

What Is Cosmic Consciousness?



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Introduction

“The Saviour of man is Cosmic Consciousness—in St. Paul’s language, the Christ.” These words were written a century ago by Dr. Richard Maurice Bucke in the introduction to his book, *Cosmic Consciousness—A Study in the Evolution of the Human Mind*.

“That the great apostle had the Cosmic Sense seems as clear and certain as that Caesar was a great general,” Dr. Bucke stated. “He was, in fact, ‘great’ and an ‘apostle’ because he had it, and for no other reason whatever.... ‘Christ’ is Paul’s name for Cosmic Consciousness.”

The more one learns of St. Paul the more he emerges as the single distinct personality in the New Testament, and that apparently was because of his “Cosmic Sense,” as Dr. Bucke has it. Paul gives the following account of his spiritual rebirth in the Acts of the Apostles:

“As I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king [Agrippa], I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me?” (26:12-18.)

That life-changing experience transformed the apostle and sent him on a new mission, which he said was “to open the eyes of the people and to turn them from darkness to light.” Paul stated that he derived his gospel from no man and that he was instructed by none, that he had received his revelation direct from heaven by spiritual manifestation. He wrote::

If any man is in Christ he is a new creature; the old things are passed away; behold, they are become new. (II Cor. 5:17)

If any man is in Christ he is a new creature; the old things are passed away; behold, they are become new. (II Cor. 5:17) But though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen: for the things which are seen are temporal; but the things which are not seen are eternal. (II Cor. 4:16-18)

According to his own testimony, Paul was a seer, or one who had achieved “the stature of the fullness of Christ” (Eph. 4:13), which was the source of his revelations. He tells us that immediately following that experience on the way to Damascus, he “was three days without sight, and did neither eat nor drink.” For some months afterwards he retired into almost complete solitude either at Hauran or the Sinaitic peninsula.

Although Paul was a sober-minded, sensible, sane, and normal person in all of his relationships with those to whom he preached, some psychologists today might say he suffered from hallucinations. Either way, his “thorn in the flesh” (Acts 12:7), the infirmity in which he gloried, was the origin and basis of his conversion, or spiritual rebirth.

Dr. Bucke, a psychiatrist, found examples of the “Cosmic Sense” in the lives of some half a hundred individuals, including Moses, Gautama the Buddha, Socrates, Jesus the Christ, Mohammed, Plotinus, Dante, Bacon, Pascal, Balzac, Whitman, Emerson, and Thoreau, to mention a few. He took a particular interest in Walt Whitman because, he said, that he was “the only person, in modern times who has written distinctly and at large from the point of view of Cosmic Consciousness, and who also has referred to its facts and phenomena more plainly and fully than any other writer, either ancient or modern.” This assessment of Whitman would apply even more readily to Gopi Krishna, whose autobio-

own transformation, contained in his book, *Living With Kundalini*, provides an unprecedented description of the biological changes he underwent over a period of many years. The changes were so extraordinary that he felt compelled to work tirelessly to persuade scientists to investigate the phenomenon.

He believed such research would ultimately lead to the discovery of the biological basis of genius and religion. If so, it could, in the course of time, put an end to the rivalry between science and religion and the present contention rampant among the various religions. It would be hard to imagine any other discovery of science that could bring peace to the world.

Both Gopi Krishna and Dr. Bucke were convinced that Cosmic Consciousness was a product of human evolution, and in the words of the latter, constituted a “new, supra-conceptual sense that would become more prevalent in future generations.” Dr. Bucke described his own encounter with the Divine as being “wrapped around as it were by a flame-colored cloud,” though “I knew the light was within myself.” He said that after the first experience “came a sense of exultation, of immense joyousness accompanied or immediately followed by an intellectual illumination quite impossible to describe. Into my brain streamed one momentary lightning flash of the Brahmic Splendor which has ever since lightened my life.”

Gopi Krishna, born in far-off Kashmir just two years after the publication of Dr. Bucke’s book, had his awakening at the age of 34, after meditating approximately three hours each day for 17 years. He wrote about it in these words:

Suddenly, with a roar like that of a waterfall, I felt a stream of liquid light entering my brain through the spinal cord....The illumination grew brighter and brighter, the roaring louder. I experienced a rocking sensation and then felt myself

grew wider and wider, spreading outward 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.

Gopi Krishna said that soon afterwards he was able to see the life-energy—called *prana* in India—as it moved throughout his nervous system and brain. This ability to observe the operation of his internal organs continued throughout his life. The inner changes wrought by the “super-intelligent, living electricity” resulted in the same intellectual illumination Dr. Bucke found in the wide range of subjects that he had studied.

Gopi Krishna’s formal education had ended when he was graduated from a rural high school in Kashmir. As a government clerk later on, he was required to write only very brief letters. But when he turned 50, he suddenly felt an inexplicable and uncontrollable urge to write. The writing generally took the form of poetry, although in later years he wrote mostly in prose. More than a dozen of his published books, as well as numerous articles and pamphlets, were written in English.

Four of the books were in verse, which he considered to be Revelation. The last of these, *The Way to Self-Knowledge*, was completed just before he died in 1984 at the age of 81. Most of the present work was written for a second volume of *The Dawn of a New Science*” but not published until now.

Cosmic Consciousness

The Target of Evolution

The ideas expressed and the conclusions drawn in this work about the real nature of mystical experience are offered in a spirit of utter humility with an open mind and a sense of preparedness to revise them if, after more than forty years day-and-night critical observation of my own extraordinary mental state, I am still proved to be wrong.

These opinions and conclusions, if correct, are of the utmost importance for the race; so important that, from my point of view, there is no other topic of such urgency and importance at this time. The urgency lies in the fact that from what is revealed to me, the human brain is still in a state of biological evolution and that the tempo of this evolution has become so fast that a rethinking on and a readjustment of the current values as also the whole social and political fabric of humankind has become necessary.

Constant tensions and pressures in the world situation, a general sense of discontent and lack of peace, a foreboding of approaching disaster, widespread use of drugs, the revolt of youth, tragedies of marital life and a pressing urge in countless minds to rise above reality by religious striving, yoga, meditation, esoteric disciplines, or occult practices, provide convincing evidence for what I say. It is palpably clear that the general mental climate of the earth is not the same as it was at the beginning of the second World War or even in

1950. But we do not know what factors have combined to cause this rapid change. Why is the gap between older and rising generations all over the earth becoming noticeably larger and more difficult to reconcile?

What mystical experience has to do with the environment of the earth will soon become apparent.

The class of human beings that has exerted the greatest influence on the thinking and behavior of mankind has been that of the prophets, saviors and mystics, including the founders of all current faiths. Kings, philosophers, rulers, scientists or scholars have, all combined, played a secondary role. Revealed religious teaching has held a fascination and maintained a grip on the human mind that is unmatched in any other sphere of life. This grip has persisted for thousands of years. Why? What makes millions upon millions of human beings believe implicitly in the words of the founder of their faith even in this rational age? While literally flooded by the marvels of technology, why do the masses still have greater faith in the ideals of their religion and the teachings of their prophets or saints than in the rational expositions of scientists and philosophers?

Why do even distinguished scientists subscribe to faith? What is the explanation for this paradox? There are examples where even those rationalists who were atheists in their youth turned religious towards the close of life. Even materialistic political ideologies have not been able to uproot this inherent urge in the masses. No psychologist or thinker has so far provided a rational explanation for this apparently erratic behavior of the human mind.

I am suggesting for the first time an explanation for the profound phenomenon of religion for close examination and empirical verification by scientists and scholars. I do so with a full sense of my responsibility and the duty I owe to humankind and to God. From my point of view, religious experience is not to be treated lightly and cannot form a sub-

ject on which everyone can write or talk. It is of the profoundest significance and importance to humanity. This is why secrecy has always been maintained in respect of the esoteric doctrines of faith and why the hidden truths about God and the soul were talked of with bated breath.

It has always been felt instinctively that religion is a sacred subject beyond the province of the intellect. The massive Vedas of Ancient India were committed to memory and transmitted orally, generation after generation, for centuries, a prodigious feat, because there was a subconscious awareness that what they contained was of the utmost importance for humankind. The concern shown by theologians and divines for every word and line of the gospels of all faiths, to preserve them from distortion or interpolation, has also been due to the same intuitive impulse.

The reason is that mystical vision or, in other words, the vision of God, is the target of human evolution. Those who had it in the right form exerted a tremendous fascination on the minds of others, because they were the first arrivals at a destination for which all of us are bound. Their teachings have been cherished and acted upon with the utmost care, as they contain hints and guidelines about the Path that all of us have to traverse to reach the same stage.

The interpretation that the first founders of various faiths were special envoys deputed by the Creator is, from my point of view, only partially true, based more on personal convictions than on truth. This interpretation has tended to restrict the benefit these great souls came to confer on all humanity, for it created a climate of rivalry and even animosity between the adherents of different faiths, each determined to allot the place of precedence to its own founder.

Since there are millions upon millions of devoted followers in each faith, no one can decide whose claim is true. The outcome has been that the founder of one faith does not hold the same position of honor in the other. The upshot is that

instead of commanding universal homage, as the first recipients of Grace, which lifted them up to a lofty spiritual height to which all human beings have to climb, they became objects of adoration only to one segment of humanity and of indifference, antipathy and even hate to the others. This has created an anomalous position which cannot be overlooked any longer. Harmony between religions and unanimity among the followers of various faiths are of utmost importance to plug every possible loophole for dispute and discord.

What political wrangles can arise and what scenes of bloodshed and horror can be enacted any moment by sheer religious fanaticism and hate are blatantly before us in many parts of the world. The media loudly point them out almost every day. This is a dangerous situation in the atomic age.

If religion cannot bring harmony and, by its very nature, tends to form a ground for discord, as has been the case so far, then it cannot be a natural impulse healthy for survival. But the phenomenon has been wrongly interpreted, and this wrong interpretation has been at the bottom of religious wars, crusades, forced conversions, persecutions, witch hunts, oppressions, massacres, suffering and torture. They have filled the pages of history for thousands of years. What has happened before is happening before our eyes even now, and they can happen again. But what did not exist before is the possibility of destruction of the race with the sophisticated weapons of our day. If the race has to survive, not only political dissension but also religious discord must cease.

But how can this concord be brought about? In my opinion, the only way is for science to locate the factors responsible for enlightenment. The illuminated founders of all faiths were human beings. They were born and had bodies like others. What mystery lay behind their extraordinary visions, the power of their words and the tremendous influence they exerted on countless human beings constitutes a riddle that has not yet been rationally answered.

Scholars have no solution to this problem. From my point of view, there cannot be a more rational, more healthy and more efficacious method for achieving harmony among the different faiths than the discovery of the natural law behind illumination and mystical ecstasy or the Revelations that came through them.

Mystical vision, enlightenment and prophethood are the natural endowments of a more evolved human brain, brought in tune with the spiritual realities of the universe. Dogmatic barriers to the acceptance of this position will gradually cease when the organic factors responsible for this transformation are clearly demonstrated by the objective methods of science.

Sundry irrational beliefs and dogmas of faith continue to exist, on the one side, and skeptics continue to harangue against religion, on the other, because the Law is still unknown. The extremists on both sides are sure to be silenced when it is objectively proved that religious feeling is a natural state in human beings, a born companion of the intellect to moderate its egoistic ardor and to help in the evolution of the brain till a personality proportionately balanced, both on the spiritual and intellectual sides, is formed. This mystical feeling is almost always present in the intelligent human mind.

Mystical State Is a More Evolved Form of Consciousness

In the highest states of mystical ecstasy every object springs to life and the whole of Nature becomes alive. One incredible living, feeling Ocean of Being connects the mystic with every object in the universe. Mystical ecstasy is not an altered state of consciousness.

It is not normal human consciousness in a state of rapture, or intense absorption in the contemplation of one object, or of quietude in which the mind reflects only a serene and silent state of awareness. It is not akin to the mental conditions produced by LSD, nitrous oxide, hypnosis, biofeedback, or any other artificial method or chemical..

There is no class of books that has been preserved with such love and care and regarded with such veneration as the gospels of every faith. They are considered sacred because what they deal with has been extremely rare and the subject they discuss is unfamiliar to the discursive intellect.

The teachings contained in the various scriptures took time to spread, for the seeds had to take root in the soil of the human mind. This is why scriptural teachings have persisted and will continue to persist as long as the need exists in the subconscious depths of the human psyche. It is only in the genuine mystical experience that Revelation can occur. The ideas expressed and the language used in Revelation are inspired. They emanate from a higher dimension of con-

sciousness, manifested only in an extremely limited number of cases through the course of history. This fact has been known for thousands of years, and that is why the gospels of a faith are held to be sacrosanct.

Present-day writings on altered states of consciousness only confuse the issue. What state of mind do they actually try to represent? If it is mystical experience, most of them deplorably fall short of the actual position. Mystical vision has nothing to do with sorcery, magic, miraculous happenings, weird adventures in the realm of the paranormal, bizarre visionary experiences or fantasies of any kind. In the genuine illuminative state, there is no clouding of the intellect, no riot of colors, no encounters with strange creatures, no weird or bizarre scenes but only an indescribable state of glory, happiness and love, coupled with the direct experience of an all-pervading, extended consciousness, or an Almighty, Omnipresent Cosmic Being.

The only sources available to gain correct and precise information about this state are the religious scriptures and the writings of the great mystics of the world. Since illuminated consciousness, and not altered consciousness, is the goal of human evolution, it is of the utmost importance to make a distinction between the works of mystics and the fanciful, highly colored, or sensational, narratives of those who wish to create an applauding gallery for themselves, or who mistakenly believe that they have had the experience without making any attempt to confirm their belief.

The distinction is necessary to protect the readers from mistaking one for the other. It is also very necessary to protect the image of the true mystical vision from distortion by the ambitious or the dabbler, or the uninformed. It does not matter if the wrong portrayal is from a capable writer, or the book has sold in millions of copies, it will die its own death if not based on the genuine experience. Nature has her own methods for sifting the true from the false. In the course of

time, the mind itself rejects what is not true or of lasting worth. It is a unique experience of which the overwhelming impact has been described by mystics in diverse ways. *The Cloud of Unknowing*, a well-known classic of spiritual life, compares it to a beam of ghostly light, piercing the cloud of unknowing that interposes between man and God.

Augustine, quoted by Eckhart, likens it to being struck by lightning, when one hears inwardly the affirmation “Truth,” to put a seal of authenticity on the experience. St. Paul fell in a swoon on the road to Damascus and Moses experienced it as a fire in the bush. Mohammed saw himself carried on a winged horse, called Buraq, to the near Presence of God, and the experience had an overwhelming effect on his life. In one instant of grace, Buddha realized that he was enlightened. A long period of life spent before that in austerity and religious practices brought forth no result comparable to this flash.

According to the papyri found in Egypt, Jesus is reported to have said, “Let him not who seeks cease until he finds, and when he finds he shall be astonished. Astonished he shall reach the Kingdom, and having reached the Kingdom he shall rest.” One of the Upanishads compares Brahman to a thunderbolt upraised, ruling all the elements of creation.

The Sufi Bullah Shah, sings, “To ascend the gallows is the pathway that leads to the love of the Lord. If you desire to have His vision, be ever prepared to wager your life for His sight.” The *Bhagavad-Gita* graphically describes the impact:

If the splendor of a thousand suns were to blaze out together, in the sky, that might resemble the glory of the Mahatman. There Pandava (Arjuna) beheld the whole universe divided into manifold parts, standing in one in the body of the Deity of Deities. Then he, Arjuna, overwhelmed with astonishment, his hair standing on end, bowed down his head to the Shining One, and with joined palms spoke.”

In every case of illumination, mere visionary experience is not sufficient. Illumination must be attended by certain objective signs to confirm it. Why has mystical vision such a powerful impact on the mind of the beholder that he or she often becomes intoxicated with the love of God? Why does he prefer solitude to even the most joyous company and renounce the ordinary pleasures of life to revel in a delight before which all the pleasures of the earth seem stale?

What is there in this experience that it often overcomes earthly desires and ambitions and transmutes an individual into a passionate lover, prepared to face the severest trials and tribulations, torture, and even death, cheerfully for the sake of the beloved? How can we explain the amazing psychological transformation that brings unity in the multiplicity of the universe, shows One in All and All in One, or, in other words, the whole universe contained in the One Almighty Source of all? No rational explanation has been provided for this vision, covering all the facets of the experience. It has to be remembered that in mystical ecstasy the intellect remains active. There is no blunting of the rational faculty. This is repeatedly mentioned in the Upanishads. Reason has to be satisfied that the experience is not a delusion. This means that the vision is real. But, then, how can we account for it?

Mystical Experience And Psychic Energy

Our difficulty in explaining the nature of mystical experience stems mainly from the fact that we are not able to visualize a state of consciousness superior to our own. We cannot even imagine the state of mind of a musical or mathematical genius. A child cannot imagine the mind of an adult. We can understand the position better if we suppose that consciousness has an infinite series of gradations from the most strong to the most dilute.

This we can illustrate by treating our consciousness as the faint glimmer shed by a spark of fire and comparing it with the blinding glare on the gigantic surface of the sun. The human eye cannot even bear the sight of this splendor. It would be struck blind even when millions of miles away.

Our consciousness is an extremely dilute form of this splendor. Another analogy would be to liken our mind to a droplet of water and to compare it to an ocean of life. If this one small droplet of Divine Intelligence in man has been able to create the present amazing world of art, philosophy, science and the wonders of technology, what is impossible for the Almighty Ocean itself? What is there to prevent us from conceptualizing the truth that the whole universe, with its millions of galaxies and billions of suns and planets, is the creation of an Infinite Intelligence so concentrated that but one

highly diluted atom suffices for all the mental activity of man? We are not able to perceive this Almighty Intelligence, or its Splendor, because our sensual equipment is designed the other way. In fact, we are held prisoners by our brain.

We are not able by any means to look into the mind of another person, as we look into a material object. Any mind other than our own is a completely unknown territory to us. Each one of the six billion human minds, dwelling on the earth, is an enchanted island invisible to the rest. There is no instrument that can see, measure, touch, smell or taste consciousness. Then how can we be conscious of Universal Consciousness, even if all our life we live, sleep, think and act in it? This explains why mystical ecstasy has such an overwhelming impact on the mind. The visionary, for the first time, perceives the all-surpassing splendor of Cosmic Intelligence. This is also the reason why intellect and science are both lost in the labyrinth of matter, for they look at the universe, as it were, through a filtering glass.

The veil before our eyes is the creation of our senses. They act only within a particular range. Areas beyond that range are completely shut out from us. For instance, we cannot perceive the electromagnetic waves with any of our senses but only through instruments and devices designed for the purpose. At this stage, even our instruments cannot predict an earthquake, though some forms of life can sense in advance the coming shocks.

A moth can smell its mate from even as far off as seven miles, and a shark can scent blood two miles away. A bloodhound can detect the scent of an absconding criminal for scores of miles among thousands of other scents left by animals and human beings that walk over the same path. Bees find their way by polarized light imperceptible to human beings, and whales locate their prey with sonar echoes thousands of feet below the ocean. What worlds are hidden from us we cannot even imagine. For all we know, our sensory

equipment might be but one set peculiar to the earth out of millions operative in other planets and other planes of creation in the universe.

We are mystified by U.F.O.'s and the psychic phenomena, because we are not prepared to concede that there are other planes of creation and other beings whose bodies are formed of other materials invisible to us. Mystical experience, in an instant, shatters the illusion that our subjective and objective worlds are the only actual realities. In the mystical state, a new element dominates the whole scene. The world of awareness and the world of matter fuse into one, a stupendous consciousness now penetrates and encompasses all in a blaze of glory impossible to describe.

As the vision unfolds itself, the whole universe seems to melt in the splendor of the One present everywhere. In order to understand mystical ecstasy in its true proportion, it is necessary to mark the difference between the animal and the human mind. The animal mind is extremely restricted and has absolutely no awareness of the world of knowledge, thought, imagination and feeling existing in man. It has absolutely no idea of science, mathematics, philosophy, poetry, literature, medicine, music, painting and sculpture which, all together, comprise a whole world entirely out of the reach of any other form of life on earth.

How has man taken this prodigious leap over the brute? How has the new world opened in him? Obviously it is by the addition of more brain matter and a difference in the quality and configuration of the brain. We are told that the reptilian and animal brains still survive in man. Be that as it may, it is clear that the undoubted superiority of the mind of man over that of the animal is primarily due to the superiority of the human brain. Dolphins, too, have large brains and as is well known, they are among the most intelligent creatures, below man, on earth. Here we come to a crucial point in our discussion. So far as science is concerned, the human

brain is a sealed compartment and has no other potentiality present in it over and above those manifested so far. This is an error. So long as we continue to hold this view, the phenomena of mystical consciousness and extrasensory perception will continue to be unsolvable riddles for humanity. We have seen what a tremendous change the addition of some ounces of brain matter has made in the life of man as compared to that of animals. But the mere quantitative or qualitative change in the brain does not explain the whole story. Dolphins, with an almost parallel brain weight, bear little comparison to man. Some small species of monkeys have proportionately larger brains than human beings. The ant with its tiny brain has an organizing capacity and a social order that is amazing.

Science is still at sea so far as the phenomenon of life is concerned. A Max Planck or an Einstein in the science of mind is needed to correct the error of mechanistic interpreters of life. It is not elements of matter, like carbon, oxygen, calcium, hydrogen and others or the DNA and RNA molecules alone of which life forms are compounded, but there is another element in nature, imperceptible to our senses, which is at the bottom of all phenomena of life.

We can call it by the name of life-energy. It is this force that is credited with magical or miraculous powers in all the occult systems of the past and is known by various names, such as astral light, odic force, psychic energy, orgone, super-solar force, chi, etc. In India, it is known as prana and has been universally held to be the lever behind mystical vision and paranormal gifts for more than three thousand years. Prana can well be the matrix from which even physical energy is born. It might be present in the atom and subnuclear particles without ever being detected by any means known to science. It is, no doubt, a galling position, but it is true. The pranic force, in combination with atoms and molecules, fashions the bricks as also the complex structures of life. For this

reason it has been held to be the architect of the organic kingdom and the driving force behind evolution.

The power of the Creator that brings the universe into existence is known as *shakti* in India. Shakti is both mind and matter. Gnosis, or Knowledge, comes from the Creator. This is the divine spark or soul in us, the Inner Light that illumines the mind and intellect. We sometimes become aware of this real "Knower" in states of deep contemplation, or in the impartial Self, which tells us that we are wrong when in the heat of anger or passion, or in any other turbulent mental state, or disturbed reason, we wrongly act or think. It is this Self, or Atman, as it is named in the Upanishads, that becomes more clear and perceptible in the mystical state. Shakti, as the power of the Creator, is incomprehensible to the intellect.

We are already at the frontier in the investigation of both matter and mind, where the unfathomable nature of the deeper layers of creation, with the tools available to us in the form of our senses and the mind, is becoming increasingly apparent to leading scientists and thinkers.

Shakti is unconditioned and limitless, capable of creating any kind of world or substance one can conceive of or that is inconceivable. Prana, too, is a form of shakti. It is the energy behind the phenomena of life. It is the Power behind faith-healing and miracles, as also behind time, space, or causality, and also emptiness, timelessness and chaos. What amazing worlds, what incredible forms of life, and what unimaginable planes of existence, it has created or will create we can never know. The dream state is a distant sample to show its bewildering play. It is maya, the incomprehensible and unexplainable illusory power of the Creator, which our intellect can never entirely understand.

The theory of relativity, the progressive discovery of sub-nuclear particles, with amazing properties, and the new finds of black holes, pulsars, quasars, the expanding universe and anti-matter, all point to the conclusion that with every

advance in knowledge gained so far, the universe has not become simpler and easier to understand but more complex and more difficult to grasp by the intellect. To what undreamed of conclusions scientific investigations will lead, in the course of even one century, no one can predict.

Indian metaphysics is based on the experience of *samadhi* or mystical vision. In this state, the subtle worlds of mind and prana become perceptible. In the time to come, science will have to adopt the same methods to reach these transcendent planes. There is no other way for man to find other areas of creation not perceptible to our senses. It is only then that the true proportion of creation can be understood by the human mind, for we deal only with the fraction perceptible to us.

The longing for spiritual experience exists even in the most intelligent minds, because there is always a subconscious sense of insufficiency in the physical knowledge gained and of emptiness in one's knowledge of the self. Prana is the bewildering source behind the amazing organizations and instincts of living creatures. With the first breakthrough in the discovery of prana, which is imminent now, the incredible behavior of the intellect that has persisted in ascribing the phenomenon of life and evolution to pure unpremeditated chance will at once become apparent. There is a different spectrum of prana for each form of life, with modifications for each individual of that form. We know that the organic structures and their chemical compositions in every species of life vary from each other, and there are slight differences in the individuals of each species. This is true of prana also. Each distinct human personality reflects a distinct type of pranic spectrum. No two spectrums are alike in every respect, just as there are no two personalities exactly similar.

The differences in our mental constitutions and character are all due to variations in the spectrum of each individual. In the pranic plane, human personalities exist as clear and distinct as their mortal frames in the physical world. During the

course of mystical ecstasy a new, more potent stream of prana enters the brain, creating a revolution in consciousness. The flow of this new pranic current is caused by a slight but clearly marked activity in the brain. It looks as if a hitherto silent area has leapt to sudden activity, demanding a more potent psychic fuel to sustain it.

When the available store of this new pranic fuel is spent, the mystic again reverts to his normal consciousness, returning, as it were, from a smiling, brightly lit Garden of Paradise to the humdrum existence of a prosaic world. No words can express the grandeur and sublimity of the experience nor the happiness and serenity felt during the interval. In rare cases, the experience can become a perennial feature of life. In India, it has been called the *sahaja* or *jiwan-mukta* state.

The whole ocean of prana, sustaining the human race, is in a state of flux. It is this motion in the fundamental element of life which is behind the evolution of the brain and the transformation of consciousness. The human world is advancing in knowledge as prana is moving in that direction. This movement, in turn, causes subtle evolutionary changes in the brain that we are not able to measure yet, but we will do so when the mystery shrouding prana is solved. This will also solve the riddle of talent, genius and extrasensory perception, because a well marked change in prana is responsible for these conditions, too.

The evolutionary change occurring in the race now is irresistible. Humanity is being carried to an unknown destination by the very ocean of life which feeds every individual mind night and day. This destination is a new dimension of consciousness that so far has not been previously defined. We call it by the name of mystical experience, illumination, or enlightenment, without knowing precisely what that means. All of us are sailing in the same mysterious ship without knowing for which port it is bound.

My Own Experience Of the Mystical State

I do not claim to be illuminated in the sense we ascribe illumination to Buddha, as I still find myself at the human level. I do not claim to be a prophet in the sense of the founders of various faiths, as I do not find myself equal to the task they set out to accomplish.

