



ICR Newsletter

Volume 33 Number 1 Winter 2016

The Practice of Yoga

by Gopi Krishna

In their eager search for transcendental experience, earnest seekers read book after book and meet teacher after teacher to find a way by which the miracle of expanded consciousness can be accomplished without excessive labor in a short span of time. In millions of cases, even after many years of painstaking study, attendance on teachers and laborious effort, the dream does not come true and the seeker finds himself where he was at the beginning. Disappointment often attends the hard attempts of the unwary seekers at the end, today, as it did to successive crowds of aspirants during the millennia since the Vedas were written. The reason for this lies in the fact that the biological aspect of Yoga is still a closed book not only to many seekers but to their teachers as well.

One of the reasons why open-minded scientists, interested in the phenomena and, in many cases even eager for the light, prefer the role of empirical investigators rather than that of students of the science, to a large measure, can be ascribed to the uncertainty and unpredictability of results, even after the disciplines have been followed to the last detail for many years. There are few, indeed, who have the strength of conviction to come forward boldly to make their experience of the sublime state known to the world. Most

of those who profess knowledge of Yoga or the occult seldom describe their own experience to share it with the rest of mankind, as experts in every branch of knowledge do. On the other hand, they observe a reticence and wrap themselves in a veil of mystery which makes it impossible to know whether they really are what they claim to be.

The one unmistakable sign of success in the practice of Yoga is that the initiate intuitively knows that he has won. The experience is so overwhelming in effect that the sky seems to open and the earth to slip away under one's feet. The whole appearance of the world changes in a moment and a remodeled being emerges from the experience. The initiate knows, without the least shadow of doubt, that he has found the way into and returned from another incredibly real and true world of existence, before which the world he lives in appears like the figment of a dream. This is the reason why, when face to face with the glory of atman (Soul), death appears to be a laughable proposition, as ludicrous as the idea that a transient eclipse can forever engulf the sun.

One can easily suppose that millions of honest seekers all over the world are, at this moment, in search of teachers, masters, and adepts to show them the ancient way to the holy destination.

Also that there are millions who turn page after page of the latest books to find the most effective methods to assuage their thirst. Perhaps many of them do not know that the easiest and the most effective methods are already contained in the religious scriptures of mankind and that they are making a vain search if they believe that there are practices more potent than those which the founders of great faiths have already prescribed. They are again mistaken if they suppose that there are hidden or secret methods and techniques that can act like a magic key to open the door. The waste of effort resulting from this incorrect knowledge about the science of transcendence has been colossal. There are numerous cases, both of the present and the past, of those who professed to be mystics but, in actual fact, did not have the genuine experience at all and remained laboring under a delusion until the end. Space does not permit me to dwell more exhaustively on the unmistakable signs and symptoms of inner illumination. This would be done in another volume.

The aim of Yoga is to tear the veil that keeps man confined within the human dimension of consciousness. Every human being has his own peculiar form of it but the overall picture is the same. The image is radically different from that of the consciousness

in higher animals. We can make a guess at it but can never draw a correct picture, try as we might. If we have a good memory we can evoke an early childhood picture of our mind, say at the age of three or four. The difference at once becomes apparent. The consciousness attained with the successful practice of Yoga is radically different from the nominal consciousness of human beings. This is a point of paramount importance for every seeker of Yoga to bear in mind. The various aspects of this alteration have been clearly brought out by the Indian adepts.

“I have realized this great Being who shines effulgent, like the sun, beyond all darkness,” says the author of Shvetashvatara Upanishad (3-8). “One passes beyond death only on realizing Him. There is no other way of escape from the circle of births and deaths.” Here is one of the most prominent signs of genuine experience of the Self. The fear of death and uncertainty about the Beyond is over. “O Goddess, this embodied conscious being (the average mortal) cognizant of his body, composed of earth, water and other elements, experiencing pleasure and pain,” says Panchastavi (5.26), “even though well-informed (in worldly matters), yet not versed in thy disciplines, is never able to rise above his egoistic body consciousness.” This is another noteworthy sign. Close association of consciousness with the body leads to the fear of death, as it precludes the possibility of self-awareness, as an incorporate Infinity, beyond the pale of time, space, birth and death.

