



ICR Newsletter

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SRI RAMAKRISHNA and KUNDALINI

Part II

By Alf Walker

His Teachings

Ramakrishna's teachings were mostly in the form of simple informal talks where he would use stories and allegories drawn from everyday life experiences to illustrate the truths of the spiritual path. Everyone who came received his light. He would teach all and any who came and he himself often talked around the clock missing sleep and meals in his effort to satisfy those who came in search of guidance.

In a discourse to some devotees, one of whom was a great ritualist, Ramakrishna once said, "Can one attain to God by merely repeating the word 'God'? There are two indica-

Alf Walker, M.T.C., M.T., Dip. C.T.P., psychotherapist. Alf has been a massage and shiatsu therapist for over 25 years, a practicing psychotherapist for 15 years and has had a life long interest in mystical experience and spirituality. He worked with Gopi Krishna at his Kundalini Yoga Research Project in Dehra Dun India in 1982-83.

tions of such knowledge. First, longing, that is to say, love for God. You may indulge in reasoning or discussion, but if you feel no longing or love, it is all futile. Second, is the awakening of Kundalini. As long as the Kundalini remains asleep, you have not attained knowledge of God. You may be spending hours poring over books or discussing philosophy, but if you have no inner restlessness for God, you have no knowledge of Him."

"When the Kundalini is awakened, one attains bhava, bhakti, prema, and so on. This is the path of devotion. The path of religious rites and rituals is very difficult. Through it one obtains some powers – I mean occult powers." This is a clear statement from Ramakrishna's own lips of the involvement of Kundalini in the spiritual transformation. Usually, in the course of a life devoted to spiritual practices the energy moves in a very subtle way to adjust the brain and nervous system and so it goes unno-

ticed by the aspirant. Perhaps the evolutionary ripeness of the nervous system is the cause for this situation. As a result many people are not aware of the importance of this evolutionary mechanism in spiritual striving. Ramakrishna, who evinced a very powerful awakening, clarifies the issue in the lines quoted above.

His teachings can be divided into two different categories – one for monks and one for householders. To the monks he pointed out the path of total renunciation of both the outer world and the inner world. They had to take a vow of absolute continence, which indicates too that he was fully cognizant of the role played by the reproductive system on the path to future human consciousness. All thoughts of self and greed were to be eschewed. He recommended that the monks gain complete self control and that they remain in absolute purity of thought and deed. Romain Rolland tells us in his beautiful book, *Life of Ramakrishna*, about the attention

the Master paid to his disciples. Considering the task they were undertaking, "He did not blindly depend upon his own intuition. He visited the tutors of his disciples, learned all about them and studied them in meditation. With a remarkable and scrupulous attention he noted their physiological characteristics of respiration, sleep, and even digestion. He held that they were of considerable importance in confirming his diagnosis of their spiritual faculties and destiny." Two important points are brought out here about Ramakrishna's own understanding of the process of enlightenment. Firstly, he shows that after his own experience he knew of the physiological implications involved should one of his disciples successfully awaken the energy. Secondly, he realized the necessity and had that concern for his students, to first gauge how their systems might react to the disciplines which he was giving out and then to monitor the individual's progress.

Too often it is the case in the modern world that the so-called guru, who usually has not had an experience of enlightenment himself, gives out even powerful yogic exercises to all and sundry without himself knowing the dangers and difficulties which he may be bringing down on his naïve students. Unfortunately this lack of concern or even ignorance regarding the true goal of religious disciplines and yogic exercises, the stimulation of Kundalini energy towards the awakening of a new faculty in the brain, goes undetected as also do the risks involved. Perhaps these facets of the subject are left untouched in favour of the more profitable aspects of modern guru business?

To householders his teachings took a less intense form. He did not

prescribe the hard path of renunciation but instead he held that the householder owed a duty to his family. He told them that while they were fulfilling their duties they were to be mentally renouncing the world. They were to grasp God with one hand and their responsibilities with the other and all the while pray to God that he would so arrange their lives that they would be soon able to grasp Him with both hands.



Married couples he thought should live together as brother and sister after one or two children were born; that they should spend their time in prayer and spiritual conversation and retreat into solitude to pray and meditate from time to time. He often said that indeed the life of the householder had the advantage over that of the monk in that it was easier to fight evil from inside a fortress than in the open field.

