Web Sites of Interest](#) section to include Healing sites, articles on other Sites, and more. Added a new [Book Review](#) Section. Began listing Kundalini Resource Center with Web Search Sites.

## September 9, 1995

Added visitor counter to US Site Index page to track Web surfers with an interest in Kundalini Awakening. We hope each and every one of you learn something new from your visit here. Come back often! We are constantly making subtle changes and additions which don't always make this change log page...

## September 8, 1995

The **Kundalini Resource Center** (KRC) Web Sites in Hawaii for the Pacific Rim and in the mainland United States for North and South America have been simultaneously activated. Several sections are still under development, but the site is ready for public presentation.

## September 3, 1995

Added this change log page to allow our peer review team to know when significant changes have been made so they can review the updated or newly added material.

## August 22, 1995

The first in a series of Web pages focusing on **Kundalini** was posted in an isolated Web area for technical peer review over the Internet prior to publishing globally.



# **KUNDALINI - MAILING LIST -**

## **PURPOSE**

**These e-mail based mailing lists are for the free exchange of information, advice and friendship among those interested in, undergoing, or in any way involved with the awakening of Kundalini energy.**

**By the very nature of the phenomena, such a process touches upon every aspect of life. As a result, these lists are set up to be forums in which list members should feel able to post openly on any subject which is related to this topic.**

**Advice is freely and generously given. The lists include people of many religions and spiritual points of view. There are those experienced in various aspects of Kundalini, but advice is more frequently given out of personal experience, or intuition, not dogma. "K" inevitably engenders strong feelings which are occasionally expressed in forceful language, but the overall nature of these lists are ones of tolerance of other paths, and sympathetic caring for those who are undergoing the sometimes traumatic, sometimes painful, often ecstatic experience of Kundalini.**

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## **ONE-LIST MAILING LISTS:**

### [Subscribe K-ananda](#)

Kundalini literally means coiled one. The Spanda Karikas defines Ananda as: Bliss; the letter 'a' symbolizing Shakti. Kundalini is the primordial Shakti or cosmic energy that lies coiled in the muladhara chakra of every individual. When awakened, Kundalini begins to move upward within the sushumna, the subtle central channel, piercing the chakras and initiating various yogic processes which bring about total purification and rejuvenation of the entire being. When Kundalini enters the sahasrara, the spiritual center in the crown of the head, the individual self merges in the universal Self and attains the state of Self-realization. This list is dedicated to providing the aspirant with information and resources on Kundalini from ancient Shaivite texts and individual experiences, as well as providing a forum for fostering Self-realization.

### [Subscribe KUNDALINI](#)

A relatively new list containing discussions of the process and manifestations of Kundalini awakening, the nature of the Kundalini, and the process by which dormant spiritual aspects awaken and expand back to their original infinite status.

### [Subscribe SACRED KUNDALINI](#)

This list encompasses the higher octaves of the kundalini spiritual awakening with its beauties, potentials and mysteries. Inspiring, (but not too syrupy) stories are also welcome, because Spirit is joyful, an occasional joke.

## [Subscribe KUNDALINIYOGA](#)

Kundalini Yoga, the "king" of yogas, draws from all yogic systems and techniques. The Kundaliniyoga list is a forum for all who practise or wish to learn about this powerful and proven system for self-transformation and personal development. We hope you will benefit from the experience of others, and draw on their support as required. We are all on the same voyage of self-discovery. It will be quicker to travel together.

## [Subscribe KASHMIR SHAIVISM](#)

Shaivism is perhaps the most ancient faith in the world. The non-dualistic philosophy of Kashmir Shaivism is so rich and detailed in its descriptions of what it reveals as the ascent of individual consciousness to universal God Consciousness (Parama Shiva) that it has been characterized as a mystical geography of awareness. It includes a highly developed system of spirituality that emphasizes not only the intellectual understanding of its concepts, but also the direct realization, the direct experience, of its truth. For the Kashmir Shaiva, the very nature of truth, its defining characteristic, is that it is unlimited and universal. The human intellect, on the other hand, is limited and individual. As such it cannot contain within its grasp that reality which transcends it. For the Kashmir Shaiva truth, as universal, is said to be unspeakable. Words cannot express or reveal it. Any attempt to define and contain it with the spoken word only limits it. If truth is to be known and understood, it must be experienced through direct realization. This list is committed to the experience of Self realization as the ultimate means of liberation (Moksha) through the principles of non-dualistic Shaivite philosophy. All are welcome. The only requirement is the understanding that all is Siva (God) and Siva is all. In this understanding of unity or oneness is the awakening towards Self-realization.

## **OTHER MAILING LISTS:**

### [Subscribe "kundalini mailing list"](#)

A follow on the original "Kundalini-1" list, this list continues the tradition of kundalini discussions with an active following. "Never before in human history have so many awakened folks of different countries and cultures gathered together in harmony for an ongoing discussion of the manifestations and philosophies of Kundalini. Miraculous!" --ListMysteress

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These are the most recent applicable lists. There was an earlier list called "Kundalini-1" hosted by Haakon Rian Ueland which became inactive sometime ago. That list was moderated. Haakon would accept postings for a period of time. At some point, he would edit them and send them back out as a large packet of information. This had the benefit of removing "noise" and clutter. On the downside, a vibrancy and immediacy was lost. Several of the reader's postings from this list can be found elsewhere on the Kundalini Resource Center.

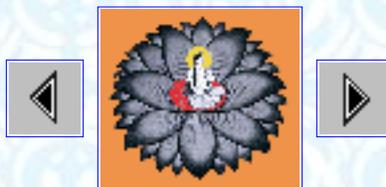
After communicating to various people involved with kundalini on the Internet, it became obvious that there was a real need for a forum for people to feel free to openly discuss kundalini - and especially the ongoing personal effects and changes they may be experiencing. Many of us are undergoing this process alone. We may have loving and supportive friends and partners who are sympathetic. While important, these can't replace the need for connection with others who understand in their very lives the kundalini power. These mailing lists are here for you.

We suggest you subscribe right now by clicking one or more of the "Subscribe" links above. If you want to get started right away, you can post a message immediately. Should you find these mailing lists are not for you, you can easily unsubscribe from them. You will immediately stop receiving kundalini oriented e-mail. But please, we invite you to try this out. Subscribe for a while and see if you like what you read. Expand your understanding of this amazing energy, this power called kundalini.

Please note: From time to time the mailing lists identified here may change. Some lists tend to take off in different directions. To maintain focus on our main topic area, and to encourage participation from new members, entirely new lists may be created. Depending on each list's host, a specific list may or may not be continued. This is to be expected in the evolution of Internet communications. We apologize for any inconvenience.

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Here are some [samples](#) of Mailing List Comments for your review. Here are some [Kundalini Experiences](#) of our readers.



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**IMPORTANT DISCLAIMER:** The ideas and opinions expressed here are those of the author and/or authors and do not necessarily reflect those of the site host, or the community at large. Also, any exercises presented here, either physical or mental, are to be practiced **at your own risk**. Consult your physician, therapist, guide, or guru before you begin, or should you experience any discomfort or trauma from any of the processes involved in the awakening of kundalini energy. Many people consider this energy force too powerful to work with on your own without the active assistance of a guide. Use your own best judgment. By all means, **be extremely careful, and progress slowly and cautiously on your path to Kundalini Awakening**. It is in your best interest to do so.

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# **KUNDALINI-L**

## **- READER COMMENTS -**

Hosted By  
[Richard Satin](#)

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These are a selection of reader's comments which have been shared with us since the new Open Forum "kundalini-l" List Server was established in June, 1996. The responses have been "anonymized" by removing the contributor's last names.

A few readers have asked for specific help from people willing to lend a hand via e-mail. In these cases, the contributor's names and e-mail addresses have been left intact (with their permission) so that you can contact them directly. We have set up a special [Help](#) Page for this purpose.

We hope you enjoy the wisdom these people share with you. You may also want to look over the original "kundalini-l" [Reader Comments Archive](#) area for more information from a previous kundalini list server.

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## **- ADD YOUR OWN COMMENTS -**

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**Date: Wed, 05 Jun 96 10:27:05 -0500**  
**From: Richard Satin**  
**Subject: Welcome to the kundalini list**

Dear Charter Member,

Welcome. This is the first message to the new kundalini list. As of now, the list is fully operational. To send posts, mail to kundalini-l@execpc.com

For administration (subscribe/unsubscribe), kundalini-l-request@execpc.com

If you have problems or questions, kundalini-l-owner@execpc.com

You may want to save this for later reference.

Soon I'll post some of my own experiences. I had hoped to have something ready by now, but unfortunately, there don't seem to be a full 24 hours in a day. Where do they all go? In any case, following are some questions which may or may not be useful to prompt some initial discussions. Feel free to answer any, all or none of the questions as you are so led.

