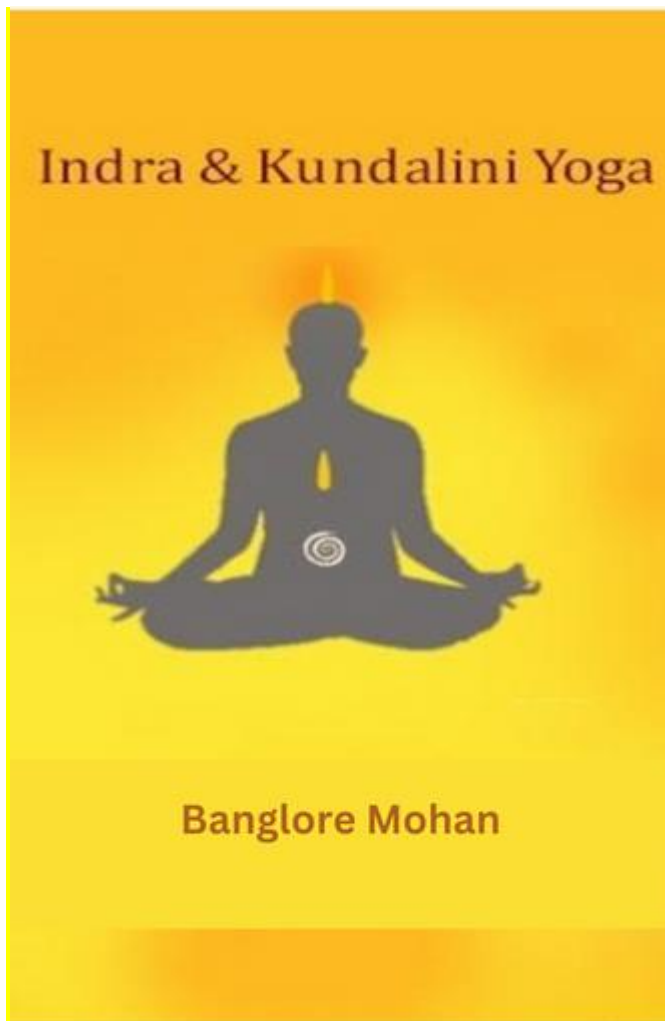


Indra & Kundalini Yoga



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Indra & Kundalini Yoga

Preface

Indra and Kundalini Yoga

A new path, a new method of awakening Kundalini was revealed to me by my Guru Adi Shiva, Indra and Sarasvati. The procedure is simple; take initiation, develop Prana, awaken chakras in the back side of the spinal column and also awaken front side chakras by chanting their bijaksharas. Meditate on each chakra not more than a minute, which will purify the physical body, achieve Bhutashuddi, become Urdvaretaska and mantrachaitanya.

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Then after 1 ½ month of initiation and activating the chakras, awaken Sarasvati nadi with bijamantra 'Aim'. When the mantra is chanted, immediately thunder and lightning will strike across the chest awakening the Sarasvati nadi. This Sarasvati nadi will awaken Fire and Vayu with tremendous force that will destroys the mountain of Darkness built around us by Demon King Vrtrasura. Once the mountain is destroyed then one can see the inner mansions, Gods and Kundalinis within us gradually.

This awakening should be done at the age of 35 years because he will be at the peak of his physical growth. ***The awakening will release the tremendous force of Agni-Vayu that may shake the aspirant beyond imagination.*** After Agni-Vayu awakens with tremendous force, one should stop meditation for a while till one feels that energy is under his control. Then only one should take gradual steps to investigate the inner domain.

The Secret of Kundalini Yoga is explained along with method of awakening Kundalini. Is there a connection between Rig-Veda and Kundalini? Are there any references in Rig-Veda about Kundalini? Yes there are verses that exclusively speak about Kundalini Sisters and seven chakra Sisters in Rig-Veda. The three Kundalinis; Adhah Kundalini, Navel Kundalini and Urdhva Kundalini are mentioned in Rig-Veda as three sisters and seven chakras Goddesses are mentioned as seven sisters. The three sisters mix Sweet Ocean, a part of Salila/Primordial Ocean, with milk, honey, Soma Juice and medicines in it. Hence one part of Salila/Primordial Ocean becomes Sweet Ocean.

Although millions of people worship God, very few are successful to have the vision of God. Everyone should realize that humanity is under the grip of Asuras (Demons). Demon King Vrtrasura has built a fort of darkness and ignorance hence one cannot see Gods present within us. Hence our prayer goes in vain.

The fort built by Vrtrasura must be broken first to have a true vision of Kundalini and Devatas. It is Maruts, solders of Indra who breaks the

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mountain of darkness and ignorance built by Demon King Vrtrasura. Maruts come down along with Brahmanaspati and Sarasvati when invoked.

In my case I awoke Sarasvati and Maruts that led me to have vision of Indra and understand the secret of Kundalini Yoga and Rig-Veda. Before reading the text first read Chapter 1 to chapter 8 of “The Secret of Rig-Veda” to understand the Kundalini Yoga better.

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Chapter 1: Indra and Kundalini Yoga

There were thousands of Kundalini Yogis of the highest order born in India. None of them could understand the secret of Rig-Veda. They were aware of first part of creation only.

WARNING: No one should try Kundalini Yoga without the guidance of a Master Yogi.

(Blessings of Indra is imperative in Kundalini Yoga)

The Supreme Lord Indra's blessing is imperative for attaining success in Kundalini Yoga. It is because Indra is the creator, sustainer and destroyer of the universe. Our Atma Jyothi is part of Indra. Hence one must first perform Agnihotra and please Indra first.

Kundalini Yoga is the path of dissolution. Indra is the Supreme Lord who rules over the universe hence he does not allow anyone to pursue this path without his permission. Such person will come across failure time and again. The yogi may have to undergo much turmoil in the spiritual path. This is the reason very few people are successful in Kundalini Yoga.

There is a reference to it in Rig-Veda 1-165 and 170 where Sage Agasthya wants to pursue Kundalini Yoga with the help of Maruts disregarding Indra. Agasthya is the most famous sage of South India who has established the tradition of Shiva-Shakti worship.

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The verses in Rig-Veda describe the turmoil sage Agasthya undergoes. The verses speak of dialogue between Indra, Maruts and sage Agasthya.

“(Agastya speaks): Maruts, at every sacrifice your alacrity is uniform; you, verily, discharge your every function for the benefit of the gods; therefore, do I invite you to come hither, by sacred hymns, for (the sake of) your powerful protection of heaven and earth, and your beneficent praise.” (RV 1-168-1 SB)

“(Agastya): I approach you, Maruts, with this reverential homage, and with a hymn implore your favour against (foes); with mind pacified by our praises, suppress your anger, and let loose your horses.” (RV 1-171-1 SB)

(Maruts awaken Agni and Vayu for the awakening of Kundalini Yoga and they also break the mountain built by Satan. They are most important Devatas whose blessing is required in Kundalini Yoga.)

“(Agastya): This praise, accompanied by offerings, Maruts, is for you, offered from the heart; accept it, divinities, with favour, and come with willing minds (to receive) these (laudations), for you are the augmenters of sacrificial food.” (RV 1-171-2 SB)

When sage Agastya directly worships Maruts disregarding Indra, Lord gets annoyed.

“(Agastya): Maruts, through fear of that violent Indra, I fly, trembling, (from his presence); the oblations that had been prepared for you have been put away; nevertheless, have patience with us.” (RV 1-170-4 SB)

“(Agastya), Why, Indra, do you purpose to slay us; the Maruts are your brethren; share with them (the offering) in peace; destroy us not in enmity.” (RV 1-170-2 SB)

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“(Indra): Wherefore, brother Agastya, do you, who are my friend, treat me with disregard? Verily, we know what is in your mind; you do not intend to give us anything. (RV 1-170-3 SB)

Maruts come in support of Agastya.

“(Maruts speak): O Indra, lord of existence, even though you are mighty, why do you move alone? What does this mean? When do you ask us to be in your movement? O Lord of horses, tell us everything with blissful words.” (RV 1-165-3 RLK) (Horses: there are innumerable kinds of Pranas in the universe)

“(Indra): The sacred rites are mine; (holy) praises give me pleasure; libations are for me; my vigorous thunder-bolt, hurled (against my foes), goes (to its mark); (pious worshippers do propitiate me; hymns are addressed to me; these horses bear us to the presence (of those worshippers and worship).” (RV 1-165-4 SB)

“(Maruts): Beautifying our bodies in our fields, we are yoked with our powers inside. We are ready with these great steeds. O Indra, our self law has manifested (its power).” (RV1-165-5 RLK)

“(Indra): O Maruts, where was your own self law? In the killing of Ahi, my unique force assumed all power. I am indeed fierce, strong and puissant. By my killing shafts, I have flattened all my enemies.” (RV 1-165-6 RLK)

Maruts still protest that killing of Ahi was done jointly by all gods.

“(Maruts): Showerer (of benefits), you have done much; but it has been with our united equal energies; for we, too, most powerful Indra, have done many things, and by our deeds (we are, as) we desire to be, Maruts.” (RV 1-165-7 SB)

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“(Indra): By my own prowess, Maruts, I, mighty in my wrath, slew, Vrtra; armed with my thunderbolt, I created all these pellucid gently flowing waters for (the good of) man.” (RV 1-165-8 SB)

“(Indra): My might (*ojas*) alone is all pervading. Whatever arises in my understanding, I accomplish with my spontaneous power. O Maruts, I am fierce and full of knowledge. I am the lord of that object on which I release my energy.” (1-165-10 RLK)

(Indra with his effective will-force surrounds all Devatas. Hence Gods follow what Indra desires.)

“(Indra): O Maruts, the stoma offered here makes me rapturous. It is made for me with mantras with inspiring knowledge. In friendship, you, my friends, offer your bodies, to (the growth of) my body (in you); (you offer to) Indra, the mighty one with perfect sacrifice.” (RV 1-165-11)

“(Indra): By making me shine with luster, you establish in yourself the impulses, the inspired knowledge and make yourselves blameless. You cover yourself in front, with the vision of my lustrous delight.” (RV1-165-12 RLK)

Maruts agrees with Indra that he is the Supreme Lord.

“(Maruts): Unconquered might is yours, O Maghavan. There is no god like you who is full of knowledge. No one born, or yet to be born is capable of doing, the tasks which you have done that have to be done, O one with supreme growth.” (RV 1-165-9 RLK)

“(Indra’s instructions) O Maruts hasten to the mortal who worships you, here, just as a friend gone in front to friends. “Giving the energy of your breath to their varied thoughts, become in them impellers to the knowledge of my truths.” (RV 1-165-13 RLK)

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“(Indra’s instructions) whensoever the doer becomes active for the work, and the intelligence of the thinker creates us in man. O Maruts, move surely towards that illumined seer, the adorer who sings to you these wisdom words.” (RV 1-165-14 RLK)

Indra’s advise to sage Agastya.

“(Indra speaks to Agastya) - It is not certain what today or what tomorrow will yield to us; who comprehends this mystery? Verily, the mind of any other (being) is of an unsteady (nature), and even that which has been profoundly studied, is (in time) forgotten.” (RV 1-170-1 SB)

(Those who believe in astrology should ponder upon this verse.)

“(Indra speaks to Agastya) – O my brother Agastya, you are my friend, yet why set your thought beyond me? For well do I know, how you do not will to give your mind.” (RV 1-170-4 RLK)

Sage Agasthya understands that Indra is the Supreme Lord of the universe and he is Alpha and Omega. He understands the glory of Indra and performs Fire Sacrifice to please him. It is only after getting the blessings of Indra sage Agasthya pursues his path of awakening Kundalini Mother.

“(Agastya), - Let the priests decorate the altar; let them kindle the fire to the east; and then let us both consummate the sacrifice, the inspirer of immortal (wisdom).” (RV 1-170-4 SB)

“(Agastya), - You, Vasupati (lord of Vasus), are the lord of riches; you, Mitrapati (lord of friends), are the firm stay (of us), your friends; Declare, Indra, along with the Maruts, (your approval of our acts), and partake of the oblation offered in due season. (RV1-170-5 SB)

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After worshipping Supreme Lord Indra and getting his blessings, sage Agastya achieves success in Kundalini Yoga. The worship of Shiva and Mother was established in South India by sage Agastya especially in Tamilnadu, India. The tradition of sage Agasthya still continues in Tamilnadu, India.

(In my case of awakening Kundalini I too underwent turmoil.

Although I raised chakras out of curiosity, I didn't know anything about Kundalini, Indra and other Devatas. When I chanted Sarasvati Bijakshara, Sarasvati and Maruts manifested ferociously awakening Fire and Vayu with tremendous power.

I could not handle the awakening of Agni and Vayu as I was ignorant and I had to stop meditation for many years. It took a long time to overcome the effect of ferocious awakening of spiritual power. But after I got the blessing of Indra, Lord himself guided me to have the vision of not one, as I believed at that time, but three Kundalini Mothers. Therefore getting the blessings of Indra is prerequisite for pursuing Kundalini Yoga.)

