

A New Dimension of Consciousness

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The study of Kundalini is like embarking on a voyage across the vastness of an ocean that is shoreless on the other side. The strange phenomena I had witnessed in myself for several years after the awakening of this Power dispelled every doubt I had about the existence of invisible, super-intelligent forces behind the life of man.

The invisible storehouse of this super-intelligence must be an ocean exceeding the boundaries of the material universe. When we accept the evolution of the brain we must accept the evolution of the soul also.

The idea that under the direct influence of the cosmic life-energy the human brain is still in a state of organic evolution is a fact so important that, compared to it, all other discoveries of modern science pale into insignificance.

Continued evolution of the human organism, in its turn, points unmistakably toward a conclusion that is often discredited by the orthodox evolutionists of our day: What it clearly implies is that there must exist a predetermined target or, in other words, an already-drawn blueprint of consciousness toward which it is evolving.

At this stage of intelligence it would be the height of folly to assume that this evolution would be governed by accidental mutations of the genes taking eccentric directions, about which we can have no knowledge at present.

This study and the systematic way in which the human mind has advanced in intelligence, knowledge, and skill provide a clear rebuttal to this stand. There can be no dispute about the position that this evolution is proceeding in a certain specified direction about which we have no awareness at present.

THE CHRISTS AND BUDDHAS OF AGES TO COME

What I argue appears strange because this is the first time in history when such an idea has been presented to account for certain phenomena of the human mind for which no satisfactory explanation has been provided so far.

The importance attached and homage paid to political leaders, financial magnates, conquerors, and great artists will then occupy a secondary place compared to the adoration and reverence commanded by the surpassing products of education and spiritual discipline combined—the Christs and Buddhas

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of ages to come. Once established, this possibility of a fabulous bloom of the mental faculties latent in every human organism is sure to create a revolution in human life. What proportion this revolution would assume in the ages to come we cannot even imagine.

I am writing more for the future than for the present generations of mankind. Today the overhanging threat to the survival of the race is the result of mental rust that we are not able to clean—the rust of evil custom and habit, of conservatism, chauvinism, dogma, pride, prejudice, and bias.

All our social customs are the outcome of this sort of mental rust. The brain is not able to rid itself of the poison and renovate its thinking. The reason why decadent nations take pride in glorifying the achievements of their ancestors without feeling humiliated at the degeneration that has occurred is because, like the senile, they are not able to observe the change that has taken place.

Intellectual and moral evolution involves a constant process of purification and regeneration of the nervous system and brain. These processes are not discernible to scientists because they have as yet no knowledge of the pranic energy that maintains and vivifies the organism.

The intelligent electricity—the basis of all life in the universe—is yet an unknown entity to science, because it is not perceptible to any of the senses known to us. It is not possible for human imagination to form a picture of the storm of activity raging in every living organism from the lowest to the highest and the intelligence displayed in the regulation of this activity.

THE INNER LUMINOSITY AND SILVERY LUSTER

The play of electric currents, darting through the network of wires in a telephone system serving a huge metropolis like New York is a children's toy compared to it. We never know when we arise in the morning that pranic activity through billions of neurons in our system—more intricate than all the electrical lighting systems in the world—has occurred to clean and repair our brains and to awaken us in the morning as fresh as ever.

It is not possible for our science to understand or evaluate the phenomenon of life without an understanding of prana. The reason why scientists of the nineteenth century were carried away by the ideas of Darwin is because they failed to assess the profundity of life. It is only when subtle intelligent energies of the cosmos become the targets of scientific observation that the complexity of the phenomenon of life and the bewildering nature of the cosmos will be realized.

The Indian adepts use the term “maya” to describe creation, and the magic of it will always remain beyond the reach of the intellect.

The only peculiarity I noticed in myself was the inner luminosity and the silvery luster around every object that came within the field of my vision. I was fascinated and amazed at the transformation but was at a loss to assign a reason for it. I had no knowledge of any precedents to make me believe that this was the pattern of consciousness experienced by mystics, more particularly those who had successfully conducted Kundalini to the Sahasara. I was almost

assailed by doubt, since except for the nature of luminosity, I had not experienced any noteworthy change in my mental capacity.

There are many people who experience lights in their head as a result of meditation, or spontaneously for no apparent reason whatsoever, and are often amazed at the occurrence. Color, lights, and the brightness of objects are marked features of certain drug experiences, as for instance in LSD and peyote. But what I experienced was somewhat different.