-Richard  
kundalini-l-owner@execpc.com

~~~~~  
Questionnaire for Kundalini-1

All questions are optional.

1. Name:
2. Age:
3. Sex:
4. When did you first become aware of the Kundalini process?
5. How long ago was this?
6. What were some of the first things you noticed?
7. What has changed most in your life since the process began?
8. Have your eating habits changed? How so?
9. Do you practice meditation or yoga? What type(s)? How often?
10. Are you involved in service to others? What kind?
11. Do you have any other comments?

Extra: What do you hope to get out of this list?

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**Date: Sat, 08 Jun 1996 00:22:39 +0000**

**From: Iver J.**

**Subject: Unidentified subject!**

I take a lot of heart in belonging to this newsgroup.

For so many years, I have lived with the kundalini alone. How heartening it is to find others with whom to share the trials, tribulations, and blessings.

I too have x-ray vision into others that is a tremendous gift. Others seek my advice constantly. I offer ways of seeing to go into greater truth, love, and compassion. Sometimes, I would like others to remind me of these things as well! Where do healers go to get healed, anyway? I think group support is invaluable in this domain.

I have enjoyed hearing of others who look to bless the kundalini rather than fight it. I have showed my husband and close friends these messages, for in reading them, we all have seen so much of what I have gone through relived through others, and then we know we are not alone.

Blessings.....Patti

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**Date: Sat, 15 Jun 1996 23:30:51 -0400**

**From: Ggji**

**Subject: Re: I guess this has been going on longer than I thought**

Hi, moving along with kundalini is a wonderful trip if you just look at it that way. We live in a time when all of life is intense, it isn't that unusual that those souls making the turn inward would experience that same degree of intensity on another level.

Gloria



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**IMPORTANT DISCLAIMER:** The ideas and opinions expressed here are those of the author and/or authors and do not necessarily reflect those of the site host, or the community at large. Also, any exercises presented here, either physical or mental, are to be practiced **at your own risk**. Consult your physician, therapist, guide, or guru before you begin, or should you experience any discomfort or trauma from any of the processes involved in the awakening of kundalini energy. Many people consider this energy force too powerful to work with on your own without the active assistance of a guide. Use your own best judgment. By all means, **be extremely careful, and progress slowly and cautiously on your path to Kundalini Awakening**. It is in your best interest to do so.

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Return to the [KRC Index](#). -----> This page last updated: **August 29, 1998**.

# KUNDALINI - HELP REQUESTS -

Maintained on Web by  
[info@KundaliniMagic.com](mailto:info@KundaliniMagic.com)

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A few readers have asked for specific help from people willing to lend a hand via e-mail. This section has been added to post those requests. The contributor's names and e-mail addresses have been left intact (with their permission) so that you can contact them directly.

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**Date:** Sat, 23 Nov 1996  
**From:** Warlock819@aol.com  
**Subject:** Help I think I'm going nuts!!!!

My name is Dean and Just today it happenend again ...

A very strong vibrational vortex of energy started to pulse up from the base of my spine and proceeded to go as high up to the base of my skull. This happens every time I go to sleep and then suddenly I am awoken from a deep sleep while my heart feels like it will burst if I don't make this stop. I have attached a discription of my exeperiances along with this e-mail, and if after reading it you feel that you or someone you know can possibly help me I would greatly appreciate it.

Sincerely yours  
Dean

### **Attached decription:**

I am writing this letter in the hopes that someone might help me to understand what what is happening to me. what I mean is... I see, hear, and feel things that are totally and completely unbelievable even to me.

Just last night it happened again, I was thinking about "it" earlier and later that night I went to sleep. That's when I was awoken from a deep sleep by a deep vibrating type of sound. A bit like -->Bzzzzz, anyway that's about when I noticed/felt a powerful pulsating electrical energy that surrounded me but was most evident in my lower back and emanated upwards towards the back of my head. It was at once powerful and at the same time soft as a feather (the sensations, I mean).

To give you a better understanding of my background I will try to describe most of the experiences that I've had throughout my life. You see, ever since I was about the age of 5 yrs old when I first experienced O.O.B, I was playing around and my dad got angry at me as far as I can remember the next thing I knew I was floating above him and that's when I saw myself lying on the floor and saw him yelling for me to get up and stop playing around. Then a beautiful and very bright, misty light appeared and I wanted so badly to go into it but something or someone said I was not supposed to go yet.

Next thing I knew I was getting up of the floor, I told both my parents and they said that I should stop

making things up. Again at the age of ten (10 yrs) years old. I went to bed and woke up to find a very kind looking elderly man dressed in what can only be called white flowing robes. He told me not to be afraid and that he was there for me (why to this day I have no idea) and that I should go with him and not look back, but I looked back anyway and saw myself lying very peacefully on the bed and the wierd part is that I really wasn't scared at all that I was in no way going to be harmed.

He took me by the hand and we... the best way to describe it is, we floated right through the wall and there were more people flying, floating around us both, singing. I can still picture his face startling white shoulder length hair and a very neatly trimmed white beard. Kind of like a Kenny Rogers only more youthful and that his face shone with inner peace, wisdom and enough love for the whole world. Though I know he showed and told me of many things I still can't remember what they were but That is one Night I will never forget until the day I die.

Another time I was about the age of 13 yrs. old and that is when things started to get downright nasty and scary. I went to sleep that night it was around late August . I was awoken from a very sound sleep by the sound of chanting all of a sudden I was surrounded by beings in black cowled robes that hid every part of there body but their eye's. The eyes looked like they were on fire.

I struggled and found I could not move I screamed for my mom and I screamed at my brother to wake up but to this day they swear no one heard me screaming. As the chanting quickly grew in pitch I saw that a knife made of two serpents entwined, the point being the tails was being raised above by one if the cowled figures . Well I nearly wet myself right then and there. But I called out to the lord and I screamed "God, Jesus and Mary to our savior, hear me now in my hour of need, HELP ME!!!!" with all my might.

How I knew what to say I don't know but I'm glad I did. Because just then a loud howl filled my room and a freezing cold wind blew across the whole room, and the cowled beings just disappeared. Though to this day everyone swears that they didn't hear a thing. (The above experience was one of the many crazy episodes that made me question my sanity quite a few times.)

At another time my fiancee and I were just talking when all of a sudden she went quiet and just flipped out on me and would not let me go near her. I kept asking her what was wrong but she was too distraught after a while she calmed down and told me that when she looked at me she saw an eye appear out of nowhere in the middle of my forehead just above my nose bridge and that it was open and had a brown iris, and then it was gone. I must admit that day she was really a bundle of jittery nerves.

Another time, I was abruptly awoken by a loud buzzing noise only to find myself floating about a foot of the couch on which I had dozed off on and I knew I was awake because I reached down and touched the couch, I looked and sure enough I was about a foot off the couch suspended in mi-air by who knows what. The strange thing is that when I was slowly descending I could hear a buzzing sound and feel the pulsating electrical energy all around my body . I was scared and excited at the same time and to this day I have yet to experience that again.

Once when I went to church (Saint Constantine) as I was looking up at the alter I saw.... what can only be described as....AS a Giant triangle with three individuals within, surrounded by a beautiful light. Now this is where it starts to get weird, first I saw myself near the top portion of the triangle while an Erie glow emanated from my eyes, next I saw my brother (Alex) at the right corner of the triangle while the same type of glow surrounded his head, and finally I saw my other brother (Tommy) at the left corner of the triangle with an unearthly glow surrounding his entire body. ( I know it sounds crazy but this is what

I saw ).

At times I keep getting the distinct feeling as if there is some-one/thing near that wants to do me and both of my brothers great harm and this really scares me. At other times it feels as if I have someone protecting me. At night I would fall asleep and I would wake up with the feeling of what can only be described as an electrical current pulsating all over me. At times this pulsating energy would scare the living daylight out of me and other times not at all, but if there is one thing that stay's constant, is that it happens when it happens and I can't control it.

I have awoken a great many times from a deep sleep to find that I hear voices that say let us in and I find that I cannot move, it feels as if I am being physically hurt and yet I show no signs of injury. I have successfully held whatever you want to call these entities at bay. I fight them with all my will, I can sense that at times it is a dark presence I encounter.

Another time I awoke to find an elderly gentleman dressed in a dark suit standing at the corner of my bed with both hands clasped together as he gazed upon me, he did not say a word and just as quickly he vanished. On another occasion I was awoken from a deep sleep and as I looked up at the ceiling it was totally distorted as if it was stretching away from a single point (like water rippling)and there was something else within, showing me of things to come, I rubbed my eyes shut and looked up again and it was still there for about a minute or two until it just suddenly disappeared like nothing happened.

But recently I had another disturbing visitation, although I did not see anything immediately, I was awoken from my sleep when I felt a great weight suddenly set upon me and then I saw what I can only describe as a black shadow form. About two years ago I was in greece and my fiancee and I were staying at her fathers summer home and one night I lay down just to rest but I must've just blacked out because I distinctly remember a very loud buzzing sound and all of a sudden I found myself surrounded in darkness, this lady appeared and wanted me to go with her but I refused. She became vey angry at me and was manipulating some weird black energy and throwing it at me, when this had no effect on me she really lost it.. At that point I don't really remember what happened next but my fiancee told me that she was trying to get me up for the better part of an hour and that she was really scared and did not know why.

When I had told her what I had seen and described the lady to her . She almost went into shock, because I had just described her fathers first wife that had committed suicide within that house and that she was a practionier of black magic. Well needless to say that we both got up and went to a hotel the same night. After that only one more weird thing happend and that was that my fiancee had lost her engagement ring and we could not find it. That night another swirl of pulsating energy hit me and I was suddenly talking to a man in golden priest's robes that told me exactly were her ring was and he admonished me to never go to that house again . The next day when I went to the exact spot, where I was told I would find the ring, I was shocked and not a little scared, to find it was exactly where I was told it would be.

To make matters worse I keep seeing things, very disturbing visions if you will. I keep having a premonition that all hell is going to break loose fairly soon I'd say within the next year. God I hope I'm wrong. There are so many things that have happened to me that it would take forever to write them all down and I know that if you don't think I'm nuts then just maybe you might be able to help me. I'm not perfect and I don't claim to be, but what I would like are some answers as to why this is happening and why me and what are these visions all about. Though I wish I could explain it all, the truth is I can't and that's why I'm looking for help.



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**IMPORTANT DISCLAIMER:** The ideas and opinions expressed here are those of the author and/or authors and do not necessarily reflect those of the site host, or the community at large. Also, any exercises presented here, either physical or mental, are to be practiced **at your own risk**. Consult your physician, therapist, guide, or guru before you begin, or should you experience any discomfort or trauma from any of the processes involved in the awakening of kundalini energy. Many people consider this energy force too powerful to work with on your own without the active assistance of a guide. Use your own best judgment. By all means, **be extremely careful, and progress slowly and cautiously on your path to Kundalini Awakening**. It is in your best interest to do so.

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# KUNDALINI - READER COMMENTS ARCHIVE 1 -

Originally Hosted By  
[Haakon Rian Ueland](#)

Maintained on Web by  
[info@KundaliniMagic.com](mailto:info@KundaliniMagic.com)

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These are reader's comments which have been shared with us since we established the "Kundalini Resource Center" Web presence. Some of this information was part of Haakon Ueland's original "kundalini-1" list server distribution, and some has come in via the Web site. It covers a time span between September, 1995 and May, 1996. The responses have been "anonymized" by removing the contributor's last names. We hope you enjoy the wisdom these people share with you.

A few readers have asked for specific help from people willing to lend a hand via e-mail. In these cases, the contributor's names and e-mail addresses have been left intact (with their permission) so that you can contact them directly. We have set up a special [Help](#) Page for this purpose.

You may also want to look over the [Reader Comments Archive 2](#) area for more information on kundalini.

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**Q#1: How does the practice of Kundalini differ from Qigong? Is the activation of the micro cosmic circuit in Yan Xin Qigong different and if so in what way from the activation of the energy of Kundalini? Might any of the list members have any knowledge on the difference between Yan Xin Qigong and Qigong?**

Qigong is an extended physical undertaking to develop prananic breathing and chi circulation monitoring for health reasons, to clear negative chi, and to "strengthen" the body. The general preoccupation here is the microscopic universe's circulation of chi.

Yan Xi Qigong, sexual sensations arising from chi movement development - a "crucial stage" (Tsung Hwa, Jou, P.137 The Tao of Meditation) reached, is an extension or corollary of Qigong. The general advice is treat these transient Yang chi like "water and clouds passing before our eyes," not to indulge in it, otherwise you would disrupt your concentration and cease to make any further progress. Sapping your vital energy leads to weakening of the body, so it is alleged.

**Another reply...**

From the writings of Qigong Master Yan Xin-prepared by the International Yan Xin Science Association:

Spontaneous Movement - during qigong practice some people cannot help making spontaneous, uncontrollable movements. When you have entered into a tranquil state during qigong practice the extreme quietness will bring out the movement. Those who are suffering from illness or blockage in the main and collateral channels will experience spontaneous movement which is caused by internal qi in its process of adjusting and healing.. therefore spontaneous movement is a normal qigong reaction. He goes on to say not to panic, or have fear neither willfully go after it or try to control it. If you try to suppress movement discomfort will occur.

Seeing Lights, Images and hearing Sounds - if these arise during qigong practice...don't panic, don't regard these phenomena as illusions and fantasies so you reject them, don't seek or be infatuated with your favorite images,

don't be afraid if you see things you don't like etc. Try to slow your breath or breath in a relaxed manner. And there's more...

QiGong elaborates everything I ever learned in Kundalini yoga...says what is going on, what to do, how to heal and so on....I have two addresses of two Qigong Masters in the States if anyone wants to follow up.. there are some good books with the exercises very gentle a long the lines of tai ji....the manifestations of chi (not really the same as prana) are evidences of blocks and illness...being removed and healed...nothing mystical i our own bioenergy and we should try to keep our egos from nourishing themselves on this natural phenomena.

Joyce

[Thank you, Joyce. Fascinating stuff! Haakon]

---

**Q#2: What specific exercises or techniques may be of help in clearing blockages within the energy channels? How may an individual move long standing stagnant emotional energy? Specifically the heart chakra region.**

There are some excellent exercises in Dan Millman, *\_No Ordinary Moments\_*, (H. J. Kramer, 1992), ISBN 0-915811-40-5.

**Another reply:**

For clearing blockages of Heart chakra or any region, try this: Breathe in naturally through both nostrils filling upper thorax with air, gently drop your head over your throat, then push head back a little resulting in the capturing and holding of air in upper torso. Contract abdomen, direct air to blockage region, hold for initially 5 - 8 counts (increasing length at subsequent tries). Then release air ever so slowly through one nostril. But be sure to have "captured" the air-lock or block region's air pocket. Repeat until you feel have somehow eased the problem, releasing air from the other nostril at the next attempt. Should discomfort continue, check with a medical doctor - you might have a heart problem, and most importantly, a psychic healer if there is nothing wrong with your heart. There are many who are endowed with the skills of clearing such blockages.

USEFUL REFERENCES: AWAKENING HEALING ENERGY THROUGH THE TAO-WAY TO ENLIGHTENMENT.Mantak Chia. PUBLISHER: AURORA PRESS,1983 P.O.BOX 573, SANTA FE, NEW MEXICO 87504, USA. ISPN ORDER CODE 0-943358-07-8)

The Tao of Meditation - Way to Enlightenment Jou tsung Hwa  
Tai Chi Foundation Warwick, New York.1988

**My reply to Q#2:**

Yes, though I haven't been to a Quigong-master, I can subscribe to the fact that an accomplished psychic healer can help with blockages. This last friday I went to a shaman. He's a Lapp, and lives in Oslo. When I came to him, he lit some incense. Then he asked me to relax, and started banging his drum. It was very powerful - it felt as if my whole head was resonating with the drums deep, powerful sound. Then he asked me to look inside my body through the eyes of my Higher Self. What I specifically should look for was blockages or "dense" spots in my body.

When I found such a spot (in the solar-plexus chakra, though he didn't call it by that name) I should look at it up close - and further away, and from different angles. I should try to see what time and space/situation it represented, see myself, what age I was and so on. I should then ask the then-me if I wanted to come with the now-me to my time. We went through this three times. Each time the then-me got younger - and I felt better as it was integrated

with the now-me.

Finally, he lead me through a meditation. He made me visualize a blue shield that started as a small ball in my heart and who, gradually, expanded and pushed all the past-energy away and replaced it with now-energy. When the shield was approx. 10 cm. out from my body, I should shrink it again until it became as small as a seed. I was then asked to keep the seed inside me, around the root-chakra, and once a day meditate on how it grew into a flower which filled my whole body - all the way up to my crown-chakra - which then withered, dropped a seed and became earth. The color of the flower should just come of itself.

Well, finally I can just recommend this to everybody. It cost me (for 2 full hours) aprox. \$50, and was a great experience. If you are close to Oslo, I recommend this Shaman. E-mail me if you wish his phone-number/address - I know that he also has workshops.

Haakon

### **Another reply to Q#2:**

#### **OPENING THE HEART CHAKRA:**

There are a number of yoga exercises and techniques which address specific chakras. Also, some "natural healing" practices can open up chakras. Regarding the heart or anahata chakra, the bija or seed mantra for meditation is "yam". The color used in visualizations is generally given as an emerald green. One can also meditate on one's heartbeat; or on opening up to the world, as if one were pouring out love energy from the heart to each and every living being in the universe with no attachment to that love.

One of the visualizations involves extending the arms straight out - parallel to the floor - (while sitting upright and crosslegged), fingertips bent at the 2nd digit, seeing one's heart as an emerald, and visualizing a green ray extending out, through the arms, to everyone and everything, and feeling "a lot of love".

One exercise to release blockages in the heart chakra is the following: Sit crosslegged, spine erect (of course!), and place hands in a "bear grip" or "bear mudra":

Place the left palm facing out from the chest with the thumb down. Then bring the fingers together. Curl the fingers of both hands so the hands form a fist. The grip should be in the center of the chest and it should be held tightly.

Then, keeping the grip centered at the chest, rotate the left elbow up (inhale) (right elbow goes down in the process) and then alternate and rotate the right elbow up (exhale)(with the left elbow going down). It's as if the grip were the center of a clock and the elbows were rotating back and forth on the perimeter. It's very important to keep the grip centered at the heart region the entire time. (This is a lot easier to show someone than to write down!!!! So if it doesn't make sense, let me know.)

Do this for about a minute or so and then pull the grip tightly a few times (with inhales) and then release the grip.

---

### **E-mail from Tom to Bill:**

I got some info I was looking for from your FAQs. I was lucky enough to experience darshan with Swami Muktananda (Verry Interesting!) on the last evening of his time in Oakland (1976?) and pursued Siddha Yoga for awhile. Since I am in Portland, Oregon I have been curious about the Nityananda Institute-- I drive by their beautiful building, but they don't advertise their presence. Maybe I'll investigate further.

I was also curious about whatever happened to Swami Chidvilasananda. I'd like more information about the trouble she's had in the media, if you have it. I haven't heard more than a few words about it. I heard there was a critical article in the New Yorker, but I haven't been able to find it.

Aloha again Tom!

I only wish I were as far along on the Yoga path as you are. My background and experience comes mostly from the world of massage, and I've been exploring Yoga, in particular kundalini awakening, as a source of explanation for some of the effects I've seen in myself and my clients from deep tissue massage. Haakon, our actual Site host, has much more of a Yoga background, and can possibly answer your questions (or throw them out to the kundalini-1 list for anyone who might have answers). I'm copying him on this message, too.

Aloha,

Bill

---

Hi :) and thanks for sending me info on the kundalini.

I have started reading a book by a man called Dr John Mumford (Swami Anandakapila Saraswati), the book is titled "A Chakra & Kundalini Workbook". I was wondering if you knew of this book, and if you did, what you thought about it.

Also I was wondering on average how long does it take to start to open up the Chakra's. And on average how long it takes to open them all.

Thank you again.

Warmest Regards

Andy M :)

Hi again, the ISBN number is 1-56718-473-1 and the Publisher is:

Llewellyn Publications  
P.O. Box 64383  
St. Paul, MN 55164-0383  
U.S.A.

Phone: 1-612-291-1970

I hope this is of assistance to you :)

**Reply:**

Andy M,

I'm not familiar with this workbook, but I'll try get hold of it. Your question about the chakras is hard to answer: it all depends on how hard you meditate/whatever you do, how effective this work is, how clogged up your chakras are with debris and so on. List members (**and Web readers**) your input is welcome - and you don't even have to agree with me...

Haakon

---

Hi I'm new to the Kundalini thing... But I have been reading a book that I got base on a electronic board call NovaPro, the book that I'm talking about is call Awakening mind I: is by James Mann. In the book he goes and explain the theory of light and sound machines like The Breathwork explorer... but he mention and claims that there are three programs in the book that will rise the kundalini. Name: Enlightenment Session #1. "The following session was specifically written to recreate the awakening of the Kundalini....". Do you know anything about this,

or the Nova-Pro or what positions should you have while trying to rise the Force....

I'll Appreciate any Feedback

Thanks

Oscar R

**Reply:**

Hello Oscar.

I find it a bit hard to believe that a L&S machine could recreate a K.A. In my own experience, it is the deep meditation that you can accomplish with such technology that helps getting you there. I haven't read this book, but I have read some articles by James Mann and believe him to be a good researcher - but I'm still not quite convinced. Re your other questions: have you visited our web-site? Read all the info there? If not, do so, if you have, get back to me (if you don't know how to access a web-site, let me know and I'll help you). The NovaPro is an excellent L&S-machine - I can get it for you at approx. ten % off. If you want more info on it, send me a mail again.

Hello again Haakon.

Thanks for responding my question.

I agree with you, "it is the deep meditation that you can accomplish with such technology that helps getting you there." I did not explain my self well... but, then the answer is Yes?... I have been reading all about the K.A. Web's but still I have not found something about what positions will be better to adopt while getting into deep mediation with S.L. machines.... I'll like to know where to find more info about James Mann, if you have any. Thanks a lot but, I bought a Nova-Pro already from Tolls for Exploration...I am going to the book store tomorrow to buy couple of books that I saw in your Web page.

I'm new to some of this things, plus English is my second language, I'm from Venezuela but live in Washington DC USA.

Thanks a lot again.

later..

Oscar.

---

Haakon:

Thank you for sending me your mail and I'm glad to hear you are feeling better. I have a question for you: What do you know about Sai Baba?

I hope you can give me some further insight into this teacher because I have a friend who has been to his ashram and says he thinks Sai Baba is god.

Thanks.

Bambi

[Everytime I hear the word "god" mentioned in such a way, it makes me wary. I've read a little bit about Sai Baba, but not enough to tell you anything about him. Maybe one of the listmembers knows more? Haakon]

Hi Bambi!

As far as I know Sai Baba is the most advanced being on Earth at present. That he calls himself God is simply because it's God (or an aspect of God, or whatever you like) that has manifested itself as a human being - in the form of an Avatar. That's just one way of saying it - it can probably be explained in other terms, depending on your orientation.

Sai Baba once said to someone: "The only difference between you and me is that \*I know\* I'm God". We are all part of God (God being "all that is"). It's just a question of realizing it, which Baba has. I prefer to see Baba as an expression of God (just like anything else is an expression of God) - Baba is just an expression of God on a level so high, that he actually knows (has realized) that he is God, and has, if not all, then many of the powers of God

Well, that's just how I see it.

There are many books available about and written by Sai Baba. I may dig up some titles for you if you are interested. Video tapes are also available.

In Love and Light,

Rich

[How about if you explain a bit more about who Sai Baba is, how his powers manifest etc.? I believe I've used up my book-budget now - at least my wife thinks so... Haakon]

More on Sai Baba as reported as "God":

He has been quoted to say, " I am God and you are God, except you don't know it". So What does that tell you? Obviously not to seek it outside yourself.

Every man is a god within his universe of his immanent bodily self, everyone is just as endowed with the potential of realizing your higher self. Baba is further along the road, and to our knowledge capable of 'manifestations', or materialization of objects, living and non living. He is a healer, a messenger, a prophet in the tradition of others who came in our midst in the ancient and recent pass.

His often quoted dictum is " My life is my message" or " Love all, serve all" a motto you see in every Hard Rock cafe wall. Those who need him need only call on his name in the hour or moment of need. The books, tapes, and video recordings are too many to list, but I shall be happy to give anyone the lists if so required.

Shanti, shanti! Peace, peace (be with you)

---

I've been working with chakras and meditation for quite some time now. I started this in order to try and help my son, who I believe has an entity related problem, which I may have brought to him by virtue of being his parent. Knowing what I know now, I think I have had this problem for quite some time.

My goal is to purify and strengthen to a point where I can confront any entity attached to either my son or myself. I realize this is going to take a while, and a lot of effort, but I am determined. I have heard a little regarding kundalini, and if it serves to strengthen and provide enough energy, I may have found a valuable weapon in this fight.

I welcome any advice / input you or anyone else may have for my in this area, all help is appreciated.

Thanks,

Andy B.

[I suggest you read "The Five Tibetans" by Christopher S. Kilham, ISBN 0-89281-450-0. It is excellent - one of the best (and shortest!) books I've read about awakening Kundalini, meditation, exercises etc. Haakon]

In sacred Hindu texts, Kundalini is sometimes called "Vak," the Goddess of speech, perhaps because an awakened Kundalini increases one's creativity and improves one's verbal self-expression. Also, when the throat chakra opens, people often make involuntary sounds and sometimes say things in unfamiliar languages (Sanskrit words are commonly spoken).

Newly published Kundalini Book: SERPENT OF FIRE by Darrel Irving, ISBN 0-87728-830-5. The author presents a collection of Kundalini case histories, including his own. Most incisive part of the book addresses traditional psychiatry's misinterpretation and mishandling of Kundalini. Irving contends that ALL schizophrenics are actually misdiagnosed cases of Kundalini. Whether or not this is true, this book sheds much needed light on psychiatry's monopolistic and oft tyrannical stance as high priest on matters of the psyche and soul.

To see a great mythical-fantasy painting of the Goddess Kundalini, check artist Elsie Russell's "Gaia Altarpiece" on the Web at <http://www.parnasse.com/erlist.htm>.

Also -- We publish an international Kundalini support newsletter written by and for people struggling with the many changes and challenges of the risen Kundalini. For a free introductory copy, send a #10 SASE to Sun Chariot Press, PO Box 5562, Oakland CA 94605.

Truly,

EI C. & C. K.

---

I'm starting to wonder if there is a problem with me right now. I've been trying unsuccessfully to do all sorts of meditations to raise the Kundalini light. The problem is that I don't get \*any\* physical effects at all. People say stuff about how they get out-of-body experiences doing this, but I haven't even moved an inch when I tried their stuff. Nobody at the out-of-body newsgroup or at the Web sites has been able to assist me with this at all. Do you know of any \*easy\* ways that \*will\* get results?

Hudson = "Light \*was\* an idea. . ."

Hello Hudson,

I will reply to you in the next Kundalini-l-mail, but I thought I would just write down a few thoughts for now. You seem to rush for a Kundalini-awakening/OBE. Don't. Find one way of meditation/yoga/tai-chi/whatever and stick to it. Don't concern yourself with the immediate results. Some people spend years trying to have a Kundalini-awakening.

There are no \_easy\_ ways. You always have to sacrifice something, be it time, money or sleep. When you finally have a K.A., you will have to change your lifestyle in order to keep the changes such an awakening integrated in your mind/body/soul.

I would like to suggest a small book I've recently read called "The Five Tibetans" by Christopher S. Kilham, ISBN 0-89281-450-0. It describes in detail some tibetan yoga-seeming exercises, as well as 3 meditations, which are supposed to help heal yourself and to connect the chakras - i.e. raise the Kundalini-energy. It is a short, well-written book, with very good exercises, and is highly recommended.

Love,

Haakon

---

**I hope you find some help in this, and that no-one is offended that I used their mail in putting this together. Remember: this means that I find your views enlightening and something to be taken seriously. Live today, Love today, Tomorrow you might be somewhere else.**

**--Haakon**



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# **KUNDALINI**

## **- READER COMMENTS ARCHIVE 2 -**

Hosted By  
[Haakon Rian Ueland](#)

Maintained on Web by  
[info@KundaliniMagic.com](mailto:info@KundaliniMagic.com)

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These are archives of some of the reader's comments from the "kundalini-1" list server which were received prior to the start of this Web site in September, 1995. The responses have been "anonymized" by removing the contributor's last names. We hope you enjoy the wisdom these people share with you. Be sure to check out the latest discussions on the new ["kundalini-1" List Server](#).

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### **- ADD YOUR OWN COMMENTS -**

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The middle path is the best way to keep centered. Don't try to do anything extreme. Stay focused on a code of morality. Don't let powers or visions distract you. Find a teacher and follow that teachers instructions.

---

The kundalini energy fires up the whole system. You didn't have the experience or inner stability to handle the increased fire. This is why meditation or mystical practices were often reserved for people over a certain age (over 40) and people with long experience in basic practices.

What would help for the next time? Try to keep to the middle path. When you feel yourself spinning up try to slow down and relax. Don't try to spin up the energy since that will probably cause problems.

Remember that the purpose of the kindalini experience is not just to have a high but to connect with the divine energy. That divine energy is available at all times with or without a peak experience.

Remember to focus on morality and compassion. Have a fixed moral code. The codes of Yoga or Judaism/Christianity are similar and definitely needed.

Personal transformation can occur overnight or gradually over many years. Spiritual practices of prayer or meditation help us to change ourselves.

---

My suggestion would be to find a book on Kriya Yoga and learn the goal of all this breathing. A partial experience if that's what it is of any yoga technique or such shouldn't leave you worse off. Don't read any

more kundalini books - go straight to Kriya and find the tranquil breath where through certain exercises you can reach a state of breathless breath.

---

IMHO, try Siddha Yoga. You are in Norway? Check the Oslo phone book for "Siddha Yoga Dham" to see if there is a center. Or if you don't mind the phone call cost, call 1-914-434-2000 and select the choice that will connect you with the office that gives information about locations of centers....

---

It is very important to do cleansing practices. Kundalini (energy) moves in the subtle channels of the body called nadis (there are supposedly 84k of them). So physical as well as spiritual cleansing is needed. There are some pranayamas to help with that

- alternate nostril breathing (nadishodan)
- forced exhalations (kapalabhati)
- stomach fire wash (agnisara dhauti)
- horse seal (ashvini mudra)

Try these regularly everyday. Eat light vegetarian food (khichri, shelled moong bean and rice) is excellent, steamed veggies and fruits... small quantities. Also from ayurvedic shop get tri-phala (3 herbs concoction), and take 1/2 to 1 tb spoon in warm water before going to bed.

Above all keep positive/happy attitude.

Good luck!

---

Don't think that you "should try to have a full kundalini experience." It is better for kundalini to be awakened after you have gradually regulated your physical (including diet), emotional, moral, and sexual life. Do not try to force an experience. Do not worry about kundalini.

As to depression, this can be caused by a variety of factors. Try to practice gentle pranayama (e.g., anuloma viloma), take walks in nature, think good thoughts, pray to God, BE quite ACTIVE. See if your depression is caused by a particular problem.

Otherwise continue with gradual spiritual practices and remember that yoga is all about MODERATION and COMMON SENSE.

---

**Q. Could you please explain the above mentioned techniques? I am familiar with nadishodan but not with the others.**

A. It will be hard to explain over the email, but i will give it a shot, but if you have some yoga book then look in there to double check.

**Forced exhalations (kapalabhati)**

Sitting posture: Exhale all air out then take a 1/2 inhale and do rapid/rhythmic exhales (in the beginning you can do slow and loud but over time they become fast and subtle) through the nostrils. Emphasis is on

exhale, inhale is automatic. Concentrate on the ajna chakra (between eyebrows about 2" inward, you can cross your eyes while rolling them up, and that will give a certain pressure inward on ajna chakra. This exercise cleans and purifies the head area. start with 3 rounds and increase over time. The time should never be more than 1 minute for one round... roughly an advance person can do about 150 exhalations in 1 minute.

### **Stomach fire wash (agnisara dhauti)**

Sitting posture: Put your palms on knees fingers pointing towards each other and bend the elbows and lean forward little bit, this way you isolate stomach area. Exhale all the air out (all of it) and while holding the air out do rapid/rhythmic pulls of stomach back and upward (diagonal), do as many possible, then straighten and inhale gently. Start with 3 rounds and increase over time.

### **Horse seal (ashvini mudra)**

Sitting posture: Inhale full breath, applying maul bandh (anal lock) at the top of inhale apply throat lock, and a gentle stomach lock, then do rapid/rhythmic/strong anal sphincter contractions. Either concentrate on ajna chakra or visualize energy moving up the spine upward. Do as many as possible then increase over time. Start with 3 rounds and increase later.

Hope this helps.

---

I meditate - pull on the Masters for their assistance in their "specialty", like Archangel Michael for protection, Jesus Christ for forgiveness, St. Germaine for transmutation, and, of course, God for His Grace (Love) to assist me in whatever area I'm working on at the time.

I live in Mt. Shasta City in California, U.S.A. - I don't know if you know about Mt. Shasta, but it is one of the three vortexes for universal energy to pour through to this planet. The other two are the Royal Tetons and ... I can't remember the third at this moment (I can find out and let you know if you are interested - it isn't in this country, so may be closer to you). Anyway, my point is that living right here on this incredible mountain, MEDITATING on this incredible mountain (or any of them) is extremely accelerating to one's spiritual work.

I don't subscribe to any one particular style of meditation. I have found a person here that is lightyears "ahead" of me that is willing to share her wisdom with me, so I follow her style mostly. I also am very open to my Guidance (Guardian Angels) suggesting various techniques during my meditations. I have been actively on a spiritual path for about 20 years (I am 42) so I have picked up tips that work for me over that time, and I use them all when appropriate. That's why I encourage you to get input from anywhere, but pick and choose what you want to keep. We all have to forge our very own path, as similar as it may be to someone else's. Viva la difference!

---

**My question to you: I still have aftereffects from this - recurring depressions being one. What should I do to alleviate this? I believe I should try to have a full Kundalini experience - but which is the best way?**

I hope, my words will help. You must find a \*complete system\*, which can help you to express the energy in ALL ways. Our western social life is so rigid, it's better to have some people who can create

a space to express all forms of non-rational kundalini-experiences.

All existing systems (Tao, Yoga, Kabbala, Sufi etc.) are systems in other cultural circumstances and you can not translate them into your normal social life. You must create your own system -- connected to your language and your culture.

---

You are from Norway?

Try to understand the meaning of the world tree in the ancient wiking mythology - it is really situated in your mind! The tree is the wiking picture for the energy flow in your body and the ratatosk-squirrel, running in a spiral up 'round the tree (have you ever seen that in real life?) is the way, the wiking express in a picture the flow of the energy in the body. There is no serpent there. But for them there is another serpent: the midgard-serpent. And this is the picture for the energy, which comes from the society back to you, if you try to express your "kundalini" - a destroying energy. The ancient wiking picture-world is a mirror to the western social structures, mirrored in the "astral body" - your mind.

**Hatha yoga? Pranayama?**

Only two parts of the whole thing.

**Osho meditation?**

In a short time you find yourself in a space of a sect and you must perform there new social boundaries (f.i. no kids) - OSHO IS DEAD.

**OTO?**

: -)

---

I had a couple of friends which try to do "living with the energy-flow". I practice yoga and other "spiritual" exercises since 23 years and I found that - on a special point of self-development - any problem I confrontate - is a SOCIAL problem, because the western civilization is totally materialistic which means in my understanding: against free flow of energy. Anybody does only things who can be EXPLAINED with WORDS. Totally rational. If you do "crazy" irrational things - people take you as crazy. There is only one place (outside the madhouse):

Only a artist can do what he want's to do - as art. :-)))

Be an artist. >:-)

We are NOT an order, a sect or whatever - only a loose assembly of people who try to help each other to go with the flow. (I was sometimes a Sannyasin, an OTO-Member and many strange things more.) :-)).

We have no DOGmas (and no CATmas) :-), we come from different traditions. Do what thou want means (for me) do what "the energy" try's to do with you. :-) Meditation and Kundalini-experiences and a lot of exercises help to realize what the hell this "energy" ("Kundalini") is.

But to live with "it" is a social and political thing. :-)))

If you force your inner development and you do not try to change your social life in the same speed -

there will be a crack in your world - and you go crazy. I have seen a lot of people.... (For 5 years I worked with such "overspiritualised" people as a therapist).

E-mail is a good thing to stay in contact. It can be the first step to support each other - and if you want - it can be the last. If you want more - okay.

Hope you do things slowly.

---

GO SLOW, I'd say! Kundalini puts a lot of energy through various body channels (physical, psychic, etc.), and those channels may not be ready to handle the energy. Results can be damaging or disastrous.

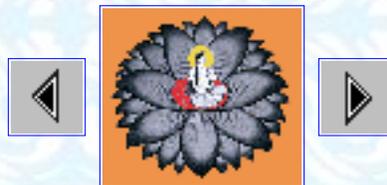
For instance -- my teacher stresses that one always have a bowel movement (and shower after) before sitting for meditation in the morning. If constipated, he recommends keeping eyes open during sitting, so that unclean energy will NOT rise and cause problems.

I, also, have had intense experiences -- but have tried to take the approach of slow and steady to find again what I was once shown.

---

**I hope you find some help in this, and that no-one is offended that I used their mail in putting this together. Remember: this means that I find your views enlightening and something to be taken seriously. Live today, Love today, Tomorrow you might be somewhere else.**

**--Haakon**



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# **KUNDALINI**

## **- READER EXPERIENCES -**

Information Maintained By  
[info@KundaliniMagic.com](mailto:info@KundaliniMagic.com)

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These are reader's experiences which have been shared with us since we established the "Kundalini Resource Center" Web site. Some of this information has been extracted from both the old and new "kundalini-1" mailing lists, too, so we can give you a broad perspective of individual experiences. We have "anonymized" the responses by removing the contributor's last names - and hope you enjoy the wisdom these people share with you. You may also want to look over the [Reader Experiences Archive](#) area for more information.

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## **-ADD YOUR OWN EXPERIENCES -**

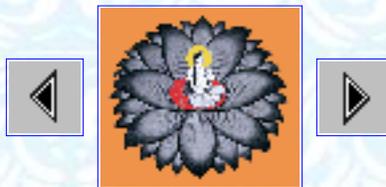
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- [Anonymous 1](#): His awakening came after meditating 23 years.
  - [Bill](#): He achieved kundalini awakening through massage.
  - [El](#): Live Link to "Shared Transformation" Introduction.
  - [Gloria](#): Her experience spans a period of fifty years.
  - [Haakon](#): As your Host, here are my experiences with kundalini.
  - [Kevin](#): His experience happened at a men's support group.
  - [Marguerite](#): She found her kundalini doing back bends.
  - [Roger](#): A Letter from Roger to Chris.
  - [Shunya](#): Kundalini is the energy of his devotion.
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We hope you find some help in these personal sharings. Remember: You are not alone in what you are or have experienced. As Haakan Ueland, our Host for the first "kundalini-1" mailing list would say, "Live

today, Love today, Tomorrow you might be somewhere else."

--Bill



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# The Path of Siddha Mahayoga and the Lineage of Swami Shivom Tirth

By  
Kurt Keutzer

Version 2.0, April 1996

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## The Path of Siddha Mahayoga

There are numerous ways to awaken kundalini but generally these approaches may be divided into two groups. In the first group are paths such as Mantra Yoga, Hatha Yoga, Laya Yoga or Raja Yoga. In these paths the kundalini is awakened through the effort of the individual. In the second group is the path that is variously called Sahaja Yoga, Kundalini Yoga or Siddha Mahayoga. In this path the kundalini is spontaneously awakened by the grace of the Siddha guru in a process that is called *shaktipat*. This path is called Siddha Mahayoga because the processes of Mantra Yoga, Hatha Yoga, Laya Yoga and Raja Yoga all take place spontaneously after being initiated through the grace of a Siddha. This path of Siddha Yoga can be briefly described as follows: The Siddha Guru conveys shaktipat initiation to the disciple by means of touch, word or intention. Upon initiation the various practices of Mantra Yoga and Hatha Yoga occur spontaneously due to the activation of kundalini. After some time the mind becomes concentrated the prana becomes steady, and with this Laya Yoga is said to be accomplished. Finally, through the steadiness of prana the union of the individual soul with the supreme Self is achieved and the goal of Raja Yoga is accomplished. As Swami Narayan Tirth said:

Mantra, Hatha, Laya and Raja Yogas are not separate from one another. They are merely the divisions of categories of a single yoga. Through practicing these four in their respective order and attaining competency is called Mahayoga. Knowledge will not be attained by depending on only one of the four, and only by attending wholly to all four will natural yoga, that is the union of the individual soul with the supreme Self, be perfected.

The path of Siddha Mahayoga is not a modern invention but in fact it has a history of at least one thousand years. References to initiation through shaktipat can be found in classical works such as the Yoga Vashishta, Shiva Purana, the Kularnava Tantra and in the works of the great scholar and yogi,

Abhinavagupta. In many works the role of the guru is emphasized but in no work is it better epitomized than in the Shiva Sutras which states in Chapter 2, Verse 6:

*gururupayah*

In translation, this verse states that: ``The guru is the means (to liberation)."

If one is intrigued by the promise of the path of Siddha Mahayoga it is natural to seek out a teacher who can offer shaktipat initiation. Traditional sources on the path of Siddha Mahayoga encourage a careful review of the prospective disciple by the Siddha Guru as well as a review of the qualities of the Guru by the disciple. The qualities of a Guru are described in classical works of the path of Siddha Mahayoga and the Thirteenth Chapter of the Kularnava Tantra gives an extensive list of the qualities. First and foremost a Guru is expected to have a high degree of self-realization. Secondly a Guru is expected to have the knowledge and the capacity for conveying (shaktipat) initiation. Thirdly the Guru is expected to have a knowledge of the aspects of the path. Finally a Guru's behavior is expected to reflect his state of realization.

Even the literature of one thousand years ago discuss the difficulty of finding a Guru who embodies all these characteristics and in the selection of a guru the classical works are quite pragmatic. They encourage a critical attitude in the beginning and only after the Guru has met one's criteria does one take initiation from him. From this point onwards they encourage unwavering devotion to the Guru. Unfortunately these days many students choose the opposite approach. They quickly adopt a devoted attitude toward a teacher and take initiation but over time some students become more and more critical of the teacher. This approach is generally ill-advised and is especially disastrous in the path of Siddha Mahayoga. Once one's kundalini is awakened through Guru's grace a variety of experiences may occur, some of these potentially terrifying. At these times a total confidence in the Siddha Guru is absolutely necessary to calm the anxiety. If, on the other hand, at these moments one has residual doubts regarding the Guru then one's anxiety and discomfort can become even more amplified. The literature of Siddha Yoga does acknowledge that a student may progress from one teacher to another but in doing so the student should never doubt or criticize prior teachers.

## The Lineage of Swami Shivom Tirth

The known tradition of the contemporary Siddha Guru, Swami Shivom Tirth, begins with the figure of Swami Gangadhar Tirth. From there it continues with Swami Narayan Tirth. Swami Narayan Tirth passed the tradition of Siddha Mahayoga to Shri Yogananda Maharaj. Shri Yogananda Maharaj passed this tradition onto Swami Vishnu Tirth. Swami Vishnu Tirth received his initiation into the renunciate tradition of the Tirtha order from Swami Purushottam Tirth, an initiate of Swami Narayan Tirth. With Swami Vishnu Tirth this tradition began to appeal to a broader public. For over forty years Swami Vishnu Tirth's book *Devatma Shakti* has been one of the most reliable references on the path of Siddha Mahayoga. Swami Vishnu Tirth passed on this tradition to his most favored disciple Swami Shivom Tirth. Having retired from his duties as Swami Shivom Tirth has, in turn, passed on his lineage and responsibilities to Swami Shiv Mangal Tirth. Brief biographies of these inspiring individuals are given below. These biographies are drawn from the writings and discourses of Swami Shivom Tirth and Swami Shiv Mangal Tirth.

[Swami Gangadhar Tirth](#)

[Swami Narayan Tirth](#)

[Shri Yogananda Maharaj](#)

[Swami Shankar Purushottam Tirtha](#)

[Swami Vishnu Tirth](#)

[Swami Shivom Tirth](#)

[Swami Shiv Mangal Tirth](#)

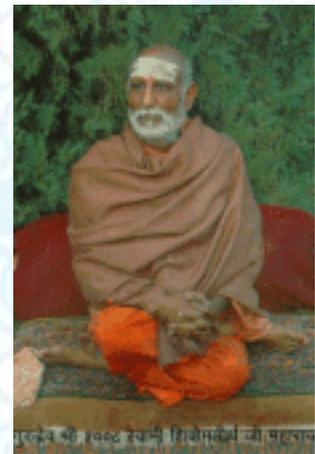
[Publications of these masters](#)



*Shri Yoganandaji Maharaj*



*Shri Swami Vishnu Tirth Maharaj*



*Shri Swami Shivom Tirth Maharaj*

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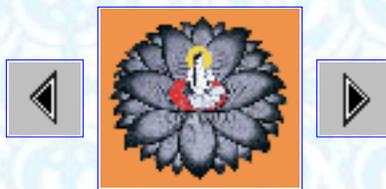
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# KUNDALINI AND THE AWAKENING OF SPIRIT

By [Karin Hannigan](#)

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due for release in March 1997. Used with permission.

**As humanity accelerates towards the millennium,  
more and more people are reporting spiritual  
experiences and opening into awareness that  
physical reality is only a fraction of all that is.**

## **How does spiritual emergence begin?**

No one knows for certain just what kick starts the unfolding of spiritual potential. For some, spiritual emergence is a gentle and integrated process which develops as a natural consequence of many years dedicated to service and prayer or meditation under the guidance of a teacher or guru. Others may experience a more abrupt awakening, possible due to practices which awaken transformative energy before the person has done the necessary groundwork.

It is thought that practices such as yoga, bioenergetics, polarity work or breathwork cause the awakening of Kundalini energy which heralds the transformation of spiritual potential. Kundalini is the Hindu word for the sacred, transformative energy that awakens consciousness. According to esoteric literature, this energy has been coiled at the base of the spine in a latent form since birth, awaiting the stimulus to unfold its potential.

As this energy becomes active, it is usually sensed as a vibrational or energetic force in the body, together with a strong sense of spirit. Its movement may be experienced as a rushing, outpouring, a steady streaming up the spine, or a slowly coiling spiral motion.

Another common catalyst seems to be intense physical or emotional distress. As people confront the limits of their endurance and come face to face with death, they will often move into non ordinary or transpersonal states of consciousness. Thus experiences with natural disasters, near death experiences, or life transitions such as pregnancy, midlife or separation, may be emotionally tense situations which can lead to spiritual awakening.

Regardless of the specifics of each individual's experience, the Kundalini awakening heralds a great period of change in a person's life.

## **What is spiritual emergency?**

When spiritual seekers or even those who do not consider themselves to be on a spiritual path find themselves experiencing levels of awareness or energy transformation that they are unable to handle or for which they have no reference, then the result can be a state of emergency. In this state, a person feels highly vulnerable and oversensitive to incoming stimuli. Typically they feel overwhelmed, fragmented, fearful, confused and disoriented. With their absorption in inner processes, they may not be able to look after even basic self care.

All these situations can be bewildering and frightening, and at these times these people need support and reassurance as they undergo their transformations. The spiritual emergency network in the US seeks to network people and provide information to facilitate a more gentle emergence of spiritual potentials. The network is intended to put people in touch with others who have undergone similar experiences, or with counsellors who are aware of spiritual dimensions of reality.

## **THE SYMPTOMS OF KUNDALINI AWAKENING**

While the awakening Kundalini may be a dramatic experience, the resultant shift in consciousness may be accompanied by years of physical and psychological upheavals. The process of Kundalini awakening can vary greatly from person to person. Some have intense physical symptoms, while others experience mainly emotional or psychological symptoms. It is as if the new energy invites a spring cleaning throughout the entire system, with unresolved physical or emotional conditions coming up for resolution and release. The life transforming changes which accompany a Kundalini awakening cover the entire physiological, emotional, mental and spiritual spectrum.

Greenwell (1990) has noted seven categories of symptoms which have been observed during Kundalini awakening.