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Chapter 2: The Science of Breath (Pranayama)

Brief introduction

Following information is very important for those who want to pursue Kundalini Yoga. The spinal cord is called Merudanda or Sumeru in the ancient literature. It is the working place for Kundalini yoga. It is in the back side of spinal column where the chakras manifest.

The Kundalini Yoga is higher than any other form of yoga as the Samadhi attained is more perfect. It is because Kundalini withdraws our soul and all gods within her and merges in Brahman. It is similar to the state of Universal Dissolution as mentioned in RV 10th Mandala Sukta 129 Mantra.

So to achieve success in Kundalini Yoga, the first step is to know the complete details of the chakras, the residing deities, tattva and sense organs that each chakra represents and the method of raising the Mother and leading her to Sahasrara Chakra. Not to forget about proper pronunciation of Sanskrit mantras. Without this knowledge one cannot dream of raising Kundalini.

Hence this yoga is considered to be the foremost in all types of yoga. After achieving Kundalini yoga, the disciple may choose to indulge in worldly pleasures. At the time of death leave the body through Brahma Randra (exit point from this creation) and achieve union with Shiva-Shakti. Kundalini yogis are truly the supermen of the 21st century.

But Kundalini Yoga is dangerous because we are trying to awaken the Universal Mind that created the universe. Only a Guru who has

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travelled this path and who knows all the insight of Kundalini Yoga can guide the disciples.

Too much of austerities are emphasized for Kundalini Yoga. The aspirant must follow Yama and Niyama of Astanga Yoga. Our life style must be based on these principles because an immoral person cannot seek the highest truth. Even if a person achieves the goal he may fall down from his goal and suffer for his arrogance and mistakes. The disciple will be severely tested by his Guru before initiating him in Kundalini Yoga. Therefore let us look at Yama and Niyama briefly.

I. Yama:

- Ahimsa (non-violence)
- Satya (truthfulness)
- Asteya (not stealing)
- Brahmacharya (sexual continence in mind, Speech or body)
- Aparigraha (non covetousness)

II. Niyama:

- Shoucham (cleanliness of body and mind)
- Santosham (contentment)
- Tapas (Meditation produces heat/Fire which will purify our body.)
- Svadhyaya (reading the Divine verses everyday so that we may gain further understanding.)
- Ishvara pranidana (devotion to the Lord and Guru)

(Mithahara - moderation of diet is an important aspect of spiritual path.)

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The scriptures states in addition to Yama and Niyama one must have control over Kama (lust), Krodha (anger), Lobha (greed), Moha (delusion), Mada (pride), Matsarya (envy) are to be controlled.

Because with spiritual power comes responsibility.

The aspirant should not be discouraged by these requirements of yoga. No man is born perfect. Unless one accepts himself as he is, the path of spiritual journey does not start. The wiser way is to start spiritual practices first and surrender to God/ Divine Mother and slowly come out of our vices.

According to Tantra, the aspirant must at least have the following qualities.

- Among Yama – Ahimsa (avoidance of injury to all creatures) is most important.
- Among Niyama – Mithahara (moderation in diet) is most important.
- Among Asana – Siddhasana is most important.
- Among Mudras – Kechari Mudra is most important,

Being courageous and steadfast in practice is also very important. However it be Kundalini Yoga or any kind of worship, first one must worship Brhaspati and Brahmanaspati and gain their blessings as they are the one who remove obstacles and chase away Demons present within us. Hence read their glory in First Part.

The Science of Breath (Pranayama)

Medical experts advise one to breathe from the chest by expanding the ribs. Yoga scriptures tell one to breathe from the navel. Who is right? What is the correct way of breathing?

Both are right in a sense. Medical experts are talking about the physical body that sustain by breathing the air whereas yogis are

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speaking about the subtle body present within the body. Yoga speaks about breathing the air and Prana (life energy) through the nose. Air flows through the nose but Prana flows through the tip of the nose.

Who doesn't know how to breathe? Breathing happens naturally from birth to death. We take in air and the air travels from nostril down through the windpipe to lungs. Lungs exchange oxygen to waste product carbon dioxide to breathe out. Thus the physical body sustains by breathing air and subtle bodies sustain by breathing Prana.

Nadis are subtle in nature that has spread over all over the body. There are basically three bodies within us. First is the physical body, second is the subtle body called Sukshma Sharira and the third one is causal body called Karana Sharira. Each body has subtle nadis spread all over the body. These are comparable to blood vessels spread across the physical body but nadis spread from the bottom of the spinal column and navel to all over the body.

This is because there are three Kundalinis whose root (Nadi Khanda) is present in three places. One Nadi Khanda is present at the bottom of the spine; second Nadi Khanda in the navel and the third Nadi Khanda from the forehead where Urdhva Kundalini is present. The 72,000 nadis emanate above, across and below from these three Nadi Khanda criss-cross the other throughout the universe (and in humans, all over the body). Where one should concentrate and breathe prana depends upon his kind of worship. **Now let us study about Kundalini present at the bottom of the spine.**

Experiment 1: Breath normally for few times. Feel the breath of air flowing through nostril. Then press the tip of the nose and feel the difference. Those who are practicing Pranamaya will feel the difference immediately. A person will feel something is missing in the flow of breath. The missing part is Prana.

Now once again Breath slowly and feel the prana going up to the root

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of the nose where Prana spread across the body hence eyebrow centre it is called Triveni Sangama, the meeting place of Ida, Pingala and Sushumna Nadi. Ida nadi starts from the left side of the nostril, Pingala nadi starts from the right side of the nostril and Sushumna which starts from triangle of the Nadi Khanda joins here before going up to Sahasrara Chakra.

Experiment 2: Keep your awareness on the tip of the nose, Triveni Sangama in the forehead and on Nadi Khanda of Muladhara chakra behind the spinal column. Chant Om mentally and Breath very slowly, tap the Nadi Khanda present at the bottom of the spine 1 or 2 times and feel the prana flowing through Ida and Pingala criss-crossing the back side chakras, coming to the bottom of spine and from there filling the 72,000 nadis upwards i.e. front and back side of the spinal column and spread across the body. The nadis end is in the Shika (two inches back from the top of the head from where one finds the centre point of the hairs) of the head. Pull the Shika and make a knot here to retain Prana within the 72,000 nadis. The loose ends of nadis are tightened in the back of the head.

Experiment 3: Similarly keep awareness on Triveni Sangama and Nabhi Khanda where Middle Kundalini called Navel Kundalini is present and 72,000 nadis spread across the body. Chant Om mentally and Breath slowly by tapping 1 or 2 times on Nabhi Khanda and feel the Prana filling the nadis down and upwards across the body. All the nadis end at Shika and tie it up as before. This Pranayama also fills the nadis that originate from the three navels.

Experiment 4: Concentrate on the Nadi Khanda just above eye brow centre (Triveni Sangama), feel Nadi Khanda of Upper Kundalini and 72,000 nadi spreading downwards. Chant Om mentally and Breath Prana slowly and feel the nadi being filled downwards. Here also Shika should be tied up.

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Chapter 3: Nadis and Pranayama

We have 72,000 nadis from the bottom of the spine, navel Kundalini including Karana Shareer and physical body (of the Jiva) as well as from Urdhva Kundalini. The scriptures state that there are 350,000 nadis present within the body. Now let us count total number of nadis present in the body.

Adhah Kundalini - 72,000 nadis,

Middle Kundalini - 72,000 nadis,

Upper Kundalini - 72,000 nadis,

Physical body - 72,000 nadis (it too has 7 chakras, Nabhi Kanda)

Karana Sharira - Not known (actually nadis cannot be counted.)

(72,000x4= 290,000 +60,000 nadis of Karana Sharira approximately.)

Total - 350,000 nadis approximately.

All these nadis crisscross across the body but all nadis end up in the place of Shikha. These nadis cannot be counted by humans but yogis of highest order gave us this numbers. Rig-Veda states about three Kundalinis spreading their nadis throughout the universe in the following manner.

RV 10-129-5 SB: "Their ray was stretched out, whether across, or below, or above; (some) shedders of seed, were mighty"

Also see the chapter on "Three Births of Agni" in the first part.

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Let us study about Kundalini Yoga that writes about Kundalini present at the bottom of the spinal column in the back side. First it is imperative to understand the nadis. Kundalini Yoga mentions about 72,000 nadis which originates from the root called Nadi Khanda. These nadis does not belong to the physical body but to the subtle body.

Normally they are impure and impede the flow of life energy as we are ignorant about it for many births. This is the reason Pranayama is emphasized. When the nadis become pure by Pranayama, then the Prana starts flowing freely within the nadis. There are three very important nadis and they are called Ida, Pingala and Sushumna.

Ida and Pingala

The subtle nadis, **Ida and Pingala start from the tip of the nose** and they carry the life energy (Prana vayu) to the subtle body. Pingala nadi is placed on the right side and Ida nadi is placed on the left side of the body. These nadis crisscross each chakra like double helix crossing each other. When Prana Vayu is flowing through the left nostril it is said that the Ida nadi is active and when Prana Vayu flows through the right nostril Pingala nadi is active.

Flow of Prana through Ida, has a cooling effect on the body and hence it is called Chandra Nadi. Ida is pale and Shakti Rupa. Kundalini should always be activated when Ida nadi is active. The Pingala on the other hand is called Surya Nadi, and is Rudra Rupa (fiery nature of Sun). When breath flows through Pingala nadi, heat is produced in the body.

While doing Pranayama, the life energy fills the body. Yogi then applies Jalandhara bandha (Neck lock) which blocks the life energy inside the subtle body. One must apply Mula Bandha (space between anus and testicle is blocked) before breathing and Uddiyana Bandha

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(stomach is pulled in) should be applied after breathing in. Uddiyana Banda and Jalandhara Banda should be applied simultaneously. Then the Prana can go neither upwards due to neck lock nor go downwards due to Mula bandha.

Then Prana starts forcing its way through the clogged nadis of the subtle body thus purifying them. As the tendency of air is to permeate, the life energy also tries to permeate the 72,000 channels of the subtle body thus cleansing and clearing the clogged nadis. We inhale air and Prana at the same time. Only a yogi can feel Prana and air flow together.

Sushumna nadi

Sushumna is the most important nadi, this is the royal road to liberation and all other nadis are subordinate to it. Sushumna nadi, the conduit for Kundalini Shakti extends from Muladhara Chakra to Brahma Randra in the Sahasrara. Within this Sushumna there is another nadi called Vajrini which starts from the penis, and within this there is another nadi called Chitrini nadi which is a very minute canal and shining brilliantly like a Moon. Brahmini nadi is present within the Chitrini nadi, the size of the spider thread shining like a lightning.

So, there are four nadis one within the other. Sushumna is said to be the nature of Fire. Sushumna is connected to six chakras. In each chakras fire is present hence Agni (fire) manifest inside Sushumna Nadi. Vajrini nadi originates from the root of penis and it covers Chitrini nadi and it is said to be the nature of Sun. Chitrini nadi shines like Moon and it is present within Vajrini Nadi that extends to the mouth of Kundalini and the Moon of Sahasrara Chakra. Within Chitrini nadi is present Brahmini nadi, the size of a spider thread shining like lightning. The nectar is flowing down from Sahasrara Chakra through Brahmini nadi. Mother is closing the entrance of Chitrini nadi by her mouth and drinking the nectar.

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Mother is sleeping blissfully taking three and a half turn around Svayambhu Linga. Yogi puts pressure on Kundalini by bringing Fire and Vayu here and he then applies Neck Lock (Jalandhara Banda) to stop the flow of nectar flowing down from Sahasrara Chakra. The nectar dries up and Kundalini Shakti awakens angrily. She then passes through this Chitrini nadi and travels to the Sahasrara Chakra. Our Atma (soul), Fire and Vayu also follow the Mother and disappear in the abyss of Darkness Triangle. This is called merger of Mother and Atma in Brahman.

This is the royal road of the Mother. The point of entry of Kundalini Shakti is called Brahma Dwara or Dashama Dwara (the tenth door) or the door which leads to Brahman. In general all these three nadis combined together are called Sushumna Nadi.

Ida and Pingala begin from the tip of left and right nostrils and these two nadis meet in the forehead along with Sushumna nadi and make a knot there. This meeting place is called Mukta Triveni or Triveni Sangama. Ida and Pingala nadis from Triveni Sangama go to the other end of the Muladhara Chakra alternatively encircling each chakra and make a knot below Muladhara Chakra that is called Yukta Triveni. From here, the Ida nadi goes to the right testicle and Pingala nadi goes to the left testicle. The three nadis are also known as Ganga [Ida], Yamuna [Pingala] and Saraswati [Sushumna] named after the three sacred rivers of India.

The first step in Kundalini Yoga is the purification of 72,000 nadis.

Khanda Mula (the root) is present about five to six inches above the anus from where the 72,000 nadis emanate all over the body. The first criteria of Kundalini Yoga are to purify the 72,000 nadis of the subtle body so that the life energy moves freely throughout the subtle body. If the subtle nadi is not cleansed before the ascension of Kundalini a

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person will face many problems due to the blockages in the subtle body.

Purification of 72,000 nadis is called Bhuta Shuddhi. Therefore purification of body is very important before arousing Kundalini. In the beginning Prana does not flow inside the nadis of the subtle body as the impurities are accumulated since birth. The Sushumna and other 72,000 nadis are purified by practicing Pranayama daily over a period of months.

