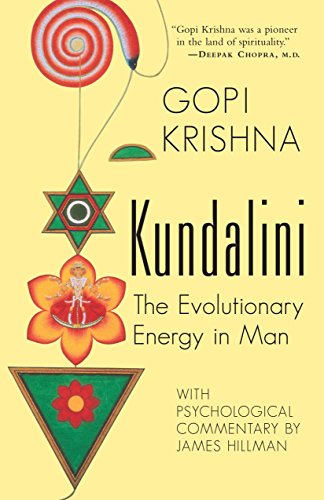
Gopi Krishna 30 May 1903 – 31 July 1984

<https://en.wikipedia.org/wiki/Gopi_Krishna_(yogi)>

**Gopi Krishna** (30 May 1903 – 31 July 1984) was a [yogi](https://en.wikipedia.org/wiki/Yogi), mystic, teacher, social reformer and writer. He was born in a small village outside [Srinagar](https://en.wikipedia.org/wiki/Srinagar), in the Indian state of [Jammu and Kashmir](https://en.wikipedia.org/wiki/Jammu_and_Kashmir_(state)). He spent his early years there, and later lived in Lahore, in the [Punjab](https://en.wikipedia.org/wiki/Punjab_Province_(British_India)) of [British India](https://en.wikipedia.org/wiki/British_India). He was one of the first to popularise the concept of [Kundalini](https://en.wikipedia.org/wiki/Kundalini) among Western readers. His autobiography [*Kundalini: The Evolutionary Energy in Man*](https://en.wikipedia.org/wiki/Kundalini:_The_Evolutionary_Energy_in_Man), which presented his personal account of the phenomenon of his awakening of Kundalini, (later renamed *Living with Kundalini)*, was published in Great Britain and the United States and has since appeared in eleven major languages.[[1]](https://en.wikipedia.org/wiki/Gopi_Krishna_(yogi)#cite_note-Krishna,_Gopi-1) According to June McDaniel, his writings have influenced Western interest in kundalini yoga.[[2]](https://en.wikipedia.org/wiki/Gopi_Krishna_(yogi)#cite_note-2)

**Career**

At the age of twenty, he returned to Kashmir. During the succeeding years he secured a post in the state government, married and raised a family. Early in his career he became the leader of a social organisation that was devoted to helping the disadvantaged in his community, especially with regard to issues concerning the well-being and rights of women. His autobiography, *Kundalini: The Evolutionary Energy in Man*.

At the age of thirty-four, while meditating one morning, he reported to have experienced the sudden and forceful awakening of [Kundalini](https://en.wikipedia.org/wiki/Kundalini). "The illumination grew brighter and brighter, the roaring louder, I experienced a rocking sensation and then felt myself slipping out of my body, entirely enveloped in a halo of light...I felt the point of consciousness that was myself growing wider, surrounded by waves of light...I was now all consciousness, without any outline, without any idea of a corporeal appendage, without any feeling or sensation coming from the senses, immersed in a sea of light simultaneously conscious and aware of every point, spread out, as it were, in all directions without any barrier or material obstruction...bathed in light and in a state of exaltation and happiness impossible to describe."

Gopi Krishna's experience radically altered the path of his life. He came to believe that the human brain was evolving and that an individual's profound mystical experience was a foretaste of what would eventually become an all-pervasive transformation in human consciousness. By his own account, Gopi Krishna's initial experience triggered a transformative process that lasted for twelve years. During this time, the sensations of light, splendor and joy alternated with – and were often completely overshadowed by – sensations of fire, unbearable heat and bleak depression. In the introduction to Krishna's book, [Frederic Spiegelberg](https://en.wikipedia.org/wiki/Frederic_Spiegelberg) writes:[[3]](https://en.wikipedia.org/wiki/Gopi_Krishna_(yogi)" \l "cite_note-3)

