

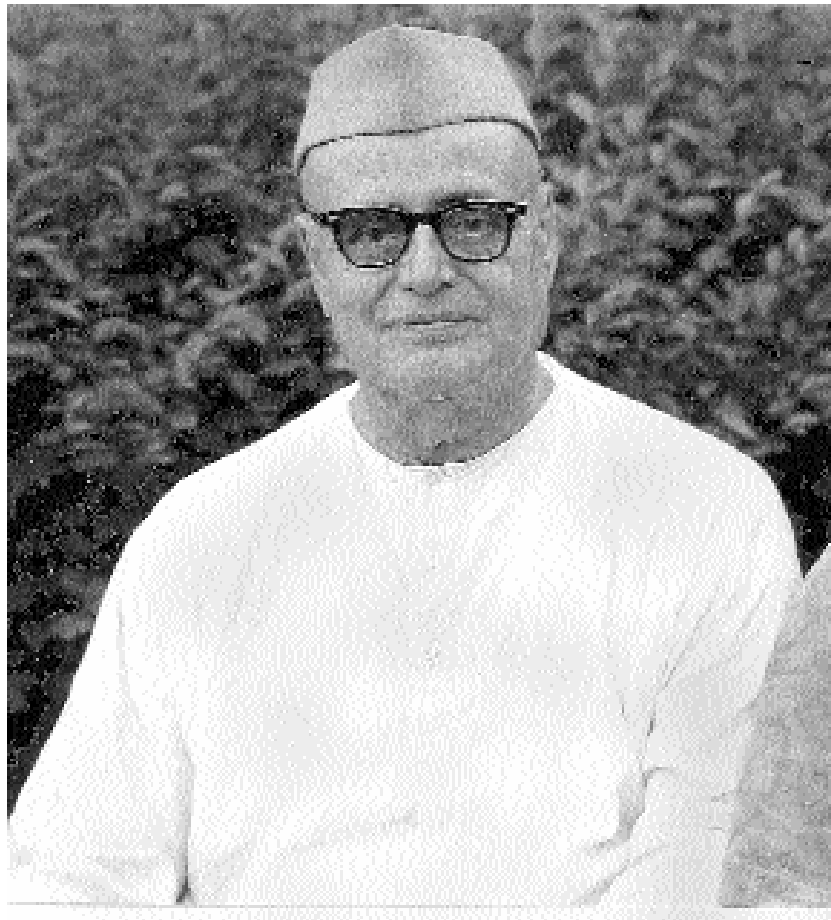
The Autobiography Of A Spiritual Genius

And
Understanding the Law
Behind the Present Crisis

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Spiritual geniuses have appeared from time to time throughout recorded history. Almost invariably such men and women were born geniuses. Rarely has an ordinary person transcended the normal limits of the mind to become Illuminated. Gopi Krishna, whose historical account of his transformation was first published in 1967, lived day and night in a perennial state of Cosmic Consciousness for half a century—from the age of 34 until his death in 1984 at the age of 81. As the result of his Enlightenment, he was able to give the world more than a dozen books, revealing many secrets and providing insights into the Ocean of Consciousness in which the universe resides. This booklet is but a drop from that Ocean. The first section is autobiographical. The last part is an analysis of the current state of world affairs as seen from a higher plane of consciousness, and states that the purpose of the present crisis is to demonstrate the heretofore unknown Law of Human Evolution.

PART I

Awakening the Liquid Light

One morning, during the Christmas of 1937, I sat cross-legged in a small room in a little house on the outskirts of the town of Jammu, the Winter capital of the Jammu and Kashmir State in northern India. I was meditating with my face towards the window on the east through which the first grey streaks of the slowly brightening dawn fell into the room. Long practice had accustomed me to sit in the same posture for hours at a time without the least discomfort, and I sat breathing slowly and rhythmically, attention drawn towards the crown of my head, contemplating an imaginary lotus in bloom, radiating light.

I sat steadily, unmoving and erect, my thoughts uninterruptedly cantered on the shining lotus, intent on keeping my attention from wandering and bringing it back again and again whenever it moved in any other direction. The intensity of concentration interrupted my breathing; gradually it slowed down to such an extent that at times it was barely perceptible.

My whole being was so engrossed in the contemplation of the lotus that for several minutes at a time I lost touch with my body and surroundings. During such intervals I used to feel as if I were poised in mid-air, without any feeling of a body around me. The only object of which I was aware was a lotus of brilliant colour, emitting rays of light. This experience has happened to many people who practice meditation in any form regularly for a sufficient length of time, but what followed on that fateful morning in my case, changing the whole course of my life and outlook, has happened to few.

During one such spell of intense concentration, I suddenly felt a strange sensation below the base of the spine, at the place touching the seat, while I sat cross-legged on a folded blanket spread on the floor. The sensation was so extraordinary and so pleasing that my attention was forcibly drawn towards it. The moment my attention was thus unexpectedly withdrawn from the point on which it was focused, the sensation ceased. Thinking it to be a trick played by my imagination to relax the tension, I dismissed the matter from my mind and brought my attention back to the point from which it had wandered.

Again I fixed it on the lotus, and as the image grew clear and distinct at the top of my head, again the sensation occurred. This time I tried to maintain the fixity of my attention and succeeded for a few seconds, but the sensation extending upwards grew so intense and was so extraordinary, as compared to anything I had experienced before, that in spite of myself my mind went towards it, and at that very moment it again disappeared. I was now convinced that something unusual had happened for which my daily practice of concentration was probably responsible.

The Sensation Grew in Intensity

I had read glowing accounts, written by learned men, of great benefits resulting from concentration, and of the miraculous powers acquired by yogis through such exercises. My heart began to beat wildly, and I found it difficult to bring my attention to the required degree of fixity. After a while I grew composed and was soon as deep in meditation as before.

When completely immersed I again experienced the sensation, but this time, instead of allowing my mind to leave the point where I had fixed it, I maintained a rigidity of attention throughout. The sensation again extended upwards, growing in intensity, and I felt myself wavering; but with a great effort I kept my attention cantered round the lotus. Suddenly, with a roar like that of a waterfall, I felt a stream of liquid light entering my brain through the spinal cord. Entirely unprepared for such a development, I was completely taken by surprise; but regaining self control instantaneously, I remained sitting in the same posture, keeping my mind on the point of concentration.

The illumination grew brighter and righter, the roaring louder, I experienced a rocking sensation and then felt myself slipping out of my body, entirely enveloped in a halo of light. It is impossible to describe the experience accurately. I felt the point of consciousness that was myself growing wider, surrounded by waves of light. It grew wider and wider, spreading upward while the body, normally the immediate object of its perception, appeared to have receded into the distance until I became entirely unconscious of it. I was now all consciousness, without any outline, without any idea of a corporeal appendage, without any feeling or sensation coming from the senses, immersed in a sea of light simultaneously conscious and aware of every point, spread out, as it were, in all directions without any barrier or material obstruction.

I was no longer myself, or to be more accurate, no longer as I knew myself to be, a small point of awareness confined in a body, but instead was a vast circle of consciousness in which the body was but a point, bathed in light and in a state of exaltation and happiness impossible to describe.

Visiting a Strange and Foreign Land

After some time, the duration of which I could not judge, the circle began to narrow down; I felt myself contracting, becoming smaller and smaller, until I again became dimly conscious of the outline of my body, then more clearly; and as I slipped back to my old condition, I became suddenly aware of the noises in the street, felt again my arms and legs and head, and once more being my narrow self in touch with body and surroundings.

When I opened my eyes and looked about, I felt a little dazed and bewildered, as if coming back from a strange land completely foreign to me. The sun had risen and was shining full on my face, warm and soothing. I tried to lift my hands, which always rested in my lap, one upon the other, during meditation. My arms felt limp and lifeless. With an effort I raised them up and stretched them to enable the blood to flow freely.

Then I tried to free my legs from the posture in which I was sitting and to place them in a more comfortable position but could not. They were heavy and stiff.

With the help of my hands I freed them and stretched them out, then put my back against the wall, reclining in a position of ease and comfort.

What had happened to me? Was I the victim of a hallucination? Or had I by some strange vagary of fate succeeded in experiencing the Transcendental? Had I really succeeded where millions of others had failed? Was there, after all, really some truth in the oft-repeated claim of the sages and ascetics of India, made for thousands of years and verified and repeated generation after generation, that it was possible to apprehend reality in this life if one followed certain rules of conduct and practiced meditation in a certain way? My thoughts were in a daze. I could hardly believe that I had a vision of divinity.

There had been an expansion of my own self, my own consciousness, and the transformation had been brought about by the vital current that had started from below the spine and found access to my brain through the backbone. I recalled that I had read long ago in books on Yoga of a certain vital mechanism called Kundalini, connected with the lower end of the spine, which becomes active by means of certain exercises, and when once roused carries the limited human consciousness to transcendental heights, endowing the individual with incredible psychic and mental powers. Had I been lucky enough to find the key to this wonderful mechanism, which was wrapped up in the legendary mist of ages, about which people talked and whispered without having once seen it in action in themselves or in others? I tried once again to repeat the experience but was so weak and flabbergasted that I could not collect my thoughts enough to concentrate sufficiently.

My Vitality Had Drained Out

My mind was in a ferment. I looked at the sun. Could it be that in my condition of extreme concentration I had mistaken it for the effulgent halo that had surrounded me in the superconscious state? I closed my eyes again, allowing the rays of the sun to play upon my face. No, the glow that I could perceive across my closed eyelids was quite different. It was external and had not that splendour. The light I had experienced was internal, an integral part of enlarged consciousness, a part of myself.

I stood up. My legs felt weak and tottered under me. It seemed as if my vitality had been drained out. My arms were no better. I massaged my thighs and legs gently, and, feeling a little better, slowly walked downstairs. Saying nothing to my wife, I took my meal in silence and left for work. My appetite was not as keen as usual, my mouth appeared dry, and I could not put my thoughts into my work in the office.

I was in a state of exhaustion and lassitude, disinclined to talk. After a while, feeling suffocated and ill at ease, I left for a short walk in the street with the idea of finding diversion for my thoughts. My mind reverted again and again to the experience of the morning, trying to recreate in my imagination the marvellous phenomenon I had witnessed, but without success. My body, especially the legs, still felt weak, and I could not walk for long. I took no interest in the people whom I met, and walked with a sense of detachment and indifference to my surroundings quite foreign to me.

I returned to my desk sooner than I had intended and passed the remaining hours toying with my pen and papers, unable to compose my thoughts sufficiently to work. When I returned home in the afternoon I felt no better. I could not bring myself to sit down and read, my usual habit in the evening. I ate supper in silence, without appetite or relish, and retired to bed.

An Unaccountable Feeling of Fear

Usually I was asleep within minutes of putting my head to the pillow, but this night I felt strangely restless and disturbed. I could not reconcile the exaltation of the morning with the depression that sat heavily on me while I tossed from side to side on the bed. I had an unaccountable feeling of fear and uncertainty. At last in the midst of misgivings I fell asleep.

I slept fitfully, dreaming strange dreams, and woke up after short intervals in sharp contrast to my usual deep, uninterrupted sleep. After about 3 a.m., sleep refused to come. I sat up in bed for some time. Sleep had not refreshed me. I still felt fatigued, and my thoughts lacked clarity. The usual time for my meditation was approaching. I decided to begin earlier so that I would not have the sun on my hands and face, and without disturbing my wife, went upstairs to my study. I spread the blanket, and sitting cross-legged as usual began to meditate.

I could not concentrate with the same intensity as on the previous day, though I tried my best. My thoughts wandered, and instead of being in a state of happy expectancy, I felt strangely nervous and uneasy. At last, after repeated efforts, I held my attention at the usual point for some time, waiting for results. Nothing happened and I began to feel doubts about the validity of my previous experience.

I tried again, this time with better success. Pulling myself together, I steadied my wandering thoughts, and fixing my attention on the crown, tried to visualize a lotus in full bloom as was my custom. As soon as I arrived at the usual pitch of mental fixity, I again felt the current moving upward. I did not allow my attention to waver, and again with a rush and a roaring noise in my ears the stream of effulgent light entered my brain, filling me with power and vitality, and I felt myself expanding in all directions, spreading beyond the boundaries of flesh, entirely absorbed in the contemplation of a brilliant conscious glow, one with it and yet not entirely merged in it.

The condition lasted for a shorter duration than it had done yesterday. The feeling of exaltation was not so strong. When I came back to normal, I felt my heart thumping wildly and there was a bitter taste in my mouth. It seemed as if a scorching blast of hot air had passed through my body. The feeling of exhaustion and weariness was more pronounced than it had been yesterday.

Something Intangible and Mysterious

I rested for some time to recover my strength and poise. It was still dark. I had now no doubts that the experience was real and that the sun had nothing to do with the internal lustre that I saw. But, why did I feel uneasy and depressed? Instead of feeling exceedingly happy at my luck and blessing my stars, why had despondency overtaken me?

I felt as if I were in imminent danger of something beyond my understanding and power, something intangible and mysterious, which I could neither grasp nor analyze. A heavy cloud of depression and gloom seemed to hang round me, rising from my own internal depths without relation to external circumstances.

I did not feel I was the same man I had been but a few days before, and a condition of horror, on account of the inexplicable change, began to settle on me, from which, try as I might, I could not make myself free by any effort of my will. Little did I realize that from that day onwards I was never to be my old, normal self again, that I had unwittingly and without preparation, or even adequate knowledge of it, roused to activity the most wonderful and stern power in man, that I had stepped unknowingly upon the key to the most guarded secret of the ancients, and that henceforth for a long time I had to live suspended by a thread, swinging between life on the one hand and death on the other, between sanity and insanity, between light and darkness, between heaven and earth.

PART II

My Early Years

I had begun the practice of meditation at the age of seventeen. Failure in a house examination at the College, which prevented me from appearing in the University that year, created a revolution in my young mind. I was not so much worried by the failure and the loss of one year as by the thoughts of the extreme pain I would cause my mother, whom I loved dearly.

For days and nights, I racked my brain for a plausible excuse to mitigate the effect of the painful news on her. She was so confident of my success that I simply had not the courage to disillusion her. I was a merit scholarship holder, occupying a distinguished position in College, but instead of devoting time to the study of assigned texts, I busied myself in reading irrelevant books borrowed from the library.