The standard methods of attainment, advocated by the Indian Masters from ancient times, are briefly described in the Vedas, the Upanishads, the Bhagavad Gita, ancient Yoga manuals, and the writings of all the great mystics born during the last 2,000 years. In their fundamentals these methods are always the same. The variation is only in detail or the intensity of the practice. This has led to the mistaken impression that there are divergent schools of Yoga leading to dissimilar results. The peak experience is one and the same with minor modifi-

cations caused by the culture, belief, faith and the mental and physiological constitution of the initiate. The methods are also the same with slight variations here and there. Self discipline, cultivation of morals, charity, compassion, love, devotion, truth, withdrawal from the hurry and flurry of the world, subdual of ambition, greed, passion and desire; moderation, temperance, service, humility, and absence of ego are the basic virtues essential for a life dedicated to the practice of Yoga.

Resting on this firm foundation, meditation done on a divine object or divine principle, in a graduated form without over-straining, slowly and imperceptibly acts on the brain until it becomes attuned to a higher plane of being. The Upanishads and the Bhagavad Gita provide tried methods which can be practiced with profit, by serious-minded aspirants keen on a rational approach to the discipline, who realize the magnitude of the task they wish to accomplish. For others, who seek instant results with secret and magical methods, the success of the practice becomes doubtful from the very start. The reason is that in their ardor for a miraculous performance or easy success, they show a lack of one of the indispensable prerequisites for progress in Yoga, namely a discriminating intellect.

As an illustration to expound the fundamental principles of the discipline of Yoga, I can do no better than reproduce a few passages from the Bhagavad Gita, the most popular and authoritative work on the subject of transcendence in India. (6.10-19)

Let the yogi constantly engage himself in Yoga, remaining in a secret place by himself, with thought and self subdual, free from hope and greed.

In a pure place, established on a fixed seat of his own, neither very much raised nor very low, made of a cloth, a black antelope skin and kusha grass, one over the other.

There, having made the mind one-pointed, with thought and the functions of the senses subdual, steady on his seat, he should practice Yoga for the purification of the self.

Holding the body, head and neck erect, immovably steady, looking fixedly at the point of the nose with unseeing gaze.

The self serene, fearless, firm in the vow of the Brahmachari, the mind controlled, thinking on Me, harmonized, let him sit aspiring after Me.

The yogi ever united thus with the Self, with the mind controlled goeth to Peace, to the supreme Bliss that abideth in Me.

Verily Yoga is not for him who eateth too much, nor who abstaineth to excess nor who is too much addicted to sleep, nor even to wakefulness, O Arjuna.

Yoga killeth out all pain for him who is regulated in eating and amusement, regulated in performing actions, regulated in sleeping and waking.

When his subdued thought is fixed on the Self, free from longing after all desirable things, then it is said, “he is harmonized.” As a lamp in a windless place flickereth not, to such is likened the yogi of subdued thought, absorbed in the Yoga of the Self.

These passages from the Gita leave no room for doubt about the state of mind that is to be achieved by the practice of Yoga. The individual who sets out on the path to solve the riddle of life and death must first iron out the folds and round out the angularities in his own personality. A balanced life, a broad outlook, an open mind, temperance, absence of ego, pride, greed, malice, ambition, and lust are necessary to bring that state of poise and calm to the agitated worldly mind in which alone the supra-rational levels of cognition can be attained. The human evolution is proceeding from the coarse to the refined, from the animal to human and from the savage to angelic state of mind. This is also clear from the verses cited below (6.24-29):

Abandoning without reserve all desires born of the imagination, by the mind, curbing in the aggregate of the senses on every side.

Little by little let him gain tranquility by means of reason, controlled by steadiness; having made the mind abide in the Self, let him not think of anything.

As often as the wavering and unsteady mind goeth forth, so often reining it in, let him bring it under the control of the Self.

Supreme joy is for this yogi whose mind is peaceful, whose passion nature is calmed, who is sinless and of the nature of the Eternal.

The yogi who thus, ever harmonizing the self, hath put away sin, he easily enjoyeth

the infinite bliss of contact with the eternal.

The self, harmonized by Yoga, seeth the Self abiding in all beings, all beings in the Self, everywhere he seeth the same.

These few passages from the Bhagavad Gita have been cited to make it clear to true seekers after Yoga, to whatever country they belong, that there is no wide difference in the methods to be followed for self awareness prescribed in the manuals on Yoga and in other esoteric disciplines, except in some non-essential details.

