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## Kundalini Yoga Part 1 of 2

Gururaj. When a self realised man discards his body, now any matter that is formulated in the form of a body, which people normally call birth, it must, as an end result, dissolve. So wherever there is birth there is what we call death. In reality, there is no death. Life is forever eternal, and even the gross matter which forms this body, disintegrates and reaches back into its original elements. When an ordinary person dies, we have a prayer in our hearts that may his soul find peace, because that person is still evolving and needs to reach that kingdom called peace. But when a self-realised man leaves his body, we cannot pray and say that may his soul find peace because he is peace. He is no individual soul any more. He has merged away in the universal soul. He has become pure consciousness, pure spirit.

Now, the people that live after him, if they have achieved a state of bliss, they have gone beyond all joy and sorrow, because joy and sorrow are relative values and workings of the mind. But when you operate on a level which is pure bliss, pure consciousness then these little joys and sorrows are not there any more. They are not there because that pure consciousness that you live in is one with the universal pure consciousness, for pure consciousness is only one consciousness.

So, the passing away of Swamiji is going to make no difference to our Course here and the course that it will follow. We will do whatever is scheduled in its normal proper way. And we will do our work. I can't see these boards; could they be turned around or something?

And we will start off with Kundalini Yoga. Do you hear me well at the back? Do you hear me well at the back? No. Keith, can you adjust that - that one first, that one there. Better? Good, good. Very good artists.

Kundalini, or the power of the coiled serpent, this has been so misinterpreted and it has been taken into the realms of occult and esoteric sciences. This has been a myth, a myth so clouded up with all kinds of symbolisms and people have just been delving and dwelling in symbolism and losing the true meaning and spirit behind this concept of the rising of the Kundalini. They maintain that at the bottom, the last chakra in red, which is called the Muladhara chakra, - the names are written on that board good, - Muladhara Chakra, there resides a serpent coiled three and a half times which represents all the energies of the world. And what man has to do is to raise that energy so it reaches the Sahasrara, right on top. So what they expostulate is this, that you do spiritual practices, by which you slowly raise the Kundalini, that serpent power, that shakti, that energy, so that the energy reaches the Sahasrara chakra at the top of the head and

thereby reach enlightenment. Now, I fail to see if the energy is just situated there at the Muladhara Chakra, at the bottom, how can the whole organism of man function? That is a myth. There is no serpent coiled there, none whatsoever. It is just symbolic in the sense that man rises from a lower stage of evolution to the higher stage of evolution. And when we say higher, that word does not really tell us the true significance. It is too symbolic. It is also symbolic. People always have the tendency to look up, as if God is only up and not down.

So this whole theory of Kundalini is mixed up in symbolism. Now there is a reason for that and it is a valid reason. Because abstract concepts have to be portrayed in word and symbols. When man thinks he thinks in pictures and he thinks in words, and the words in turn produces pictures in his mind. And that is all the present concept of the mind, the present evolution of the mind is capable of. Now these various chakras is supposed to have, are supposed to look like lotuses with various petals. Now I can see these chakra and they do not resemble any lotus whatsoever. Good. But perhaps the lotus being the national flower of India, they found it would be good to use. The national flower of South Africa is the Protea, the national flower of England is - the rose, beautiful English roses, so rich in colour. So these are just symbolic representations. Why should one chakra have a lotus with six petals and another chakra, the lotus would have fourteen petals and another one, a thousand petals? Now that is symbolic, in the sense that all these chakra are vortexes of energy. Now this energy that we speak of, the Kundalini energy, is a very subtle energy which cannot be measured in a test tube. Medical science know of the energies of the outer organs, but yet behind the energies expressed through the outer organs, there has to be a subtle aspect of the physiological aspect of man, which gives the grosser organs the energy and that is drawn from deep within. Now we say that the subtle energies come from the subtle body. What is the subtle body? There too, misrepresentations have been made where the outer body is the grosser sheath and the inner body is a finer sheath. In Sanskrit the outer body is called the Spulasharira and the inner body is called the Sushmasharira. Now what is that inner body? Has it got the size and the shape of the physical body?