Different types of Pranayama

Warning: It is very dangerous to do Pranayama excessively because sometimes this may trigger rising of Prana (called Pranotthana). If the body is not purified (Bhuta Shuddhi) then terrible things happen to the student of Pranayama. Even if purification of the nadi is achieved, then the student must know the next step of leading the Prana. In short, the disciple should train under the guidance of a teacher who has undergone the process of awakening the serpent power.

Sage Swami Svatmarama in his book - Hatha Yoga Pradipika, deals extensively about Pranayama. Hatha Yoga means the “Path of Sun and Moon”; Moon means Ida nadi and Sun means Pingala nadi. Hatha yogis and Kundalini yogis both use Ida and Pingala nadi to purify the body. Hatha yogis mainly focus on strengthening and purifying the physical body. Thereafter they try to awaken Lower Kundalini. They use many methods such as Pranayama, Stomach roll (Naully Kriya) etc, for purification of the physical body called Bhuta Shuddhi in Tantra.

Tantrics worship Mother Kundalini through Mantra Yoga for achieving Bhuta Shuddhi and awakening Kundalini. When body is completely purified by the use of mantras, then Prana flows freely throughout the body. Although Tantric do not practice Pranayama

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extensively, the physical body and subtle bodies will be completely purified by the use of mantra.

I am providing these details to understand the different Pranayamas practiced by Hatha yogis. These Pranayamas are not needed for the path mentioned in this book. Swami Svatomarama describes in detail about different kinds of Pranayama and the ways to master it. The Pranayamas mentioned by him are:

- Nadi Shodhana Pranayama
- Suryabhedha Pranayama
- Ujjayi Pranayama
- Seetkari Pranayama
- Sheetal Pranayama
- Kapalabhati
- Bhastrika Pranayama
- Bhramari Pranayama
- Moorcha Pranayama
- Plavini Pranayama

These Pranayamas strength and purify the physical body and spirit body. There by help in awakening the serpent power sleeping in Muladhara Chakra. Hatha yogis achieve purification of the body through Hatha process. **This path has no connection with Tantra** because both follow different paths. Swami Svatomarama also describes different kinds of Mudra and bandha (hand position and body lock) which are employed to raise and control the fierce serpent power.

The Prana is first controlled and developed and later used to awaken Kundalini and make her travel through Sushumna. By practicing Yogasana and Pranayama daily the body becomes lean, strong, flexible and healthy. Moderation in diet is very important. The following Pranayamas are important for general health and Kundalini Yoga.

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- Suryabedhana Pranayama
- Chandrabedhana Pranayama
- Nadi-Shodhana Pranayama
- Ujjayi Pranayama
- Sitali Pranayama
- Seetkari Pranayama

The Ujjayi Pranayama is normal breathing and it lengthens the Prana and stores it in the body. The most important among all Pranayamas is Nadi Shodhana Pranayama that purifies the 72,000 subtle nadis. Suryabedha Pranayama increases the temperature of the body and it must be done in winter. Chandrabedhana Pranayama cools the body. Sitali Pranayama and Seetkari Pranayama are also practiced to keep the body cool and whenever the temperature of the body rises due to excess yogic practice.

The postures recommended for Pranayama are Padmasana, Siddhasana, Vajrasana or comfortable sitting posture with spine erect. The spinal column must be straight without any back support and the body should not bend sideways. Performing yogasana daily trains the body to attain correct posture.

There are three variants in Pranayama:

- Pooraka: Breathing in
- Kumbhaka: Holding the breath
- Rechaka: Breathing out

The Pooraka, Kumbaka and Rechaka should be in the ratio 1:4:2 but these ratios are not important. The Pooraka should be a little faster than Rechaka. Pooraka forces the Prana inside the clogged nadis. A slower Rechaka stops Prana completely escaping from the body suddenly. All the clogged nadis will be cleared and purified gradually. Therefore in the beginning breath in the air concentrating on the

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eyebrow centre, hold it as long as comfortable and release the breath slowly. Taking a deep breath is very important.

In Kumbhaka (holding breath) there are three kinds, viz.,

- Antara Kumbhaka (holding the breath inside),
- Bhaya Kumbhaka (holding the breath after breathing out)
- Kevala Kumbhaka (breathing stops without any effort whether one is breathing in or out).

Especially when the Mother awakens, the breathing stops automatically without any effort. By doing ten rounds of Pranayama, the aspirant must not feel any discomfort. If one feels uncomfortable, reduce the duration of holding the breath.

It is recommended that in the beginning one should not hold the breath for at least three months to get accustomed to deep breathing and then slowly start with ten seconds of holding the breath and increase it gradually. The pressure of holding the breath should be centered in the root of the neck in the beginning. Gradually increase the duration of holding the breath from thirty-six seconds to a minute.

Bandhas and Mudras (locks and positioning of hands) play an essential part in Pranayama and for awakening the Kundalini Shakti. One should not practice Pranayama or meditation without these Bandhas and Mudras. The following are most important in Kundalini Yoga:

- Mula Bandha
- Uddiyana Bandha
- Jalandhara Bandha

Mula Bandha: Sit in a proper position, contract the space between anus and testicles and hold it, this is called Mula Bandha. In Siddhasana one places the right leg at this place to achieve Mula

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Bandha. This Bandha stops the downward flow of life energy while doing Pranayama and lifts the life energy to move upwards.

Uddiyana Bandha: In this, the navel and abdominal organs are pulled in. While doing meditation, Mula Bandha and Uddiyana Bandha should be applied; otherwise the life energy tends to rise towards the head and chest. If Bandha is not applied properly the practitioner sometimes may feel a bloated sensation of the stomach or palpitation of the heart.

Jalandhara Bandha: This involves pressing the chin firmly against the chest by which the throat is contracted. When Jalandhara Bandha is performed, the flow of Prana through Ida and Pingala (left and right nostril) are blocked. These three Bandhas are essential along with contraction of the pubic region, for meditation as well as raising Kundalini Shakti safely.

Most important Mudras

Kechari Mudra and Shanmukhi Mudra are most important.

Kechari Mudra: Touching the upper palate with the tongue is called Kechari Mudra. This Mudra also blocks Ida and Pingala Nadis like Jalandhara Banda. While going upward from Vishuddhi Chakra to Ajna Chakra, Jalandhara Bandha is released and Kechari Mudra is applied.

Shanmukhi Mudra: This Mudra is applied while going from Vishuddhi Chakra to Ajna Chakra to prevent senses becoming damaged due to excess flow of Prana. In this Mudra the senses eyes, ears, nose and mouth is closed by the fingers of both hand

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While one is in the final stage of breathing in (Pooraka) apply Mula Bandha, before doing Kumbhaka (holding breath), apply Jalandhara Bandha (neck lock). While doing Rechaka (breathing out) release Jalandhara Bandha and do Uddiyana Bandha without releasing the grip of Mula Bandha and navel. By applying all the three Bandhas and holding the breath, 72,000 Nadis will be purified.

Caution: It is very important that awakening of the serpent power should not be tried without these Mudras and Bandhas.

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Chapter 4: Insight into Chakras

“Kundalini Yoga done without proper guidance is dangerous. The amount of spiritual energy it generates is tremendous. The body cannot withstand it. It should be done under the direct guidance of a Guru.”

The Sanskrit word chakra means a circle, wheel or disc. Proper knowledge about chakra is lost in ambiguity and there are hundreds of spiritual traditions in India states different positions about chakras. It is all mixed up with imagination and truths. Vedic people state that chakras do not exist. Some believe that chakras exist in the body but one can do spiritual practice and attain liberation without awakening the chakras. Those who oppose tantra say that it is the tradition of the lower caste people who have no right to learn Vedas. Therefore they do not attach much importance to chakras.

**Rig-Veda clearly states about Kundalini
but Vedic scholars don't know about it till now.**

Some say it is the pranic centre, while others say it is visualized as a lotus with a number of petals only for the purpose of concentration and meditation. Other schools of thought are of the opinion that it is a model for the internal experience used by the mystics or the chakras are nerve ganglia which control the glands and endocrine systems. Others believe that chakras are the centers of energy where energy flows in and out of our body thereby creating an aura around us. However there is no doubt that awakened chakras has great effect on physical body.

Inquisitive readers of Tantric scriptures mock at the statements that within the body there are different animals in each chakra and there is

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a Lord and Queen for each chakra sitting on two lotuses ruling the chakra. It is difficult for anyone to believe that these are present in the spinal column and therefore wrongly come to the conclusion that it is just symbolism.

The intellectuals ask as to what purpose the chakra awakening solves. It involves a lot of risk and one may go up to Sahasrara Chakra and merge in blissful union but it does not offer liberation because the mind is not free of all impurities. Certain schools of philosophy feel that whether one prays or meditates; it is of no use for liberating the soul. They believe that knowing the truth about Brahman is the only way for liberation from the cycle of birth and death. All these doubts shall be answered in this chapter.

By understanding Kundalini Yoga one understands the secret of creation and the glory of Gods because the secret of Kundalini Yoga is the secret of Rig-Veda. Many have successfully raised Kundalini but no one could understand Rig-Veda. But by now the reader understands about Kundalini and chakras as mentioned in Rig-Veda.

The Secret of Kundalini Yoga is also the secret of Rig-Veda.

The chakras are dormant and cannot be awakened by any amount of Pranayama or meditation. They are dormant because of Satan. The King of Demon has built a fort around chakras and stopped its function. He has also covered the Sun in Darkness and Ignorance within us. Therefore chakras are not active in our body.

The chakras are activated by chanting mantras. When chakras are activated tremendous amount of spiritual energy is released. This in turn cleanses the physical body first and all impurities is removed. The body becomes a perfect vehicle for the ascent of Divine Mother and Gods. All the three planes of creation present in the body are cleansed and all obstructions in the nadis are completely purified. The

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mountain built by King of Demon Vrtrasura is broken by Maruts and this helps one to have visions of Kundalini and Devatas.

When the body is purified the element of Prithvi and Jala tattva (earth and water element) is subdued and Agni and Vayu tattva (fire and air) become dominant. The semen flowing downward till now for procreation is reversed and its essence flows along the spinal column towards the Sahasrara Chakra thus strengthening the spiritual body. The meaning of the sentence is that one becomes Urdvaretaska (energy of semen flowing upward).

Blockages in Kundalini Yoga are called Brahma Granthi, Vishnu Granthi and Rudra Granthi.

These chakras are to be activated under the guidance of a Guru who has complete knowledge about chakras because there are three blockages called Brahma Granthi, Vishnu Granthi and Rudra Granthi. The disciple must learn how to tackle these blockages. As the chakras release tremendous amount of spiritual energy, the body cannot sustain it for a long period, once activated, it should be taken to its proper conclusion within a month or two. Before attempting to awaken the chakras one should have achieved Asana Siddhi in Siddhasana or Padmasana. Then one must know the complete details about the chakras and the way to awaken the Divine Mother and lead her to Sahasrara.

If someone tries to awaken the chakras without proper understanding, he will have to pay dearly for his mistake, sometimes even with his life. The damage to psyche and subtle body will be severe and that may continue to future births. So, one has to be very careful. This is not due to the yogic practice but due to the ignorance of the aspirant. One does not work with electricity or nuclear energy without proper knowledge. Similarly one should be careful with the Divine energy.

The chakras are formed by the yoga nadis which are different from the

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72,000 nadis of the subtle body in which Prana flows. Each chakra has different numbers of yoga nadis which give them the shape and the number of petals. These yoga nadis can only be activated by a yogi. Thus, Muladhara Chakra has four yoga nadis which form a lotus of four petals, whereas Vishuddhi Chakra has sixteen yoga nadis translating to sixteen petals. The size of the chakra also varies.

Muladhara Chakra is of about two and quarter of an inch in diameter. The diameter of Anahata Chakra is about one and a half inches, whereas the diameter of the Vishuddhi Chakra is about half an inch or five eighth of an inch. There are five chakras in the spinal column and one in the forehead and Sahasrara Chakra is on top of the head.

Similarly the corresponding number of chakras is present in front of the body also. These chakras created by Middle or Navel Kundalini. The chakras in the spinal column open upwards and close downwards, whereas the chakras on the front side open to the front. It is interesting to know why animals are placed within the chakras.

The seven chakras appear in the back side of spinal column and they are connected by a hollow tube called Sushumna nadi. When the yogi activates Sushumna nadi in the spinal cord, the Sushumna nadi shifts position. It may shift upward or downward as if floating in the space. Now, let us take an example of the physical world; if there is a long pipe and if we pass air through the centre of the pipe, the air will travel upwards and some part of the air will travel downwards also. We place a valve to arrest the downward or upward movement of air.

Downward movement of Sushumna is not desired as the subtle world is created by Prana. Hence the Triangle of Kundalini needs stability. The Nadi Khanda (The Root) may shift position slightly up or down. The Tantrics have developed certain techniques to control the up and down movement of chakras. They place animals by their mind power inside the Sushumna and chakras to avoid the shifting position of Sushumna and chakras; either upwards or downwards. Kundalini

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Mother controls everything by her immense will power in the universe but the yogi needs some support.