Too late I realized that I knew next to nothing about some of the subjects and had no chance whatever of passing the test. Having never suffered the ignominy of a failure in my school life, and always highly spoken of by the teachers, I felt crestfallen, pierced to the quick by the thought that my mother, proud of my distinction and sure of my ability to get through the examination with merit, would be deeply hurt at this avowal of my negligence.

Born, in a village, of a family of hard-working and God-fearing peasants, fate had destined her as a partner to a man considerably senior to her in age, hailing from Amritsar, at that time no less than six days' journey by rail and cart from the place of her birth. Insecurity and lawlessness in the country had forced one of his forefathers to bid adieu to his cool native soil and to seek his fortune in the torrid plains of distant Punjab. There, changed in dress and speaking a different tongue, my grandfather and great grandfather lived and prospered like other exiles of their kin, altered in all save their religious rites and customs and the unmistakable physiognomy of Kashmiri Brahmins. My father, who had a deep mystical vein in him, returned to the land of his ancestors, almost past his prime, to marry and settle there. Even in the most active period of his worldly life, he was always on the look-out for Yogis and ascetics reputed to possess occult powers, and never tired of serving them and sitting in their company to learn the secret of their marvellous gifts.

He was a firm believer in the traditional schools of religious discipline and Yoga, extant in India from the earliest times, which among all the numerous factors contributing to success allot the place of honour to renunciation, to the voluntary relinquishment of worldly pursuits and possessions, to enable the mind, freed from the heavy chains binding it to the earth, to plumb its ethereal depths undisturbed by desire and passion.

Passing Their Days in Spiritual Pursuits

The authority for such conduct emanates from the Vedas, nay, from examples themselves set by the inspired authors of the Vedic hymns and the celebrated seers of the Upanishads, who conforming to established practice prevailing in the ancient society of Aryans, retired from the busy life of householders at the age of fifty and above, sometimes accompanied by their consorts, to spend the rest of their lives in forest hermitages in uninterrupted meditation and preaching, the prelude to a grand and peaceful exit.

This unusual mode of passing the eve of life has exercised a fascination over countless spiritually inclined men and women in India, and even now hundreds of accomplished and, from the worldly point of view, happily circumstanced family men of advanced age, bidding farewell to their otherwise comfortable homes and dutiful progeny, betake themselves to distant parts to pass their remaining days peacefully in spiritual pursuits, away from the fret and fever of the world.

My father, an ardent admirer of this ancient ideal, which provides for many a refreshing contrast to the "dead-to-heaven and wed-to-earth" old age of today, chose for himself a recluse's life, about twelve years after marriage, his gradually formed decision hastened by the tragic death of his first-born son at the age of five. Retiring voluntarily from a lucrative government post, before he was even fifty, he gave up all the pleasures and cares of life and shut himself in seclusion with his books, leaving the entire responsibility of managing the household on the inexperienced shoulders of his young wife. She had suffered terribly. My father renounced the world when she was in her twenty-eighth year, the mother of three children, two daughters and a son.

How she brought us up, with what devotion she attended to the simple needs of our austere father, who cut himself off completely from the world, never even exchanging a word with any of us, and by what ceaseless labour and colossal self-sacrifice she managed to maintain the good name and honour of the family would make fit themes for a great story of matchless heroism, unflinching regard to duty, chastity, and supreme self-abnegation. I felt guilty and mortified. How could I face her with an admission of my weakness?

Realizing that by my lack of self-control I had betrayed the trust reposed in me, I determined to make up for the lost opportunity in other ways. At no other time in my life should I be guilty of the same offence again. But in order to curb the vagrant element in my nature and to regulate my conduct it was necessary that I should make a conquest of my mind, which by following unhindered its own inclinations to the neglect of duty had brought me to such a sorry plight, a prey to poignant grief and remorse, fallen low in my own eyes.

Concentration of Mind and Cultivation of Will

Having made the resolve, I looked around for a means to carry it into effect. In order to succeed it was necessary to have at least some knowledge of the methods to bring one's rebellious self to subjugation. Accordingly, I read a few books of the usual kind on the development of personality and mind control. Out of the huge mass of material contained in these writings, I devoted my attention to only two things: concentration of mind and cultivation of will. I took up the practice of both with youthful enthusiasm, directing all my energies and

subordinating all my desires to the acquisition of this one object within the shortest possible period of time. Sick with mortification at my lack of self-restraint, which made me yield passively to the dictates of desire to substitute absorbing story books and other light literature for the dry and difficult college texts, I made it a point to assert my will in all things, beginning with smaller ones and gradually extending its application to bigger and more difficult issues, forcing myself as a penance to do irksome and rigorous tasks, against which my ease-loving nature recoiled in dismay, until I began to feel a sense of mastery over myself, a growing conviction that I would not again fall an easy prey to ordinary temptations.

From mind control it was but a step to Yoga and occultism. I passed almost imperceptibly from a study of books on the former to a scrutiny of spiritualistic literature, combined with a cursory reading of some of the scriptures. Smarting under the disgrace of my first failure in life, and stung by a guilty conscience, I felt a growing aversion to the world and its hopelessly tangled affairs that had exposed me to this humiliation; and gradually the fire of renunciation began to burn fiercely in me, seeking knowledge of an honourable way of escape from the tension and turmoil of life to the peace and quietude of a consecrated existence.

A Most Profound and Salutary Effect

At this time of acute mental conflict, the sublime message of the *Bhagavad Gita* had a most profound and salutary effect on me, allaying the burning mental fever by holding before me the promise of a perennially peaceful life in tune with the Infinite Reality behind the phenomenal world of mingled joy and pain. In this way, from the original idea to achieve success in worldly enterprise by eliminating the possibility of failure owing to flaccid determination, I imperceptibly went to the other extreme: I was soon exercising my will and practicing meditation, not for temporal ends but with the sole object of gaining success in Yoga, even if that necessitated the sacrifice of all my earthly prospects.

My worldly ambition died down. At that young age, when one is more influenced by ideals and dreams than by practical considerations and is apt to look at the world through golden glasses, the sorrow and misery visible on every side by accentuating the contrast between what is and what ought to be tend to modify the direction of thought in particularly susceptible natures.

The effect on me was twofold: It made me more realistic, roughly shaking me out of unwarranted optimism based on the dream of a painless, easy existence, and at the same time it steeled my determination to find a happiness that would endure and had not to be purchased at the cost of the happiness of others. Often in the solitude of a secluded place or alone in my room I debated with myself on the merits and demerits of the different courses open to me. Only a few months before, my ambition had been to prepare myself for a successful career in order to enjoy a life of plenty and comfort, surrounded by all the luxuries available to the affluent class of our society. Now I wanted to lead a life of peace, immune from worldly fervour and free of contentious strife. Why set my heart on things, I told myself, which I must ultimately relinquish, often most reluctantly at the point of the sword wielded by death with great pain and torture of the mind?

Why should I not live in contentment with just enough to fulfil reasonably the few needs imposed by Nature, devoting the time I could save thereby to the acquirement of assets of a permanent nature, which would be mine forever, a lasting ornament to the unchanging eternal self in me instead of serving merely to glorify the flesh? The more I thought about the matter, the more strongly I was drawn towards a simple, unostentatious life, free from thirst for worldly greatness, which I had pictured for myself.

Drawn Towards a Simple Life

The only obstacle to the otherwise easy achievement of my purpose, which I felt was rather hard to overcome, lay in winning the consent of my mother, whose hopes, already blasted once by the sudden resolve of my father to relinquish the world, were now cantered in me. She wished to see me a man of position and substance risen high above want and able to lift her economically ruined family out of the poverty and drudgery into which it had fallen by the renunciation of my father, who had given away freely whatever my thrifty mother could save from their income, leaving no reserve to fall back upon in time of need.

I knew that the least knowledge of my plans would cause her pain, and this I wanted to avoid at any cost. At the same time, the urge to devote myself to the search for reality was too strong to be suppressed. I was on the horns of a dilemma, torn between my filial duty and my own natural desire to retrieve the decayed fortune of the family on the one hand, and my distaste for the world on the other. But the thought of giving up my home and family never occurred to me.

I should have surrendered everything, not excepting even the path I had selected for myself, rather than be parted from my parents or deviate in any way from the duty I owed to them. Apart from this consideration, my whole being revolted at the idea of becoming a homeless ascetic, depending on the labour of others for my sustenance.

If God is the embodiment of all that is good, noble, and pure, I argued within myself, how can He decree that those who have a burning desire to find Him, surrendering themselves to His will, should leave their families, to whom they owe various obligations by virtue of the ties He has Himself forged in the human heart, and should wander from place to place, depending on the charity and beneficence of those who honour those ties?

The mere thought of such an existence was repugnant to me. I could never reconcile myself to a life which, in any way, directly or indirectly, cast a reflection on my manhood, on my ability to make use of my limbs and my talents to maintain myself and those dependent on me, reducing me practically to the deplorable state of a paralytic, forced to make his basic needs the concern of other people. I was determined to live a family life, simple and clean, devoid of luxury, free from the fever of social rivalry and display, permitting me to fulfil my obligations and to live peacefully on the fruit of my labour, restraining my desires and reducing my needs, in order to have ample time and the essentially required serenity of mind to pursue calmly the path I had chosen for myself.

Determined to Lived a Family Life

At that young age it was not my intellect but something deeper and more far-seeing, which, building on the reverse suffered by me and triumphing at the end over the conflict raging in me, chalked out the course of life I was to follow ever after.

I was ignorant at the time of the awful maelstrom of superphysical forces into which I was to plunge blindly many years later to fish out from its fearsome depths an answer to the riddle which has confronted mankind for many thousands of years, perhaps waiting for an opportunity, dependent on a rare combination of circumstances, to come in harmony with modern scientific trends of human thought, in order to bridge the gulf existing between ingenuous faith on one side and critical reason on the other.

I can assign no other reason for the apparent anachronism I displayed at an unripe age, when I was not shrewd enough to weigh correctly all the implications of the step I proposed to take in adopting an abstemious mode of existence, to strive for self-realization while leading a family life, instead of tearing asunder the bonds of love, as is done by hundreds of frustrated youths in my country every year in emulation of highly honoured precedent and in consonance with scriptural and traditional authority.

We lived in Lahore in those days, occupying the top part of a small three-storied house in a narrow lane on the fringe of the city. The area was terribly congested, but fortunately the surrounding buildings were lower than ours, allowing us enough sun and air and an unobstructed view of the distant fields. I selected a corner in one of the two small rooms at our disposal for my practice and went to it every day with the first glimmer of dawn for meditation.

Concentrating for Hours Without Fatigue

Beginning with a short duration, I extended the period gradually until in the course of a few years I was able to sit in the same posture, erect and steady, with my mind well under control and bent firmly on the object contemplated, for hours without any sign of fatigue or restlessness. With hard determination, I tried to follow all the rules of conduct prescribed for the students of Yoga.

It was not an easy task for a college youth of my age, without the personal guidance of a revered teacher, to live up to the standard of sobriety, rectitude, and self-restraint necessary for success in Yoga, amidst the gaiety and glamour of a modern city in the constant company of happy-go-lucky, boisterous fellow students and friends. But I persisted, adhering tenaciously to my decision, each failure spurring me on to a more, powerful effort, resolved to tame the unruly mind instead of allowing it to dominate me.

How far I succeeded, considering my natural disposition and circumstances, I cannot say, but save for the vigorous restraint I exercised upon myself for many years, curbing the impetuosity and exuberance of riotous youth with an iron hand, I think I should never have survived the ordeal which awaited me in my thirty-fifth year. My mother understood from my suddenly altered demeanour and subdued manner that a far-reaching change had taken place in me. I never felt the need of explaining my point of view to prepare her for the resolution I had taken. Reluctant to cause her the least pain, I kept my counsel to myself,

avoiding any mention of my choice when we discussed our future plans, considering it premature, when I had not even completed my college term, to anticipate a contingency due to arise only at the time of selection of a career. At the time of the extraordinary episode in 1937 [which I described at the beginning], I was serving as a clerk under the Director of Education in our State.

My interest in the study and practice of Yoga was not the outcome of any deep desire to possess psychic gifts. The tricks and deception sometimes practiced by men of this class, the exhortations against the exhibition and abuse of spiritual powers contained in the scriptures, and above all the utter futility of an effort useless as a means to secure lasting benefits either for one's own self or for other men, were all, to my mind, sufficient reasons to rise above the temptation for acquiring the powers to flout the laws of Matter without possession at the same time of the necessary strength of will to obey the laws of the spirit.

Part III

A Glowing Vision of Divinity

From my point of view, the most important feature of my extraordinary experience has been the gradual transformation of my inner being from what it was before the fateful day in December, 1937, when I first aroused a sleeping force in me, to what it is today. When the glowing vision of an oceanic consciousness faded from my inner eye, and I came to myself in the small room in Jammu, where I had sat cross-legged for meditation, I felt as if I had returned to my normal state again. I could not imagine otherwise, as I had no knowledge whatsoever of the phenomenon and treated the whole episode as an extraordinary experience that had befallen me as the result of meditation. I could not, therefore, account for the lack of appetite, the loss of sleep, the uneasiness I felt and the difficulty I experienced in concentration or in focusing my thoughts on a subject.

After studying my condition for the last over forty years, I now feel that even if I had studied all the, at that time, available literature on Kundalini, I could not have solved the problem of insomnia, psychic disturbances and the organic symptoms that I experienced immediately after the awakening.

Right up to this day, I have not been able to find a detailed account of the arousal of Kundalini, meticulously describing its effects on the body-mind complex and the changes that occur in them, until a paranormal state of consciousness is attained.

From my point of view, there is no aspect of my experience so important for study and investigation as the slow metamorphosis which my cerebrospinal system underwent to equip the brain for a new pattern of consciousness, not in evidence in the average ranks of mankind.

This raises a problem which, so far as I know, has not been discussed in any work on Yoga or mysticism or any other occult esoteric system, ancient or modern. This slow metamorphosis in consciousness, which occurred imperceptibly from the very moment of my first experience, provides the key to the conclusion I had arrived at - that Kundalini represents the upgrading mechanism behind the evolution of the human brain.

