Kundalini Rising
Exploring the Energy of Awakening

“Kundalini Rising: Exploring the Energy of Awakening is the contemporary voice to guide a new generation of seekers through the uncertainty of life’s most intimate journey. This is the book that you’ll hand to your children with pride while wishing someone had done the same for you years earlier to answer your questions of awakening!” —GREGG BRADEN, *New York Times* bestselling author of *The Divine Matrix* and *Fractal Time*

**New Anthology DeMystifies Kundalini Energy to Support and Catalyze Readers’ Awakening Experiences**

(August 2009, Boulder, CO) — Within us all is a latent energy waiting to transform our lives. Known as “kundalini,” this legendary power is believed to catalyze spiritual evolution. But is kundalini real? And if so, how can we engage this energy to awaken our consciousness?

For centuries, the secrets of kundalini have been guarded by masters and buried in esoteric texts around the globe. *Kundalini Rising* (Sounds True, September 2009) brings together 24 illuminating essays by some of today’s most prominent voices to demystify this mysterious phenomenon. From personal accounts and yogic practices, to brain research and historical perspectives, this compelling anthology weaves together both the mystical and practical perspectives on the rise of kundalini energy to help support readers’ own spiritual discovery.

Kundalini yoga is one of the fastest-growing yoga disciplines (it is a physical and meditative discipline within the tradition of yoga, associated with the subdivision of hatha yoga). Kundalini spiritual awakenings are a growing topic of online conversation.

“Here is the book I wish I’d had twenty-five years ago,” writes Sounds True founder and publisher, Tami Simon, in the book’s Introduction. “Gathered into one volume, *Kundalini Rising* comprises twenty-four essays on different aspects of the kundalini experience, including what transpersonal psychologists have to say about kundalini; understanding the yogic brain from a scientific perspective; the relationship between near-death experiences and kundalini awakening; understanding the relationship between kundalini energy and sexual energy; yogic exercises to catalyze the kundalini process; the role that kundalini awakening plays in the unfolding of our highest human potential; and more.”

A companion product also being released by Sounds True is *Kundalini Meditation Music*, a compilation album with seven uniquely focused chants, mantras, and gong tones selected for their beneficial effect on relationships, prosperity, health, and more. Infused with the pure energy and bliss of artists steeped in the Kundalini tradition, this album weaves heartfelt vocals with ancient and modern instrumentation to create a vibrational bridge that connects your deepest dreams and aspirations to reality. It includes a booklet with full lyrics and practice instructions. Featured musicians include Snatam Kaur, Harijiwan Khalso, Guruganesha Sing, Joseph Michael Levy (Gurunam), and others.

**Kundalini Rising**
Exploring the Energy of Awakening

**Anthology**

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18. Stuart Sovatsky, PhD
19. Dorothy Walters, PhD
20. John White
21. Whitehawk
22. Barbara Harris Whitfield
23. Charles L. Whitfield, MD
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Barbara Harris Whitfield is a respiratory therapist and massage therapist. She is the author of five books: Full Circle: The Near-Death Experience and Beyond, Spiritual Awakenings: Insights of the Near-Death Experience and Other Doorways to Our Soul, Final Passage: Sharing the Journey as This Life Ends, The Power of Humility: Choosing Peace over Conflict in Relationships, and The Natural Soul (Sept. 2009) Barbara was research assistant to psychiatry professor Bruce Greyson at the University of Connecticut Medical School, studying the spiritual, psychological, physical, and energetic aftereffects of the near-death experience. She is past chair and member of the board of the Kundalini Research Network and has sat on the executive board of the International Association for Near-Death Studies. She is a consulting editor and contributor for the Journal of Near-Death Studies. She was on the faculty of Rutgers University’s Institute for Alcohol and Drug Studies for twelve years, teaching courses on the aftereffects of spiritual awakenings. She is a faculty member of the Center for Sacred Studies where she coteaches a course with Charles Whitfield called Unity in Practice. Barbara was a key subject in Kenneth Ring’s groundbreaking book on the near-death experience, Heading...
Toward Omega. He writes about her again in his latest book, Lessons From the Light. Barbara lives in Atlanta, Georgia, with her husband, author and physician Charles Whitfield. They share a private practice where they provide individual and group psychotherapy for trauma survivors, people with addictions and other problems in living, and spiritual seekers. For more information, see www.barbarawhitfield.com.

