

THE KUNDALINI UPANISHAD

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INTRODUCTION

AN OVERVIEW OF THE KUNDALINI UPANISHAD

Dear Student,

May I welcome you to this Home Study Course on the Kundalini Upanishad. Much of the commentary is contained in the lecture tapes accompanying this text.

The Kundalini Upanishad is found in the Yajur-Veda. Although this Upanishad is classified as a minor Upanishad, it is of major importance to the yogi as it deals with the fundamental and esoteric subject of Kundalini awakening, as well as directing that cosmic force.

This Upanishad begins with an analysis of mindstuff (chitta). It's philosophy suggests that the mindstuff manifests on the material plane because of an inner reaction of three forces: 1) the life-force (Prana), 2) one's own past-life activators (samskara), and 3) desires (vasanas).

Prana means 'life,' or 'breathing forth.' Thus, it has come metaphysically to mean the life-force in the earthling, as well as the Universal Breath of Life. This life-force divides itself into ten sub-forces, five major and five minor.

Samskara means 'activator' and stands for the indelible, psychological imprint on the subconscious mind, held there from lifetime to lifetime. Samskaras are a consequence of your daily actions and attitudes. These impressions or imprints are not passive. They are very active, and often can be seen as conscious proclivities.

Vasana means 'the dwelling place,' and personifies desire. They are the subliminal attributes stamped on the mind by the implementation of desire. Vasanas are a consequence of your daily desires.

This Upanishad, like all other yoga-texts, points out that to control the life-force, is to gain control over the desires. Also, it is equally true that to control desires, is to gain control over the life-force. However, as in all yoga philosophy, the method is generally directed at controlling the Prana. This indirect control of the desires is supported by the direct control of desire through the assistance of yama and niyama.

The awakening, controlling, and directing of the Kundalini is accomplished in three pragmatic stages:

- 1) The application of eating only healthy, nutritious foods.
- 2) The establishing of a firm yogic posture. The lotus posture and the thunderbolt posture are the two postures which are emphasized. (I suggest the adept's pose.)
- 3) The application of pranayama. '*Prana-yama*' means the control of the prana which can be mastered by the use of the breath or mantra. More specifically, it is the control of the retention of the breath.

In Sanskrit these three stages are known as:

- 1) Mitahara
- 2) Asan
- 3) Shakti Chalana

These first two stages are relatively easy to master. The third stage is more complicated and takes a longer time to master. Generally, this period is from 18 to 60 months. This stage is a process of *Awakening the Divine Fire*, and also of ascending It through the chakras to the thousand-petalled lotus.

The great secret in this Upanishad relates to the average earthling's breathing pattern. When the average earthling exhales, the life-force leaves the body for a distance of sixteen units. However, on the inhalation the life-force enters at a distance of only twelve units. Thus there is a loss of four digits of energy! Why?

- 1) Because most people's bodies are stiff and rigid and this does not allow for free lung/chest movement.
- 2) Because of all the stress, the muscles are tight, and this does not allow for the free movement of the chest area.
- 3) Because of the harmful substances in the polluted air causing the lungs to automatically stop breathing deeply.

Therefore, the awakening of the Kundalini Fire directly relates to the inhalation. If a person can extend his inhalation, his life-force, to at least sixteen digits, the divine fire will be awakened. If he can extend his inhalation to more than sixteen digits, even greater awakening will manifest.

Thus, this Kundalini awakening can be accomplished by eating the right, nutritious foods, by setting in a yoga meditative posture, and by the practice of extending the duration of the inhalation.

Once the process of increasing the inhalation is established, you should then utilize this technique when you are aware that the life-force is flowing through the left nasal passage. Thus by the process of lengthening the in-breath and at the same time activating the Channel of Learning (the Saraswati nadi), the Kundalini is awakened and strengthened.

While this process is being accomplished, use the full force of your consciousness and your Will. At first, the process should last only one to two minutes. However, later the process is extended up to 48 minutes, according to the strength of your body and mind. This should be extended slowly in increments of 30 seconds at a time.

The awakening of Kundalini is accomplished by two pranayamas. One is called *Saraswati chalana*, and the other is called the *restraint-of-the-breath* (kumbhaka). Various key types of breath restraints are spoken of in this Upanishad, and are divided into two main divisions. These two main divisions are *sahita kumbhaka* and *kevala*

kumbhaka. Under sahita kumbhaka are a set of key pranayamas:

- 1) Suryabheda,
- 2) Ujjaya,
- 3) Sitali, and
- 4) Bhastrika.

(See the appendix for a detailed description of how to practice these techniques.)

Kevala kumbhaka stands alone.

By the utilization of sahita kumbhakka and kevala kumbhaka, you can bring about the complete restraint of the life-force. These restraints are simply the two Breath Holds: holding the breath while the lungs are full of air, and holding the breath while the lungs are empty. These are also called *full chalice* and *empty chalice*.

Through the three basic stages of yoga discipline: proper diet, posture, and shakti chalana, the yogi strengthens his physical and astral body, and thus is able to obtain super-subtle states of Cosmic Consciousness.

These sub-stages within the sahita kumbhaka strengthen the physiological organs, and purify the astral body, preparing it for a successful Kundalini awakening which also leads to Cosmic Awareness.

In the activation of the Channel of Learning, the Saraswati nadi, you must constantly drive the life-force from the right nasal passage into the left nasal passage, again and again, without unbalancing your everyday life.

One of the first realizations on entering into the outer fringes of Samadhi, induced by the Kundalini awakening, is seeing everything as *consciousness*, rather than as people, objects, and events. The yogi sees only 'energy-fields of consciousness.' Finally, he experiences the final and highest state: Cosmic Consciousness.

However, after the arousal of the Kundalini, it is necessary to cause the divine energy to ascend through the astral spinal column from the saturn chakra (muladhara chakra) all the way up to the thousand petaled lotus. This unifying blessing of becoming one with Lord Shiva, 'the patron saint' of all yogis, allows you to live and to be sustained both physically and astrally on the Life-Nectar flowing from this uniting of Lord Shiva with the divine energy in the thousand petaled lotus.

However, during this ascension, the divine energy encounters three *knots* or *locks* existing in the astral spine. It is bhastrika kumbhaka that allows the locks to be opened. Bhastrika is augmented, improved and intensified by the practice of the three bandhas. These involve stoppages of the flow of psychosomatic energy in local areas of the astral spine. The names of these three bandhas are

The *mula bandha* existing in the saturn chakra at the base of the astral spine.

The *uddiyana bandha* existing in the mars chakra at the navel region.

The *jalandhara bandha* existing in the mercury chakra at the neck region.

Altogether, these processes override the natural proclivity of the downward flow of the life-energy. Thus, by the practice of bhastrika and three bandhas, you are able to override this downward tendency. In short, the ascending breath overrides the descending life-force, and you are thus able to drive the life-force into the thousand petaled lotus.

By use of bhastrika and bandhas, the downward flowing energy is driven to the mars chakra. When this happens, the divine fire existing in the mars chakra intensifies and is fed. As it moves upwards into the higher realm of the venus chakra, it is fed by the air tattwa. Here, the fire takes on an all-consuming configuration. It is here that the descending life-energy (the apana), merges, mates, and mixes with the ascending life-energy (the prana). Thus, the Kundalini erupts and

is driven up into the thousand petaled lotus.

By the various technique listed, the descending life-energy is driven upward through the saturn chakra, to the jupiter chakra, and up into the mars chakra. It is fed by the air tattwa of venus, and then descends again. Thus, there is a small cycle of energy rotating again and again from the saturn chakra to the mars chakra and then back to the saturn chakra again. After the hundred and eighth cycle, the life-energy heats up and arouses the Kundalini because of the divine mars' warmth. When this happens the energies circulating around the ida and pingali nadis, from saturn to mars, awakens, arouses and enters the sushumna, even ascending to the Door of God in the mercury chakra.