The discipline of Yoga, as presented in the Indian tradition, does not attach as much importance to routine practices, like that of postured meditation or repetition of mantras or any other psychological technique, as to the ordering and discipline of the body and mind. The main emphasis is on the cultivation of moral qualities and virtues that have always elicited and even now elicit universal homage and acceptance. These noble principles of life provide the solid foundation of every great religion of mankind and always did so in the past. The phenomenal success achieved by great religious teachers of all living faiths has been, to a large measure, due to this instinctual response of the multitudes to the moral principles that they inculcated through their teachings. If these basic tenets are eliminated from the scriptural literature of the world, all that would remain would be but the shell without the precious kernel inside.

Only a casual glance at the Bhagavad Gita, the Upanishads, the Yoga Sutras of Patanjali, the Discourses of Buddha, at any revealed scripture of the world, at any writing of a great mystic, of whatever country and time, is sufficient to show that the discipline of the mind, the victory over immoderate passion, lust, ambition, greed, urge to power; the cultivation of higher virtues—compassion, charity, contentment, truth, forbearance, patience, humility, love—the subdual of anger, hate, envy, jealousy, and malice are the main themes on which the Illuminati of the past laid the greatest stress in their teachings. In inspiring language, the Bhagavad Gita, the

Dhammapada, the Bible, the Koran, the Adi-Granth and other scriptures convey the same message over and over again to make it clear that success in the effort to reach God or Nirvana or the Divine, in any form, is not possible without molding the life in accordance with these principles. This is necessary to make the purified mind sufficiently transparent for the Divine Light to filter through it.

It is incomprehensible how, at present, an impression prevails, even among the learned and devout, that a certain formula or special technique of concentration, or some other secret method; in other words, a certain kind of psychological manipulation, is all that is needed to win to those planes of consciousness which form the basis of the experiences of mystics all over the

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world. The endless search for gurus, masters or adepts on the part of crowds of seekers testifies to the prevalence of this erroneous impression in the popular mind. The learned, who closely associate success in Yoga with magical powers and miraculous gifts, often do great injustice to their own erudition, for how can nature permit violation of her temporal laws, without let or hindrance, by one whom she crowns with Cosmic Consciousness and, in this way, introduce a discordant factor into her otherwise uniformly lawful regime?

If Yoga or any other form of spiritual discipline is taken up to gain a vision of Divinity, the first delusion that the project should dispel is that any kind of magic can open the way to the ineffable Presence, the Infinite Repository of all Law in the universe. If there is such a thing as union with the Divine or Vision of God it must be strictly governed by the same or similar laws that rule our body and mind. There can be

no chaos in a province closer to the Law-Giver himself. Paranormal faculties and the upsurge of new Knowledge, resulting from Yoga, do not indicate the least departure from the laws administering the province of mind. They appear as violations to us as our formulations stem from a strictly circumscribed and poorly informed intellect.

If it is accepted that Yoga, or other spiritual disciplines, provide effective methods to accelerate the process of evolution of the brain to gain entry into a higher dimension of consciousness, the position becomes even more definite on the issue. For the past millions of years evolution of the human race has proceeded under certain yet undetermined biological laws which are still in operation. In this process heredity has played a signal part. It is, therefore, folly to accept that a formula or technique or a trick or a magical device can suddenly paralyze the working of these inviolable laws and lead an aspirant to higher consciousness in a miraculous way, like the birth of a child without passing the cycle of embryonic life. If further evolution of the brain can be achieved with such methods, then it should be equally possible to devise techniques or talismans to cut short the period of pregnancy from the usual one of nine months to a few days to eliminate the trials of motherhood women have to face.

From my experience of the past many years, it is obvious that there is a terrible misunderstanding about this holy science. A healthy environment, a harmonious social order, mastery over passion, cultivation of virtues and all noble qualities of the head and the heart are absolutely necessary in an individual before the dormant center in the brain becomes active in a safe and healthy way to allow entry into transhuman areas of the mind. A moment's reflection is enough to make the position obvious. A superior mind needs a morally superior personality to express itself in the most beneficent way. The combination of corrupt morals with a gifted mind can prove disastrous for the individual and the group. We already know that most sorrows of mankind arise from the soil where

criminal propensities coexist with high-ranking intelligence. How then can nature allow Illumination to a mind encrusted with impurities? This is what all great spiritual luminaries have emphasized throughout the past.

The Bhagavad Gita makes a clear distinction between the ascendant and decadent types of humans. The former, endowed with god-like qualities of the head and heart, make rapid progress in their upward climb to the kingdom of the blessed. The latter, with predominantly animal traits, sink deeper into delusion, with their behavior blocking the way to their own evolution towards higher realms of the mind. How can the downward trend be arrested and the blockage removed, unless the animal propensities are curbed and the mind reformed? The preliminaries of Yoga are designed to achieve this purpose. With patient handling of the mind, with prayer, with the inspiration drawn from the lives and teachings of more evolved souls, and with persistent effort, victory can be won and the godly virtues cultivated to form the strong foundation for the evolutionary leap towards Infinity.