I do not claim to be a mystic or a saint, as I am still very much entrenched in the world and have not completely risen above it. I feel more at home in calling myself a normal human being, like millions of others who inhabit the earth. It gives me even greater happiness, when I measure the difference between my frail human self and the surpassing glory of the Vision granted to me. All I claim is that for more than forty years, I have been undergoing a most extraordinary experience which is now a constant source of wonder and joy to me.

The experience is not at all like anything I tasted of life from the day I began to remember, as a child, to my thirty-fourth year. It is not like anything of science, or art, or philosophy, of which I have read to this day. The only class of human beings in whom I find a parallel of this experience are the mystics of the East and West, but here, too, there are differences which I am trying my best to resolve. In describing this experience, I always thoroughly weigh every word that I use, because, somehow, I feel myself under a solemn obliga-

tion to give expression to what is the strictest truth. Even so, my whole story is so incredible that doubt is natural unless direct proof is provided to substantiate it. I and my friends are seriously occupied, at this moment, in finding methods for an objective verification of this almost unbelievable mental state.

As long as that does not become possible, however, the only evidence I can provide is the voluminous store of all the mystical literature of the world, covering the last 3,500 years and more. To a modern psychologist, from the point of view of normalcy, I am a freak, or a victim to a permanently fixed delusory state. He is not to blame. There are no documented cases of this kind.

I myself disbelieved the evidence of my own senses and mind for as long as twelve years, when, suddenly, an objective fact brought it home to me that the transformation I was undergoing was not a delusion but a concrete reality to which I had to reconcile myself. The incredible nature of my transformation lies in this, that every moment of my life I live in two worlds. One is the sensory world which we all share together—the world of sight, touch, smell, taste and sound. My reactions to this world are the same as of other human beings. The other is an amazing supersensory world to which I first found entrance in 1937, and which, to the best of my knowledge, I share alone or, perhaps, with extremely few others unknown to me. I do not say this to claim singularity but only as a statement of fact, because to this day I have not come across any individual claiming the same peculiarity.

I have critically observed myself, my thoughts, my actions, my feelings and my dreams, to make sure that the transformation experienced is not an abnormality or an aberration, but the normal outcome of a peculiar activity of my cerebrospinal system, unknown to modern science. I have talked about my condition with many scores of eminent scientists and scholars in different parts of the world.

But the mystery and wonder still remain. There is no explanation for my extraordinary mental condition. I am always conscious of a luminous glow, not only in my interior but pervading the whole field of my vision during the hours of my wakefulness. I literally live in a world of light. It is as if a light were burning in my interior, filling me with a luster so beautiful and so ravishing that my attention is again and again drawn towards it. In fact, it is the normal state of my perception now. Light, both within and without, and a distinct music in my ears, are the two prominent features of my transformed being. It is as if, in my interior, I live in a charming, radiant and melodious world.

A sense of its fascination is always present in me. The harmony is disturbed, more or less, in unhealthy states of the body in the same way as sickness disturbs the poise of the normal mind. The luster and the sounds continue but are no longer as fascinating as in the healthy state. This disturbance is only occasional. Normally, an indwelling joy and harmony make my life much more happy and serene than it was before the transformation.

Experience of light is a prominent feature of mystical vision. This is sometimes described as a supernatural glow, ghostly light, celestial radiance, golden luster, living splendor, and the like. There is hardly any narrative of a mystical experience in which the glory, the brightness or the splendor of the vision is not mentioned at one place or the other.

On the basis of my own experience, I can safely assert that the mystical vision, whether of short or long duration, invariably denotes the operation of an altered form of psychic energy which is luminous, lending a brightness to every object perceived outside and every image evoked within.

To sum up briefly, mystical experience represents, in my view, the activity of a luminous form of thought-energy that bathes everything in its luster. I believe that by a slow process

of evolution this illuminated state of mind, in the course of time, will become the natural state of every man and woman on the earth. The reason why the sun and the moon are used as symbols of illumination or of the attainment of miraculous powers in almost all the spiritual, esoteric, or occult, traditions is because of the resemblance of this inner radiance with the sources of light which illumine the earth.

The current confusion about the real nature of mystical experience rests on the fact that there is no awareness about the biological factors responsible for this extraordinary state of cognition. As soon as it is confirmed by experiment that a transformation does occur in the brain, and also in the bioenergy that fuels the activity of thought, the speculations and controversies, circling round the subject at present, will cease, giving a new direction to the investigation.

Mystical experience is the perception of this celestial luster as a crown of glory round the soul. This is what the “Hymn of the Robe of Glory” aims to convey in the song beginning with these words:

When a quiet little child, I was dwelling
In the House of my Father’s Kingdom,
And in the wealth and the glories
Of my Upbringers I was delighting

The soul is deprived of this Robe of Glory on its embodiment as a human being. But it recovers this Mantle of Light with noble striving when it attains the Illuminated state. William Blake aims to convey this in his poem, “Song,” which he wrote at an early age:

How sweet I roamed from field to field,
And tasted all the Summer’s pride,
Till I the Prince of Love beheld
Who in the sunny beam did glide.

The Chinese sage, Wei-Lang, in his sutra about the indwelling

Buddha, expresses the same idea in these lines:

Within the domain of our mind there is a Tathagata of Enlightenment who sends forth a powerful light which illumines externally the six gates (of sensation) and purifies them. This light is strong enough to pierce through the six heavens of desire, and when it is turned inwardly to the Essence of Mind it eliminates at once the three poisonous elements, purges away our sins which lead us to the hells, and enlightens us thoroughly within and without.

I do not claim that I see God, but I am conscious of a Living Radiance both within and outside of myself. In other words, I have gained a new power of perception that was not present before. The luminosity does not end with my waking time. It persists even in my dreams.

In every state of being—eating, drinking, talking, working, laughing, grieving, walking or sleeping—I always dwell in a rapturous world of light. It is obvious that the self or observer in me has experienced a change and a new being has been born who is always enwrapped in a sheath of alluring light.

If my experience were confined to the state of luminosity alone, I would, in all probability, have kept the secret to myself and not divulged it far and wide as something exceptional that deserved attention. But this inner radiance is attended by another, even more incredible, feature which, from my point of view, is of utmost importance. It is important because it provides a possible solution to, at least, four still unsolved riddles of the human mind, namely:

1. mystical experience or illumination; 2, inspiration and genius; 3, psychic faculties—clairvoyance, telepathy, prophecy, etc., and 4, a whole gamut of mental and nervous disorders that can be defined and classified through a scientific study of the phenomenon. The link between genius and insanity is well known. There is a class of psychics—known as *mastanas*

in Persian and *avadhoots* in Sanskrit—who are highly clairvoyant, with abnormal behavior patterns, can be found in mental clinics if carefully looked for. This shows that the transformation that occurred in me could also go awry, as it did for some time. This has an awesome significance. It means that human evolution, if not supported by a harmonious inner and outer environment, can result in malformations of the mind and intellect. This is the tragedy of our day.

The more amazing feature of my experience consists in this. The enchanting light I perceive, both internally and outside, is alive. It pulsates with life and intelligence. It is like an infinite Ocean of Awareness pervading my own small pool of consciousness within and the whole universe I perceive with my senses outside.

It is as if a radiant living Presence encompasses everything that exists both within and outside of me. Much as I wish to do so, it is extremely difficult for me to draw a clear picture of this aspect of my experience. For me, the universe is alive, a stupendous Intelligence that I can sense but never fathom, looms behind every object and every event in the universe, silent, still, serene, and, in the words of Bullah Shah, the Sufi of Punjab, immovable like a mountain.

It is a staggering spectacle. I can describe it only by a distant analogy. Imagine the universe as a gigantic movie, unfolding scene after scene in time and space—on an infinitely vast, intensely alive ethereal screen that remains entirely unaffected by the action of the drama—and you will have a dim picture of what I mean.

The mystics have likened this visionary experience of the behind-the-scenes Cosmic Intelligence to the motionless bed of an ocean, supporting all the movement, fury and flurry of its agitated surface layer, which is the phenomenal world.

It would be a serious error to suppose that this all-pervading, behind-the-scenes Cosmic Intelligence is of the

nature of human consciousness and human reason. It is not; it is something so remote from our conception and so extraordinary that nothing of this earth can provide an analogy to explain it. It is for this reason that the phrase "*Neti, Neti,*" not this, not this, has been repeatedly used by the seers of the Upanishads to emphasize the utterly incommunicable nature of this experience.

The Sufis, too, have a graphic story to illustrate this point. The story runs that in a certain village there was a walled enclosure hiding a mystery. Whoever climbed the wall and looked on the other side jumped into the enclosure and never returned. This made the villagers curious, and they decided to try an experiment to prevent the climber from jumping over without revealing what he had seen.

When the next candidate volunteered to climb, they firmly held him by the legs and pulled him back the moment he attempted to jump and disappear forever. But he had lost the power of speech and stared from one to the other without being able to utter a word. The moral is that mystical vision dumfounds the keenest intellect.

Mystical Vision The Basis of Religion

The attributes of “Omniscience,” “Omnipotence” and “Omnipresence” ascribed to the Creator, or God, or Allah, or Ishvara, in the theistic religions, are all based on the impressions gathered during mystical ecstasy. The living Presence, or Over-All Intelligence, occupying the whole area of perception of the seer—the sky, earth and the multitude of objects contained in them, the largest and the smallest—is so unimaginably all-pervasive that it seems to be doing everything at every place in every moment of time.

One Almighty Actor, one unbounded Ocean of Intelligence, one Infinite Living Sun, plays the whole drama of creation, single-handed, manifest in every grain and particle in the microcosmic, and every sun and planet in the macrocosmic, plane of the universe. There is nothing startling or singular in what I am stating. This Unity of the Universe, this Oneness of the Cosmos, is a most prominent feature of mystical experience. Almost every great mystic has voiced it. The *Aitareya Upanishad* describes the experience:

He is Brahma, He is Indra, He is Praja-pati (Lord of the Universe). He is all these gods, and these five great elements, namely earth, air, ether, water, light, these things and those which are mingled of the fire, as it were, the seeds of one sort and another, those born

from an egg, or those born from a womb, and those born from sweat, and born from a sprout, horses, cows, persons and elephants, whatever breathing thing that is here, whether moving or flying, or what is stationary, all this is guided by Intelligence, is established in Intelligence. The world is guided by Intelligence. The support is Intelligence.

This passage is of tremendous importance. It is the outcome of true mystical experience which shows Consciousness as the bedrock of all creation, both animate and inanimate. I have read through several accounts of mystical vision recorded by contemporary writers or intellectuals of our own day. A good many of them lack conviction and are but the products of the intellect. It is not merely a feeling of unity or oneness with creation or sense of euphoria that determines the mystical ecstasy. It is the overwhelming nature of the spectacle that shows consciousness and not the material universe as the dominating Reality.

The experience reverses one's whole concept of creation. The sun, the stars, the earth and its oceans are not now perceived as material realities, but as images projected by an all-embracing Consciousness. In other words, the cognitive power of the brain is dramatically changed for the duration of the vision.

A new channel of perception comes into operation. What was but a point of awareness before, inextricably linked to a body of flesh and bone, becomes an Ocean, enfolding the whole of the universe, while the body and the "ego" that made up the personality of the observer recede further and further away, leaving the way open for a Cosmic Intelligence to manifest itself. It is important to remember that the experience is not of an impersonal kind. It is not as if we are witnessing an earthly scene. In the normal experience there always exists the duality of the "Knower" and the "Known,"

of the subjective mind and the objective world. This distinction persists even in dreams. Except in deep states of absorption, or the intense embrace of love, this sense of duality is an inalienable part of human awareness. In the mystical ecstasy, the very self is transfigured. It becomes both the subject and the object. The titanic Presence that now dominates the scene is the whole universe and the soul of the individual at the same time. It is the sun and the atom both.

This infinite Source of All dwells here in my heart with all the frailties or virtues I possess. This Cosmic Intelligence, this Almighty Sovereign of all creation is, at the same time, the individual self of all the six billion earthly human beings, the actor in all the six billion dramas of life, and billions upon billions of infinitely varied dramas on other planets in the universe, yet away and aloof from them all.

It is a breathtaking experience. The narrow, individual self is swept off from its anchor in the body and the world, like a straw carried away by a tidal wave of the ocean, to be confronted by infinity on every side. This is what Rumi tries to convey in the *Dewan-l-Shamsi Tabrez* in these lines:

Having put Duality aside, the two worlds (this world
and the other) are now one to me. It is One I seek, One
I know, One I see and One I call.

The well-known mystic, William Law, describes this experience of Oneness of Soul with the infinite in these words:

Though God is everywhere present, yet He is only present to thee in the deepest and most central part of thy soul. The natural senses cannot possess God or unite thee to Him, nay, thy inward faculties of understanding, will and memory, can only reach after God, but cannot be the place of His habitation in thee. But there is a root or depth of thee from whence all these faculties come forth, as lines from a center, or as

branches from the body of the tree. This depth is called the center, fund, or bottom, of the soul. This depth is the unity, the eternity—I had almost said the infinity of thy soul—for it is so infinite that nothing can satisfy it or give it rest but the infinity of God.

Shankaracharya sums up the position in this way:

The verdict of all discussions on the Vedanta is that the jiva (soul) and the whole of the universe are nothing but Brahman, and that liberation means abiding in Brahman, the indivisible entity. The Shrubs themselves are authority (for the statement) that Brahman is One without a Second.

In recent times, Dr. Bucke's experience, described in his book, *Cosmic Consciousness*, is clearly illustrative of the cognitive state in mystical ecstasy:

Directly afterwards there came upon me a sense of exaltation, of immense joyousness, accompanied or immediately followed by an intellectual illumination quite impossible to describe . . . Among other things I did not come to believe, I saw and knew that the Cosmos is not dead matter, but a living Presence, that the soul of man is immortal, that the universe is so built and ordered that without any peradventure all things work together for the good of each and all.

This is what Wordsworth hints at in the following lines:

. . . something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man,
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.

The following passage contains an important saying of Christ, according to the Egyptian papyri:

. . . And the Kingdom of Heaven is within you and whosoever knoweth himself shall find it and, having found it, ye shall know yourselves that ye are sons and heirs of the Father, the Almighty, and shall know yourselves that ye are in God and God in you. And ye are the city of God.

This is one of the clearest statements to show that the human body is a temple of the Divine and that the aim of human life is to experience this Divinity. But how can it be possible to achieve the Glorious Vision without transformation of the Self? Evolution is the only rational explanation for this ascent from the normal human perception to the paranormal state where the Kingdom of Heaven becomes a reality through the enhanced powers of our organic frame.

Science and Mystical Experience

There is a great deal of variation in the accounts of mystical vision available to us for study. Apart from the traditional mystics, whose frame of mind was essentially religious and who underwent various spiritual disciplines to attain the mystical state, there have been poets, philosophers, scientists and scholars who had a sudden visionary experience, once or several times in their life, without the practice of any orthodox religious or esoteric discipline.

Pascal, Bucke, Tennyson, Wordsworth, and Tagore, are a few examples of this type of mystical vision. According to his own statement, a few moments before his epileptic seizures, Dostoevsky experienced a state of lucidity and bliss which, he says, counted more than a lifetime of ordinary experience.

How are we to account for this phenomenon? From immemorial times, the mystical state has been held to be a vision of Divinity, or God, or Allah, or Brahman, or any celestial or supernatural Being.

There are hundreds of books from the pens of mystics themselves, or of theologians and other scholars, supporting this view. For this reason a deeply religious life, involving seclusion from the world, renunciation, submission to Divine Will, contentment, austerity, even penance with extreme love of the Deity, and utter devotion, has been considered to be the essential prerequisite for success in this sublime quest. The revealed scriptures are all explicit on this point. From

this point of view, it is hard to explain the anomaly created by the mystical ecstasy of those on whom the experience was, as it were, thrust in the course of normal life, devoted to worldly pursuits, without having made the surrender and sacrifices to deserve the reward from heaven.

There have been well known mystics in recent times in whom ecstasy started from boyhood, as in the case of Ramakrishna and Ramana Maharishi. In both of them, the state of intense absorption was, as it were, a natural state of mind. Guru Nanak and Jnaneshwar were mystics from birth. The former in his talk, behavior and poetic composition, was a religious genius from the age of ten, while the latter wrote his famous commentary on the *Bhagavad-Gita*, known as *Jnaneshwari*, and considered to be a classic, at the age of sixteen. There is no rational explanation for these extraordinary cases of mystical consciousness.

There are still many scientists who, like Freud, treat the whole phenomenon of religion as an illusion, a pathological condition due to repressed sexuality—their one answer to many problems of the mind. According to this view, the whole irrational fabric of faith should have been exposed to its bottom by now. But, strange to say, the reverse has happened. Mystical vision and the miracles associated with it, now classified as psychic phenomena, have assumed an urgency and importance that they never possessed before, during the last two centuries. This shows how erroneous the intellect can be.

The thirst for self-awareness, or the occult side of nature, a striking feature of our day, is utterly inexplicable in the light of modern psychology. It is incredible that scientists and scholars should still be in the dark about a phenomenon that has been at the base of civilization and culture, and also all the moral and intellectual progress made by humankind. The religious impulse and the lure of the supernatural, that we always see associated with the life of man, from as far back as

archeological record is available, provide irrefutable evidence that the human mind has been occupied with the occult and the divine almost from the beginning of reason.

The priest, the witch doctor, the medicine man and the shaman, appear on the scene from the remotest periods. In the prehistorical world we see all the vanished civilizations of the past completely dominated by religion. In fact, in some of them the kings performed the offices of both the ruler and the high priest. The current faiths that took form, from about 2,000 years before Christ to medieval times, kept as firm a hold on the imagination of man as those that preceded them by thousands of years. In this sphere of the human mind, science is but a helpless spectator of the scene.

The world is tense and the race lives under the overhanging threat of a holocaust because we are violating an almighty law of nature. But we do not even have an awareness of this law. It is not mere chance or accident or hysteria, or the machinations of charlatans and priests, that brought the current major faiths of mankind into existence. In such an event, they could never hold the tremendous sway over the minds of people, in almost all parts of the world, which they did.

It is not by chance or accident that the great spiritual luminaries were born to reveal the mode of life and the pattern of behavior to be followed by the multitude in order to live in concord with the evolutionary processes working in the race. It is the impact of their teachings, and the order they established, that prepared the soil for the great achievements of modern science. The parents, grandparents, and the great-grandparents of the pioneers of science were, in most cases, deeply religious men and women, with faith in God and a righteous way of life. What will be the achievements of the progeny two or three generations from now, in the mental climate undiluted rationality has created, we have yet to see. The signs, however, are not auspicious. Pregnancy and birth in a tense, highly charged and threatened mental atmosphere

can never be above fault. The tragedy has been that the custodians of faith attached more importance to formalism than to the basic teachings of the founders.

At the same time, many of the great thinkers and scientists, during recent times, failed to understand the importance of religion as the outward symbol of the deeply rooted evolutionary impulse in human beings. They failed to note that all the revealed scriptures of humankind had a common purpose, which is to implant an ideal of a heavenly deity, called God, Jehovah, Buddha, Allah, Vishnu, or Ahura-Mazda, etc., and to prescribe the way of life and the mode of behavior necessary to achieve union with, or proximity to, that Being. The aim was to present an evolutionary ideal and the methods to achieve it.

Religion came to prepare the ground for science. The advent of science, too, did not come by chance or accident. It marks another stage in the evolution of the human mind. We do not see the connection, because there persists an erroneous impression, even among scientists, that the human brain is static and has been so for twenty thousand years, since the time of the Cro-Magnon man.

However, we are prepared to concede that there must have been some kind of a qualitative difference between the brain of a genius, as for instance Einstein, and a man of average intelligence. In fact, it is to locate this difference that portions of Einstein's brain have been under observation. The wonder is that while we are ready to acknowledge that there must be a variation in the brain of a genius as compared to that of a common man, we still naively believe the myth that there has been no appreciable change in the human encephalon for thousands of years. Even a champion of evolution, like Teilhard de Chardin, subscribed to the same view, probably under the impression that what the biologists of his day propounded was the last word on the subject. The bloom of science, and of the intellect, that we see today, compared with

the dense, slow-moving mind of the Stone Age man, shows as great a gulf as exists between a highly talented individual today and that of a blockhead.

What physiological factors are responsible for this difference? No one at present is able to answer this riddle. The moment this difference is located, the enigma of whether the human brain is still in a state of evolution or not will be solved. The human mind is never able to frame a correct picture of the state of its knowledge even a few decades ahead.

The top intellects of the late 1800's could never have imagined the state of knowledge of the intellects alive now. Similarly, the latter can never correctly visualize the mind of those living in the latter part of the twenty-first century. There are extremely few who can think ahead of their time.

The science of life has reached a stage where a breakthrough in our knowledge about the brain is imminent. This would show that the religious impulse is genetically present in human beings. Where it does not exist, a departure from the normal is indicated. The aim of the impulse is to effect coordination between the evolutionary modeling of the body and the surface consciousness of the individual. There is no other explanation for mystical experience.

The fact that those who laid the foundation of all current faiths of humankind made a clear avowal of the position that what they were preaching was revealed to them by God, an angel, a Divine Consciousness, or an enlightened state of mind, is a clear indication of this fact. With the breakthrough in knowledge about the brain, the stage will be set for a rapprochement of religion and science.

The real purpose for which science took birth was to bring about an acceleration in the evolution of the race. From this point of view, science is not the end but the means to an end. This is the reason for the highly increased tempo of progress in our time. We are all witnesses to the fact that changes and innovations that in medieval times took cen-

turies to occur are now often accomplished in decades. How has this come to pass? The answer that this is due to highly sophisticated technology is only partially correct. Technology itself is inextricably linked up with the capacity of the mind.

It is the technological brain that has evolved to the pitch where the amazing achievements of our day have become possible. If the evolution of the brain does not keep pace with the speed of progress, a state of stagnation would ensue beyond which it would be impossible to proceed. The past history of mankind is standing witness to this ossification.

What happened to the Egyptians, Mesopotamians, the people of the Indus Valley, the Indo-Aryans, Chinese, Persians, Greeks and Romans, after their rise to lofty heights of culture and even technological achievements? Stultification and decadence occurred as the brain ceased to keep pace with the demands of the progress achieved, and decay set in to level the once victorious and ascendant nations to dust. As many as fourteen civilizations, whose achievements are scattered all over the earth, have already paid the forfeit for their ignorance of this almighty Law. Our civilization will follow the same course if science continues to ignore the fact that spiritual evolution is the real goal of human life.

The great pyramids and temples of Egypt could not save the populace from falling a helpless victim to decline when the brain ceased to cooperate. All the wonders of modern science will not be able to save the race if the brain refuses to tolerate the pressure to which it is subjected now. The result would be what we are already witnessing—a desire to drop out of the struggle, perverted thinking, drugs, promiscuity, escapism, discontent, violence, crime and wishful thinking of a holocaust. The top-heavy, ponderous structure of modern civilization, in every part of the world, is actually rocking, only we are not fully aware of it. We are not conscious of the worldwide rebellious trend of the human brain.

The Need for a Serious Study of the Phenomenon

In dealing with mystical ecstasy we deal with a fundamental impulse in the human mind. Modern science has no awareness of the fact that the average human brain, as the result of continued evolution, is now ripe for the manifestation of another mode of cognition superior to the intellect. It is only through this channel that consciousness can be perceived as an independent reality, existing in a boundless universe of its own.

This emergence of this cognitive faculty was designated by the ancient Indian adepts as the opening of the "Third Eye," or the "Tenth Door." The Egyptians represented it by the symbol of the Serpent on the headdress of Pharaohs, the "Eye of Horus," and by other emblems. The whole occult, esoteric, hermetic, and alchemic, literature of humankind revolves round this amazing possibility in the human brain.

The phenomenon of mystical ecstasy has not received the attention it deserves because this possibility in the brain is not even suspected by scientists. There is no awareness about the forces behind psychokinetic phenomena or extrasensory perception, nor about what relation they bear to the brain of the psychic or medium who displays the gifts. The possibility of the involvement of the brain in the weird demonstrations is not even mentioned as a subject for discussion. But almost every saint or mystic has been credited with psychic gifts, and

some mystics are reported to have exhibited these gifts to a remarkable extent.

The life stories of saints throughout the world often contain accounts of their miraculous performances. How are we able to account for them? Patanjali, who flourished centuries before the birth of Christ and was the author of the first authoritative treatise on Yoga, treats psychic, or miraculous, gifts as an inevitable harvest of yogic discipline and divides them into eight categories.

There is a close affinity between the practice of yoga and the disciplines followed by Christian mystics and Sufis and the Taoists of China. The exercises are designed to train and discipline all the constituents of the human personality—imagination, will, thought, emotion—as well as the physical body. Concentration and self-mastery constitute the pivotal exercises. Discipline and mental training have been considered necessary for illumination, or the attainment of miraculous powers, from immemorial times.

Why? Has any rational explanation been offered to show why mental and physical discipline is necessary for religious experience or psychic gifts? Are the mental exercises and the ennoblement of character undertaken to propitiate a Divine Power to win favor? If the answer is in the affirmative, it means that divine intervention is needed as a necessary condition for enlightenment.

In that case, the phenomenon of mystical ecstasy must always remain beyond the periphery of science. The same must also be the position of psychic powers. How then can research on psychic phenomena lead to any tangible results when the energies and forces involved are purely subjective, operating as it were in a magical way, without any relationship to the human organism? If this position does not accord with the law-bound character of the universe—and there must be a rational explanation behind the repeatedly observed fact of spiritual illumination or the possession of

psychic faculties—it is necessary to look more closely into the personality of man to find an answer to this riddle.

Intellectual speculation or scientific study of the subject can never help to cross the barrier and understand the nature of mystical consciousness. The empiricist who would like to explore this territory must experiment in the laboratory of his own self.

Nature has built an unscalable wall here to keep the intellect from intruding into a territory that belongs to a superior sense. If this wall did not exist, reason would continue to dominate the mind of man, and the emergence of a higher faculty would never be possible. The natural function of intellect is to help this evolution.

Just as it is not humanly possible to arrest the normal growth to adulthood of a healthy child, except at the risk of malformation and distortion, in the same way it is not possible to block the evolution of the human mind, except by causing malformation and distortion of the whole personality. In the case of isolated savage populations in Australia, Africa, and the new world, cannibalistic practices, human sacrifice, and other perverse and inhuman customs, were the result of obstructed evolution. Correction and reformation came when the obstructions were removed.

At the present stage of human progress, any obstruction in the path of evolution can be disastrous. The slightest abnormality, twist, or kink, in even a few of the leading intellects, especially in a powerful nation, can prove calamitous for the whole race.

