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Is the Holy Spirit confused with Kundalini Shakti during many healing ministries? The comparative study of spiritual manifestations among Christian charismatics and the followers of Hinduism

Abstract. Healing ministries, typical of Christian charismatics in many different denominations, gained popularity over the past 50 years with the expansion of Neo-Pentecostalism in Protestant communities as well as the Charismatic Renewal among the Catholic Church. According to Christian as well as Hindu preachers, healing of the body, mind, and soul seems to be indispensable for one's spiritual growth. In order for the follower to be healed, a supernatural force needs to be employed. Christians associate this particular entity with the Holy Spirit, whereas the followers of Hinduism – with Kundalini Shakti. What appears to be interesting is the fact that although these two religions differ to a great extent, the symptoms of the spiritual awakening are similar. The aim of this study is to analyze the actions ascribed to the Holy Spirit during the so-called healing ministries and compare them with the manifestations of Kundalini Shakti that can be observed during the Hindu ceremony known as Shaktipat.

Keywords: Kundalini, Shaktipat, Holy Spirit, Neo-Pentecostalism, Catholic Church, Catholic Charismatic Renewal

1. Kundalini awakening

The Indian spiritual traditions of Yoga and Tantra recognize the Cosmic Energy or in other words, the goddess known as *Shakti*. This particular type of energy penetrates the animate as well as the inanimate. Shakti may be referred to by different names of which Kundalini Shakti and the Primal Power are most common. The word *Kundalini* derives from Sanskrit where „kunda” means „to coil”. It is believed that the goddess lies dormant at the base of the human spine. The main reason for awakening Kundalini Shakti is the purification of *chitta*, that is, the mind-stuff, and in consequence – the unification with *Atman*, known also as the *Supreme Self*. The state of being united with the *Creator Brahman* is recognized as *nirvikalpa samadhi*. In Hinduism, the practice of Kundalini awakening should be performed by a proper *Guru* (spiritual leader) with the aid of a personal *sadhana* (spiritual practice). The spiritual training is believed to be of highest importance to the initiate (the practitioner) owing to the fact that Kundalini Shakti requires the inner peace in order to take the action. Yoga is a widely-known spiritual exercise whose principal objective is to provide the initiate with the internal balance. Hatha, Mantra, Laya and Raja function as separate units before the awakening, however, as soon as Kundalini Shakti awakens, they merge together and become recognized under the common name *Mahayoga*. Similarly to the Christian healing ministries, the whole procedure is not possible without the intense involvement on the part of the Guru. The followers of Hinduism believe that the divine energy of the spiritual leader is directly transmitted to the practitioner before the actual awakening. The undisturbed interaction between the Guru and the initiate appears to be mandatory.

1.1. Kundalini Shakti and the chakras

According to Ajit Mookerjee (1986: 39), *chakras* are the centres or rather vortices of energy, often depicted as lotuses. Krishna (1990: 50) associates these centres of energy with human nerve plexuses characteristic of the central or autonomous nervous system. The chakras are interconnected through the system of channels carrying the psychic energy and known as *nadis* of which *Sushumna* is most important. Furthermore, chakras or lotuses are believed to be equipped with petals, however, the number of petals varies from chakra to chakra. Kundalini Shakti enters each chakra, activates the purifying energy and in consequence, replaces the detrimental *chitta* (karma) with the beneficial one. As Swami Narayananda (1950) noticed, the last centre of energy, which does not belong to the category of typical chakras, is associated with Brahman and

therefore, believed to be Kundalini Shakti's final destination. This particular centre is known as *Sahasrara* (the crown-centre).

Mookerjee (1986: 39-58) names all the chakras as well as provides comprehensive descriptions in order to understand their roles. The first chakra is the lowest one and therefore it is associated with the place where the goddess lies dormant.