What has led modern scientists to believe that the human brain has reached the apex of its organic evolution is a riddle to me and to many other thoughtful minds. What evidence they have for this premature conclusion, when the human encephalon is still a profound mystery, no one is ready to explain.

A Problem that Has Not Been Solved So Far

How the primate brain evolved to human dimensions, during the course of the past millions of years, raises a problem that has not been solved so far. The books written on the subject contain merely speculation, exciting narratives of the vanished species, the sublime or platitudes. In actual fact, the whole theory of

evolution, as propounded by Darwin and his successors, is only a huge mass of observation and data, extending now to over a century, without any solution to the issue.

What is the basic mechanism that came into operation in the evolution of the human brain from that of the primates and what intelligent agency coordinated the functions of the entire system to make changes in a complex organ like the human brain possible at each step of the ascent, and transmit the advances gained from generation to generation?

Looking back at the events that followed the first awakening, seems to me to be obvious now that the intensity of concentration, exercised for many years, had slowly stimulated to activity a small area in the brain directly above the palate and below the crown of the head. The exquisite sensations I felt moving up the spine, which stopped and disappeared when my mind was diverted, was the beginning of a new activity in the cerebrospinal system which will be determined by science in the course of time.

Two distinct entities moved up the spine side by side with the intensely pleasurable sensation which I experienced. One was a kind of radiation, orange in colour in the beginning, which later changed to silver with a slightly golden colour in it. The second was the organic essence which entered the brain at the same time as the radiation. The organic essence was not so clearly marked on the first occasion as on the second, several years later. But, there is not the least shadow of doubt that it is this subtle organic substance which is behind the exquisite sensations of the arousal.

We have not been able to determine yet how the intense rapture of the climax of love is experienced by an individual. What kind of a biochemical reagent or electrical discharge is at the back of the delicious transport of the orgasm? Modern research has shown that there is a certain area in the brain which, when electrically stimulated, gives rise to the same sensation which marks the sexual climax. It is obvious that there must occur some kind of a chemical, or electrical activity, to cause a momentary rapture that has no parallel in the other pleasures experienced by the human mind. It is because of this extremely delightful, sense-ravishing transport of the conjugal union, and the release from pressure which it grants to the mind, that the compelling power of the reproductive urge resides.

The Intensity of Sensation in the Spinal Cord

There is no awareness whatsoever among the learned that this intense rapture of the erotic union can occur at places in the body other than the genitals. To make an assertion of this kind before an assembly of the learned is to evoke incredulity and even ridicule. But the whole mystical literature of the world, and the thousands of extant works in Sanskrit on Kundalini, including the Tantras, provide the testimony of thousands of individuals of unquestionable honesty and truth about this very phenomenon, which is a closed book to the learned world.

It is not possible to describe the intensity of orgasmic sensation that occurs in the spinal cord and the brain on the arousal of Kundalini. Except for the almost identical nature of the transport experienced, there is no comparison between the climax of conjugal union and the rapture caused by the flow of the Kundalini force

from the base of the spine to the head. The duration of the former is only of a few seconds, followed by a sense of relief and lassitude on the part of the individual. The latter can last for several minutes at a time, creating almost a swooning condition of the mind at the intensity of the rapture experienced.

It seems to the individual as if he has been in an ocean of incomparable bliss, to taste the rapture as long as he likes, or as long as there is sufficient fuel in the body to cause it. On return back to the normal, there is no sense of lassitude or satiation. On the other hand, the experienter feels mentally more invigorated and fresh than before.

This is the, hitherto, undivulged secret of Kundalini: the human cerebrospinal system is capable of a new, amazing activity which is still completely unknown to science. The practice of meditation, carried on in the proper way, regularly for a sufficient duration of time, tends to force a normally silent region in the brain to an astonishing activity which, like an electric current, galvanizes the nervous system to an action which is never experienced in the normal state.

Modern Science Has No Awareness of It

From every fibre and tissue of the body a subtle organic essence, extracted by nerve fibrils spread everywhere, is carried to the brain through the spinal canal to give rise to the ecstatic and visionary conditions associated with religion from the earliest times. The human seed is not the product of the gonads alone. It is a compound of a subtle organic essence drawn from the body by the nerves and the secretion produced by the testicles in men and the ovaries in women.

Modern science has no awareness of this subtle nervine essence which is, in reality, the concentrated fuel of life. The ancient notion that the male seed is actually produced in the head and from there descends into the genital organs has, therefore, some foundation of truth in it. The idea, expressed in the *Upanishads*, that the semen is drawn from all parts of the body, including the vital organs, is nearer the mark.

In the normal individual there occurs a constant process in the nervous system which is imperceptible to us and still undetected by science. The subtle element which imparts vitality to the seed is imported by the nerves lining the reproductive system from all organs and tissues in the body, the head, heart, lungs, liver, stomach, intestines, spleen, kidneys, genitals and the rest. This organic element is extremely subtle, extracted and carried by the nerves in such a minute measure that it remains beyond detection by the individual. As far as I have been able to determine, there are special nerves connecting the reproductive system with the different organs in the body through which the essence, after extraction by vast networks of nerves, travels to the erotic zone to commingle with that arriving from other organs and parts of the body, ultimately to form an ingredient of the human seed. The essence from the brain in some mysterious way comes down through the spinal cord to reach the same place of confluence of the other nerve channels serving the same purpose.

It is a fallacy to suppose that the first germ of human life - the impregnated ovum - starts to divide and subdivide, adding brick after brick and block after block, until the marvellous construction of the human organism is complete, ushering a ready-made, tiny human being into the world. To suppose the

unintelligent atoms and molecules that constitute the impregnated seed, with any amount of chemistry and mutual interaction, could produce a marvellous organ like the brain, the eye, the ear, the nose or the mouth is to suppose the impossible.

No Means to Detect *Prana*, the Life-Energy

The tragedy is that science has still no instruments to detect the vibrations of the life energy or *prana*, the real source behind all the phenomena of life in the universe.

Prana is present in atoms and their constituents. It is behind the energy fields into which matter is resolved at the end. It is the agent responsible for the ungraspably complex chemical reactions in living bodies; as also in the incredibly intricate mechanisms at the back of all the complex movements of the organs and the activity of the brain. *Prana* is possessed of a superhuman intelligence and memory, beyond the range of our thought. It is an element of the universe infinitely subtler and more complex than the element we call matter.

The study of life bewilders and staggers by its complexity and profound mystery. We are dumfounded because the element we set out to explore is infinitely more intelligent and more profound than those who attempt to probe its mystery. The different stages of inner growth through which I passed, during the course of my transformation, have led me to believe there is a subtle organic compound in the body that the nerves carry to and fro, after extraction from the organs and tissues, which supplies the vehicle through which the incorporeal *pranic* energy acts.

There is a particular reason that has led me to this conclusion. Shortly after the night of horror, when I hovered between death on the one side and insanity on the other, and was saved from an awful fate by what was almost a miracle, I noticed a rather disquieting change in my observation. It seemed as if every object on which I looked was coated with a thin layer of white.

This did not affect the colour or the shape of the object. Only, it appeared as if a very thin coat of powdered chalk had been applied over it. The colour was there with a fine coat of white added to it. I noticed the strange alteration in the state of my vision but could not assign any reason, for I wondered within myself, and even worried over it at times, but, try as I might, I could not find any satisfactory explanation for the change.

A Certain Area of Awareness

The other fact that I noticed was that there had occurred an expansion in my consciousness. This position is rather difficult to understand for the average individual. But, perhaps, it might be possible to convey a more clear picture of it in this way. Every one of us, when sitting in a room with his eyes closed, perceives a certain area of awareness round his head, extending even to his body when his attention flits towards it, which he calls his own self, his own inner being, or his personality.

Every one of us is conscious of this area of awareness or, let us say, our mind, but is not able to perceive or to measure this area of awareness of another. We assume, by inference, that the other, too, has the same awareness of his inner

being qualitatively and quantitatively, but this is an error which we have no means to rectify.

The reason for this lies in the fact that we are conscious of our own inner personality only subjectively, and we have no means at present to make it a subject for objective observation. Hence, in the present state of our knowledge, it can never be possible to detect the quantitative and qualitative differences in the consciousness of two different individuals, apart from what is revealed to us in their respective intellectual, artistic or aesthetic contents.

I never understood it at that time, but the actual position was that my very first experience of the awakening was the outcome of a widening of my cognitive centre in the brain. When I returned back to the normal state of my consciousness, after the expansion, which I witnessed during the period of my ecstasy, I was not the same inner being as before. The area of my awareness had widened, and this expansion had become a permanent feature of my personality.

During the whole period of the first memorable experience, the expansion witnessed was, no doubt, oceanic, and I had felt myself spreading in all directions until my consciousness exceeded the limits of the cosmic image present in my mind. When the enormous proportions I had gained in my inner being began to shrink, and I came slowly back to myself, I still was not the same individual I had been before. But a little of the expansion still remained and continued to be, day and night, a fact which I could not understand at that time.

The Activation of a Silent Area in the Brain

This part of my experience is of considerable importance. The ultimate aim of meditation is to arouse to activity a dormant area in the brain. It is not the pineal gland, nor the pituitary. The awakening of Kundalini does not refer to a mere glandular change or a shift in the hormonal activity of the body. It clearly involves the operation of a new power in the body and the activation of a hitherto silent area in the brain. The traditional name for this still unidentified area is *Brahma-Rendra*, or the Cavity of Brahma, in India. It is the target for which Yoga is practiced. It is the real goal of all spiritual and occult disciplines of mankind.

With the activation of *Brahma-Rendra* the whole cerebral cortex became involved in the transformative processes which occur. Nature has planted a mini-brain in the human encephalon to lead a mortal towards the solution of the mystery which surrounds him. This mini-brain is the *Sahasrara* or the Thousand-Petalled Lotus of the Tantrics. It provides the only channel to the knowledge of the self. The thousands of books on Yoga, both ancient and modern, existing today are often silent about the real secret that lies at the bottom of this discipline. Prolonged concentration, repeated day after day on a divine or sublime or noble object activates a normally silent organic mechanism in the brain of the meditator.

The story does not end here. The activation of *Brahma-Rendra* can create a thousand problems that must be tackled. Once activated, the highly delicate and complex neuronc structure of *Brahma-Rendra* needs a superior fuel for its activity. The normal psychic fuel that burns in the other parts of the brain proves ineffective there. The mini-brain, to be operative, must be fed by a more potent

form of *pranic* energy or, in other words, the subtle organic essence extracted and conserved by the nerves.

I suffered from loss of sleep and appetite and fell a prey to depression, inquietude and fear, lost the power of concentration and the feeling of love for my near and dear ones, because *Brahma-Rendra* had been activated but lacked the fuel to operate in the right way. My area of awareness had expanded but the energy that could maintain this expanded state of awareness at an efficient level was lacking.

The Reverse Activity of the Reproductive System

It is for this reason that I was not myself for months and even years after the first experience. It was not only that the Kundalini force operated in me through the *pingala*, or the solar nerve, in the beginning, until the balance was restored on the memorable night during the *Shivratri* festival, but also that the body could not supply a sufficient amount of the superior psychic fuel to the activated paranormal centre in the brain.

The activation of *Brahma-Rendra* and the reverse activity of the reproductive system, leading to the upward flow of the organic essences produced by the nerves, has provided the basis for all the spiritual, paranormal or occult phenomena witnessed in history.

The experience of oceanic consciousness on the first occasion that marked the arousal of Kundalini in me consumed the entire store of the *pranic* content of the reproductive system. The store had to be replenished before another similar experience could occur. The one that followed the first experience was far less impressive in comparison. After that, I could hardly concentrate in the same effective way. The mental and bodily disturbances that followed made it hard for me even to present a normal appearance. Doubts and fears gnawed at my heart.

Internally, I became a pitiable wreck though outwardly I tried my utmost to present a sane appearance. I do not know what power sustained me in this ordeal. The mini-brain, now controlling the entire personality, was starved of its proper nutriment with the result that the subject of the transformation, namely myself, appeared to be a stranger in his own house. I lacked control of my responses, feelings and emotions.

What had happened to me all of a sudden I could never realize during those days. But my pulse was rapid and the whole organism worked feverishly day and night. I could not sleep because the body lacked the energy to produce a pure stream of the *pranic* radiation I needed to feed the activated *Brahma-Rendra*.

A New Metabolic Process Is Set Up

The Yogis who set out to arouse Kundalini do not often succeed in raising the power to *Sahasrara* or the last centre in the brain on the first sitting. It often takes them years to do so. The energy rises chakra by chakra until it reaches the *Ajna* chakra, in the middle of the eyebrows, which marks its first entry into the brain. Prior to that it pierces the five lower chakras, in this way gaining entry to various vital organs, namely the kidneys, the digestive organs, the heart, and the throat and lungs, to improve their working to the point of efficiency where the

body is able to maintain a regular flow of the superior *pranic* energy to feed the *Brahma-Rendra*.

The rigid disciplines of Hatha-Yoga, aimed at cleaning the stomach and the intestines to keep the blood in a state of purity, are all designed to this end. It is not possible for a normal body to produce the subtle organic essence that forms the still unidentified part of the human seed in such abundant measure that it can supply the needs of the awakened *Brahma-Rendra* also. A new metabolic process is set up in the brain to achieve this purpose.

What is known as the piercing of the chakras among Hatha-Yogis refers to the upward flow of the reproductive organic essence from one centre to the other. The orgiastic sensations I have described attend the passage of the essence all through the spinal cord, increasing in volume as the nectar mounts higher and higher, reaching its maximum intensity in the brain. After the awakening, Kundalini is led step by step towards *sahasrara*.

Out of hundreds who succeed in arousing the power and forcing the organic essence to rise up the spine, perhaps not even one is able, even with sustained efforts, to carry it to *Brahma-Rendra*. This is the reason why the number of those who have achieved the genuine mystical experience has been so small. In the initial stages, it is hard to hold Kundalini at a chakra for more than a few minutes at a time. After that it slides back to its dormant position at the base of the spine, when the light in the head, the sounds in the ears and the exquisite sensation that attends its ascent, also come to a stop. But once the rapture is experienced, the seeker tries his utmost to experience it again and again in the same way as a youngster, initiated into the secrets of love, is often tempted to repeat the experience as often as possible.