We have to bear in mind that the two bloodiest wars in all history have already been fought in this century. Apart from them, a whole chain of appalling massacres in different countries spelled the death of millions of innocent people, dwarfing all the bloody slaughters of the past. In the light of what has already happened, deluded, indeed, is the intellect that fails to draw a lesson from these recent happenings and

lives unconcerned about the future. It is good to be optimistic, but heedlessness is a sign of mental inertia and highly inimical to survival.

Since it is hard to accept that an all-knowing intelligence controls the destiny of humanity, we are prone to ascribe the present overhanging threat of a global war, and the precarious condition of the world, to a chance combination of certain factors, or to a rapid advance in technology, and entertain the hope that the crisis would pass with proper handling of the situation by political leaders.

But we never ascribe it to the imbalance created by disproportionate growth of the human personality—a giant intellect attended by a pygmy will and a dwarf moral conscience. Survey all the departments of human activity and the truth of this statement will become obvious to you.

The reason for the present menacing condition lies in the imminent danger of disproportionate evolution. If it is not corrected, it could be fatal for the race. It is the racial consciousness, prescient of the pernicious outcome of this disproportion, sounding warning after warning at the heedless crowd.

In the mystical state, where there occurs a more direct contact with Cosmic or Christ Consciousness, the warning comes as a Message, or an inspired composition, to draw attention to the digression. This is the secret behind the prophetic utterances and the predictions of upcoming disasters, made by prophets, oracles, and seers, throughout the past and, in our time, by clairvoyants like Edgar Cayce and a few others.

The Divine In Man And How to Achieve It

Every human being is a ray of the Light Divine. This is what every man and woman needs to know and experience in themselves. This is the glorious prize that every one of us has come to win. This is the message that, in my own humble way, I have come to deliver. There is nothing new in this message. It is written in bold letters, and couched in forceful language, in all the religious scriptures of humankind.

I stand before you as a living testimony to the truth of religion and an eyewitness to the experiences undergone by all the great visionaries, illuminated sages and mystics of the past. I became a recipient of this grace by a series of transformations that occurred with great pain and suffering for years. This gave me a clue to the biological factors responsible for the change.

Why I was chosen for the experiment I do not know. This is a wonder and a mystery to me. I had no special merit to deserve the favor. Perhaps heredity played a more decisive role in this transformation than my own efforts. The laws of spirit have to be followed by both the parent and the offspring. It is only then that the path of evolution can become easy and smooth to travel for the race. Earth-wide dissemination of the knowledge of the Glory dwelling in every human being is the only way to bring about the unification of all humanity. It will make known the common goal pre-

scribed by nature for the life of man. The solemn task in front of us is to provide empirical evidence for the basic reality of Illumination.

This is necessary in order to bridge the existing gulf between religion and science and to bring concord between the intellect and heart of man. This is also needed to convince the skeptic and to clear the doubts of the vacillating, also to confirm the belief of the believer and to show the true path to the seeker, thus correcting the error of the superstitious and the credulous dupe.

I firmly believe the time has come for this great reconciliation and that nature has already set the stage for it. Those who have doubts should look towards the miracles of science wrought by the intellect, and ask themselves whether there cannot be miracles of spirit also.

The knowledge of this priceless treasure of the spirit—far more precious than all the wealth and seats of power on the earth—can provide the most powerful incentive to all noble souls to search for it in themselves and to persuade others to make the rewarding search.

When empirically proved, it is sure to galvanize the whole race into activity to find the methods and to create the environment by which the effort made to win the glorious prize can be greatly facilitated. This is the only knowledge that can humble the powerful and the proud, enrich and embolden the poor and the weak—the only knowledge that can provide a most powerful incentive to parents to ennoble their lives and strengthen the bonds of their love to procreate an illuminated progeny. It can vindicate the stand of those who are already on the spiritual path and inspire those who are not. It can greatly promote the benevolent efforts of those who, susceptible to the influence of the spirit, are already actively engaged in bringing peace, harmony and self-knowledge to the world, as also relief from sickness, suffering, pain, and want, to the needy crowds. With the first objective confir-

mation of this divine potential in human beings, the wider areas of discord between contending political ideologies, and the conflicting doctrines of faith, will slowly begin to narrow down until complete accord is achieved.

Scientists and the scholars who are already convinced of this will be the first to take up the cry. Those who think that the dream is too rosy to be true have only to bring before their eye the image of the mental climate at the beginning of this century. Could anyone believe then that in a few decades man would land on the moon and make plans for traveling to other planets?

Nature will always have surprises for the intellect. Every human being, poor and the rich alike, can be the recipients of this grace. Everyone is ordained, sooner or later, to make himself eligible for this heavenly boon. It is the culminating point of human evolution, and the trophy is designed to compensate for all the effort and the agony of the climb. After that, a much more evolved, happier race will live on the earth, perfectly at home both in the inner and the outer worlds. Science and religion will have to work together to make this dream come true.

Christ Consciousness or Illumination, being the crown of biological evolution, must be possible with a healthy, natural life led in accordance with both spiritual and physical laws. All basic urges and survival instincts must remain intact until the end. Unhealthy suppression of natural urges and appetites on the one hand, and their immoderate indulgence on the other, can only result in abnormality.

In such a state, the reserve of energy essential for the transformation of the brain is used up to repair, as far as possible, the damage done by excess on either side. The basic urges and instincts of the animal still persist in man. They will continue to persist in the future man also, only in a more refined and moderate form. Extreme austerity, penance, self-denial and self-mortification are man's own creation and have

no sanction from nature. Procreation is essential for the continuance and evolution of mankind. Otherwise, how can a more evolved humanity come into existence at all?

Total suppression of the reproductive urge means extinction of the race. It is only in exceptional cases, where the desire is partly or wholly absent, as a sign of highly accelerated evolution in a born mystic or genius, that it can be considered to be a natural state in such an individual.

Otherwise, a healthy normal life, lived in congenial surroundings, devoted to lofty ideals and noble pursuits, ruled by temperance, truth, uprightness, contentment, compassion, tolerance, passion for self-perfection, love of the Divine, altruism and thirst for self-knowledge is the life, *par excellence*, for rapid evolution. This is the reason why in every gospel of faith the ideal of a good life and the cultivation of cardinal virtues are repeatedly emphasized.

Moderation and temperance are essential for accelerated healthy evolution. Immoderate passion, ambition, lust and desire, also unrestrained anger, envy, malice and hate, are inimical, as they keep the mind in a constant state of unrest and turmoil. In this way they cause disruption in the microscopic levels of the brain, where the evolutionary forces are at work day and night to upgrade the personality to a higher state of cognition.

How can constant distraction and the remodeling of the extremely delicate tissues of the brain go on together? We know what havoc a sudden shock, extreme grief, anxiety, pain, anguish, and even anger, can cause to the body. Why? Because in such agitated states of the mind there occurs a storm in the brain, and enormous amounts of precious psychic energy are consumed to remedy the adverse effects on the extremely sensitive neuron seedbed of feeling and thought. This is what Revelation came to warn against thousands of years before the birth of science.

Uncurbed lust for power, unrestricted ambition and greed are frowned upon by faith, as they disrupt or arrest the evolutionary growth. The over-clever, over-selfish, and over-active, brain, madly running after purely temporal ends, pays the penalty by surrendering the immortal crown of Illumination for the perishable trinkets of the earth. In this way, the self-seeker overreaches himself to fall prey to self-deception and self-defeat.

The laws of heaven operate in a way that the mortal himself rewards, punishes, absolves or convicts himself. Love, romance, adventure, sports, athletics, recreation, and travel, in moderate and healthy forms, stimulate the brain and invigorate the body. Enduring love of wife, husband, children, parents, family, friends; concern for fellow human beings, chivalry, idealism, high regard for duty, truth, right judgment, forbearance, resignation, detachment, and humility, are the signs of healthy inner growth.

Beauty, charm, melody, rapture, harmony, lovely landscapes, gorgeous scenes, awe-evoking grand spectacles of nature, inspiring works of art, enchanting sights, sublime thoughts, moments of utter peace, prayerful moods, bubbling joy, transporting lights, and pleasant odors, are all in truth distant samples of the supreme experience. All combined, they provide a faint foretaste of the entrancing vision.

That which elevates, ennobles and inspires helps the soul. Aesthetics, idealism, humanity, and love, are the doorway to mystical experience. All that is beautiful, harmonious, noble, blissful, true or sublime is but a warming ray from Cosmic Consciousness. This is the reason for the use of flowers, music, incense, and lights, in worship, and the love, longing, sentiments, and aspirations, expressed in prayer.

Humanity has instinctively held to the path leading to transcendental consciousness. Only man's doubting reason, cupidity, lust for power, and the untamed animal in him, have

been the cause of his frequent digressions from the path. The vicissitudes of history represent but nature's process to teach the intellect and tame the brute. Our future generations will know better and obey the Law.

Self-Knowledge The Crown of Human Life

The crown of self-knowledge is for the saint and sinner alike. The latter, too, can win it when he corrects himself and directs his efforts to that noble end. There is full hope and ample chance for everyone. The experiments done, once the biological aspect of evolution is confirmed, will gradually reveal what methods and disciplines, or modes of life and behavior, are suited to the constitution of each individual member of the race.

But there will always remain areas in this sublime quest of man where only Revelation can guide. Spiritual laws ruling mankind are liberal and elastic. This is evidenced by the inherent urge in noble minds for progressively more lenient and humane laws. Where the urge is suppressed or denied nature, in her own way, intervenes to correct the fault.

There is no reason for anyone to despair, even if complete self-mastery has not been achieved. Nature is generous and forgiving in applying the laws of evolution to human beings, as their weaknesses are well known to her. The hypocrite who poses as a saint, while still vulnerable to sin at heart, only deceives himself. Heaven condones lapses and overlooks faults, allowing full margin for the frailties of flesh and the failings in human nature. I am myself a product of this clemency. Divine forces meet one halfway in the attempt to

uplift oneself. Why the earth has been, and still is, an arena of bloody struggles, sorrow, suffering, and pain, the investigations done by the Illuminated men and women of the future will progressively reveal. There must be transcendental reasons for it, for the theatre of life is the whole universe.

Who knows whence the actors come to play their parts on the earth and what is the plot of nature for the terrestrial drama of life. There must be a consistent explanation for everything. Our brain has to evolve further and our vision to grow broader to unravel the deeper mysteries of creation step by step.

Our earthly existence, divided into days and nights, might be symbolic of our eternal cycle of birth and death. Every night in sleep we may well be repeating the endless drama of our embodied lives when, in our dream personality, we lose track of our true identity and cease to remember that we are dreaming. Every day in wakefulness we symbolize the return to our native state of Cosmic Consciousness.

Our dreams of which some are happy, some commonplace, some romantic, some mixed, some fear-ridden, some anxious and some frightful, might well be emblematic of our infinitely varied planetary lives. In this sense, the life of each one of us might be a miniature replica of the Cosmic Drama in which we act through eternity.

Man is said to be a microcosm of the universe, because the Eternal Actor in him repeats again and again the cosmic cycle in his incarnate life. Human life in itself is not a dream. It is a stern reality. But it is dreamlike compared to Illuminated Consciousness, when the mortal wakes up to his true identity. That is why Vedanta compares our earthly existence to a dream, or to a mirage mistaken for reality. From this viewpoint, our mortal life, spent on any planet, is only a realistic dream, and our birth and death the beginning and ending of this sleep. We know not, but it might be that we are the scattered beams of an Almighty and Unbounded

Conscious Sun, whose mere thought is the universe, or droplets of an Infinite Ocean, whose mere act of will has brought this stupendous creation into existence. Our own mystery is the greatest mystery of all. Every mystical experience is a testament to our eternal life. Not the life we spend in the embodied state but a life so glorious that it ravishes our mortal senses and the mind—a life so transporting and sublime that the beholder of the vision may even swoon in ecstasy. It might be possible to understand this impact better with the help of the following illustration:

Imagine a man in the grip of a horror dream, finding himself lost in a wilderness with haunting shadows and creeping horrors on every side. In this state of extreme suspense and anxiety, he suddenly sees a terrible lion, with bared fangs, rushing madly to devour him. He screams in terror, with his heart beating wildly and his body drenched in sweat. In that moment of despair, he suddenly awakens to find himself lying on his bed with cheering sunlight streaming into his room.

What words can describe the relief and joy he feels at the realization that it was all a dream? This experience, which most of us have had in varied forms, one time or the other, can convey a dim idea of the relief, happiness and wonder felt on one's first encounter with the soul.

“O, Almighty God,” one is led to say, “Is this the Glorious World to which I really belong? Is this living Splendor, this beaming Sun of Life, beyond the slightest touch of earthly sorrow, suffering or pain, my real Self? O wonder of wonders, am I this immortal Being, happy beyond measure, the eternal participant in the drama of existence, sleeping and waking, like the rising and setting of the glorious sun?”

Read the narratives of great mystics, born in different parts of the world, and you will find ample corroboration for what I say. The regret is that we have not understood mystical experience in its right color. On the other hand, we are confusing it with visionary states and the so-called out-of-

body experiences that do not bear any relation to true mystical vision. The genuine mystical experience has a consistent history of thousands of years behind it in the spiritual literature of the world. Compare what I assert with these lines of the famous mystic of Kashmir, known as Mother Lalla:

It is we who existed before and shall exist in the times to come. It is we who roamed (the universe) in the ages past and gone. The Divine in us shall never cease to take birth and die, as the sun will never cease to rise and set.

Man is ordained to know himself. Any mode of life and any environment created by him through his own ignorance of the Law, which stands in the way of his progress on the path of self-knowledge, will be brushed aside by nature, as a flood sweeps aside any obstruction standing in its way.

The revolutions that have occurred in the past, in the social, political or spiritual life of mankind, all bear witness to this important truth. No power can stand against or resist these cataclysms. It is only when the Law is discovered that the social, political and spiritual revolutions necessary to conform to the demands of evolution will be effected by the leading minds of the race without violence or bloodshed.

Just as the knowledge of germs, at the back of certain virulent diseases, enabled scientists to control or eliminate the epidemics they caused—before which they were helpless in the past—in the same way knowledge of spiritual forces will make it possible for the same scientists to control or eliminate the threat of bloody uprisings and wars before which they are helpless now. But in order to achieve this purpose the scientist will have to be illuminated also, with ample knowledge of both the inner and outer worlds.

We are at this moment a witness to the dawn of a New Age. Millions of people all over the earth sense subconsciously that a change is coming, but how it would be

brought about, and what will be the state of humanity after, is anybody's guess. Nature has many ways to achieve her purpose. What method she would use at this time she knows the best. The change is coming because mankind has risen one more decisive step in the scale of evolution.

Some of our outstanding intellects are measuring the distant galaxies, others examining the millions-of-years-old, past record of the earth, still others exploring the depths of the ocean or the possibility of life on other planets, but only a few concern themselves with, or can prefigure, the shape of events to come. The evolutionary leap taken by humanity in recent times is the prelude to the birth of a superior race. It will not be a new species, unrelated to us, or an invading host from another planet. It will be we, incarnated in our progeny, for mysterious are the ways of the soul.

It is we who will give birth to, nurture, and rear up, the new race. And it is the Divine Splendor in us that will be the participant in, or the spectator of, the dramas that will unfold on earth in the ages ahead.

Our globe is the cradle of the man and woman-to-come who, when sufficiently grown up in body, mind and soul, will people other planets in the solar system to fulfill the Law. There is a glorious future for humanity. Every soul has the possibility to awaken to its majesty as a sleeper awakens from a dream. We feel amazed at the marvels of technology, forgetting the fact that all this rich kingdom of science is but a small sample of the glorious kingdom of our soul, which has built it for its own edification.

The marvels we have created should serve as reminders to us of the wonders still hidden in our self. It is the experience of Oneness in the mystical vision which shows that the triumph of one soul is the triumph of all. In the same way, the failure or pain of another soul, too, is the failure or pain of us all. It is this bond of identity among the members of the race, like the bond of unity existing in the billions of cells in our

body, that alone can raise humanity to the glorious summit of spiritual illumination ordained for it.

There are clear hints about this transformation in all the religious scriptures of the world, only the language or the symbolism used is different. All enlightened prophets, mystics and sages, provide unmistakable examples of this transmutation. We, too, are on the way to it. It is this Vision of its own sovereignty that provides the greatest inspiration and incentive towards perfection to every human soul. Excessive pre-occupation with only worldly objectives adds strength to the already powerful chains that bind it to the earth.

On account of a mistaken philosophy of life, we ourselves act to tighten these chains while the aim of nature is to set us free. This is the reason for the critical condition of the world today. The race is now passing through the throes of a rebirth to live a more peaceful, more happy, and more fulfilling, life in harmony with the Laws of God.

May Grace descend to make the transition easy and safe. May good counsels prevail to avert the threat of calamity and war. May plenty, peace and harmony increase in sufficient measure to remove want, poverty and suffering, as also envy, malice and hate. And may Light Divine illumine all the minds and soften all the hearts to build a heaven of love, hope, freedom, and happiness, on the earth to allow every human soul to regain its Kingdom and its Glory as an immortal spark of Divinity.

Some Thoughts On The Illuminated State

There are thousands of books written on the subject of Yoga, Zen, on mystical experience and other allied subjects, but few if any from the pen of a modern author to show what is higher consciousness and what happens to the body and the brain when higher consciousness becomes a part of one's life.

There are very few writers who have claimed they have experienced cosmic consciousness. One of the greatest and most significant characteristics of those who had the experience in the past is that they described it. Whatever opposition occurred, they met it. They talked to those people who criticized them. But they boldly asserted that this was their experience and that they had it and were convinced that it was the right experience for this condition of the mind.

We have no such authoritative work today. Most of the books are more or less scholarly or academic, or full of interesting, sometimes sensational, statements without throwing a light on the subject. It is therefore necessary that something should be said about this condition. In order to understand the first impact of this experience, picture yourself in a Utopian surrounding, in a place full of charm and loveliness. And also picture yourself as perfection, as a perfect woman or

a perfect man. After this, imagine that you are entertaining the most intense love for a partner who is as perfect and even more perfect than you are, and that you have been longing and feeling for this object of your love for years and years without having been able to receive his response, even once. Imagine further that all of a sudden, in this lovely Eden where you are sitting, he suddenly comes to you and holds you in a most loving and passionate embrace.

What would be the condition of your mind at such a happiness? You will feel lost to the whole world. Your whole mind will be in ferment. Your heart will throb violently and you will be doubting whether it is a dream or a reality. And the more you embrace that person, the greater will be your emotion, your joy and your exhilaration.

This is mystical experience. It is nothing like what people are writing about: visions, and colors and lights and something of the sort. It is the most intense experience of love, of wonder, of beauty, of music that you can ever have.

All the aesthetic faculties that we have, the faculty of love, of beauty, of noble and sublime aspirations—all these combined together—and you behold before you the ideal of all that you have been striving for. That person, that divinity, is not separate and distinct from you but your own self, holding you in an embrace that is rapturous beyond all description.

Picture yourself in the grip of a dream, going alone in darkness on a path, and suddenly thieves, or robbers, or a lion comes in your way. This causes fright beyond measure, and you do not know what to do. You feel as if the last moment of your life has come, and you prepare for the worst. Then suddenly the dream ends and you awake. You draw a sigh of relief. Oh heaven, it was all a dream, out of which I have somehow awakened.

This is exactly what happens with the first impact of the mystical experience—the sorrows, depressions, frustrations, disappointments, the pain and the suffering of the world, dis-

appear like mists before the rising sun.

There is a great deal of controversy about the nature of dreams. There are so many interpretations put upon them that it is difficult to say what interpretation is correct and what is not. There was also a time when gypsies and fortune tellers tried to read your fortune or your future through the interpretation of your dreams. Now what is our condition in a dream? You forget who you are. You know that you are dreaming, but you do not remember that you are Mr. A, who is now 35 or 40 years of age, that you are married or that you are not married, and that you were just going to bed and that this dream is coming to you.

You do not remember that. You only see yourself there, and all of a sudden you see your teacher, or you see your fellow workers, as if you were young, and then you have a feeling that you have not done your task for today and feel nervous. Or you may have a feeling that you are guilty of some fault, even though you are not. Somehow you forget totally that you have not done this fault, but in the dream you feel that this crime, or this fault, has been done by you, and you now think how to escape from it.

You never remember in the dream that you have to get up and you will awake. So long as the dream continues, it holds you in a grip. Your consciousness is confined to the scene of the dream without allowing you either to know your past or your future. You are there, but you are not the personality that you normally are during the day. You are somebody cut off from everything else, only confined to that dream. If you were to think about this, you would have an inkling of cosmic consciousness. The dream holds you tight and confines you to the scene that is presented. Sometimes, even in the dream, you analyze the scene, but you are not able to connect it to your daily life as we do in normal consciousness. It is like the carriage horses that have guards on their eyes, on this side and that side, so that they can see only

what is in front of them. Now, just as you know that the infant passes through certain stages reminiscent of the evolutionary cycle of human beings—they walk on all fours, like animals, then try to stand erect, then develop their speech, first by listening, then by trying to speak. This is how evolution proceeded.

Man, first like an ape, was going on all fours then slowly learned to go erect, and then he developed a language. So this childhood cycle is symbolic of the chain of evolution that we have undergone over millions of years.

Similarly, the dream is symbolic of our psychological existence. We are held by our mind and our senses in a confined condition and are not able to go either backward in time or forward into the future. We are compelled to see this world as it is, to respond to the impressions of our senses. We are not able to know who we are. We have a fictitious identity. I am Tom, the son of so and so. I was born in such and such a place and am here now talking to you.

We are able to know and to witness only this—just as we witnessed the dream scenes—but we are not able to know our whole identity. Always when we try to know it, we are defeated. The dream is a symbol of man's life as it has existed through eons of time. He is dreaming and then he awakens as an illuminated person and he shakes himself off. What was it that I was witnessing—my children, my wife, my mother, my brothers, my body?

The pain and suffering that I underwent; what was it? This is the great mystery. It seems to be just a moving dream through which we can awake to a consciousness of ourselves, and when we awake to that consciousness the impact is overwhelming, a thousand times more so than that of a frightened man when he awakens from a nightmare. Then we know that all that we experience, think, understand—all that we do—is like a phantom figure that somehow surrounds us and is performing all of our actions and thinking all our thoughts. But

the real we, the real me, the real 'I', have no real relationship with this body, this brain, this thought, and this act.

We then we come to realize that we are the deathless sparks of an eternal fire. It is impossible for me to describe to you what this unfolding of the self implies, what this understanding of infinity means. Then you see that this universe which was bewildering you is no more than an illusive point. It is known, according to the Sanskrit scriptures, as the bindu, the dot without dimension. It is neither large nor small, nor tall nor low, nor light, nor dark.

Every mystic has only used paradoxes to describe a condition that is impossible to convey. It is much more difficult to describe the state than it is for a dreamer to describe waking consciousness. It is something beyond the reach of thought and can only be experienced. Such an example has been given by the sages of India. Just as a maiden, or a youth, can never be made to understand the ecstasy of love unless she or he experiences it, in the same way it is never possible to make another person understand the ecstasy of supernal consciousness unless one experiences it himself.

During the past few centuries, there have been isolated cases of cosmic consciousness, but every blessed individual who had this experience tried to give his own interpretation to it, sometimes founding a new sect or creed, carrying his name forward.

The time is coming when those who have the experience will have to record it. They will be analyzed, and a new language, a new alphabet, and a new pattern of thought, will be created to understand the world to which man actually belongs. We have been exploring this world for more than 40,000 years. We discovered fire, the wheel, the zero, the decimal, gravity, steam, electricity, etc. We discovered hundreds of things, during the course of perhaps 40,000 years of experience, through our senses and intellect. But even all of us are not agreed upon the values that we have created. And we are

still in doubt about what really is gravity? What really is matter, mind, fire? We are in doubt, and we are still making experiments to know more and more about it.

That being so, then how can we claim to know everything about cosmic consciousness when, during the whole course of history, there have been hardly a thousand illuminated persons? And their experience, too, has been extremely varied.

It is a new science, and this science will tell man what he is. Otherwise, all through his span of life on earth, he will remain in doubt. What am I? Where have I to go? Why am I here? What would be the effect of death upon my mind and upon my soul? He will remain in doubt perpetually unless a new science is developed, a new language is created, to express and to investigate cosmic consciousness.

Cosmic Consciousness And the 'Third Eye'

Now, put your mind backward and try to visualize the life you have led from your childhood to this day. You will see the whole period passes off in a flash. Where is it? Where have you stored it? Where have you kept it? All the experiences of joy, sorrow, love, enchantment, hard struggles and adventures? Where are they?

You are sometimes in a state of suspense, sometimes in a state of joy, sometimes in a state of sorrow, waiting for something or facing an unexpected development. Where is it now? Is there any substance of it left? It is like a picture. This is maya. There is nothing underneath. It is just an illusion. Therefore, the picture we should have of this life is of a dream that ultimately ends in nothing; in a flash of memory for all the events that have passed.

If you look carefully, the physical sciences are also arriving at the same conclusion. Many have some knowledge of Einstein's theory of relativity. The time-space continuum-space curving on itself and time being relative to the observer. There is no absolute time. The observer on a planet around the sun may see the same event in a flash, for a moment, which another observer on one of the planets in another galaxy will not see for ages. Time is relative, with no absolute stature, no absolute value. Therefore, when you

dream, in a few seconds sometimes you have a long experience, and sometimes a whole night passes in a flash. You have no value of time as you do in waking consciousness. Time and space, even causality, are created by maya.

Physical science has concluded that the principle of causality cannot be applied to sub-nuclear particles. You cannot predict what particle will be at a certain place at a certain point of time. Everything is now based on probability. This is called the Principle of Indeterminism. You can't determine through analysis of matter at its deepest levels that such and such event is sure to occur.

So all the things on which philosophers like Hegel build up the materialistic philosophy of the nineteenth century, or even part of the twentieth, are sleeping under our feet. There is no causality so far as the lowest levels of matter are concerned. No absolute time nor absolute space. All this is an illusion created by our brain. Maya resides in the brain. It is the brain that limits this consciousness and makes it act like a human being or an ox, a monkey, or a bird.

Actually, consciousness is beyond fetter. It is the basic substance of the universe. Just to give you another vision of cosmic consciousness, try to turn your attention on yourself—on this plane of consciousness or awareness—and suppose that you hold a coin in your hand. You are now reading the figures and the picture on it, and all your attention is fixed on this: Your whole consciousness is in the coin.

Suppose you have a child in your arms. You are looking at its eyes and kissing it. All your attention is now on the child and your consciousness becomes the child; its beautiful eyes and its red cheeks. Now turn your consciousness to the universe, to the sun, millions of miles away, to the stars, thousands of light years away, to the moon, to the ocean. Now this very consciousness that could only see a coin is now imagining and picturing the whole universe. Leave this picture of the universe and turn it to a pin, and now it becomes a pin.

