

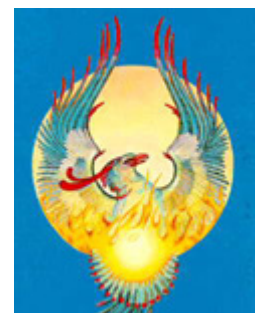
## **On Mystical Experience, Drugs, And the Evolutionary Process**

**An Interview with Gopi Krishna**

Excerpted from [The Awakening of Kundalini](#)

*You say there is a biological process at work in man that is responsible for his evolution, and that this same process which you call Kundalini is also responsible for genius as well as many forms of insanity. Just what is Kundalini?*

It is a very ancient doctrine. You can trace the cult of Kundalini back to a period three thousand years before the birth of Christ. We find the first signs of it in what is called the Indus Valley civilization. From some seals and figurines discovered there, we can see that people worshiped this "mother goddess." Yoga was also practiced at that time, for we see a figure of Shiva sitting in a Yoga posture in a state of ecstasy.



*When you speak of the cult of Kundalini, it sounds as though Kundalini were some form of goddess or religious leader.*

You see, it is very difficult for us at this time to imagine the structure of the primitive or even the medieval mind. If we study medicine we find that very strange and fantastic cures were proposed for sicknesses. Spells and charms and exorcisms --and many of the diseases-- were considered to be due to the evil influence of demons. In such an atmosphere any abnormal or supernatural state of the body could only be attributed to some divine power.

Naturally, Kundalini eventually came to be regarded as a goddess, as a divine energy, which started from the base of the spine and then remolded the brain to a higher state of consciousness. The methods to activate it and the results that were achieved were fairly well known. We can see them described in the ancient works, but its physiological implications were not understood.

*You seem to take for granted that there is an energy which remolds the brain.*

There should be nothing startling in this. We see that the human mind has been in a state of evolution for many thousand years. There is a great gulf between the intellectual of today and, say, the intellectual of Egypt in ancient times. We can see from works of art, from writings, and from other signs, that the human mind has taken a tremendous leap in a forward direction. Human thinking has become more flexible and much more comprehensive.

We have to find some sort of reason for this evolution. Modern savants are unable to find any changes in the brain or in the size of the skull, so they are not able to locate the cause of this advancement in knowledge. But if we just reflect on this point, we see that no change in the mind or consciousness is possible without a change in the brain, or even in the whole body. Every thought, every passion, every emotion has some mark on our body though it may be too slight to notice immediately. This clearly means

that the advancement of man from a primitive to the present intellectual state must be attended by certain physiological changes which we are not able to locate.

So there is nothing wonderful in saying that there is a power which can transform the body and the brain of man. Already this transformation is occurring, though in an imperceptible way. It occurs even in a child when he grows from infancy to maturity. There is always a change in his brain, so that later on his rational faculty --which is dormant when he is a child-- becomes manifest. In the same way the rational faculty in man has been in a very primitive or low state in the savages, but now is in a heightened condition. The reason for this is change and transformation in the brain.

Modern researchers are not able to locate this change because the alteration occurs mainly in the nerve energy, which to the ancients was known as prana. Prana is the energy we use in thinking. Certain electrical discharges occur with any activity of the brain. These electrical disturbances vary in different states of consciousness; for instance, there is one state in sleeping and another in the waking condition. Prana is the agent which causes these changes, though it is absolutely imperceptible. Scientists only measure the electrical discharges, not the mysterious agent which causes them.

*If prana is imperceptible, what makes you say that it exists?*

Verification is contained in the ancient books where there is a great deal of information given about it -- books as old as three thousand years. And then above all, I have experienced it myself.

*In your autobiography, Kundalini, you talk about the awakening of a cosmic energy. Was it prana that was set into motion in your body?*

Exactly. It is the psychic energy that is set in motion. How can you change the body and the brain, including the nervous system, unless there is an inner transformation? You can't transform it by any other means. It has to come from within.

*What is this transformation like?*

You see, the transformative processes set in motion by Kundalini correspond to the heightened metabolic processes which we see in a child. It has been rightly called a rebirth by almost all the religions of the world, including Christianity. Even Christ refers to it.