### **1. Pranic movements or kriyas**

Prana is the Hindu word for vital energy. Thus as intense energy moves through the body and clears out physiological blocks, a person may experience intense involuntary, jerking movements of the body, including shaking, vibrations, spasm and contraction. As deeply held armouring and blockages to the smooth flow of energy are released, the person may re-access memories and emotions associated with past trauma and injury.

### **2. Yogic Phenomena**

Some people find themselves performing yogic postures or hand mudra gestures which they have never learned or could not do in a normal state of consciousness. Similarly, they may produce Sanskrit words or sounds, or have an awareness of inner music or sound, mantras or tones. Unusual breathing patterns may appear with either very rapid or slow, shallow breathing. Some people may not breathe at all for extended periods.

### **3. Physiological Symptoms**

A Kundalini awakening often generates unusual physiological activity as intense movement of energy

releases toxins in the body. Symptoms include apparent heart problems, pains in head and spine, gastrointestinal disturbances and nervous problems. Internal sensations have been reported as sensations of burning, oversensitivity to sensory input, hyperactivity or lethargy, great variations in sexual desire and even spontaneous orgasm. Symptoms can be erratic, coming and going without provocation, but are generally unresponsive to medical treatment.

#### **4. Psychological Upheaval**

Spiritual awakening offers a direct challenge to the primacy of ego consciousness and the myth of separation. It brings with it a challenge to move beyond the unconscious responses ruled by drives and instincts and remove ego consciousness from the centre stage of the psyche. It comes as no surprise that such a challenge produces a period of confusion and unbalance. People find themselves beset by inexplicable emotional states as they move to clear out unresolved issues. The emotional roller coaster may swing from feelings of anxiety, guilt and depression, through to compassion, love and joy, with accompanying bouts of uncontrollable weeping.

#### **5. Extra Sensory Experiences**

As perception expands outside of consensus reality, people experience atypical visual phenomena, including visions of lights, symbols, entities, or review of past life experiences. Auditory input may include hearing voices, music, inner sounds or mantras. Even the olfactory system may be stimulated with perception of scents of sandalwood, rose or incense. There may also be disruption of the proprioceptive system, with losing a sense of self as a body, or feeling bigger than the body, or out of the body, with the resulting confusion and disorientation.

#### **6. Psychic Phenomena**

With the opening up of psychic abilities, a person may experience precognition, telepathy, psychokinesis, awareness of auras and healing abilities.

#### **7. Mystical States of Consciousness**

A person may shift into altered states of consciousness where they directly perceive the unity underlying the world of separation and experience a deep peace and serenity with a profound knowing of wisdom.

In some cases, the state of emergency due to psychological upheaval is so acute that it resembles a psychotic episode. Many clinicians still regard phenomena associated with spiritual emergence as indicative of pathology because the signs are so easily confused with the indicators of psychosis, mania, depression, schizophrenia or borderline personality disorder. Many people undergoing spiritual emergency are misdiagnosed and treated with suppressive medication which further complicates their process.

#### **What can be done to support a Kundalini awakening?**

When Kundalini awakening happens to people who are not on a spiritual path or who have no context or framework to understand the bewildering upheaval of mind, body and spirit, the experience can leave them fragile and fragmented. As the Kundalini process involves a redefinition and reintegration of self, it adds extra pressure when health professionals or significant others wish to suppress the transformation and insist that the person conforms to old ways of being in the world.

Of greatest benefit is a supportive framework which can allow people to make sense of the intricate connection between spirit and the movement of physical energy in the body, rather than fearing they are going insane. It is more empowering to understand that Kundalini awakening is a process which taps into the blueprint for higher consciousness which is latent within every human. While the enormous changes associated with a spiritual awakening may demand psychological and social adjustments, they are not in themselves necessarily indicative of illness. Communication and connection with others who can provide support and a meaningful context for understanding the process reduces the isolation and overwhelm and can help to minimise the disturbance. Someone who has the personal qualities of creative adaptation to change and a flexible mental framework is more likely to weather the changes with grace and style than someone who is rigid in their beliefs and world view.

## **Humanity's Wake Up Call**

Usually the awakening of Kundalini was a process which only occurred after years of spiritual practice and meditation. Yet increasingly, the Kundalini experience is being reported among people who are not undertaking spiritual practices. Since 1993, when Shared Transformation, an American journal for connecting spiritual awakeners first began, it has been contacted by over 700 people in the throes of spontaneous Kundalini arousal (Collie & Kress, 1995). These increased reports of spontaneous Kundalini awakening at this time of planetary upheaval may be indicative of a larger purpose at work, the beginning of a planetary wake up call. Anyone who is on a spiritual path, or engaging in practices which change body energies, such as meditation, yogic practices, breathwork, rebirthing or polarity balancing, may find they begin to resonate with the changing energies at this time and that they begin their own Kundalini awakening process.

## **Is Kundalini awakening the same as enlightenment?**

It is important not to confuse Kundalini awakening with enlightenment. Enlightenment rarely results from a single encounter with the numinous. It is more as if the energetic awakening initiates an expansion in consciousness which sets the scene for a progression of many experiences with transpersonal states of consciousness. The intensity and duration of each of glimpse varies with our readiness to contain and integrate them. Thus the Kundalini awakening is not an end point in itself, but the beginning of a transformation of consciousness which expands our capacity to KNOW the infinite. Spiritual emergence often includes expanded perceptual abilities, increased energy, creative expression and a dedication to being of service for the greater good.

In her book, *The Energies of Transformation*, Bonnie Greenwell (1990) gives us an indication of what this transformation may bring in practical terms. "Most of those who awaken this connection with the ecstatic inner Self will return to being who they were, perhaps doing their lives with more contentment or a gentler perspective, perhaps more involved and committed in service to others, perhaps more energised and expressive, perhaps writing poetry, teaching, loving unconditionally." (p302)

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## **- DISCUSSION FORUM -**

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# KUNDALINI - ARTICLES -

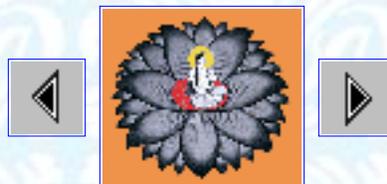
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## Articles from Contributing Authors

- [Danger: High Voltage](#) By El Collie
- [Kundalini Signs and Symptoms](#) By El Collie
- [Awakening Of Spirit](#) By Karin Hannigan
- [Kundalini: The Joy of Celibacy and Yoking the Life Force to Enlightenment](#) By Yogi Tom/Silver Dawn Media
- [Stony Bird](#) By [Haakon Rian Ueland](#)
- [Tantric Balancing through Massage](#) By [Bill Peay](#)

## Articles at Other Web Sites

- [The Temple of the Feathered Serpent](#) By Dwayne Edward Rourke
- [Kundalini Awakens](#) By [Ruth Trimble](#)
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# DANGER HIGH VOLTAGE

By  
El Collie

**We are treading sacred waters here. To plunge in recklessly is to risk self-annihilation.**

A Kundalini release can be triggered by meditation, yoga, prayer, bodywork, psychedelic drugs, a life crisis (such as extreme physical or emotional trauma, a near-death experience or the death of a loved one), childbirth, menopause, certain ascetic or sexual practices, and so forth. Kundalini can also awaken spontaneously from no apparent cause. This out-of-the-blue Kundalini arousal occurred in my own case in 1991. Since then, I have communicated with hundreds of people whose Kundalini rose involuntarily, initiating a long transformative process.

For many like me in this situation, once Kundalini has risen, its activity in the system is constant and palpable. Unusual energy sensations are frequently or continuously experienced. These are often felt as tingling, vibrating, buzzing, prickling, stinging, itching, burning or crawling sensations. A host of other physical, psychological, psychic and spiritual changes may precede or arrive in the wake of the classical torrent of energy rushing through the spine and out through the top of the head in an explosion of light/ecstasy.

The ongoing Kundalini process differs from occasional pranic-energy releases or mystical experiences, after which the Kundalini settles back into dormancy. But these isolate experiences can be precursors to a future full blown Kundalini process. When we are in the midst of this profound transformation of our body/minds, unless we are being guided by wise and experienced teachers, it is better to trust the innate intelligence of Kundalini than to attempt to control or push the energies along. I have heard story after story of disastrous results when individuals with awakened Kundalini tried to force the process in any way. Havoc has also plagued those who submitted to intervention from others who were unqualified to work with Kundalini.

Practices and techniques often recommended to rouse Kundalini can be outright dangerous when the Kundalini is already up and roaring. I am speaking of methods like pranayama (yogic breath-control exercises), holotropic breathwork, and most formal methods of meditation. Excruciating headaches, infernal heat, seizures, extreme anxiety and psychosis have been the price paid by many who learned the

hard way to respect Kundalini's natural course. All of these afflictions can also occur during an intense Kundalini episode when there has been no interference, but the system can rebalance itself more quickly when it is not being stressed by over-stimulating practices.

Once Kundalini is awake and active in the system, especially when it has awakened spontaneously and the individual does not recognize what is happening, the tendency to fight against it is strong. This can be mentally and physically harmful. A man who was weary of months of debilitating fatigue (common at certain stages of the Kundalini process) decided to give himself a boost with amphetamines. This was a serious mistake; he catapulted himself into a ten week bout of psychosis.

Another individual had panic attacks trying to resist the seemingly alien force of Kundalini as it twisted her ribcage and torso into bizarre positions. When she learned that such unusual postures are caused by Kundalini's purposeful inner adjustments to allow the energy to flow freely, she relaxed and allowed the energy to take over. Not only was her fear diminished; she told me that her overall health improved from that point on.

Quite a number of people with risen Kundalini (myself included) have experienced a worsening of symptoms as a direct result of energy manipulations performed by healers. After I suffered an immediate increase in pain -- and no discernible improvement in my Kundalini symptoms -- in the aftermath of treatments from three different bodyworkers, I decided to stay away from them altogether. This is not to say that anyone whose Kundalini has risen must avoid healers, bodyworkers or spiritual advisors! I also know of people whose Kundalini difficulties were greatly relieved by such practitioners. The important thing is to be very discerning. Healers, therapists and teachers who are familiar with Kundalini and who are respectful and sensitive both to the client and to the energies can help immensely.

When the Kundalini awakens, tremendous power is unleashed. The resulting expansion of consciousness affects every element of our being, from our biological functions to our personal relationships to our concept of reality to our influence in the world. We are irrevocably changed in ways we could not have imagined and in ways we may never fully comprehend.

For some of us, the risen Kundalini gives us our first or most unmistakable contact with the Spirit. Before my Kundalini rose, I thought the resurgence of Goddess religions were mostly a feminist backlash against millennia of a masculinized God. Now I understand it all quite differently. Kundalini is Shakti, the Great Mother Goddess, the living energy that daily makes her vibrant presence known in my body and my psyche. She is as fierce and powerful as she is mysterious and enticing.

Whether or not anyone else shares my deified view, Kundalini is not a blind force of nature because there are no blind forces of nature (with the possible exception of the human mind!). Approaching Kundalini with arrogance, impatience or greed is asking for trouble. Usually, mercifully, such attitudes assure that one's own Kundalini will not stir at all. If Kundalini is to be invoked, it must be with care and better still, with reverence and humility. We are treading sacred waters here. To plunge in recklessly is to risk self-annihilation.

# - DISCUSSION FORUM -

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El Collie is editor of the Kundalini support newsletter, *SHARED TRANSFORMATION*.  
For a free sample copy, send a #10 SASE to:

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# **KUNDALINI**

## **- LIST SERVER AUTORESPONDER -**

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**The autoresponder is temporarily out of service. We have been integrating the list server messages into the various Kundalini Resource Center sections.**



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# **KUNDALINI**

## **- UPCOMING EVENTS -**

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**We now have a fully interactive calendar available for you to post upcoming events related to kundalini, tantra, and yoga. Feel free to...**

### **- ADD YOUR OWN EVENTS -**

---

**Here are some upcoming events involving kundalini which have been posted on the Web. We have not verified these listings, so please make sure the event is still taking place before you attend. Please inform your event host that you learned about them through the "Kundalini Resource Center" on the World Wide Web. We would appreciate it.**

#### **Scheduled events held on the Healing Island, Kauai, Hawaii:**

- [\*\*A V A T A R\*\*](#)
- [\*\*Kundalini Yoga\*\*](#)
- [\*\*Lomi Mai Ka Na'Au\*\*](#)
- [\*\*Yoga and Eco Adventures\*\*](#)

#### **Schedules of events maintained at other sites:**

- [\*\*Celebrations of Love\*\*](#)
  - [\*\*Dhyanyoga Retreats\*\*](#)
  - [\*\*Kundalini Yoga & Meditation Class Taught by Dr. Hari Dass S. Khalsa\*\*](#)
  - [\*\*Shoshoni Yoga Retreat\*\*](#)
  - [\*\*Tantra Events\*\*](#)
  - [\*\*Tantra: The Path of Ecstasy Workshops\*\*](#)
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# TANTRA

## THOUGHTS ON FANTASY AND ITS RELEVANCE TO TANTRA

(c) 1993 Rose Dawn Scott

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**FIRST STEP: INTROSPECTION, SUBMISSIVENESS.  
SECOND STEP: STIMULATION, EAGER CONTROL.**

**DIRECTLY RELATING TO THE TWO COSMIC TRUTHS:  
EXPANSION AND CONTRACTION OF ALL IN ALL.**

Everyone is familiar with fantasy; most people have direct experience with it, either during auto-erotic stimulation or during lovemaking itself.

The Tantric concept of fantasy is not so simple as conjuring up images in one's mind of \*hot babes\* or \*studs\*--and (groan ;>) it takes lots of practice. This practice should be begun after attaining at least a fair degree of control over breath, mantra, and meditation. It involves visualization-- imagination on a mundane level, but raised to such a level that it becomes truth. And ('nother groan ;>) this type of fantasy-meditation should be undertaken by the beginner \*alone\* and \*without any direct sexual stimulation.\*

Tantrikas, poets, artists, philosophers, and quantum physicists, when truly inspired and brilliant, have one thing in common: the ability to intuitively tap into creative levels of altered consciousness. Imagination in its mundane form would be such as sitting around thinking about how great it would be if one got the Lotto numbers correct, or wishing for things that seem out of reach. The honed, conscious practice of creative imagination is called 'inner vision' by Yogic philosophers of old; it is held that when one \*thinks visually\* rather than yaddita-yaddita mental chatter mode, contact is made with the Source of creativity, wisdom, and transformation.

According to the Kena-Upanisad: "Through knowledge of the Self we obtain power; through inner vision we obtain Eternity." This is a way of expressing that \*acquired\* knowledge; that taught by a guru or learned from books, will certainly awaken the true Self; however, only through going deep within one's own mind and heart, can the truth be grasped--acquired knowledge transformed into Knowledge.

Tantric masters throughout history have focused on the inner vision's cultivation and perfection as a twofold process: open introspection of images as they come to mind (submissive), and eager stimulation of imagination through visualization (compassionately dominant). The foundation of the twofold process is the foundation that encompasses the entire universe, from beginning to end: expansion and contraction.

All matter expands and contracts. Siva and Sakthi represent contraction and expansion, respectively; or it may be more accurate to say that these are \*aspects\* of Siva/Sakthi. Everything born or created expands, and then contracts, over and over again. Atoms, compounds, inorganic and organic life forms, individual men and women, stars, suns, and entire galaxies all have the expansion/contraction nature. During sexual acts, expansion and contraction are rather fundamental!

Seemingly contradictory to the principal of expansion/contraction at first glance, although completely in accord with it, upon deeper examination, is the belief that all phenomena is \*empty\* by its very nature. The primordial form of emptiness is the primal force of perpetual nothingness, the tension in the moments directly before Creation; continues its existence within the void; and is the source of blissful consciousness. Tantra assigns no negative qualities to this 'emptiness,' but teaches that in order for emptiness to be experienced, consciousness must be put into effect.

Later Tantric doctrines, approximately 2nd Century A.D., taught of the threefold interaction of emptiness--consciousness--bliss. No matter what internal or external object the mind chooses to focus upon, it \*must\* be taken through the three steps in order. First, recognize the 'emptiness' in the object of contemplation. Emptiness is the space element, or the 'ether,' and permeates all matter, and is greater than all the other elements. Most of the universe is made up of empty space; atoms are largely empty space; and even the human physical body could be seen as a vast void, filled with small concentrations of energy-vibration. Emptiness also dominates the conscious mind much of the time. However, when taken further and deeper, the mind's emptiness is found to be filled with consciousness--from the sub- and unconscious mind, and with bliss, when one-pointedness and control have been found.

A great Tantric teacher, Aryadeva (\*his name meaning slave of Arya, or more probably, of Indra, ancient Vedic war-god who protected the Aryans\*), has spoken thus about the mind: "Just as a clear, brilliant gem is colored by the shade of other objects around it; so is the gem of the mind colored by the shade of inner vision."

A simple beginning exercise has been prescribed and handed down directly through generations of Tantric spiritual teachers and their students; a description follows:

Sit in Padmasana (full lotus) or lie on the back, arms at sides, palms turned up, as in Savasana (corpse pose). Breathe fully and deeply, blowing out all stale air, drawing vital prana in and down, expanding first the abdomen, then the ribcage, and finally the throat; then releasing the breath in the opposite manner. Concentrate the mind completely on each body part in turn. Tense the body (contraction), then relax completely (expansion). One the body feels harmonious and at ease, be still, slow the breathing, and focus on the mantra of your own breath-pattern.

Concentrate, deeply and fully, on the body. See it as completely empty, see it as the Ether, the farthest reaches of space and time. Empty. A vacuum. See only the outer body, the skin. Hold the picture of your outer body firmly in your consciousness, recognizing it as inherently empty. Then, when you inhale, 'see' the skin expand; and when you exhale, see it contract. Remain detached, use your 'inner eye' or intuitive visualization to observe calmly but with deepening awareness, the picture of your body expanding and contracting.

Next, recognizing that the body is microcosm of the universe, and that the universe expands and contracts, see yourself as a mirror of the universe. Become absorbed therein. Your heartbeat IS the center of the Universe, wherein dwells Brahma, 'in the cave of the heart,' the innermost Self of the void. Then see Brahma, the Creator aspect, open his mouth and speak The Word: AUM. Rays of light flow from his mouth with the word; filling the emptiness within. AUM dwells also within the cave of the heart. See it there. Know, know, KNOW that the Brahma aspect within yourSelf is NO DIFFERENT from the Brahma aspect of cosmology.

Having connected with Brahma, within microcosm and microcasm at once, fill yourSelf with inner

visions of creation. The microcasm is filled with elements and energies, hot/cold, fire/water, peaks and planes and oceans; volcanoes, deserts, forests, and hills; rivers, gardens, and temples. So, too, is the microcosm, the body. From the heart chakra, focus your full concentration on emanating rays of effulgent light to the outer surface of the body.

See the contours of the body as hills and valleys, the hair as a forest or field, the right eye as the sun, the left eye as the moon. The arteries and veins are oceans and rivers, carrying the holy sanctified waters of your own blood. The internal organs are sanctuaries and temples. The spine is Mt. Meru, the brain the peak of the mountain.

Contemplate the subtle body with its subtle channels, then see the Kundalini at the base of Mt. Meru, ready to begin her eternal ascent and descent. See the inner sun at the solar plexus (power) chakra; the inner moon at the hairline between third-eye and crown chakras. While visualizing thus, remember Brahma at the heart chakra. \*See Brahma create each of these, as he created the phenomenal universe\*

Of course, although this is a simple, starting exercise, it will take much practice to achieve this degree of one-pointed, concentrated visualization. Remember: simple does not mean easy! Continue practicing, attempting to further your progress a little bit each time. It may come quickly or slowly, but if you continue with sincerity and regularity, it \*will\* come.

Once you have been able to see the subtle body, with Brahma creating the microcosm and microcasm from within yourSelf, then take another step further.

Upon inhalation, see the vital Prana enter the body from the center of the outer universe. Upon retention, visualize the primordial Brahma-Creator-aspect divide himself into the five life currents, which illuminate and sustain the soul, control the body, and hone the senses. Each current has its own color, bodily function, and sense faculty. They are:

| CURRENT | COLOR                                                | BODILY FUNCTION                                                                                           | SENSE |
|---------|------------------------------------------------------|-----------------------------------------------------------------------------------------------------------|-------|
| PRANA   | blue-green,<br>as in an<br>emerald and<br>a sapphire | Circulation and<br>respiration                                                                            | Smell |
| UDANA   | Red-violet                                           | Swallowing and<br>physical sensations,<br>pleasant, unpleasant, or<br>ears, sweat, semen, urine,<br>feces | Touch |

The qualities assigned to each life current are deliberately bizarre, at first glance, even disgusting if taken literally. They are purposely designed this way: the more difficult the correspondences, the more full and productive the concentration required. Once this has been mastered, you'll truly be on your way!

With consistent, regular practice, you will be able to evoke the inner vision at Will. Expand and contract your own i sing and decreasing the scale. Hills and valleys become enormous mountains and vast,

yawning canyons; rivers and rain become huge, churning oceans and torrential downpours. And vice versa. Link your emotions and qualities to the inner visions. Assign them characteristics, and focus upon them thusly.

Imagine that your physical body is the entire universe, then contract it to the size of a single atom. Seek further perfection, always! The Self, when expanded and contracted in this manner, becomes more concentrated, more controlled, and increasingly evolutionary and transcendental.

The Tantric text Prajnopaya, describes this process thusly: "One must proceed in such a way that the mind doth never swerve; for when a jewel-like mind swerves from the transcendental unity and lapses into contraries and irrelevancies, perfection cannot be attained."

Ha! Finally, we get to the \*erotic\* aspects of visualization. During auto-erotic stimulation, foreplay, or actual lovemaking, this can be used as an exercise, controlled and directed.

The \*active\* partner, be that male or female, must fill the mind with inner vision as glyphs of the Siva-Lingam: raging, celestial fire, mountains reaching high and ever-solid, volcanoes erupting forcefully. The \*passive\* partner, again, whether male or female, should fill the mind's inner vision with glyphs of the primordial Sakthi-Yoni: valleys, rivers, pools, softness.

If one is practicing this exercise solo, alternate: keeping only the Lingam-symbols in the mind; then alternating with only yoni- symbols. I emphasize: the Tantras do not say that one must never fantasize about 'babes' or 'studs,' or that one must never engage in lovemaking for simple pleasure, physical release, or plain ol' horniness. The Tantric exercises outlined here, and in all other texts herein, are tools for attaining the transcendental. Although to an unpracticed mind, these practices and images sound like real yawners, I believe you'll find that, if practiced to the ultimate of one's ability, they will become powerful stimulating erotic images, which lift sexual arousal to new heights, serving as a connective agent from physical longing, to spiritual longing; from physical release to cosmic release. There is nothing in this world or the next, like Tantric orgasm.

The Swetaswa-Tara Upanisad states that forms will appear, unbidden and spontaneous, in the 'mind's eye' in the moment before the final vision of resolution: "First a mist, then smoke, a sun, wind, fireflies, a fire, lightning; then clear gemstones, then a moon."

"After one has meditated upon Brahma, visualize the Supreme Yogi and his Cosmic Consort, with all the force of one's soul. By constantly knowing: AUM TAT SAT, This is I, one becomes Siva or Sakthi. A complete consecration of oneSelf takes place after the offering of this flower to oneSelf: 'I am god: all instruments of worship, be they food, perfume, incense, flowers, become divine through my recognition of them as such. I am the abode of god. I \*am\* goam.' Thus should one meditate, bringing everything to god and god to god, making all pure and eternal through the recreation of god in oneSelf." --KALIKA PURANA

Thou art Siva. I am Sakthi. Thou art Sakthi. HUMSA. SOHAM.

D. Yogini Padma Ushas Suryananda, other sources as cited.

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# TANTRIC BALANCING THROUGH MASSAGE

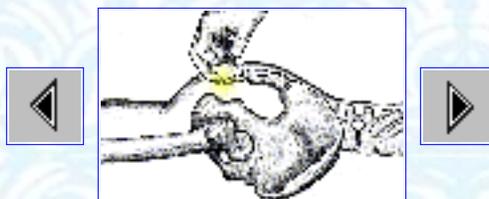
- BALANCING TECHNIQUES FOR PARTNERS -

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## PAGE UNDER DEVELOPMENT

While this section is being prepared, you may find the three part article on [Tantric Polarity and Massage](#) by **Jeffery Tye** of interest, or you can begin studying the Partner Tantric work outlined by **Rose Dawn Scott** in [Thoughts on Fantasy and its relevance to Tantra](#).

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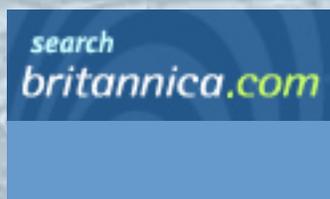
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These are a few unique sites we have found along the fibers that make up the World Wide Web which you may find interesting. The views expressed at these Sites are, at times, dramatically different, which amplifies the uniqueness of our human species. If you know of any sites which we should be listing here, please [add them](#). We would appreciate it if you would recommend to your favorite Web sites that they create a link on their pages back to us, too (at our root page, <http://hmt.com/kundalini/xindex.html>). Together we can raise the consciousness of the world to a new level.



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# KUNDALINI - BOOK REVIEWS -

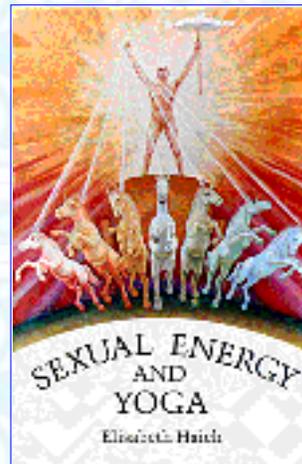
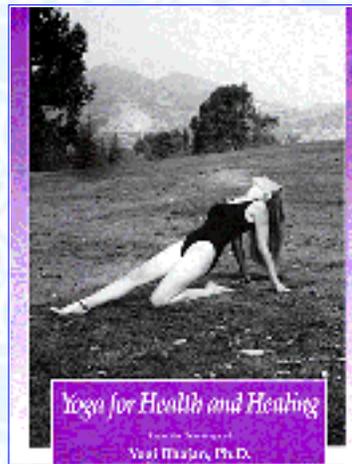
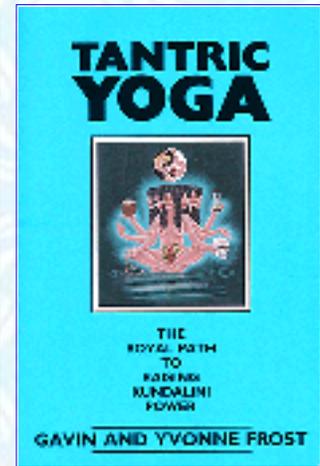
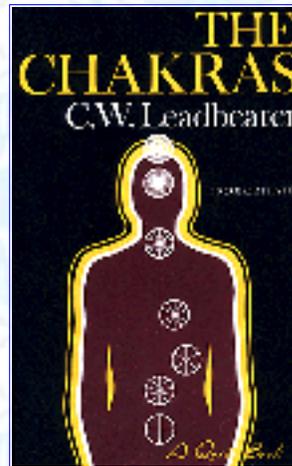
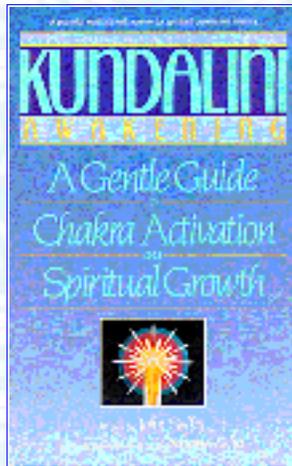
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  - [Shared Transformation - Book List Section](#)
- 

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Newly published Kundalini Book: SERPENT OF FIRE by Darrel Irving, ISBN 0-87728-830-5. The author presents a collection of Kundalini case histories, including his own. Most incisive part of the book addresses traditional psychiatry's misinterpretation and mishandling of Kundalini. Irving contends that ALL schizophrenics are actually misdiagnosed cases of Kundalini. Whether or not this is true, this book sheds much needed light on psychiatry's monopolistic and oft tyrannical stance as high priest on matters of the psyche and soul.

El C. & C. K.

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Gopi Krishna, an Indian that had his first encounter with Kundalini in the 30s has written several books in English about Kundalini, the effects on the psyche and mind (including depression, insanity etc.) and it's meaning for the evolution of mankind. If you have had an encounter with Kundalini and if you have problems because of it (or if you haven't), these books are certainly very interesting for you. If you have access to a big public library with English books, just search under author "Gopi Krishna". I found the books I have read in the public library here in Zurich/Switzerland.

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I read an astonishingly, undownable book, Deepak Chodpra's: **Seven spiritual Laws of Success**. Its deceptively titled and could be passed over because it sounds like any other self-improvement, commercialized overhyped 'How-to-books'.

It is spiritually insightful and comprehensive theosophically. This should be read in conjunction with his other book: **Journey into healing**, amongst other publications by him. We have meditate on this and that, we have followed the teachings of the ancients, puzzled by their ponderous esoteric writing styles, continually lost in semantics and interpretation. Finally, along comes the fresh breeze of wisdom so succinctly expressed, stretching from science, psychology, human physiology to esoteric worlds of phenomena and being. This will knock your socks off. Forget the delusions and hallucinations of kundalini awakening, mere misfired energy and machinations of the ego-mind.

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Hi.

Two other great books:

**Awakening the Life Force** The Philosophy and Psychology of "Spontaneous Yoga" by Swami Rajarishi Muni

Llewellyn Publications  
P.O. Box 64383  
St. Paul MN 55164-0383

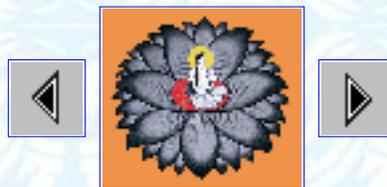
really really good. reconciles quite a few questions I've had over the last 20 years of practice and reading.

**The Kybalion** by the Three Initiates

Yogi Publication Society

the book of books. those who understand and apply the seven principles are like swimmers on the ocean of life, swimming directly to their destination. those who don't know are like logs, cast about by the waves of the ocean of life. I highly recommend this short book. wonderful. Changes my perspective everytime I read it.

--Martin



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# **KUNDALINI**

## **- READER EXPERIENCES -**

### **ARCHIVE**

Hosted By  
[Haakon Rian Ueland](#)

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**These are archives of some of the reader's responses I've had from the kundalini-I list prior to this Web site regarding experiences with Kundalini Energy. I have "anonymized" the responses by removing the contributor's last names - and hope you all enjoy the wisdom these people have shared with us in the past.**

---

Hi Haakon,

I was somewhat taken aback when I saw your post on the mailing list. Years ago I went through an extremely intense kundalini experience. I had been doing Transcendental Meditation for about 12 years and according to what I have read on the subject this form of meditating can definitely bring it on.

The two books that helped me to cope and to understand what I was going through was "Growing Sane" by James Stallone, PhD and Sy Migdal, PhD, and "The I that is We" by Richard Moss. My "initiation" was shortly after the death of my mother; I'm not sure if that was tied in or not but every night when I would go to bed my whole body would be charged with electricity; I couldn't stop shaking.

I'm having a rather difficult time remembering the process since it was about 12 years ago but I do remember how overwhelmed with fear I was. The whole process lasted about 3 months where I would feel the kundalini begin its journey upward. At each chakra it would stop and do some kind of cleansing, although it was scary, in some strange way it seemed kind of natural too.

My behavior during that time period was extremely paranoid; I felt "different and misunderstood" I also felt like I was going through this good versus evil thing. I was forced into looking into my own shadow stuff....for quite a long period I was very frightened of myself.. I could see a real violent side to me. Also, I remember I would be awakened at a certain time every night and be taught in some sort of dead language; I was being shown that I could put my hand through the wall and through the floor; I was being shown my etheric body. All in all, it was what I call a real Pluto experience.

After all the fireworks stopped I was never so happy to just deal with a mundane reality, do laundry, have coffee with a friend etc. I'm not sure what I accomplished with all of that; in some ways the veil has gone done and I'm enmeshed in this "reality" maybe I've had to become more grounded, I don't know. At any

rate, I would love to hear from you and other folks that have had similar experiences; as I said it happened so long ago that I am unable to remember all the details.

---

Appx. 12 years ago (pre-migraines; pre-glasses?), I was sitting alone on the sofa, when intense energy coursed through my body. Probably \*ascending\* energy--but I was more aware that I was worried that I'd set the sofa on fire (spontaneous human combustion). I'd already read about kundalini, so, to a certain extent I wasn't surprised--but the roar of the energy was so intense, and so \*painful,\* that I begged it to stop. And, the intensity \*did\* lessen -- and I've never had so intense an experience again, though I \*have\* had dozens/hundreds of dramatic episodes (esp. when I was going for network chiropractic adjustments 7x per week, for perhaps 6 months....)

Well, I've got to close this message...I'll probably write to the list another time. I have no \*tips\* on how to be healthy with partial awakening--however, I \*can\* attest to the "emotional" support I get from the existence of this list.

Best Wishes,

S. Patricia W

---

**This is a posting I made to "Self-esteem list" - a list you should consider to join, if your self-esteem is low. I'll post the address if any of you want it.**

Howdy, this is Haakon from Norway,

My current self-esteem is pretty good - a 8-9 I'd guess. There are some people here on this list who had psychiatric problems. I also had that - I thought. But then a book I bought today has made me question whether my "breakdown" really was a breakdown, instead of a Kundalini Experience.

It seems that the two are quite similar, and that it's easy to mistake a Kundalini Awakening with a psychotic episode. The book is called "The Kundalini Experience" and it's written by Lee Sannella, MD. I'll just quote a bit from the blurb on the back of the book, and then you can mail me if you want more information:

"In a darkened room a man sits alone. His body is swept by muscle spasms. Indescribable sensations and sharp pains run from his feet up his legs and over his back and neck. His skull feels as if it is about to burst. Inside his head he hears roaring sounds and high-pitched whistling. His hands burn. He feels his body tearing within. Then suddenly he laughs and is overcome with bliss."

"A psychotic episode? No, this is a psychophysiological transformation, a 'rebirth' process as natural as physical birth. It seems pathological only because the symptoms are not understood in relation to the outcome: a physically transformed human being."

Kundalini experiences often occur when the person has been doing much meditation/yoga/bodywork. It is an opening of the floodgates, a release of the stoppages of the chakras, energy flowing from the root chakra to the crown chakra. It often results in increased psychic sensitivity, clairvoyance, precognition, the ability to start fires.

Sometimes the experience isn't "total" or full. This can result in later problems, such as depression,

suicidal thoughts etc., but is possible to rectify. The same can happen if the person isn't aware of what's happening to him/her.

I'm sure some of you have knowledge of this, and am looking forward to discussing it. Long, lazy summer days, bright & starry nights wished you from Haakon

**[Mike's Interjection: No question that an excess of meditation can bring about unusual psychological and physical symptoms that \*cannot\* be understood, without reference to the full context. Haakon, had you been meditating much before your own experience of reality dissociation? Mike]**

I had been working with this machine I have called Breathwork Explorer for about 2 weeks. It is a machine that's supposed to teach you Pranayama, Yogi Breath & other breath techniques. I had meditated for close to a year in the normal way. I also used quite a few tapes - binaural beats, subliminal tapes, meditation tapes. In addition, I had read a lot of Aleister Crowley's books - which can confuse the most self-secure person - and also a lot of other self-help, magickal and philosophical books.

I'm not quite certain if I agree with the term "reality dissociation", Mike. To me it implies that there's only one reality worth living in - during my experience I glimpsed another one - which I believe is just as real as this one. Maybe "Reality transformation" would be a better word...

Also - one of my reasons for writing this is that, statistically, 20% of the people reading this will have psychiatric problems. If I had known about Kundalini during my experience, I wouldn't have been so frightened and I would probably have coped with it differently. If anybody wants more info, I suggest you use Gopher or Turbo Gopher and search for Kundalini. You'll get quite a bit of info.

**[Mike's Interjection: Haakon, I don't expect that you'll agree with me, but this has to be said for the benefit of everyone else on the list. There is only one reality. This is it. You live or you die, you're unhappy or in ecstasy. Here. That's it. No reincarnation. No other planes. I can use reincarnation as an exercise. I can talk about God's Voice speaking to you as an exercise. I can imagine \*anything\* as an exercise designed to evoke emotionality or creativity or mentation. But if we are talking about the nature of reality itself, not about a psychological exercise, then there is only one reality.]**

**We can experience that reality on many levels, Yes. But though our senses can be "turned on" through our efforting to be aware, and we can clarify as well as mystify ourselves by shutting down or opening up our conceptual abilities, the reality itself does not change as a result of manipulating our consciousness. Our consciousness records different things, and develops different feelings and perspectives, but those different perspectives were inherent in the reality itself--which does not change.**

**For the same of the philosophically minded, I should add that shifts in atomic or electrical structure do not change the identity of the existent in question. The fact that, on some atomic level, there are changes in the cup I'm staring at now, does not mean that the cup will become a bird and fly away. Any changes that occur are set within the potentials of that cup. Which is to say that the reality represented by it does not change. Mike]**

No, Mike, you're quite right: I don't agree with you. It might be quite simply a matter of semantics though - you call it levels of reality, I call them different realities.

An example to clarify my view: what I call red is something built into me. It might be that your "red" is my "green" - and we'll never know if it is so. Some people say they can see auras. For all I know, I might as well - but it has always been there, so it is the natural state for me. If you can't see auras, I experience another reality level than you.

When in a hypnagogic state, people can be hypersensitive to sound, color and taste. I remember I felt as if I could hear peoples thoughts - but was probably just so sensitive to sound that it felt that way. Science has taught us a lot about the world - but it has also taught us about all the things we don't know. We don't know where the "self" is situated in the brain. We don't why homeopathic medicine works (which it, logically, shouldn't). We don't know why some people spontaneously combust.

Reality is something that isn't there except for when you experience it. It changes when your view of it changes. We create our own reality (and I think that is the core of a lot of the advice you give people - change your beliefs and change your reality).

As to whether reincarnation exists - those who die will see. I believe it does - but that it isn't a way to flee from your problems here in this world. We were put here in order to learn - and that we will. If you flee, you will reincarnate with the same problems in another body.

A final thought: sometimes, when I get to materialistically inclined, a thought usually strikes me: How is anything possible? How can anything have started? This usually opens my eyes to that there is something more in the world than \$ and kroner - there must be some force that started it all. A universe doesn't (in my opinion) spontaneously erupt.

Bye for now

Haakon

---

Let's try. But my English is terrible, I hope you understand, what I try to say.:-)

Last year I had an experience after prolonged (solitary) meditation, breathing exercises and exhaustion which I at the time thought was a psychotic breakdown - but which I now (after having read Lee Sannellas excellent "The Kundalini Experience") believe was a partial Kundalini awakening.

You try this without any help from a teacher in person?

Yoga is a discipline with a lot to do not only on the physiological part of man, I think your problems arise from this approach. If your "Kundalini" begins to flow, not only your physical body starts to change, also this, what we call in the west "our social behavior". If you do NOT change your life in all directions to let the awakened Kundalini flow where ever she wants to flow (this can bring you in very weird situations - f.i. you find yourself in love with someone you never think of before or do some "weird" movements or you are very angry to someone who never have seen you before so evil...) :-)

If you do not express this - a depression (!) is the answer. Your old logical pre-kundalini mind (your undeveloped "astral body") doesn't follow the kundalini. This is very!!!!!! hard to change without a good teacher. Anybodys mind is very tricky to stay in his old, but "secure" approach. He is the oppressor.

With the Internet we (as the human beeings) try to create a global gaia-mind as an corpus for the

astralbody of the whole humanity. Dreamwork, painting, making "free jazz" :-) music and perform other arts can help you to change your astral body.

My advice: if depression starts, look what you want to do in this moment. There is ever a wish - and you "know" THIS can never happen.:-) Stand up alone in a dark room and try to express the "hidden" wish: cry, laugh, jump, break out in tears, caress the invincible beloved - no one will see you, but to express the deep longing will help you to understand, what's the direction the Kundalini try's to go. Make it the first time as you play theater like an actor. The more you do it the more you BE the role you play. Allow all whatever will come up. BUT DO IT ALONE!!!! If there is in the first time a watcher, your rational I will not allow you to do what your inner self will do - because: "what will HE (SHE) think, if I do so crazy things...." :-)))))

---

**I hope you find some help in this, and that no-one is offended that I used their mail in putting this together. Remember: this means that I find your views enlightening and something to be taken seriously. Live today, Love today, Tomorrow you might be somewhere else.**

**--Haakon**



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# **KUNDALINI - READER EXPERIENCES -**

## **\*\*\* ANONYMOUS 1 \*\*\***

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Just a brief message to give you another persons experience and some thoughts about it. About 23 years ago and after having meditated for about 12 or 15 years and many enlightening experiences, I wanted to have an intuitive understanding of the powers of God. I meditated on this for only about 6 weeks and I started having dreams of getting ahold of a wire that was too hot to handle and burning my hands.

When Kundalini started it did just that. I had massive blisters on both hands and many experiences that are too much to mention in a short message. The blisters lasted for about 6 weeks. I did not meditate for another 6 months and then I foolishly tried the same thing again.

It took much less time for the second experience and the same thing happened. I then went through many changes. I became sexually promiscuous and did some things I regretted. After going through that transition, the sexual system shut off and I had many strange dreams and psychic experiences. All the time, I felt I had a tremendous power in me and I did not know what it was.

It was not until 5 or 6 years after it happened that I read Gopi Krishna and had some inkling of what had happened in my body. Some of the things I have surmised are as follows:

1. Kundalini is no respecter of any religion but seems to be something our creator has built into us for us to find and use.
2. I liken Kundalini to the Force in Star Wars, capable of energizing both the good and evil in us.
3. If a person has pathology in the subconscious mind Kundalini will energize it and drive the person to act out in ways that can be shocking. Even self-destructive, perversions, infantile feelings, and anything else in the mind eventually gets energized whether one wants them or not.
4. I always had an awareness of what was good and what was evil, separate from any religious beliefs and I was driven to work all those things that constitute evil, bad, infantile activities etc out of my mind and travel a spiritual path that has nothing to do with any single religion.
5. I became very aware of the things I needed to work on as if Kundalini was shoving them in my face, or into my conscious mind.
6. I have been very aware that there is a God, and I am part of him/her/it, and that is where I will return when I shed this body.

I have had very good luck working things out of my mind by using writing and addressing what I write to God, whoever I am angry at etc. It has become a powerful tool to get rid of everything from fears and hate, to more subtle things like negative feelings about myself, attitudes I have toward others, etc.

Wish we had a Kundalini group in our area, as I long ago found it useless to talk to others about what happened to me and what is still going on in me. Wish you well and I will follow your progress on the net. I am from South Western Washington state, USA.

[If there are any other of you who's from the same area, you can contact each other through me. There's strength in numbers! Haakon]

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# KUNDALINI - READER EXPERIENCES -

\*\*\* **BILL PEAY** \*\*\*



**As a co-contributor and Web Site maintainer (WebMaster) of the Kundalini Resource Center, I would like to share with you my experiences with kundalini awakening and my motivation for supporting this Web site and encouraging your participation, too.**

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## **First, A Little Bit About Me...**

I'm an electronic engineer, a holistic practitioner, and an amateur journalist (authoring [Tech Time 2000](#) for our local newspaper). I am married to Teri, a wonderful and very understanding woman. Together we live on the West side of the Western most Island in the Hawaiian chain, the beautiful Garden Island of [Kauai](#). We give thanks every day for living here. It really is a dream come true.

I've studied and practiced engineering most of my life with a BS degree in Electronic Engineering and Computer Science and a Master's Degree in Systems Engineering. Obviously, I'm into computers, but my true love is the soft science: the science of human beings. We are fascinating creatures, and if Systems Engineering taught me anything, it is that the human system is the most unique and advanced integrated system ever imagined. As a student of psychology, a facilitator for "Total Quality Management," and an "Olympic Certified" massage therapist (I was extremely fortunate to serve on the 1984 Summer Olympics Massage Team in California), I am ever challenged by the human spirit to help make this planet a better place to live, love, and understand each other.

## **My Kundalini experience...**

My kundalini experience has not come from the path of yoga. It all started in the middle of a jazz dance class I took in college. Our instructor had a background in yoga, and she worked many yoga "moves" into our class warm-ups, including the sunrise salutation. There's a point in that movement where you lean way back with your arms overhead pointed toward the ground. When I did that, I felt a huge warmth in my pelvis which ran up my back, into my head, giving me a rush all over. I had to prematurely release

the posture to keep from passing out right on the spot. It was weird. I didn't know what was going on, but it slowly passed as we proceeded with class.

I was the only male in the dance class. I was taking the class for conditioning and to work on my posture. Besides, it sounded like fun. Yet I was doing these warm-ups and having this strange somewhat sexual feeling when we reached that same point in the sequence each class. I started looking forward to it. Nobody else knew about it but me. I wasn't getting aroused or turned on or anything, just experiencing a feeling of satisfied warmth inside. I kept trying to push myself a bit further each time, pulling back just before passing out. I didn't dare try it on my own, only in class. I guess with everyone around me, I figured I wouldn't push myself to far.

Anyway, about the same time as the jazz dance class, I started studying massage. I had to learn all the anatomy and physiology, and practice, practice, practice. I learned all sorts of massage styles, but the technique that I gravitated to over time was a combination of deep tissue massage, like sports massage, and a kind of energy work using visualization and focused placement of my hands on a person's body to guide the energy to where it is needed. I still was dabbling with my kundalini in dance class with the backward bends, and growing more of an awareness of this energy with each class -- although I still didn't know what it was.

Back to the massage. Part of the massage process involves a technique of "grounding" so a therapist doesn't pick up any of the negative stuff from the person they are working on. It is a simple visualization, but it put me back in touch with my kundalini again, this time from a mental perspective instead of the physical perspective of dance class.

The visualization goes like this: I position myself standing tall, with my shoulders back, chin up, stomach pulled in, and pelvis tucked under. Sounds a lot like dance class, doesn't it? Anyway, I imagine a silver-white lightening rod running up and down my spine, shooting up into the sky from the top of my head, and extending deep into the ground from where it leaves my tailbone. As a lightening rod, it collects the charged "yang" or sky energy of the heavens and shoots it down the rod, out my arms and into my hands. The rod begins to glow and pulsate as I draw energy in. This is accelerated by holding my hands open and facing each other in front of me about 12 inches apart, and channeling the force between them. That's where I get the incredible heat I feel in my palms and finger tips which I use during a massage session.

When I am working on someone and feel tightness, pain, constriction, or general negative energy, I suck that energy up my arms and attach it to the rod in my spine. From there it dissipates into the ground, blending with the "yin" or earth energy as a harmless part of nature.

The purpose of this grounding, from a massage perspective, was to make sure that I didn't hold any of the "stuff" of the person I was working on in my own body, and to give me positive energy to use in my therapy work. But it also put me much more in touch with my own kundalini. Looking back, this visualization was bringing conscious awareness to the channel through which the kundalini flows. My kundalini was regularly peeking out in my dance class warm-ups, so I was unknowingly doing on a mental and physical level what yoga attempts to achieve on a meditative and spiritual level.

Now, the form of massage "energy work" I had learned was built upon the study of the chakras, and, when clearing a client's chakras, I was constantly opening my own in the same way you pace your breathing with another person's with whom you are deeply tuned into. All the elements were coming

together for a full kundalini awakening.

As my massage work progressed, I found my bodywork continually gravitating to releasing tightness in the lower body, particularly around the buttocks, sacrum and tailbone. I couldn't believe how many people really did have a "tight ass." I was fortunate to have a highly trained massage partner as a good friend, and we started experimenting with techniques not taught in massage class to really release the pent-up tightness and emotional blockage people kept in their pelvic region.

It took extreme concentration, very controlled breathing, and very deep pressure along both sides of the tailbone, but eventually I started sensing an opening -- tiny at first -- in what I now think was the kundalini energy of my massage partner. Not only was she feeling a rush of warmth, but so was I. Our breathing was long, deep, and in synch with each other. I had been visualizing the link between my "lightening rod" up and down my spine, and the energy flowing through it. When her kundalini started to emerge, mine shot out like a rocket. It was just like the feeling from my jazz dance class, only a lot stronger, and I wasn't bending over backwards. I had a rush that left me feeling like my ears were on fire. I was in ecstasy and agony, and all the time with my fingers wrapped around my good friend's tailbone -- who was just now having her first kundalini experience. We were in way over our heads.

I slowly released my hold, and went into a balancing posture with my left hand over her tailbone and my right on the back of her neck. While gently rocking her, we both relaxed our breathing, and came out of the experience in awe.

It was wild. It was like a rage of sexual energy, but it wasn't sexual. We both were aroused, but in spirit, not in body. It is so hard to explain. My understanding of sexuality grew instantly to one of reverence instead of desire. What I had taken for granted as just another bodily function, sex, and sexual drive, I saw now as the true energy sheath which surrounds our individual essence. It was only later through reading about kundalini and tantric yoga that I realized what I had experienced.

Since that time, I have worked more with my massage partner, and a few other close friends to achieve more focused awareness and control over the kundalini power within my own body. I have developed the massage pressure strokes and holding points further, and refined the work to include the front of the body as well as the back. Still, it is impossible to predict when a person's kundalini will emerge. When it does, I monitor it very closely and only allow it to surface at first, just to give the person a sense of what awaits them.

Together with focused exercises on breathing, stretching, visualization, and chakra opening, I have gradually move to a point of full awakening with a few friends knowing that the kundalini will be safely routed upward. The goal here has been not just to awaken the kundalini, but to allow my friends and I to understand it, to channel it, and to use it for our own personal growth.