There is no longer the sun or the planets or the universe or the ocean. Only a pin. What is this substance which in one moment is the pin, one moment is the drop, another moment is the ocean, a third moment is a coin, a fourth moment is the universe, a fifth moment is a storm, a sixth moment is a hurricane, a seventh moment is a gentle breeze?

What is this strange thing of which you never find anything similar in the whole of the earth? We never pay attention to consciousness. We totally neglect it as if it is something just common. It is just my possession. We never take it seriously. We are so careful of the body, but we are never careful about the mind.

The reason is because we are not educated in the real science that man—the embodied man—is composed of two substances, I mean in the relative sense, the mind and the body. This has been the fatal mistake made by modern man so far. In ancient times, greater attention was given to religion, and people neglected their bodies. They fasted, they whipped themselves, they thought the body was just the creation of a devil, and they tried by every means possible to subdue it, crush it.

They practiced extreme penance and asceticism. Now we are getting back at them with a vengeance. We are fattening the body, having all the best foods and everything else we can wish for but never caring for consciousness. This is because we do not know that the mind has its own sphere, its own laws. It is not a product of the body.

On the other hand, we can safely say that the body is a product of the mind. How is this? Imagine the invisible speck of protoplasm, the invisible speck of the creative essence in men and women that joins together and develops in the womb. The physical part of it has no energy to create a wonderful product like a human being, with a brain, eyes, ears and nose. It is the life, it is the consciousness in that invisible speck of matter that forms us into the condition in which we

find ourselves at birth. It is not possible that matter can do it.

No scientist is able to create life, because here we have a new energy about which they know nothing. In a discussion with the late Professor Heisenberg, he said that as a physicist he was in complete agreement with me that consciousness was the basic structure and that evolution was planned. But the difficulty was that the biologists would not hear of it. He said that once we had a conference of physicists and biologists, and a physicist told the biologist, "Now look here, you say that the human body and the human brain have been caused by accident because of the meeting of the atoms and the molecules together, DNA or whatever they call it. Now tell us that if an accident could bring into existence a complicated organ like the brain, or a marvelous creature like the human being, why don't we find a ready-made house with a bathroom and a kitchen and all the utensils prepared already by nature?"

The biologist replied, "You can't understand this," and ended the discussion. This is the dogmatic attitude of modern knowledge. Otherwise, higher consciousness is clearly established on account of the hundreds, and even thousands, of descriptions that we have. Can anyone deny that there is a condition of consciousness in which the soul experiences something that is totally above and beyond it in the normal condition? It is this dogma that is creating such a difficulty, and this dogma is generally due to too much learning.

When a person has learned, say, for fifteen years and studied, say, two thousand books, he thinks there is nothing more to know. But there is so much knowledge in the universe that to the last day on earth, millions of years hence, man will continue to learn and to grow. For instance, there is a verse by Lalla. She says, "I, in search of an explanation of this mystery, I turned my attention inward and was searching and searching for an answer. And then, the more I searched, the nearer I came to a certain realization. I began to see an identity in

everything. I began to see a oneness in everything. The multiplicity vanished, and what did I see? I saw you, the Supreme, the Divine, as a beggar at one place, stretching out your hand for alms. At another place, I saw you as the king and the millionaire. At another place I saw you as a criminal. Now for heaven's sake, tell me what trickery is this?"

And this is the question always in the mind of every mystic, for this consciousness that you experience in the state of illumination appears to be you and I, and neither you nor I, at the same time. It appears to be doing everything and yet nothing. It appears to be the basic substance of the universe and yet in it and totally out of it.

It is something our mind cannot grasp, a principle, an essence, a fairy-like substance, a magical stuff that can form itself into anything, create any existence, bring into form any world which it likes without in the least changing itself.

This very subtle and marvelous substance that we call our world also exhibits itself in other worlds. We are bewildered because this universe is not one dimensional but multi-dimensional. This is a new idea, but some scientists are coming to the same conclusion. Multi-dimensional means that it is not only the human mind and the universe that you see. There are other forms of life with different senses, different bodies, and they see different worlds and different universes. For instance, it is possible that as we stand here and talk, there might be other forms of life present before us, interpenetrating into these ranks without either their being aware of us or our being aware of them.

The universe is not one dimensional, but many dimensional, and this is the reason why physical science is finding itself in a bewildering maze, with matter and antimatter, protons and antiprotons, space, black holes, and things like that, which are so extremely bewildering, and which are demolishing theories once considered to be unassailable. A scientist at a recent conference said that in sub-nuclear particles there

are some which have a speed millions of times greater than that of light. Light is the invariant of Einstein's beyond which there can be no speed. So you can see, science is coming to its frontiers, because the world it is exploring is not the only world. It is just one of many worlds; one out of an infinity of existences that are bewildering.

When a new channel of perception, known as the Third Eye in the Indian tradition, opens in some individuals, then a new dimension of the universe comes into view. Then consciousness swallows up this universe in itself, as an ocean swallows up the waves and the tide that flow on its surface.

All that we see, all that we experience—the mountains, mighty rivers, vast oceans, the winds—vanish as if they were the figments of a dream, as if, at the base, they are nothing.

The experience of super-consciousness is something like this: If a crowd of men and women, numbering thousands, stands before me, with different hair, faces, clothes, smiling, talking and listening, and then all of a sudden I put an X-ray on my eyes, what will I see? Not the beautiful faces, the clothing, the hair but only skeletons sitting before me. This is exactly what super-consciousness does.

A new form of perception comes into existence. The world loses its solidity. It loses its dominating character. Sometimes it loses even its existence, and you see that while you are still aware of the world—the slope, trees, faces before me—you are also aware that they are all swimming in a conscious ocean of light, like shadows on the wall, and that the reality, the connecting substance between all of them, is consciousness.

It is elusive, indescribable, ineffable, totally beyond our imagination, but it is there. At every point, it is as full of knowledge as if the whole of the *Encyclopaedia Britannica* were contained in it. We judge Christ Consciousness from our own limited consciousness, but our consciousness is an extremely diluted beam of a sun billions of miles away, a sun that we can

never imagine. We are an extremely dilute beam, like a speck, floating in a beam of sunlight, but we are one with that.

With the dawn of cosmic consciousness, we can experience that this sun is shining everywhere, that it is this sun that is in your mind. Even thought-reading cannot be possible without a concept of this kind. Nor can clairvoyance be possible. There must be a homogeneous medium between two brains, between two minds, and that is supplied by the cosmic mind. It is as great a reality as the physical universe, but it would need an opening of the Third Eye, a new channel of perception, to perceive it.

One can only give you arguments and just evoke your curiosity, or enlist your faith to believe, because nobody can give you this experience directly, just as one cannot describe to you a color you have never seen, or a taste you have never tasted. But it is there, around us, above us and below, and can be seen when the human brain is fully evolved for the experience. Lalla, the Kashmiri mystic, explains it in these lines:

Oh, you embodied soul, through all your life you will be attentive to your body. But remember that not even ash will remain of this body of which you are taking so great a care in your youth and in your prime....With devout attention, seek Him in this body which is known as the temple of the divine. Then what will happen? Slowly, greed and delusion will vanish and this Temple of the Divine will begin to shine. . . And finally, this body will become a blaze of light in which you can perceive your oneness with the universe.

This is not just a delusion, nor a concept but the opening of the Third Eye through which you receive impressions of a world that is invisible to you in normal consciousness. These new impressions, received through this sixth sense, are the impressions of a consciousness that seems to be present every-

where. This is what Krishna tells Arjuna in the tenth and eleventh chapters of the *Bhagavad-Gita*. “I am all that there is in the universe and having created all, I still remain unaffected.” When you perceive this Almighty Power and you can say—though you are still a point of consciousness, you are not the master—I am not all, but I am in touch with all. I now know the One who is in all. I am the ray of a sun that shines on all, that lights up all. That connection between yourself, as the embodied soul, and the Almighty, this divine consciousness, is so powerful that you may even faint at times. It is overwhelming, overpowering.

This is one characteristic of higher consciousness. There is another characteristic also: It is a never-ending wonder. If you were to say that you have seen this consciousness spread everywhere, and you realize it, you know it, you would be speaking an untruth. It is the wonder of wonders, and that is what keeps the self-realized man or woman in a perennial state of happiness, charm and wonder.

The sense of wonder in a child—always with wide-open eyes, looking at things, what is this, what is that?—this sense of wonder has to develop in the adult into the boundless wonder, unceasing wonder, when the Third Eye is opened and impressions of this new world pour into the brain.

What is seen is a drama so wondrous that one is never satisfied or satiated with it. The more one sees it, the more wondrous it becomes. It is a wonder of wonders; the mystery of mysteries; the riddle of riddles. All that is mysterious, wonderful, lovely and charming in the world—it is this!

In trying to bring before your minds the image of cosmic consciousness, one can only use allegories and metaphors. Just as men and women of talent have dark periods, sterile periods when they cannot do any creative work, mystics, too, have had periods of darkness. The same thing happens in the case of geniuses; they have periods of sterility. It happens in the case of mystics, too. They have periods when they can-

not have the encounter, the experience, when they cannot perceive, when the sixth sense is not functioning. Those are periods of terrible depression.

This is because at times, due to some changes in the condition of the body, the Third Eye does not function. The mystic is cast into the gulf of despair. What has happened to me? All of a sudden he or she comes down from the sky to the earth—from a state of expansion, where the universe is his—to the state of a prisoner in the body again.

These are some of the characteristics of higher consciousness. It is not uniform in many cases, or at least not until the body is adjusted. There are variations due to the fluctuations of prana in the body. But when that period is over, then again one is exalted beyond measure.

Here is one more illustration. Imagine that while you are sitting in your home or walking in the street, you are lifted up by a wind, by a force, and carried into the sky, carried for a long distance and then dropped on the top of Mount Everest, where you can see for hundreds of miles around. At first you will be bewildered, terrified. But when you find, Oh it does not harm me in any way, you jump here and there and float in the air on all sides.

What would be your happiness when, from Mount Everest, you can in one flight reach Canada, and from there, perhaps you would like to have a look at the Niagara Falls. You go there and, feeling yourself so light, and gifted with such a wonderful power, you begin to dance on its waves; you even try to stand at the place where the falls are roaring down, and you find that no harm is done to you.

You are immune to the force of water and the wind. You will be in a state of exaltation. You will say in your mind, "Oh, I am a unique individual. No one else in the world would be able to do it." You would forget everything else in this ecstasy; of rising above the rage of the elements, above the force of the water, wind, distance, darkness, cold and heat; and

it would be such a surprise to you that you would think that you are deluded, that somebody has worked magic on you.

This is what happens in the first stages of the awakening of the sixth sense. One is lost, terrified, frightened. Then after some time one finds oneself roaming in spaces, strange worlds, strange dimensions of existence, in the past and in the future. The realization dawns that I am blessed, that I have something in me that few people have—the wonder of it, the bliss of it, then the strength of it.

One of the most pronounced characteristics of higher consciousness is that you laugh at death. It is impossible for death to conquer this marvelous substance. You say, “Can there be a death? Can this substance die? Can I be no more?” For you, death is a negligible occurrence. The body will die, yes, but this infinity is everlasting. That is the intimation of immortality that you receive in this encounter.

The fear of death is the most terrible fear in the world. Many people who do not believe in God. Many scholars and skeptics turn to religion towards the end of their life. There are many Nobel Prize winners, who, after a certain age, evinced a tendency towards psychical research or spiritual pursuits to convince themselves that life persists after death.

In old age, the body fails, eyes become dim, the ears grow deaf, and a time comes when the nerves do not respond to the impressions. The limbs do not obey you. The last days of life are a terrible lesson if we care to take it. The same person who commands an army, who commands an empire, who is versatile with his pen, towards the end of his life becomes like a child, senile, defenseless, weak, vacillating and infirm.

To overcome the fear of death, seek the light within, which is deathless. No amount of wealth, no amount of medical skill can save human beings at the end of life from the torture and the torment of death except through the awakening of the Third Eye. The ideal will be, of which there are

instances in India, he or she will continue to live with faculties fully alert to maybe 125 years or to 150, He would not die a lingering death in a bed, but when he knows that the end is upon him, he will make the gesture of dissolution and go into samadhi, leaving his body as if it is a pair of old, worn out clothes.

That is the ideal death which can become possible when more is known about the tremendous potential of the reverse action of the reproductive system, which gives added vigor, added longevity, added intellectual power and added consciousness, releasing the man or woman from the prison in which he lives during the course of his normal existence.

Creativity, Genius & Illumination

At first I hesitated to write about creativity or genius for scientists, as I was under the impression that what I had to say did not fall in the province of science but was born of my own experience, covering a period of nearly 50 years. But, reflecting on the fact that the phenomena investigated by parapsychology are now accepted as possible by a large section of scientists, and also that the chance-born nature of life and mind advocated by Darwin and his successors, is now under fire, I feel that the time is opportune to present my experience as a factor to be considered in this discussion.

It is not so easy to write on this subject as might be supposed at first sight, for the simple reason that it is beset with a host of problems that are still unsolved. The scientist who looks into the brain exclusively to find an answer to the riddle posed by the creative personality will proceed with the exploration in his own way, probing the structure of the brain, the environment, the intellectual, behavioral, and emotional traits of the individuals, or their heredity, to account for their outstanding abilities,

The religious-minded philosopher would seek for transcendental causes, or the accumulated experience in previous incarnations, as the causes behind their exceptional talents. A holistic approach to the problem can raise so many intricate issues and embrace so many different aspects of the problem as to make a solution extremely hard, if not impossible, in the

light of the present-day concepts about the brain and the mind. The reason for this dilemma is that the realm of creativity does not extend to the rational alone. It also extends into the suprarational.

For instance, there are well attested cases of artistic, musical, or literary, creations of exceptional mediums, done in trance conditions without the conscious effort of the subject. This is known as automatism, and it is more common and much more in number than is supposed.

Then there are the scientific discoveries and literary compositions revealed in sleep to eminent scientists or writers. We also have the historically authenticated phenomenon of wonder-children, or child prodigies, who from an early age, say from 8 to 12, show extraordinary proficiency in certain subjects, or art, and surpass veterans who had devoted a lifetime to learn them.

Wonder, in the words of Socrates, is the beginning of philosophy. It is as indubitably the beginning of science too. To overlook phenomena that have excited wonder from the earliest stages of human history, for instance paranormal faculties and prophetic revelations, when discussing extraordinary ability or genius, is highly unscientific, because it tends to narrow down the field of inquiry.

I can say with confidence that I have observed myself as meticulously and dispassionately as an empiricist would observe an object under his study in his own laboratory, without allowing his feelings to influence his judgment in the least. But the experience is so extraordinary that I wonder whether there is another recorded narrative in the existing literature. In my autobiography, *Living With Kundalini*, I have refrained from narrating some of the more bizarre incidents, because I felt that it would be entirely unacceptable to a rational mind in the present materialistic climate. However, since my own experience coincided, in almost all respects, with the ancient traditions concerning Kundalini and its transforma-

tive effects on the human brain, I considered it a solemn duty, and a service to science, to make it known to the world for investigation and confirmation, in the same way it was practiced and investigated in the past.

After the awakening of this Power within me, I oscillated between life and death, sanity and insanity, for nearly twelve years, experiencing the indescribable ecstasies of the mystics on the one hand and the agonies of the mentally afflicted on the other. For part of this period, my mental state became so acute that when retiring to my bed at night, I was never sure whether I would rise alive or sane in the morning.

But almost by a miracle, my reason and judgment remained unimpaired. This allowed me to evaluate my mental condition day and night. I clearly saw my whole organism battling with a new situation in my interior, as if a new and powerful psychic energy was operating in my brain and nerves in place of the former, much weaker, current whose passage I could not feel at all. The powerful energy circulating in my system filled my head with a silvery luster and darted through my nerves and organs in flashes of light. At the same time, I started to hear an inner cadence, varying in tone and pitch from time to time, that has lasted to this day. This play of sound is known as unstruck melody in books on yoga and is an unmistakable sign of the awakening of Kundalini.

Inner light is an invariable feature of mystical experience and has been variously described by mystics throughout history. In the mystical trance, the subject finds his visionary experiences bathed in a heavenly luster and sometimes hears voices or sounds, coming out of empty space around.

After those years of uncertainty and suspense, I found myself well established in a new state of perception, resulting from a continued biological transformation that had occurred during this long period. But in my ignorance, I could not make heads or tails of it. In subsequent attempts to gather information on the phenomenon, I learned that the whole

province of this extraordinary potential is shrouded in mystery. There is no knowledge, or record of it, except in obscure language, or veiled hints, in the mystical literature of the world. I came to realize that every panorama of nature had a beauty for me that I had never noticed before. Every landscape or scene that I observed, and every object that I saw, was bathed in a milky luster which enchanted me, and I could hardly take my eyes from it, so fascinating was the spectacle.

My ears were always listening to a melody that enraptured me except at times when I had some health problem. Then the sounds became somewhat discordant and harsh, as if to warn me that something was amiss in my interior. This helped me times without number to assess the condition of my health and to take timely precautions.

About the end of this period, I felt an irresistible urge to write in verse, that finally culminated in a booklet of poetry in nine languages, out of which four were unknown to me. I had never before written a line of poetry, and in normal conditions was incapable of writing even a few lines in rhyme and meter, even if I tried for days. But now I found that finished lines, whole paragraphs, or even entire poems, came to me in a flash, as if emerging from the surrounding emptiness. Sometimes, I found it difficult to put them on paper, so rapid was the flow.

This new awareness invested every object and every scene with a beauty and a glory I had never perceived before. Instead of ceasing after a time, it became a more and more stable and lasting feature of my consciousness. Today I live in a veritable paradise in my interior. The colors I see, for instance the blue of the sky, are so lovely, and bathed in a silvery radiance. The music I hear is so melodious, at times, that if I did not restrain myself I might swoon with the sheer rapture of it. My whole inner being is now like a brilliantly lighted chamber of immeasurable dimensions. The moment I try to gauge its limits, it expands further and further until I feel

myself floating in a measureless void. In deeper moods, it is from this unbounded emptiness that the words and the ideas seem to arise and vanish again after imprinting themselves upon my memory.

A Tremendous Potential For Scientific Research

I do not claim that my poetry or my prose possess that excellence which is the hallmark of genius, but for one who had never been a poet or a writer all his life, the sudden acquisition of the gifts, at an advanced age, as happened in my case, is not an ordinary occurrence. I view it in the same way Newton viewed the fall of an apple, as an indication of the universal law of gravity.

I have presented these few facts about my experience not for personal reasons but on account of the tremendous scientific potential which they possess. The conclusions that emerge from this experience can be summarized as follows:

- 1, That the gift of creativity was exhibited when the turmoil caused in the system on the arousal of Kundalini had subsided, nearly twelve years after the first experience, during which the bodily changes experienced were meticulously observed.

- 2, That the poetry, and even prose, is inspired, which is borne out by the rapidity with which it is written and the swiftness with which the ideas crowd in the mind, a phenomenon experienced by a number of gifted writers and poets even during recent times.

- 3, The paranormal nature of some of the writings, especially in verse, about the future, which is a clear

case of precognition and prophecy. To be more precise I call it prognostication and not prediction, though all the same, it falls into the category of the paranormal. The experience meets all three categories of creativity, namely the normal, paranormal and the prophetic.

By suggesting the activity of a specific area of the brain, and its fueling by a more potent psychic energy, as the true source of creativity, psychic gifts and mystical experience, the riddle of the extraordinary achievements of child prodigies is also solved. What I have stated covers the entire field of creativity and paranormal phenomena. The abnormality of genius and, to some extent of the mystics and mediums, also, is explained by my traumatic experiences for nearly twelve years after the initial awakening.

Abnormal conditions arise when the body as a whole, or any organ or organs, are not able to adapt themselves to the flow of the new psychic energy, or when the lifestyle, or mode of behavior, is not in harmony with the inner processes of the creative mind.

It is not that genius is closely allied to, or a form of, madness, or the result of degeneration, but that it is attended by abnormal states of the mind or body. There is a complete lack of knowledge of the psychosomatic mechanism responsible for genius and of the pattern of life to be followed by those in whom this Promethean fire is burning bright.

When my autobiography was published in 1967, I expected trenchant criticism from the skeptics and a barrage of questions from the learned but, although the work has been translated and published in many languages, it has not excited even a fragment of the incredulity I had expected. On the contrary, other books on the subject have been published, a few by scientists, and what is more surprising, even Kundalini clinics have been opened to treat patients with ill effects from the arousal of this power brought about by the

practice of yoga or other forms of spiritual discipline. Whatever the reason, the phenomenon of Kundalini has become well known. And because of its implications as a major factor in creativity and mental disorder, it stands in urgent need of a thorough scientific investigation. No such research has been conducted so far.

I have been led to the conclusion that Kundalini is the source of inspiration by comparing the creative process in myself with that reported or narrated by other writers, poets, painters, musicians, and others. I often write in full consciousness, weighing every word that flashes across my mind before putting it down on paper. The material comes effortlessly, sentence after sentence, passage after passage, or line after line of poetry, usually rhymed.

It seems as if completed sentences, couplets, or quatrains, already formed, are floating before my mind to be recorded. Sometimes I am filled with awe at the way in which the creative process works. Whole pages, or even chapters, flash before my inner eye so rapidly that I am not able to write them down however hard I may try. The gaps are filled later.

Ancient texts on Kundalini repeatedly refer to talent and genius resulting from an awakening of the Power. In the *Sat-Cakra-Nirupan*, embodied by the nineteenth century British author, Arthur Avalon, in his book, *The Serpent Power*, there are 55 verses out of which ten refer to the development of surpassing intellectual powers and literary talents in the Yogi who successfully awakens the Power:

She is beautiful like a chain of lightning, and fine like a lotus fiber, and shines in the minds of the sages. She is extremely subtle; the awakener of pure knowledge; the embodiment of all bliss, whose true nature is pure Consciousness. The *Brahma-dvara* shines in her mouth. This place is the entrance to the region sprinkled by ambrosia and is called the Knot, as also the mouth of *Sushumna*. (V:3.)

Here dwells the Devi Dakini by name; her four arms shine with beauty, and her eyes are brilliant red. She is resplendent like the luster of many suns rising at one and the same time. She is the carrier of the revelation of the ever-pure intelligence. (V:7.)

Over it shines the sleeping Kundalini, fine as the fiber of lotus-stalk. She is the world-bewilderer, gently covering the mouth of *Brahmna-dvara* by Her own. Like the spiral of the conch-shell, Her shining snake-like form goes three and a half times round *Siva*, and Her luster is as that of a strong flash of young, strong lightning.

Her sweet murmur is like the indistinct hum of swarms of love-mad bees. She produces melodious poetry and Bandha and all other compositions in prose or verse in sequence or otherwise in Samskrita, Prakrita and other languages. It is She who maintains all the beings of the world by means of inspiration and expiration, and shines in the cavity of the root (*Mula*) Lotus like a chain of brilliant lights. (V:10, 11.)

By meditating thus on Her who shines within the *Mula-Cakra*, with the luster of ten million Suns, a man becomes Lord of Speech and king among men, and an Adept in all kinds of learning. He becomes ever free from all diseases, and his inmost Spirit becomes full of great gladness. Pure of disposition by his deep and musical words, he serves the foremost of the Devas.” (V:13.)

“He who meditates upon this stainless Lotus, named *Svadhithana*, is freed immediately from all his enemies, such as the fault of *Ahamkara* and so forth. He becomes a Lord among Yogis and is like the Sun illumining the dense darkness of ignorance. The wealth of his nectar-like words flows in prose and verse in well-reasoned discourse. (V:18.)

Here abides Lakini, the benefactress of all. She is four-armed, of radiant body, is dark (of complexion), clothed in yellow raiment and decked with various ornaments, and exalted with the drinking of ambrosia. By meditat-

ing on this Navel Lotus, the power to destroy and create (the world) is acquired. Vani (goddess of speech), with all the wealth of knowledge, ever abides in the lotus of His face. (V:21.)

Foremost among Yogis, he ever is dearer than the dearest to women. He is pre-eminently wise and full of noble deeds. His senses are completely under control. His mind in its intense concentration is engrossed in thoughts of the Brahman. His inspired speech flows like a stream of (clear) water. He is like the Devata who is the beloved of Laksmi, and he is able at will to enter another's body. (V:27.)

He who has attained complete knowledge of the Atma (Brahman) becomes, by constantly concentrating his mind (*Citta*) on this Lotus, a great Sage, eloquent and wise and enjoys uninterrupted peace of mind. He sees the three periods and becomes the benefactor of all, free from disease and sorrow, and long-lived and, like Hamsa, the destroyer of endless dangers. (V:31.)

Revelation and inspiration have always been associated with spiritual perfection from immemorial times. The ancient writers provide us with a very valuable clue when they associate inspiration, enhanced intellectual acumen, and literary talents, with a successful awakening of this Divine Power.

In view of the fact that Revelation has been a prerogative of illuminated men and women from very ancient times, it can only be concluded that in all such cases, the cause behind this extraordinary fruition was the same Almighty Power.

If this possibility is admitted, and there is no other rational explanation, other than special favor of God, which is unacceptable, it provides a strong reason for the acceptance of the other possibilities ascribed to it, if not in their entirety, at least to a certain reasonable extent.

Gayatri, the essence of the Vedas, is Kundalini. The three strands of the sacred thread (Gayatri) worn by Hindus repre-

sent the three channels of nerve energy, *Ida*, *Pingala* and *Sushumna*. The knot, known as *Brahma-Granthi*, is the difficult-to-pierce knot that blocks the passage of Kundalini at the entrance to the *Ajna Cakra*. It is after this knot is penetrated that surprising changes occur in the mental condition of the man or woman who has awakened the Power.

Gayatri is Saraswati, the Goddess of Learning, and also Vageshwari, the Isvari of speech. In the *Atharva Veda* (19.71.1), Gayatri is said to be the bestower of longevity, prana, strength, fame, wealth and Divine knowledge.

“One who knows Gayatri becomes proficient in all knowledge,” says Yajnavalkya. “Just as honey is the extract of flowers and butter the extract of milk,” says Vyasa, “in the same way Gayatri is the essence of all the Vedas. Perfection in Gayatri is like Kamadhenu (the cow of Indra that fulfills every wish).” The virtues attributed to Her in the Vedas, Upanishads, Puranas, and the Epics, are the same as those ascribed to Kundalini in the Tantras and other books. The ancient work, *Panchastavi*, refers to this bloom in the mental faculties of a Sadhaka in several remarkable passages. Here is typical verse:

O Saraswati (Kundalini as the Goddess of learning),
“Verily there pours out from the lotus mouths of those
devotees who contemplate thy entrancing resplendence,
spotless like unto a heap of white lotuses, irradiating
the brain and dwelling in the forehead, akin to a
stream of ambrosia, an uninterrupted flow of words,
clear and full of deep meaning, like the simmering,
wavy luster of the Milky Way.

