



**Kundalini -  
Preventing  
the Apocalypse**

**Sam Fryman**

# Kundalini - Preventing the Apocalypse

*- how to save the world by an understanding of the Kundalini works of  
Gopi Krishna*

by Sam Fryman

(the cover painting is *Venus and Adonis*, by Peter Paul Rubens)

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## Introduction

In the title of this book is made an unprecedented and seemingly incredible claim:- that this chaotic and dangerous modern world we live in, plagued by crime, terrorism, war, famine and epidemics of diseases - many of which like AIDS, were unheard of before the twentieth century - can be restored to safety and order merely as a result of the proper understanding and acceptance of the literary and spoken works of a virtually unknown man, who had no university degrees or little formal conventional education and died in India in 1984.

The reason such a statement now seems incredible to our modern ears and eyes is that we are used to thinking that any problem of our increasingly complex world must have an equally complex solution.

Our lives are now ruled by a science and technology which few of us can understand and even experts in one area of science have little or no understanding of those in another.

In politics, economics and even in the psychological field of human relationships, likewise we are told that only the so called *experts* with degrees, certificates and years of training can reliably investigate our problems and diagnose their solutions. But again we find no conclusive direction in their differing opinions and remedies, and the world seems to remain in a turmoil that daily grows ever worse.

According to this one man however, Gopi Krishna, whose works and ideas are the main subject of this book, we search wrongly for complex answers to our problems, when there has been a much simpler solution lying in wait for us all along.

How this one big idea can solve all our problems however only becomes clear when we can see how gigantic it really is, when we can in some shock even partially realise its universal application and importance, and all its virtually unlimited benefits and ramifications.

Yet the basic idea is simplicity itself, and not beyond any averagely educated modern mind to understand.

For the central theme of Gopi Krishna's numerous works, is that there is a biological energy centre in the body, currently unknown to modern science, but located at the base of the spine, which can be activated by suitable techniques and cause the human nervous system and brain to evolve.

Before we dismiss this as science fiction we should consider first what would be the implication if such an idea were actually true.

According to Gopi Krishna, this is to suggest that any human being who can successfully awaken this power can in the space of less than a decade or two become a genius, a saint or an enlightened man or woman.

Why is this so staggering?

Because it means that *we can create geniuses to order* who can then solve all the problems of our world, which currently our existing experts cannot.

We see so many unsolved problems before us, both in the scientific and secular fields, which are apparently beyond our current scientific and specialist minds - a genuine cure for cancer, how to create pollution free energy, have a stable economy and agriculture, eradicate terrorism, crime and drug addiction, and create political and social harmony for all.

Such problems are taxing our finest minds every day, but as the months and years pass the problems seem to continue unabated and even grow progressively worse.

If there is to be any solution to our problems at all, it is clear that a new kind of visionary and more advanced man must be born, and if there is no time for him to be born, we must make him, and with this evolutionary mechanism known as *kundalini*, we have the only known way that this superman or woman who alone can find the answers to our never ending dilemmas and guide us through our current darkest and most dangerous era can be made.

But according to Gopi Krishna, this solution does not lie in the realms of fantasy, but of fact.

For him, his main evidence was his whole life, which he has recorded in two detailed biographies and added further supporting information and explanation to in the form of around fifteen published books and numerous spoken lectures, many of which are available in the form of audio recordings and are left to us in posterity.

But he was fully aware that, in this modern age, only scientific research could verify his personal discovery of this evolutionary energy centre in himself, and the mental and physical heights to which it enabled him to rise.

For in his life and works we see how an originally rather primitively educated and otherwise undistinguished man rose to become a globetrotting lecturer and author who in his lifetime attracted the attention of many thousands of followers, and the personal contact of even luminaries in modern physics such as Niels Bohr, philosophers like T H Huxley, and an invitation to become a governor in India, which he turned down.

Although his natural modesty and lack of showmanship did not enable him to meet as many as he would otherwise have desired, his many and varied works show an almost encyclopaedic range of reading in literature, science, philosophy and religion, and an acutely analytical mind.

But unlike the many modern gurus with whom we are familiar, he sought no followers as such, desired no cult of personality built around him, and his manner and appearance was likewise unremarkable, and likely disappointing to those who sought out a teacher or holy man of the exhibitionistic and glamorous kind.

For he desired no statues nor reverence, but only to pass on an urgent message.

That message was that we must understand this biological evolutionary mechanism operating in every human body, and the laws which govern it, so that we can adjust our whole society to one of peace and harmony once more, and create the optimal environment to awaken this energy, and thereby create the geniuses and wise men and women of the future, whom our current mixed-up world so very desperately needs.

His discovery in modern times of the full details of this *kundalini* mechanism is of vital importance, as it is the *only* factor which can explain both the existence of the religious impulse in man and the appearance of all the prophets, thus forming a common basis uniting not only the scientific and religious worlds, but also simultaneously the currently diverse and warring religious factions throughout the world.

For Gopi Krishna this discovery of the *biological basis of religion and evolution* came hand with hand with the *revelation* that there are hidden laws in Nature, beyond those currently known to science.

These still unknown laws may only be transgressed at man's peril, and the consequences of this persistent digression we are now seeing all around us in the form of earthquakes, plagues, floods and other natural and man-made disasters.

But in this scientifically advanced era, such disasters may, as Gopi Krishna has suggested, additionally include a devastating nuclear war, which for the first time in man's history has the power to kill enough instantly and leave a sufficiently poisoned environment in its wake which could theoretically make the whole race extinct.

In the light of Gopi Krishna's work it is clear that only a return to spiritual values can save the world from disaster and bring a lasting peace, but in the modern age, such a revision of human thought must be appealing and acceptable to the scientifically informed mind.

Equally it must satisfy and placate the adherents of all the world religions, so that religious-based wars also cease, and the current schisms and divisions of doctrine and faith are synthesized into a harmonious global spiritual alliance, where the emphasis is laid upon the common truths of religion rather than the superficial divergences, and a world brotherhood and sisterhood of spiritual aspirants is thereby created which will remove at source all grounds for conflict.

# Chapter One

## A Theory to Unite Religion and Science

In an age when teachers in general and religious teachings of any kind in particular are sneered at, ignored, and disrespected by the larger part of the public and scientific community, just why should we listen to some old and now deceased “guru type” gentleman who used to live in Kashmir in India, and whom we very well may never have heard of before?

The answer is - *because he probably has the key to solving all the world's current problems with one idea alone.*

But why if this man has brought us a vital and indispensable truth, without which we will all plunge into social chaos, global war and probable extinction, haven't we heard about him already, why are not his theories urgently discussed, debated and taught in churches, colleges, universities and schools?

We shall explain presently.

According to the gospel of Gopi Krishna, what we do not know but desperately should, and in fact which information should be the common property of all members of the human race above the age of six, is that *human beings are still evolving biologically speaking.*

Though no one can deny that we have obviously evolved somewhat as a species since the times of Neanderthal or Peking Man, whose bones were in the last century found in China where they had lain for well over a quarter of a million years, it is the common belief of science, that for the moment at least, the human being is a finished product and undergoing only societal, but not *biological* change.

Thus the new idea Gopi Krishna has brought with him is regarded with suspicion or contempt from the outset, and even if true, has been lost amongst the mass of modern thought, to the degree, that the average man has not remotely seen it at this point in time.

Were the suggestion that we are still evolving not adequate to invite scientific derision by itself, he has said something even more offensive and dramatic, which is to suggest that evolution in general is *not* dictated by some series of random cosmic accidents as modern Darwinian evolutionists would have us believe.



Neither however, does he say that man was planted here fully formed, as some of the Creationists say, but rather that evolution is a *slow, continuous and deliberate process authored by an unseen evolutionary mechanism active in every human body*, and taking place throughout our individual and collective lives from the time of our conception in the womb to our death.

According to current scientific thinking we imagine that a child develops biologically until the age of sixteen, eighteen or perhaps at the most twenty-one, from which time there is an unstoppable decline, from the first appearance of wrinkles, through loss of hair, teeth, vision, vigour and mental clarity, to the time of our ultimate deterioration and death.

But according to the “gospel” of Gopi Krishna, this could not be more wrong. We are in fact deceived by the superficial deterioration of the outer structure of the body, which after all is the part of us most obviously exposed to attack.

Yet the essential matter in evolution is not apparently this superficial display of visible muscle, skin tissue, hair and bone.

For the real issue of evolution it seems, is the evolution of internal structure and organs, and in particular, of the *nervous system and brain* (see *Gopi Krishna, The Wonder of the Brain*) which Gopi Krishna refers to collectively speaking as *the cerebrospinal system*.

His simple and dramatic statement is that this ongoing process of human evolution is happening continuously throughout our lives, but unseen, as it is principally that of the nervous system and brain.

So - *where is the evidence?* - I hear you cry.

To date, we freely confess there is not yet sufficient evidence *acceptable to current modern science* which would support his theory, as would be accepted by the scientific community in general and its institutions and governing bodies.

But the major evidence has in fact been *Gopi Krishna's own life*, and that of the numerous other “saints”, “mystics” and “prophets” with which the history and literature of every country is littered.

For Gopi Krishna started out as a relatively average man, a mere minor civil servant in an Indian province who even flunked his college entrance exams and showed no great talent of any kind in his youth. But by his middle age, following his “awakening” he had to turn away flocks of visitors to his home, who on hearing of his awakening had come seeking “miracle cures” for diseases and health problems.

Moreover, consequent to this awakening, he displayed a great literary ability, and became a voracious reader of both spiritual and secular texts, all of which traits were not visible in his youth, which had shown only a mediocre and middling academic performance up till that time.

Yet eventually he became the first major “spiritual figure” to study modern science and proposed a *full scientific investigation* of the phenomenon he himself had experience and for the first time in such fine detail had described.

Beyond the autobiographies he wrote around fifteen books in a short space of time, apparently handwrote an additional *ten thousand pages* yet to be published, and was able to speak in a most confident, authoritative and fluent manner to interested individuals, groups of laymen and scientists all around the world for the last few decades of his life.

Though never a celebrity in the modern sense, his renown amongst those who searched deeply for life’s deeper meaning, was such that he was able to attract the attention and correspondence of luminaries in physics such as quantum theory originator Niels Bohr and of highly respected and famed thinkers such as philosopher T. H. Huxley.

So this remarkable transformation in personality in itself would seem to require an explanation.

However, further he explained that due to his transformation he now had an ability to see into the activities of what he called the *kundalini mechanism* in his interior, by virtue of an “inner luminosity” which accompanied this state of being he had gained, and he explained is in fact responsible for the term “enlightenment.”

Such a faculty of inner observation is of course at present believed to be outside of human potential as defined by our current modern science.

But let us recall that we all have the ability to sense what is going on inside us to a lesser or greater degree – *by placing our mental attention upon any part of ourselves* - so it may well be that what he describes is just a highly enhanced and refined version of our existing capacity in this respect.

Above all however, the theme of Gopi Krishna’s work is that this theory *must* be tested *scientifically*.

Thus he set up various kundalini research groups whose aim was to promote and if possible themselves conduct a research program, though to date, this does not seem to have borne visible fruit, due to lack of the substantial funding required for such a properly conducted research program, the basic details of which will be described in Chapter Fourteen of this book.

Yet let us remember that many theories even proposed by famous scientists such as Stephen Hawking remain unproven. Lack of conclusive evidence does not necessarily mean a theory will not be heard or even accepted by the scientific community and the people in general.

So why have you likely never heard of Gopi Krishna or his sublime and supra-important theories of such human and planetary importance?

The answer is firstly, because he was not a trained and qualified scientist in the conventional sense, and thus there was no direct route to a public platform by which he could express his views.

He was only in fact able to get any attention for his work due to the aid of friends who had a pre-existing interest in “Eastern topics”, as for instance what he described as “the good fortune” of being supported by a then esteemed German scientist, Carl Friedrich Von Weiszacker, who wrote a long and respectful introduction to one of his earliest works, *The Biological Basis of Religion and Genius* (Harper & Row, 1971).

But the other reason for the very slow uptake of this truly revolutionary theory is that what he says goes hard against the grain of the mass of the currently held beliefs of both scientists and religious leaders, the two categories of persons who have dictated our opinions and beliefs on issues of life and death for so long.

As scientists themselves will admit, each time in history a new idea appears, it takes ages to bypass the walls of opposition from the various parties with vested interests, who wish to maintain the status quo. But unfortunately we are now living in a time requiring such urgent change, that the walls must crumble soon, or literally they may come tumbling down upon us all.

Gopi Krishna said, based on his awareness in the higher state of being he gained after arousal of this energy centre, that unbeknownst to our modern scientists, there is a “universal intelligence” working in Nature, which not only is not random, but has a very definite plan for everything in the cosmos including human beings.

He likewise said *there are no accidents*, which suggests a universe which is in fact utterly causal, and in that sense *predetermined*, so that in fact though we subjectively feel that we have free will, in objective terms we seemingly do not.

Further, he pointed out that Nature is relentless in enforcement of its laws and programs, and that although persuasion may first be used, where man persistently offends against Nature's grand plans severe force may be used where the rebellious nature of man cannot be tamed in any other way.

This is of course the same position as the prophets of the Old Testament, but Gopi Krishna's point is that this is not the vain action of some judgmental, temperamental or whimsical "god", but a direct consequence of uniform and irrevocable laws operating in Nature, which in time science will gradually discover.

But let us not diverge too far from the issue.

Where is the evidence for this claim of Gopi Krishna's, that evolution is ongoing?

This cannot be answered fully in one sentence, because the question must be rephrased – *what is the evidence that will satisfy any particular individual with his or her unique qualities of mind?*

Some are it seems nowadays so welcoming of any new bizarre idea that they will literally believe anything - aliens visiting us from other galaxies, holy men and exotic Eastern magicians who can levitate or walk through walls, mediums and hypnotists who can tell us of or even lead us into alleged lives in centuries gone by, and psychic surgeons who can operate on our internal organs with their bare hands.

There is no end to the list of alleged miracles and wonders we can allow ourselves to be persuaded to believe in if we wish to perform our "suspension of disbelief" exercise, and cast our objective reason and commonsense aside.

And then at the other extreme we have the hardened materialists who deny God and all occult ideas, ironically *as if their very lives depended upon it*, which psychologically speaking may well be true - a theme we shall explore in a subsequent chapter in this work.

Such people will argue in the face of the most dramatic demonstration of any phenomena operating in a way against their current knowledge and belief, reaching for words and phrases such as "delusion", "mass hypnosis", "quackery", "fraud", and all other such terms which persuade them that there is nothing to know outside of their own typically very limited knowledge and life experience, which is in fact inevitably the lot of almost any *individual* man or woman who has ever lived.

So the simple answer to the question is - *Gopi Krishna proved the truth of his theory by experiment upon and observation of his own life.*

He underwent an inner transformation to what is popularly known as “enlightenment” or “cosmic consciousness”, and thereby became transformed from a lowly and anonymous civil servant in a backwater of India, to a globetrotting author who gave numerous talks around the world, and wrote around sixteen books exploring all the major strands of both ancient and modern spiritual, philosophical and scientific thought, answering all the arguments put forth by all and sundry - according to the theory of *kundalini*, a biological mechanism within the body, unknown to modern science, but mentioned in hundreds of spiritual texts since at least as far back as the Egyptian pre-Dynastic period, which started around 5,500 BC.

The long answer however must be that a different answer to the question must be put to thinkers of various kinds, whether with a scientific, philosophical or religious bent, and it will be the aim of the rest of this book to explore as many of these avenues as possible, with the goal of proving that *at last* we have a unifying principle, which can unite not only the warring religious factions, but more fundamentally can bring together the entire scientific and spiritual worlds of thought and belief conclusively, once and for all.

## Chapter Two

# The Scientific Disposition – Who Cares for the Meaning of Life?

Though battles still rage in the American Bible Belt ever since the famous “monkey trial”, dramatized brilliantly in the Spencer Tracey movie, *Inherit the Wind*, Darwinian evolutionary theories are now taught in most schools, colleges and universities as if they were the ultimate truth of our life, and at the beginning of the third millennium this view remains largely unchallenged by the Western clergy, general public and the vast majority of the scientific community which subscribes to it with little or no debate.

That is to say, the modern educated Westerner has a view of the origin of life on our planet as in some primeval pool of slime by which the basic chemicals of life were created by some fortuitous co-mingling of elements, fused together into compounds by electrical discharges resulting from constant lightning in the primordial weather conditions on the planet, similar to those perhaps now found on Jupiter, Saturn or Venus, which have constant storms raging across their thick and semi-liquid skies.

But how we get by such random chance occurrences from simple chemicals now found on these planets such as methane, carbon dioxide, and ammonia, to the extremely complex biological molecules of life now known to us as DNA and RNA, is surely another and much harder question to ascertain.

Though some clever scientists somewhere no doubt have numerous theories for this too, what certainly remains true is that *no scientist has ever created life in a test-tube in a laboratory*, and arguably, by life’s very nature, in fact never will.

So the absence of such a successful experiment to date is in fact a *prima facie* but incontestable proof that *science does not know how life on earth came to be*.

However, many modern scientists, unable to answer as Douglas Adams put it in his sci-fi classic *Hitchhikers Guide to the Galaxy* - “the ultimate question of (the meaning of) Life, the Universe and Everything” now dismiss this as *an irrelevant question!*

The question we all would like the answer to most – *what we are and how we came to be* – the main body of science dismisses as unanswerable and therefore irrelevant.

The point being that if merely a few arrogant scientists alone, living in some academic ivory tower and feeling superior to the rest of us, held this viewpoint, it would matter little.

But the trouble is that this stance has now become the outlook of the average modern Western educated man and woman (please note, that to save repetition, the term “man” will be used to refer to “man” as *species*, including *man* and *woman* both, not as a gender specific terms, just as “he” will generally speaking be assumed to include “she” unless is otherwise clear from the context).

But why should one care?

Why does it matter what the average man thinks about the origin of life?

The answer is because the *meaning of life* question - the one we all consider at least briefly during our childhood and adolescent years which is now mocked as a waste of time and irrelevant to the general business of life - when left unanswered by society in general, leaves us no anchor with which to ground our existence.

Life can then only assume the format of an unholy free-for-all battle, in which each nation and individual is a contestant in a race to grab as much material satisfaction as possible, in the form of possessions and power over other peoples and territories, as we thus see before our eyes.

Such an anarchic struggle eventually results in ruthless empire building, which the world has seen from time immemorial on every continent, the last of which major examples have been the Roman, Mongol, Mogul and British Empires, and of course, in the current era we apparently have the American Empire, which now seeks to install its commercial outposts and fast food restaurants in every corner of the globe.

Thus Gopi Krishna says that this endless struggle between nations can only be solved when we all have the same agenda, that is - *a spiritual or evolutionary agenda* - an agenda which is *common to all* and designed to uplift the life of every person upon the planet, regardless of who or where they may be, or how rich or poor.

Note well however that he does not for a moment mock or discount the validity of the material world, as perhaps some Buddhist and other “spiritual” thinkers are inclined to do. The question is not *materiality versus spirituality*, as a war that either side can win conclusively.

Both the material and spiritual aspects of life must carry on side by side. It is merely a question of *emphasis*. There is no reason we cannot have material abundance and modern amenities as long as materialistic concerns do not dominate our lives at the expense of our evolutionary or “spiritual” sides.

Gopi Krishna however asks us to choose our emphasis, and decide which kind of world we want – one with all the scientific marvels and luxuries but also with crime, war, envy and hate; or rather a simpler, less luxurious, but more wholesome life in which we shall have a community where the real treasures are peace, happiness and love for every human man, woman and child.

To what extent we would have to give up all our machines is unclear at this point, but it is obvious to anybody with even the smallest degree of foresight, that the destruction of natural resources and creation of un-recyclable waste cannot continue indefinitely without making the world into a poisoned and barren wasteland for all.

So this again, would suggest we put moral and therefore traditionally religious values back at the top of our agenda. But now in the streets the born again Christians who says “*Jesus loves you – come back to the Lord*” are mocked or ignored, so considering the fact that Christ has been the major spiritual figure from the last two-thousand years influencing Western society, what hope for modern day, but lesser known promoters of spiritual ideals such as Gopi Krishna?

In such a case of religion having fallen into so wide public disrepute as we see now, how can one possibly expect a revival of religious and moral values and feelings?

The answer is – *religion and spirituality must be placed on a solid scientific foundation*. This is the underlying task that Gopi Krishna set himself to do.

Blind faith and baseless belief cannot satisfy the modern Western or Eastern scientifically informed mind. Thus Gopi Krishna said that *everything* he ever wrote and spoke must be subjected to the greatest scrutiny and scientific investigation. The possible modes suggested by him for this investigation and research will be explored in the final chapter.

The issue to be emphasized here is that science has denied the significance of all the voluminous spiritual literature that has appeared profusely in every era and culture during the entire recorded history of man, and in one fell swoop has declared there is no god, nor plan nor purpose in human life, basing this dismissal almost entirely upon the Darwinian theories, which appeared in geological time only so very recently, as it were, “a few seconds before midnight” in the evolutionary history of our planet and race.



In the wake of this anti-religious doctrine, preached from the highest pulpits of the scientific academic world, all that is left is a demoralised, faithless and luxury obsessed society who are all slugging it out for the lion's share of the material "spoonful", as in *Willie Dixon's* song, later immortalized by British 1960s rock group *Cream*:

*Men lies about it  
Some of them cries about it  
Some of them dies about it  
Everything's a-fightin' about the spoonful.*

- a song and rendition with Eric Clapton's wailing guitar that expresses so well the ambitions, angst and degradation of living in the battle zone of the spiteful and virtually cut-throat competitive Western capitalist society.

Is it any wonder that we have political leaders such as former British Prime Minister, Mrs Thatcher, saying quite calmly and coldly in one of her public speeches:

*' . . . there is no such thing as society. . . '*

Yes, that is true – we are citizens no more, but merely competing, consuming units.

Whatever one thinks of Mrs Thatcher, it has to be accepted that she has expressed a broad social truth which is applicable to most of the people right now, for most of the time.

But why the blame for this must arguably be placed at the scientist's feet is that the consequence of this Darwinian philosophical stance, is that we accept not only as normal, but inevitable, the keep-up-with-the-Jones's rat race society, which demands we must strive ever harder to stay ahead in the material race, or otherwise be frowned at and looked down upon as "unfashionable", not "with it", "uncool" or whatever other ego-assaulting phraseology is currently in vogue with which to humiliate and degrade us and our fellow citizens with.

But once again, our friends, the scientists, have little to say on this subject of the tyranny of social status and fashion – they are too busy inventing *the next new thing* which we will be persuaded we need to purchase and exhibit, in order to persuade our fellow consumers and neighbours that we have a legitimate right to exist.

Gopi Krishna however had a great deal to say on the subject.

Basically he pointed out that Nature is not wasteful of resources as are we, and moreover this is all due to the almost total super-emphasis on the bodily and material attributes of man at the expense of his soul - that soul, you will recall, which modern scientists proclaim there is no evidence or reason to say exists.

They say there is no meaning, no purpose to life – but let us remember - they do not know how life began on this planet, and therefore although they may have a list of (typically seven) characteristics to define it – ultimately *they do not know what life is*.

The questions the evolutionist biologists and scientists wish to answer *without our consent* for the rest of us are:

- a) Is there anything special about humans as compared to the other animals?
- b) Is there a God or Universal Intelligence watching over us and acting via the laws of Nature with some kind of plan for us?
- c) Is there any such thing as a human soul which might even persist beyond the death of the physical body?

To all of these they give a resounding *NO* - but as we shall see, without any real evidence, consideration or investigation of the alternative explanations.

So when the little boy or girl first enquires – *where did I come from mummy/daddy?* – it appears they wish us only to reply – *from primordial slime, my dearest, and to that shall you return*.

The rest of this work shall seek to justify at the very least, adequate grounds for *an honest and truly scientific enquiry* into what appears to be the only plausible alternative explanation to this totally vital and indispensable *meaning of life* question, which we have now been persuaded is irrelevant, meaningless and wasteful of our time.

And at best, we shall show a way forward rich with meaning, purpose and significance, and which can and should alight the questioning eyes of every enquiring child of our time, no matter of what disposition, location or age.

The current scientific explanation of the “origin of species”, and above all, the explanation for the appearance and origin of man, simply *does not satisfy* any searching human brain, except it seems for one which subsists in some kind of morbid existentialist mindset and has given up all hope of real happiness in life.

Gopi Krishna did not say he was one-hundred percent correct, a totally flawless and infallible man.

He did not say he had *all* the answers.

But what he did say was that he had what appears to be the only plausible explanation for life on this planet which can be integrated into existing scientific knowledge, simultaneously explaining the appearance of geniuses, mediums, psychics and prophets, and accounting for all the vast ranks of books of religious scripture and faith which have influenced the mass of the people for most of recorded history, at all times and places.

Gopi Krishna wished to urge the world's scientific and atheist materialist community to please answer the child's questions more honestly – to request above all that the scientific and atheistic community puts into its vocabulary on these issues the phrase – *we do not know*.

How did life originate on this planet?

*We do not know for certain (we have only THEORIES).*

Have evolutionary mutations and therefore new species been produced by random chance?

*We do not know (we have only THEORIES).*

Is there some kind of all-powerful, all pervading intelligence behind the universe, commonly referred to as “God”?

*We do not know (we have only THEORIES).*

Then, we can have an honest open enquiry into the many questions of “life, the universe and everything” which *must* be answered, to find if it is possible to assign any proper meaning to, and create balance in our lives, without which any half-conscious commentator on the modern world can see that we shall soon reach some kind of self-created or naturally occurring extinction and oblivion.

So let us have this enquiry afresh now please, before it is too late.

