
Abstract: This study explores the physiological correlates of a highly practiced Kundalini Yoga meditator. Thoracic and abdominal breathing patterns, heart rate (HR), occipital parietal electroencephalograph (EEG), skin conductance level (SCL), and blood volume pulse (BVP) were monitored during prebaseline, meditation, and postbaseline periods. Visual analyses of the data showed a decrease in respiration rate during the meditation from a mean of 11 breaths/min for the pre- and 13 breaths/min for the postbaseline to a mean of 5 breaths/min during the meditation, with a predominance of abdominal/diaphragmatic breathing. There was also more alpha EEG activity during the meditation (M = 1.71 microV) compared to the pre- (M = .47 microV) and postbaseline (M = .78 microV) periods, and an increase in theta EEG activity immediately following the meditation (M = .62 microV) compared to the pre-baseline and meditative periods (each with M = .26 microV). These findings suggest that a shift in breathing patterns may contribute to the development of alpha EEG, and those patterns need to be investigated further.


One of the best resources on *kundalini*, along with Shyam Sundar Goswami’s unparalleled *Laya-Yoga: The Definitive Guide to the Chakras and Kundalini*.

M. Alan Kazlev (http://www.kheper.net/topics/chakras/books.html): “The most important—because it accurately presents the traditional Indian Shakta Tantric position—of the Kundalini and chakra texts available today in the West is Sir John Woodroffe’s (pseudonym Arthur Avalon) *The Serpent Power*, first published in 1919 and reprinted a number of times since then. This is actually the translation of two important Indian texts and their commentaries, the *Sat-Cakra-Nirupana*, written in 1577, and the *Padaka-Pancaka*, containing descriptions of the centers and related practices, and *Gorakshashatakam*, which gives instructions for meditating on the chakras.

“Woodroffe’s book—his own chapters cover Shakta metaphysics and cosmology, Patanjali Yoga, and Tantric practice, as well as the chakras themselves—is unfortunately very difficult for the beginner, but it served as the inspiration and chief reference text (usually without acknowledgment) for many Western occult-esoteric and New Age writers. It could be said without exaggeration that this book forms the basis of almost all contemporary Western understanding of traditional chakra doctrine and Kundalini yoga.”

**Beal, Yogi Harinam Baba Prem Tom.** Understanding the Kundalini. India, 2004. URL: http://www.floridavedicinstitute.com/booksandcds.htm

Contains information on “the kundalini, breathing exercises, basic mudras, chakra symbols, mantras, and the complete theory of the kundalini energy.”


**Bloise, Patricia.** Bipolar disorder and kundalini. Article available online: http://swiftweb.com/ha/kun.html.

**Boyd, Bob.** The safety of the heart. Article available online: http://www.elcollie.com/st/support.html.

**Bradford, Michael.** The nature of prana as the basis for the study of kundalini. Article available online:

**Campbell, Joseph.** Kundalini yoga: Seven levels of consciousness. *Psychology Today*, Dec 1975, pp. 76-78.4

**Chia, Mantak.** Awaken Healing Energy through the Tao. Santa Fe, N.M.: Aurora Press, 1991. (See especially Taoist Yoga and Kundalini.)


“As a result of the widespread commercialisation of ‘Yoga’ in the US and the overnight manifestation of numerous ‘expert’ teachers, an alarming amount of misinformation and misinterpretation of Yoga philosophy has occurred. Unlike other fanciful fads, which pose no health hazard to participants, Yoga improperly taught could result in serious physical and psychological injury to the student. This is particularly the case if advanced levels of Yoga are pursued without proper preparation or expert guidance . . .”

**Collie, El.** Branded by the Spirit. Book available for free downloading: http://www.elcollie.com/st/st.html. (This site also contains many resources on kundalini.)


One of the primary and superb resources on *kundalini*.