Ananda-Lahari (Wave of Bliss), is one of the most magnificent hymns addressed to the Divine *Shakti*. It is ascribed to the renowned philosopher, Shankaracharya, and consists of 41 verses, out of which six refer to Kundalini as the bestower of knowledge, intellectual preeminence, and literary talent. It is of particular interest that *Ananda-Lahari*—or the whole work,

Saundarya-Lahari, of which it is a part—is said to be based on the personal experience of its great author and his Guru, Gaudpadacarya. But Shankara is said to have raised Kundalini to the *Sahasrara* himself. He was an intellectual prodigy, a literary genius, and one of the greatest spiritual luminaries India has ever produced.

“Thou art the sun which illumines the inner darkness of the ignorant,” says *Ananda-Lahari* in verse 3. “Thou art the channel running with the honey of Consciousness for the unknowing.” *Karpuradi-Stotra* (Hymn to Kali) contains only 22 verses of which at least eight dwell on this aspect of Kundalini. This shows that Yoga is not aimed merely to procure peace of mind, a vision of God, and psychic gifts, but it is designed to raise one to the stature of an intellectual prodigy, blessed with *Vaikhari*, which means the spontaneous flow of words full of wisdom, whether in poetry or prose.

Dispassionately considered, can psychic gifts and miraculous powers bear comparison with genius? Do we need a greater testimony to prove the incalculable worth of properly directed intellect than the amazing transformation that has occurred in the world? Can there be any other branch of knowledge as deserving of serious attention as that which can show the way to the cultivation of genius, one of the most precious ornaments of the human mind?

So strong is the force of habit, however, that even after knowing of this possibility, with all the authentic ancient texts and other material that can be cited in its support, even the intelligent may be assailed by doubts and refuse to believe until the truth is scientifically demonstrated. It will then be understood that the evolutionary impulse is carrying humankind toward a more glorious, more sublime, and more happy life, with all the attributes of mind, all healthy desires and passions necessary for his survival, both in his present state and in the destined higher order toward which we are bound.

The superman and superwoman of the future will live, thrive and beget, almost as we do, with this difference, that all their actions and desires, obeying an indomitable will, will naturally be well considered, balanced, and chaste. They will have built a peaceful Eden externally, free from every trace of violence, war, want, and disease, with a far more harmonious and egalitarian social order, to permit every individual to live undisturbed in the blissful paradise within himself.

Ancient Knowledge To Guide Future Research

The 125th verse of the tenth book of the *Rig Veda* is addressed to Vak, the deity of speech. In this hymn, consisting of eight stanzas, the goddess describes herself as the sustaining power behind all gods and human beings.. “I travel with the Rudras and the Vasus, with the Adityas and all gods I wander.” She says: “I hold aloft both Varuna and Mitra, Indra and Agni, and the pair of Asvins . . . Through me alone all eat the food that feeds them, each man who sees, breathes, hears the word outspoken. They know it not, but yet they dwell beside me. Hear, one and all, the truth as I declare it. I, verily myself, announce and utter the word that gods and men alike shall welcome.”

As stated above, in the Tantras Kundalini is called Vageshwari, the Goddess of Speech. The whole Sanskrit alphabet is shown on the petals of the lotuses, said to be existing at each nerve center, or *chakra*, on the spinal axis. “Thou art the Fount of Speech, O, Kundalini,” says *Panchastavi* (1.18).

The second part of the 6th stanza of that same hymn is significant. It says, “I make the man I love exceeding mighty, make him a sage, a rishi (enlightened seer) and a Brahman.” Stanza seven runs, “On the world’s summit I bring forth the Father; my home is in the waters, in the ocean.” The identity of this deity with Shakti of the Tantras is complete and unquestionable. There are other verses in the *Rig Veda* in

which there also is unmistakable reference to Kundalini. These references take the form either of hints, in the hymns devoted to the praises of various gods, or of cleverly disguised allegories. For instance, the second part of the 25th stanza of the 164th hymn of the first book says, “Gayatri hath, they say, three brands for kindling, hence it excels in majesty and vigor.” Gayatri, as has been amply shown, is Kundalini, and the three brands are the three channels for the flow of prana—*Ida*, *Pingala* and *Sushumna*. They can also signify the three *padas* of Gayatri, or sticks for kindling the sacrificial fire.

My object in drawing attention to these little understood verses in the *Rig Veda* is twofold, to make it transparently clear that the seeds of this mighty discovery lie camouflaged in the Vedas, the oldest written religious scripture of the world, and to make manifest the basic similarity between the Vedic, Tantric and Puranic concepts about this Divine Power. I feel sure that the results of a scientific investigation on the phenomena connected with Kundalini would be so revolutionary that they might necessitate fresh attempts at the interpretation of the Vedas to find out the real explanation for many of the riddles contained in them.

At many places in the *Rig Veda* the hymns addressed to *soma* are, in actual fact, hymns addressed to Kundalini. According to the three traditions—the Vedic, Tantric and Puranic—the supreme office ascribed to Kundalini is of Illumination, inspiration, high intellectual rise, and of miraculous gifts. This is repeated so often, and illustrated so graphically by means of countless stories and anecdotes, in the Puranas and Tantras that it is a wonder this important aspect of the scriptural lore of India has escaped the attention of scholars in recent times.

What has been expressed in a veiled or enigmatic form in the Vedas has been explicitly brought out in the Tantras. For instance, let us take hymn 61 of the tenth book of the *Rig Veda*. It is addressed to *Jnanam*, or knowledge of Brahman

and the higher truths of religion. It is extremely hard to interpret and understand in the normal course, for it deals mainly with Vak, or “speech.” Interpreted in terms of Kundalini, the reference becomes clear:

With sacrifice the track of Vak they followed and found her harboring within the rishis (the illuminati). They brought her, dealt her forth in many places: seven singers make her tones resound in concert. One man hath ne’er seen Vak, and yet he seeth: one man hath hearing but hath never heard her. But to another hath she shown her beauty as a fond, well-dressed woman to her husband. . . No part in Vak hath he who hath abandoned his own dear friend who knows the truth of friendship. Even if he hears her still in vain he listens: naught knows he of the path of the righteous action. . .

Similarly, hymn 61 of the sixth book addressed to Saraswati is clearly allegoric in nature. It can apply both to Saraswati as a river and also as to the life-giving ambrosial stream of Kundalini. “The description given in the text,” says Griffith, in his translation of the *Rig Veda*, “can hardly apply to the small stream generally known under that name; and from this and other passages which will be noticed as they occur it seems probable that Saraswati is also another name of Sindhu, or the Indus.”

But Indus is not seven-sistered, nor has a three-fold source, nor fills the firmament, nor is she marked out by majesty among the Mighty Ones, nor can she guide to glorious treasure, nor provide with milk, as the hymn says. Hymn 49 of the same book calls on Saraswati, “the hero’s consort, brisk with rare life and the Lightning’s Child,” to grant inspiration. Hymn 41 of the second book calls her the highest among goddesses and beseeches her to grant renown and progeny. What is obscure in the Vedas has been, in some cases, elucidated in the Upanishads. For instance, the 14th Brah-

mana of the *Brihad-aranyaka* Upanishad calls Gayatri the Protectress of Vital Breaths (*prana*). She has not merely three *padas*, but also a fourth one, and this is the *turiya* state, or the transcendent state attained in *samadhi*. The first three *padas* refer to the three worlds—this world, the upper and the nether one.

But the fourth (*turiya*), the slightly foot (*pada*), the one above the darksome, who glows yonder, is not obtainable by anyone whatsoever. The knowing of Gayatri is like fire. Verily, indeed, even if they lay very much on a fire, it burns it all. Even so, one who knows this, although he commits very much evil, consumes it all and becomes clean and pure, ageless and immortal.

The 12th khanda of the *Chandogya* Upanishad is even more explicit. It proclaims that Kundalini is everything that exists:

Verily, the Gayatri meter is everything here that has come to be, whatsoever there is here. Verily, the Gayatri is speech, verily, speech both sings of (*gayatri*) and protects (*trayate*) everything here that has come to be. That what this Gayatri is, that is the same as what the earth is. And what this earth is, that is the same as the body of man. And what this body is, that is the same as the heart within him. On this heart the vital breaths are established. These five breaths (*pranas*) are five Brahmanen, the doorkeepers of the heavenly world. The heart has five openings for the gods, four on the four sides and one on the upper side. These vital breaths (*pranas*), known as *prana*, *vyana*, *apana*, *samana* and *udana*, command these openings.

All the foregoing is the Kundalini mechanism expressed in a different way. The identity of Kundalini and Gayatri is thus clearly established. It is inconceivable that the quick-witted Indo-Aryans, who vanquished and drove out the denizens of

the Indus Valley, according to orthodox historians, would fail to grasp the significance of their religious practices and continue to remain in the dark about the amazing harvest possible with them, if they were not already aware of this secret lore.

As has already been explained, the secret of Kundalini was well known to the ancient Egyptians and Mesopotamians. The Aryan emigrants who poured into India had already learned the use of iron and were better versed in the art of war than the Indus dweller whom they subjugated. The religious-minded and the intelligent section out of them could not, therefore, remain in ignorance for long about the occult knowledge possessed by the latter, who, it is obvious, had developed the science of Kundalini to a high degree.

The poetic excellence of many of the hymns of the *Rig Veda* is in direct contrast to the views held by some nineteenth century Indologists that the Indo-Aryans were only a simple, pastoral folk for whom the phenomena and the forces of nature had all the semblance of Divinity and were therefore worshiped as gods.

The Vedic hymns are amenable to different interpretations. Apart from this, the words used in them have not unoften a double meaning, which, at this distance of time, it is difficult to interpret correctly as the terms used are no longer familiar now. They could have had a different meaning for the scholars of the time. The reason why such great sanctity has been attached to the Vedas is because of the esoteric knowledge contained in a cryptic or allegoric form.

This practice of using enigmatic language to convey the truths relating to the hidden knowledge of Kundalini has come unaltered from the Vedic times. It is probable that the same practice was also followed by the Indus Valley priesthood. But this can come to light only when the still obscure script is finally deciphered. It is claimed that the Tantric tradition is as old as the Vedas, if not older. The claim would

appear to be based on truth when it is considered that the existing Tantric practices might be the remnants of the Indus Valley cult. They are cruder in form than the Vedic rituals for the reason, perhaps, that the Indo-Aryans, in the process of adaptation, polished and refined them in harmony with their own religious ideas and beliefs.

They cleansed the cult of the sensuous, the magical, and the obscene, to use it as a vehicle for which it is designed, namely inspiration and enlightenment. The other vanished cultures of the past, more interested in the magical and the thaumaturgic, failed to make this use of the divine potentiality latent in the evolutionary mechanism. They failed, therefore, to touch those sublime heights of religious and philosophical thought that are so eloquently expressed in the Vedas and the Upanishads.

It is not an exaggeration to say that the concept of divinity, expressed by the Upanishadic sages, remains unmatched and unsurpassed amidst the vast medley of the religious ideas expressed today. This is why India became a place of pilgrimage from immemorial times for seekers after spiritual illumination. It is also the reason why the eyes of the modern seeker turn first to India in this quest.

This glorious heritage, the direct result of an awakened Kundalini in line after line of illuminated sages, occupies a unique position because, in the first place, the knowledge of this divine mechanism is still extremely rare. The absence of this knowledge has created a milieu fatal to balanced evolutionary growth and hence inimical to the appearance of men and women born in the illumined state of consciousness. The lack of spiritual geniuses in our highly technological society has, in turn, created the imbalance that is at the root of the present critical situation of the world.

The Basic Lever Behind All Religious Disciplines

Although Shakti as Cosmic life-energy does not prominently figure in the Vedas, and only a few hymns are addressed to goddesses, this is corrected by the important position assigned to Gayatri and the numerous hymns addressed to *Soma*. It is the divine drink that leads to immortality, to eloquence, inspiration, longevity, success, and the vision of Divinity.

It is likely that in contrast to the mother goddess cult of the Indus Valley, and its concomitant rituals and practices, the more virile Aryans preferred to honor their own gods and divinities and to frame their own rituals and disciplines for the arousal of Kundalini.

In order to keep the secret shielded from the crowd, however, they had to devise a special terminology only those initiated in the practices could understand. The *soma* drink that served as a common beverage for the Indo-Aryans provided them with a convenient vehicle for giving tongue to their effusions about Kundalini. That the secret was known admits of no doubt. For instance, the second stanza of the Tenth book of *Taittiriya Aranyaka* says, "I seek as my refuge the goddess Durga, who is of the color of fire, burning with austerity, daughter of the sun, who is sought after for the reward of rites; adoration be to thy energy." In fact, even the *homa* or

the sacrificial fire of the Indo-Aryans, is a symbolic representation of Kundalini.

The spectacle of a leaping tongue of flame in which oblations are poured to the melodious chant of hymns sung in unison by the performing priests, provides a most graphic picture of the inner fire kindled by this mechanism. The energy that rises through the spinal cord, like a pillar of flame, spreading out in the head like an effulgent halo of conscious light, transforms the body and all the vital organs into a veritable sacrificial fire, licking up with its tongue all that one eats and drinks, as the homa-fire consumes the libations poured into it.

This marvelous inner conflagration could only be likened by the ancient sage to the shooting tongues of an external fire. The mantras addressed to the sticks used to kindle the fire by means of friction are also pregnant with reference to Kundalini. In the post-Vedic period, the references to the female principle of creation become more frequent. The beginning is made in the Upanishads. The later divinities now all have a female counterpart, or consort.

The Tantric concept of Shakti gradually permeated the whole structure of Hindu religious thought. Tantric ideas formed the background of every religious ritual and esoteric practice. Shiva and his consort Parvati, Vishnu and Lakshmi, Krishna and Radha, Ram and Sita, became popular deities in all parts of India. This transition from the cryptic and allegoric language of the Vedas to indicate the esoteric disciplines, and the altered states of consciousness attained thereby, to the popularization of the basic concepts underlying yoga is thus expressed in the *Svetasvatara* Upanishad:

Following only in the footsteps of the wise, I merge
you both in the ancient Brahman by ceaseless meditation.
May the Glorious One manifest Himself. May
the sons of immortal being listen—even those who in

celestial regions have their abode. Where fire (the Serpent-fire) is churned out, where air (prana) is controlled, where soma-juice overflows there inspiration is born.—*The Principal Upanishads*, translated by Hume.

Soma became *soma-rasa* in the utterances of India's medieval saints and mystics. Since the Sanskrit word *soma* stands both for the beverage of that name and the moon, the latter was used symbolically to denote the flow of the nectar released by Kundalini into the brain. Hence Lord Shiva, who is *urdhva-retas* is always shown with the crescent of the moon on the head. The moon on the head is also an emblem of Shakti.

The Egyptian goddess, Isis, is frequently represented with the lunar disk on her head as Hathor. The *soma* of the Vedas has thus a host of hidden implications that only a scientific investigation into the phenomenon of Kundalini can make clear. The emphasis of Buddha on self-discipline, brahmacharya, or the subdual of lust, clearly points to the important office performed by the reproductive energy in the attainment of freedom for the spirit.

The moral virtues taught by all the great religions of the world are not mere steps of a ladder that leads to God, nor mere rules of conduct essential for the survival of humankind, but they are the very breath of life for the evolutionary mechanism—Kundalini.

This is why subdual of passion, altruism, sacrifice, surrender, self-denial, and charity, in a leader, a prophet or even an ordinary individual, have such a deep appeal for the people. The importance of continence and its bearing on the evolutionary mechanism is brought out clearly in the *Chandogya* Upanishad (3.16.1) thus:

Verily, a person is a sacrifice. His (first) 24 years are the morning *soma*-libation, for the Gayatri meter has 24 syllables, and the morning *soma* libation is offered with a

Gayatri hymn. The Vasus are connected with this part of the sacrifice. Verily, the vital breaths (*prana*) are the Vasus; they cause everything here to continue.

The first 24 years refer to the brahmacharya ashram, or the period of continence, studentship, and mental discipline. The same point is brought out in the *Bhagavad-Gita* (6.14) while describing methods for the practice of Yoga, in these words: “The self serene, fearless, firm in the vow of the brahmachari, the mind controlled thinking on Me, harmonized, let him sit aspiring after Me.” Comment is needless. The close connection between brahmacharya and the practice of Yoga is clearly emphasized.

Sublimation of reproductive energy is the basic lever of all religious disciplines, including Yoga. The importance attached to monasticism and celibacy stems from this very fact. What Tantric tradition openly advocates is the covert, behind the scenes, prompter of all religious practices aimed at Brahma-knowledge or God-realization.

In the context of our present-day ideas about the universe it would be preposterous to suppose that God or the Creator in any form whatsoever comes in person to bless a devotee with His Darshan. Our insignificant position on the earth and the insignificant position of the earth in relation to the sun, what to say of the cosmos as a whole, should make us more careful in assessing our own importance.

Important Scriptures Extend to Prehistoric Times

Buddha was basically right when he excluded discussions on the Reality behind the universe from his discourses. If the human mind were capable of answering these questions now there would be no need for evolution. Then the uncertainty about the state of the soul after death, and the conflict of views about Divinity, and the religious ideas of humankind, would cease to exist altogether.

In reply to a question, asked by a Brahman about the nature of nirvana, Buddha is reported to have said:

The subjugation of desire, the subjugation of hatred, the subjugation of perplexity—this, O friend, is called nirvana. (*Samyutta Nikaya.*)

The last part of the answer is significant. The subjugation of perplexity implies knowledge of the Self. This knowledge cannot be imparted. Every aspirant must gather it for himself. Buddhist esoteric practices also rest on the action of Kundalini, the source of power behind all esoteric disciplines. Samadhi, or mystical ecstasy, is not a random product of a merely subjective mental effort, as is commonly believed. It has a natural organic source behind it. The disciplines merely stimulate this source to increased activity. The whole cerebrospinal system is in the process of transformation in a man-

ner that can only be ascertained with exhaustive research. All great prophets and mystics, and all great geniuses, whenever and wherever born, have been the products of this unsuspected activity of the nervous system.

One of the most important points established by research would be that the impulse to evolve comes from within. The colossal dimension of the upheaval caused in the current theory of evolution, and other concepts of science, as a result of this verification, cannot even be imagined at present. The vital role played by the spinal cord and bioenergy is repeatedly mentioned in the ancient texts and in the utterances of Indian saints and mystics. Summing up his own study about the practices of the Nath Siddhas, S. B. Dasgupta writes:

The act of combining the sun and the moon or the perfect control over them implies many things in practical Yoga. It implies, firstly, the retrogressive process of turning the cosmic manifestation back to its original form of rest, and is effected by the Yogins by rousing Shakti and uniting her with Shiva in the *Sahasrara*.

The combination of the sun and the moon implies, secondly, the Yogic practice in which the male and the female unite and the combined substance of the seed and the ovum is sucked within by the Yogin or the Yogini, as the case may be, through some secret Yogic processes.

Again the practice of purifying and controlling *prana* and *apana*, through processes of *pranayama*, is what is meant by combining the sun and the moon. The three important nerves, *Ida*, *Pingala* and *Sushumna* in the left, right and middle are frequently described in the Yogic texts as the nature of the moon, the sun and fire respectively. The moon is the depository of *Amrita* or ambrosia which gives immortality, while the sun is the fire of destruction (*Kalagni*). The moon is situated just

below the *Sahasrara* or the lotus of a thousand petals in the cerebrum region—it is facing downwards; and the sun is situated in the region of the navel or in the lowest plexus (*Muladhara*) facing upwards.

It is held that Bindu which is the quintessence of the body is of two kinds, viz, the yellowish white Bindu (Pandura-Bindu) and the red Bindu (Lohita Bindu)—the former is of the nature of semen (*Shukra*) while the latter is of the nature of ovum (*Maharajas*).

The Bindu (i.e. the white Bindu or semen) is contained in the moon in the upper region, while the ovum is contained in the sun in the navel. This Bindu is Shiva and that is the moon—and the *Rajas* is Shakti which is the sun. (*Obscure Religious Cults*, by S. B. Dasgupta.)

Interpreted in the light of present day knowledge, the moon in the *Sahasrara* denotes the flow into the cerebrum of the ambrosial stream, ascending through the spinal duct, drawn from the *pranic* irrigation network of nerves in the body on the awakening of Kundalini.

The flow of the ambrosia into the brain at this point is likened to the union of Shiva and Shakti on account of the transporting sensations that attend the process. The Shakti is said to be residing in the *Muladhara* because she is the active agent in the drama of awakening. The ambrosial current normally starts from the base of the spine, ascending stage by stage until its thrilling entry into the brain.

The conscious principle or, in other words, Shiva, which shows a phenomenal change in the power of perception on the influx of the Shakti, is a passive spectator of this entrancing, amorous play between the two polarities. Hence in some representations of Shiva and Shakti the former is shown lying flat on the ground in a state of complete immobility, while Shakti dances triumphantly on his supine form. In most of

the pictorial representations of the gods and goddesses in India some of the hidden knowledge of Kundalini is graphically illustrated. The reason for the current lack of accurate knowledge about Kundalini, especially in the West, is that a huge mass of literature, extending to prehistoric times, still continues to be beyond the reach of the average seeker.

There are so many different versions of the phenomena attending the awakening—on account of variations in the personal experience of the authors—and such a mixture of fact and fiction, science and superstition, and such a fantastic rigmarole of the supernatural and the occult that it is no wonder that modern students are lost in the labyrinth and fail to locate the nature of the mechanism responsible for the amazing occurrences.

Once the basic facts about the somatic aspect of Kundalini are known, it should not be difficult to devise a key by which fact can be separated from fiction, and the enigmas, presented by the cryptic writings of the past, solved. There is hardly an illuminated man or woman, or a well known saint of India, who has not in some way hinted at some somatic aspect of Kundalini. But the scattered pearls must be collected before they can be strung together into a coherent system in order to bring the colossal implications of this divine mechanism into light.

How this mechanism is described in diverse ways by authors wedded to different sects and creeds and how, in spite of this, the basic facts of the system tally, is clear from the study of Dasgupta. We have taken another example from his writing about the Nath Siddhas:

It is held in practical Yoga that the quintessence of the visible body is distilled in the moon in the Sahasrara. There is a curved duct from the moon below the *Sahasrara* up to the hollow in the palatal region; it is well known in Yoga physiology as the *Sankini*. This is

the *Banka Nala* (i.e. the curved duct) frequently mentioned in the vernaculars, through which the *Maha-rasa* (i.e. *soma-rasa*) passes. This curved duct, *Sankini*, is described in the *Goraksha-Vijaya* as the serpent with mouths at both ends. The mouth of this *Sankini*, through which the *Soma* or *Amrita* pours down from the moon is called the *Dasmandvara* or the tenth door of the body as distinguished from the other nine ordinary doors . .

In some of the texts this secretion of nectar from the moon is associated with the rousing of the *Kundalini Shakti*, and it is held that the rousing of *Shakti* in the *Sahasrara* is instrumental to the trickling down of nectar, and sometimes she is depicted as drinker of nectar.

The explanation for the curved duct of *Sankini* is simple. The transporting sensation on the flow of the pranic secretions into the brain are felt most intensely above the palate in the middle and the hind brain in a descending arc parallel to the curve of the palate. This most amazing feature of the arousal of the *Kundalini* will be discussed in more detail elsewhere. It has been mentioned here to stress its practical implications in the scientific investigation of the phenomena.

A full ascent of *Kundalini* into the *Sahasrara* is invariably attended by a chain of startling symptoms both in the reproductive organs and the brain. All the allegoric references contained in the esoteric literature on the subject, from the *Vedas* onwards, revolve round these manifestations.

They have continued to be a secret on account of the fact, firstly, that the phenomenon is extremely rare, so much so that only a few cases in a year, out of the whole crop of mankind, have a nervous system mature to the degree at which genuine mystical ecstasy becomes possible. Secondly, the experience is so bewildering that a correct assessment of

its physiological aspect by the initiate himself is extremely hard to achieve. There is hardly any mystic poet of India who has not, in one way or the other, made a passing allusion to the psycho-physiological mechanism by which he won to transcendence. The allusion is, however, often made in a manner that only those who have a thorough knowledge of yoga, or have themselves undergone the experience, can readily understand it.

The secrecy observed all along about the intimate vital facts of the genuine yogic experience is mainly responsible for the ignorance and confusion, prevailing at present, about the tremendous importance of the subject and its enormous potentialities for the progress and happiness of humankind.

Among the 108 forms of Lord Shiva described in the *Shiva Purana* (V:49), he is also called the yogin, the destroyer of Time, the performer of secret rites, the one of secret formulas, the support of anima and other qualities (i.e. the eight siddhis attainable by means of yoga). This is enough to show that secrecy has always been observed in this ancient science. This is also clear from several passages in the *Bhagavad-Gita*.

The basic, intimate secrets of yogic disciplines were imparted by the preceptors to chosen disciples after years of thorough examination and trial. Even in this age of universal education and freedom of thought, the disclosure of highly esoteric, revolutionary aspects of Kundalini need to be made with caution. Describing the birth of Shukra, a celestial sage, the *Shiva Purana* says:

It is by repeating this mantra that Shukra came out of the belly of Shiva through the penis like powerful semen. He was accepted as son by Parvati and made unaging and undying by Shiva, the Lord of the Universe, as glorious as himself and second to him. Shukra the sage, the store-house of the Vedas, was reborn of Lord Shiva when three thousand years elapsed on the earth.

The symbolism is clear. From the reproductive seed of a normal individual is reborn the cosmic-conscious sage by transmutation, and his most distinguishing characteristic is that he is the repository of the Vedas, or in other words, that he is inspired. This is the unmistakable sign by which the true product of yoga has always been recognized in India.

From Thee, O Agni (the fire lit up by Kundalini), springs poetic wisdom, from Thee come thoughts and hymns of praise that prosper. From Thee flows wealth and heroes to adorn it, to the true-hearted man who gives oblation. (*Rig Veda* IV:11.)

These are the very boons bestowed by a gracious Kundalini, according to the Tantras. The position is made even more clear in another hymn of the *Rig Veda* (V:48), thus:

Four-faced and nobly-clad Varuna, urging on the pious to his task, stirs himself with the tongue. Naught by our human nature do we know of him, him from whom Bhaga Savitar bestows the boon.

This means that the knowledge of God comes by his inspiration. At another place, it says:

Ye who inspire all hymns, Indra and Vishnu, ye vessels who contain the *Soma* juices. (VI:69)

The association of *soma* with the gods is significant and refers to the transmutation of the mental faculties by the action of the reproductive fluids. The mechanism is described in a variety of forms, according to the choice or the creed of the mystic. Kabir, one of the greatest inspired poets of medieval India, recounts his experience in this way:

Mind turning inward as become one with mind,
ignorant before, I found knowledge with Guru's grace.
Reversing the breath, piercing the six circles (*Chakras*),

I fixed the mind on Shunya (the Void). (*Kabir*, by Parasnath Tewari.)

