

KUNDALINI STRENGTH

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The navel region consists of a divine strength, which enlightens the brain or increases the intelligence; this develops divine strengths in a person.

The Mooladhar or root chakra consists of divine strength, which is known as Kundalini strength in ancient texts and as the existence of Brahma in Vedic literature. Generally the vital life energy flows in the Ida and Pingla nerves. When the person practices pranayam, yogic asanas and meditation with self-control then the wonderful divine strength lying dormant in sushmana nerve becomes active. The energy that was used for enjoyment now moves upwards and gets transformed into strength with Yog practice. Famous scientists like Plato and Pythagoras have also mentioned about these in their articles. They wrote that the navel region consists of a divine strength, which enlightens the brain or increases the intelligence; this develops divine strengths in a person.

Arousal of Kundalini

The strength present in this universe, is also present in this body - यः पिण्डे स ब्रह्माण्डे। the main source of strength is the root chakra. When this chakra gets activated, the en-

ergy moves upwards. This is arousal of kundalini. It is something like the control of a switchboard, which has all the wires connected with it and the bulbs glow when the switch is on. The electricity flows from the wires and lights the bulbs. Similarly, the divine electric power present in root chakra gets aroused and other chakras also arouse automatically.

The kundalini strength moves upwards, wherever this strength reaches, the dormant chakras get activated and their strength starts moving upwards. When this strength reaches the Ajna chakra the contemplation of mind with idol takes place. When the same strength reaches the crown chakra (Sahasrar) then it removes all the conditions of the mind and leads to contemplation of mind without idol. Divine world present in the mind also starts showing up in this stage, this is known as divine wisdom. The person understands the complete truth with this wisdom and finally reaches the stage of deep meditation leading to ultimate bliss, happiness and cheerful state of mind. This is the final stage of Yog. the lusts present in the mind get destroyed in

this stage and the person is able to free himself from the cycle of birth and death. He attains ultimate happiness.

Methods of kundalini arousal

According to Sidhayog, kundalini is aroused with the help of strength. if you happen to meet some austere devotee and a learned guru then his strong determination become a stream of light at the time of meditation and starts working in our body. This bright light full of consciousness works like a conscience. This positive strength flowing from guru's mind helps the devotee as he need not work much, he saves time and also attains quick success.

But it is extremely difficult to find such an accomplished person who can penetrate in the devotee's mind. Therefore it is important to use Hathyog to arouse kundalini. Shri Gorakhnath has described all the nine chakras in his book titled, 'Sidha-Sidhanta Padhati' even then Hathyog is based on the six chakras namely, root, sacral (swadishthan), solar plexus (Manipur), heart (Anahat), throat (Vishudh) and Ajna chakra. The devotee is able to see lord Shiva in the crown chakra (Sahasrar) with the devotion of these chakras. The body is purified with

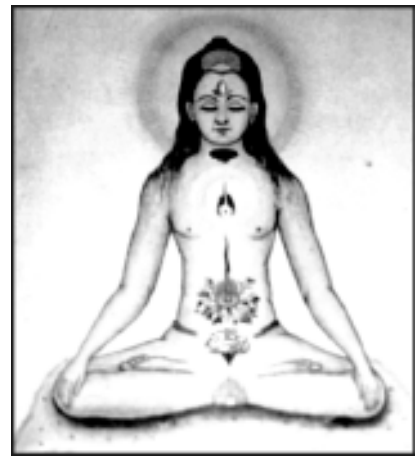
the fire of Yog with the help of shatkarma, asana, pranayam, Mudra, bandh etc. pranayam purifies the nerves that are filled with impurities. When the nerves get purified with Yog practice the devotee restrains the sensory organs and deviates from the related subjects. He finally achieves self-realization. The devotee wins over the five main elements – earth, ether, air, water and fire with the contemplation. the soul meets the supreme soul when kundalini is aroused by activating the chakras. kundalini arousal is the ultimate of Hathyog, the devotee realizes the actual position.