But when we read of "rebirth" in the scriptures --especially the Christian scriptures-- we've always thought it was just a change in personality or a change in attitude, a sort of an awakening of our spiritual instincts.

Even the awakening of spiritual instinct needs some sort of a stimulus or a change in the brain.

Every kind of mental development needs persistent and hard work. I mean that if a man desires to become a painter, he has to be an apprentice or a student of some painter. He must learn the art and practice it every day with care, and so it is the case with every profession and every system of education. Do you think that while ordinary and trivial advancement in knowledge needs careful attention and study for years, a new consciousness can develop just by some magic or by some mantra or by some spell? Isn't it ridiculous to suppose there can be such a paradox in nature that while for smaller things we should have to study and struggle and labor for years, but for this purpose of transforming our consciousness, we should just take a leap and reach it all at once?

*Well, there have been some Christian mystics, even St. Paul, who seem to have had such a transformation almost overnight. How can these be explained?*

If we study their lives we will find that they were lives of dedication, of devotion, of faith, of missionary service, and of other altruistic and noble actions.

*What about St. Paul?*

Even in the case of St. Paul there would be such factors operating, if we study his life carefully. From his epistles and his organizing capacity we see that he was a man of exceptional talent. As I have said, this evolutionary energy is taking man step by step toward higher states of consciousness. In the course of this journey he becomes intellectual, esthetic, talented, a genius, and finally an enlightened man.

We can presume that for one who has already reached the state of genius, or of exceptional talent or of extraordinary intellectual development, there is only a step between him and the next higher state of consciousness. In such cases, universal consciousness or the vision of Divinity can occur without much labor. We see this happening even in the case of Einstein. From what he writes, it is evident that he had some sort of mystical experience.

Apart from Einstein, let us examine Dr. Maurice Bucke, Tennyson, Wordsworth, and so many other thinkers, philosophers, astronomers, poets, including Plato, although they did not undergo any particular discipline, they had the experience, and that experience left an indelible mark on their minds. Their writings and their admissions clearly reveal this. We have to admit that mystical experience, or Cosmic Consciousness, cannot only be developed by effort, but it can also occur spontaneously. This entirely agrees with my view: that there is a "mechanism" which is called Kundalini, that is carrying all mankind toward a higher state of consciousness, and that all the prophets and mystics known to history had their "mechanism" already active from birth; and also that this mechanism is active in the case of men of genius and extraordinary intellectual talent.

*You say this mechanism is called Kundalini. Is this an Indian term?*

Kundalini means "coiled up," a Sanskrit term intended to designate a force which is normally latent or dormant but which, with certain exercises and disciplines, could be activated and made to act like a spring which is released.

Other writers on this subject have said that "coiled up" also refers metaphorically to a snake or serpent.

Yes, Kundalini is likened to a snake. I believe this reference to snake is very ancient, and we can trace it even to the Neolithic age, because the common universal symbol which was worshipped everywhere is of a snake and sun.

The local museum here in Srinagar has dozens of ancient stone statues of various gods and goddesses, and almost in every case serpents are intertwined around them.

Yes. Yes. Now for instance if we see a representation of Lord Shiva you will see a snake around his neck, another around his hair. If you see a representation of Lord Vishnu, you will see him dancing on the head of a snake, or you will see him sitting in the lotus posture, on a snake floating in the ocean of milk. Now this ocean of milk is the nerve energy in the body which we only know as the sex-energy.

*Could you elaborate on this?*

The whole of our body is filled with a very fine biochemical essence which I call the biological prana. Prana has two aspects, the universal and the individual. In the individual aspect it is composed of the subtlest elements. I should say some radiation from the various elements on a subatomic level. This prana is concentrated in the sex-energy. Normally the sex energy is used for procreative purposes, but nature has

designed it for evolutionary purposes also.