Lalleshwari, the famous mystic poetess of Kashmir, makes a similar avowal in these words:

After penetrating through the six forests (the six chakras) the crescent of the moon (i.e. the ambrosial stream of *soma*) welled up in me.

Similarly Mira Bai, another great mystic poetess, whose beautiful lyrics delight the hearts of millions all over India even today, in a song addressed to a Yogi, calls upon him to kindle in her the fire of Kundalini. Kanhupada, one of the Buddhist Siddhacaryas, relates his own experience:

The nerves are brought fully under control. The beating of the “Anaha Damru” (the inner melody) is rising tremendously. Kanha, the Kapalika Yogi, is engaged in Yogic practices. He roams about in the city of the body. The Ali and Kali (*Ida* and *Pingala*) are made the bell and anklets. The sun and the moon have been made the earrings. All his passions, hatred and false attachment have been burnt into ashes, and his body is rubbed with ashes therefrom. He is wearing the pearl necklace of final salvation.

Vinapada, another Siddhacarya mystic poet, describes the same experience in this way:

The sun (*Pingala*) is the gourd, the moon (*Ida*) is the string and Avadhuti (*Sushumna*) is the stand. The music is Anahata (the inner melody). Hear, my darling, the “Heruka Vina” (the lyre of oblivion) is being played; the tune of the vacantness mingles in the music of compassion. . . (From *The Caryapadas*, by Mojunder.)

Discussing the psychological aspect of the *sahaja-sadhana* of the Vaishnavas, Dasgupta observes:

Radha represents the eternal enjoyed while Krishna is the eternal enjoyer, and the enjoyed and the enjoyer being co-relative, the reality of the one involves the reality of the other, or, in other words, Radha as the eternal enjoyed is as much real as Krishna the eternal enjoyer. . . This mutual relation of love is the secret of the whole drama enacted in the eternal land of Vrindavana.

This eternal sport (Lila) or love dalliance of Radha and Krishna does not presuppose any kind of short-coming or imperfection in the nature of the ultimate reality. . . Shri Chaitanya placed himself in the position of Radha and longed with all the tormenting pangs of heart for union with his beloved Krishna; but the Vaishnava poets, headed by Jayadeva, Candidasa and Vidyapati, placed themselves rather in the position of the Sakhis, or the female companions of Radha and Krishna in the supranatural land of Vrindavan (Aparkrata Vrindavan). .

. . The exclamation: “Glorious be the secret dalliance of Radha and Krishna on the bank of the Jamuna,” sounds the keynote of the Vaishnava attitude of Jayadeva. The same is the attitude of Candidas and Vidyapati, who were absorbed in the Lila of Radha—Krishna who indulged themselves in making comments on the Lila—and longed to have the chance to stand by when Radha and Krishna were united in their love. (*Obscure Religious Cults*, Dasgupta.)

There can be a thousand different versions of the drama enacted in the *Sahasrara* when Kundalini pours her ambrosial stream of concentrated prana into the cerebrum from the time of her first entry into the brain.

The staggering effect of the transformation is experienced in two ways. The initiate finds himself swimming in a

boundless ocean of radiant consciousness, just a tiny point of observation lost in the immensity of the living world, which now grips with a fascination impossible to describe, all his attention to the exclusion of the physical world and everything in it. He feels himself to be one with this all-encompassing Presence yet, at the same time, a tiny point of individualized awareness in this vast ocean of immortal Being, a puny self, aware of its own limitation as compared to the Infinity now unfolded before his inner eye.

The whole area of this boundless ocean of existence is flooded with wave after wave of inexpressible super-earthly rapture of which the highest transport of carnal love can only convey an extremely faint picture to those who do not have the experience. It is this divine ecstasy which the allegoric love-play of Radha and Krishna or the union of Shiva and Shakti is designed to convey.

In the other case, the visionary experience, instead of an abstract plane of consciousness, assumes a concrete form. This concretion may take the form of an infinite divine being, a God, a celestial entity, a prophet or a savior, wrapt in glory and radiating peace and happiness.

There is something sublime and heavenly about such a vision which marks it off from every mundane experience. The whole being of the initiate is filled with light and rapture as if the flood-gates of a divine infusion have been opened in the brain.

The transport experienced can assume a concrete shape as in the case of dreams. As we know, the pressure of erotic desire in a dream often takes the form of a love drama in which the dreamer finds himself as an actor, a spectator, or both. The drama may assume fantastic proportions or take unexpected turns as the result of various factors extremely difficult to determine accurately.

The same thing can happen in the case of visionary experiences encountered in *samadhi*. The exquisite sensations per-

vading the brain can, like erotic sensations in a dream, find concrete expression in a celestial love drama or in the visionary image of a god, a goddess, or a divine prophet, of such entrancing beauty and grace that the ecstatic is drawn with all the power of his being in an intense outpour of love and thrilled to the core.

This type of mystical ecstasy has been more common among medieval saints and mystics than the abstract form. Among the Upan-ishadic seers the formless variety seems to have been much more prevalent and has come down in that form in their utterances. Even some medieval saints of India, like Guru Nanak, dwelt mainly on the abstract variety.

Some among the Sufis and Christian mystics had the same type of ecstasy. The basic lever for all these experiences, both of the concrete and abstract kind, is provided by the enhanced flow of concentrated bioenergy into the brain. Although the underlying factor appears to be so simple, it would be a grave error to under-rate the extremely complex nature of the phenomenon of mystical ecstasy.

The living substance which, in an altered form, is responsible for causing this aesthetic revolution in the brain is entirely beyond our scrutiny and will remain so for a long time to come. Some idea of the almost infinite potential present in prana can be gleaned from the fact that a microscopic speck of it, present in the human seed, is responsible for the whole drama of life and all the bewildering activity of an organism from its inception to death.

The aeonian memory of hereditary factors, displayed by the genes, does not reside in the atoms or molecules constituting them but in the prana which animates them and prescribes their structure.

A Precondition For Cosmic Consciousness

We need not be concerned that an investigation into the phenomenon of mystical ecstasy, Christ Consciousness or Cosmic Consciousness, by laying bare the factors responsible for it, would tend to detract from the sublime nature of the experience, or the stature of the illuminated persons who had the experience in the past or might have it in the future. Rather, mystical experience would gain tremendously in importance, and those who achieve the goal will attain to an even loftier stature than they ever acquired in the past. The reason for this is that at the present moment half the world believes in the sublime nature of mystical ecstasy and half the world repudiates it as delusion born of repressed sexuality or other causes. The intelligentsia are for the greater part skeptical about it.

The enlightened sages and prophets who rose to eminence on account of their teachings, based on this inner experience, now hold the unenviable position of controversial figures, rated by some as divine Messengers and by others as pitiable dupes of their own delusive subconscious.

The sooner this ambivalent position is clarified the better it would be, not only for the believing multitudes but also for the correct understanding of the great men and women whose example and precept did more to elevate humankind

than the efforts of any other class of human beings have done so far. The issue here arises how illumination has been possible in those cases in which no regular spiritual exercises are undertaken and no effort is made to arouse Kundalini. There are sects and cults in India who have no faith in the mechanistic regimentation of yoga, nor in the time-consuming rituals of formal worship. Their only method of approach is through extreme devotion and intense love of the Deity or other spiritual being.

Many Sufis and Christian mystics advocate this simple mode of religious striving to win self-knowledge. There are many who attribute their own spiritual illumination to their constant remembrance of the name, or daily singing of the praises, of the Lord. In others, the arousal of intense emotion by singing and dancing led to the onset of the ecstasy.

Shankaracharya recommends *viveka* or intellectual discrimination of the beatific state. Abhinava Gupta says in his *Tantra-Loka* that when mind ceases completely from the formation of false thought constructions, then one can realize the motionless true Self as Shiva. Even if a beast attains such a state of mental equilibrium, he says, it attains the state of Shiva. In the *Bhagavad-Gita* the possibility of attaining to the vision of Divinity by means of intellectual discrimination, selfless consecrated action, or overwhelming love and devotion for the Lord, has been clearly admitted.

There is a mass of literature from the pens of reputed spiritual luminaries who won to higher consciousness by one of these simple, natural methods, without directing their effort to the arousal of Kundalini, or towards success in *pranayama* or any other recognized religious discipline.

It can be reasonably argued that in the light of this evidence it is palpably clear that illumination is possible without following any somatic discipline and, apparently, without arousing any dormant force in the body. If it is so, how can we suppose that the existence of a psychosomatic, evolution-

ary mechanism in the body provides the only basis for the emergence of a higher state of consciousness? This evidence is even sufficient to negate the assumption that the brain is evolving in a predetermined direction to reach a higher dimension of consciousness and that all mystical experience is a harvest of this psychological transformation.

When we take into consideration the most beautifully expressed thought and sentiment, commemorating the labor of love and sacrifice of those who rose to transcendence in the fond belief that they had thereby won the favor of their adored God, it appears little short of vandalism to say all these expressions of love and devotion are only the inexorable fruit of the evolutionary impulse at a certain state of its development. The onset of puberty in a healthy adolescent is always marked by an almost similar mental condition, with this difference that the adored one is an object of carnal love.

In this case, Kundalini acts downward and outward for procreation and enjoyment. But when the process is reversed, and the same apparatus functions as the organ of evolution, acting inwards and upwards, a different kind of revolution takes place in the brain. Instead of a physical object, some divine being with sublime, superhuman attributes, becomes the object of intense passion and adoration.

The usual attributes ascribed to God, or any heavenly being, who becomes the object of love of a devotee are significant. He is all-knowing, all-pervading, alluringly beautiful in face and figure, merciful, benign, compassionate, kind, or infinite, beyond the reach of time and space.

These are exactly the attributes towards which the human mind is inexorably evolving, carrying the whole race towards a god-like stature, impossible even to imagine in the fret and fever of the present-day world. The current concepts of God are but the magnified images of the coming race. The sublime attributes and traits which the major faiths ascribe to God, Brahman, Allah, Jehovah, Krishna, Rama, or Buddha are,

with modifications, the traits and qualities of the future man. The concepts of Divinity, that great prophets and illuminated sages presented, held and still hold a powerful appeal for the masses, because they conform to the ideals already existing in the subliminal depths of the mind.

Modern leaders of thought fail to captivate the hearts of the multitudes because they eliminate these ideals from the scheme of things. Their failure is writ large across the crumbling world of today. They could not occupy the place of the great prophets and saviors because they took no notice of the heights towards which the race is ascending step by step.

Even the wisest among them lack knowledge of the fact that the human brain is already oriented for a higher dimension of consciousness and that to ignore this in the education and the social milieu of the masses is as serious as it would be to expose the plastic mind of a growing child to the vicious influence of a depraved environment. The warped mind then takes another direction than that designed by nature.

Under huge piles of pointless erudition modern intellect tried in vain to bury the aspirations and hopes of eternal life existing deep in the heart of man. Their attempt to fashion the human world into a colony of industrious ants has failed, because it is in opposition to the design of nature.

The aim before each member of the colony to have a car, a large bank account, a sphere of influence, love to satiation, every choice article to eat, drink and wear, and every comfort for the flesh, leaves the fundamental problems unsolved. The question before the mental horizon of the designers of this world should have been this: Could the restless mind of man find satisfaction for long in a mechanically ordered world, even if it were possible to ensure all these amenities for everybody? Would there not be a revolt against a monotonous existence of this type if the other urges in the human psyche are not satisfied? The present world order, whether it is communist or capitalist, is falling apart because man is not an ant

and needs a mode of life, and an environment, in which his higher instincts for self-awareness, and for an answer to the riddle of existence, can find expression. If material prosperity, comfort, and abundance, were the only needs for human beings to live in peace and happiness, then the wealthiest nations in the world should be havens of felicity and mental calm, unruffled by the storms of unrest that sweep over the poorer lands.

Then the great empires of the past, which abounded in luxury and wealth, would not have crumbled to dust. The effete succeeding generations did not even have the capacity to retain what their virile ancestors accumulated by dint of ceaseless mental and physical application.

On the other hand, we find a seething revolt among the younger generations in the rich countries. Wealth and material success have lost their glamour for them, for the mind now seeks something that they cannot supply. There is a rebellion against the existing order because the brain has reached a state of development where the riddle of existence looms larger in front than it did before.

This is also why millions of young men and women are eagerly on the search for masters and effective methods of self-awareness. An unbiased study of this psychological phenomenon, done in the right manner, would be enough to prove the evolutionary tendency in the human brain.

The hero in the Katha Upanishad, Naciketa, has a dialogue with the lord of Death on this very issue. He turns down all the tempting inducements held out—wealth, possession, lovely maidens, health, long life—to keep him from proceeding further in his enquiry about the nature of the soul. The lesson is that at a certain critical stage in the development of the mind the unanswered Riddle of Life attains an urgency that no treasure can counteract. This is the state of mind of millions of disillusioned young people, and modern psychology is dead to the cause behind it, the powerful

impulse in the psychic make-up of humanity that has been in evidence from the dawn of civilization to this day.

When thwarted in its mission, this impulse can lead to ennui, discontentment, social and political unrest, and a host of other subconscious reactions, all expressive of dissatisfaction at the existing order of things. In more serious cases it may lead to craving for drugs, promiscuity, or other social evils, and to violence.

According to a survey conducted in the mid-70's by Dr. Treffert, director of a medical center in Wisconsin, about 30 Americans under 21 years of age commit suicide every day, indicating a three-fold increase in the rate of suicide among American youth over the past decade. Also, more than half the patients admitted to mental hospitals in the United States are young people.

Dr. Trefert said the main cause of the suicides and mental disorders among the youth was the "increasing hollowness and senselessness of life of the society and the younger generation's distaste for profit."

If to this position is added the fact that millions of Americans are prone to drugs, the serious nature of the situation becomes apparent. But the malady is not confined to the United States. A gradual shift towards the same alarming situation is occurring all over the world.

This shows what almost everyone already knows, that wealth and abundance cannot serve to appease the hunger of the soul to fathom the mystery of its own being. The warning of nature looms large over the tottering social orders all over the world. In those countries where the voice of discontent is ruthlessly stifled, volcanoes are building up under the surface to burst one day with devastating effect.

The social orders upholding grossly unequal distribution of wealth, political power, or territory, are not in consonance with the evolutionary needs of the race. A radical change is inevitable, but whether it would be brought about by the

nations themselves or enforced by nature we have yet to see.

Individuals in whom the evolutionary mechanism is ripe are as powerfully drawn towards the occult, the supernatural or the divine as a passionate adolescent is drawn towards a desirable member of the opposite sex. Days and nights might be passed in thought and speculation about the Unknown and the Unseen.

The other side of the picture, hidden from their view, has such a fascination for them that it may even surpass every other desire connected with life. The burning love and intense devotion that normal men and women lavish on objects of desire, in their case, now center round the Celestial and the Divine. The focus of activity from the reproductive region is transferred to the brain.

The halo of romance normally woven round a beloved person by those in love is transferred to Divinity, a Prophet or a Supernatural Being, as the case might be. The same life-energy that is the propelling force behind the play of carnal love shifts its sphere of activity to the seat of consciousness. As a result, a burning desire is born to fathom the mystery behind the drama of existence, to have a peep at the hidden Power behind the universe, or to unveil the mysterious Knower lying hidden below the depths of the human mind.

There can be an infinite number of gradations in the intensity of this passion, just as there are gradations in the strength of physical love. The intensity of the desire may range from mere curiosity about the other world to a consuming love for the Divine that absorbs the whole being of a person. The great mystics who gave up name, fame, power, possessions, family and even kingdoms, to assuage their burning thirst for the Unseen, belonged to the last category.

There can also be perversions of the instinct as in the case of carnal passion. In such cases the mind is drawn irresistibly towards disreputable practices, magic, sorcery or witchcraft, in an effort to gain control of the occult forces of nature for

mundane objectives, or towards drugs, intoxicants, or other unhealthy methods for winning to self-transcendence. This variation in the passion for transcendental experience has been described in the *Bhagavad-Gita*

Pure men worship the Gods, the passionate; the gnomes and Yakshas and others, the dark folk, worship ghosts and troops of nature spirits. (17)

To a normal mind it appears strange that there should be hundreds of thousands of people practicing magic, witchcraft, and other questionable occult disciplines, but it is because of the perversion of the evolutionary urge.

Why some seekers attain to a state of grace, as the fruit of intense love and devotion towards a divine object, now becomes understandable. In their case, the evolutionary mechanism is already active in the brain. The area of its operation has already been transferred, to a large measure, towards the transmutation of consciousness.

The divine object of love, whose praises they sing with all the intensity of their being, is the ideal existing in their mind, to which the evolving consciousness has to conform to attain the bloom which nature has prescribed for it. Distortions and perversions deflect it from the goal, as is stated in the *Gita*:

They who worship the Shining Ones go to the Shining Ones; to the Ancestors go the Ancestor-worshippers; to the Nature-spirits go those who sacrifice to the Nature-spirits; but My worshipers come unto Me.

The correct image of the goal to be achieved is therefore necessary to be kept before the mind to avoid deflection from the path. Since intense longing for God-realization is a symptom of a highly active Kundalini, it is natural that some of those who exhibit this trait in an exceptionally marked form should win to the Beatific state. However they might describe their

experience, the basic mechanism in all cases is the same. Whatever the object of adoration sought or whatever is the nature of the vision, the transport experienced is an inseparable constituent of transcendental consciousness arising from a healthy brain.

The number of those who won to divine knowledge through the path of love and surrender all over the earth is legion. This is the natural way, just as intense longing for the beloved is the natural way of operation of carnal love.

All of the great founders of religion, in addition to moral virtues, lay greater stress on love, devotion, surrender, worship and prayer for approach to Divinity than on methods that have an egotistical and mechanistic trend. An immobile condition of the mind, as advocated by Abhinava Gupta, or intellectual discrimination between the real and the unreal, as proposed by Shankaracharya, cannot serve to achieve transcendence in every case.

The consciousness must already have attained a wider dimension to make a breakthrough possible. It must be on the fringe, where the normal and paranormal consciousness meet each other and only a mild effort is necessary to glide from one into the other. To a more or less extent, this condition is generally present in quite a large number of highly talented individuals.

If a certain more evolved state of the brain were not a pre-condition for mystical ecstasy, then the methods advocated by Abhinava Gupta and Shankaracharya would have served to bring the vision of Reality to millions of aspirants who rose after them during the past hundreds of years.

They would then have been followed by successors as great and as gifted as they were. But the fact that they stand to this day unequaled and unmatched by the followers of their methods, both in their inner unfoldment and literary genius, is enough to show that mere subjective efforts are not

sufficient to bring about the rich bloom sought. What they advocated can only fructify in those cases in which the mind has already attained the critical dimension where only an exercise of the will is necessary to cross to the other side. For them, the crossover was easy since both were gifted from birth, as is well known.

The Independent Nature of Consciousness

In order to attune the body and the brain to a state of consciousness where knowledge that is beyond the frontiers reached by experience and intellect becomes possible, the operation of an intelligence beyond that already present in the organism becomes necessary. A super-intelligence must take control of the operations to proceed beyond the borders already reached by human thought. With the scientific demonstration of this aspect of Kundalini, the importance of mystical ecstasy and its direct bearing on the evolutionary progress of the race become clear.

The close connection between mystical experience and the intellectual or aesthetic development of the race also becomes obvious in other ways. By far the greater proportion of the talented men and women that spearheaded the advance of humankind have been drawn from the ranks of mystics, or from those with deep religious faith and insight.

The rishis of the Vedas, the seers of the Upanishads, the whole host of Indian luminaries in every field of culture—Christ, Buddha, Mahavira, Socrates, Plato, and most of the other Greek philosophers and thinkers, and the majority of the intellects that flourished in Europe up to the Renaissance—either were enlightened, had mystical visions, or were of a religious bent of mind. Even in recent times, the

men of the highest genius, Newton, Einstein, Goethe, Shakespeare, the great English poets—Kant, Hegel, Spinoza, Tolstoy, Emerson, Gandhi, Tagore, and many others—had either mystical tendencies and visions or were firm believers in the Divine.

The appearance of skeptical genius has been rare in history. It is often the well-informed but mediocre brain, overconfident of its knowledge, that is precipitate in expressing negative opinions about the Ultimate. Today's intellectuals often fail to realize the enormous implications of this position because they are still under the thrall of the agnostic thinkers and writers of the eighteenth and nineteenth centuries. A revolution is necessary to shake the human brain free of the hold of this pernicious way of thought.

In order to show what fanaticism can prevail even in the ranks of science, we can do no better than draw attention to the controversies raging among scholars about the validity of psychic phenomena. Referring to the huge volume of evidence gathered about telepathy, clairvoyance and other psychic manifestations, Sir Cyril Burt observes:

In what way then do these ostensible results bear on the current problems and theories of the general psychologist. In general, psychology (so far as I can judge from articles and textbooks which have recently appeared on either side of the Atlantic), the prevailing standpoint is still that of the neo-behaviorist school. Its most explicit, if not its most extreme, representative is, I suppose, Professor Skinner, who has on more than one occasion bluntly dismissed the findings of parapsychology as inconsistent with the theories he himself has so brilliantly championed.

In Britain, the most recent and most uncompromising exponent of this view is Professor C. E. M. Hansel

“The whole body of scientific knowledge,” Hansel says, “compels us to assume that such things as telepathy and clairvoyance are impossible. If, therefore, the statistical data rule out explanations in terms of chance, then the results can only be accounted for by some kind of trick.” (Rhine and Brier in *Psychology Today*.)

Sir Cyril Burt names other champions of this view. Dr. Wills, in supporting Professor Hansel, expresses the opinion that the conclusions advanced by parapsychologists would be utterly incompatible with the cardinal assumptions on which present-day psychology rests:

But perhaps the writer who has exercised the greatest influence on British psychology, has been Professor Gilbert Ryle, who in his concept of Mind (we are told) “exorcised once and for all the myth of ghost in the machine and thus relieved us of the superstitious fancies still popularized by self-styled psychical research.” Indeed, from the constant protests of his various followers, one gathers that Ryle’s talk of “ghosts” and “Cartesian specters” seems to have set up a positive psychophobia in the minds of the younger generation. They seem far more terrified at the thought of possessing an immortal soul than their ancestors were of losing it. (Rhine and Brier in *Psychology Today*.)

Without perhaps knowing it, Sir Cyril Burt made a significant remark, observing that Ryle’s talk seems to have set up a positive psychophobia in the minds of the younger generation! The significance lies in that vehement opposition to concepts and ideals that correspond to the instinctive feelings, aspirations, and hopes of many people, for instance belief in immortality, and the existence of super-earthly forces, denotes a decadent and anti-evolutionary tendency in the mind from which it comes. The aim of religion has been merely to

define the lines along which the mind of man is evolving in conformity to certain inherent trends present in the brain. The ideas of the confirmed skeptic and the materialist are in direct opposition to this evolutionary impulse. Hence, when contentious and dogmatic, they betoken a morbid and not a healthy frame of mind. An open mind to the still unsolved Riddle of Creation is the mark of a healthy intellect still in doubt about the basic issues concerning God, or soul, or even the validity of paranormal phenomena.

Even in the few years that have elapsed since Burt published his observations, there has occurred a great change in the attitude of scientists, as a class, towards psychic phenomena. More and more now believe in the authenticity of these occurrences. Recent advances in the study of the brain make the behaviorist and mechanistic theories more untenable, and the independent nature of consciousness becomes increasingly apparent.

According to Sir John Eccles, the well-known neurologist, the brain is not a generator of mind or consciousness but rather a detector of extraneous influences, such as those commonly referred to as mind or will. Sherrington, another authority on the brain, expresses the same view when he says that the brain seems to be an organ of liaison between mind and the physical world.

There is no other way to explain the amazing phenomena of life except to postulate the existence of an incorporeal, super-intelligent medium, operative at the basic levels of atoms and molecules, behind the bewildering intelligent activity of all living organisms. This is prana, as has been stated repeatedly in previous chapters, and the study of Kundalini provides the only channel for its exploration.

The channel through which the illuminati attain to transcendence and geniuses to extraordinary feats of the mind, is the natural inlet through which the human intellect can come into contact with the divine forces of creation. The study of

psychic phenomena, or the practice of magical arts, does not provide a safe avenue for this enterprise. The super-physical forces that cause psychical displays, or lend potency to magic, if made amenable to human will could place a weapon in the hands of the over-ambitious, the megalomaniac, before which even the threat posed by the nuclear arsenals and the security of the race would pale into insignificance. Wars can be made to erupt telepathically and multitudes made abject slaves and puppets of a few.

But nature has provided safeguards that can make it impossible for any scientific investigation to discover the nature of, or control the mysterious forces involved in, these occurrences at the present evolutionary stature of the race. There is a reason for this. We know that amazing devices protect life on earth. The whole drama of organic evolution, from the beginning to this moment, is a miracle of Divine protection continued for billions of years against staggering odds—one chance against billions, repeated interminably. Yet that one infinitely slender chance succeeded, and humanity owes her existence to that.

There are defenses that act as umbrellas round the earth, the Heavyside layer, for instance, that shields terrestrial life from the lethal effects of cosmic radiation. There are defenses that save us from the destructive bombardment of swarms of meteors every moment. There are defenses that keep the forces of nature, flood and tide, storm and rain, heat and cold, from attaining a fury or a rigor fatal to life.

There are defenses that allow us to live unconcerned and undisturbed while the earth whirls through space at a terrific speed, with flaming oceans of fire storming and raging in her interior. There are defenses in our body that protect us from the deadly attacks of malignant bacteria time after time.

There are psychological devices, just as there are devices in ants and bees, that rule the social conduct of humans and form the instinctive background of every human social order.

There are devices that bring the human fold back again to the Path of evolution after every departure or digression. These devices operate through the offices of religious teachers, revolutionaries and reformers.

There are devices that will come into operation at the time of a seemingly annihilative nuclear war to save the race from extinction, because it is meant to fulfill a glorious destiny. In short, we are miraculously preserved and protected from every side and every moment.

But, in the intoxication of pride, how often do we admit within ourselves that all our life is spent at the mercy of forces about which we have no awareness? Often we even fail to realize that there is design in every fragment and every event of the universe. The scale of its operation is so vast in space and time, however, that our poor sensory equipment, and puny intellect, fail to grasp it. Another channel of perception is therefore needed to bring the intangible, controlling forces of creation within our ken.

An increase of half a degree in the global temperature of the earth in the last thirty years has made scientists concerned about its still unpredictable effect on the climactic conditions if the rise continues to occur. This shows what a delicate balance in the environment is necessary for life to survive on earth and what still unknown and unthought of devices are operating to maintain that balance.