In Muladhara Chakra yogi places an elephant, by using his thought force to arrest downward movement of Sushumna, Then the Triangle of Kundalini stands firmly on the elephant. Actually there is no animal in the chakras but by his thought force, the yogi manifests it. This thought process by the yogi gives support to the Sushumna and no amount of movement of Prana can push the Sushumna nadi downward.

Kundalini yogi places elephant in Muladhara Chakra, an alligator in the Svadhistana Chakra and so on. Yogi thinks that the Sushumna nadi is standing on an elephant so that Sushumna may not move downward. When Mother comes to Svadhistana Chakra, lower chakra is dissolved and Sushumna nadi will be standing on alligator which is present here. Now the question arises as to why an elephant and alligator are placed and not other animals.

It is because that the Muladhara Chakra represents the earth element, therefore the strongest animal on land, the elephant, is placed. Similarly Svadhistana Chakra represents water element, therefore an alligator considered to be strongest in the water is placed here. Similarly, in Manipuraka Chakra Ram Bijakshara is placed on top of goat, Anahata Chakra and Vishuddhi Chakra which represents air and space element antelope and elephant are placed. The Ajna Chakra and Sahasrara Chakra need no support as they are above the spinal column. Therefore no animals are placed here.

Now once again let us look at the chakras in their order:

- Muladhara Chakra
- Svadhistana Chakra
- Manipuraka Chakra
- Anahata Chakra
- Vishuddhi Chakra

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- Ajna Chakra and
- Sahasrara Chakra or thousand petal lotus

The first five chakras manifest in the spinal column, which is called Meru Danda or Sumeru in yogic terms.

Similarly there is Meru Danda in the Universal Man called Purusha. His Meru Danda is aligned on top of the yogi's head.

The sixth chakra Ajna manifests an inch above the space between the eyebrows. The next chakra is Sahasrara Chakra (thousand petal lotus) is the most important and the aim of all sadhana (practice). It manifests on top of the head. It appears like a bowl turned upside down. The Sahasrara covers most part of the head. It has thousand petals and Moon is present in the pericarp of this chakra. Moon sheds cool rays of it throughout Sahasrara Chakra. Now let us study the chakras in detail. Normally all chakras are closed.

Muladhara Chakra:

- Muladhara Chakra has four petals. The diameter seems to be 2½ inch in size. The diameters of chakras are judgment of my inner vision.
- Sanskrit letters from *Va* to *Sa* are present on the petals. The petals are red in colour.
- Has square region in the centre and it shines in yellow colour. It represent earth element, sense of smell (*Gandha*) and feet (organ of action).
- Elephant *Iravatha* is on top of square mandala. On top of it is *bijakshara La* is present.
- In the pericarp, there are two small lotuses, in that *Brahma* and *Dakini* resides.
- On top of the elephant there is a three dimensional triangle in which *Svayambhu Linga* is present and *Mother Kundalini* takes 31/2 turns around *Linga* and sleeps blissfully. She is

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closing the mouth of Chitrini nadi and drinking the nectar coming down from the Moon above. She is sleeping blissfully here.

When Kundalini is awakened, Mother Kundalini dissolves everything, withdraws all the gods within her and goes up to the next chakra.

Svadhistana Chakra:

- Svadhistana Chakra has 6 petals. Sanskrit letters *Ba* to *La* alphabets are present on the petals and they are the colour of lightning. Petals are the colour of vermilion.
- The diameter of this chakra is little smaller than Muladhara Chakra.
- In the pericarp is the mandala of crescent white in colour. It represent water element.
- Makara (crocodile) is present here and on top of it resides Varuna bija *Va*. Varuna represents Primordial Ocean.
- On top of the bijakshara are two small lotuses on which Vishnu and Shakti Rakini are sitting.
- This chakra represents the sense of taste and organs of action, hand.

Mother withdraws the water element, Shakti of this chakra and Vishnu within her and goes up to next chakra along with the soul.

Manipuraka Chakra:

- Manipuraka Chakra has 10 petals. They are from *Da* to *Pha*. These Sanskrit alphabets shine like dark clouds and they are placed on the petals.
- The size of this chakra is also little smaller to Svadhistana Chakra.

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- In the pericarp of this chakra is triangle mandala shining in red colour.
- There is animal Ram within the triangle and on top of Ram is fire bija *Ram*.
- This chakra represents fire element, sense of sight and anus the organ of action.
- There are two small lotuses here and on top of that is sitting Rudra and Shakti Lakini. They are worshipping Mother Kundalini here.

Mother Kundalini upon going up to next chakra withdraws Rudra and Shakti Lakini present in the small lotuses, fire element, organ of action and goes to Anahata Chakra. In Kundalini Yoga Rudra represents ascetic Shiva who is meditating in cemetery.

Anahata Chakra:

- It has 12 petals in it and when it opens up it seems to be 1¼ of an inch.
- The Sanskrit alphabets present on the petals are from *Ka* to *Ta*. These petals are of vermilion colour.
- In the pericarp of this chakra is the hexagonal mandala (two triangles together) of smoky colour. Animal antelope is present in the midst of this hexagonal and on top of antelope is Vayu bija *Va*.
- This chakra represents vayu element.
- Two small lotuses are present on top of vayu bija. God Ishvara (Shiva) and Shakti Kakini are sitting on the lotuses.

Kundalini Mother withdraws all Gods, element and everything within her and she goes up to the next chakra along with the soul.

Vishuddhi Chakra:

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- This chakra has 16 petals of smoky purple hue. The Sanskrit alphabets which represent these petals are *Aa* to *Aha*. The size of this chakra is about ½ or 5/8 of an inch.
- In the pericarp of this chakra is ethereal region of white colour.
- Elephant *Iravatha* is standing here and on top of this elephant is *Akasha* (space) bija *Ha*.
- On top of bija *Ha*, there are two small lotuses on which God *Sadashiva* and *Shakti Sakini* are sitting.
- This chakra represents *Akasha* element, sense of hearing and organ of action; mouth.

Mother Kundalini withdraws all of them within her and goes up to next chakra along with the soul.

Ajna Chakra:

While going up from *Vishuddhi Chakra*, yogi applies *Shanmukhi Mudra* (closing the eyes, nose, ears and mouth with fingers of both hands). This *Mudra* is applied to avoid the damage to the sense organs while Mother is going upward from *Vishuddhi* to *Ajna Chakra*. He pushes Mother slightly upwards, then lifts the head and leads Kundalini to *Ajna Chakra* and applies *Kechari Mudra*.

I have awakened and created the path straight that goes from *Vishuddhi Chakra* guiding the Kundalini to go straight up. The *Sushumna Nadi* is just behind the palate (neck) that can be touched by the backside of the tongue that goes directly to *Ajna Chakra*.

Normally all the scriptures and practitioner of *Kundalini Yoga* take the Kundalini up to *Vishuddhi Chakra* and from there take deflection towards left above the ear and come to *Ajna Chakra*. This practice may have become common because the teacher cannot touch the

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Sushumna Nadi that is behind the Palate. Hence the teacher passes his hand by deflecting left side above the ear.

This Ajna Chakra is one inch above eyebrow centre. This Ajna Chakra is not similar to other chakras but has a different shape with two petals. South Indians use an utensil called “Kalasha” during pujas. They place two beetle leaves and coconut on it. Ajna Chakra appears similar to it.

- Ajna Chakra is present just on top of the eyebrows. It has two petals of white colour. Sanskrit alphabets *Ha* and *Ksha* are present on the petals.
- Presiding deity Hakini is present in the pericarp of this lotus.
- Within the pericarp there is bijaksharas Om.
- Above this there is a triangle and within it is *Itara* Linga. Mother Kundalini pierces Itara Linga and goes upward.
- This chakra represent subtle mind.

One should not confuse with Ajna Chakra of Middle Kundalini that is present in between the eyebrows as it is circular in shape.

Sahasrara Chakra:

Divine Mother Kundalini having withdrawn everything within her comes directly to Sahasrara Chakra along with the soul. Thousand petals bloom and all the 50 Sanskrit alphabets are repeated 20 times to make it thousand petals. Hence one should learn to chant Sanskrit alphabets in reverse order. Once activated all the alphabets two or three times, there is no need to chant them every time while going to Sahasrara Chakra.

In the pericarp of this chakra Moon is present. The size of the Moon is about half an inch. Moon is shining and spreading its coolness all over Sahasrara Chakra. In the centre of this Moon there is a triangle

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called “Brahman Triangle” covered with petals. Brahman Triangle is present within this Moon.

When Mother Kundalini goes up from Muladhara Chakra to Sahasrara Chakra our soul and Kundalini pierces 2 upper Lingas (In lower Linga she is sleeping around it Svayambhu Linga.), 3 triangles, withdraws all the 5 elements, 5 Pranas, 5 organs of sensation and 5 organs of action and all the gods and goddesses of all chakras within her. Then the whole body becomes cold like a dead body.

As Kundalini passes from chakra to chakra in dissolution process, the limbs and sense organs connected to the chakras become cold because the energy is withdrawn from the connected part of the body. Only the top of the head would be warm. When yogi wishes to leave the body this warmth would also disappear.

In dissolution yoga, “Brahman Triangle” manifest inside the Moon. The inner space of triangle appears dark. As soon as Mother Kundalini and our soul enter this Darkness both of them disappear without any trace. They become dissolved in “Darkness of Brahman”. After being merged with Brahman for some time, they once again rise from this Darkness and come out of this triangle and finally come down to Muladhara Chakra through Chitrini nadi.

Worship of Adi Guru Shiva as Kameshvara

Normally yogi worships his Guru within the Triangle of the Moon. When Guru appears in Brahman triangle then that triangle is called “Guru Triangle”. Adi Guru Shiva looks like Kameshvara in the path of Kundalini Yoga. He appears like a sixteen years old prince wearing the jewels and he shines in all his glory. Kundalini, the Kameshvari goes up to Kameshvara and embraces him. Yogi put a veil around them and waits outside the Moon. The union of both Kameshvara and Kameshvari releases the nectar. This honey like nectar is ambrosial in

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nature and the microcosm goes into ambrosial bliss.

The Guru Triangle

Some disciples are very devoted to their Gurus, for example the devotees of Saint Kabir. Similarly disciples of many paths in India believe their Guru is greater than God. They unquestionably dedicate their life in the service of Guru. For such disciples their Guru appears in Guru Triangle.

The book, "Serpent Power" by Arthur Avlon gives complete details Kundalini Yoga. He presents different views of many scriptures, sages and the scholars. Those who are intellectuals and interested on the subject may go through this book. But the practical aspect should be learned through the Masters.

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Chapter 5: Practical of Kundalini Yoga

A word of warning to Kundalini worshippers

Again and again I am warning the neophytes to be away from Kundalini Yoga because of its dangers. Mother Kundalini is the creative force of the universe. If one searches the net on the dangers of Kundalini Yoga, one will read about thousands of people who have undergone traumatic experiences while practicing Kundalini Yoga.

Some People practice excess Pranayama which triggers rising of Prana called Pranotthana. Some have activated chakras without having any knowledge about it or an incompetent teacher has guided them inadvertently. Some have triggered chakras accidentally. Such people have no understanding of Kundalini Yoga and when something goes wrong they blame it on Kundalini Yoga instead.

In all the cases seen on the net the practitioners neither had any understanding of Kundalini nor did they practice under the guidance of a qualified guru. These people never followed the Yama and Niyama and Yogasana and the basic character building which are the most important part of Kundalini Yoga. If a person is troubled by lower nature and other worldly affairs then they should not get involved in esoteric science because both are opposites. Kundalini Yoga is for dissolving the creation and worldly life is exactly opposite of it.

For these reasons performing Fire Sacrifice and offering oblation to our creator and father, the Supreme Lord Indra is the safest way.

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The first criteria for Kundalini Yoga are Yama, Niyama and Yogasana followed by the complete understanding of chakras in detail and the working of Kundalini. It should be practiced under the guidance of a qualified guru. Thirdly, complete purification of the body must be achieved. This is called Bhuta Shuddhi in Kundalini Yoga.

Sushumna nadi is blocked since many births as it was not activated by a person. When energy (not Kundalini but Prana) tries to raise (Pranotthana) through the central nadi, Prana cannot enter Sushumna. Then the energy flows in the alternate paths of 72,000 nadis which disturbs the physical, subtle and mental plane and causes different kinds of experiences and sufferings. So to avoid any traumatic experiences the yogi must have purified the physical body, subtle body and Sushumna nadi.

Also the yogi must be physically strong; he needs to have strength, stamina and suppleness of the body and be mature enough to awaken Kundalini. Also the age should be between 30 to 40 years to undergo the experiences of Kundalini Yoga. This is the prerequisite for Kundalini Yoga and one should avoid raising Prana or avoid doing Pranayama for longer periods unless one knows how to control Prana and cancel the excessive effect of Prana.

The importance of proper posture and Mudras are not understood by the modern people as most of them are not able to sit in the prescribed asana. The proper posture, Mudras and Bandhas prevents any untoward movement of energy. This body lock, neck lock and postures are most important part of Kundalini Yoga. But one must understand that purification of the body is the first criteria.