Being exposed to Gopi Krishna's experiences is like meeting a [space traveller](https://en.wikipedia.org/wiki/Space_traveller) who seemingly for no purpose has landed on a strange and unknown star without the standard equipment of the professional astronaut, and who simply reports about the bewildering landscape around him, colorfully, truthfully, without really knowing exactly what he has found. We have here, in this wholly unintellectual personality, a classical example of a simple man, uneducated in Yoga, who yet through intense labour and persistent enthusiasm, succeeds in achieving, if not [Samadhi](https://en.wikipedia.org/wiki/Samadhi), yet some very high state in [Yoga](https://en.wikipedia.org/wiki/Yoga) perfection, based entirely on his inner feeling development and not at all on ideas and traditions. . . Lacking the guiding hand of a master, it is Gopi Krishna's fate to be thrown from one despair into another, hectic ups-and-downs, the daily bread of this sensational experience. Like [Faust](https://en.wikipedia.org/wiki/Faust), [Na Ro Pa](https://en.wikipedia.org/wiki/Na_Ro_Pa) and many others, he finds a solution several times in his life only at the point of death. Even commonplace events take on an enormous character and lead him into depressions and dangers almost to the point of ruination. His own analysis of that situation is that the awakened Kundalini went up into the Pingala [nadi](https://en.wikipedia.org/wiki/Nadi_(yoga)) instead of into the [Sushumna](https://en.wikipedia.org/wiki/Sushumna) nadi where it rightfully belongs. Where does all this lead him? To constant light-awareness, shimmering halo-consciousness but interrupted repeatedly by years of relapse and illness.

Before his death in 1984 at the age of eighty-one, Gopi Krishna would write seventeen books on Higher Consciousness – three of them entirely in verse. He credited this output not to his own efforts but to inspiration from a higher source.

One of the lesser-known facts about Gopi Krishna's life is that he was a crusader for women's rights. Putting this in historical and cultural context shows how very extraordinary his dedication to this cause was. In 1930 it had been less than ten years since women had won the vote and the vast majority of the women in the world were still considered chattel. In India conditions for women were even worse and a man campaigning publicly for women's rights would have been unheard of.

Gopi Krishna was reported to be a supporter for the equality of men and women. He acted, and at one point ended up imprisoned for his actions. One of his most far-reaching contributions involved bettering conditions for widows. At that time in India, the plight of a woman whose husband died was often horrific, especially if she had no grown children to help or protect her. The custom of [sati](https://en.wikipedia.org/wiki/Sati_(practice)) (throwing oneself on the husband's funeral pyre) though outlawed was still practised, particularly in remote areas.[*[relevant?](https://en.wikipedia.org/wiki/Wikipedia:Writing_better_articles" \l "Stay_on_topic" \o "Wikipedia:Writing better articles)*]

Along with his humanitarian efforts, Gopi Krishna produced poetry and books in prose and verse form. But his main thrust over the years was to write about mystical experience and the evolution of consciousness from a scientific point of view – that there is supposed to be a biological mechanism in the human body, known from ancient times in India as Kundalini, which is responsible for creativity, genius, psychic ability, religious, and mystical experience, etc.

**Additional Information**

He chose the path of [yoga](https://en.wikipedia.org/wiki/Yoga) due to his circumstances. His father renounced the world to lead a religious life leaving his twenty-eight-year-old mother with the responsibility of raising him and his two sisters. His mother now pinned all her hopes for success on her only son.[[4]](https://en.wikipedia.org/wiki/Gopi_Krishna_(yogi)#cite_note-bio1-4) [Pandit](https://en.wikipedia.org/wiki/Kashmiri_Pandit) Gopi Krishna was also a good freestyle wrestler and it is well known that he beat many a good wrestler. People who knew him well mention that he had the capability to be a world class wrestler, however, he spent most of his energy on intellectual pursuits.