**Bonnie Greenwell PhD**, (Atlanta, Georgia) is a transpersonal psychologist, writer, and educator known internationally for her specialization in assisting people in kundalini and spiritual awakening processes for over twenty-five years. She authored *Energies of Transformation: A Guide to the Kundalini Process*, based on her doctoral research, which is published in six countries. She was a founder and director of the Kundalini Research Network and frequent participant in programs of the Spiritual Emergence Network. She has worked for thirty-five years with energy and awakening systems both ancient and modern, including astanga and kundalini yoga, Jin Shin Do acupressure, Radiance and Holotropic breathwork, and Advaita Vedanta, and for the last eight years has been a student of the nondual Zen teacher Adyashanti. She now teaches in his lineage and has established Shanti River Institute in Ashland, Oregon, to support nondual students in the awakening process. She has consulted with more than a thousand people about their kundalini process through national and international seminars and programs, and on the Internet, as well as in personal counseling sessions. Currently she is writing two sequels to her groundbreaking kundalini book, *The Kundalini Guide* and *The Awakening Guide*. She can be contacted through her Web sites www.kundaliniguide.com and www.awakeningguide.com.

**David Lukoff, PhD**, (Petaluma, Calif.) is a professor of psychology at the Institute for Transpersonal Psychology and coauthor of the *DSM-IV* diagnostic category “Religious or Spiritual Problem.” His areas of expertise include treatment of schizophrenia, transpersonal psychotherapy, and spiritual issues in clinical practice. He is author of seventy articles and chapters on spiritual issues and mental health and copresident of the Institute for Spirituality and Psychology and of the Association for Transpersonal Psychology, and he maintains the Spiritual Competency Resource Center at www.spiritualcompetency.com.

**Dorothy Walters** (Boulder, Colo.) spent most of her professional life as a college professor of English and women’s studies in various midwestern universities. She has published an account of her own kundalini awakening in *Unmasking the Rose: A Record of a Kundalini Initiation* (Hampton Roads). She has also published two books of spiritual poetry: *Marrow of Flame: Poems of the Spiritual Journey* (Hohm Press, 2000), and *A Cloth of Fine Gold: Poems of the Inner Journey* (Lulu Press, 2008). She now lives and writes in Boulder, Colorado (recently moved from San Francisco) where she maintains a blog of poems and reflections on the spiritual path at kundalinisplendor.blogspot.com. She invites readers to contact her there and is able to offer to many advice and encouragement as they move ahead through their own awakening process. As she often remarks, “If this [spontaneous kundalini awakening] could occur to me, sitting in my living room on an elm-lined street in Kansas so long ago when little was known of this esoteric phenomenon, then what is not possible for us all?”

**Gurucharan Singh Khalsa, PhD** is a psychotherapist, teacher, and writer and is a world-recognized expert in kundalini yoga as taught by Yogi Bhajan. Dr. Khalsa is an authority in the mind and in the applied psychology of meditation and peak performance. For twenty-five years he was in clinical practice with his focus on executive coaching, conflict resolution, and spiritual direction. His books on kundalini include *Kundalini Rising: Exploring the Energy of Awakening* (Kundalini Meditation Music, 2009), and the forthcoming *Kundalini Rising Anthology* (Nine Books, 2009). He is a board member of the International Kundalini Research Network and an advisor to the spiritual education programs of the Institute of Transpersonal Psychology.

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resolution, stress management, creativity, and the interface of high information technology with optimal human performance. He bridges two perspectives: the hard sciences, which he learned in mathematics and chemistry at Harvey Mudd College and graduate mathematical studies at Claremont Graduate School; and the human sciences, which he studied at Boston University for a master’s degree in counseling. He later completed a doctorate in psychology. Gurucharan is an educator and has instructed in universities, including MIT and the University of Guadalajara, for over twenty years, and has been affiliated with the Center for Psychology and Social Change at Harvard University. He has done original research on the cognitive and physiological impact of meditation and has designed social programs. He speaks and writes on the use of yoga techniques for therapists, health care providers, and organizations. In addition, he has trained thousands of yoga teachers and conducts classes and seminars in kundalini yoga around the world. For more information go to: www.kundaliniresearchinstitute.org or www.gurucharan.com.