The soul seeking to attain yoga-siddhi, or occult energies will find this text a major Upanishad because it gives explicit knowledge of the method for awakening the Kundalini, as well as directing the Kundalini to the thousand petaled lotus.

In the process of awakening and lifting the Kundalini, the process of khechari mudra is a essential technique. Khechari mudra is a three-fold process of:

- 1) Cleansing the tongue two times a day,
- 2) Milking the tongue five times a day, and
- 3) Stimulating the 12 nerves at the ridge of the hard palate.

The human body is like the earth and also has two poles. The north pole is the pole of potential energy existing in the saturn chakra. As the Kundalini moves from the north pole to the south pole, this potential energy touches the other pole which transforms the potential energy into dynamic energy. These two polar energies then again perform a transmutation and unite one with the other producing a state of Cosmic Consciousness through the process of Samadhi.

The Kundalini Philosophy, as taught in this Upanishad, seeks to enlighten the student that he should obtain both happiness and enlight-

enment. However, in striving to reach this dual goal, a number of obstacles arise. This Upanishad mentions these obstacles and the methodology for overcoming them. These obstacles are:

- 1) False perceptions.
- 2) Attachment to objects.
- 3) Worldly concerns.
- 4) Indifference or laziness.
- 5) Carelessness and confusion.
- 6) The lack of aptitude for discerning esoteric truths.
- 7) Excessive sleeping.
- 8) Doubting the effectiveness of yoga practice.
- 9) Loss of spiritual affiliation.
- 10) Thinking sickness is caused by yoga practice.

All sincere seekers should strive with diligence to avoid any and all of these obstacles on the pathway to Kundalini awakening. Most of these obstacles will not present a problem for the average seeker. However, each seeker will find one or two of these obstacles which will be a major challenge that has to be overcome. As the Kundalini fire awakens and ascends it releases a Shower of Nectar which is Bliss. Because of this internal bliss, the seeker finds it relatively easy to transcend these obstacles. The point to be made is this: striving for Kundalini awakening is like being an athlete. That which is not in anyway harmful for the average person, is very harmful for becoming a successful athlete. In this same way, that which is not harmful for the average person, is a hindrance for the person striving to acquire the spiritual path.

This text suggests that one of the best means for accomplishing this is by personal analysis and exploration of:

- 1) your consciousness,
- 2) your personality,
- 3) your karma patterns,
- 4) a great deliberation into the nature of this world,
- 5) a close examination of your goals, and
- 6) why they will be of great benefit.

Most often the obstacles are based upon 'ego-energy,' and ego-energy should never be underrated. Thus, great emphasis is put on seeking out a wise Guru who will help to re-direct your ego-energy which may be driving you in the wrong direction, causing a minor obstacle to become a major obstacle on the spiritual pathway. Independent of the technique that brings Liberation, this Upanishad is vital because it points out that each seeker must understand his own unique weakness-of-personality, and give attention to improving and strengthening it.

Though it is true that wise Gurus in this Dark Age are fewer than existed in the Golden Age, all literature points out that there will always be Gurus available for the sincere seeker on the face of this earth. If you do not yet have a Guru, you should prepare yourself for his arrival. This is done by softening your desires, softening your karma, improving your self-control and self-awareness through yoga progressive practice, and continual studying.

Finally, we need to understand that *chit* means 'consciousness,' and that *chitta* means the lower mind which has three main sub-functioning forces.

Chitta is the lower mind, and is concerned with facts. It tends to deal with external objects.

- 1) Manas is that function which deals with the comparing and the classifying of things.
- 2) Buddhi is that function which evaluates things.
- 3) Ahamkara is the function which states, "How does it relate to me?"

CHAPTER ONE

AWAKENING THE MYSTICAL FLAME

1. The inner instruments of our being are

- a) the Mind,
- b) the Intellect,
- c) the Ego, and
- d) the Mindstuff (chitta).

The mindstuff is diffused throughout your being and is one of the predominant and critical memory-banks. The key thing stored in these memory-banks are past-life emotional impressions which by their very nature have an inclination to think, to act, and react in a given way.

- 2.
- a) The Mindstuff is formed out of the water tattwa.
 - b) The Mind is formed from the air tattwa, and thus is as fleeting as the wind.
 - c) The Intellect is formed out of the fire tattwa.
 - d) The Ego is formed from the earth tattwa.

3. The mindstuff manifests because of two forces. These are the five vibrational levels of the life-energy (Prana), and the subtle desires within your being (vasanas).

4. If you learn to control these life-energies, or if you learn to control the prana, then these subtle desires will be controlled. If you learn to master your subtle desires then the prana will be controlled. Historically, the yogis have found it wiser, easier, and more advisable to work at controlling the prana, rather than the invisible, semi-unconscious desires.

5. Thus, you should work at controlling the life force (prana), rather

than the subtle, unconscious desires. This can be accomplished by three predominant techniques. They are:

- a) Moderate, wise eating (mitahara),
- b) Mastery of yoga posture (asan), and
- c) Learning the mystical technique called 'Kundalini Awakening' (Shakti-Chalana).

6. The alert disciple should listen with intent attention as these practices are explained:

7. First, you should eat only nutritious, pleasing foods, and never fill your stomach more than half full. You should never drink more water than one-fourth of your stomach's capacity. You should always leave one-fourth of your stomach empty as a symbol that you are wishing a conscious reconciliation with Lord Shiva, 'the patron saint' of all yogis. These rules are referred to as moderation in diet (mitahara).

8. Secondly, there are two key postures (asans). These are padmasan and the diamond posture. Padmasan is formed by placing the left foot on the right thigh, and the right foot on the left thigh. It is said that this asan is the dissolver of all forgetfulness and confinement.

9. The other posture is formed by placing one heel below the base of the spine at the saturn chakra (mula-dhara), and the other heel above it. In the saturn chakra is the root of the kanda (mula-kanda) which is the genital organ. In this asan, set with trunk, neck and head in a straight line. This is known as the diamond posture, or the firm posture, (vajra-asan).

10. Thirdly, if you are astute, you should grasp the Kundalini from the saturn chakra (muladhara) and move it (actually and/or symbolically) to the thousand petaled lotus (sahasrara). The saturn chakra is located at the base of the spine. The thousand petaled lotus is located at the crown of the head. This process is known as *shakti chalana*.

11. This Kundalini should pass through the jupiter chakra (svadhisthana), as well as the mars chakra (manipura), which exists at the navel, all the way through the sun center (ajna).

12. Two conditions are crucial for the successful practice of lifting this Kundalini from the saturn chakra through the sun center into the thousand petaled lotus.

- a) The first is *stirring-up*, or activating the Channel of Learning (Sarasvati nadi).
- b) The second is holding, or restricting the breath (kumbhaka).

13. Sarasvati Kundalini is the awakening of the Sarasvati channel which is located on the west side of the mars chakra (along with the other vital 13 astral channels (nadis))

14. Through the double activity of awakening the Sarasvati nadi, and the holding of the breath, the Kundalini which is coiled at base of the saturn chakra raises itself and becomes linear.

15. The Kundalini is awakened only by the activation of the Sarasvati nadi at the level of the mars chakra!

16. In exhalation, the prana leaves the astral body by a distance of sixteen digits. However, in inhalation the prana enters the astral body by only twelve digits. Thus you lose four digits of energy in each breathing cycle. Therefore, if you inhale for sixteen digits (rather than twelve digits), the Kundalini will be awakened! This is attained by setting firmly in a yoga posture, and when the breath is passing through the left nostril (ida nadi), you should lengthen the inward breath by four digits of ether. (In inhalation, the prana only reaches up to the air tattwa (the venus chakra), thus four more digits of energy are needed to lift the prana to the mercury chakra where the ether tattwa resides.