But he failed to pass the examination to enter college, and he now took a lowly job and established his family. He also started on a discipline of meditation to discover who he was. After having been engaged in this for many years, he had his first Kundalini experience at the age of 34, which he describes thus in his autobiography:[[5]](https://en.wikipedia.org/wiki/Gopi_Krishna_(yogi)" \l "cite_note-bio-5)[[6]](https://en.wikipedia.org/wiki/Gopi_Krishna_(yogi)#cite_note-bio2-6)

Suddenly, with a roar like that of a waterfall, I felt a stream of liquid light entering my brain through the spinal cord.

Entirely unprepared for such a development, I was completely taken by surprise; but regaining my self-control, keeping my mind on the point of concentration. The illumination grew brighter and brighter, the roaring louder, I experienced a rocking sensation and then felt myself slipping out of my body, entirely enveloped in a halo of light. It is impossible to describe the experience accurately. I felt the point of consciousness that was myself growing wider surrounded by waves of light. It grew wider and wider, spreading outward while the body, normally the immediate object of its perception, appeared to have receded into the distance until I became entirely unconscious of it. I was now all consciousness without any outline, without any idea of corporeal appendage, without any feeling or sensation coming from the senses, immersed in a sea of light simultaneously conscious and aware at every point, spread out, as it were, in all directions without any barrier or material obstruction. I was no longer myself, or to be more accurate, no longer as I knew myself to be, a small point of awareness confined to a body, but instead was a vast circle of consciousness in which the body was but a point, bathed in light and in a state of exultation and happiness impossible to describe.

According to June McDaniel, his writings have influenced Western interest in kundalini yoga.[[7]](https://en.wikipedia.org/wiki/Gopi_Krishna_(yogi)#cite_note-7) He wrote many books and travelled all over the world giving lectures. He came to feel the kundalini experience underlies all (or most) religions that started with a personal revelation. He could see kundalini iconography in cultures worldwide, from [ancient Egypt](https://en.wikipedia.org/wiki/Ancient_Egypt) to [Quetzalcoatl](https://en.wikipedia.org/wiki/Quetzalcoatl) to the caduceus of [Mercury](https://en.wikipedia.org/wiki/Mercury_(mythology)), and believed there was a common basis, and that he had been granted entry to this vision. Gopi Krishna theorised that the brain was in a state of organic evolution, and that the rising of Kundalini into the brain would open a normally silent chamber called brahma-randra in the yogic tradition. Krishna worked tirelessly to promote the scientific investigation of kundalini in the human frame, hypothesizing that this energy was leading humankind towards the goal of [Higher Consciousness](https://en.wikipedia.org/wiki/Higher_Consciousness).[[8]](https://en.wikipedia.org/wiki/Gopi_Krishna_(yogi)#cite_note-higher-8)

**Research of genius and enlightened persons**

In the light of Pandit Gopi Krishna's experiences he himself has started to search the life of geniuses and enlightened persons in history for clues of kundalini awakening. He proposed an organisation to be erected to conduct scientific research on the matter.   
The research should, according to him, consist of research on biological processes in the body, psychological and sociological research of living persons. According to Mr. Krishna the lives of historical persons should also be investigated.[[9]](https://en.wikipedia.org/wiki/Gopi_Krishna_(yogi)#cite_note-research2-9)[[10]](https://en.wikipedia.org/wiki/Gopi_Krishna_(yogi)#cite_note-research3-10)

**See also**

* [Consciousness](https://en.wikipedia.org/wiki/Consciousness)
* [Enlightenment (spiritual)](https://en.wikipedia.org/wiki/Enlightenment_(spiritual))
* [Kundalini](https://en.wikipedia.org/wiki/Kundalini)
* [Kundalini: The Evolutionary Energy in Man](https://en.wikipedia.org/wiki/Kundalini:_The_Evolutionary_Energy_in_Man)
* [Prakasa](https://en.wikipedia.org/wiki/Prakasa)
* [Prana](https://en.wikipedia.org/wiki/Prana)
* [Qi](https://en.wikipedia.org/wiki/Qi)
* [Shakti](https://en.wikipedia.org/wiki/Shakti)