## Chapter Three

# The Psychology of Global Suicide

Throughout his many lectures and books – in the first instance and most famously – *The Shape of Events to Come (1968)* – Gopi Krishna has been at the greatest pains to point out that the human survival instinct has become blunted, and how in the age of unseen and increasingly unmentioned nuclear arsenals - enough to wipe the entire race out many times over – we are all really living in a “sword of Damocles” scenario, facing the possibility of instant mass extinction at any moment in time, yet blundering on wholly regardless as if there were nothing to fear.

The media is awash right now with talk of “weapons of mass destruction”, and the governments of the West are in meltdown about how to handle the fears of “terrorist threats”, and which country to invade next in their alleged efforts to prevent the proliferation of weapons of mass destruction.

Above all, the concern is of the nuclear ones, as they can be fired from such a long distance, arrive so quickly and kill so indiscriminately so many millions who can have no hope of survival or escape, which chance typically always exists in the case of the biological weapons, for which protective masks, clothing or natural immunity may give some element of hope.

The absolute horror of a nuclear war is no longer seriously considered by the people at large. It is a “head in the sand” stance, and in fact, according to Gopi Krishna, there has long been a deliberate media blackout on the subject, so as not to disturb the unwitting masses, who like a vast herd of lambs in a field, are wholly unaware that the slaughter is on its way.

In *The Shape of Events to Come* Gopi Krishna describes in the most gory detail, the objective reality of a real nuclear war, in which all the support mechanisms of mankind would break down – communications, transport, hospitals and medical care, and perhaps worst of all food and water supplies - leaving the few percent burned and scarred survivors to a lingering and agonised death, helpless, in torment, and with no conceivable hope of human aid.

The recent horrors caused by Hurricane Katrina in New Orleans have perhaps given us a frightening foretaste of what the aftermath of a major disaster could look like, but added to that of course would be the far wider chaos caused by multiples strikes on a number of cities and locations and huge clouds of deadly radiation floating all over our lands and communities putting potentially millions into a near certain but painful, lingering death, likely without any kind of medical services available to offer relief and no food nor water safe to eat or drink.

It is difficult to read this book even once, it is so awful when portrayed in such grim detail, that one could hardly bring oneself to look at it again. But look at this scenario at least once in the face, we must, if we are to realise the awful predicament we are caught in.

Were that slim volume of “prophetic horror” issued as standard educational material in every school and college in the industrialized West, it is quite likely that the call to dismantle and eradicate these weapons from our world would grow so loud, that even the mightiest national governments could not long resist it, and would then be prompted to make international agreements to disassemble these weapons completely and abolish them once and for all from our lives.

The reason that such knowledge would motivate the young to rebellion would be that in children and youths the survival instinct is not yet dulled. Students rebel, but forty year olds with spouses, property and mortgages to protect, rarely do. By then, they have careers and families and too much invested in the system as it stands to wish to “rock the boat.”

So understandably, such information is not placed in front of the young, and seldom even before the fearful and conservative old. The “elders” in the political machines feel they must protect us from knowledge of the deadly game that is happening behind the scenes.

Into this seemingly intractable scenario Gopi Krishna suggests the thing that must be done, is that an ideological and philosophical change must sweep the world, to pave the way for peaceful multi-lateral disarmament.

This change, in his opinion, can be brought about only by the widespread knowledge and correct scientific understanding of *kundalini*, the evolutionary mechanism in us all, because this is the only possible uniting factor between all the differing cultures, races, countries and mentalities in the entire world.

That is, such information of our common evolutionary destiny and fundamentally spiritual origin, when assimilated by the population generally, would motivate a widespread call to end these dangerous material obsessions and consequent international conflicts, by putting the spiritual and evolutionary path at the top of our agenda, instead of the luxury seeking, death denying culture we have now.

We have witnessed several nuclear accidents already, most famously Chernobyl, and in his works *The Purpose of Yoga* and *The Present Crisis (1981)*, Gopi Krishna discusses the possibility of terrorists or gangsters sooner or later obtaining such weapons of mass destruction, with which they might be able to hold whole cities or countries to ransom, that obviously is another plausible gateway to the horrors with which we are familiar of despotic and tyrannical rule.

Thus nobody in the world can ever be truly safe while any of these weapons exist in any place.

This particular element of Gopi Krishna's "prophecy" appears to have come at least partially true, as Western governments are now telling us that a further major terrorist attack on any Western nation is a question only of *when* rather than *if*.

Since this work was originally written in 2004, there have been fresh terrorist attacks on major cities, such as the London terrorist bombings in July 2005.

The authorities are admitting they cannot any longer protect us from terrorist attack, from being maimed or murdered or killed at any place in the Western world. Thus we are all getting rather worried that they are helping us commit individual and global suicide without our request, but nevertheless on our behalf.

And when nations like Israel have huge arsenals of hundreds of nuclear missiles, how can we know that some major terrorist atrocity committed sooner or later will not prompt the unilateral use of nuclear weapons, which might then consequently ignite an escalating global conflict?

Though it may seem remote for now, such a military chain reaction of tit-for-tat exchanges, might even draw in any of China, Korea, Israel, India, Muslim Pakistan and America, as well as the presumed less aggressive nuclear powers such as Britain and France.

Those who disagree with the idea that a large scale nuclear war could not now take place, since America is the only remaining and unmatched superpower, base their idea on the premise that a ruler of a country possessing nuclear weapons will necessarily be logical and sane in his thoughts and actions, and make rational military decisions.

Gopi Krishna points out in various places including *The Present Crisis(1981)* and his final work - *The Way to Self-Knowledge(1984)* - that this is not at all necessarily a valid assumption. Instance the case of Saddam Hussein who at the height of the first Gulf War screamed about launching "the mother of all battles" and boasted he was going to "defeat a superpower."

The actions of such leaders and high-ranking statesmen defy all logic, and show a near total disregard for their own safety and the personal survival of their people in the face of a country like America, which if sufficiently provoked and desperate, has the power to completely destroy the entire country and kill all its citizens.

Numerous other historical examples of “empire leaders” who have wreaked havoc upon their own peoples, sometimes clearly insane, are easy to find, most famously Emperor Nero (which translates as *Emperor Black* incidentally).

Imagine a modern Emperor Nero possessing chemical and nuclear weapons of mass destruction and what global horror he could wreak. Gopi Krishna also cites the example of a Mogul Emperor who was gaily performing the woman’s part in a theatre play in some state of near insanity, as the massed armies of his enemies surrounded his helpless city.

Since clearly such people do somehow attain to office, even in a brutal military empire, how do we know that such a one will not somehow sneak into power in the modern nuclear age and as Gopi Krishna says “create a ring of steel around himself”, such that his actions are beyond the power of the people he is deemed to serve and all his political opponents to influence?

America may rule the world for now, but how can it stop some mad ruler somewhere declaring war on any country it pleases, and firing off the nuclear missiles unexpectedly before there is any opportunity to counterattack and wipe them out?

So there is clearly no safety for anyone in this scenario, but what can we seemingly powerless and helpless citizens do in the face of this unprecedented and uncontrollable display of military might, and threat of governmental or terrorist use of weapons of mass destruction?

The answer seems to be very little in *direct terms*.

The details of any particular current conflict are not the issue, for in the details we can be deceived and lost. The causes of wars in superficial terms will never solve the real issue - we are not going half deep enough.

The real question, from the evolutionary perspective which Gopi Krishna has given us, is why our leaders are putting us in jeopardy to support an extravagant and luxurious lifestyle, that none of us actually needs for our peace, survival and happiness; but which on the contrary, we are rapidly discovering, seriously threatens directly, not only our evolutionary progress, but even our continued personal and national existence.

And the answer that Gopi Krishna tells us is that it is because our leading intellects are losing touch with reality.

He cites the very existence and continuing presence of the nuclear weapons that can wipe out the whole species several times over, as the conclusive proof that our leading minds have lost their reason.

That is to say – considering we live in a world of abundant food and economic plenty, what other species would place its entire membership in such peril voluntarily whilst its whole nature dictates it must above all other things survive?

Only man, *by virtue of his “superior intellect”* has done this, and from a survival point of view, this must therefore be viewed as an intellect with a suicidal twist, an intellect gone seriously wrong.

But Gopi Krishna also identifies a worrying corollary to this situation – the psychological principle that an intellect gone wrong becomes unaware of and utterly defensive of its flaw.

This is the now familiar psychological mechanism of *denial*.

For example, the alcoholic denies the existence of a drink problem, the gambling addict admits no addiction, and the compulsive liar tries to persuade us and even himself of his being a thoroughly honest chap.

One might argue that the intellectual’s advice to stockpile weapons of mass destruction is a rational decision in the face of similar threats from other portions of the human population – that is, “the deterrence argument”, by which the governments and politicians have long justified the continued presence of these “defensive weapons.”

And for the present predicament this argument may stand.

But it is clearly a short-sighted solution, that does not protect against other countries or sufficiently motivated individuals using these weapons unilaterally, not necessarily with any logical or sane reason, without concern for human life, or even for the consequences of the so-called “mutually assured destruction” which is supposed to prevent their use ever taking place.

But mere good intentions and drives to bring down our local and international crime will not remedy this disease.

Only a global shift in perspective can do this - that is, a dramatic and lasting change from emphasis on *the ambition to accumulate material power and wealth*, to an emphasis on *the ambition to explore and unveil the “kingdom of heaven within”* – that is, the kingdom that science has told us does not, and cannot possibly exist.



Without a belief in an afterlife or a spiritual destiny who can blame any individual for “making hay while the sun shines”?

Who can blame a man who despoils the earth for minerals and precious metals and destroys forests to accumulate personal wealth, as he believes he will not be around to see the consequences anyway, so why should he care?

We can call him selfish, but science has sentenced him to death for all time. When he has been sentenced to such *eternal extinction* by his fellow man, who really can hold him accountable for whatever he may do?

We can try to do so, but he is not one alone, he is one of millions and billions of people all holding off old age, disease and the inevitability of death and eternal oblivion for as long as he can, and in the meantime trying to grab as much life and pleasure as he can possibly get his greedy and desperate hands upon while his fading health and strength remains.

For he knows that every beat of his heart is in fact an act of slow suicide, willed by his own body, which he is utterly helpless to prevent.

So how else should we expect a man to behave who has been told by the doctors, the scientists, that he has only so many years left to live, especially those few short years of his prime, with the sure knowledge that what pleasures and thrills he does not now get therein, he will not ever?

Thus fearing death at any moment, he must chase fast for the joys and luxuries of life while he still may.

And this is our world – the godless world of accursedly conscious human animals, who somehow awakened out of a primordial slime, but only to the awareness that they are doomed beings, any single individual of which science explains to us all is of no more value than the most transient and insignificant blip on eternity, and as Shakespeare so well put it - “*out, out, brief candle*” – is soon to die.

Is this not a depressing state of affairs for one and all?

And thus, we are ruled by desperate men, amassing as much hoards of wealth as they may, bound by few or no morals, taking whatever law will allow, in whatever locality they may live.

We go to church to marry and be buried, and only lip service is paid in respect of religious ideals in between.

After all, we too are going to eternal death and damnation, so just what does it matter if our headstone says we did or didn't live up to some ideal? What will it profit us then?

Thus we have now a race of depressed people, addicted in a thousand different ways – to food, alcohol, cigarettes, gambling, TV, computer games, shopping and sex – so perhaps this is the place to thank all the atheistic philosophers and scientists for getting us into this *unholy* mess.

But unwittingly perhaps, they do not see it is their fault.

They apparently cannot see that they have taken away hope and belief not only from themselves, but from the simple men and women who lack their mighty intellect with which to pridefully console themselves, and thereby plunged them into a self-destructive and suicidal despair.

For why would anyone want to live in a transient meaningless world full of cheap thrills, which in any case have to be fought over tooth and nail in fear of hate, fierce competition and vengeance, and ultimately once the main battle of life is over, have only a fearful withering away in a gloomy decline of disease, degradation, misery and death to look forward to?

If we are to save and breathe new life into a decaying, dying world, we must find a new ideal to follow, a new path that has significance for all mankind, to which they can steer a new course.

According to Gopi Krishna, the knowledge of our evolutionary destiny and the true path to it alone can do this, and thereby create a truly new and brave world for the future man and woman.

## Chapter Four

# The Irrationality of the Modern Scientific Mind

The question is unanswered by science itself – why do some believe and some do not?

Why are some people “spiritually inclined” and some not?

Note, we are *not* asking – *are the beliefs of the believers or unbelievers right or wrong?* – which in fact is a secondary and far less vital question.

Surely the important and answerable mystery is - what is the explanation behind the fact that two apparently equally intelligent, rational and educated beings come to *totally opposite conclusions* about the “meaning of life” question – frequently even people coming from the same family whose genetic make up and intelligence quotient appears practically indistinguishable?

More generally, why is the atheist an atheist, and why is the believer a believer?

Two scientists who score similarly on IQ tests and undergo the same scientific training come out of it with totally opposite views on these “spiritual matters.”

One says he believes in a god of some kind and the other says he *most definitely* does not.

The interesting thing is that both parties defend their position so vehemently, that the issue seems to become for each protagonist literally a matter of life and death, over what seems to an objective observer, merely an intellectual debate.

So let us be calm and collected about this issue and explore some possibilities, as to why these two almost identically intelligent people - according to academic assessments of mental capacity and modern psychological tests - come to such violently and diametrically opposed conclusions.

Perhaps the IQ tests and academic indicators are wrong and do not indicate true intelligence?

But even were we to dismiss the current standards and tests as unreliable, the whole history of science and art suggest to us that there have always been many believers in God, if not a higher proportion than atheists, amongst the highest scientific and artistic achievers, even *since* the Darwinian theories arrived.

Consider Einstein who regularly talked about God, and expressed many spiritual ideas, and for example Salvador Dali whose art catalogue shows he was virtually obsessed with Christianity as exemplified by his wonderful paintings, *St John of the Cross* and *The Last Supper* - arguably two of the greatest religious works of art of all time, and certainly some of the best in his own catalogue.

The issues of whether one goes to church on Sunday is not necessarily an indicator of a serious belief or non-belief in the kind of “cosmic intelligence” ideal of God which Gopi Krishna proposes and describes the *modus operandi* of.

We are not talking here of “blind believers”, or those who indulge in wishful thinking, but people who *despite* a comprehensive scientific Western education, genuinely think that there is an underlying intelligence and purpose in the universe, as opposed to those who with *precisely the same education and information* conclude there is not.

It therefore appears there are only two possible logical explanations for this dichotomy of thought: either there is some factor and power of knowing in one of the person’s brains that enables him to know what the other person does not; or alternatively, we are left only with the conclusion that *the choice of belief or unbelief is not a matter of intellect or intelligence or rational choice*.

This would in fact correlate wholly with Gopi Krishna’s position.

His whole theory is based on the idea that there is a faculty in the brain which can gradually be developed by yoga practices, and is awake from birth in geniuses, mystics and suchlike, which offers a way of *knowing directly* apart from the linear, sequential process of reasoning, which is the sole mode of the intellectual mind.

Gopi Krishna further proposes that such a non-linear faculty of knowing is the explanation for various unsolved mysteries regarding ancient civilisations, such as how the Pyramids were constructed, or how the ancient Dogon civilisation were able to make fabulously precise astronomical calculations about star systems, which it appears to modern minds would take advanced telescopes, mathematics and even computers to discern (see *The Purpose of Yoga, 2nd edition, 1993*).

That such a commonly understood faculty of intuition however, could be magnified into a supersensory power able to obtain knowledge of distant star systems, would be for most scientists to stretch this loosely defined concept way too far.

Many deny the whole idea of “intuition” and ascribe its alleged existence and insights only to some unseen “subconscious” processes of linear analysis and data sifting, just as the computer performs all the binary arithmetic calculations invisibly, but displays only the final result.

So we cannot blame the scientists for proposing such a theory of *non-existence of intuition*. But what we can blame them for is continually asserting to us that their own speculative and ill-defined theories hold the status of concrete and incontestable truths.

Let us be honest please and accept that both sides – the believers and the atheists - both have ill-defined and merely speculative theories to support their respective causes.

But let us ask the scientists who deny *intuition* as defined above – that is, *a direct perceiving and knowing ability of the brain bypassing ordinary rational thought* – if there is no such thing as intuition, then *from where it is that all their knowledge and understanding comes?*

Gopi Krishna’s answer is that all understanding and knowledge of our world – i.e. *science* - originates from an intrinsic inherent ability of the consciousness and/or brain to intuit order and meaning into the processes of physical reality as observed and measured through the senses.

Yet for many hardened doubters, in order to establish a clearer proof of our theory of the existence of an intuitive faculty – i.e. a power of knowledge not based on linear reasoning - perhaps more convincing and visible evidence is required.

Probably the most spectacular and undeniable public demonstrations of this faculty, come not from the psychics and mystics – with some notable exceptions perhaps, such as *Edgar Cayce*, who apparently was able to accurately diagnose and treat diseases without medical training, which had baffled doctors for years – but from the numerous cases of child prodigies, including the many recent cases of autistic children who display some aspect of untutored genius, popularly known as “idiot savants.”

Although one such fictional example of this type was shown in the Oscar winning film, *Rainman*, with Dustin Hoffman playing the title role, a BBC 1970s documentary entitled *The Foolish Wise Ones* catalogued in clear fashion a number of actual living cases of children and adults who had been categorised as educationally subnormal, but possessed mystifying abilities and talents which they had never been taught or learned by conventional means, having completely bypassed the educational system due to their inadequacy and unsuitability in that respect.

One child had an almost photographic memory, enabling him to make draughtsman-like brilliant and accurate drawings of complex architectural buildings such as churches and palaces, purely from memory, with just a few cursory glances at the fabulously detailed edifices.

In the same documentary a young black boy with severe language difficulties was shown playing piano by ear with aural skills which a music scholar estimated to be on a par with Mozart.

Amongst several other cases, a man in his thirties had battalions of mathematicians arguing over how he was able to *immediately* mentally “calculate” the day of the week, from any date over the last several hundreds of years instantly, including leap year calculations, though he seemed completely idiotic and subnormal in any other respect.

The “calculating boys” throughout history have also been well documented – children, and for some still unknown reason, generally male, who are able to calculate complex sums almost instantly, by means not taught or understood by their teachers or the mathematicians of the time.

But as is typical, information which does not fit in with their existing theories of reality, scientists prefer to ignore, or in fact deny the whole validity of.

Gopi Krishna more generally would point out to us that *all knowledge*, including all scientific knowledge, has originally come from the brain, from man’s own consciousness.

Again, the issue is not the criticism of science for daring to speculate and theorise upon “all and everything” questions, which were previously dictated upon wholly by religious doctrine and faith.

The issue is the apparent obsession of scientists to adjudicate finally and conclusively upon subjects about which they too only have theories and not comprehensive and complete explanations and evidence.

There seems to be something in the average scientist’s mental make-up which gives them a tendency to state as “proven”, matters which later turn out to be only partially true, or in fact are overturned completely at some later date.

Gopi Krishna refers to this as *the precipitate nature* of their statements of scientific findings, done too often for publicity, before the case is properly made.

For example, the news has recently come that Stephen Hawking has revised his theory regarding “black holes”, and this is apparently not the first significant revision he has made of his work. He has now freely admitted that he was wrong in some of his views on the phenomenon already expressed in his earlier thought and work.

Yet some astronomers even doubt the existence of black holes at all – so that from their point of view, he is revising a theory about something they do not even believe actually exists.

This is not however any slur on or campaign against astronomy – which on the whole, is a beautiful and pure science – but merely a further example of the amount of controversy and disagreement amongst even scientists themselves about matters which are regarded by many of them as “hard science”, and moreover, of how the statements and pronouncements of scientists can dangerously blur the clear distinction between theory and fact, as far as the general public and other scientifically trained but non-specialist members of their field are concerned.

And Gopi Krishna points out that of course, the religious zealots and New Age and psychic speculators, are no less guilty of presenting theories and speculations as concrete incontestable truths, which issue will be taken up once again in a subsequent chapter.

But let us continue our present argument. Even if we accept a superior intuition as the reason that some choose to favour the idea of a God, as Gopi Krishna implies – with which humbling explanation of course many scientists will not agree – that leaves us still with the problem of why so many scientists and atheists reject the idea out of hand, when in reality they are in no position to adjudicate on questions of such a fundamental nature.

Even rational but atheistically inclined scientists, are the first to admit this when questioned closely – that is, fundamental and ultimate questions about existence and origins – so called *ontological* or *metaphysical* questions - are beyond the scope of rational science.

Yet anti-spiritual scientists make pronouncements on these subjects daily, as if they themselves were all-knowing masters of the Universe, and due to their respected status in society and possession of degrees, are believed and trusted by many.

So if the reason for *disbelief* in a supreme intelligence behind the universe is not an intellectual one – as rather in fact arrived at by *defying* logic in stating theories as if they were truths, and making speculations about matters outside their knowledge as if they were facts - this clearly points to the kind of psychological quirk and flaw in the intellect that has become prevalent amongst our leading scholars which Gopi Krishna refers to as the cause of our *present crisis*.

That is, based on the dazzling amount that they do know, these kinds of scientists are in denial about an arguably vaster amount of which they are wholly ignorant, for example, the detailed understanding of the brain (see Gopi Krishna, *The Wonder of the Brain*).

The anger that many scientists and atheists display towards any claimants of “mystical” and “supernatural” phenomenon is clearly indicative of a psychological state which is highly emotional, rather than calm and objective, as surely all rational scientists are suppose to be when investigating the truths of science, of objective reality.

For example, if one puts to them the point that - *religious beliefs comfort people even if untrue, so why interfere in such harmless beliefs?* – they will have none of this.

In their intolerance to any contrary view, they will insist on relentlessly denying “Father Christmases” and “unicorns” of all varieties, even if a successful convert to their belief-system (for that is what a dogmatic scientific point of view is, every bit as much as any religious dogmatist) becomes depressed with the hopeless and godless worldview that the scientist has left him with.

For the atheist scientist decrees that the common man *must* live with the scientist’s cold and dictatorial viewpoint, even if it drives him to despair and suicide.

It is the philosophy of depression, of social and spiritual void, and of a world of disaffected intellectuals, who collectively have lost desire to live, and therefore do not respond to the promptings felt by those whose are more intuitively and spiritually inclined, which send out a warning that immanent collective mass destruction for our race is at hand.

A study of mental patients over the decades – many of which according to Gopi Krishna’s theory are in fact *kundalini cases gone wrong* - has revealed that a substantial number of these so called “mental cases”, as well as other “sensitives” such as writers and artists, see a war or other collective disaster coming long before the rational scientific and general population does.

Gopi Krishna suggests that such beings – mystics and prophets and those intuitively awake – should be treasured as forewarners of disaster for the race, such that it can take necessary precautions and remedial actions, to enable as many of the population to survive as possible in the most secure and healthy way.



One is reminded of the Biblical story of Joseph – he of the “*coat of many colours*” – who predicted seven years of plenty and seven years of famine, which “prophecy” was revealed to him symbolically in a dream.

When taken seriously by the presiding wise monarch at the time, his advice in the form of this prophecy was able to save his people by ensuring the storing of sufficient food to support the native population through the years of scarcity.

But what are we to make of these Bible stories?

Are they merely the product of a fertile imagination, or are they in truth, historical fact?

So at this point in the discussion, many scientific and atheistic types will say – “myth”, “rubbish”, “wishful thinking” – but even if they are right in this instance, how can they possibly know that?

How can they know that these stories recorded in Biblical scriptures are not authentic and reporting of historical fact and real events, just as we assume our modern media and historical data in most cases to be?

Their answer is – *psychic powers and premonitions do not exist* – therefore these stories cannot be true.

But these “scientific thinkers” are concluding based on very limited information, or worse, even none whatsoever – and on the other hand ignoring the data of ages without hesitation, if it does not fit in with the theory and belief they wish to hold.

Surely a true scientist must be an agnostic – a man who can modestly admit he does not *with certainty* know *yea* or *nay* - whether in matters of physics or matters of a “spiritual” or “metaphysical” nature, such as the question of a possible continued “spiritual” or mental existence after death.

Gopi Krishna says that the problem of death will be the impetus for the future man to explore higher regions of his consciousness, to discover the ultimate truths of existence. But as the scientist ignores the whole issue, he is not driven to solve the problem, and therefore explore the spiritual arena, as does the seeker.

This syndrome gripping the Western culture as a whole, and the scientists and atheists in particular, which amounts to a denial of the basic reality of life, was clearly delineated in Ernest Becker’s 1974 Pulitzer Prize winning work, *The Denial of Death*.

Becker's conclusions in so far as he makes any are not the issue here however. It is his observation of this syndrome of denial which has become the dominant feature of the Western scientifically educated mind, since Darwinist thought has displaced the traditionally held religious belief in a God, and possible afterlife of some sort.

The very idea to these minds in denial of death, yet high on their own limited understanding of man and the universe, that an unqualified "nobody" like Gopi Krishna can come along and be awarded a power of seeing by an omnipotent invisible intelligence – indeed a "coat of many colours" – with which he can see directly into problems that have baffled the greatest biologists, doctors, psychologists and philosophers throughout the centuries is to most scientists abhorrent in the extreme.

But as Jacob Bronowski pointed out his book and TV series "The Ascent of Man", the whole scientific and cultural rise of man has been brought about by a small number of very individual and often eccentric "self-made" men (and a few women) who typically went against the trend of their time, against the accepted status quo of their era and scientific brethren.

They *did not possess our modern degrees either*, because as with founders of religions, no degrees existed, before they pronounced their scientific creeds and codified and published their scientific discoveries and principles.

So in fact, in Gopi Krishna we have a scientist, who is in modern terms the originator of a science, which for the moment has no professors or degrees.

That we are struggling with all the modern issues of life which science and technology has raised, suggests that to a large extent our modern academics and qualifications are inadequate, and that only by producing a reliable quantity of these high grade geniuses of his own kind, but by a deliberate rather than accidental intention, will we be able to overcome the current limitations of "unripe intellectualism", once more of the laws of *kundalini* are known and available to the society in general.