Like a Luminous Circle in Rapid Motion

The difference in the two lies in this, the former does not experience the exhaustion or the weakness which affects the latter after every indulgence. The similarity between the two is that the thrill is identical. The attraction of love, in one case, and lure of the supernatural or the Divine provide the incentives for the experience. The organic reproductive essence, which is distinctly felt when it enters a particular chakra, moves rapidly in a sort of a circular motion which spreads to cover the entire region. Observed inwardly, the chakra appears like a luminous circle in rapid motion, lighted up by a radiant current never witnessed in the body before.

This phenomenon occurs time after time until the last of the five chakras is penetrated. The whole region from the throat to the base of the spine now becomes the operating theatre of a radiant form of psychic energy which darts here and there along the nerves, like a streak of lightning, in a manner extremely bewildering and satisfying to the observer. But, there is absolutely no doubt that the movement of the luminous current is governed by a Super Intelligence which regulates its activity according to the moment-to-moment varying needs of the organism.

The amazing spectacle presented by the shining *pranic* current as it moves through the nerves with lightning speed, from one organ or from one part to the other, is so awe-inspiring that the human observer, hushed into silence for the

first time, gains awareness of the marvellous super-intelligent power of Nature which maintains his body and fuels his brain to the last day he is alive on earth.

Part IV

In the Wake of the Awakening

It is, indeed, unbelievable that, even today, with all the advances made in the knowledge of the body and the brain, savants should still persist in sticking to the dogmas of the previous century and fail to acknowledge that the extraordinary wisdom displayed in the formation and the functions of the human organism, including the activity of thought, is not possible unless we postulate a super-intelligent agency to conduct the bewildering operations, which science has not been able to locate so far.

With repeated practice carried on for years, the nervous system of the *Sadhaka* becomes more and more accustomed to the new role it has to perform on the arousal of the Serpent Power. The activity of the nerves in extracting this subtle essence from the surrounding tissues and blood becomes more and more intensified. The reproductive organs in men or women increase their production of the organic secretions that provide the organic essence for the upward flow from chakra to chakra into the brain.

The effect of the changes that occur, when the cerebrospinal system starts to function in a bewildering way, on the activation of *Brahma-Rendra*, is overwhelming. The individual feels himself completely at the mercy of an awe-inspiring, intelligent force that has the power of life and death over him. When the nerves and the reproductive organs become more adjusted to the new function that falls to their share on the awakening, there occurs a sustained flow of the superior *pranic* radiation to the brain, which helps to stabilize the transformed personality of the individual.

For the yogi who raises Kundalini from chakra to chakra, the time taken in the gradual ascent of the Power, until it penetrates the brain, is often sufficient to attune the reproductive system and the bodily nerves to the new activity. In such cases, even when Kundalini rises high enough to irradiate the *Brahma-Rendra*, the duration of Her stay in the *Sahasrara* does not exceed a few minutes at a time. After that, with the failure of the nervous system to supply more of the organic element, the sensations and the other symptoms, that is the lights and the sounds, fade away or subside. This is euphemistically called by the ancient writers the return of Kundalini to her abode at the base of the spine.

With prolonged practice the duration of the experience is extended by the *Sadhaka*. But this extension in the duration of the rapture beyond a certain prescribed limit, consonant with the resources of the body, is extremely hard to achieve. The ideal of the practice is to retain Kundalini in the *Sahasrara* or, in other words, to maintain the flow of the organic essence into the brain on a permanent basis. This is known as the *jivan-mukta* or *sahaja* state. Cosmic

consciousness becomes a perennial possession of a Yogi who is able to achieve this feat.

The Arousal of Kundalini Is Shrouded in Myth

But cases of this category are extremely rare. Kundalini is perennially active only in the case of outstanding mystics, born with the gift, whose extraordinary achievements in the spiritual or religious field are a matter of history. The arousal of Kundalini, which has been shrouded in myth, superstition and mystery for the past thousands of years, in its essence is only a psycho-physiological phenomenon resting on a hitherto unsuspected activity of the cerebrospinal system.

There is nothing more supernatural or more divine in the physiological operations that culminate in a transcendental state of consciousness, in a fortunate seeker, than in the other organic processes that occur in the formation of an embryo or the birth of a child. It is an error to suppose that those who practice Yoga or succeed in arousing the Serpent Power are holier than those who discover a new law of nature, a new cure for an intractable disease or a new method to bring peace and happiness to humankind.

The error has been that the practice of spiritual disciplines or Yoga or any form of worship aimed to gain a vision of the Reality or union with God has been considered holy, as the purpose of the measure has been supposed to be communion with the holy of Holies, i.e., Divinity. In making this assessment, the terrible ordeals through which our primitive ancestors had to pass and the bloody battles they had to fight to reach the present stage of human culture and knowledge are entirely overlooked.

Can there be any doubt that the human beings of our day are far in advance of their barbaric and even cannibalistic ancestors in culture, refinement or knowledge and, in this way, nearer to the true concept of Divinity than their predecessors of the early Palaeolithic age? Can we suppose, even for a moment, that God was absent through all those eons of suffering, bloodshed and inhuman practices that mark the slow ascent of the primitive man and that He has only now appeared on the scene, hungry for the submission, worship and praise of civilized humanity?

Our Conception of Divinity Only Partly Correct

If God has been with man and his activities in the past, as He must have been in conformity to His image, depicted by faith, how can we suppose that all that has happened in the past is unholy, compared to what will happen in the ages to come? The actual fact is that our own conception of Divinity and Soul, as inculcated by faith, is only partially correct. The practice of Yoga, or any other spiritual discipline, does not unite us with God or with a Saviour or any other heavenly being as we suppose. It only performs a natural function, for which a provision already exists in our body, which consists in triggering off a new activity in the organism.

The trigger which is effected is Kundalini, the process which is set up is transformation of the brain to manifest a state of consciousness which is superior to that of the average human being. When the organic processes, started with

any of these practices which succeed in creating a new personality able to pierce the veil imposed by the senses, are completed, the individual so benefited has a clearer conception of Divinity and the Intelligence ruling the universe than the average man or his predecessor, of the remote past. But this does not make him holier than the latter. The spark Divine that grows brighter with every step gained in evolution existed in them also.

The existence of a living electricity in all forms of life responsible for the performance of the bewildering activities carried on in them, moment to moment, is now accepted by some scientists. The evidence for it is provided by the photographs taken with the high frequency Kirlian apparatus. But the validity of the method and the authenticity of the photographs has come under criticism on the part of other empiricists, and the whole issue has become controversial.

Even admitting that mind is an epiphenomenon of the organic activity of the human brain or that thought is a product of the cerebral cortex, the issue still remains: What medium, or what form of energy, produced in the brain, manifests itself as the instinct-conditioned mind of an animal or the fertile imagination and intellect in man?

So long as the nature of the stuff that makes our thoughts and fancies is not determined and its origin traced to particular biochemical compounds in the brain, all the arguments of those who deny independent existence to mind or reject the concept of an animating principle, are merely speculative and lack the proof essential for their acceptance.

The Most Scientifically Valid Experiment

The most scientifically valid experiment to prove the existence of bioelectricity in the human body can be provided by the awakening of the Serpent Power in an individual. In the normal state the flow of bioenergy in a living organism is utterly imperceptible, both to internal and external observation. We are never aware that a current of some kind is moving rapidly through the tissues of our body or acting in the brain to generate our thought.

Normally, we do not feel the flow of blood either through its passage in the veins and arteries. We come to know of it when we feel our pulse or listen to the throbbing of our heart. Similarly, we never perceive or feel the flow of currents of bioelectricity, darting here and there in the body, nor notice their activity in the brain. All that we are aware of are movements we make with our neck, trunk, arms, legs, hands, fingers, eyes, mouth, tongue and the like, or the rich variety of our thought during wakefulness and the fantastic province of our dreams.

We never know what mysterious agent coordinates the infinitely varied activity in our body from that occurring in the cell to the one at work in the organ, which controls the movements of the host of muscles in all parts of the body and connects the command centres in the brain with the extremely complex chemical laboratory, communication grid and irrigation system we call our body. It is only lack of imagination and failure to grasp the phenomena of life which are at the root of the fallacy that any living organism can function without an intelligent coordinator of its incomputably varied activity.

Although I cannot assert the fact, in absence of experimental proof to support the idea, it seems to me that the bioelectricity circulating in the system of an

average human being, conducting all the processes of the body and the brain, is produced by a limited number of nervous systems. This fact is born out by the oft-repeated statement in the ancient books on Yoga that in normal individuals the flow of pranic currents occurs through *Ida* and *Pingala*, and that it is only in Yogis that prana flows through the *sushumna* or the central conduit of the spinal cord.

Cosmic Life Must Have a Vehicle

The bioelectricity operating in a system must have its roots in the tissues of that very system itself. In other words, there must be an organic link between the bioenergy active in my system and my body itself. There must be certain organic ingredients in our blood and tissues which generate bioenergy. There must be an organic medium which links incorporate intelligence, behind all phenomena of life, with the gross constituents of the living body in which it operates.

The very fact that we have a most intricately structured organ of thought, namely the brain, is a clear indication of the fact that cosmic life must have a vehicle to work through in order to manifest herself. Similarly, the fact that the brain, the spinal cord and the countless nerves in the body have a structure of their own, different from that of the other tissues, lends support to what I say.

I am led to enter into this detail because the activity of the nervous system that leads to the extractions of an extremely subtle, volatile substance from the tissue and the blood - the gross substance from which the biocurrent is generated - is, as yet, a closed book to science. It is this extraordinary essence which is acted upon by the discarnate Cosmic Life-Energy that enables the former to act on every cell and fibre of the organism. How this marvellous organic essence is extracted by the nerves from the surrounding cells, carried from one place to the other, stored in larger nerves and used to replenish the spent-up energy of the biocurrent, is likely to prove a subject of study so vast that it may take ages to cover it.

We know nothing about the bewildering activity that occurs in the micro-levels of our mortal frames, in the deep recesses of our cells and tissues, leading to the production of this most precious organic compound, its conversion into bioenergy, and the constant exchange between the tissues and the nerves to allow a regular supply of the biocurrent to function in the body. The wonders of the micro-levels of the physical world are insignificant when compared to the wonders that are worked in the micro-levels of living organisms. We have no awareness when we make a movement with an act of our will, when we think a sustained chain of thought for a while, what lightning-like activities occur in our body involving the biocurrent and all the phases it has to pass through, from the extraction of the volatile essence to its flow through the nerves and brain cells to generate the processes connected with our voluntary movements and functions of the mind.

Fuel for the Psychic Energy

The two sets of nerves on the right and left of the spinal canal, which provide the fuel for the psychic energy operative in the body of an average human being, are capable only of a limited performance. They cannot produce either a more

potent or a more abundant organic fuel to alter or enhance radically the nature of the power of the psychic current generated. As a result of this limitation, every individual body has at its disposal only a prescribed amount of psychic energy with which to carry on all its functions throughout the course of its life.

We seldom come across cases of sudden transformation in the mental capacity or nervous constitution of average individuals. These transformations do occur as the result of meditation, Yoga, or other forms of esoteric or occult discipline, in cases of spiritual conversion or insanity, the reasons for which will become apparent as we proceed with our discussion.

The awakening of Kundalini creates an upheaval in the normal economy of the nervous system. The entire network of nerves, stemming from the spinal cord - all the vast clusters branching from the thirty-three vertebrae, comprising the central nervous system - now becomes involved in the production of the pranic fuel, resulting in a tremendous increase in the amount and the potency of the psychic current.

If the transition occurs all of a sudden, as happened in my case, it causes an effect like that of a thunderbolt. The sudden change in the quality of the *pranic* radiation is stunning in the extreme. The weird and fantastic phenomena that attend the change keep the initiate in a state of speechless amazement for weeks and months until he is able to adjust himself to the new phase of his consciousness.

The Mysterious Element in Living Organisms

The entire structure of Yoga, and every other spiritual discipline, and all that has been said about magic and the occult, circles round the mysterious element in living organisms, known as *prana*. This *prana*, as has been explained, has two forms. One is the *prana* of the individual. The second is the *universal prana* which fills the entire creation from the energy fields of matter to galaxies. It is an integral part of every atom and molecule, occupying the vast, empty spaces between the sub-nuclear particles as also between the billions upon billions of stars and planets which constitute our universe.

The vehicle through which universal *prana* operates in a living body is the *individual prana* or, to be more precise, the undifferentiated universal *prana* with an extremely subtle biochemical sheath through which it acts on all the cells and tissues of the organism. It is not correct to say that what is known in India as *prana-kosha* or the *pranic body* is entirely ethereal or unsubstantial.

But the actual position is that it is so subtle and fine that it has not been possible to detect it or determine its nature so far. The vital elements of which the *pranic body* is composed are present in every cell of the body.

The nerve fibrils pick it up and carry it to the larger nerves which, in their turn, transport it to pranic reservoirs, like the reproductive organs, the nerve plexuses, the spinal cord and the brain. There might be other storage plants for the pranic essence in the organism. They are likely to become known with some advance in the research made on the phenomenon of Kundalini.

The key to unlock the door which keeps the spinal nerves from active employment in the production of the pranic essence is Kundalini. It is a nerve mechanism at the base of the spine, which springs to action with the activation of

the normally dormant paranormal chamber in the brain. There is a direct and immediate connection between the basic mechanism, close to the genitals, and *Brahma-Rendra* in the brain. The excitation of one arouses the other also.

Excitation of the *Muladhara*, the root centre at the base of the spine, with a rush of erotic feelings during intense spells of meditation, is a common experience of many Yoga practitioners and meditators. This is often the first sign to show that the practice of meditation has reached a stage of intensity where its effect on *Brahma-Rendra* has begun to be felt. But still, the actual arousal of the Serpent Power is a long way off. A meditator may continue to experience this erotic feeling in the genital region for years and even unto the end without awakening the Power.

An Extremely Rare Achievement

Frankly speaking, a healthy awakening of Kundalini and its ascent to *Sahasrara* represents an extremely rare achievement. A mature condition of the nervous system, arising from favourable heredity, is an essential prerequisite for success in this enterprise.

The practice of Hatha-Yoga is rightly considered to be dangerous because prematurely forced arousal of the Serpent Power, in a system not yet prepared for the event, can be disastrous once the paranormal centre in the brain starts to function. It must be fed with the pranic radiation ascending through the spinal canal and emanating from the organic essence extracted by the spinal nerves from all parts of the body.

