

Kundalini Awakening, Kundalini Awareness

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Summary:

The Kundalini Awakening is a type of religious, spiritual or mystical experience that has traditionally been associated with spontaneous, enlightening shifts in consciousness. Such experiences typically involve intense physical experience associated with the spine and nervous system, and evidently occur most frequently in mid life (modal age ~30-35). They have been referred to as ‘cosmic consciousness’ experiences inducing long-lasting, life-changing shifts in intellectual and spiritual sensibilities. The experience may be more common than thought in the west because subjects reporting it may not use the term Kundalini. Nevertheless the term is becoming more widely known in the western culture. Many consider the Kundalini awakening phenomenon, a natural, evolutionary, developmental phenomenon. Vedantic and Tantric traditions have long recognized the Kundalini as a universal force (energy or prana) that manifests in humans with remarkable physical, psychological and spiritual effects.

Introduction

“We pray to ... [she]...whose substance is the pure nectar of bliss, ...who...rises to that brilliant energy which glitters with the luster of ten million lightnings. May She, Kundalini, who quickly goes and returns from Shiva, grant us the fruit of Yoga!”

Avalon 1924

The awakening of the Kundalini is a recognized, indeed even a specific, desired objective of certain self-realization practices (i.e., Kundalini yoga) which originated with Vedic (Hindu) traditions dating back to ~1500 B. C. E. (Avalon, 1918; Krishna, 1967, 1972, 1976a,b, 1993, 1994, 1995; White, 1990; Kiefer, 1996). However, despite considerable evidence of the transformative power of Kundalini awakening on consciousness, and its potential to have a powerful impact on paradigms in western psychology (e.g. Jung, 1996) the phenomenon is still poorly understood in the west. Indeed, to the western mind such practices, if known, much less ‘understood’ experientially, are often labeled as esoteric. At best they are often treated with cautious and skeptical misunderstanding; at worst they are misguidedly dismissed as delusion, hallucination, mental illness or even insanity. Avalon (1918, p. 4) who translates Kundalini-Sakti as “serpent power” points out that despite the fact that “recently some attention has been given to the subject in Western literature” this has been done “with considerable inaccuracies.” No doubt we still have much to learn about the phenomenon, how to control or channel it and how affects consciousness

Nevertheless, reliable case studies show that failure of the western consciousness to recognize or explicitly identify the phenomenon of Kundalini Awakening is mostly a matter of ignorance, and not the result of the experience being unknown in the west. First hand experiences and the studies of qualified medical and therapeutic professionals, who treat and study such cases seriously, lend support to the conclusion, that there is great internal consistency in ‘authentic’ reports of

Kundalini experience. Moreover, individuals who have had such experiences typically regard them as beneficial, enlightening, and positive: i.e., they often lead to significant improvement, even radical transformation in physical, emotional and mental health, or what Bucke (1901) described as a great enhancement of intellectual and moral sensibility deserving of the label 'Cosmic Consciousness.' Conversely, however, the experiences may be physically intense, and emotionally exhausting in the short-term, making subjects over sensitive, and very conscious of the delicate balance needed to maintain their physical, emotional, mental and spiritual equilibrium. In some cases the experience is frightening and detrimental to health (Galbraith 2010).

Recent popular Western literature indicates a growing awareness of the Kundalini phenomenon as an intrinsic or latent potential in the dynamic organization of energy in the human body, especially, but not exclusively, in the nervous system. As elaborated below, this energy may be part of a universal energy. The related phenomena of prana (energy) and chakras, (Sanskrit *cakras*, meaning wheel and referring to energy centers aligned with the main axis of the body: i.e. the spinal column) has received enough popular press in recent years to provide a useful context for understanding some of the physical symptoms of Kundalini experience/awakening. The question arises, therefore, as to whether this increased awareness means that the frequency of experience is also increasing. If this is the case there are interesting implications for the evolution of consciousness.

However, the first step is to better understand the Kundalini experience. The raw material used in this study center on reports of the actual experiences of individuals who have chosen to leave records or convey them to doctors, therapists and others for the archives of what we may most broadly, and neutrally, call intense, psychological experience. The alternative, but somewhat generalized, labels of religious, spiritual or mystical experience may apply to varying degrees. As William James' classic 1905 book 'Varieties of Religious Experience' indicates he regarded this field as worthy of serious academic study by psychologists. The tradition has been followed by Hardy (1997) and others familiar with this tradition (e.g., Rankin 2008). Alternatives to the adjective 'religious' indicate that 'spiritual' or 'mystical' descriptors apply equally well to similar experiences of the numinous (*sensu* James, 1905). Likewise, such 'varieties' of experience may include the Kundalini awakening experience. But as many reports suggest the Kundalini experience may be somewhat different from other religious/spiritual/mystical experience in manifesting certain diagnostic physical symptoms. Thus, the purpose of this paper is to evaluate explicit descriptions of the Kundalini awakening experience. This means that subjective experience is regarded as primary and provides the data for secondary objective analysis.

Wilber (1986) noted differences between theory and practice in self realization quests. The first step to practice that can lead to changes in consciousness, may be reading and academic study, but the second or alternate step may be actual meditation and other deliberate practice. There are also many cases of spontaneous experience not induced by deliberate praxis or theoretical/academic study. All this suggests that shifts in consciousness are emergent properties that may not only be induced, but may equally well occur unexpectedly. Objective or theoretical considerations propose that different consciousness, structures or states can be classified in various categories (Wilber, 1986) such as the mythical mode, (level 3), the rational mode (level 4) and various higher or integral states (level 5 and above). Although consciousness states are notoriously difficult to define or categorize, especially by those not having had similar experiences they can relate to, experience is nevertheless the basis for discussion and subsequent analysis. Therefore, the reader may or may not wish to use such labels as a guide to assessing the shifts in consciousness reported by various individuals as a result of their Kundalini experiences. As noted below, however, subjects consistently report and attempt to describe the

intensity, and significant transformations in consciousness that attend such experience, and we should regard their reports as of fundamental importance in understanding the phenomenon.

It is speculative, and perhaps unwarranted to refer to any spiritual experience as a Kundalini awakening, if the individual having the experience does not also do so explicitly. In some cases such individuals may describe experiences unequivocally using such 'Kundalini language.' However, insightful therapists and other observers capable of recognizing the phenomenon have also played an important role in retroactively identified such experiences. In such cases the observer may be therapist to the patient or teacher to the student. However, in other cases the subject may be so impressed by the experience that they explore consciousness traditions until they themselves recognize the Kundalini experience. In such chicken and egg scenarios the shift in consciousness is a significant factor in making the students his/her own teacher in subsequent quests to understand the transformation they have undergone. Hence they proceed from the experience of 'Kundalini awakening' to what I call 'Kundalini awareness.' This enhanced awareness is often described by subjects as a significant, life-long shift in consciousness that transforms the individual evolutionary journey or biography in a more spiritual 'direction.' As a result the upheaval, or 'growing pains' that sometimes accompany the experience are usually significant leading to a phase of transformation that may be described as the 'dark night of the soul.'