Now one thing that I want to expostulate to you today, which is an entirely new concept, that the subtle body is nothing else but the mind, the mind of man which he has not so far yet been able to explore. Just a small fraction of it. Now if you look at this diagram here, you'd find the brain, and from the brain leads the spinal cord. Now this, science would verify that the spinal cord that goes down the spine is a continuation of the brain. So the whole subtle mind has its physiological counterpart in the brain. So the brain is not only in the head, but it goes down your entire spinal column. Science also tells you that when the brain sends a message, it would send the message down its counterpart and from there, various nerves flow to every part of the body, so that the organs of the body can respond to the dictates of the mind.

Now the mind, being of such a subtle matter, that it must have its grosser physical counterpart in order to express itself. Now this goes deeper, back to the spiritual self of man, the real 'I'. Now the real 'I' could never make contact or work through the physical body directly. It has to have an intermediary which is the subtle body and the subtle body is none else than the mind of man. Good. Now the mind of man has certain centres within itself. By centres we mean that it has conjunction points where there is greater motion, a greater togetherness of energy. It is like having a power station that sends off electricity but that power station would have to have a sub-station in various suburbs so that the entire city could be lighted up with electricity.

So, in the human system in the mind of man, or the subtle body of man, there are these substations. And those substations are the various chakras in the body. Now those substations are responsible for distributing energy throughout the whole organism. When a person is not well, when a person is ill, then some substation in the subtle body has one of its plugs fused. Or perhaps the energy is not flowing through as it should flow through. And so when we work on our chakra, actually working on various areas of the mind, what we are doing is repairing the broken fuse, or where there is sluggishness we are re-energising that area, so the energies could flow. Good. Now from the Muladhara Chakra - the bottom one - energies are continually flowing. If the energies were not continually flowing, then man would not be able to live. Now where does this energy come from? We know that the extent of the mind is as vast as the universe so that individualised Jiva which constitutes that subtle body, that gives man individuality, is connected with the entire universe. And that is why man is capable of experiencing the entire universe within himself. And therefore the saying, what is down below is also above and what is above is down below.

Now when things function at a very subtle level then it has greater force and greater power and its extent is very vast. Now some people have developed a sense which is beyond the five physical senses and with that sixth sense or as they commonly say occult ability, they could observe the extent of the subtle body which radiates beyond the framework of the physical body. And because it extends beyond the physical body, you can be assured that it is connected with the entire universe. And it is only by understanding this, that man could appreciate the biblical injunction that 'I am my Brother's Keeper'. So individuality is confined to the body and individuality is confined to the individual mind which is in turn connected to the universal mind, but because of the impeded flow of the energies in the chakric system, he cannot appreciate the connection he has with the universal self.

So, to recap, these various chakras in the system, they are nothing but vortexes of energy. That is where most of the subtler nerves which are far more subtler than the grosser physical nerves which Physicians talk about. So everything has a counterpart. Everything has a counterpart so that which exists in a grosser form must necessarily exist in a subtler form. The whole purpose of activating the chakra is to draw forth from the subtle level of our selves and to be able to infuse that within the grosser self. Now man's mind is normally a turbulent mind. What causes this turbulence is that the chakras are not working in harmony. There is this energy flowing through them all the time, all the time but not flowing through them as it should. In other words an eight-cylinder car is operating on four cylinders. There's dirt in the carburettor. The cylinders are faulty. So with these practices, we are relining the pistons, so the car can run smoothly and function well. And when the car functions well, when it runs smoothly then you know that every component of the car from the pistons to the carburettor, to whatever there is in a motor car – I can only drive - they are working in harmony or otherwise the car won't run well. Similarly with the human body and the human system. Now what we do in our meditational practices is go beyond the subtler self to the source, to the primal source of the spirit, and draw from there the energies to activate and make the various chakra run smoothly.