John Selby came of age in the sixties and was lucky enough to become friends with a number of spiritual teachers from that time forward, including Krishnamurti, Ram Dass, Bhagwan Rajneesh, Alan Watts, Kriyananda, and the modern-day Sufi saint Samuel Lewis. Selby’s primary spiritual teacher was the Burmese master Thakan Kung. Selby studied psychology and comparative religion at Princeton University, U.C. Berkeley, the Graduate Theological Union, and the San Francisco Theological Seminary. He completed formal research into the meditative experience at the National Institutes of Health and the New Jersey Neuropsychiatric Institute working with Dr. Humphrey Osmond, and also conducted LSD research at the Bureau of Research in Neurology and Psychiatry. He has written more than two dozen books on yoga, meditation, spiritual awakening, and integrated wellness, including Kundalini Awakening; Seven Masters, One Path; and Quiet Your Mind. Recently, working with Senn-Delaney Leadership, he has developed awareness-management (i.e., meditation at work) programs for the corporate world. He currently heads Awareness Management Systems and BedRockVideo Productions. For more information please visit www.iUplift.com.

John White (Cheshire, Connecticut) is an author in the fields of consciousness research and higher human development. He has published fifteen books, including The Meeting of Science and Spirit; What Is Enlightenment?; A Practical Guide to Death and Dying; and, for children, The Christmas Mice. His books have been translated into ten languages. His writing has also appeared in the New York Times, Saturday Review, Reader’s Digest, Science of Mind, Esquire, Omni, Woman’s Day, and various other newspapers and magazines.

Lawrence Edwards, PhD, has practiced and taught meditation for over thirty-eight years. He is the founder and director of Anam Cara, Inc., a nonprofit organization dedicated to teaching meditative practices. He is also the president of the Kundalini Research Network (kundalininet.org), a nonprofit organization that provides information on kundalini and offers international conferences to gather people researching and writing on the transformative processes of kundalini awakening. His book, The Soul’s Journey: Guidance from the Divine Within, describes this process and sets it in a context that westerners can easily understand (thesoulsjourney.com). Dr. Edwards is also trained in biofeedback and neurofeedback and has been on the faculty of New York Medical College as a clinical instructor in the Department of Community and Preventive Medicine since 1998. In 1986 he earned his doctorate in psycho-educational processes from Temple University.
University where he was honored as a University Scholar. He was a disciple of Swami Muktananda’s from 1976 until Muktananda took mahasamadhi in 1982. For the next twelve years he continued to study, teach, and serve under Gurumayi Chidvilasananda’s tutelage. At Swami Muktananda’s ashram in Ganeshpuri, India, he served as clinic manager and helped to run the mobile hospital that provided care for the desperately poor native villages in the rural area surrounding the ashram. Dr. Edwards has studied and practiced in the kundalini yoga tradition and Tibetan Buddhist and Huichol Indian shamanic traditions.

Penny Kelly (Michigan) is the owner of Lily Hill Farm and Learning Center in southwest Michigan where she teaches courses in developing the gift of consciousness, getting well again, and organic gardening. She maintains a large counseling practice, works as a consultant to schools and corporations, and raises organic vegetables. Penny is one of the founding members of the Tipping Point Network and is currently working with them to move sustainability from 2 percent to 10 percent of global market share and create a global network of consciousness centers that support the transformation to higher consciousness and sustainable living. Penny holds a degree in humanistic studies from Wayne State University, a degree in naturopathic medicine from Clayton College of Natural Health, and is currently working toward her PhD in nutrition from the American Holistic College of Nutrition. She is the mother of four children, has written five books, and is working on a sixth. Her current books in print are The Evolving Human; The Elves of Lily Hill Farm; Robes: A Book of Coming Changes; From The Soil To The Stomach: Understanding the Connection between the Earth and Your Health; and Consciousness and Energy, Volume 1: Multi-dimensionality and a Theory of Consciousness.

Stuart Sovatsky, AB, Princeton; PhD, CIIS, a marriage therapist for thirty years, was first choice to codirect Ram Dass’s “prison ashram” and first in the United States to bring yoga to the homeless mentally ill in the 1970s. Copresident of the Association for Transpersonal Psychology and twenty-year trustee for California Institute of Integral Studies (CIIS), he was initiating co-convener of the forty-country World Congress on Psychology and Spirituality in Delhi, India, where B. K. S. Iyengar and Sri Sri Ravi Shankar keynoted. Author of Eros Consciousness and Kundalini, Words from the Soul:, Your Perfect Lips, Columbia Desk Companion Reference on Eastern Religion (edited by Robert Thurman), and numerous articles and chapters on psychotherapy and tantra yoga, he has presented his work throughout the United States, India, Europe, and Russia. A thirty-year adept at anahata-nad spontaneous yogic chanting, he has three CDs with Axis Mundi.
Excerpt: Introduction
Tami Simon, Sounds True Founder and Publisher