ON RECOGNITION OF THE KUNDALINI AWAKENING PHENOMENON IN WESTERN PSYCHOLOGY

The first obvious signs of the influence of eastern spiritual traditions on modern western psychology can be traced to the 19th century (Muller, 1873, Avalon 1918) and its manifestations in 'mainstream' psychiatry (Bucke 1901), psychology (James, 1905) and the more esoteric traditions of theosophy (Blavatsky, 1966; Steiner, 1994) and its offspring –Anthroposophy (Steiner, 1973; Barfield, 1965; Blaxland-de Lange, 2006).

Notwithstanding the much older Vedantic origins, this study owes a conceptual debt to the work of Richard Maurice Bucke. Like James (1905) Bucke (1901) was interested in religious or spiritual experience as a phenomenon amenable to serious psychiatric study. To this end he compiled reports of experiences both from historical records (some well-known) and from his clinical experience. Significantly, he also had his own spiritual experiences which evidently gave him the capacity to empathize with, and understand the experiences of others. As a result Bucke (1901) made the first 'scientific' attempt to compile reports and synthesize them in standardized categories such as age when experience occurred, time of year etc. As a result Bucke obtained 34 records, from which he was able to extract data suggestive of a tendency for spontaneous spiritual experience to occur more frequently in mid life (average age of 37), and even in the springtime. Some of these experiences could probably be classed as Kundalini awakenings, although Bucke does not use this term explicitly. Likewise many subsequent students of spiritual experience (e.g., Douglas-Smith 1983) also do not use Kundalini vocabulary.

Three generations passed before any attempts were made to compile similar data. However, as noted by Lockley (2000), compilations by Sanella (1987), Bentov (1977) and Galbraith (1999) as well as Gopi Krishna's classic on Kundalini Awakening (Krishna, 1967), effectively supplemented Bucke's records, confirming his general observation that such experiences often appear to 'emerge' as a spontaneous phenomenon in mid life.

An important additional source of information resides at the Religious Experiences Research Center (RERC) University of Wales, Lampeter, instituted by Sir Alister Hardy. As noted below this valuable archive contains additional reports of Kundalini awakening experiences, which were compiled and synthesized for the purposes of this study.

METHODS

In order to test Bucke's hypothesis that spiritual awakening experiences leading to intimations or experiences of what he called 'cosmic consciousness' occur most frequently in mid life, attempts were made to duplicate his simple compilation methods by recording the age and season (date) when such experiences occur. As noted above, although Bucke did not use the term Kundalini awakening (or Kundalini release), in recent generations reports and studies have been more inclined to use Kundalini vocabulary, and at least **27** additional reports were found in RERC archives which explicitly refer to Kundalini experience, or Kundalini awakening.

The RERC records are confidential to the extent that each case is given a reference number, without personal information that could identify the individual. Thus, only reference numbers are used to identify individual cases discussed herein (see Appendix). Each record is different, and in many cases the age (or time of year) at which the individual experience occurred is not given. However, in a small majority of cases the age is given precisely or within a few years. In other cases age can be reconstructed or constrained to a particular decade or phase of life.

'Typical' Kundalini experiences leave powerful impressions on people often fascinating and bewildering them at first, but later 'changing the course' of their emotional, mental and spiritual lives. For example, Caudill (2006) records particularly transformative experiences. This means that such reports (RERC and otherwise) may be lengthy and many were written, or at least reported to the RERC (or elsewhere) years after the experience. Counter-intuitively where there are significant time lapses between experience and their reports, there is little indication that the essence of the reports is compromised by inaccuracies due to deficiencies in memory. On the contrary, the experience often stimulates deep reflection on spiritual matters of fundamental importance in the subject's life, leading to cogent and often profound insights into the 'meaning' of the experiences which, due to a sense of their 'importance,' the subject may in some cases be keen to report and share, at least with trusted confidantes. Thus in summarizing reports (see Appendix), in addition to recording the age, dates and types of physical, sensory and psychic experience, I have also attempted to note the stronger impressions and statements made by subjects regarding the long-term changes in consciousness and corresponding changes in life style and aspiration. In all cases I used the subjects own words and sentiments as much as possible.

Although subjective changes in individual consciousness are hard to analyze 'objectively' using standardized data acquisition techniques, it is helpful to note the frequency with which individuals express gratitude to a higher source for the experience: i.e., they are surprised 'passive' (sensu James, 1905) recipients of transformative consciousness experiences. Also notable is the frequency with which the experience is not understood until later. This latter phenomenon, of regarding such experiences as 'beyond words,' and often beyond time, but of a spiritual nature, is common. Subjects may describe a 'peace that passeth all [rational] understanding'— and stress the life-changing long term aspects of such transformative experience. As noted below, when diverse individuals, unknown to each other, independently report life changing experiences, that require vocabularies they grasp for but do not possess, a question that arises is whether these experiences are similar or consistent to any degree. When many of these

same individuals subsequently, often after many years, find the best explanations elucidated in the Kundalini literature, we have evidence that the experience has not been consciously influenced by prior knowledge of the Kundalini phenomenon, but rather that it is symptomatic of a recurrent psycho-somatic phenomenon. Moreover, the consistency of such reports makes them amenable to objective scientific analysis.

THE KUNDALINI PHENOMENON AS A SUBSET OF MYSTICAL AND RELIGIOUS EXPERIENCE

There is a huge literature on mystical and religious experience which takes us deep into human history. Aforementioned classics by James (1905) Bucke (1901) and Avalon (1924) serve to legitimize the subject as worthy of serious investigation by modern psychology. For example, when Bucke (1901) labeled such mystical, religious or spiritual experiences as “cosmic consciousness” he made the case, widely accepted among religious studies scholars, that such experiences have recurred among men and women of diverse religious and cultural backgrounds throughout human history. For example, studies of mysticism (e.g. Stace, 1960) not only recognize common threads in experience among reports from diverse traditions ranging from Christianity, and Sufism to Hinduism and Buddhism, but generally also regard the message of authentic mystics as uplifting spiritual ‘teachings’ that benefit the self-realization quest of aspirants. Many, though not all, mystics, may, as a result of their experiences, be more open to viewing the common themes and aspirations of diverse religious and spiritual traditions, and may often turn away from institutionalized doctrines that they consider are too restrictive and narrow.