When this happens, even the nerves of the sympathetic and parasympathetic systems collaborate with the spinal nerves to produce the new, far more potent organic fuel for the generation of the luminous pranic current which henceforth feeds this new centre of command in the cranium.

The life and sanity of the *Sadhaka* now depends on how far his nervous system is able to discharge the new function suddenly thrust upon it by his own efforts to arouse the Power. If the body is not well prepared for the extraordinary event or if there are any functional or organic faults in the vital organs, the organic essence extracted by the nerves falls short of the standard needed for the purity of the new, luminous bioelectricity which now inundates the brain, with the result that the sanity or the life of the individual is endangered.

It is the faulty texture of the organic substance, and the consequent impure condition of the pranic radiation entering the brain, which gives rise to various intractable types of insanity for which no effective cure has been found so far.

The chalky appearance of all the objects at which I looked provided the first indication to show that a change had occurred in my cognitive apparatus. I was not at all able to account for it and, at first, treated it as the result of some fault in my organs of sight. But when this type of vision became a habitual sight to me - month after month and year after year - it slowly dawned upon me that it was not the eyes nor the optic nerve but the observer behind the optic centre which was interpreting the impressions coming through my eyes in this way.

The Circle of My Mind Was Now Far Wider

I could now distinctly perceive that there had occurred an extension in the field of my vision and this whitish layer on the objects was an integral part of that extension. It is not easy to explain what I mean by the term "extension" as used here. It was my field of awareness that had expanded. I could observe it clearly when I sat down and turned my attention upon myself. My inner being was now far more extended than before. I could feel my own mental existence for a much longer distance from the body than before. In other words, the circle of my mind was now far wider than the area of my body.

Every time I closed my eyes and directed my attention inward, I found myself, on a lesser scale, in the same state of expanded consciousness which I attained on the first kindling of the Serpent Fire. The thrill, the exaltation and the rapture I had experienced on the first occasion, were not now there. On the contrary, I had a feeling of uncertainty, fear and anxiety, not connected with any external cause, but, as it were, welling up from within as an ingredient of my consciousness.

I experienced fear, anxiety and uneasiness, at times, because the very fabric of my mind was ingrained with them. These feelings were, sometimes, so acute that it needed tremendous efforts on my part to maintain control over myself and to look unruffled and calm. At other times, I felt elated and optimistic, laughing at the fears that had assailed me only a while before. At such time, it was quite easy for me to console myself that the misgivings and fears I had entertained were groundless and that there was nothing wrong with me.

Except for the almost daily ups and downs in my mind and the whitish appearance of the objects seen, there was nothing remarkable in my day to day existence which could persuade me to believe that I had been uplifted in some way. On the contrary, I could not concentrate on any single subject for long and, in a sense, the world seemed to have lost much of its interest for me. I was too much occupied with the weird happenings in my own interior to spare much time for the world and its problems. But, I allowed no change to occur in my demeanour and my exchanges with my friends and strangers alike, so that no one could even suspect the turmoil in my interior.

My Vision Was Bathed with a Silvery Lustre

It was only when, for the first time, I gazed in wonder at the fascinating spectacle presented by one of the buildings in our office quadrangle that I came to realize the change which had occurred in my perception. The painted front of the building, bathed in sunlight, and the flowing azure sky above, presented such an alluring spectacle that I stopped still in the midst of a moving throng rushing to the office to contemplate it for a while.

The entire field of my vision was bathed with a silvery lustre, scintillating in the light of the sun, which kept me spellbound even when I resumed walking towards the office. From that time onward this beauty and fascination of my visual faculty continued to be a normal feature of my life and is even more enhanced and accentuated today.

This amazing change in the perceptive faculties of the individual is the crux of the entire mystery of Kundalini. The aim of the transformative processes in the

cerebrospinal system, which are set up with the awakening, are to remodel the inner man. By imperceptible degrees the mind is transformed and the faculties of touch, smell, taste, audition and sight undergo a change. How this is effected, what changes occur in the nerves and the receptive centres in the brain, I cannot say. But, what I wish to make clear with all the emphasis at my command is that the final aim of Yoga and other spiritual disciplines is to enhance the perceptual powers of the human mind to a new dimension, where the objective world presents a new appearance to the observer.

In the normal state of the human mind the world appears so clearly real that one who denies its reality is rightly declared to be deluded. In the beatific state, the observer, viewing the same world with a yet higher dimension of the mind, perceives it as the projection of an encompassing consciousness, like mountainous waves ruffling the surface of an ocean.

All Glistened in the Mantle of Light

Like a child with a beautiful, shining doll in its arms, touching and caressing it after every few moments, I would often look through the window of my office room at the river Tawi, describing its serpentine course across a sandy bed, extending on either side to the other bank dotted with trees, as far as the eye could reach. The water of the river, the large stretch of white sand and the trees on the other side, all shimmered and glistened in the mantle of light with which my own mind invested every object that came within the orbit of its sight.

What had happened to cause this extraordinary change in me? I wondered and wondered but could never find an answer to the riddle posed by it. It did not take me long to realize that the whitish appearance of the objects which I had been noticing in varying degrees for a rather long time, since the experience of the night of *Shivratri*, had been actually the precursor of this change.

But I had never been able to understand it. By almost imperceptible degrees, my system had succeeded in providing a steady flow of the more potent bioelectricity from the fuel extracted by the spinal nerves, for supply to the command centre opened in the brain. The outcome was that I found myself in possession of a new power of perception which invested all the objects perceived with an ethereal light, not borrowed from the sun or any artificial source of light, but inherent in the observing consciousness itself.

It was not the faculty of sight alone which underwent this change. The senses of hearing, touch, taste and smell also became more refined and sensitive. Not only this, but the intellect became more penetrating and imagination more vivid and powerful. The feeling of love for my family, friends, and the world in general, which I seemed to have lost for some time, returned with greater intensity. Slowly a new personality was shaping itself in the same body and the same brain that had housed another one before.

I could not be mistaken in the transformation which I was witnessing in myself. Whenever I stood on the roof or at a window or in an open space or travelled on a road, it became my habit to look intently at the sky and the surrounding landscape, in sunshine or cloudy weather, to assure myself that the boon of this transporting vision which I had gained was still with me.

Every time the assurance came, and every time I found myself gazing with rapture at the beauty unfolded before me, by nature in every tree, bush, flowering plant, lake, stream, river, mountain or the ocean. Slowly the few hard lines I had in my nature softened, and I often melted with love and rapture at the visionary feast which always waited for me wherever my eyes rested during day or night.

An Invisible, Mighty Presence Unfolding Itself

The change observed in objects, seen by artificial light during the night, was no less striking. The beautiful glow with which the observer in me attired all that was perceived was always there. The dazzling display of electric lights at a wedding or a festival or on a ceremonial occasion overpowered me with its splendour.

The view of the undulating waves on a sea viewed from a height, torrential rains attended by thunder and lightning, the brilliant lights of a large city seen at night, a towering mountain or a vast meadow dotted with flowers, lifts me to a state of rapture impossible to describe. On such occasions it always seems to me as if an invisible, mighty Presence is unfolding itself before me in the form of the panorama witnessed.

The silvery lustre becomes alive and a radiant Almighty Intelligence seems to fill the entire space and to permeate every object and vista seen. There was now a purpose in my life. When I finally became convinced of the fact, by daily observation, that a real change had occurred in my inner being, I slowly began to gain freedom from the uncertainties and fears that had obsessed me so far. The awakening had achieved some purpose in me after all. The lucent state of mind which I now possessed could not be an accidental object or the product of a miraculous or magical change in me. The physiological reactions which I witnessed daily, soon after the awakening, it is obvious to me, had a plan in front. The bewildering activity in my body, to which I was a helpless spectator for years - the rapid pulse or heart action, increased appetite, baby-like sleep for long periods, thorough elimination of waste products and all other such changes - had an object in common, and that was to create a new pattern of mind in place of the old one.

It was not I who reacted to these functional changes in my organs or the upheavals that occurred in my mind with patience and resignation, for I had absolutely no inkling of what had to happen to me. It was a power above myself, a facet of my being for which I was not at all responsible which sustained my hope and courage and taught me the patience and the resignation with which I bore the awful stress and the strain of the uncanny happenings which followed in the wake of the awakening.

PART V

Human Evolution Gone Wrong

The world of today presents a spectacle which is not at all reassuring. There is such a clash of views, such a conflict of opinions, and such a welter of speculations about the nature of man, and the purpose of his life, that it is almost impossible to find one's bearings and anchor the mind in the storm-swept sea of modern thought.

Looking at politics, we find conflicting ideologies and divergent systems of government everywhere. Some are democratic, some dictatorial, some monarchical, some autocratic, some oligarchic, and so on. There are powers and superpowers, bristling with armaments, eyeing each other with supreme suspicion and hate. Billions of human beings accept the anomalous position and the threat of instant annihilation as an inevitable result of human behaviour and progress. They tamely submit to what is, to say the least, a monstrous situation, completely incongruent with the conduct of an intelligent species.

While all forms of life, with healthy survival instincts, react sharply to a hostile environment, the elite of the most advanced nations are creating a deadly and highly poisonous milieu, deliberately, as the result of blunted sensibility caused by immoderate lust for power or wealth.

Looking at religion, we see the major faiths battling hard with the agnostic and atheistic forces, considerably shattered and shaken in the process. A welter of recently grown cults, creeds, spiritual and meditative systems, divergent schools of mental discipline, are each claiming the place of precedence over the rest.

How far this revolt against the existing major faiths, and their proliferation into innumerable creeds and cults, has benefited the race can be assessed from the dreadful orgies of crime, violence, wars and massacres that marked the twentieth century, winning for it the position of the bloodiest in the history of mankind. But the crowning evil of this fateful century might still be lying in wait to pounce in a nuclear holocaust that can spell the doom of humanity or, at least, death and ghastly suffering for a large segment of it.

Looking at the economic position, one cannot fail to notice awful imbalances. About ninety percent of the earth's wealth is concentrated in the hands of less than one-third of the world's population, while the remaining ten percent is shared by more than 70 countries, supporting about two-thirds of the race.

Lavish expenditures of billions of dollars are made on space rockets to explore the conditions existing on the moon and planets, with hardly any relevance to the problems of humanity. Millions die slow deaths by starvation, or fall victims to horrible diseases, and millions live in slums or in dirty open spaces under the most unhygienic conditions.

A Science Riven With Confusion

Looking at science, we find the confusion even worse. There is no doubt that scientific discoveries have transformed the life of mankind and brought within the reach of every individual amenities and comforts that could not be dreamed of even by kings of the past. But, at the same time, science has brought in its wake hedonistic ideas and weapons of mass destruction that threaten our very existence.

Scientific thinking today is so riven with dissension that it is hard to find unanimity in any branch of knowledge. For some, evolution is planned, for others it is random. For the newly born sociobiologists, everything is determined by genes. Children are deceitful and hate their parents, because it is coded in their genetic structures, a point of view which can, with a more widespread awareness of this doctrine, and with more knowledge of contraceptives, prevent parents from begetting children, leading to the diminution or extinction of groups and nations that believe in it.

There are some scientists who vehemently oppose further expansion of industry and the machine - in the present unplanned form - to avoid pollution of the atmosphere and the extravagant waste of mineral resources. Others are equally vehement in their denunciation of this point of view and believe that further advances in science will also lead to the discovery of methods to overcome these problems. Some are extremely apprehensive of the present-day, uncontrolled growth of population, while others entertain the fantastic notion that the planet can sustain a population many times more than the present number. It is obvious that academicians, residing in opulent countries, have never tasted the awful anguish of life lived below the poverty line, with exhausted soil and resources insufficient to meet the rapidly increasing demand. As the situation exists, there appears to be no way out of the confusion prevailing in every branch of human activity.

There is no political leader anywhere who can bring peace and harmony to the fragmented world. There is no thinker who can show the way to a better understanding of human problems, no religious teacher who can bring agreement between the different faiths, and no scientist who can provide a solution to the controversial issues which now rack the brains of biologists, psychologists, astronomers, psychiatrists, sociologists, and the like.

To What End Do We Toil?

Specialization has created insurmountable barriers between one branch of science and the other, with the result that no one can speak with authority about the numerous knotty problems that confront humankind. This confusion and clash of views will undoubtedly increase with the further growth of knowledge, and specialization will become more proliferated and water-tight. The result is that the masses, like a rudderless boat in a storm-swept sea, will be tossed from one line of thought to another, with no anchor to fix the mind upon and no goal of life on which to concentrate.

Is there any way to bring about unity and harmony among the nations, each arming to its capacity and frantically eager to excel its neighbour in the treasures of the earth? Is there any way to stop the global armament race and destroy the

existing stock of nuclear weapons? Is there any way to restrict the world population, at its already-excessive limit, or stop pollution of the environment, or extravagant use of the planet's resources?

If you feel that the problems are unsolvable, ask yourself, to what purpose are billions of our fellow human beings toiling and sweating? To what purpose are the rulers of nations strutting and dancing in front of the media? To what purpose are leaders of thought turning out volumes on every branch of knowledge? All this, when a rumbling volcano is ready to erupt at the slightest increase of pressure. The issue arises, why in spite of full awareness of the possibility of a global catastrophe is the intelligent section showing such a lack of response to the danger and carrying on as if there were little danger at all?

Why is the human population drifting helplessly towards a possible disaster without raising a finger to avert it? If we cannot answer this question, the conclusion is that there has occurred a blunting of the survival instinct of the race. This malady, combined with a disorientation of the intellect, which attaches more importance to wealth or power than to life itself, has ripped the intelligent mind.

A Distorted Frame of Mind

Disorientation of the intellect is never perceptible to those who fall victim to it. When in the grip of decadence, the once ascendant nations of the past never could correctly analyze their behaviour or take instant notice of their fallacies. The Roman nobles feasted and made merry while gladiators pounded each other to death. Our progeny will view with disgust the distorted frame of mind that could devise and use an instrument of mass destruction and hellish torture like the nuclear bomb. It does not matter if the nations that are stockpiling them are rich in intellectual talent or foremost in wealth. Any penetrating intellect can have a stain of abnormality and be totally unaware of it.