To one of his first householder disciples, who was skeptical about God, Ramakrishna said, "God really exists. You don't see the stars in the day time but that doesn't mean the stars don't exist. There is butter in milk but can anyone see it by merely

looking at the milk? To get butter you must first churn milk in a cool place. You cannot realize God by a mere wish. You must go through some mental disciplines."

To another disciple he said, when questioned about the reality of God, "God reveals himself to the devotee who thinks of Him as the nearest and dearest. Because you do not draw a response by praying to Him once, you must not conclude that He does not exist. Pray to God thinking of Him as dearer than your very self. He is much attached to His devotees. He comes to a man even before He is sought. There is none more intimate and affectionate than God."

His Self-Image

Sri Ramakrishna was very shy. He never went to address meetings nor did he preach publicly. But for his Samadhi, nobody could have got his photograph. He said to one of his followers :

"Why do you write about me in your paper? You cannot make a man great by writing about him in books and magazines. If God makes a man great, then everybody knows about him even if he lives in a forest. When flowers bloom in the deep woods, the bees find them though the flies do not. What can man do? Do not look up to him. Man is but a worm. The tongue that praises you today will abuse you tomorrow. I do not want name and fame. May I always remain the humblest of the humble and the lowliest of the lowly.

Although he was now discoursing to some of the most learned and influential men of his time, he remained unmoved by the thought of himself as a great teacher and preferred to remain the simple child of the divine Mother. He referred to his

own body as “a pillow case”, a mere shell that could not fail to act as the indwelling Motherhood willed. He seldom spoke in terms of ‘I’ and ‘mine’. He preferred to say “She who dwells here,” submitting to the Mother who is in this body. His own soul power had as great an effect on his listeners as his words. He seemed to stir the hearts of all who came to see him as much through his personality as by his great love.

One day in January 1884 he was walking in the temple garden towards the pine grove to the north when he suddenly went into trance. With nobody to support him he fell down and broke his left arm. The pain of this injury had the effect of keeping his mind on the earthly level. He made fun of those who claimed that he was a Divine Incarnation and said to them, “Have you ever heard of God breaking his arm?” Could it be that Ramakrishna saw himself and his new found higher faculty in a much different way than the average man, with his beliefs in Avatars and Divine Incarnations?

In April 1885, Ramakrishna developed a sore throat. It seemed to be aggravated by talking and by his samadhis. It was diagnosed as clergyman’s sore throat. He followed his doctor’s advice regarding diet and medicine but he could not prevent his trances nor would he refrain from answering the questions which visitors posed. The illness grew worse and was finally diagnosed as cancer. He was moved to Syampukur, in the northern part of Calcutta.

Despite some of the various reasons which were ascribed to be responsible for the Master’s illness, reason prevailed that the Master’s body was, after all, a material organism and as such, subject to the material laws of growth, development, decay and finally death. Despite

medical treatment, special diet and much prayer by his devotees the illness progressed. He was moved to a more spacious garden house in Cossipore where he lived out the last eight months of his earthly life.

During these last few months Ramakrishna exhibited tremendous courage and selflessness. He had grown very thin as he was unable to eat solids. He said to one of the disciples, “I am bearing all this cheerfully, for otherwise you would be weeping. If you say it is better that the body should go rather than suffer this torture, I am willing.” Even in his pain he showed more concern for his followers than for himself. His attitude towards death too is evidence

***Ramakrishna
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of his illumination. The next morning he said to another disciple seated near his bed, “do you know what I see? I see that God alone has become everything. Men and animals are only frameworks covered with skin, and it is He who is moving through their heads and limbs. I see that it is God Himself who has become the block, the executioner, and the victim for the sacrifice.”

After his passing away, “The Indian Mirror” of 21.8.1886, quoting “The Englishman”, an English daily of Calcutta, wrote of Ramakrishna, “If faith, love, self-sacrifice, purity of character, and entire resignation to the will of Almighty be the chief qualification of a religious man, they found their highest perfection in him and the veneration of the people was not misplaced.”

Perhaps the most interesting and

an important aspect of Ramakrishna’s life, was his frequent, intense and enrapturing ecstasies. The duration of his trances varied from some few minutes to days at a time. He did not require any particular place or poise or pose or preliminary preparation for Samadhi. As soon as there was a certain mental climate, he would lose consciousness in whatever condition he might be. Sometimes he would go into samadhi while listening to lovely music and singing. Often he would enter the state while discoursing, or even the sight of some person might act as a trigger for his mind. It seems that the trances were beyond his control, that the Energy was in fact ruling him. While absorbed in Samadhi, his flushed face, half-shut eyes, indescribable smile, and the attitude of absolute abandon radiated to those around him the spiritual joy he was experiencing.