Now it is said that all these various chakra have their physical counterparts. And, in Eastern mythologies every chakra is associated with some God or Goddess. They even have their vehicles with them, their motor cars. Like the Muladhara Chakra, the presiding deity is Indra and he rides on an elephant. So you have elephants in you too! Now this of course is mythology and is very symbolic. The quality of the Muladhara Chakra is earth and the elephant being heavy, it wants to bring you down to earth. See. So these are all symbolisms. They also say that all these lotuses of the chakra point downward, they droop, and when the Kundalini that energy is activated, they turn their heads up. Pure symbolism. A drooping lotus is a dead lotus! They're always forever pointing up. It is man's nature to forever be pointing up, but not allowing the energies to flow as they should flow, we assume that they are lame and sick and drooping.

So, the theory behind Kundalini Yoga, to repeat again, is to awaken that shakti or that serpent power so that as it pierces chakra by chakra from the Muladhara to the Swadhisthan to the Manipura, Anhata, Visuddha, Ajna and Sahasrara on top. Good. What it actually means in physiological terms is this, that all the energies that are scattered throughout the body via the spinal cord must be gathered up back to the brain and when the full brain is activated, it can portray in physiological terms the entirety of the mind. Because to have that awareness, we need a physical instrument and man's mind is dormant to a great extent. His brain is dormant to a great extent. So little is known of the organ called the brain.

So, by gathering up all the energies that is dissipated in the body one brings it to a central point in the brain. What happens there when all the energies are brought to a central point in the brain, then you lose consciousness of the body and yet the brain or the mind remains alert. That in Sanskrit is called Pratyahara, withdrawing of the senses. What enjoys the body is but the senses? Touching, feeling, smelling, hearing, seeing, those are the physical senses. So when all the energies are drawn to a central point then those senses stop functioning. They stop functioning as far as our consciousness is concerned. And when one is withdrawn from the sensual objects, because the senses in order to cognise themselves, through the mind of course, they become dissipated and that is why man is so fragmented. He has not found the way, there is the way, but he has not practised a way whereby all the outgoingness of the senses is indrawn and the very indrawing of the senses is the rising of the Kundalini to its central point. And when the Kundalini rises, so to say, when the energies become gathered at its central point, then the brain is functioning on all its eight cylinders.

When the brain functions in its full force, in its full power, then it gives its maximum output and its maximum output is to develop the awareness of the entirety of the mind. And when the entirety of the mind is experienced, man reaches the subtlest level of himself. Ten percent of the mind is very gross, ninety percent is very subtle. And we have to experience that ninety percent. When we experience the fullness of the mind then only can we go beyond the mind. Now this might sound a very long procedure of millions of years, but it is not so. It is not so. Through meditational practices, automatically the mind becomes quietened. When the mind becomes quietened then all the energies that are scattered and dissipated gain a togetherness, and in that togetherness, one goes beyond that and experiences the real source of power, which is Divinity. One experiences that.

We talk of Divinity, it is just intellectual conceptions. That does not really get us very far. We just remain in that level. The whole idea is to experience Divinity. What experiences Divinity? Does the mind experience Divinity? No. The mind can only appreciate the experience. So the mind is not to be discarded, it also has its value. Everything that composes the universe has its own particular value. So the mind to a certain extent in its tranquillity, appreciates Divinity. Who experiences Divinity? Divinity itself. Nothing else can experience Divinity except itself because nothing is of that magnitude, of that level where it requires an experiencer. Once there is an experiencer of Divinity then limitations are put on Divinity. Divinity becomes limited, limited by the framework of the relative mind.

So you see the rising of these energies or putting the energies to its proper use, brings man to that deep awareness, that deep appreciation of the extent of the universe, for the mind and the universe are not separate from each other. Divinity is separate in a sense, and yet infused in the mind and the body. Now this sounds very paradoxical, but all

these energies interpenetrate each other. Many people say Divinity is separate from man. It is not so. It is not so. Body, mind and spirit is just a continuation of each other, the body at the grosser level, the mind at a subtler level and the spirit at a level which is beyond the subtlest. So it is a continuum, a continuum. When man realises the importance of this continuum, then he starts experiencing Divinity, where Divinity experiences itself and the mind sits back in joy and appreciates. It is like looking at a flower. The mind is experiencing the flower, appreciating the flower, its beauty, its fragrance but to experience Divinity is to become the flower and it is possible, and it is not done through the instrument of the mind.