The Muladhara chakra can be found at the base of the spine and it is thought of as the centre of physical experience (Mookerjee 1986: 39). It is especially important due to the fact that Kundalini Shakti commences her ascending journey there. The Svadhisthana chakra refers to the subject's personality and can be met in the region of the genitals. The Manipura chakra resides in the region of the solar plexus and it represents the fire as well as the principle of sight. The Anahata chakra can be found in the region of the heart. Air is the corresponding element whereas the touch is the corresponding sense. The Visuddha chakra can be found behind the throat and it governs the principle of sound. Moreover, this particular chakra performs the role of the filter separating the psychic facts from the material facts (Mookerjee 1986: 49). The Ajna chakra resides between the eyebrows and it is believed to control the subject's personality as well as meditation. The seventh centre, namely, Sahasrara, is located above the crown of the head and it is the place where Kundalini Shakti encounters Shiva (Brahman). This particular chakra is claimed to be the residence of the Supreme Consciousness. All senses, all colours and all functions meet there as soon as the Kundalini's ascending journey comes to an end.

Narayanananda (1950: 141) drew attention to the fact that three chakras residing at the lowest point, are considered to be the centres filled with negative energies called *Vritis*. He also alluded to the advantages of regular, spiritual practices. One of these advantages is the ability to hear spiritual sounds when the individual meditates on the Anahata chakra. Moreover, it is also possible for the practitioner to experience spiritual visions. Ascending to the Ajna chakra enables the individual to have a vision of the Supreme Self as well as feel the all-encompassing bliss whereas after reaching Sahasrara, Kundalini Shakti is believed to unite with Brahman in the state recognized as *nirvikalpa samadhi*.

Last but not least, it is worth mentioning that the process of ascending or in other words, Kundalini's journey, should be understood in terms of a spiritual growth. Sadhanas allow the individual to experience the internal balance which in consequence separates the subject from the external world. Taylor (2015:232) emphasized the fact that Kundalini awakening could be classified as the high arousal phenomenon due to its intensity, and what is more, homeostasis disruption should not be perceived as its actual cause. Conversely,

as far as Kundalini awakening is concerned, homeostasis disruption seems to be the final result of the whole process and therefore, it is rather trophotropic with a permanent shift in identity.

1.2. The initiation procedure: Shaktipat

In order to awaken Kundalini, the individual has the possibility to decide upon one of the following paths, namely, practising yoga alone or engaging the Guru who should have the ability to perform Shaktipat which is referred to as the *royal road* where *Shakti* stands for „energy” and *pat* means „the flow”. As its name suggests, the principal objective of Shaktipat is to transmit the divine energy from the Guru to the initiate, that is the one who undergoes the ceremony of Shaktipat (Kumar and Kumar Larsen, 2009: 2).

As soon as the initiate decides upon a particular Guru, the core principle of a successful ceremony namely the unconditional surrender, should be implemented. The question of the absolute trust seems to be extremely significant not only in Hinduism but also in Christianity, especially when it comes to healing ministries. Kumar and Kumar Larsen (2009:61) emphasized the fact that the Guru is able to perform Shaktipat in four different ways, namely, through touch, sight, mental concentration as well as mantra, however, it should be noticed that not all the initiates will be successful. Nervous disorders, the advanced age, the emotional condition of the Guru or the impure thoughts may turn out to be the main obstacles. Apparently, the Guru takes the role of a catalyst responsible for activating the inner energy and immersing into the individual's karmic history. The awakening manifests itself in what will be later discussed in details, namely, the so-called *kriyas*. These are the automatic body movements which cannot be controlled by the initiate.