As suggested above, it may be difficult (and fruitless) to differentiate or categorize religious, spiritual or mystical experience in any given case. The label applied may depend on the individual’s choice of words, religious upbringing and so forth. In any case all three adjectives may be essentially synonymous. Mystics, although often associated with well-established religious institutions, frequently find that the intensity of their experience, and in particular the sense of direct contact with ‘God’ or the divine leaves them at odds with other members of the religious establishment who have not shared similar experiences. Historically, those reporting or manifesting such experiences may have been regarded by others as being possessed either by the holy spirit or the devil. Such contrasting interpretations are still seen in contemporary cases. But it should be stressed that the interpretations of others are secondary and distinct from the subjective reports of those undergoing the experiences. For example, Flanagan (1989) has suggested that the 12th Century German mystic Hildegard of Bingen suffered from migraines. It is always risky to reinterpret the subjective experience of another. However, even when/if ill, a genuine experience can occur as evidence from reports in the RERC library under the category on mental illness experiences.

Generally speaking intense mystical and religious experiences defy words, or at least are hard to express in everyday language. Conversely, those who take the bold step of trying to report their experiences often offer us fascinating, poetic and spiritually-uplifting commentaries, which in turn may inspire others to regard them as spiritually enlightened— Hildegard being a case in point. Such inspiring commentaries may in some instances be supplemented by darker reports of fear and disequilibrium. However, these constitute a minority of negative cases, at least in the data obtained in the present study. Experiences may either be unreported, thus failing to enter the archives, or seriously misunderstood, leading to charges of delusion, hallucination, lunacy and/or heresy. In short mystical experiences are individualized and atypical to some extent, and so usually are not easy to compare with milder or mundane experiences of well-being

or the satisfying sense of communal membership in a religious congregation or spiritual community. Although such generalizations are open to criticism, some account must be given as to why the different terms (religious, spiritual, mystical and Kundalini experience) are used in different contexts. The position adopted there is that the four terms form a loose and somewhat ambiguous continuum or gradient from the more general to the more specific.

This position may perhaps be validated, to some degree, by noting that more people objectively understand or even subjectively claim some degree of mild or moderate religious, spiritual or mystical experience, whereas the number reporting intense Kundalini awakening experiences is far less. For example, out of a total of more than ? 6000 reported religious experiences recorded at the RERC, only about 27 individuals explicitly identify theirs as a Kundalini experience. While this may be in part a semantic problem of definition, it may also reflect significant differences in the intensity or nature of the experience (degree and/or kind). For example, Spilka et al. (1992) appear to use the term 'religious mystical experience' as a synonym of 'religious experience' without any knowledge of or reference to the Kundalini phenomenon (Spilka personal communication, 2007). In their study 194 seminary students, church members, college students and clergy reported having had a 'Christian mystical experience.' Thus, in their study the sample comes from a rather well-defined religious community and the experiences reported evidently reflect membership or affiliation with a particular religious denomination.

In contrast, many reports of Kundalini Awakening appear to be quite independent of institutionalized religious environments, both in terms of the context in which the experiences occur, and in terms of the more-universal, non-denominational content of the experience. Likewise subjects seem to have very diverse cultural and religious backgrounds. The same also appears to be true of a subset of mystical experiences which are associated with the 'natural world' (Marshall, 2005). Thus, in general, all such psycho-spiritual experiences tend to be similar in that they are associated with pronounced temporary, and long term, shift in consciousness. However they are different in detail as each is an 'individual experience' and as such differences likely reflect the historical, cultural and educational context in which individuals find themselves.

Despite the differences in definition surrounding diverse reports of religious, mystical and Kundalini experiences, it is important to stress that they share many common threads. The aim of the following analysis is primarily to highlight awareness of the Kundalini phenomenon among individuals reporting what they would otherwise, more generally, refer to in one of these three (religious, spiritual or mystical) psychological experiences.

RESULTS

The numbers

As noted above, on the basis of the present authors research through 2009, the number of experiences explicitly identified as Kundalini awakenings in the RERC archives is only 27, about equally divided between males and females (Table 1). These reports are plotted (Figure 1) where age is known to the nearest 5 years, along with 73 other spiritual experience reports many of which are also described as Kundalini experiences (Krishna, 1967; Bentov, 1977; Sanella, 1987; Lockley 2000; Lockley and Morimoto, 2010) or 'spiritual experiences up spine' (Galbraith, 1999). The results indicate that the modal age for such experiences is indeed in the 30s. This result is consistent with the claims of Bucke (1901) that the Cosmic Consciousness experience

most often occurred in mid life (around age 37). It is also interesting to note that the result is consistent with those of Douglas Smith (1983) who also reported two modal peaks, for spiritual experience – one at aged 35 and the other at aged 19 (Figure 1). Many more reports probably need recording in order to help distinguish age frequency patterns and to establish whether Kundalini awakenings occur with frequencies similar to more general reports of religious, spiritual and mystical experience.

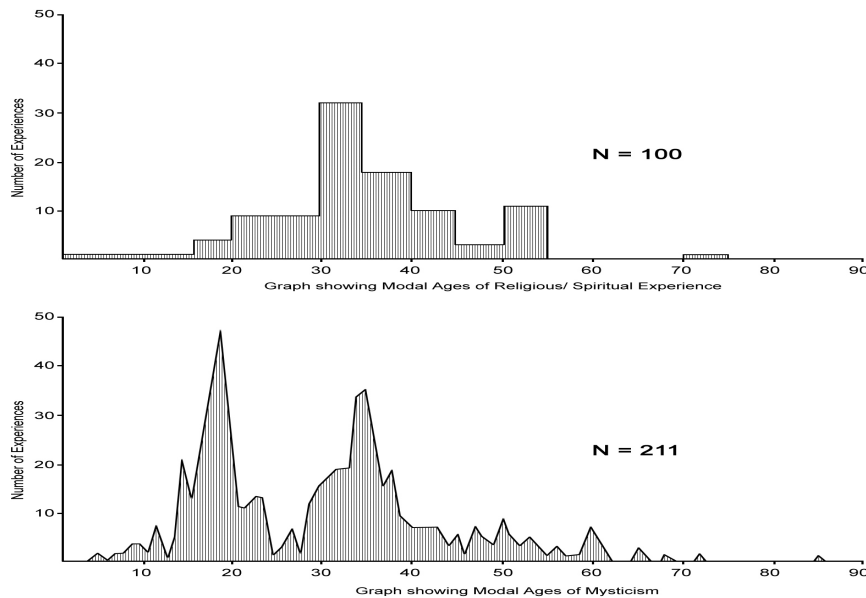


Fig 3.3

Figure 1. Plots showing age of reported spiritual experience: after Lockley and Morimoto (2010). Lower graph redrawn after Douglas Smith (1983) deals only with cases labeled as ‘spiritual experience.’ Upper graph compiled from various sources. includes a subset (dark shading) specifically labeled as Kundalini Awakenings. See text for details

Physical manifestations of the Kundalini

The physical manifestation of Kundalini awakening are remarkable, both for the intensity of the experience, and for the consistency of reports that deal with the energizing of the spine, nervous system and whole body. I have extracted the following 12 examples from the appendix. However, in the RERC sample of only 19 of 27 individuals, or about 70%, reported such intense physical sensations: see Table 1.