I did not experience this alluring radiance, both outside and within myself, as something external to me or something objective but as something that was a part of myself, something that colored my whole personality. In other words, it was not the objective world that had become brighter or that appeared brighter to my eyes, but it was, in actual fact, the indwelling "I" that had become luminous. It was the observer in my mind or soul, who was ensheathed in a halo of light

It was and still is an incredible experience. At all times during the day and night, my inner self appears like a luminous void stretched far beyond the periphery of the corporeal frame. I am a pool of consciousness always aglow with light.

MY INNER SELF IS WRAPPED IN A SHEATH OF LIGHT

Preternatural light is a prominent feature of mystical experience. The visions of celestial beings, of divinity or God, are always bathed in a super-earthly light. What did it imply? Was I experiencing the mystical light as a normal feature of my consciousness, or was there any other reason for my peculiar condition? I could not solve this riddle to my satisfaction until the experience in the city of Jammu. Kashmir, that for the first time, revealed the emergence of talents that had never been visible before.

The main purpose of my writings is to bring this exceptional condition of my consciousness to the notice of the learned. It definitely is not an abnormality, since in all other respects my mind and my body function in a strictly normal way. The change did not occur all at once.

For years after the awakening, I could only observe a chalky whiteness on every object at which I looked. It seemed as if my vision had become affected in some way. I always felt my head filled with luster, and my thought images stood against a luminous background. But there was no brightness of the external objects and no alluring veneer of light, which now holds me spellbound when I look at a grand spectacle of nature on a clear day.

Even the sky overcast with clouds, with the flashes of lightning and the roar of clouds assumes an aspect of such sublimity and grandeur that my mind almost reels at the impact. I feel as if the darkened sky, the flashing lightning, and the roaring thunder are not external or away from me but that all the awe-inspiring events are taking place in my own soul.

It is a transformation so extraordinary that I feel at a loss to make it intelligible to my fellow human beings. When I say that "my inner self is now wrapped in a sheath of light," I wonder if it would be possible for others to grasp what I mean. What I came to realize afterward is that from the very day

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of the awakening, my consciousness started to expand. My trials and suffering stem from the fact that I had no awareness of what had happened, what forces were now active in my body, and what the target of this activity was.

The process of evolution is active in the body of almost every human being. At its natural pace, the individual has no indication of it throughout his life. His body functions in the normal way, in health and disease, able to sustain stresses and pressures, hardships and privations, overexertion, lack of sleep, and insufficient diet with the strong reserves built in it.

There are large numbers of men and women in whom the process of this evolution becomes accelerated. The tendency to accelerated evolution is carried by the genes and runs in families, transmitted from the parents to children. A hundred constitutional peculiarities affect the evolutionary process, as they affect other characteristics of an individual.

Where the process of accelerated evolution operates in an unhealthy body with constitutional faults or a genetically defective organ or organs, it often terminates in some kind of mental aberration or psychosis that is not amenable to treatment. It is often individuals of this category who feel themselves irresistibly drawn toward the supernatural or the divine. The purpose of these urges is to enlist their cooperation with the inner process about which they have no inkling or knowledge.

THE RACE IS MOVING TOWARDS A TITANIC CONSCIOUSNESS

Right up to this day mankind, as a whole, has remained entirely in the dark about a momentous secret that is linked with his survival. There has never been an awareness of the fact that the species is still in a state of transition toward a new dimension of consciousness, the result of the slowly occurring organic evolution of the brain. The irony is that in spite of the tremendous strides taken in the science of biology, by a strange trick of fate, this hidden activity to this moment has remained shielded from the eyes of biologists.

When the secret is unearthed, the shock waves of the discovery are likely to create a revolution in the whole realm of human knowledge that has no precedent in history.

The human race is slowly moving in the direction of a titanic consciousness. The process of evolution is not active in the brain alone but also operates to bring the whole organism in line with the highly expanded state of the mind. The average human frame of our day is not sturdy enough to maintain the brightly burning flame of cosmic consciousness. It needs to be remodeled to make the heightened psychic activity possible.

In numerous cases of psychosis, the malady is due to the disproportion between the body and the mind. The former is not able to maintain a brighter light of consciousness on account of the inability to supply the subtle fuel or bioenergy at the rate or of the standard demanded by the brain.