One who is suffering from excess flow of energy must with immediate effect stop meditation. Persons who are troubled by spiritual practices may follow the instructions given below to overcome the negative effects due to their wrong practices.

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1. If Prana is rising forcefully then he must recite “OM” thinking of cancelling and stopping the movement of Prana. This mantra will immediately calm the negative effect of excess Prana. If it does not have any effect, do try again.
2. Recite “OM Shantih Shantih Shantihi” thrice by bringing your awareness from head to Muladhara Chakra and observe for thirty seconds, and you will feel the whole body becoming calm.
3. Then recite “Loka Samastha Sukhino Bhavanthu” thrice by focusing from head to Muladhara Chakra. This will calm all the chakras which were agitated due to the flow of energy. Give a gap of five to ten seconds and observe the effect of chant.
4. Meditate for ten to fifteen minutes in Muladhara Chakra. While meditating feel all energy which has risen coming down and settle in Muladhara Chakra.
5. If the above tips do not work, then sit for meditation, go up to Sahasrara Chakra and meditate for a few minutes. Then come down to Ajna Chakra, and in the process feel the Sahasrara Chakra closing downward. Similarly meditate on all chakras for a few minutes and feel all the chakras are closing down. After meditating on Muladhara for few minutes then recite “OM Shantih Shantih Shantihi” and “Loka Samastha Sukhino Bhavanthu” mantras and complete meditation.
6. Gayatri mantra is known to protect Prana. Once the movement of Prana comes under control then after few days, one may chant this mantra. So if one can pronounce Gayatri mantra clearly and properly; sit for meditation; concentrate on heart centre and recite Gayatri mantra ten times and end meditation.

Gayatri mantra awakens the Sun in the heart centre and radiates its rays. The rays contain Prana and it floods the subtle body and if there is any problem, prana normalizes them. When everything becomes normal, stop all meditation and spiritual practice. Find the guru who can guide you.

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1. In addition to this, one must do Suryanamaskara (Sun salutation) and Yogasana every day. This will correct all the ill effects of improper rising of Prana.
2. When the ill effects of energy become normal, one must do physical exercises to regain the strength and stamina of the body. Weight training also helps in normalizing and strengthening the physical body. A strenuous physical exercise subdues the subtle body.

WARNING: In my case, when I recited a mantra, fire and air rose so abruptly and forcefully, that above methods did not work for me. I stopped meditation immediately. Gradually over a period of months and years everything normalized. However Suryanamaskara and weight training helped me in my struggle with Kundalini. In the final analysis, blessing of Indra is most important before attempting Kundalini Yoga.

Important points:

1. Taking intoxicating drinks or drugs, even in the mildest form such as wine excite Prana and the person will feel the discomfort in the body. Also intoxication and drugs are the root cause of all evil.
2. Kundalini Yoga practice should be commenced during spring or autumn. It is called Chaturmasa (Four months).
3. The aspirant's age should be between 30 and 40 years.
4. He should have gained Asana Siddhi, i.e. sitting in Siddhasana or Padmasana continuously for at least two hours without back support or shifting the legs. According to the scriptures, sitting continuously in one posture for three hours is called Asana Siddhi.
5. Most importantly one must follow moderation in diet (Mithahara) as it is the first principle of yoga. With excess food, there is a possibility of becoming obese, and then with

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such condition one cannot practice Kundalini Yoga or any kind of spiritual practice.

Lord Krishna says in the Bhagavad-Gita, “Success in Yoga is not for him who eats too much or too little; or for him who sleeps too much or too little.” Therefore, not only moderation of diet but also moderation in his worldly activities is needed. It is needless to say a vegetarian diet should be followed for awakening Kundalini. Take the advice from nutritionist to maintain normal weight.

In the beginning the following should be avoided because it will deplete Prana stored in the body.

6. Association with bad company because this will deviate us from our goal.
7. Sitting in front of the fire during winter. It reduces our spiritual energy.
8. Sexual activity during intense practice.
9. Bathing in the early morning either with cold or hot water. In summer one can have bath in cold water but in winter the water should neither be too cold nor too hot.
10. Avoid fasting. It is because while fasting Prana becomes more active. Sometimes there is a chance of Prana rising (Pranotthana) upward. One must have three meals a day or according to one's habit. However one must follow a yogic diet.
11. One must avoid hard physical activities and Long journeys. Hard physical activities tire the body and in such a state of mind one cannot do yoga practice. Such activities deplete spiritual energy. For this reason a person must be recluse for Kundalini Yoga.
12. Avoid going out during solar eclipse. Sun is radiating heat and Prana through his rays. During eclipse, Sun is blocked and there will be deficiency of Prana in the atmosphere. People may have observed that the atmosphere changes immediately during Sun eclipse. If a yogi goes outside at such time, the

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stored Prana in his body is sucked out by the atmosphere. Then it will take two or three days to normalize his body.

I don't know what happens during Moon eclipse. I have never been outside during Moon eclipse. Those who practice Black Magic, chant mantras during Moon eclipse to acquire mastery over mantras, probably during Moon eclipse both Moon and Earth align together in a certain way which blocks the Sun's reflecting force completely. Thus the Moon rays beneficial for plant and animals are blocked. The earth shadow on the Moon seems to be the most important for the black magicians to achieve Mantra Siddhi by standing in the water.

(The water has the capacity to attract the Dark Forces as well as Divine forces. Although the Supreme Lord has pushed the demons into the pit and Demons are not active in the universe. These Dark Forces are created by black magicians, they invoke Prana in the idol and their worship them and idol acquires power. It shows that water has the capacity to attract Good Forces as well as Dark Forces. Temple idols release Divine Prana whereas Black Magician's idol releases Dark Powers.)

However the stomach should be empty during both the eclipses. Let me explain my experience during Moon eclipse. Sweet cake was in the refrigerator during one Moon eclipse, to finish it before Moon eclipse; my wife fed me with sweet dish. As I am a foodie I did not refuse it and my stomach was full during Moon eclipse.

Later while sleeping I observed a dark figure in my stomach and I felt uneasiness. I tried to remove the dark figure with certain yogic methods but I could not remove it. I suffered for two to three days. Then after three days I sat in meditation invoked the Supreme Lord Indra with a weapon Vajra (Thunderbolt) in his hand and requested the Lord to remove the dark figure present in the stomach. Immediately the Lord descended down to the stomach area and slashed the dark

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figure many time and cut it into pieces. I blew out cut pieces through the mouth. Thus Indra saved me from that dark figure.

It shows how important it is to observe fasting during eclipses. However the house protects the yogi from Sun and Moon eclipse. This also explains the importance of house which protects us not only from wild animals and insects or from different seasons of the earth but also from Sun and Moon eclipse.

Obstacles:

1. Obesity
2. Not being able to sit for three hours (or for a minimum of two hours).
3. Not having proper guidance or understanding about yoga.
4. Talking too much; this dissipates energy.
5. Over eating, this makes the body sluggish.
6. Over exertion or over straining the body & mind, it will deplete Prana.
7. Too much bodily heat. Some persons feel a burning sensation of eyes and they experience sleeplessness due to excess heat generated by yogic practice.
8. Using too much salt.
9. Using too much oil.
10. Eating food prepared by others whose character is not good.
11. Sleeping too much.
12. Lethargy born out of body & mind.
13. Doubt in the practice that one is following.
14. Ego of intellectual, racial and caste superiority.

In short, one should be moderate in all day to day activities which are not possible in the present modern world. Therefore it is advisable to go into seclusion for the duration of yoga Siddhi.

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When Kundalini Shakti is activated some of the following signs may be observed:

1. Increased pulse rate.
2. Greater activity of heart.
3. Alteration in the function of digestive and excretory organs. Before the serpent power rises, the contraction of the stomach takes place automatically to remove all excreta from the bowels.
4. Breathing takes place through both the nostrils (normally it is alternative) i.e., Ida and Pingala and one feels that the air is hot in the nostrils. This is the sign that Sushumna nadi is active and Mother is ready to rise.
5. Higher metabolic activity of the whole system.
6. Increased activity of seminal glands. Penis is withdrawn, it becomes limp. While sleeping, the testicles seem to grind each other and feel as if a river is flowing towards the crown of the head along the width of the spinal column. Sometimes while sleeping one feels that one has had a sexual orgasm but on awakening one will not find any ejaculation. This is called “Urdvaretaska”, the upward flowing of seminal energy. Body system becomes more delicate.
7. Due to the flow of energy along the spinal column, the body becomes more lustrous, gentle and sensitive. One can feel the outer sound of the world resonate in different places of the spinal column. It is like Veena or Piano is being played.
8. Hands and feet become cold. When Kundalini reaches Sahasrara Chakra, the whole body becomes cold like a dead body.
9. When the breath becomes hot through both the nostrils, it is a sure sign that Kundalini is about to rise. Do not try to walk around by neglecting the sign; otherwise the sole may get twisted. If this happens one should stop meditation immediately and start doing Suryanamaskara and Yogasana daily which will slowly stop the signs of awakening. This is

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the reason it is told that one should practice under the guidance of Guru.

10. On successful awakening, the aspirant must not remain without food for more than three hours, as one feels hungry very frequently. Fasting agitates Prana and it starts rising.
11. If one fails to awaken the Kundalini when these symptoms are observed, something may trigger the divine energy and it may go haywire.

These signs are all due to activation of chakras in our physical body. First chakras are activated on the outer shell of the physical body. Our body cannot bear the flow of energy from chakras for long. These energies flow like river continuously twenty-four hours a day. Therefore when such signs are observed either you take it to the right conclusion or stop meditation immediately. I have observed all these signs mentioned above within my body.

Yogic diet:

Rice, wheat, barley, milk, butter/clarified butter, green gram, almond (badam), crystallized sugar, vegetables and greens, banana, pomegranate, orange, grapes, apple, mango, dates, honey, dry ginger, pepper and pure water are the most preferred yogic food.

The food should be pleasing and suitable to the individual body metabolism and which makes one feel healthy, mentally content and happy. The daily intake of food should consist of rice, milk, curd with little sugar or wheat, milk, curd including greens, vegetables and fruits, which are available during the season. The important point is, the food should be agreeable with one's constitution and it should be sweet and tasty.

Foods to be avoided:

Salty, bitter, pungent, sour, mustard, asafetida, chilly, tamarind, sour butter milk, chutney, meat, eggs, fish, raw garlic, raw onion, egg plant (brinjal), radish, blue berry (jambon fruit), acidic food, repeatedly

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heated food, unripe or over ripe fruits, food that does not agree with the body are to be avoided.

(Source: "Hath yoga Pradipika" By Swami Svatmarama)

Now, why are certain types of foods are allowed and others barred? As most people are non-vegetarians they ask why animal food is not allowed. Of course people can eat non-vegetarian food. God has given a clear commandment about food to be eaten. Those who live in the desert area or in extreme conditions have to eat whatever is available locally. As no farming can be done in such places, it cannot be expected of them to eat vegetarian food alone.

It is a misconception of later day Vedic and Jain religions that one has to be vegetarian to reach God. Cabbalist, Christian, Sufi mystics and Tantric yogis, Aghories, Naga Sadhus and even early Vedic sages were meat eaters and that did not come in the way of realization of truth.

We come to know from the epics of India that Lord Rama and Lord Krishna too were meat eaters. All revelations including Vedas have not banned eating non-vegetarian food. Therefore it is up to the people to eat according to their culture. Man is basically an omnivorous animal. There is no restriction in Vedic path.

But those who want to follow the path of Kundalini Yoga should be vegetarian and they should restrict their food intake. We have seen how Kundalini Yoga transforms our body and the signs we observe within our body. The body becomes so delicate that it becomes necessary that we observe the food restriction placed by the yogis.

Let us now look at the benefit of vegetarian food. Plants and trees receive sunlight from the sun and they are a great store house of Prana. They use the Suns energy and combine it with other nutrients they receive from the roots and convert it into food of the plants. As such the vegetables and the fruits are a great store house of Prana.

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Pluck a plant and after a day or two, if replanted, it will grow again. Cut a branch of a tree and after a few days if it is planted again, the branches will blossom into a tree. Seeds are known to retain vitality for hundreds of years. What this shows is that the plants and trees retain their vigour even after it is plucked or chopped.

If one keeps meat, vegetables and fruits for a few days, the meat will start decaying within a day and emit a foul smell whereas the vegetables and fruits remain fresh. The vegetables remain fresh for a week whereas fruits retain freshness for a longer time; even if it dries it retains the nutrients of the fruit. In case of animals, once it is killed, the life force leaves the body and as soon as the flesh became cold the process of decay starts immediately. Hence stored animal food is dead food. Another reason for avoiding animal food is that those in yogic path are trying to purify the subtle body and the animal food acts against it. The animal food increases the Tamas (lethargy) and earth element in the body.

Now let us look why the yogic path restricts certain foods. In Kundalini Yoga, body becomes more delicate by spiritual practices and the body reacts immediately to the food eaten. The food eaten should easily be digested within three to four hours so that the yogi can continue his practice thrice a day. The Prana in the yogi's body is more active due to yogic practice and sufficient quantity of food should be eaten to one's mental satisfaction without over eating.