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* *The Real Nature of Mystical Experience*, New York: New Concepts Publishing, 1978.
* *The Shape of Events to Come*, New York: KRPT, 1979. A warning of possible impending [nuclear holocaust](https://en.wikipedia.org/wiki/Nuclear_holocaust), in essay and verse.
* *The Riddle of Consciousness*, New York: Kundalini Research Foundation, 1976. [ISBN](https://en.wikipedia.org/wiki/ISBN_(identifier)) [0-917776-00-3](https://en.wikipedia.org/wiki/Special:BookSources/0-917776-00-3), entirely in verse.
* *The Secret of Yoga*, New York: Harper and Row, 1972.
* *Higher Consciousness: The Evolutionary Thrust of Kundalini*, New York: Julian Press, 1974.

Gopi Krishna, with another author

* *Kundalini: The Evolutionary Energy in Man*, Shambhala Books, 1970 (autobiography); commentaries by [James Hillman](https://en.wikipedia.org/wiki/James_Hillman), totaling 40 pages.
* *The Biological Basis of Religion and Genius*, New York: Harper and Row, 1971, 1972; introduction by [Carl Friedrich Freiherr von Weizsäcker](https://en.wikipedia.org/wiki/Carl_Friedrich_von_Weizs%C3%A4cker), which is half the book.

other authors

* [William Irwin Thompson](https://en.wikipedia.org/wiki/William_Irwin_Thompson), *Passages about Earth: An Exploration of the New Planetary Culture*, New York: Harper and Row, 1974. one chapter describes his interaction with Gopi Krishna
* *Heehs, Peter (2002).* [*Indian Religions: A Historical Reader of Spiritual Expression and Experience*](https://books.google.com/books?id=Jgsu-aIm3ncC&q=%22Gopi+Krishna%22+-inauthor:Gopi+Krishna&pg=PA564)*. New York: New York University Press.* [*ISBN*](https://en.wikipedia.org/wiki/ISBN_(identifier))[*0-8147-3650-5*](https://en.wikipedia.org/wiki/Special:BookSources/0-8147-3650-5)*.*
* *Reichenberg-Ullman, Judyth; Robert Ullman (2001).* [*Mystics, Masters, Saints, and Sages: Stories of Enlightenment*](https://archive.org/details/isbn_9781573245074)*. Berkeley, Calif: Conari Press. pp.*[*155*](https://archive.org/details/isbn_9781573245074/page/155)*–163.* [*ISBN*](https://en.wikipedia.org/wiki/ISBN_(identifier))[*1-57324-507-0*](https://en.wikipedia.org/wiki/Special:BookSources/1-57324-507-0)*. Gopi Krishna -Gopi Krishna.*

**Notes**

 Krishna, Gopi (1971) . Boulder, Colorado: Shambhala

  For quotation "Western interest at the popular level in kundalini yoga was probably most influenced by the writings of Gopi Krishna, in which kundalini was redefined as chaotic and spontaneous religious experience." see: McDaniel, p. 280.

  *Krishna, Gopti (1970). Kundalini, The Evolutional Energy in Man (Stuart & Watkins ed.). London: Robert Cunningham and Sons LTD. p. 1 – Introduction.*

  Krishna, Gopi (1993)*Living with Kundalini*: (Shambhala, 1993 [ISBN](https://en.wikipedia.org/wiki/ISBN_(identifier)) [0-87773-947-1](https://en.wikipedia.org/wiki/Special:BookSources/0-87773-947-1)) page 81

  Krishna, Gopi (1993)*Living with Kundalini*: (Shambhala, 1993 [ISBN](https://en.wikipedia.org/wiki/ISBN_(identifier)) [0-87773-947-1](https://en.wikipedia.org/wiki/Special:BookSources/0-87773-947-1))

  [Excerpts from Living with Kundalini on Ecomall](http://www.ecomall.com/gopikrishna/livingwith.htm)

  For quotation "Western interest at the popular level in kundalini yoga was probably most influenced by the writings of Gopi Krishna, in which kundalini was redefined as chaotic and spontaneous religious experience." see: McDaniel, June. *Offering Flowers, Feeding Skulls Popular Goddess Worship in West Bengal*. (Oxford University Press, 2006, [ISBN](https://en.wikipedia.org/wiki/ISBN_(identifier)) [0-19-516791-0](https://en.wikipedia.org/wiki/Special:BookSources/0-19-516791-0)) p. 280.