Scientific investigation will show that legions of the inmates of mental clinics consist of the rejected models of evolution. These unfortunate creatures who, because of physical or mental disability, lack of self-control, or adverse hereditary factors, were cursed with a malfunctioning evolutionary process

either from birth or at some later stage in life. The paramount importance of a scientific investigation into the phenomenon of Kundalini will become obvious as soon as it is proved that there does exist an evolutionary tendency in the human brain. This will have the effect of an electric shock in all religions also.

There is hardly any sphere of human thought that has been exploited by unscrupulous, clever individuals as that of religion. Deep religious feeling and the desire for spiritual experience have provided tempting baits from immemorial times for false prophets, pseudosaints, tricksters, and impostors to prey upon the gullibility of the searching crowds.

If religion were really the crop of a holy impulse, installed by heaven in the human mind as a means to achieve the union of the human soul with its Maker, that is the Lord of Creation, then there would occur no deviations from the straight path connecting the two. The priesthood in every religion that is supposed to be conversant with ecclesiastic canons and the ways of God has seldom if ever shown a greater penetration into the mystery of creation than normal human beings.

Millions of highly intelligent human beings all over the world have lost faith in religion. Often it is only the credulous who flock to church or to the sermons delivered by religious leaders or to the meetings organized by self-caused gurus, masters, and the like. A whole empire, in every part of the earth, rests on the support lent by these God-fearing men and women, and a whole industry thrives on their faith.

BUT THE BRUTE IN MAN IS STILL VERY MUCH ALIVE

During the past thousands of years the concerted effort of hundreds of thousands of priests, mullahs, pandits, monks, saints, and ascetics has not succeeded in eradicating evil from the societies in which they lived. Crime, violence, perversion, exploitation of the weak and the ignorant, theft, robbery, rape, prostitution, oppression, and torture continue to be as rampant as they were before. In fact, one of the most terrible institutions of torture and death—the Inquisition—was a product of religion.

The brute in man is still very much alive. We come across his deprivations in the bloody acts of terrorism, in devastating wars, in oppression and in the exploitation of weak, downtrodden human beings. In the present state of society, these evils appear to be irremediable and have persisted for hundreds of thousands of years. Side by side with the achievements of science the continued existence of these evils is fraught with the greatest hazard for the race. But in our own present state of knowledge and resourcefulness we are helpless because we do not possess any defense against them.

On the contrary, the achievements of technology when used for evil can prove to be terribly destructive, obliterating all the benefits they had conferred when employed for good. One all-out nuclear war fought between two super-powers can wipe off every trace of civilization from the earth.

One nuclear device in the hands of a desperado or of a terrorist group can endanger the lives of millions. In the coming ages, with the further irresistible advances in technology, the safety of nations and even of the whole species will

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always hang by a slender thread, which a single mistake or a single imprudent act can cut asunder in the twinkling of an eye.

It is not possible to turn back the hands of the clock of time. Our current customs, conventions, laws, values, and standards are not designed for a state of society in possession of the powers that science has placed in our hands. Our present ideas of religion, philosophy, justice, and right and wrong are equally inappropriate to the demands of the present or the future.

The time has come when mankind, as a whole, has to shed the now worn-out scale of current thought and to equip themselves with new ideas and values as a measure of survival in the age to come. The human brain is molding itself imperceptibly in the direction of a superior type of consciousness able to apprehend the subtler levels of creation.

THE RISE AND THE VICIES THAT LED TO THE FALL

Compelled by the limited range of our senses to perceive only a fraction of the universe, we are duped into the belief that what we experience throughout our lives is the whole of creation and there is nothing beyond it, hidden from us due to our inability to apprehend beyond the circumscribed periphery. The present-day trends in science to confine itself only to what is perceptible to our senses has been a grave error, of which the vicious harvest is before our eyes in the explosive condition of the world.

Historians in all ages have assayed to fathom the causes for the virtues that came into play at the time of the rise and the vices that led to the fall. But has anyone tried to enlighten the world about the ferment that occurred in the brain, both at the time of the ascent and the decline in the individuals or the nation as a whole?

When we critically reflect on this we are completely lost in the major problems of life. What kind of a soul resides in the body of a monstrosity, a criminal, or a genocidal person? How does Karma influence the gene, the structure of the brain, or the circumstances that make one a millionaire and the other a pauper, a king or a beggar, a genius or a blockhead?