Still, he himself would pray, “Oh Mother, let me remain in contact with men. Don’t make me a dried-up ascetic. I want to enjoy your sport in the world. Mother, don’t make me unconscious through the knowledge of Brahman.” He clearly felt that absorption into the Absolute is not the highest spiritual status, but enjoying the love of God, and his service of man was even greater. Ramakrishna hated Gurudom. He used to say that he was the servant of all servants.

He spoke in a homely, colloquial, sometimes even crude, idiomatic Bengali. He knew no other language. He never tried to compose any poetry, but his imagination and his image making power was so prolific that what he spoke in prose always bore the marks of high poetry. A modern biographer has tried to emphasize this in a Bengali book, using innumerable quotations from his sayings.

What happened to the young man Gadadhar to turn him from the usual path in life, the path tread by millions of his contemporaries, to devote his whole being to his spiritual realization? What Internal Agency influenced his thought and behavior to create of him a genius in the world of religion? What caused the trances, visions and concomitant rich spiritual insight? What are the connections between the body and the state of man's mind that practices such as concentration, continence, prayer, and religious disciplines can create such a revolution in his perceptual

capabilities? These questions and many more related questions are raised when we review the lives of Saints, Prophets and the Enlightened of history, of whom Ramakrishna represents perhaps the most clearly documented.

The state of mind reported by this class of men and women, and the causes behind its appearance, may hold unexpected answers for the troubled mind of modern man, but when will he turn his gaze from the known and seek out the knower? Heaven knows.

Resources

The Gospel of Sri Ramakrishna, by M., The President, Sri Ramakrishna Math, Mylapore, Madras Jan. 1981

Tales & Parables of Sri Ramakrishna, The President, Sri Ramakrishna Math, Madras - 600 0041980

Teachings of Sri Ramakrishna, Swami Ananyananda, President Advaita Ashrama, Mayavati, Pithoragarh, Himalayas, May 1981



Kundalini: An Evening to Share Experiences and Help Others

The main purpose of this event is to provide a forum for people to share their Kundalini, Spiritual or Mystical Experiences in a non-judgmental environment. Attendees may share experiences or just listen to those of others if they so choose. By sharing our experiences with others, we can provide helpful information that can be used to manage and integrate these experiences into our lives in a healthy way.

It needs to be generally understood that Kundalini is the evolutionary mechanism in human beings and as such is responsible for mystical experience as well as other exceptional mental phenomena such as inspired creativity, genius and psychic gifts. These phenomena can occur spontaneously or as the result of an applied mental discipline or spiritual practice. Since Kundalini experiences are also biological processes, there can be great upheaval in the mental and physical constitution of the individual. Therefore, it is important to be aware of the impact these experiences can have on the individual.

We believe that an open sharing of experiences will benefit all who attend. For some it may be an evening of validation. While others may achieve a greater sense of awareness about our inner potential.



Thursday June 19, 2008

7:00pm to 9:00pm

The Centre - 316 Dupont St, Toronto, Ontario

Registration: \$15

For more information call 1-800-986-1857

To **REGISTER:** Online at www.icrcanada.org/events.html

OR mail payment to:

ICR c/o D. Pond, 165 Valley Crescent RR#4, Markdale, ON N0C 1H0



REMEMBER MOTHER EARTH: *Our Sustainer and Environment*

Earth Hour: Once A Year You Say?

By Vitold Kreutzer

When you look out into the world around us, what is your first impression? What are our surroundings telling us? How many of us can sense the true nature and wisdom of our external home?

If one views the outside world as the physical domain where humanity lives out its existence in a relationship bordering on insensitivity or superiority, the wisdom of creation and evolution will surprise and confuse. I could use cliché phrases such as the tip of the iceberg or judging a book by its cover when referring to what modern society apparently sees as our planet's true character and essence. This vision appears to be based upon sense perceptions, the intellect, and a materialistic outlook on life. Is this all there is? Most in society would probably say no today. But very few may even attempt to describe the broader picture of the intimate divinity inherently alive permeating the natural environment of our planet.

Let me pose the following questions; Does our lifestyle resemble and respect the rhythms of nature and all living matter around us? Should we be concerned about this question at this time in human evolution? Aren't there far more important issues and problems facing humanity currently? Suffice it to say that the idea of a holistic perspective towards the human evolutionary journey

seems too simple or too impractical as a guidepost for healthy thinking and lifestyle. The human intellect, with its love of compartmentalization and the scientific solution, seems to bypass or avoid the real world of creation where all of life's questions can be answered, the spiritual realm.