We are all familiar with the word sublimation, or refinement and purification. Most people believe that artistic talent, and genius to a large extent, depend on the sublimation of the sex-energy. Even psychologists like Freud and Jung ascribe it to libido. Now libido is sex-energy, life-energy in other words. So, according to the view of those who believe in Kundalini-according to the views of ancient masters-the human reproductive system functions in two ways, both as the evolutionary and the reproductive mechanism. As the evolutionary mechanism, it sends a fine stream of a very potent nerve-energy into the brain and another stream into the sexual region, the cause of reproduction. By the arousal of Kundalini we mean the reversal of the reproductive system and its functioning more as an evolutionary than as a reproductive mechanism.

*Is that the reason many religions advocated celibacy?*

There must be some cogent reason for it. You see, we are not so familiar with Kundalini and Why it takes such a long time for us to accept the idea is because the subject has never been seriously studied during modern times. Unless sexual energy is needed in some way for spiritual disciplines, why should any prophet or any saint or any spiritual teacher recommend celibacy as a method of reaching God?

*To conserve the energy?*

Yes. which means that the energy is used. Unless the energy is used, what is the need of conserving it? It should be immaterial whether it is used for sexual acts or in any other way. Unless it has a direct effect in leading to higher states of Consciousness why should any spiritual teacher advocate celibacy?

*In the West, we've always associated sexual activities, at least in the past, with immorality. We had no idea that sexual energy might have had another use.*

Well, sometimes this idea appears to be very comic and sometimes very tragic. I cannot say what is the state of mind of one who calls the sexual act a sin when he owes his existence to this act.

But we've been taught, at least up until the last few decades, that this is true enough; but then it shouldn't be used for any other purpose, especially not for gratification of our sensual desires-only for the reproductive process, and that's all.

Even admitting that, is the Creator or God of such a limited intelligence that he should build man in such a way that the sexual urge is the most awful impulse in him, attended with such an intense pleasure, and then rule that he is not to touch it.

It doesn't make sense, but then in religion we were never allowed to think it should make sense.

There is a Persian poet who said, "Oh Lord, you have tied me to a plank and thrown me into a rushing torrent, and then you say, 'don't wet your clothes.'" An impossibility! To have such an image of the Creator-to ascribe such narrow-mindedness and lack of vision to Him--is because of our own limited and narrow intellect.

*I understand that Isaac Newton, one of history's greatest geniuses, was a celibate all of his life? How do you account for this?*

You know, complete subdual of sexual desire has often been considered to be the acme of perfection in those striving for God-realization. This has been a great fallacy. In some cases of born mystics sexual desire has been absent from the very birth. The same can be the case with a genius like Newton. Since

reproduction is the mandate of nature for the continuance of the race-and the propagation of the enlightened mind and genius is as necessary as propagation of the common mass of mankind, even more so, for the propagation of the last two categories of man fulfills the aim of evolution. Also, it is easy to infer that absence of the sexual appetite in one endowed with genius or prone to mystical experience, cannot be in harmony with either the principle of propagation or continued evolution. Therefore, it cannot be considered to be a normal or healthy state of body or mind.

In actual fact, absence of sexual desire in either of these two categories has a distinct disadvantage, since it leaves no residue of vital reproductive energy in the body to meet emergencies or crises that may occur in the psychophysiological system of the individuals concerned. Since the more highly developed anti sensitive nervous systems of the individuals of these categories are more prone to crises, in the stress and storm of life, it follows that the absence of a reserve to counteract the effect of these stresses leaves them, as it were, at the mercy of the adverse conditions and forces they have to face from time to time.

The greater incidence of mental aberration in men and women of these classes is often due to this deficiency of a vital reserve to fight off pressures to ensure a sane and sober attitude of the mind, resulting from a pure and healthy condition of the potent nerve-energy that feeds the superior brain. I shall explain this more fully in my books.

Such books will be in great demand, I'm sure, but even now more and more people are becoming interested in striving for enlightenment, and the ideal way of life to be lived is a growing topic of discussion. Diet is always mentioned, but it never causes the controversy that sex does. Could you elaborate just a bit more on this?

Considering the fact that the entire cosmos, from the atoms to the nebulae, is rigidly governed by inviolable laws, it would be irrational to suppose that some men in the past found the way to spiritual unfoldment by accident. There must exist a potentiality in the human body which, under certain conditions, materializes in illumination. We do not yet know precisely what these conditions are.