CASE 001046. ‘Later noticed lump at the base of spine.’

CASE 001082. ‘ I was conscious of a movement at the base of the spine and the Hindu Kundalini (as I now know it) began to move up the spine traveling up the neck to the base of the brain’

CASE 002547 ‘I had a sort of volcanic eruption of mystical experience... A severe spinal curvature {sic} since childhood, has gone completely.’

CASE 002607 ‘ [a] great spasm of electrical energy discharging from the base of my brain down through my spinal card [cord] which thrashed like a snake inside me’

CASE 003315 ‘my back straightened out, my whole body filled with electricity.
CASE 003422 In dream ‘ at the bottom of my spine something was uncurling upwards towards my head ... it was a monstrous snake.’
CASE 003487 ‘ I felt the “serpent of Kundalini” move up and around my spinal chord.’
CASE 005342 subject ‘started to have what I can only describe as full body orgasms... warm rushing waves of tingling energy, beginning in my upper thighs, spreading quickly across my torso, and back and forth across my chest and stomach.’
CASE 005458 ‘a very powerful surge of energy coming from the base of my spine, up through my body to my head and beyond.’
CASE 100041 ‘a feeling of infinite space moving up through spinal column.
CASE 100043. ‘felt “tingling rays shooting up from the lower part of my back ... a great pulsating force ... a pulsating sensation along my spine’
CASE 200019 ‘at the top of my vision came a bright white sparkling ball made up of sliver white rays/blades of light flickering.. The physical sensations intensified over my whole body ... and the electricity was intense. Then a few minutes later, a massive surge of upwards energy towards this light actually made me stand up from a sitting meditation as I felt that I was being shot up out of my body.’

While Taylor (2009 p. 11) claims that “spiritual experiences are overwhelmingly positive,” and we may include Kundalini experiences in this otherwise broad category, they are not always so. Galbraith (2010, p. 31) disputes Taylor’s assertion with the simple statement that they “are not overwhelmingly positive experiences.” Taylor admits that such experiences are often triggered by depression and despair, but nevertheless calls them “awakening experiences” that lead to peaceful breaking of old attachments and liberation similar that the new spiritual outlooks gained by Near Death Experiences (NDEs). Likewise Caudill (2006) cites her own difficult transformative Kundalini experiences, which followed earlier shifts in consciousness. At times her experiences made her “a total mess, barely functional” as if she had almost “tipped over the edge of psychosis.” (p. 144). But she was rescued by a friend who suggested she “might be undergoing a Kundalini awakening” (p. 145). She found and cited an article that stated “Many individuals whose Kundalini has been unexpectedly unleashed *do not know what is happening...* the risen Kundalini flings open gates to all sorts of mystical, paranormal and magical vistas but few realize it can also dramatically impact the body.” (p. 145, original italics).

Here we see an example of both the negative (disorienting) and positive consciousness transforming aspects of the Kundalini experience. As noted below both aspects are often reported in varying intensities.

Sense of divine bliss, and other sublime transcendental attributes of Kundalini experience

Just as there is consistency in the reports of physical experience and sensation, so too we find considerable consistency in the emotional reports of bliss, well-being and the sense of light, enlightenment and love that defies language. These experiences were most intense at the time of awakening or soon after, but sometimes recurred later and at unexpected times. 21/27 subjects, or more than 78 % reported sublime, transcendental feelings, clairvoyant visions, clairaudience etc., (See Table 1). A representative sample of ten cases is presented in the following list, with the additional case of Richard Maurice Bucke from the year 1872 at the top of the list. Bucke wrote of his experiences in the third person, and it must be acknowledged that the experience, while spiritual or mystical in nature, Bucke and subsequent commentators have never explicitly described the experience as a Kundalini awakening. However, his references to a lightning-flash of Brahmic Splendor indicate both an awareness of the eastern traditions and one of the typical Kundalini attributes – the sudden flash of pure light

BUCKE. (1901, p. 9-10) 'It was in the early spring, ...of his thirty sixth year. He and two friends had spent the evening reading Wordsworth, Shelley, Keats, Browning and especially Whitman. They parted ... his mind deeply under the influence of the ideas, images and emotions called up by the reading ... All at once, without warning or any kind, he found himself wrapped around as if it were by a flame colored cloud...the next, he knew was that the light was within himself. Directly afterwards came upon him a sense of exultation, of immense joyousness accompanied or immediately followed by an intellectual illumination quite impossible to describe. Into his brain streamed one momentary lightning flash of Brahmic Splendor which has ever since lightened his life; upon his heart fell one drop of Brahmic Bliss, leaving thence-forward for always an aftertaste of heaven... he learned more within a few seconds during which the illumination lasted than in previous months or even years of study.'

CASE 002329 'suddenly surrounded by a large circle of golden light'

CASE 003205 'felt as if the top of my head had opened up ... a brilliant white light came through ... the light beyond description.'

CASE 000554 'a sublime consciousness of a personalized sustaining power which defies description.'

CASE 000593 'feeling of blissful transcendence.'

CASE 001046 'peace not of this world'

CASE 003315 'filled with tremendous feeling of love'

CASE 005342 I know that I am an embodiment of the forces of life, love. As we all are

CASE 100041 Personal revelations came very quickly with crystal clear dreams, sudden insights, finding the right books and people...I had a vivid impression of the angel putting a comforting arm around my shoulders and I felt a deluge of calming energy rush through my whole body ...'

CASE 100048 saw everything alive with radiant energy and light. The spring buds had golden auras and banks of flowers erupted like a bubbling, vibrant slow motion display of fireworks. Spring buds had golden auras.

CASE 200019 'I had a completely overwhelming sense of bliss/love. It was awesome- it made everything else I had ever experienced pale into [sic.] comparison.