According to Kumar and Kumar Larsen (2009: 62), Kundalini awakening tends to be associated with one of five, well-known disciplines such as: Vedanta, Yoga, Tantra, Mantra and Bhakti. Each of them presents its own practices, however, they pursue a common objective generally speaking. The *Shambhavi Initiation* which is characteristic of Vedanta, does not require any engagement on the part of the initiate, since the power of the Guru enables the individual to experience Shiva, known also as Shambhu. The *Yoga Initiation* as well as The *Shakti Initiation* which are typical of the Yoga discipline, focus on the process of awakening Kundalini Shakti through creating different chitta in the individual. The yogi uses his determination in order to induce kriyas in the initiate. The Atman of the yogi merges with the Atman of the initiate. Kundalini Shakti enters Sushumna and ascends to the crown-centre. As for Mantra, it provides both, The *Mantri* as well as *Anavi Initiation*. In this par-

ticular case, the Guru transmits the power of mantra to the initiate in order to awaken the goddess. Moreover, as soon as the initiate's karma is balanced, the Guru performs the Anavi Initiation which leads to reaching the level of Shiva. As far as Tantra is concerned, it recognizes the *Vedh Initiation* whose primary purpose is to enable Kundalini Shakti to pierce the six chakras as well as to ascend through Sushumna unhindered. Kuman and Kumar Larsen (2009:64) noticed that the liberation is usually followed by the fall to the ground which tends to be accompanied by the feeling of bliss, vibrations, rising, rotation, sleep and trance. The last approach, namely, Bhakti Marg, known also as the Path of Devotion, introduces the *Vaishnavi Initiation*, being performed either by the engagement of the Guru or through personal effort. The awakening manifests itself in dancing, falling to the ground, turning of the body, shouting, laughing loudly, getting hiccups or twisting hands as well as legs (Kumar and Kumar Larsen, 2009:65). Moreover, crying and falling asleep have also been reported.

It appears to be noteworthy that the whole procedure recognized under the common name Shaktipat, engages both the Guru and the initiate, however, the reduction of spiritual power is mostly felt by the Guru who transmits the divine energy to the initiate. Hence, the unconditional surrender to the spiritual leader combined with a deep respect are considered obligatory. .

1.3. The aftermath of awakening: kriyas

Upon awakening, Kundalini Shakti commences her spiritual journey. Piercing particular chakras results in triggering automatic body movements known as kriyas. It is impossible for the initiate to control them and therefore the presence of the Guru appears to be advisable. Kumar and Kumar Larsen (2009: 19) emphasized that these manifestations are not permanent and what is more, they are dependent on the initiate's karmic history. In other words, kriyas are more intense if there is more karma to work on in the initiate. Kriyas can be subtle or dynamic but regardless of their intensity, all of them symbolize purification and spiritual growth. According to Kumar and Kumar Larsen (2009: 20), the symptoms of the awakened Kundalini Shakti are as follows: (1) vibrations of the body, (2) the feeling of bliss, (3) the uncontrolled laughter or cry, (4) uttering the unknown words, (5) seeing spiritual visions and hearing spiritual sounds, (6) chanting mantra spontaneously, (7) the feeling of numbness, (8) inability to open the eyes, (9) the upsurge of energy, (10) the ability of the body to rotate spontaneously, (11) producing animal noises, (12) speaking unknown languages, (13) experiencing a divine touch, (14) rolling around on the floor, (15) falling forward and backward, (16) shaking, (17) feeling the divine intoxication, (18) sensation of warmth or cold, (19) sweating, (20) feeling heavy, (21) feeling the all-encompassing love and (22) twisting hands and legs.

Mookerjee (1986: 71-77), added some additional kriyas to the above-mentioned list. These are: (1) tingling sensations, (2) creeping sensations, (3) the feeling of the head being separated from the rest of the body, (4) dryness of the throat and (5) feeling weightless. On the basis of the provided examples, it can be concluded that the activated Kundalini has the potential to control the initiate's body until all the chakras are purified. However, does the ceremony always end with success? Taylor (2017) discussed the detrimental after-effects of various types of awakenings such as: psychological disturbances (inability to concentrate and make decisions) and physical problems (sleeplessness, exhaustion and pains of the unspecified origin). According to what has been formerly stated, homeostasis disruption, especially if experienced over a longer period, may increase the likelihood of the awakening but there are also cases where the awakening itself gives rise to homeostasis disruption due to the unexpected collapse of the internal balance.