17. The ardent seeker should activate the Sarasvati nadi by two means:

- a) By lengthening the breath four extra digits,

- b) By firmly pressing together both sides of the rib cage existing near the naval. This is accomplished by pressing both the thumbs and the forefingers of both hands on each side of the rib cage. Then, first press the left rib cage, and then the right rib cage, repeating this process over and over again. This stirring technique should be performed each day for only a few minutes (48 seconds to 180 seconds). The technique should then be slowly extended until a duration of 48 minutes is reached. It generally takes a period of 12 to 36 months to reach a stirring duration of 48 minutes.

18. You should then draw some of the Kundalini upwards, by mental effort and by uddiyana, so the Kundalini will find its way into the middle astral channel (sushumna). By this means the Kundalini will enter the mouth of that channel.

19. It is important to realize as the Kundalini moves through the lower section of the sushumna, that the life-energy also enters into this middle channel.

20. Next, you should expand the mars chakra by performing the neck lock, which is also known as the flying net, or water pipe lock (jalandhara bandha). After this is done for a number of weeks or months, shake the Saraswati channel by stirring the rib cage as indicated earlier so the prana will ascend into the venus chakra. The prana will go beyond the venus chakra by using this neck-lock.

21. The Saraswati channel then gives rise to a sound in the mars chakra. When this sound occurs, the mars chakra should be activated by the daily practice of uddiyana.

22. By activating or vibrating the mars chakra, you 'jolt' the Saraswati channel, thus removing many afflictions which arise within the astral gut.

23. The five major and the five minor vital breaths (vayu) is the prana

that moves throughout the astral and the physical body. The restraint of prana within these two bodies is known as *true kumbhaka*.

24. Kumbhaka or breath restraint is of two types: sahita and kevala. Sahita is restraint with the mental recitation of OM. Kevala is restraint without the recitation of a mantra.

25. You should practice sahita kumbhaka until you are able to gain some control over kevala kumbhaka.

26. There are four main types of pranayama: surya, ujjayi, sitali, bhastrika. These four are all associated with sahita kumbhaka. (See my text: *The Spiritual Science of Kriya Yoga*.)

27. Find a place that is beautiful, serene and comfortable. In this place make a platform which is neither too low nor too high, and upon this platform set in a sturdy asan. Now vibrate the Sarasvati channel (as communicated before), and at the same time inhale slowly, breathing through the right nostril for as long as you comfortably can. Then exhale for as long as you can through the left nostril. You should exhale only after purifying the skull by forcing the breath up into the skull. This dissolves the four types of karmas caused by the imbalanced air tattwa. This technique called surya-behda should be practiced often.

28. Now, close the mouth and inhale slowly through both nostrils, lifting the life-energy up through the astral spine. Start at the saturn chakra and retain it in the space between the venus chakra and the mercury chakra. Now, exhale only through the left nostril.

29. This technique will remove the phlegm from the throat (mercury chakra), as well as the heat in the head (ajna chakra). It purifies the astral body and increases its Spiritual Fire. It also removes all the problems of karma arising from the impure channels (nadis). This technique is called ujjayi kumbhaka and can be practiced while standing, or even while walking.

30. Sitali kumbhaka is performed by drawing up the breath over the tongue with a hissing sound of 'SA.' The breath is then held as long as comfortable and then slowly exhaled through both nostrils.

31. Sitali cools the body and removes many karmic poisons.

32. Sitting in padmasan, or any firm posture, with the mars and mercury chakras erect, close the mouth and exhale through both nostrils. Then inhale slightly lifting the Kundalini up from the saturn chakra to the mercury chakra so that the breath will fill the space in the mercury chakra between the upper part of the neck and the lower part of the skull. Do this with the sound of 'SA.' Then exhale in the same way. Repeat this process over and over again, as a blacksmith's bellows moves the air in and out quickly. Thus, in the same way you should move the air in and out of your body. When you become tired, inhale through the right nostril. If the mars chakra is filled with air tattwa, close off the nostrils completely with all your fingers except your fore fingers. Perform the *hold* (kumbhaka), and then exhale through the left nostril.

33. This technique produces 'purity' by removing karma. It also produces happiness and pleasure. On an esoteric level it removes the astral inflammation of the mercury chakra caused by desires. Mainly it dissolves the phlegm which hinders the Kundalini from entering the doorway of the Mouth of God (the Brahma-nadi).

34. It thus pierces the three knots (granthis), which is symbolical of the three knots in the spinal column, and also the transcending of the activities of the gunas. On the gross level these three gunas are known as Vishnu granthis, Brahma granthis and Shiva granthis. This kumbhaka is known as bhastrika.

35. You should now practice the three holds or contractions (bandhas), known as mula bandha, uddiyana bandha and jalandhara bandha.

36. By the practice of contracting the sphincter muscle (mula bandha), the upana prana with its downward flow is forced upwards through

the astral spine.

37. When the apana is lifted in the astral spinal column to reach the mars chakra, the fire element of the mars chakra is extended and lifted even more by the air tattwa.

38. In this heated condition, the fire and the apana mix with the prana, causing the fire tattwa to become even more intense. This process creates a special body-heat (tapas), which awakens the sleeping Kundalini.

39. It is then that the Kundalini makes a hissing sound and becomes erect like a serpent when aroused. The Kundalini then enters the Doorway of the 'Mouth of God' (Brahma-nadi). Thus you should practice this mula bandha often during the day.

40. At the end of the breath hold, and at the very beginning of the expiration, uddiyana bandha should be practiced because this causes the prana to ascend further upwards into the sushumna.

41. Setting in the firm posture (vajra-asan), pull on the places near the two ankles (i.e., pull the toes forward and at the same time press on the *bulb* (kanda)). The bulb is the origin of all the channels through which the life-energy circulates in the astral body. Now, slowly accompany the channel which is on the western side of the body, first to the upper part of the abdomen, above the navel, and then to the heart chakra, and finally to the mercury chakra. This gradually drives the Kundalini up to the navel, first from the western side of the body, then to the upper part of the mars chakra (which is above the navel), and then into the heart chakra. Finally it reaches the mercury chakra. When the prana reaches the junction of the navel, it will remove the impurities from the mars chakra. Thus, you should practice this technique regularly and often.

42. Jalandhara bandha should be practiced after the inhalation process. This is performed by contracting the neck and pressing the chin against the neck so as to impede the air tattwa from flowing further

upwards.

43. The prana will go through the Brahma-nadi on the western side when the neck is thus contracted with the chin being pressed forward and against the chest (the net flying bandha). Assume the same posture as before, and now activate the Sarasvati channel, and thus control the prana.

44. On the first day of practice, the *breath hold* should be practiced only four times.

45. The *breath hold* should be completed ten times on the second day of practice. Increase each hold cycle by five during that day.

46. On the third day the *breath hold* should be practiced twenty times. After practicing the hold with the three bandhas, increase each hold cycle by five. Keep increasing it, however, without any stress during the duration of the hold.

47. There are seven causes of bodily diseases. The first is sleeping during the day. The second is late night vigils. The third is excessive sexual activity. The fourth is living in crowded spaces. The fifth is eating unwholesome food. The sixth is restricting the discharge of feces and urine. The seventh is strenuous and demanding mental activity.

48. When the body is afflicted with disease, because of fear, a person may say, 'This disease has arisen because of yoga practice. Thus, I will discontinue practicing yoga.' This is the first obstacle to success in yoga.

49. The second obstacle to success in yoga is doubting the efficiency of the yoga.

50. The third obstacle to success in yoga is carelessness and/or a state of confusion.

51. The fourth obstacle to attaining success in yoga is indifference and/or laziness.

52. The fifth obstacle to success in yoga is excessive sleeping.

52. The sixth obstacle to success in yoga is being attached to the objects of sensation.

53. The seventh obstacle is erroneous perception. This is sometimes called 'delusion,' or abnormality of the thinking process.

54. The eighth obstacle to success in yoga is sensual attachment to objects and/or the concern with worldly affairs.

54a. The ninth obstacle is lacking confidence or persuasion.