Long term effects

Given the profound impact Kundalini Awakening experiences appear to have on the subjects surveyed in this sample, it is perhaps logical to conclude that the experience or experiences would be remembered long after they occurred. However, memory of the experience is not the only a factor at play in many of these cases. It appears that subjects frequently report marked shifts in consciousness typically initiated at the time of their experiences but almost invariably sustained as a life-long spiritual transformation processes. These spiritual growth and maturation processes are often described as 'evolutionary' and expressed, as the following examples indicate, in such a way as to suggest that emergence of a new or 'different person' with subtler, more humane and compassionate sensibilities and even the ability to heal. The following examples are typical

CASE 001847 'it was like meeting life and death all at once - to me life has never been the same since'

CASE 004435 'the incident had greater importance later in life than at the time.'

CASE 004814 'the greatest event of my life.'

CASE 004827 subject reached a "plane of unconditional love and acceptance ... the most transforming of all my experiences ... Today I am a different person ... transformed ... beginning the journey of joy" ...

CASE 100048 The whole experience was life changing ... the subject professes gratitude for the enriched insight that has steadily developed.

It is difficult to assess the frequency of long term effects on subjects who reported Kundalini awakening experiences to the RERC. This is simply because some subjects reported their experiences soon after having them, rather than with the benefit of years, even decades of hindsight, as in other cases. Therefore, the number of subjects ($13/27 = 48\%$) reporting such long

term effects is probably far too low. Such potential biases creep into any survey based on a single sample point, in time, without the possibility of follow up surveys that can monitor long term changes in subjects.

RE Research Center Case number and gender	Intense sensations in spine, nervous system & physical body	Sense of divine bliss, love, visions, voices, lucid dreams etc.,	Life-changing results, new directions, healing gifts etc.,
000554 male		x	x
000593 female		x	
000146 female		x	x
001082 female	x	x	
001847 female	x	x	x
002245 female			x
002329 male		x	
002547 female	x	x	x
002607 male	x	x	
002806 female			
003205 female	x	x	
003315 female	x	x	
003339 male		x	
003422 male	x		
003487 male	x	x	
004435 male	x	x	x
004814 female		x	x
004827 female	x	x	x
004857 female	x		
004903 male	x		
005432 male	x	x	x
005458 male	x	x	
100015 male	x		x
100041 female	x	x	x
100043 male	x	x	x
100048 male	x	x	x
200019 male	x	x	
Number of reports 27	19/27 = 70 %	21/27 = 78 %	13/27 = 48 %

Table 1. Generalized summary of symptoms and after effects experienced by subjects reporting Kundalini Awakenings. See text for details

SYNTHESIS

It is clear that the Kundalini awakening experience is often associated with intense physical sensations affecting the nervous system, and often leading to heightened visual and auditory sensitivity. Sensory and psychological experiences such as the sense of inner and external light, remote viewing, telepathy, divine voices etc., are shared to various degrees by those reporting religious, spiritual and mystical experiences not labeled as Kundalini phenomena. However, this does not mean that they are necessarily of a different kind, only that the degree of intensity and impact on different sensory organs is different. Thus, the Kundalini experience may just be a rather unusually intense species of religious, spiritual or mystical experience.

Subjects reporting religious, spiritual, mystical and Kundalini experiences may be equally likely to report ‘expanded’ or ‘raised’ consciousness – what Bucke described as an enhancement of intellectual and moral faculties. Put another way, the experience brings enlightenment or illumination that subjects, and many outside observers may recognize as a transformation, growth or maturation of the higher faculties. The abruptness of the emergence of different consciousness structures may be seen as analogous to the monumental shift that takes place when children pass from the state of simple consciousness to self consciousness (Lockley 2000; Lockley and Morimoto, 2010). At this early stage in childhood development infants are acquiring language and the ability to walk erect (Piaget, 1976; Konig, 1969). It could be argued that transformative religious, spiritual, mystical and Kundalini experiences represent an analogous shift from ego-centered self consciousness to ego-softened sage, cosmic or Super Ego consciousness. This shift also involves changes in the mode of self expression and language.

It is outside the scope of this analysis to find objective criteria to support the idea that individual Kundalini awakening experiences represent a part of the broader evolutionary trajectory of the human species as a whole. Nevertheless we can point to certain analogies that make such inferences plausible, and it is significant that Krishna (1967) and other consciousness researchers and observers, including some of the subjects considered herein make the evolutionary argument explicitly. All normal humans go through the childhood shift from simple to self consciousness. So it follows that abrupt developmental shifts in consciousness are a normal psychological phenomena, little different in principle from physiological and biological changes such as tooth replacement, puberty and menopause. If they occur in ontogeny, why should they not occur in phylogeny?

The link between physical and psychological experience is significant. There are very interesting implications to reports that serious physical disorders may sometimes be healed almost instantly. First, it suggests that the body-mind is an integrated entity. Second it suggests that the body’s natural power to heal itself, may be enhanced and accelerated in circumstances where vital energy is intensified. Rapid shifts in bodily or somatic growth, may be uncommon, but they are not inconsistent with biological evidence. Indeed our biological and evolutionary science recognizes naturally-occurring instances of rapid growth known as ‘sports’ or ‘mutants,’ and the theory of ‘punctuated equilibrium’ allows for the rapid appearance of new species (even if the ‘mechanisms’ are not completely known). Advances in the scientific investigations of biophysical organization in organisms converge with the idea of morphogenetic fields proposed by Sheldrake (1981). Simply put, the biophysical dynamics responsible for guiding or organizing organic growth from the genetic and molecular level, up to the level of organs and whole organisms, could under the right conditions of Kundalini, or nervous system activation, lead to rapid and unexpected, reorganizations and transmutations analogous to natural ‘sports’ or ‘mutant’ growth spurts. Certainly, subjects who have experienced Kundalini awakenings often feel they were propelled into a physical, emotional, intellectual and spiritual growth spurt or quantum evolutionary leap, and find such terms the best descriptors of their experiences. If these three propositions are plausible, then the intensification of vital evolutionary energy ‘within’ us might explain certain otherwise ‘supernatural’ reports of ‘miraculous’ healing. Certainly increased ‘awareness’ of the Kundalini Awakening phenomenon, promises researchers in the fields of biology, psychology and religious studies fertile ground for further investigation.

Finally given that the whole concept of Kundalini awakening originates in the eastern Vedantic and Tantric traditions (Avalon, 1918) it is worth noting the observations of Scott (2005 p. 23) that “far from being a force confined to the human body the scope of Kundalini is universal.” Energy (prana) acts at the physical level to create “more and more complex life forms from the amoeba to the whole vegetable kingdom.” Subsequent levels of “ mental prana required

Kundalini to devise forms capable of mediating the energies of mind” which was accomplished by the evolution of the higher organisms and the human vessel. As Scott puts it “in order that the divine may manifest on the physical plane Kundalini must first provide structures that can respond to pressure from above.” This is clearly what would be described as a top down creation of matter by spiritual forces. Regardless of whether Kundalini energy is regarded as a universal force or one centered in, or having a special resonance with the human nervous system, (and there is no reason to consider the domains as separate) it appears that there is a remarkable convergence in focus when it comes to understanding the Kundalini as a phenomenon of special evolutionary significance with respect to consciousness.