This is how the Gita states the position (16.1-12):

The Blessed Lord said: Fearlessness, cleanness of life, steadfastness in the Yoga of wisdom, alms giving, self-restraint, sacrifice, and study of the Scriptures, austerity and straightforwardness;

Harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of crookedness, compassion to living beings, uncovetousness, mildness, modesty, absence of fickleness;

Vigor, forgiveness, fortitude, purity, absence of envy and pride—these are his who is born with the divine properties, O Bharata.

Hypocrisy, arrogance and conceit, wrath and also harshness and unwise are his who is born, O Partha, with demoniacal properties.

The divine properties are deemed to be for liberation, the demoniacal for bondage. Grieve not, thou art born with divine properties, O Pandava.

Twofold is the animal creation in this world, the divine and the demoniacal. The divine hath been described at length. Hear from Me, O Partha, the demoniacal.

Demoniacal men know neither right en-

ergy nor abstinence, nor purity, nor even propriety, nor truth is in them.

'The universe is without truth, without basis,' they say, 'without a God brought about by mutual union, and caused by lust and nothing else.'

Holding this view, these ruined selves of small understanding, offierce deeds, come forth as enemies for the destruction of the world.

Surrendering themselves to insatiable desires, possessed with vanity, conceit, and arrogance, holding evil ideas through delusion, they engage in action with impure resolves.

Giving themselves over to unmeasured thought whose end is death, regarding the gratification of desires as the highest, feeling sure that this is all.

Held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyment.

The disciplines are not too difficult to follow for normal human beings possessing a healthy body and mind. It is because the colossal proportion of the achievement is not generally known that aspirants are rather slow in their response to the disciplines prescribed. If it were universally recognized that Yoga, by virtue of a new activity in the brain, can lead to states of consciousness which make an individual richer than a king and grant him incredible powers of the mind and amazing worlds of knowledge, beyond the grasp of even erudite scholars, it would create an interest and an enthusiasm for the science which is beyond imagination at present. With the demonstration of these possibilities, inherent in Yoga, a time must surely come when not thousands but millions of people, in all walks of life throughout the world, will take up the challenge and devote their lives to the discipline, renouncing the temptations and the pleasures of the world, to attain the supreme state which makes a man a mine of happiness within and a prodigy of knowledge both of this and the other world outside. Nietzsche's words: "Ascetism and puritanism are almost indispensable means of educating and ennobling a race which seeks to rise above its hereditary baseness and work itself upward to future supremacy," [54] shorn of extremes, ap-

ply also to one who makes Yoga his pathway to a higher life.

The Katha Upanishad illustrates this triple discipline of the senses, mind, and intellect thus (1.3: 3-5 & 7-8):

Know the (individual) self as the master of the chariot and the body as the chariot. Know the intellect as the charioteer and the mind verily as the reins.

They call the senses horses; and when the senses are imagined as horses, the objects of the senses are as roads. The discriminating people call the Self as the enjoyer, when It is associated with the body, senses and the mind. All the senses of that intellect which, ever associated with an uncontrolled mind, devoid of discrimination, become unruly, like the vicious horses of the charioteer.

And he (that master of the chariot), does not attain the Goal who, associated with a nondiscriminating intellect and uncontrolled mind, remains always impure. Such a one only attains to worldly existences.

That (master of the chariot), however, who is associated with a discriminating intellect and a controlled mind, maintaining his purity, attains that Goal from which one is not born again.

It is after gaining control over the intellect, mind and the senses that the real practice of Yoga begins. This is what is implied by the first two steps, namely yama and niyama as also another step, pratyahara, prescribed in the Yoga Sutras of Patanjali. For the actual practice the following passages from Shvetashvatara Upanishad, chapters 2,4,8,9,10,12) are instructive:

Great is the glory of the Immanent Soul that is all pervading, all knowing, infinite and self-luminous. Only those rare few, who know, undergo the necessary disciplines and practices. It is verily the wise who control the activities of the intellect and practice meditation and concentration.

Placing the body in a straight posture, holding the chest, neck, and head erect, and drawing the senses and the mind into the heart, the Knowing One should cross over all the fearful currents by the raft of Brahman.