___________, *Kundalini: Chaos or Completion?* [Publisher unknown.]


Contents: Why kundalini?; Classical kundalini; Contemporary kundalini; Do the chakras really exist?; The downside of kundalini—madness!; Dextra dei; Serpent in the snake pit; The thought of Gopi Krishna; Kundalini and hallucinogens; Gopi Krishna on kundalini and the sovereignty of mystical experiences (interviewed by Gene Kieffer); Epilogue: Kundalini in the New Age


“In Part One, Ishvara [founder of Harbin Hot Springs in Northern California] argues for societal change based on New Age values and uses the success of Harbin as an example. Part Two focuses on the principles of oneness and enlightenment, exploring such themes as ecstasy, peace, morality, liberation, awareness, and meditation.”


Kaur, Gurutej. Chakra Yoga video. 72 minutes. (Kundalini Yoga.)

Khecaranatha, Swami. Kundalini awakening: Transforming experience and consciousness. Article available online: http://www.byregion.net/articles-


Khalsa, Shakti Parwha Kaur. Toolkit for Teaching Beginners Kundalini Yoga. Used in 3HO Kundalini-Yoga teacher training programs.


From the publisher: “Kundalini Postures and Poetry takes an unusual approach, using poems to describe what these traditional yoga postures can do for you. Included in this unique photo album are simple instructions for breathing, chanting, and meditation—plus sets of Kundalini Yoga exercises taught by Master Yogi Bhajan himself.”


__________. Tapes of lectures. URL: http://web.stn.net/icr.


From the publisher: “What enabled the Egyptians to design and construct the Great Pyramid? How did the ancient Maya develop a calendar more accurate than our own? How did the backward Dogon tribe in Africa learn precise details of the star Sirius and its dwarf twin when the latter is invisible to the naked eye? How can we account for child prodigies and geniuses? Gopi Krishna asserts that a new activity of the cerebro-spinal system and the opening of a super-sensory channel in the brain provides the answers to these riddles and that Yoga is the basis of a new super-science which will allow access to this new state of awareness.”


From the publisher: “This classic first-person account of spiritual awakening was first published under the title Kundalini: The Evolutionary Energy in Man—here expanded with two-thirds new material drawn from the author’s writing to make a complete autobiography.”


From the publisher: “Drawn from some of the most important writings of Gopi Krishna over the years, this book consists of a collection of fifteen essays written on various aspects of the amazing transformation that can be brought about by Kundalini. In particular, Gopi Krishna outlines in vivid detail the amazing state of transformed consciousness that he lived in after the awakening of the Serpent Power. He then goes on to describe the incredible potential that knowledge of this energy has for transforming not only our own inner being but also the fundamental structure of our society.”


From the publisher: “This is the classic first-person account of Gopi Krishna, an ordinary Indian householder who, at the age of thirty-four, after years of unsupervised meditation, suddenly experienced the awakening of kundalini during his morning practice. The story of this transformative experience, and the author’s struggle to find balance amid a variety of powerful physiological and psychic side effects, forms the core of the book. His detailed descriptions of his dramatic inner experiences and symptoms such as mood swings, eating disorders, and agonizing sensations of heat—and of how, with the help of his wife, he finally stabilized at a higher level of consciousness—make this one of the most valuable classics of spiritual awakening available.”

Ancient Secrets of Kundalini. Institute for Consciousness Research. (Formerly titled Secrets of Kundalini in Panchastavi.)

From the publisher: “Many of the sages and seers of the past have left written accounts of their pilgrimages in the territory of the unknown or transcendental states of consciousness. One of the greatest but least known of these is Panchastavi, a hymn of praise to Kundalini, the cosmic life-energy in living beings. Gopi Krishna has written a commentary on this marvelous work, describing the state of cosmic consciousness and the organic mechanism in the cerebro-spinal system by which this matchless state of inner perception is attained.”
From the Unseen. Institute for Consciousness Research. (First published in 1950.)

From the publisher: “... the first expression of the extraordinary changes in consciousness that Gopi Krishna experienced with the awakening of Kundalini. It contains nineteen prophetic poems, written in nine different languages, three of which were completely unknown to the author . . .”