CONCLUSIONS

A number of conclusions and inferences can be drawn from these preliminary results.

- 1) The Kundalini Awakening is a type of religious, spiritual or mystical experience, that has attracted much interest among students of the evolution of consciousness.
- 2) The Kundalini awakening experiences discussed herein mostly involves intense physical experience associated with energizing of the spine and nervous system, as well as other organs of the body.
- 3) The Kundalini awakening experience tends to occur most frequently in mid life: i.e., the modal age is between 30-35. In this regard it appears to occur with a frequency similar to that reported by other investigators using the more general labels ‘spiritual experience’ and ‘cosmic consciousness.’
- 4) Those reporting the Kundalini experience, claim it is mostly a positive experience inducing long-lasting, life-changing shifts in intellectual and spiritual sensibilities.
- 5) Kundalini awakenings are still infrequently reported in comparison with other religious, spiritual or mystical experiences. This may reflect the rarity of the experience. However, the experience may be more common than suspected because subjects unfamiliar with the phenomenon report it using different vocabularies, that omit the term “Kundalini.”
- 6) The Kundalini awakening phenomenon, may be a natural evolutionary phenomenon of unusual intensity, but no different in principle from other relatively rapid biological and psychological ‘growth spurts’ recognized by biological and evolutionary science.
- 7) Vedantic and Tantric traditions have recognized the Kundalini phenomenon for millennia and hold that it is universal force (energy or prana) that helps shape the evolution of life forms on the material plane: i.e. manifesting in evolution. In humans it is recognized as having mental/cognitive/psychological manifestations, as well as physical effects, that are mostly experienced as spiritually meaningful shifts in consciousness.

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APPENDIX. Excerpts from RERC reports of Religious experience that specifically mention the Kundalini phenomenon.

CASE 000554. Male. Experience in 1966 (as adult possibly in mid life). Experience changed life. Left his job because he could not relate to co-workers/job. Went to India and was writing about life changing experiences 32-33 years later. “a sublime consciousness of a personalized sustaining power which defies description.” “Mental perception and originality of thought were heightened.” “Continuing gratitude for experience even if it is now no more than a memory.” “Reading Tom Aston’s details of the Kundalini experience I realize that this explains my experience in 1966” Kundalini and what Christians call the Holy Spirit are one and the same.”

CASE 000593. Female. Experience in 1955 at the ages of 13-15. Writes of a “feeling of blissful transcendence.” No barrier [to] one great being ... cant put it into words.” “no one around me understood my experiences.” “I recognized ‘Kundalini’ and many others.” Her G. P ‘diagnosed me as dangerously ill with Schizophrenia’ later present husband diagnosed me as more of a ‘mystic.’ Subject could induce a trance state easily.

CASE 001046. Female. Experiences at 25, 38, 40. Dual locality consciousness. Sensation of “peace not of this world.” Was in bed and “saw coiled whitish serpent on the floor ...confused, afraid but nevertheless bearing goodwill as I do to all living creatures I attempted, rather terrified to pat it on the head. Immediately the whatever it was seemed to be in front of me. I put my hand against it, .but it “entered” into me seemingly in the region of the solar plexus. I remember thinking, although startled and ... a bit afraid, of the words “pristine force.” Later was “greatly interested to hear of the Kundalini. Later noticed lump at the base of spine – asked for spirit healing and awoke at night with “bubbles’ coming out of mouth. Lump disappeared. Could help birds and animals to die without pain.

CASE 001082. Female. Experience in 1942 at age 31. “All at once the room was full of life” “I felt physically alert, fresh and full of wonderful rest , peace and reassurance.” “When the peace reached its climax I was conscious of a movement at the base of the spine and the hindu Kundalini (as I now know it) began to move up the spine traveling up the neck to the base of the brain. A voice then said audibly...”you see pain and suffering belong only to the physical world” “I saw a blue void and felt my own primordial basic spirit entity.” “I had never heard mention of the Kundalini before that day.”

CASE 001847. Female Experience at age 32. Doing Bakti yoga “on path of self realization” sat in chair doing office work. “one single straight bar supporting my back ...was constructive in arousing the kundalini in my spine.” “I soon developed a headache” (lower back pain). Then had a frightening experience – words don’t suffice – subject would paint experience if she could “It sounds like a dream” but subject was “wide awake and experienced this most wonderful and beautiful experience.” “The spiritual body was like an X ray of the whole nervous system” “Dear Reader, it was like meeting life and death all at once- to me life has never been the same since.”

CASE 002245. Female. Experience in 1934. While walking along street a voice said “THIS IS NOT REALITY” Later had buzzing in ears. Read about “the Serpent Power by Avalon (Sir John Woodroffe)”.. and .. “peculiar buzzing was know as “the lute and the bees” “ It referred to the awakening of the Kundalini and its ascent up through the chakras” “I have written of the stages of the path on my book “**Civilization or Chaos?**”

CASE 002329. Male. Experience at age 54. An experienced meditator tried Kundalini ‘Hindu’ method very cautiously only five times. Also prayed for guidance. In the middle of the night got up and was ‘suddenly surrounded by a large circle of golden light’ voice said “write”

CASE 002547. Female. Experience in 1972. “I had a sort of volcanic eruption of mystical experience.” Person had a clairvoyant mother would could converse with her mother. Person’s son died and she found herself able to converse with him six months later. He advised her to use contemplative prayer (St Teresa style). She could visit sick people telepathically, and they would recognize that she had visited them. Her short/long legs grew to equal length and lost stretch marks after 30 years “A severe spinal curvature {sic} since childhood, has gone completely, ...all this is very joyous to me... in Hindu philosophy it is much more freely accepted, as Kundalini - the evolutionary life force.”

CASE 002607. Male. Experience at age 37, in 1946. Believed that the ancients worshiped the sun. So an experiment one day. Several times for several minutes looked at the sun for 15-20 seconds. Held eyes open with fingers to prevent blink reaction. “An intelligent being bears the means to transcend his own nature”. After, nothing much happened the following night, however the second night “dreamt ... something was outside ... [room] trying to come in” “A voice said ‘He’s coming’ “woke un in ecstasy [ecstasy], great spasm of electrical energy discharging from the base of my brain down through my spinal card [cord] , which trashed like a snake inside me {cf. kundalini, Diana Hasting 15, ix 1999} ... “then subsided leaving me perfectly happy and relaxed thinking “Good God so this is what is meant by the second coming.”