But to be able to witness the spirit in the sense perceptible world, or to even recognize that the world of the spirit exists, seems to place many human souls into a realm of

Does our lifestyle respect the rhythms of Nature?

fantasy that their minds dismiss and toss aside. If we, as spiritual beings truly are having a human experience in a world that is void of spirit, the laws of nature would be solely mechanical and foreign to our true nature. In such a world the scientific mind should be able to solve all the mysteries of life on this planet. As we become more scientifically advanced, we, as a species, should therefore have fewer problems and be more in control of our lives and the planet itself.

An objective observation of today's human condition would, I believe, dispute the validity of claims that recent scientific and technological advancements and tools have

made life on this planet more sustainable, more respectful of all life around us or brought more certainty to a peaceful, healthy existence for all concerned. If the world around us is permeated with spirit, the essence familiar with our true inner being, an intimate relationship would be reflected in a different, more profoundly personal attitude towards all life. The earth, our home, would be perceived in a more familiar, a more understandable, and a more loving fashion. Our health and welfare would appear to be interdependent on the health and well-being of the entire planet. Working with the forces of nature, perceiving a non-visible connection with all that exists, makes us not only physically dependent upon our planet, but spiritually the co-creators of this planet's evolution.

So let's perform a litmus test of how healthy and mature our approach has been to preserving a sustainable, vibrant environment. As the human population increases in our modern age, what does the future hold for this and the up-coming generations? Our current situation shows the following: our demand for safe drinking water is now surpassing our supply; our demand for nutritious food is now surpassing our supply; more food and water are supplying a smaller percentage of the world's population; more toxicity

and harmful life forms are affecting our water supplies, the nutritious value of food keeps decreasing as the health of the soil decreases and dependency on chemical inputs increases; our world seed bank is diminishing in variety and flexibility; our air quality and atmospheric protective coats are diminishing as catalysts and aids to plant growth and health; our weather patterns and global climate is changing and becoming more volatile; our dependency on fossil fuels and finite resources increases yearly; the gap between those who have and those who do not is widening; the decline in aquatic life is formidable, imbalances in animal, bird, reptile, and insect populations is expanding; possible pandemics, viruses, super bugs threaten a more susceptible immune system; pollution and wasteful use of packaging, processing, and resources persist in a modern economy; world trade based on the lowest monetary costing system promote wealth and poverty; our lands and forests support less and less

life; money as the key to life continues to expand throughout the world; consumerism and the GNP continue to be used as the measuring rods for our economic health; child obesity, diabetes, chemical dependency, exploitation, hunger, violence, and fear affect the youth of the world as never before; ...

This can be depressing if the answers to help solve these issues only rely on technological, scientific and materialistic consideration. The world requires an evolving type of sense free thinking that includes the acceptance of a spiritual world underlying all living matter. This new VISION sees the interconnectedness of all life, and how our present and future health can be achieved and the healing process that is required. The recent "Earth Hour" event that spanned the globe was one event where this new vision of oneness and coming together for the common good was exhibited and experienced by many consciously and by all internally.

As our planet appears to get smaller, we, as responsible spiritual citizens of this world, can make a choice and a difference. We can make the choice for expanding one "Earth Hour" into many Earth hours as we tackle each human issue that threatens human health. We can choose to come together as a family with a common goal of love for all life on this planet. Let's share our feelings and concerns in a respectful manner and celebrate more Earth hours until it becomes a habit. The time has come when no day should pass without the experience of Twenty-Four Earth hours of the Spirit.

What a celebration that would be!

Vitold Kreutzer is a custodian of a little piece of Nature, a baker of organic goods and a promoter of alternative forms of energy and human sustainability. He is committed to studying the spirit in Nature and humanity and their connection to the cosmos.

ICR's 2008 ANNUAL CONFERENCE

Kundalini: It's A Natural Process

As our theme suggests, this year we will celebrate Kundalini as the "natural" inner process that encourages each of us to participate in the unfolding and healthy development of our evolution. Gopi Krishna has referred to Kundalini as the "upgrading mechanism" responsible for the evolution of the human brain. In other words, there can be no change in consciousness – either temporary or permanent - without some change in the brain.