However, since spiritual development cannot but be the outcome of a natural process at work in the human body, it is the height of folly to hold that the process can be accelerated by an unnatural way of life. The restrictions and taboos on marriage, sex, diet, etc., are all man-made and have no sanction from nature. They differ from country to country and from sect to sect. For example, while the greatest emphasis is laid in some ashrams on a vegetarian diet, many of the great mystics of the West, and Sufis, as also some of the illumined sages of India-for instance Guru Nanak, the inspired founder of Sikhism-had no scruples against animal foods.

The restriction on marriage and the prejudice against women is a glaring instance to show what extent even spiritual teachers are prone to error. Can we imagine, even for an instant, that it is the decree of nature that in spiritual evolution woman should not be an equal partner to man? In such a case no evolution would be possible for the simple reason that, as Mother, a woman plays a more decisive role in the initial development and the later upbringing of the child. Is it distorted thinking, engendered by an ascetic and unnatural way of life, that led to such preposterous views. It is an irony of fate that the spiritual teachings, imparted in the ashrams, originated from men who lived the life of householders.

As is well known, the main spiritual disciplines and philosophical systems of India sprouted from the secrets contained in the Upanishads. In fact, the period when the early Upanishads were written was, from the spiritual point of view, the most productive epoch in Indian history. What is now taught and practiced in most of the ashrams is borrowed from the Upanishads. They are the fountainhead from which almost all the later spiritual luminaries of India drew their inspiration.

But, strange to say, almost all the inspired sages of the Upanishads, and they number in the hundreds,

were married men with children, who retired to forests after fulfilling their worldly duties, sometimes accompanied by their wives, toward the closing years of their lives. One of the greatest of them, Yajnavalkya, whose name is still a household word in India, had two wives. I do not say that this was right, but what I mean to say is that there was no taboo on marriage or sex at the time when India was at the zenith of her spiritual career.

The monastic system and celibacy are later developments. It was Buddha who gave the place of precedence, in spiritual endeavor, to the monastic way of life. The monks, relieved of all worldly burdens, became the chief instruments for the dissemination of his teachings. Monasticism is not a natural way of life. If the attainment of a higher state of consciousness is in accordance with a plan of nature, can we ever imagine, knowing what strong urges she has implanted in both men and women to ensure the propagation of the race, that when about to reach the goal of transcendental state of consciousness, man is to shed all the instincts and impulses that led him to the goal?

By resorting to celibacy and extreme self-denial, man would bring about his own extinction at a time when he attains to the top rung of his evolutionary ladder. It is thus clear that, viewed from the angle of common sense, the prevalent ideas about the means to be adopted and the life to be led, current in the ashrams, for the attainment of spiritual goals, do not stand the scrutiny of reason. They need recasting to become universal and to meet the needs of the modern, highly sophisticated age.

As spiritual evolution is a natural process, unnatural methods can never lead to a healthy consummation. What is essential is a normal, healthy, and moderate life, free from immoderate ambitions and abnormal lusts; a life that keeps man healthy in flesh and at peace with himself and the world in his mind; a life of utility to the world and, to the extent possible, of selfless service to his fellow beings; a life, in short, which our conscience and our reason tells us we should live to derive joy and peace for ourselves, both for the spirit and the mind--and to be a source of solace and happiness for others.

Such a life helps the inner processes to gain momentum and to bring the goal nearer to the individuals who adopt it. It can never be the intention of the merciful Creator that man should castigate himself and suffer excessively to reach the goal set for him. But he has to win mastery over his animal nature, so as not to be a slave to immoderate desires and lusts. He has to struggle and battle with adverse forces to gain access to the Kingdom of Heaven, in the same way as he struggles and battles to gain victory over the forces of nature to establish a happy kingdom on the earth. The only difference is that for the former he must live a life of righteousness and, instead of dissipating his energy in sexual over-indulgence or in pursuit of excessive power and wealth, to harness it for the attainment of a higher spiritual goal. The arena for this battle is the world with all its problems and difficulties.