  [An interview with Gopi Krishna](http://www.ecomall.com/greenshopping/gopinterview.htm)

  Krishna, Gopi (1975). *The Dawn of a New Science*. New Delhi: Kundalini Research and Publication Trust. [ISBN](https://en.wikipedia.org/wiki/ISBN_(identifier)) [0-917776-14-3](https://en.wikipedia.org/wiki/Special:BookSources/0-917776-14-3).

1.  [Last interview with Gopi Krishna](https://www.dailymotion.com/video/xwrgp_the-last-interview-with-gopi-krishn)

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* *McDaniel, June (2006). Offering Flowers, Feeding Skulls Popular Goddess Worship in West Bengal. Oxford University Press.* [*ISBN*](https://en.wikipedia.org/wiki/ISBN_(identifier))[*0-19-516791-0*](https://en.wikipedia.org/wiki/Special:BookSources/0-19-516791-0)*.*
* *Krishna, Gopi (1993). Living with Kundalini. Shambhala.* [*ISBN*](https://en.wikipedia.org/wiki/ISBN_(identifier))[*0-87773-947-1*](https://en.wikipedia.org/wiki/Special:BookSources/0-87773-947-1)*.*

**External links**

* [A collection of links related to Gopi Krishna](http://www.ecomall.com/gopikrishna)
* [General info on Gopi Krishna and Kundalini](http://www.om-guru.com/html/saints/gopi.html)

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| **Saints, Teachers, and Seekers in the Indian Tradition** | **Gopi Krishna Sage of the Kundalini Energy** |