This is the province of science as well as of religion. Why science should ignore some of the most important issues of human existence no one has dared to answer. And why religion should be satisfied with explanations for these riddles, offered thousands of years ago, when space was flat, atoms were solid, and earth was the center of the universe, is equally unintelligible.

THE GRADUAL TRANSFORMATION OF MY INNER BEING

It is only now that we have been able to demonstrate the weak force in atoms. The world of subnuclear particles and the forces that rule this world were unknown to scientists but a few decades before. They were not even suspected by the physicists of the eighteenth and even nineteenth century. Is it therefore any wonder that even subtler changes that operate in our corporeal frames and give rise to our ideas about the mind, soul, or consciousness are still a dead letter to science?

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From my point of view, the most important feature of my extraordinary experience has been the gradual transformation of my inner being from what it was before the fateful day in December 1937, when I first aroused a sleeping force in me, to what it is today.

When the glowing vision of an oceanic consciousness faded from my inner eye and I came to myself in my small room in Jammu, where I sat cross-legged for meditation, I felt as if I had returned to my normal state again. I could not imagine otherwise, as I had no knowledge whatsoever of the phenomenon and treated the whole episode as an extraordinary experience that had befallen me as the result of meditation.

I could not, therefore, account for the lack of appetite, the loss of sleep, the uneasiness I felt, and the difficulty I experienced in concentration or in focusing my thoughts on a subject.

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

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

For me, there was no aspect of my experience so important for study and investigation as the metamorphosis that my cerebrospinal system underwent to equip the brain for a new pattern of consciousness, not in evidence in the average ranks of mankind.

UPGRADING MECHANISM OF THE EVOLVING BRAIN

The phenomenon raises a problem which, so far as I know, has not been discussed in any work on Yoga or mysticism or any other occult or esoteric system, ancient or modern.

This slow metamorphosis in consciousness, which occurred imperceptibly from the very moment of my first experience, provides the key to the conclusion I have arrived at, that Kundalini represents the upgrading mechanism behind the evolution of the human brain. What has led modern scientists to believe that the brain has reached the apex of its organic evolution is a riddle to me and to many other thoughtful minds.

What evidence they have for this premature conclusion, when the human encephalon is still a profound mystery, no one is ready to explain. How the primate brain evolved to the human dimension during the course of millions of years raises a problem that no one has solved so far. The books written on the subject contain merely speculation, exciting narratives of the vanished species, the sublime, or platitudes.

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

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

SILVER, WITH A SLIGHTLY GOLDEN COLOR IN IT

Looking back at the events that followed the first awakening, it seems to me to be obvious now that the intensity of concentration, exercised for many years, had slowly stimulated to activity a small area in the brain directly above the palate and below the crown of the head.

The exquisite sensations I felt moving up the spine, which stopped and disappeared when my mind was diverted, were the beginning in the cerebrospinal system of a new activity that will be determined by science in the course of time. Two distinct entities moved up the spine side by side with the intensely pleasurable sensation I experienced.

One was a kind of radiation, orange in color in the beginning, which later on changed to silver, with a slightly golden color in it. The second was an organic essence that entered the brain at the same time as the radiation.

The organic essence was not so clearly marked on the first occasion as on the second, several years later. But there is not the least doubt that this subtle organic substance is behind the exquisite sensations of the arousal. We have not been able to determine yet how the intense rapture of the climax of love is experienced by an individual. What kind of biochemical reagent or electrical discharge is at the back of the delicious transport of the orgasm?

Research has shown that there is a certain area in the brain that, when electrically stimulated, gives rise to the same sensation that marks the sexual climax. There must occur some kind of chemical or electrical activity to cause a momentary rapture that has no parallel in the other pleasures experienced by the human mind. It is because of this extremely delightful, sense-ravishing transport of the conjugal union, and the release from pressure it grants to the mind, that the compelling power of the reproductive urge exists.

INTENSITY OF ORGASMIC SENSATION ON AROUSAL OF KUNDALINI

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

It is not possible to describe the intensity of the orgasmic sensation that occurs in the spinal cord and the brain on the arousal of Kundalini. Except for the almost identical nature of the transportive experience, there is no comparison between the climax of conjugal union and the rapture caused by the flow of this divine fire from the base of the spine to the head.