In 1984, I needed the book *Kundalini Rising*, and it didn’t exist. I was twenty-two years old and I had just returned home from participating in a series of intensive meditation retreats in Sri Lanka, India, and Nepal. I was in a very strange condition (at least I thought it was strange). I had developed a case of the “shakes,” which meant that my body would twitch and contort of its own accord. The shakes would get worse whenever I meditated, to the point where I would find myself shaking and then twisting into weird positions during sitting practice. I consulted with various teachers, and I was told that what I was experiencing was the natural releasing of blocked energy in the body. I should simply relax and let the process unfold. A couple of meditation teachers mentioned that what I was experiencing was sometimes associated with “kundalini” beginning to awaken in the body, and again, I should just relax.

Relax? I wanted to know everything there was to know about kundalini. Was it a good or bad sign that I was shaking and contorting? Why did some people say that the awakening of kundalini could be dangerous? Why was kundalini so often compared to a snake coiled at the base of the spine? Was the “rise” of kundalini just a metaphor, and if so, a metaphor for what transformative process?

What I discovered at the time was that there were few comprehensive resources available on the topic of kundalini. Mostly what I found were yogic texts that had been translated from Sanskrit and felt to me ancient and distant, their meaning hard to decipher. I also found some individual accounts of kundalini awakenings that were quite fascinating to read but didn’t help me contextualize or map the process in a way that enabled me to understand my own experience. What I wanted was a contemporary resource guide, a book on kundalini that could help me understand the experience in Western language and from many different vantage points.

Here is the book I wish I’d had twenty-five years ago. Gathered into one volume, *Kundalini Rising* comprises twenty-four essays on different aspects of the kundalini experience, including what transpersonal psychologists have to say about kundalini; understanding the yogic brain from a scientific perspective; the relationship between near-death experiences and kundalini awakening; understanding the relationship between kundalini energy and sexual energy; yogic exercises to catalyze the kundalini process; the role that kundalini awakening plays in the unfolding of our highest human potential; and more.

It is now time for our understanding of kundalini to be broad and multi-disciplined, for our discussions about kundalini to come out of the realm of esoterica and to enter ordinary discourse. The primary reason for this is that more and more of us are experiencing spiritual awakenings of all kinds, identity-shattering experiences that leave us open to the mystery of being beyond name, shape, or form. These intense experiences “re-wire” us; they bring with them changes not just in our mental self-structure (our mental sense of who we are) but in our energetic self-structure (our felt sense of who we are). When we experience intense spiritual openings, movements and changes occur in our subtle body; at the energetic level of our being, kundalini begins to stir, and rise.
It is my belief that kundalini is on the rise, literally—that more and more people are having experiences of spiritual awakening. I base this belief on reports that I hear from contemporary spiritual teachers along with the increased public acceptance and growing popularity of practices such as meditation, energy healing, and kundalini yoga—all practices that are designed to dissolve our solid sense of self and open us to the transformative power of awareness. Such spiritual awakenings are inevitably accompanied by openings in the energetic channels of the body. It is as if our physical body, our energetic body, and our sense of boundless being are all synced up, interpenetrating and affecting one another in every way.

While kundalini is most often associated with the snake (the term itself is Sanskrit for “that which is coiled”), in traditional Hindu mythology, kundalini is sometimes referred to as a goddess—a fierce and powerful energy that works according to her own sense of timing and the evolutionary needs of the situation. Her movement through the body can be thunderous, destroying whatever energetic attachment is obstructing her free flow.

When this energy began to awaken in me, I felt afraid. (All these years later I sometimes still shake during meditation, but the good news is that I no longer feel worried when this happens.) What I have since learned is that the experience of shaking and involuntary movements (called kriyas in yogic literature) is a perfectly normal part of the awakening process. Kundalini is intense energy moving through the body and clearing out energetic blockages. There was never any reason for me to be panicked or afraid. And yet at the time, I lacked information. My hope is that this collection of essays on “kundalini rising” will help demystify the kundalini experience for you, providing you with the helpful information and contextual understanding you need to support your own process.