In the absence of such knowledge, we are failing to produce what we need the most – first rate scientific geniuses who can *conclusively* solve our medical and scientific dilemmas and ills, together with honest, diligent public servants and social thinkers who can see to it that society as a whole is run justly and efficiently.

So does Gopi Krishna seek to blame the mass of hard working scientists who are now serving in science and industry?

Of course not – the people he would wish to address are *the leading lights* in the scientific community who write the best sellers and influence the rest.

It is sad but true, that if for example Stephen Hawking were to claim a mystical experience and endorse the mystical literature of mankind, millions might well follow his example, merely on his say-so alone, as occurred in similar fashion when millions followed the Beatles into experimenting with hallucinogenic drugs and meditation techniques.

Likewise a “confession” of a spiritual experience from someone of the renown and calibre of evolutionist Richard Dawkins, could turn the scientific world on its head regarding mystical experience.

Whether or not such a revelation is likely in those particular cases, Gopi Krishna says that many scientists, even of far lesser fame, have had these kind of experiences of “higher consciousness” or “mystical states” if only briefly, at least once in their lives, but seldom dare to speak aloud of them for fear of ridicule from their colleagues and contemporaries.

One is reminded of a recent story of a scientist who dared to search honestly for the fabled “Loch Ness Monster”, who was ridiculed and pelted with bread rolls by his colleagues, for bringing his fellows into disrepute by association with this laughed-at presumed myth.

But given the fearful explosive condition of the modern world, perhaps it is high time that these silent minority of scientists who *have had* “spiritual” or “mystical” experiences, no matter how brief, started to speak out.

For those who have not so far been privileged with a glimpse of a higher state however, Gopi Krishna gives a message of hope to us all.

In his many works and talks he explains how a limited man, one of modest talents like most of us, and as most every modern scientist is, can raise himself via correct lifestyle and morals and yoga practise to a higher state of being, to perhaps gain greater talent and experience a joy that is unparalleled, which according to all the many saints, prophets and mystics through history cannot be remotely approximated in its grandeur and glory by all the pleasures and privileges offered by the world if laid together end to end.

But Gopi Krishna does not ask you to believe him.

He tells you to test it out for yourself and study it, in the true spirit of scientific enquiry, that is *without prejudice, without starting from conclusions*, and then discover the truth for yourself.

This surely is the true mode of science, without which we can never find out the truth about ourselves, our consequent destiny, and the means and understanding to make a safe and benignly progressive world for ourselves, and all our descendents in the ages to come.

# Chapter Five

## The Evolutionary Debate

It is not known who first coined the phrase ‘*Well, I’ll be a monkey’s uncle*’, but all historical rumour tells us that it was the response of at least one skeptic to Darwin’s evolutionary theories - in particular, to the publication of his work, *The Descent of Man* in 1871.

The descent referred to here of course, is not like that after a mountain climb, though could arguably be compared with such, as the subject is the ancestry and origin of man, and the suggestion to the then religiously inclined average mind that its origins came from something more like a dog than a god, could indeed only be described as a huge descent in psychological and vanity terms.

The “hairy ape” cartoon images of Darwin prevalent at that time are burned into the memories of all roundly educated intellectuals and laymen of the modern age, but instead of just smirking along with the rest, perhaps we should seek the cause of the derision behind the seemingly cruel caricatures and mocking smiles.

Genealogy is of course a modern obsession. If we can discover that we are related to royalty or some great or famous person, we are delighted, whereas few of us would be pleased to know that we are the descendants only of nobodies, dullards, rascals or even criminals, which surely must be the truth in the vast majority of cases, statistically speaking.

Thus, to point out that our common ancestor was in fact some kind of hairy ape swinging from tree to tree and shrieking like an imbecile, or else some nocturnal shrew that spends its existence eating slugs by riverbanks only a few million years ago, must be regarded as insulting in the extreme.

But this massive insult that Charles Darwin has levelled against the entire human race, we now accept as “scientific truth.”

We accept that we are “only animals”, descended ultimately from some blind single-celled bug in a primordial pit of slime, and that if there were in reality any kind of super-intelligent and omnipotent god in the skies, he surely would be unlikely to vest any great significance or importance in us.

You may be surprised to discover that to a large extent Gopi Krishna supports this view.

He suggests that in this vast universe, we are but one of countless forms of life, many far superior and more advanced than ourselves, who must have evolved at minimum many millions of years before life even began on our little planet; this said planet he further points out itself being just one small orb, in a remote star system, dotted somewhere out in the vast wheel of stars that is the Milky Way, which in turn is but only one amongst innumerable galaxies in the skies, most of which are not visible even to our huge and powerful modern telescopes.

Gopi Krishna says it is good for us to be humbled in this way, because it allows us to see our modest evolutionary stage for what it really is.

Yet he sees this as a positive, because such awareness of many higher “mansions” to explore can then allow us to get off our self-satisfied behinds, and look honestly at where we are on the path of evolution, and consider what steps we might take to rise much higher.

And of course, the good news is that man is now sufficiently evolved, that a significant percentage of the human population is already on the verge of what he describes as “higher states of consciousness.”

He further presents us with an image that just as a few bubbles of gas first appear from boiling water as it reaches and passes ninety-nine degrees centigrade, the modest crop of mystics, saints and so called cosmically conscious and enlightened men who have appeared so far in recorded history, are just the heralds and forerunners of a much more widespread transformation of the entire race, which will ultimately include us all.

But let us turn our attention once more to the evolutionists, who think that we are not only descended from the primordial slime, but will not ever mean anything more.

The “believer” may or may not be in delusion, as the unbeliever suggests. But how does the “unbeliever” know that he too is not in some delusion, which is not visible to him by virtue of the limitations of his intellect?

How does he know that he is not in some kind of dream state, which he regards as reality, but disappears completely and whose logic is overturned completely when he awakens *in the spiritual sense*?

This discovery of the limitations of the intellect is further suggested by the dissolution into controversy of modern physics and science, prompted in Mathematics by *Godel’s Theorems*, and in the case of physics, Heisenberg’s *Uncertainty Principle*.

Although a debate on these theories is outside of the scope of this book, it is sufficient to say that scientists and mathematicians are marshalled in opposing armies on both sides of these arguments, showing therefore that the intellectual understanding of the scientific community as a whole is in a confused and uncertain state.

It may be that the resolution of some of these questions is beyond our intellect, and can only be properly understood in a still undiscovered higher state, freed from the illusions produced by our “normal waking state.”

But this idea of so called “normal consciousness” being a fundamentally illusory state, is precisely what Gopi Krishna and the many hundreds of other prophets and mystics throughout history who allege they have experienced, and described the higher state – whether called *Samadhi*, *Turiya*, *nirvana*, *satori*, *heaven* or whatever – as “normal consciousness”, in the sense that this state alone gives us a correct perspective on what our relationship to reality and the universe really is.

As perhaps the most recent living example, Gopi Krishna has described his own experience in great detail, and his general observation is that in the mystical state, the essential ingredient of the world appears not one of solid matter limited by time and space, but of a vast and super-intelligent *consciousness* which is boundless, timeless and consequently limited by neither.

That is, he is saying that he has realised his oneness with “the cause of all causes” or in common parlance, sees himself as a small fragment of a limitless and omnipresent “cosmic intelligence” whom spiritual figures of the past have termed “God.”

For Gopi Krishna alleges, as do the other great seers of the past, that in such an expanded condition of mind, man sees himself not any longer as a limited animalistic creature, always struggling for survival, in fear of death, and dominated by the emotions of lust, greed, fear and hate; but rather as a disembodied aspect of a “universal consciousness”, a tiny but equally significant drop of being in the endless and eternal vast ocean of conscious life.

In this state, he says that the idea of death is laughable, and he is pervaded by a supreme joy that could not remotely be compared with any other pleasure of the world.

He even goes so far as to express the idea that for a man, the possession of a harem full of the world’s most beautiful women would pale into insignificance beside the joy experienced by one in this higher state.

As further analogy he offers as faintly comparable, the rapture of the passionate embrace on the reunion of two people who love each other intensely, but have been separated by circumstance and longed for one another for many years. Yet he says that a true *samadhi* is at least one thousand times more powerful and joyful an experience than that.

So let us invite our atheist scientist friend into this discussion.

If we accept the reality of this experience as having been reported again and again by various prophets and authors over the millennia – including Saints well known to history, such as St Teresa of Avila and St John of the Cross – we must surely *demand* a proper explanation for it.

The obvious answer would seem to be that such people who report these experiences have somehow found access to some kind of natural treasure trove of opiates or other drugs inside the brain.

Some users of “crack cocaine” have stated that it is like one thousand orgasms, and this would seem to parallel somewhat the state that Gopi Krishna and the rest describe.

But there is a significant difference in the case of true higher consciousness from *any* drug experience.

Gopi Krishna tells us that a genuine mystical experience will literally transform the brain, and therefore transform the personality of its owner, and his intellectual and perceptive powers in a permanent way.

That is to say, he cites the existence of a normally silent chamber in the brain, which he has *internally identified* as near to the fourth ventricle, which after development over a number of years can spring to life and facilitate the experience of this “superconscious” state.

So a mere application of a drug, no matter however powerful or entertaining, will not produce this *physiological transformation*, unless the chamber he describes has already been prepared and is ready to open, just as we cannot administer any tablet or drug to an idiot which will make him or her suddenly transformed into a genius.

Gopi Krishna further stated that no genuine prophet or mystic has ever prescribed drugs as a way to reach the *genuine* higher state.



Moreover, apparently when this chamber opens and superconsciousness becomes a fact, various other centres of the brain are stimulated, leading in due course to the development of various forms of genius, or even allegedly, psychic powers.

One of the most reliable indicators by which a genuine transformation is verified, according to the ancient scriptures on the subject such as *Panchastavi* (see *Ancient Secrets of Yoga in Panchastavi*), is that the subject of transformation develops powers of literary prowess and eloquence of speech, and has a facility of “*spontaneous flow of wisdom.*”

This would imply that if we get a minor transformation, we produce a scientist, musician, artist, author, or perhaps even a psychic, but if we get a far rarer *major* transformation, we should end up with a Christ or a Buddha or some similar but perhaps lower magnitude mystic, saint or sage.

So the message to the Darwinian evolutionist is that here Gopi Krishna has a scientific and biological theory explaining the existence and appearance of all these different types and classes of men and women. What is yours?

He does not deny the validity of the generality of the process of evolution and natural selection. He just denies the *cause and means* of the transformative process.

The twin pillars of modern evolutionary theory are the concepts of natural selection, and of evolution and speciation by random mutation.

Gopi Krishna accepts that the theory of natural selection is in its broad terms an undeniable fact. But the *evolution via random mutation* issue is the one that he takes serious disagreement with.

There are various theories proposed by biologists of how genetic mutation takes place.

At its simplest, the biologists say the machinery that copies the genes “makes a mistake.” The proposition is that some mistakes lead to a genetic throwback or flaw, and such flawed progeny then die out in the population, and *probably*, the vast majority of genetic randomly caused mutations come into this category.

But a few random mistakes in transcription of the code turn out to be evolutionary assets, at least at that particular place and time, and therefore survive and thrive, *so they say*. And then, such tiny but evolutionarily positive steps collectively over huge time periods then create the transformation to the different species and classes of plants and animals we now see on our planet, including ourselves.

Of course, because of this vague term – *probably* – which clearly indicates their theory is imprecise and not fully explanatory of the phenomenon of evolutionary change, this cannot possibly be “hard science” as mathematics or most of long established physical knowledge is, but nevertheless, they wish to assure us that their largely unproven theory is wholly concrete.

But despite this vagueness, the evolutionists would have us believe that in just a few short million years – let us say even twenty millions years if we please, which would still be very short in cosmic time - we evolved *by random chance*, from something like a rodent on the river bank, to a recognisable form of human being such as Neanderthal or Peking man.

Anyone however who has ever studied law or read the fine print of a consumer or business contract knows that when we make bold assertions we have to precisely *define our terms*. Scientists above all, should know this, yet in this theory of theirs of *genetic mutation by random chance*, there seems to be the largest gaping hole possible in any scientific theory ever stated.

For the issue here is - just what is this mysterious force of *random chance*?

We are given as an analogy the idea that if a monkey typed upon a typewriter long enough – for as many million or billions of years as necessary – it would eventually produce by *pure random chance* a Shakespeare play.

But is this true, or is it a flawed argument, a *sophism*?

Can we not equally plausibly or more so imagine a universe in which the monkey *never* creates a Shakespeare play, but types only rubbish for all eternity, because actually there is no *intelligence* in the monkey of the order which would produce the genuine possibility of such a wondrous event ever occurring?

For example, in the UK, there is a national lottery which requires the selection of six numbers chosen from 1 to 49 to win, and if successful in choosing the correct six, a player can become instantly a millionaire.

There are however almost fourteen million possible combinations of these six numbers which would if played once per week therefore take an individual player on average *over a quarter of a million years* to win.

But picking six numbers correctly from *only* forty-nine sounds *so easy* doesn't it?

So if it takes someone on average, picking once weekly, over 250,000 years to just pick six numbers from forty-nine, how long do you think it is going to take a monkey to type even *the quick brown fox jumped over the lazy dog*?

So then how long do we think it is going to take “a blind watchmaker” to make a molecule of DNA?

And then how long to make a single celled organism like an amoeba or protozoa?

Then how long to make an insect, a lizard, a bird, and ultimately, we see, *a human brain*?

The odds must be so staggering that science cannot even estimate them.

So we are saying that “the mutation by random chance” idea is ridiculous beyond belief, given the relatively short time – let us recall the quarter of a million years with one “random mutation” of lottery numbers just to get six right from forty-nine – that life has progressed from primitive organisms like bacteria to our modern mammals, primates and man.

But this assumption that the monkey will eventually type a Shakespeare play by pure chance, given enough aeons of time however, is the kind of unrealistic and hazy idea that the Darwinian evolutionists such as Professor Richard Dawkins of *The Blind Watchmaker* fame base their arguments upon.

For what we must appreciate, is that modern humans - and scientists in particular - are extremely good at inventing all kinds of complex arguments, which may convince the general public, especially when couched in all kinds of terminology which they are not equipped to understand, but may simply have grave basic flaws in them, such as we have just mentioned, thus causing their theories to be fundamentally misleading and wholly wrong in their conclusions.

Yet as such intellectuals have already *concluded* (without proof, let us recall) that there is no god, this *premise of randomness, purposelessness* upon which they build, they regard as axiomatic and admitting no possibility of contradiction.

But suppose this premise which they have made fundamental to their own thinking and wish to impose on the rest of the human population, in their zeal to “educate us” is wrong, and that there *is* a consciously supreme intelligence and energy administrating everything in the universe, as Gopi Krishna and all the other thousands of prophets, saints, mystics and gurus throughout history allege to be the reality *any man or woman* sees in the higher state beyond normal thought.

Then they are building on a false premise. They are building a whole edifice of thought on a rotten foundation, a building unsafe for its occupants, which may one day come crashing down with disastrous results.

For they are thereby condemning a race of potential saints and cosmically conscious, blissfully happy beings, to a meaningless and purposeless life.

Once any such “spiritual goal” is discarded together with its concomitant *moral laws*, such as Moses’ *Ten Commandments*, or Christ’s “love thy neighbour as thyself”, they are further condemning the race in general to live in a “survival of the fittest” animalistic, heartless, human battleground, with its inevitable crime, violence, war and probable eventual self-destruction and extinction, which has now been made so easy with modern nuclear and biological weapons.

Just as in the classic science fiction, *Forbidden Planet* movie – the *Krell* civilisation had the greatest technology, but wiped themselves out as they could not control the “beast from the unconscious” which fed their paranoia and caused them to create monsters to wipe one another out.

Though that film may be fiction, its scenario is all that the modern scientific evolutionary viewpoint is leaving to us – we are no more than beasts, both in our conscious and unconscious minds, and war and violence are inevitable – just *human nature* you see, can’t help it - and mass extinction will now surely follow.

And this is *exactly* what Gopi Krishna is telling us is the case, if we do not change our tune – if we do not now investigate and discover (if true) our *divine origins* and *divine destiny*. Not that a sparrow or a blade of grass does not have a *divine origin*, but the difference is in its potential *destiny* - that alone is where mankind rises far above the rest.

That is to say – the materialists would have us believe that we have been created by a blind, cold mechanical Nature that will care no more at the day of our extinction and demise than it did at our appearance on the planet as a distinguishable species of life form.

But if on the other hand, Gopi Krishna is correct, speaking as he implies from the next level of human evolution, then we are in fact the creations and *conscious aspects* of a divine supreme artist, scientist and watchmaker, who is not only very far from being blind, but rather fully cognizant of and treasuring every tiny piece of the creation he has made.

We are not however, says Gopi Krishna, mere watches, but rather *intelligent sparks of consciousness in creation*, and in his viewpoint, it is not possible for us now to know the eventual unimaginably high evolutionary destiny we shall one day attain, nor by implication therefore, to fully know the motives and plans of such a supremely intelligent and omnipotent being.

It is high time therefore that the modern scientists ceased to present us with incomplete and vague theories regarding our origin and destiny as if they were secure and incontestable truths, and on the other hand, neither should they continue to arrogantly deny - equally without any clear evidence – the possible existence of a supreme intelligence and an evolutionary plan which alone would give our human lives a significance and security they cannot ever otherwise hold.

Some scientists such as Dawkins even suggest that there is hope and meaning in their godless, soulless view of their own existence and ours; but how can a being which is permanently in fear of its own sudden extinction, whether by disease, attack or war ever feel any security?

There can only be peace and security for the individuality if he believes he has a divine essence which never dies, regardless of the irrevocable deterioration and death of the physical body, as for example the description of the soul to Arjuna by Lord Krishna in the *Bhagavad-Gita* suggests.

That is, we cannot say for certain that in our limited individual egotistical form as one person or another, that we will definitely survive for eternity, but what we do suggest is that whatever it is which gives us consciousness, and therefore life, surely cannot ever be destroyed, and surely equally must always have existed, and thus, whatever we really are intrinsically never dies, as all those throughout the ages who have even for a brief moment reached “the other shore” of consciousness have unanimously and conclusively agreed.

# Chapter Six

## The Anthropomorphic Assassination of God

If God were alive and well today, He, She or It might well ask how the “Divine Personality” got into such disrepute, to the extent that few modern people wish to mention the word at all, and on *résumés* and hospital admission forms, to declare oneself as religion “*none*” or “*atheist*” is becoming the preferable norm.

It is of course a false premise to speak of the alleged “cosmic intelligence” in such a fashion, because God or whatever you want to call him, exists or does not exist, regardless of whether we believe in him or not.

There are a growing number of people however who will admit to being what they call “spiritual” – which we will consider the meaning and relevance of in a later chapter.

But why is it that virtually no modern educated person in the Western nations, that is, where the military and economic power currently lies – with perhaps the exception of the US “Bible Belt” – will publicly express belief in a God, and feels embarrassment at such an admission?

Of course, there are still millions of churchgoers in the West, and they do not feel embarrassed in one another’s company inside a church.

But to display one’s beliefs in the wider and mostly atheistic social and economic environment, may quite likely create an embarrassed blank look, or even suspicion that one is some kind of religious zealot, fanatic or “bible thumper”, which is really another way of saying that this person may be deluded, insane, “nuts”, or however else you like to put it.

That is, to put it at its most blunt and in its true colours – *the declaration of religious beliefs to unbelievers is tantamount to an admission of insanity.*

Of course, to be regarded as insane is the thing that socially people fear most, because one does not then even have the rights of a criminal.

To be regarded as or declared insane is to become *a non-citizen* – the insane cannot properly enter contracts, and do not necessarily have the rights to privacy, freedom or control over medical treatment of their bodies, as in most countries there are laws that permit the use of forcible treatment, including involuntary admission to locked wards and administration of drugs, if the relevant psychiatrists and officials deem it proper and necessary in any particular case.

More generally, if under suspicion of insanity in our community, we will be regarded as “untouchables” – not trusted nor given any kind of status which would enable us function as ordinary citizens, living a life of dignity and freedom, which most Western codes of law and government say we are entitled to expect as a fundamental human right.

So it is no wonder we are concerned to express beliefs of any kind which may be unpopular, and the long historical record of “madmen” suffering from religious delusions and fanaticism, such as Rasputin, and even for example John the Baptist, who apparently wore a hair shirt and ate locusts and honey in the wilderness to survive, must seem to indicate that religiosity often verges on what our modern definitions would categorise as less than sane.

Gopi Krishna’s theory can explain all these occurrences, but for now, let us consider the other reasons why “God” has come into such disrepute with the modern mind in general, having dealt already with the Darwinist scientific views.

The non-scientifically trained philosophers, thinkers and masses refuse to believe in a God for any number of reasons which they regard as rational, but as we shall see, in fact are not.

Although this cannot be an exhaustive treatment of every possible objection, let us deal with the major ones at least.

First, *the “dead is dead” argument.*

The idea of the loving God who ushers the deserving into an eternal kingdom of peace and happiness no longer has many takers in the Western world.

They say that when a man is dead, he is dead, and that’s the end of it for sure. He never comes back to life again, which all historical observation has seemed to indicate is correct. Christ’s alleged resurrection appears to such thinkers no more than a myth and fairytale.

Likewise if Buddha, Mohammad and the rest have not lived on in some form, then the “dead is dead” adherents have got a very good case.

But the trouble is that *no one knows* what becomes of the mind and “soul” – if such exists – after bodily death. *Nobody knows* if there is a spirit world into which the dead enter as has been traditionally held by most religions for thousands of years.

So the scientific mind as usual says there is *no case to answer* – but the truth is, they do not know either, and again, *without clear evidence either way*, now encourage the simple people who once believed and were happier in their simple belief and faith, to disbelieve and to fall into the existential trap of obsession with isolation, meaninglessness and death.

It is worth repeating that this results in the mass of people becoming almost wholly given over to unbridled pleasure seeking, the social chaos of crime, and the wildly out of control drug abuse and alcoholism that we see before our eyes, the latter of which remedies are the obvious antidote to a mind that lives in darkness, fear and despair.

So it is suggested that the scientists who make such definite pronouncements on spiritual matters, should spare a thought for the fate of the average man and woman, before making such unequivocal statements on matters of which they have no firm knowledge or proof.

Really, what Gopi Krishna is saying, is that this era is not one for either belief or disbelief. It is for *true science*: which means a wholly rational and non-speculative science which does not start with *conclusions* – such as *the non-existence of an after-life or God*.

We have to get rid of the whole idea of belief and disbelief – realising that there can be neither absolute proof nor disproof in these matters.

For where is the test of whether a theory of God or an alleged afterlife is correct?

Unless some dead spirit talks to us – which many people, a good number of them regarded as mentally ill, claim – or unless God himself talks to us – which a lesser number of people, also sometimes regarded as mentally ill, also claim - *there is to date no scientific test whatsoever*.

The fact that a scientist himself has not to date had such experiences of “ghosts” or “spirits talking to him” is no proof that they do not exist.

Gopi Krishna came to try to remedy this situation, but not by trying to make tests on the existence of God and the spirit world as psychic researchers attempt to do, but by a proper scientific test upon and understanding of the *kundalini power* which he describes and understands as the evolutionary mechanism in the body, leading us all gradually on to these higher states from which the so called “religious teachers” and “mystics” originated their prophecies, philosophies and “spiritual doctrines.”

Gopi Krishna has in fact much to say about the psychical researchers, whose worthy efforts he says unfortunately are ultimately doomed to failure.



This is not however to deny the existence of well documented cases of psychic phenomena, which may constitute adequate proof to any unemotionally biased and truly objective mind.

Rather, the error is apparently in believing that we can *ever* get any of these *intelligent forces in Nature* to perform for us *at will*, to sit up and beg and turn tricks to order for us, just as we can train a dog.

Gopi Krishna states that there *are* indeed such *intelligent* hidden forces in Nature, of an order of intelligence far above our own “governing” the area of psychic phenomena, which will not be dictated to by any human will.

For otherwise, such genuine “magic” or occult powers would surely upset the whole balance of human society – as he puts it, “donkeys would sit upon the throne” and “nefarious black magicians would magically mate with maidens in the night.”

Were there any genuine possessors of these so called “occult powers” who had them under *voluntary control*, surely they would be masters of the world, and known to us all?

Equally, were any nation able to locate a crop of psychics and employ them in its spying services, it could surely ascertain the secrets of its enemies, such as the nuclear missile launch codes, and use them to destroy that enemy completely, which again, we do not see happening in reality.

So alas, Gopi Krishna tell us that the psychic researchers of the kind who hunt for spirits and possessors of powers of telepathy, telekinesis and the like, though having a few striking successes, will never produce the *reliable, repeatable experimental results* which alone would impress the massed ranks of scientific and atheist philosophers.

It would he suggests be better for them if they turned to *kundalini research*, which he says *can* produce definite scientific proof in the course of time.

For due to there being no conclusive scientific tests to date *either way*, it is impossible to decide on the existence or non-existence of God, the spirit world and after-life.

So can the scientists please explain to us how they can tell the rest of us that they know the conclusive truth about these things?

## *The Anthropomorphic View of God*

Sometimes, in unveiling the truth, we cannot avoid upsetting people.

And although Darwin seems to imply that man was made so many thousand generations back in the form of some ape or monkey like creature, Gopi Krishna himself confirms that man was not in the biological sense *made in the image of god* as the Bible seems to say.

That is, an eternal, omnipotent and universally present God could not possibly be limited to the form of a mere man. It defies all reasoning and common sense.

For how could an unlimited being exist in the form of a limited one?

It's an obvious fallacy of logic. However, one could say that it was correct in the sense that supposing such a supreme being does exist, as our "creator", he must be *everything that man is and more*.