Over the years we have talked with more and more people who

claim to have experienced expanded states of consciousness. For many the psycho-physiological changes that accompany these expanded states of consciousness can make daily living a challenge. Due to a general lack of knowledge within our society about this transformative process, today's lifestyle does not recognize or support this inner evolutionary process in a healthy way. There are many hurdles that an individual may need to overcome. The situation is sometimes made even more difficult due to the fact that often family members have

trouble adjusting to the changes that their loved ones are going through.

The presentations that will be shared this year will provide an opportunity for us to learn more about this natural evolutionary process. Perhaps through better preparing ourselves, we will be able to help others who may be undergoing some of these difficult changes. Speakers will share some of their own experiences and the methods – drawn from a variety of paths - they used to overcome the challenges that arose during their processes. This year we have

changed our program to allow for greater audience participation. We hope the weekend will lead to the discovery of each individuals' connection to this inner "Natural Process" and realization of the unity in a diversified spiritual community.

Our presentations include:

Activating the Life Force

In his masterwork, *Kundalini: The Evolutionary Energy in Man*, Gopi Krishna summoned us to commence a search for, "...knowledge of the safest methods for awakening Kundalini" that would, "...yield for humanity a periodic golden crop of towering spiritual and mental prodigies." Since those words were written, how has the search for the "safest methods" progressed? In this talk, *Activating the Life Force*, JJ Semple presents his candidate for the safest method—Golden Flower Meditation. It's a method he discovered over thirty years ago through trial and error experimentation with *The Secret of the Golden Flower*. A method he discussed with Gopi Krishna in 1977 and recently wrote about in his book, *Deciphering the Golden Flower One Secret at a Time*.

JJ Semple's formal education includes studying English Literature at the University of Pennsylvania and George Washington University, and a master's degree in marketing from *Hauts Etudes de Commerce* in Paris. His personal education involves yogic practices and spiritual exploration, inspired by a wide variety of teachers, writers and philosophers, including Gopi Krishna, Milarepa, and Lao Tse. His newest book, *The Backward-Flowing Method: The Secret of Life and Death*, due out in January 2009, takes an expanded look at the subject of activating Kundalini in a safe, permanent, and repeatable fashion. For more information see www.lifeforcebooks.com and www.getliferight.com.

Journey to the Heart of Divine Love

Join singer/songwriter, sound healer and 'grace activist' Pam Gerrand as she weaves words and music, stories and sounds, on a *journey to the heart of divine love*. Pam left a successful career in theatre a decade ago, having spent her last season at the Stratford Festival feeling called to a greater expression of her creativity and soul's purpose. Her journey has taken her to fascinating places, both inner and outer, to her heart's core, and around the world. A continual unfolding of luminous, numinous experiences has opened Pam to a dance with Shakti energy through which songs, poems, stories, sounds and wisdom have unfurled and blossomed in her heart and voice. Be transported by Pam's soulful sounding and vibrant voice...be enchanted as you join her in healing, expansive ancient chant. Be moved as she shares the stories of the awakening energy that has come in exquisite and astounding waves, calling her to bring light to the dark, sound to the silence...love to all hearts...to be a *grace activist*.

Pam Gerrand is a singer/songwriter/sound healer with a passion for personal and planetary healing and transformation. Drawing from her background in theatre, music, yoga, meditation and ancient chant, Pam has created a unique performing/teaching style that has been described as a blend between 'the shamanic and the bardic'. ••The voice of the Divine Feminine is awake and alive in the vibrant love that is the essence of Pam's words and music. ••Pam has performed and led workshops across Canada, and at festivals in the UK, Sweden and Costa Rica. Recently, Pam had the honour of opening for keynote talks given by Deepak Chopra, Margaret Trudeau, and Stephen Lewis, at forums devoted to healing ourselves and our planet.

Are You Living a Natural Process?

The experience of each soul's natural evolutionary journey, although personal is of vital significance on the cosmic state of existence. Everyone, as a unique instrument of the divine creator, has their own story. We are all daily, teachers, students and participants of spiritual cosmic wisdom. It is our natural path to follow if we listen to the evolutionary impulse within. Join your fellow souls to share so that we may all see the unity in a diversified spiritual community.

Vitold Kreutzer is a custodian of a little piece of Nature, a baker of organic goods and a promoter of alternative forms of energy and human sustainability. He is committed to studying the spirit in Nature and humanity and their connection to the cosmos.