A yogi, as he advances in the path of yoga, the earth and water element in his body gets reduced. While outwardly he looks the same as others, inwardly these two elements get reduced and Agni and Vayu (Fire and Air) elements become more active in his body. So the body needs to be taken care of as these angels are the ones who give us spiritual attainment and take us to the highest abode of Brahman.

In such a delicate condition of the yogi's body, the animal food builds up the quality of Tamas (lethargy/heaviness of the body) as it takes a

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longer time to digest. Hence, animal food is restricted to the yogi. Vegetables like chilly, raw onion or garlic agitate the Prana. When these items are taken, Prana starts rising immediately. Certain cereals and leafy vegetables produce gas in the digestive tract which disturbs the yogi during his yoga practice. Adding too much of spices and chilly to the food must be avoided because they upset the stomach and the Prana starts rising immediately. However it all depends on each individual constitution of the body.

Yoga recommends sweet food in moderation along with normal diet in which the body feels fully satisfied. Therefore while one is in the path of yoga it is advised to avoid certain foods but there is no hard and fast rule that it is compulsory to avoid the items mentioned above. Each individual has a separate constitution and reacts differently to different types of food. However after the success in the yogic path one may try different food items and judge for himself what food suits him better that is available locally.

First steps in Kundalini Yoga:

1. Blessing of Indra is most important for achieving success in Kundalini Yoga.
2. Put in extra efforts to learn pronouncing the Sanskrit letters, mantras and Gayatri mantra clearly and distinctly, or else it may not generate the correct vibration.
3. Must be able to sit in Siddhasana for at least two-three hours without any back support.
4. The Divine Mother should be awakened in the lunar fortnight only.
5. At the time of awakening the Mother, Prana should be flowing through, Ida i.e., left nostril. It is because lunar fortnight and lunar nadi has cooling and calming effect on the body. Prana breathed through lunar nadi (left nostrils) is ambrosial in

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- nature. Whereas during New Moon fortnight and Sun nadi generates heat and dries up ambrosia stored in the body.
6. Understand the significance of Jalandhara Banda, Mula Banda, Uddiyana Banda, Kechari Mudra, Yoni Mudra and Ashvini Mudra and their purpose in Kundalini Yoga. While performing meditation, these Banda's and Mudras are essential to avoid the life energy to impinge on the body, especially the sensitive organs of the head.
 7. This path of Kundalini Yoga produces tremendous amount of power which the body cannot endure for long. The Divine Mother should be awakened as soon as possible and led to Sahasrara Chakra. Therefore one must not dilly-dally in one's spiritual quest. Once chakras are activated the Mother must be led up to Sahasrara Chakra as soon as possible. Mother while coming down has a soothing effect on the body.
 8. Kundalini Yoga practice should be commenced during spring or autumn. It also should be practiced while Ida nadi is active. If one practices while Pingala nadi is active, the heat within the body increases. Kundalini Yoga should be started in summer or autumn.
 9. Anganyasa and Karanyasa must be done to protect the body. By chanting Shikaiah Vashat ties the loose end of nadis firmly. By chanting Kavachaya Hum, shield is formed around the body. By chanting Netratrayaya Voushut, the three eyes are closed. By chanting Astraya Phat, arrows are shot all around the kavacha to prevent the negative forces troubling the body.
 10. While travelling in dangerous places, chant "Indra Kavachaya Hum". The Indra kavacha descends on us like a shield worn by a warrior, is formed. Also one should invoke Maruts, as they are solders of Indra they also appear to wear shield ready for battle against dark forces and appear to be sitting on horse moving around us for protection.

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Awakening Kundalini

WARNING: This article is only to impart information. No one should try to awaken Kundalini. Direct guidance from a Guru is of utmost importance.

My sadhana is based on "Shat Chakra Nirupana" written by Tantric Brahmin Purnananda Swami of Bengal. His book is translated into English by Arthur Avalon. The book is named "The Serpent Power", a book that gives complete details about Kundalini Yoga with references from other Agama Shastras.

"The very merciful Purnananda swami, wishful to rescue the world sunk in the mire of misery, takes the task upon himself. He does so to guide sadhaka, to impart Tatva-Jnana, which leads to liberation; and also with the desire of speaking of the union of Kundalini with the six chakras". (-Arthur Avalon)

So the complete details regarding awakening Kundalini are given in the book "The Serpent Power" and I am not revealing anything new except how I went about it. This article will throw a new light on the process of awakening Kundalini.

The Kundalini Yoga should be started during summer or winter and the yoga culminates within 3 months. Tantrics normally awaken Kundalini during 10th day of Navaratri of Ashvayuja Masa. During summer it should culminate on the day of Ramanavami. In India the summer is very hot hence yogis prefer autumn months.

Initiation: The first step

The first thing is to take initiation from a Guru. Contact the following organizations who initiate in Kundalini Yoga and select the closest centers near you.

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[vethathiri.edu.in/centres/
paranjothimahan.com](http://vethathiri.edu.in/centres/paranjothimahan.com)
universalpeacefoundation.org

If anyone who is interested in Awakening Prana (for Kundalini Yoga) may contact them. One should take initiation from them, develop one's subtle prana and awaken the chakras and Sarasvati Bijakshara. Awakening of Sarasvati and Maruts is the most important event happening in a sadhaka.

My teacher KP Radhakrishnan, who was a member of "Simplified Kundalini Yoga" organization, initiated me in 1990. The organization has branches all over India and abroad. The teacher activates Prana from Muladhara Chakra by his power and raises prana from there and brings it to Ajna Chakra. The person will observe the feeble sensation of Prana pulsating.

After developing the Prana vibration, the teacher lifts the Prana from Ajna Chakra to Sahasrara Chakra and settles it in the chakra for observing Prana in Sahasrara Chakra. Here Prana will not pulsate but will spread across the Sahasrara Chakra.

The organization has their philosophy but we are interested only in developing Prana. However they teach many kinds of meditation. Learn them as the different kinds of meditation will be useful in future.

One must develop Prana vibration to the subtlest level. The subtler movement of prana appears like a thin hair. After few weeks of meditation, one can also feel the movement of Prana-Apana going up and down like a bird attached to a string. Prana in the heart tries to leave the body and Apana Vayu in Muladhara Chakra pulls it down. This up and down movement is continuously happening in the back of the spinal cord.

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1. When one feels this movement then the person can know how subtle this Prana is. Concentrate on this subtle Prana and develop it in Ajna Chakra. By bringing the Prana to Ajna Chakra and just observing it without chanting any mantras, our prana is developed.
2. After a month of observing the subtle Prana vibration and chant Om to lift the prana to Ajna Chakra and feel the Prana pulsating more quickly than before. Observe the Prana appearing like a thin hair from Muladhara to Ajna chakra and observe it time and again but don't stop observing Prana in Ajna Chakra. This action will make the spinal cord to extend upwards fully stretched like a bamboo stick Remember; don't chant any mantra during meditation. Prana pulsating should be very thin like a hair otherwise continue meditation without chanting mantra.
3. One must apply Mula Bandha, Uddiyana Bandha and Jalandhara Bandha continuously while awakening chakras. When Prana is developed fully, concentrate on Muladhara Chakra and chant Om. Immediately Prana vibration will start at Ajna Chakra. The vibration should be very subtle. While meditating on Ajna Chakra, shift your attention to Muladhara Chakra and chant Lam and observe the thin pulsation starting in Muladhara Chakra. Once again chant Om to activate Ajna Chakra and sadhaka will observe the thin pulsation in Ajna Chakra. When a person feels the subtle prana clearly activating, then one can try to awaken the Muladhara Chakra.
4. First meditate in Ajna Chakra. Then concentrating of lower chakra chant Lam, pulsation will start in Muladhara Chakra. Immediately apply Mula Bandha, Uddiyana Bandha and Jalandhara Bandha. This neck lock and other Bandhas are very important. Now chant 4 letters Va to Sa, one by one and observe the petals opening up and observe 4 petals of Muladhara Chakra pulsating like a lotus. Once again chant Lam as this will hold all 4 petals together. The Muladhara Chakra opens upwards vertically.

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First chakras become active in the physical plane only. It is only when a person is advanced in meditation, can he see the other bodies present within the physical body.

5. After a minute of meditation on it, chant Om thinking of closing the Muladhara Chakra and the petals will close downwards. Chant "Om Shantih, Shantih, Shantihi" and "Loka Samastha Sukhino Bhavanthu" 3 times and stop meditation. In the beginning one will see only the nadis pulsating like a lotus with four petals.

6. Next day activate Muladhara Chakra as before. Then concentrating on Svadhistana Chakra, chant Vam. Muladhara Chakra closes upward and Svadhistana Chakra opens up and starts pulsating. Chant Ba to Lam and the 6 petals open as one chants each Bijakshara. Then once again chant Vam Bijakshara as this will contract all the petals of the whole chakra. Meditate for a while, not more than 2 minutes. Close down by chanting Lam, then Svadhistana Chakra closes downwards and Muladhara Chakra opens up and starts pulsating. Then chant Om thinking of closing Muladhara Chakra and it closes downwards.

7. Next day, activate Muladhara Chakra and Svadhistana Chakra. Thereafter concentrate on Manipuraka Chakra, chant Ram, with that Svadhistana Chakra will close upwards, Manipuraka Chakra will open vertically and starts pulsating. Then utter Bijakshara Da to Pha (10 alphabets), this opens up petals of Manipuraka Chakra one by one. Once again chant Ram Bijakshara as this will hold all the petals together. Then after 2 minutes of meditation, chant Vam thinking of closing down Manipuraka Chakra, the Manipuraka Chakra will close downwards and Svadhistana Chakra opens up. Chant once again Lam to close down Svadhistana Chakra. When it closes down Muladhara Chakra opens up. After a minute close down Muladhara Chakra by chanting Om mantra. Then repeat Shanti mantra 3 times as before.

8. Similarly next day awaken all the chakras till Manipuraka Chakra; thereafter awaken Anahata Chakra and Vishuddhi Chakra with

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Bijaksharas of chakras. After meditating for about 2 minutes close down all the chakras as before. Remember while chakras are active all three Mudras must continuously applied.

The size of Muladhara Chakra is about 2 1/2 inch in diameter. The chakras gradually reduce in size little by little. Anahata Chakra is about 1 1/2 inch in size and Vishuddhi Chakra is about 1/2 inch in size. The size is approximately judged by my vision.

(Purchase "The Serpent Power" book for referring the Bijaksharas and chakras. It is a store house of information for Kundalini Yoga but very difficult to understand. This book gives us correct position of petals of the chakras.)

9. Next day activate all the chakras from Muladhara Chakra to Vishuddhi Chakra. Remember to apply Mula Bandha, Uddiyana Bandha and Jalandhara Bandha continuously. After meditating for 2 minutes in Vishuddhi Chakra, apply Shanmukhi Mudra i.e. closing the two ears with the thumb, close the two eyes with the first and second fingers (tarjani and Madhyama) of two hands, close both side of the nose with ring ginger (Anamika) and two lips with small fingers (Kanishtika).

Next release Jalandhara Bandha, give a little push to force Prana little upwards and apply Kechari Mudra i.e. touch the upper palate with the tip of the tongue or as much as possible to guide Prana to Ajna chakra. (in the beginning one will feel the pain in tongue but this can be overcome by daily practice).

Now chant Om mentally concentrating on the Ajna Chakra which is just above the eyebrow center behind the spinal column going up to Ajna Chakra, the Pulsation will start there. Now chant Ham, Ksham and once again Om. Observe the different shape of Ajna Chakra. Meditate for 2 minutes.

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10. Keeping the Kechari and Shanmukhi Mudras intact, now chant Om to lift Prana from Ajna Chakra to Sahasrara Chakra. After lifting to Sahasrara Chakra, one may touch the Sahasrara Chakras with the right hand palm to activate it properly. Now chant Sanskrit alphabets in reverse order from Lla to Am leaving out the Ksham alphabet. This 50 letters opens the petals of Sahasrara. Chant Om and think that the thousand petals are opened. Meditate for 2 minutes.

11. Thinking of closing down Sahasrara Chakra, concentrate on Ajna Chakra chant Om, Sahasrara Chakra will close down and Ajna Chakra will activate. Keeping the Mudras, chant Hum by concentrating on Vishuddhi Chakra, Ajna Chakra will close down and Vishuddhi Chakra will start activating. Now remove Shanmukhi Mudra and Kechari Mudra and apply Jalandhara Bandha. Gradually come down to Muladhara Chakra and close down this chakra also. Chant Shanti mantra and close down meditation.

12. Similarly activate chakras from Muladhara to Ajna Chakra in front of the body. The Sahasrara Chakra when opened in the front side, it opens upwards like a lotus. The Sahasrara Chakra in the back side of the spinal cord will bloom like a bowl kept downward whereas in front side the Sahasrara Chakra will open upwards like a lotus with big petals.

13. After a week, open up all the chakras in the back of spinal cord and front side of the body. In the mean while do Pranayama 5 times only and **do chakra meditation for two minutes only** as in the beginning. While doing Pranayama, fill the 72,000 nadis and lungs with air, lungs expanding sideways and concentrate on the tip of the nose.