Controlling the senses with a firm effort and regulating the vital functions of the body, with slow respiration he should breathe through the nostrils without distraction, keeping his hold on the mind, as one does on the reins attached to restive horses. One should perform one's exercises in concentra-

tion, resorting to caves and other such pure places helpful to the practice—places where the ground is level without pebbles and the scenery pleasing to the eye, where there is no wind, dust, fire, dampness, or disturbing noise.

When the five-fold perception of Yoga, arising from (concentrating the mind on) earth, water, fire, air, and ether, has appeared to the yogi, then he becomes possessed of a body made of the fire of Yoga, untouched by disease, old age or death.

The body made of the fire of Yoga refers to the mantle of light round the Knowing Self which, in the case of the accomplished yogi, encircles his inner being day and night. This is the divya-deha or the divine body, inside the gross body of the flesh, in which one finds oneself unsheathed, when Kundalini irradiates and opens the new channel of perception in the brain. Clearly such a radical transformation of the inner being of a prospective yogi is not easy to accomplish. I am quoting from the authoritative scriptural writings in India to show that the metamorphosis, wrought by Yoga, is not what is usually imagined, but something far more remarkable and extraordinary than is supposed.

The present-day environment of haste and hurry, stress and tension, noise and bustle, is very far from the idyllic, natural surroundings in which Yoga should be practiced. The ancient treatises, like the Bhagavad Gita and the Upanishads, belong to a period hundreds of years before the birth of Christ. It is, therefore, not wise to presume that the methods and disciplines in practice more than two thousand years ago would conform as well to the fast-paced environment of our time. The practices and exercises can be amended to suit the existing milieu but the cultivation of the basic virtues, the mastery of passion and the subdual of the baser instincts has to be accomplished to allow the discipline to fructify. The position will be discussed more in detail in another work. Here it is sufficient to say that since the modern environment is not salubrious for Yoga, or accelerated evolution, it cannot be salubrious for the normal process of evolution also. This is the reason why reactionary forces are gathering strength day by day

to end the existing order throughout the world.

The very fact that the human organism is designed for a rise to another dimension of consciousness of inexpressible glory and beatitude is sufficient to prove that the universe has been planned and designed in advance. This fact, in turn, provides irrefutable evidence for the intuitive idea that a stupendous, Divine Intelligence is the architect and the author of this creation. It is, therefore, safe to infer that if the fact of the evolutionary dynamics of the brain is confirmed by science, through the study and research on Kundalini, the results achieved would prove a most efficacious cure for the current materialistic and agnostic trends, more so for the intelligent sections of mankind.



This would be sufficient to bring about a salubrious change in ideas and the ways of life not only of the multitude, but also of the elite, for the reason that a confirmed belief in a divine Creator would bring in its wake the belief in divine Justice also.

This then is the supreme task before all the lovers of this lofty discipline: to divest Yoga of all superficial, spurious, and superstitious vestments in which it is often clothed by those in the dark about its grandeur and sublimity. Yoga is the Master Science designed to provide confirmatory evidence in support of the basic principles of all faiths of mankind and the sublime experiences of the founders of every faith. When made universal, it can produce recurrent golden crops of prodigies and geniuses to mastermind every depart-

ment of human activity in order to usher in an era of unbroken peace, happiness and prosperity for all mankind. This would, in turn, create the milieu in which the discipline can yield the most fruitful results in transforming the human mind until, in the course of millennia, the whole race is firmly established in the higher planes of Cosmic Consciousness.

Yoga is, therefore, a sublime undertaking which cannot be treated in a light vein, a lofty discipline which cannot be lowered to the station of a commercial commodity, for on it depends the peace, happiness, and survival of the race. Yoga is the summum bonum of human life, the lofty goal planned for it by nature and the glorious prize for which evolution has continued to work, day in and day out, for millions of years to raise mortal man from the position of a frail creature to the stature of a God. There is a new horizon before mankind heralding the glorious Dawn of a New Age that shall devoutly preserve all the noble achievements of the past, but firmly stamp out those that tend to perpetuate the brute in man.

In order to conform to the ideals of Yoga, it is necessary that one should be able to distinguish the genuine experience from the delusory, artificially suggested or false. The method is simple. One can be sure that one has achieved success in the colossal enterprise of Yoga, only if new worlds of consciousness open before the inner eye; if new ideals take form, new knowledge is revealed, the fear of death and the uncertainty about the Beyond is ended, greater compassion and love for fellow beings is born in the heart, sublime peace replaces the unrest of the intellect, lofty thoughts arise in the mind, a halo of glory surrounds the soul, and inexpressible joy suffuses one's whole being.