Concluding this section, it may be assumed that the followers of Hinduism are perfectly aware of the opportunities the Shaktipat ceremony provides. In addition, they seem to be deeply involved in their spiritual growth due to the fact that they follow all the guidelines developed in the ancient times. In other words, they seem to be familiar with the spirits they worship.

2. Slain in the Spirit

„The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit” (John 3: 7-8). This particular verse from the Bible clearly shows that human beings have no influence on the actions of the Holy Spirit. It appears to be especially important within the context of this study. The arrival of the Pentecostal movement brought about numerous changes when it comes to understanding the role of the Holy Spirit. Nowadays, it is believed that the Holy Spirit should act as a tool for performing miracles and therefore the Neo-Pentecostal as well as the Catholic Charismatic leaders (known also as Catholic Pentecostals) refer to Him during the enormously popular healing ministries. One of the widely-known practices which tends to be regularly implemented by the aforementioned preachers is the so-called *Slain in the Spirit*, recognized also as *resting in the Spirit*. It is worth noting that this particular phenomenon bears striking resemblance to the formerly-discussed Shaktipat, especially when the manifestations of the spirit are taken into consideration.

The Pentecostal movement, divided into „three waves”, officially began in 1901 in Bethel Bible College, located in Topeka, the capital of Kansas. The „first

wave” emphasized ecstatic religious experiences such as the baptism in the Holy Spirit or speaking in tongues. Apart from the supernatural phenomena, ascetic practices were also common. In addition, the practitioners adhered to the Scripture to a great extent as well as presented the approach whose main characteristic was to focus on the hereafter instead on the worldly pleasures. The „second wave”, developed during the 1950s and what is particularly interesting, it spread among traditional churches, for instance, the Catholic Church. Thomas J. Csordas (1997: 4-20), mentioned the importance of the event believed to be a mass spiritual awakening resulting from the Baptism in the Holy Spirit that happened to a group of students at Duquesne University in the United States. As a result, in 1967 the Catholic Charismatic Renewal came into existence. The „third wave” recognized as Neo-Pentecostalism, began during the 1980s and it gave rise to the phenomena such as divine healing, prayers of liberation (demonic possession), falling to the ground, collective laughter as well as other somatic manifestations that reflected the *sola experientia* slogan. Furthermore, Neo-Pentecostalism implemented the Prosperity Gospel whose main assumption was to focus on self-realization since the material success was perceived as God’s blessing (Kobyliński, 2014: 109). The contemporary Neo-Pentecostals are known for their mass healing services organized around the world during which the charismatic leaders try to establish a strong bond between the sacred and the profane.

As reported by Armando Favazza (1982), Catholic Pentecostals are believed to be a prime example of the shift that took place among Christians in the late 20th-century. The previously-emphasized concept of self-mortification based on the suffering of Jesus Christ has been gradually transformed into the new practice known as divine healing, also referring to the Son of God. According to Csordas (1988:123), an illness is regarded by Christian charismatics as a barrier to spiritual growth and therefore the believers ought to submit to divine healing which is perceived as holistic. Moreover, the system is based on the tripartite concept of a human being, encompassing the body, mind, and spirit. In order for the service to be conducted successfully, permanent components associated with the supernatural should be included. These are: anointing, laying on of hands, holy water, consecrated oil, blessed salt, speaking in tongues, resting in the Spirit, the soaking prayer, discernment of spirits, binding of spirits, calling out spirits, prayer of command and cutting ancestral bonds. The healing itself may only be performed by a leader who is believed to possess spiritual gifts or charisms given by God (Csordas, 1997: 123-124). The first type of healing, that is, the physical healing, concentrates around praying for relief from pain and consists in laying on of hands by the minister. The inner healing whose central objective is to