You notice that I always mention friends. I haven't taken on clients for this work, and I don't teach it. This is much too powerful to be taken lightly. The best I can say is that I was fortunate to have been unknowingly dabbling with my own kundalini in a slow, methodical process over several years.

One powerful benefit I have seen to kundalini awareness, in both myself and my friends, is a new perspective on sexuality. There is an immediate sexual fear and embarrassment about this work initially, mainly because the physical aspect takes place so close to the human sexual anatomy that strong emotions, and sometimes memories spring forth. But for two people intertwined in an environment of trust and mutual caring, the kundalini can feel safe to emerge, and the experience is beyond anything

sexual. It is reminiscent of a spectacular internal sunset, bursting forth with bright shades of red, yellow, orange, and gold, only to settle into a tranquil sense of serenity and calm over time. The journey isn't easy. We each have a lot of "stuff" to deal with. But the experience is worth it.

Knowing now what I have felt, what I have seen, and what I have lived, I can't imagine life ever again without the beauty of free flowing kundalini energy. It is in hopes of sharing my experiences with you and helping others do the same that I am donating my time and energy toward supporting this Kundalini Resource Center on the World Wide Web. If just a few people really take the time and put out the effort to learn the techniques various contributors from around the world are sharing here, and get in touch with their own kundalini, then all of this will have been worthwhile.

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# KUNDALINI RESOURCE CENTER - BILL PEAY -

## Comments received about my bio and kundalini experiences...

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bill,

wow, thanks for sharing. i am so amazed that this is happening to other people too! your story was brilliant, it was like an opening of the kundalini, an awakening within myself, of sheer energy and possibilities.

i understand what you mean about developing a new sense of sexuality. i began using the phrase, "the world is continuously making love". i have had many issues of sexuality block my way to happiness, but you have given me hope that through the kundalini i may gain a better understanding of my feelings. \*thank you\* :).

that would be great if we could meet someday in person. meanwhile, i will consider the possibilites of sharing this with friends.

take care,  
marguerite



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# **KUNDALINI**

## **- READER EXPERIENCES -**

**\*\*\* HAAKON RIAN UELAND \*\*\***

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### **A Little Bit About Me...**

I am 29 years old, and live in Skjetten, a suburb of Oslo 20 kilometers away. I've been married since 1993, and my son Aleksander is 14 mo.

I have studied singing, and started off with the intention of becoming a psychologist at the University of Oslo. Disillusioned with the shallowness of the literature, and the low standard of some of the lecturers, I quit, and spent the time working at an institution for autistic youngsters nights and weekends, and stayed home with my son in the daytime. My wife Beate is studying to become a kindergartenteacher.

### **My Kundalini experience...**

My Kundalini-experience started in late July last summer. I had worked a lot, studied a lot of psychology, slept very little (Aleksander woke us up every 3 hours...), meditated a lot, mostly with the use of the Breathwork Explorer some of you have requested (and hopefully received) information on and was generally quite exhausted. My wife, kid and my inlaws were on a trip to their cabin, and I worked. I took the opportunity of going to a disco and danced for hours - and drunk a few brewskies. When they got back I felt really weird - rather paranoid, in fact. I didn't believe that my wife had been to the cabin, I thought she had been to a meeting in order to prevent me from committing suicide (which I hadn't even contemplated...). I thought that our next-door neighbor was a policeman (he's a carpenter) and was all-in-all quite gone.

We spent some rather strange days together - hardly any sleeping, lots of deep- level talking. I also believe we hypnotized each other. One night after we finally had gone to bed, I was meditating without the B.E. and I felt as if I got in touch with some other beings. I don't really know what we talked about, but I had the impression that they asked me if I wanted to go on with my experience, and I agreed.

The next day we were going on a holiday to my wifes grandma, who lives close to Bergen. I didn't really want to go, but didn't tell my wife this clearly enough - I guess I knew something was going to happen. We took a plane to Bergen. On the plane I felt as if I was tugged between good and bad: my child was good, the plane attendant was Satans minion. I had an acute hearing and felt as if I could hear the other passengers thoughts. I also felt as if we were on a mission to give my son a soul, and that I had to fight all the evil forces. I also felt as if I was avoiding all the bad things that could happen to the plane simply by concentrating and tensing some muscles in the back of my head.

When the plane landed, I was relieved. I was very concerned that we shouldn't be the first ones off the plane: no, we had to be next-to-last. I grabbed hold of my wife real hard and pulled her off the plane. She

was crying and sat down for a while in the arrival-hall. When we got off the plane, my inlaws were waiting for us. I threw off my shoes, since I felt the need of grounding after being in the air for 20 minutes.

I ran around a lot on the airport, making funny gestures and hissing. I felt as if no-one could see me, in retrospect I remember that it was funny nobody noticed this guy running around barefoot and making weird gestures - so maybe they didn't (or maybe they were quite simply polite).

We finally got in the car. Before that my father-in-law got really mad at me, and told me that if I hurt his daughter he would kill me. I was quite aggressive, so it was quite understandable. He is 20 centimeters shorter than me, and Beate (my wife) has told me it would have been quite a funny sight, if the situation hadn't been as it was.

In the car my involuntary movements increased. When I kicked my sons babyseat, they decided they wouldn't go to Beates grandma and go to the hospital instead. I was under the impression that I, through not keeping one single thought in my head nor staying the same person for more than a fraction of a second, was protecting my son.

When we got to Haukeland Hospital, I got out of the car and promptly threw off all my clothes, my glasses and my weddingring. I ran around, jumped over some stuff, ran over a car, fell, got back up, kept on running. The staff in the hospital had called the police to take me to the psychiatric hospital right nearby. When they arrived, I spoke quite lucidly with them - they laughed and thought I was a nice guy. Then I must've done something, they put me on the ground and tried to handcuff me. It was easier said than done. I remember one of them saying "He's really good" - and they were much bigger than me. I guess I was quite strong, and besides I felt as if I was Houdini...

I was put into the car and we drove to the psychiatric hospital, where I was put in restrains. I remember looking around and (this probably has something to do with the fact that I just prior to this had purchased the Jungian Tarot with all the archetypes - which I had quickly browsed through before we left) recognizing all the archetypes.

I remember, before the police came, a strong feeling of gnosis (all-compassing wisdom) which I recognized from before sometime. It related to the fact that I sometimes feel as if I'm a bitplayer in a movie or a book - and I knew the answer just then, regretfully, not later.

In the hospital I tried to convince them that I was in no danger of hurting myself or others, and that they could release me. They didn't, and did, in fact, stay in my room all night. At most they were seven people + me. Next morning I got out of the restraints, were given some medication and allowed to walk around. I sat in on some grouptherapy and spoke with the people who were there and the personel.

There was an american lady there who had just as little business as me being there. When she saw me she said: I know you. I replied "I know you, too." She told me that she could see ghosts, and that they spoke to her. She was going to be sent back to the states the next day. We had some really heavy conversations about life and all, and she was definitely not senile, as they said she was.

After having spoken with 2 psychiatrists, I got out 2 days after I got in. I didn't feel as if I belonged there - some of the people in there were definitely crazy, and I was not. We went to Beates grandma and celebrated my birthday (30.th of July - remember greetings!!!)

I have, even though I didn't find out about Kundalini awakenings 'til a week ago, often wished to go through such an experience again - but either on my own or with a teacher. Right now I am searching for the right teacher or guru, and hope to find one soon. Maybe one of you have a suggestion?

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# KUNDALINI - READER EXPERIENCES -

\*\*\* KEVIN \*\*\*

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My mother and father are logical positivists. They believe that hard science is the only sensible way to understand the universe. They deny that emotion has a place in an orderly life, and they disdain any other kind. Now \*I\* realize that disdain is an emotion, but they don't admit it.

Of course I turned into a hippie as soon as I could. :-) My first undergrad degree is in Fine Arts, my second in Computer Science.

After many years fogged by marijuana I started to get more serious about hatha-yoga. I read *\_Be Here Now\_* by Ram Dass and was very influenced by it. I meditate, do pranayama, and yoga asanas as the most traditional part of my practice.

I believe strongly in the first noble truth; to put it one way "Desire is Suffering", or to put it another "There is a basic quality of unsatisfactoriness to the life lived clinging to things".

What I describe as a kundalini experience happened to me in a group weekend setting. We were doing a guided meditation whose focus was a series of statements such as "You are not your possessions, you are not your body, you are not your intellect" etc. At the end I felt a pressure rising from my pelvic region up towards my head. As it reached my head, my mouth opened and my head tilted back, and these movements were not willed by me at all.

The short explanation I use is: "I was not me".

I felt a wonderful sense of well-being and connectedness. I was imbued with large amounts of energy. For a week I slept fitfully if at all, but I was not groggy and did not miss the sleep at all at first. I had strong emotional reactions to many situations I encountered, many coming at me seemingly out of proportion to every day reactions to such things.

I was in a men's support group at the time, and I frightened the other members with my intensity of purpose. The therapist told me during this session he felt as if he could turn out the light in the room where we were meeting and the force of my personality would have lit up the room just as effectively.

From his perspective I was undergoing a manic episode, and to his credit he gave me his home phone number and told me to call him at any hour of the day or night if I began to feel as if I was 'coming down'.

After about a week, I did start feeling tired and frazzled. I started to wish I could sleep through the night. Gradually I did.

My thoughts about the experience are that I was not completely ready for it. My strategy is to do my practice and wait for the next time it comes. I am hoping the next time, I will have deepened my

readiness such that when kundalini rises, the experience will be fully integrated into the rest of my life, and it will remain with me more permanently.

namaste

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# **KUNDALINI**

## **- READER EXPERIENCES -**

### **\*\*\* MARGUERITE \*\*\***

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about two years ago i began taking a hatha yoga class. daily, i practiced the asanas, meditation, and read many books on the subject. i was more interested in coming out of a depression than i was searching for spiritual enlightenment. one summer day i was stretching in a field when i arched my back as far back as i could go, and suddenly i felt this incredible, raw energy surging throughout my body. it seemed to begin at the base of my spine, and melt throughout my body. it was so powerful that i passed out. i awoke with a bump on my head, staring at the sky, wondering what had just happened and why i was lying on the grass. it was scary, but i was curious to see if i could recreate the experience. it sort of felt like nitrous oxide.

i was eighteen when it first happened. i am twenty now. when i started to practice the asanas on that day, i began with the sun salutation. as i came to the end of the first round, i arched my back almost as far as i could go. i began to get this intense feeling in the base of my spine. the energy was somewhat sexual, only i thought that it could be interpreted or felt anyway, and the level where i was did not allow me to experience it any other way.

wow, i just now stood up and arched my back--it has been a long time. the feeling was not very intense, but it's like all of your senses and awareness are heightened. the music i heard seemed to take on a deeper meaning. everything around me was some metaphorical symbol. my head usually throbs towards the end, and i always try to end it with a positive affirmation. i told my sleeping brother that i loved him.

once i discovered how to feel this way, i began experimenting with technique. i would control my breathing patterns so that when i arched my back i would hold my breath, and then keep holding it until i wanted the feeling to dissipate. i wanted to try it again immediately after the shock effects of the first time wore off, but i don't recall being able to do so. my experience is that it is like cracking your knuckles; the body will only allow you to do so every twenty minutes (i think). it feels like i am doing something to a nerve in my spinal cord, as if the angle at which i hold it is irregular, thus producing the bizarre effects.

that summer, i was in the habit of going to places in the wilderness where i could recreate this feeling. sometimes i would be very frightened if i passed out. it would take a couple of seconds for me to orient myself. i would then cry out, "god, what is happening to me? why is this happening?" i learned how not to pass out, and that seemed to be much safer. during the progression of my trials, i began to notice that the feeling's intensity would move to different locations along my spinal cord. this was my first inkling that it could be the kundalini. the intensity was first felt at the base of the spine, and then about a year later i began to feel it around where my navel would be if it were on my back. six months after that the intensity grew to the middle of my back. it felt as if an enormous hole had been carved into my body and energy was doing its cosmic ritual dance.

this year i was brave enough to tell two friends about it. i tried to help them experience it, and i think one friend felt it once. they used to laugh when i would do it, saying, "oh no, not again! be careful--are you ok?" one time i had been careless enough to fall back into a potted plant.

my experiences now feel like this: i allow them to be much less intense than before. it is like an overall mind-body buzz, with heavy spiritual overtones. i would like to discuss these experiences and find out how i can use them to improve life on earth. if anything, i could teach those who would be receptive to it, how to have safe, spiritual altered states of consciousness without the use of drugs.

i would like to talk to my old yoga teacher about this. after all, she is the one who inspired me to learn, study and practice yoga. though i fear that she may dismiss me as being a drug-user or mentally ill. i am intimidated by the fact that i may have experienced something that she has waited to experience for years. i'm not sure, i will have to ask her.

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# **KUNDALINI**

## **- READER EXPERIENCES -**

**\*\*\* ROGER \*\*\***

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### **A Letter from Roger to Chris...**

**Hi Chris,**

.....

As far back as I can remember I've had OBE's, but have never been interested in them enough to want to try to control them. For a while I would generate a second body (in the image of my physical), but now I usually just find myself expanding--I don't mean my physical body, or any body, expands-- I mean my awareness expands, so that I feel like I'm looking in all directions at once, or else I just see scenes of other places, times, etc., without going anywhere at all. It's like the places come to me, instead of my going to them--this holds true for all planes. Back in June or 1978 I was living with some people on a farm in Alberta when I thought I was coming down with the flu or something-- I felt nauseous, lightheaded, etc., so I went to my place to lay down and started to relax my body-- I thought I might as well try to do a conscious OBE, since I was lying down and going nowhere-- I must have done it for about 15-20 minutes or so when this blast of energy went through me from below my toes and up out the top of my head and I went into a complete bliss state for I don't know how long--if the best sex imaginable were a '1', this was off the scale at the other end.

Some time later I felt the energy 'turn', for want of a better word, and head downward. After that all I can remember is this huge vortex of energy point-down over my sternum/mid-section, and my being drawn up into it and disappearing-- I can remember starting up, and I can remember coming back, but nothing in between. I can remember lying on my bed and doing nothing but laughing--just laughing and laughing, for God knows how long afterwards. When I finally looked at the clock something like four hours had passed. I finally got up and went outside and the whole world had changed--it was like everything was transparent-- like holding a 35mm slide up to the sun and looking through it-- except that the physical sun, the one in the sky, was also transparent, and there was this huge, intensely bright "sun" that I could see shining through everything (like looking through a slide at the sun). People, trees, dogs, cats, horses, sun, stars, clouds, --I was looking at this huge intense sun through everything. My body had no weight--I wasn't floating, but I couldn't tell when I sat on something whether I was on it or above/around it. People said I was glowing, said they could see it even in the sunlight (I couldn't see it, but I could feel it).

I remember a couple of days later it started to rain--I had no sense of cold or warm so I just sat out in it to see it--I remember sitting there and the rain was just pouring down, and I was looking at the raindrops as they fell and there was this tiny blue buddha in each one--each raindrop. I remember sitting out in the rain watching this and just laughing my head off. I remember sitting and doing what I've come to call 'watching the world being made'-- looking up in the sky and seeing an outline of a huge tree, and then there are successively smaller trees 'cascading' down to finally arrive at the physical tree on the ground. This state of affairs lasted until about mid September of that year, and slowly things returned to 'normal',

but not really. I started pursuing a crash course in Eastern philosophy, which I had before that basically dismissed-- I needed to find new or at least different ways of thinking and new models for things, but mostly I just wanted to compare notes--compare with the authors of the books, but also find some common ground so I could share with other people--I had many private maps that worked fine for me, but I couldn't give them to someone else.

So, I did the Eastern spiritual thing, meditated, which I'd never done before and which now was mostly spontaneous and highly desirable as far as I was concerned. Learned a lot. Two years and a bit later, I moved back to BC, lived in a small cabin up in the mountains outside Nelson, and meditated a lot--got up one morning, went down the path to visit my dogs (had two huskies at the time), looked out over the meadow and found I could change my vision to see anything I wanted--I could look at the distant mountains, think that I could see them up close, and suddenly I could see every detail, and they appeared to be right in front of me. I thought this was neat, then I looked around and found I was looking through my body at the world, like my body was a view-port to the world, like my body was one of those rubber gloves that are attached to the sides of a sterile box, and you put your hand into the glove and into the box, only my body belonged to the world, was a part of it, and not just attached to the side. Next thing I knew I was aware of being a bright 'sun' in a field of bright suns, and we were maintaining the field of the world, creating the world, in the 'space' between us, like a hologram floats in space, and we were all in perfect instantaneous telepathic linkup.

Other stuff happened, I moved to the west coast, other stuff happened. One that stands out: I wake up in the middle of the night for some reason, and I'm drifting back to sleep, but only my body, I'm wide awake. I start expanding, no big deal, done that before, but this time it's different. I go to a point where I'm seeing millions, billions of blue stars, blue pearls--like grains of sand on the beach. I look into them to see what's in them, and they're like zillions of polarities--on one end, call it the top, of each blue pearl, were the highest forms like saints, gurus, buddhas, etc, and on the other end were the polar opposites of them, the Hitlers, worse. What struck me most was my reaction to the polarities--from my point of view they seemed of equal value--Jesus and Hitler, no difference. Diamonds and dog shit, no difference. Then I found myself moving again, this time becoming this tremendously huge figure, looking in all directions at once, and out of my mouth was pouring all of these blue stars, these blue pearls, like a river, an ocean. I'd been there before, so I wasn't too surprised at that (but I hadn't noticed the river of blue, and hadn't looked into them).

Next, I found myself moving again, going back to the blue stars, and I was breathing into them, like blowing into them, and they were vibrating--like blowing on violin strings-- and they started to hum and to produce sounds and the energies in them started to flow between the polarities, and they made life on all planes in all universes. Then I moved back up to the big blue figure and found that I was breathing into it and it was vibrating also, and producing the blue ocean of stars. And then I realized that what it meant to be the life of the world, and also the life of the life of the world.

Now, when I sometimes look out at the rain, sometimes I only see rain, sometimes I see little blue buddhas, and sometimes I see my own face in the raindrops.

[Roger Hamstra \(rhamstra@mars.ark.com\)](mailto:rhamstra@mars.ark.com)

**More of this correspondence can be found [here](#).**

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# **KUNDALINI**

## **- MEDITATION / VISUALIZATION -**

Hosted By  
[Debee L. Thomas](#)

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### **ADD YOUR OWN** **MEDITATIONS & VISUALIZATIONS**

---

**I've had several requests to post this to everyone, so here it is.** My only regret is that I do not know who to give credit to for all of these methods of meditation/visualization. I try to give credit whenever I can, plus the source so you can explore further.

Please keep in mind as you read this that these are only a few of the many methods which are helpful for dealing with kundalini awakening. I ask that if anybody else knows of any meditations/visualizations which they find useful and effective, please [share them](#) with me so I can have them posted here for all of us to see. The more we have to try, the more likely each of us will find something which works.

**Once you've gotten to the place of stillness within, with the least amount of tension possible, you are ready to begin.**

#### **Introduction:**

I've been working with people concerning meditation for a number of years now and never did I imagine I'd be asked to host this type of thing and much less on the web. Earlier this year, I had a dream concerning Kundalini. At the time, I had no clue as to what it was. I had no idea if Kundalini were a real word or just something I happened to dream about. I decided to find out whether there was any significance or not. Like you, my search led me to the web pages of the Kundalini Resource Center. I read what there was to read, purchased books on the subject and was thrilled when I saw that there would soon be a mailing list devoted to it. I responded to a post, spoke of meditation, and the result was the creation of this web page.

I would like to share some meditations and creative visualizations which may be of some use. I do not, in any way, claim to hold all of the answers nor do I profess to walk the only path of enlightenment. I will

merely share what works for me and others whom I've shared the information with. I only ask that each of you, as you read the meditations and creative visualizations, keep an open mind. Realize that we each walk an individual path and while at times they may cross in similarities, there will be times when they are miles apart. I'll give an illustration which explains my personal view on this.

**Think for a moment about a bicycle wheel.** The outer edges of it being our current life which we live. Each of us is traveling this road. One day, we begin to awaken spiritually. Our inner knowing begins to speak to us that there is more to the life we live. At this time, we will begin a journey on a more individualized, personal path. Now, as we veer away from the main stream, we begin to travel down one of the spokes of the tire. This is our own personal journey. This path will ultimately lead us to the center. It is in this place where the divine intelligence resides. This divine source of energy is called by many a name. Some call it God, others Buddha, Goddess, Universal Energy, Mohammed etc. As you can see by the illustration, there are many paths to travel and they all lead to the same thing in the end. Each path teaches the goodness of the soul, self-realization, enlightenment, joy and love. All in all, they speak of the abundant life.

I personally believe that 'terms' trip a lot of us up. At one point in my life, I did quite a bit of stumbling myself. It wasn't until I came to the knowledge that we are all connected spiritually by a thread we can not see. Everything we do and think does indeed affect the whole. I've come to respect others who travel a similar path. I respect them first for who they are, then I respect the choice they made as far as what path to travel. You see, I also firmly believe that each of us, as a part of the greater whole, has something very special to contribute. I also believe that we do ourselves, and others a great injustice when we close our minds to other possibilities. When we study different beliefs, we can and will find a wealth of information to assist us in our own personal growth and healing. The following is something I read which sums up the point I'm trying to make and beautifully so. It can be found in the Rig-Veda (Hindu Scriptures)

Truth is one; sages call it by various names,  
it is one sun which reflects in all ponds.  
It is the one water which slakes the thirst of all;  
It is the one air which sustains all life.  
It is the one fire which shines in all houses.  
Colors of the cows may be different, but the milk is white.  
Flowers and bees may be different, but honey is the same.  
Systems of faith may be different, but God is one.  
As the rain dropping from the sky wends its way toward the ocean,  
So the prayers offered in all faiths reach the one God, who is supreme.

I ask that as you read the meditations and creative visualizations, if you find something which resonates within you, yet you do not care for the words used to name or describe the source of energy, please rewrite it using your own words. You see, if we begin reading something and feel it's very good, then allow ourselves to get 'stuck' on a word or phrase, we can miss something very useful and at times, important. A brief example of this is during a conversation when things get a bit 'heated', we cease to really \*listen\*. Instead, our minds are busy going over something the person said earlier and we are forming our reply or defense. While we are busy being 'stuck' on one particular thing, we fail to hear the rest of what is being said. As is often the case, the rest of what is said could have prevented us from becoming 'stuck', or from over reacting in the first place.

Please realize that you are a very unique individual. Your experiences are very unique to you in that you lived them and you learned from them. However, some experiences may be very similar to those of another and what the other person learned from them may vary from what you learned in your own experience. It's like a major auto accident or murder with witnesses. Each person, though their accounts may vary, is correct according to his or her own perspective, which is based on what they saw. As if often the case, these different perspectives become a focal point for argument. Each stating that what he saw was accurate, no one realizing that everyone was indeed correct. It's kind of like doing a jigsaw puzzle. Once all of the pieces are accumulated and placed correctly, the entire picture can be viewed. But, once again, each may focus on a certain aspect of the picture. Is the picture any more or less depending on the personal perspective or view?

It is my sincere hope that something you read in the following pages may resonate within you and that you'll find some practical use. If not, please keep searching. I've found that when the heart is sincere in its search, the teachers will appear. It could be in a book, a song, a person, a place, or even a part of nature herself. We merely need to be open to the ways in which they arrive in our lives and be open to their teachings.

The views I express herein are none but my own. I don't ask that you agree or disagree, only that you maintain an open mind. I believe that an open mind is one that can learn. A closed mind walks a very narrow path and often one which doesn't allow a different form of thought. The following is a simple little illustration which was sent to me by a friend. She could not remember who the original author of it was. I think you'll see that we each walk a very similar path in our experiences. Some of you however, don't have to repeat the unpleasant things quite as often as the next person. You are fortunate if you learn the lesson the first time around. But please, be patient with the rest of us, as we may have to fall into a hole a few times before we learn a better way. One which doesn't merely avoid an unpleasant situation, but an entirely new way altogether.

### "Life in 6 Chapters"

I walk down the street...  
there is a hole in the street.  
I fall into the hole... but I do not know I am in it.  
Finally I see the hole and try to get out.  
It takes a long time to get out of the hole.

I walk down the same street..  
the hole is still there... I see the hole.  
I fall into the hole again.... but I recognize where I am,  
and I want to be out of the hole.  
It still takes a long time to get out of the hole.

I walk down the same street..  
the hole is still there... I see the hole and  
still fall into the hole again... it has become familiar..  
But I have learned how to get out of the hole and..  
Get out of the hole much quicker.

I walk down the same street...

the hole is always going to be there in this street.

I see the hole..... and recognize it.. and think fondly of it..

but I think I don't want to be in the hole again.

But I walk directly toward the hole and fall in again.

I get out immediately.

I walk down the same street...

the hole hasn't moved... I like the looks of the hole

Yet I remember I don't want to be in the hole...

I remember the feelings in the hole..

I veer away... I walk around the hole and continue on my way.

I go for a walk.... I walk down a different street.

--Unknown

If you practice any meditations which will assist in the awakening Kundalini, clearing the chakras, or help to pave the way for Kundalini on a spiritual level, please feel free to share them with others. Know that someone, somewhere, will gain from it. You can send your contributions to me at the following address: whiteowl@sinnfree.org. I plan on adding the names of those who contribute, so if you do not wish your name to appear, simply let me know and it will be withheld. I will bring this introduction to an end with one word:

Namaste

I honor the sacred place in you where we all are one.

## Selected Meditations:

- [RIVER OF LIFE](#)
- [RAINBOW](#)

## You may also find this interesting:

- [CRYSTALS](#)



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# KUNDALINI RESOURCE CENTER

\*\*\* **DEBEE L. THOMAS** \*\*\*



You may be wondering what I'm about, so I'll tell you a bit about myself. First of all, I don't give myself any titles. I find them too confining. Suffice it to say, my journey is spiritual in nature. I'm a divorced mother with 3 beautiful teenage daughters. They too are traveling their own path or are beginning to become aware of it. Like many of you, my childhood is filled with a great many shadows and my two oldest daughters went through a lot themselves. My oldest daughter graduated from high school this year and is starting college this fall. Through these years, we've grown, learned and healed together. We've had our up and down times but all in all, it's been a blessing. I've had to smile often as my daughters were going through difficult times because they were always amazed at how I seemed to understand exactly what they were feeling during any given situation. It's not too difficult when they are identical to some of your own experiences.

I greatly enjoy being outside and doing outdoor types of things. Fishing, camping and just going for long walks. My favorite place is anywhere near running water. I am always on the lookout for stones and other little treasures of nature. I write poetry, prose and short stories. Writing is very much a part of my life. I'll share one piece I wrote which I think everyone can relate to. I call it, "Live For The Moment."

Looking back at yesterday  
Full of regrets, guilt, what ifs  
Looking ahead to tomorrow  
Full of hopes, plans, and dreams  
Exhausting all of our energies  
On things we can not change  
Wanting to change those yet to come  
Slow down, take a look around  
For we aren't what we used to be  
And we aren't what we hope to be  
Only one thing remains sure  
We are what we are, here and now  
Since we can't change yesterday  
We can learn from it  
Grow stronger, wiser in our ways  
To help make today a better place to live  
Fill it with love, joy, giving, caring and sharing  
Building strength for the days to come  
Looking ahead we build our hopes

Plan our dreams and seek to find  
The things we missed in days gone by  
Once again we exhaust our energies  
Nature takes her course regardless of our plans  
Thus in the end, we're filled with despair, disappointment, disillusion  
Slow down, take a look around  
For we aren't what we used to be  
And we aren't what we hope to be  
Enjoy today, here and now  
Bask in the beauty which surrounds you  
Life is so precious, time slipping away  
Don't live for yesterday or tomorrow  
Live For The Moment, Live For Today!

Debee L. Thomas 7/88

I'm a Reiki 1 practitioner. It is my goal to go further and receive attunements for Reiki 2 and then become a Master with a Reiki 3 attunement. For those of you who are unfamiliar with Reiki, it is an ancient Japanese form of Holistic Healing. It's the laying on of hands, (you don't actually have to make contact) and channeling of Universal Energies. It assists healing on all levels (physical, emotional, mental, spiritual). With a Reiki 1 attunement, the practitioner needs to be present with the person they are working with. A Reiki 2 practitioner can send healing energies across distances to assist people. While I have yet to be attuned to Reiki 2, I've found that I am able to assist people across distances. Is it Reiki 2 or some other form of healing energies? I honestly have no idea. I only know that I can be of help and for this I'm very thankful. I'm also a graduate of the "Awakening Your Light Body" course. My goal is to become a massage therapist and continue learning other forms of holistic healing. I want to be able to incorporate them into the massage therapy so that it will be even more effective in treating body, mind and spirit.

Like many of you who are reading this, I come from a structured religious background. I was raised Southern Baptist, and later in my adult years, I became Born Again in another denomination. I walked this path for over 6 years before walking away from it. Please don't get me wrong, I will not speak ill of this path because it works for many people. I merely point out that it did not work for me as it did for them. Once I left the church, I began my own personal truth. To be totally honest, I was seeking something outside myself and ran from many things. You know what? No matter where I went, no matter what I did, I still had myself on the other end. This is where the problem lay. Within. You see, I was looking for something outside myself. It didn't occur to me until some years later that what I needed was inside of me all along! Once I began to tap into this inner strength, wisdom, love, compassion, etc., I had much more of each to give away. Lets face it, we can't give what we ourselves do not already possess.

I greatly enjoy hearing what others have to share concerning their experiences and beliefs. It doesn't matter to me what religious background a person comes from. I believe there is something to gain from each religious philosophy. I currently work as a secretary for a small company and I also do some work for a small magazine called New Avenues. They are totally devoted to Spiritual issues and Holistic Health and well being. One can not treat one aspect of self and neglect the others if one wishes to become whole. Keep in mind that we are more than just our physical body. We are also spiritual in nature with emotional and mental bodies.

I believe that on a personal level, I've reached a very critical point along my journey. You see, the past few years have been spent doing a vast amount of 'spiritual spring cleaning.' I call it this because it is the process of ridding ourselves of unwanted patterns. These patterns can be in thought, actions, reactions, and so much more. As we grow, we need to rid ourselves of this 'garbage' in order to make room for new and exciting things to fill us. I've been doing just this and have found that at times I feel restless within my spirit. You see, for many years my life was very turbulent. Many ups and downs. Not unlike a wild roller coaster ride. I think you know what I mean. At this time in my life, things are beginning to settle down. I've been so used to rough times that the peaceful times which I now live seem almost foreign. Things manage to fall into place without my having to knock myself out. Many of the old patterns are gone and there is a little bit of an emptiness inside. I say emptiness because it has not yet become full with better things. I know they are beginning to filter in because of the wonderful changes in my life. To further illustrate my idea, think of a cup that is full of milk which has become sour. In order to use that cup again, you must first empty and cleanse it. Then you can begin the process of filling it with something better. Spiritually, we are no different.

Meditation is a very useful tool. It can help us get into contact with our higher selves, our God selves. We can gain much knowledge and insight through meditation. Another benefit is that when we learn to still our minds, we can hear the instruction and guidance of our higher selves. The times I spoke of above can also be greatly enhanced through meditation in that we can open ourselves even more to receive all of the goodness that the Universe (God) has waiting for us. Meditation can also be used to assist our bodies natural healing abilities. The benefits of Meditation and Creative Visualization are numerous.

Late last year, I was introduced to IRC (Internet Relay Chat). I visited many channels and was unable to find what I was looking for. What was Deb looking for? Others of like mindedness with whom to share and learn. I was told point blank that I'd not find this type of thing on IRC. I believe that had I continued to look, I would indeed have found others. However, in my frustration, I simply set up my own chat channel. I now host a channel called #GreatOak on IRC's Undernet. My nick is HinhanSka which means WhiteOwl in the language of the Lakota Indian. Many people join to discuss such topics as Spirituality, Philosophy, Holistic Healing, Kundalini and so much more. If you'd like to join with others to discuss an area of interest, please do so! Everyone, \*no matter what their beliefs\*, are Most Welcome! You'll find the evening hours, from around 6:00 - 9:00 PM Central time, the most active. Weekend mornings, bright and early, is another good time to find people to talk with.

If you were like me and have no family or immediate friends with whom you can share your excitement and experience, I urge you to drop in and visit. I'm sure you'll find at least one person with who you can really connect. Not only can you connect with people, but you can make many new friends who are beautiful souls and who also like to share of their experience and knowledge. Feel free to contact me at [hinhan@inwave.com](mailto:hinhan@inwave.com) if you have any questions.



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# **KUNDALINI**

## **- MEDITATION / VISUALIZATION -**

### **RIVER OF LIFE MEDITATION**

**By**  
**Van Ault**

**Provided By**  
**Debee L. Thomas**

**Find a comfortable place where you can relax and  
be completely quiet...**

Find a comfortable place where you can relax and be completely quiet...relax...allow your thoughts now to just come and go...come and go...and take a deep breath in and hold it...(pause)...now gather up the tension in your body, and release it as you exhale...take another deep breath, and as you exhale, let go of anybody else's energy or thoughts you may be carrying....and breathe in new energy...breathe in new possibilities...and allow your body to fill with lightness...feel it becoming lighter and lighter as you relax more and more...relaxing deeply...going deeper...feeling very light now...so light you could almost float away.....

As you relax, imagine a beautiful colored mist is swirling up around you, billowing up around you into a cushiony, soft, cloud of energy... and you are resting completely upon this cloud... and you are safe...as you breathe in and out, let your thoughts just come and go... relaxing more and more... and the cloud of energy now lifts you up into the air and carries you down into your own inner world... down between the boundaries of time and space... to a place of timeless beauty and infinite possibilities... floating down now, going deeper and deeper, leaving the outer world and its concerns far behind, as you drift and float on this beautiful cloud.... going further and further... down below you is a rock, a giant rock... and the cloud gently and effortlessly lands upon the rock and you step off it, as the cloud swirls back into a mist and disappears for now.

Stand upon this rock now, and feel the strength of it under your feet...and as you turn around, you look out upon a great river... flowing as far as you can see... seeming to come from some infinite place... and disappearing into an infinite place... a flowing, endless river of energy... this is the river of all life waters... all of life draws upon the life force that moves through its steaming currents... look closely at the water... what color is it? It may look like liquid light to you... look deeply into it, and sense the power

and depth of the river... what sound does it make as it courses through its channels? As you stand securely upon your rock, notice and fragrance... and bend down and cup your hands in the living water, and splash some of it on your face... feel the life giving force on your skin... take a sip of the water... allow the river of life to nourish you.

Now relax a moment upon the rock... and bring into your mind the magical intention that never seemed to go anywhere... what were you trying to accomplish? What was the basic intention you had? What was the emotion behind the intention? Feel the energy of that emotion moving onto the palms of your hands now... feel the energy glowing... pulsating... breathe and allow your intention that you're still clinging to externalize... the energy of it is now shimmering, glowing swirling into a sphere... allow all of your desire to flow into this sphere... and allow this sphere to appear to you however it appears... and just observe what you see... you may see pictures or symbols emerging within the sphere... whatever you see is fine.

When your sphere is completely filled with the last of your desire, emotion, and intention, hold it aloft... feel the power of it in you hands, a globe of power that you can now release...and look out into the river of life... watch as its currents of possibility flow for ever and ever, as far as you can see... and whenever you're ready, with as much and as little force as you need, throw the pulsating sphere into the river... and give this intention to the life force of this great river... watch as the sphere touches the water... and gradually disappears into the current.

Take a deep breath... as the sphere disappears the last of your intention and emotion and desire merges with the source of all life, from which it originally came... and leaves you. Now complete any business here that you need to finish... take a few moments to enjoy the flowing river of life, and know that the possibilities it nourishes can bring miracles into your life too.

Take another deep breath, and notice the colored mist is once again swirling around you... billowing up underneath you to form a beautiful cloud of cushiony energy, which is lifted up into the air, with you upon it... relaxing into the cloud you are returning the way you came... lifting up, up through time and space, coming back from the inner world... coming up... further and further... floating and drifting back...coming back... bringing you all the way back into your body now, into this room... bringing your attention completely back into this time and place... take a deep breath and begin to re-orient yourself to the outer world...and when you're ready, count to three, and on the count of three open your eyes, and return feeling relaxed, alert and at peace.



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# **KUNDALINI**

## **- MEDITATION / VISUALIZATION -**

### **RAINBOW MEDITATION**

**Provided By  
Debee L. Thomas**

**In order to let ourselves relax, it is useful to start from a place of peace, a center, a point of stability, so the first step, will be to take ourselves to that place.**

Relax and sit back.. Close your eyes, and let your mind start to drift.. Breathe slowly, and deeply, breath from your diaphragm, from your center.. And as you breathe, sit straight, but remain comfortable.. As you straighten, so does your spine, and like a pole, it connects you between the ground below and the airy sky above..

Feel the energy tingle at both ends of the pole that is your spine, and let the energy flow from the earth, up your spine, and out the top of your head, dispersing back into the glorious star-filled universe above.. As this energy flows, let it carry with it all the negative emotions, pain, frustrations, bothers, and tensions that you have built up.. Let it carry those tensions up through you, and out of you, and let new energy, and a peaceful state of relaxation fade in slowly..

Now, let yourself relax, and if you want, let yourself sink backwards until you are lying flat on the ground.. Let your mind drift, and let any thoughts that surface just surface and float away, like bubbles on a calm day. You can and will remember them later if you want, but for now, just let them go, and let yourself float. Breathe deeper, and slow your breathing down with every breath.. And with every breath, relax your body and your mind even further, and the more relaxed you get, let your breath slow even more.. (repeat this a few times, then pause)

Now as you relax, feel yourself enveloped in a cool, comforting red mist.. It's neither hot nor cold, and you can just barely feel it against your skin.. Let it swirl around you, and relax. Feel yourself lying on a cloud, solid enough to support you, but very, very cushioned, very, very comfortable. Every part of your body is supported by this cloud, your feet. your legs.. your arms.. your back.. your neck.. your head.. all cushioned, all supported, all very, very comfortable.. Now the cloud slowly starts to sink through the red

mist, carrying you along with it.. very, very slowly, and very, very comfortably you are carried deeper and deeper into relaxation.. The mist around you slowly begins to change from the deep lustrous red, to the beautiful orange of a fall sunset..

slowly, slowly.. The orange lightens, and the mist changes color to a soothing lemon yellow. And as the color lightens, so does your body, you float on the cloud that carries you barely touching it.. and slowly, the yellow darkens to the verdant hue of a summer lawn, a green so beautiful, you can almost hear the wind blowing through grass stalks.. and slowly, the green deepens to the blue of a summer sky, beautiful and brilliant, an azure heaven surrounding you, and you still float downward on the cloud.. resting lightly, relaxed and comfortable.. Now the blue darkens and deepens to the midnight purple blue of the moonless night, dark and peaceful, quiet.. and you feel the cloud you have been riding touch down gently.

And the mist fades away, and you are lying on your back, on a patch of grass. The wind blows lightly over you, a very full moon pours down light onto the field, and you can hear ever so faintly, the crickets and other night insects chirping in the distance.

Wherever you are now, there will be something that draws you towards it. It might be a path, it might be a place, it might be another person in the field with you.. There can be anything here that you desire, because this is your sacred space, your heart of dreams.. In this place, anything can change, but it can only change as you let it.. Since you have built this place, you have furnished it, you have populated it.. It is a place for you to go to explore yourself, and your connections to the world around you.. Go now, and explore this area for a time, taking note of what interests you, speaking to whomever you encounter and wish to.. (LONG pause)

Very slowly, you come to realize that it is time for you to bid farewell for now to this place. Say farewell to whatever creatures you have conversed with.. bid farewell for now to any things that you wanted to look at, but have not yet had time to examine.. They shall be here if you ever choose to return.. Know that you can return here if you wish to, just by willing it, and bid this place farewell.. Let yourself lie down again in any small clearing in the place.

Feel the mist, comfortable and relaxing, close in over you again, dark as the midnight moonless sky, and feel the comfortable cloud form again under your feet.. your legs.. your arms.. your back.. your neck.. your head.. feel it support you, and begin to rise, very, very slowly, very, very comfortably.. breathe deeply, and relax, and rise upwards, and let the dark sky of midnight fade to the azure blue of noon.. slowly, slowly, rising.. the blue deepens to the verdant green of a summer lawn, and the cloud keeps rising slowly.. slowly the green lightens and is replaced by the soothing lemon yellow.. and slowly, slowly, you keep rising, and the yellow deepens to the beautiful orange of the summer sunset, and you rise again slowly, slowly, until the orange fades, and is replaced by the deep soothing red.. Let your mind still float, and your body remain relaxed, but very, very slowly start to ease back into the feeling of the floor under your back, the sense of people around you in the room..(long pause to let everyone become centered once again)

*I have no idea who the original author of this piece is. I only remember finding a file somewhere and this was in it. I thought it may be useful.*



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# KUNDALINI - MEDITATION / VISUALIZATION - CRYSTALS

Provided By  
[Debee L. Thomas](#)

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**AGATE:** A variety of chalcedony. Tones and strengthens body and mind. Imparts a sense of strength and courage. Facilitates ability to discern truth and accept circumstances. Grounding, but energetic. Powerful healer. Works with chakras and attitudes according to color of stone.

**BLUE LACE AGATE:** Accelerated spiritual attainment. Inspiration and flow. Activates the third eye, and with it, the door to unseen realms. "Oceanic waves of bliss" washing the clutter and static from the mind and spirit. Relieves stress. Assists healing, strength, love and acceptance. Helps heal arthritis and headaches. Chakra: Throat and Third Eye.

**BOTSWANA AGATE:** Energizes auric body, stimulates crown chakra. Assists in the exploration of the unknown. Further one's quest toward the enlightened state. Helps with artistic expression, comfort, fertility, and sensitivity. Eases depression and lethargy so more joy is experienced because this stone help balance the emotional body. Chakra: Throat.

**MEXICAN LACE AGATE:** Physical stimulator. Renews strength and vitality during low physical periods. Reveals the truth. Gives overview of the crazy maze of life, therefore the next turn to make. Helps to heal the skin, heart, spine, and teeth. Chakra: Root.

**MOSS AGATE:** Native American power stone. Abundance, balance, and self-confidence. Harmonizes and attracts beauty. Accentuates all positive personality traits. Great stone for gardeners and attuning to the earth. Helps heal allergies, skin, infection. Chakra: Heart.

**ALEXANDRITE:** A variety of chrysoberyl. Aids internal and external regeneration. Has positive influence on nervous system, spleen, pancreas. Helps to align mental and emotional body. Spiritual transformation and regeneration. Reflects highest potentials of unfoldment. Joy, oneness with life. Chakra: Crown.

**AMAZONITE:** A variety of feldspar. Soothes nervous system. Strengthens heart and physical body. Gently harmonizes the heart and throat chakras, masculine and feminine energies. Aids alignment of mental and etheric body. Brings joy, creative expression. Facilitates clearer vision of one's own harmful tendencies, making them easier to release. This stone is a thought amplifier and magnifies the consciousness stored in the chakras. Chakras: Throat, Heart.

**AMBER:** Fossilized resin from prehistoric pine trees. Exerts positive influence on endocrine system, spleen, heart. Healing, soothing, harmonizing. Electrically alive with solidified golden light. Activates altruistic nature. Spiritualizes the intellect. Manifesting, the 'good luck' stone brings the purifying,

revitalizing force of the sun and the absorptive, transmuting energy of the earth together to create a powerful tool. Draws disease out of the body and transforms it. Clears negativity. Chakra: Third Eye.