An intellectual affected by mental kinks cannot easily be made cognizant of them. With irrefutable logic, he will justify the abnormality to his own satisfaction. For others, the faults are blatantly clear to see. No amount of logic can make the foremost nations see the glaring fault in their thinking when they press forward in the armaments race. But their exhausted descendants will clearly mark the twist in the intellect when the bombast is over and calm again settles upon the frenzied scene.

Impartial history is a standing witness to the constantly observed phenomenon that with hardly any exception, all rich kingdoms, all victorious empires, ruling dynasties, and affluent families, in the course of only a few generations, slithered down the height they had once attained, to fall victims to degeneration and decay. Why the sway of an empire, or the rule of a kingdom, or excessive wealth, should have a deleterious effect on the blood - and the seed of the families involved - is still a mystery. But the mystery is solved when we realize that the brain is still in the process of evolution towards a more perfect state, in which a still-superior pattern of consciousness is possible.

A natural, frugal, healthy life, content only with the basic needs of the body and the mind, free of ego, immoderate ambition, more ready to serve than to rule, altruistic and compassionate, is the only life concordant with the principles

of evolution. This is also the righteous life prescribed in all the revealed Scriptures.

When Wrong Becomes Right

Digression from the principles of evolution is the surest way to abnormality, obsolescence and decay. It does not alter the position if the digressers are individuals or whole societies, the result is the same. Nor does it matter if a nation has reached the zenith of prosperity, technological achievement, political ascendancy and material progress.

Its military power might far exceed the combined strength of all the other nations, but it is doomed as surely as the weakest and the most backward of people. For Nemesis strikes not at the outer, strongly protected armour of the empire, but at the very fount of life itself. The empire or the nation falls because the mind becomes corrupt and the intellect clouded. The Light descending from heaven that guides the steps of humanity is obstructed. When this happens, wrong values become right and right values wrong.

We can also safely infer that if a solution is found it would either be provided by a combination of circumstances that would alter the world situation; for instance a natural catastrophe of global dimensions, or the discovery of a new, more lethal instrument of destruction than the nuclear missile, that can make resistance and retaliation impossible.

Alternatively, the solution can also be provided by the genius and tireless efforts of a gifted individual, or a band of gifted individuals, born in one or several countries, especially in the soil of the superpowers themselves. In this age of advanced technology, with thousands of the finest brains occupied in fabricating new and more lethal engines of destruction, it would be erroneous to suppose that the missile marks the limit to which weaponry can go.

There might be more deadly weapons in the process of fabrication at this moment. It might be possible to produce atom bombs that can be smuggled into a hostile country in numbers sufficient to inflict a terrible loss of life and property in a few hours.

The daring exploits of terrorist hijackers carry a lesson that no sensible person can disregard. A technological breakthrough, making possible a small, safe-to-carry nuclear bomb, or any other new type of a destructive weapon, can alter the whole strategy of war and provide a weak, aggrieved country with a chance to hit back at the giants who rely on their nuclear arsenals to dominate the world.

The moment a mini-nuclear bomb, or an equally lethal bacterial or chemical weapon, becomes possible, the field of operation of daredevil terrorists and guerrillas will shift from the hijacking of planes to the capture of towns and cities, holding hundreds of thousands or millions of people to ransom, forcing even the government to submit to their demands.

To Safeguard Excessive Wealth

Of what avail will then be the dreaded nuclear arsenals of the superpowers, when a hundred determined desperadoes can paralyze some of their main cities and towns at the same time, and compel their inhabitants to do as they like? Armed with weapons of this kind, international gangsters can prove a source of terror to the whole world.

It is not necessary they should belong to a foreign land. Disgruntled and aggrieved nationals can play the desperate role with the same deadly and devastative effect. This would introduce a new, highly dangerous factor in the already very delicately balanced political arena of the world, a factor which, being unpredictable, can prove of disastrous consequences for the race.

Just as to pass off a lie, a dozen other lies are needed to prevent detection, in the same way resort to terror and violence to safeguard excessive wealth, possession, or dominance, entails greater and still greater terror and violence to meet the threat of adverse forces that arise to grab them.

The rapidly increasing military expenditures of the foremost nations, and the still more rapidly growing armament industry, blatantly point to this fact. What frightful situations will arise out of this transgression, and what awful price humanity will have to pay in the decades to come, for this insurgence of a clouded rebel intellect, only the future will show. It would be ridiculous to suppose that the twenty-first century would be a replica of the twentieth. The British Empire that loomed invincible on the horizon of the nineteenth century has now dwindled, and the halo that surrounded the wealthy Englishman has vanished forever.

Warped in Their Judgment

The dominant mighty empires of today, which now loom invincible on the horizon of the twentieth century must, likewise, witness a fall to conform to the cycle of ascendancy and decline that has characterized the career of all great nations of the past. But what circumstances would bring about the collapse, the world has yet to see.

The intellect, that fails to grasp the lessons of history and lives exclusively in the present, carried away by the current thinking of the day, is pitiably superficial, however productive and keen. From the dawn of history, we find superficial and sycophantic intellects surrounding the high and mighty who, smelling of corruption, were heading towards a fall.

Had they tried to be accurate and fair in the assessment of the conditions prevailing in their day, and given honest expression to their views, disasters might have been averted,

The armies of conceited intellects that now act as guiding lights in all spheres of activity, and who fail to read the lesson of history, are guilty of the same dissimulation and suffer from the same warp in their judgment as their counterparts in the mighty empires of the past. They simply cannot look beyond the narrow horizon of their own time.

Otherwise, no unclouded intellect can fail to see that the present monstrous situation, with its ominous potential for total annihilation of mankind, cannot survive and must come to an end to save the race from the materialization of the threat or the awful state of tension which its continuance involves.

One psychopathic killer among the hierarchy of rulers, or one Hitler in power in one of the advanced countries, can ignite a nuclear holocaust. Any intelligent mind that can raise a voice against such an atrocious state of being and stifles it, or one that actively helps in bringing about such a macabre situation, are both

suffering from an atrophy of that fine sensibility which alone entitles man to call himself a rational being.

The fact that they are able to reel off books, scholarly dissertations, technological details, astronomical data, political speeches, scientific or mathematical formulae, like a machine, does not alter the position. The light of intelligence that shines in them does not reflect one or more colours of the spectrum that goes to make the whole personality of a human being.

The human personality is not the result of a mysterious biochemical activity of the brain but the product of an intelligent energy, designated as *Prana* by the Indian adepts since the time of the *Vedas*, more than 3,500 years ago. Prana is the basis of life just as physical energy is the basis of the multilateral material universe. Prana pervades all the cells of the human organism as well as of other forms of life.

The Cause of a Distorted Personality

There is a spectrum of prana for every form of life and then, again, for every individual in each species or form. This spectrum is formed by a combination of the subtle, biochemical components of an organism, which makes it peculiar for every individual system. Evolution implies that a gradual transformation of the pranic spectrum must conform to the prescribed pattern. Otherwise a lopsided or distorted personality results. Insanity and acute states of delirium, sometimes brought about by serious illness, are instances of a permanent or temporary distortion in the spectrum of prana. The phenomenon of double or multiple personality is also caused by the same factor. Research on bioplasma or bioenergy, which is now engaging the attention of a few scientists, must ultimately lead to this discovery.

A high-grade intellect, without a corresponding aesthetic or moral sensibility, can result from distorted evolution, due to disproportion in the pranic spectrum. This disproportion can result from a highly unnatural environment or a faulty mode of life. An example of this is provided by highly intelligent criminals whose propensity for felonious deeds is irrepressible. It is not in the brain but in the ill-formed personality behind the brain that the evil resides. Highly intelligent, but disproportioned, products of evolution and culture can be disproportionate in their perception also. It is intellects of this category that currently lack in accurate perception of the hideous drama being enacted before their eyes, as a prelude to a ghastly massacre of humanity.

Like the colour-blind who lack in the capacity to distinguish certain hues, they are not able to perceive their own insensibility to what is a most outrageous and abominable situation, brought about by a highly developed but diseased intellect, dead to the atrocious nature of the milieu created by it.

My conclusions may appear far-fetched and erroneous to my contemporaries until the mists clear away and an awakened and chastened progeny sits in judgment on the aberrant thinking and planning of the intellectual elite of our day.

Developing Intellectual Monsters

Eccentricity and aberration have often been a clearly marked symptom of genius from the earliest times. Likewise, a highly powerful and productive intellect can be attended by varied degrees of aberration without possessing the

perceptive power to notice them. This is the tragedy of our age. Millions of highly intelligent people are fabricating weapons of mass destruction which can turn the earth into a raging inferno. They are forced to adopt this suicidal course because they are not able to hit upon a practicable alternative for peaceful coexistence.

Imagine two neighbours, with the muzzles of cannons projecting from their houses, trying to force each other to be amicable under the threat of an instant volley, if the behaviour of the other evinces the least change for the worse. Who can call such conduct rational? The situation is justified in the eyes of those who are responsible for it, because they are not able to notice their own aberration in the same way as one is not able to see a mole in one's eye or abnormality in one's behaviour, when sanity is eclipsed.

Spiritual discipline is an indispensable prerequisite for a healthy evolution of the human brain. This is why the religious impulse is deeply rooted in human nature and why Revelation came at crucial times to guide the footsteps of humanity towards a goal entirely beyond the grasp of the intellect. Without right guidance from time to time, man can even evolve towards an intellectual monster, dead to ethical values and impervious to spiritual light. It is possible such a species might be existing now on some distant planet in space, or might have existed even on earth in a vanished civilization of the past, like the fabulous Atlantis, swallowed up in a natural cataclysm without leaving a trace. Hindu mythology abounds in stories of demoniac creatures of this kind. A spiritual prodigy, on the lines of the great founders of current faiths, could have prevented science from becoming so lopsided. He or she might have prevented materialistic bias, or religion, from becoming stagnant, with an over-growth of superstition, dogma and sectarian belief.

An illuminated Einstein, Bertrand Russell, or Jung, with knowledge of both the outer and the inner worlds, could have caused a revolution in the thinking of the world and brought about a reconciliation between science and spiritual aspirations. This would have saved the world from assuming the menacing form which it presents today.

A Predictably Disastrous End

But the Grace has been denied and, instead, intelligent human monsters were born and came into power in several countries, to cause the horrible massacres of innocents in various places. This fiendish array of mentally twisted and morally corrupt, power-hungry psychopaths is a grim forewarning of nature. This monstrous crop of intelligent mass-murderers, who rose to the highest positions of honour by their wit and talent, is the answer of the Divine Power, controlling the evolution of humankind, both in the individual and the race.

The world today is in a state of turmoil because, like a bolting mettled horse, the intellect is carrying the cart of humanity in whatever direction it chooses to take. Gasping and panting over bogs, bushes, hill, highway or field, the foaming, snorting, uncontrollable steed rushes on and on, dragging the alarmed crowd with dizzy speed towards an unknown but predictably disastrous end.

The leading lights, guiding the race in intellectual, ecclesiastical, political, or social fields, rarely ask themselves to what extent can we adapt a species of life

that has led a simple arboreal, nomadic, or agrarian, existence for millions of years, to the smog-ridden, noisy, mechanized, shrieking and clanging milieu of a modern industrialized way of life. There appears to be a tacit understanding that the victories of science are a guarantee that those who won them are in a safe position to make the best possible use of the knowledge gained. Technology has, therefore, come to be regarded as an Aladdin's lamp that can magically fulfil all the wishes of humanity.

There are few indeed who seek to know whether the environment created by technology - extensive use of machinery, skyscrapers, and metals, incessant reading, ceaseless radio and television, pollution, unrestricted use of insecticides, a bedlam of excessive speed, smoke, noise, congestion, crowds, lights, splendour and glitter, sensations and thrills - is conducive to the mental and physical health of the species on a long-term basis?

Society Founded On Arbitrary Opinions

Except for a discerning few, no one cares to ponder whether our social and political systems are in accordance with the psychical and biological needs of human beings. Little attention has been given to the fact that there must be a collective instinct governing the social and political behaviour of the human species, as there is in every form of gregarious life.

There is no conclusive evidence to decide whether man has arrived at a position where he need not concern himself with the problem and, whatever may be the nature of this instinct, he can safely adopt any mode of social organization which suits his own inclination or desire.

If it is conceded that the inherent collective social instinct of human beings cannot be brushed aside with safety, then what means has science adopted to ascertain the nature of this instinct and to plan our social life in accordance with it?

Whether it is democracy or dictatorship, monarchy or oligarchy, it is in no case the outcome of exhaustive study and experimentation on the part of a wise body of intellectuals. What we now have is a steaming broth of dynastic rule, arbitrary systems, vested interests, individual opinions, doctrines of revolutionaries, and the concepts of politicians, based on conclusions of the intellect without any relevance to the canons of nature or laws of God.

Of all the sciences, the one that most directly affects our life and happiness, namely social science, has no stronger foundation than that of arbitrary individual opinion, self-interest, religious belief, and the like. Nothing can be more tragic than that laws and customs on which depend our security, safety, subsistence and happiness, rest on unsubstantial foundations, without any regard to the collective, natural instincts, or universal well-being, of the race.

Proof is provided by the politically chaotic situation. The daily acted insipid drama of forced laughter, sardonic smiles, jack-in-the-box appearances before the media, deceptive handshakes, ambivalent statements, mock show of friendship, and all the other embellishments of the black art of diplomacy, now an inseparable ingredient of the political structure of every land, would not then be there to regale a disenchanting public.

Always Under A Shadow of Fear

We all know that most nations freely spy on each other, using the vilest means possible. But there is never even a passing mention of it in the often pious or grandiloquent talks and statements of those in power. It is incredible that even at this stage of humanity she should still tolerate this disease and not overcome it, as she has overcome the contagious diseases of the body.

At a time when a man has gained control of the most terrible explosive force in nature, it is disastrous for the race to be still so infected and vulnerable on the moral front.

In every form of government, the ministers and their confederates - always acting under a shadow of fear from a popular opposition, conspiring political rivals, ambitious associates, a counter-revolutionary movement or a military coup - can never have the security they need to work soberly and calmly for the great trust which the masses repose in them.