I have one further hope for this collection of essays. It is my experience that reading about kundalini can actually help catalyze the awakening process. It is as if once we understand the energy that lies within us and the pathways through which it can travel in our subtle body, we have an ability to visualize and flow with the process with heightened sensitivity. May Kundalini Rising help activate this natural unfolding of our expanded human potential in you, for the sake of the whole.

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Yoga and Kundalini Awakening

Partial Excerpt from chapter by David Lukoff, PhD (1245 words)

David Lukoff, a licensed psychologist and a specialist in “spiritual emergency,” coauthored the new diagnostic category “Religious or Spiritual Problem” in the Diagnostic and Statistical Manual of Mental Disorders, Fourth Edition, a widely used psychiatric manual for diagnosis and treatment. He defines mystical experiences like kundalini this way: “The mystical experience is a transient, extraordinary experience marked by feelings of being in unity, harmonious relationship to the divine and everything in existence, as well as euphoric feelings, noesis, loss of ego functioning, alterations in time and space perception, and the sense of lacking control over the event.”

In the Hindu tradition, kundalini is spiritual energy presumed to reside at the base of the spine. When it is awakened by practices such as yoga, it rises like a serpent up the spine and opens the chakras’ psychic centers, which are situated along the spine from the tailbone to the top of the head. Dr. Brant Cortright describes the kundalini awakening process as follows: “As each chakra opens, new levels of consciousness are revealed. Since the consciousness of most people is fairly restricted, the opening of the chakras is accompanied by consciousness expansion and purification of the limitations or impurities that correspond to each chakra.”

As kundalini rises, it is associated with physical symptoms including:

- Sensations of heat
- Tremors
- Involuntary laughing or crying
- Talking in tongues
- Nausea, diarrhea, or constipation
- Rigidity or limpness
- Animal-like movements and sounds

Kundalini awakening is probably the most common type of spiritual emergency. The Spiritual Emergence Network Newsletter reported in 1988 that 24 percent of its hotline calls concerned kundalini awakening experiences. In kundalini awakening, there is typically a surge of energies along the spine and throughout the body that can overwhelm and incapacitate the ego and leave the person adrift in a sea of profound consciousness changes at every level—physical, emotional, and mental. Kundalini awakening most commonly occurs as an unintentional side effect of yoga, meditation, Qigong, or other intensive spiritual practices. Some also consider psychotherapy, giving birth, unrequited love, celibacy, deep sorrow, high fever, and drug intoxication to be triggers.

Others believe kundalini awakening can occur spontaneously without apparent cause. However, Bonnie Greenwell, PhD, a transpersonal therapist whose work focuses on kundalini awakening problems, believes that the term kundalini is most applicable to problems specifically associated with spiritual practices. When Dr. Greenwell was asked online about a case that included symptoms such as shaking at night, which can occur in kundalini awakening, she responded:

“If the person had presented me with a description of an awakening experience, if he did exercises such as meditation, yoga, or a martial art regularly, or if he experienced strong..."
meditative states where he went beyond concentration into stillness or a sense of unity, then I would be more likely to consider it Kundalini.”

Greenwell did her dissertation study on individuals who had experienced a kundalini awakening, and she summarizes the clinical issues she observed in her book, *Energies of Transformation: A Guide to the Kundalini Process*. In it she describes a number of key features of kundalini awakening that were experienced by people in her study:

*Pranic Movements or KriyasPrana* is the Hindu word for vital energy. As intense energy moves through the body and clears out physiological blocks, some people experience intense, involuntary, jerking movements of the body, including shaking, vibration, spasm, and contraction.

*Yogic Phenomena*

Some people find themselves performing yogic postures or hand *mudra* gestures they have never learned or could not do in a normal state of consciousness. Unusual breathing patterns may appear, with either very rapid or slow, shallow breathing.

*Physiological Symptoms*

Kundalini awakening often generates unusual physiological activity, which can present as heart, spinal, gastrointestinal, or neurological problems. Internal sensations of burning, hypersensitivity to sensory input, hyperactivity or lethargy, great variations in sexual desire, and even spontaneous orgasm have been reported.

*Psychological Upheaval*

Emotions can swing from feelings of anxiety, guilt, and depression (with bouts of uncontrollable weeping) to compassion, love, and joy.

*Extrasensory Experiences*

Some people experience visions of lights, symbols, or spiritual entities. Auditory sensations may include hearing voices, music, inner sounds, or mantras. There may also be disruption of the proprioceptive system, with loss of a sense of self as a body, or an out-of-body experience.