14. This activation of chakras will have tremendous effect on our body. Bhoota Shuddhi will be achieved in no time, all nadis both in the back side and front side will be purified, chakras will release energy continuously day and night and testicles will become active

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and seminal energy will be released which flows towards Sahasrara Chakra along the width of the spinal column. Prithvi Tatva and Jala Tatva will be reduced and Fire and Vayu element will become stronger.

15. Now thinking of awakening Nadi Khanda at Muladhara Chakra, chant Om. Now Nadi Khanda will manifest. Again chant Om to awaken 72,000 nadis and they will manifest immediately. Do Pranayama slowly and feel the Prana by the left nostril going down. Observe the Prana being filling the 72,000 nadis. After Breathing In, apply Jalandhara Banda and chant Om. One will feel the Prana expanding within the 72,000 nadis. Do Kumbhaka for 10 seconds and slowly release the breath. In the mean while experiment with Mudras and Bandhas. Learn all the details about chakra and learn to chant Sanskrit alphabets in reverse order as this will help in activating Sahasrara Chakra.

Step by step of awakening Kundalini

WARNING: Don't awaken chakras without the direct guidance of a Guru. Before awakening chakras, do Pranayama and Anganyasa Karanyasa. Chakras should be awakened during the phase of full Moon (Shukla Paksha) and when left nostril is active i.e. air flowing freely in the left nostril called Ida Nadi. One must have learned all the Mudras and Bandhas.

1. Do Achamana and Anganyasa. Do 3 Pranayama to fill Pranamaya Shareera with Prana. Make a Sankalpa of awakening Kundalini. Next perform Anganyasa and Karanyasa. For doing Anganyasa and Karanyasa I use the following mantra.

Karanyasa

Hram Angustaabhyam Namaha,
Hrim Tarjanibhyam Namaha,

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Hrum Madhyamabhayam Namaha,
Hraim Anamikabhayam Namaha,
Hroum Kanistikabhayam Namaha,
Hraha Karatalakaraprashtabhayam Namaha.

Similarly do Anganyasa

Hram Hrudayaya Namaha,
Hrim Shirase Svaha,
Hrum Shikaiah Vashat,
Hraim Kavachaya Hum,
Hroum Netratrayaya Voushut,
Hraha Bhur Bhuvah Suvarom iti Digbandhah

1. Now chant "Om" to activate the spinal cord by tapping and chanting Om. Then chant Om to awaken Nadi Khanda and 72,000 nadis. Immediately this will awaken Nadi Khanda and 72,000 nadis, now tie the nadis in the tuff of hair (Shika) on top, just back side of the head.

2. Chant Om to awaken the triangle in the centre of the Nadi Khanda. This is not a normal triangle but a Pyramid triangle. Once the prana and Kundalini is awakened, there is no option for Prana, Atma, Jiva and Kundalini but to go straight upwards through Sushumna Nadi. If sadhaka thinks the triangle as 2 sided (length and breadth) triangle then there is a chance of Prana going up through some other nadi causing trouble for the sadhaka.

3. Awaken Ida, Pingala and Sushumna Nadis by chanting Om. Ida and Pingala nadis crisscross each chakra and comedown to Muladhara Chakra. From there Ida nadi goes to right testicle and Pingala nadi goes to left testicle. This is the reason for testicles becoming active and release seminal energy. Sushumna nadi will go straight up through spinal cord in the neck above Ajna Chakra. So touch the palate with the back of the tongue or middle of the tongue to guide Sushumna nadi to go up from Vishuddhi Chakra to Ajna Chakra.

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The scriptures of Kundalini yoga states that Kundalini deflects and travel towards left ear before going to Ajna Chakra. The practice may have come into practice as the spinal cord going straight up, just behind palate cannot be touched. Hence the teacher passes his finger towards left ear from Vishuddhi Chakra and brings his finger to Ajna Chakra. Gradually this may have come into practice that Kundalini goes to Ajna Chakra by deflecting towards left ear and goes to Ajna Chakra.

But I have awakened Sushumna nadi from Vishuddhi Chakra to Ajna Chakra straight up through the spinal cord behind the palate towards Ajna Chakra. I have guided Kundalini and Atma through it without any trouble.

4. Now chant Om and breathe very slowly through Ida nadi by closing Pingala nadi and feel the Prana going downwards to Nadi Khanda and from there, filling the 72,000 nadis. If one breathes very fast, one may not feel the 72,000 being filled with Prana hence breathe very slowly feeling the prana flowing within the nadis. Once the nadis are completely filled, apply Mula Bandha, Jalandhara Bandha and Uddiyana Bandha. Concentrate on Nadi Khanda and 72,000 nadis chant Om and hold the breath (Kumbhaka). As you practice, Prana within the 72,000 thousand nadis starts expanding. The person will feel this expansion as all the nadis are purified completely by awakening chakras. Do 5 rounds of Pranayama.

5. Chant Om thinking of awakening 8 petal lotus in the heart in which our Atma is present within it. The person will feel the lotus awaken. Now chant Ja, Chha, Cha, Gnya, Gha, Ga, Kha and Ka i.e. Ka to Ja in reverse order. With chanting each Bijakshara, the petal will become active and open. This 8 petal lotus is like a banana plantain flower hanging its head downward. Atma is shining like a candle lamp in the windless space. Atma can be seen clearly with the chant of Hamsa mantra.

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6. By chanting Om awaken Svayambhu Linga with its head downward and Kundalini like a flash of lightening sleeping around the Linga taking 3 1/2 turns. Chant Om to awaken Chitrini nadi shining brilliantly like lightening within Sushumna nadi. Kundalini is closing the Chitrini Nadi with her mouth and drinking the nectar flowing downward from the Moon of Sahasrara Chakra. Chant Om to awaken Vajrini nadi that originates from penis shining like Sun within Sushumna nadi. So, within Sushumna nadi, Vajrini nadi is present and within Vajrini nadi Chitrini nadi is present.

In summary Nadi Khanda, 72,000 nadis, Ida, Pingala and Sushumna nadi should be awakened. Also Triangle, Svayambhu Linga, Kundalini within the Triangle and 8 petal lotus in which Atma is present should be seen clearly.

Now pay attention

Follow all the procedure mentioned above.

1. Awaken 8 petal lotus and Atma in it. Tap bottom of the spinal cord and awaken Nadi Khanda and 72,000 nadis. Fill the nadis with Pranayama. Apply Mula Bandha, Uddiyana Bandha and Jalandhara Bandha and chant Om.
2. While the 72,000 nadis are filled and expanded due to Kumbhaka, do Ashvini Mudra (contracting the anus few times) concentrating in the back of spinal cord. As one applies Ashvini Mudra, the prana in the backside rises like a wave and goes upward within the nadis. Due to Jalandhara Bandha, Prana cannot rise towards the head hence prana flows to the front side and falls down like a waterfall.
3. When Prana is falling downwards, concentrating on 8 petal lotus chant "Hamsah Soham". The soul along with prana comes down to the public region, below Muladhara Chakra. When all the Prana comes

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down to Muladhara Chakra, the pressure below the chakra builds up like a ball. Now awaken Fire and Vayu with mantra with Ram and Yam.

4. In the mean while the sadhaka must be seeing Svayambhu Linga, Kundalini and Sushumna Nadi, Vajrini Nadi which originates from penis, Chitrini nadi and Brahmini Nadi that is within Chitrini nadi clearly.

5. Jalandhara Bandha stops the nectar flowing down through Chitrini nadi. The pressure of Agni and Vayu produces intense heat in Muladhara Chakra. Unable to bear the heat and the nectar being dried up, Kundalini becomes uncomfortable and angry.

6. Due to Siddhasana and bandhas, the Prana cannot go upwards or downwards. Now give a twist to Vayu and Agni from left to right. How to give the twist? Concentrating on Agni Vayu rotate the pointing finger (tarjani) next to thumb, that action will twist the Agni and Vayu. This action will build pressure like a balloon is being filled with hand pump. They all rise below Muladhara Chakra. Now awaken Muladhara Chakra.

7. Now chant Kama Bija '*Klim*' that activates Svayambhu Linga and Kandarpa Vayu within the Triangle.

8. At this time pressure of Agni and Vayu builds up and one feels as if a stick is about to brake. Immediately Catch hold of the tail of Kundalini mentally and give a twist from left to right. She becomes angry as she is disturbed. At that moment, chant "*Hum Hamsa Soham*" mantra. Kundalini mother in the form of Serpent awakens with the mantra *Hum* from her sleep and enters Brahmini Nadi. The word *Hamsa Soham* moves Atma into the Triangle along with Fire and Vayu. One feels as if a stick is being broken.

There is minute hole in the centre of Svayambhu Linga which is

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blocked. The blockage is cleared with the activation of chakras. One should guide Atma, Jiva, Agni and Vayu through the minute hole present in the centre of Svayambhu Linga and afterwards Atma and Fire-Vayu enters Brahmini Nadi. Kundalini seized with desire to meet Kameshvara Shiva rushes through Brahmini Nadi. Sadhaka should mentally hold and guide Kundalini as a rider guides the untrained horse, guide Kundalini to travel to upper chakras one by one slowly with *Soham* mantra.

While going from Manipuraka Chakra to Anahata Chakra, lift the shoulder to make the spinal column straight otherwise Kundalini will be blocked there itself.

9. After meditation in Anahata Chakra for two minutes, guide Kundalini and soul upwards. There is a triangle just above the chakra in which Bana Linga in golden colour is present and Chitrini Nadi goes through it. One must guide Kundalini and Atma through the Bana Linga. Chant *Soham* mantra to come up to Vishuddhi Chakra.

10. After meditating in Vishuddhi Chakra, apply Shanmukhi Mudra to lock Ida and Pingala Nadi, push Kundalini upwards a little. Immediately apply Kechari Mudra. After meditating in Ajna Chakra for about 2 minutes guide Kundalini and Atma through Itara Linga present just above the Ajna chakra. As soon as Kundalini enters Sahasrara, the thousand petals chakra will bloom.

11. In the pericarp of Sahasrara Chakra, there is a 12 petal lotus which is closed. Open the 12 petal lotus by chanting Om mantra. As the 12 petals open, there is a Moon in the pericarp and within the Moon there is a Triangle in which Kameshvara Shiva, a 16 years old, wearing the jewels is sitting on the Throne.

12. Kundalini directly goes to Shiva and sits on his Thighs and embraces him. Put a veil around them and the Atma waits below the Moon. The union of Shiva-Shakti produces nectar and flows and fills

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all the chakras and Kshudra Brahmanda. Once Kundalini is satisfied, she comes down and along with Atma; comes down in the reverse process. While going up she was fierce and while coming down she is calm and blissful.

When sadhaka comes down below Muladhara Chakra from Chitrini Nadi, once again Kundalini take 3 1/2 rounds around the Linga and allows Atma, Agni and Vayu to go through Svayambhu Linga below the Muladhara Chakra. Afterwards Mother sleeps by covering Chitrini Nadi with her mouth and start drinking the nectar.

Now with Soham mantra lead back Atma to 8 petal lotus and prana to chest. With this action 5 Pranas goes to its places. Once again Prana fills the 72,000 nadis. Now lift Jalandhara Bandha, do 3 Pranayama, Anganyasa Karanyasa, remove Digbandhah, do Achamana and chant Shanti mantra.

First it is better that one must do meditation on each chakra for two minutes. Once one becomes perfect in awakening and descending Kundalini without any trouble, he may increase the duration of meditation on chakras according to ones capacity. Also beware that the mind turns upwards while going up from Ajna Chakra to Sahasrara Chakra.

Navel Kundalini Awakening

Chant Om 3 times. Perform Guru Vandana, Do Achamana and Anganyasa. Concentrate on the navel where three Nadi Khanda is present. Keep the eyes on the tip of the nose. Do 3 Nadi Shodhana Pranayama. Do Sankalpa. Once again perform three Pranayama with the left nostril. Now do Anganyasa Karanyasa and perform Digbandhah. There are no Lingas present in Sushumna Nadi or any Granthi such as Brahma, Vishnu or Rudra Granthi.

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The chakras in front of the body are slightly larger than chakras in the back of spinal cord. The chakras in the backside open upwards, petals facing the Sahasrara chakra whereas chakras in front side faces horizontally to the front of our body. The lotus of Sahasrara Chakra of Middle Kundalini faces upwards and it has bigger petals. Half of the thousand petal face downwards and the rest of the petals open upwards. There is a bright spot in the pericarp, it may be because of Moon but Moon is not clearly visible due to brightness.

First awaken Nabhi Khanda, 72,000 nadis and tie the Shika. Awaken triangle and Sushumna Nadi. Sushumna Nadi comes up little above Vishuddhi Chakra, takes a slight turn to the left and Sushumna Nadi comes in the back of the neck and goes up to the Ajna Chakra.

1. Open the 8 petal lotus in which Atma is present. Fill the 72,000 nadis and do Kumbhaka. As the 72,000 nadis are expanding, across, downwards and upwards and fill the whole body. Now do Kumbhaka, then Prana starts expanding within 72,000 nadis. When this is perfected awaken eight petal lotuses. One should be clearly be able to see Navel Kundalini within the Pyramid Triangle, Sushumna nadi and Atma in eight petal lotus clearly.