The masses do not concern themselves with whether their political organizations are based on principles that make them impregnable against any acts on the part of the rulers which are not beyond criticism or that are not upright or morally sound. They leave this important issue in the hands of those very individuals who, with the support of the constabulary and the armed forces, hold the chairs of the government.

In spite of science having advanced to a degree to carry man to the moon, transplant hearts and kidneys, or make possible miracles of technology, the world still remains in complete darkness of what happens behind the scenes. A mantle of closest secrecy still hides from sight the ugly scenes too often acted behind the dignified exterior, a position entirely incongruent with the principles of morality and law. Only a quick look in newspaper files of the past decade is sufficient to disclose the corruption that came to light during this period. That which was unearthed is but a fraction of the heap that lies buried underground. Every now and then these incidents come to light, causing shock, surprise and dismay to the public, until the effect of one disclosure is replaced by others more outrageous than that which had preceded them.

Taking a single department of education, where one would expect models of behaviour, these few lines from an article by Charles S. Steinberg are illuminating:

Pay no heed to those stories of back-biting on Madison Avenue. They are a mild broth compared to the witch's brew that professors are capable of stirring up in the deceptively mild environment of the campus. Academy in short can be a jungle more terrifying than the real jungle, where predators kill out of a natural need for food.

But academic people on-the-make have an instinct for the jugular that is driven by a deadly combination of ruthless ambition and sheer, malevolent sadistic pleasure....In the desperate need to publish or perish, in the savage struggle for tenure, there is a lethal combination of ambition and malevolence that short-changes the students and demeans the idea of what a university should represent. (*The New York Times*, Dec. 12, 1977.)

If the very sanctuary expected to turn out well-informed, clean and upright citizens, is so charged with ambition, intrigue, rivalry, hate and malevolence, it is difficult to imagine that young, plastic minds can grow up into model men and women. Clear-sighted observers have taken notice of this deterioration in the moral fibre of the arbiters and architects of society. Here is a sample of one of them by Paul R. Ehrlich:

The world is in trouble and we are in trouble with it. One thing is certain, we can't count on our leaders to steer us through the times of crisis. We can only count on them to fumble the ball (if they can ever get their hands on it) and then try to tell us the fumble was a touch-down. Americans have grown accustomed to having their intelligence insulted in this way and have gradually come to expect lies from politicians. Public awareness of lying by politicians reached a zenith as the Nixon administration was revealed to be shot through with felons and frauds.... Often overlooked in the commentaries on the Watergate mess was the systematic campaign waged by John Mitchell, when he was Nixon's Attorney General, to destroy the American system of justice.

Scientific leadership has, if anything, been worse than religious leadership. In theory, at least, scientists ought to know better, but they sent men to the moon when cities on the earth were dissolving and transplanted hearts in preference to tackling the problems of over-population and mass-starvation.

It is no surprise that people have become disenchanted with scientists, and technologists who promised them a good life and gave them smog, pollution, sonic boom, nuclear missiles, biological weapons, poison gas, brainwashing, electronic surveillance and a computer-ridden, dehumanized society.

Only the naive still have faith that science can pull some kind of technological rabbit out of the hat at the last minute to save us.... Faith in science can be just as dangerous as the religious faith that it has largely superseded....

The way truth has been abused in the U.S. is extreme, but not atypical of the rest of the world, and the blame for it lies not just with venal politicians, stupid corporation executives, out-dated religious leaders and mad scientists, but with all of us for putting up with them... (Paul R. Ehrlich, *The End of Affluence.*)

What Constitutes 'Success'?

Rapid deterioration in the value standards has occurred because success in life - measured in terms of wealth, income or high position, in the present utilitarian notions about individuals and the society - has been accorded a higher place than virtue.

The mind imbued with that idea and with no higher aim in front, like an earthworm, burrows deep into the soil of ambition, greed and lust for power. By no means devised by the intellect can a mind solely set on this course be diverted from it once it becomes possessed with the idea that success and abundance are the only means by which he can win the battle of life. In such a frame of mind, the ethics of how one should achieve this objective has only a secondary or tertiary importance. The primary object is success.

It is not necessary to dwell more closely on the darker side of the modern world. Everyone who even cursorily glances at the newspapers, or watches

television, cannot fail to mark the deterioration that has set in the world structure. But on whom does the responsibility lie? Concentration of wealth and power in the hands of a few constitute the source from which the stream of maleficence and corruption flow.

William G. Summer's view that self-made millionaires are the paradigm of the fittest and that they are "a product of natural selection, acting on the whole body of men to pick out those who can meet the requirement," is a striking example of a vacuous product of the intellect.

In writing about the dark side of current social orders, the aim is not to sermonize, nor to show that those in power now are any worse than those who ruled in former days. There is no aim to denigrate modern society as compared to societies in mediaeval or ancient times. There is, however, one significant factor which makes it necessary to make an honest assessment of modern society without fear or favour.

Certain Natural Laws Rule Behaviour

Throughout the whole span of human life to this day, the individuals in power never had in their possession an instrument lethal enough to cause total destruction of the species in a matter of hours. That this position exists now even, perhaps, at the option of terrorist organizations, makes the whole situation extremely abnormal and excessively fraught with danger for humankind.

Save for a few noteworthy exceptions, the fact that spiritual teachers, philosophers and scholars do not voice their condemnation of the monstrous situation shows that the sensibility of the intellect is blunted and atrophied. This is the direct result of the highly discordant milieu in which humanity lives, on the one hand, and passive acceptance of the successive horrible massacres that occurred during this century, on the other.

Just try to evoke the image of any one of the great spiritual luminaries and philosophers of the past and debate within yourself whether any of these figures would have remained silent today: Moses, Vyasa, Buddha, Socrates, Plato, Pythagoras, Confucius, Lao Tse, Christ, Kalidasa, Mohammed, Shankaracharya, Abhinavagupta, Omar Khayyam, Avicenna, Rumi, Tulsidas, Copernicus, Kant, Shakespeare, Spinoza, Newton, Goethe, Washington, Gandhi, etc. Certain definite, yet little understood, natural laws rule the instinctive social behaviour of gregarious forms of life.

Knowing this, it would be irrational to suppose that all human hopes and aspirations for an ideal form of social order - and all the actions and reactions of the crowd in peace-time or war - are not the outcome of a natural law so comprehensive and elastic, but at the same time so unalterable, that it is difficult to frame a precise picture of it through the intellect. This passage from Plato conveys a glimmer about the operation of this Law:

The ruin of oligarchy is the ruin of democracy; the same disease magnified and intensified by liberty overmasters democracy—the truth being that the excessive increase of anything often causes a reaction in the opposite direction; and this is the case not only in the seasons and vegetables and animal life, but above all in forms of government. The excess of liberty, whether in states or individuals, seems only to pass into excess of slavery.

And so tyranny naturally rises out of democracy, and the most aggravated forms of tyranny and slavery out of the most extreme form of liberty.

Towards a Predetermined Mental State

We can frame a vague picture of the colossal operation of this Law when we assume that the vicissitudes of history - the rise and fall of nations, the periods of unbroken calm and bloody revolution - have all been in the nature of the oscillating movements of a pendulum. The aim is to bring humanity nearer and nearer to a balanced, healthy form of social order, ideal for the unimpeded working of the evolutionary processes active in the individual brain and the race.

Just as sunset follows the dawn to create the astro-geodic environment, essential for the survival of terrestrial life, in the same way the vicissitudes of time that overtake individuals and nations are necessary measures to bring rational beings, liberated from the restrictive fetters of instinct, closer and closer to the form best suited to the further evolution of the mind. Scholars will only rack their brains in their vain attempts to understand the behaviour of human beings as long as they ignore the central pivot round which the whole area of psychology revolves, namely evolution towards a predetermined mental state. These passages from Plato express the same idea:

Socrates: It seems that we have found some other things against whose secret entrance into the city of guardians we must take every precaution.

What are they? asked Adeimantus.

Socrates: Riches and poverty, for the one produces luxury and idleness and revolution, the other meanness and villainy.

Adeimantus: I agree, but Socrates, think about this. How will our city be able to carry on a war if it has no money, especially if it is forced to fight a great and rich city?

Socrates: To me it is obvious that fighting one city will be rather hard, but fighting two will be easier.

Adeimantus: What on earth do you mean?

Socrates: Don't you agree that our men will be soldier-athletes fighting against rich men?

Adeimantus: Yes of course.

Socrates: Well, Adeimantus, don't you think that one perfectly trained boxer is an easy match for two fat wealthy men who can't box?

The inference is clear. Plato refers to a natural law that makes luxury and over-abundance a curse, a virus for the mind, the most prolific cause for degeneration and decay recognized and warned against by prophets, sages and philosophers from a period thousands of years before the birth of Christ.

PART VI

Waiting for the Hour For the Law to Fulfil Itself

The historical lesson has been repeated so often and is so obvious that to overlook or ignore it in the formation of social orders can only be ascribed to an unbelievable lack of perception. When it has been repeatedly demonstrated that uncharted freedom, unrestricted power, and unlimited wealth, like an insidious poison, eat into the vitals of a people or family, it is an enigma why successive generations make the same deplorable mistake over and over again, always to be defeated at the end.

The giants of power, armed with the most destructive weapons man's ingenuity can devise, but wait the hour for the Law to fulfil itself. But why do wealth, abundance and luxury, or high rank, unrestricted power and command, have such a deleterious and debilitating effect on the mind? Why should those who command every facility for the finest culture of the mind or the body, roll in the dust after only a few generations?

Why after a brief interval there should be tottering ruins in place of stately mansions and dissipated profligates in place of the robust ancestors, who made the fortune, no one has been able to explain in a satisfactory way. But the relics are there to see in every nook and corner of the world. Writers like Sumner, who introduce the Darwinian concept of "the survival of the fittest" in the human social order, only try to add one more stumbling block in the already difficult path of humanity. The luxury-loving world is violating a most stern Law of Nature.

The historian Gibbon translates a passage of Ammianus Marcellinus, describing how the surfeited Romans delighted to parade their silken garments and weird underwear, which was bared when the loose outer dress floated in the wind. Feasting, revelry, drink, ostentation, easy virtue, levity, flippancy and all the other fulsome attendants of luxury, combined to destroy the strength, courage and stamina of the effete nobility until the empire collapsed never to rise again.

In the poem, "The Deserted Village," Oliver Goldsmith foretold the fall of the British Empire and the causes responsible for it long before it came to pass. The perceptible decay in value judgments, evidenced by the greater incidence of dereliction and corruption that comes to notice, does not mean that society is completely devoid of high principled, noble elements, who stand as a stout bulwark against the increasing flood of depravity.

Although far less in numbers, there is a large proportion of them in all ranks of life, and in all levels of the society. But often they remain isolated and ineffective in turning the tide and carrying others with them. This lies in the fact that their very scrupulous and upright nature makes them incapable of that suppleness,

hypocrisy, cunning, glibness of tongue, bland manners, sleek behaviour and opportunism that mark the character of the sophisticated, unscrupulous competitor in the race.

The Guardian of human evolution

The Guardian of human evolution is biologically implanted in the organism. If souls are immortal, there must be a deathless Ocean of Intelligence from which they arise. In that case evolution, too, must be governed by Intelligent Laws. It is a profound mystery that will always remain beyond the intellect. As the instruments of evolution, its power manifests itself as genius, inspiration, and prophetic revelation, to guide the steps of humanity over the serpentine Path.

It is the lack of insight into this Mystery on the part of scientists that makes them discriminate between religious and secular genius and reject the revelations of the former. The intellectuals throw blame on one another for the present crisis, but both sides are equally responsible for denying to revelation the rightful position as a valid authority to be consulted in deciding all the social and moral issues of the race.

The question might well be asked, why should a seeker after spiritual knowledge concern himself with what is happening in the political world? What has one longing for spiritual unfoldment to do with political or social conditions? Is it not sufficient for him to be immersed constantly in the thought of the divine, to be absorbed in the reading of inspiring spiritual literature and to live in the company of holymen, or those who have the same aspirations and hopes?

The questions are relevant to our issue. If religious striving to gain self-awareness, or a vision of the Reality, were only a personal concern, based on the individual's own will and choice, uninfluenced by what transpires around him, we would be perfectly right in holding that a person on the path to self-knowledge need not bother himself about the condition of the world.

As a class, spiritual men seldom occupied themselves with the problems of the world. They had no need to do so. The tacit understanding that those who had entirely dedicated themselves to the quest of the spirit or the service of God were a class apart and should be left to work their salvation was prevalent in olden times, when religion had a greater hold on the people.

This allowed the seeker after God a certain immunity from harm and, at the same time, created a friendly feeling in the hearts of others to provide him with what he needed. Some were even highly honoured and sought after, commanding the reverence and allegiance of thousands who benefited from their company and teachings. During recent times, a great change has occurred in the ideas about monasticism, about alms-giving to religious mendicants, and about the philosophy of religious striving as a whole.

Scientists Demand 'Proof' of God's Existence

The materialistic tendency of the time has invaded the sanctuary of ascetic religious life also. Critics do not hesitate to express disapproval of a mode of life solely directed to one's own salvation, without any productive benefit for the society.

This is the age of reason. The very fundamentals of faith have been challenged by science. The empiricists demand an un rebuttable proof for the existence of God.

The argument adduced by some spiritual teachers that the existence of God is self-evident and needs no proof is so lame that no sensible person can accept its validity. If the existence of God is self-evident and needs no proof, why does half the world deny His existence?

Why is it then that great sages, like Kapila and Buddha, did not subscribe to the idea of God? Whatever might be the reason, the fact remains that anchorite life has lost much of its charm and also a good deal of homage and sympathy of the people. There is no doubt that monastic systems produced, and continue to produce, outstanding men and women whose contribution to the spiritual life of humankind has been immense. But the process of change is resistless; slowly the former, inspiring and prestigious image of monastic life is being eroded by the hand of time all over the world. Soon it might become necessary to project a new image and a new ideal of the man of God who has renounced the world to dedicate himself to the service of humanity.

A Dilemma that Must be Resolved

Let us assume that in a diminished form, monasteries, hermitages, cloisters and ashrams still exist. But it is obvious that not every individual, tormented by this thirst, would think of relieving it in a monastic institution. There are legions who would vastly prefer to quench it at their own place and in their own home.