*Psychic Phenomena*

A person may experience precognition, telepathy, psychokinesis, awareness of auras, and healing abilities.

*Mystical States of Consciousness*

Some people may shift into altered states of consciousness in which they directly perceive the unity underlying the world of separation and experience a deep peace and serenity. The sudden onset of these experiences led many in Greenwell’s study to become confused and disoriented. Unlike those suffering from psychosis, individuals experiencing kundalini are typically much more objective about their condition, communicate and cooperate well, show interest in sharing their experiences with open-minded people, and seldom act out. An example of such a case follows.

Terry’s experience of kundalini awakening was triggered by an intensive weekend workshop involving emotional release work. Several days later she experienced an explosion of energy throughout her body that signaled the awakening of
kundalini. It moved throughout her body, up her spine, and through her limbs. Accompanying this energetic flow were profound changes in consciousness in which she felt opened up and expanded, yet which at times left her terrified and unable to function. Although she knew about the kundalini phenomenon, this knowledge did not prevent her ego from being overpowered by the intensity of consciousness changes within her. She was able to take a leave from work for several months and work with a therapist on an outpatient basis, and after three months she was able to begin working again part-time.

Diet, energy work, modifying her meditation practice, grounding exercises, deep therapeutic work on the emotional issues activated by the rising kundalini energies, journal writing, and mobilizing her support system were some of the things that helped in her process. After nine months, almost all of the experiences had faded, but she had radically reoriented her life during this time to be more fully aligned with her spiritual path.  

Kundalini awakening can resemble many disorders, medical as well as psychiatric. The symptoms can mimic conversion disorder, epilepsy, lower back problems, multiple sclerosis, heart attack, or pelvic inflammatory syndrome. The emotional reaction to the awakening of kundalini can be confused with disorders involving anxiety, depression, aggression, and organic syndromes. While in some cases the psychological upheaval is so acute that it resembles a psychotic episode, medication can further complicate the process. Dr. Greenwell suggests that it would be therapeutic for the individual to study some of the Eastern theories and descriptions of kundalini. Her other recommendations include:

Look for ways to discharge this energy by running, exercising, gardening, or working with something solid, like wood or clay. I would suggest doing a regular meditation practice, and letting the process develop and teach him. . . . The best support is a balanced lifestyle and a commitment to live one’s life in alignment with the vision it brings—that is, if you have a heart-opening or a visionary experience, instead of being attached to holding on to it, ask yourself what you can bring into the world as service to it. . . . Think of it as if the amps have been raised in your electrical system. This is why balance, taking care of ourselves, being in nature, and regular physical exercise all help. We may have to change old patterns to meet the invitation to a new kind of energy flow and engagement with spirit in our lives.

She also suggests creative activities such as art, music, or writing as ways to express the energy. Since this kind of spiritual problem is related to a type of practice, consultation with a teacher of the practice who also has mental health training would be advisable. Dr. Greenwell indicates that learning some basic yogic breathing practices, under the supervision of a knowledgeable yoga teacher, can help guide this energy as well.

Notable Quotes from Kundalini Rising

“The phenomenon was named Kundalini, said to be a “snake” that resided at the base of the spine and whose journey upward—instigated through the practice of ancient yogic techniques—would lead, ultimately, to the opening of the crown and even enlightenment. I decided to give it a try.” -- Dorothy Walters

“As we learn to draw energy from the sexual area to the base of the spine, be it through lovemaking or through meditation, the male and female aspects of ourselves unite and give birth to a force that’s strong enough to activate sleeping kundalini.” -- Stuart Perrin

“To believe we can be instantly healed through a religious or spiritual experience alone is to attempt what we call a “spiritual bypass.” -- Barbara Harris Whitfield

“Given what we know about a microscopic bit of coiled, bound energy containing all the information necessary to make a human being—otherwise known as DNA—perhaps we shouldn’t be too skeptical about a form of bound consciousness lying dormant within, symbolized as a coiled serpent, waiting to propel your awareness back to union with the Creator.” -- Lawrence Edwards

“The eighth myth is that kundalini yoga is esoteric and will never be testable or scientific. Its techniques have been discovered, used, and mastered by dedicated practitioners over centuries, and the results of this legacy are beginning to be studied.” -- Gurucharan Singh Khalsa, PhD

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