There are similar devices that will prevent the whole global body of science from penetrating into the mystery of the super-physical forces and harnessing them as we have harnessed the physical forces of nature. I make this statement with a full sense of responsibility, because mankind must ascend yet another step on the ladder of evolution before this can become possible.

It is puerile to suppose that we can tame the forces at whose mercy we live day and night and which are behind our every thought and act. The bloodbaths of the current centu-

ry, and the present critical condition of the world, should make us more conscious of our limitations. The mastery might be gained when the pre-condition of a further rise in the evolutionary scale is fulfilled. The initial hard disciplines prescribed for embarking on the practice of religious practices should be sufficient to make us cognizant of the Herculean nature of the undertaking aimed at winning access to the supernal forces of creation.

The whole religious literature of India, and even of other faiths, provides a standing witness to what I say. Seekers after savants, engaged on the investigation of psi-phenomena, often fail to assess the colossal dimensions of their quest. The sacrifices and surrenders made in ancient times by the ascetic seekers clearly point to an awareness of the arduous nature of the enterprise. The whole being of man must be purged of complexes and the lust for power, or gain, before it can open to the entry of celestial light.

The Bestower of Genius And Supernal Wisdom

The twin products of an active Kundalini, namely the illuminated men and women, and those of genius and talent, have been the two main classes responsible for every advance made by humanity so far. It has long been known that heredity primarily accounts for the quota of intelligence and talent. This view has been confirmed by exhaustive tests conducted on twins and other children. “You may give a child excellent parental attention, a good home, fine schools, and cultural experiences, but if the youngster wasn’t born smart, he will probably never be smart.” It is an abhorrent idea to some, but that is what several American and European scientists said in Rome at the First International Congress of Twin Studies. There is an answer now to the long-standing, often emotional question of whether it is genetics or environmental factors that principally determine one’s learning ability,” they said. “It is nature.”

In support of this conclusion, we can refer to the studies conducted by Dr. Joseph M. Horn of the University of Texas. “Our studies and others clearly show that individual differences in intelligence among individuals in Western cultures are primarily determined by genetics. We know what is involved in making statements like that, but we have no choice. The data are there. . . .When one finds a trait such as intelligence substantially determined by genetic factors, this

does not mean we cannot design an environment to overcome it. But the evidence to date is that we have yet to find that environment and, what is more, we may be looking in the wrong places.”

Referring to the home and school environments that have been the traditional targets of manipulation by doctors, teachers, and psychologists, looking for the best environment for child development, Horn observes, “But what we need to do now is look elsewhere to other environments to alter.” The manipulation of the inner environment before birth in terms of enrichment and prevention of deficits, in the view of Dr. Horn, may do far more than manipulation of the external environment.

This view shows the colossal implications of the traditional concepts about Kundalini. If an individual of mediocre intelligence, through the exercise of certain disciplines, is transformed into an illuminated adept, in rapport with other planes of consciousness, or blossoms into a poetic or literary genius, or is gifted with prophetic or clairvoyant faculties, it means there has occurred a radical change in the inner environment to overcome the limit of mental ability determined by the genes.

From the Vedas onward in numberless texts, Kundalini has been universally acclaimed as the bestower of transcendent consciousness, supernal wisdom (*jnana*) and genius, the inspirer of poetry and the fount of eloquence. Many transformed products, like the authors of *Saundarya Lahari* and *Panchastavi*, have acknowledged the debt of their own gifts to her.

Since Kundalini is the basic lever of all healthy forms of spiritual disciplines, the reason why yoga has been held in the highest esteem in India becomes apparent from this possibility. It does what is otherwise impossible. The genetic frontier can be crossed by Her grace. The individual is transfigured with mental gifts never experienced before. Kundalini provides the only avenue for overcoming the congenital defi-

ciencies of the brain. The paramount importance of its study can be gauged from this single fact. In this lies the only hope for the mentally retarded or the deficient. In the advanced stages of our knowledge about this psycho-physiological, evolutionary mechanism, it might become possible for scientists to achieve what has been impossible so far, which is to bring hope, cheer, and the light of intelligence, to millions of mentally stunted individuals. It might also become possible to eradicate other congenital defects now beyond cure.

The evolutionary mechanism is not only designed for the illumination of the mind but also for all-round improvement and perfection of the body. The whole discipline of Hatha Yoga, for perfection of the body and making it immune to death, is based on this potentiality. It has a regenerative and recuperative effect on the system. Exhaustive research is necessary, however, to devise safe methods for its activation in keeping with its own laws, which still have to be determined. It has to be understood that even with advanced knowledge of Kundalini it will not be possible to bring all the race to one uniform intellectual level. Gradations will continue to exist.

There are basic differences in different individuals that can lead to divergent results on the arousal of the evolutionary mechanism. The state of maturity of the cerebro-spinal system plays a decisive role in this transformation. One person may become illuminated while another may experience only a little more increase in the level of his or her intelligence.

The problems of life are not so easy to solve as some might imagine. For the mentally deficient, there will continue to exist differences and gradations after manipulation of the inner environment. It is premature to make any dogmatic assertions or to build extravagant hopes of sudden leaps to the highest levels of mystical ecstasy or talent.

What can be taken for granted is that there does exist a natural provision in the human organism by means of which the inner environment can be manipulated to a more or less

extent, dependent on the potentiality present in each individual case. The social aspect of a scientific investigation on Kundalini is even more important. The results may cause revolutionary changes in current thinking on social problems and political ideologies. Let us read what Bertrand Russell has to say in *New Hopes for a Changing World*:

Two very different conceptions of human life are struggling for mastery of the world. In the West we see man's greatness in the individual life, a great society for us is one which is composed of individuals who, as far as is humanly possible, are happy, free and creative. We do not think that individuals should be alike. We conceive society as like an orchestra, in which the different performers have different parts to play and different instruments upon which to perform, and in which co-operation results from a conscious purpose.

We believe that each individual should have his proper pride. He should have his personal conscience and his personal aims, which he should be free to develop except where they can be shown to cause injury to others. We attach importance to the diminution of suffering and poverty, to the increase of knowledge and the production of beauty and art. The state for us is a convenience, not an object of worship.

Two hundred years ago no one could even imagine the amenities and comforts which are now a common feature of modern life. Still less could one imagine that with all these blessings the human heart, even in the wealthiest countries, would be lacking in peace. Even now those tormented by want in the poorer lands might find it impossible to believe that many among the younger generations in the most affluent lands are in a rebellious mood, unhappy at what for them is a senseless craze for wealth and surfeit of goods at the cost of inner tranquility and happiness.

This disenchantment and discontentment point to the fact that the current social order has already outlived its utility and awaits a change. What this change would be it is difficult to say. Rings of fire and streams of blood mark at every place the social evolution of humankind from the dawn of history to the present day. There seldom, if ever, has been a peaceful transition from one social order or one political structure to another. Blood has poured in rivers at every step of the path.

The same story was repeated in a highly magnified form even in our so-called enlightened century. Blood is being shed now and will continue to be shed so long as the basic reason for the need for change in the social environment is not understood and the world continues to be in the dark about this aspect of her evolutionary career.

Within a few decades, all the countries with fairly large populations, and even the affluent smaller ones, will have nuclear arsenals to add to their security against the existing super-powers. Advances in technology has made it possible to construct mini-weapons for use by terrorist organizations and frustrated individuals. This can plunge the world into a nightmare of fear and anxiety at any time. The panic caused by hijackers can serve as a sample to show what could happen when enemy agents, armed with nuclear mini-weapons, create havoc in a country. If they, too, die in the blast, who can say from where the whirlwind came?

In this state of uncertainty, with half of a city in ruins, what can happen on a global scale, and what retaliation would follow in the case of suspected enemies, beggars description. The whole earth can be transformed into a raging inferno in a matter of hours. The rebels against an existing political order might use the same lightning devices to plunge the nation into chaos. That nuclear weapons can serve as a deterrent against the use of violence, both in the national and the international scene, is a shibboleth of those who choose to hide from realities.

The world is doomed to an endless chain of horrors if the basic impulse at the root of the flare-up of desire for change from one social or political order to another is still not understood and provided for. The root is Kundalini.

The human brain is evolving towards that state of heightened perception, coupled with undiluted inner happiness, which the mystics of all countries claim to have experienced in their ecstasies. The need for the change of a social or political order, whether on the national or the international stage, arises when there occurs a retardation in the evolutionary movement as the result of an inimical environment.

The Human Brain Is an Unsolved Riddle

In a recent study made by Andrew M. Greeley and W. C. McCready, it was found that four out of every ten Americans, from whom the question was asked, admitted they had once or more often the “experience of a powerful spiritual force that seemed to lift them out of themselves.” The experience, with but one exception, was joyous, with those cognitive features—light, rapture, joy, deeper insight, heavenly peace, a sense of freedom or immortality, and the like—that are characteristic of mystical ecstasy.

The affirmation came even from quarters where it was least expected. But skepticism often prevailed among those who should have been the first to recognize the empirical value of the study, that the intelligent brain, especially in the more advanced countries, has reached a stage of maturity where a cross-over into the mystical state can become possible with a stimulation of some kind or even with no stimulation at all.

But what the authors of this highly important study have still to substantiate is that there is also a clearly marked somatic side to this investigation. This has been known in India for thousands of years and is mentioned in numerous esoteric manuals on the subject. While the subjective experiences can

always pose a difficulty in carrying conviction to the uncompromising skeptical mind, as they have themselves experienced, the somatic evidence obtained by actual investigation can be irrefutable.

Mystical ecstasy is not an accident nor a freak occurrence, nor is it an unusual cognitive state, peculiar to a certain class of individuals. Neither is it an abnormal condition arising from psychic causes. Rather, it is a stern reality based on a certain ripe condition of the cerebro-spinal system, denoting the culmination of a process that is perpetually at work in the human body.

All spiritual and religious phenomena in history, and all the revealed wisdom that changed the thinking of humanity, time after time, owe their existence to this divine mechanism. It may be in five years, or fifty years, that the evidence gathered with the somatic investigation of this historical phenomenon is sure to change, once again, the whole thinking of man. But the world has yet to see that the consequences of neglect of this aspect of human life can be dreadful. This is why spiritual ideals have always been considered to be a prime necessity in the regulation of human conduct.

The investigation into this phenomenon is, therefore, of a colossal magnitude, because there is no other way to determine what social or political milieu would be appropriate for any nation, or any class of human beings, at different stages in the scale of evolution. If this assessment were correctly made, the transition could be effected with peaceful methods and violence averted. Otherwise, nature exacts a penalty for our ignorance at every step of the ladder.

The guidance vouchsafed by Revelation in the past could now be secured by actual observation of the environmental aspect of the phenomenon. Intelligently gathered empirical evidence becomes unchallengeable. The clash of opinions on the subject of ecology, based merely on subjective thinking, can never be ended or reconciled. The only way open is to

show what environment is suited to the evolutionary processes in the human body. The studies can never be conclusive until the evolutionary character of the brain is recognized and allotted its due place in the investigation.

The methods adopted for change in the prevalent social or political orders have been based on the dangerous expedient of trial and error. Russell is not wholly right in saying that Western society is based on the Christian ethic. Do neighbors, whether at the individual or state level, love each other, if not as they love themselves, at least as much as they should do as considerate human beings? In the larger cities they do not even know who the next door neighbor is.

Instead of contentment, fires of unquenchable ambition consume the time and energy of almost everyone. Rivalry and competition are the order of the day. This results in tensions and pressures in the individual, unrest and disaffection in the society. Their effect on the evolving brain is disastrous, leading to ungovernable states of fear, anxiety, and other psychic disorders. The ethics of other faiths—Hindu, Islamic and Buddhist—are as erratically observed as the Christian ethic.

Deep-rooted instincts prescribe the social behavior of all other forms of life except man, and this means the evolutionary dynamic of the human brain needs a flexible social order amenable to revision from time to time. But conservative tendencies, greed, and lust for power, stand in the way of needed change from one order to another. This lights up fires of revolution or war to win what should have been achieved by peaceful, voluntary effort.

A zealous political reformer, or a group of revolutionaries, taking advantage of the prevailing discontentment, often replace by force an obsolete order with another of their choice. This is again held tenaciously till another uprising roots it out by force. The counter-culture in America, and the revolt of youth in other parts of the world, are indications that the time of utility of the present orders is over, and a change

is called for. Psychology is unaware of this resistless impulse in the brain. The main actor in the drama of life is entirely missing in the scholarly dissertations on the mind.

They are unaware that the alarming increase in the psychic imbalance of the advanced nations is the direct outcome of obstructed evolution on account of unhygienic social conditions. But statistical data and the study of abnormal mental behavior cannot help to bring this hidden actor to light. Another kind of study is needed to reach to the bottom of this mystery.

The human brain is still an unsolved riddle to modern science. The greatest surprises in the coming decades will come from the study of the mind and consciousness. The greatest potential for a complete revolution in the sphere of modern thought lies hidden in psychology.

The recent discoveries in the world of matter and the advance in technology have created conditions that necessitate a corresponding readjustment of human life. This readjustment has not been made, and cannot be made, however, until we know the factors that are responsible for such a bloom of intellect as we see today. We know from the studies already made that the external environment, provided by the home or the school, has not much influence against the hereditary factors in determining the intelligence quotient of individuals.

On this assumption there should be little difference between a clever brain of the Stone Age and an intellectual of today. To what then do we owe the mental exuberance of our time? Scientists have no answer to this simple problem, no inkling of the evolutionary mechanism behind this clearly marked, qualitative change in the brain. This gap in our knowledge is at the root of our wrong assessments of the cultural milieu in which man must live to fulfill his destiny.

The threat of a global war, or of subsidiary wars that may lead up to it, hangs like a pall over the world because our

assessments about the social or cultural needs of individuals, and also of the states, are based on trial and error methods and not on accurate knowledge about the needs of the evolving brain. They are not based on any scientific study of the psychosomatic needs of human beings. An appropriate scientific study, in turn depends on at least a passing knowledge of the evolutionary mechanism. Unfortunately, this is absent. The colossal implications of research on Kundalini are therefore obvious.

Like the ebb and flow of tides, caused by the force of gravity, the ebb and flow of peace on earth depends on the press or pull of the evolutionary force operating in the race. The vehicle for this operation is the Cosmic prana, the seedbed of every form of life in the universe. The Cosmic force of prana, like other Cosmic forces, is immanent everywhere. The atoms and molecules act under its direction as particles of matter act under the force of gravity. An investigation into Kundalini will bring the cosmic aspect of life within the purview of science. It is only then that the boundless proportions and the majesty of consciousness can be empirically demonstrated.

What effect this demonstration can then have on scientists is not hard to imagine. A chastened, more sober and rational approach to the problem of existence would be the first harvest of the change. The world of the spirit will loom larger before the horizons of the multitude than the world of matter. This is what every great faith strove to bring about. Prophets, philosophers, and political revolutionaries, failed to bring about an era of lasting peace because the divine estate destined for man, and the divine mechanism designed to lead to it, were never empirically demonstrated.

But the methods that could make this demonstration possible were never so advanced as they are now. Once this investigation begins, it is likely to become an unending quest, because research on Kundalini is research on the roots of life.

Multiple Personalities And Human Evolution

The fossil data relating to the theory of evolution has been under investigation for more than a century, but still the clinching evidence has not been found. There are differences of opinion about some of the most vital issues of the doctrine. The theory of gravity is another example. The constitution of the atom another. Psychic phenomena provide another category where a clash of views has been in evidence for a century at least. Would it be too much to expect that research on the cosmological forces of life—Kundalini—can produce decisive results in a day?

Validation of the phenomena of religion and mystical ecstasy, evidence for the immortal nature of the soul, the purpose of life and the destiny of man, the force behind psychic phenomena, voluntary cultivation of genius, avoidance of destructive wars and bloody revolutions, insight into the causes of insanity and illuminating answers to other problems of life, will constitute the golden harvest yielded by this investigation, bit by bit in the course of time.

With this advance in knowledge, and the elimination of factors that now destroy the peace and retard the progress of the multitudes, the era of plenty and happiness that will dawn on earth can be easily imagined. Of all these categories, the

most important and, at the same time the most phenomenal, is the transformative process of Kundalini.

This sphere of her activity is so remote from our current conceptions that no exposition about it can convey the unthought-of possibilities inherent in it, unless a case of this type comes actually under observation.

Here is one small example that can provide a glimpse into those possibilities: A young Maharashtrian girl in Nagpur, India, is reported to have been completely transformed into a Bengali-speaking, shy housewife of more than 125 years ago. The girl—she calls herself Sharada—used to emerge for a short while and later gave way to the Maharashtrian girl. Later, the spells lasted longer, and since last noted, have continued for a month.

Before the transformation, the girl, although highly educated, did not know Bengali. Her parents say the change began about a year ago, when she started to speak Bengali. When she is Sharada, she forgets everything—her parents, her mother tongue, her knowledge of things, and the customs of the twentieth century. She speaks only Bengali, and it is a Bengali of more than 125 years ago. She remembers the names of her husband and father in the last incarnation.

Sharada gives a host of details of her previous life, which go to authenticate her story. She presumably died of a snake bite, as that is the last incident of her previous life that she remembers. Bengali men and women who have talked with her come across many details that only a Bengali housewife could know of life in a typical orthodox Bengali family. Doctors failed to find a reason for this baffling transformation or to cure the girl of her double personality.

Transformation of personality, when it goes down to the very roots of an individual, betokens a transformation of the *pranic* spectrum. The change can occur sporadically for short or long spells of time or on a permanent basis. The phe-

nomenon is well known to psychologists, but no satisfactory explanation has been found. I have witnessed every phase in the transformation of my own personality.

There are many mediums and sensitives who evince the same trait on a sporadic basis. During the spells of their transformation they display extraordinary faculties of mind or show evidence of talents, ways of talk and behavior, or artistic gifts, that are absent in their normal life. The phenomenon has often been repeated in history.

Specific areas of the still unused potential of the brain are used to build up the other personality. The architect is Kundalini. Psychologists are content to treat such individuals as cases of double or multiple personality and let it rest at that. A complete metamorphosis, in which two entirely different individuals emerge from the same brain, is a phenomenon so astounding and so far in conflict with the current concepts about the mind and the brain that it is surprising so little attention has been paid to its investigation. This shows how narrow are the frontiers of modern psychology.

There is no universally accepted explanation for any extraordinary or abnormal state of mind, including insanity. Yet psychologists labor under the impression that they are academically competent to pass their judgments about the mental condition of the rest of the world in terms of their own nomenclature, which still lacks confirmation.

The process that occurs naturally in rare cases to build up a multiple personality can be set in motion voluntarily with the arousal of Kundalini. In this lie its amazing possibilities. There are well-known and well-attested cases of individuals who, in a trance or semi-trance state, Edgar Cayce, for instance, bloom into great healers, clairvoyants, expounders of religious truths, prophesiers, oracles, etc.

With voluntary cultivation there is no end to the possibilities of the metamorphosis. With better knowledge of the mechanism and discovery of safer methods to activate it, the

products of Kundalini can bloom into prodigies in every sphere of human knowledge, into geniuses of the highest order, into prophets, seers, healers and clairvoyants of such surpassing stature that it is beyond anything we can imagine at present. They will be the leaders in every field of knowledge and activity in the future world.

Beginning With the Oral and Written Traditions

The investigation into the biological mechanism behind human evolution can be divided into five broad parallel departments. The first of these would consist of a thorough study of the oral and written traditions. There are thousands of books on Kundalini and Yoga extant in India. The ancient esoteric treatises, including the Tantras, contain valuable hints about the Power.

The Vedas, Upanishads, and the Puranas, provide another fertile source. A small team of scholars, working in the light of the disclosures made in these volumes, can provide valuable material to initiate an empirical investigation. There is also a huge mass of very relevant literature formed by the self-revelations and other utterances of the medieval saints of India. So, too, can the writings of the Western mystics, Sufis, Taoists and Tibetan Yogis. Of course, the religious lore of all the faiths, and books on magic, alchemy, or the occult, can supply even more material bearing on the subject. The study of the oral tradition is equally important.

The hint I received about the danger of an awakening occurring through the *pingala*, or the solar nerve, was based on oral tradition. These facts are not generally mentioned in the books. The hints are transmitted orally by the preceptor to the disciple and acted upon in times of need. For instance, in the event of an awakening leading to the generation of a

high degree of heat in the system, the remedy prescribed is to lay on a coat of wet clay over the body or to immerse it in a pool of water up to the neck. For the heat experienced at the crown of the head, or the space between the eyebrows, the rubbing of sandal-paste is recommended.

In fact, the mark applied by Hindus to the forehead is done as a sign of homage to the *Ajna chakra*. It is only when Kundalini enters this center that higher faculties of the mind make their appearance. The mark on the forehead, a common feature of worship or adornment in India, sometimes appears as a superstition to foreigners, but it carries a highly esoteric significance of the physiological implications of an awakened Kundalini. Generation of a moderate amount of heat is sometimes normal after an awakening, but when it exceeds the stage of tolerance, it is suggestive of some element of morbidity.

Among the Tibetan Yogis, one of the methods to display their prowess is to wrap wet sheets around the body in temperatures much below freezing, and to dry them up, one after the other, with the sheer heat of the body. Although this feat is in the nature of a sensational display rather than a sign of a real spiritual unfoldment, it clearly demonstrates the somatic aspect of Kundalini.

There is a vast area in India where the oral tradition can be gathered by investigators for guidance. This area is provided by the many ashrams and *mathas* of sadhus where, in varying measure, the tradition has been preserved. Some elements of the tradition can also be picked up at Banares and other seats of learning from scholars well versed in the lore.

The second province of research would cover those cases in which Kundalini is congenitally active. There are five categories of individuals belonging to this class. They are the born mystics, men and women of genius, prodigies, mediums, and psychotics. The last named are the most easily accessible.

Next to those in whom Kundalini becomes active as the result of certain disciplines, or spontaneously, later in life, psychotics provide a fertile field for investigation. The old view of the psychoanalytical school that insanity is a subjective phenomenon, arising out of repression or similar causes, especially in childhood, is becoming increasingly obsolete. The latest studies show that schizophrenia, manic-depression, and other serious forms of insanity, have roots deep in the the body. Often, however, the roots penetrate to the finer levels that are still beyond the reach of the microscopic detection.

It has been established, for instance, that some forms of psychosis show definite tracks in the brain. It is recognized that the horrifying visions and distracting sounds that lunatics see and hear are not all mere figments of their imagination. They can be maddeningly real, with their roots in the excited and altered condition of certain areas in the brain. The danger of the practices intended to arouse Kundalini, trailing off into insanity, has been recognized from very early times in India. Rough methods to cope with it are also a part of the oral tradition.

The awakening shakes the system to its roots. The first phase of this shaking starts with *pranayama*. In the advanced stages of these breathing exercises, the network of nerves throughout the body give rise to peculiar sensations variously described in yoga manuals. Some people even normally experience these sensations, like something creeping up the spine, or shivers and shudders passing through the body when listening to entralling music, praying with fervor, absorbed in meditation, or when in other deep emotional states.

These sensations and shivers of the whole body, or some area of it, that are a matter of common experience to many people, provide a faint indication of the activity that starts in the nervous system on the arousal. In evolved individuals, whose nervous system has attained to a certain degree of ripeness for the new activity, devotional or other emotional

states of the mind can cause the stimulation needed to start tingling, or other sensations, of the nervous system. Psychologists who are not informed of the evolutionary office of the nerves, often dismiss such symptoms as imagination, or as indications of an abnormal condition of the body.

Even in the normal condition our nerves are the generators and carriers of bioenergy, or prana, in its individual organic aspect. Few biologists or psychologists have knowledge of this particular activity of the nervous system. A beginning was made with Kirlian photography, but further advancement is needed to bring this elusive substance within the orbit of research.

On the activation of Kundalini there occurs a high increase in the production of bioenergy and an enhancement in its potency. The ecstatic visions of the mystic, extraordinary creations of genius, incredible performances of prodigies, amazing phenomena of mediums, and the awful nightmares of the insane, are all, without exception, the products of this enhanced flow of a more potent form of bioenergy into the brain.

In the case of the born mystic, genius, medium, and prodigy, the brain cells are already attuned to the flow of bioenergy of a higher potency. But in the case of those in whom the Power is aroused as the result of certain disciplines, a certain period of time is needed to accustom the brain to the altered condition of this force. This is the most critical period in the discipline of yoga and other spiritual exercises.

Even in the case of individuals born with this peculiarity, crises continue to occur throughout life. To this is due the not unoften eccentric behavior of the mystic and the genius. The susceptibility to mental derangement in the case of some of the most outstanding specimens of the latter, like Newton, is also due to this. Research into Kundalini must make it possible to avert these crises in the lives of the most creative men and women. The crises in the lives of great mystics and saints,

and their tormenting desire for spiritual experience to the point of mania, also owe their origin to the effect on the brain of this psychic radiation. The mystic can attain to such a state of absorption in his visionary experience that he becomes entirely oblivious to the world.

The very words "trance" or "ecstasy" denote this state of intense engrossment. It is one of the characteristics of *samadhi*. The person is lost to his surroundings. To a lesser extent this is also the case with creative geniuses. Intense absorption in a subject of study or artistic production has always been a marked feature of the creative mind. The anecdotes relating to the absorbed states of Newton are, to a more or less extent, also applicable to other great geniuses.

In the case of mediums, the mental condition undergoes a transformation during the productive periods. There is often entrancement, or there are signs of intense one-pointed mental effort. In a different form the same symptom of withdrawal from the world also marks the mental condition of the insane. The psychotic lives alienated from the world, completely engrossed in an inner experience that determines his external behavior. But in such cases the visionary, or auditory, experience is not alluring or absorbing. It is a phantasmagoria of disordered imagination, erratic and absurd thought and act, fear, anxiety and horror.

The radiation pouring into the brain is no longer soothing and enrapturing. It is toxic, poisonous and virulent, causing excitement or depression, frenzy or stupor, intense melancholy or insane laughter, and all the other characteristics peculiar to madness. The old personality disappears from the scene and a distorted one emerges that is lost to the norms of behavior and sense.

The disoriented pranic spectrum now reflects a disfigured being completely, or in part, out of tune with the world around. The studies carried out on mystics, now or in the past, and the revelations of mystics themselves, circle round

halos of light, harmonies of sound, transporting visions, extraordinary insights, new depths of knowledge, glimpses of other planes of existence, or spiritual exaltation, during the spell for which the ecstasy lasts. There also occurs an increase in creative activity, eloquence, and literary or artistic talent, according to the mental aptitude of the subject.