54b. The tenth obstacle is the lack of ability for understanding esoteric truths.

55. The person who is wise and wishes to successfully complete the practice of yoga should with great deliberation avoid these obstacles, and pay very close attention to the nature and frailties of the human personality.

56. With consciousness firmly fixed on Truth, and practicing pranayama daily, the mind will become serene, peaceful, and secure in the sushumna channel. When the prana reaches the sushumna, the prana becomes locked therein.

57. When the contaminations of the mind are removed through pranayama, and when the prana is absorbed into the sushumna channel, you become a true mystic.

58. When all the accumulative impurities in the mind and those impurities clogging the sushumna channel are completely removed, the passage-way of the pranas moves through the sushumna affected by the practice of kelya kumbhaka. Thus, the mystic competently causes the descending current (apana), with its downward tendency,

to rise upward by the practice of the contraction of the sphincter muscle (mula bandha).

59. When the apana is lifted, it meets with the fire tattwa. These quickly mix. Thus, when the prana and the apana unite with each other they merge rapidly with the Kundalini which is coiled and asleep in the lowest chakra.

60. Heated by the fire tattwa and stirred up by the air tattwa, the Kundalini stretches its serpentine body in the interior of the mouth of the sushumna channel.

61. Thus, the Kundalini penetrates through the Lock of Brahma formed of passionate activity. In so doing, it flashes instantaneously like lightening at the mouth of the sushumna channel.

62. Then the Kundalini ascends and moves through the Lock of Vishnu at the venus chakra. It then ascends upward and penetrates to the Lock of Shiva in the mercury chakra. It then moves above this and into the middle of the sun center, the all-seeing eye, the ajna chakra (the Eye of Shiva).

63. Having pierced the ajna chakra, this Kundalini moves upward into the sphere of the moon chakra. In this place the Kundalini dries up the moisture produced in the moon chakra and then descends down into the mercury chakra which has sixteen petals.

64. When the blood is agitated because of the speed of the rotating prana, it becomes bile as it reaches the sun. Then it goes to the sphere of the moon. Here it takes on the nature of 'pure phlegm.'

65. When the Kundalini flows there, how is it that the cold blood becomes quite warm?

66. At the same time, the intense white form within the moon chakra (chandra), is rapidly heated up. Thus, the excited Kundalini moves upward and releases a shower of nectar which flows more abundantly,

downward over the chakras.

67. As a result of swallowing this nectar, the mindstuff is kept away from all sensual enticements. Because you are exclusively absorbed in the Spirit which partakes of this sacrificial offering called nectar (amrita), you stand alone within and upon your own true, higher Self.

68. You thus enjoy the higher states, and become totally dedicated to the True Self (Atma). Thus you attain absolute bliss and peace.

69. The Kundalini then rises to the very seat of the thousand petaled lotus. In this place it gives up the eight forms (tattwas) of pre-matter matter (prakriti): earth tattwa, water tattwa, fire tattwa, air tattwa, the ether tattwa, the mind, intellect, and the ego.

70. After embracing the single eye, the mind, the prana and the other tattwas in her, embrace. Thus the divine Kundalini goes upward to embrace and merge with Lord Shiva. Embracing him, she dissolves herself into the thousand petaled lotus.

71. Thus the seminal fluid rises up and goes to Lord Shiva along with the vayu tattwa. The prana and apana which are always produced, now become equal in their intensity of ascension and descension.

72. The pranas flow in all things large and small, describable and indescribable, as fire and gold. The breath also dissolves itself.

73. Being bound together of the same quality (the same guna), the prana and the apana also dissolve themselves in the thousand petaled lotus, in the presence of Lord Shiva. Having reached equilibrium, the prana and apana no longer ascend or descend--no longer move.

74. Then the mystic struggles with the prana which is spread outward in the form of rarefied elements, or in the mere remembrance of

them. Here the mind has now been reduced to the form of 'subtle impressions,' and the speech remains only in the form of recollection.

75. All the vital airs (pranas) then spread themselves out in your astral body, even as gold is spread out in a crucible placed on a fire.

76. The astral body attains a very subtle state of pure Reality. By causing this body, made of the elements, to be absorbed into a subtler state, into a form of the Supreme Reality (Param-Atman), the astral body of the yogi gives up its gross corporeal state.

77. This alone is the Truth underlying all things, and is totally devoid of all impurities.

78. This alone is the nature of absolute consciousness which is the character of the attributive 'I' of all sentient beings, the Reality. It is the subtlest form of 'That' alone. It is the Truth underlying all things, underlying all sentient beings.

79. Thus the delusion about the existence or the non-existence of anything, independent of, or apart from the Reality, and all other experiences obtained in Samadhi, should be known or realized as the Reality. At the same moment with the dawning of such a realization of knowledge of the form of the Atman, Liberation is attained.

80. When you do not come to the realization that all is consciousness, absolute consciousness, all kinds of absurdities arise, such as believing a rope is a snake, or that silver exists in the oyster shell, etc.

81. The awakened soul realizes the oneness of the Atman all the way to the fourth stage of consciousness (turiya). That soul realizes the oneness of the microcosm with the Virat-Atman; also the linga with the Atman. Even the Self in the unmanifested or manifested state — all is in, and of the consciousness of the Atma.

82. The Kundalini-energy is like the thread of the lotus. It is resplendent. It penetrates with the upper part of its body. At the other end,

the root of the lotus is the mula kanda or muladhara.

83. It is in contact with the whole, with the totality of the Brahma-Nadi of the sushumna. It takes hold of its tail with its mouth.

84. Seated in asan, performing mula bandha, the yogi makes the vayu tattwa move upwards with the mind intent on the hold (kumbhaka). The fire comes to the jupiter chakra flaming, owing to the striking of the air tattwa.

85. From the striking of the air tattwa and the fire tattwa, the Kundalini pierces and opens the Lock of Brahma.

86. Then the Kundalini pierces the Lock of Shiva. After this, it pierces all six chakras. Then the energy of the Kundalini attains bliss with Lord Shiva, in the thousand petaled lotus. This is known as the highest state. This alone is the giver of the final beatitude.

Thus ends the first chapter of the Kundalini Upanishad.

CHAPTER TWO

THE HOLY SCIENCE OF KHECHARI

1. Now begins a description of the science called *khechari*.
2. The person who completely masters this technique will be free from old age and death.
3. Knowing this technique, any soul subject to disease, old age, or death should make up his mind to practice this method with determination.
4. He who has gained knowledge of this technique from anyone, and who has by its practice gained mastery of it, becomes known as the destroyer of disease, old age and death.
5. You should approach him for protection and look upon him as Guru.
6. The knowledge of khechari is not easily found. Also, its practice is not easily mastered. The practice of khechari and that of 'joining' (*melana*) are not mastered simultaneously.
7. The essence of the technique of khechari is always kept as a profound secret, and is only revealed by the sage at the time of initiation.
8. Not everyone obtains melana who firmly practices it. Some attain it only after several earth rebirths. Even then, some only after a hundred rebirths.
9. Having practiced khechari for several births, some souls then will obtain 'joining' (*melana*) in a future birth.
10. The seeker obtains the siddhis mentioned in most yoga books

when he obtains 'joining' directly from the mouth of his Guru.

11. When you obtain this joining by grasping the key importance you will obtain communion with Lord Shiva and become free from all rebirths.

12. This technique is very difficult to master, and until you receive this method, you should remain a tirtha. After receiving this method, no longer travel physically. Put as much energy as possible into astral travel (after all, *khechari* means 'space walking.')

13. The moment you obtain the mastery of this technique, divine powers (siddhis) are within your grasp, and divine powers are acquired.

14. You should regard any person who imparts this technique to you as Lord. He who teaches this technique should also be regarded as Lord Shiva.