When the devotee is able to stabilize a posture, he can easily succeed reaching the stage of deep meditation through devotion of vital life energy and contemplation. When the devotee sits straight in a meditative posture, the vital life energy flows out of sushmana easily. When the spine is bent, the nerves get contracted and cause unnecessary blockages, the movement is not straight and free. The nerves remain impure due to blockage in the flow of vital life energy. The devotion of vital life energy removes impurities from the body and brings in equilibrium. Practice of pranayam along with meditation and contemplation has a positive impact on the vital life energy of the practitioner, the mental body gets fully charged and increases the blood circulation, the phlegmatic elements accumulated at different places like lungs, skin, intestines etc. start moving out. As a result, different types of processes take place in the body and it becomes energetic. This is known as arousal of prana in yogic language,

this is the first stage of Kundalini arousal. The practitioner experiences movement of vital life energy in this state. Regular practice shows the bright light moving upwards and in some parts of the body. This is the beginning of the upward movement of kundalini strength or arousal of kundalini. In this way devotion of vital life energy helps in self-realization of astral body. All the areas are filled with vital life energy, therefore the impurities present in the chakras, and the covering on it is removed with pranayam. The chakras of the body, their processes, their strengths, and vital life energy working at different places, along with sub-divisions of vital life energy are also realized. Regular practice of devotion of vital life energy rules the strength



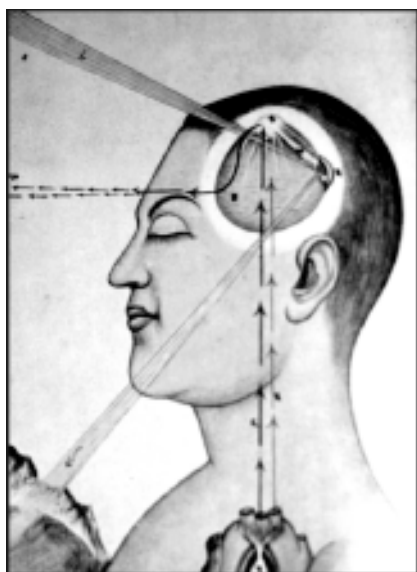
present in the chakras, then they gain the efficiency to manage the vital life energy with their own will. The practitioner finds it easy to realize the other areas. The figure given here shows the sushmana light, which is possible with the regular practice of pranayam. The network of nerves become pure, the entire path of vital life energy and kundalini



gets enlightened. The light of mind present in the mental body (brain) proceeds on the path of sushmana and enlightens the nerve pair and flow through root chakra.

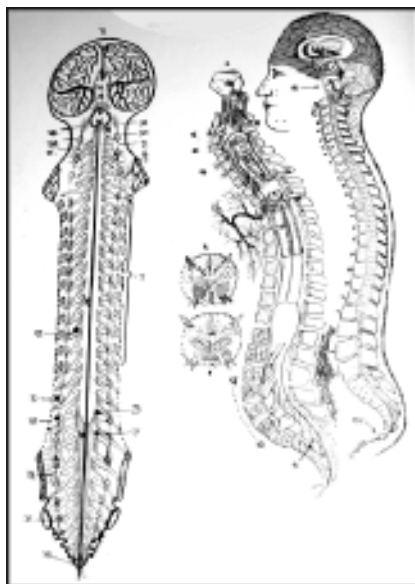
Regular practice of devotion of vital life energy removes darkness gradually, and enlightens all the chakras. Root chakra is situated at the lowest level and the sacral chakra is uppermost. Solar plexus is situated above the root chakra in the navel, the heart chakra is above it and throat chakra is next in line. The Ajna chakra is present in between the eyebrows and the crown chakra is at the top in the brain. It is bright like the sun.

The devotee is able to see only these forms of the chakras in the beginning. Gradually when the practitioner enters the body with regular practice of meditation, he is able to foresee the strength and able to attain self-realization. The form of foresight clarifies that the light of inner soul always enlightens the mind and self. It inspires the bright light present in the brain and thereby the mind. It activates the eyes and makes them bright and the mind brings in divinity in the internal body with its bright rays. The determina-



tion of Yog practitioner develops the foresight when the bright light reaches beyond the sun and enters deep below the earth and helps in self-realization of particles present there.

This center of strength or in other words the chakra is present in the form of minute seed in enlightened nerve. The red colored sushmana present in the snake shaped spine made of 33 big and small portions is also snake shaped. Sushmana is head, which is joined with the brain



and its tail is joined with the anal region. Two nerve pairs coming out of the two portions clarify the internal condition of sushmana, which spreads in the body. When we cut open the external covering of the sushmana then the actual condition of the nerve pairs is clear. The flesh and muscles like cushion placed in the center of each nerve pair, comes out and spreads in the whole body.