*In the West we've been taught that revelation was infallible. You've used the word God and Creator a number of times. What is your view of God? How do you describe the Creator?*

Well, the intelligence behind the universe.

*You take for granted there is an intelligence behind the universe?*

Most surely. There would be no intelligence in us if there were no intelligence behind the universe.

But there are scientists of international reputation--for instance, the Nobel Prize biologist, Jacques Monod, in France who claim that such an idea is nonsense, that the universe is founded on chaos, or chance.

They are correct to some extent, because they are condemning themselves. You see, an animal views the universe as a place of sun, of rain, of darkness, of light, of what it sees, but it never attempts an explanation for it. He just sees it, observes it, and reacts to it by certain instincts already implanted in him

by nature. Just one step ahead is man, who sees the universe, studies it, measures the dimensions, probes the depths, calculates the heights, gives the reasons, sees regularity, punctuality, and law in it. And where do all these things come from except from his own consciousness? He is only reading his own consciousness.

An animal does not argue, does not invest the universe with law. It is man who does it. We see then two different phases of consciousness. In one the universe is just a mechanically moving something, but in the other it is a lawful and ordered creation. From where has law and order come when it is not in the animal mind? It has come from consciousness. It has come because man has advanced one step higher in the scale of consciousness. If he were to advance another step, then what he sees is the whole universe as a manifestation of consciousness and intelligence, the same consciousness and intelligence which, in a restricted way in him, invested the universe with law and order.

Everything that you see, every calculation that you make comes from you, comes from your inmost depths. Now a material scientist may argue that, well, we have gained this by experience. Why has not the ox and the cow or the fish gained it? Then he will again argue that, well, man's consciousness took a leap. But when we ask him, how did it take a leap, he is dumb. He knows nothing. Even Darwin had to admit that we could give no definite explanation for it except that it is a part of natural selection. So you see, the whole structure of materialistic philosophy has been built on suppositions and premises, not on realities. The first reality that we come across is consciousness. The world comes later. We know first ourselves and then the world.

So, the wiser course is first to understand the knower. What modern thinkers have done is to ignore or bypass the knower and start investigation of the known. forgetting that it is the knower who is doing it.

*You were talking about the Creator. Is your definition of the Creator simply the sum total of the consciousness in the universe? What about the material universe?*

We know nothing about the material universe except what we perceive through our senses, and modern research has shown that what we perceive by the senses is not the actual pattern of the universe. The universe is composed of an energy about which we know nothing. It is not perceptible to our senses in any way, neither to our hearing, sight, taste, smell, nor touch. So what is material energy or material force, in fact? In fact, what is matter? How can we know that matter is not ultimately a form of consciousness, or that one energy, exhibiting itself both as matter and consciousness, is not the actual substratum of the universe?

I remember what Professor Lobanov-Rostosky wrote in a letter after reading your autobiography. He said it was "the first living clinical report and detailed description of the impact of Kundalini on the physical body and thereby on the spiritual development of man, the two being clearly interlocked as a single, consecutive phenomenon." Another author described the Kundalini energy as "living, conscious electricity." Has this new consciousness given you some extraordinary insights as to how the energy behaves in the body?

Let me explain a bit. We see almost a miracle happening in the womb. We see just an invisible speck of protoplasm developing and multiplying with rapidity and dividing into countless parts, the eyes, the ears, the nose, the mouth, the teeth, the bones, the cartilage, the skin, the flesh, the hair, and hundreds of other parts and tissues of the body. How does this happen with a precision and with a speed which the human intellect is unable to grasp? It means that some sort of intelligence beyond our comprehension--of which we are not able to find any trace except by observing its activity--is present and operating in the universe. This is the Cosmic Prana.

Now you will ask how I correlate my experience with what happens to a developing embryo in the womb? Because I saw in myself the same operation going on after the awakening of Kundalini. All the tissues and

cells, the nerves and all the fibers in my body were in a state of intense activity after the awakening. I was just like a child in whom an inner reconstruction is going on. I could watch it.

*How could you watch it?*

Internally, by concentrating my thought on my interior, and externally, by certain physiological symptoms.