eradicate the life trauma, encourages the participants to forgive those who contributed to one's suffering whereas the deliverance, claimed to be most dynamic, aims at relieving the individual of oppression by demons. This particular type of healing invites the Holy Spirit whose manifestations will be further discussed. It should be mentioned that the prayer of command uttered by the healing minister, refers merely to these evil spirits that tend to be named after emotions as well as behavioral patterns, such as depression, anxiety or lust (Csordas, 1988: 125). The ceremony of Christian healing bears remarkable resemblance to the formerly-analyzed Shaktipat in terms of transmitting the divine energy, touching the initiate, establishing a direct relationship with the inner spirit and finally – falling to the ground as the result of the divine power. Furthermore, the question of karma understood by charismatics as the ancestral bonds, also seems to be present.

2.1. The sacred swoon: the analysis of the fall

The practice of resting in the Spirit was introduced by a Protestant healer, namely, Kathryn Kuhlman and popularized within Catholic prayer groups in the early 1970s by the Catholic healer – Francis MacNutt. In the late 1980s, this particular phenomenon gained enormous popularity due to the activity of the Protestant evangelist – John Wimber. Csordas (1997: 231), underlined the fact that the actual resting in the Spirit is a response to the laying on of hands or the anointing performed on the participants who either sit or stand in front of the healer. The aforementioned John Wimber, employed the practice of holding people upright in order to enable them to feel the divine currents. It should be noted that participants tend to fall backwards, similarly to what is typical of Shaktipat. As reported by Csordas (1997: 234), the healer has the potential to initiate the contact with the practitioner in a variety of ways, however, regardless of the chosen option, all of them employ the same channel – the sense of touch. As in the case of the Guru and the initiate, the interaction between the healer and the participant should be based on the absolute trust which is followed by the unconditional surrender.

As far as the consciousness is concerned, Csordas (1997: 241) noted that the degree of awareness varies from participant to participant since some of them remain conscious whereas the others do not. Léon Joseph Suenens (2007: 22-23) specified the types of practitioners who appear to be most vulnerable to the practice of slaying in the Spirit. These are predominantly women, people suffering from depression or mental illnesses in general, the individuals with broken relationships, facing hardships in their lives or people who need the inner healing as they are unable to deal with their emotions.

With regard to the falls and their biblical foundations, Suenens (2007: 39) clearly stated that they indeed appear in biblical verses, however, these falls are first and foremost the cases of falling facedown to the ground and secondly, none of them result from the practice of laying on of hands by the healer or the praying community. Falling facedown to the ground may be understood as the act of surrender to God or the act of expressing obedience to the Almighty. The Old Testament provides examples of such instances: (I) „Neither, he replied, but as commander of the army of the Lord I have now come. Then Joshua fell facedown to the ground in reverence, and asked him, *What message does my Lord have for his servant?*” (Joshua 5: 14), (II) „Then I heard him speaking, and as I listened to him, I fell into deep sleep, my face to the ground” (Daniel 10: 9), (III) „Like the appearance of a rainbow in the clouds on a rainy day, so was the radiance around him. This was the appearance of the likeness of the glory of the Lord. When I saw it, I fell facedown, and I heard the voice of one speaking” (Ezekiel 1: 28). The same is true for some verses in the New Testament. These are the following: (I) „When the disciples heard this, they fell facedown to the ground, terrified” (Matthew 17: 6), (II) „When I saw him, I fell at his feet as though dead” (Revelation 1: 17), (III) „When Jesus said, *I am he*, they drew back and fell to the ground” (John 18: 6).

On the basis of the above-mentioned verses, it can be assumed that the conduct of Christian healing ministries or to be more precise, the practice of falling backwards, has nothing in common with the biblical descriptions of meeting the Lord. Furthermore, the Gospel of Matthew refers to what Jesus Christ said about the prayer: „But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you” (Matthew 6: 6). Thus, praying within the interactive surrounding may not be exactly what the Father expects.