The duration of the former is only of a few seconds, followed by a sense of relief and lassitude. The latter can last for several minutes at a time, creating an almost swooning condition of the mind at the intensity of the rapture for as long as he likes or as long as there is sufficient fuel in the body to cause it. On return back to normal, there is no sense of lassitude or satiation. On the other hand, one feels mentally more invigorated and fresh than before. This is the hitherto undivulged secret of Kundalini.

AN ELECTRIC CURRENT GALVANIZES THE NERVOUS SYSTEM

The human cerebrospinal system is capable of a new, amazing activity that is still unknown to science. The practice of meditation, carried on in the proper way regularly for a sufficient duration of time, tends to force a normally silent region in the brain to an astonishing activity. Like an electric current, it galvanizes the nervous system to an action that is never experienced in the normal state.

From every fiber and tissue of the body, a subtle organic essence, extracted by nerve fibrils spread everywhere and carried to the brain through the spinal canal, gives rise to the ecstatic and visionary conditions associated with religion from the earliest times.

The human seed is not the product of the gonads alone. It is a compound of a subtle organic essence drawn from the body by the nerves and the secretion produced by the testicles of this subtle nervine essence that is, in reality, the concentrated fuel of life. The ancient notion that the male seed is actually produced in the head and from there descends into the genital organs has, therefore, some foundation of truth.

The idea, expressed in the Upanishads, that semen is drawn from all parts of the body, including the vital organs, is nearer the mark. In the normal individual there occurs a constant process in the nervous system that is imperceptible to us and still undetected by science. The subtle element that imparts vitality to the seed is imported by the nerves lining the reproductive system from all organs and tissues in the body, from the head, heart, lungs, liver, stomach, intestines, spleen, kidneys, genitals, and the rest. This organic element is extremely subtle, extracted and carried by the nerves in such a minute measure that it remains beyond detection by us.

As far as I have been able to determine, there are special nerves connecting the reproductive system with the different organs in the body through which the essence, after extraction by vast networks of nerves, travels to the erotic zone to commingle with that arriving from other organs and parts of the body, ultimately to form an ingredient of the human seed.

PRANA IS POSSESSED OF A SUPERHUMAN INTELLIGENCE

The essence from the brain in some mysterious way comes down through the spinal cord to reach the same place of confluence of the other nerve channels serving the same purpose.

It is a fallacy to suppose that the first germ of human life—the impregnated ovum—starts to divide and subdivide by chance, adding brick after brick

and block after block, until the marvelous structure of the human organism is complete, ushering a ready-made, tiny human being into the world.

To suppose that unintelligent atoms and molecules that constitute the impregnated seed, with any amount of chemistry and mutual interaction, could produce a marvelous organ like the brain, the eye, the ear, the nose, and the mouth, is to suppose the impossible. The tragedy is that science has no instruments as yet to detect the vibrations of the life energy or prana, which is the real source behind life.

Prana is present in atoms and their constituents. It is behind the energy fields into which matter is resolved at the end. It is the agent responsible for the ungraspable complex chemical reactions in living bodies and also in the incredibly intricate mechanisms at the back of all the complex movements of the organs and the activity of the brain.

Prana is possessed of a superhuman intelligence and memory beyond the range of our thought. It is an element of the universe infinitely subtler and more complex than the element we call matter. The study of life bewilders and staggers by its complexity and profound mystery. We are dumfounded because the element we set out to explore is infinitely more intelligent and more profound than those who attempt to probe its mystery.

HOVERING BETWEEN DEATH AND INSANITY

The different stages of inner growth through which I passed during the course of my transformation have led me to believe, as I have mentioned, that there is a subtle organic compound in the body that the nerves carry to and fro, after extraction from the organs and tissues, that supplies the vehicle through which the incorporeal pranic energy acts.

There is a particular reason that has led me to this conclusion. Shortly after that night of horror, during which I hovered between death on the one side and insanity on the other and was saved from an awful fate by what was almost a miracle, I noticed a rather disquieting change in my observation. It seemed as if every object on which I looked was coated with a thin layer of white. This did not affect the color or the shape of the object. Only it appeared as if a very thin coat of powdered chalk had been applied over it. The color was there with a fine coat of white added to it.

I noticed the strange alteration in the state of my vision but could not assign any reason for it. I wondered with myself, and even worried over it at times, but try as I might, I could not find any satisfactory explanation for the change.