*How could you concentrate your thought on your interior?*

When Kundalini is awakened and this more-potent energy goes to the brain, our consciousness at once undergoes a transformation. It then gets the capacity of not only looking upon itself but even upon the body. Some healers, we find, have amazing knowledge of the body and the organs, though they have not studied in a college. Some healers could diagnose diseases even better than physicians without having any medical training.

Some meditators can give you vivid descriptions of what is happening in their interior. Some can describe what is happening in your brain, or, in other words, the thoughts that you are thinking. Some can tell you what is happening at a distance. Now how does this occur? It is the same thing, the same Kundalini awakening the consciousness, either for a long or a short period, and investing it with certain properties and powers which are not present in the normal mind. Unless you suppose a transformation of this nature, you cannot explain all these phenomena.

*You mentioned that when this transformation occurs, it can be only spasmodic, as in the case of a medium.* It can be both spasmodic and also a permanent feature of human life. It happens in this way. Some people are so constituted that this potent prana-energy goes to their brain, rarely when the body is in a suitable condition. At such times the normal personality is eclipsed and they may fall in a swoon or their breathing may become very much diminished. Their heart action may stop. They may become cold and insensible to external impressions. In that condition, then, they experience an expansion of personality. They experience contact with a higher source of intelligence and power which they, in ignorance, designated as God, thinking that this was the last stage to which a man could reach.

In some cases instead of giving an impression of consciousness, the energy only expresses itself in some psychic gift, the power to read the mind, the power to read the future, the power to project itself to a distant place and describe what is happening there; I mean to say, in different kinds of psychic talent. Or it may, as in the case of a prodigy, create amazing powers in even immature children, as for instance, the gift of painting, of music, of playing chess, and of lightning calculation.

In some cases it appears as genius and extraordinary intellect. We are surprised how a man of such frail constitution has such a power of expression, such a command of language, such a store of information. It is this prana which has created this state in him. This energy can work in so many ways when it is aroused. We find man's evolution accelerated from the time he became agricultural, that is from the time he learned the art of agriculture which gave him greater leisure. Prior to this he was a hunter, a nomad, moving from place to place. He had hardly any leisure or time for mental development. When he got some leisure he began to study. He began to observe the heavens. He began to look into himself and into the objects around him. He began to pinpoint the mind, to concentrate. By this method slowly, slowly, he reached the present exalted stature.

Attention or concentration of mind is the instrument by which nature accelerates the process of evolution. All religious systems and occult doctrines prescribe meditation in one form or the other for gaining to higher states of consciousness or to God. Actually this is a natural psychosomatic exercise which has been prescribed for the advancement of man. We find this demonstrated in a remarkable degree in the case of geniuses and men and women of talent. We find that from an early age they are always prone to



concentrated and abstract states of mind. Absorption is one of the main characteristics of genius.

A man of talent or extraordinary mental efficiency wholeheartedly works on his problems or on his art. You can see then he is oblivious to the world. His whole being is concentrated on what he is doing at that time. The same thing happens in a mystic. There is only a greater intensification of attention so that he becomes totally oblivious to the outer world. So one consistent law regulates the evolution of mankind from a primitive state or a state of lower intelligence to a higher one, and that is application of the mind.

*You say attention is the key, and that the mystic pinpoints his mind. On what is he fixing his attention?*

On what is a painter pointing his attention? On the portrait before him or on the landscape which he is trying to paint. On what is a philosopher or a mathematician pinpointing his attention? On the problems that he is trying to solve. All this attention is outward. It is devoted to some object or to some problem outside oneself. In mystical experience this intensity of attention is devoted to the study of our own self or of our own consciousness. You see, a strange phenomenon occurs after the awakening of Kundalini. The consciousness becomes a most intriguing, a most fascinating, and a most mysterious entity, and one is never tired of studying oneself or of concentrating on oneself.

The reason why mystics always hanker after the experience is because after the awakening of the evolutionary mechanism, consciousness attains such a state of bliss, fascination, wonder, and joy, that one is always happy to observe it for as long as possible.