2.2. Charismatic Christianity and the manifestations of the Holy Spirit

The „third wave” of the Pentecostal movement, also known as *renewal*, gained popularity worldwide due to the event called *The Toronto Blessing* which took place on January 20, 1994 at the Toronto Airport Vineyard church, renamed in 2010 to Catch the Fire church. On that particular day, as reported by Margaret M. Poloma (2003: 61), a Vineyard pastor Randy Clark, gave a testimony of his spiritual transformation which led to the First Great Awakening. The gathered people started to crawl, laugh hysterically, cry, roll and make animal noises. What seems to be interesting is the fact that the participants did not perceive their behavior as something unusual. Clark himself had experienced

the spiritual awakening as a result of a series of meetings with Rodney Howard-Browne, the South African evangelist. When it comes to The Toronto Airport Vineyard church, it belonged to the network of charismatic churches, known under the common name the Association of Vineyard Churches which had been established by the former drug addict and rock musician, John Wimber. In consequence of his preaching activity, a great number of people whose spiritual life was rather dry, started to experience the supernatural phenomena including the practice of speaking in tongues (Poloma, 2003: 17). John Wimber is now thought of as one of the most influential Neo-Pentecostal preachers. The Toronto Blessing spread across the world encouraging pilgrims to visit the famous church.

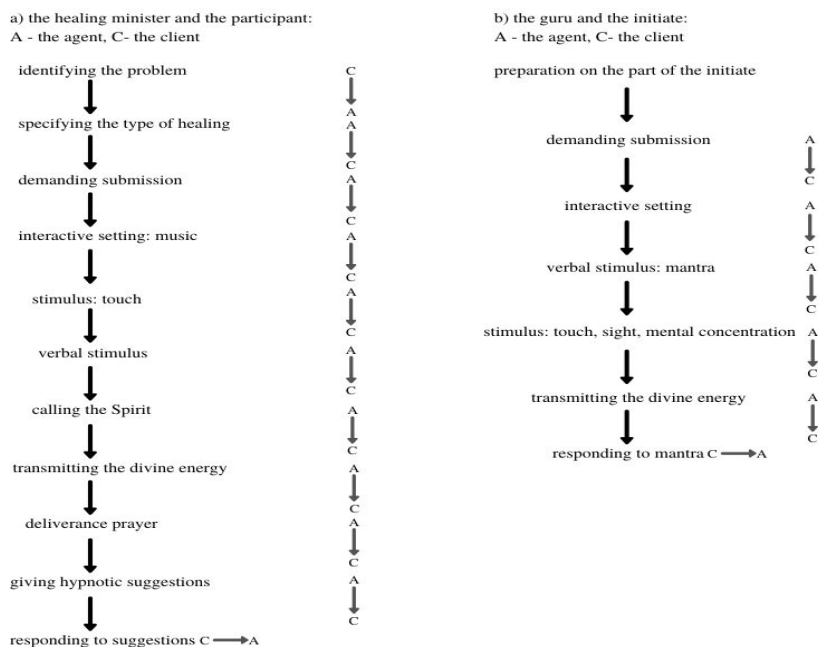
Poloma (2003: 62-75) specified the types of manifestations that are typical of Charismatic Christianity. These are the following: (1) violent shaking, (2) rolling on the floor, (3) uncontrolled jerking, (4) uncontrolled weeping, (5) falling to the ground, (6) grunting and rocking, (7) slain in the Spirit, (8) Spirit drunkenness, (9) spiritual euphoria, love and joy, (10) impossibility to speak clearly, (11) prophetic mime (making animal noises): roaring lion, crowing rooster, clucking hen, (12) upsurge of energy, (13) spiritual visions, (14) speaking in tongues and (15) uncontrolled laughter. Andrew Storm (2015) who had been the eyewitness of the charismatic healing ministries owing to his personal involvement in the movement, put emphasis on the following manifestations of the Holy Ghost: (1) tingling, (2) electrical sensations, (3) deep bowing, (4) stiffness, (5) running around, (6) falling backwards.