15. If you receive this technique you should not reveal it to any others. Having gained knowledge of this technique you should practice it with full effort. It should be given only to those who truly deserve it.

16. One who teaches this divine technique of melana is the Guru. You should go to the place where that person lives and gain knowledge of the technique of khechari.

17. Having been well taught, this technique should then be practiced carefully. You will then attain the divine powers of khechari.

18. You become a lord, or a celestial one (deva), by joining with the khechari-shakti. The soul who has mastered this technique lives forever among the devas.

19. The khechari technique contains the seed-letters (bija), and is spoken of as the fire tattwa encompassed by the water tattwa. This is the

abode of the devas. The mastery of siddhi is manifested by the mastery of this technique.

20. The ninth seed-sound, the seed-letter of the 'moon face,' should be pronounced in the reverse order. Consider it as the Supreme, and its beginning as the fifth seed-sound. This is said to be the horns of the various parts of the moon.

21. Through the initiation by a Guru, you should learn all that should be learned to accomplish all yogas.

22. One who recites this khechari mantra twelve times every day will not perceive, even in sleep, the illusion which is borne in this earth plane, and which is the source of most misdeeds.

23. If you recite this mantra 500,000 times with very great care, the technique and knowledge of khechari will reveal itself. Thus all obstacles will vanish, because the devas will be well pleased with you. With this also comes the symbolical removal of gray hair, wrinkles, etc.

24. Once you have acquired the knowledge of this technique, it should be practiced continually, otherwise you will not obtain the siddhis while walking this particular path.

25. In the practice of khechari, if you do not get the nectar-like-knowledge in the beginning, you should recite the mantra continually. Without this mantra technique you can never obtain siddhi.

26. As soon as you obtain the knowledge of this technique, you should practice it. Thus, you quickly obtain siddhi.

27. The seven syllables that compose the khechari mantra are: HRIM, BHAM, SAM, PAM, PHAM, SAM, KSHAM.

28. The knower of the Spirit, having drawn the tongue out from the root of the palate, should clear the impurities of the tongue for some

time, in accordance with the advice of the Guru.

28a. (Author's note: The disciple preparing for this pathway and preparing for a Guru who knows and has lived with his own khechhari, should begin by practicing *tongue cleansing* (chandra dhauti) and tongue milking.)

28b. Tongue cleansing is very important for any pathway in yoga. Obtain a silver spoon or butter knife, sterling or silver-plated. After brushing your teeth, put a little water in a glass, and a very small amount of salt. With this salt water, rinse your mouth and expel the water. Do this three times. Having washed the mouth, extend the tongue as far as possible, and gently rub the silver instrument over the tongue. If a spoon is used, use it upside down. Reach back as far as you can to the root of the tongue, and rub the tongue from the root to the tip of the tongue. Remember that it is very important to rub the tongue with the instrument from the root of the tongue to the tip of the tongue. Do not scrape or cause danger to the tongue. With gentle rubbing, lots of white material will be removed from the tongue. Now rinse the mouth again, and expectorate. Then repeat the process two or three more times, rinsing the mouth after each rubbing. Cleansing the tongue with this technique allows large amounts of prana (which normally flows over the tongue) to be absorbed into the tongue, the mucous membrane, and the moon center. This energy will find its way into your astral body.

28c. Having cleansed the tongue, it is now 'milked.' You accomplish this by taking a small piece of silk or other suited material that will grip the tongue when wet. Now wet the silk, and wrap it around the extended tongue. This allows a good grip on the tongue. Now gently pull on the tongue. Never squeeze the tongue so hard as to hurt it. Over the months you will have lengthened the tongue.

28d. If your tongue becomes sore, or your eyes ache, or your speech becomes even slightly distorted during this practice, stop at once. Discontinue the practice for a number of weeks. When you return to this practice, be much more gentle with the tongue.

28e. These two practices of tongue cleansing and milking will increase your self-awareness, your dream awareness, and develop remarkable Intuition (which can be used to find your Guru.)

29. When your Guru is found, he will take a special oiled instrument and cut the phrenum lingui by the thickness of a thin hair. Upon the cut he will place rock salt and pathya, and apply it to the cut.

30. On the seventh day the Guru will again cut the phrenum lingui by a thickness of a thin hair. Thus with great care he will continue for a period of six months.

30a. (Author's note: This operation cannot and should not be performed by anyone. Only a person who has had this operation himself, and thus is knowledgeable regarding the danger, should perform it. Only a competent Guru of this particular pathway should deal with this procedure!)

30b. The practice of placing the tongue into the throat is a practice which takes years to learn. Without living with a Guru of this particular method, this method should not be practiced. If these directions are ignored, the person will not be able to remove the tongue from his throat. The result is death by suffocation.

30c. Almost as much benefit can be obtained by the practice of cleansing and milking, and the wise use of the khechari mantra. A great deal of spiritual benefit will be gained by the use of these three spiritual practices. Don't go any further, unless you go to India and find a khechari master. Even then, dangers can occur.

31. Then the Guru who knows 'timely action' should encircle, with a cloth, the tip of the tongue which is the abode of the deity governing speech (Vak-Ishwari) and perform the operation.

32. Daily, the student should pull the tongue upwards and outward towards the tip of the nose. This practice should continue for a pe-

riod of six months, after which time the tongue should be able to touch the sun center, or be able to touch the opening of either ear. By continual practice, the tongue is able to reach the root of the chin.

33. By practicing for three years the student is able to put the tip of the tongue at the tip of the hairline. It will stop at this point.

34. It can occupy the Door of God (Brahma-Randhra) in another three years of practice. Likewise, it can go downwards to the well of the throat. Thus, it gradually opens the Great Diamond Door in the head.

35. You should perform the six parts of the khechari bija mantra by pronouncing it in six different intonations. This is necessary in order to obtain all the yoga-siddhis.

36. Use all the proper movements of the fingers and hands (mudras) when reciting this mantra. This should be done gradually. The mudras should not be done all at one time because this will tend to bring about contamination. One should practice this mantra and the mudras slowly, a little at a time.

37. When the tongue goes to the Brahma-randhra through the outer path, you should place the tongue only after removing the Bolt of Brahma. The Bolt of Brahma cannot be mastered by the devas.

38. By performing this method for a period of three years, the student should make the tongue enter the Door of God (Brahma-randhra). On its entering the Door, you should practice *churning* (mathana).

39. Some yogis attain yoga-siddhi even without churning because they are well versed in the khechari mantra. However, one will reap the fruits more rapidly by doing the mantra and also the churning.

40. You should restrain your breath in your heart chakra by connecting a wire made of gold, silver or iron with the nostrils, by means of a thread soaked in milk. Sitting in a comfortable asan with your eyes

focused at the sun center, perform churning slowly.

41. Within a period of six months the state of churning becomes natural, like sleep for a child. Churning should be practiced only once each month. It is not advisable to churn all the time.

42. You should not revolve your tongue in the path. With twelve years of practice you will surely obtain the yoga-siddhis. It is at this time that you will perceive the entire universe inside your own body, and realize that it is not different from the macrocosm.

43. Oh, King of Kings, this path of the higher Kundalini conquers that entire macrocosm.

Here ends the second chapter of The Kundalini Upanishad.

CHAPTER THREE

THE SACRED MANTRA

1. The Melana Mantra is HRIM, BHAM, SAM, PAM, PHAM, SAM, KSHAM. (PHAM is pronounced as if it were spelled: P-HAM.)
2. The lotus borne Lord Brahma said, 'Among new moons, the first day of the lunar fortnight and the full moon, is spoken of as the mantra's sign. On the first day of the lunar fortnight and during the new moon and full moon days, the mantra should be made firm. There is no other time or way.
3. It is because of passions that a person longs for an object. People are infatuated with passion for objects. These two states should be left behind and the stainless state should be sought. You should abandon all things you think favorable for yourself.
4. You should keep the lower mind (manas) in the midst of energy, and the energy in the midst of the lower mind. You should examine the lower mind by means of the lower mind. By this means you transcend even the highest stage of consciousness. (The lower mind deals with organizing information received from the senses.)
5. The lower mind (manas) alone is in the Source Point (bindu). It is the cause of creation and also of preservation.
6. It is only through the manas that the Source Point is produced just as curd is produced from milk. The organ of manas is not situated in the middle of bandhana. Bandhana is where divine energy exists between the sun chakra and the moon chakra.
7. You should stand in the seat of the Source Point closing your nostrils, after having known sushumna and the piercing of the chakras, and making the air tattwa move up the astral spine, in the middle

channel between the sun and the moon chakras.