Kundalini, Creativity, and Spiritual Growth

The ancient teachings on hatha yoga and Tantra tell us the gift of creative inspiration is one of the many natural outcomes of the process of kundalini awakening. This presentation includes hands-on exercises in creativity and creative visualization that will help you discover how to tune into this aspect of awakening, use it in your daily lives, and help the process of awakening flow as smoothly as possible.

Award-winning writer **Teri Degler** is the author/co-author of nine books including *The Fiery Muse: Creativity and the Spiritual Quest* (Random House of Canada). For many years she has researched kundalini, Tantra, and highly creative women mystics. She has taught many workshops on creativity and has appeared frequently in the media. Her next book, *The Divine Feminine Fire: Creativity and Your Yearning to Express Your Self*, has recently been completed. For more information see www.teridegler.com.

“Living the Transformational Life” -
Transforming our Losses and
Healing Ourselves Through Self
Love, Self Forgiveness, and
Sharing Our Hearts:

Living life and growing spiritually often involves dealing with significant loss and difficult personal struggles and challenges. These losses and challenges can be intensified, if one is undergoing a rapid spiritual growth process and/or as part of a Kundalini awakening. A person can feel very alone and disenfranchised at times. Making this more difficult is the fact that the process of Kundalini and its effects on a person are not yet understood or accepted by mainstream society, or the medical, psychological and religious/spiritual communities. Through the lens of his personal spiritual journey - using stories, verses and images - Scott will share his own experiences with Kundalini energy. He will show how he was able to deal with the physiological and psychological aspects of the Kundalini process, loss and struggle and how he has been able to regain his self-esteem. He will also share some of the spiritual and personal practices he has used to heal focusing on the 12-step method of recovery.

Scott Hiegel lives in the Washington DC area and runs a consulting and spiritual direction business called Solquest. He has a financial and entrepreneurial background. His experiences and interests include raising his teenage daughter, reading books by Gopi Krishna and other mystics, speaking and storytelling, writing in verse and laughing at himself and with others. He has had ongoing personal experiences with the Kundalini process since the mid 1990's.

Kundalini and Ceremonial Magick:
Seeking Union with
the Higher Self

Ceremonial Magick and the use of ritual as a daily practice is a most effective way to purify the self and balance the mind, body, and soul. Hermetic belief is that humans are a Microcosm of the Great Macrocosm, which is the outside Universe. Magick serves as a means of bringing the outside Universal energies into our auras to aid us in our quest for our Higher Divine Selves. These energies include the 4 elements, 7 ancient planets and the 12 zodiac. The Qabalistic Tree of Life is a perfect glyph for a coherent understanding of how these energies relate to each other, and is an indispensable tool for ceremonial magicians. Use of the pentagram and hexagram rituals, along with mantras and vibrations of Divine Names are all ways to “tune in” to specific wavelengths of natural energy that when used daily will speed up the spiritual evolution process of the individual. These techniques and more are used as arsenal for ceremonial magicians and the quickness of their use and efficiency will further explain why ceremonial magick has long been called the “yoga of the west”.

Neven Paar has had a spontaneous kundalini awakening, and a permanent transformation of consciousness at the age of 21. In order to cope with inner chaos that ensued the awakening, he has spent the following 4 years practicing ceremonial magick and has found it to be a very effective form of spiritual practice. He has currently finished university and received a diploma in Architectural Science although his true passion now lies in studying the occult and paranormal states of consciousness.

Our Cooperation is Required

We emphasize the importance of understanding that Kundalini is the evolutionary mechanism in human beings and as such is responsible for mystical experience as well as other exceptional mental phenomena such as inspired creativity, genius and psychic gifts. These phenomena can occur spontaneously or as the result of an applied mental discipline or spiritual practice. Since Kundalini experiences are also biological processes, there can be great upheaval in the mental and physical constitution of the individual. Therefore, it is important to be aware of the impact these experiences can have on the individual and aware of methods to deal with difficulties should they arise. We need to realize that the evolutionary process proceeds on its own and via the Kundalini mechanism is guided by a super intelligent energy, that the potential to restart this mechanism is in everyone and that the process will “abort” if a certain equilibrium is not maintained in the (nervous) system. In other words, we need the right environment (internal& external) and lifestyle + GRACE to have the correct outcome.

Paul Pond, Ph.D., has a doctorate in physics and has been involved in Kundalini experience and research for more than 30 years. He has written and spoken extensively on the subject. His focus has been on lifestyle issues and their impact on individual spiritual experience.

For more information
or to register
go to

www.icrcanada.org/events.html

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