In conclusion, it can be assumed that the biblical Holy Spirit and the spirit manifesting itself during Christian charismatic meetings, are two different spirits. Furthermore, the spirit visiting the healing ministries bears striking resemblance to Kundalini Shakti, especially when its manifestations are taken into consideration. According to the Scripture: „[...] the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law” (Galatians 5: 22-23).

3. Slain in the Spirit and Shaktipat: comparison

A number of key issues have been addressed in this study, however, the most significant seem to relate to the considerable similarities between the practice of slaying in the Spirit and the ceremony of Shaktipat. To be more specific, the manifestations of the supernatural power typical of Christian healing ministries correspond to the symptoms of the awakened Kundalini Shakti. Furthermore, the actions performed by the guru during the initiation procedure

should be compared to what the Christian healing minister does in relation to the participant. The data have been obtained from the written as well as verbal testimonies of the participants on the basis of the videos available on YouTube and the private statements accessible on the Internet. Moreover, the written testimonies presented in a specialist literature have been analyzed. The first part of the analysis focuses on the relationship between the agent and the client (deliberate reference to business interactions), that is, the religious leader and the participant with a special emphasis put on the implemented stimuli. The second part of the analysis refers to the actual manifestations of particular spirits.



The interaction scheme: the initiation procedure

On the basis of the above-mentioned scheme, it can be assumed that the interaction between the healing minister and the participant bears striking resemblance to the procedure employed by the Guru. First of all, in both cases the total submission to the religious leader seems to be mandatory. Secondly, it should be noted that music influences the general atmosphere among the individuals, regardless of the fact whether they are charismatic Christians or the followers of Hinduism. Moreover, touching serves as the most significant stimulus. For Christians as well as the followers of Hindu-

ism, touching by the religious leader is tantamount to the habit of laying on of hands. Besides, the Guru has the potential to awaken Kundalini Shakti through mental concentration or by using his sight, as opposed to the healing minister. As far as the verbal stimulus is concerned, the healing minister uses repetitive phrases, similar to mantra. These are for instance: *More Lord, more Lord, more Lord, Fire, fire, fire! Legacy, legacy, legacy!* With reference to the Guru, a proper mantra, namely, the cosmic sound of AUM (OM) tends to be implemented on a regular basis. The verbal stimulus is followed by the actual transmission of the divine energy, resulting in the client's response – either to mantra or to hypnotic suggestions given by the healing minister. It is noteworthy that healing ministers encourage the clients to identify their problems before the actual procedure starts in order to specify the type of the preferred healing. Moreover, the deliverance prayer appears to be one of the major elements of the whole event during which the leader calls the evil spirits by their names. These names symbolize various emotions or behavioral patterns, such as lust, anger or depression. Deliverance prayers are typical of charismatic Christianity. Last but not least, the question of the initiate's preparation should be taken into consideration. In Hinduism, the initiate is required to perform spiritual practices called sadhanas prior to Shaktipat whereas there is not such an obligation in Christianity.

Manifestations: the Holy Spirit and Kundalini Shakti

gender; affiliation; event	symptoms
1. female; Christian; healing ministry;	spiritual voices, impression of receiving gifts for others and being able to heal, godly presence, sudden upsurge of energy;
2. female; Christian; healing ministry;	spiritual visions, sensation of warmth, feeling of godly presence, deep bowing, uncontrolled cry;
3. male; Christian; healing ministry;	electrical sensations, screaming, sensation of warmth (fire), falling backwards;
4. male; Christian; healing ministry;	sensation of warmth (fire), tingling, uncontrolled jerking, godly touch, falling to the ground;
5. male; Christian; healing ministry;	stiffness, falling backwards, inability to stand up, feeling of heaviness, feeling of bliss, inability to speak clearly;
6. female; Christian; Shaktipat;	tingling, uncontrolled body movements, feeling of bliss, sudden upsurge of energy, electrical sensations;
7. male; Hindu; Shaktipat;	spiritual visions, emotional crisis, anger, changes in personality, inability to work;
8. female; Christian; Shaktipat;	uncontrolled body movements, sudden upsurge of energy, inability to think clearly, change in behavioural patterns;

