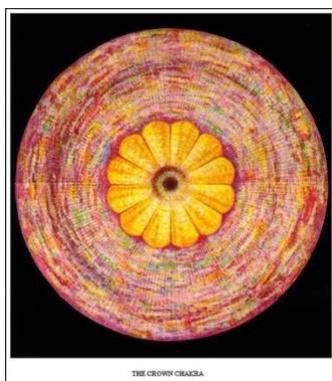


## The Danger of Premature Awakening of Kundalini

By C. W. Leadbeater (From *The Chakras*, published in 1927.)



This fiery power, as it is called in *The Voice of the Silence*, is in very truth like liquid fire as it rushes through the body when it has been aroused by the will; and the course through which it ought to move is spiral like the coils of a serpent. In its awakened state it may be called the World's Mother in another sense than that already mentioned, because through it our various vehicles may be vivified, so that the higher worlds may open before us in succession.

For the ordinary person it lies at the base of the spine un-awakened, and its very presence unsuspected, during the whole of his life; and it is indeed far better to allow it thus to remain dormant until the man has made definite moral development, until his will is strong enough to control it and his thoughts pure enough to enable him to face its awakening without injury. No one should experiment with it without definite instruction from a teacher who thoroughly understands the subject, for the dangers connected with it are very real and terribly serious. Some of them are purely physical. Its uncontrolled movement often produces intense physical pain, and it may readily tear tissues and even destroy physical life. This, however, is the least of the evils of which it is capable, for it may do permanent injury to vehicles higher than the physical.

One very common effect of rousing it prematurely is that it rushes downwards in the body instead of upwards, and thus excites the most undesirable passions - excites them and intensifies their effects to such a degree that it becomes impossible for the man to resist them, because a force has been brought into play in whose presence he is as helpless as a swimmer before the jaws of a shark. Such men become satyrs, monsters of depravity, because they are in the grasp of a force which is out of all proportion to the ordinary human power of resistance. They may probably gain certain supernormal powers, but these will be such as will bring them into touch with a lower order of evolution with which humanity is intended to hold no commerce, and to escape from its awful thralldom may take them more than one incarnation.

I am not in any way exaggerating the horror of this thing, as a person to whom it was all a matter of hearsay might unwittingly do. I have myself been consulted by people upon whom this awful fate has already come, and I have seen with my own eyes what happened to them. There is a school of black magic which purposely utilizes this power for such purposes, in order that through it may be vivified a certain lower force-centre which is never used in that way by the followers of the Good Law. Some writers deny the existence of such a centre; but Brahmanas of Southern India assure me that there are certain yogis who teach their pupils to use it - though of course not necessarily with evil intent. Still, the risk is too great to be worth taking when one can achieve the same results in a safer way.

Even apart from this greatest of its dangers, the premature unfoldment of the higher aspects of kundalini has many other unpleasant possibilities. It intensifies everything in the man's nature, and it reaches the lower and evil qualities more readily than the good. In the mental body, for example, ambition is very quickly aroused, and soon swells to an incredibly inordinate degree. It would be likely to bring with it a great intensification of the power of intellect, but at the same time it would produce abnormal and satanic pride, such as is quite inconceivable to the ordinary man. It is not wise for a man to think that he is prepared to cope with any force that may arise within his body; this is no ordinary energy, but something

resistless. Assuredly no uninstructed man should ever try to awaken it, and if such an one finds that it has been aroused by accident he should at once consult someone who fully understands these matters.

I am specially refraining from any explanation as to how this arousing is to be done, nor do I mention the order in which the force (when aroused) should be passed through these various centres, *for that should by no means be attempted except at the express suggestion of a Master, who will watch over His pupils during the various stages of the experiment.*

I should like most solemnly to warn all students against making any effort whatever in the direction of awakening these tremendous forces, except under such qualified tuition, for I have myself seen many cases of the terrible effects which follow from ignorant and ill-advised meddling with these very serious matters. The force is a tremendous reality, one of the great basic facts of nature, and most emphatically it is not a thing with which to play, not a matter to be lightly taken in hand, for to experiment with it without understanding it is far more dangerous than it would be for a child to play with nitroglycerine. As is very truly said in *The Hathayoga Pradipika*: "It gives liberation to yogis and bondage to fools" (III, 107.).

In matters such as these, students so often seem to think that some special exception to the laws of nature will be made in their case, that some special intervention of providence will save them from the consequences of their folly. Assuredly nothing of that sort will happen, and the man who wantonly provokes an explosion is quite likely to become its first victim. It would save much trouble and disappointment if students could be induced to understand that in all matters connected with occultism we mean just exactly and literally what we say, and that it is applicable in every case without exception. For there is no such thing as favouritism in the working of the great laws of the universe.

Everybody wants to try all possible experiments; everybody is convinced that he is quite ready for the highest possible teaching and for any sort of development, and no one is willing to work patiently along at the improvement of character, and to devote his time and his energies to doing something useful for the work of The Society, waiting for all these other things until a Master shall announce that he is ready for them. As I have already said in the previous chapter in another connection, the old aphorism still remains true: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."