**AMETHYST:** Ancient healer of all levels of body, mind, and spirit. Cleanses purifies, restructures and renews. Transforms lower energies into higher. Protects against psychic manipulation. Protects against over indulgences such as alcoholism. It is believed to help control temperament, facilitate healing, and gives strength during periods of increased activity. It enhances mental clarity and strengthens willpower in order to help control the passions and break bad habits. Some believe it stimulates greater love. It improves memory, stops false visions, eases color blindness, alleviates headaches, aids in assimilating food, eases spasms, induces sleep, and helps to overcome karma. To the Hebrews, Amethyst represented courage, justice, moderation, self-discipline, and balanced judgment. It balances metabolism. It enhances meditation and attunement with God. Increases intuition, while emotional, mental and integrated spiritual bodies are fused to function as a single unit due to it being a thought amplifier. Third Eye and heart chakras are activated. It can be worn anywhere on the body. Helps heal arthritis, hearing, and bones. Enhances right brain activity and pineal and pituitary glands. Transmutes one's lower nature into the more highly refined aspects of their higher potentials. Enhances psychic abilities. Excellent for meditation. Aids channeling abilities. Calming, strong protective qualities. Healing, divine love, inspiration, intuition. Chakras: Third Eye, Throat, Heart.

**AQUAMARINE:** A variety of beryl. Calms nerves, reduces fluid retention. Strengthens kidneys, liver, spleen, thyroid. Purifies body. Enhances clarity of mind, aids creative self-expression. physical. emotional, mental balance. Helps banish fears and phobias. Excellent for meditation. Inspiration, peace, calmness, love. Chakras: Throat, Solar Plexus.

**AVENTURINE (Green, Blue, Brown, Red):** A variety of quartz. Balances masculine and feminine energies. Creativity, Leadership, and fun. Assists one in making the right decisions. Surrounds the user in a blanket of love. Protects & helps heal the heart, lungs, and adrenals. Purifies mental, emotional, and etheric bodies. Aids in releasing anxiety and fear. Stimulates muscle tissue. Strengthens blood. Emotional tranquillity, positive attitudes towards life. Brings one into alignment with their center. Independence, health, well being. Chakras Heart, Throat.

**AZURITE:** Illuminates the dark recesses of the subconscious mind. Clears, renews, and raises the consciousness. Initiates transformation. Visionary power. Azurite stimulates psychic abilities, higher inspiration, clearer meditation and greater mental control making it easier to make decisions. Some think that it helps clarify dreams, stimulates thinking and aids in hypnosis. It also eases joint problems. It is believed that it helps expand the consciousness of healers in which it amplifies their natural healing abilities. Helps heal throat, spleen, and spine. Enhances flow of energy through nervous system (because of copper content). Helps body utilize oxygen. Strengthens blood. Cleanses mental body. Inspiration, creativity, intuition. Chakras: Third Eye, Throat.

**BLOODSTONE:** A form of Chalcedony. The stone of courage, vitality. Removes obstacles out of the path. Brings honesty and integrity to relationships, renewing love and healing wounds. Brings the user back to 'the present moment'. Helps heal all blood disorders, lungs, eyesight, and heart. Strengthens and oxygenate bloodstream. Enhances physical, and mental vitality. Strengthens heart, spleen, bone marrow. Aids in balancing iron deficiencies. Reduces emotional, & mental stress. Powerful psychic healer. Links root chakra with heart. Inner guidance, altruism, idealism. A highly evolved mineral. Chakras: Root, Heart.

**CALCITE:** (black, blue, brown, green, gray, red, yellow, clear) Assists in meditation and spirituality. Aids kidneys, pancreas, spleen. Balances male & female polarities. Alleviates fear, reduces stress and ushers in calmness. Thought amplifier. Emotional balancing. Grounds excess energy. Increases capacity for astral projection. Joy, lightness.

**CARNELIAN:** A variety of chalcedony. A stone of ambition and drive. It inspires a positive courageous confidence. Motivates. Activates and energizes personal power, revealing hidden talents. Protects the user from all negative emotions. Reminds one to be 'in the present moment. Helps asthma, and blood pressure. Very highly evolved mineral healer. Energizes blood. Aids kidneys, lungs, liver, gallbladder, pancreas. Aids tissue regeneration. Vitalizes physical, emotional, mental bodies. Aligns physical and etheric bodies. Enhances attunement with inner self. Facilitates concentration. Opens heart. Warming, social, joyous.

**CELESTITE:** Inner peace, hope, and harmony. Balances yin and yang energies. Attunes the mind to higher frequencies, improving comprehension. Opens lines of communication with the starry realm. Helps eyesight, hearing, and mental health. Enhances thyroid functions. Reduces stress. Relaxing, peace of mind. Accelerates growth. Aids personal creative expression. Helps one adjust to higher, more rarefied states of awareness. Truth, reliability. Clear speech. Chakra: Throat.

**CHRYSOCOLLA:** Healing stone. Stimulates the mind while calming the emotions. Provides great inner peace and strength. This stone helps ease stress and hypertension and helps balance the emotions. Attracts prosperity and good luck. Dispels negativity and keeps the mind clear and open. This is also another thought amplifier. Enhances metabolism. Excellent for female disorders. Alleviates fears, guilt, tension. Helps clear subconscious imbalances. Activates feminine qualities. Amplifies throat chakra, creative expression, power, communication, & joy. Chakras: Heart, Throat.

**CHRYSOPRASE:** A variety of quartz. Balances neurotic patterns. Eases depression and sexual imbalance. Helps one develop mental serenity and a quicker wit. There is less greed, selfishness, and carelessness and more prudence, adaptability and versatility. The supreme heavenly love of truth is manifested with this stone. Fertility. Calming, balancing, healing for physical, emotional, mental bodies. Helps one see clearly into personal problems. Brings out inner talents. Light heartedness, joy. Chakra: Heart.

**CITRINE:** A variety of quartz. Opens and activates the solar- plexus and navel chakras uniting personal power with physical manifestation. Creativity and initiative result. Endurance. Mental focus and control of emotions. Detoxifies physical, emotional, mental bodies. Enhances body's healing energy. Diminishes self-destructive tendencies. Raises self-esteem. Powerful alignment with Higher Self. Light heartedness, cheerfulness, hope. Warming, energizing. Attracts abundance. Chakras: Navel, Crown.

**COPPER:** Influences flow of blood. Supplies strong energy to body & mind. Aids metabolism. Helps detoxify body. An aid for exhaustion and sexual imbalance. Raises self-esteem. Strong conductor of energy. It aligns the bottom 5 chakras and opens the heart. This will create a more total awareness of self and generates a capacity for tremendous psycho spiritual self-confidence. One gradually achieves balance within all levels of their form and all levels of their being. The body's electrical properties are activated and all subtle bodies are aligned. Thought amplifier. Chakras: Root, Sacral, Solar Plexus, Heart, Throat.

**DIAMOND:** Master Healer. Most neutral of all gemstones. Best used with other stones as it doesn't

amplify or unify. It's extremely powerful for removing blockages and negativity. Draws toxicity out of the body. Relates to spiritual initiation and the higher self. Breaks up blockages in crown chakra and in the personality. Purifies physical & etheric bodies. Reflects will and power aspects of God. Enhances full spectrum of energies in body, mind, spirit. Abundance, innocence, purity, faithfulness. Chakras: Third Eye, Crown.

**EMERALD:** A variety of beryl. Strengthens heart, liver, kidneys, immune system, nervous system. Calms troubled minds. Aids the alignment of the etheric, astral and emotional bodies. Stabilizes the personality. Enhances dreams, meditation, deeper spiritual insight because it is a thought amplifier. Helps to alleviate hidden fears. Increases psychic and clairvoyant faculties. Represents the potential of divinity within us. Prosperity, love, kindness, tranquillity, balance, healing, patience. Strong emotional balance. Chakras: Heart.

**FLOURITE:** Strengthens teeth and bones. Improves absorption of vital nutrients. Beneficial for blood vessels and spleen. Grounds excess energy. Excellent for advancement of mind, greater concentration, meditation. Helps one grasp higher levels of reality. Facilitates inter dimensional communication. Powerful healer. The etheric body is augmented for increased assimilation of the life force into the physical body.

**GARNET (Red):** Helps in our devotion to others, self, and our aim. Awakens inner creativity. Provides regeneration and balance. Draws negativity away from the chakras. Inspires love and passion. Attracts good luck. Protection from toxins, depression, anemia and disorder. Strengthens, purifies, vitalizes and regenerates bodily systems, especially the bloodstream. Has strong affinity with root chakra, helping to harmonize the potent forces of the kundalini. Stimulates pituitary gland. Aligns subtle bodies. Love, compassion. Enhances imagination. Chakras: Sacral, Heart, Throat.

**GOLD:** Purifies and energizes physical body. Improves circulation, strengthens nervous system. Balances and develops heart chakra. Is used to help open the 'Third Eye'. Balances hemispheres of the brain. Aids tissue regeneration. Attracts positive energy into our aura. Amplifies thought forms. Aligns the mental, emotional and spiritual bodies and strengthens meridians and nadis. (this alignment draws people toward spiritual goals) Individuals who are susceptible to other thought forms should decrease the amount of gold worn. Surrounding oneself with a sphere of white light while wearing an abundance of gold can decrease the amount of thought forms one absorbs. Aids personal illumination. Solar energy, male aspect. Chakras: Heart, Third Eye.

**HEMATITE:** Helps increase memory, clarity, balance, and calm reason. Dissolves negativity, and transforms it into love. Assists one in creating peaceful, loving, kind relationships. Helps heal, tumors and anemia. Has positive effect upon bloodstream. Activates spleen chakra. Increases resistance to stress. Helps circulate oxygen throughout the body. Strengthens physical and etheric bodies. Energizing, vitalizing. Enhances personal magnetism, optimism, will, courage. Slightly grounding. Helps increase self-esteem. Powerful stone for those attracted to it. Chakras: Solar Plexus.

**HERKIMER DIAMOND:** A type of quartz crystal. Helps with psychic attunement. Cleanses subtle bodies. Reduces stress and tension. Balances and purifies energy within body and mind. Similar qualities as clear quartz. Powerful amplifier. Enhances inner vision. Increases awareness of dreams - "dream crystal." Stores thought forms and information. Can be used to send messages of love and healing to someone in another location. Is used to 'cleanse' the chakras. Cleanses and amplifies the nadis. When used in healing practices, this stone needs to be cleansed in sea salt fairly often. Chakras: All.

**JADE:** Strengthens heart, kidneys, immune system. Helps cleanse blood. Increases longevity and fertility. Aids eye disorders and female problems. Powerful emotional balance. Radiates divine, unconditional love. Clarity, modesty, courage, justice, wisdom, mercy. Jade helps us articulate our feelings, especially within the family unit. It aligns the astral, emotional and etheric bodies and helps them function as a single unit. The result is the entire personality becoming aligned. Peaceful and nurturing. Dispels negativity.

**JASPER (Green):** Highly valued by shaman as a sacred and powerful stone of protection and grounding. Balances the healer's auric field. This does not extend to the person being treated. Increase of life force within. Clairvoyant faculties increase due to the alignment of the mental, emotional, astral and etheric bodies which helps them operate more as a single unit. Mildly aligns all the chakras which can stimulate telepathy and clairvoyance. Powerful healer; main impact on physical body. Represents earth element. Chakras: All.

**JASPER (Brown):** Can assist with hidden fears, deep suppression of one's subconscious, over activity while in the dream state, visions of disorientated states, and hallucinations. Can be used for past-life recall where traumatic events are affecting one's present life. Stimulation of psychic faculties and of soul recall. One is more able to receive information from their higher self. Visions may be stimulated during meditation because of the activation of the pituitary. Chakras: Third Eye, Throat.

**KUNZITE (Pink Spodumene):** Aligns the heart with the head and the throat, facilitating loving feelings, thoughts, and words. Purifies the entire being by tapping into the source directly. Teaches us to be at peace when alone, and inner freedom. Kunzite is mined for its high lithium content. This mineral helps balance the entire cardiovascular system. The heart chakra is opened to assist healing, spiritual self-esteem improves, the etheric body is strengthened which makes it easier for the life force to enter our physical body. Aids manic depression, headaches, alcoholism, phobias, poor memory and mental illness. Excellent balance for physical, emotional, mental, bodies. Tolerance, acceptance. Soothing, calming. Chakras: Heart.

**KYANITE:** Strengthens throat chakra. Is a bridge between mind and matter. Powerful tool for manifestation and awakening. Attunes the user to very high vibrations that instantly align and clear all chakras and subtle bodies. Excellent stone for meditation. Helps glandular function. Enhances creative expression, communication, truth, loyalty, reliability, serenity. Connection to casual plane. Facilitates astral and inter dimensional travel. Chakras: Throat, Third Eye.

**LAPIS LAZULI:** Psychic facilitator. Used by ancient Egyptians to access sacred knowledge. Cleanses the mind body and spirit of toxins and negativity. Encourages integrity in relationships. Strengthens skeletal system. Strengthens the immune system. Activates thyroid gland. Releases tension and anxiety. Energizes throat chakra. Augments strength, vitality, virility. Good meditative stone and spiritually uplifting. Facilitates opening of chakras. Mental clarity, illumination. Enhances psychic abilities and communication with Higher Self and Spirit Guides. Creative expression. Chakras: Third Eye, Throat.

**LEPIDOLITE:** Aids muscles, strengthens heart, beneficially influences blood. High lithium content aids emotional, and mental balance and stability. Aids sleep. Brings to awareness old patterns and needed changes, while assisting the user through the transitions. Helps with fatigue. Enhances expression of one's inner light and joy. Chakra: Heart.

**MALACHITE:** Is a powerful healer. Reduces stress and tension. Aids tissue regeneration. Clarifies and

keeps the path clear. Helps manifest the hearts desires. Strengthens heart, circulatory system, pineal and pituitary glands. Aids sleep. Helps reveal the root of a problem and strengthens intuition. Vitalizing for body & mind. Reveals subconscious blocks. Improves self-expression. Balances on all levels. Chakras: Heart, Solar Plexus.

**MOLDAVITE:** A deep green, silica based tektite (meteorite) that fell to Earth about 15 million years ago. Aids alignment with Higher Self. Balancing and healing for physical body & mind. Prepares the user for transformation and ascension. Can channel a laser-like beam of healing energy. Aids in channeling extraterrestrial and inter dimensional sources. Chakras: Heart, Third Eye.

**MOONSTONE (Adularia):** Has healing affinity with stomach, spleen, pancreas, pituitary gland. Unblocks lymphatic system. Relieves anxiety and stress. Stone of wishes and intuition. Brings peace, harmony, and pulls us towards spiritual things. Helps to develop psychic gifts and increases our access to the subconscious mind. Absorbs illness and pain. Aids birthing process, helps female problems. Emotional balance; helps lessen the tendency to over react emotionally. Flexibility in attitudes. Aligns emotions with Higher Self. Chakra: Crown, Third Eye, Heart.

**OBSIDIAN:** Beneficially influences stomach and intestines. Connects mind and emotions. Slightly masculine energy. Grounds spiritual energy into physical plane. Absorbs and disperses negativity. Reduces stress. Helps clear subconscious blocks. Brings an understanding of silence and the void experience. Detachment, but with wisdom and love. Powerful healer for those attuned with it. Chakras: Root.

**ONYX:** A variety of chalcedony. Helps us master self. Helps with guidance through visions, meditations and dreams. Relieves stress. Balances Yin and Yang energies. Strengthens bone marrow. Aids detachment. Enhances emotional balance and self control. Higher inspiration. Helps psychics gain access to many dimensions. Chakras: Root, Solar Plexus, Throat.

**OPAL:** Stimulates pineal and pituitary glands. Emotional balance. Enhances intuition. Can attract inspiration, psychic insight and clairvoyance. Those who use Opal are seemingly surrounded by an aura of mystery, intensity and charisma Helps conscious connection with highest aspects of being. Chakras: Root, Heart, Third Eye, Crown.

**PERIDOT (Olivine):** Balances glandular system. Aids tissue regeneration. Purifies body. Enhances bloodstream. Completely aligns subtle bodies which helps us receive information from our higher selves more easily. Increases intuitive awareness. Reduces stress. There is an increase in clarity, patience and a more positive emotional view of life. Protects from negativity. Accelerates personal growth, opens new doors of opportunity. Chakras: Heart.

**PYRITE:** Aids digestion, improves circulation. Strengthens and oxygenates blood. Enhances brain functions. Astral body is strengthened. Influences a more positive outlook on life. Enhances emotional body, strengthens will. Eases depression, anxiety, false hopes and frustration. Helps one's ability to work with others harmoniously. Practicality.

**QUARTZ CRYSTAL (Clear):** Enhances the crystalline properties of the blood, body and mind. Activates and enhances pineal and pituitary glands. Emotional balance. Stimulates brain functions. Amplifies thought forms. Aids in focus. Full spectrum energy activates all levels of consciousness. Dispels negativity in one's energy fields and in environment. Receives, activates, stores, transmits and amplifies energy. Excellent for meditation. Enhances inter dimensional communication and

communication with Higher Self and Spirit Guides. Chakras: All.

**RHODOCHROSITE:** Aids spleen, kidneys, heart, pituitary gland and circulation of blood. Attracts love if your intent is to learn how to love. Enhances memory and intellectual power. Cleanses the subconscious mind. Balances Emotions Strengthens self-identity. Helps heal emotional wounds and traumas. Aligns subtle bodies. Reddish-pink color helps to blend courage, will, and passion, aspects of lower chakras with loving expression of the heart. Divine love, acceptance of self and life. Powerful healer for those attuned to this stone. Chakras: Root, Heart.

**RHODONITE:** Aids central nervous system, thyroid gland, body reflexes, pituitary gland, pancreas. Strengthens immunity. Improves memory. Eases physical and emotional trauma. Leads to selfless service through self-actualization. Aligns root and heart chakras for bringing love into action and manifestation (red and black variety). While promoting a state of calm and self-worth, this stone alleviates confusion, anxiety and mental unrest. Self-esteem, confidence. Enhances energy levels in body and mind. Pink variety(without black) helps impart understanding of strength within vulnerability. Great stone for light workers serving in cities. When used with Mantras, it amplifies the thought patterns represented in the individual Mantras. Chakras: Root, Heart.

**ROSE QUARTZ:** Aids kidneys and circulatory system. Increases fertility. Eases sexual/emotional imbalances. Balances Yin/Yang energies. Helps clear stored anger, resentment, guilt, fear, jealousy. Reduces stress and tension, cools hot tempers. Enhances self-confidence and creativity and negates false pride. Aids development of forgiveness, compassion, love, tolerance, peace and happiness. Known as the 'Love stone.' Gently heals emotional pains. Chakra: Heart, Throat.

**RUBY:** Protects from negativity and physical harm or illness. Attracts loyalty and stability. Enhances circulation. Vitalizes blood and entire body and mind system. Strengthens immunity. Activates sluggish or dormant conditions on physical and spiritual levels. Refines lower passions. Courage, integrity, selfless service, joy, spiritual devotion, power, leadership. Helps banish sense of limitation. Can help activate Kundalini in a balanced way. Thought amplifier. Decision making improves and procrastination lessens. Chakras: Heart.

**RUTILATED QUARTZ:** Regeneration of tissue throughout body. Enhances life force. Tends to reduce reverse aging. Aligns all chakras and subtle bodies. Meridians and nadis are strengthened. Strengthens immune system. Stimulates brain functions. Eases depression, facilitates inspiration. Increases clairvoyance. Highly electrical, more intensity than clear quartz. Pierces through layers of physical, emotional, mental, density. Transmutes negativity. Enhances communication with Higher Self and Spirit Guides. Very powerful healer. Chakras: All.

**SAPPHIRE:** Strengthens heart and kidneys. Activates pituitary gland, thereby aiding entire glandular system. Aligns body, mind, and spirit. Stimulates psychic abilities such as telepathy, clairvoyance, psychokinetics, astral projection, clarity and inspiration. Protective. Creative expression, loyalty, love. Instills hope, faith and joy during our personal journey. Can focus healing and loving energies on anyone in need and without our personal attention. Is a type of antidepressant. Aids connection with Higher Self and Spirit Guides. Strengthens will. Expands cosmic awareness. Dispels confusion. Excellent for meditation. Opens the heart and throat chakras. Chakras: All.

**SELENITE (Gypsum):** Strengthens bones, teeth. Soothes nerves. Has positive effect on brain, aids power of concentration and clarity. Use for meditation to travel forward or backward in time. Helps one

to 'see' inside a situation or body when the intent is to heal it. Enhances willpower. Grounded white light. Helps to release tension, activate higher creativity, and helps awaken Kundalini. Because the second chakra is balanced, spiritual insights are activated. Chakra: Sacral.

**SILVER:** Enhances mental functions. Aids circulation. Strengthens blood, physically and etherically. Strengthens pineal and pituitary glands. Frees memories from the subconscious and stimulates fantasies. Is associated with new beginnings. Helps create an easier flow of conversation. Relieves stress. Relates to the moon, subconscious, female aspect. Emotional balance. Speech improvement. Excellent energy conductor.

**SMOKY QUARTZ:** Strengthens adrenals, kidneys, pancreas. Increases fertility, balances sexual energy. Aids depression. Mildly sedative and relaxing. Initiates movement of Kundalini. Meridians and nadis are further aligned in order to properly open the Kundalini. Effective in broadcasting and storing thought forms. Dissolves subconscious blocks and negativity on all levels. Grounding, centering. Excellent for meditation. Creativity and divination increases. Enhances dream awareness and channeling abilities. Chakras: Root.

**SODALITE:** Aids pancreas, balances endocrine system, strengthens metabolism and lymphatic system. Balances male and female polarities. Eases inner conflict between the conscious and subconscious. Alleviates fear and guilt in the subconscious. Calms and clears the mind. Slightly sedative, grounding. Cuts through density and illusion, bringing clarity and truth. Enhances communication and creative expression. Endurance and courage are stimulated. Meridians are strengthened. Similar qualities as Lapis Lazuli.

**SUGILITE (Royal Azel):** Enhances functions of pineal, pituitary and adrenal glands. Activates and balances brain hemispheres. Strengthens heart. Aids physical healing and purification of bodily systems. Emotional balance, reduces stress. Brings higher spiritual awareness into physical reality. Enhances sensitivity. Strong protective qualities. Excellent for meditation. Enhances channeling abilities. Increases altruism and visions and general understanding. Prepares the consciousness for the opening of the Crown Chakra because it has the ability to balance the left and right brain. Chakras: Third Eye, Crown.

**TIGER EYE:** Variety of chalcedony (quartz). Beneficial for spleen, pancreas, digestive organs, colon. Balances emotions. Enhances connection with personal power and will. Grounding, centering. Helps the mind become clear and focused. Aids in the healing of wounds. Attracts beauty and abundance. Helps soften stubbornness. Enhances clear perception and insight. Slightly masculine energy. Chakras: Root, Heart, Third Eye.

**TOPAZ:** (Gold) Tissue regeneration. Strengthens liver, gallbladder, spleen, digestive organs, nervous system. Detoxifies body. Reverses aging process. Warming, awakening, inspiring. Abundance. Chakras: Navel, Crown. (Blue) Tissue regeneration. Strengthens thyroid gland, enhances metabolism. Emotional balance. Cooling, soothing, peace, tranquillity. Powerful magnetic healing stone. Absorbs tension, pain and disease. Creativity, self-expression. Enhances psychic perception, communication with Higher Self and Spirit Guides. Helps break up stagnation within the body. Chakras: Heart, Throat, Third Eye.

**TOURMALINE (All colors):** Aids balance of endocrine system. Aids sleep. Strengthens, vitalizes body and mind. Activates and enhances crystalline properties of body and mind. Balances left and right brain. Aligns subtle bodies. Gives insight and discernment into a situation. Dispels fear and negative conditions. Strong protective influence. Concentration, inspiration. Enhances sensitivity and

understanding. Powerful healer, highly electromagnetic. The various color will activate and align corresponding chakras.

Black Tourmaline, Schorl: Sacral Chakra

Watermelon Tourmaline, red, green: Root, Heart Chakras

Green Tourmaline: Heart Chakra

Blue Tourmaline, Indicolite: Throat

Red, Pink Tourmaline, Rubellite: Root, Heart Chakras.

**TURQUOISE:** Tones, strengthens entire body. Tissue regeneration. Aids circulation, lungs, respiratory system. Vitalizes blood, nervous system. Considered to be a master healer. Aligns chakras. Enhances meditation. Creative expression, peace of mind, emotional balance, communication, friendship, loyalty. Protective. Chakras: All.

**VARISCITE:** Soothing, calming, balancing for body and mind. Aids blood, heart. Emotional stability. Helps one recall past lives. Self-confidence. Abundance. Chakras: Heart, Solar Plexus.

**ZIRCON (Hyacinth):** Strengthens the mind. Aids bowel problems. Balances pituitary and pineal glands. Aligns subtle bodies. Emotional balance, self-esteem. Aids sleep. Similar properties as diamond and quartz crystal. All around healer. Chakras: All.



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# Swami Gangadhar Tirth

The Shaktipat system of Yoga begins with Swami Gangadhar Tirth Maharaj. Although this system is quite old, it has existed secretly like an undercurrent in Hindu society and has been known to a few spiritual aspirants in different places from time immemorial. The end of the nineteenth century witnessed the revival of this tradition with Swami Gangadhar Tirth Maharaj. Swami Gangadhar Tirth was born into a Brahmin family in District Mathura in the northern part of India. Who initiated him into the Shaktipat system, what was the extent of his realizations, and where he stayed during his formative years is not known. What information has been gained about him is only this: He had a small cottage near a pond named Chandan Talab in Jagannathpuri in the eastern part of India. This swami was so full of renunciation, fond of solitude and engrossed in his spiritual practices that he neither left his cottage nor invited people to come to his place. Even people living nearby did not know that a realized soul was living near them. During this time, the revered Swamiji was only attended by a single devotee named Karali who used to arrange for food by begging in the nearby village. Swamiji was so indifferent toward the world that he initiated only one disciple into the system of Shaktipat. This one disciple, named Kali Kishore, came to be known as Shri Swami Narayan Tirth Dev Maharaj. It is also a mystery as to when Swami Gangadhar Tirth Maharaj left his mortal body because his only disciple, Swami Narayan Tirth Dev Maharaj, had gone back to his home state of East Bengal after having been initiated into the system of Shaktipat.

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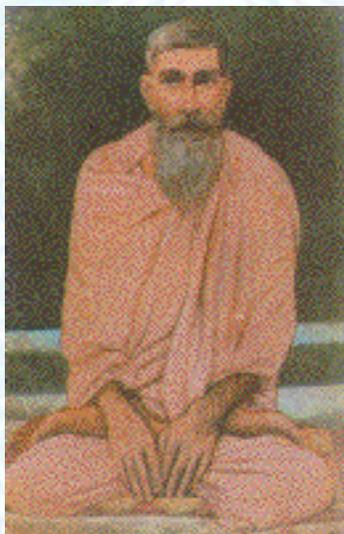
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# Swami Narayan Tirth



*Swami Narayandev Tirth*

The Shaktipat Initiation of Swami Narayan Tirth Dev Maharaj was celebrated at the Swami Shivom Tirth New York Ashram on April 25, 1993. Shri Swami Shivom Tirth Maharaj, was in attendance and he addressed the audience with remarks concerning the significance of this great event. Several other people spoke concerning events from the life of Swami Narayan Tirth, and the following is a transcript of one of these talks:

Today I would like to talk a bit about a marvelous incident which occurred over one hundred years ago. The event I would like to talk about took place in a remote part of Eastern India during the latter part of the nineteenth century. It involved a solitary man, one who had withdrawn from the world and given up all thoughts of worldly pleasures. This holy man lived in a small cottage near a pond called Chandan Talab. Although nowadays this area has become a populated area, in those days the cottage was very isolated and sat next to a great forest. This secluded sannyasin lived a life of renunciation, spiritual practices, and meditation far from any village or farm. He was full of divine energy, but, because of the high state of his mind, this great man made no attempt to preach or otherwise attract any followers. This saintly man was named Swami Gangadhar Tirth Maharaj.

Swami Gangadhar Tirth Maharaj lived a very simple, solitary life, yet he was very concerned with the affairs of the world. His only contact with the outside world was through a disciple, a humble man who provided his Guru with food by begging in a nearby village. One day, the yogic powers of Swami Gangadhar Tirth revealed to him that difficult times were ahead for ordinary people because of the effects of the age or era in which we now live. The period in which we now live, as you know, is called the Kali- Yuga, or the Age of Darkness. The Swami knew that the effects of the Kali- Yuga made it very difficult for ordinary people to remain on any spiritual path. He knew people would need help in finding spiritual illumination, since the influence of the Kali-Yuga made it difficult for people to advance spiritually unless they had already progressed to a high state of awareness. A most important aspect of this account is that Swami Gangadhar Tirth Maharaj had been blessed with the discovery of a very special means of awakening spiritual consciousness. This was truly a great discovery, since previously the awakening of spiritual consciousness was very difficult. Few people qualified for receiving help even from very advance souls. Because of the effects of the Kali-Yuga, no means were available to advance

the cause of ordinary seekers because of these factors.

Now, although the great holy man was in possession of this marvelous means of assisting people in spiritual advancement, he was in a difficult position. He was restrained from spreading word of this remarkable method of awakening the sleeping spiritual energy in a person because of his unique state of awareness. He was in such a high state of spiritual bliss (samadhi) that it was not within his means to mix with people, to give talks, and to otherwise spread the news of this beneficial spiritual power. So he remained in solitude, waiting for that special person who would come to receive his gift, and to spread that gift among all those who had desires for spiritual advancement.

The remarkable event that was to take place also involved a young man, almost a boy. The boy was born as Kali Kishore in 1870 in East Bengal in what was then eastern India. He was born into a poor family and was married while he was still very young. However, even at that young age, he longed for a life of spirituality. Along with this longing for a spiritual way of life, he possessed many spiritual qualities. These qualities included detachment from worldly longings and control of his emotions. Soon, this yearning for a spiritual life became very uncomfortable for him, because it led him to make a decision that had a great effect on his later life. Kali Kishore decided at last to leave his home and family in order to seek out someone who could show him the way to find God.

Therefore, he renounce his home and family, and took up the ways of a wandering monk. He traveled widely, and he visited many holy places and sought the company of saintly persons. When he heard stories of holy men giving talks on spiritual matters, he would immediately go wherever they were rumored to be to hear their lectures. But, although he listened to a great many talks and spent as much time as possible in the company of these great men, he still felt unsatisfied, because these men did not reveal to him the truth he longed for. One day the young man was talking about his quest with another man, a Brahmachari, who was also dedicated to the quest for spiritual upliftment. When this Brahmachari learned of the longings of Kali Kishore, he told him of a saintly man who lived alone in a secluded woods, and suggested that this great man might assist him in his search. So the young man decided to accompany the Brahmachari to visit this secluded saint.

So it was that, one day, the young Kali Kishore came and stood before Swami Gangadhar Tirth. We know a little about the thoughts that entered their minds as they met. We know that the spiritual master Swami Gangadhar Tirth joyfully received this young aspirant, because he instantly recognized that here before him was a disciple worthy to receive the special power of spiritual awakening that he had waited so long to share with the world. And young Kali Kishore realized that here was a true sage, one who was capable of taking him to his goal of God- Realization. The Swami questioned the young man and found out about his great desire for a spiritual way of life. He was also informed by Kali Kishore that he had no family ties and was free to take on whatever duties were required of him. And so it was that Swami Gangadhar Tirth immediately arranged for the initiation of the young man with the special system of spiritual awakening that he had discovered.

On the very next morning, just as thousands have done since then, the young man rose early in the morning to take his bath and prepare himself for his spiritual blessing. He carefully bathed, per the direction of the Swami, in the waters of the pond named Chandan Talab near the cottage. At 4:00 AM, he appeared before his Guru, but, being a poor wanderer, he didn't have even a single rupee or any gift to give to his new master, as was the custom. But such gifts from an initiate were not important to this sage. And so, the great Swami, using his special method of transmission of spiritual energy, initiated Kali

Kishore and activated the kundalini power within him. On April 25, 1889, Shri Swami Gangadhar Tirth Maharaj initiated his first and only known disciple. Shakti, the divine internal power, became immediately active within the young man at the time of his initiation, and he felt the powerful experience of the awakened kundalini. His body started to shake and tremble; he experienced moods of crying and laughing. All these movements were happening without any conscious thought on his part; they were all the play of an awakened kundalini within him. The young man was filled with a great joy and was in a heightened state of awareness for three days. On the third day, however, the great Swami had a vision which disturbed him. In his meditation, Swami Gangadhar Tirth saw that this new disciple was not free of family obligations as he had said. When questioned, the young man admitted that he had left behind a wife, mother, and brothers and sisters.

Such were the powers of this Swami Gangadhar Tirth that he could recall the divine energy he had just activated in this boy. He announced his decision, stating that although kundalini was activated, the boy would not continue to experience the marvelous benefits of Shakti. The Swami told the boy that he must return to his home and fulfill his duties to his wife and family. However, in spite of his disappointment with the boy for his lie, he could not still contain his joy in knowing what the future held for this new disciple. The mahatma therefore revealed to the boy that he should not be disappointed. "You should not be impatient," the swami revealed, "Everything will be right in the course of time. I have given you a spark of fire. This will surely spread over many parts of the world after some period of time."

Thus the disciple obeyed his new spiritual master, and returned home to fulfill his duties to his wife and family. Surely he was disappointed in, having seemingly reached the great object he had longed for, now saw it, for all he knew, taken away forever. Yet, the young disciple remained true to his Guruji, and upon reaching his home, found a job to provide for his family. Although he continued to sit in meditation, all signs of the awakened kundalini were missing. Still, he continued his spiritual practices according to the instructions given him by his Guru. And so it was that, one morning, exactly nineteen years, six months, and thirty days later, that he sat down for his morning meditation as usual. Then, suddenly, he again felt the rush of spiritual fire within him. He felt the ecstatic flow of divine energy return to him. He knew then that his Gurugi's promise had been true, and that he was now fit to resume his great journey. Rising from meditation, with the great glow of awakened kundalini still active within his breast, he immediately began to settle his affairs so that he could devote himself to his awakened spiritual energy. Now that all obligations to home and family were fulfilled, he was free to live the life of a renunciate.

He quit his job, and constructed a small cottage outside his home town, where he lived and meditated. His meditative ecstasy was strong and constant. One day, he felt an intense spiritual rapture come over him, and gazing upon a statue of Divine Kali, he felt the sudden urge to clean the statue. He picked up the statue and wiped it clean. Suddenly, the statue began to shine with an intense light, and in a flash of divine insight, he realized that his duty was to awaken the same brilliance within the hearts of men and women. He cast off his ordinary clothes, and put on the saffron robes of a god-seeking man. He took the name [Swami Narayan Tirth](#) and began to receive and bestow blessings on worshipers who heard stories of this new holy man. This power which was now completely active in the Swami was, of course, the system we now know as Shaktipat. And so it was that, instead of being lost, Shaktipat, this most beneficial method of spiritual awakening, was preserved for us and for future generations.

Swami Narayan Tirth soon began to initiate others into the Shaktipat system and as the number of followers grew, he founded a meditation center. The great spiritual personality of Swami Narayan Tirth bloomed as the years went by. The mood of ecstatic communion was constant in this great man, and it

was said that he was in continuous meditation. Among the great teachings left by this saint, the following teaching is beautiful in its clarity and simplicity:

1. Get up early before sunrise every day without fail. Fold up your bed and sit in meditation after performing the morning bath.
2. Nature is infinite and extravagant. It is capable of giving you anything you need. You should, however, exploit it to the extent you need. The sources of nature should never be wasted.
3. Lead a simple life and cherish high spiritual principles. Remain constant during pleasure or pain. Take your work to be the worship of God.
4. Do not interfere mentally in the movements of Shakti during meditation. Surrender yourself completely to Shakti, and give it liberty to operate upon you. Remain a witness throughout and rejoice while Shakti has its play in you.

Finally, and of great importance to us, among those he initiated was [Shri Yoganandaji Maharaj](#). Shri Yoganandaji Maharaj in turned initiated [Shri Swami Vishnu Tirth Maharaj](#) , who initiated our present day Guru-Maharaj, [Shri Swami Shivom Tirth Maharaj](#). Thus this majestic power of spirituality has been handed down and this same power is now available to all of us. Because of this important event, the science of Shaktipat is now spreading all over the world, as predicted by Shri Swami Gangadhar Tirth over one hundred years ago.

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# Yogananda Maharaj



*Yogananda Maharaj*

Shri Yoganandaji Maharaj, originally known as Daya Shankar, was born in Junagar, Gujrat at the beginning of the present century. The exact place of birth of Shri Yoganadaji is not known since he was always reluctant to give any details about his private life. He confined himself to talking about Yoga practices, devotion and spiritual advancement. The father of Shri Yogananda died quite early and the family became poverty stricken; consequently his educational advancement was limited. His initial efforts of earning his livelihood in Bombay failed as he was totally straightforward in his dealings with people. In addition, he had a genuine love for the company of saints. His indifference toward the world gradually increased and ultimately he renounced his home in search of a competent master. At that time, he was attracted to Shri Tri Vikram Swami, a spiritual master who resided near Prabhas Patan, and Shri Atmanandaji Saraswati, who resided in Brahma Teertha near the Ganges. He acquired a knowledge of yoga but was not satisfied with it. Ultimately he met Shri Krishnanandaji Maharaj, a Bengali Brahmachari (aspirant of God). The Brahmachari was a great devotee and used to do japa (chanting) of the Gayatri Mantra constantly.

The two became so close to each other that they became lifelong companions. Although the Brahmachari was basically a devotee and Daya Shankar had interest only in yoga, their intimacy and liking for each other were that of a teacher and a disciple. Brahmachari Krishnananda was always keenly searching for a competent teacher of yoga for his disciple, Daya Shankar. At last Krishnanandaji came to know about [Swami Narayan Tirth Maharaj](#) of East Bengal and they set out to meet him. They reached there after a long journey. Krishnanandaji approached Swami Narayan Tirth in the following straightforward manner: "If you really have anything to give, please shower your grace on my disciple but please do not confuse us any further."

The swami replied, "I am not a hypocritical saint. If your disciple remains unsatisfied with me, it would mean that there is something basically wrong with his state of consciousness. You have, any way, come to the right place and I can only assure you not to doubt about the true light that your disciple can get here." The Swami thereafter initiated Daya Shankar into Shaktipat, who came to be known as Yogananda Brahmachari and finally as Yogendra Vigyani.

Shri Yoganandaji and the Brahmachari stayed together in the Ashram (spiritual center) and continued spiritual practices. Shri Yoganandaji soon started having rich yoga experiences. He experienced a number

of automatic movements during his meditation. The Swami was very pleased with Krishnanandaji, whom he wanted to empower for the purpose of initiating others, but Krishnanandaji, basically a devotee, declined this and instead requested Swamiji to empower Yoganandaji with the ability to initiate others. Yoganandaji, who was only sitting there, clarified that he was already empowered to initiate others as Swamiji had so desired through Brahmachariji. He thereafter bowed down before the two saints who actually blessed him with that power.

On the way back from the Ashram of Swami Narayan Tirth Maharaj, Yoganandaji sojourned for some time in a few other spiritual centers. He experienced many miraculous and mysterious automatic movements during his sadhana. Finally, he thought of settling down after constructing a cottage in the village of Mandu near the Ganges River in Uttar Pradesh. However, when the place was ready, Brahmachari Krishnanandaji, visiting there, declared that the center was polluted by the affairs of money, and that it was an undeserving place for Yoganandaji to live. Yoganandaji therefore immediately left the new Ashram and never looked back. He thereafter stayed in Swargashram in Rishikesh and established Vigyan Ashram there. Later on he became known as Yogendra Vigyani. Shri Yoganandaji initiated a number of aspirants into the Shaktipat system, including [Swami Vishnu Tirth Maharaj](#) and [Swami Shankar Pururushottam Tirtha](#). He wrote a notable book in Hindi entitled *Mahayog Vigyan*. He left his mortal form in 1959 dissolving into the Absolute.

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# Swami Vishnu Tirth



*Swami Vishnu Tirth*

Swami Vishnu Tirth Maharaj, also known as Munilal Swami, was born in Jassar of the District of Rohtak in Haryana State. He always had a love for spiritualism. While still a young man, he had a divine experience that occurred while living in a hostel as a student. He was resting on his roof at night when he saw a huge circle of fire approaching. Ultimately this circle of fire entered into his person and disappeared. He thereafter experienced a sort of intoxication and trembling in the form of automatic movements and breath control.

After passing his matriculation, Munilal stayed with his uncle who was employed by the Railways at Nagpur, where he obtained his undergraduate degree. After graduation, he married and was employed as a teacher in Bilaspur in Madhya Pradesh. While teaching, he simultaneously obtained a postgraduate degree and passed the L.L.B. from Aligarh University. Thereafter he began practicing as a lawyer in Ghaziabad Tehsil of the District of Meerut.

The seeds of spiritualism were deeply rooted in him from the very beginning. At first, he was not clear about the meaning of his strange experience. He met a number of holy persons and practiced yoga. He devoted himself to deep study of Indian classics and scriptures. His life was very simple and truthful. Naturally the job as a legal practitioner did not suit him well.

There was a judge named Mehra in Ghaziabad. [Shri Yogananda Maharaj](#) was his Guru. Learning of this, Munilal wrote a letter to Shri Yoganandaji and very soon afterward received a favorable reply. His wife had expired already and his son and daughter were both married. He was thus free from the burden of his family. All these factors soon led him to decide to renounce the world in search of enlightenment. This decision took him on a path straight to Rishikesh.

Munilal met Shri Yoganandaji in the Swargashram at Rishikesh and received Shaktipat initiation from him. This was in the year 1933. Afterwards he traveled to many religious places around Badrinath and Kedarnath. In 1939, Munilal expressed a desire for initiation into the system of Sanyas, and Yoganandaji directed him to Swami Shankar Purushottan Tirth Maharaj in Benaras. [Swami Shankar Pururushottam Tirtha](#) initiated Munilal into the system of Sanyas in the Mohan Ashram of Haridwar near the bank of the holy river Ganges. His name became Swami Vishnu Tirth Maharaj after the initiation. As per the direction of Shri Yoganandaji, Swami Vishnu Tirth Maharaj proceeded toward Indore and finally settled

in Dewas where he laid the foundation of Narayan Kutu Sanyas Ashram.

Swami Vishnu Tirth Maharaj initiated many spiritual aspirants into the system of Shaktipat and wrote a number of books including *Sadhana Sanket*, *Shaktipat*, *Adhyatma Vikas*, *Atma Prabodh*, *Prana Tattva*, *Upanishadvani*, *Geetatatwamrit*, *Shiva Sutra Prabodhini*, and a commentary on *Saundrya Lahiri* and *Prityabhigyahridyam* . He wrote one memorable book in English entitled *Devatma Shakti* This book is an indepth study of the Divine Power (Devatma Shakti) and the science of Shaktipat. This work is based on traditions recorded in ancient scriptures supplemented by direct experiences of divine revelation. This book is considered a classic in the field of Shaktipat and the awakening of internal consciousness.

Swami Vishnu Tirth Maharaj had a profound love for the Ganges River and he spent around two months a year near the river in Rishikesh. His disciples soon carried out the construction of a center in Rishikesh in 1965 which came to be known as Yoga Shri Pith. Swami Vishnu Tirth Maharaja occupies a prominent place in the galaxy of Shaktipat Gurus. He was highly educated and had a sharp and brilliant mind. He left his mortal body in 1969 dissolving into the Absolute.

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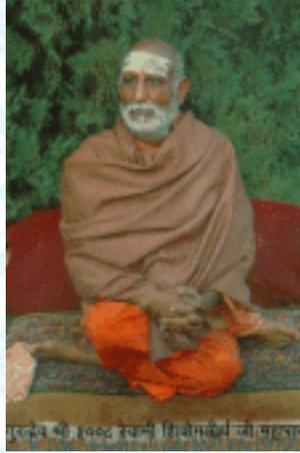
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# Swami Shivom Tirth



*Swami Shivom Tirth*

Shri Swami Shivom Tirth Maharaj was the favorite disciple of [Swami Vishnu Tirth Maharaj](#). The field of activity of Shri Swami Vishnu Tirth Maharaj was considerably wide and he set a number of milestones in the expansion of the movement of the Shaktipat system. His successor Shri Swami Shivom Tirth Maharaj, the present Guru Maharaj of Ashrams in India and the USA, has, however, gone beyond this horizon after solidifying the work of his revered Guru. Swami Shivom Tirth Maharaj was originally named Om Prakash when he was a householder before joining Shri Swami Vishnu Tirthji Maharaj. He was born in 1924 in the village of Gujrat in Punjabi into a respectable family. He had a deep interest in religion and a strong liking for spiritualism from the very beginning. He studied for his undergraduate degree in Lahore. Afterwards he started leading a simple but highly ideal life.

Om Prakash and his family were duly affected by the partition of the country which consequently compelled him to leave Lahore along with his family. He took a job in Punjabi but soon left and devoted himself to higher objectives and began searching for a competent teacher. After coming to know about the spiritual attainments of Shri Swami Vishnu Tirthji Maharaj, he sought his permission to join him. On receiving Swamiji's consent, Shri Om Prakash bid farewell to his family and was thereafter called Brahmachari Shivom Prakash following his initiation in 1959.

Shri Shivom Prakash, while attaining considerable spiritual elevation in the company of his Guru, dedicated himself completely to the maintenance and improvement of the newly established centers at Dewas and Rishikesh. His unmatched dedication and total surrender to his Guru was a model for others. His steady silent devotion can be well compared with Eklavya, the unrecognized disciple of Dronacharya, who once happened to beat the great warrior Arjuna but ultimately sacrificed his right thumb when demanded by his Guru, Drona. What we see today at the Narayan Kutli Sanyas Ashram in Dewas is the result of the incessant labor of Brahmachari Shivom Prakash. He was concurrently undertaking a deep study of all the important Hindu classics and scriptures. Swami Vishnu Tirthji was very much impressed by the selfless surrender of Shri Shivom Prakash. He arranged for the Brahmachari to be in the company of many spiritual personalities and took him around to many important religious centers. After receiving initiation into the order of renunciation (Sanyas), which he took in 1963 from Shri Narayan Tirth Maharaj (Kashi), he was given the new name of Swami Shivom Tirth. Shri Swami Vishnu Tirthji Maharaj afterwards authorized Swami Shivom Tirth to succeed him and propagate the system of Shaktipat for the welfare of all people. Since then, Swami Shivom Tirth has accomplished the

task of >>kindling the fire of knowledge<< in different countries of the world, all of which Swami Gangadhar Tirthji had predicted.

Swamiji is all loving and embracing. His charming and dignified personality attracts people from every walk of life and almost captivates them by the magnetism of his personality. He holds among his following Hindus, Muslim, Sikhs, Christians, Jews, Chinese, and Japanese. The system of Shaktipat has already gained ground in Europe and America. Swamiji has also undertaken foreign trips whenever he has felt his need abroad.

The special trait of Swamiji's character is that each and every follower believes that he is the one most liked by Swamiji. This is for no other reason except that Swamiji is constantly showering universal grace and he has a natural affection and sympathy for those in need. His knowledge is unfathomable and humility touching. He is extremely simple and yet at times remarkably witty. The following are some of his important works in English:

*A Guide to Shaktipat*

This book is written in a question and answer format, and covers many of the common asked questions concerning Shaktipat, Pantanjali's Yoga Darshan, methods of awakening the kundalini power and meditation. This book also contains an introduction to the tradition of Shaktipat. Although the system of Shaktipat is very old, the system witnessed a revival during the late nineteenth century through Swami Gangadhar Tirth Maharaj. The history of the transmission of Shakti from Swami Gangadhar Tirth Maharaj through each successive guru in this notable line up to the present time is reviewed.

*Jnana Kiran (Rays of Ancient Wisdom)*

Selected lectures by Swami Shivom Tirth on Shaktipat, Karma Yoga, the mantra, and meditation. Sadhan Path: A Guide to Meditation, by Swami Shivom Tirth Maharaj. This newly published book is a rich source of information on meditation. First published in 1961, the Hindi version of this book was widely received. Now in English for the first time, this book deals with requirements for those entering the path of meditation, necessary mental preparations, the necessity of finding a qualified guru, and meditation and the experience of divine ecstasy.

*Shivom Vani: The Songs of Shivom*

Also new, this is the first English translation of the beautiful poems of Swami Shivom Tirth Maharaj. These poems have been set to music in India by musicians of national reputation. These poems have been described as moving, haunting, and inspiring, and are considered by many to be the author's finest work. This work represents not only the great wisdom of a true spiritual master, but also a significant work of creative art in metaphysical poetry.

Swami Shivom Tirth's work is further continued by his close disciple [Swami Shiv Mangal Tirth](#).

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# Swami Shankar Purushottam Tirtha

Swami Shankar Purushottam Tirth Maharaj was the Sanyas Guru of Swami Vishnu Tirth Maharaj. A Sanyas Guru is a spiritual teacher who initiates one into the system of, sanyas, or renunciation. He lived in the Siddhayoga Center of Benaras after his own initiation into Sanyas by Swami Bharati Krishna Tirth Maharaj, who was the Shankaracharya of Jagannathpuri at that time. The following is a brief account of his career.

Swami Shakar Purushottam Tirth Maharaj, originally known as Shri Venukumar Chattopadhyaya, was born in Lakshmipur in the District of Tripura in East Bengal in the year 1890. His parents were religious people and this had a definite bearing on the inclinations of his mind from the beginning of his life. He also carried strong spiritual seeds accumulated by virtuous deeds in his past life. He had a natural tendency to live in the company of holy men and to be absorbed in spiritual pursuits. His mother died when he was only five years old, but he consoled his other three brothers by telling them this: "It is true that human beings have their individual mothers but there is a Divine Mother who is the mother of all. She in fact is the mistress of this world and is the beginning and end of all. Our mother has merged into Her. She will certainly give us the best care and remove our sufferings."

Shri Venukumar, in fact, thus forgot his worldly mother and became a lifelong worshiper of Divine Mother Kali, whose blessings he sought throughout his life. After dedicating himself completely to her, he visited many holy places and stayed in a number of spiritual centers. In spite of these efforts, his desire to have a direct experience of the Divine Mother remained unfulfilled. Ultimately he received the blessings of Swami Narayan Tirth Maharaj at Madaripur who captivated him for the remainder of his life.

[Swami Narayan Tirth Maharaj](#) initiated him into the Shaktipat system and he enrolled as a Brahmachari there. For eight years he served his Guru continuously with untiring labor. East Bengal is a unique country because nearly the entire area is covered by water for about eight months out of the year. To collect dry firewood, beg for food from nearby areas and provide meals for a number of guests visiting the Ashram at such a time was never an easy job. Furthermore, since his teacher was a great disciplinarian, the disciples were punished for even their smallest faults. Shri Venukumar was, however, very open minded and patient. Ultimately, Swamiji declared Venukumar to have stood successful to the test and blessed him to go out and propagate the Shaktipat system in the world.

Shri Venukumar, who had come to be known as Brahmachari Atmananda Prakash, traveled far and wide and met a number of holy persons. He continued to do his spiritual practices and finally requested Sanyas initiation from Swami Narayan Tirth. Swamiji directed him to Swami Bharati Krishna Tirth of Jagannathpuri, the Shankaracharya of Govardhan Math. Swami Bharati Krishna Tirth kindly accepted Brahmachariji and named him Swami Shankar Purushottam Tirth Maharaj after initiating him into Sanyas.

Swami Shankar Purushottam Tirth Maharaj laid the foundation of a center in Uttar Kashi near the bank of the Bhagirathi River. He called this center the Shankar Math. Since his following consisted mostly of people from West Bengal, Bihar and Uttar Pradesh, the disciples were worried that Swamiji would not be able to spend much time with them. Therefore, another center named Siddhiyog Ashram at Varanashi was built for him shortly after this.

Swami Shankar Purushottam Tirth Maharaj initiated a number of disciples into the Shaktipat system and wrote several books in Bengali such as *Yoga Wani*, *Japa Sadhana*, and *Guruvani* which were later translated into Hindi. He also wrote a short treatise in English entitled *Who Am I?* Swamiji gave up his mortal body in 1958 in Calcutta and merged with Divine Mother Kali. The books *Guru Vani* and *Yoga Vani* have also been translated into English and are available from:

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82A-HI Bayville Ave.  
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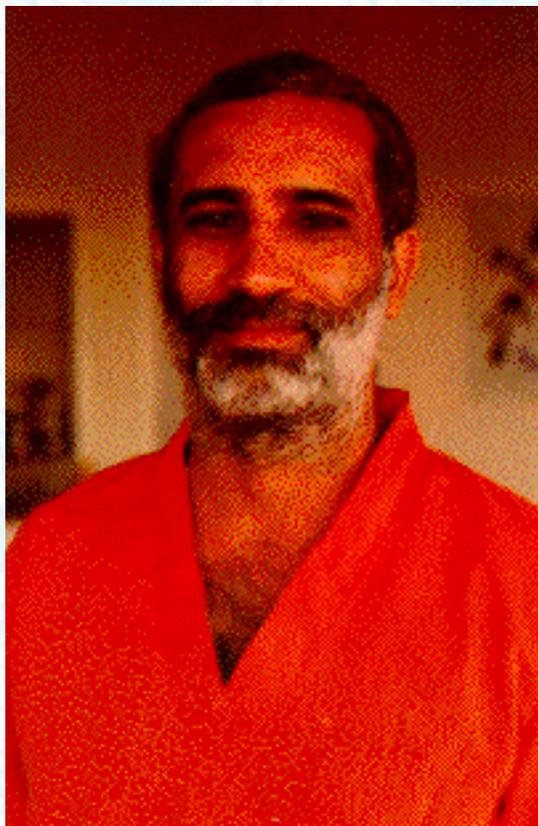
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# Swami Shiv Mangal Tirth



*Swami Shiv Mangal Tirth*

Swami Shivmangal Tirth was born in the State of Gujarat in India in 1945. He came into contact with [Swami Vishnu Tirth Maharaj](#) and [Swami Shivom Tirth Maharaj](#) in 1966, and being deeply impressed with the spiritual powers of these two great men, he took Shaktipat Initiation. He renounced the world and became a permanent member of the Ashram in 1972 and he was initiated as a Brahmachari in 1974. Swamiji received initiation into the order of renunciation (Sanyas), which he took in 1984 from Shri Swami Shivom Tirth Maharaj. Swamiji first came to the USA in March of 1985. He initially resided at the Ashram near Bastrop, Texas for a few years, then he became President of the Swami Shivom Tirth Ashram in Sparrow Bush, New York after the Ashram was opened in 1991. Since then he has initiated many disciples into Shaktipat and has been spreading this method of meditation both in the Western Hemisphere and in India.

Swamiji uniquely combines gentleness and humility with spiritual power. Upon first meeting Swamiji one person said: "If this is the fruit, then I must meet the tree (Swami Shivom Tirth)."

He is author of the book *Guidelines to Shaktipat Initiation*.