Higher Consciousness and Kundalini. Institute for Consciousness Research.

The Riddle of Consciousness. Institute for Consciousness Research.

Three Perspectives on Kundalini. Institute for Consciousness Research.

Contains three of Gopi Krishna’s previously published books: The Real Nature of Mystical Experience; Kundalini in Time and Space; Reason and Revelation

Mahatma Gandhi and the kundalini process. Article available online: http://web.stn.net/icr.


“The Kundalini Stavaha is a . . . hymn in praise of Mother Kundalini who, though all-pervading, has her seat in the *muladhara chakra* at the base of the spine. If knowledge of the Self is to be attained, the Kundalini must be awakened, for Kundalini Herself is the Self . . .

“In the *Kundalini Stavaha* the devotee of the Mother Kundalini addresses Her who is his own inner energy, praying to Her to make him pure and steady on the path of yoga. He begs Her to save him from the worldly existence, to remove the curtain of *maya*, the deluding power, and to break asunder all his inner knots as well as the obstacles in his path. This chant, which occurs in the *Rudra Yamala Tantra*, is sung daily at Swami Muktaananda’s Ashrams.

“The book begins with a continuous version of the text, designed for chanting. Then, the hymn is given verse by verse. First the complete verse is given in Sanskrit, and then the Sanskrit word are split into their original components, and translated word by word. Following this is a full translation of the verse, and, finally, Swami Muktaananda’s commentary on each verse.”

**Mullin, Glenn.** *Tsongkhapa’s Six Yogas of Naropa.* Ithaca, N.Y.: Snow Lion Publications, 1996.


“He has several pages devoted to kundalini awakening/opening and its clinical presentation as possible psychosis.”


Abstract: This paper describes phosphene images observed by a medical writer during the onset and evolution of a partial seizure with an ecstatic emotional accompaniment. This seizure was inadvertently induced by the author’s attempt to practice meditation during the early morning hours while in a sleep-deprived condition. A neurological workup did not find evidence of epileptic lesions or interictal activity. The phosphene sequence
matches descriptions of light visions in the ancient Vedic scriptures and in yoga meditation texts of the Hindu and Tibetan Buddhist traditions, suggesting the possibility of a common etiology. Analysis of the phosphene spatiotemporal characteristics in light of recent research in the neuroscience of sleep, vision, and epilepsy suggests that the images were generated by the following sequence of neural events: (1) activation of slow wave sleep rhythm oscillators in corticothalamocortical circuits (CTC); (2) destabilization of sleep rhythm oscillators, triggering emergence of hypersynchronous spike-waves and fast runs in CTC circuits; (3) a build-up of rhythmical activity in the right hippocampus (H) due to the synergistic interaction of synchronous sharp waves, high-frequency ripples, and afferent visual stimuli; (4) an outbreak of paroxysmal discharges in the contralateral left H; and, (6) precipitation of a bilateral mesotemporal seizure.

Niranjanananda Saraswati, Swami. *Taming the Kundalini*. Munger, Bihar, India: Bihar School of Yoga.

Ogram, Thomas Hilary. *Yoga and Kundalini for the Modern Yogi*. Forthcoming. For a brief excerpt, see http://indigo.ie/~cmouze/yoga_online/Akundalini.htm. Author contact: thomasogram@hotmail.com.


Contents: The Aspirant; Mystical aspects of Hatha Yoga; Divine Mother Sakti (The Devi); Muladhara: The first cakra; Svadhisthana: The second cakra; Manipura: The third cakra; Anahata: The fourth cakra; Visuddha: The fifth cakra; Ajna: The sixth cakra; Powers of the cakras; Brainstorming: Mind, consciousness, energy

From the publisher: “In this classic guide to Kundalini Yoga, the enigmatic Eastern teachings of Kundalini are translated into a form accessible to the Western mind. Providing practical exercises, questions and meditations, the reader is guided through the chakras, exploring each level of consciousness in detail. Using clear and comprehensible language, Swami Radha offers thorough explanations and insightful reflections for incorporating the ancient teachings of Kundalini into modern everyday life.”