This article is originally published in *Yoga a Vision of its Future* (hard copy out of print) and in the Indian edition, *The Purpose of Yoga*, published by UBS Publishers' Distributors Ltd., New Delhi. **Note** that *Yoga a Vision of its Future* is available as an ebook from Amazon Kindle and Smashwords.

ICR's 31st ANNUAL CONFERENCE and RETREAT

Kundalini: The Role of Sexual Energy in the Transformation of Consciousness

For those interested in doing a presentation or workshop on this theme, please submit a one page abstract before March 31st to ICR c/oPond at 165 Valley Cr. - RR4, Markdale, ON N0C 1H0 or email at icr@icrcanada.org. Please **Note** that the Annual ICR 2016 Conference will be held at the same location as last year - just North of Markdale. The conference date is **July 16 and 17**. Full details will be in the Spring newsletter along with the conference information of topics and speakers.

The following text has been extracted from the writings of Gopi Krishna:

Sublimation of reproductive energy is the basic lever of all spiritual disciplines.

Mystical ecstasy, or *Samadhi*, 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. There can be a thousand different versions of the drama enacted in the *Sahasrara* when the energy pours its ambrosial stream of concentrated *prana* into the cerebrum. On the flow of these secretions the exquisite sensations 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 is known in yoga physiology as the *Sankini*, the curved duct through which the *somarasa* passes.

Union of Shiva and Shakti

At this point, the flow of the ambrosia into the head is likened to the union of Shiva and Shakti on account of the transporting sensations felt. Normally the current starts from the base of the spine and ascends stage by stage until its thrilling entry into the brain. There Shiva, the conscious principle, is a passive spectator of the entrancing, amorous play between the two polarities. A full ascent of this radiant energy into the brain is invariably attended by a chain of startling symptoms, both in the reproductive organs and the head. All the allegoric references contained in the esoteric literature, from the Vedas onwards, revolve

around these manifestations. The initiate finds himself swimming in a boundless ocean of radiant consciousness, a tiny point of observation lost in the immensity of the living world. He or she feels himself to be one with this all-encompassing Presence, yet at the same time a mere dot of individualized awareness in an infinite sea of immortal being, a puny self, aware of its own limitations compared to the infinity now unfolded before his inner eye. The whole area of this vast 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 the divine ecstasy which the allegoric love-play of Radha and Krishna or the union of Shiva and Shakti is designed to convey.

Subtle Biological Changes

For all these experiences, both of the concrete and abstract kind, the basic lever is provided by the enhanced flow of concentrated bioenergy or *prana*. Some idea of the almost infinite potential present in this living substance can be gleaned from the fact that a microscopic speck of it, present in the human seed, is responsible for the whole panorama of life and all the bewildering activity of an organism from its inception to death. This is because the aeonian memory of hereditary factors, displayed by the genes, does not reside in their atoms or molecules but in the *prana* that animates and prescribes their structure. Psychic abilities, genius and mystical experience—all extraordinary manifestations of consciousness—depend mainly upon this transformation of life energy in the body.

Subtle changes occur in the biological composition of the cells and the nerve fibrils, and a new activity starts in the brain. This is due to the opening of a normally closed chamber to the influx of an extremely fine biochemical essence that rises in a luminous stream from the reproductive region through the spinal cord. The extract serves as nourishment for the highly enhanced activity in the brain.

Evolutionary Activity

The descriptions contained in various esoteric books about “the dripping of ambrosia” on the union of Shakti (*prana*) with Shiva in actual fact denote the streaming of these reproductive secretions into the brain. They are drawn up the central canal as if a powerful suction is applied from above to the nerves lining the *Kanda* (triangular space below the navel) and the *Muladhara* chakra (the plexus located between the reproductive organ and the anus. This marks the initiation of an evolutionary activity in the body in which the brain, the nervous system and the reproductive organs are the main participants. A highly accelerated effort is made to fashion the whole system to a new awareness beyond the normal with a super-sensory channel of cognition.