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# Publications of the Lineage of Swami Narayan Tirth Dev Maharaj

## Publications of Shri Yogananda Maharaj in Hindi

Mahayoga Vijnana

## Publications of Swami Vishnu Tirth (in Hindi unless noted otherwise)

Shaktipat

Shivasutra Prabodhini (Shaktipat Bhaga -2)

Sadhan Samket

Devatma Shakti (in English)

Saundaryalahari

Atma Prabodha

Adhyatma Vikasa

Vaidika Yoga Parichaya

Upanishad Vani

Gita Tattvamrita

Pratyabhijna Hridayam

Shaktipat Prashnottari

Pranatattva

## Publications of Swami Shivom Tirth (in Hindi unless noted otherwise)

Sadhan Path

Shri Naryan Upadeshamrit

Guru Parampara

Yoga Vibhuti

Yogika Sahastradhara

Saubhagyodayam

Shadcakranirupana

Yogendracharita

Guruvani

Mahayoga Vijnana

Sadhan Sampada

Rasa rashasyam

Guru tantra

Kularnava tantra

Mere gurudeva

Yogavani

A Guide to Shaktipat (in English)

Jnana Kiran (Rays of Ancient Wisdom) (in English)

Shivom Vani: The Songs of Shivom (in English)

Publications of Swami Shiv Mangal Tirth in English

Guidelines to Shaktipat Initiation

When available, these books may be obtained from:

Swami Shivom Tirth Ashram  
1238 State Route 97  
Sparrow Bush, NY 1278  
telephone: 914-856-1121  
Attention: Chen Singh Nagar

Publications of Swami Shankar Puroshottam Tirth in English

Guru Vani  
Yoga Vani

These are available from:

Swami Narayan Tirtha Math  
82A-HI Bayville Ave.  
Bayville, NY 11709  
(516) 628-8200 Tel/FAX



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# **SIDDHA MAHAYOGA**

## **F A Q**

By  
[Kurt Keutzer](#)

*Version 2.0, May 1996*

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This FAQ gives an overview of Siddha Mahayoga. The Kundalini Yoga FAQ:

[Kundalini FAQ](#)

is introductory material that is good to read before reading this FAQ.

Two other articles are strongly related:

[Kundalini Yoga FAQ](#)

[The Siddha Mahayoga Tradition of Swami Shivom Tirth](#)

**I remember with gratitude those teachers who by their mere intention, glance, word or touch can accomplish what is otherwise obtained only with great effort and difficulty.**

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## What is kundalini?

“Kundalini” literally means coiling, like a snake. In the classical literature of hatha yoga kundalini is described as a coiled serpent at the base of the spine. The image of coiling, like a spring, conveys the sense of untapped potential energy. Perhaps more meaningfully kundalini can be described as a great reservoir of creative energy at the base of the spine. It's not useful to sit with our consciousness fixed in our head and think of kundalini as a foreign force running up and down our spine. Unfortunately the serpent image may serve to accentuate this alien nature of the image. It's more useful to think of kundalini energy as the very foundation of our consciousness so when kundalini moves through the

sushumna and through our cakras our consciousness necessarily changes with it.

The concept of kundalini can also be examined from a strictly psychological perspective. >From this perspective kundalini can be thought of as a rich source of psychic or libidinous energy in our unconscious.

In the classical literature of Kashmir Shaivism kundalini is described in three different manifestations. The first of these is as the universal energy or *para-kundalini*. The second of these is as the energizing function of the body-mind complex or *prana-kundalini*. The third of these is as consciousness or *shakti-kundalini* which simultaneously subsumes and intermediates between these two. Ultimately these three forms are the same but understanding these three different forms will help to understand the different manifestations of kundalini.

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## What does kundalini have to do with spiritual enlightenment? What is the goal of kundalini yoga?

First we need a few concepts: In yogic anatomy the sushumna is the central channel and conduit for the kundalini energy that runs along our spine and up to the crown of our head. Along this channel are placed additional channel networks called cakras. These cakras are associated with major aspects of our anatomy - for example our throat, heart, solar plexus, and in turn these aspects of our anatomy are related to aspects of our human nature. According to the literature of kundalini yoga our experience of these centers is limited due to knots which restrict the flow of energy into these centers. Three knots are particularly important. The knot of *Brahma* which restricts the center at the base of the spine. The knot of *Vishnu* which restricts the heart center and the knot of *Rudra* which restricts the center between the eyebrows. These knots form an important framework in yogic thinking and the stages toward enlightenment are articulated in terms of breaking through these knots in the yogic classic the *Hatha Yoga Pradipika* as well as in some of the yoga upanishads. Specifically, four stages of progress are described:

*arambha*,  
*ghata*,  
*parichaya* and  
*nishpatti*.

*Arambha* is associated with breaking the knot of *Brahma* and the awakening of kundalini. *Ghata* is associated with breaking the knot of *Vishnu* and with internal absorption. *Parichaya* the absorption deepens and in *nishpatti* the knot of *Rudra* is pierced and the kundalini may ascend to the center at the crown of the head. In this state transcendence is integrated and, according to the yogic literature, the yogi has nothing more to attain.

Putting these elaborate physiological descriptions aside, the goal of kundalini yoga is the same as the goal of any legitimate spiritual practice: To be liberated from the limited bounds of the self-centered and alienated ego. In kundalini yoga this is associated with internal manifestations of the kundalini but the external manifestations should be similar to any other legitimate spiritual practice.

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## So how do I awaken kundalini?

Indirectly kundalini can be awakened by devotion, by selfless service, or by intellectual enquiry.

Broadly speaking there are two radically different direct approaches to awakening kundalini. One approach requires initiation by a guru and relies upon a technique called shaktipat, or "descent of shakti." It is variously called: Siddha Mahayoga, Kundalini Mahayoga or Sahaja Yoga (Spontaneous Yoga). These approaches are treated in the [Siddha Mahayoga FAQ](#). The other approach uses intentional yogic techniques. The styles using intentional techniques include Mantra Yoga, Hatha Yoga, Laya Yoga or Kriya Yoga. These approaches are treated in the [Kundalini Yoga FAQ](#).

Fundamentally the approach of Siddha Mahayoga and the Kundalini Yogas are different. In Siddha Mahayoga the guru awakens the kundalini and after that the core of the practice is the inactive and non-willful surrender to kundalini. In Kundalini Yogas the will is used to awaken the kundalini and to guide its progress. Clearly these are different approaches. Nevertheless, elements of the each approach occur in the practices of the other. Siddha Mahayogins may use asanas, pranayamas and other hatha yoga practices. On the other hand gurus in Kundalini Yoga may give infusions of shakti to their students to help them at particular points in their practice.

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## What is shaktipat?

"Shakti" is another word for kundalini and "pat" means to descend. Shaktipat is a method by which an individual's kundalini is awakened by the direct intervention of a guru. There are several varieties of shaktipat depending on the facility of the guru and the receptiveness of the disciple.

It is probably not useful to try to resurrect the nine or more classifications of shaktipat used in the classical literature here. Practically speaking shaktipat is known by its results: the awakening of the student's kundalini.

There are also a variety of mechanisms for conveying shaktipat. These include: by glance, by word or mantra, by touch or simply by intention.

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## How does shaktipat work? If kundalini awakening is so important how can someone else do it for you? How could a guru overcome my karma?

There is a rich literature exploring this point but a couple analogies may help more. In the classical literature, such as the works of tantric scholar Abhinavagupta, shaktipat is seen as able to occur when

one's positive and negative karmas reach a sort of equilibrium.

Regarding the question as to how a guru is able to overcome the karma of a disciple, the Indian scholar Abhinavagupta argues that the ability to receive shaktipat is the result of something of a neutralization of positive and negative karmas. He also investigates the common phenomena that some individuals experience shaktipat more deeply than others. One might naturally further ask: "If shaktipat is a manifestation of grace then why would anyone person experience shaktipat more deeply than another?"

These questions deserve deeper enquiry but I personally find a couple analogies helpful. Ordinarily it takes a long time to create a fire by rubbing sticks together but if someone else already has a fire then that fire can be used to ignite another fire. Similarly to make a magnet naturally may require thousands of years but if one already has a magnet then a metal can easily be magnetized using the magnet.

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## Who can give shaktipat?

To continue the analogy, in theory "anyone on fire" can give shaktipat, i.e. anyone who's kundalini is already awakened. The more relevant question is: "Who *should* give shaktipat?" There are many opinions on this but at the very least the conveyer of shaktipat should be aware of the movements of shakti in his own body and in the body of the disciple. Giving shaktipat is a science and it is helpful, if not essential, to be instructed in that science. The classical works of Abhinavagupta and the living oral tradition of contemporary masters, such as Swami Shivom Tirth, both indicate that improperly practiced shaktipat initiation can be dangerous both to the disciple to the guru and to the disciple. Using the analogy again, it is easier to light a fire than to light it in such a way that it has a carefully managed burning.

Therefore, it is desirable that the guru be empowered to give shaktipat by his own guru and has been trained in an unbroken lineage back to a great master who was fully aware of the science of shaktipat. In this way some quality control is maintained.

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## Who can receive shaktipat?

There are even more opinions on this. Some gurus take an attitude of: "Initiate them all and let shakti sort them out." Traditionally teachers were quite selective about who received shaktipat. Sometimes shaktipat was only given to one or two disciples in a generation. Among gurus these days you can see these two extremes of opinion and many other gradations in between. What is clear that some people who have received shaktipat from well-known gurus have apparently only manifested greater neuroses and unhappiness in their lives as a result. See the questions regarding kriyas below ([What are kriyas?>](#)).

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## Are all shaktipat initiations the same?

There are many ways of classifying shaktipat initiations but a method used by Swami Vishnu Tirth is very simple and clear. In *shaktopaya* initiations the kundalini shakti of the disciple is awakened by the guru. In *shambhavopaya* initiations the kundalini shakti of the disciple is awakened and led up through the bodies energy centers bringing a glimpse of the highest realization. Due to the current state of disciples, and contemporary gurus, almost all initiations can be termed *shaktopaya* initiations.

Some contemporary yoga teachers and gurus lump a wide variety of phenomenon under the term ``shaktipat." For example, I have seen teachers of Kriya Yoga infuse their students with their shakti at various stages of the student's practice with the purpose of eliminating blocks in the student's channels. These teachers called this practice ``shaktipat initiation." According to the tradition of Siddha Mahayoga such infusions are not considered ``shaktipat initiations" because neither their aim or their result is to awaken kundalini. Moreover, the resulting practices are not Siddha Mahayoga because after these infusions of shakti the student returns to their original practice, such as Kriya Yoga.

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## Can one receive shaktipat just by being in the presence of those with awakened shakti?

There is no doubt that shakti is contagious. The mere presence of a single being whose shakti is strongly active can awaken the shakti of those around him. Similarly being in the presence of many people whose shakti is awakened to some degree can awaken one's own shakti.

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## So what happens after shaktipat? What's the practice of Siddha Mahayoga?

The unique perspective of Siddha Mahayoga is that because kundalini is an intelligent force it will, upon awakening, naturally direct the practice of the student. All that is required is that the student completely surrender to this force. As a result of kundalini's unfoldment spontaneous purifying movements, called *kriyas* will occur. In addition the practices of Hatha, Laya and Raja Yoga will naturally manifest. Because all other yogas naturally manifest as a result of kundalini awakening this yoga is called ``Mahayoga" or ``great yoga." Because the kundalini awakening is induced by a perfected individual or ``Siddha" this yoga is called ``Siddha Mahayoga." Because all other yogas and their results occur spontaneously (``sahaja") and without effort this yoga is also called ``Sahaja Yoga."

Even to reach the point of simply surrendering to shakti takes some practice for people. Some aids in cultivating surrender are chanting and selfless service. These practices open the heart and make one more susceptible to the influence of shakti.

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# What are kriyas?

Kriyas, literally "activities", are spontaneous movements that occur after kundalini awakening. These include bodily activities such as trembling, shaking and spontaneous yoga postures; vocal activities such as yelling, or spontaneous chanting and mental activities such as visions. These kriyas eliminate the blocks to kundalini rising within the spine or central channel.

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# How do kriyas purify one's consciousness?

Blocks, known as *samskaras* or impressions, do not just obstruct kundalini, but they embody attachments, conceptions and other mental afflictions that limit the freedom of our consciousness. Left unattended these attachments lead to actions which only reinforce the attachment. For example if we have impressions of anger then we will manifest anger in our activities which only reinforce our impressions. As kundalini rises it will purify the anger and as a result of the purification process the kriyas will occur. Speaking of kundalini as an intelligent force which manifests its intelligence in particular activities, such as spontaneous yoga postures, to purify the blocks to its progress may sound a little mystical but there is a less mystical way of understanding what that means.

In our common language there are many colloquial phrases which allude to the natural state of our body-mind as being "straight" or "upright" and the unnatural state being "kinky" or "entangled." We say positively: "He's an upright individual." "She's as straight as an arrow." We say negatively: "He's too kinky. He's all tangled up in himself." "She's tangled up in knots." There seems to be some subtle awareness of the value of straightness. So it seems to be a good metaphor to view our mind-body continuum as a garden hose and the kundalini as water running through it. If you have a moderately tangled garden hose a simple way of making it straight is to increase the pressure of water through it. As you do so the hose will naturally flip around to straighten itself. To an observer it might seem as though the hose itself were intelligent in the way it straightens itself and in fact because the motion of the hose is governed by physical laws it does reflect a deep intelligence.

In the same way we don't need to think of the kundalini as an independent autonomous force cogitating as to what asana, pranayama or verbal activity might purify a block inside us. It seems more useful to think of kundalini as a natural intelligent force whose natural movement untangles the knots which limit its expression.

The garden hose analogy makes another point clear as well. Imagine what happens if the hose is very tangled. Turning up the water pressure may be a very dramatic and perhaps even counter-productive process. This seems to be what is happening in a number of cases where individuals, after receiving shaktipat, may have severe mental breakdowns. Thus it does seem to be important for individuals to have a certain level of stability and preparation before receiving shaktipat initiation.

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# Are these kriyas some sort of self-hypnosis or some sort of New Age phenomenon?

This yoga is at least 1000 years old and is documented in the Kularnava Tantra and in the works of the great Tantric scholar Abhinvagupta and particular forms of kriyas can be found there. Some popular yogis and scholars have doubted the authenticity of this path but none who have done so show any familiarity with the classical literature of this tradition. This approach has gone under many names such as siddha yoga, sahaja yoga, mahayoga or siddha mahayoga. Similar phenomena to kriyas also occur among some Qi Gong students. Spontaneous trembling, shaking, verbal noises, and body movements are common there as well.

Nevertheless gatherings of siddha mahayoga practitioners share many of the same characteristics of any other group gathering. Some people will try to fit in by emulating the behavior of those around them. There is no doubt that some people may feel the need to affect kriyas and others will accentuate kriyas that they have. This may not even be conscious behavior. Gurus of this yoga must try to maintain a balance between interfering with the activity of the kundalini as manifested in the kriyas and encouraging the affectation of kriyas because kriyas are seen as ``progress." Ultimately the validity of any spiritual tradition rests in its ability to transform the beings of its followers. The real value of siddha mahayoga is in transforming the minds of those who practice it.

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## Haven't a number of well-known teachers criticized kriyas? Don't they say that kundalini is a force that needs control?

Some teachers do speak that way. For example the well known kundalini yoga teacher, Yogi Bhajan, apparently called the process of experiencing kriyas ``jerk yoga." Tibetan practitioners of gTummo yoga, Indian practitioners of kriya yoga and other noted authorities on the kundalini yoga process have clearly emphasized to me the importance of carefully controlling the kundalini process and not allowing the kundalini to act uncontrollably. Their sincere words cast doubt on my practice for many years.

So why do these teachers say these things? To be an adept of kundalini yoga practices does not imply that you are omniscient. All the information that people like Yogi Bhajan are really conveying is that in their experience in their style of practicing kundalini yoga the kundalini is controlled. I do not believe that they have special insight into other alternative ways of approaching the practice of kundalini yoga. Some people have quite frightening movements in meditation and without prior experience of kriyas the natural reaction is that such a person will almost certainly become physically or mentally unstable. Experienced masters of Siddha Mahayoga, such as Swami Shivom Tirth, have seen it all before and their simple counsel is: ``Do not resist kriyas in any way."

For the individual who does surrender to the kriyas of kundalini shakti the perspective is radically different from the view espoused by teachers such as Yogi Bhajan. For the individual who spontaneously and effortlessly performs kriyas such as intricate pranayamas, asanas and bandhas during their meditation

the intentional exercises of the Hatha yogin are a merely a clumsy mockery of the subtle activity of kundalini. In fact some claim that the entire corpus of Hatha yoga, as well as many of the Qi Gong exercises are simply imitations and classifications of the spontaneous movements of the Siddha Mahayogin.

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## 16. What is the philosophy of Siddha Mahayoga?

Perhaps its best to say that contemporary forms of Siddha Mahayoga have a core of underlying tenets but not a philosophy. These tenets include: the central role of kundalini in the manifestation of the universe and the evolution of the individual and the culmination of the evolution of the individual in a state of complete unity.

Different teachers have expounded Siddha Mahayoga in different ways. Swami Muktananda drew on a wide variety of Indian literature but principally relied upon the Shiva Sutras, the Spanda Karikas and other literature of the Trika school of Shaivism. Swami Shivom Tirth has also relied up on the Shiva Sutras to define the different stages of evolution. Both Swami Shivom Tirth and Swami Kriplavananda have used Patanjali's Yoga Sutras for their elucidation of the states of samadhi. All of these teachers are quick to note that the use of these scriptures does not imply that Siddha Mahayoga is a form of Hinduism. Instead the emphasis is that each of us has the force of kundalini within us and having awakened the kundalini our life and religious practice will be enriched.

There are really only a few tenets of the practice of siddha mahayoga. The first is that the process begins with shaktipat initiation by the guru. This initiation may begin with a formal request from the disciple and culminate with a formal initiation ceremony or it may occur informally through a impromptu manifestation of the guru's grace in intention, glance, word or touch. Through the initiation the kundalini shakti is awakened and begins to move in the disciple's body. The practice then consists of deeply surrendering to the spontaneous manifestations of kundalini shakti, as described above.

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## What is the precise role of the guru in Siddha Mahayoga?

The role of the guru is laid out in the text the Shiva Sutras where it says ``gururupaya"; the guru is the means. Because it is the guru who awakens your kundalini the guru is given great reverence in this tradition. The awakening of kundalini that many people struggle, with effort and danger, to accomplish in a lifetime a true guru can accomplish in a few seconds. Nevertheless the role of a guru is to awaken the kundalini within you; then the practice takes place between you and your kundalini. The guru is a facilitator in the process of awakening kundalini not an ongoing intermediary between the disciple and kundalini.

With respect to the guru the classical Shaivist literature takes an especially pragmatic attitude. Classical literature of Shaivism, such as the Shiva Purana, states that if after one year the disciple has not arrived at

some direct inner experience through the agency of the guru then there is no fault in seeking another guru. What I read from this is that this path is not one of years of wondering : ``Is something happening?" but a practical approach in which one should, through the grace of the guru, be brought into direct experience of kundalini.

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## Is Transcendental Meditation a kind of Siddha Yoga?

In Transcendental Meditation practice individuals are given a mantra. If one believes that this mantra, through the preliminary puja, is ``awakened" or infused with consciousness then this technique is precisely the same method that is used by some teachers to initiate their students into the practice of kundalini yoga. The idea as expounded by these kundalini yoga teachers is that the consciousness of the mantra resonates with the slumbering kundalini and awakens her. This is not the same as the exposition of the Transcendental Meditation practice nor is it straightforward to resolve these two models of mantra meditation.

In practice many TM practitioners experience kundalini awakening. Some experience it quite violently. Survey books on kundalini experience, such as Sannella's *\_The Kundalini Experience\_* contain many such case histories although these case histories are not comprehensive enough to indicate what other factors might have led to the kundalini awakening. Through checking notes and Teacher Training Courses TM checkers and teachers are minimally prepared for the possibility of kundalini awakening. So while not entirely outside the range of TM practice one would assume that a strong kundalini awakening is not central to TM practice or a high probability result.

In the use of the flying sutra in the TM Sidhis program it is much more the norm to have kundalini related experiences. Many, perhaps most, Sidhas will experience a wide range of activities, technically known as *kriyas* during the practice. The mechanism by which the flying sutra actually awakens the kundalini is unknown to me. I'd be interested to hear any explanations.

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## 20. Who gives shaktipat initiation?

The technique of Siddha Mahayoga is taught in a number of ashrams and centers in India, the United States and around the world. The following is a list of known centers in the United States and each of these serves as one of the principal seats of the teacher . Not every teacher who employs shaktipat in their teaching is listed here; this list is limited to those who teach the practice of Siddha Mahayoga as outlined in this FAQ.

Although I am no expert or authority on any of these teachers, where I have some first-hand information I thought it would be useful to add it - it may be a bit anecdotal for some tastes. If anyone finds any of the information below is inaccurate PLEASE INFORM ME and I will update it. Good luck!

**Swami Shivom Tirth/Swami Shiv Mangal Tirth**

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**Swami Shivom Tirth Ashram**

**Box 1238 Rt. 97**

**Sparrow Bush, NY 12780**

**914-856-1121**

[Swami Shivom Tirth Web Page](#) Swami Shivom Tirth is the successor to Swami Vishnu Tirth who wrote the well known reference on Siddha Mahayoga entitled *Devatma Shakti*. First brought to the United States by the well known Qi Gong teacher Bruce Kumar Frantzis, Swami Shivom Tirth discretely visited the United States for over twenty years. Those who met him were introduced to him by other students or were already his students in India.

The majority of Swami Shivom Tirth's students are Indians, either living in the United States or in India, but there is a good percentage of Westerners as well. Swami Shivom Tirth is now going into retirement to meditate and write. He will no longer give initiations. He has left a few ashrams in India and his named successor, Swami Shiv Mangal Tirth, runs a small ashram in Sparrow Bush, NY where he gives shaktipat to qualified students. The lineage of these teachers, extending now into its sixth generation is perhaps the longest lived of any of the contemporary teachers of Siddha Mahayoga. I have had the good fortune to spend a few weeks with these teachers over the last four years and have been personally impressed by the great spiritual purity, the high level of integrity and great depth of practical knowledge of these teachers. Perhaps because of the relative maturity of their lineage these teachers seem to have the fullest understanding of the path of Siddha Mahayoga among contemporary teachers.

Anandi Ma  
Dhyanyoga Center  
P. O. Box 3194  
Antioch, CA 94531  
(510) 757-9361

[Dhyanyogi Center's Web Page](#)

Anandi Ma is the named successor to Shri Dhyanyogi Madhusudhanandaji. Shri Dhyanyogi's precise lineage is unknown to me. He was initiated by a mysterious yogi in Mt. Abu in Rajasthan state by the name of Shri Yogiraj Parameshwardasji. The predecessors of Parameshwardasji are unknown to me. Anandi Ma lives in Antioch, CA with her husband Dileepji who was also a student of Shri Dhyanyogi. Meeting Shri Dhyanyogi at a very young age Anandi Ma passed very quickly into advanced states of samadhi. Shri Dhyanyogi subsequently began to train her to become a teacher in her own right. Anandi Ma gives shaktipat initiation in various locations around the Bay Area and the rest of the country. Personally, I have only attended one of Anandi Ma's lectures but I have a few friends who have known her since she was a child and vouch for her genuineness and integrity. The Dhyanyoga Center's web site gives an excellent overview of their teachers and programs.

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 (914) 434-2000

Swami Muktananda is the man responsible for the great level of awareness of siddha mahayoga that there is today. Muktananda tapped into a vast storehouse of shakti to give shaktipat to dozens of people at a time. In 1974 I sat crosslegged in a retreat house in Indianapolis, Indiana with a few new students and a number of disciples from around the world. As Swami Muktananda walked by he stroked my forehead a few times. As he did a blue light streamed down from my forehead and an energy was awakened within me that immediately set my body trembling. In this simple but direct way my kundalini was unmistakably and irresistably awakened and I joined the thousands of people who were thus introduced to siddha mahayoga by Swami Muktananda. Because of his nearly unrivalled ability to deeply and directly awaken other's kundalini Swami Muktananda's world movement rapidly grew. In particular the Siddha Yoga Dham of America (SYDA) grew quickly around the United States with major ashrams in South Fallsburg, New York and Oakland, California. Thousands of people are currently involved in SYDA today and many people from all walks of life are always happy to confirm the value that siddha yoga, as taught within SYDA, has brought to their life. Nevertheless, there is another side to the history of this organization.

A young woman known as Shri Yogini Malti Devi served as Swami Muktananda's translator for many years and shortly before his death in October 1982 Swami Muktananda passed on his lineage to Yogini Malti Devi (who became a renunciant under the name Swami Chidvilasananda) and her brother Swami Nityananda (see below). Unfortunately much controversy hung over this movement from Swami Muktananda's last days and a very critical article was published in CoEvolution Quarterly in Winter 1983, one year after Swami Muktananda's death. After Swami Muktananda was succeeded by Swami Nityananda and Swami Chidvilasananda controversy continued and Swami Nityananda admitted to conduct that was inappropriate for a Swami and spiritual leader. On November 3, 1985 in a public ceremony Swami Nityananda formally renounced his status as a renunciant and was removed from his position within SYDA. Later in the press (The Illustrated Weekly of India, March 16-22, 1986) Swami Nityananda contended that his abdication was due to his own concern that resistance to Swami Chidvilasananda's wishes might cause further dissension and even bloodshed. More recently in a New Yorker article of November 14, 1994, Liz Harris wrote an investigative article that was very critical of SYDA.

Currently the brother and sister now run independent groups. Swami Chidvilasananda runs the prospering SYDA and Swami Nityananda runs a small center in Pine Bush, New York. Personally I have never been able to reconcile the many problems and controversies surrounding these teachers and SYDA with my own direct experience of Swami Muktananda. All I know is that Swami Muktananda gave me a great gift and I am grateful. Pressed to form my own opinion regarding such a diversity of different perspectives and information, I can only compare Swami Muktananda to a natural phenomenon or to nature itself. Every day in nature we see the full range of creation, maintenance and dissolution around us. We can judge nature, but that neither diminishes her power nor enriches our experience of her.

Swami Nityananda  
Shanti Mandir  
Pine Bush, NY  
(914)-744-6462

I do not know at what time Swami Nityananda began to teach again but he now has a center in Pine Bush and he gives intensives around the country.

Swami Chetanananda  
Nityananda Ashram  
P. O. Box 13310  
Portland, OR 97213  
(503) 231-0383

Swami Rudrananda (born Albert Rudolph) was an American disciple of the south Indian Avadhuta known as Bhagavan Nityananda. Swami Rudrananda also received sannyas diksa (initiation as a swami) from Swami Muktananda. The American Swami later broke with Muktananda.

Swami Chetanananda (born Michael Shoemaker) was the closest disciple of Rudrananda and ran his ashram in Bloomington, Indiana. Swami Rudrananda died unexpectedly in an airplane crash in late 1973 and Michael Shoemaker began to consolidate Swami Rudrananda's various ashrams. Michael Shoemaker received sannyas diksha in the Saraswati order of the Danda sannyasis from Swami Muktananda and was named Swami Chetanananda. Swami Chetanananda moved his prospering ashram first from Bloomington, Indiana to Boston, Massachusetts and most recently to Portland, Oregon.

I only had the opportunity to attend one lecture by Swami Rudrananda but found him to be a man of immense power and although I have only met Swami Chetanananda a few times I can personally attest to the fact that Swami Chetanananda carries the same power and intensity of his teacher. Swami Chetanananda has worked hard to express the practical down-to-earth wisdom of Swami Rudrananda within the vast theoretical framework of the philosophy of Trika Shaivism.

Recently I had the opportunity to visit Swami Chetanananda's Portland Ashram. The Ashram is a beautiful and powerful tribute to Swamiji's commitment to maintaining the tradition of his lineage. Earlier I had been unclear on Swamiji's precise approach to his teaching. In particular I was unclear about the role of effort and his attitude toward kriyas but on this visit Swamiji was kind enough to clarify that his approach to practice is precisely that of Siddha Mahayoga.

Swami Shankarananda  
Shiva Ashram  
27 Tower Road  
Mount Eliza, Victoria 3930  
Australia  
phone: (613) 9775-2568;  
fax (613) 9775-2591;  
email swamiji@ibm.net

Swami Shanakarananda was one of the sannyasis initiated by Swami Muktananda before Swami

Muktanananda's death and was at one time an influential individual within Swami Muktananda's organization, the Siddha Yoga Dham of America (SYDA). Unfortunately I have not had the opportunity to meet him but I have enjoyed an electronic correspondance with him. The following is a distillation of my electronic conversations with Swami Shankarananda and his students.

Swami Shankarananda left SYDA in 1986 and he subsequently ran the Shiva Insitute in Santa Monica for four years. The Swami ran the Melbourne ashram for SYDA for three years in the early '80's and in 1990 he was invited by a group of Australian devotees to do a tour. It was so successful and they were so happy to see him again that they invited him to return permanently. In 1991 they organised an association called Shiva Meditation Centre and Swamiji was granted residency. The Shiva Centre is residential, 5 to 7 people at any given time. Swamiji runs courses and holds satsang on Saturday evenings.

Swamiji teaches a form of self-inquiry he calls the Shiva Process which is an assimilation of everything he learned from Baba Muktananda with an emphasis on the relationship between thought, feeling and the shakti. He does private meditation sessions and runs Shiva Process groups 3-4 times a week. The Shiva Process works with the contraction and expansion of energy in the chakras. Thoughts and feelings which show up in the chakras are. By using awareness to investigate which thoughts create an expansion and which thoughts create contractions insight into the various unconscious negative tendencies that we carry within us can be gained. The Shiva Process is powerful and non-dogmatic. It focuses on the individual's experience of themselves and their relationship to the shakti within them.

Swami Shambhavananda  
Shoshoni Retreat Center  
Shoshoni Yoga Retreat  
PO Box 410  
Rollinsville, Colorado 80474

[Swami Shambhavananda's Shoshoni Retreat Center Web Page](#)

Like Swami Chetanananda, Swami Shambhavananda was originally a student of Swami Rudrananda's who subsequently received initiation into the renunciate order by Swami Muktananda. Swami Shambhavananda began teaching for Swami Rudrananda in 1972 and was subsequently empowered to give shaktipat initiation by Swami Muktananda after their meeting in 1983. Swami Shambhavanada operates a residential ashram in Eldorado Springs, Colorado and a rural retreat center, called Shoshoni Yoga Retreat Center, up in the mountains near Rollinsville, Colorado.

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## 21. Where can I learn more?

Good introductory survey:

White, John (Editor) (1990). Kundalini - Evolution and Enlightenment. New York: Paragon House.

Selected works by the teachers mentioned. These are available from the respective centers. (I am aware that each of these teachers has published numerous works):

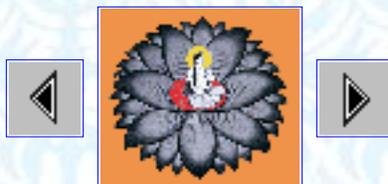
Chetanananda, S. (1991). Dynamic Stillness. Cambridge, Massachusetts: Rudra Press.

Madhusudanasji, Dhyangyogi (1978). Light on Meditation.

Muktananda, Swami (1989b). From the Finite to the Infinite (First ed.). Volumes I &II, South Fallsburg, NY: Siddha Yoga Dham of America Foundation.

Tirtha, Swami Vishnu (1980b). Devatma Shakti (Fifth ed.). Rishikesh: Yoga Shri Peeth Trust.

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# **KUNDALINI**

## **FREQUENTLY ASKED QUESTIONS AND SELECTED REFERENCES**

By  
[Kurt Keutzer](#)

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This FAQ gives a background on the phenomenon of kundalini and is assumed material before reading the other related articles:

[Kundalini Yogas FAQ](#)

[Siddha Mahayoga FAQ](#)

[The Siddha Mahayoga Tradition of Swami Shivom Tirth](#)

**I bow to the vibrant source of my innermost bliss.**

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## **What is kundalini?**

``Kundalini" literally means coiling, like a snake. In the classical literature of hatha yoga kundalini is described as a coiled serpent at the base of the spine. The image of coiling, like a spring, conveys the sense of untapped potential energy. Perhaps more meaningfully kundalini can be described as a great reservoir of creative energy at the base of the spine. It's not useful to sit with our consciousness fixed in our head and think of kundalini as a foreign force running up and down our spine. Unfortunately the serpent image may serve to accentuate this alien nature of the image. It's more useful to think of kundalini energy as the very foundation of our consciousness so that when kundalini moves through our bodies our consciousness necessarily changes with it.

The concept of kundalini can also be examined from a strictly psychological perspective. From this perspective kundalini can be thought of as a rich source of psychic or libidinous energy in our unconscious.

In the classical literature of Kashmir Shaivism kundalini is described in three different manifestations. The first of these is as the universal energy or *para-kundalini*. The second of these is as the energizing function of the body-mind complex or *prana-kundalini*. The third of these is as consciousness or *shakti-kundalini* which simultaneously subsumes and intermediates between these two. Ultimately these three forms are the same but understanding these three different forms will help to understand the different manifestations of kundalini.

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## What is the difference between prana and kundalini? What is the difference between qi (or chi) and kundalini?

First let us try to relate to concepts from the same tradition - prana and kundalini. Prana has been translated as the "vital breath" and "bio-energetic motility"; it is associated with maintaining the functioning of the mind and body. Kundalini, in its form as prana-kundalini, is identical to prana ; however, Kundalini also has a manifestations as consciousness and a as a unifying cosmic energy. One could ascribe these same aspects to prana as well so past a certain point these become distinctions without differences.

From the subjective standpoint of an individual actually experiencing the awakening of kundalini I have found three completely different opinions:

The first opinion is that a pranic awakening is only a prelude to a full kundalini awakening. Tibetan yogins that I have encountered consider the activation of prana (Tibetan: rlung) as merely a prerequisite for the activation of kundalini (Tibetan: gTummo). What's attractive about this viewpoint is that it explains the difference between the experience of simply having pleasant sensations in the spine and the much more powerful experience of having a "freight-train"-like full kundalini experience.

The second opinion, espoused by Swami Shivom Tirth for example, is that prana and kundalini are absolutely equivalent and that it is not meaningful in any way to describe a difference between kundalini rising and prana rising. When posed with question as to how to distinguish between pleasant sensations that show some pranic-activity in the spine and the much more powerful experience Swami Shivom Tirth said that the difference is not in the nature of the activity but in the consciousness that observes it. If the consciousness that experiences the pranic activity is seated within the spine (or more correctly, the central channel, known as the sushumna), then the experience is felt much more powerfully.

The third opinion, espoused by the modern hatha yogin, Desikaran, is that pranic awakening is the true experience to be aimed for and kundalini is actually an obstruction. Desikaran sees the kundalini as a block in the central channel and thus the kundalini must be "killed" to make way for the prana. This is the most unusual view of the three.

The Chinese concept of qi (or chi) can be safely identified with the Indian concept of prana.

If all this seems confusing - don't worry, you're in good company. My conclusion is that these are all different terminologies for dealing with a common set of experiences. Any one of these viewpoints is adequate for describing the full range of experiences. What is probably more relevant is to distinguish two different experiences which are often confused. In one an individual experiences some pleasant

energizing electric energy running along the spine. This experience itself brings about a wide range of experiences and results in vitality and sensitivity. Another very distinct experience is the experience of kundalini entering the sushumna and rising up the spine. As soon as kundalini enters the sushumna this experience will completely overwhelm ordinary waking consciousness. From the moment that kundalini enters the sushumna there will no longer be a distinction between the subjective consciousness which experiences and the object of experience. This experience much more profoundly transfigures consciousness.

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## If kundalini is universal, why do some kundalini yogins seem to have more kundalini-energy than others ??

It's an intriguing question. If an individual's kundalini is viewed as simply a personal reservoir of a cosmic energy then why would one person appear to have more of a reservoir of kundalini energy than another? Nevertheless, this does appear to be the case. This is probably another advantage of the viewpoint that prana (or qi) is the same as kundalini. Some Chinese texts distinguish between "innate qi" or "pre-natal qi" that one is born with and "cultivated qi" that can be developed. Clearly some people simply have more "innate qi." This manifests as a stronger more resilient body and greater general vitality.

Through training those that have relatively weak "innate qi" may surpass those who have strong "innate qi" but do not train. There are many stories in the Chinese literature of Qi Gong about people who took up Qi Gong in order to improve their poor health became powerful martial artists or great qi gong masters. Of course those that have strong "innate qi" and also train their qi may develop the strongest qi of all.

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## What does kundalini have to do with spiritual enlightenment? What is the goal of kundalini yoga?

First we need a few concepts: In yogic anatomy the sushumna is the central channel and conduit for the kundalini energy that runs along our spine and up to the crown of our head. Along this channel are placed additional channel networks called cakras. These cakras are associated with major aspects of our anatomy - for example our throat, heart, solar plexus, and in turn these aspects of our anatomy are related to aspects of our human nature. According to the literature of kundalini yoga our experience of these centers is limited due to knots which restrict the flow of energy into these centers. Three knots are particularly important. The knot of *Brahma* which restricts the center at the base of the spine. The knot of *Vishnu* which restricts the heart center and the knot of *Rudra* which restricts the center between the eyebrows. These knots form an important framework in yogic thinking and the stages toward enlightenment are articulated in terms of breaking through these knots in the yogic classic the *Hatha*

*Yoga Pradipika* as well as in some of the yoga upanishads. Specifically, four stages of progress are described:

*arambha*,  
*ghata*,  
*parichaya* and  
*nishpatti*.

*Arambha* is associated with breaking the knot of *Brahma* and the awakening of kundalini. *Ghata* is associated with breaking the knot of *Vishnu* and with internal absorption. *Parichaya* the absorption deepens and in *nishpatti* the knot of *Rudra* is pierced and the kundalini may ascend to the center at the crown of the head. In this state transcendence is integrated and, according to the yogic literature, the yogi has nothing more to attain.

Putting these elaborate physiological descriptions aside, the goal of kundalini yoga is the same as the goal of any legitimate spiritual practice: To be liberated from the limited bounds of the self-centered and alienated ego. In kundalini yoga this is associated with internal manifestations of the kundalini but the external manifestations should be similar to any other legitimate spiritual practice.

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## So does everyone agree that kundalini awakening is necessary for enlightenment?

The view that kundalini awakening is necessary for enlightenment is held in the diverse literature of Kashmir Shaivism and in other Hindu Tantric literature. It is found in the literature of the Hatha Yogis and the Nath Sampradaya. You will find similar views in many Buddhist Tantric works. In addition this view is held by recent spiritual figures such as Shri Ramakrishna, Swami Sivananda, Paramahansa Yogananda and Swami Vivekananda and of course by contemporary kundalini yogins themselves.

Nevertheless there are some dissenters from this view. These include Sri Chinmoy, Da Free John and Gurdjieff. Dissent can take a number of different forms. For Gurdjieff kundalini is associated only with a binding force that leads us to be more attached to the world. Such a view of kundalini is not entirely inaccurate but only reflects the functioning of kundalini in the lower energy centers. For Sri Chinmoy kundalini is an amplifying function that may make an individual more powerful but not more enlightened. From my perspective this also only addresses the impact of kundalini while it operates in the lower energy centers.

Da Free John (born Franklin Jones, a. k. a. Da Love Ananda) has a much more fundamental criticism of kundalini. As far as I understand his position, for him enlightenment cannot be the result of an experience; it is a cognitive transformation. Kundalini may evoke a wide variety of experiences but these are not in and of themselves enlightening. This is an interesting perspective but it seems to assume that the raising of kundalini is an experience in which an ego-consciousness experiences a separate object known as kundalini. Again, this view is consistent with the experience of kundalini in the lower energy centers in which the ego is detached from the movement of kundalini and kundalini experiences are perceived as separate from oneself. However, I would argue that as kundalini rises the ego-consciousness becomes infused in a more fundamental consciousness of *cit-shakti-kundalini* and this experience does in

fact produce a fundamental cognitive change.

Finally, there are many other spiritual practices, such as Zen, Vipassana meditation that consider kundalini irrelevant. Some practitioners or even teachers of these paths, such as Jiyu Kennet, may have kundalini experiences but generally kundalini is not a pivotal part of these paths.

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## **Can I use kundalini yoga simply to improve my health?**

Yoga exercises which were traditionally used to purify the body in preparation for awakening the kundalini can also be used simply to improve the health. To practice techniques aimed at actively awakening kundalini with the goal of simply improving your health seems to be a misuse of these powerful techniques.

There are those that teach kundalini yoga principally emphasizing its benefits on health without much discussion of the spiritual benefits. This is how hatha yoga has been taught in the west for some time. The affect of this approach depends on the attitude of the student. There is certainly nothing wrong with trying to improve your health but there is a tension between awakening an energy that will ultimately burn up the ego and trying to shape that energy to simply fulfill an ego-oriented motive.

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## **Is there any scientific basis for kundalini and the cakras? Do I really have to believe that all these cakras physically exist?**

Research on kundalini is especially spotty. There is no compelling work to show that the system represents insights into actual human anatomy. But it's important to understand that kundalini and its network of channels and cakras is simply how yogins have chosen to explain their experience and that yogins from many cultures have arrived at similar, though not identical, concepts. The true physical mechanisms underlying these experiences may be very different from those described. Izaak Benthov has proposed a model to explain kundalini in terms of micro- motion in the brain. In this model experiences are associated with parts of the body, such as the heart, because the part of the brain associated with that part of the body is stimulated by micro-vibrations. His model is treated in ``The Kundalini Experience'' by Sannella referenced below. From a practical perspective the key thing is our subjective experience and that the roadmap of these subjective experiences has been mapped out.

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# Is Chinese qi gong a kind of kundalini yoga?

If there is any contemporary teaching that is even more diverse in approach than kundalini yoga it must be qi gong. As a result it is hard to compare kundalini yoga to qi gong. From my limited exposure to qi gong it is clear there are many qi gong practices that are identical to kundalini yoga practices. What is also clear is that many qi gong practitioners have reported experiences that are identical to those of kundalini yogins. In so far as each of these practices aims at eliminating blocks to the qi/prana energy then they share a common ground.

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# What about Tibetan Buddhism - has kundalini been known in Tibet?

Kundalini yoga in the Natha Sampradaya and Vajrayana in Tibetan Buddhism both take their origin from the Mahasiddhas who were active in India from the 8th century to the 12th century. Kundalini yoga practices formed the core of the teachings of a number of these Mahasiddhas and are strongly represented in both Tibetan Buddhist practices and contemporary kundalini yoga practices. Kundalini yoga was spoken of as "Candali yoga" by these Mahasiddhas and became known as gTummo rnal 'byor in Tibet. Candali yoga was a key practice of the famous Tibetan yogin Milarepa. The role of kundalini yoga in Tibetan Buddhism is discussed in more detail in the [Kundalini Yogas FAQ](#).

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# Are there any other traditions that show awareness of kundalini?

If you believe that kundalini is at the basis of spiritual progress then every valid spiritual tradition must have some awareness of kundalini. Christianity (especially Quakerism and Pentecostalism), Sufism, Qabalistic mysticism, alchemy and magick all have literature which demonstrates some awareness of the kundalini process but these traditions are not, to this author's awareness, so open in their exposition of the techniques and so it is hard to judge the depth of understanding latent in these traditions. Nevertheless, the imagery is so unmistakable in these traditions that each must have, at least at one time, been conversant with the movement of kundalini.

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# So how do I awaken kundalini?

Indirectly kundalini can be awakened by devotion, by selfless service, or by intellectual enquiry. In these paths the blocks to the awakening of kundalini are slowly removed. Occasionally, individuals on these paths will experience a sudden awakening of kundalini but generally because the blocks are slowly and

gently removed kundalini-like experiences evolve slowly in these paths.

Broadly speaking there are two radically different direct approaches to awakening kundalini. One approach requires initiation by a guru and relies upon a technique called shaktipat, or "descent of shakti." It is variously called: Siddha Mahayoga, Kundalini Mahayoga or Sahaja Yoga (Spontaneous Yoga). These approaches are treated in the [Siddha Mahayoga FAQ](#). The other approach uses intentional yogic techniques. The styles using intentional techniques include Mantra Yoga, Hatha Yoga, Laya Yoga or Kriya Yoga. These approaches are treated in the [Kundalini Yogas FAQ](#).

Fundamentally the approach of Siddha Mahayoga and the Kundalini Yogas are different. In Siddha Mahayoga the guru awakens the kundalini and after that the core of the practice is the inactive and non-willful surrender to kundalini. In Kundalini Yogas the will is used to awaken the kundalini and to guide its progress. Clearly these are different approaches. Nevertheless, elements of the each approach occur in the practices of the other. Siddha Mahayogins may use asanas, pranayamas and other hatha yoga practices. On the other hand gurus in Kundalini Yoga may give infusions of shakti to their students to help them at particular points in their practice.

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## What are the advantages and disadvantages of using effort, in kundalini yogas, as opposed to the grace of the guru, in siddha mahayoga, to awaken kundalini?

Since every practitioner brings his own unique inclinations and obstacles to the practice of yoga it is very hard to generalize on this point. In terms of actually awakening kundalini gurus of Siddha Mahayoga claim that the kundalini is more easily and reliably awakened by the grace of the guru than by individual effort. In my limited experience I would agree with this assertion. While not every long-term student of either practice necessarily shows signs of kundalini awakening it is amazing how many people have had instant awakenings of kundalini through initiation from siddha gurus.

In terms of encountering difficulties along the path the siddha gurus would also claim that fewer problems due to kundalini awakening, such as mental imbalance, are encountered by students of Siddha Mahayoga. Here I think the results are mixed. It seems to me that the guidance of the teacher in either Siddha Mahayoga or Kundalini Yoga is more a determining factor than which style of kundalini practice is employed.

Generally speaking each style of practice has its strengths and weakness. The strength of Siddha Mahayoga is the ease with which it awakens the kundalini. The weakness is that because the kundalini is so easily awakened by the guru students of Siddha Mahayoga often have completely undisciplined personal meditation practices. Time is spent instead to trying to recreate some of their initial experiences by following the guru around hoping for his or her grace. Some people spend 20 or more years in this manner without ever developing an inner core of practice or experience.

The strength of the family of Kundalini Yogas is that the progress is at least apparently more under the

control of the student of the yoga. These students seem more likely to have disciplined personal practices and more of an understanding of how the practice relates to their own experience. Unfortunately for some students this leads to a fairly egotistical approach to their practice and ultimately the kundalini energy is used to bolster the ego rather than to merge the ego in bliss.

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## What are the signs of an awakened kundalini?

Briefly, according to classical literature the signs of an awakened kundalini can be grouped into: mental signs, vocal signs and physical signs. Mental signs can include visions that range from ecstatically blissful to terrifyingly frightful. Vocal signs can include spontaneous vocal expressions that range from singing or reciting mantras to make various animals sounds such as growling or chirping. Physical signs include trembling, shaking and spontaneously performing hatha yoga postures and pranayamas.

From a more subjective perspective the more pleasant experiences associated with a kundalini awakening may include: waves of bliss, periods of elation, glimpses of transcendental consciousness. The less pleasant experiences associated with a kundalini awakening may include: trembling, sharp aches in areas associated with the cakras, periods of irrational anxiety, sudden flashes of heat.