Contents: INTRODUCTION: Genesis of the book; Physical development of Deshbandhu; The feats of Deshbandhu; The condition of his heart; Suggestions inadequate to explain the phenomena; Abnormality emphasised; A kindred abnormality; A yogic feat; Suggested explanation; Digression; SCIENCE AND PHILOSOPHY OF YOGA: Definition and varieties of Yoga; Steps necessary for the achievement of Yoga; Yama; Niyama; Asana; Pranayama; Regulation and control of breath; Classification of breathing; Yoga breathing; Training of the will; The technique of Pranayama; Pose for practicing Pranayama; Pratyahara; Dharana, Dhyana and Samadhi; Significance of the various steps of Patanjali; Importance of Dharana; YOGA PRACTICES: Yogic practices control autonomic nervous system; The sympathetic and cerebro-spinal elements; A resume of the autonomic nervous system; The sympathetic portion, its purpose; The para-sympathetic portion, its purpose; Sympathetic vs. para-sympathetic; TANTRIC ANATOMY OF NERVES, NADIS, CHAKRAS, SHAKTIS: Nerves mentioned in yogic literature; Location of the Ida and Pingala Nadis; Location and description of Sushumna Nadi; Control of Sushumna annihilates time; Through Sushumna latent powers are developed; Chakras or plexuses; Location and powers of Chakras; Dakini and Rakini Shaktis; Lakini Shakti; KakiniShakti; Shakini Shakti; Hakini Shakti; KUNDALINI, ITS LOCATION AND FUNCTIONS: The mysterious Kundalini bestows supernatural power; Kundalini as described by others; Location of the Kundalini; Location and description of the Kanda; Location discussed; Kanda and Kundalini; Kundalini and Sushumna; Kundalini and Brahma-dwara; The awakening of Kundalini; Kundalini and the six doors leading to Brahma-randhra; The origin of Vasana traced; Randhra defined; KUNDALINI IDENTIFIED WITH RIGHT VAGUS NERVE: Kundalini a nerve; Kundalini identified as the vagus; The vagus nerve, its source and function; Afferent and efferent fibres; Their functions; Their control; Parts of the vagus; The yogic phenomena in physiological language; Apparent anomaly reconciled; Kundalini corresponds to the right vagus nerve; PANCHA PRANAS AND PANCHA VAYUS: The Pancha-Pranas; Udana – Prana – Samana – Apana – Vyana; Pancha-Pranas physiologically explained; Location and function of the Pancha-Pranas; Location of Udana; Location of Prana; Location of Samana; Location of Apana; Location of Vyana; Five-Upa-Pranas; The five Vayus; Their function; AWAKENING OF KUNDALINI BY BANDHA PROCESSES: Bandha and Mudra; Making Kundalini impressionable; Distinction between Asana and Mudra; Superiority of Hatha Yoga over Jnana Yoga; The three Bandhas and their practice; Their effects on the autonomic nerves; On structure of the body; Katabolic [sic] disturbance unconsciously controlled; Sushumna necessary for conscious control; Nada produced by meeting of Prana and Apana; Bandha and Pranayama establish conscious control over Kundalini; AWAKENING OF KUNDALINI BY MUDRA PRACTICES: Shaktichalan Mudra; Meeting of Prana and Apana Vayus essential for conscious stimulation of Kundalini; Shanmukhi Mudra, its importance; Khechari Mudra, its
importance and effects; Khechari—King amongst Mudras; Effects of Khechari-Mudra on the circulation of the blood; It helps to keep Prana bottled up in body; Elongation of the tongue, a prime factor; A method of elongation; The moment for rolling back of the tongue; Importance of Mudras; Samyama for willing Kundalini to action; ASHTA SIDDHIS: Nirvikalpa Samadhi; Ashta Siddhis; Anima or the microcosm; Mahima or the macrocosm; Laghima or lightness; Garima or gravity; Prapti or success; Prakamya or overgain; Vasitvam or subjection; Ishatvam or dominion; Probably explanation of Siddhis; SUMMARY: Summary of the book; Scientific definition of Kundalini Yoga; BIBLIOGRAPHY; APPENDIX: Glossary Of Sanskrit anatomical terms (allegorical and plain) as mentioned in various Yoga-manuals and their commentaries, with their western equivalents