A Luminous Glow

The constant perception of luminosity, both within and without—an invariable characteristic of higher consciousness—makes the observing soul appear as if attired in a sheath of light. This is why, in the secret books on spiritual lore, mention is made of the development of a *Divya-Deha* (divine body), a “shining body” or “diamond body,” as an auxiliary to enlightenment. The awakening of Kundalini takes two distinct forms: One is the upward flow of a radiant energy, and the other is the streaming of a fine biochemical essence into the brain and the nerve centers of the vital organs. The former appears like a luminous glow in and around the head, and the latter gives rise to distinct sensations, both in the central canal and the nerves affected by the movement. Although the awareness of the peculiar sensations is a purely subjective experience, the actual movements of the organic essence can be objectively measured. The pleasurable sensations experienced in the play of love are also a subjective experience, but they have objective aspects which can be scientifically measured.

Even the great psychologist, C.G. Jung, had no inkling of what has been the most remarkable phenomenon in the

history of civilization, namely the transmutation of reproductive energy (the Elixir of Life), leading to the two most productive states of the mind—creativity and mystical experience. An enhanced activity of the brain requires the consumption of more psychic energy or a more potent form of this energy than is used by the average person. The mysterious force behind every form of nerve activity and sensation—the hidden cause behind the electrical discharges in the nervous system and the brain—is still a riddle to science. And yet it is in this amazing transformation of psychic energy that the whole mystery of Kundalini lies. This transformative process elevates consciousness to cosmic proportions and expands it in radiating waves far beyond the limits of the body, beyond the range of all that can be conceived by the mind or perceived by the senses.

Responsible for Human Evolution

It is this unbounded universe of consciousness in which the enlightened man or woman, who has attained to the Sahaja state, lives perennially and has his being. The very fact that mystical ecstasy gives rise to the impression that one is in communion with the Creator or has become one with Him is enough to convey the overwhelming proportions of the vision perceived. Kundalini is described as the psychosomatic mechanism responsible for human evolution. Its final aim is to raise the species to a level of cognition where the world of mind or consciousness becomes perceptive to the individual as plainly as the world of matter discerned through the senses. The general impression still prevailing in the minds of the laity, and even of scholars, is that Kundalini is some sort of a nerve energy, bioelectricity, or astral force, which can be used at will to open the door leading to the occult realms of nature. They seldom show an awareness of the fact that prana-Shakti is the controlling Intelligence behind the universe and that Kundalini is the mechanism of its operation in the human body for the evolution of the mind. The mechanism is operative both in the individual and the race, and it is always represented in the individual and racial consciousness. There is nothing in the organic structure of human beings so intricate and so fraught with momentous consequences as this. Empires rose and fell, attained to glorious proportions, shrank to insignificance, or vanished altogether, by the favorable or adverse operation of this mighty force.

Science will have to reorient its

thinking before it can cross this frontier between the material and the divine. Then only can the significance of the disclosures made by the ancient masters about Kundalini be fully understood and appreciated. The human brain has embedded in it the scroll of man's future destiny and also the key to his rise to another dimension of consciousness where, for the first time, light begins to dawn on his own mystery. Apart from the bewildering complexity of its formation and the incredible range of its activities, the world still has no awareness of the real marvel of the brain. We never see the power animating the brain; never come across the mysterious source of our life, never glimpse the guardian angel that wakes us up every morning, rested and refreshed, to attend to our daily chores with our limbs and organs, kept in readiness to do our bidding by the same angel, in a manner unperceived by us.

Stuff of Mind and Thought

Humanity's elite will simply continue to devote all their time and energy to make the lock-house as comfortable as possible for everyone. One after the other, they will look around it, explore it, try to know its formation and measure its extent, as they are doing now. Denied an eschatological outlet, the race will become more and more ease-loving and come more and more into the grip of luxury, sensuality and indolence. In a short while, the novelty of the mechanical wonders our intellect has devised will wear away, and people will start to feel as bored, as frustrated and as dissatisfied with their lot as they felt before. When this happens and the glamor of today's achievements has faded, the deep-rooted urge to break away from the sensory prison will grip their imagination and sour their life of ease once again. The ideal will be realized when, in the years to come, expert knowledge of the incorporeal and the corporeal constituents of the human brain is combined in the same specialist.

Beyond the Reach of Science?