The other fact I noticed was that there had occurred an expansion in my consciousness. This position is rather difficult to understand for the average individual. But perhaps it might be possible to convey a more clear picture of it in this way: Every one of us, when sitting in a room with his eyes closed, perceives a certain area of awareness around his head, extending even to his body when his attention flits toward it, which he calls his own self, his own inner being, or his personality. Every one of us is conscious of this area of awareness, or, let us say, our mind, but is not able to perceive or to measure this area of awareness of the other.

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We assume by inference that the other, too, has the same area of his inner being qualitatively and quantitatively. But this is an error that we have no means of rectifying. The reason for this lies in the fact that we are conscious of our own inner personality only subjectively, and we have no way of making it a subject for objective observation. Hence, in the present state of our knowledge; it cannot be possible to detect the quantitative and qualitative differences in the consciousness of two different individuals apart from what is revealed to us in their respective intellectual, artistic, or aesthetic contents.

I FELT MYSELF SPREADING IN ALL DIRECTIONS

I never understood it at that time. But the actual position was that my very first experience of the awakening of Kundalini was the outcome of a widening of the cognitive center in the brain.

When I returned back to my normal state of consciousness after the expansion, which I witnessed during the period of my ecstasy, I was still not the same inner being as before. The area of my awareness had widened, and this expansion had become a permanent feature of my personality.

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

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

With the activation of Brahma-Rendra, the whole cerebral cortex becomes involved in the transformative processes that occur. Nature has planted a mini-brain in the human encephalon to lead a mortal toward the solution of the mystery that surrounds him. This minibrain is the Sahasrara or the "thousand-petaled lotus," and it provides the only channel to the knowledge of the self.

BUT THE STORY DOES NOT END HERE

The thousands of books on Yoga, both ancient and modern, are often silent about the real secret that lies at the bottom of this discipline. Prolonged concentration, repeated day after day on a divine or sublime or noble object, activates an organic mechanism in the brain, as I have mentioned. But the story does, not end here. The activation of Brahma-Rendra can create a thousand problems, and they must be tackled. Once activated, the highly delicate and complex neuronc structure of Brahma-Rendra needs a superior fuel for its

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activity. The normal psychic fuel that burns in the other parts of the brain proves ineffective there. The minibrain, to be operative, must be fed by a more potent essence extracted and conserved by the nerves.

I suffered from loss of sleep and appetite and fell prey to depression, inquietude, and fear, and lost power of concentration and the feeling of love for my near and dear ones because Brahma-Rendra had been activated but lacked the fuel to operate in the right way. My area of awareness had expanded, but the energy that could maintain this expanded state of awareness at an efficient level was not there.

For this reason I was not myself for months and even years. Not only had the Kundalini force operated through the pingala, or solar nerve—until the balance was restored some time later—but also my body could not supply a sufficient amount of the superior psychic fuel to the activated paranormal center in the brain.

BASIS FOR ALL SPIRITUAL AND PARANORMAL PHENOMENA

The activation of this center—the Brahma-Rendra—and the reverse activity of the reproduction system, leading to the upward flow of the organic essences, provided the basis for all the spiritual and paranormal phenomena witnessed in history. The experience of oceanic consciousness on the first occasion, marking the arousal, consumed the entire store of the pranic content of the reproductive system. This store had to be replenished before another similar experience could occur.

The second experience was far less impressive in comparison, but after that I could hardly concentrate in the same effective way. Mental and bodily disturbances that followed made it hard for me even to present a normal appearance. Doubts and fears gnawed at my heart. Internally, I became a pitiable wreck, though outwardly I tried my utmost to present a sane appearance.

I do not know what power sustained me in this ordeal. The minibrain, no longer controlling my entire personality, was starved of its proper nutriment, with the result that the subject of the transformation, namely, myself, appeared to be a stranger in his own house.

I lacked control of my responses, feelings, and emotions. What had happened to me all of a sudden I could never realize during those days. I could not sleep because my body lacked the energy to produce a pure stream of the pranic radiation that I needed to feed the activated Brahma-Rendra.

The yogis who set out to arouse Kundalini do not often succeed in raising the power to sahasrara or the last center in the brain on the first sitting. It often takes them years to do so.