From the publisher: “This book [consists of] a collections of letters sent by Swami Satyananda Saraswati to one of his closest disciples. It is an intimate account of one student’s progress on the spiritual path and contains universal, inspiring guidance for anyone seeking to brighten their spiritual life.”


From the publisher: “This book presents a systematic and pragmatic approach to the awakening of kundalini. Contains clear instructions on yogic and tantric techniques along with a map of possible experiences you may encounter.”

From the publisher: “This book is a manual of higher sadhana for advanced aspirants. It delineates the ancient path of kundalini awakening and discusses the nadas, prana vayus, chakras, kundalini shakti, ajapa gayatri, and pranava. The text includes the original Sanskrit verses with transliteration, anvay, translation and a comprehensive commentary by Swami Satyananda.”


Abstract: In 1932, C. G. Jung and J. W. Hauer presented a seminar series on the psychology of Kundalini yoga. Throughout these lectures, Jung used Kundalini yoga symbolism to extend the symbolic range of his analytical psychology. He and Hauer also discussed many concepts from Indian philosophy. Some of their comments have been criticized for misinterpreting Kundalini yoga. Others have raised controversy, especially Jung’s many warnings about dangers to Westerners who attempt yoga practices.

Using a dialogic, hermeneutic method, this study compares Jung’s commentaries about Kundalini yoga with a Kundalini yoga practitioner’s perspective. To help bridge these disciplines, it addresses the following research questions: 1. How does personal transformation guided by analytical psychology resemble or differ from personal transformation in Kundalini yoga? 2. What controversies have been raised by Jung’s commentaries and interpretations of Kundalini yoga texts? 3. How did these controversies arise from personal, cultural, and practice perspectives? 4. Can some of these controversies be settled? 5. What insights or wisdom does each of these disciplines contribute to the other?

To answer these questions, the hermeneutic discipline guides the researcher in exploring the cultural and historical perspectives of analytical psychology and Kundalini yoga. It identifies issues raised by Jung’s critics and presents the evolution of his psychology and its core concepts throughout his mature career. A depth of context is created by addressing (a) Jung’s relationship with Indian spirituality, (b) his individuation construct, (c) a cross-cultural review of subtle body symbolism and its evolution, and (d) Kundalini yoga as described by practitioners. This study concludes by presenting findings in response to the research questions and suggesting topics for other studies, including a survey of current methods for measuring human bio-fields, and creation of a subtle energy model of psychological transformation.

Presents the Trika and Krama traditions within Kashmir Shaivism and the Kaula tradition (Kulamarga).


From the publisher: “. . . for every teacher and student of Kundalini Yoga, gives . . . the basic skills needed to grow any posture . . .

“Step by step you are shown how to do the postures, apply the locks, and breath correctly in order to receive maximum benefit from the yogic exercises. You will learn how to properly align the spine and keep the heart open at all times so that the energy of the Kundalini awakens in your being.”