So the work and the practice of Kundalini Yoga is none other, the purpose is none other than refinement and by refinement we mean that the chakra work in harmony. There is a lot of mythology involved here too, where the Sahasrara, right on top is the Shiva and the shakti or the energy is at the Muladhara chakra, the red at the bottom. It is red. Dangerous! And yet, and yet there is no separation between Shiva and Shakti. The human system always will have, the entire universe, always will have its positive and negative aspects. By negative here we don't mean something bad, we mean it in the sense of electricity, where you need the positive current and the negative current to form a circuit. So there is a continual circuit between Shiva and Shakti. Now what happens in the process is this, that although the circuit is there, the light is missing. So the combination, the conjunction, the union, the Yoga, between Shakti and Shiva means lightening up. And that's enlightenment. So simple.

Now in any electrical system there has to be these wires to conduct these energies. Now there are two fine nerves, one is called the Ida and the other the Pingala which is symbolised by the white line and the blue line, I think it is. Good. Yeah. So those subtle nerves are the conveyors of the energies. Of course according to mythology, the Ida and the Pingala nerves, those circles you see that go in a spiral fashion, they have to get together and from the Muladhara Chakra at the base, they go up a third nerve which is a direct line, hotline, to the top centre, to the Sahasrara. So this is also very symbolic. What it actually means is forming a proper circuit. Once you have your positive current and negative current, the two currents have to be harnessed to produce light. And that is why the symbolic Shushumna is the conveyor, the conjoiner that which brings the two currents together to produce the light.

Now we said earlier that each chakra has its various functions, governing different parts of the body for example. Now science proves this also, that if a certain part of the brain is damaged then it will affect a certain organ. Another part of the brain, if it is damaged by accident, it affects a different organ. So likewise, likewise in the subtle system, in the subtle body where no real damage can occur, there could be an imbalance of energies where the flow of the energy is

impeded or blocked. So when - some of you that are doing the Mandala practice, you are awakening, loosening the knots. In Sanskrit they are called Grunthees. You unloosen the knots so the energies could flow. So the myth that was, is, they are putting the whole structure of the subtle body so apart from the physiological self. That is the myth. The subtle body and the physical body is part and parcel of each other as the spirit is. Good.

Now we need the wires, as we said, so we have these two nerves, the Ida nerve and the Pingala nerve. These are Sanskrit terms. They are used for the purposes of Pranayama, control of the vital force in man, the vital energies. Now in order to clear up the blockages or the impediments, you require an extra spurt of energy. And because the entire energy structure is combined as one in the universe, one can draw forth those energies from outside oneself, outside the framework of the little physical body. And that is done in its grossest form by breathing. So some of the meditators have been prescribed various forms and methods of Pranayama. This is to gather greater energy within yourself to clear away the blockages and make those subtle energies flow.

Now the prana that is taken in, in the form of breath it also, entering the system, has its effect on the subtle system and, in order to have its effect on the subtle system, it also refines itself so the breath that we breathe, goes through so many changes within our system until it reaches the subtlety where it could work hand in hand or combined with the subtle body in man. So with using that subtle force, we are clearing up the impediments and the blockages that are there. So Pranayama, in our methods of meditation is very important. It is important to clear up the blockages and at the same time it produces a rhythm in our system. And the rhythm in the microcosm is the same rhythm in the macrocosm. The rhythm in the human body is the same rhythm in the entire universe. All failings and illnesses and what have you is because we have deviated from the rhythm.

So, Pranayama is a scientific means of reproducing the rhythm. And it has a marked effect upon one's physiology, upon one's biology, psychology, psychic-cology. Yes. It has a marked effect. For example on a cold day you go out and you feel very cold, try and do Bastric Pranayama, that is breathing very fast, like a dog panting. Breathe very fast in and out, in and out and you will see your whole system warms up. So you see it has, it must have its physiological effect, and because it has a physiological effect, it must have an effect on the subtle body.