8. You should enter into the sphere of supreme happiness, the thousand petaled lotus, after intimacy with the air tattwa, the bindu, and the six chakras.

9. There are six chakras: The saturn chakra (muladhara) is at the anus level. The jupiter chakra (svadhisthana) is near the genital organs. The mars chakra (manipura) is at the naval level, and the venus chakra (anahata) is at the heart level.

10. The mercury chakra (vishuddha) is at the root of the neck. The sixth chakra , the sun center (ajna chakra), is at the forehead level.

11. After having gained knowledge of these six spheres, you should enter into the thousand petaled lotus, drawing up the prana and sending it further upwards.

12. You become one with the macrocosm when you practice the control of prana. Bindu, vayu, chitta and the chakras should all be mastered by you.

13. It is through Samadhi alone that you attain the Nectar of Immortality.

14. Without the practice of yoga, the Lamp of Wisdom does not kindle, even as the fire latent in the sacrificial wood does not ignite without churning.

15. The fire in a vessel does not shed light outside. However, when the vessel is opened-up the light appears externally. Your body is the vessel, the seat of 'THAT,' which is the Light - the Internal Flame.

16. When, through the words of the Guru, the body is opened-up, the Light of the Knowledge of God becomes resplendent. The Light of the knowledge of Reality becomes resplendent.

17. One crosses the astral body and the ocean of repeated patterns (samskara), with the Guru as the helmsman, and through fearlessness.

18. Germinating the power of speech (vak), produces two leaves which buds forth in madhayama and blossoms in valkhari. That power of speech reaches that stages of absorption of sound. Reversing the above order, one begins with vaikhadri, etc.

19. The four types of speech (vak) are: para, vashyanti, madhyama and vaikhari. Para is the highest and the subtlest of sound. Vaikhari is the lowest and grossest in sound.

20. Vak begins from the subtlest sound to the grossest of sounds in its evolution.

21. In its involution (not evolution), it takes a reverse order so that it might merge in para, the highest and subtlest of sound.

22. If you think of the One who is the Lord of Speech (the undifferentiated), the Illuminator of that Speech itself, that person is never affected by words (subtle or gross, good or bad).

23. Through the absorption of their respective vehicles (upadhis, vshva, taijasa, and parajna), and in the macrocosm they are known as: the Hero, the Golden Egg of the universe, and the Indwelling Reality. (The Egg of the Macrocosm and the microcosmic egg is man and the seven worlds.)

24. Heated by the fire of knowledge, the egg is absorbed with its cause into the Universal Self, and becomes one with that Universal Self.

25. It is then neither steadiness nor depth. Neither darkness nor light. Neither distinguishable nor indistinguishable. What remains is Being-ness (Sat). (Or is it Be-ness?)

26. One should realize like a light in a vessel, the Spirit is also within the astral body.

27. The Spirit is the dimensions of the thumb. It is a light without any smoke whatsoever. It is without form. It is formless. It is shining within the astral body. It is undifferentiated and immortal.

28. The first three facets of consciousness refer to the gross body, the astral body and the causal body. The second three facets of consciousness refer to the three bodies of the universe: Hero, Golden Egg, and the Indwelling Reality.

29. In this division, the earthling is, and also appears as an egg, even as the universe appears as a Cosmic Egg.

30. During the states of wakefulness, dreaming, and dreamless sleep, the Self, dwelling within this corporeal body exists in a state of delusion.

31. However, after many rebirths, the Spirit seeks to obtain awareness of its own essential nature due to the effects of its good karma.

32. Thus, self-inquiry begins: Who am I? How is this 'stain' of mundane existence manifesting in me? What becomes of 'me' in the dreamless state? Who am I? What is engaged in the 'business' during the awakening state?

33. Chidabhasa is the result of non-wisdom. It is burnt by the wise thoughts, even as cotton is burnt by fire. It is burnt also by its own supreme illumination.

34. You should know that the 'burning' of the outer body, the burning of the physical body is no 'burning' at all.

35. Pratyag-Atma is the Ether of the Inner Heart (in the mercury chakra). It is obtained when the worldly wisdom is dissolved and diffuses itself everywhere, and in an instant consumes the two sheaths:

For Your Notes

the knowledge sheath and the mind sheath. Thus, it is He, Himself, the Spirit that shines within eternally. It shines like a light within a vessel.

36. Til sleep and until death the sage who contemplates thus should be known as a givan-mukta.

37. The sage has done what ought to be done, and therefore he becomes an extremely fortunate person.

38. Such a sage attains videha-mukti. Having renunciated even the state of givan-mukti.

39. When the body wears off he immediately obtains emancipation in a disembodied state. In this state he gains the power of levitating in air.

40. Afterwards 'THAT' alone remains: That is the formless, soundless, touchless, and deathless state.

41. That is the essence. It is eternal, and the non-perceptible. It is greater than the greatest, for it has neither beginning nor end. It is permanent. It is stainless. It is unchanging.

Thus ends the Kundalini Upanishad.

APPENDIX OF TECHNIQUES

1. *SURYA-BHEDA*

(Sun-piercing)

The sun-piercing pranayama is a process of passing energy or consciousness through the sun center (ajna chakra). It is a powerful mystical technique given by the Guru to his closer disciples.

In this technique, the breath is inhaled only through the right solar nostril and exhaled only through the left lunar nostril. Sit in a meditative posture, and perform the anal contraction along with the chin lock contraction. Form the wisdom gesture with the left hand. Bring the right hand up into the Shiva mudra. Press the ring and little fingers of the right hand, blocking the left nasal passage completely. Inhale slowly and completely through the right nostril. When the lungs become full, close the right nostril with the thumb of the right hand. Hold the breath for 5 seconds. Increase the tension of the anal contraction. Still keeping the right nasal passage closed, relieve the pressure on the left nasal passage by releasing the pressure of the ring and little fingers of the right hand. Exhale slowly and thoroughly through the left nostril. When the air is completely exhaled, close the left nasal passage. Now open the right nasal passage by releasing the pressure of the thumb. Inhale slowly through the right passage. Throughout this pranayama, pressure is applied to the nasal passages in such a way that the air coming into and going out of the nasal passages makes a sound similar to a leak in a tire. The eyes are to be closed and the mind is totally absorbed on the sound of the air entering and leaving the body. Remember: all inhalations are through the right nostril; all exhalations are through the left nostril.

2. *UJJAYA*

(The Drawing Breath)

This pranayama is also known as the HA-SA breath and the hissing breath. The root word *jaya* means 'success in the spiritual venture.' It is often used in yoga affirmations to promote spiritual success. The

prefix *uj* means 'superior.' Thus, the name indicates a method of eminence among the classical techniques.

The drawing breath is performed in a meditative pose. Then do the stomach contraction. Close the mouth and exhale completely through the nasal passages. Inhale slowly and evenly while partially closing off the glottis. The glottis is the opening between the vocal chords, at the upper part of the windpipe. This causes the air to rush past the partly closed glottis, producing a soft humming sound within the throat. The passage of the incoming air is felt on the roof of the palate and makes a 's-a-a-a' sound. This sound should definitely be heard. Be cautious not to bloat the abdomen in the inhalation process, as the entire abdominal wall is pulled inward and upward by the stomach contraction.