*But what are you observing? Is it a visionary experience?*

Do you know what happens to the minds of opium-smokers? Or those who use marijuana, hashish, heroin, and other drugs, including nitrous oxide?

*They have hallucinations.*

And visions, which are sometimes very entrancing. But they also experience a loss of intellect and judgment. In the case of mystical experience, all normal faculties of mind are enhanced, not blunted. So there is a radical difference between drug experiences and the inner bliss to which I am referring. In this case it is not a vision or a hallucination. It is the same consciousness which is working in you. When you concentrate on yourself, what do you notice, for example? Do you see visions? Do you see horrible creatures, or quaint formations, as Aldous Huxley has described?

*Do you experience this higher state of consciousness only in your periods of meditation?*

It is now a constant feature of my consciousness. I had the original awakening of Kundalini energy at the age of thirty-four.

*When did it become a permanent feature?*

It was variable for many years, painful, obsessive, even phantasmic. I have passed through almost all the stages of different, mediumistic, psychotic, and other types of mind; for some time I was hovering between sanity and insanity. I was writing in many languages, some of which I never knew. I was unable to meet with people, and was in a state of depression. I have passed through these stages, and then slowly my condition stabilized, till I had the first impression that something extraordinary had happened in me in the year 1949.

After that, I fluctuated for some time due to physical reasons. I had some attacks of illness when I could not properly look after myself. Soon after, however, I became stable in this present state of consciousness.

The wonder is that it is still expanding, still developing, still becoming more and more beautiful and alluring. And it is this, my own experience, which has taught me that Kundalini is at the basis of genius, insanity, neurosis, prodigies, and other extraordinary states of mind.

*You say it is still changing, so you don't really know the ultimate that might be achieved.*

There is no ultimate in human progress. It is unfortunate that man's ego makes him believe that there is nothing above him in mind or consciousness. Actually, he is still at a very low state of evolution. He will have to evolve for hundreds of thousands of years with all the resources which science has placed at his command. Perhaps then he may be able to come in touch with the total reality behind the universe. Religious teaching does not stand to reason, that this is perhaps why the custodians of organized faiths do not allow reason to penetrate it, why everybody has to take their teachings on faith. I am trying to sweep away these cobwebs and to place spiritual science on a true footing, a science as logical, as consistent, and as demonstrable as any other science.

*How are you going to do this?*

Every altered state of consciousness has a corresponding biological change in the body. Hence mystical experience must also be reflected in the body and the brain. I am trying to devise experiments by which the action of Kundalini, or this psychosomatic force which leads to higher states of consciousness, can be measured.

*There are many scientists who are working with refined electronic equipment to measure biological changes that attend psychological phenomena. Is this parallel to what you are talking about?*

They do not know the cause. The cause is the reversal of the reproductive system. The cause is the activity of the reproductive system turned upward. Once they accept this proposition, even the changes in the reproductive system can confirm what I say, and these changes are not confined only to mystics. They can be observed even in the insane, even in men of genius, in mediums, and in prodigies. So it is not only in one thing that what I say will be verified, but in a number of factors and in many classes of men. So a confirmation is inevitable.

*Now you have established the Kundalini Research Institute here in Kashmir, and I understand that you are proceeding with some research, especially in the ancient books.*

I am trying to prove by documentary research that what I am saying about the biological reactions caused by an awakened Kundalini was already known for thousands of years and is clearly mentioned in ancient books.

*If it is already in the ancient documents, why haven't the Sanskrit scholars, who have delved into them so minutely, already substantiated this?*

In some cases this information is expressed in cryptic language, and in other cases it is mentioned in such a veiled way that few people have understood it.

*Professor Mircea Eliade, of the University of Chicago, spent a great deal of time in India, delving into the ancient Sanskrit documents. His book, Yoga, Immortality and Freedom, is considered a classic. He must have come across these passages.*

Yes, he even referred to some of them--not about genius--about the sexual energy going tip, but without understanding the implications. There are so many factors affecting it. One is that I had the experience myself. Another is that the destined time had come.