With the flow of the polluted *pranic* radiation into the brain the lights become blinding glares; the sounds, distracting noises and shrieks; the visions, nightmares; deep insights become crazy whims; the glimpses of a new existence, the phantom world of insanity; and spiritual exaltation assumes the form of grandiose delusions of rank and power. The increase in creative activity is translated into frenzied behavior, eloquence into raving, and increased literary or artistic ability into insane compositions and bizarre art.

There might occur insensibility to pain, reversal of instincts and extreme abnormality in sexual behavior. There are stages and gradations to which disorganization of the personality can occur and this, coupled with the differences in the constitutional factors of different people, and the potency of the radiation, creates the vast variety of psychotic and paranoiac states, as we see in these products of a diseased mind.

A keenly observant comparative study of schizophrenics, manic-depressives, and paranoiacs, with mystics and geniuses, should serve to show certain parameters of distorted identity. Some categories of the former would be seen to be merely twisted and disfigured specimens of the latter.

They are monstrous abortions still bearing some resemblance to the latter type. I am positive that a morbid activation of Kundalini can lead to psychoses in a variety of forms. I myself passed through phases akin to them during the period of my transition from one state of consciousness to the other. It took years for the new state to be stabilized. I have witnessed the same shifts towards a borderline mental condition, due to Kundalini, in several other cases as well.

Organic Essences Stream Into the Brain

The extreme hazard involved in a forced, voluntary arousal of the Power, has been known in India for a very long time. The abortive cases turn into schizophrenics and manic-depressives, who, in some instances display remarkable psychic gifts. Research on bioenergy can lead to the causes responsible for vitiation of the psychic currents and their cure. Psychology clearly accepts the close association of sexuality with mental disorder but the actual mechanism is never signified. In order to understand the genesis of this form of insanity it is necessary to look a little more carefully into the mechanism of Kundalini.

As has been explained in some of my other books, the activation of the mechanism marks the start of two different activities in the body. The whole vast network of nerves begins to manufacture a more potent form of psychic energy, prana, and to pour it into the brain through the spinal duct.

The most distinguishing feature of this altered form of bio-energy is that it appears as a luminous cloud in the brain. The energy operative in the average man and woman does not have this property. It is why the visionary experience of mystics is almost always bathed in light, and it is the first important point to which any investigation must pay attention. It is why Kundalini is always likened to the sun, moon,

lightning, or fire. Flashes of light, or other forms of luminosity, experienced by many people during the course of meditation, and even otherwise, are often due to a sudden, brief upsurge of the higher potency prana into the brain.

The other activity starts in the genital region. On the awakening, the reproductive juices are sucked up in a mysterious way and poured into the spinal canal. How this suction is applied will surely be brought to light one day. This juicy stream, rising through the spine, represents the “nectar” or “ambrosia” mentioned in the ancient treatises on Kundalini.

As has already been stated, it is the *soma* of the Vedas, *rasa* of the alchemists, and *soma-rasa* of the saints of India. In fact, the mystic literature of India is full of references to it. Its entry into the spinal cord and, later on, into the brain is marked by exquisitely pleasurable sensations even exceeding the orgasm. This stream of organic essences is ramified into smaller streams, during the course of its ascent into the cranium, and these slender streams irrigate the visceral organs through the nerve plexuses or the *chakras*. The streams can be distinctly felt moving into the various organs, stomach, liver, intestines, heart, lungs, throat, and the like.

A new channel for toning up the organs to meet additional needs, resulting from an increase in the area of awareness, now comes into operation. In this way the body and the brain are prepared for a more elevated manifestation of consciousness. The flow of more potent prana and this stream of fluidic secretions into the nerve centers and the brain is what is implied by the phrase, “penetration of Kundalini,” as stated in the ancient texts.

This upward flow of the reproductive secretions is known as *urdhva-retas* in Sanskrit. The phenomenon stands verified by the written testimony of crowds of men and women through the course of history. Symptoms of this activity are also present in many cultured individuals today. I have come

across such cases and have received letters from many correspondents evincing this characteristic. A call for case histories from those who display this tell-tale symptom should clearly show the wide extent this still-unknown activity of the reproductive system prevails among both men and women.

The same symptom also occurs during the practice of meditation in some people. They experience erotic, or even orgasmic, sensations in the genital region, or elsewhere on the spinal axis, which often cause disturbed feelings due to ignorance of the cause.

The evidence provided by a statistical study should be, as far as I can see, overwhelming. Scholars are, for the most part, entirely in the dark about the regenerative activity of the reproductive mechanism, although the possibility of the sublimation of sex energy is widely accepted. The process by which this happens, however, is still clothed in mystery. Investigation into Kundalini would shed light on this phenomenon. Actually, it is this activity of the reproductive system that has been responsible for all the intellectual progress of the race. Otherwise, man would be where he was in the early paleolithic age.

The internal suction of the genital secretions, occurring imperceptibly in creative individuals, becomes distinctly perceptible on the arousal of Kundalini, because the process is then highly accelerated. The complete ascent of the Power into *Sahasrara* signifies a total reversal in the working of the reproductive mechanism.

The whole production of the genital organs, working ceaselessly at an increased pace, instead of pressing downward for an outlet through the usual channel of sensual excitement, now streams into the head. It is then an unending stream of life-giving elixir that models and tones up the brain. The stream, pouring out of the hairy head of Lord Shiva, as shown in the traditional portraits, known by the symbolic name of *Ganga* (the Ganges), is an emblematic rendering of this

nectarean stream. In the case of a healthy awakening, the two organic activities start simultaneously.

The increased movement of the nervous system, resulting in the inflow of a high-potency radiation into the head, is synchronized with the suction of the genital secretions into the spinal duct and its injection into the visceral organs and the brain. In this way, a highly potent tonic nutrient circulates through all the nervous system, the visceral organs and the cranium, to prepare the organism for a greater output and expenditure of a more concentrated form of nerve-energy. The availability is on account of the increased movement of the nerves, mentioned in Chinese documents as the circulation of light.

In the case of those born with an elevated Kundalini—mystics and geniuses—this adjustment of the nervous system, the visceral organs, and the brain, to the circulation of a more potent prana is achieved from the very inception and, therefore, the phenomenon is not attended with risk. Even so, in both of these categories, the voyage of life is never as easy and smooth as in the case of normal persons, and storms and whirlpools are encountered now and then.

In the case of a morbid awakening, the two movements do not start together, or there is imperfect coordination between them. For various reasons, the genital secretions do not stream up and circulate in the system to adjust the organs and the brain to the flow of the high-potency prana. Over-indulgence, or an unhealthy state of the reproductive organs, can also lead to this condition. In such an eventuality the consequences can be terrible.

Since the mechanism for preparing the tissues of the body for a greater output of psychic energy, of a more concentrated kind, fails to act altogether or in the right manner, the radiation pouring into the head lacks that degree of purity and excellence necessary for the healthy functioning of the brain in the altered condition. An impure, toxic current now flows

through it, creating a chaotic condition in the whole province of thought. The irritation caused in the brain cells by the contaminated *pranic* radiation is soon translated into anarchy in thought and behavior of the afflicted individual.

The torment of this venomous current now flooding the brain, causes the lunatic to rave, shriek, gesticulate, run about wildly, laugh, foam at the mouth, resort to violence, or lapse into frenzy in a manner characteristic of the mentally deranged. He has no perception of the radiation. What he experiences is a derangement in personality, thought and act. The disoriented stream of prana gives rise to a disoriented human being. The suffering can be terrible, and the patient may sink into stupor, entirely unable to collect his thoughts. He may lose all relish for food, as the reflexes are deadened, and experience agonizing loss of sleep, feel himself burning from head to toe, or experience other subjective, intensely painful and tormenting, conditions.

At present, psychic energy may be beyond the probe of science. In any event, there is no method to determine its purity or otherwise. Scientists faced with the actuality of mental disorder, yet unable to know anything about the subtle force responsible for it, continue to put forward ingenious explanations that take no cognizance of the mysterious agent behind it.

Nevertheless, insanity is a product of an impure state of *pranic* radiation, whether caused by the awakening of Kundalini or otherwise. It is due to the malfunctioning of the organism in the subtle levels involved in the production of prana. Although the somatic aspect of insanity is becoming increasingly apparent to psychologists, the basic factors are still unidentified.

There can be other variations. The pranic currents might flow through the *Ida* and *Pingala*, causing awful, excited or depressive conditions. The forms of insanity caused by a malignant Kundalini, and their varied patterns in different

individuals, is so vast and so intricate a subject that it would constitute a whole department of knowledge when the mechanism is empirically demonstrated. It is only touched upon here to show its relevance to the research undertaken on Kundalini. Observations of the sexual behavior, and a close study of the reproductive organs of the mentally afflicted, belonging to this category, must in time yield important clues for the identification of the mechanism responsible for the maladies.

The awakening of Kundalini, whether contrived or spontaneous, can also cause mental affliction in other ways. If the organism has not yet reached a level where the production of higher grade bioenergy of the needed purity does not become possible, brain derangement follows as an inevitable aftermath. The existence of numerous devices in an animal organism, to ensure the purity of the bloodstream, provides clear evidence that a certain standard of purity must also be necessary for the bio-plasma, since it is this subtle constituent of the body that functions as the delicate balancing lever of all bodily activities.

It is the prana that directs and regulates the action of all alimentary and eliminatory organs, and for that purpose it must itself be in a perfect condition. Disorganization or disorientation in the composition of the pranic spectrum is the cause of every ailment to which an organism is subject and, finally, death.

Therefore, it can be easily imagined what the effect of a polluted steam of prana can have on the brain. The whole system of hatha yoga exercises is designed to bring about the purity of the system to ensure a clean current of the Kundalini force after its arousal. This is the basic reason for the strenuous and even hazardous practice of *shat karma* and prolonged *pranayama*. Adepts learn to acquire voluntary control over the stomach, intestines, heart and lungs. They learn to empty the lower intestines and the stomach at will, and also

to diminish the flow of blood to the brain in preparation for the eventualities that can arise if the pranic stream fails to attain the needed degree of purity. The emphasis on monastic life, harmony, balanced diet, control of emotions, moderation, and the cultivation of sober traits of mind, stems from the same reason.

The direction to achieve the equilibrium of humors with a *Sattvic* disposition, contained in every ancient manual of yoga, is prompted by the same consideration. The purity of the system and the pranic radiation must be ensured. This is the prime objective of all physiological disciplines of Yoga, including *pranayama*. The irony is that this highly rational aspect of the Yogic disciplines is seldom, if ever, clearly understood by seekers.

Prana, the Mysterious Super-Intelligent Medium

The general impression is that spiritual exercises can somehow lead to transhuman states of consciousness or psychic gifts. Even scholars seem to be laboring under the idea that some sort of a magical device comes into operation with meditation, and other practices, to land the practitioner into otherwise inaccessible spiritual realms.

In the opinion of others, unutilized reserves of the brain come into play with the aid of these disciplines. But it is seldom realized that an ascent into a higher dimension of consciousness, or the activation of the heretofore silent areas of the brain, can never be possible without causing drastic changes in the economy of the body.

The lives of all great mystics testify to this fact. The result of these fallacious ideas about yoga and other spiritual exercises has been that this age has yet proved very poor in the appearance of the religious prodigy.

The whole multi-sided edifice of Yoga and every other religious or occult discipline is built on the still-unrecognized base of prana or bio-plasma. The very word *pranayama*, which is the mainspring of *hatha* yoga and even *raja* yoga practices, should serve as an eye-opener to those who still have any delusions about the real purpose of these disciplines. Magic itself is a product of prana. Transcendental consciousness

depends on an alteration in the constitution of the pranic spectrum, and so does magic. Psychic phenomena, including psychokinesis, genius, and every other higher faculty of the human mind, depend on the same thing. But it is not easy to handle this mysterious, super-intelligent medium to rise to divine levels of cognition. If the organism fails to adjust itself to the change, then the forcibly awakened Kundalini, like a venomous serpent, stings the brain.

The manipulation of Kundalini is the manipulation of the power behind life and consciousness. To what sovereignty humanity can aspire in the times to come, with the mastery of the secrets of this power, it is not even possible to imagine. This is the sublime undertaking that can keep humankind fully occupied to the last day of her existence on earth computed at millions of years. But it would need perfection of the mind and body.

Those who aspire to these heights will have to discipline themselves for the great exploit from an early age. The moment the possibility of inner transformation is confirmed, thousands of ardent seekers all over the world will surely make it the prime objective of their lives. It is from among these perfected products of Kundalini that the leading figures in every sphere of human activity will be chosen in the future. There is no other class of individuals who can be trusted to safely steer the ship of humanity through the rough waters of the nuclear age.

The critical condition of the world at present is still a haven of security compared to the situation that will develop with further advances in death-dealing engines of war. There are some scholars who allot no more than fifty years for survival of the race in the present conditions, resulting from the current blind-to-consequences armament race. The demonstration of Kundalini is the only ray of hope in an otherwise gloomy prospect for the world. With the flow of the high-potency prana into the head, a new area of perception opens

in the brain. The visions and experiences of mystics are all a product of this new pattern of awareness.

They are indescribable in terms of normal experience, because the new faculty presents the universe in a different color. If the cerebro-spinal system is not to some extent already mature for the new activity, the arousal of the Power can be calamitous, as has already been said. In that case, the tissues and organs are not able to achieve the state of purity needed for a healthy stream of high-grade bioenergy, and the result is unhinging of the brain.

Even without the arousal of Kundalini, a fault in the mechanism for the production of prana can lead to insanity and nervous disorders. Mental or nervous afflictions are the offshoots of disoriented prana or bioenergy. A chronically impure pranic current becomes the cause of various disorders of the brain and the nervous system in the same way as a chronically impure stream of blood is the cause of various skin and other diseases.

Kundalini provides the one natural channel for the exploration of this still-unidentified force of creation. The exploration can be both subjective and objective, provided the mechanism is rightly manipulated. A great deal of research would be needed to define the parameters of the objective evidence. But with patience, this can lead to the emergence of a new science. The benefits accruing for the cure of mental diseases from this investigation cannot be exaggerated.

In the not-too-distant future, knowledge of prana might make it possible to control mental disorders just as it has become possible to control epidemics and infectious ailments through the discovery of the microbial origin of disease.

Wilhelm Reich was right when he said that mental disorder is anchored in the somatic structure of the organism. This somatic anchorage is prana. The pressures and tensions of modern life, especially in the more advanced, industrialized nations, seriously affect the mental and emotional balance of

the individual. This disturbs the delicate balance of prana, putting a heavy strain on the organic mechanism that ensures its sensitive equilibrium. This sometimes results in more mental patients seeking admission to clinics than patients suffering from all other diseases taken together. The situation can worsen, for the tensions and pressures of daily life are still on the increase.

Apart from the confirmed cases of mental disorder, there are millions of people lacking in the power of adjustment to their surroundings. This causes suffering to their partners, families, and all those with whom they are in contact. For a control of these conditions, the only natural mechanism is Kundalini. Genetic engineering would ultimately lead to the same conclusion. It is the disorientation of the pranic spectrum that is responsible for all obsessions, fixations, perversions and distortions of the mind.

There is no other scientific investigation so important for the peace and happiness of the race as that of prana and the mechanism by which it can be handled and manipulated.

The Way to Transform The Human Race

The third province of research can be provided by born mystics, geniuses and prodigies in whom Kundalini is more or less active from birth. The data obtained from the observation of the mental cases resulting from a morbid awakening can be put to use in drawing up a blueprint for the study of the born cases. Certain parameters of identity will always be there.

The main targets of investigation should be the cerebrospinal fluid and the reproductive apparatus. In the case of mediums, a tendency to orgasm has already been noticed in some cases. The erotic trend in mystical ecstasy is fully recognized. The sex life of geniuses, or men and women of extraordinary talent, must also provide indications of this type. The learned as a class are often unwilling to move out of the cloistered area of thought to which they are accustomed. Few show a readiness to march into unknown territory. The ordeals undergone by those who broke through the fallacy of a geocentric universe are well known.

The empirical validation of Kundalini is sure to cause a revolution far exceeding in magnitude the one caused by Copernicus. But a tough battle will be necessary before scholastic prejudice can be overcome. The modern scientific concept of life is based on the assumption that a peculiar con-

stitution and composition of atoms and molecules is at the bottom of the phenomenon. Although the very texture of thought and consciousness constitute a standing challenge to this erroneous conception, any attempt to break through this self-imposed barrier will always prove a tough undertaking. Therefore, the difficulties inherent in research on Kundalini must be kept in mind. A century of experimentation on psi-phenomena by competent investigators, including some eminent scientists, has not yet been able to cross this border.

But properly conducted research on Kundalini, in my opinion, is sure to perform this formidable task in less than one-fifth of this interval. Once the underlying principles are known, the study of those with an awakened Kundalini should be easy to organize and conduct. There must be definite biological differences in the blood, the cerebro-spinal fluid, and the composition of brain matter in its subtler layers. The startling discoveries of new particles in the composition of the atom should make us cautious in allotting a limit to the composition of the organic cell. Its subtler layers are still beyond investigation.

Our present-day concepts are built on assumptions that can prove to be wrong with any fresh discovery. There is a whole world of subtle energies lying hidden in every living organism. These, in their turn, subsist on subtle biological fuels the organism produces and stores in every tissue and cell. This fuel is used by the cosmic life-energy, or prana-Shakti, to manufacture the individual prana, or bioenergy. The neurons play an active part in this manufacture.

The accomplished yogis of India have been able to write with such assurance about the pranic currents in the body because in the heightened states of consciousness prana becomes easily perceptible. A painstaking study of persons with an active Kundalini must at least furnish clues by which it would be possible to know the difference between the microbiology of a normal individual and a genius or mystic,

or any other specimen of this category. There can be no denying that there exists some difference between the brain of an Einstein and that of a person of ordinary intelligence. But in spite of repeated efforts, this difference has not been found. The reason is that the extremely fine tissues involved have not come within the range of observation as yet.

The fourth province for study can be furnished by those in whom there occurs an activation of the Power later in life without in any way affecting their sanity. Those who have symptoms of this kind often pass through periods of suspense or suffering because of their ignorance of the factors responsible. I have received letters from people all over the world who, through a study of some of my books, became cognizant of the mysterious agency responsible for their strange and bizarre experiences. This activation can occur spontaneously, but more often meditation, yogic practices, or some other spiritual disciplines, are the cause. The experiences are sometimes elevating and sometimes distressful. It often becomes difficult to trace them to the same cause, because they appear to be so varied.

For a study of the cases falling under this category, a widely publicized call for case histories can be a good beginning. Responses are likely to come from all over the world. They will provide statistical data that should be enough for scientists to see the wide area of prevalence of the phenomenon. Some of the respondents would, I am sure, be prepared to volunteer themselves for further investigation. This can lead to new avenues for the research.

The vast variety of symptoms would also make the world better informed about the multilateral effects of Kundalini on different kinds of constitutions. Since the accounts of psychotics themselves would always lack clarity and precision, the borderline cases falling under this category can also prove more dependable for a study of their symptoms. The fifth and most important area of research would be provided by those

cases who voluntarily offer themselves for the bold exploit of rousing Kundalini. Among the ardent seekers after illumination in all parts of the world, there must be some who would readily avail themselves for an undertaking of this nature. This needs the establishment of a well-managed institution where the disciplines can be given.

A hundred well-selected candidates would provide the minimum needed to show results. The institution should be located in a temperate region and be provided with all the amenities of life. The environment should be such as to foster the nobler instincts of those engaged. There must be competent scientists and dedicated yoga specialists in the governing body of this institution. An open-minded, scientific approach, without the tinge of dogma, should be made to all problems of the research.

The spontaneous activation of Kundalini even in one case out of this whole lot can be an illuminating experience. The body and the mind suddenly start to function differently. There is an increase in the metabolic processes, pulse, etc., to adjust the system to more increased production and expenditure of the new form of psychic energy. The psychic fuel feeding the brain of a mystic during his ecstasies, or a genius during his productive periods, is not the same energy that nourishes the brain of an average person. This is the basic feature the investigation is meant to establish.

In the case of a powerful awakening, there occurs a riot in the energy system of the body that is perceptible, both by external observation and also subjectively to the individual himself. It is because of the accelerated flow of psychic energy in all parts of the body that the ancient authorities designated it as the awakening of Shakti (energy).

A tornado of psychic forces appears to have been let loose in the system. The symptoms are unmistakable. The period during which the system works at an increased tempo, under

the stress of the newly released energy, can extend from months to years. In the successful cases there occurs a metamorphosis of consciousness, and the initiate's mental faculties might attain a bloom never experienced before. Even if this supreme consummation does not come to pass, as the result of some bodily flaw, the physiological processes set afoot by the arousal are of sufficient magnitude to throw a flood of light on the whole process.

Kundalini is the divine mechanism for the transformation of the whole race, from an aimless crowd of jostling, fighting individuals, unaware of themselves, into a harmonious assembly of illuminated beings who have experienced the sovereign glory of the soul. There is no other knowledge that can bring peace and happiness to a strife-torn world.

This mighty illuminative Power provides the only way to settle the long-standing conflict between reason and faith, science and religion. The knowledge gained by this investigation will bring relief to untold millions afflicted with mental disability or disorder of some kind. It will yield the criteria on which mankind must build its social and political orders without bloodshed and violence. It shall also provide the norms for the way of thought and behavior of people in harmony with the needs of the evolving brain.

The finished products of Kundalini, the great sages and rishis of India, have always been allotted a stature higher than that of kings. From Vedic times they were held to be the knowers of eternal Truths on which depends the safety, peace and happiness of the race.

Other sciences deal with the body. This kingly science, as the *Gita* calls it, deals with the mind and soul. But it is only through patience and humility that success is possible, because an investigation into Kundalini can result in gaining access to the intelligent forces of creation, and this imposes a great responsibility on those who would undertake it.

Beyond The Higher States Of Consciousness

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Even with its nuclear arsenals and contamination of air, water and earth, it not science that has become destructive; it is the distortion and vitiation of the human intellect that is responsible for the present unsafe situation of the world.

Knowledge can be both constructive and destructive. The ultimate arbiter is the human intellect. This is the reason why revelation has always been a necessary instrument for the spiritual progress of the race. Intellect, unable to see centuries or even only decades ahead, cannot determine the evolutionary needs of mankind. It is liable to make serious errors in calculation at any time.

Human life is so complex and the course of evolution so full of bewildering situations that it is only a cosmic intelligence that can guide it rightly to the destined goal. Can even a whole galaxy of the highest intellects, in every branch of knowledge, make an accurate forecast of what would be the state of mankind after the span of only the next quarter of a century? Or even what changes will occur in the current concepts of science, politics and religion?

If not, doesn't it plainly signify that the race is drifting toward an indeterminable goal at the mercy of forces over which it has no control? The error of science has been that it has entirely ignored the spiritual side of man and devoted

all its attention to the physical and organic fields. The outcome is that mankind faces a threat of annihilation on one side, or death with poisoned air, water and earth on the other, and of mental distortion on the third.

On the political side, it has become a seething cauldron of aggression, violence, lust for power and hate. On the spiritual and moral side we see confusion rampant everywhere. There are as many ideas, concepts, systems and doctrines as there are scholars or teachers expounding them.

It is not surprising, therefore, that science has failed to create that homogeneity and that clarity of thought which is essential for the harmonious progress of mankind in the social, political and spiritual fields.

Science today is suffering from the same distemper of mind which affected faith during the period of her supremacy, namely dogmatism, vanity and arrogance. It is amazing to what extent even scientists can be led astray by vanity. They understand very well that all we know about the visible cosmos is but a drop in the possible ocean of knowledge. Not a year passes when they are not forced to revise their opinions about certain issues.

But with all this uncertainty, most of them display a dogmatic attitude toward mind and consciousness. It is chiefly because science has been one-sided in this investigation, ignoring the spiritual side of man, that it has failed to bring about that wholesome transformation in the mental and moral sides as it has in the physical.

The neglect of the material side brought about the fall of the once highly honored sovereign faiths of mankind. In the same way, the neglect of the spiritual side is now tending to undermine the position of ascendancy gained by science.

In either case, it was the intellect that failed to assess the position correctly and to err in over-emphasizing only one side of man and neglecting the equally important other side.

APPENDIX

Therefore, it is not science itself but the overweening vanity and short-sightedness of savants and scholars—or, in other words, a faulty intellect—that is responsible for the destructiveness of modern technology.

The first thing that should be done to bring about a harmonious development of human beings and the eradication of present-day irrational beliefs in the spiritual realm is to embark on a scientific investigation into consciousness. There is a huge volume of literature available in both the East and the West, describing methods for attaining the higher states of consciousness and the nature of these higher states.

A documentary research into these volumes, followed by systematic experimentation, can, I am sure, lead to an understanding of the biological relationship between expanded states of consciousness and the brain. When this is achieved, the next step would be to find the laws underlying this relationship. Enough material would be available—when this done—to enable scholars and scientists to determine the path and the goal of evolution designed for mankind. They would then be able to understand the nature of the changes imperceptibly occurring in the brain and consciousness.

It is not only by experimentation on the methods leading to higher states of consciousness, but also by the observation of the psychic forces responsible for genius, mediumistic faculties and insanity that these evolutionary processes can be understood. The all-inclusive nature or sex energy has not yet been correctly understood by psychologists.

In fact, the very term reproductive, or sex, energy is a misnomer: Reproduction is but one of the aspects or the life energy, of which the other theater of activity is the brain. The cephalic activity is so slow and subtle as to be almost imperceptible. But it is this activity that is the cause of genius, uncanny psychic powers and also insanity. Once this fact is empirically demonstrated, we come to a turning point in our

present concepts about mind and consciousness—even about matter and the universe as a whole.

The first harvest of this change will be the beginning of a new science dealing with subtle intelligent energies in the cosmos. When this happens, the gigantic physical world—now dominating the whole mental horizon of science—will be relegated to its proper position. It is but the visible peak of an infinite creation, of which the unbounded major part is sunk below the surface of the space-time ocean, forever hidden from the sight of man.

It is only in higher states of consciousness that a fragment of the submerged portion comes into view, causing a state of wonder and exhilaration which is beyond description.

It is only when the evolving human organism and the cosmos are viewed in right perspective that the appropriate ways of life and conduct, favorable for this transformation, can be devised by science. Try as we might, without a clear knowledge of the goal ahead we can by no exercise of the intellect determine the right pattern of life essential for mankind on the evolutionary path:

A united world, abolition of war, demolition of armaments, disbandment of armies. An environment more in harmony with nature. A life more natural and simple. Removal of barriers between man and man, inculcation of altruistic and humanitarian principles, moral education, social equality and universal brotherhood. These are some of the basic factors that contribute to the harmonious progress of mankind.

This may appear idealistic or even fantastic and impracticable to many people. But the conclusion is unavoidable. At its present intellectual stature, the alternatives facing the race are either self-caused annihilation, with dreadful agony for myriads, or knowledge of and obedience to the laws of evolving consciousness.