So clearly, he cannot be some old and gnarled looking gentleman with a long white beard, looking sternly down from upon a marble throne in the sky. Such an image of God comes from an age when the world was not yet accepted as round.

But the absolutely incredible thing is that supposedly educated people, *including scientists*, still discuss the idea of the existence and motives and morals of a god in these virtually infantile terms!

Because of this image of God as comparable to some human personality we know – either a stern father who punishes – i.e. the God of the Old Testament – or alternatively the loving Christian man-god of the New Testament – we make all kinds of unjustifiable assumptions about *him, her or it* – not the least of which is assigning an anthropomorphic concept of gender, which is obviously again a travesty of logic if God is defined as an unlimited being.

As Gopi Krishna put it in *A Kundalini Catechism* – when asked if religions come from God - "what does not come from God?"

That is, if we accept God as even a theoretical possibility, we cannot place these limiting and immature imaginings upon him.

If we are to we define God as supreme controller and administrator of the Universe, such questions are obviously coming from some kind of half-way house mentality, caught between the medieval anthropomorphic concept of god and the modern scientifically acceptable "cosmic intelligence" view.

For Gopi Krishna, God is real – so he tells us – *based on his personal experience of higher states of consciousness in which a “supreme being” becomes a visible and apprehensible reality.*

For the rest of us, if we have not had such a vision, which incidentally, for all we know may be a delusion on his part, we cannot logically and rationally take a position of either *belief* or *disbelief*.

We can have “faith”, or “opinion”, but to say we know with certainty, can only be a mere speculation, unless we have clear evidence which for us proves the case one way or the other.

It is time for both the atheist – i.e. he or she who *believes* there is no god – and the slavish follower of religious scripture alike, to discard altogether the idea of “belief” which is really baseless, blind belief, whether *for* or *against* the idea of a god and afterlife.

The modern mind must be satisfied by logic, science, and experience alone, and thus the demand of the modern New Age movement is for a “religion” or “spirituality” based on experience.

Gopi Krishna amongst many others – for example, the well known spiritual commentator, J Krishnamurti, who warned of the psychedelic drugs actually destroying the brain and causing malformations in one’s children or grandchildren – believed very staunchly that although drugs were the wrong way, any religious or spiritual aspirant must seek out experiences of the higher state via meditation or by a *natural yoga* based on following the principles of the prophets, by living a balanced, moderate and meaningful daily life.

And that further, only when we start to get perceptions and intimations of such higher states of *our evolutionary destination* will we be able to have a religion based on the *rational belief* that is fostered by *direct perception and experience* alone.

The good news is that according to Gopi Krishna and many other miscellaneous sources, such experiences - momentary flashes of awareness of a deeper reality - have come to millions even in the last hundred years, and are due to our evolutionary progress becoming more and more commonly established.

For example, most famously, he cites the account given by Doctor R M Bucke in his “*Cosmic Consciousness*” written in 1901, long before the modern gurus came to the West with their mantras and meditation techniques.

Gopi Krishna suggests that numerous people have had these experiences who are alive today, but never mention them for fear of ridicule from their colleagues and those around them, as well as the wider public.

That is – and this must be clearly understood for the future progress of mankind – to claim one has had an experience of a “reality” not commonly available to one’s fellow man, is to invite at the best ridicule, and at the worst, serious doubts and accusations regarding one’s personal mental health and sanity.

In the light of all Gopi Krishna’s works, and the clear implication that modern man as we currently know him, with all his vast arsenal of nuclear weapons, will be extinct within a hundred years, it cannot be said too loudly *this attitude has got to change* – with the caveat only, that it must be *genuine experience of higher consciousness* that is reported and accepted as such.

Yet even should such an experience be assessed by the standards laid down by Gopi Krishna and the authentic ancient spiritual literature as a genuine one, why should a man who has no such experience himself nor belief in such matters, be even tolerant of the reporting of what he deems not to exist?

The answer given by Gopi Krishna is that because *it is only the higher conscious person* who can be trusted to rule and guide mankind during the present scientific and nuclear age.

Our current leaders are showing daily that they are not intelligent and wise enough to solve our modern problems, whether of economy, health, environment, terrorism, or international relations.

Until it is recognised that only beings in higher states of consciousness can do this - *based on a developed intuition that is able to produce a comprehensive solution to a problem, taking all things into account* - our personal and global problems will get not better, but worse.

Gopi Krishna refers to “the specialisation of science” as being a difficulty in solving our many-sided modern problems, produced mainly by technology.

That is, the “information explosion” has made our modern scientist incapable of dealing with the vast knowledge of a whole variety of different fields which may be involved in any given scientific or medical problem.

The solutions to such multi-faceted problems require broadly educated geniuses of an *intuitive* kind, who have the faculties of “higher consciousness” and “revelation” at hand.

He adds that we need not only people who have the ability to synthesize *all factors* in a problem using this new intuitive faculty developing in man's brain, but in fact, actual *prophets*, who can see *in advance* even threats from asteroids or freak weather conditions, so there is due time to prepare for them, before they grow too sizeable to combat and contain.

The Biblical example of Joseph and his seven years of famine and plenty, and of the ancient Dogon civilisation's unexplained astronomical expertise; as also the incredible accuracy of the ancient *Mayan calendar* (see Gopi Krishna, *The Purpose of Yoga*) would be a few ancient, and in the latter two cases, *archaeologically documented* examples of the functioning of this new faculty.

We have to appreciate that we are not alone in the universe, not even in this solar system.

For we are according to Gopi Krishna, based on his own supernatural power of seeing, surrounded by other kinds of intelligences, at various levels of "creation", whom we can tap into and gain directions from, which are in fact independent of the human brain.

The already cited example of Edgar Cayce and his unexplained medical cures originating from a "trance state" would be a good example of this. He had no medical training – so where can this knowledge have come?

It is possible that we are as far below many of these other intelligences in the universe in terms of evolutionary stature, as we are above something like a rat or a mole.

Of course that does not make us any less than what we are, certainly not rats or moles, but demands we must acknowledge and appreciate that we are not the pinnacle of the possibilities for life forms in the universe.

Considering that the observable universe has been around for almost numberless billions of years, and we have only been here as recognisable *homo sapiens* apparently for less than a million, how can we rationally not imagine that there must be many other more evolved life forms elsewhere in the universe?

Unless of course that we are as far as any life form ever gets, before it burns itself out and becomes extinct, which theory is also popular with many of both a scientific and secular nature.

But the problem with that theory is again – *we are not yet extinct, and so we do not yet know how this experiment ends.*

We do not know if human beings will still be here in a hundred or a thousand years, because we cannot even reliably predict things like next month's weather or the behaviour of man-made systems like the economy, let alone the outcome of a spinning roulette wheel, horse race, or sporting event.

So we cannot know or assume that other life forms have not evolved on other planets and conquered all our problems, perhaps even billions of years ago, and we cannot even vaguely imagine what kind of physical forms or intelligences they may have evolved to by this stage.

Supposing this were the case, we could not be too surprised if they were able to access our solar system, and play a part in our evolution for reasons and in ways we don't understand, without our knowledge or awareness.

But neither can we assume they would necessarily do such a thing. Surely we can't just sit around and wait for some benevolent and all knowing aliens to come from the sky and sort the mess out for us.

So we must take responsibility for ourselves. And this means producing the highest evolutionary products of genius possible on the planet, and then appointing them as leaders or trusted advisers to the rulers of our nations and world.

It may be that it is simple *impossible* for any rational mind to deal with the problems that modern man now has in the scientific and nuclear age, in the usual linear manner with which we are familiar.

It may also be that only a very restrained, modified and superior technology can fulfil our needs without producing all these environmental and medical disasters, and various other unwanted side effects.

Gopi Krishna himself says that life will necessarily have to become simpler materially if we are to have a safe and healthy environment, and a harmonious and peaceful world.

But *before it is too late*, surely it is time for the scientists to hold their hands up and accept their lack of adequate wisdom in administrating the complex technological and environmental problems of modern man, and look at this field of *kundalini research* which may open up the way for them to solve our current ills conclusively, by developing in themselves or others in our race, the *higher conscious intuitive state*, in which they will become true geniuses, capable of pronouncing and defining authoritatively and correctly the solutions and pathways we must take.

## Chapter Seven

# The Philosophical Objections to God and the Spiritual Nature of Man

As we have seen, both the scientist and the secular atheist cling on to a lesser or greater degree, to an outmoded anthropomorphic conception of God, which justifies their belief in his non-existence.

But in reality, how can one argue so conclusively that there is no mysterious unseen power which animates all that we are and see, as the grand author of a vast cosmic play?

Most scientists believe they have discovered most if not all of the fundamental laws governing physical reality, but we must consider that scientists of ages gone by must have believed many times over the very same.

However, the problem now is that scientists believe they know so much that their knowledge has more or less superseded the need for any “god” or “divine being” to be part of their grand scheme.

For example, were we to go into an art gallery and see some fantastic painting, sculpture or other art form, we would assume undoubtedly that it is no accident, that its very existence implies without doubt that some intelligent being has created it.

But this vast, complex universe – such an infinitely wondrous and complex piece of art – no, nobody has created *that* we are told.

Evidently, it has just created itself out of not even thin air, but perhaps a total vacuum, so the scientists say, and there are more scientific theories about the size, nature and creation and destination of the Universe than there are even religions it seems.

The popular theories about time and space appear to defy all normal commonsense conceptions of our everyday reality.

We cannot find rational explanations for the concepts of eternity of time and infinity of space.

Physicists and astronomers have been struggling with these problem since scientific thought began, and inventing increasingly amazing theories, right up to and since Stephen Hawking, who has as previously mentioned, at the time of writing, just revised his theory on black holes, admitting he had made some major errors.

But as weird and wonderful as these new theories are, is it possible that these age old philosophical problems about space and time are simply beyond solution to the rational processes of the human mind?

One example of the apparently intrinsically flawed nature of logic and the intellectual mind of *paradox* is perhaps sufficient to make the case.

There is the problem contemplated by philosophers such as Bertrand Russell regarding a fictional barber who decides that he will act on the principal of *shaving everyone in his town who does not shave himself*.

Then the question arises, as an inhabitant of his own town – *should he shave himself?*

A simple analysis shows that he can neither shave himself nor not shave himself without breaking his principle.

We assume he grows a very long beard while he is thinking about it.

But the serious point is that we see a clear demonstration of the capacity of the human intellect to create problems it cannot solve.

Gopi Krishna seems to imply that this is the case with the physical reality more generally that we see, in that it is not in fact what we believe it to be with our rational minds.

Though he did not deny the reality of the physical world, in his higher state, he said that the universe does not any longer appear as one of solid matter as *the principal element* – but as constructed entirely of *consciousness*, with matter seen in its true light as only the second fiddle and subsidiary player.

He was able to see this “universal consciousness” - i.e. God as “living presence” - as active in everything that he turned his attention upon.

And that unlike the modern materialist scientist, he saw that matter, space and time are the creations and instruments of this universal consciousness, which in its localised form, as well as orchestrating the entire moment to moment functioning of matter, is alive as the consciousness of the human being.

The philosopher has often asked the question – *if there is no observer to see it, does the universe still exist?*

And now Gopi Krishna has finally answered it for him.



The answer is that the universe and the observer are one.

The individual observer is merely a localised fragment of the universal consciousness - i.e. God – and at the same time, the existence of the local universe at all is entirely dependent on the universal consciousness which, like a mighty magician's hand, is continuously creating it and animating it all.

That is, Gopi Krishna's position is the exact reverse of the materialist scientist's, in that *consciousness* is held to be the *a priori* element, the original "cause of all causes", and matter is merely its product.

Thus, there can be no universe without a consciousness, which not only observes it, but *creates* it.

As consciousness is the pre-existing element or animating intelligence of the universe, not only can we say that there can be no existence of the universe without consciousness, but on the contrary, consciousness alone could possibly exist without a material universe to support it, as the *a priori* being, and *cause of all causes*, that needs none other to support it.

The atheistic scientists would have us believe however, that the whole universe is basically a mass of dead, unintelligent matter, and that we, and maybe a few other similar species dotted across the galaxies here and there, whom we'll never be aware of or meet due to the scientific impossibility of intergalactic travel, are the only intelligent life forms in it.

They further say we are here due only to some quirk of Nature, in this otherwise likely "dead and lifeless" local area of our Milky Way galaxy, and as such an aberrant species and obvious "cancer upon the planet" are likely soon to disappear into extinction and history like the dinosaur and dodo before us.

Gopi Krishna however has more hope for us, despite his forecasts of limited nuclear war, which he feels most probably will occur unless we are able to reshape our minds and world very quickly.

He says that there are more laws in Nature than the scientists to date have revealed or understood which are operating in the environment – much more like intelligent sentinels than blind forces - and come into operation once certain limits are exceeded, certain Rubicons crossed.

Not only do these laws act to cause destruction at times in support of the broader scheme of the evolutionary process, but they also impose certain limits on the degree of destruction and hence consequences, so that man never becomes fully extinct, but is somehow enabled to carry on if only in a limited way – as per *Noah and his Ark* – in order that Nature’s plan to raise man to an ever higher evolutionary stature is not thwarted in a fundamental way.

So even were scientists able to administrate the world’s technology and resources, with all the modern knowledge well integrated and considered, their current deficiency of knowledge of the operation of these hidden laws would still prevent them from making the correct decision from the planetary and human evolutionary point of view.

No scientist objects to saying that there are laws of nature operating at all known places throughout the observable universe, but where they take divergence, is if we wish to describe their collective operation as some kind of “universal cosmic intelligence” or “God.”

Ironically, the basis upon which they deny this idea is really the anthropomorphic conception of God.

The thing they wish to state most intensely is that there is no “personality” in any way comparable to our own, possessing something which we could call “intelligence”, there is no Supreme Being who watches over his “creation” and judges upon it, as per the Old Testament God, who hurls down his thunderbolts and wipes the planet clean with fire and flood, when he is sufficiently displeased with what he sees.

But though there are in fact modern researches which claim even to have identified not only one, but a number of arks, buried in locations similar to Mount Ararat, and carbon dated to be originating from Biblical times, even if true, we cannot necessarily attribute Noah’s flood to any more than the blind operation of natural laws and disasters, such as perhaps an asteroid impact, can we?

But for many, this view that all Nature’s laws are blind, somehow operating independently of any intelligent force entirely under their own steam does not compute with their “innate reason” – i.e. their developing *intuition*.

When we ask the scientifically inclined atheists to explain where these laws of nature come from, they say - “*they just are*” - and as to why they continue to operate - “*they just do*”- and they answer all other such fundamental questions such as *where did the universe come from?* and *why are we here?* in precisely the same inanely tautological and unsatisfying way.

That is – they say the universe didn't come from anyplace, *it just is*; and we aren't here for any reason, *we just are*.

But when the “believers” on the other hand, insist there must be a God, some kind of intelligence governing the universe and its laws, the scientific atheist suddenly returns to “reasoned argument” and asks *if there is a god, who made HIM, where did HE come from?*

And when the believers give the answer - *nobody made him, he just is* - the so called “rational scientists” regard that as completely unsatisfactory, whereas it is the *exact same* explanation they are themselves giving for the existence of Nature and its laws!

So we have to observe clearly that in both cases – of the believers and of the atheists – *neither* side has an explanation that fully satisfies logic and reason.

The more honest groups of atheists and scientists admit that these are questions which logic and empirical science is unable to deal with.

It is time for “religion” and “spirituality” to be dealt with by the modern scientifically informed post-Darwinist mind in a wholly rational way, uncompromised by motives of a psychological nature.

And further, as Gopi Krishna points out, those who deny the currently unrecognised hidden faculties of the mind, make this decision on a flawed basis. That is to say – the only tool they have available to them to make such a guess is *the mind itself*.

That is, if the mind which they are trying to analyse reality with is itself flawed, or else has inherent limitations which prevent it from deciding on issues relating to its own existence and performance, then they attempt the impossible without knowing it.

So the logical presumption here is that they have a mind that can adjudicate on such issues, and the question must be asked – *how can they possibly be sure that this is so?*

That is – if our minds are flawed or limited without our awareness of it, then we will continue to operate in delusion and come to erroneous conclusions also without us being aware of it.

There does in fact seem to be a natural flaw in our processes of reasoning, as demonstrated not only by the example of the barber paradox mentioned above, but apparently also by *Godel's Theorems* in mathematics, which have indicated no logical proof is safe.

Gopi Krishna further points out that the average modern intellectual is severely overloading his mind by a serious overuse of the mental equipment, and as a result, we see more and more mental illness in Western society, as his overtaxed brain rebels, such as was never previously seen in agricultural and less sophisticated societies.

This all points to the need for an exploration of the principles which uphold the evolutionary path, and simultaneously the health and sanity of the brain.

According to Gopi Krishna, it will then be found that the same prophets who pronounce the existence of God are correct in having assigned rules by which man should live for his best security and evolutionary progress, and the establishment of “the Kingdom of God” – i.e. an evolved and blissfully happy race of beings - upon earth.

By such *scientific* research on kundalini, we will thus indirectly prove the existence of God, that is, higher dimensions of consciousness, which can connect us with higher intelligences in the Universe, whom one can ultimately describe in their totality and essence as *God*.

Thus “God” - in this sense of an all pervading cosmic intelligence carrying out Nature’s plans and laws - will be an accepted scientific fact, and no longer a matter for tedious and fruitless intellectual debate.

## Chapter Eight

# Kundalini, the Biological Basis of Religion and Genius

The aspect of Gopi Krishna's theory that may interest the scientific and atheistic mind most, is that regardless of any belief or non-belief in ideas of higher consciousness, enlightenment and psychic powers, he claims that there is a biological mechanism in every human body that by suitable methods can be activated, and can lead to the averagely intellectual man becoming a genius as one of its several consequences.

Let's face it – most of us have some talent of one kind or another, but very few people in any society or age could be regarded as being geniuses, depending on how strictly we define that term.

Many millions worldwide for example can play the piano to some degree, but how many can play like Mozart or Tchaikovsky, or how many artists can paint like Salvador Dali or Rembrandt?

True genius - like perhaps *Lennon & McCartney* in popular music, Shakespeare in literature, or Einstein in science - is extremely rare. Which of us can equal their feats, no matter how hard we try?

Most of us, probably at least nine-hundred thousand, nine-hundred and ninety-nine out of every million, are currently destined to leave nothing behind us apart from children that makes any lasting mark on history at all.

But on this topic of the creation of genius by deliberately stimulating the kundalini mechanism, Gopi Krishna has more to say.

A genius will not necessarily be a thoroughly moral man, like a prophet or saint, though he will usually have some tendency to higher ideals. So we cannot therefore necessarily trust the secular genius to rule us, even though he may, like Hitler, have great powers of mind and speech and magnetic personal charm.

But the true enlightened man, like Buddha or Christ we can most definitely trust.

The trouble is they are so rare. For every one of them, there may be a thousand or more geniuses of the secular kind like Leonardo da Vinci, Beethoven or Einstein.

In discussing the types of genius, Gopi Krishna therefore lays emphasis on what he describes as a "spiritual genius" – that is, a moral and more or less saintly man or woman whose strand of genius is in the moral and spiritual realm.

Why is this?

Many complain that Christ, Buddha and Gopi Krishna himself did not prove their greatness by producing some kind of scientific discovery to help mankind, even the cure for just one single particular disease.

But that was not their domain.

Their role was to teach us all something much broader and more important and fundamental – *the meaning of our existence and how to live*.

Their role as prophets and “spiritual geniuses” was to discern the seeds of the time, to warn us not merely of one disease, but of impending disaster for all, and tell us how either to prevent it, or failing that, to usher those few they could find and make understand into safety to carry on the race, as per Noah and his Ark.

That also, in broad terms, is what Gopi Krishna came to do. Thus he did not try to solve the problems of producing energy by nuclear fusion for us, or cure some form of cancer, for rather he addressed *the cancer in society as a whole*.

Thus he did not spend his time inventing new technologies or finding cures for diseases, but upon a thorough study of all the world’s ancient and modern spiritual and major scientific literature, which the numerously abundant and diverse references in his fifteen plus written works and many spoken talks shows.

Not only did he write around fifteen books which have been published, there is reliable information to suggest that he also *handwrote* up to a further *ten thousand pages* of prose and verse - probably enough material for another *fifty* books - which may appear at a future date when demand justifies that, and stands as a minor miracle in itself.

Gopi Krishna’s own arena was of spiritual genius.

That is, to tell us about the origin and meaning and significance of all the existing scriptures, and how to take care of our own spiritual and evolutionary development.

His *scientific* contribution was to provide a biological framework and explanation for yoga and spirituality, and put the current scientific evolutionary theories in their correct perspective – that is, incomplete and misleading without the understanding of the kundalini evolutionary mechanism in both animals and man.

Of course he was not a scientist in the sense of having trained at a university and gained great skill with test tubes, microscopes and all the technical gadgetry of modern science.

But rather, he had developed subsequent to his awakening, a faculty of seeing inside his own body which enabled him to *in broad terms* give a scientifically based explanation for the phenomena he discovered, in particular the reverse action of the sex organs via the *kundalini* mechanism, which leads to evolution of the cerebrospinal system rather than the reproductive function with which we are all familiar.

Is not that enough for us to try and take in without him confusing us and the issue by trying to interfere in other technological and medical matters in a direct way?

And thus he has offered us a great gift, but with a warning attached.

He has told that every one of us can aspire via rightly practised moderate moral principles and perhaps yoga techniques, to a higher level of consciousness, in which we may ourselves develop the talents of the famed geniuses, and beyond that, even in some cases enter the last horizon of human achievement and satisfaction - the state of *samadhi* or bliss consciousness – which is the only heaven that we can certainly ever find, yet not in the far skies, but right here and now upon planet earth.

The warning which accompanies this revelation however is that to stir this kundalini mechanism can be a dangerous thing.

And that is where the Laws of Evolution come in. To stir kundalini in an undisciplined and morally degenerate man or woman could seriously affect the balance of both mind and general physical health.

That is why Gopi Krishna and all the other prophets have devoted almost their entire output to deal with the “meaning of life” questions and diagnose and delineate the social and moral codes by which men and their societies should live.

It must be clearly understood that it has never been the intention of prophets to be killjoys, but to point out that we are here not merely to enjoy ourselves in a sensual way, but also to evolve.

We can, if we choose, disobey the limits set by natural law on our behaviour, but if we do so, firstly our personal evolution will inevitably be retarded, and secondly we will inevitably suffer to a lesser or great degree in a whole variety of ways which are not yet understood.

For example, Gopi Krishna says that we may age prematurely by being overly sexually indulgent in our youth, leading to a helpless and debilitating old age, which he says need not otherwise be.

Let us remember that each person goes through the trials, tortures and changes of adolescence following his or her childhood years, *entirely without any say in the matter whatsoever.*

So is it so surprising if we discover that Nature has other plans for us that may involve an ongoing process of growth in later life, which too may have its tests, trials and growing pains?

This is precisely what happens in an active kundalini case – the onset of which is apparently usually in one’s mid to later thirties, in those small few in whom it so far awakens of the global population in a major and dramatic way, and Gopi Krishna pointed out several well known cases of its occurrence and progress.

In the book “*Kundalini, Empowering Human Evolution*” he refers in separate chapters to the cases of Mahatma Gandhi and writer Alan Watts, as modern twentieth-century examples of kundalini active people who demonstrated these principles, both of whom might legitimately be called geniuses to a greater or lesser degree.

These two cases in point however represent the opposite poles of the “management of kundalini.”

Gandhi, with his relatively strict Hindu upbringing, had a natural affiliation to yoga and a sense of disciplined lifestyle and the moral constraints necessary to satisfactorily bring it to what Gopi Krishna describes as a “benign disposition.”

In Alan Watts’ autobiography on the other hand, he freely admits to the sensual extremes he was driven to by his undisciplined nature, that being typical of modern Western society, and thus one does not know had he been willing and able to apply such self-discipline and moderation upon himself, what heights he might have eventually reached.

According to Gopi Krishna’s philosophy, he might well have become a far more significant player in American and Western culture, rather than a somewhat forgotten and neglected “hippy era” figure as he is now.

Likely, an arguably equally inspired figure, such as Timothy Leary, could also, had he directed his thoughts to true yoga, rather than the use of potentially dangerous mind altering drugs such as LSD, become a very highly evolved man, possibly entering a conscious *samadhi* in his own life time.



And should we wish to experiment upon ourselves and attempt to become geniuses or enlightened with the knowledge Gopi Krishna has offered us, this same message will we virtually atheistic and morally unrestrained Westerners then have to take seriously to heart.

We are now at a crossroads, faced with a choice, by which we either reform ourselves, both personally and collectively, and evolve to a higher state, where we are freed from the *dominance* of egotism and desire once and for all; or else we shall descend into a living hell of instant gratification, crime, disease, war and death, as is happening now before our eyes.

This is not to say that we must leave our human biological desires to love and reproduce behind.

It is only to say that we must be at least relatively speaking masters of ourselves, and that these animal desires must not dominate our nature, leading to the inevitable current competitive and chaotic condition of human society, caused by the accumulated competing and uncontrolled desires in the individual and race generally.

The evidence for the case made by Gopi Krishna that the most highly intelligent in society, or those who aspire to awaken kundalini voluntarily, have got to be more self-controlled than everybody else, is not just the few famous cases already mentioned, to which one could easily add David Icke, a self-confessed kundalini transformation case.

The overwhelming evidence is the well-documented occurrence of mental illness in those of higher intelligence in general, and in the libertine Western culture in particular.

This, Gopi Krishna describes as the transformative activity of kundalini in a *morbid* way, which may result in delusions, psychotic or schizophrenic states either temporarily, or permanently in some cases.