CASE 002806. Female. Experiences at ages 16-17, 31(9) 44. Aged 16-17 saw Annie Besant ‘in cloud of white light’ [Definition of Eidetic: vivid detailed mental image as if visible]

CASE 003205. Female. Experience in March 1970 at age 34. Lying in bed after reading spiritual book (Kathryn Kuhlman’s I believe in miracles) ‘Suddenly I felt as if the top of my head had opened up.’ “a brilliant white light came through ... the light beyond description.” After was over sensitive around face or with large groups of people. “after much reading this past year I believe it to be a Kundalini, as described by Gopi Krishna, or perhaps a brief glimpse of Cosmic Consciousness as described by Dr Bucke.”

CASE 003315. Female. Experiences at ages 44/45 (also 47/23). Sitting getting ready for bed saying “our Father” after a few words ‘my back straightened out, my whole body filled with electricity, and then I simply lost the feel or awareness of my body completely.’ ‘filled with tremendous feeling of love’ knew it was God’s love “ I ...am aware of Kundalini awakening in me”

CASE 003339. Male, born 1911, had experiences at age 8 and again aged 45 (3-9) 47. Poor family – has very early infant memories. Poor miserable peasant child in Poland “often whipped for imaginary accusations: aged 8 “in deep meditative mood ... as I suffered in silent desperation ... saw a great white cloud in the sky” even the animals seemed to pause as they eyed me in unison” became calm “lost all feeling of hopelessness” In 1956 in Chicago had “another vision of a great white cross in the sky, but this time the message was very distinct “everything will be alright” “ “I was attempting to understand ... that the seat of this power [love] lies in that gland almost the size of a pea ... I think it is called the pineal gland (I wonder if this is a positive to the negative in Kundalini, at the base of the spine).”

CASE 003422. Male. Experiences at aged 5, 17. Dream of a tall building “awoke in terror because at the bottom of my spine something was uncurling upwards towards my head” [Kundalini] told himself “it

was a monstrous snake.” At 17 had flashbacks – dream “in it, my “I” was rising up above a grey area which softened into a blue, vast sea. Suddenly in the back of my head of my “I” I felt something warm. “I” turned in this dream to see above me a vast color of purple” [CHECK QUOTE] Head was warmed by hand of person in purple robe who said “ and I felt, not heard the words: “in time, In Time”

Again recalled night as 5 year old. “As for the snake ... the only explanation that is reasonable ...[is] ... in Gopi Krishna’s work on the oriental ‘fire-serpent’ that rises up the spine: Kundalini.

CASE 003487 Male. Reports several experiences since the age of seven. Experiences of “timelessness” and “crystal clear peace” Hypnotized self and told self to move by P. K. “Although I could not move I felt the “serpent of Kundalini” move up and around my spinal chord.”

CASE 004435. Male, born 3-10-46 had experience in 1972 (aged 26).

Individual refers to his experience with reference to Kundalini traditions. Reports that after he had “rushed my yoga exercises...suddenly felt a spasm of pure pleasure, starting in my solar plexus and expanding to fill my whole body...” The experience was “connected with vision, with a clarity of perception... each blade of grass and leaf upon the tree seemed possessed of a unique life, that caused it to sway and move like so many green and brown flames...the feeling subsided as if the pressure had been removed from my body. The loss caused me to cry, so intense was the sense of having been diminished. Curiously the incident had greater importance later in life than at the time.”

CASE 004814. Female aged 16. Subject writes of meeting Yogananda in 1933 and tells of “the greatest event of my life.” Subject had “led a repressed life” and developed a hobby of health and nutrition and read “about an oriental exercise to overcome constipation. I did not know it was Lauliki Mudra to raise Kundalini.” I tried it and soared. I got drunk on my Self so that I had to aim carefully when walking through doorways. Selfishness completely disappeared. *I was awake when asleep. I loved anyone outrageously* [outrageously]. *And I had no fear.* (Original italics) I often sang a popular song. “Why is the sky bluer? Why is my heart truer... Why is the sun brighter? Why is my heavy lighter. “ It took months to fade. “Wherever I sat... I held my spine straight.”

CASE 004827. Female aged 30. Report made in 1987. Subject writes a piece entitled: “My experience in awakening the Kundalini.”

Subject was “on an intense quest for truth in 1979” and “in 1980 I activated the energy within and without myself that I now term “the kundalini energy” .” The subject “began singing ancient languages.” And had “clairvoyant visions, foreknowledge of my life experiences... this began an altered state of consciousness from which I am just now beginning to center myself.” (Now in narrative is the year 1987). Subject became “Physically sensitive but emotionally and physically exhausted.” Some “terror and paranoia” was experienced and the subject “could hardly sleep for visions before my eyes.” Subject’s body would “only tolerate vegetables” and the subject had to deal with the dangers of “opening myself too quickly” and had to “learn to walk in balance.” Subject learned from a lecture given by a psychiatrist on the subject “Kundalini, inspiration or madness” and had to draw on inner strength for a turbulent ride and to prevent “going over the edge.” Subject became a healer and clairvoyant counselor and has reached a “plane of unconditional love and acceptance...the most transforming of all my experiences.” The subject concludes “Today I am a different person, battered by the force of many gales, but transformed.. I am only beginning the journey of joy” ... and ... “wish a balanced spiritual walk to others.”

CASE 004857. Subject 66 years old (born 1921). Experiences began in 1953 (at age 32) when “born again.” Experiences in 1979 (aged 58). In 1987, at age 66 the subject writes “The other night a vivid scary dream awoke me. I could feel the Kundalini Fire raising in and to the heart area.”

CASE 004903. Male born 1950 experiences in mid 20s, at 30, 32/33 and 47. This is a complex case which seems to involve negative Kundalini experience- “cool energy” in spine “bolts of energy” from cerebellum to cerebrum- “once saw white energy coming from a dried snakeskin.” “Dr Peter Fenwick ...analysed his brain activity and found it like others with Kundalini activity.” Subject laments in a letter of 1988 lack of information on “anyone undergoing similar experience related to Kundalini.”

CASE 005342. Male aged 33-38. Date of reported experience 2002. Subject reports that “for many years I had been aware of an image ...of the top half of a man silhouetted on high, with arms outstretched and with energy radiating from around his head, almost in the way a child would draw sunlight round the sun... it feels like he is me.” “in the Spring of 2003 during sex, I started to have what I can only describe as full body orgasms...a warm rushing waves of tingling energy, beginning in my upper thighs, spreading quickly across my torso, and back and forth across my chest and stomach.” “Then the ‘orgasms’ started to happen when I was out dancing.. they’ve happened ...about 13 or 14 times ...an especially intense bubbling of energy at two spots the size of golf balls where my chest meets my shoulders.” “they are very

intense and can last for minutes on end ... feels like an awakening of nerve endings.” Subject concludes that “I think I have experienced a kundalini awakening.” “I know that I am an embodiment of the forces of life, love. As we all are.”