So these two nerves with the use of Pranayama, help to create greater energy in the body, to clear out the impediments, the laggedness of the chakras that are not functioning in its full force. Now here we come to a very important factor which has not been expounded ever before. These vortexes of energy, what are they composed of, and

what are the constituents of these vortexes? What makes them sluggish, what makes them not operate in its proper manner? Now energy is energy, gross energy there is, and so is there subtle energy. We all accept that. But why the impediments, why the blockages? Those blockages are nothing else but your samskaras. Please take note of this. Because man gets born, and we discussed samskaras last night and it says all the samskaras which affect our karma and karma creates samskaras and things. Where do samskaras reside? They reside in these chakras. So the composition of the chakra is a combination of the impressions gained through many lifetimes, motivated, activated, empowered by energy. So that is where your samskaras are.

Now by giving the chakra its fullest momentum, you are helping to dissolve samskaras. And when the chakric system of the body, or the energy vortexes, when they are made to function in harmony then the samskaras become dissolved. Now you're not getting that as a present. They become dissolved and in its dissolution, it would have its physiological counterpart. But because the harmony that is created, the samskaras are subdued, or let us use the word eradicated, in a very, very smooth manner. And, with the added advantage of going deep into meditation and drawing from that storehouse of energy, the whole path becomes smooth. And that is why we say the path to joy must also be joyous, so the burden becomes lighter and lighter and lighter.

So these samskaras are contained in your chakra and every chakra represents different kinds of Samskaras. Now the Muladhara Chakra, the Swadhisthan Chakra up to the Manipura Chakra, those three Chakra or vortexes of energy are the so-called lower chakra. There is no higher neither lower, but we could rather use the 'grosser Chakra' which contains within it all the elements, all the impressions of all our lifetimes since we were that primal atom, that went through these various kingdoms of mineral, plant, animal and then man. So those three Chakra specially the first two, the Muladhara and the Swadhisthan, on the board here red and orange, they are the repositories of the lower forms of life or unopened forms of consciousnesses, because there's no life only the high life, they're all the same. People live low lives and high lives. Yes.

So the question of last night that talked about sexual energies. Good. Now man is composed of three things, animal, man, and god-man. And having come into manhood, one still contains in himself the animalistic impressions. And the chakras that govern those animalistic impressions are the first and second, the Muladhara and Swadhisthan. The Muladhara chakra is supposed to keep you down to earth. There's an earthiness about it. And animalism is very earthly. So having that animalism within us, it has its centre in the Muladhara Chakra, and therefore the Muladhara Chakra is situated near the genital organs. And therefore the activation of the Muladhara Chakra in a certain form activates one's



libido, one's sexual desires. Now many a young man is worried about giving vent to his sexual desires. Fine. Nothing wrong with it. Nothing wrong with it. Everything in moderation is fine. Our meditators are householders and I am a guru for householders. They must live a normal, natural life without any excesses.

Now, what that means is this, that the body is built in such a way only to shed off what it does not require, and if man could live a life only to shed off only that which the body does not require then he is a Brahmachari. A Brahmachari, very loosely translated is celibacy, and that is not a true translation. Brahma Achari, 'The man who walks in the path of Brahma', or the man who walks in the path of goodness. The man who walks in the path of nature, or as nature has made him. But, when young people or perhaps young people up to eighty years old, (General laughter) indulge in excesses, when they indulge in excesses then they are not Brahmacharis, they are not moving on the path of nature, they are drawing excessively from nature. And that is excess. They are drawing excessively from nature and by drawing excessively from nature, they are dissipating the energies which could be so helpful in bringing about that harmony that is needed within themselves. Now what an excess is to one man might be moderation to another, depends upon his own physical and biological chemistry. But man must judge for himself. So the man who lives according to the laws of nature, according to the demands of his natural self and not indulging in any excess, is a Brahmachari. He is functioning according to the laws of nature. And the moment he indulges in any form of excess, he is depleting his system of the energies that could produce that harmony within himself.

So - oh dear me, one o'clock. One o'clock yeah. Can't we have lunch at three? Let us continue this, - I'm sure the kitchen staff are strict and they want people in the Dining Hall at the proper time. We will continue with this, this evening. Meanwhile on what I've said now, if there are any questions you want to ask, write it down and we can go into that. Okay.

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