But the idea that immoderate sex could lead to these pathological states of mental illness – though there *are* other factors also, such as faulty diet - is totally new to psychologists, who are currently telling us that sex is good for us, and we should seek out all means of getting more numerous, better and wider sexual experiences.

The recent news reports indicate a trend to diagnose some as having a problem of sexual addiction, as a treatable condition, but apparently only because it is causing relationship or marital difficulties, and not remotely because they think as Gopi Krishna says, that too much of it can lead to mental illness, premature ageing and death.

But please bear in mind that although this may be written here as if it were all fact, Gopi Krishna - the originator of these ideas in modern times - said that every word and sentence of his must be scientifically tested and objectively scrutinised.

For instance, statistical research should be done to verify if there are direct links between sexual immoderation and mental illness and other debilitating diseases, for example, Parkinson's Disease, which now seems to be affecting even some who are relatively young.

The broader point to make here is that Gopi Krishna is indicating an entirely feasible future society in which *genius is deliberately cultivated* almost as easily and systematically as we now cultivate trees and plants.

But as entertaining as they are, Gopi Krishna points out that surely we do not need merely a new crop of artists and musicians and novelists - though that will inevitably happen too - but those who have "practical genius" in ways which will directly impact upon and ameliorate the existing complex and seemingly intractable problems of mankind.

Thus he says we need geniuses in politics, jurisprudence and social administration, as well as scientific and medical ones.

The current rows, with dozens of experts arrayed on either side about questions of law and order, what diet is best for us, how to raise and discipline children, and other controversial issues like how to deal with waste, pollution and the issue of safety of immunisations, drugs and genetically modified foods, must be dealt with both exclusively and conclusively by these geniuses of the first order.

Thus the vital importance of being able to create all varieties of these high order geniuses to aid and guide our society.

But though from Gopi Krishna's dimension, he alleges his views are fact, unless we too have his experiences, as *objective logical beings*, for us this can only be speculation.

Thus did he talk continuously of the need for thorough scientific investigation and experimentation upon the kundalini phenomenon, and tried his best during his life time to promote and instigate such serious scientific research.

He claims that science should now be able to detect sufficient changes in various parameters in the body of a partially or fully awakened man, as well as measurable differences in his psychological state and intellectual capacities, to prove the case beyond doubt.

His suggestions for this research are dealt with in the final chapter of this work.

The corollary of this new theory that Gopi Krishna is bringing to this arena however, is that *genius is the consequence of subtle enhancements in the quality of the brain*, which can in favourable cases be produced within a number of months or years in a suitable subject who undergoes a kundalini awakening.

That is, science has preserved Einstein's brain and is unable to detect any biological or physiological differences in it as compared to the averagely intelligent man.

Obvious factors such as size of brain do not seem to matter much, or this would give us a clearly conclusive case for the superiority of the male brain over the female, which obviously is far from proven, as no doubt most lady readers will agree.

Gopi Krishna says the answer is in fact in the changes in the subtler structure of the brain, which have been too difficult so far for scientists to identify.

But it is most definitely a biological modification as it takes a number of months or years to stabilise in a higher state, just as does the brain in the awakening of the mind in various ways in the transition from childhood through adolescence to the mature adult brain.

So genius is definitely down to the capacity of the brain, and Gopi Krishna says it depends which parts of the brain the kundalini energy stirs and "irrigates", as to what particular species of genius will evolve in any individual.

We might guess that in rare cases of "universal genius" like Leonardo da Vinci, several areas are stimulated simultaneously, whereas most geniuses have facility in only one or two – for example, mathematics, music, literature or art.

As examples of this speciality genius instigated by an active kundalini, Gopi Krishna cites the cases of ancient Indian author Panini's Sanskrit "wonder grammar" which is regarded by linguists as perhaps the most concise but comprehensive linguistic grammar ever created; and amongst other examples, the mystery of how the fantastical architecturally complex Egyptian pyramids were built, using technologies still only speculated upon by modern man.

Thus he is saying that the knowledge and understanding to produce these miracles was not produced by a process of accumulated piece-by-piece technological development, as we are accustomed to think in modern times, but by some inspired single brain that had a power to bridge the gap of space and time and create what few or no one can equal even today.

All human knowledge is of course originating in one human brain or another at some point in time, possibly the same idea more than once, in different brains and at different times, as with the near simultaneous development of calculus by Leibniz, and Newton, the latter calling it originally not *calculus*, but *fluxions*.

But most major developments in knowledge have come as Jacob Bronowski pointed out in his famous 1970s book and TV series “The Ascent of Man”, not from continuous small contributions from countless individuals, but a relatively small number of great thinkers and geniuses such as the original “savant” who first created fire, and then the more recently well known figures as Pythagoras (numbers and algebra), Euclid (geometry), Newton (motion, optics, calculus and gravitation), Maxwell (electromagnetics), Kepler (astronomy), Mendeleev (the periodic table of the elements), Mendel (genetic inheritance) and of course Einstein (relativity, field theory, and unwitting father of the atomic bomb).

Of course, all the greats were followed by a number of lesser beings to fill in the gaps, but consider for a moment how one man such as Edison produced single-handedly a huge proportion of the technology we see in our modern world, such as electric lighting, batteries, the motion picture camera and sound recording.

Again Leonardo da Vinci with his medical and technological knowledge as well as his artistic and architectural genius was able to pre-date by around five-hundred years, the invention of the parachute, helicopter and submarine, in an age when powered flight or undersea vessels were otherwise undreamed of.

This is the massive power created by just *one single highly evolved human brain*, and thus the unparalleled significance of Gopi Krishna’s great discovery of *deliberate cultivation of genius* by a voluntary accelerated process of human evolution, in short, the deliberate and systematic cultivation of the brain, via the kundalini mechanism.

Thus it has been the greatest of all errors for atheists and scientists to toss aside and deride as mere myth, the thousands of years of scriptural knowledge produced by and about the most evolved beings who ever lived on planet earth, regarding the operation of this evolutionary organ, which alone has been responsible for every modern discovery and marvel in the human world, that we now know and see before our slowly awakening eyes.

## Chapter Nine

# A Rational Spiritual Perspective on Sex

Those who feel sufficiently drawn to this subject matter to have persisted thus far may be somewhat relieved to know that Gopi Krishna was no puritan when it came to the topic of sex.

He pointed out emphatically that the factor in the human psyche that is arguably the most powerful - the desire for sex - whether merely for pleasure or for the purpose of reproduction of the race, had to be planted very deeply in man by Nature, or else the race would not have prospered and survived all the struggles of its long history.

So he does not for one moment belittle or denigrate the sexual act, nor love between the sexes in any way, but on the contrary, says that generally speaking, a certain amount of sexual activity and relationships with members of the opposite sex in general, is more or less essential to spiritual and evolutionary development for most human beings.

This is not only a relief from the point of view of personal freedom, but because another objection of the atheistic mind to religion and “God”, has been the apparently negative and sometimes obsessively censorious pronouncements on sex.

Gopi Krishna however suggests that these have come not from God nor any of the true prophets, but rather from misinterpreted and corrupted scriptures and the strange obsessional nature of man himself on this issue.

He suggests that the tendency to monasticism started primarily in Buddhist times, but was not prevalent until that time, and gives examples of several enlightened men from the Vedic era in India who were married, and in one case retired to the forest with *both* of his wives.

The other pronouncement of course which has created the religious war on sex is Christ’s alleged reply to the question on marriage.

If we look at what the New Testament actually says -

For in the resurrection they neither marry, nor are given in marriage,  
but are as the angels of God in heaven. {Matthew: 22:31}

it is not a question regarding the living at all. It is a hypothetical question about whose wife in heaven would be a woman who had married and subsequently re-married with each of seven brothers on their successive deaths, as a custom advised by “the Law of Moses.”

But it appears that this passage has been interpreted from the times of the early Christian Church as meaning that priests should be unmarried, which from Gopi Krishna's point of view and that of many other rational observers, would seem to sentence any such priest, for example, the Roman Catholic, to a life of celibate torture, impossible in practice for most of them to maintain.

That many, it appears, in modern times and likely throughout the history of the Church, have been unable to subdue their powerful natural urges and resorted to illicit meetings with women in their flock, nuns, and even child abuse, is not at all therefore unlikely.

And just from a commonsense point of view, how is a minister of a parish supposed to understand the lives of those who are married with families, when he has not had first hand experience of the joys, pains and problems of their daily lives himself?

Not only in the Western countries, but in almost every religious faith or creed, the test placed upon the priest or holy man has been whether he is above sex desire.

Gopi Krishna tells us absolutely this is a false test.

Certainly, the higher conscious person must have the ability to restrain his desire such that it does not create havoc in his vicinity, as in the not unfamiliar instance of priests being seduced by multiple members of their "flocks", and creating scandal thereby.

But, to our surprise, he tell us, that not only will a spiritually or evolutionarily more advanced man or woman have sexual desires, but they will most likely have a significantly stronger desire than the average person.

The reason for this is again surprising and seems to be an unprecedented revelation in respect of all known medical and spiritual literature.

The "Tantric Buddhists" have long been exploring the alleged link between sex and altered states of consciousness, but Gopi Krishna makes it far more scientific and clear.

That is to say, he explains that the evolutionary and reproductive mechanism is one, and that these two apparently entirely different processes work from exactly the same source – that is, the sex energy produced by the sex organs.

This sex energy can either be used for reproduction or pleasure and converted into sexual fluids, or on the other hand can be sent *upwards* along the spinal canal causing the brain to evolve.

Note that it is not of course sent up to the brain in the same *gross* form as the reproductive sexual fluids, with which we are familiar, but in a subtler form, which he describes as “higher prana” (*prana* is a term from Hindu philosophy referring to the “vital force” or “transformative energy” in the body, as well as the “creative energy” of all the universe in general).

When in rare cases as with Gopi Krishna himself, the previously sealed chamber in the brain opens, one obtains a surprise, somewhat comparable with that on entering the sealed chamber of a great Pharaoh.

Whilst in the latter case, we find ourselves knee deep in treasure and priceless artefacts, in the former case one finds the brain floods with the aforementioned *higher prana*, and the result is an experience of unparalleled bliss as previously described.

Now we can start to make some logical sense of the statements of Christ, such as “*the kingdom of heaven is like a treasure buried in a field*” and for which a man will “sell everything he owns to possess that field”, and again, “the kingdom of heaven is within you.”

That is, we all in theory have the capacity to open this centre in the brain, and thereby discover “the kingdom” within us, as it appears Gopi Krishna and a very significant number of saints, mystics and other humans have done in recorded history.

There is one particularly convincing piece of evidence that Gopi Krishna’s theory that the evolutionary and reproductive mechanisms are both just different sides of the same coin. That is – that higher conscious state can, and generally does include experiences of physical ecstasy or in other words *orgasm*.

This higher state is not therefore merely an abstract intellectual or mental encounter with higher dimensions of awareness, but also an “upward orgasm” which produces no gross sexual fluids, but may include the general feelings usually associated with the sexual orgasm, which can be both much longer lasting and more intense, though not necessarily so.

Gopi Krishna said that on his early forays into the higher state, orgasms were happening continuously in his body, which would seem to correlate the cause of the higher conscious state with that of the normal sexual experience.

However, the overall experience of a *samadhi*, at least in its physical aspect, is said by Gopi Krishna and others to be so overpowering that many faint and lose consciousness as a result.

So now, when we hear of the saints like *Teresa of Avila* and others talking of “ecstasies” and “ravishment”, we see that they are not just some mentally unbalanced or deluded religious people, but are actually having dramatically more blissful and more sustained sensations of physical satisfaction than many a Casanova is getting out of the familiar kind of sex.

But the surprises continue.

Gopi Krishna says in fact that generally speaking, the more highly sexed person has a greater chance of spiritual (i.e. evolutionary) advancement than the only mildly sexed one. This statement, if true, surely has turned thousands of years of religious ideas upon their heads.

So why is this? How can he make what seems such a total contradiction of all our ideas to date about religion and sex?

The reason is that as previously mentioned, the evolving brain uses and needs transmuted sex energy to evolve, and the more rapid the evolution goes, it needs more and more sex energy to supply its needs, which can in turn only be generated by greater activity in the region of the sex organs.

Gopi Krishna discusses a very dramatic example of this phenomenon regarding Mahatma Gandhi in the book “*Kundalini – Empowering Human Evolution.*”

He names the chapter “*A Paradoxical Episode in the Life of Gandhi.*”

That is, there was a scandal involving the otherwise saintly regarded holy man and statesman, in that he had one of his young female cousins sleeping in the same bed (but *not* having sex with him) and massaging him regularly at a certain period of his life.

Given his obvious incisive understanding of politics, no one surrounding him could understand how he could take such an apparently disastrous course of action.

Gopi Krishna however was able to explain this mystery, based on his understanding of the kundalini mechanism.

He said that Gandhi was obviously as an inspired genius, a kundalini active person, with a more rapidly than normal evolving brain, and the tremendous demands on his brain would have necessitated a more abundant than normal supply of transmuted sex energy to keep his brain balanced and thereby his sanity together.



As his normal morality would not allow him to consciously seek out new sex partners, not knowing why himself, he was compulsively drawn into this superficially bizarre arrangement with his niece.

That is, her presence in his bed, physical proximity and massage of him provided the extra stimulation to his libido to produce the extra measures of sex energy, which when transmuted to a suitable form was then able to feed and stabilize the brain, and consequently balance Gandhi's mental state.

Another corollary of this general theory is that there is typically a need for more evolved and kundalini active individuals to moderate their normal sex activity, again because the evolving and more sensitive brain demands more transmuted sex energy to fuel and stabilize its activities than it otherwise would do.

This of course explains how the concept of celibacy became associated with spiritual development.

The various prophets who emphasized sexual moderation, did not perhaps have Gopi Krishna's scientific explanation of the *why* in terms of brain physiology, but they *intuitively* were able to produce the correct evolutionary rules for man's conduct nevertheless.

For those who say – “*well, Gopi Krishna can say what he likes, I do not believe his evolutionary theory, and will have as much sex as I like*” there is unfortunately another corollary or consequence of this theory which they might bear in mind.

That is – the conservation of sex energy by a moderate sex life, not only promotes the evolution of the brain, but also “rejuvenates” the body generally speaking, maintaining optimum physical bodily health.

That is, according to Gopi Krishna, seriously overdoing things sexually can lead to a prematurely debilitated old age.

He says that when sex energy is conserved, a proportion of it is absorbed back into the blood stream and thereby rejuvenates the bodily organs and nervous system. As one supporting item of evidence, he cites the instance of a castrated bull, which when its sexual apparatus is dismembered, loses substantial amounts of musculature and its virility in general.

Sadly, it seems exactly the same can happen to anyone who overdoes things too much sexually in his youth, and this may partly explain the plagues of impotence afflicting Westerners in particular, and the consequent desire for use of wonder drugs such as “Viagra.”

There is an even more depressing aspect of this theory of the negative aspects of sexual overindulgence, which Gopi Krishna alleges is the explanation of why few geniuses have ever produced a progeny of the same status as themselves (see also the next chapter on this).

This clearly, is a field of research that scientists might apply themselves to, which no doubt if successfully established, would certainly bring them into the arena of Nobel Prizes and such like.

In general terms, we can observe from our own experience, especially in men, that the sex act seems to have a depleting effect on the system, as many feel drained and exhausted afterwards.

But the physiology of transformation due to stimulation of and control of sex energy is not a simple subject, and Gopi Krishna appears to have given only general guidelines.

For example, in the Gandhi case, it appears that it was his own denial in himself of moderate sex activity, which drove the need for Nature to take a somewhat bizarre route to giving him *limited* stimulation - via the scandalous situation with his niece - that in the case of him having been less strict with himself, i.e. living a normal moderate sex life, would likely not have been necessary.

However, this concept of use of sex stimulation to enhance evolutionary development is not a clear-cut matter, and for this reason Gopi Krishna commented on the activities of the modern Tantric sex practitioners with a warning.

The modern Tantric sex adherents practise sexual stimulation without orgasm as a “spiritual practice.”

Gopi Krishna says on this, that any kind of sexual stimulation, or even thought, can lead to the transformation of what he describes as the “subtle essence” which is the sex energy in its original form, into a gross form, which corresponds to the sexual fluids we are aware of, such as semen and its female equivalent, which *cannot then be used for evolutionary purposes*.

So we seem to have a paradox here.

In the Gandhi case, the stimulation was beneficial for him, i.e. productive of extra needed sexual energy, but in the case of the Tantric yoga practitioners, though while probably producing more sex energy by the stimulation of the libido, this energy is turned into a gross form which cannot be used for evolution.

There obviously is some missing physiological and biochemical information here regarding the operation of the sex organs.

That is, the suggestion is that some sexual stimulation will produce sex energy that can be used for evolution, but when arousal becomes far greater, a point of irreversible transmutation will occur, from the raw “pure” refined sex energy, to the gross, which is then useful only as reproductive, but not evolutionary material.

What the precise indicators are however is not clear, and Gopi Krishna unfortunately does not go into that level of detail in any publicly available work.

It is important to realise in general, that Gopi Krishna said that this whole field of study, must take the form of a new science, as the title of his 1978 work *The Dawn of a New Science* makes clear. Some of the known physiological details of kundalini transformation will be looked at in a subsequent chapter.

But surely, already, the implications of this theory regarding the kundalini mechanism, human health and evolution and sex, are staggering enough in their implications for modern medicine to explore.

Gopi Krishna further points out that in the case of immoderate sex activity in higher evolved and especially kundalini awakened beings, mental illness may result.

Even if this were suspected by psychiatrists and doctors, which due to their wall-to-wall approval of abundant sex it cannot be, they would have no theoretical basis for it.

But now we see that the function of the sex energy is both driving the evolution of, and stabilisation of the brain physiology, it becomes clear how starving the brain of this energy by depleting its reserves due to excess sex indulgence, can lead to its breakdown in various ways.

Of course, as usual, none of this is stated as *dogma*, and research on this must be done.

That is to say – in all this furore to trumpet more and more sex as the rightful and chief destiny of the modern man and woman, have we ever asked the question of what such unprecedented levels of sex activity might do to our body physiologically?

Regarding the modern problem of impotence *due to physical causes*, if Gopi Krishna is correct, it is obviously nothing but sheer lunacy to find artificial means to effectively force the sex organs into operating, and further deplete the body’s reserves of sexual “bio-energy”, which all older people may need to conserve to maintain their general mental and physical health.

But let us consider other implications of this theory.

For example, the transformation from child to adult is characterized by the awakening of the sexual nature. This tends to occur at least several years before an actual sex act takes place.

Again, we do not have definite knowledge about how young it is possible to have sex, or how long a delay there is on average between male children become capable of sexual release, and their first actual experiences of orgasm and ejaculation.

But if Gopi Krishna's theory is correct, we would guess that the dramatic physical and mental changes which take place in adolescence must be fuelled by this same sexual energy, which if depleted by premature onset of sexual activity, could then affect the development of the youthful brain and body adversely.

If we focus on the more intelligent classes of males and females, it is during this adolescent period that we either flower into geniuses or we do not. Adolescence surely is as critical as far as both physical and mental development is concerned as the original development in the womb.

The geniuses usually appear young – the Stephen Hawkings are ready to challenge their teachers from an early age - and most great scientists, artists and musicians show their outstanding abilities by their twenties *or they do not ever show them at all*.

So in light of this theory, especially in the modern age, should we not suspect that premature sex in the young may block their attainment of the development of the highest physical and mental heights?

As previously stated, Gopi Krishna has said that the *more sexual* man has got a greater chance of evolution, since his organs are producing the abundant sex energy which can be sent up to the brain for this purpose, providing he does not waste it in too immoderate sex.

But there are exceptions, like Newton, who apparently did not have a strong sex drive, but was a very evolved and kundalini awakened human being.

Gopi Krishna however did not toss his central idea out without justification. It all came from his own personal experience, which must be considered unique in modern times judging by all other accounts we have heard about and read.

For example, he said that when the full awakening occurred in him, with its staggering experiences, the demand for sex energy to support his suddenly feverishly active transforming brain was such that he had to maintain long periods of absolute celibacy, that is, sometimes for months on end.

He gave the example of one occasion after many months of total restraint, he “prematurely” had sex with his wife, and felt himself immediately afterwards “descending into a pit of horror and terror” and feared imminent death, due to the transmuted sex energy no longer being available to go up to feed and “pacify” the brain.

Thus, the danger of trying to awaken kundalini without preparation, unless one has obtained a “stern mastery” of the sex impulse, such that one can restrain oneself totally for certain periods when that would be required. If such firm self-control is not possessed, he says that at times, just one single error of sexual indulgence could lead to *instant insanity or death*.

Thus he states the ideal formula for human evolution is of *a strong sex desire held firmly under control, allowing only moderate indulgence at suitable times*.

Those in the higher strata of intelligence, as well as those aspiring to higher consciousness, thus need to be more restrained in their sex activity than others, even though their desire may also be stronger than the average person, which seems to be a side-effect of the increased activity of the sex organs, as the evolutionary organ activates more and more, as the human species evolves.

Finally, a further proof and consideration would be that if Nature wishes to produce more highly evolved human beings, if the “saint” or “mystic” – who is now seen according to this new theory as *biologically* at the top of the genetic tree – were to suddenly lose his sex desire and fail to have children, his extremely precious genes would not be passed on to the next generations, which Gopi Krishna described as a waste of his genetic material.

It is a simple step to infer that an increased sex desire on the part of a society’s most evolved members would tend to raise the whole society, due to increasing the number of evolved progeny in the society.

Gopi Krishna however said when questioned that it would be unlikely that the future enlightened man would personally have more than the normal amount of children, though precisely why, he did not elucidate.

Though there is no way we can now be certain, he also speculated that Christ may well have had children unknown to history, because otherwise this would seem an enormous waste of his uniquely evolved genetic structure.

If Gopi Krishna is right, and this theory becomes accepted, tested, and proven as fact, there will clearly be a revolution in sexual attitudes happening virtually overnight, such as perhaps the world has never seen.

Though people will certainly still continue to have sufficient sex in order to beget children, they will be searching frantically for ways to moderate their sex desire and activity in general, in the very realistic hope of maintaining or increasing their high intelligence and creativity, becoming awakened, and of preserving their health and mental faculties, such that they may lead a happy, healthy and independent old age.

## Chapter Ten

# A New Outlook on Marriage & the Man-Woman Relationship

Gopi Krishna says that women are equally if not more capable of *the only true liberation*, which is that attained in the superconscious state, and refers to a number of women such as Saint Teresa and the ancient Indian female mystic Lalleshwari, as examples of those who have attained higher consciousness, or stated differently, the highest possible human state of evolution currently known.

Many women have already realised their equality or more so, in the spiritual stakes than men, and vast numbers of them are involved in meditation, and are on average far more informed on subjects such as yoga and New Age topics than their male counterparts.

As Gopi Krishna put it “women are racing ahead.”

But this may be more a cultural matter than a genetic one. That is, there may be just as many men in the population who are capable of awakening, but the “anti-religious” and sex crazed cultures have diverted their attention from such possibilities.

In fact, arguably the worst thing that has ever happened to men *from the spiritual point of view* is the so called “sexual liberation” of women.

In ages gone by, except for the rich and powerful, the favour of only one woman was hard enough to obtain, and generally demanded getting down on one knee, and serious vows and a wedding ring.

But since the dawn of the 1960s especially, and the “hippy era”, this whole barrier and restraint on sexual experience has come crashing down.

The irony is that, although the average man in his lifetime now aspires to have as many sexual partners as once did only a rich man or emperor with his harem, he does not see how unnatural a way of life this really is.

After all, it depends wholly on women’s ability to control their lives by birth control techniques, primarily the contraceptive pill. Otherwise, no woman would dare risk such free and easy access to her reproductive parts, which it is evident just from the publicly viewable behaviour of celebrities that vast numbers of women in the Western world now do.

What Gopi Krishna has said on this subject is surprising.

Firstly, he said that the main problem is the continual saturation of all that we see and read with regard to the boy-girl or man-woman relationship – the TV dramas, the movies, the romantic fiction, even children’s fairy stories are of the dream of romance and passion - which diet we are constantly exposed to from our earliest youth.

More than one commentator has pointed out that at least ninety-percent of Western pop music is based on the never ending theme of *boy meets girl*.

Gopi Krishna implies that until this *emphasis*, developed primarily in youth, shifts from the full-time preoccupation with the relationship between the sexes to an evolutionary one, these disastrous “forbidden loves” will continue to be the inevitable result.

However, accepting the existing situation at it is, he does not as one might expect of a “spiritual figure” condemn such affairs out of hand.

Instead he is more realistic and points to the differing sexual drives of different men and women. It is simply a fact in his view that some men in particular have a drive and passion so powerful that they are more or less incapable of sticking to one partner for their whole lives.

This may also be true of some women whose nature is unusually passionate, or alternatively have married unwisely, and see such a passion as a means of escape.

Where children are present, and therefore divorce would be problematic, this problem could be overcome in various ways.

Gopi Krishna says that we must now in general not be so possessive of one another in our relationships, which may be a difficult view for most people to accept, but a more realistic one nonetheless.

No doubt those who truly believe they have found their one-and-only “soul-mate” partner in life and are capable of being faithful will continue to be so, but it may not be realistic to expect the great mass of people to be capable of such a dedicated life-long relationship with a single mate.

However, Gopi Krishna emphasized that given a proper training in the correct modes of behaviour from youth such instances of unavoidable extra-marital indulgence should be comparatively rare as time goes on.



He also pointed out that forgiveness is a better route than divorce in most cases, and that such a *noble example of true forgiveness* by the betrayed person of either gender, may very well produce a greater love from the “betrayed” for the one who is able to forgive, than was ever existent before.