CASE 005458. male On a particular day the subject “was experiencing a wonderful, though overwhelming, welling up of my spirit, and was finding it very difficult to accommodate the feeling. I asked my friends if they could drop me off at the local cathedral. On entering...I sat, I felt as if the energy within me was about to burst forth, such was its intensity. I recall ...experiencing a very powerful surge of energy coming from the base of my spine, up through my body to my head and beyond. It was as if my crown had spiritually dissolved, with an inexplicable shaft of ecstatic energy... (*I once read something of the ‘chakras’ and the ‘kundalini spirit’ which reflected this experience accurately.*) [original italics]. I felt as if I were oscillating ... and noticed a young man nudge his friend to look in my direction. I know not what drew his attention, and I wondered if the energy ...I was giving out was somehow responsible.”

The subject felt somehow conspicuous but, pointed out that no drugs or alcohol were involved.

CASE 100015 Male, had experience in 1972. Subject “felt lightness in abdomen which rose to about diaphragm level.” “After ... I described what I much later came to realize was the kundalini experience, at least as far as the third chakra.” Subject was in church and felt the urge to lay hands on head of a sick girl. He refrained from doing so, but then heard the girl’s mother praying for a laying on of hands. He later did so, and the result was a successful healing.

CASE 100041. Female aged 38 had experience in 1990. Wrote report in 2006 at age 54. Subject had a “powerful experience in which with my inner eye, I could see my doorway to the absolute as Jesus Christ” like and angel “but insisting he was not God.” The subject practiced yoga, but came into conflict with conventional ministers who said it was evil. “Personal revelations came very quickly with crystal clear dreams, sudden insights, finding the right books and people...I had a vivid impression of the angel putting a comforting arm around my shoulders and I felt a deluge of calming energy rush through my whole body... A massive energy surge in the other direction was triggered when I asked to be guided...Then I was assailed by a phenomenal amount of sexual energy. I was slightly prepared for this because I had learned about Kundalini, the force that brings enlightenment...”

“I think that Kundalini energy actually changes the way the brain and nervous system operate – making us more naturally inclined to have a world view that considers the collective need as much as then personal. Loving ones neighbour becomes easier...” “Kundalini experiences felt like immensely strong sexual energy followed by a feeling of infinite space moving up through spinal column.”

CASE 000043. Male born 1944. Subject was a “serious, determined ‘searcher’” since he first heard of peak experiences and wanted them for himself. In 1993 he “experienced strong spasms” at night and did not sleep for 5 nights. He considers in retrospect that “sensations like mine are ‘pranic energies’ associated with ‘the awakening of the kundalini’ .” Subject has felt “tingling rays shooting up from the lower part of my back... a great pulsating force ...a pulsating sensation along my spine’ Subject has also experienced vibrations inside the body “intense pulsating pressure” which could also be an “extremely pleasant sensation. Imagine being softly kissed on the neck by a lover.” Subject has had mild sensations of sexual pleasure in lower abdomen, and sensations in all chakra locations. His wife gets a mild shock of she touches them and the experience stimulates her chakras. Subject’s sleep is unusual because it is mostly all dream sleep with no unconscious theta waves. Subject has recorded more than 5300 dreams.

In 1994 subject attended a spiritual conference (British Teilhard Association) and got “high” on spiritual experience accounts of others. The next day in his home the water heater and flames turned on by itself with full force. He thought of Jung’s synchronistic events in situations of high spiritual tension. Subject concludes that “Cosmic consciousness is massive, intricate multidimensional and transpersonal.” “Spirituality involves exhausting work” and requires **your total ego demolition** (bold font original).

CASE 000048. Male born 1950. Reported on experiences in 1987 at age 37. The subject summarizes his 18 page report as follows: it “describes a “Kundalini release” transcendental, or peak experience

partially documented by the author and qualified medical practitioners in the week of late March and early April 1987. One of the unique characteristics of the case is that the experience of pure white light, sometimes reported by mystics, was shared, at least peripherally, by the author's young daughter. The experience left the author with a changed state of consciousness, which has periodically elevated in response to periods of introspection, communion with nature and homeopathic treatment."

The report "is, in part, a medical case history regarding an unusual and short-lived, but life changing "nervous breakdown" that can now be explained ... as a Kundalini release, or as a transcendental experience." As the changed state of consciousness is recognized the subject speaks of "the dreamy richness of vision" and states "I am eternal... The power is great use it wisely." After effects reported by the subject include "belief in the power, glory and energy of the universe" and the observation that "the vital energies of the Kundalini had been unchained, and pure energy had run rampant through a body and brain. But the energy seemed to know what it was doing, even though [at the time] it mystified the patient and his doctors." The subject noted that subsequent "homeopathic treatment ... helped realign the pranic vital force. Soon after the 1987 kundalini episode the subject began to feel an overwhelming sense of joy. Joyous songs, including "Amazing Grace" and Stevie Wonder's "There's a place in the sun," came spontaneously to mind, and he sang and hummed them with unconcealed rapture, and beaming smiles."

CASE 200019. Male had experiences at ages 22 and 33. Subject began noticing coincidences and premonitions during University life. Subject knew what people were thinking and acted on knowledge. Also experienced remote viewing which he referred to as an image "super imposed" on normal vision. For example saw his brother faint at work in a remote location. After 10 years of researching eastern and western esoteric traditions, as well as physics and consciousness studies the subject started to practice "new" mediation techniques and change lifestyle. He felt "pressure at my brow chakra during meditation" ...and ..."could see bright areas in field of vision when mediating at night with eyes closed."

While meditation on July 26th 2004. in a "deep state of concentration... noticed white lights at the side of my vision ...and from out of the central dark area came flecks of bluish light making patterns... at this time I experienced a lot of physical sensations like electricity/tingling over my forehead and over the sides of my head and body.. at the top of my vision came a bright white sparkling ball made up of sliver white rays/blades of light flickering.. very clear [but with eyes closed]. The physical sensations intensified over my whole body to such a degree that I felt numb...and the electricity was intense." "[A]t this moment I had a completely overwhelming sense of bliss/love. It was awesome- it made everything else I had ever experienced pale into {sic.} comparison. Then a few minutes later, a massive surge of upwards energy towards this light actually made me stand up from a sitting mediation as I felt that I was being shot up out of my body." "I believe that I experienced a Kundalini awakening where the Kundalini energy shoots upwards toward the crown chakra. An amazing experience."