We can safely presume that the number of people who have a thirst for spiritual experience is hundreds of times more than that of those who have the inclination or means to satisfy it in a monastery or an ashram. Can those myriads imbued with an irrepressible desire to know more about themselves, or to find an answer to the Riddle of Existence, easily find a solution to their problem in the present conditions of the world? Can they have the essential tranquillity of mind necessary to gain transcendence?

With the newspapers, radio and the television shrieking themselves hoarse at all hours with news of bloody coups, massacres, violence, hijacking, and aggression, how can an ardent aspirant compose his mind and lead it in the direction of God?

It is not only for the spiritual aspirant but also for the common man and woman of today that the world presents a dilemma that they must resolve as soon as practicable to live a life of peace and contentment without the threat of instant disaster. The position created by technology and the armaments race has produced a milieu highly antagonistic to the evolution of the brain. It is, therefore, obvious that every human being, high or low, is a helpless victim to a ceaseless inner deterioration. Commenting on the forecasts made in "The Limits of Growth," published by the Club of Rome, *The National Observer*, makes these remarks:

Will this be the world that your grandchildren will thank you for? A world where industrial production has sunk to zero. Where population has suffered a catastrophic decline. Where the air, sea and land are polluted beyond redemption. Where civilization is a distant memory.

This is the world that the Computer forecasts. What is even more alarming, the collapse will not come gradually, but with awesome suddenness, with no way of stopping it. This is the message and the warning of "The Limits to Growth," a book that may well offer mankind's last chance for survival. . . . The last thought we wish to offer is that man must explore himself—his goals and values—as much as the world he seeks to change. The dedication to both tasks must be unending. The crux of the matter is not only whether the human species will survive, but even more whether it can survive without falling into a state of worthless existence. (*The National Observer*).

The aim of spiritual disciplines is not to make one insensitive to the environment or to the suffering of fellow human beings. Rather, the one great lesson that the lives of all great spiritual teachers impart is that the greater the degree of illumination the more sensitive does the illuminated mind become to the sorrows of others and more resolutely does it act to alleviate the condition.

The Law of Human Existence

Selfish preoccupation with one's own salvation, when the world is burning, is not a sign of spiritual regeneration. The first effort of one who aspires to the vision of God is to purge his mind from egotistic thought and to set himself to the task of extinguishing the fire. The warnings that come from the subtler planes of creation are insistent.

If our scholars, Godmen, thinkers, and social or political leaders, have no knowledge about this Law, it does not mean that it does not exist. The great thinkers and potentates of the past had no awareness of the Law of Gravity until it was discovered by Newton. Mankind has still to learn that there is an analogous Cosmic Law governing its behaviour and that is the Law of human existence and evolution. Insensibility to the present crisis is a sign of the mental stasis that has occurred. A state of apathy towards acute problems of life is a prominent symptom of senescence. This is why the future presents a forbidding and menacing aspect in clairvoyant visionary experiences. The awe-inspiring, dramatic events that shall transpire toward the end of the 20th century will make the Law clearly known to the world.

Part VII

A Summary: The Reason for the Present Crisis

Although man is the highest product of evolution, the process of evolution is still active in him. This evolution is not confined to his mind alone, as held by some evolutionists, but it also involves a corresponding evolution of his brain.

The simple reason why this idea of the continued organic evolution of the cerebrospinal system has not found general acceptance among scientists, so far, is that the working of the brain is very imperfectly understood. Secondly, biologists are not yet prepared to accept the existence of a universal life-force, which is the architect of all forms of life on the earth.

The reason for their attitude in relation to continued organic evolution lies in the anomaly existing between the thinking of many biologists and physicists about the basic realities of the universe. While for the latter, the observed phenomena cannot be entirely separated from the observer, the former continue to allow the same outmoded concrete position to atoms and molecules as was once allotted by physicists at the beginning of this century.

The base of the spine is the seat of the generative force in man. It is the abode of romance and love. It is from this region that the spark of life is transmitted from the parent to the child. It is here that the life-force exists in its most concentrated form. What is still a closed book to the learned is that precisely at this spot the evolutionary mechanism is operative.

This vital fact has been known from immemorial times, but it was always interpreted in religious, magical or supernatural terms. The methods to activate the mechanism were known to the Ancient Egyptians, the Chinese, Indians and to others, and they can be learned today.

The continued evolution of the human brain has a target, which is to carry the entire race to the same state of extended and blissful consciousness which has been, time after time, experienced in mystical ecstasy by the Illuminate of all ages.

The remarkable similarity between the experience of one mystic and the other, separated by vast distances and long durations in time, has been mainly due to the fact that the target of evolution for all members of the human race is the same. Hence, all those who came near or arrived at the goal witnessed an identical change in their inner being. Their recorded accounts, from ancient times to this day, amply corroborate this fact.

Language is a direct product of evolution. So are art, philosophy and science. Man has advanced in all branches of knowledge and art because of a progressive evolutionary process. Were this process to cease or reverse itself, stagnation and decline would follow as surely as night follows day.

Ascendent nations of the past fell victims to decay and grovelled in the dust because the evolutionary process ceased or backfired on account of the laws which govern it. Our civilization, too, is facing the same crisis for the same reason - violation of the evolutionary laws. The main factors responsible for this tragedy are the ignorance of the laws, the materialistic tendency of the age and the lust for power and possession rampant in the race.

With the arousal of the life-force, a new man is born. For the first time, the ineffable world of consciousness opens before his inner eye. For the first time, he marks the gulf between normal and paranormal consciousness and delights in the glory and eternity of the soul.

It is this sublime experience that gave authority to the great prophets and saviours of the past. It is this glorious vision which alone can grant authority to the elite of the future to act as leaders in every sphere of human activity and thought. It is only then that the race will abide in security and peace, immune to the danger which threatens its survival at present.

Mystical Ecstasy

Where am I when I look down from aloft
And watch my living body, warm and soft,
Half bound to it by some invisible link,
For while I float around I also think;
A conscious Titan of unmeasured size,
Still hearing with his ears, seeing with his eyes,
Aware yet of his presence everywhere,
A puny man, also a cosmic seer.

What marvel is this, what unique estate,
How did I merit this rare boon from fate?
Attired in vestments of empyrean light,
My own ethereal person greets my sight
From every object in the void of space
As if I hold creation in embrace.

Far from the thoughts of earth, beyond the pale
Of every sorrow mortals can assail,
A living ocean of discarnate life
Serene, beyond all stress, away from strife,
Not that embodied "I" of narrow girth,
But a colossus measuring heaven and earth;
A giant awareness stretching far and near,
As highly conscious here as it is there.

A strange sensation I feel through and through
Reflected when I see myself in you,
And your whole person, figure, face and all
Looks like a picture in the open hall
Of my awareness which, enshrining you
Both inside and out, shows we are not two

But one, formed of the same amazing stuff
That seen as matter seems so hard and rough.
In full alertness, not asleep nor drunk,
I feel detached from body, head and trunk.
Only a vague sort of remembrance ties
Me to the flesh and senses, ears and eyes,
But for the rest spread out on every side
In every point of compass I reside,
A lustrous beam compounded with the scene
Which it surveys, the seer become the seen.

For reasons of which yet I am not sure,
But maybe when the nerves are rendered pure,
And prana freely pours into the brain,
Breaking the spatial and temporal chain,
I find myself in heaven, more than a king,
So filled with ecstasy I dance and sing
In all abandon, like a spouting fount
Whose waters spread out widely as they mount.
Linked to the body by a slender thread,
I fill the whole span of sky over-head.

What can possession, power and riches mean
To one who has with awe and wonder seen
Himself alive in disembodied form,
Immune to fire, untouched by rain and storm;
A bodiless mind, from cramping ego free,
Of vast expanse, as far as one can see,
Void of desire and lust, free from the sway
Of passion, spread both near and far away,
With thought as steady, intellect as keen,
Observing carefully the impossible scene:
A drop, expanding o'er the surface of
An ocean, while its waters wave and toss,
Become perceptive of the whole expanse,
At this astounding feat to laugh and dance.

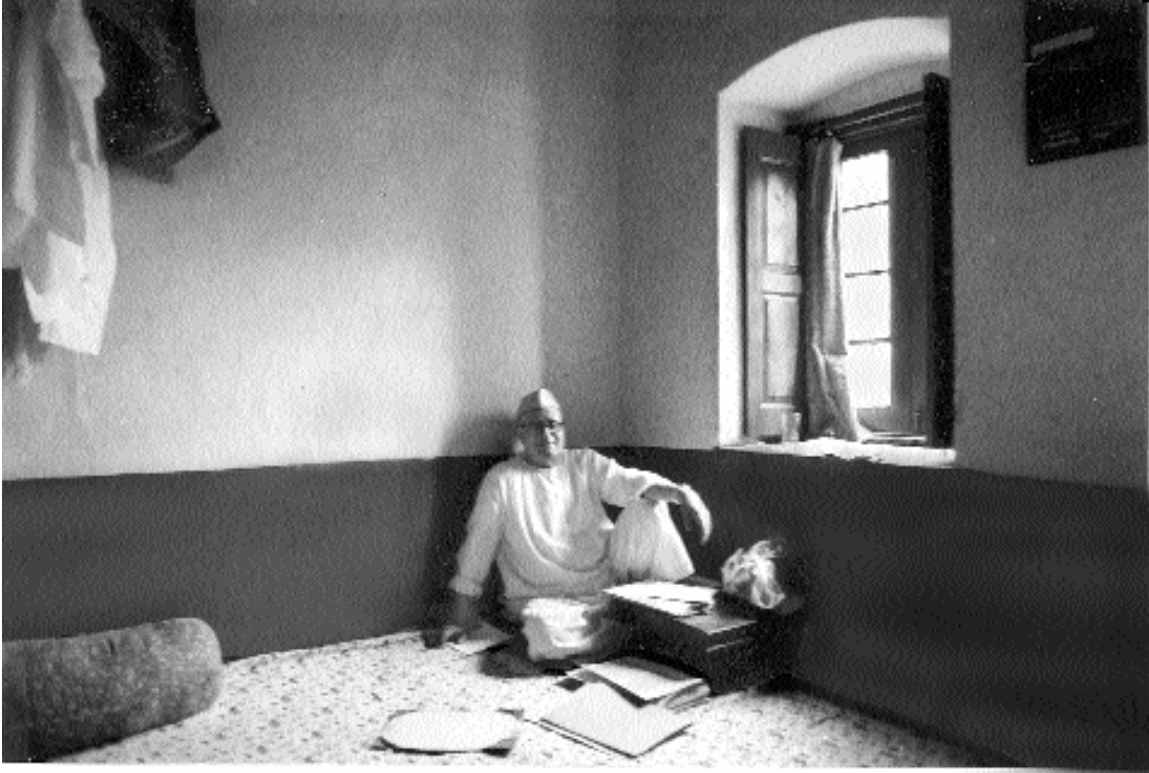
Imagine that you press in close embrace
A sweetheart, your ideal of form and face,
Tasting most exquisite thrill after thrill
Of swooning rapture, as long as you will,
Conscious the whole time of her ravishing charm,
Voluptuous throbbing body, soft and warm,
Pressing hard, panting, as if dying to unite
With you in one prolonged throb of delight,
Oblivious to the world and all it holds
As every moment a new joy unfolds,
While time stands still in an unending now
And thought dissolves in one blaze of love,
Leaving alone before the ravished mind
Unbounded rapture with no thorn behind.

Now picture, with this transport in your mind,
A vast awareness which no limits bind,
Akin to an ocean of bliss stretching far,
With no restriction anywhere to bar
Your own expansion in this deep until,
Enfolding all you see, the plain and hill,
And all the immense stretch of the world in you,
Not as an outer but an inner view,
You swim in such a flood of joy as if
The whole of nature, no more hard and stiff,
Become a melting lass, hugs you to kiss,
Drenching herself and you with streams of bliss;
Or that the Seer and the Seen unite
In one long-drawn thrill of supreme delight.

Can life a more intense enjoyment give,
Ready at hand, as long as one does live,
The acme of delight which ne'er will cloy,
And e'er with added thrill one can enjoy,
No sign of weakness, no exhaustion feel
While senses with the flood of transport reel.
Such have been oft the ecstatic thrills of those
Who as enlightened seers and prophets rose,
Drunk with intoxicating love divine
More heady than the most exciting wine,
Yet keeping mind alert and wit intact
To know that this Elysium is a fact.
What they experienced in the rapturous trance
Excels the transports of love and romance.

No wonder that the ravished senses swoon,
And midnight changes into brilliant noon,
All gloomy thoughts, like shadows of the night,
Dissolve at once in this entrancing light,
And leave the mind unoccupied with aught,
Suggesting e'en remotely painful thought.

—Gopi Krishna
From *The Riddle of Consciousness*



Books by Gopi Krishna

The Biological Basis of Religion and Genius

(With Introduction by Prof. Carl Friedrich von Weizsäcker,
Director of the Max Planck Institute for the Life Sciences.)

•

Living With Kundalini

(The Autobiography from which this booklet was taken.)

•

Kundalini, The Evolutionary Energy in Man

(An Account of the Awakening)

•

The Way to Self-Knowledge

(The last book written by Gopi Krishna.)

•

The Shape of Events to Come

•

The Present Crisis

•

The Dawn of a New Science

•

The Secret of Yoga

•

Kundalini: Empowering Human Evolution

•

Higher Consciousness

•

Three Perspectives On Kundalini

•

The Awakening of Kundalini

•
The Dawn of a New Science
•
Cosmic Consciousness
•
The Riddle of Consciousness
•
Ancient Secrets of Kundalini in Panchastavi
•
Also Numerous Compact Disks, Essays and Booklets

The Phoenix Project was established after Gopi Krishna's death by a group of concerned individuals in various parts of the world who wish that like-minded people would come to know about his transformation into a Spiritual Genius, and about the ideas that flowed through him as the result of that transformation. He believed that many other men and women could become transformed in a safe and healthy manner, especially after scientific investigation has shed more light on the physiological process involved. The first step would be to gain widespread publicity for the research he advocated. For that reason, all of his published writings, including his many essays, and more than a dozen books, have been kept in print and are being made available through book stores or by contacting The Phoenix Project. He hoped that this knowledge would also be taught in schools, because of its great transformative power.

The Phoenix Project

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