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## Are these methods of awakening kundalini dangerous? What about Gopi Krishna's books?

If we take the psychological perspective and view kundalini as the power latent in our unconscious then it is easy to understand that awakening this force is going to bring a greater amount of unconscious material into our consciousness. Even in the best of circumstances this is likely to be uncomfortable and if an individual is barely coping with his unconscious even under normal circumstances then awakening kundalini may push the individual over into psychosis. This phenomenon has been documented many times.

Forceful methods of awakening kundalini pose additional dangers. Because quite forceful methods can be used to awaken kundalini these techniques themselves are potentially physically and mentally disruptive. An individual named Gopi Krishna awakened his kundalini by doing unguided meditation on his crown chakra. His life after awakening was both blessed by ecstatic bliss and tormented by physical and mental discomfort. Eventually his experience stabilized. He wrote down his experiences in a recently re-released autobiography entitled ``Living with Kundalini." Gopi Krishna's autobiography appears to be an honest representation of his experiences but it is only one extreme datapoint in the panorama of experience on kundalini yoga. It represents dangers in forceful unguided practice but it is not representative of a typical practitioner's experience.

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## **But even if kundalini is dangerous, isn't it a faster way to enlightenment?**

First of all it may be useful to observe that there is no technique currently known on earth that appears to be rapidly catapulting large number of individuals toward enlightenment. Because kundalini yogas deal so directly with a powerful enlightening force it seems natural that they would be "faster", but there appears to be a lot of tortoise and hare phenomena at work with newbie kundalini yogins. Many people begin kundalini yogas, have strong initial experiences and then become frightened. Many who persevere through this initial phase become distracted by the energy and focus on temporal and phenomenal applications of the energy.

## **There have been many scandals among kundalini yoga teachers - particularly sexual scandals. Is there a correlation between sexual scandals and kundalini yoga practice?**

There have been scandals regarding the teachers of many paths, both spiritual and non-spiritual ; however, it is probably fair to say that kundalini yogins have had more than their share. Since the first publication of these frequently-asked-questions in 1994 more than one well-known kundalini yoga teacher has been implicated in having clandestine affairs with students and has been asked to step down from his position as spiritual leader as a result.

An advanced kundalini yogin is typically a powerful charismatic individual who has the ability to directly influence the minds of others. Westerners often mistake this power as a sign of enlightenment and allow such teachers liberties as a result.

In addition it is quite common for kundalini yoga to temporarily accentuate the sex drive. This period requires extra discipline. Finally, kundalini yoga is closely associated with tantrism and sex is often used in conjunction with tantric practice. Where sex is used there is of course the opportunity for misuse or abuse.

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## **If my kundalini is awakened will I need to change my lifestyle?**

It's hard to have your cake and eat it too. If you awaken kundalini in order to change and enrich your life it's reasonable to expect you may need to change your lifestyle as a result. The recommendations of both classical literature and experience is that sleep and diet will need to be moderated otherwise severe discomfort may arise. Furthermore without moderating sexual activity and physical work it will be hard to experience much success with kundalini. The extent that these elements of your life need to change

depends on the nature of the individual. While genuine mental imbalances arising from kundalini are rare nearly every kundalini yogin will find periods when one needs to be especially sensitive to needs for sleep, quiet and diet.

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## Where can I learn more?

Here are some references for further reading. They may not be the easiest books to find but they are currently in print and are very good in their categories. Note that by definition no reputable book on kundalini will tell you how to awaken your kundalini. Either by effort or by shaktipat initiation, practicing kundalini yoga requires the instruction of an experienced teacher. Some introductory practices for cleansing the channels can be learned from books.

### Good introductory survey:

White, John (Editor) (1990). Kundalini - Evolution and Enlightenment. New York: Paragon House.

### Classical Works:

Svatmarama (1985). The Hatha Yoga Pradipika (Swami Muktibodhananda Saraswati, Trans.). (First ed.). Munger, Bihar: Bihar School of Yoga.

Silburn, L. (1988). Kundalini - Energy of the Depths (Jacques Gontier, Trans.). Albany, NY: State University of New York.

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### Contemporary Kundalini Yogins:

Chetanananda, S. (1991). Dynamic Stillness. Cambridge, Massachusetts: Rudra Press.

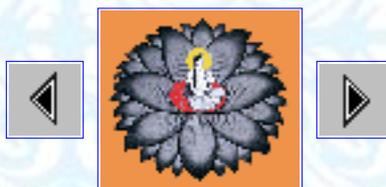
Muktananda, Swami (1989b). From the Finite to the Infinite (First ed.). Volumes I &II, South Fallsburg, NY: Siddha Yoga Dham of America Foundation.

Tirtha, Swami Vishnu (1980b). Devatma Shakti (Fifth ed.). Rishikesh: Yoga Shri Peeth Trust.

### On-line materials:

There are a host of related materials now published on the Web. Since they move around the simplest thing is to simply perform an altavista search ([Altavista Search Engine](#)) on the word "kundalini."

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authors and do not necessarily reflect those of the site host, or the community at large. Also, any exercises presented here, either physical or mental, are to be practiced **at your own risk**. Consult your physician, therapist, guide, or guru before you begin, or should you experience any discomfort or trauma from any of the processes involved in the awakening of kundalini energy. Many people consider this energy force too powerful to work with on your own without the active assistance of a guide. Use your own best judgment. By all means, **be extremely careful, and progress slowly and cautiously on your path to Kundalini Awakening**. It is in your best interest to do so.

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# KUNDALINI YOGA FAQ

By  
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This FAQ gives an overview of those kundalini yoga practices which require conscious effort. The Kundalini FAQ:

[Kundalini FAQ](#)

is introductory material that is good to read before reading this FAQ.

Two other articles are strongly related:

[Siddha Mahayoga FAQ](#)

[The Siddha Mahayoga Tradition of Swami Shivom Tirth](#)

**I remember with gratitude those yogis who have with great skill and perserverance maintained the tradition of awakening and guiding our kundalini energy.**

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## What is kundalini?

``Kundalini" literally means coiling, like a snake. In the classical literature of hatha yoga kundalini is described as a coiled serpent at the base of the spine. The image of coiling, like a spring, conveys the sense of untapped potential energy. Perhaps more meaningfully kundalini can be described as a great reservoir of creative energy at the base of the spine. It's not useful to sit with our consciousness fixed in our head and think of kundalini as a foreign force running up and down our spine. Unfortunately the serpent image may serve to accentuate this alien nature of the image. It's more useful to think of kundalini energy as the very foundation of our consciousness so when kundalini moves through the sushumna and through our cakras our consciousness necessarily changes with it.

The concept of kundalini can also be examined from a strictly psychological perspective. >From this perspective kundalini can be thought of as a rich source of psychic or libidinous energy in our unconscious.

In the classical literature of Kashmir Shaivism kundalini is described in three different manifestations. The

first of these is as the universal energy or *para-kundalini*. The second of these is as the energizing function of the body-mind complex or *prana-kundalini*. The third of these is as consciousness or *shakti-kundalini* which simultaneously subsumes and intermediates between these two. Ultimately these three forms are the same but understanding these three different forms will help to understand the different manifestations of kundalini.

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## What does kundalini have to do with spiritual enlightenment?

First we need a few concepts: In yogic anatomy the sushumna is the central channel and conduit for the kundalini energy that runs along our spine and up to the crown of our head. Along this channel are placed additional channel networks called cakras. These cakras are associated with major aspects of our anatomy - for example our throat, heart, solar plexus, and in turn these aspects of our anatomy are related to aspects of our human nature. According to the literature of kundalini yoga our experience of these centers is limited due to knots which restrict the flow of energy into these centers. Three knots are particularly important. The knot of *Brahma* which restricts the center at the base of the spine. The knot of *Vishnu* which restricts the heart center and the knot of *Rudra* which restricts the center between the eyebrows. These knots form an important framework in yogic thinking and the stages toward enlightenment are articulated in terms of breaking through these knots in the yogic classic the *Hatha Yoga Pradipika* as well as in some of the yoga upanishads. Specifically, four stages of progress are described:

*arambha*,  
*ghata*,  
*parichaya* and  
*nishpatti*.

*Arambha* is associated with breaking the knot of *Brahma* and the awakening of kundalini. *Ghata* is associated with breaking the knot of *Vishnu* and with internal absorption. *Parichaya* the absorption deepens and in *nishpatti* the knot of *Rudra* is pierced and the kundalini may ascend to the center at the crown of the head. In this state transcendence is integrated and, according to the yogic literature, the yogi has nothing more to attain.

Putting these elaborate physiological descriptions aside, the goal of kundalini yoga is the same as the goal of any legitimate spiritual practice: To be liberated from the limited bounds of the self-centered and alienated ego. In kundalini yoga this is associated with internal manifestations of the kundalini but the external manifestations should be similar to any other legitimate spiritual practice.

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# So how do I awaken kundalini?

Indirectly kundalini can be awakened by devotion, by selfless service, or by intellectual enquiry.

Broadly speaking there are two radically different direct approaches to awakening kundalini. One approach requires initiation by a guru and relies upon a technique called shaktipat, or "descent of shakti." It is variously called: Siddha Mahayoga, Kundalini Mahayoga or Sahaja Yoga (Spontaneous Yoga). These approaches are treated in the [Siddha Mahayoga FAQ](#). The other approach uses intentional yogic techniques. The styles using intentional techniques include Mantra Yoga, Hatha Yoga, Laya Yoga or Kriya Yoga. These approaches are treated in this FAQ.

Fundamentally the approach of Siddha Mahayoga and the Kundalini Yogas are different. In Siddha Mahayoga the guru awakens the kundalini and after that the core of the practice is the inactive and non-willful surrender to kundalini. In Kundalini Yogas the will is used to awaken the kundalini and to guide its progress. Clearly these are different approaches. Nevertheless, elements of the each approach occur in the practices of the other. Siddha Mahayogins may use asanas, pranayamas and other hatha yoga practices. On the other hand gurus in Kundalini Yoga may give infusions of shakti to their students to help them at particular points in their practice.

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## What are the advantages and disadvantages of using effort, in kundalini yogas, as opposed to the grace of the guru, in siddha mahayoga, to awaken kundalini?

Since every practitioner brings his own unique inclinations and obstacles to the practice of yoga it is very hard to generalize on this point. In terms of actually awakening kundalini gurus of Siddha Mahayoga claim that the kundalini is more easily and reliably awakened by the grace of the guru than by individual effort. In my limited experience I would agree with this assertion. While not every long-term student of either practice necessarily shows signs of kundalini awakening it is amazing how many people have had instant awakenings of kundalini through initiation from siddha gurus.

In terms of encountering difficulties along the path the siddha gurus would also claim that fewer problems due to kundalini awakening, such as mental imbalance, are encountered by students of Siddha Mahayoga. Here I think the results are mixed. It seems to me that the guidance of the teacher in either Siddha Mahayoga or Kundalini Yoga is more a determining factor than which style of kundalini practice is employed.

Generally speaking each style of practice has its strengths and weakness. The strength of Siddha Mahayoga is the ease with which it awakens the kundalini. The weakness is that because the kundalini is so easily awakened by the guru students of Siddha Mahayoga often have completely undisciplined personal meditation practices. Time is spent instead to trying to recreate some of their initial experiences by following the guru around hoping for his or her grace. Some people spend 20 or more years in this

manner without ever developing an inner core of practice or experience.

The strength of the family of Kundalini Yogas is that the progress is at least apparently more under the control of the student of the yoga. These students seem more likely to have disciplined personal practices and more of an understanding of how the practice relates to their own experience. Unfortunately for some students this leads to a fairly egotistical approach to their practice and ultimately the kundalini energy is used to bolster the ego rather than to merge the ego in bliss.

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## How is kundalini awakened through mantra yoga?

In mantra yoga the student is initiated by means of a mantra. If the kundalini is to be awakened by means of this yoga then it is essential that the guru gives consciousness or "chaitanya" to the mantra. This consciousness can be viewed as the *cit-shakti-kundalini*. Through repetition of the mantra the *cit-shakti-kundalini* of the mantra resonates with the *cit-shakti-kundalini* of the student and in this way the student's kundalini is awakened.

The reader may have noticed that there doesn't seem to be a great deal of effort applied in this approach. This is true and in many ways this approach is more akin to Siddha Mahayoga in which the guru can use sound or "shabda" as the instrument of initiation.

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## How is kundalini awakened through hatha, laya and kriya yogas?

The practices of hatha, laya and kriya yoga employ literally hundreds of individual techniques to purify the channels and awaken kundalini. Despite this tremendous diversity of approaches to the awakening of kundalini there are only a few underlying models of how kundalini may be awakened with effort in these practices. The following description draws from the classical texts on kundalini yoga the Nath and Tantric Buddhist lineages as well as on contemporary instruction by American, Indian and Tibetan masters of kundalini yoga. For each model of the process of kundalini yoga a little additional yogic terminology will be required.

The description of kundalini given earlier suffices for general purposes; however, if one wishes to practice the kundalini yogas a more detailed description is necessary. In fact there are a number of highly related yogic concepts which must be understood. Kundalini is often associated with a fierce hot energy. In the hatha yogic terminology of the Nath tradition this energy is known as *rajas* and also as *surya*. In the tantric Buddhist tradition this energy is known as red *bodhicitta* and also as *candali* in the Sanskrit language or as *gTummo* in Tibetan. The word *gTummo* literally means "the fierce woman." The association between kundalini and a fiery energy runs so deep that this fiery energy is often considered to be synonymous with kundalini. Strictly speaking these two energies are separate; however, whenever the fiery *surya* energy is activated then kundalini stirs and often when kundalini stirs the fiery energy is also activated. So while these energies are not equivalent, from a practical standpoint the activation of

one energy will most often result in the activation of the other.

The most universal description is that kundalini is awakened by the uniting of the "winds" or "energies" of *prana* and *apana*. *Prana* is the life-giving energy associated with inspiration. It is associated with feelings of expansion and its center is in the heart. *Apana* is the downward-voiding energy associated with defecation. It is associated with feelings of contraction and its center is in the anus. The uniting of these two very different forces creates a "spark" which awakens the kundalini from its slumber.

Another description is that kundalini is awakened through the uniting of the energies of the two channels of *ida* and *pingala*. The *ida* and *pingala* are two side channels which run parallel to central channel, the *sushumna*, on its left and right sides respectively. The *ida* channel is associated with a cool energy that descends from the crown of the head. The *pingala* channel is associated with a hot energy that ascends to the crown. >From the yogic viewpoint ordinary waking consciousness our winds or energies run in these two side channels and as a result our minds are unsteady and prone to anger, greed and delusion. The kundalini yogin aims to cause the energies to move out of the *ida* and *pingala* and into the *sushumna*. When this occurs the knots which hold the kundalini energy in place are loosened and the kundalini is able to rise.

A similar description is that kundalini is awakened through the uniting of the two bindus of *rajas* and *retas*. First of all bindu, or literally "drop", means a constituent of the subtle body. The bindu *rajas* is associated with the egg (or sometimes menstrual blood) of woman but it more fundamentally refers to a subtle constituent of both the male and female body. In some texts it says that this constituent resides at the navel. In other texts it says that it resides near the perineum. The Tantric Buddhists call this constituent "red bodhicitta" or literally the "red mind-of-enlightenment." Whatever it is called, this constituent is associated with a fiery red energy that rises. It is also associated with the sun. One may also find other associations such as the "red lion" of alchemical traditions.

The complement to *rajas* is *retas* or *shukra*. The bindu *retas* is associated with the sperm of man but like *rajas* it more fundamentally refers to a constituent present in both men and women. Classical texts are in agreement that this resides in the subtle body at the crown of the head. The Tantric Buddhists call this constituent "white bodhicitta" or literally the "white mind-of-enlightenment." Whatever it is called this constituent is associated with a cooling white energy and is associated with the cooling rays of the moon. One may also see associations with the "white eagle" of alchemical traditions.

In summary, the fundamental approaches to awakening kundalini are through the uniting of the *prana* and *apana*, or through the uniting of the *rajas* and *retas*.

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## What are the techniques to unite *prana* and *apana*?

In the rich yogic literature extending over at least one thousand years two techniques for uniting *prana* and *apana* stand out. These are the *vase breath* and the *bandha traya* or three bandhas. These two will be briefly described below. A few things are important to note first. These descriptions are only detailed enough so that the techniques can be unambiguously identified. They are not instructions for practice. As will be discussed later there are inherent dangers in awakening the kundalini and there are also dangers in mis-practicing techniques which aim at awakening kundalini. Anyone who wishes to awaken kundalini

should find a qualified teacher. The descriptions below are only to give the seeker a little orientation as to the nature of the path.

The vase breath (Sanskrit: *kumbhaka*, Tibetan: *rlung bumpa can*) is a technique in which the the *apana* wind is first drawn up from the perineum region to a point about two inches below the navel. The *apana* wind is drawn up using a technique called *mula-bandha* or literally "root-lock." There are a variety of descriptions of this technique. The *prana* wind is then inspired and drawn down to the the same area as well. The student then swallows and then slightly tenses the navel region to create the pot-like posture from which the technique draws its name. In the yogic literature it is often noted that one should never use much force in retaining the breath and should only gradually increase the duration of retention. To gain success in the vase breath it is valuable, if not essential, to become very familiar with the *prana* and *apana* winds or energies. If the nature of these do not become very clear then this technique will only be another mechanical exercise. If one does gain facility and moving these energies then without a doubt kundalini can be awakened from her long slumber.

Another fundamental technique for uniting *prana* and *apana* is through the application of *bandha traya* or three *bandhas* or locks. The first lock applied is the *mula-bandha* used to drive upward the *apana* wind as described above. The second lock is *uddiyana*. Some writers give the etymology of this term as "flying up." It is not fully clear but the name of this may be derived from the ancient land of Odiyan which was a haven for Buddhist and Hindu Tantrics. In *uddiyana bandha* the breath is expelled and the abdomen is brought backward. In this way the energies in the navel area are drawn in and up. Photographs often show yogins who appear to have squashed their entire abdominal region. This is not necessary. The goal is simply to subtly draw the winds together. The third of lock is *Jalandhara bandha*. The name of this lock may come from an Indian Mahasiddha who was revered by both Hindu Yogins and Buddhist Tantrics or alternatively from the city, associated with kundalini yogic practiced, that is located at the border of the Punjab. In *Jalandhara bandha* the head is brought back a bit and then the chin is brought down on the chest. This lock keeps the *prana* locked below the throat.

In summary, the goal of the vase breath pranayama and the *bandha traya* is the same: the uniting of the *prana* and *apana*. In the vase breath exercise this is done by using phases of inspiration and retention and adding muscular control to cup the winds in a vase or pot below the navel. In *bandha traya* this is accomplished by phases of expiration and retention and adding muscular control to force the winds together in the abdominal region. Intuitively there also seems to be something of a vacuum effect in *bandha traya* which is aiming to create a vacuum in which a suction force will be used to arouse the kundalini.

Some will be drawn to try to practice these techniques but I believe that to do so the guidance of a teacher is necessary. If a teacher is unavailable one might simply try to become more aware of the *prana* and *apana* winds. To become aware of the *prana* wind just pay attention to the inspiration phase of an ordinary breath. The Tibetan word for *prana* translates as "life-holding wind." Try to become sensitive to the life sustaining properties of this wind. Sensitivity to the *apana* wind can be developed by paying attention to the muscles and their sensations during evacuation. If you were raised in Western culture this itself may prove plenty of challenge!

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# What are the techniques for uniting *rajas* and *retas*?

To unite *rajas* and *retas* inside the body requires causing the winds or energies to enter the central channel. Ultimately this achieves the same end as the process of uniting *prana* and *apana* but the emphasis is a little different. To cause the winds to enter the central channel there are a continuum of approaches ranging from very gentle to very forceful.

In the very gentle approaches one attempts to bring the winds into the central channel by imagination or concentration alone. One visualizes an image, such as a deity or a seed-syllable in the central channel and lets mind become absorbed in that. It is a common tenet of yogic lore that where the mind goes the winds will follow. So if the mind can be kept steadily focussed on inside of the central channel then the winds will enter there. When the winds enter there the knots holding the *rajas* and *retas* loosen and the two are allowed to flow together. It is worth noting that it was Gopi Krishna's practice of a very simliar method that led to his tremendous difficulties with kundalini. So even very gentle methods can lead to imbalances. In the more forceful practices the visualizations described above are complemented by breathing practices such as the vase-breath practice described earlier.

If upon reading these descriptions one would like to try to practice them then a teacher is necessary. If one lacks a teacher but has a surplus of curiosity one might simply try to become familiar with the central channel. Take an ordinary breath. How does the spine feel when inhaling? How does the spine feel upon exhaling? Success in these yogic practices will require a great sensitivity to the central channel and much of this sensitivity can be obtained by simply improving one's awareness of that area.

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## Are these really all the techniques for awakening kundalini by effort?

Of course life couldn't possible be this simple. There are a wide variety of techniques that serve to awaken kundalini through either uniting *prana* and *apana* or uniting *rajas* and *retas*. Most of these bear some similarity to those described above.

There are a few radically different methods. Some of these are extremely forceful. Some yogins, take literally the meaning of *rajas* and *retas* and seek a literal uniting of these constituents. Others take the slumber of the kundalini very literally and attempt to very forcefully wake her up by dropping on the floor while seated in the lotus position.

At the other extreme, in many other approaches no attempt whatsoever is made to awaken the kundalini directly. In these practices all of the effort is placed on purifying the nerve channels through physical, mental and breathing exercises. In the practice of Kriya yoga as taught by Baba-ji and Lahiri Mahasaya the kundalini is ``magnetized." Apparently in this practice energy is circulated around the central channel without forcing it into the central channel. In this way it is expected that the kundalini will be drawn into the central channel.

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## Is forcefully awakening kundalini dangerous?

If we take the psychological perspective and view kundalini as the power latent in our unconscious then it is easy to understand that awakening this force is going to bring a greater amount of unconscious material into our consciousness. Even in the best of circumstances this is likely to be uncomfortable and if an individual is barely coping with his unconscious even under normal circumstances then awakening kundalini may push the individual over into psychosis. This phenomenon has been documented many times.

Forceful methods of awakening kundalini pose additional dangers. As has been mentioned, the breath or *prana* is strongly interdependent on the mind. If one begins to actively control the breath then the mind will be affected. Many kundalini yogas rely on this connection. Unfortunately, with incorrect practice rather than bringing the mind to a greater state of equanimity the breath control practices can also create even greater imbalances in the mind. Typical signs of this are extreme agitation and anxiety. In the panorama of human suffering there is probably no greater suffering than that of a mentally unbalanced individual and no sadder example of this than someone who has actually brought a state of mental imbalance onto himself through improper practice of kundalini yoga.

As an example an individual named Gopi Krishna awakened his kundalini by doing unguided meditation on his crown chakra. His life after awakening was both blessed by ecstatic bliss and tormented by physical and mental discomfort. Eventually his experience stabilized. He wrote down his experiences in a recently re-released autobiography entitled ``Living with Kundalini." Gopi Krishna's autobiography appears to be an honest representation of his experiences but it is only one extreme datapoint in the panorama of experience on kundalini yoga. It represents dangers in forceful unguided practice but it is not representative of a typical practitioner's experience. Some gurus and students of kundalini yoga seem to feel that such warnings regarding kundalini practice are overblown, but there is simply no doubt that improper application of breath control practices can lead to mental imbalance. Breath control practices which typically do not use breath retention are much safer. Kriya yoga practices which do not focus on purifying or ``magnetizing" the central channel without directly attempting to awaken the kundalini are also much safer. Finally, the role of a fully qualified guru cannot be estimated here. It is not just that the guru has traversed the path but a fully qualified guru of kundalini yoga has the ability to intervene in the mind and body of the student to correct imbalances.

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## But even if kundalini is dangerous, isn't it a faster way to enlightenment?

First of all it may be useful to observe that there is no technique currently known on earth that appears to be rapidly catapulting large number of individuals toward enlightenment. Because kundalini yogas deal so directly with a powerful enlightening force it seems natural that they would be ``faster", but there appears to be alot of tortoise and hare phenomena at work with newbie kundalini yogins. Many people

begin kundalini yogas, have strong initial experiences and then become frightened. Many who persevere through this initial phase become distracted by the energy and focus on temporal and phenomenal applications of the energy.

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## What are the origins of the kundalini yogas?

Hatha, laya and kriya yoga all trace their origins back to the era of the Indian Mahasiddhas. This era spanned the 8th and 12th centuries in Northern India, Nepal and Tibet. The key figures in this era included the Mahasiddhas Matsyendranath and his student Gorakshanath as well as Jalandhara and Jalandhara's student Krishnacarya. Gorakshanath and Matsyendranath are venerated as the originators of the Natha lineage. Jalandhara is commemorated in the practice of the Jalandhara mudra but he and his student Krishnacarya are also deeply venerated for their roles in the early years of Tantric Buddhism. In fact each of these great yogins is venerated both in Hindu Tantric and in Buddhist Tantric schools. Of these individuals there are several works attributed to Jalandhara and Krishnacarya in the canon of Indian Buddhist Tantric literature which has survived in Tibetan translation.

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## What is the classical literature of kundalini yoga?

The classical works of hatha, kriya and laya yoga include: Gorakshashatakam, Hatha Yoga Pradipika, Gherandha Samhita, Shiva Samhita, and a group of about twenty works known as the Yoga Upanishads. References to translations of these works will be given in the answer to the question [Where can I learn more?>](#)

Each of these works is very brief, typically less than 500 verses and yet the entire literature of hatha, kriya and laya yoga is drawn from these works. Anyone interested in kundalini yoga can benefit from taking the time to read these classical works but to actually practice the techniques described in these works a teacher is required. This is reiterated within the text of these works themselves.

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## What is the precise role of the teacher in kundalini yoga? Can I learn kundalini yoga through books?

The teacher is highly revered in kundalini yoga, just as in other schools of yoga. A recurrent theme in the texts of kundalini yoga is that if one needs a teacher to learn everyday skills such as reading and writing how much more one needs a teacher to master the practice of kundalini yoga.

The first role of the teacher in kundalini yoga is as an instructor in the practices of kundalini yoga. The classical works of kundalini yoga repeat again and again that only those practices learnt from the guru will bear fruit and all other attempts to practice will only bring misery. This may seem a bit

melodramatic but the point is that these practices are sufficiently subtle that they can only be properly conveyed through personal instruction by an individual who has himself been properly instructed.

The second role of a teacher in kundalini yoga is in monitoring the progress of the student. A tremendous variety of positive and negative experiences can manifest on the path of kundalini yoga. A true kundalini teacher will not only have encountered a wide range of these experiences but will have a subtle sensitivity to the students nervous system and will be able to intuit when practice is leading to imbalance.

Ultimately, whether following the path of effort or the path of grace, the true guru is the *guru-tattva* or guru-principle - this is the kundalini-shakti herself.

For those individuals that have not been able to find a teacher there are a few published materials that are apparently intended for beginning self study. There are a number of manuals available from Yogi Bhajan and his students. These are referred to in the section immediately below. Swami Chetanananda has a guided meditation that serves as an introduction to the practice of kundalini yoga. It is available from Rudra Press.

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## Where can I gain instruction on kundalini yoga?

Yogic practices aimed at raising the kundalini through effort are taught in a number of ashrams and centers in India, the US and around the world. The following is a list of known centers around the world. My own exposure to these kundalini yogas are primarily through from within the Tibetan Buddhist tradition and as a result I have little first hand information on the centers sited below. If anyone finds any of the information below is inaccurate PLEASE inform me and I will update it. Good luck!

Yogi Bhajan (Siri Singh Sahib Bhai Harbhajan Singh Khalsa Yogiji)  
3HO-Foundation  
International Headquarters  
P. O. Box 351149  
Los Angeles, CA 90035  
(213) 552-3416

[Yogi Bhajan Web Page](#)

Yogi Bhajan brought kundalini yoga to the West in 1969, at the age of 39, and founded the Happy, Healthy Holy Organization (3HO). Yogi Bhajan is a Sikh and his writings indicate that he is "the Chief Religious and Administrative Authority for the Sikh Dharma in the Western Hemisphere." Yogi Bhajan has taught an organized regimen of yogic practices aimed at clearing the subtle nerve channels and ultimately awakening the kundalini.

The precise lineage of Yogi Bhajan has been impossible for me to determine. Equally difficult has been to understand at what point in time the hatha yoga teachings taught by the founder of the Naths, Gorakshanath, became intertwined with the Sikh teachings tracing from Guru Nanak. Over the hundreds of years in India these two groups must have often come in contact but the precise time at which the yogic teaching passed into the Sikh lineage is unclear. A number of introductory yoga manuals and videotapes have been published by 3HO and should be available via the number above. In addition,

Yogi Bhajan has been liberal in his training of teachers to pass on his lineage and a few are quite active. We will mention only one, Ravi Singh. Note that I do not know the nature of the relationship between Ravi Singh and his teacher. Ravi Singh is not listed in Yogi Bhajan's list of KRI teachers.

Ravi Singh  
The New York Center for Art and Awareness  
61 4th Avenue 2nd Fl.  
New York, New York 1003

[Ravi Singh Web Page](#)

Among Yogi Bhajan's students Ravi Singh has been especially active in establishing his center and in publishing books and videotapes. I found his book *Kundalini Yoga for Strength, Success and Spirit* among the best of those published by Yogi Bhajan's students.

B. K. S. Iyengar

[Iyengar Yoga Web Page](#)

B. K. S. Iyengar is a teacher in the hatha yoga tradition that passed from Shri Ramamohan Brahmacharya to Tirumalai Krishnamacharya and then onto B. K. S. Iyengar. For quite some time I was under the impression that B. K. S. Iyengar's exposition of hatha yoga did not extend to encompass yoga practices aimed at awakening the kundalini and I once made this assertion on the net in response to a question. This led to an email exchange with a student in Krishnamacharya's lineage who indicated that in fact this yogic system does encompass such teachings although these advanced teachings are not a part of the normal regimen of Iyengar yoga. While re-reading Iyengar's books, I did find that he made periodic references to kundalini, its awakening and even to the process of shaktipat. I do not know how one can receive teachings on kundalini yoga from Iyengar or his teachers.

Swami Janakananda  
SCANDINAVIAN YOGA AND MEDITATION SCHOOL  
Haa Course Center, 340 13 Hamnedå, Sweden  
Phone: +46 372 55063. Fax: +46 372 55036.

[Swami Janakananda Web Page](#)

Swami Satyananda Saraswati and his Bihar School of Yoga have published the most substantive works on Kundalini and Kriya yoga that I have encountered in the English language. Although the Bihar School of Yoga regularly conducts 6 month training courses in Kriya Yoga I am not aware of many teachers from this tradition. The one teacher that I am aware of is Swami Janakananda. The following is simply excerpted from the Swami's web page.

Swami Janakananda has been a disciple of Swami Satyananda since 1968 and has founded the Scandinavian Yoga and Meditation School with branches throughout Scandinavia and northern Germany. His book *Yoga, Tantra and Meditation in Daily Life*, was broadly distributed and formed many peoples first introduction to the subject. Swami Janakananda resides at Haa International Course Centre, southern Sweden where the Swami trains yoga teachers and teaches the tantric Kriya Yoga.

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## Kundalini Yoga in the Tibetan Tradition

Kundalini yoga is taught in all four (Nyingma, Kargyudpa, Sakya and Gelugpa) of the major schools of Tibetan Buddhism. For this reason this FAQ would be very incomplete if it failed to mention something about Tibetan schools of kundalini yoga. On the other hand it would be extremely mis-leading to simply give a list of Tibetan Buddhist centers in America as though one could walk right in and sign up for a course on kundalini yoga. Some history may help here.

The tradition of the Indian Mahasiddhas who founded Hatha yoga and the Indian Mahasiddhas who founded many of the important lineages of Tibetan Buddhism are intertwined. As a result it is no surprise that these two traditions share many practices in common. In particular kundalini yoga, known as candali yoga (Tibetan: gTummo rnal 'byor) in Tantric Buddhism, is taught in the Completion Stages of a number of Tibetan Buddhist practices. To better understand this it will be necessary to put the gTummo yoga practice in the broader context of Tibetan Buddhist practice. Unfortunately, there is only sufficient space here to barely overview the stages of Tibetan Buddhist Tantric practice. Briefly they can be organized as follows: First come preliminaries such as taking refuge in the Buddha and making prostrations and offerings to the Buddha, the teachings and the assembly. Some teachers will require that preliminary practices, such as taking refuge, be performed 100,000 times. When a teacher is satisfied with the students performance of the preliminaries then an initiation into a deity practice may be conveyed. This entails meditating on a deity and its mandala, repeating its mantra and performing service to the deity. In Tantric Buddhism a deity is not viewed as an external god but rather a state of one's own transformed mind. Deity practice eliminates one's clinging to one's ordinary appearance. With these practices a student begins the Generation (or Cultivation) stage of practice.

With the Completion stage come a variety of yogic practices. Of these candali (or kundalini) yoga forms the core of Completion stage practice in the Six Yogas of Naropa as well as the Cakrasamvara, Hevajra and Yamantaka tantras. The actual practice of candali yoga has its own preliminaries. These include physical yogic practices similar to asanas. Next come a series of imaginations (or visualizations) and finally breath control practices aimed at awakening the kundalini. The encouraging news here is that the hatha yoga lineages have been successfully maintained for over a thousand years within Tibetan Buddhism. The challenge for the student of kundalini yoga is to find access to them. Following the path from preliminaries, through Generation Stage practices to Completion Stage practices requires a great sincerity and commitment to Buddhist practice and many years of concentrated effort but there are great extremes in the presentation of these teachings.

For some teachers of Tibetan Buddhism gTummo is only taught within the context of a three year retreat. At the other extreme there are some teachers of Tibetan Buddhism who have openly offered detailed instruction in gTummo yoga to anyone who cared to attend a seminar. In one particular seminar everything from refuge, to initiation to gTummo instruction was offered within a single weekend. In summary, kundalini yoga has a pivotal role within the practice of Tibetan Buddhism but it is deeply embedded within this comprehensive path to spiritual development. As a result the devoted practitioner of Tibetan Buddhism will almost certainly be exposed to kundalini yoga at some point in his practice. On the other hand an individual looking to a Tibetan Buddhist teacher for immediate instruction in kundalini yoga is almost certain to become frustrated and disappointed.

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## 20. Where can I learn more?

Good introductory survey:

White, John (Editor) (1990). Kundalini - Evolution and Enlightenment. New York: Paragon House.

### **Classical Works:**

The tremendous diversity of books on hatha, laya, kriya and other kundalini yogas is built upon a relatively small foundation of a few classical works on these yogas. Anyone wishing to truly understand these yogas would do well to start with these short and pithy classical works and then evaluate the later works from this foundation.

The Gheranda Samhita

Published with a commentary as Pure Yoga by Yogi Pranavananda. Translated by Tony Rodriguez and Dr. Kanshi Ram. Motilal Banarsidas, Delhi, 1992.

The Shiva Samhita

Translated by Rai Bahadur Srisa Chandra Vasu Sri Satguru publishers, Delhi. 1979.

The Hatha Yoga Pradipika

Translated with a commentary by Swami Muktibodhananda (a disciple of Swami Satyananda Saraswati). Bihar School of Yoga, Munger, Bihar. 1985.

The Gorakshashatakam

Critically edited and translated by Swami Kuvalayananda and Dr. S. A. Shukla. Kaivalyadhama, Lonavala, (no date). A translation of a less critically edited edition is more readily available in Chapter Fourteen of Gorakhnath and the Kanphata Yogis by George Weston Briggs. Motilal Banarsidas, Delhi, 1982.

### **Works by Contemporary teachers:**

Selected works by the teachers mentioned. These are available from the respective centers. (I am aware that each of these teachers has published numerous works):

#### **B. K. S. Iyengar**

Iyengar, B. K. S. (1970). Light on Yoga. New York, New York: Schocken Books.

Iyengar, B. K. S. (1981). Light on Pranayama. New York, New York: The Crossroad Publishing Company.

#### **Yogi Bhajan and his disciples**

Khalsa, M. S. S. G. S. (1990). Exploring the Myths and Misconceptions of Kundalini. In J. White (Ed.), Kundalini: Evolution and Enlightenment (pp. 482). New York, New York:

Khalsa, M. S. S. G. S. (Ed.). (1978). *Sadhana Guidelines for Kundalini Yoga*. Pomona, CA: Kundalini Research Institute.

Khalsa, M. S. S. G. S. (Ed.). (1984). *Kundalini Meditation Manual for Intermediate Students*. Los Angeles, CA: Kundalini Research Institute Publications. Paragon House.

Singh, R. (1991). *Kundalini Yoga for Strength, Success and Spirit*. New York, New York: White Lion Press.

### **Swami Satyananda Saraswati**

Saraswati, S. S. (1984). *Kundalini Tantra*. Munger, Bihar: Bihar School of Yoga.

### **>From the Tibetan tradition**

There are a couple good books on the horizon on the topic of gTummo. The first is a translation of Tsong Khapa's treatise on the Six Yogas of Naropa by Glenn Mullin. This should be an improvement over the book edited by Charles Muses cited below. It will be published by Snow Lion Publishers in Ithaca, New York. The second is a translation of Lama Yeshe's course notes on gTummo. This will be published under the title *Inner Fire* by Wisdom Publications in Boston, Massachusetts. Neither of these was available at the time of publishing this FAQ.

The Second Dalai Lama(1985a). *The Tantric Yogas of Sister Niguma (Ni-gu chos-drug-rgyas-pa-khrid-yig)*. In G. Mullin (Ed.), *Selected Works of the Dalai Lama II* (pp. 59).

Khapa, T. (1982). *The Book of Three Faiths*. In C. A. Muses (Ed.), *Esoteric Teachings of the Tibetan Tantra* (pp. 180). York Beach, Maine: Weiser Publications.

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# KUNDALINI SIGNS AND SYMPTOMS

by El Collie

Many individuals whose Kundalini has been unexpectedly unleashed DO NOT KNOW WHAT IS HAPPENING, and the prevailing social ignorance about this multidimensional transformative process makes it hard to find medical or alternative health practitioners or spiritual advisors who recognize the symptoms, particularly when they are strongly physical. Many people know that the risen Kundalini flings open gates to all sorts of mystical, paranormal and magical vistas but few realize it can also dramatically impact the body. A large percentage of *Shared Transformation* subscribers have reported long bouts of strange illness as well as radical mental, emotional, interpersonal, psychic, spiritual and lifestyle changes. Over and over again we hear stories of frustrating, sometimes desperate visits to doctors, healers, counselors, etc. who neither understood nor were able to help with the myriad pains and problems catalyzed by raging Kundalini.

**The following are common manifestations of the risen Kundalini:**

- Muscle twitches, cramps or spasms.
- Energy rushes or immense electricity circulating the body
- Itching, vibrating, prickling, tingling, stinging or crawling sensations
- Intense heat or cold
- Involuntary bodily movements (occur more often during meditation, rest or sleep): jerking, tremors, shaking; feeling an inner force pushing one into postures or moving one's body in unusual ways. (May be misdiagnosed as epilepsy, restless legs syndrome, or PLMD.)
- Alterations in eating and sleeping patterns
- Episodes of extreme hyperactivity or, conversely, overwhelming fatigue
- Intensified or diminished sexual desires
- Headaches, pressures within the skull
- Racing heartbeat, pains in the chest
- Digestive system problems
- Numbness or pain in the limbs (particularly the left foot and leg)
- Pains and blockages anywhere; often in the back and neck
- Emotional outbursts; rapid mood shifts; seemingly unprovoked or excessive episodes of grief, fear, rage, depression
- Spontaneous vocalizations (including laughing and weeping) -- are as unintentional and uncontrollable as hiccoughs
- Hearing an inner sound or sounds, classically described as a flute, drum, waterfall, birds singing, bees buzzing but which may also sound like roaring, whooshing, or thunderous noises or like ringing in the ears.
- Mental confusion; difficulty concentrating

- Altered states of consciousness: heightened awareness; spontaneous trance states; mystical experiences (if the individual's prior belief system is too threatened by these, they can lead to bouts of psychosis or self-grandiosity)
  - Heat, strange activity, and/or blissful sensations in the head, particularly in the crown area.
  - Ecstasy, bliss and intervals of tremendous joy, love, peace and compassion
  - Psychic experiences: extrasensory perception; out-of-body experiences; pastlife memories; astral travel; direct awareness of auras and chakras; contact with spirit guides through inner voices, dreams or visions; healing powers
  - Increased creativity: new interests in self-expression and spiritual communication through music, art, poetry, etc.
  - Intensified understanding and sensitivity: insight into one's own essence; deeper understanding of spiritual truths; exquisite awareness of one's environment (including "vibes" from others)
  - Enlightenment experiences: direct Knowing of a more expansive reality; transcendent awareness
- 

Some people have told us they find the concept of "Kundalini" foreign and prefer to simply call this their "awakening," which is fine with us. But for most who contact us, the Kundalini explanation provides an important framework with which to accept and work with their experiences. We each have a unique way of interpreting, honoring and describing our spiritual wisdom. I do not believe there is only one right way to know or express the truth. Far more important, I believe, is to have an open heart and to be faithful to our own path, wherever it may lead.

We have also been asked why we do not put more emphasis on union with the Divine and God-realization, which are very much central to spiritual awakening. Since everyone experiences and interprets their mystical experiences differently and very personally, to make sure no one will feel excluded, we just speak of "awakening consciousness" or "transcendent states" on the ST Web pages. In our Shared Transformation newsletter, individuals with variant religious beliefs are welcome to (and DO) tell about their experiences of this sort. Some speak of God, Christ, Goddess, the Holy One, Spirit, or simply a magnificent Whole in which we all partake.

Also, for some people, profound spiritual realizations do not occur until months or years after the other signs and symptoms. Individuals who are having experiences of an obvious spiritual nature are usually more able to integrate and benefit from the process, regardless of how they may label it. But those who experience what seems to be illness or weird psychic phenomena often are very alarmed until they understand that they are not sick or crazy. And even the enlightening and beautiful experiences can be so powerful that people doubt their sanity. This is why the information and validation we offer in the ST newsletters and the opportunity to exchange insights with others through Shared Transformation's [Friends Online](#) and the [Kundalini Mailing List](#) is so valuable.

A more detailed list of Kundalini manifestations can be found in **Shared Transformation** newsletter, [Issue #5](#).

For a free [introductory copy](#) of ST newsletter (only Issue #1 is free), send a #10 self-addressed, stamped envelope to:

*Sun Chariot Press*

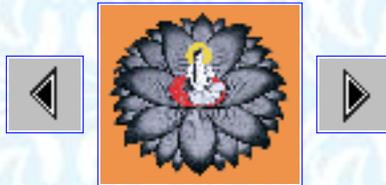
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Oakland CA 94605*

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## **- DISCUSSION FORUM -**

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# KUNDALINI THE JOY OF CELIBACY AND YOKING THE LIFE FORCE TO ENLIGHTENMENT

By  
[Yogi Tom/Silver Dawn Media](#)

**I found that once I had sat out the immediate crisis of desire that inevitably arises with the practice of celibacy if one has previously enjoyed an active sex life, that I had to master the very esoteric art of "inner sex".**

Even among knowledgeable Western Tantric and kundalini yogis celibacy can sometimes be under-rated or undersold, when traditionally it has always been a useful, even essential, means of spiritual development that can have quite dramatic effects - usually positive, but potentially negative and dangerous, if one doesn't understand the esoteric nature of sexo-yogic techniques and the Pandora's Box of the mind they can open up.

Furthermore, given its association with repression and "unnaturalness" in Western popular culture, celibacy in general has a bad image.

When kundalini awakens one often enjoys very intense, fulfilling and powerful sexual union in the conventional manner, and, even if one knew how to practice celibacy in a positive and spiritually creative manner, it might seem too ambitious a goal given the - often urgent - need to find an outlet for this extraordinary energy that often has a very powerful will of its own.

Thus it is, that, if one is thinking about possibly practicing celibacy as a positive spiritual move to harness the energy of an awakened kundalini, it is best to do so holistically, slowly and from a firm foundation of deep spiritual commitment and study of the relevant scriptures.

The sexual energy and fluids are the purest energy source on the planet and transform the mind, body and spirit in very subtle and profound ways.

They are the lifeblood of real Tantric meditation and transmutation of mundane consciousness into pure consciousness. Have no illusions about what Tantra really involves - on a truly cosmic level - once the consciousness begins to be nourished, invigorated and purified by one's very life force.

Once one has started to go upwards as well as outwards in one's focus of energy then there can be no going back as a transformed and purified nervous system, for instance, cannot be de-sensitised, and spiritual revelations flowing from the opening of the head and throat chakras cannot be forgotten or ignored.

Given these factors one needs a certain healthy caution as well as, in some ways, recognising what an opportunity for enlightenment kundalini awakening offers and just how rapidly and effectively celibacy can transform a kundalini experience into a truly extraordinary expansion and deepening of understanding and spiritual consciousness...there is, as ever, a dramatic tension within, between the urge for conventional outer union and the more intuitive sense that perhaps a deeper, more permanent and more profound inner divine union is possible through the esoteric art of sublimating the sexuality.

To sublimate one's sexuality one needs to know all the esoteric theory of the chakras and nadis, prana and chi/ki, the meridians and the significance of the spinal column as a channel for the sublimated sexual energy and fluids.

One needs to have mastered the fundamentals of hatha yoga, in particular the three major body locks - mulabandha, uddiyana and jalandhara - that are like natural fuses on an electric circuit board carrying high voltage current.

To gain this knowledge one must create a deep and safe foundation by drawing on the basic ideas of the Hindu, Taoist and Tibetan traditions at the very least.

To get an idea of what's involved one could start with three classics: Swami Radha's Kundalini Yoga for the West, Richard Wilhelm's translation of The Secret of the Golden Flower and Lama Govinda's Foundations of Tibetan Mysticism.

The spine feeds sublimated sexual and spiritual energy upwards into the brain and so one must be prepared to experience "spiritual and psychic brain surgery" in the long run if one is going to become celibate after the kundalini has awakened.

If one is interested in further researching into the psychic and spiritual effects of celibacy, one could read Gopi Krishna's personal account which describes how, in the male, the sublimated semen feeds the nervous system and brain and subtle body round the clock once this esoteric evolutionary mechanism has been activated.

Krishna also notes how his semen was refined in nature and produced in greater quantities than usual to meet the needs of the evolving nervous system and subtle body.

Given this intense and extraordinary effect of celibacy one has to prepare carefully - no high pressure job - and preferably a highly flexible one in case things move faster than expected, a pure diet, a happy partner who won't try to tempt you away from your monastic vows, friendships based on an understanding of the subtle and profound nature of what you are doing, a peaceful environment in which to nurture the subtle experience unfolding within as the chakras are purified and flower so revealing your true spiritual nature, no dire financial pressure and, ideally, some kind of guru or spiritual tradition that

understands the principles involved in this hidden path that is, in effect, the fast track to enlightenment.

I actually used both the Hindu Tantra and the Tibetan Tantra and found different scriptures and different gurus met different needs as things progressed.

I was not shopping around for influences, I simply used what was appropriate at the time and let it go when that influence seemed to have run its course.

One has to travel light with kundalini and there is no way one can ever know what approaches will be appropriate once one has passed the point of no return with the full flowering of the throat chakra. Theories and fixed concepts become redundant as one travels from world to world of the mind and universe.

However, it can be a very lonely universe without a guru one trusts totally....and there may come a time when even he or she cannot help you.