Flesh and muscles cushions are present in the center of all the nerves right from top to bottom. When the sushmana is cut open horizontally we find a cobweb like structure of nerves. This network works round the clock without break. Ida and pingla also join it from top and meet at the anal region. Ida and Pingla joined in beads like structure look like a garland.

The main source of circulation of vital life energy in the whole body is Sushmana that is made with the combination of knowledge and process. Therefore it is clear that when root chakra is aroused, the chakras also get aroused and the divine strength starts moving upwards – this is arousal of kundalini. In scientific language, kundalini is that mental-divine brightness, which is spread in the whole body. Therefore the practitioner should practice devotion of vital life energy to purify the chakras, arouse the chakras with the help of a trained person.

- Bhastrika pranayam should be practiced for at least five minutes in the morning and evening along with Kapalbhathi. The practitioner should take rest in between while practicing Kapalbhathi. The practitioner will be capable of doing Kapalbhathi continuously for five minutes.

- Practice Bahya pranayam along with Tribandh at least 11 times after practicing Bhastrika and Kapalbhathi pranayam.

- Anulom-Vilom pranayam should be practiced for at least five to ten minutes everyday in order to purify 72 crore 72 lakh 10 thousand 200 nerves, purify all the chakras along with root chakra. The practitioner should practice it along with other pranayam in synchronized manner. If pranayam cannot be done twice daily due to some reason then it should be practiced at least in the morning. Although there is no harm if it is left, but the goal will not be achieved. Therefore pranayam should be practiced regularly with full devotion and faith to reach the goal.

- In the beginning Anulom-Vilom should be practiced in bits. For example do it for one minute and then take rest. Repeat it again after sometime. In this way the practitioner will be able to do this pranayam for at least five to ten minutes in a period of one or two months. Aum should be chanted with every respiration, this mental chanting, pondering and concentration are very important. The reason being that pranayam and meditation are closely related to each other. Pranayam overcomes playfulness of mind and helps in concentration. When the mind is full of the strength of Aum, the practitioner attains happiness of meditation and deep meditation.

- Practice Nadi shodhan slowly without keeping fingers on the nostrils after practicing all the above-mentioned pranayam. Chant Aum mentally with each respiration and practice pondering. Do Nadi

shodhan at least 3 to 11 times.

Concentrate the mind along with vital life energy and aim for self-realization. In this way continuous meditation along with chanting Aumkar helps in reaching the highest level of Yog. the vibration created with the devotion and meditation done in sequence causes nice tickle in the root chakra, these mild tickles or good experiences and reach the crown chakra through the nervous system. The electric vibration created in the crown chakra due to the stretching of prana creates a sound in the navel area. This creates a special heat in the stomach. This heat changes into determination. When the electric vibrations produced with regular practice of devotion and meditation enter the astral body through the nervous sys-

tem then some flow moves from our brain and affects the solar plexus situated in the navel area through the nervous system.

The objective of devotion and meditation is that the vital life energy moves to upper level from lower level, and the mind is raised from active area and positioned in the scientific body and ethical body of mind and mind-stuff. In other words it is the status of crossing the astral body, mental body and scientific body and gathers the consciousness spread all over the body and establishes it in the blissful state of mind and getting established there.

The practitioner can also practice Gayatri mantra besides chanting Aum. The practitioner should try to see inside the brain and practice meditation. He should think that his

mind is full of divine light, it is full, and a bright light is flowing inside the brain like torch. This light coming from divine world is like moonlight and is like a bright light. When the scientific body becomes pure and bright then sensory organs come under its control and they also become pure, clean and pious. In this condition the cheerful and calm bright light enjoys the stay in brain and heart.

The practitioner can also practice divine brightness along with chanting Gayatri mantra and Aumkar. He should feel that the supreme soul is providing him brightness and divine light, and this light is flowing in the heart like sun. the god is in front of me like a cool light, it is appearing in my soul. I have just one desire that this divine light continues to enlighten my path of life and remain with me throughout my life.

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