

## KUNDALINI AND YOGA

Kundalini is thought of as a female serpent or goddess lying dormant at the base of the spine. When aroused via yoga, she travels up the spine, opening the chakras (psychic centers), and so leads to union with Brahman. “Traditionally she is known as Durga the creatrix, Chandli the fierce and bloodthirsty, and Kali the destroyer. She is also Bhajangi the serpent. As Chandli or Kali, she has a garland of skulls around her neck and drinks human blood.”<sup>13</sup> One does not fool around carelessly with Kundalini—unless they care for terrible body pain and heat, deteriorating health, numerous forms of insanity, or sudden death.<sup>14</sup>

Shree Purohit Swami experienced near insanity, ate the leaves of two entire nimba trees, devoured insipid mudra leaves, and could not sit or stand. He mentions one yogi who had the fire rage for six to eight months, another who had to sit under cold tap water eight hours a day.<sup>15</sup> Gopi Krishna, founder of one of the several Kundalini research centers in the world, records his kundalini experience:

It was variable for many years, painful, obsessive, even phantasmic. I have passed through almost all the states of different mediumistic, psychotic, and other types of mind, for sometime I was hovering between sanity and insanity. I was writing in many languages, some of which I never knew [the mediumistic ability of automatic writing].<sup>16</sup>

He believes most schizophrenics and manic depressives probably represent malfunctioning kundalini, notes the ease with which it produces mental derangement, and mentions his personal encounters with cases of kundalini-caused insanity. He notes that in India it is widely known that Hatha Yoga practices can lead to insanity.<sup>17</sup>

The power, when aroused in a body not attuned to it with the help of various disciplines or not genetically mature for it, can lead to awful mental states, to almost every form of mental disorder, from hardly noticeable aberrations to the most horrible forms of insanity, to neuroses and paranoia, to megalomania, and, by causing tormenting pressure on reproductive organs, to an all-consuming sexual thirst that is never assuaged.<sup>18</sup>

It is noteworthy that kundalini, mediumistic, and

possession states have common characteristics, including various occult manifestations and the demonic succubae.<sup>19</sup> In light of the above, the tremendous increase of interest in Kundalini yoga is a very serious state of affairs. (There are some yogis who believe that the bizarre and fatal cases of spontaneous human combustion—people bursting into flames—are the result of malfunctioning Kundalini.)

Kundalini is generally thought to be aroused only by specific procedures, with specific accompanying signs. Yet many occult groups use different methods to arouse kundalini (e.g. Edgar Cayce’s method is not Avalon’s<sup>20</sup>), but the results are similar, showing that arousal occurs in various ways. Hence “kundalini” may serve as a guise for demonic activity, allowing demons to achieve their purposes by various methods. It generally takes several years for Kundalini to reach the top chakra, though spontaneous or accidental arousal is not to be ruled out. Rieker states that: “Kundalini is the mainstay of all yoga practices.”<sup>21</sup> Avalon says all mantras are manifestations of Kundalini, being the basis of arousing her.<sup>22</sup> (He also notes that mantras are psychic powers which lead themselves to impartial use, “A man may be injured or killed by Mantra.”<sup>23</sup>) This is the occult power of black magic where the occultist can injure or kill others. Dr. Koch, in *Between Christ and Satan*, lists several examples. Even TM’s Maharishi describes what sounds very much like TM-induced kundalini.<sup>24</sup> Both TM and kundalini have produced the following: sexual arousal to the point of free prostitution, blackouts, surges of power, past-lives experiences, demonic and insane states, temporary respiration stoppage, astral projection, the development of “soma,” occult powers including an opening to the astral world, use of the akashic records, spirit contact, and extreme paranoia. There is a similarity in claims and in description of mental states attained through the practice of both TM and kundalini arousal (bliss, merging or unity, enhanced perception, ego dissolution, mystical contemplation, union in Brahman, etc.) There are also similar practices used (mantra meditation, sensory withdrawal, nostril breathing), and, finally, both involve an identity change.<sup>25</sup>

On the matter of sexual arousal, a severe warning is necessary in light of this generation’s combination

of sex and eastern spirituality. Sri Krishna Prem says, “It is safer to play with dynamite than to practice the yoga of meditation” without complete control of inner and outer sex drives. A. Avalon warns that intercourse during the early stages of Hatha Yoga “is likely to prove fatal.”<sup>26</sup> Finally, David Fetcho, who comes out of an extensive background in tantric yoga theory and practice states:

At first glance it is difficult to pinpoint such a thing as “kundalini arousal” in TM. However, if we look in depth at one central feature of the practice, the initiation, as well as some of the less publicized techniques which are taught by the movement, we may be led to conclude that TM, as a yoga technique, is indeed involved with stimulating the psychic kundalini, whether practitioners believe in the existence of it or not.