Whilst Gopi Krishna’s ideas on this subject may seem a little controversial now, it is clear something must be done to stop the ever increasing destruction of families and leaving children without two parents to show them their different qualities and perspectives on life, and an example of how to relate to one another in a spirit of cooperation, harmony and love.

The question he would have us ask ourselves is – is a momentary dalliance, or even passing obsession with a third party, worth destroying a whole family over?

So his suggestion is that our emphasis should be on *loving* rather than demanding that we be loved, and being tolerant of the weakness in others, where it appears to be “beyond their control.”

Particularly in the modern world, where the mixed sex workplace with office buildings containing thousand of men and women in close daily proximity has made the temptations greater than ever, and virtually impossible for many to resist.

Gopi Krishna has several points here.

Firstly, as man evolves, due to his kundalini being more active, his sexual desire will get stronger rather than less. This does not mean he should give in to it, but without the knowledge of *why* nature appears to be setting him more and more on fire for members of the opposite sex, he cannot really be held fully responsible for this surely?

The *kundalini* explanation for this greater desire is that as the brain evolves, it requires more fuel generated by the sex organs, which can only be produced by more vigorous activity in the region of the sex organs, which as a side effect produces a stronger sexual desire.

Gopi Krishna said that he could actually *feel* this increased activity in his own organs, following his awakening, but we might also point out that many genius type and very creative people - i.e. those with more active than normal kundalini – are tortured by a very powerful sex urge, as we can see in popular personalities of our time whose names are so familiar as to not require mention.

On the other hand, some genius level people apparently naturally do not have a strong sex desire, for example, as cited by Gopi Krishna himself, the case of Newton.

But this is not the general case.

This faulty concept of *the spiritual person as he or she who is above sex* is also proven by some of Gopi Krishna's anecdotes, some based firmly on historical fact, to be untrue. He mentions one guru, well known in India – *Surdas* – whose desire was so intense and he had been so tormented and unable to master it, that he eventually put his eyes out with some pins.

It was apparently only subsequent to this rather drastic and unfortunate solution he became an enlightened man and 'great guru.'

So this is not to suggest that one should take such extreme measures in mastering the sex desire, but to point out that sex is as Gopi calls it "the giant we have to master."

We have to see man's sex desire in a realistic perspective, as the massive power that it really is, which when we look at it closely, is largely responsible for the entire form of the modern world as we see it.

That is – it has been man's great desire for women that has driven him on to achieve and succeed in a material way.

Let us be clear - the prophets and saints did not build the modern world - the ambitious, proud and sex hungry men did. But they built it with *the knowledge the geniuses gave them*.

So much of Gopi Krishna's message is directed at the intellectuals who currently are the genuine real power in society, since it is *they* who can choose whether they wish to give their mental power to the ambitious empire building men.

For what can a great tycoon or political leader do without all his engineers, computer programmers, biochemists and nuclear scientists?

Of course, that man's powerful sexual urge must be acknowledged, should not be taken as a license to have unbridled sex whenever one pleases in an overindulgent "I can't help myself" way.

But the magnitude of the problem of sex desire has to be clearly understood and accepted for the sake of the man-woman relationship, and *realistic* targets of limiting it to the moderation Gopi Krishna and the rest of the prophets recorded by history have recommended, must be accepted by all concerned.

In this regard, Gopi makes another surprising statement. He says that the unpredictably changing sex desire of women in marriage should be used by men as a block on their desire. In this respect, as in others, he points out that most women have a natural intuitive relation to Nature that men generally have to a far lesser degree.

So in general, men should not therefore try to force themselves on their partners, when *in a normal loving relationship* a woman expresses her displeasure with his desire to perform the act with her at any particular time.

In support of this idea, which modern psychologists and human biologists would likely find baseless and unfounded, he gave the example of the mating behaviour of cows.

Presumably from first hand observation in the rural region in which he grew up, he pointed out that a cow has various ways of fending off an amorous bull, at such times when it has no desire to mate, which may eventually culminate in the cow “planting a kick” on the offending bull, if lesser deterrent measures prove ineffective.

In relating such anecdotes, Gopi Krishna showed a great warmth and gentle sense of humour, which is always a sign of a civilised, deeply human and caring man.

He suggested also a further measure to ensure that a lasting love between two married people continues, by deliberately having periods of self-imposed separation – along the lines of *absence makes the heart grow fonder*.

Whilst modern relationship “counsellors” and guides seek to find ways to “keep the passion alive”, their methods are generally to find new ways to “spice up the sex life” by cooking special meals, dressing and arrange décor to create “romantic moods” and such similar tactics.

This effort to put “new life” into the “tired relationship” has become a whole industry now, and has no doubt produced many rich men and women due to the generally expensive nature of the methods sought.

But Gopi Krishna has a very inexpensive, yet effective solution for us all – *simply that a couple should spend some periods of enforced separation from time to time*.

If we do not live in one another's pockets all the time, but spend periods of days or perhaps even weeks apart from time to time - *lo and behold* - we find that the ardour, which many couples lose permanently within the first months or years of marriage, is alive and new.

This would seem to correlate with the powerful attraction felt by someone for an "old flame" in comparison to their regular partner, with whom by overindulgence and over-familiarity they have become somewhat bored.

It was pointed out that this was actually a traditional custom in India, in which following the first few days of marriage, the bride would return to her mother's house, perhaps for a period of as much as a few weeks.

This may sound crazy at first sight to we modern Westerners, but then we have come to accept as if normal such occurrences as continual divorce, and what in general is a chaotic society in which we demand instant gratification of all our desires and needs, and thus again, what is clearly not a natural way of life.

Consider for example what man had to do for food or warmth in epochs gone by.

He might have had to wait patiently for hours to catch a fish or stalk some game or animal, and then with sticks and grass make fire to cook it. Now we just buy a ready meal and in minutes it is cooked in the microwave oven.

So before rejecting what seem the apparently crazy customs of the ancients, perhaps we should first take a very serious look at our own ways of life.

Then there is the mystery of sexual attraction.

Many times we cannot see why someone we know seems to be attracted to a person we consider wholly unsuitable, and apparently does not agree with the image of the ideal person which we hold for them and we feel they ought to too.

Though Gopi Krishna does not explore the whole field of this issue, he does point out that the evolutionary mechanism is the unseen principle player in this role.

That is, our choice is dictated by our greatest evolutionary advantage.

Love must therefore have this evolutionary basis.

But this is not merely an animal concept of "survival of the fittest" of Darwinian thought, but based on the evolutionary goal that Nature desires.

That is, Nature is trying to produce the most evolved beings and therefore we are all attracted more to those who are in one sense or another at least equal or even “above us”, or have genetic possibilities in their make up which we would like to use in the next generation we hope to create with them.

That modern women are almost universally attracted to highly creative men like great artists, writers or musicians would appear to be a symptom of this evolutionary trend.

Gopi Krishna points out in fact that a man of higher consciousness will always find plenty of female admirers even when relatively old, and a study of the lives of creative people generally does indicate that very frequently even young women are attracted to older men who have shown some kind of genetic superiority by their creativity or success, for example, Picasso.

After all, it is clear that even a relatively old Picasso or Muhammad Ali or Yehudi Menuhin could produce brilliant progeny to a younger woman that many far younger, fitter and more virile men would be able to do.

However, that the progeny of genius is not generally ever as great as the parent, Gopi Krishna also says is due to the lack of the required sexual moderation in the parents in their youth and maturity.

One might argue that the genes of the genius are diluted by mating with someone of lesser ability, and that is the explanation why the children are rarely as great as their parents. Again, this is a statement of Gopi Krishna’s that must therefore be put to serious scientific test.

However he is clear that the higher conscious person should be more responsible in his sex behaviour generally speaking than the average man, so again, this is not any excuse for giving in to temptation.

Incidentally, Gopi Krishna himself in fact had an arranged marriage when young and fathered three children to his own young wife, and to the best of one’s knowledge was entirely faithful to her, so it must be pointed out that he practised what he preached in this regard.

In his autobiographies, he heaped lavish praise upon his wife, who though not an educated person proved to be extremely loyal, practical and wise in helping him through all his trials, despite being much younger, and very inexperienced in the ways of the world in general at the time of their marriage.

It is a very touching moment, when one reads in his longer autobiography *Living with Kundalini* (1993, KRF, Shambhala) that on their wedding night, his virgin wife was terrified, and out of love for her, he restrained himself and did not consummate their marriage until some time later, when she had become trusting of him.

So perhaps if we are willing to take a more mature view of life, based on the deeper understanding of one another, and the evolutionary forces in nature which he has revealed to us in his various books and talks, we too can have more harmonious and lasting relationships, and find that happy ending that so many of us have ceased to believe in, but of which all fairy tales speak.

# Chapter Eleven

## An Objective Look at Religion – Old and New

The Bible story tells us that when Jesus found the money-changers in the temple, he turned their tables over, and strung some cords together to drive them out.

One wonders how he might view the modern and New Age churches of one kind or another who make millions out of our *need to believe*, stranded in the spiritual vacuum which has been created since conventional religion has been deposed by Darwin and the science inspired atheistic mind in general.

But most of us whether in the East or West have had a somewhat painful experience with conventional religious practices and teachings, which from the perspective of our modern scientifically informed minds appear to be a somewhat meaningless collection of rigmarole and ritual which we are almost hypnotised into practising parrot fashion.

Even the meaning of “commandments” such as *thou shalt not kill* is not clear, when throughout the ages, all Christian countries have freely indulged in wars killing millions, including the Crusades, so clearly, to make proper logical sense of even the ancient scriptures which are familiar to us, is not an easy task.

Yet most people can make some sense of the gospels of Christ and Moses, but when it comes to Indian, Arabic and Chinese scriptures, it seems we enter a land of deliberate paradoxes and of abstruse and apparently meaningless mumbo jumbo, so incomprehensible to any modern rational educated mind that one is tempted to conclude that the entire massed ranks of it are just an enormous mountain of irrelevant trash.

And after all - once we have obtained the knowledge of the physical universe from Newton, Kepler, Einstein and the rest, and of our evolutionary origin and genetic structure from Darwin, Crick and Watson, what need have we for such irrational mystical nonsense at all?

But as this chapter shall seek to explain and to some degree *prove*, according to Gopi Krishna, a greater error in the history of mankind was never made.

The assumption is that modern man with his proud science and dazzling technology is vastly superior to any or all of the dozens of past major civilisations that ever existed on this planet, and therefore none of these ancient societies, who did not it seems possess electronic computers, space rockets and aeroplanes, or have the understanding of Darwin, DNA and nuclear energy, can possibly have anything to teach us.

However, the science fiction classic movie, *Forbidden Planet*, illustrates the point, which is merely logical to any truly objective mind, uncluttered by the fantasies of a technological utopia which the average scientific intellectual holds - that unless a society is wise enough to control the technology it creates, that very same technology will eventually destroy it.

This is precisely what Gopi Krishna is saying about the current situation – we have a society which is high and mighty in technology, but low in self-control, foresight and wisdom.

Were it simply a matter of the inadvertent pollution created by industry, that would be bad enough, but when we mix in all the weapons of mass destruction of the nuclear, biological and chemical kinds, surely, without great care, disaster is always just a matter of time away.

Whether or not any ancient society ever consciously *rejected* technological development of the modern kind because of such foresight, we cannot now know or say, but what we definitely cannot conclude is - *that they did not have our modern technology is no reason to conclude they have nothing to teach us.*

Civilisations such as the Romans, Greeks, Egyptians and what is known as the Indus Valley civilisation of India had complex cities with libraries, sewer systems and central heating, as for example the Roman “hypocaust.”

When we look at the ancient ruins such as the Colosseum, the Pyramids and the Acropolis, we see architecture and building techniques equalling or surpassing any skyscraper in New York or any other modern twentieth or twenty-first century building. If we could see these ancient edifices in their original grandeur, no doubt we would be even more impressed.

But the question we need to ask above all is - *exactly what is the criterion with which we should judge a civilisation and justifiably describe it as advanced?*

So the scientist might point to its great technological achievements and its scientific insights into the material universe.

The politician or governor might talk of its great cities, buildings, systems of law and social institutions. The artist might point to the great art, music, literature and philosophy it has created.

But in fact, according to Gopi Krishna’s theory, the sole criterion which must be applied is *whether the society is organised in such a fashion that the evolutionary path is most supported and assured – i.e. what kind of human being is it producing?*



That is, modern men look at a society in terms of the gloriousness of the superficial aspects, and the pride of its institutions.

But Nature clearly can, and from time to time, *does*, sweep all these away with one gesture of its mighty arm, for example in the volcanic eruption that destroyed Pompeii, or the great disaster that is supposed to have happened in the case of Atlantis, which according to “race memory” or myth was a highly technological civilisation, in some ways more advanced than our own, but which disappeared without a trace by some kind of cataclysmic event in one single day.

Nature apparently however judges human progress *entirely* on the basis of the progress and quality of the evolving human being.

Gopi Krishna said “*Nature is relentless in its programs and plans.*” The implication is that it will wipe out millions in a day, if that is the only way to keep its plan on course.

And Nature’s plan is to develop the superman and superwoman – that is the *cosmically conscious* being, who has understanding of reality and powers of perception and even prediction, of which the rest of us cannot yet dream.

This prophetic aspect of the higher conscious being, will be considered in a later chapter, but let us for the moment just point out the great asset that such a person could be in seeing and evading such a disaster as allegedly wiped out the Atlanteans, and also the proven calamity which killed the entire population of Pompeii, the latter in particular for whom, a mere timely five mile walk would have entirely saved the day.

We casually presume ourselves superior to races of eras gone by, but the truth is we have a technology out of control, a polluted environment and a nuclear and biological sword of Damocles permanently over our heads, ever flaring international and civil wars, terrorism, organised crime, epidemics of untreatable diseases, drug addiction and a youth that is feeling alienated and acting out of control.

So in fact, the only respect that we can certainly be regarded as in any way superior to any civilisation of the past is in our technology – which in reality is just a measure of the superficial aspect of what a human population is really about.

This victory of the *form* of our society over its *content* is the key to understanding our mixed-up age. It is like a beautiful building that is riddled with dry rot and woodworm just below the façade, and could be demolished completely by just one single strong gust of wind.

For let us ask ourselves what really occupies our thoughts for most of the day. Do we think about space rockets and computers and the construction processes of the great buildings that surround us?

No - we are concerned with our day to day pleasures, worries and fears.

We are above all concerned with our place in the world, our personal security, and our relationships with our families, friends and colleagues, and our fellow man in general.

These are the issues which *truly* concern us, yet with which our modern society is hopelessly inadequate at dealing. And it is of course no coincidence that these are the very issues which form the basis of the religious output of all the prophets.

Perhaps our secondary greatest concern is our health, and that too could be improved dramatically, if we were to take the preventative measures suggested by the prophets – that is, principally living a moderate, more natural life – rather than having to discover too late that for too many of our ailments, modern medicine still has no cure.

But we have rejected the religions and prophets, and now we are left adrift upon a stormy ocean, with no anchor to weight us down, and no safe harbour in which to port.

So we have to ask ourselves most seriously – were we correct in consigning the entire scriptural work of the ages to the scrapheap in one fell swoop?

For we now toss God and scriptural authority aside, and then we can do just whatever we will – pollute and destroy the planet, torture others without guilt, murder with modern armaments and weapons of mass destruction, and all the while drown in an orgy of fantasy, glory, pride and sensual and sexual excess.

But Gopi Krishna's point is moreover, that by consigning all religious scriptures to the waste bin *en masse*, the greater crime is that not only have we thrown away what seem to modern minds merely unneeded barriers on our freedom, but *the genuine wisdom of the ages, the guidance of all our greatest forefathers, left behind as our heritage to help us live well and peacefully, attain maximum evolutionary progress and true happiness, and avoid their own disastrous mistakes.*

That is, were a modern leader of America or other developed Western nation to say “let us destroy all the libraries full of science books, forbid all the professors to teach science, and when they are all gone, in the new generation we can start the scientific quest again,” he would immediately be regarded as certifiably insane.

Yet, *exactly this* has been done in the so-called religious or spiritual field, and the remarkable thing about it is, that this mass destruction of the wisdom of millennia has been done away with in little over a hundred years.

We might think that it is coming back when we see the massive resurgence of interest in religious and spiritual literature suggested by the born again Christians, the great interest in eastern gurus and philosophies, and the rise of the New Age movement in general.

But according to Gopi Krishna such a view would be premature. In his book *The Secret of Yoga (1972)* he explains exactly why, and in great detail.

Leaving the “devotional” followers, such as the born again Christians aside, if we focus our attention on the New Age thinkers and communities, we might hope that here is the way forward for a true spiritual revival.

There is some truth in this, to the extent that many of those who would be comfortable to be classed under the heading of “New Age” have sought out a simpler, more natural and less materialistic life, which would be more in keeping with the suggestions of all genuine spiritual teachers of the past and present.

It is true also, that many millions of Westerners are reading scriptures such as the Bhagavad-Gita, the Vedas, the Tao Te Ching, and suchlike, even if they do not properly understand their true meaning.

But according to Gopi Krishna the trouble is that the vast majority of New Age and yoga practitioners are unable to discern the essential truths of these works, because they are unaware of the *master key* to all genuine spiritual texts, which is the knowledge of the kundalini evolutionary mechanism, and as a consequence are inevitably in ignorance of the true means and destination of their real goal.

This being the case, unfortunately, most of the New Age movement has become not a genuinely uplifting and evolutionary movement, but a means of escape and delusory “mystery mongering”, indulged in by millions of misinformed and insufficiently discerning minds, which in fact has brought all the aforementioned scriptures and the true spiritual path into further disrepute.

A new crop of “money changers” in the temples has appeared, who specialise in various ancient arts, such as “spiritual healing”, chakra therapy, aromatherapy, crystal healing, astrology and the like.

Regarding all these New Age practices, Gopi Krishna’s point here is merely this – *let us not delude others with claims we cannot justify.*

Moreover, he is saying, what we really need is a crop of true geniuses, experts and masters in these arts, which alone can be created when the mechanism of kundalini is widely accepted and understood, and the attention of the modern intellectual is then turned to exploring and awakening this power.

And how would they achieve such expertise in these fields?

They would do this with the same intuitive faculty, which is the same and only source of genius that inspired the aforementioned ancient Dogons to know astronomical data only now within the reach of modern science, and enabled the Egyptians to build the Pyramids with techniques still unknown to the modern world.

This faculty can only be developed by either naturally occurring or deliberately stimulated kundalini, which in a space of years can in favourable circumstances result in an averagely intellectual man developing genius in one or more fields, depending on what parts of the brain the kundalini energy stimulates and develops.

But this wonderful and amazing concept of kundalini is apparently already known to New Age investigators.

There are many books in the libraries and bookstores of the world dealing with how to awaken and stimulate “chakra energies” whose authors write as if they had a comprehensive knowledge of the subject.

So what is the problem?

Why are there not now this crop of geniuses and masters appearing year after years – which Gopi Krishna says the future *will* hold - to revive and master all these ancient arts and solve all our current world crises and dilemmas, such as the debates over genetically modified food, the safety of mobile phone technology, and this apparently sudden epidemic of skin cancer which has made so many millions of us afraid even to go out in the sun.

In all these cases we have teams of arguing scientists, with their different schools of thought. That is - we have *a serious absence of geniuses* to resolve these matters conclusively and tell us *without confusion* just exactly what we should do.

And the irony is that these people we so desperately need - the knowledge for the care and deliberate cultivation and creation of, within a single century the scientists and atheist thinkers of the entire world have callously thrown away.

That is - *true religion, true religious or spiritual knowledge and understanding* - has been regarded just as some irrelevant collection of mumbo jumbo, which generally has the tendency to say *no* to most of the things that in our modern “liberated” lifestyle, we so emphatically wish to do.

The shocking and unpredicted result however has been that we are now bereft of truly great scientists and thinkers, and our dangerously off course voyage upon this planet has been left without any real captains at the helm.

The New Age movement has been largely an experiment gone wrong, just as the hopeful era of “peace and love” in the 1960s has not blossomed into the enlightened world of universal brotherhood and sisterhood that even its most intelligent members genuinely thought it would bring.

But it is not too late. The answer is to find out *why* the experiment has failed, why the many experiments in trying to create a new age of peace and love that suffused the 1960s have virtually all bit the dust.

And according to Gopi Krishna the answer eluding us all the while is that this true knowledge of yoga, that is - *the formerly secret knowledge of the biological mechanism of kundalini* - was not previously available, which includes, unbeknownst to more or less all of the New Age adherents firm directions that the greater and most essential part of the endeavour, is *not* the ability to play around with meditation techniques, chakras and suchlike, but the preparatory stages of learning *self-discipline, developing moral qualities and living a healthy, wholesome and moderate lifestyle, without undue ambitiousness or greed.*

Gopi Krishna points to the Yoga sutras of ancient Indian sage *Patanjali* as being the model for the true path of Yoga, which modern translations show delineates eight limbs, or an “Eightfold Path.”

All eight limbs have Sanskrit names, which one will not trouble the reader with here, but basically the first limbs are all to do with self-control, purification, and the development of moral qualities, and it is only in the very last stages that one starts with the concentration, contemplation and meditation techniques, which destinations the modern yoga practitioner has regarded as *the very first.*

Gopi Krishna when talking more generally, said that the ultimate goal of yoga is to produce the perennially cosmically conscious man and woman, and it is due to the almost entire neglect of the *preliminary stages* as defined by *all the major world religions* - that is, prescriptions for lifestyle and moral behaviour - that in the last two or three centuries this goal has been so seldom attained.

The rationalist scientists might say – “hold on, this *kundalini* is a biological mechanism you are telling me about – what on earth have any human invented concepts of morality, such as the Ten Commandments – got to do with this?”

Well, apparently, the answer is that there are more laws of nature than of which we are currently aware, which though imperceptible as to detail to our modern science so far, come into play when individually and collectively, we do not behave in the evolutionary way which Nature ‘desires’, and therefore, that these natural laws dictate.

But leaving aside the concept of “a Nature with desires”, which of course suggests and presupposes some kind of a God, let us try to be as scientific as we may, given the gross deficiency in our current understanding of the brain.

If these hidden “moral laws” of human evolution are in fact real, as the genuine prophets claim, the implication is that these qualities which the scriptures outlaw – such as too much passion, anger, hate, greed and the like – have biological effects and consequences that produce a significant and possibly very deleterious effect on our brains.

We know of the modern powerful home computer, whose processing chip requires one or more powerful cooling fans to keep it from malfunctioning and blowing up.

We also know that a rise in brain temperature of just a few degrees can cause serious brain damage, so that likewise, the brain needs its own various thermostatic cooling mechanisms.

But what do we know about the effects upon our brains of powerful emotions such as passion, hate, and rage?

We know that the biochemical changes associated with stress and powerful emotions can damage various bodily organs and cause higher blood pressure, so is it not also plausible to assume that these “emotional thunderstorms” are very likely to be causing some degree of damage to the grosser or finer structures of the brain?

It may be too subtle to detect the changes in thought and feeling and perception by any current physiological parameter measuring techniques, and one may have to rely entirely on subjective verbal evidence of those in whom these emotions regularly occur.

But in the cultivation of genius and higher consciousness by deliberate activation of kundalini, such restraint is apparently – that is, according to Gopi Krishna’s own experience, and all the scriptural authorities - absolutely necessary.

So if we can even theoretically accept the possibility of this mind-brain-emotions trinity and continuously interacting and cycling relationship, we can now start looking at these mysterious yet familiar religious scriptures in an entirely new, and in fact, *rational and scientific* way.

That is, we can look at what has to date in the minds of many, seemed like some kind of pompous, dictatorial and irrelevant set of judgments on our behaviour, as a vital and fundamental set of behaviour laws which safeguard the individual and collective evolutionary progress of mankind, and prescribe modes of thought, feeling and action which are the most healthy and supportive of the evolving brain.

For example, when Christ says “*the way (to the Kingdom of Heaven) is narrow, and few are those that find it*” we can legitimately speculate that this is because few are willing to practise the various disciplines and develop the various moral qualities required to the degree that they could safely risk opening the higher “sealed chamber” in their brain, with the accompanying chaos that would bring during the transformation period, as indeed happened in Gopi Krishna’s own case.

So for example, the *selfless love* for our fellow man, woman and child, which Christ made the centrepiece of his gospels, would seem to be *biologically speaking* an indispensable quality for a healthy evolutionary transformation, as this would indicate the absence of the emotionally damaging states such as hate, anger and suchlike, which are damaging to our nerves and brain.

Equally, we require a peaceful and more natural environment to grow in for our best evolutionary progress. Gopi Krishna talked of the “arboreal life” - living in touch with nature in a beautiful environment - as being a most essential element of a healthy and evolutionary way of life.

Yet this is very far from what most of us are living in, trapped amidst our huge concrete and steel chaotic industrialized cities.

And why are we in this environment?

Is this the business of religion, or spirituality?

It certainly is – *for there is no other business of religions and spirituality except to diagnose and suggest how and what we should think, and how we should live.*

As to our behaviour generally, it is the neglect of these same laws of moderation - the Buddhist “middle way” of neither too great poverty nor wealth, of neither idleness nor too much work, neither strict temperance nor over-indulgence - which has brought about our current environment.

As to the modern “super-rich”, Gopi Krishna points out that there is no counterpart to this phenomenon in the rest of Nature.

There is no gregarious species of animals in which any of its single members dominates over even thousands of its own kind, and in which some are *denied resources entirely*, as we see in the case of humans, with all our homeless and beggars in the streets, and moreover the starving millions in the Third World.

Such diversion from the limits set for society is he says a warning that Nature will find ways to right these imbalances, of which all the prophets have warned, which alas, in this era, may even include a nuclear war.

Without going into the question of whether all this is just some kind of “end is nigh” doom-mongering, let us just consider the possibility for one moment that it is not. Then we are ignoring all the voices of the prophets of the ages.