  
Photograph© Chuck Robinson   
**Gopi Krishna**

<http://www.om-guru.com/html/saints/gopi.html>

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| --- |
| Gopi Krishna was an office worker and spiritual seeker from Kashmir who was born in 1903, and wrote autobiographical accounts of his spiritual experiences. One famous one is *Kundalini: Path to Higher Consciousness*.  Two unlikely events led him to the practice of yoga. First, his father renounced the world to lead a religious life leaving his twenty-eight year old mother with the responsibility of raising him and his two sisters. His mother as a result pinned all her hopes for success on her only son.  Second, he disappointed his mother by failing a college house examination which prevented him from attending the university. He attributed this failure to his lack of mental discipline, as he had spent his time at college pursuing enjoyable subjects and ignoring those that would be required for the examination.  He felt great shame at this failure, and resolved from that point forward to live a life of simplicity and austerity. He would restrain his desires, reduce his needs, and gain mastery over himself. He rebelled against his father's choice of leaving the world, and instead chose to live as a householder and raise a family. He also adopted a routine of meditation as part of his mental discipline and practiced concentration exercises for a number of years. In spite of his religious orientation, he did not have a spiritual teacher and was not initiated into any spiritual lineage, which would have been a common practice for a religious Hindu.  Over a period of years, he developed the ability to sit for a period of hours in concentration without any discomfort. The following account which took place in 1937 describes his first Kundalini experience which occurred while he was visualizing "an imaginary Lotus in full bloom, radiating light" at the crown of his head.  Suddenly, with a roar like that of a waterfall, I felt a stream of liquid light entering my brain through the spinal cord.  Entirely unprepared for such a development, I was completely taken by surprise; but regaining my self-control, keeping my mind on the point of concentration. The illumination grew brighter and brighter, the roaring louder, I experienced a rocking sensation and then felt myself slipping out of my body, entirely enveloped in a halo of light. It is impossible to describe the experience accurately. I felt the point of consciousness that was myself growing wider surrounded by waves of light. It grew wider and wider, spreading outward while the body, normally the immediate object of its perception, appeared to have receded into the distance until I became entirely unconscious of it. I was now all consciousness without any outline, without any idea of corporeal appendage, without any feeling or sensation coming from the senses, immersed in a sea of light simultaneously conscious and aware at every point, spread out, as it were, in all directions without any barrier or material obstruction. I was no longer myself, or to be more accurate, no longer as I knew myself to be, a small point of awareness confined to a body, but instead was a vast circle of consciousness in which the body was but a point, bathed in light and in a state of exultation and happiness impossible to describe.  (Krishna, Pandit Gopi, *Kundalini: Path to Higher Consciousness*. New Delhi: Orient Paperbacks, 1992, pps. 6-7)  Shortly after the initial experience above, Gopi experienced a continuous "luminous glow" around his head and began having a variety of psychological and physiological problems. At times he thought he was going mad. He attempted to contact people reputed to know something about the Kundalini system of yoga, but could find no one who could help him through this difficult period. He adopted a very strict diet which helped him maintain his precarious mental balance, and for years refused to do any meditation (since he attributed all his troubles to the yogic concentration exercises he had been doing).  He was aware that a fundamental change had taken place in him after his experience of Kundalini. He believed that this experience began a process in which his entire nervous system would be slowly reorganized and transformed by the Kundalini energy that he awakened within himself. He conceived of this energy as an intelligent force over which he had little control once it was activated.  Gopi spends a great deal of time describing the fear and anxiety he had in dealing with day to day events after the above experience. The food he ate and the time he ate it became like a branch which a man grasps in rushing flood waters which saves him from drowning. He also acknowledges the importance of his wife's devotion and support in helping him maintain his sanity during the decade following his first encounter with the Kundalini. This portion of his account could be described as a heroic effort to deal with something bordering on a nervous breakdown. He was required to make a perilous journey into mysterious regions of the psyche, and he found it a very difficult and drawn out process.  The following experience occurred spontaneously about twelve years after his first experience, and only after he had been strengthened by the spiritually directed biological transformation he had undergone:  Without any effort on my part and while seated comfortably on a chair, I had gradually passed off, without becoming aware of it, into a condition of exaltation and self-expansion similar to that which I had experienced on the very first occasion, in December 1937, with the modification that in place of the roaring noise in my ears there was now a cadence like the humming of a swarm of bees, enchanting and melodious, and the encircling glow was replaced by a penetrating silvery radiance, already a feature of my being within and without. The marvelous aspect of the condition, lay in the sudden realization that although linked to the body and surroundings I had expanded in an indescribable manner into a titanic personality, conscious from within of