9. male; unknown; Shaktipat;	uncontrolled body movements, loss of memory, inability to sleep, feeling of bliss, sudden upsurge of energy, feeling of oneness;
10. female; unknown; Shaktipat;	clairvoyance, spiritual visions, feeling of oneness, sensation of warmth, tingling, falling backwards, feeling of heaviness;

As the examples above demonstrate, the spirit believed to be the Holy Ghost, manifests itself similarly to Kundalini Shakti, regardless of the fact whether these manifestations concern the physical or the emotional symptoms. In addition, Kundalini Shakti may be awakened in the individuals who do not practice Hinduism or do not follow any spiritual path at all. Furthermore, in both cases, namely, the charismatic Christianity and Hinduism, the main objective of the spiritual awakening is to eradicate karma or in other words – attachments from the past. In Christianity this particular process is called cutting ancestral bonds. In conclusion, although the Spirit-filled Christianity differs from Hinduism to a great extent, the practice of calling the spirits appears to be identical.

4. Conclusions

The main purpose of this article was to analyze the actions ascribed to the Holy Spirit during the so-called healing ministries and compare them with the manifestations of Kundalini Shakti that can be observed during the Hindu ceremony known as Shaktipat.

First of all, from the preceding discussion it is obvious that the Christian practice of slaying in the Spirit and the Hindu ceremony of Shaktipat are very closely related. The reason for such a relationship may be the fact that there are no boundaries for religious beliefs. All of them are somehow interconnected and mutually dependent. On the one hand, desecularization has affected the global society to a great extent but on the other, certain religious movements, such as the Pentecostal movement, still seem govern people's lives. New religious phenomena combined with the Altered States of Consciousness (ASC) which are being constantly implemented within various congregations, should definitely be better monitored.

Secondly, on the basis of this particular study, it can be stated that the practice of slaying in the Spirit as well as all the surrounding manifestations were adopted by Christian charismatics from Hinduism, rather than vice versa. The in-depth analysis of Shaktipat, especially when the initiation procedure carried

out by the guru is taken into account, proved that Christian charismatics had introduced the Hindu practices into their own religion. One of the examples may be the practice of cutting ancestral bonds. The documents dealing with Kundalini awakenings can be found in the archives of Alister Hardy Religious Experience Research Centre located at the University of Wales, Lampeter. The cases of the awakenings that took place during the aforementioned Toronto Blessing seem to support the argument that the manifestations of Kundalini Shakti may also appear outside Hinduism.

Thirdly, ethical issues should undoubtedly be raised, since the implementation of ASC during Christian healing ministries appears to be improper, bearing in mind the fact that the participants may not be aware of possible dangers. Besides, according to the aforementioned testimonies, the under-age are also being encouraged to experience the power of the Holy Spirit and such actions may easily lead to serious, psychological problems in the future.

Last but not least, the rapid development of neurobiology with the emphasis put on the brain has the potential to affect the human perception in the context of various religious phenomena. One of recent findings has shown a strong connection between, for example, spiritual visions as well as voices and the stimulation of the amygdala, being the part of the limbic system. In other words, a proper stimulation may evoke the phenomena previously ascribed to the supernatural. The same is true for Out-of-Body Experiences (OBE).

What conclusions can be drawn from this study? Is the touch of the Guru or the one of the healing minister the main trigger? Or maybe the energy centres stimulated externally and at the same time, common to all human beings, bear responsibility for the enlightenment? Although strong evidence has been provided, further research is necessary to establish a clearer relationship between these two phenomena.

To summarize, it may be assumed that those who want to enter into contact with the supernatural entity, may choose from two different spiritual paths and probably, regardless of their choices, there is increased likelihood of experiencing the presence of the same spirit.

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