*This is a strange word to us, because very few people take it seriously. I mean that there is such a thing as destiny.*

When we look at the causal world it is rigidly bound by cause and effect. But when we reach a higher dimension of consciousness we find that the rigid walls of matter melt. Space and time lose their rigidity, and there is a mingling of the past, the present, and the future. Looking at the whole thing from this point of view, what we think about the universe--the laws, the effect and cause--is a product of our own consciousness. In our dimension of consciousness, the world is not illusory. It is real. But in the next higher state of consciousness it loses its solidity. It is because of this fact that I am persuaded to say that a law, which you can call destiny, rules everything that happens in the universe. We can say that we are both free and bound at the same time. It is a paradox, but that paradox is created by the intellect.

*So destiny has decided that man should begin to understand the nature of his own existence?*

If you glance backward in history, you will find that all great discoveries and all flashes of intuition came in succession at their proper time. One followed the other. We have reached the limit of intellect and already we have in our hands a dreadful weapon that is the nuclear bomb. On the other side, in the psychological realm, we are still groping in the dusk. And perhaps we have not even reached the stage where the ancient Yoga-adepts had reached in India. So it is just to balance the opposite poles that this knowledge is absolutely necessary in this age.

*You mean we've raced ahead intellectually and have reached a barrier beyond which we would be foolish to go unless wisdom comes to our aid?*

We have already been foolish in neglecting the spiritual side altogether during the last three centuries. The people who now take to spiritual disciplines are often not of the highest intellect. All people of talent devote themselves to various professions, to studies, to occupations, to technology, to science, to philosophy, to art, and they make their names in that.

There are very few intellectuals who devoted their attention to religion. The spiritual side has been neglected. This has been a fatal blunder. The world is threatened with a disaster and everybody is nonplused. The men of science are condemning the politicians. Some scholars think that it is the mistake of technologists. There is a lopsided development of intellect and vested interests. There are only a few people who take a planetary view, who are able to judge that even a slight error can plunge the whole of humanity into disaster.

*Then you feel that the scientific investigation of consciousness--or Kundalini--would be a very sensible approach to bringing about the balance that is necessary?*

It would open a new field of investigation before science and also confer validity on spiritual experience. It will influence all the spheres of human activity and harmonize the whole of mankind. In the course of years--when large numbers of people take to these practices, and they have learned the various methods of controlling their physiological reactions--there will be a crop of supermen in the race. These men will be extraordinary from every point of view. The usual time of the awakening of Kundalini is between the thirtieth and fortieth year. So if this is the time through which man becomes mature, then the period of enjoyment will be almost double. I am confident that when the laws about Kundalini are known, the life span of man will increase to as much as 150 years, out of which the greater part will be for his enjoyment and for the exercise of all his facilities.

These supermen will be prodigies of the highest order. They will have command of all the premier languages of the world and will be able to write in verse and prose in all of them. They will have command

of all the sciences, and in that condition will be able to guide even the highest specialists. It is the intuitive flashes of these giants of intellect that will yield further clues in the investigation of the phenomena of nature.

The top-most men and women among them will be the heads of states, the greatest scientists, the mathematician, the teachers, artists, and musicians. They will be so gifted and so talented that they will be able to guide humanity in the atomic and post-atomic age. They will have known the evolutionary target set for man. And also the best means to approach it. They will introduce such reforms and have such social and political structures as allow everyone to have a chance to a higher state of consciousness. They will agree on a one-world state. Together they will devise the overall laws for the unity and progress of mankind.

Without this the future will be very gloomy--if mankind is still ruled by patriotic dictators and distorted men of letters and science. The men and women who will guide mankind will partake of the mental characteristics of a Buddha or a Christ. That is, their aim will not be to grab power or to take undue advantage of their position, but their whole life and energy will be devoted to service. They will take pleasure from it, and they will be very contented if they find others reaching to the same heights of consciousness.

I believe that within the next thirty years the law concerning Kundalini will be established and accepted by science, and regular institutions will be open for the practices and disciplines under competent psychologists and scientists who will study the changes that occur on awakening. When this is done, it will be an easy task for people to practice these disciplines and gain access to higher regions of consciousness. The number may be small at first, but it will swell into hundreds and thousands in the course of a few decades.