an immediate and direct contact with an intensely conscious universe, a wonderful immanence all around me. My body, the chair I was sitting on, the table in front of me, the room enclosed by walls, the lawn outside and the space beyond including earth and sky appeared to be most amazingly mere phantoms in this real, inter-penetrating and all-pervasive ocean of existence which to explain the most incredible part of it as best I can, seemed to be simultaneously unbounded stretching out immeasurably in all directions, and yet no bigger than an infinitely small point. From this point, the entire existence of which my body and its surroundings were but a part, poured out like radiation, as if a reflection as vast as my conception of the cosmos were thrown out upon infinity by a projector no bigger than a pinpoint, the entire intensely active and gigantic world picture dependent on the beams issuing from it. The shoreless ocean of consciousness which I was now immersed in appeared infinitely large and infinitely small at the same time, large when considered in relation to the world picture floating in it and small when considered in itself, measureless, without form or size, nothing and yet everything. It was an amazing and staggering experience for which I can cite no parallel and no simile, an experience beyond all and everything belonging to this world, conceivable by the mind or perceptible to the senses. I was intensely aware internally of a marvelous being so concentratedly and massively conscious as to outluster and outstature infinitely the cosmic image present before me, not only in point of extent and brightness but in point of reality and substance as well. The phenomenal world, ceaselessly in motion characterized by creation, incessant change and dissolution, receded into the background and assumed the appearance of an extremely thin, rapidly melting layer of foam upon a substantial rolling ocean of life, a veil of exceeding fine vapor before an infinitely large conscious sun, constituting a complete reversal of the relationship between the world and the limited human consciousness. It showed the previous all-dominating cosmos reduced to a state of transitory appearance and the formerly care-ridden point of awareness, circumscribed by the body, grown to the spacious dimensions of a mighty universe and the exalted stature of a majestic immanence before which the material cosmos shrank to the subordinate position of an evacent and illusive appendage.  (Krishna, Pandit Gopi, *Kundalini: Path to Higher Consciousness*. New Delhi: Orient Paperbacks, 1992, pps. 165-166)  Gopi Krishna's account contains a wealth of clear descriptions of the variety of mental states he passed through in his encounters with the Kundalini energy. However, one area that stands out as particularly interesting was the change in his experience of dreams.  About a year after his first Kundalini experience, his dreams began to take on a "phosphorescent" quality and he experienced the transformation of his dream life:  Every night during sleep I was transported to a glittering fairyland, where garbed in luster I glided from place to place, light as a feather. Scene after scene of inexpressible glory unfolded before my vision. The incidents were of the usual character common to dreams. They lacked coherence and continuity, but although strange, fanciful and fantastic, they possessed a visionary character, surrounded by landscapes of vastness and magnificence seldom seen in real life. In my dreams, I usually experienced a feeling of security and contentment with the absence of anything the least disturbing or disharmonious...  (Krishna, Pandit Gopi, *Kundalini: Path to Higher Consciousness*. New Delhi: Orient Paperbacks, 1992, p. 119)  Some would make the claim that Gopi Krishna's experiences of mental chaos and insecurity were caused by his medatative efforts, and would warn against such exploration. However many transpersonal psychologists would claim that "spiritual emergencies", "dark nights of the soul", "encounters with the shadow", shamanic sickness during tribal initiations, or descents into the unconscious are common among both indigenous and modern people. They can occur as a reaction to the use of mind altering drugs, a spiritual crisis or "call", past trauma, or any number of stressful experiences in life. Psychologists who are familiar with depth psychology see some such breakdowns as opportunites for growth and psychic integration of repressed or split off parts of the self, and a movement toward psychic or spiritual wholeness.  This opposes the more common psychaitric view that such experience is only a chemical breakdown of brain functioning to be treated with drugs which alter brain chemistry. The notion that meditation can or will make people insane is far too symplistic an approach and will likely only serve as an explanation for those who have an existing bias against meditation and inner exploration in general.  Gopi Krishna's graphic accounts of his experiences stand out as among the clearest journals documenting a spiritual transformation of any this author has encountered. He is honest in describing the difficulties and dangers of the spiritual path, and the intense pressure it can exert on the physical body. He is not a guru in the classical sense of one who has disciples. He is more of a seeker who later became a teacher documenting his experiences with the Kundalini energy in a number of books, in hopes of being helpful to others who encounter this extraordinary spiritual phenomena.  Gopi Krishna attended conferences in the West on Kundalini Yoga and died in 1984. |

Books by Gopi Krishna:

Krishna, Pandit Gopi, *Kundalini: Path to Higher Consciousness*. (New Delhi: Orient Paperbacks, 1992)

Krishna, Gopi, *The Awakening of Kundalini*. (E. P. Dutton, 1975)

Krishna, Gopi, *Higher Consciousness*. (Julian Press, 1974)

Krishna, Gopi, *The Secret of Yoga*. (Harper and Row, 1972)

Some of the above mentioned books available at the Institute for Consciousness Research:

Books by Gopi Krishna on [Kundalini](http://icrcanada.org/store/) experience