It is important that the incoming breath reaches from the throat to the heart only. Make sure as you are inhaling, to feel that the breath is traveling to the heart only. As you inhale, feel and imagine they are traveling from the nose to the throat and then to the heart. On the exhalation it should travel only from the heart to the throat and then to the nose. In short, you are only using the air from the upper portion of the lungs, not the lower portion.

When the lungs are full, form the chin lock contraction and hold as long as comfortable. Release the chin lock and exhale slowly and steadily until the lungs are empty. The glottis is half closed. The brushing of the air against the palate should make a 'h-a-a-a' sound. The exhalation can be either through both nostrils, or through one nostril, while the other is closed with a thumb. Passage of the outgoing air should be felt on the roof of the mouth.

This pranayama is repeated 3 times. The number of repetitions is slowly increased, so as not to strain yourself. There are no restrictions to the drawing breath. It can be practiced at any time, and in any place. It's usual limit is 3 to 9 minutes.

Benefits: Ujjaya relieves excessive heat from the head and improves

digestion. It is helpful in curing consumption, asthma, and other pulmonary diseases. It soothes the nerves and tones the entire body. It is excellent for alleviating high blood pressure. Some texts indicate it's an expectorant. Ujjaya can be done in a reclining position without the hold.

Mystical benefits: Through the constant practice and mastery of HA-SA pranayama, unconsciousness can be obliterated. Decay of the physical body can also be retarded, even after the death state. It gives remembrance of past lives, of bardo plane experiences, and is well utilized for controlling dreams.

3. *SITALI*

(Cooling Breath)

Sit in the easy pose. Roll the tongue lengthwise into a tube while projecting the tip of the tongue a little ways outside the mouth. Draw the air through the curled tongue with a 's-s-s-sa' sound. The air is drawn in as through a drinking straw. Fill the lungs completely. When full, withdraw the tongue and close the mouth, and perform the chin lock contraction for about 5 seconds. Exhale thoroughly with a 'hu-u-u-u-m' sound through the left nasal passage after releasing the chin lock. Repeat this process from 5 to 10 minutes. Usually 3 rounds are sufficient.

Restrictions: This should be practiced in the summer. Those who suffer from high blood pressure or coronary problems should not practice this technique.

Benefits: It heals the body, and removes excessive heat from the head, clearing the eyes and ears. It is an excellent technique for cooling the body. It relieves hunger and thirst. The cooling breath activates the liver and reduces phlegm and bile, thus improving digestion. This technique is excellent for preventing high blood pressure (but not for curing it).

4. *BHASTRIKA*

(Bellows Breath)

In this pranayama, as the name implies, the air is rapidly forced in and out of the nasal passages with no hold. Make a fast, vigorous exhalation. Inhale just as forcefully and as rapidly. This continuous repetitive action will imitate the sound made by air rushing out of a bellows. In bellows breath, the inhalation and exhalation must be forceful, yet long. Often, the middle and forefinger of the right hand are held together in a straight manner and placed under the nasal passages. The exhaling air should strike against these fingers with full force. After 10 cycles, take a slow deep inhalation and hold for 2 seconds. Then slowly exhale through the left nostril only. After resting for a short time the bellows breath should be repeated with as many cycles as are comfortable. Then take a slow, deep inhalation, hold, and exhale slowly. If you find that the sound of the air lessens or that the vigor is not as intense, reduce the number of cycles within a round.

Restrictions: This pranayama must be done in moderation. You should be very cautious in its practice. When practicing, some people experience a throbbing in the ears, or their nose will begin to bleed. These are indications to stop. Other pranayamas should be used to strengthen your vehicle before this technique is resumed. If dizziness results, stop the practice immediately. Persons with weak lungs and bodies, as well as those with problems such as glaucoma, pus in the ear, or high or low blood pressure, should not practice it. If practicing this pranayama for weeks, I recommend the ingestion of milk, cheese, and ghee (clarified butter).

Benefits: Brings heat to the body when cold. It improves digestion and helps cure asthma and consumption. It is also an expectorant. This pranayama decreases fat, particularly around the stomach area. It's excellent for losing weight.

Mystical benefits: Rapidly awakens the Kriya Kundalini. It opens the door to the center channel. It is helpful in opening the three knots in the center channel. These knots in the spine inhibit the flow of

Kriya Kundalini energy from reaching the sun center.

5. *MULA BANDHA*

(Anal Contraction)

Historically, this bandha is known as the root contraction. It is the most commonly used bandha and is achieved by contracting the anal sphincter muscle. It is usually combined with the stomach contraction (uddiyana bandha). The anal contraction is performed by drawing up and tensing the upper part of the anus. This prevents the life currents from just descending and becoming scattered. This contraction pushes the currents back upward to support the ascending vital breath. When the anal muscle is tightly lifted, the descending currents automatically ascend again. Performing the anal contraction forces the life currents back upward, lifting them to the heart chakra, producing greater love.

In most individuals, the descending currents drop down to the sphincter muscle, which has been pushed out because of overweight and other factors. When the sphincter muscle is pressed out, the currents just keep flowing down, accumulating in the saturn and jupiter chakras. This does not allow the currents to re-ascend with any force. Thus, the brain's capacity to think and memorize is lessened. This accumulation of current in the saturn-jupiter areas produces heavy emotionalities and thus cravings. When the sphincter muscle is contracted by means of this bandha, the energies re-ascend, balancing your system and producing a softening of the emotionalities and cravings.

The Hatha Yoga Pradipika states that the root contraction practiced continually brings perpetual youth. Almost all women automatically hold this contraction. It is not something a woman is taught. It is also performed through proper carriage of her body. When women perform this anal contraction along with the aswini mudra, great health and magnetism manifest.

6. UDDIYANA BANDHA

(The Stomach Contaction)

Uddiyana bandha should not be confused with uddiyana, where there is a repetitive inward and upward movement of the stomach muscles. In the stomach contraction, one locks or holds the muscles. *Uddiyana* means 'flying up.' By performing uddiyana bandha, pranic energy is forced to move upward from the lower abdomen area to the head. This bandha is performed by pushing the stomach muscles slightly in and up and holding them. Through the practice of the anal contraction, the current will flow into the mars chakra, activating mar-tian energies. To get the energies beyond this chakra, we use this bandha. Pushing the stomach muscles slightly in and up opens the second gate of God (at the mars level), allowing the current to move beyond, flowing into either the heart chakra or mercury chakra. Energy at these higher centers produces spiritual awareness, philosophical attitudes, and a more dignified cultural life pattern.

7. JALANDHARA BANDHA

(The Chin Lock Contraction)

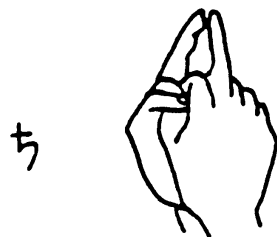
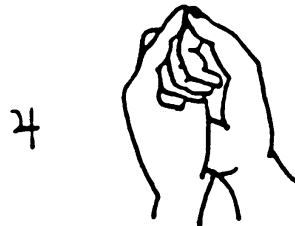
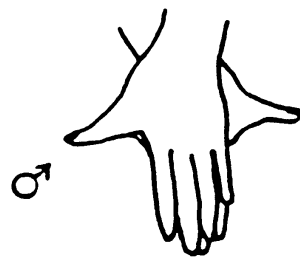
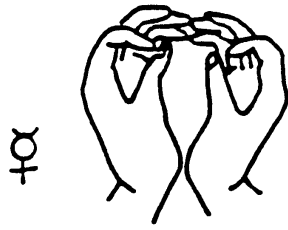
Sometimes called the net-holding contraction, this bandha is performed by putting the head down into the crevice of the neck. With the hand, press forward slightly on the back of the head so that the chin rests firmly against the chest bone. The chin lock contraction is often used when one is holding a breathing technique with a meditative posture.