But the prophets do not really wish us to adorn ourselves in “sackcloth and ashes.” They wish us only to *live according to the evolutionary path*.

Gopi Krishna says no genuine prophet would suggest that we resort to such extremes as whipping ourselves and wearing hair shirts to expel from ourselves our “evil desires” and thoughts.

It was presumably only later *zealots* who introduced those things.

The true prophets are merely asking us to live a moderate and considerate way of life which supports the evolutionary path - that is, to carry out behaviour that is both necessary and favourable for the normal development and evolution of the brain.

But admittedly, many, probably the vast majority of adherents of traditional faiths do not see it that way. They wish to see as changeless, flawless, and engraved in stone, every single word and phrase of their modern versions of their holy books.

They cite this concept of a kind of *watching over by the Holy Spirit* as a guarantee that their modern scriptures are authentic, and accurately representative of what the prophets who caused their origination actually wrote or said.

Gopi Krishna says that this is a most tragic error.

Though he accepts that the *general* message and content of modern versions of these scriptures may be accurate, we cannot possibly know what has been lost or misinterpreted over the centuries or millennia in translation, or what has been removed or tagged on by commentators at various times, for example, the Biblical Apocrypha.



This uncertainty is suggested further by the fact that as far as we know, unlike Gopi Krishna, who personally handwrote in manuscript form many books, and many of whose speeches are recorded on audio and video tape, few of these prophets such as Christ, Mohammed or Buddha ever actually personally wrote anything down.

Therefore we have only accounts from their disciples or followers, or what has been handed down by oral tradition over some period of decades, centuries or millennia, and quite likely only much later ever written down long after the originator was dead.

The similarity of the four gospels of Christ would appear to give the main story some credibility, but even such an estimation as that, cannot really be taken as reliable without detailed and perhaps ultimately inconclusive research.

We have the modern examples of this in that it has been a traditional test of enlightenment for any alleged “guru” that he or she must be able to write a commentary on an accepted spiritual masterpiece such as the Bhagavad-Gita.

But we see, without mentioning names, that there are many modern translations and commentaries on this book, which if one reads them, give very different interpretations of the self-same subject matter.

So surely they cannot all be correct?

Surely, we therefore have to accept that to some degree the “holy book” we hold in our hands, may be *somewhat* distorted, and not fully representative of what the founders of the religions intended.

But though we probably now cannot ever prove or disprove such facts in a historical way, we can surely try to apply some common sense to our religious scriptures, to look at them in a rational and scientific light?

So let us apply some “reality checks” to our thinking on these matters.

What we can say is that *there is a common core* in all the world religions, so why not let us focus upon that *common core*, and not argue over the less important details.

So let us take the best of the spirit of all ancient and modern religious and spiritual scriptures, and also the positive aspirations of the New Age movement, and learn to make tolerance and selfless love our guiding principles, and not war.

## Chapter Twelve

# The Possible Rationale of Prophecy and Revelation

It is impossible to present Gopi Krishna's works in an adequate form without exploring the issues of prophecy and revelation, neither of which it appears have a clear and accepted meaning to the modern mind.

A semantic investigation of the two different terms is not the main purpose here, but the confusion seems to be because of the common awareness of "*the Book of Revelation*" or "Apocalypse" attributed to St John.

This particular usage of the term "revelation" is not the dictionary definition however. The distinguishing element would appear to be that *revelation* may or may not include *prophecy*, but *prophecy* always refers to future events.

So that in fact, *prophecy* is a sub-category of *revelation* that deals specifically with prediction and description of likely or inevitable future events, whereas *revelation* refers more generally to any form of "revealed knowledge", allegedly *from a divine or supernatural source*.

So Gopi Krishna is presenting a theory here which he terms as "revelation" to believer and non-believers alike, so how are we to make these concepts plausible to rational and scientifically educated modern minds, and thus give basis to support his general theory of evolution, and the vital significance of the understanding and awakening of the kundalini organ of evolutionary energy in man?

Our first piece of supporting evidence must be the very existence of Gopi Krishna himself.

For here we have witnessed the presence during the latter part of the twentieth century of a man who appears to be in the "prophet" category, but whose life has been well documented, and has spoken and written voluminously and in great detail about all his thoughts and opinions and, most importantly of all, of his *real life experiences*.

For if indeed he is the genuine article – a real life modern prophet – as appears, here for the first time in recorded history do we have a detailed *first hand account* spoken and written in the finest English, of such a final evolutionary product, a virtual modern Christ or Buddha, a fully enlightened man.

Did he claim to heal the sick?

Not that he has mentioned.

Did he say he could walk on water?

Not by any known accounts, particularly his own.

So perhaps the comparison with Christ is not so direct, but would then a Christ have behaved in the modern age in the same fashion as may have been required at that time, amongst what we now regard as more primitive man, at least in terms of his scientific education and informational base?

On the subject of miracle working, he pointed out that no genuine prophet has ever recommended such “supernatural pursuits”, and frankly, we cannot know the truth of all the Biblical claims.

In modern times we have other purported saints and gurus who have allegedly performed such feats, even Edgar Cayce’s healings.

But unless we were there to witness them personally, how can we really know?

The other point Gopi Krishna makes, is that for those who demand miracles from an alleged prophet as evidence, this is really not the standard to be applied and the test one should make.

For example, supposing such genuine powers were available to a prophet, he asked - what is to stop some “clever juggler” or magician coming along, and duplicating such feats?

There are many such “illusionists” alive today who can baffle us all and whose secrets are known only to themselves or their “magic circles.”

We can *all* be fooled by such things, none of us really know if Uri Geller’s limited displays are genuine or fake, and we could be tricked especially now by some modern sophisticated technology, using perhaps holographic techniques, just as *Sherlock Holmes* creator, Sir Arthur Conan Doyle, was deceived by faked photos of fairies in his time.

Admittedly, no modern magician has ever parted the Red Sea, but then did Moses?

We can surely now not ever know. We cannot know that if indeed some such kind of event really occurred, it was just a fortuitous natural phenomenon such as a sudden tornado type storm, or some kind of tsunami effect.

So we are left in modern times regarding such stories as Moses parting the waters, and cursing all the children of the Egyptians whose homes did not carry the sign of the lamb, only with a very emphatic and honest *we don't know*.

But on the other hand, Gopi Krishna has given us a much more realistic theory of how to identify a “prophet” to go by.

That is – *the appearance of prophets is a natural phenomenon, for the deliberate purpose of warning the race of its diversion from the evolutionary path, and of the disasters that it will thereby inevitably bring upon itself, if it continues upon that path too long.*

He or she (e.g. the biblical *Prophetess Anna*) is also there to tell us what to do to prevent disaster, if only we would listen, but history is not wholly clear if we ever do, and if we ever will.

In the Bible we have two contrasting examples of the self-same general message that all the prophets have given – *turn back to moderation and sanity before it is too late.*

So as mentioned in *The Present Crisis* (Gopi Krishna, 1981), we have the account of the destruction of Sodom and Gomorrah, who failed to listen to the warnings; and in contrast, the account of Nineveh, whose citizens allegedly donned the “sackcloth and ashes”, “repented” and thus were “saved.”

So if we are to accept this theoretically as historical fact, which as far as one knows, has never conclusively either been fully proven or disproved, one would have to look at “prophecy” in a different light to merely *the predicting of future events*.

Gopi Krishna’s book, “*The Shape of Events to Come*” in which he goes into dreadful and almost stomach churning detail about the reality of the onset and progress of a nuclear war, is presented to us as a book of prophecy.

However, what is the point of a prophecy if there is no opportunity for us to ‘repent’ and avert it?

Some say, gloomily, that the prophecy is not preventable, but is just a means to prove that the prophet is a genuine one, and should therefore be listened to.

That is a strong argument and case, but obviously such evidence would require *detailed descriptions in advance* which though Gopi Krishna has gone into some detail in his various writings, has not in his published works gone so far as to specify places, times and dates.

But the problem for the prophet of doom seems to be, if his prophecies *do not* come true, then surely he has lost credibility either way - *even if it was his very own words which prevented the disaster.*

One might point out that Gopi Krishna covered himself by saying that such a disaster *could* be avoided, but at the time of speaking and writing, *based on current trends* he could not see how such a nuclear conflagration as he indicated could not occur.

However, without here going into great detail, he only predicted a limited nuclear war. He said Nature, whose purpose is only to take us up the evolutionary ladder in the quickest possible way, would not allow the race to be wiped out entirely, as that would be to frustrate its fundamental evolutionary plan.

In the chaos that surrounds us few thoughtful people can see any hope for a peaceful and harmonious future. That is why many people would say cynically, it does not require a “prophet” like Gopi Krishna to see that disaster is on its way.

But it *does* take such a prophet to explain *what is going wrong* and prescribe conclusively *what to do about it*, and that is where “revelation” comes in.

Gopi Krishna described *revelation* as a higher source of intelligence which flowed into his mind, just in the same manner as many great writers, composers or scientists will confess that their works have seemed to come to them with little or no conscious thought, almost fully formed.

That he wrote all his books very quickly, in his own words “the information poured in faster than he could get it down” is further evidence of this case.

But did he claim that he was hearing the voice of God?

No.

What he claimed, was that he had access to a faculty in his own brain, which had gradually developed since his original experience of higher consciousness in 1937 over a number of years, it being the same source from which all the prophets got their revelations in centuries and millennia gone by, and also the same source of *all* the scientific and technical knowledge that has ever been acquired by man.

We deny this faculty, but it is because we are used to getting our knowledge from teachers and professors, who generally speaking get most or all their knowledge from books, or other “great teachers” lost in the mists of time, like Newton, Kepler, Pythagoras and the rest.

We thereby forget that every piece of scientific and technological knowledge that has ever come into the human collective mind and is recorded somewhere, cannot have initially originated anywhere but in *one single human brain, one single human mind*.

Thus we see that all the modern world around us, and existing scientific knowledge of the universe, has come from *a small number of great minds throughout history*, without whom the rest of us would likely all still be savages living in caves.

So Gopi Krishna was really saying that all that he had which was different than the average or even highly intellectual man, was this specially developed faculty of seeing into reality, which seemed to be able to *comprehensively, holistically*, assess world events, and predict like a super-computer, given the current trends, what the outcome would be.

*Chaos theory* has also pointed out that there seems to be an inherent unpredictability in Nature, because, for example, regarding weather prediction, even the merest flapping of a butterfly's wings can produce *a completely different outcome* than what would be expected were this apparently infinitesimally insignificant event left out of the account.

Thus if we consider the indescribably complex physical world we live in, in which each atom may have its own peculiar little equivalent quirks, it does not seem we will ever be able to reliably predict the future by any rational linear means with any kind of science with which we are familiar, as according to Gopi Krishna only a true prophet can.

So if the modern scientists, through no fault of their own incidentally, will never be able to tell us of such coming global disasters as earthquakes, volcanic eruptions, tsunami tidal waves, does that mean we will forever be bereft of proper security, always fearful for some awful sudden disaster to overtake us, quite apart from man's own modern ability to wipe himself out?

For example again, it may be found to be beyond the ultimate capability of our telescopes to detect large meteors, comets and small asteroids before their presence upon us is immanent and the damage is done.

The fictional representation of such a scenario in the movie *Deep Impact* has done nothing to assuage the fear that in such a real event, few or any of us would survive.

But in the Bible we have allegedly a man, Noah, who more or less single-handedly it appeared built a large ark, and saved his family and many important species of fauna and flora from a cataclysmic flood.

If we are to believe the story the earth was covered (or at least the parts of it the Ark was on) with water for forty days and forty nights, there must surely have been some kind of a major catastrophic cause of the kind portrayed in *Deep Impact*.

So we cannot say if this particular Bible story was true, but surely things like this must have happened countless times throughout history, and *man has survived*.

For all we know, Noah was an early astronomer who had some intuitive understanding of the heavens - *brought about by this very revelatory faculty Gopi Krishna describes* - such that he saw the lights in the sky as far away stars, like the sun or of globes of rock like the earth, and could thus very well see the approach and likely consequences of such large objects colliding with our oceans and land masses.

So admittedly, we cannot know for sure if this was true.

But why make it up?

Before we discount this as historical fact, which is not the preserve only of *what is written down* but may well be only orally passed on, but true nonetheless, surely we must find another valid explanation for why this huge mass of stories with common features from all over the world found in every culture, of such events and what we might now call “miracles” has come?

To make a wholesale denial of all these reports coming to us throughout the history of all races is not a scientifically justifiable step.

So let us at the very least, leave it aside in the “maybe” category of our minds, but certainly, we cannot simply dismissively say of it - *that did not happen* - because *we weren't there, so we don't know*.

But what we can see is that if this faculty of prophecy were to exist, it would definitely be a great asset for mankind.

We see a parallel of this in the rest of the animal kingdom, in that in packs or herds of animals there will often be a “leader” animal which will warn the rest of the presence of danger. Without such an especially aware member in its midst, the entire herd might otherwise be destroyed.

And this, Gopi Krishna says, is exactly the significance and function of the prophet for our race.

The other aspect of the superior knowing faculty of the *genuine* cosmically conscious man is “revelation.”

That is, he must bring some *new knowledge* with him to not only warn, but to *advance* the race.

In the case of Gopi Krishna himself, that knowledge, is that of the *physiological existence* of the kundalini mechanism in the body, and its role as the *evolutionary organ in man*.

It is the knowledge that evolution is *ongoing* during each individual lifetime, through the subtle transformation of the nervous system and brain, which can be accelerated in certain individuals by certain techniques, to over a period of years transform him or her into a being with significantly or vastly increased powers of perception and understanding.

Before we stamp our foot and howl in protest at such an unprecedented assertion, let us remember that he is talking only of the reactivation of exactly the same mechanism in the body and brain which transforms the mind of a child, to that of an adolescent, to that of an adult human being.

Or likewise *exactly the same mechanism*, which in the space of a mere nine months, transforms the minute speck of life, which is the fertilised egg, into an intelligent baby with a fully formed human brain.

We call this *the miracle of life* and we accept its reality unquestioningly, without even our greatest scientific minds understanding anything but the sketchiest of details such as cell division, cell specialisation, etc.

But we reject out of hand the idea that such a *new growth process* could be originated by some meditation techniques or other similar mumbo jumbo, which could *over a period of years* result in the birth of a new genius or saint, *within a single lifetime*.

If one rejects all the spiritual records and stories of saints, their actions, their predictions, their miracles, of course one cannot prove to him that this faculty exists and that Gopi Krishna is right.

We are not asking that. We are saying – *where is your alternative solution to this world at its wits end?*



So in the absence of any other better ideas, why not consider the mere *possibility* that this is correct, and investigate it in a systematic and scientific way, before perhaps Gopi Krishna's predictions turn out to be right?

But Gopi Krishna himself is a fact, as are his sixteen books and numerous talks with many people around the world, including scientists as highly versed and esteemed as Niels Bohr.

Was Gopi Krishna a liar?

Was he deluded?

Why not dismiss prejudice and rumour and read his books with an open mind and judge for yourself?

Anyone who makes such an honest reading of even three or four of his works could not likely conclude anything but that he was a most impressive man with a very wide vocabulary, very well read of all the main modern authors and philosophers, who appears to have undergone a most extraordinary experience, portrayed in a very prosaic and unglamorous way, and is putting forward a very convincing and well reasoned case, which explains all the mysteries of the past and present in a general and sometimes even detailed way.

And above all, Gopi Krishna said - do not think this is just about him, one single man. He desired no "disciples" or "personality cult" surrounding him either before or after his death.

His emphasis was that his message was for all man, and for all time, for this was about *the entire human evolution*.

His hope and desire was that this must be investigated, tested and proven to the satisfaction of the modern scientifically informed mind.

His suggestions for such scientific research will be examined in the final chapter.

But all the usual means to reject such 'gurus' do not seem to apply to his case.

Did he have much money?

No.

Did he enjoy the worship of disciples?

Whilst he could not stop people being attracted to him, which is the inevitable lot of any very gifted and intelligent human being, he did not have disciples as such, describing all those who associated with him only very modestly as *friends*.

In his entire life, unlike the many “Cadillac gurus” with whom we are familiar, this man did not even ever drive or own a car.

He was by profession a lowly civil servant until he retired. Only with his small pension, and moreover the help and financial support of such “friends” was he able to publish his works, and travel the world for around a decade and a half after his retirement.

So where is the motive for Gopi Krishna to say and do what he did?

Was he deluded, mentally ill?

Well, if so, let us study that too in him and those like him.

Let us discover just *why* there is this connection between genius and mental aberration, for he has suggested a plausible answer, a general theory, and otherwise none of our scientists to date seem to know.

Another question is often put regarding these so called prophets and geniuses.

Gopi Krishna has described the “spiritual genius” as the highest class of genius.

Why?

Because this class alone is able to give the teachings necessary to steer the course for the general population of man.

And some ask – why, if he was such a great genius, did he not produce a cure for some disease, or some other scientific marvel with which to enrich our lives as evidence, and even simply because he could?

But let us consider what gift he *has* given.

He has made public a secret known in former times only to high spiritual adepts, and which he claimed was also known to the great pharaohs of Egypt.

He has given the formerly secret and publicly forbidden knowledge of how to *systematically* transform an averagely evolved man into a genius, and possibly even a psychic, prophet or enlightened man.

He has given true meaning to such impenetrable statements of scriptures like “the Kingdom of Heaven is within you” and “lest ye be *reborn* (i.e. your kundalini reactivated, as an adult human) you will never enter the Kingdom.”

If this is true, that is – he has shown us *how to create genius for ourselves* - why should he waste his most precious last few years, on discovering and inventing for us things that once we have the regular crop of geniuses he predicts, we will be well able to solve for ourselves?

And not just one problem will we be able to solve, but *all* that we need in both a general and specific way.

We do not ask the man who built the computer for us to operate it also. He hands us the software, the disks - *the keys to its operation* - all we then have to do is to load the disks, and off we go.

Such a request to such a man would therefore be like asking Einstein to fix our television or change a plug. He has better things to do, that only he can do.

So in finality, Gopi Krishna paints us at various places in his works, a vision of a glorious world led and populated by geniuses and enlightened beings, who can bring all the *beneficent* arts, sciences and technologies to their fullest bloom, and create systems of administration in society which will lead to universal peace and harmony on both a personal, national and global scale.

Surely, this theory, is worth looking into?

Surely this “new science” he has laid the foundations of, and now needs serious investigation and further development, is worth a truly intelligent mind devoting its attention to?

## **Chapter Thirteen**

# **The Reality of Kundalini Transformation - a Road to Heaven or Hell**

That this chapter, has unplanned turned out to be the thirteenth, is in a very minor way almost prophetic in itself.

If one were to say “unlucky for some”, that would sum up the actuality of a kundalini awakening, especially for the many cases of kundalini active persons currently alive.

For we are at a stage in our evolution, Gopi Krishna explains, in which many millions are not far away from the next stage. Yet in a world of over six billion, we still have to appreciate that is not so many around us in our everyday lives.

Though he does not speak clearly on exactly how intelligent one might have to be as pre-requisite to awakening kundalini, he does say that those who are already at a high state of sensitivity, or might be characterised as top intellectuals or near-geniuses, are very close to the next spiritual and evolutionary frontier.

But how does one measure intelligence reliably?

Should we measure it by the famous Binet test, or should we measure it by tossing someone onto a desert island without food and water and seeing how well they survive?

Should we measure it by who can build a business and make a lot of money in the Western capitalist society, who can write a clever and entertaining novel, or who can make the latest discovery in science?

Or perhaps by who can play the piano well, or forge the works of a great master, or by someone who can lie so well, he or she can even beat the lie detector and a panel of psychologists who are supposed to all be experts in “body language” and non-verbal communication?

This question has been posed and considered at length, as we have in modern times placed the person who can study hard and pass the exams with top marks alone as the highest example of human intelligence.

But what of those who have never learned to read and write?

Is their brain any less developed?

It is surely *the innate potential* of the brain and the human being who possesses it that is the issue, and not the presence or absence of any particular training, or acquired knowledge or skill.

But high intellectual achievement is certainly one sign of an evolved and evolving brain so let us for a moment focus on this category of human being.

For it is this “intellectual” category of human being, who currently wins degrees, gains professional qualifications, and is proud about his or her success, whom Gopi Krishna says in the future will and must turn his or her attention to developing the higher state.

But this intellectually talented man or woman, who is so often the big success in our current society, is beginning to suffer.

His or her family life is not working out as well as hoped, the sex is becoming problematic and wrecking families in a cycle or relationship after relationship, divorce after divorce, and this type of person is now increasingly developing all the symptoms of advanced stress and reaching ever more for solace by both increased use of alcohol, prescription and non-prescription drugs and the escape into more and more frequent, and in some cases increasingly perverted sex.

Quite frankly, in most case, the author concedes freely, that neither anything written here, nor anything Gopi Krishna has said is going to stop this type of person from going his or her own sweet way until some kind of personal or collective disaster strikes.

These people are generally more physically robust than the next class of beings up in the evolutionary stakes, who at present are not succeeding so well in the world, or at least are not enjoying life half as much.

The true top intellectual and near-genius types – for we will consign the actual term *genius* to the waste bin, as a too often used and unendingly contested matter of debate – are fortunately or unfortunately for them the persons who are now becoming most disturbed by the current world conditions, and the current evolutionary stage.

They are showing signs of kundalini awakening, whether they have done any kind of formal yoga type meditation or not.

That is to say – Gopi Krishna explains there is *some flow* of kundalini in us all, but in most of the population it is only a trickle.

In the more intelligent the flow is a little more, but only in the very top few percent or less does it start to make a significant impact on their minds, bodies and everyday lives.

This we see clearly, in the tormented lives of writers and artists of the past, such as Van Gogh, Tchaikovsky, Dostoevsky and the like, though there are perhaps a few million worldwide tormented by the fluctuations in their consciousness to a lesser or great degree caused by a burgeoning kundalini, who are alive today.

We probably all know of somebody who approximates this condition to a certain degree, who possesses outstanding talent, but does not fit into society very well and is likely prone to mood swings or other unpredictable and disorderly mental traits.

We think perhaps they are weak, hypersensitive, undisciplined, and should simply “pull themselves together.”

But in our condemnation of their lack of ability to “be like everybody else” and “fit in” to be a good, tough, competitor in our “civilised” society, little do we realise, that in their best aspect, these are the very people we so desperately need.

Amongst this modern partially or seriously kundalini active crop, Gopi Krishna says undoubtedly will be many who have become inmates in mental institutions or are still living independently in the outer society but under psychiatric care.

This crop, is in one sense the cream of society, because it has devastating talents, but which because of the currently unfavourable modern social and environmental structure, to which its more sensitive physiology cannot easily adapt, are rarely properly developed, and therefore seldom used for the benefit of the society at large - thus “madness” for them is almost a strategy for survival as the iconic 1960s influential psychiatrist and author R. D. Laing suggested.

In our modern era such people either become talented celebrities like artist Salvador Dali (see his autobiography *The Secret Life of Salvador Dali* for how he described himself slipping into madness until he met his wife, who acted as a stabilizing factor), comedians like British “national institution” Tony Hancock, who at his peak was watched religiously by up to *thirty million viewers* weekly, but committed suicide in a bout of depression at age 44 – or they tend to simply sink without a trace.

For unless by good fortune and specialising in a field that is in popular demand in their place and time they gain such success or fame, we may well find someone with an IQ in the top 1% or less of society who is working in MacDonaldis or driving a garbage truck, because there is no other way he or she can fit in.

Of course, another sizeable sector of this kundalini active population cannot bear the agony of their predicament in an environment which seems so comprehensively hostile to their existence, and the tortures of their own often fluctuating and painful moods, and decide to end it all, like the aforementioned Van Gogh and Tony Hancock.

So these few million or less beings scattered around the planet of very intelligent, very sensitive kundalini active people, have a very serious problem, that the rest of the mass of the population don't.

What are *comparatively* simple decisions and matters for others, such as finding a job and choosing a mate, assume vast complex dimensions for them, which their hyperactive and complex personalities and sensitivities generate.

In the case of the even smaller percentage with a severe degree of kundalini activity, which it is very difficult to quantify the number of, but is probably no more than a few thousand worldwide, these problems of confusion, manic-depression and restlessness can take on an even more dramatic form.

There are a significant number alive today – some of whose stories can be found for example on the internet, others no doubt incarcerated in mental hospitals – who have had sudden dramatic awakenings, which may have been caused by meditation or other yogic or “energy raising” techniques, or in some cases, appear to have been spontaneous, that is, *without any identifiable cause*.

As Gopi Krishna explained, there are many who primed for higher conscious states, and it only takes a small push to “tip them over the edge” into the next state.

That such a *downward* analogy is used will soon become clear.

In his own life story, written in his two autobiographies, the first and shorter of which was “*Kundalini, the Evolutionary Energy in Man (1970)*”, Gopi Krishna described the horrors which followed his own initial awakening in great depth.

He was at times restless beyond belief, at other times weak as death, and at other times again burning with such a physical heat, that he expected the end at any moment.

Though it should be pointed out at once, that in his case, this was following a *genuine samadhi*, an awakening of the “seventh centre” in the brain, which only one in numerous millions of yoga practitioners ever achieves.

However, many with far lesser awakenings have had awful symptoms which have resulted in them needing psychiatric care, and possibly having irreparable damage to their general health.

This can include loss of physical sensations, weird persistent sensations of heat and cold, hallucinations, various psychological delusions, headaches, “schizophrenic” states, and generally speaking problems with their memory and mind.

The absence of this knowledge of the kundalini energy – that is *the reversed flow of the transmuted sex energy along the spine up to the brain* – is clearly if our theory is correct, the missing ingredient in a proper physiological explanation of brain functioning, as modern brain researchers like British Professor Susan Greenfield have attempted to do, yet lacked this knowledge.