The energy rises chakra by chakra until it reaches the *ajna* chakra, in the middle of the eyebrows, which marks its first entry into the brain. Prior to that it pierces the five lower chakras, in this way gaining entry to various vital organs—the kidneys, the digestive organs, the heart, the throat, and the lungs—to improve their working to the point of efficiency where the body is able to maintain a regular flow of the superior pranic energy to feed the brain.

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

ONCE THE RAPTURE IS EXPERIENCED . . .

What is known as the piercing of the chakras among Hatha Yoga yogis refers to the upward flow of the reproductive organic essence from one center to the other. The orgiastic sensation, which I've described, attends the passage of the essence all through the spinal cord, increasing in volume as the nectar mounts higher and higher, reaching its maximum intensity in the brain.

After the awakening, Kundalini is led step by step toward the sahasrara. Out of hundreds who succeed in arousing the power and forcing the organic essence to rise up the spine, perhaps not even one is able, even with sustained efforts, to carry it to the Brahma-Rendra. This is the reason why the number of those who have achieved the genuine mystical experience has been so small.

In the initial stages, it is hard to hold Kundalini at a chakra for more than a few minutes at a time. After that it slides back to its dormant position at the base of the spine, when the light in the head, the sounds in the ears, and the exquisite sensation that attends its ascent also come to a stop.

But once the rapture is experienced, the seeker tries his utmost to experience it again and again in the same way as a youngster, initiated into the secrets of love, is often tempted to repeat the experience as often as possible. The difference in the two lies in this, that the former does not experience the exhaustion or the weakness that affects the latter after every indulgence.

The attraction of love in one case and the lure of the supernatural or the divine provides the incentives for the experience. The organic reproductive essence, which is distinctly felt when it enters a particular chakra, moves rapidly in a sort of circular motion, which spreads out to cover the region. Observed inwardly, the chakra appears like a luminous circle in rapid motion, lighted up by a radiant current never witnessed in the body before.

A SUPER INTELLIGENCE GOVERNS THE LUMINOUS CURRENT

This phenomenon occurs time after time until the last of the five chakras is penetrated. The whole region from the throat to the base of the spine now becomes the theater of operation of a radiant form of psychic energy that darts here and there along the nerves, like a streak of lightning in a manner extremely bewildering and mystifying to the observer.

But there is absolutely no doubt that the movement of the luminous current is governed by a super intelligence, which regulates its activity according to the moment-to-moment varying needs of the organism.

The amazing spectacle presented by the shining pranic current as it moves through the nerves with lightning speed, from one organ or from one part to the

other, is so awe-inspiring that the observer, hushed into silence, for the first time gains awareness of the marvelous super-intelligent power of nature that maintains his body and fuels his brain to the last day he is alive on earth.

With repeated practices, carried on for years, the nervous system of the individual in whom the power is active becomes more and more accustomed to the new role it has to perform. The activity of the nerves in extracting the subtle essence from the surrounding tissues and blood becomes more and more intensified.

AT THE MERCY OF AN AWE-INSPIRING INTELLIGENT FORCE

The reproductive organs in both women and men increase their production of the organic secretions that provide the organic essence for the upward flow from chakra to chakra into his the brain. The effect of the changes that occur when the cerebrospinal system starts to function in a bewildering way on the activation of Brahma-Rendra is overwhelming. The individual feels himself completely at the mercy of an awe-inspiring intelligent force that has the power of life and death over him.

When the nerves and the reproductive organs become more adjusted to the new function that falls to their share on the awakening, there occurs a sustained flow of the superior pranic radiation to the brain, which helps to stabilize the transformed personality.

For the yogi who raises the power from chakra to on chakra, the time taken in the gradual ascent, until it penetrates of the brain, is often sufficient to attune the reproductive system and the bodily nerves to the new activity.

In such cases, even when Kundalini rises high enough to irradiate the Brahma-Rendra, the duration of her stay in the sahasrara does not exceed a few minutes at a time. After that, with the failure of the nervous system to supply more of the organic element, the sensations and the other symptoms—that is, the lights and the sounds—fade away or subside. This is euphemistically called by the ancient writers as the return of the Goddess Kundalini to her abode at the base of the spine.

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

Cosmic consciousness becomes a perennial possession of a yogi who is able to achieve this feat. But the cases of this category are extremely rare. Kundalini is perennially active only in the case of outstanding mystics born with the gift, whose extraordinary achievements in the spiritual or religious field are a matter of history.

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