_________. *Yoga de la Kundalinin*. Paris: Epi, 1973. [In French.]


*That is called [Yogic developmental] action of the body in which reason takes no part and which does not originate as an idea springing in the mind.*
To speak simply, yogis perform actions with their bodies, like the movements of children.

j—Jnaneshvar, 1987, p.102

From the abstract: In this paper I hypothesize that the so-called “practices” of sahaja ("innately-arising") Kundalini ("ultimate creatrix" originating at the spine’s sacral base) Yoga (and cross-tradition similars, e.g., Judaic davvening, Tibetan tumo heat, Chinese tai chi, Islamic zikr, Quaker “quaking,” the whirling of the Dervish, etc.) constitute auto-developmental movements and bodily maturations consistent with those of intrauterine gestation, infant movements, and teen-aged puberty. Although these “practices” are typically learned by rote mimicry of “standard” Yoga poses, breathing exercises, moral guidances, or meditation techniques, according to the tradition and contemporary clinical reports, they can emerge endogenously-animated by prana or Kundalini, as it were—as the 13th century adept, Jnaneshvar notes above. I assert that these Yogic kriyas or “developmental actions” (and cross-tradition similars) constitute what might credibly be termed “postgenital puberties” of the neuroendocrine system and, thus, the matured embodiment of citta, the “light” of consciousness itself in various yogically defined energies and secretions: ojas, virya, auras, amrita-soma (the substance of primary worship in the Rig Veda) among them.

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Energetic Transmutations in the Kundalini Process.

Spiritual Emergence Network (SEN@CIIS). URL: http://www.ciis.edu/comserv/sen.html; tel.: 415-648-2610.

The SEN@CIIS (Spiritual Emergence Network @ California Institute of Integral Studies) Information and Referral Service offers support and resources for individuals experiencing difficulties with their spiritual growth, including kundalini arousal. Trained graduate students in the School of Professional Psychology respond to each caller providing assistance and educational information regarding spiritual emergence. They can also make referrals to licensed mental health professionals in the caller’s area.

The SEN@CIIS mental health professionals are members of the National Referral Network, are respectful of spiritual experience, and familiar with a number of spiritual traditions.


St. Romain, Phillip. Kundalini Energy and Christian Spirituality. [Publisher unknown.]


From a review by Simon Kidd in *Network*, August 2000: “The main target of [the author’s] criticism is the use of so-called techniques for inner development, which she claims can activate the kundalini force in [unprepared] individuals, with uncontrollable results. . . . In addition, she undermines a fundamental assumption of scientific research into the subject of kundalini by claiming that it is neither necessary nor desirable for an experimental approach in this area.”

From the publisher: “In this work Kate Thomas has researched a wide variety of books on Kundalini, and has utilised a selection by persons considered as authorities on this subject (including Gopi Krishna, Hiroshi Motoyama, Swami Radha, Irina Tweedie, and Swami Muktananda) for critical review. This treatment, plus autobiographical material containing first-hand accounts of this process, should enable both researchers and the general public to approach this highly controversial subject in a . . . comprehensive and objective manner . . .”

**Tigunait, Pandit Rajmani.** [Discusses the difference between Kundalini-Yoga and Tantra-Yoga vis-à-vis kundalini.] *Yoga International*, Apr/May 2002, pp. 30-32.

**Tompkins, George.** Kundalini research in India. Article available online: http://web.stn.net/icr.


**White, John, ed.** *Kundalini: Catastrophe or Creative Consciousness?* Buffalo, N.Y.: Human Dimensions Institute, 1976.


**Audiotapes**

From the publisher: “Kundalini Yoga is the heart of tantra. Discover how the awakening of kundalini shakti brings perfection and fulfillment. Includes teachings on prana, kundalini, energy channels, the seven chakras, and the 108 marma points (pranic centers).


From the publisher: “Kundalini is the cosmic vibration pervading the body and the universe, giving rise to nada (divine sound) and the elements of creation. In Tiwari’s brilliant performance, 22 instruments and sounds are woven together as he gives his uninterrupted musical interpretation of this cosmic force.”

**Videotapes**


From the publisher: “Kundalini Yoga is the heart of tantra. Discover how the awakening of kundalini shakti brings perfection and fulfillment. Includes teachings on prana, kundalini, energy channels, the seven chakras, and the 108 marma points (pranic centers).

**Online Resources**

Institute for Consciousness Research. URL: http://web.stn.net/icr.


Kundalini Resource Center. URL: No current link.