For if the kundalini force can have such a devastating effect on body and mind as these modern cases indicate, it is clear that no adequate explanation of brain physiology, and consequent understanding of the onset of diseases such as Parkinsonism, Alzheimer’s and epilepsy can be made without it.

Gopi Krishna *never* advised anyone to *forcibly* awaken kundalini precisely because of the very serious dangers involved, as this process is not merely some cerebrally limited imaginings, but a real energy and physical force that can substantially affect or modify the fundamental functioning of the brain.

The experiment he had in mind for a research program would require a number of carefully selected candidates, who had shown various qualities and had learned certain disciplines and were therefore likely to survive such a transformation intact.

The principal member of these disciplines would be the ability to strictly regulate the sex life, because it is the sexual energy when conserved, which becomes the fundamental fuel both for the evolution and maintenance of the brain.

Here, we must explain the term *forcible awakening of kundalini* for the good of all concerned.

As pointed out, kundalini is a natural mechanism, found in every human being, and *will awaken of itself at the appropriate time*.

But Gopi Krishna also explained that in some, the desire for higher experience is so strong, that it will compel them to use “artificial means” such as meditation, *hatha yoga* and other similar techniques.



These deliberate means of stimulating and activating kundalini – which is described and depicted in ancient yoga texts as a sleeping snake, coiled three and a half times round, at the base of the spine (note that the *Caduceus*, or “Staff of Hermes” used as a symbol by medical authorities is entwined with snakes in this fashion, which Gopi Krishna says originally referred to the kundalini mechanism) - will always be dangerous until much fuller details of the many idiosyncrasies and possible permutations of the transformative process are known.

It is very possible, according to his own knowledge and experience, that those who awaken kundalini forcibly, without the required good fortune of physiology, heredity and correct moral virtues and yoga purification training, will likely cause serious damage to their brain, body and mind, and may even die directly as a consequence.

But Gopi Krishna does not merely make this as a baseless assertion. He explains from observation of his own body during its transformation exactly why.

Put simply, he says that the effect of kundalini is to increase the *nerve currents* moving up the spine to the brain, manifold, perhaps as much as ten times.

This again, is an arena for scientists to test upon.

We know that nerve impulses are electrical in nature, and we cannot say what would happen in the case of the very small electrical currents in the nervous system, which pass through equally small nerve fibres, if such currents are suddenly increased dramatically in intensity, as he suggests.

We know that almost infinitesimal amounts of drugs, such as LSD, can cause very dramatic changes in consciousness, so when such a natural stimulation of our biochemical and electrical nervous activity is suddenly and dramatically brought about by a storm of “internal electricity” in the body, one can imagine at least hypothetically what chaos that might bring.

Some actual kundalini awakened cases report terror, panic, loss of consciousness, burning sensations, and all kinds of feelings of energy surging round one’s body.

Many of these kinds of symptoms are described in the ancient yoga literature and by various more recent saints and “mystics” on this subject, should one care to look, for example in the case of St Teresa of Lisieux.

So the message which a reading of even Gopi Krishna’s shorter autobiography will emphatically suggest is – *practice no techniques to awaken kundalini in a forcible way.*

There are unfortunately however many Western explorers of this area of knowledge who would have us believe that kundalini is a wholly benign and benevolent force, and can be safely played with by one and all. They suggest that Gopi Krishna's awakening is something of an aberration, caused by lack of preparation on his part and perhaps faulty yoga techniques.

That view is true to the extent that had he known at the onset of his awakening, what he knew by the end, the problems of his transformation would have been far less tortuous and severe.

But everybody is different in their individual physiology, their genetic make up, their personality, and their lifestyle.

To imagine that anyone without as many of the required favourable factors going for them as possible, can dare prod this "sleeping serpent" impetuously, and expect it not to bite them in a very painful way, does not tally with the accounts of those even from recent history which we know.

For example the nineteenth century Hindu saint Ramakrishna, whose body at one stage became so hot that even sitting in cold rivers would not cool him down.

Another dramatic and well documented case is that of the twentieth century spiritual philosopher J Krishnamurti (see the Mary Lutyens biography in which she refers to kundalini as *the process*, quoting Krishnamurti's own words) as well as some contemporary accounts, freely available on the Internet, for those who would care to look with an open mind.

There is also the well known case of British former TV presenter and author, David Icke, who freely admits to having undergone a period of confusion and some delusion as a result of a sudden dramatic kundalini awakening.

Gopi Krishna says this is typical of a powerful kundalini awakening, which opinion is also echoed by Ramakrishna's disciple, Swami Vivekananda, in his 1896 work, *Raja Yoga*.

Of course, somebody who has a very mild awakening, or mistakes completely some unrelated bodily condition for a kundalini awakening, will not get such genuine *kundalini related* problems.

Thus they can continue to believe that it is safe, whereas if they had a more powerful or true awakening, it might feel like somebody has suddenly set off a rocket upon their spine and commenced some kind of torture upon their inner workings.

The range of experiences possible seems to be very wide, depending on the individual physiological and psychological makeup.

But the case to answer in whether this should be regarded as a genuine “spiritual experience” is – *does this lead to a transformation of personality?*

*Does this “awakened” person become a transformed, enlightened being, with genuine psychic powers, surpassing eloquence, and literary talent?* – as Gopi Krishna points out that the genuine scriptures on this subject indicate.

So we cannot absolutely know from the mere symptoms if a kundalini awakening is genuine or not. But we can look to see if there has been any substantive change in personality, if the person has developed any outstanding talents or faculties they apparently didn't have before.

But Gopi Krishna warns that only a mature and well disciplined human being is likely to be able to cope and survive a forcible or even powerful natural kundalini awakening, and therefore advises most people to first follow the *natural path* to awakening, as this is less dangerous.

By the *natural path*, he means that described by all major religious scriptures - to live a moderate, noble, decent life of genuine service to one's fellow man, and then the awakening will come when it will and can.

He suggests this partly also, because there are apparently inbuilt laws operating in the brain, which will generally speaking prevent anyone from awakening kundalini unless they are at least somewhat suited and prepared.

Were anyone to try and force the path, deficient of such natural attributes and moral and purificatory preparations, the results would likely be disastrous.

For not only does kundalini affect the brain, but according to Gopi Krishna's own experience, it remodels the entire inner structure of the bodily organs and nervous system in order to adapt to the new status, and prepare it to support the new evolutionary activity as best it can.

That is, it is almost like an upgrade of a modern computer.

If the processor chip is to be upgraded to a much faster model, and new hardware is desired, such as a much larger disk drive, the whole computer may have to be revamped.

A more powerful fan may be needed, maybe a bigger box, a new main circuit or “mother” board, and even a greater power supply.

This analogy is somewhat useful as it gives us a picture of the scale of the transformation involved in the case of a major awakening.

But this upgrading can only be done safely in the hands of those who know what they are doing, and whose “equipment” is *of the upgradeable kind*.

Gopi Krishna thus talks of *benignly disposed* awakenings of kundalini, and those that are not, many of which can end up in the psychiatric ward, or even the morgue, likely just as a mystery death which will be assessed as an “open verdict.”

Our modern problem is that in the West particularly, many people are having *spontaneous awakenings of kundalini* whilst participating in the general undisciplined and self-indulgent lifestyle that is prevalent at this time.

Thus these cases are mostly *morbidly* disposed, and distorted mental states arise such as schizophrenia, or other mental illnesses, which are frequently found to be untreatable, because they do not have the purely psychological cause which might be treated by the analytic type of therapy, but are the result of *physiological damage* to the nerves, or grosser or finer structures of the brain, which therefore may at present largely be untreatable.

Gopi Krishna suggests that when fuller details of kundalini are known, these cases may become treatable, as may even be other brain function disorders like autism.

In adults it is possible that controlling the sex life may ameliorate or even cure some of these conditions completely, though again, this is a field for careful research, as in some instances of mental illness, the existing knowledge of kundalini would indicate that it might make some kinds of mental illness worse.

The jewel however which awaits those who have a benign awakening, is he says, truly a prize beyond worth - this is Christ’s “*treasure buried in the field, for which a man would sell everything he owns.*”

Part and parcel of that prize, as we have already mentioned, is surprisingly the *physical sensation of orgasm*.

Whilst he says that the superconscious state is one of bliss perhaps one thousand times greater in delight than any sensation that sex could bring, he also points out that in the early stages of his higher consciousness, he was in an almost constant state of physical orgasm.

This explains to us also that the ecstasy of the saints, and the descriptions which liken it to the passion between the sexes, also have this same definite physiological basis.

This is seen as scientific and logical when we recall that according to Gopi Krishna's theory, the sexual centre and the evolutionary centre are as one, but just functioning in one of these two different modes.

It cannot be emphasized too strongly that this "upward orgasm" is *not* due to physical stimulation of the sexual organs.

It is the transformed sex energy going directly up the spinal cord into the brain without any conscious intention or intervention.

Its effect however might in perhaps a less salubrious way be compared to those who inject drugs directly into the veins rather than smoke or ingest them, to increase the power and perhaps even duration of the sensation thereby.

But the higher state is not merely about pleasure, however intense. It allows a perception of reality where consciousness is seen as the master and underlying Nature of the universe, and no longer the servant of matter, as appears in the normal state.

Gopi Krishna's description of his first entry into higher consciousness in 1937 is quoted below, similar accounts can be found in the lives of various mystics and saints, and perhaps less dramatic descriptions can be found in the works of modern authors, such as Dr R M Bucke, who wrote his famous work "*Cosmic Consciousness*" in 1903.

"Suddenly, with a roar like that of a waterfall, I felt a stream of liquid light entering my brain though the spinal cord...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 whilst the body, normally the immediate object of its perception, appeared to have receded into the distance until I became entirely unconscious of it. I was now all consciousness, without any outline, without any idea of a corporeal appendage, without any feeling or sensation coming from the senses, immersed in a sea of light, simultaneously conscious and aware of every point, spread out, as it were, in all directions without any barrier of material obstruction. I was no longer myself, or to be more accurate, no longer as I knew myself to be, a small point of awareness confined in a body, but instead was a vast circle of consciousness in which the body was but a point, bathed in light and in a state of exaltation and happiness impossible to describe."

Unfortunately, these early experiences came at a price, as his body and mind was almost totally unprepared for such a sudden transformation, and he had not the basic knowledge or understanding of the mechanism, and what precautionary measures must be undertaken to awaken it in a relatively safe manner.

He passed through many phases for many years of what can only be described as torture, and was unable to find any significant help for his condition in the whole of India, long considered the home of yoga.

Fortunately, in time, here and there he found some tips which helped him survive before his condition stabilized into a benign state only many years later.

He pointed to diet, sleep, sex and other factors as essential to carefully regulate in order to appease and cooperate with the awakened power, to achieve the safest and least painful transformative process.

But such simple measures alone, he pointed out, would not necessarily be adequate to avoid the worst experience in many cases, as this was a science which would need to be explored and experimented upon for decades, to ascertain the best practices and prescriptions for different types of people, with differing bodily structures, and tendencies.

He explained that this *full transformation* which he underwent, as one of few even in thousands of years, is a mammoth undertaking, and compares to it as almost child's play the devotion and dedication necessary to become a successful professional person such as a doctor or lawyer.

That is, for every million who have the intelligence, dedication and fortitude to make it in the medical, legal or other demanding professions, perhaps not even one could successfully undergo a *full kundalini transformation* in a single lifetime.

However, he also pointed out there are many degrees of transformation, many "mansions", and stages of evolution, so we all can achieve some degree of higher conscious state at whatever level we may.

But as to the possible danger to those who seek to arouse this energy in a forcible way, without undergoing all the preparatory limbs as defined by Gopi Krishna himself and for example Patanjali in his *Yoga Sutras*, let us continue the computer analogy further.

Let us imagine that we took off the lid of a modern computer and ran a blow torch flame over its processor chip and circuit boards.

Do we think that such a computer would ever work properly again?

This may be somewhat the consequence of a sudden powerful awakening on an unprepared and unsuitable body, which may cause serious damage to its physiology and brain.

One physiological example will make this perhaps clearer.

There are apparently three possible channels which the evolutionary energy can take as it flows upwards through the spine, and these are symbolized in a three stranded traditional thread that young Brahmins are supposed to wear in India at the time of their initiation.

In Sanskrit these pathways are called *ida*, *pingala* and *sushumna*, that is the left, right and central channels.

Only *sushumna* is safe, and Gopi Krishna described how he was once almost literally burned to death by the unexplained rise of kundalini through the *pingala* channel, which fortunately he was able to divert back to the central channel by mental means before it was too late, giving him sudden and blissful relief from the long hours of torture he had been forced to endure before he realised this cause.

He further explained that the technique of diverting the energy up this “hot” channel *deliberately* explains the mystery of how some yogis are able to perform feats such as sleeping naked in the snow.

But he says nothing of how or why this accidental awakening through this dangerous *pingala* channel occurred in his own case. And it does not seem safe to assume that we too, should we undergo a powerful kundalini awakening, would get the *knack* of diverting this flow before it is too late.

Let us recall again, that only a few degrees rise in the brain temperature could cause us brain damage and possible death, so let us not be too hasty to think Gopi Krishna a madman and a fool.

Even if we do not believe him, let us hesitate to play so freely with these powerful yoga techniques, for our own safety and health.

Thus, in conclusion, he says that those who enter this still little understood field thinking it is easy and something to play around with, are either likely to achieve nothing whatsoever, or else at the very least get their fingers seriously burdened.

However, despite this general serious warning, the main thrust of Gopi Krishna’s effort was directed at providing as comprehensive as possible a basis for a such a new science (see his work “*The Dawn of a New Science*” (1978)) which would enable future aspirants to reach the higher state in a much less dangerous and precipitous way, so that the spiritual seekers of the present and future might pave themselves a true *stairway to heaven* and not as in the absence of such genuine knowledge, find themselves lost and doomed, upon a veritable *road to hell*.

## Chapter Fourteen

### The Forms of Future Research - what *you* can do now to help save the world

This work began with a very ambitious and surprising premise – that the true knowledge of this still obscure to many area of *kundalini*, brought to us by a man who is still far from a household name, and who sadly died without any visible international notice around twenty years ago, can change our whole life, and quite literally, in this dangerous nuclear age, can *save the human race*.

In truth, the race *will* continue, according to Gopi Krishna, whether we tear our hair out trying to save it or not.

But whether it will have to be reborn from the aftermath of some awful and horrendous nuclear war, or we can carry on with more or less all our planet and population intact for much longer, now that Gopi Krishna is no longer with us, unless one is a prophet, one cannot say.

But if his predictions are correct, we cannot be far off such an “Armageddon moment” which may even be regarded as long overdue.

Recent international events, specifically, the so called “war on terror” prompted by the New York disaster of 11 September 2001, seem to have cranked world tension up to a higher key than in the living memory of most people, since perhaps the stand off in the Cuban Missile crisis in 1962, which hardly anyone under around fifty years old really recalls.

It has been said many times that the one reliable lesson of history seems to be that, alas, we do not learn much from history, but seem doomed to repeat the same destructive errors time and time again.

But this time, the stakes are so high, if we cannot learn the lessons of the past, it appears that the near future may teach us one that we are never likely to forget.

Gopi Krishna seemed to think that such a *single shock* was necessary to re-orient the direction of our seriously off-compass minds and world.

Only time will tell if he was wrong or right.

But regardless of what the future will bring, even if we accept the general content of his predictions or prophecies, it seems likely that at least some portion of the race will carry on.



The truth is that we personally, who are not prophets, do not know if the disasters that daily are befalling our planet now will sooner or later rain down hell upon us wherever we live, or if some grander displayer of “global cleansing” will cleanse us personally too.

But we cannot live in maybes. We have to do the best we can with the reality we can see, and cannot deny.

The superficial battle of ideologies we see before us is just symptomatic of a far deeper disease, which Gopi Krishna identifies as *the serious diversion from the evolutionary path*.

The cause of the present crisis is that the science of the nineteenth century, in particular the theories of Darwin and the geneticists, have shaken the faith both of the intellectuals and the masses in religion or belief in any kind of spiritual path.

That none of the larger questions such as the origin of the universe, or even of life at all upon this planet have been satisfactorily answered has not persuaded what Gopi Krishna calls “the arrogant scientists” who have led this revolution against faith, that they are in any way lacking in understanding, and should therefore keep an open mind.

They apparently cannot see that a society bereft of ideals and a belief in a higher power is a society on its way out, particularly in this nuclear age, when for the first time mass destruction is possible at the whim of a very small number of not necessarily wise or fully rational leaders, who can bring devastation to the rest.

They also cannot see, as Gopi Krishna claims, that the religious impulse is *inherent* in man, an instinctive response to the deep buried awareness of his evolutionary destiny as a higher conscious being, which in comparison to his primitive savage origins, would make him akin to a superman or god.

But in the absence and denial of this unifying principle regarding our individual and collective destiny, the world in general staggers on regardless, seeing the increasing horror before its eyes, but powerless to do anything about it, and thus seeking only escape, and to turn the TV over from the images of war, terrorism and destruction to a less disturbing and more entertaining program.

This global denial of reality, centralising power more and more in an apparently heedless and “super-ambitious” few, is driving the rest of us further and further into escapes, fantasies and private feelings of despair, as we watch the unfoldment of the horror film before our eyes, and to our horror realise that as it grows closer to our country and our loved ones, we are in the horror film too.

So what can we do?

We can protest and make our feelings known and let the scientists know that we are not satisfied with the technology they have given us, and we are not satisfied with their insistence that we deny any religious ideas as irrelevant nonsense and unreal.

We can make it clear to them, that they are not entitled to tell us whether we have the right or permission to think for ourselves, just because they may not consider we are worthy of possessing their degrees.

For we have clearly seen that science does not equal wisdom, on sufficiently numerous occasions, that we need no further proof of their lack in that respect.

But let us not be Luddites either.

Much science is helpful and has made great gains for humanity, so let us not throw out the baby with the dirty water in the bath, nor be fanatical in any way.

And then on the positive side there will hopefully be those scientists who can see the enormous potential of this field, who with the help perhaps of one or two equally farsighted wealthy philanthropists, may have a feeling of the rightness of this case, and may conduct, fund and publicise this knowledge and research.

Better if governments did it now, but it seems more likely that in this era, it will just be down to the few rare and special individual men and women who will be able to grasp the unprecedented importance and subtlety of this matter.

For the brave scientists – for they would indeed be brave in striking so deep against the heart of the evolutionary status quo - who would conduct this research, Gopi Krishna has left much information and some general guidelines to base their efforts upon.

He said that a group of perhaps a hundred suitable candidates should be kept together for a period of at least seven to ten years.

They should be chosen for their interest in self-improvement and spiritual topics from an early age, their good health, their desire to dedicate themselves to a worthy cause, and general desire to serve mankind.

Gopi Krishna said that such people alone will be likely to be able to stir kundalini successfully in a short period, and survive the experience intact, bringing themselves to a successful bloom as geniuses, or perhaps even enlightened men and women.

He said when addressing the scientific aspects, that apart from what should be easily observable changes in personality, there should be various measurements that can be taken, for example in the composition of the blood, and some means of detecting the reversed action of the cerebrospinal system in sending the transformed sex energy up to the brain along the spinal cord should now be possible with the tools of modern science.

Other indicators might also be used, of which the details can be found here and there throughout various of his works.

However, what is also contained in his works is a strong warning as to what would *not* be considered adequate research, due to a misunderstanding of the nature of the *true* mystical experience amongst both new age thinkers and scientists.

That is – the mystical state *cannot* generally speaking be produced by drugs or prodding the brain with electrodes and suchlike, because it depends upon a state of maturity of the brain which only a very small percentage of the current human population possess.

In the beginning, Gopi Krishna himself could only hold this state for short periods of time, a matter of seconds perhaps, and it took years of the transformative process once this dormant chamber of the brain was opened by his original experience, to create a brain and nervous physiology capable of sustaining the experience in a continuous state.

This lack of ability to sustain the higher state is again illustrated in the many lives of the saints, who when the experience was gone, hungered for it again, and even became seriously depressed in its absence.

For the cases of perennial awakening or “full enlightenment” are extremely rare, and we have only Gopi Krishna’s word for it, that this is what happened in his own case.

So though various strange states of consciousness can be produced by drugs and other means, such as electrical stimulation, the knowledge imbued genuine mystical state, cannot so be, unless the subject is him or herself already of a capacity that is already close to the higher state.

However, what *may* be produced by such forcible means, is the awakening of the kundalini mechanism itself.

This would of course come under the category as earlier explained of *forcible awakening*, and if successful could as already mentioned also result in damage to the brain and mind of the person concerned, and thus it appears would be best avoided.

So the only way that Gopi Krishna recommended that such research in deliberately activating kundalini should be undertaken, would be with the careful preparation and selection of candidates he describes, and by the practice of concentration or meditation techniques.

Within a decade or two of a properly conducted and supported program, he felt confident that such research would produce conclusive results, even if only one or two people successfully awakened.

And that once this link and mechanism has been *scientifically established and accepted*, it is this incredible discovery of deliberate accelerated evolution in man, due to the activation of the kundalini mechanism, which will permanently reorient the direction of thought and action of the world.

The goal of awakening and raising kundalini will then be the number one goal of every educated man and woman, and thus a society will be built to accommodate the needs of these new evolved beings who will delight, inspire and guide the race, with the wondrous powers of mind and even body in some cases, they will thereby obtain.

Though such research and its conclusive results may still be some way off, Gopi Krishna said that the best thing we could do is to spread this knowledge around as much as possible, but in a gentle and considerate way, and upon fertile soil.

We must not harangue others with our views, as generations of misguided zealots have done, lest we bring them into disrepute.

And if we find his philosophy appealing and seemingly right to us, we can use it in our own life, to live more sensibly, and by living a more moderate and natural life, avoid the premature onset of old age, and create in ourselves, safely and wisely, the optimum conditions for the evolutionary progress of our own selves, our children and families.

There is also in itself, it must be said, once one has absorbed a sufficient amount of Gopi Krishna's works and words, just a great feeling of enlightenment with a small but still very significant "e", that we now have a clear general explanation for both religions and the biological evolution of our race.

This new understanding of the significance of our lives, both is appealing to our scientific minds, and also is satisfying on the spiritual level of not denying, but on the contrary, confirming the truth of the words and lives of the saints, mystics and prophets, and our individual nature as fragments of an undying eternal life, or in other words, the existence of a God.

This knowledge too gives us the assurance, that our fate is ultimately not under the impersonal and unfeeling grip of a cold, lifeless void of interminable space and time, governed by blind natural laws; but rather under the aegis of a mysterious but supremely intelligent divine power, that by hook or by crook will guide us from our present global adolescent and rebellious state, to one of mature higher consciousness and harmony with nature, which Gopi Krishna says we will all one day attain.

Those who do not have the training of scientists or the funding power of wealthy philanthropists can also make an extremely valuable contribution, whether qualified academics or not.

They can make *a thorough study of all the ancient scriptural material relating to kundalini* in the light of Gopi Krishna's new knowledge and guidelines.

This would undoubtedly include all the Vedic, Upanishadic and Buddhist literature of India and Asia, and of various other countries and cultures, including that of ancient China and Egypt.

For example, Gopi Krishna pointed to the Chinese authored "*Secret of the Golden Flower*" and Arthur Avalon's 1919 publication "*The Serpent Power*" as being very significant works on kundalini - one ancient, one modern.

In Vedic and Buddhist literature he points to the many *tantras*, Upanishads, and in particular, one ancient work called "Panchastavi", which he has written his own commentary upon (*Ancient Secrets of Kundalini in Panchastavi*, Gopi Krishna, first published 1995).

Thus it is essential to study all this forgotten or ignored literature in terms of it being *a body of scientific knowledge and research* which in fact it is, remembering that much of it, like the Tantric texts, was written in a cryptic fashion, and so we must be very hesitant and enlightened in our investigation of it, in order to discern the genuine from the false scriptures, and also the true from the false meanings of the genuine works.

One should of course in any scriptural research, not ignore the voluminous contributions of the Western saints and mystics, such as Meister Eckhart, St John of the Cross, Teresa of Avila, Jacob Boheme and a number of other genuine cases of awakening.

Those with archaeological and “mystery hunting” inclinations can also make a thorough study of all the symbology and ancient monuments and relics, which Gopi Krishna says indicate the knowledge of kundalini.

In this regard, in various works including *The Purpose of Yoga*, he pointed especially to that associated with the serpent, for example, the snakes projecting from the Pharaoh’s headdress, and also of the iconography found in Hindu paintings and temples, as well as those of other world cultures, such as in various parts of Asia and Central America.

A thorough study of Gopi Krishna’s works will reveal various hints and details which should act as points of departure for these two kinds of research, which should be combined and correlated with the biological research studies on kundalini, in an interdisciplinary or multidisciplinary manner.

In summary, it must be pointed out, that this relatively brief and incomplete thesis has just been intended to act as a springboard, launching those who are so inclined to a more detailed study of Gopi Krishna’s works.

Some are relatively easy reading, whilst others are quite hard.

Inevitably, as not possessing of the same higher consciousness Gopi Krishna claims he was living perennially within for the last few decades of his life, any author of such a work as the present one, may have allowed some mistakes to have crept in or inadvertently misreported some details to the reader.

So the wise course for the serious student of this topic is to go directly to Gopi Krishna’s own works for an unblemished and comprehensive understanding of their contents.

But with somewhat broader brushstrokes, it is hoped that the present work has succeeded as a relatively accessible entrée to a field, which to many, must be both startling and new.

Gopi Krishna describes this era following his own successful awakening as one in which we will come to see the scientific study of kundalini taken up seriously as a new science, which although, like the universe itself, a full understanding of which will ultimately be impossible, over the decades and centuries will become more and more fully revealed with fantastic possibilities which will sooner or later become a glorious reality, so very far beyond any current dreams or imaginings of modern man.