The chin lock contraction regulates the flow of ascending currents to the mercury chakra and to the brain. Caution, however, should be observed in the practice of the chin lock.

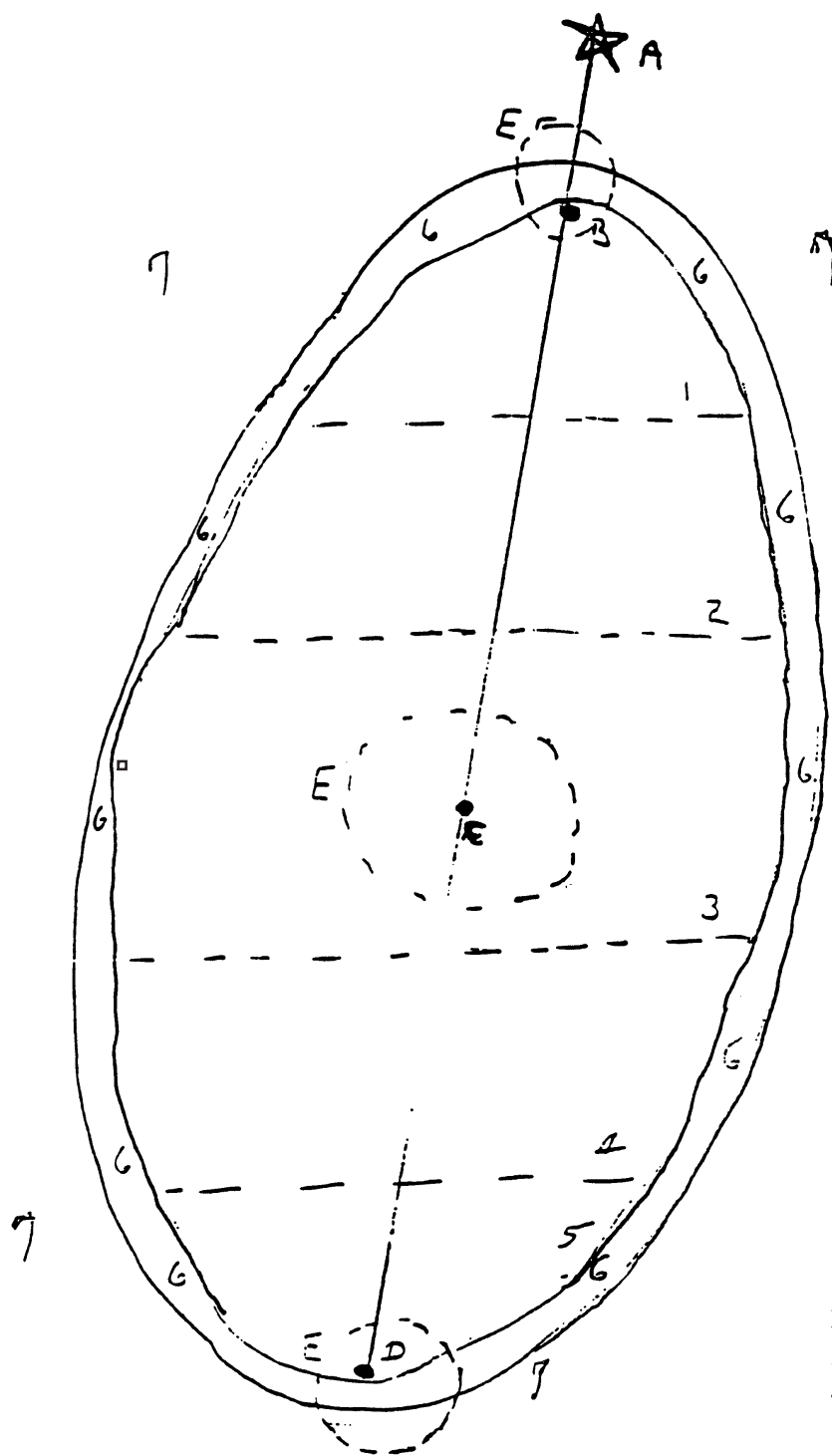
THE KUNDALINI UPANISHAD

Edited by Goswami Kriyananda

MUDRAS FOR AWAKENING THE KUNDALINI

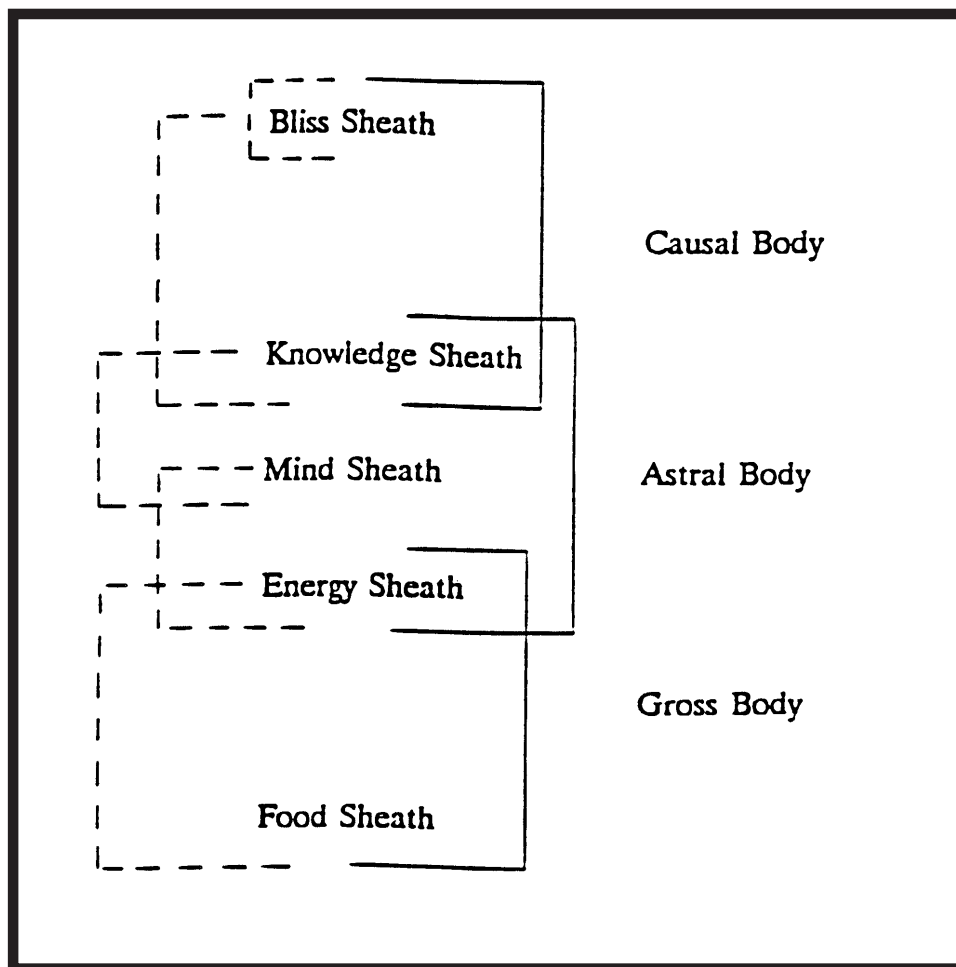


Mudras



1. The Mercury Unconscious
2. The Venus Unconscious
3. The Mars Unconscious
4. The Jupiter Unconscious
5. The Saturn Unconscious
6. The Collective Unconscious
7. The All-Conscious
8. Life (Everything off this Page)

- A. The True Self
- B. The Higher Self
- C. The Ego Self
- D. The Body Self
- E. The Fields of Consciousness
Around the Selves



(Bliss)	Ananda	Maya Kosha
(Knowledge)	Vi-Jnana	Maya Kosha
(Mind)	Mano	Maya Kosha
(Energy)	Prana	Maya Kosha
(Food)	Anna	Maya Kosha