If it is supposed that mind is the product of material elements at their primary levels, that is, at the level of atoms or even below, in that case, too, it will have to be admitted that this extremely subtle or complex biochemical product must in some way be interwoven or interconnected with neurons and act on the body in a manner unintelligible to us at this time. But the examination of a dissected brain, or the data transmitted by an electroencephalograph, or knowledge

of the chemical composition of neurons, or study of sleep or insanity, or of yogis, cannot yield any specific information about the nature of the mind or its relationship to the brain. The reason is that the element involved is too subtle, too intricate and too inextricably interconnected with cerebral and nerve substances to become a separate object of empirical investigation. The presumption that the mind, the stuff of which our thoughts and feelings are made, does not possess any property by which it can become perceptible to our senses, only leads to the conclusion that our own mystery would always remain beyond the reach of science. But this is not the case. For this, the first issue to be decided is to determine whether the current methods of empirical study can be applied to an entity which is impervious to sensory perception and utterly devoid of any attribute by which it can be empirically measured or sized.

Alternative to Degeneration

The only alternative left is an internal study of the experimenter's own mind, both in its conscious and unconscious contents. If no scientific study of this nature is undertaken, we cannot expect anything better than what has been achieved in the field of psychology so far. The signs of deterioration are visible even now. The current perverse way of thinking that allots the first position to what is perishable and false, and the last to what is enduring and true is slowly cutting at the roots of society. The great kingdoms and the ascendant nations of the past thought and behaved in the same way after attaining to heights of culture and prosperity only a few steps lower than ours. Humanity might be able to achieve anything by her matchless wit—flout the laws of nature, dry up oceans, inundate deserts, level mountains or make her home in the skies—but she never will be able to bypass the brain to escape her destiny. The ancient civilizations fell because, at a certain point of their ascent, they did not know how to proceed further and came rolling down the slope never to rise again. Modern civilization is threatened in the same way on account of the same lack of knowledge of the path of human evolution. The guiding lights of the race have lost the way, deceived by the bloom of their intellect and the rank profusion of their creations. They fail to see that the icy chill of winter is ready to descend on the gorgeous scene, that the downward slide has already begun.



Join Us at the Yoga Conference & Show

This spring ICR will be presenting the works of Gopi Krishna at the annual Yoga Conference that will be held in Toronto at the Metro Toronto Convention Centre April 1 - April 3, 2016. Our purpose is to promote the concept of Kundalini and share the true Aim of Yoga and how that might manifest in us individually and in the global community. We have found that there are more and more individuals around the globe who are experiencing the effects of Kundalini and are searching for explanations regarding the Kundalini process. Often times they have found it difficult to find others, even within the Yoga community, with whom they can share their experiences and possibly find valuable information to promote a healthy process. The conference should prove to be an interesting experience and hopefully we will be given the opportunity to make a positive difference in the lives of others. So **please visit us at booth 423!** For more information go to www.theyogaconference.com.

Your Memberships and Donations Help to Further Our Activities!

Without your kind support ICR's investigation into Kundalini, the psycho-physiological mechanism held to be responsible for the evolution of the human brain and higher states of consciousness, would not be possible.

In addition to the research described on our website, ICR holds conferences, distributes a newsletter, publishes articles, books, CD's and maintains a reference library on the subject of Kundalini and consciousness. Your donations allow us to offer affordable prices so that our conferences and materials are readily available to all. To donate or become a member go to www.icrcanada.org or contact us at the address below. **Thank you!**

Membership Requirements: An individual who is of good character, who supports the objectives of the Institute, who files a written request for membership, and who has been approved by the Board.

General Membership: Individuals who are General Members receive the newsletter approximately three times per year plus notification of the Annual Conference. Additionally, there may be specific mailings on issues related to Kundalini and consciousness.

Voting Membership: A Voting Member is a General Member who has contributed to the operations of the Institute by making a financial contribution during the previous fiscal year (April 1 to March 31). Currently the minimum financial contribution for Voting Membership has been set at \$25.00. In addition, there are provisions in the by-laws to grant Voting Membership status to individuals who have made extraordinary contributions in time and effort during the fiscal year. Only Voting Members are eligible to vote for Directors and on other business raised at the Annual Meeting.

NOTES

and

NEWS

ICR has established an **Honorarium Fund** to encourage and support those researchers and authors who write and submit articles to ICR that further the Institute's research related to Kundalini. To be considered, the completed article must be a minimum of 4,000 words in length, and be submitted to the Article Review Committee by May 1st each year.

For detailed information on the criteria ICR will be

using to review submissions, please refer to our website www.icrcanada.org / [Research](#) / [Honorarium](#) / [Evaluating ICR Honorarium Submissions](#). Qualifying authors will be acknowledged each August at ICR's Annual General Meeting.

The amount of the Honorarium will come from the interest earned on the endowment funds. We invite you to send us your submission or contact us for further information at icr@icrcanada.org.

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