This indicates that even the ignorant use of eastern disciplines does not nullify their impact. Whether or not one believes in Hinduism, yoga practice will have its influence in ones life. Clearly, the Christian should avoid all forms of yoga activity. Old fashioned cardiovascular exercise is quite adequate.

<sup>13</sup> Gopi Krishna, *The Awakening of Kundalini* (NY: Dutton) 1975, p.13.

<sup>14</sup> Rieker, *op. cit.*, p. 134; Vishnudevananda, *op.cit.*, p. 328; Hisey, *op. cit.*, p. 146; White, *Everything You Always Wanted to Know About TM*, p. 99.

<sup>15</sup> Patanjali, *op. cit.*, pp. 57-8.

<sup>16</sup> Gopi Krishna, *The Awakening of Kundalini* (NY: Dutton) 1975.

<sup>17</sup> *Ibid.*, pp. 14, 33, 37.

<sup>18</sup> *Ibid.*, p. 14.

<sup>19</sup> *Ibid.*, pp. 19, 37, 47, 82, 94, 120, 123; Rieker, *op. cit.*, pp. 49, 78, 102; J.M. Riviere, *Tantric Yoga* (NY: Samuel Weiser) 1973, pp. 64, 68; A. Avalon, *op. cit.*, pp. 83-4, 242.

<sup>20</sup> ARE (Association for Research and Enlightenment, Virginia Beach, VA) circulating file on Kundalini; Baker, *op. cit.*, p. 69, *ARE Journal*, Nov. 1975, pp. 259-63; Puryear, Thurston, *Meditation and the Mind of Man* (Virginia Beach, VA: ARE Press) 1975, p. 80.

<sup>21</sup> Rieker, *op. cit.*, p. 101.

<sup>22</sup> Avalon, *op. cit.*, pp. 83, 225.

<sup>23</sup> *Ibid.*, pp. 83-4, cf. note 2.

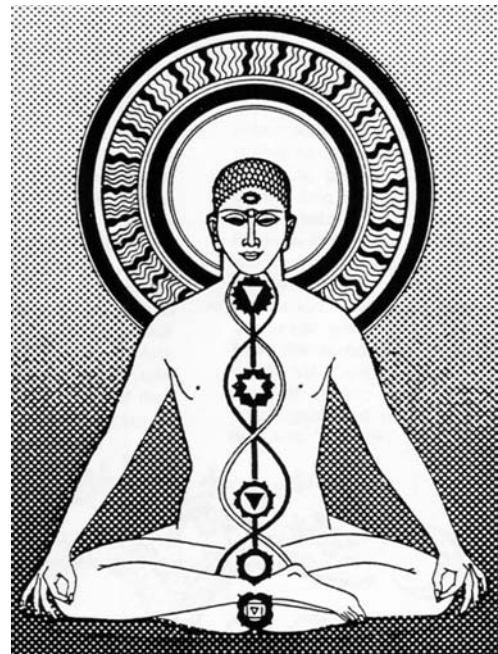
<sup>24</sup> Maharishi, *On the Bhagavad Gita*, p. 410.

<sup>25</sup> J.M. Riviere, *Tantric Yoga* (NY: Samuel Weiser) 1973, pp. 64, 68; Krishna, *op. cit.*, pp. 14, 47, 94-100; Hammond, *We Are All Healers* (NY: Ballantine) 1974, pp. 268-9; TM puja, “The Holy Tradition”; *ARE*

*Journal*, Nov. 1975, p. 263; White, *Everything You Always Wanted to Know About TM*, pp. 97-9, 127; Vishnudevananda, *op. cit.*, p. 294 Yogi, *Transcendental Meditation*, p. 33; M. Elaide, *Patanjali and Yoga* (NY: Schocken) 1975, p. 193; H. Chaudhuri, *op. cit.*, pp. 68, 74-7; Avalon, *op. cit.*, pp. 7-10, 18, 19, 127, 144; Rieker, *op. cit.*, p. 133; Prabhavananda, *op. cit.*, pp. 32, 35, 41, 68, Ch. 3; Norvell, *The Miracle Power of Transcendental Meditation* (NY: Barnes & Noble) 1974, p. 117, etc.; Rieker, *op. cit.*, pp. 79, 92, 144, 146, 91, 97, 148; Krishna, *op. cit.*, pp. viii, 16, 26, 43-5, 14, 47, 66-7, 72-4, 82, 87-93; Avalon, *op. cit.*, pp. iii, 9, 81-2, 204-8, 214, 222-8, 246-8, 279-80, 291-3, 254-5, 282-3.

<sup>26</sup> Avalon, *op. cit.*, p. 190; Prem, *op. cit.*, p 53.

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Yoga (Hinduism). One of the oldest words in the Hindu religion. Yoga is the path followed so as to realize God within.

“Yoga – union of self with the supreme being or ultimate principle of Hinduism”  
Webster’s Universal Unabridged Dictionary