Now fill the lungs and 72,000 nadis, apply Ashvini Mudra, and bring Apana Vayu up to navel and bring Prana Vayu to the navel by dropping the shoulder like action. Then Vayu in 72,000 nadis tend to move to the navel centre. As Vayu is moving to the navel, chant "*Hamsa Soham*" and it brings Atma to the navel.

2. Now chant Yam and Ram Bijaksharas to awaken Agni and Vayu. One must be able to see Middle Kundalini within the triangle, Sushumna Nadi, Vajrini Nadi, Chitrini Nadi and Brahmini Nadi continuously.

3. When Atma, Agni, Vayu and 5 Pranas are centered in navel near the Triangle, give a twist to Agni and Vayu. Due to Jalandhara Bandha the

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nectar dries up and the heat in the navel increases. At that time chant Hum Hamsa Soham. Hum mantra awakens Middle Kundalini and she enters Brahmini Nadi and Atma, Agni Vayu and 5 Pranas enter the triangle.

4. I normally move Navel Kundalini upwards even after awakening Muladhara Chakra and Svadhastana Chakra. Once Kundalini enter Brahmini Nadi an Hamsa, five Pranas and Agni and Vayu enters the Triangle, I move Kundalini to Manipuraka Chakra by *Soham* mantra.

5. Now with Soham mantra rise Kundalini and others to come to Manipuraka Chakra. Meditate for 2 minutes and then move her with Soham mantra to Anahata Chakra. Similarly move Kundalini to Vishuddhi Chakra. Remember these three chakras are in the front side of the body where as Sushumna is attached to spinal column.

(I don't take Navel Kundalini to lower chakras but take upwards beginning from Manipuraka Chakra.)

6. After meditating here for 2 minutes, remove Jalandhara Bandha and apply Shanmukhi Mudra, Kechari Mudra, lift the head push the Kundalini slightly upward and chant Om to go to Ajna Chakra. Then Kundalini along with Atma goes straight up to Ajna Chakra. Ajna Chakra is in circular shape with two petals. Atma, Agni, Vayu and 5 Pranas, all the Tatvas of chakras till Vishuddhi Chakra also follow Mother Kundalini.

7. Meditate for 2 minutes in Ajna Chakra and then chant *Soham* mantra to move mother and all Tatvas to the centre of the Sahasrara chakra. As soon as Mother enters Sahasrara Chakra, the chakra will bloom upwards like a big lotus. Kundalini enjoys the nectar flowing from the moon present in the centre of the chakra. After some time she should be led back along with Atma and all Tatvas in the reverse order.

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8. There are no Lingas hence there are no Granthi to block ascension. There is no union between Kundalini and Shiva because Shiva dislikes the creation of three worlds by Middle Kundalini.

Hence Shiva takes Vairagya (renunciation) sits above the Sahasrara Chakra on a stone platform wearing elephant skin and tied mated hair. He looks 16 year old with a lean body. Here Shiva acts as Adi Guru to guide his devotees to attain Moksha (liberation) from the creation of Middle Kundalini. Hence Rig-Veda states in 1-89-10 (SB) about creation by Middle Kundalini in the form of Aditi;

"Aditi is heaven (Dyu Loka), Aditi is firmament (Anthariksha Loka), Aditi is mother, father and son; Aditi is all Gods; Aditi is the five classes of men; Aditi is what is born."

So Gods, creation, all species are different forms of Aditi only.

When one is comfortable with awakening the Kundalini, increase the duration of meditation on each chakra.

Navel Kundalini can be awakened with Gayatri Mantra

The procedure up to point no 3 is the same. Thereafter chant Gayatri mantra to move Kundalini upwards. She starts moving to Sahasrara Chakra along with Atma, Agni, Vayu and withdraws all Pancha Bhutas, Jnanendriyas and Karmendriyas. My experience shows that chakras are completely withdrawn by chanting Gayatri mantra. The chakras are withdrawn as if a rope ladder is being pulled up. When Middle Kundalini rises and enters Sahasrara Chakra, Kundalini Mother takes the form of Aditi and sitting on the Throne like a queen. Aditi on the Throne cannot be seen in the first method.

Urdhva Kundalini Awakening

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Same procedure is followed. The only difference is Nadi Khanda is just above the eyebrow centre and 72,000 nadis spread downwards. The triangle of Upper Kundalini is in the centre of Nadi Khanda and Sushumna Nadi goes upward towards Sahasrara Chakra.

Fill Nadi Khanda and 72,000 nadis with Prana, expand it with Kumbhaka. When this is perfected, apply Ashvini Mudra and bring Apana and Prana and all Vayus to eyebrow centre. There is no need to awaken 8 petal lotuses, just concentrate on the eyebrow centre and chant *Hamsa Soham* mantra to bring Atma to the meeting place of Ida and Pingala nadis.

When Atma and all Pranas are concentrated in the eyebrow centre, awaken Agni and Vayu. Give a twist to Agni and Vayu and chant "*Hum Hamsa Soham*" Mantra to awaken Upper Kundalini, Atma, Pranas enter within the triangle and Upper Kundalini Mother enters Brahmini Nadi. She straightaway goes to Sahasrara Chakra. Atma, Pranas, Agni and Vayu enter Brahmini Nadi and follow Mother to Sahasrara Chakra.

The Sahasrara Chakra of Upper Kundalini appears like a golden disk. There is a Moon in the pericarp of the Sahasrara Chakra and within the Moon there is a triangle in which Shiva is sitting on the Throne wearing all the jewelry. Mother enters the triangle and sits on the lap of Shiva. Put a veil around the moon and Atma should wait outside. After sometime remove the veil and be in communion with Shiva and Mother. Meditate as long as one has the capacity; thereafter lead Mother back to the Triangle along with Atma, Agni and Vayu. With *Soham* mantra bring Atma to the eight petal lotus and Prana apana to the respective places. Conclude meditation with Shanti mantras.

Chakras of Dyough

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We have read that there is an outer layer of ocean flowing upwards. The physical universe is also created by this outer layer of ocean called Dyough and he represents fatherly aspect of Gods and Demons. Navel Kundalini comes out of the triangle as Aditi (Flame/Light) and come to outer layer of ocean called Dyough to create the three worlds (Dyava-Prithvi-Anthariksha Loka) and give birth to Gods. In this process she has also created seven chakras.

Our physical body is also created by this outer ocean called Dyough. Hence there are seven chakras in this physical body that is covering all other subtle bodies.

How to awaken Mother in Dyough

Awaken Sushumna, Ida and Pingala Nadis of Navel Kundalini. Awaken Nabhi Khanda and 72,000 nadis. Breathe in and do Kumbhaka. Similarly awaken Triangle, Sushumna, Ida, and Pingala Nadis, chakras, Nabhi Khanda and 72,000 nadis of Dyough. **One has to create pathways for Kundalini to travel upwards** otherwise the power of raising Kundalini cannot be controlled.

Now concentrate Navel Kundalini, visualize her clearly and make her vomit. As she vomits, she sheds the Serpent body and comes out as Flame/Light. (See chapter on Aditi in First Part) Now lead her to Dyough Triangle with proper mantra. As she comes to the triangle of Dyough like Flame/Light, lead her to upward chakras one by one and go to Sahasrara Chakra. After meditating to one's capacity come down slowly and lead her back to Navel Kundalini triangle. As she enters the triangle, Mother enters the Serpent body and sleeps while drinking the nectar flowing from the Sahasrara Chakra.

Three Kundalini Chakras are reflected in our hands.

We have studied chakras of Adhah Kundalini, Navel Kundalini and Urdhva Kundalini. We have also read about Ocean of Dyough where Gods and Demons manifest. The physical body created by Sun-Savitri

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These chakras are reflected in our hands.



There are three lines in each finger. The bottom lines represent five Chakras of Adhah Kundalini. The middle lines represent five chakras of Navel Kundalini and the top lines represent five chakras of physical body. These five chakras represent Muladhara chakra, Svadhistana chakra, Manipuraka chakra, Anahata chakra and Vishuddhi chakra. These chakras also represent earth, water, fire, air and space elements.

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Ring finger represents earth element, small finger represents water element, middle finger represents space (akash) element, index finger represents Vayu or air element and thumb represents Agni or fire element. Only those who have awakened all the chakras of three planes may be able to see the finger lines activating corresponding chakras.

The finger tips above the top line represent five elements. The energy released from the tip of the fingers can balance five elements of both left and right side of the body that represents Shakti-Shiva (Moon and Sun). When both sides balance the five elements then diseases will be kept away and the immunity of the body is boosted.

Before balancing the Panchabhootas one must magnetize the palm by bringing them closer and apart for few times. There is chakra in the centre of the palm. When the energy is activated in the palm, send energy to anyone who are physically ill or anyone who wants it or direct it to the sky. The energy will flow with tremendous force. Moon energy will be flowing from the left palm and Sun energy will be flowing from the right palm.

Now bring the fingers opposite to each other. Let left hand be still and let energy flow from left fingers and let right hand fingers receive the energy from the left fingers. The Moon/Shakti energy will balance the Sun/Shiva energy thus balance the Panchabhootas.

Dr Balakrishnan Guruji of Sahakara Nagar, Bangalore has extensively researched the finger tip revolution method called FTR. By balancing different finger tips he has cured many incurable diseases. (One may see Youtube videos on Dr Balakrishnan Guruji FTR)

My dramatic Shift from Kundalini Yoga and Rig-Veda

My sadhana shifted dramatically from Kundalini Yoga in 1990 with the awakening of Sarasvati Bijakshara. It was a blessing in disguise.

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Normally people follow Kundalini Yoga or Vedic path. Kundalini Yogis don't know the secret of Rig-Veda and Vedic people don't understand the secret of Kundalini Yoga. Both are ignorant of each other's path and its values. But I was fortunate enough to understand both the path. The reason for this is chanting Sarasvati Bijakshara that awakened Sarasvati Nadi, Agni and Vayu within me.

Now let us come back to the subject. In 1990 I was initiated by my Guru Late KP Radhakrishnan (Master, Simplified Kundalini Yoga Organization,) who awakened my dormant Prana in Muladhara Chakra and shifted to Ajna Chakra. Readers may have understood that I have awakened chakras out of curiosity. There was no one to guide me in Kundalini Yoga hence I was on my own and followed my inner urge and thoughts.

One day in the evening I was sitting on a cane chair. Suddenly a thought came to my mind to experiment and see what happens if I chant Sarasvati Bijakshara. So, I chanted 'Aim' Bijakshara. Immediately thunderbolt and Lightning struck across the chest and Sarasvati Nadi manifested and along with it Agni and Vayu rose very powerfully.

Sarasvati nadi appears like a thin hair in the colour of lightening and appears from the tip of left breast and goes down across the right side about 6 inches below the right breast. The sacred threads people wear represent the Sarasvati Nadi. Sarasvati Nadi is diagonally placed hence sacred thread doesn't touch the nadi but it is a symbolic gesture.

The Fire and Vayu rose so powerfully that it can be compared to the pressure of air coming out of ship's exhaust blower. As I am an ex-service man from Indian Navy, I can only relate to ship's exhaust blower. Vayu rose from the big toes and Fire rose from Muladhara Chakra in the front side. I couldn't control or pacify the force of Agni and Vayu with Shanti mantra or any other methods. I was flabbergasted and fear caught me strongly. The Fire and Vayu rose day

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and night continuously without any break. I suffered for many years due to this awakening and I had to stop my meditation that stopped the force of Agni and Vayu gradually.

I knew nothing about the different mansions present within me.

But later I learned that Sarasvati along with Maruts descends upon the sadhaka to break the mountain like fort built around the subtle body by Demon King Vrtrasura. Rig-Veda states in 2-30-8 as

"May Sarasvati along with the Maruts pervade us; rushing with violence, may she conquer the enemies. Indra kills the mightiest of Shandikas (Demons), who are like an army and full of confidence in their strength."

About Maruts

RV 7-56-1 RLK: "Who are these souls that come suddenly to us and are in moment revealed? Why are you riding hastily, O you great warriors of Rudra. "

RV 1-37-6 RLK: "O Heroes, who among you is the mightiest? You shake heaven and earth. You can shake everything like garments." (Our body shakes violently upon their descent but in my case my body had attained Bhutashuddi hence Agni and Vayu rose violently)

RV 1-37-7 RLK: "The mortal provides a firm support for your gait (Padmasana or Siddhasana), which is forceful and violent. Even the many ridged mountain would give way (mountain built by Vrtrasura)."

I discontinued meditation and gradually the force of Agni-Vayu subsided. I approached few Gurus in the desire of awakening Kundalini. They have initiated in their own path but I was not satisfied. I stopped going to Gurus in search of guidance in Kundalini Yoga.

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In 2011, may be in the month of August, once again I started Gayatri mantra sadhana. After few weeks a thought came to my mind that urged me to investigate the Upanishad statement that a minute nadi goes from heart which leads to Moksha. That led me to have the vision of Indra without ever chanting his name. Indra blessed me himself even though I did not know anything about Indra except for stories of Puranas. Later I understood that Indra is the Supreme Lord who is our father and controls the creation of the universe. Our Atma Jyothi has come out of Indra Jyothi. (Read First Part of my book “The Secret of Rig-Veda”).

Om Shantih, Shantih, Shantihi