So have no illusions about what the Tantra involves - it's like a crucible of fire at times, a cruel cosmic vice sometimes, a still golden pool at other times....you learn to co-operate with the forces involved as there is literally no alternative. Once started it can seem as if there is a conspiracy to make you become enlightened or burn in hell for the rest of time !

As one goes beyond the heart chakra into the world of the throat chakra, this opens up the world of pure sound in the form of mantra which, in some ways, is an introduction to pure symbolic forms such as yantras, yidams and mandalas.

While one cannot predict which forms will be useful for yourself, it is worth reading up on the significance of these in some depth in advance as you won't have much time once they begin to get a grip on the development of your consciousness as it is purified by sexo-yogic techniques and the spontaneous natural processes that come with creative celibacy.

I found that once I had sat out the immediate crisis of desire that inevitably arises with the practice of celibacy if one has previously enjoyed an active sex life, that I had to master the very esoteric art of "inner sex".

Anyone who's seen Tibetan or Hindu Tantric art will probably already understand that erotic coupling mirrors our potential for integrating, synthesising and sublimating our natural dualistic nature through esoteric meditation.

In many ways this is actually an extraordinarily natural and straightforward process if only our conditioning would not get in the way and so repress, distort or cling onto our sexual nature.

Dreams can be very useful guides to where the mind has got to as highly erotic, beautiful or dualistic themes can point out the nature of the energies emerging from the subconscious as the mind becomes purer and feeds on the new fuel or nectar you have offered it in the form one's own sexual fluids and energy.

One has to listen very carefully to these messages and, quite literally, start to live the dream so as to integrate the waking consciousness with these emerging primal forces.

As these very pure energies emerge into the conscious realms, one will discover why it was so important

to have prepared oneself through spiritual practice, study and integrating one's lifestyle and relationships in true yogic fashion - for, as the cleansing of one's consciousness begins in earnest, the past and the old self will begin to look very different to how one imagined them to be at the time.

Without a firm foundation and faith in the Tantra in general and the particular method or guru one is following then things can get out of control very quickly as these are forces that rarely manifest in everyday life.

Minutes and seconds can bring insights and revelations and bliss that go beyond anything anyone could dream of, even in the course of a lifetime, on a more mundane, but less hazardous, spiritual path.

In the Buddhist tradition the sutras of the Theravada and Mahayana were specifically designed - amongst other things - to prepare one for the rigours and lightning fast path of the Tantra.

Some teachers say 10 years of sutra practice is needed before seeking Tantric initiation, but if one already has a spontaneous kundalini awakening and one is interested in exploring celibacy, then one will have to backtrack somewhat and lay the foundation before taking the direct route to the crown chakra and beyond.

Given one is laying the foundation with the added power of kundalini, the linear time spent doing this is not important, what counts is the depth of one's commitment and understanding of what it is to lay spiritual roots to one's every thought, word and deed until one's whole being simply becomes a spiritual tool that is obeying the intelligence of kundalini rather than pursuing the plans of the ego.

Thus, perhaps the most powerful technique for transforming a celibate mind is the savasana or corpse pose of hatha yoga for, done correctly, this allows the mind to become integrated in a way no conscious technique could ever hope to attain.

Perform savasana before sleeping each night and the effect can be indescribable in giving one an extraordinary sense of wholeness and healing on every level of being.

And one may well find that psychic and sexual phenomena such as the dakini - forms of mystical goddesses embodying different aspects of one's true mind - emerge from the depths of one's mind quite readily and lead one into the extraordinary world of inner orgasm that can, at best, permeate the whole body and mind for hours on end, creating a new holistic and indestructible consciousness capable of breaking free from and dissolving all the old attachments.

If one doesn't like wild orgasmic psychedelic trips with crazy women - such as the dakini of the Tantric scriptures - then don't even think about sublimating your sexuality if one is undergoing a kundalini experience. It is truly a primal experience encountering the female aspects of the psyche.

If one is serious about going all the way with kundalini, celibacy and meditation, then by this stage one obviously needs to be able to focus within all the time and so some logistical planning is needed that is flexible enough to adapt to the whims of the shakti and the dakini.

Even living in a spiritual or monastic community may not be the best bet if this involves following strict rules as these kind of primal forces are no respecters of etiquette or mundane notions of spiritual discipline and may require both long periods of intense introspection as well as periods of rest, exertion and integration of subtle forces with the physical body....explaining this kind of erratic behaviour to a community working to a routine could be very difficult if they don't know the mysteries of the Tantra.

In some ways, celibacy is the foundation stone of real Tantra, so think about it, read about it, spiritually refine your existing sexual relationship if you have one, but if you have an awakened kundalini remember the Zen saying before actually trying celibacy in earnest: "Better not to start. Once started better to finish."

Think of it as like Himalayan mountaineering - the preparation has to be perfect, but even then one can find oneself on the receiving end of Nature in its cruellest forms in ways that no mortal could have predicted. Ignorance - even of things one would not normally be expected to know - is no defence on the upper reaches of the Tantric path. Kundalini can forgive, but even she has her limits if you push things too far.

So have a guru to bail you out should things get out of control (and to ensure this need does not arise in the first place) and create as many safety nets as possible through sincere and natural spiritual practice long before embarking on celibate Tantric meditation.

For sublimating one's sexuality after a kundalini awakening is like putting the purest fuel in a rocket - it'll give it the means to get airborne so long as mission control and the flight planners understand the principles of gravity and aerodynamics....and the beauty and terror of the Tantra is that the spiritual equivalent of this kind of knowledge and understanding comes from the heart, the intuition, dreams, scriptures, Mother Earth, Nature, the stars and the guru. It is a vast, limitless and ancient primordial wisdom that has no time for the arrogance of the Western ego.

The one thing you can probably leave out of the Tantric equation is one's own conditioned intellect and the mundane self that goes with it. Lose that in deference to the rest of the universe and one may begin to learn something and become something of spiritual value. - SILVER DAWN MEDIA

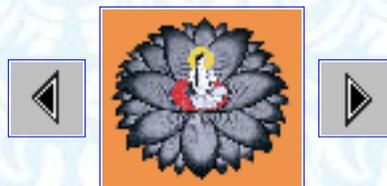
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# STONY BIRD

By [Haakon Rian Ueland](#)

Dedicated to my son Erling Aleksander Ask Ueland

I was sitting on my porch  
on a Sunday afternoon  
with my head up in a cloud  
I was looking for the Moon

And then suddenly a bird  
made a nest right on my nose  
then it swooped down from its nest  
and it landed on my toes

But the bird was not a bird  
'cause the bird was made of stone  
when it landed on my toes  
I heard the crunching of a bone  
then I lit a cigarette  
but it blew up in my face  
Then I looked me in the eye  
and stated "seems you've lost the race"

Another moment flew me by  
and my eyes were running dry  
so I put them in my mouth  
please don't try to ask me why

But the sun was at its height  
in a moment we'd see night  
listening to Paradise  
just my stony bird and I

But the bird was not a bird  
'cause the bird was made of stone  
when it landed on my toes  
I felt the healing of a bone  
then I lit a cigarette  
and I took a real deep drag  
then I looked me in the eye  
and stated "seems you've won the race..."

In my opinion, this was a warning of things to come from my subconscious. Opinions, anyone?

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## - DISCUSSION FORUM -

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# TANTRIC BALANCING THROUGH MASSAGE

- INTRODUCTION -

By  
[Bill Peay](#)

**He who realizes the truth of the body can then come to know the truth of the universe.**

**You, as a human being, are an amazing integration of physical substance, spiritual essence, and mental/emotional awareness.** Each of these elements interact within every person in an interdependent relationship which, when taken together as a whole, constitutes what we consider the uniqueness of human life. It is upon this foundation in logical reasoning that the entire approach to *Tantric Balancing through Massage*, presented here, is based.

When you consider that all human life is biologically and anatomically similar, yet uniquely different in many subtle aspects, you can see that, no matter what a person's race or color, each of us are *physically* put together the same way. It is our different **cultures** which have given rise to the unique ways we put social meaning around concepts like human sexuality and religion. This series of linked articles, prepared specifically for the Internet to reach a variety people of all cultures, will touch that delicate fabric of innate belief systems concerning sex, relationships, and, of course, religion, the common denominator through which most human beings seek guidance on appropriate social and personal behavior regarding sexual issues.

What you will be reading about here doesn't easily fit into any category for definition. If one need be chosen, as is the case here, the concepts promoted by **Tantric Yoga** seem to fit closest to the objectives sought to be achieved through this form of massage "bodywork." The awakening and movement of "kundalini energy," a foundation of Tantric Yoga, seems best to describe the physiological response to this deep, pelvic bodywork. For this reason we have chosen to introduce these massage ideas within the Internet's *Kundalini Resource Center*.

Because this is not a "perfect" fit, Yoga purists may find the idea of using massage, rather than enlightenment to activate kundalini energy foreign to their basic beliefs. Perhaps it is not kundalini which is being awakened at all. Whatever it is, this form of physical bodywork appears to elicit physiological and emotional reactions from individuals who experience it which parallel the recantations of kundalini

activation described in traditional Yogic literature and elsewhere. Semantics aside, the experience is real, and it is powerful for those who experience it.

Delving a bit deeper, from the basic similarities observed in the physical body, one can postulate that a similar "physiology" applies to the intangible aspects of the spiritual and mental/emotional elements of human life. Just as sure as the predisposition of human anatomy is for two arms, two legs, and one head, the culture independent predisposition for human spiritual anatomy gravitates toward personal manifestations of faith, belief, and deeper understanding. Yet even among these parallels there exist the same subtle differences which make us each spiritually unique, much as our fingerprints and DNA make us physiologically unique. These spiritual and mental/emotional differences will influence your interpretation of what you are about to read, and the particular conclusions you draw will be unique to you.

Irregardless of your background and customs, if you are open to broadening your understanding of the aspects of human life, then we offer you a journey which will blend the pleasure of human touch with the power of etheric energy in a union capable of extending you beyond your present understanding of reality. We are each unique, but, really, we are not all that different. From what you read, and what you practice from the massage techniques you read about, you will learn for yourself how all this fits within your basic belief system. No matter what happens, you will grow. Now, [on with the journey...](#)



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# CHAKRA / KUNDALINI - ART -

By [Ralph Adamson](#)

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In 1971, after six months of riding on horseback through the mountains and deserts of Arizona and New Mexico, artist **Ralph Adamson** rode down into the Rio Grande backyard of New Mexico artist Bill Rane. "Bill's paintings had a vitality and humor that was irresistible." Six months later Ralph had rented a cabin on Panther Creek in the wilds of Idaho and was painting his first painting in oil color.

Since then Ralph evolved his own style and techniques but recognizes many influences in his thinking and artistic expression including surrealist artist Salvador Dali and writer and teacher J. Krishnamurti. His contact with a number of teachers of shamanic and contemplative arts has broadened his view concerning the nature of mind and perception. His viewpoint has been enriched by the cultural milieu of London and San Francisco, but even more by the magic of the wild areas in southwestern U.S., the Smoky Mountain Forests of North Carolina, and the mountains and coastlines of Hawaii with his experiences living and raising a family in these environments.

---

- CLICK ON AN IMAGE TO SEE THE FULL COMPOSITION -

- The "[Crown Chakra](#)"



- The "[Brow Chakra](#)"



- The "Throat Chakra"



- The "Heart Chakra"



- The "Solar Plexus Chakra"



- The "Spleen Chakra"



- The "Root Chakra"



---

**For more information about these paintings and other artistic works of *Ralph Adamson* :**

Visit the [Lele Aka Internet Gallery](#) or

Contact the *Lele Aka Studio Gallery*  
[art@spiritmagic.com](mailto:art@spiritmagic.com)

P.O. Box 638  
3876 Hanapepe Road  
Hanapepe, Kauai, Hawaii 97816

Phone: (808) 335-5267  
Toll Free: (877) 711-6500



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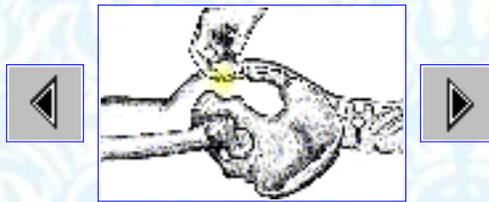
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# TANTRIC BALANCING THROUGH MASSAGE

## - BALANCING TECHNIQUES FOR MASSAGE THERAPISTS - PART 2

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### PAGE UNDER DEVELOPMENT



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# TANTRIC BALANCING THROUGH MASSAGE

- INDEX -

**What Tantric Balancing attempts to do is embrace the similarities we all share physically, spiritually, and mentally/emotionally to stimulate a strong, positive personal response to life, love, and human sexuality.**

**We will do this through tactile manipulation (massage) on the physical plane, visualization and guided exercises on the spiritual/energy plane, and through education and trust on the mental/emotional plane.**

The "bodywork" of Tantric Balancing predominantly involves focused massage pressure along the deep musculature of the pelvic region of the body, while the "energywork" coaxes the release and union of polar opposite forces through light, physical touch and imagery. The mental and emotional work, perhaps the most difficult work of all, given our evolved mental stature among the primates who populate this earth, delves deep into personal awareness and acceptance of individual feelings and [beliefs about human sexuality](#) as a normal and natural part of life. Because of the tight integration of the basic aspects of human existence, *Tantric Balancing through Massage* strives to gently nurture and release the musculature of the physical body, while opening the spiritual energy channels and guiding the mental and emotional reaction to this powerful, penetrating physical work to enhance the quality of life for the recipient.

What is presented here on the Internet is only an overview of this unique form of body balancing, a look at the background upon which it is based, and some thoughts on how you can work with these techniques either individually, with an intimate partner, or with a professional bodywork therapist to expand and experience the fullness of your own existence. Again, reflecting on our individual differences, social structure, and upbringing, some of what you read may strike you as unorthodox. Your reaction may be uncomfortable. That is fine, and fully expected. The areas we are dealing with -- primarily sex and sexual energy -- are among the most intense, private and personal places within our bodies, issues within our belief structures, and catalysts for emotional reactions. It is only natural to be protective of what each of us considers to be "normal" in our rational understanding of reality. The mere fact that you are still

reading this information indicates you are at least *curious* enough to learn about a broader aspect of yourself. Our index will guide you to further discovery:

---

**Tantric Yoga, of all the yoga practices, is the only one which promotes the fullest possible involvement in life.**

---

The process of "**Tantric Balancing**" involves the application of a unique form of therapeutic massage which draws upon the principles and philosophies of Tantric Yoga and deep tissue bodywork. By combining the elemental concepts of human anatomy and physiology with ancient ideas of energy flow, Tantric Balancing strives to elicit and maintain a state of internal sexual and spiritual harmony through balance and integration.

---

## I N D E X

**[Tantric Foundation](#)**

**[Massage Foundation](#)**

**[Questions and Answers](#)**

**[Balancing Techniques for Massage Therapists](#)**

**[Balancing Techniques for Partners](#)**

**[Balancing Techniques for Individuals](#)**

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**[- DISCUSSION FORUM -](#)**

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# TANTRIC BALANCING THROUGH MASSAGE

- BALANCING TECHNIQUES FOR INDIVIDUALS -

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# COMMERCIAL LINKS

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**IF YOUR COMMERCIAL ACTIVITY IS RELATED TO  
KUNDALINI/CHAKRAS/TANTRA  
THEN FEEL FREE TO  
[- ADD YOUR LINK HERE -](#)**

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## Special Sites Worth Visiting ...

- [Aurastar 2000](#) Full Body Aura Photography



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# KUNDALINI LINKS

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## Complete Lists of Kundalini Resources...

- [SpiritWeb Kundalini Resources](#)

## Contacts in Kundalini and Tantra...

- [Dhyanyoga Centers](#)
- [Tantra.com](#)

## Kundalini, Healing and Spiritual Sites of Particular Interest...

- [Center for Kundalini Activation](#)
- [Institute for Consciousness Research](#)
- [The Kundalini Research Foundation, Ltd.](#)
- [Kundalini Yoga: 3HO Foundation](#)
- [Kundalini Yoga \(Of Life Energy\)](#)
- [Pranic Healing](#)
- [Saiva Sidhdhantha Home Page](#)
- [Shared Transformation](#)
- [Siddha Yoga Meditation](#)
- [Spirituality, Yoga and Hinduism Page](#)
- [Spirit Web](#)
  - [Healing, Alternative Methods and Techniques](#)
  - [Yoga Paths, An Overview Of Different Scholars and Traditions](#)
  - [External Networks, Sites and Mailing-Lists](#)

## Search Engine Results for Kundalini and Tantra

- [Kundalini](#)
- [Tantra](#)



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## Music/Books/Videos about Kundalini Awakening...

- [Amazon Bookshop Search Engine](#)
- [East West Online Bookshop Search Engine](#)

## Articles at other sites about Kundalini Awakening...

- [Institute for Consciousness Research - What is Kundalini](#)
- [Kundalini Meditation](#)
- [Kundalini Poem on Creation](#)
- [Kundalini and Self Realization](#)
- [Kundalini - Serpent Power](#)
- [On Kundalini and Cathartic Methods](#)
- [Premature Kundalini](#)
- [You have a right to be healthy, happy and holy. It is your birthright.](#)



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## Articles at other sites about Tantra ...

- [Abhidhyan Yoga Institute, Inc.](#)
- [The Church of Tantra](#)
- [Lessins In Love](#)
- [Tantrik](#)
- [WWW Tantra Resources](#)



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## Yoga Sites...

- [Yoga Centers on the Web](#)
- [Gnosis and Yoga, the Relation](#)
- [International Yoga Fellowship Movement](#)
- [Iyengar Yoga](#)
- [Spirituality/Yoga Home Page](#)
- [The Yoga Solution](#)
- [YogaClass](#)
- [Yoga On Maui](#)
- [YogaPlex](#)
- [Yoga University](#)



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- [Alta Vista](#)
- [Broker Query](#)
- [Excite](#) -- Put in "Kundalini"
- [Finnish Spider](#) -- Put in "Kundalini"
- [Galaxy Search](#) -- Put in "Kundalini"
- [HI Search](#) -- Put in "Kundalini"
- [HotBot](#)
- [InfoSeek \(Go.com\)](#)
- [Lycos](#)
- [Open Text Search](#) -- Put in "Kundalini"
- [WebCrawler](#) -- Put in "Kundalini"
- [WWW](#) -- Put in "Kundalini"
- [Yahoo](#)



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## Search Engine results for "Tantra" ...

- [Alta Vista](#)
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- [Excite](#) -- Put in "Tantra"
- [Finnish Spider](#) -- Put in "Tantra"
- [Galaxy Search](#) -- Put in "Tantra"
- [HI Search](#) -- Put in "Tantra"
- [HotBot](#)
- [InfoSeek \(Go.com\)](#)
- [Lycos](#)
- [Open Text Search](#) -- Put in "Tantra"
- [WebCrawler](#) -- Put in "Tantra"
- [WWW](#) -- Put in "Tantra"
- [Yahoo](#)



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## Other Interesting Sites which have Cross-Linked with us...

- [Ayurvedic Foundations](#)
- [Dr. Bower's Complementary Medicine Home Page](#)
- [Fitness, Training and Sports](#)
- [General Complementary Medicine References](#)
- [INTERLUDE: An Internet Retreat](#)
- [MedWeb: Alternative Medicine](#)
- [Naturopodoc](#)
- [Neuro-Linguistic Programming \(NLP\) and the existential quest](#)
- [Protree Alternative Information Center](#)
- [Reach Beyond](#)
- [Shunyanand. Parapagal Home Page](#)
- [Yahoo: Health: Alternative Medicine](#)



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# KUNDALINI RESOURCE CENTER

## - SUGGESTED BOOK -

By Ajit Mookerjee



Kundalini: The Arousal of the Inner Energy

Published by Destiny Books, a Division of Inner Traditions International, Ltd.

Reprinted 1991

ISBN: 0-89281-020-3

[ORDER ONLINE!](#)

REVIEW:

Currently being read.



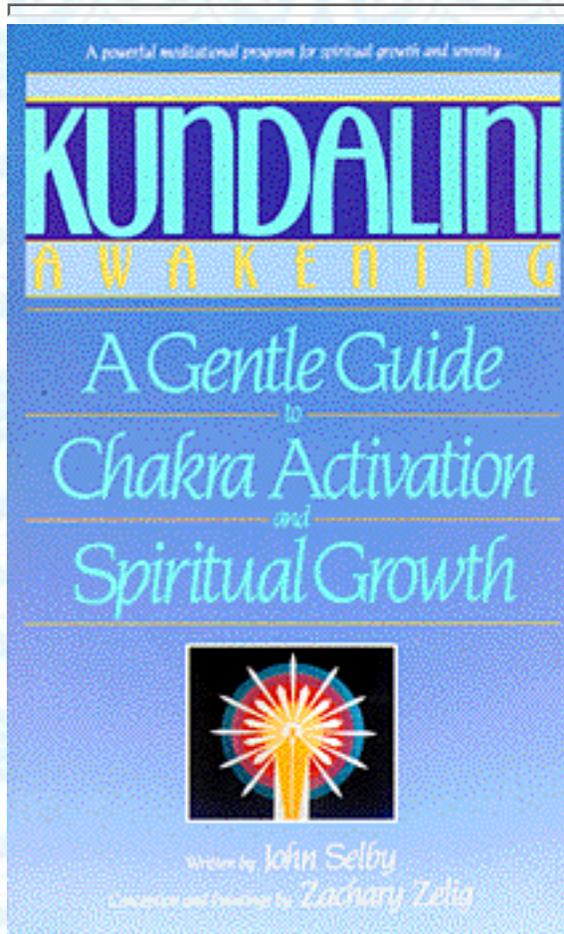
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# KUNDALINI RESOURCE CENTER

## - SUGGESTED BOOK -

By John Selby



Kundalini Awakening: A Gentle Guide to Chakra Activation and Spiritual Growth

Published by Bantam Books

First published in 1992

ISBN: 0-553-35330-6

[ORDER ONLINE!](#)

REVIEW:

**This is a book you simply must have in your collection.** John Selby's writing and Zachary Zelig's art work blend together to



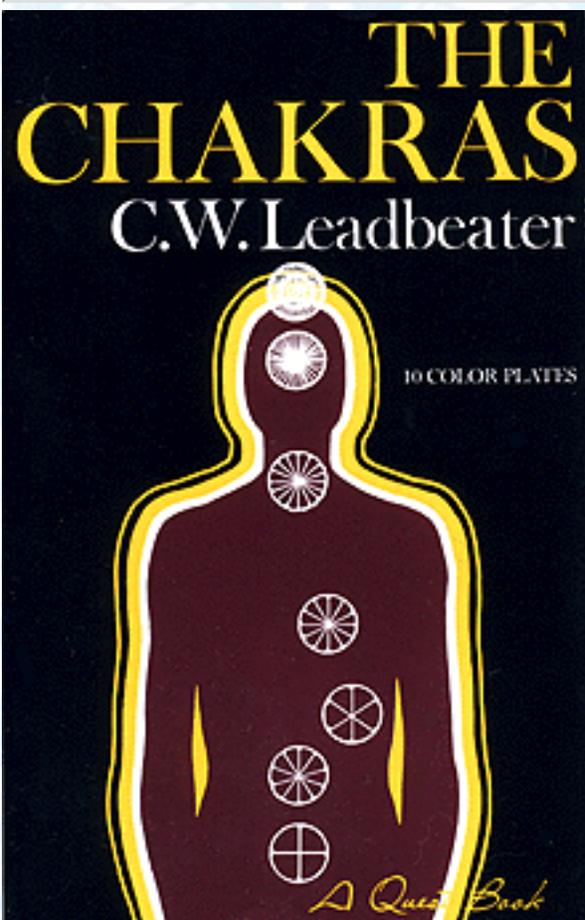
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# KUNDALINI RESOURCE CENTER

## - SUGGESTED BOOK -

By C. W. Leadbeater



The Chakras

Published by The Theosophical Publishing House, 1927

Fifth Quest Book printing, 1987

ISBN: 0-8356-0422-5

[ORDER ONLINE!](#)

REVIEW:

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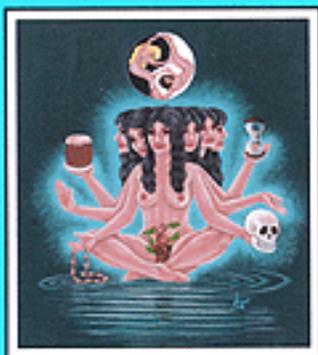
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# KUNDALINI RESOURCE CENTER

- SUGGESTED BOOK -

By Gavin and Yvonne Frost

## TANTRIC YOGA



THE  
ROYAL PATH  
TO  
RAISING  
KUNDALINI  
POWER

GAVIN AND YVONNE FROST

Tantric Yoga: The Royal Path to Raising Kundalini Power

Published by Samuel Weiser, Inc.

First published in 1989

ISBN: 0-87728-692-2

[Cover Illustration](#) Copyright 1989 by Lee Jacobson

[ORDER ONLINE!](#)

REVIEW:

Currently being read.



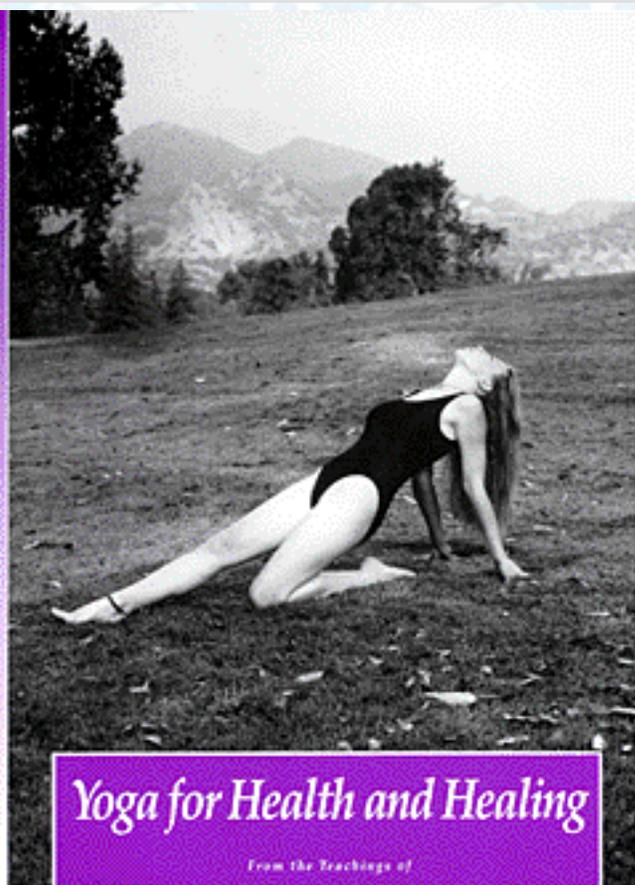
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# KUNDALINI RESOURCE CENTER

## - SUGGESTED BOOK -

by Alice B. Clagett and Elandra Kirsten Meredith



Yoga for Health and Healing: From the Teachings of [Yogi Bhanjan, Ph.D.](#)

First published in 1994

Revised in 1994

ISBN: 0-940992-01-9

[ORDER ONLINE!](#)

REVIEW:

**This is a book you simply must have in your collection.** It is a practical book, a reference source you can use to learn and practice various *kiryas* (sequences of physical and mental events that affect the mind, body, and spirit simultaneously).

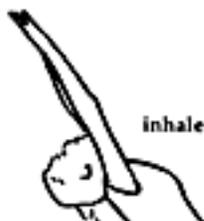
**Yoga for Health and Healing** is generously illustrated with line art (a sample of which is shown below) to convey the correct body positions for proper yoga. There are exercises to strengthen the "electric force," the "magnetic field," and the "life force." Breath, and breathing techniques -- fundamental to kundalini work --

are discussed and illustrated, as are a selection of mantras. There is even a section linking breath with mantra for true integration.

Being a practical workbook, a large amount of the text is devoted to suggested *kiryas* to address a variety of common ailments, from addictions to varicose veins, and everything in between. An entire chapter is devoted to healing others, rounding this work into a complete manual for the layperson and advanced practitioner alike.

As for raising kundalini energy, the authors have this to say:

When the prana-avana descend to the base of the spine, they place the kundalini under pressure to expand and rise. The kundalini is





like oil placed under pressure, the various body locks (see also section "Body Locks" in Chapter 2) are used to raise the kundalini and the prana-apana up from the lower chakras and send them up the sushumna. Pressure in the root, or first, chakra sends the force up to the navel point. This pressure is called "root lock." Application of "diaphragm lock" sends it up towards the fifth, or throat chakra. From there, "neck lock" takes it to the brain.

Kundalini yoga teaching centers, and suggested books are included as appendices. For anyone interested in yoga, and particularly kundalini, Alice Clagett's and Elandra Meredith's **Yoga for Health and Healing** comes highly recommended. See also John Selby's [Kundalini Awakening: A Gentle Guide to Chakra Activation and Spiritual Growth](#) as an excellent companion resource.

Contact co-author Elandra Kirsten Merideth via e-mail at [antion@aloha.net](mailto:antion@aloha.net), or visit the [Antion & Elandra Home Page](#).



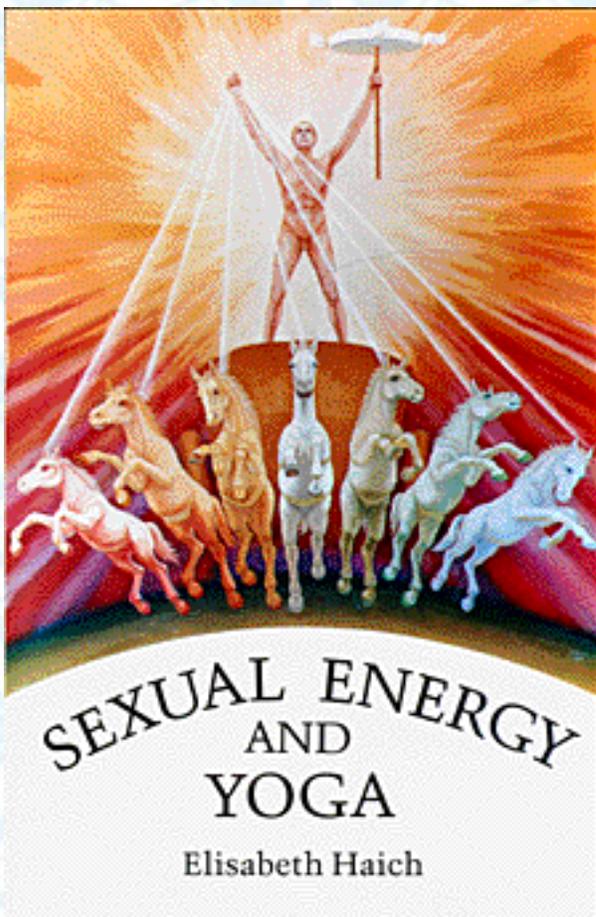
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## - SUGGESTED BOOK -

by Elisabeth Haich



Sexual Energy and Yoga

First published in 1982

ISBN: 0-943358-03-5

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# KUNDALINI RESOURCE CENTER

- COMING DOWN TO SEE -

By [Ralph Adamson](#)



## The Crown Chakra

**Sahasrara.** Above the ajna lies the "thousand petalled lotus" where the three principal arteries of the subtle body come together. Here is where the final expression of kundalini awakening achieves the goal of the union of opposite polarities, the wedding of Shiva and Shakti; male and female; electric and magnetic, solar and lunar.

Ralph Adamson colorfully illustrates the ascent of kundalini in the expression of a many feathered bird, drawing a parallel with the classic interpretation of a multi-petaled flower.



# KUNDALINI RESOURCE CENTER

## - VOLITION -

By [Ralph Adamson](#)



### The Brow Chakra

**Ajna.** The sixth chakra is situated between the eyebrows at the site polarized as that of "the Third Eye." It is known as the center of command. It is "beautifully white, like the winter moon," and has two subtle channels or "spokes" emanating from it.

Ralph Adamson has a particular affinity to the "Third Eye" chakra, and expresses his intuitive connection with the greater power around us and within us by way of this powerful vortex. He advises to sit back, and stare into the woman's eyes. In a few minutes, you will connect with the image on a higher level, the level of *Ajna*.

Many other magnificent portrayals of "Third Eye" consciousness can be seen in his Ralph's original oil paintings which hang in his gallery in Hanapepe, Kauai, Hawaii. Renditions of his work are also posted on the World Wide web in his [Lele Aka Internet Gallery](#).



# KUNDALINI RESOURCE CENTER

## - TRANSFIGURATION -

By [Ralph Adamson](#)



### The Throat Chakra

**Vishuddha.** The "Great Purity" center marks the fifth vortex of force which is located in the base of the throat. It has sixteen subtle "spokes" of smoky purple, which spread through the laryngeal and pharyngeal regions at the junction of the spinal column and the medulla oblongata. Known as "the doorway to the plane of eternal wisdom," it is described as "the region of ether, circular and white like a full moon."

Ralph Adamson employs a resonating crystal to illustrate this energy center, while presenting a woman's face which possesses both wonder and understanding.



# KUNDALINI RESOURCE CENTER

## - SAGE PATTERN -

By [Ralph Adamson](#)



### The Heart Chakra

**Anahata.** The fourth center, which embodies the element air, is situated in the chest. It is often called the heart lotus because it is in the heart and cardiac region of the physical body. Deep red in color, it has twelve mystic ducts emanating from it. In the middle of this chakra are two intersecting triangles. Within these triangles is the core of our individual being, the very spirit of the divine, which glows "like the steady tapering flame of a lamp."

Ralph Adamson illustrates an awareness of heart energy in the eyes and mind of a young Hawaiian girl, with her gazing stare and mental image of a deep red rose.



# KUNDALINI RESOURCE CENTER

## - STANDING UP -

By [Ralph Adamson](#)



### The Solar Plexus Chakra

**Manipura.** The third center of force is commonly known as the "navel lotus" because it is situated in the lumbar region, opposite the navel. It appears to clairvoyant vision as "the color of heavy-laden rain clouds." Ten nadis emanate from this center, which is related to fire.

Ralph Adamson has captured the movement of kundalini energy on its ascent through the body, illuminating the third chakra as a path is made to the heart chakra. Notice the brow chakra is already beginning to glow.



# KUNDALINI RESOURCE CENTER

- PELE -

By [Ralph Adamson](#)



## The Spleen Chakra

**Svadisthana.** The second center of radiation is situated at the root of the genitals and has six vermilion nadias emanating from it. In the center lies a white crescent moon, mystically related to the element of water. It is through this chakra that the Shiva, or "sun energy," flows. White light is divided into six colors of the visible spectrum.

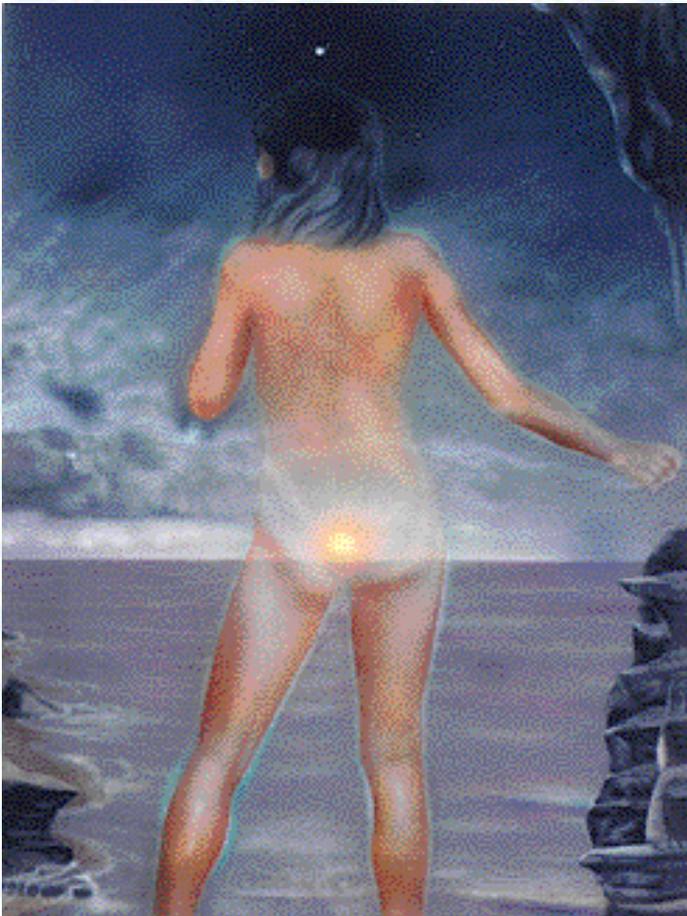
Ralph Adamson captures the ecstasy of opening the second chakra with the rush of heat radiating skyward. The second chakra is one of the most powerful vortices and central to the practice of tantric yoga.



# KUNDALINI RESOURCE CENTER

## - STARGATE -

By [Ralph Adamson](#)



### The Root Chakra

**Muladhara.** The first and lowest of the chakras or centers is situated at the base of the spinal column, about midway between the anal orifice and the genital organs. Four red petals (nadias) emanate from it. In the center is a yellow square, which is the earth element. Within the square appears an inverted triangle that encloses the kundalini energy. Kundalini energy has been described as "luminous as lightning, shining in the hollow of this lotus like a chain of brilliant lights."

Ralph Adamson sees the energy of nature as a continuum, and the physical form of life as a translucent vessel. Here, from a particular perspective, he illustrates a parallel between the richness of an ocean sunrise and the power of the kundalini within each of us. We are one with nature, if we only allow ourselves to realize it and experience it.





Stare at center of the image for one minute, then look at a white wall and blink your eyes.  
[Return to Index.](#)

# TANTRIC BALANCING THROUGH MASSAGE

- TANTRIC FOUNDATION -

*Tantric Balancing* involves opening the [chakras](#), releasing [kundalini energy](#), and then guiding the energy up the spine to achieve balance and integration.

Please review our [Introduction](#) for an understanding about how and why we have chosen *Tantric Yoga* as a foundation for discussing this form of massage.

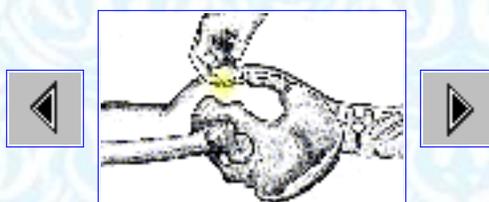
According to Tantric literature, a human being consists of three bodies. The **physical body** is made up of dense matter, can be studied scientifically, and manipulated directly with massage. The **subtle body** has no physical manifestation and represents the so-called unconscious or subconscious mind. Involuntary functions of the physical body are controlled by the subtle body, which operates continuously. It is without perception, and responds to suggestions and commands from any source: words, sounds, odors, colors, touch, etc. The **casual body**, according to Shakta doctrine, is the most enduring body. It was the original luminous consciousness out of which the subtle and physical bodies evolved. It is known as the immediate envelope or sheath of the soul (Jivatma). It shares a close relationship with the subtle body.

The three bodies - physical, subtle, and casual - are connected by energy currents, known as **kundalini**, which pass within the same human being from one of the three bodies to another by means of invisible conduits called **nadis**. These conduits are woven throughout the subtle body "like threads in a spider web," from which the word **Tantra**, meaning "a web" is derived. The "Tantric" objective of Tantric Balancing is to release the coiled kundalini energy and direct its flow through the nadis, thereby assisting a person in achieving internal harmony between the physical, subtle, and casual bodies.

## The "Tantric" objective of *Tantric Balancing* is to release the coiled kundalini energy and direct its flow through the nadis, thereby assisting a person in achieving internal harmony between the physical, subtle, and casual bodies.

All the nadis, and there are estimated to be over 72,000 of them, have their point of origin within the subtle body in an important center called the **kanda**. The kanda is an egg-shaped bulb located inside the physical body. It lies at a point near the tailbone, approximately nine finger-breadths above the reproductive organs and twelve above the anus.

The kundalini, or vital current, which the nadis carry to nourish our three bodies through the centrally located kanda are fed by the physical body through special focal centers called **chakras**. In **Sanskrit**, the word **chakra** means "**wheel**" or "**disk**", which accurately describes the six chakra vortices of the body, since the nadis appear as pedals on a flower emanating from the chakras themselves. The chakras, therefore, provide the passageway and integration points for kundalini energy to flow between the physical and subtle bodies. Tantric Balancing involves opening the chakras, releasing kundalini energy, and then guiding the energy up the spine to achieve balance and integration. Through that balance, equilibrium with the casual body can occur as the kundalini continues to flow and stabilize.



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# TANTRIC BALANCING THROUGH MASSAGE

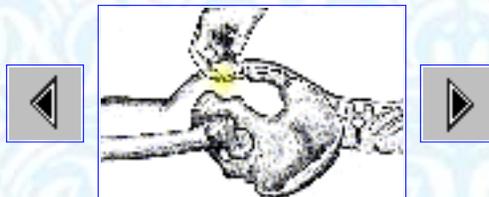
- MASSAGE FOUNDATION -

***Tantric Balancing* involves the tactile manipulation (massage) of specific body muscles to relax and refresh the physical body and to help achieve a long lasting inner peace.**

Please review our [Introduction](#) for an understanding about how and why we have chosen *Deep Tissue Massage* as a foundation for discussing this form of Tantric Yoga.

**PAGE UNDER DEVELOPMENT**

**The "Massage" objective of *Tantric Balancing* is to relax the constricted muscles along the spine and deep within the pelvic cavity, thereby releasing pent-up stress and burried emotional blockages as a burst of cleansing energy.**



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# TANTRIC BALANCING THROUGH MASSAGE

## - QUESTIONS AND ANSWERS -

**In a holistic sense, *Tantric Balancing* helps create an environment where the natural process of physical, emotional, and spiritual health can take place, based on the attitude and will of the recipient of the work.**

### **Q. What exactly is Tantric Balancing?**

A. Tantric balancing is a therapeutic process which is based on the principles of Tantric yoga and deep tissue massage. Tantric yoga is a form of yoga which promotes the fullest involvement in life and the joining together, or union, of polar opposites. Tantric balancing is a bodywork process which incorporates massage, touch, and various exercises to activate and guide powerful energy systems which permeate each and every human being.

### **Q. What do you mean by energy systems?**

A. In basic terms, "energy," as referred to in Tantric literature, is a cosmic force which has been polarized into two forms, positive and negative. This force is the essence of life. The two polar energy streams of creation, Shiva and Shakti are manifested as invisible electro-magnetic currents. Shiva is the energy of the sun, and is always flowing into each of us through portholes in the physical body known as chakras. Shakti is "earth energy," and in humans is stored as the kundalini force coiled at the base of the tailbone. A central theme of all yoga practices is eliminating duality through the union of opposites, in this case, through the union of Shiva and Shakti energy.

### **Q. What does Tantric balancing have to do with this energy?**

A. The primary goal of Tantric balancing is to assist a person, through bodywork techniques, and simple exercises, to become aware of the natural flow of this energy. Deep massage is used to help release and channel the kundalini force, and to assist in achieving a state of openness and balance. In a holistic sense, Tantric balancing helps create an environment where the natural process of physical, emotional, and spiritual health can take place, based on the attitude and will of the recipient of the work.

## **Q. What does attitude have to do with this form of bodywork?**

A. Most of the practice of yoga is mental, involving meditation, breathing and visualization. Tantric balancing bodywork helps release and channel universal energy forces, but only with the mental concentration of both the practitioner and recipient. Tantric balancing, if effective, will promote the emergence and union of Shiva and Shakti forces along a channel within a person's spinal column. "The kundalini power is like liquid fire as it rushes through the body when it has been aroused by the will," state the Tantric texts. The ultimate release and union of the basic forces of Nature from within is entirely under the mental and emotional control of the recipient: "Kundalini, the 'sleeping serpent,' can only be roused by an increased effort of will-mind, generating extra energy." Whether through meditation, bodywork, or some other practice, the uniting of Shiva and Shakti will be influenced significantly by personal attitude, but it will be well worth the effort.

## **Q. This sounds complicated. How should a person prepare for a Tantric balancing session?**

A. For the person receiving Tantric balancing bodywork from a trained professional, it is as simple as lying on a massage table, clearing one's mind, and opening up to an entire suite of new experiences. To prepare for this journey, a person should block off at least three hours from a daily schedule, have nothing to eat within two hours of the session, and, if possible, have taken a warm shower just prior to getting on the massage table. The exercises described elsewhere in this presentation should have been practiced several times beforehand so the person can start developing an awareness of the "energy field" within them. Of course, maintaining a relaxed, positive attitude prior to, and during the balancing session will help immensely.

## **Q. How does it work? What can I expect?**

A. Tantric balancing works through a cooperative process of massage and energy movement. If you have experienced a Swedish massage, the Tantric balancing form of bodywork is similar, at least in the beginning. A person disrobes, lies face down on a massage table, and receives a relaxing massage from head to toe. Specific body areas are draped, when appropriate, and oil is used with the Swedish strokes. There is added attention to the back and buttocks areas along the paths through which the kundalini will later flow. This initial massage is only preparatory to the deeper massage, chakra opening and energy release work, which comes later.

## **Q. What is involved in the energy release work?**

Opening the lower three chakras usually involves deep holding pressure on key points in the abdomen and pelvic region with the client lying on his or her back. Relaxation of these centers occurs when the tension in these points melts away under the practitioner's finger pressure. This work is usually not painful, but can feel a bit "strange." As the lowest chakra, the root chakra opens, the area may sometimes feel "hot," or "tingly."

Because of its location, near the anus and genitals, it is not uncommon for spontaneous sexual arousal to occur while the root chakra is being palpated. This is simply the body's physiological response to the deep bodywork, and the early awakening of the kundalini energy. The practitioner must be clear, focused, and operating from a strong ethical and moral center during this delicate phase of the bodywork. Again, practicing deep breathing and energy awareness exercises will help the client get in touch with the feeling of energy flow, which will help channel this powerful root energy upward and not outward as sexual desire.

If and when the lower three chakras are opened to the practitioner's satisfaction, the middle two chakras are relaxed with light massage and gentle touch, usually by way of palm pressure along the breast bone and over the throat. These chakras are held until a warmth is felt, which signifies opening. The brow and crown chakras are opened through energy balancing, often without even touching the body. When all the chakras are open and clear, the process of releasing and channeling the kundalini energy can begin.

**Q. Tell me about this kundalini energy. Why is it so important to release it?**

A. Kundalini energy is the powerful Shakti force which lies dormant in most of us, sometimes our entire life. Releasing this energy, and channeling it upward through the chakras provides an effective way to achieve inner harmony, or balance, and sexual clarity, which otherwise might not happen. The uniting of this energy with the Shiva force within a person can induce a state of super-consciousness known as samadhi, or "the highest Bliss."

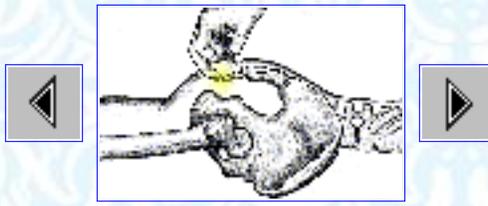
**A final word:** In Western culture, we live in an extremely sexually focused and repressed society. Our media exploits and televises cases of sexual harassment, child pornography, and the scare of sexually transmitted diseases for sensationalism. We all watch and get frightened, and get angry. The result of this constant bombardment is that everyone has developed a deep internalization of their personal sexuality. This is not normal.

Tantric balancing does not profess to promote sexual liberation, or to diminish the importance of eliminating sexual harassment. Nor does it minimize the need for protection in sexual activity. Tantric balancing simply strives to achieve a balance between the physical, emotional, and spiritual elements within each of us.

Because of the anatomy of it all, powerful kundalini energy is tightly intertwined with that culturally misunderstood energy of sexuality. Even in the absence of the release of kundalini energy, which, by the way, could take several Tantric balancing sessions to accomplish, a progressively increasing level of understanding and acceptance of personal sexuality should come through the Tantric balancing process. That alone is a worthwhile reason for undertaking the experience.

Remember, with Tantric balancing, the release of kundalini energy does not happen all at once, or if the kundalini energy does emerge, it may quickly retreat. Each person undertaking the Tantric balancing journey to kundalini awakening should simply notice the changes which take place during each session, and use that awareness to grow as a human being.

**The kundalini power is like liquid fire as it rushes through the body when it has been aroused by the will.**



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# TANTRIC BALANCING THROUGH MASSAGE

## - BALANCING TECHNIQUES FOR MASSAGE THERAPISTS - PART 1

**What is experienced on the physical plane will have far reaching effects on all aspects of a person's life.**

**This section is designed for licensed and/or certified Massage Therapists to study as background information on the massage aspect of Tantric balancing work. It is simply an overview, and not intended as a training session. Integrate these ideas with your own knowledge of anatomy and physiology, and decide for yourself if you feel comfortable with this form of bodywork. If you do, then seek out guides in both massage and yoga to balance yourself so that you can attempt to balance others. Remember, kundalini energy is incredibly powerful, and you could do more damage than good, to yourself and your clients, if you don't achieve a balance within yourself first. Read with interest, but practice with caution...**

As a bodyworker, you are about to examine a unique form of therapeutic massage. It is not easy bodywork, for either the practitioner or for the recipient. Each Tantric balancing session requires a minimum of two hours of focused, concentrated effort. Some sessions have been known to last four or five hours, and frequently more than one session is required to complete the balancing and integration aspects of the work. After studying this information, you should have a clear understanding of the goal of Tantric balancing, and can decide for yourself if you are prepared integrate this form of bodywork into your practice.

Because of the deep massage techniques used during Tantric balancing to open, release, and channel the stored energy in the physical body, at times the work can be intense, penetrating, and emotional. The techniques used are based upon the solid principles of Tantra. These principles promote the integration and balancing of three "bodies" which make up each human being. This bodywork promotes the release and movement of powerful kundalini energy. What is experienced on the physical plane will have far reaching effects on all aspects of a person's life.

If you haven't done so yet, please take the time now to review the [Tantric Foundation](#) section of this

presentation. When you feel you have a grasp of the concept of **chakras**, **kundalini energy**, and the relationship of this energy to the physical and subtle bodies, look at the [Massage Foundation](#) (which is currently under development). Then continue with this section.

---

As a massage therapist, you need to understand that, before the kundalini energy can be released, the five regions of the vertebral axis must be relaxed. This is normally done through tactile manipulation of the adjoining spinal musculature. Starting upward from the lowest region, Tantric literature anatomically defines the vertebral axis regions as the **coccygeal** (which consists of the tailbone and first four incomplete vertebrae), **lumbar** (five vertebrae), **dorsal** or back (twelve vertebrae), and **cervical** or neck (seven vertebrae). These five regions correspond roughly with the lower five chakra centers.

Deviating further from allopathic anatomy, from a Tantric perspective, the spinal cord is understood to lie within the vertebral axis (spine) and extend downward from the fourth ventricle of the brain to the coccygeal region, where it narrows to a thin, hair-like ending called the **filum terminale**. The spinal cord itself is formed of two symmetrical halves joined together along a center line. The actual line of juncture is a minute conduit called the **canalis centralis** or central canal (sushumna). It is through this passage that the kundalini force, once released and guided upward, can vitalize the six chakra centers along an invisible course to the brain.

---

## ***A Tantric Balancing session actually begins with a thorough massage of the back.***

---

Particular attention must be given to [relaxing the muscles adjoining the spine](#) which will prepare the canalis centralis for the upward flow of kundalini energy. Once the back, shoulders, and neck are open, the lower back of the body should be vigorously massaged, including the legs, feet, and buttocks, to relieve tension in the lower extremities and to prepare the filum terminale to channel the kundalini upward.

With the back of the body relaxed, the lower pelvic area is prepared for chakra relaxation and opening through [deep, penetrating massage strokes in the sacral and pelvic regions](#). This is done to cleanse the principal **nadis** or astral channels so that kundalini currents may later unite and flow between the subtle body and the physical body. The line of ascension is always from the lower upward to the higher and less dense. Because of this, the bodywork begins at the lowest level. Opening of the chakra centers and balancing of the physical, subtle, and casual bodies must be accomplished in sequential order, from the root, or **muladhara chakra**, upward through the other chakra centers into the **sahasrara**. This opening is in preparation for subsequent release and movement of kundalini energy.

As the lower pelvic cavity from the anus to mid-sacrum begins to open through deep massage, the higher chakra sites are prepared for opening with [gentle touch](#) in an upward direction along the spine to the

neck. The highest chakra, the **ajna**, and the sahasrara area at the top of the head are prepared for opening through [energy balancing](#) without touching the body. Sequential opening of the chakras, which will come next, will provide a path for the kundalini force to radiate upward into all the chakra centers, laying the foundation for integration of the physical, subtle, and casual bodies. The portion of the process just completed, with the client lying face down, is preparatory to turning the client over on his or her back for the actual chakra opening process, covered in the next section.

**Sequential opening of the chakras will provide a path for the kundalini force to radiate upward into all the chakra centers, laying the foundation for integration of the physical, subtle, and casual bodies.**

Once the chakra centers are vibrant and glowing, the kundalini energy embedded in the muladhara chakra at the base of the spinal column is delicately released. The kundalini energy is often called "serpent power" because in its quiescent form, it lies coiled around the base of the vertebral axis. It is normally static and sealed off at the base of the spine just beyond the tip of the tailbone. Through release of this energy, the centripetal "**Shakti**" force can be directed upward to the higher chakra centers, there to complete a union with the centrifugal "**Shiva**" energy who's originating source is the sun. Harmony and balance, according to Tantric beliefs, comes from this union of these polar opposite energy forms.

At this point in the procedure, the massage therapist calls upon [specialized training and experience](#) to coax the serpentine like kundalini energy to emerge and rise through the spine. There is no set direction the bodywork might take from this point on, as energy channeling and chakra balancing are difficult to predict.

Often the mere experience of the first release of kundalini energy is so dramatic that the force never rises above the first or second chakra. After some practice, however, the complete yogic experience can be achieved. When full, mature kundalini release happens, the experience is unimaginable. Liquid fire races up the spine, through the head, and out through the top of the body with an incredible intensity. The human body is, for a brief moment, a lightening rod between the polar opposite forces of nature.

During this release process, and through the subsequent Tantric Balancing work to regain equilibrium, there exists a shared responsibility between the massage therapist and the person receiving the therapeutic treatment. There must be a commitment to work together within a close bond of trust, openness, and sharing.

**Because the kundalini energy is so powerful, so fundamental, and so rooted in human sexuality, a clear element of professional intent and respect is paramount.**

Because the kundalini energy is so powerful, so fundamental, and so rooted in human sexuality, a clear element of professional intent and respect is paramount. If the partners are lovers, than the sexual aspect of tantric yoga may be explored to accentuate the energy flow. If, however, this is not the case, the therapist must maintain intense focus to not deviate from professional treatment, even though the atmosphere is charged with the kundalini force. One method of maintaining focus for the therapist is to concentrate on opening his or her upper chakras, particularly the heart chakra.

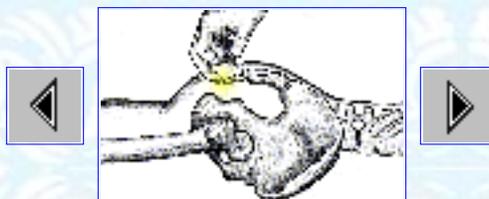
## **Preparation for a Tantric Balancing Session**

Tantric literature states emphatically that, "True liberation can come only through experience. States of consciousness cannot be controlled and transcended until and unless they are lived rapturously, freely, and in all the fullness of their power." As a recipient of Tantric Balancing, you are encouraged throughout the work to actively participate in the process and fully experience what is happening on all levels. Breathing, sounds and visualized colors play an important role in moving the powerful kundalini force, as does your emotional clarity. The resultant merging or union of the Shakti and Shiva energy forces within your body is called **samarasa** in the Tantric texts.

**"On their union, nectar (amrita) flows. Refreshment, increased power and enjoyment follow upon each visit to the well of life."**

Tantric literature also states, "It is very possible that the greatest power of transformation is more in the attitude than anywhere else." Accepting the possibility of change, the potential for growth, and the capacity for true integration, especially during the powerful release and movement of kundalini energy, will help guide this amazing force upward through the chakra centers. With an accepting and positive attitude, "Tantric Balancing can move an individual toward a more satisfying plane of existence; one in which there is more love and, in a final sense, more stability.

***Tantric Balancing* can move an individual toward a more satisfying plane of existence; one in which there is more love and, in a final sense, more stability.**



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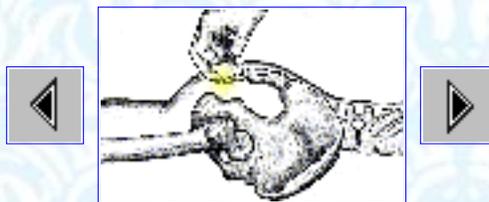
# TANTRIC BALANCING THROUGH MASSAGE

- FINAL THOUGHTS -

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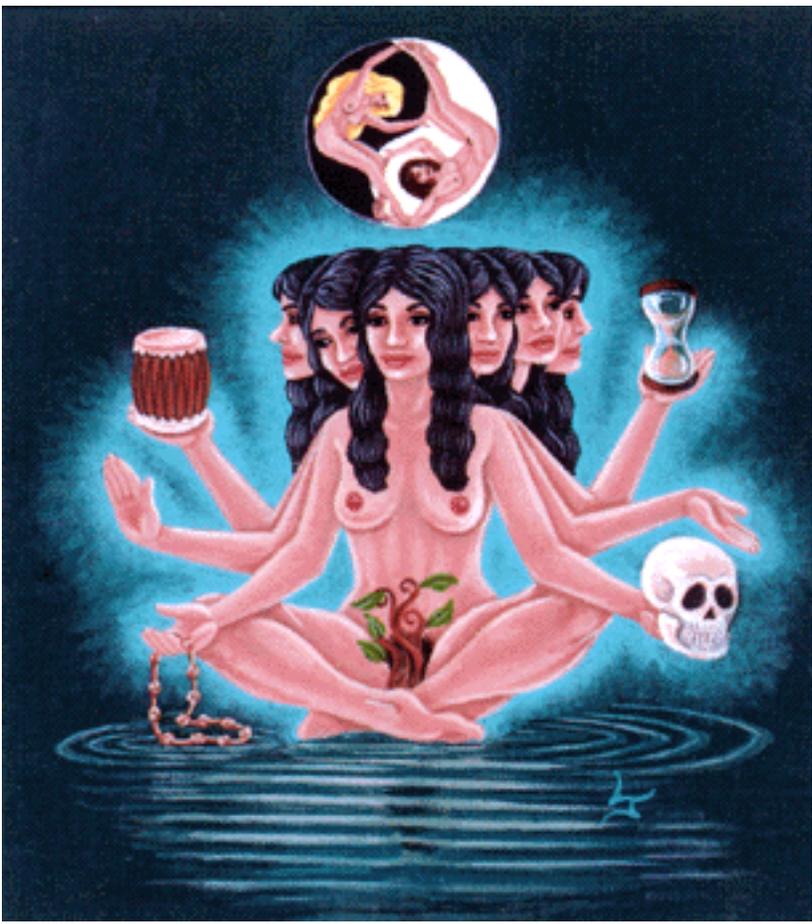


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# TANTRIC BALANCING THROUGH MASSAGE

- MASSAGE TECHNIQUE 1 -

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# TANTRIC BALANCING THROUGH MASSAGE

- MASSAGE TECHNIQUE 2 -

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# TANTRIC BALANCING THROUGH MASSAGE

- MASSAGE TECHNIQUE 3 -

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# TANTRIC BALANCING THROUGH MASSAGE

- MASSAGE TECHNIQUE 4 -

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# TANTRIC BALANCING THROUGH MASSAGE

- MASSAGE TECHNIQUE 5 -

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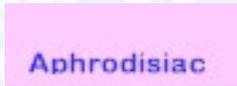
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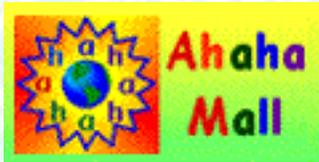
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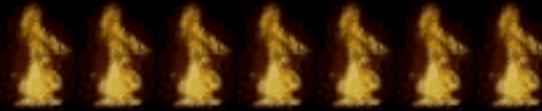
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## Welcome to *your* Kundalini Web site!

Most of the information you will view here has been provided by readers like **you through kundalini related mailing lists**. We are glad to have you with us! My name is Bill Peay, and I am your Site WebMaster, or facilitator, for your journey. As you explore this Site, you will find a tight integration with other kundalini related Web sites, like the "Kundalini Mailing List" and "Shared Transformation." You will sometimes be routed directly to other Sites with some of our links. If you can spend an hour or two with us, we are confident you will have a better understanding of kundalini.

You will find, as you explore, that **we are a community of people working together on the Internet to raise public awareness of kundalini**, and to help those who are experiencing a kundalini awakening better understand what is happening to them. We highly encourage you to join the [Kundalini Mailing List](#) and share what you have personally experienced with our Internet family. Most of all, have fun.

You can navigate through our Center by way of our Index, left, or you can follow our self-guided tour by starting with any index topic and following the forward or backward arrows at the bottom of each page. The links make a complete circle, and by following them, you will be assured that you won't miss anything. Our Site Icon will bring you back to the Index at any time.



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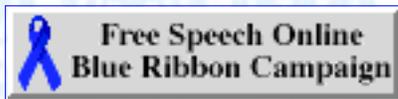
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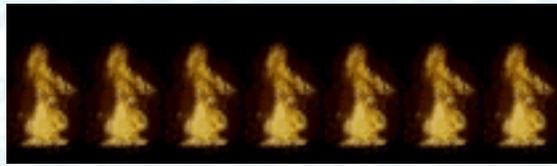
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By clicking on the Icon of a graph below, you can review the consolidated statistics from all of our mirrored Web sites combined together. This tracking system counts only *one visit* no matter which site is being viewed. It is a true indicator of individual interest in kundalini. To see the actual number of times each of our site home pages are loaded, see the counters at the bottom of the pages for each of our servers located in [Hawaii](#), [Europe](#), and [North America](#).



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