



ICR Newsletter

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SRI RAMAKRISHNA and KUNDALINI

Part I

By Alf Walker

Sri Ramakrishna is perhaps the most widely known mystic that India has produced in the past few hundred years. In *The Gospel of Sri Ramakrishna*, written by a close student of Ramakrishna who refers to himself as 'M', we find a most thorough and beautiful documentation of the last few years of the Master's life and teachings.

In the case of Sri Ramakrishna we find unmistakable evidence in support of the fact that Kundalini activity and mystical experience are connected. In Ramakrishna's own words "After great effort and spiritual practice the Kundalini is awakened. After passing through the six centres, the Kundalini reaches the thousand

petalled lotus known as Sahasrara, and the aspirant goes into Samadhi. In that lotus dwells Satchidananda Siva, the Absolute. There Kundalini, the awakened Power, unites with Siva. This is known as the union of Siva and Sakti."

His Youth

On February 18, 1836 the boy Gadadhar was born in Kamarpukur, a rural area of Bengal in India. From most humble beginnings began the life of this spiritual prodigy who later was known as Sri Ramakrishna, or the Master to his disciples. His parents were poor, simple and pious people, living in a small village. Ramakrishna himself once said, "My mother was the personification of rectitude and gentleness. She did not know much about the ways of the world, innocent in the art of concealment, she would say what was in her mind. People loved her for her openheartedness. My father was an

orthodox Brahmin. He spent much of his time in worship and meditation, and repeating God's name and chanting His glories. Whenever in his daily prayers he invoked the Goddess Gayatri his chest flushed and tears rolled down his cheeks. He spent his leisure hours making garlands for the family deity, Raghuvir."

In the Hindu religion the primordial creative energy is worshipped in many forms. The concentrated reservoir in man is known as Kundalini. The same energy in the differing aspects is worshipped as Saraswati, the Goddess of Learning, as Lakshmi, the Goddess of Wealth, as Kali the Destroyer, and so on. Gayatri too, as the Goddess of complete Knowledge is a reference to Kundalini. From the words of Ramakrishna's own description of his parents and especially his father, it would appear that the hereditary relationship with regard to the activity of Kundalini is once again borne out. It is a well-known fact that high intelligence or talent, sometimes

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genius and often insanity are transmitted from parent to offspring. Can it be that the combination of hereditary influences can mean as much towards the awakening of Kundalini as a life time spent in religious practices and disciplines? Perhaps herein lies the reason why for one person, even forty years of extreme self-discipline and observances of all the various spiritual practices may not yield any tangible fruits in the realm of Higher Consciousness and yet other people attain to very lofty experiences with seemingly no effort directed in the pursuit. A righteous life of the parents could well be a deciding factor in the success of the offspring's efforts.

The young Gadadhar was a healthy, active boy who loved painting and listening to the stories of Hindu mythology. He learned the art of moulding and made images of the various gods and goddesses. He had a prodigious memory and could recount the stories from the Hindu epics and myths, much to the delight of the local villagers. He would attend dramas and religious songs and dances, and would be overwhelmed by emotion. He would be absorbed in the performances he was witnessing. His powers of concentration were extraordinary.

At the age of five he was put to school. Everything that required imagination and artistic taste was very appealing to him. But, he would engage only in activities he was interested in, leaving other things completely alone. He was self-willed and could not be persuaded to become involved if he decided not to be. He was very intelligent though he disliked arithmetic. In later life, when upon his own request a disciple gave him a brief lesson on how the moon in its cycles is responsible for the tides, he soon asked the disciple to stop as such things gave him a headache.

One summer's day, when still a young boy, Gadadhar fell unconscious at the sight of a flock of snow-white cranes passing by a dark, majestic thun-

der-cloud. Some villagers found him and carried him home. Later the boy said that he had experienced an indescribable joy while in that state. This was, perhaps his first mystical experience.

In his seventh year the boy's father died. The death had a deep effect on him. He became much more serious in his thoughts and he began to help his mother in her daily tasks. His study of religious stories became more concentrated. He fetched water for the pilgrims on their way to Puri via Kamarpukur and he listened intently to



their thought about renunciation of the world, meditation and worship. Much of his education about traditional, spiritual life was learned in this way. At the age of nine the boy underwent the sacred thread ceremony, after which his training in meditation began.

From an early age Ramakrishna evinced a marked ability to concentrate his mind. Often he became totally absorbed in his contemplations and was oblivious of the world. Once again we see how, by nature, Ramakrishna had a constitution which was conducive to the attainment of higher faculties of mind. Undoubtedly the ability of intense concentration of the mind is a prerequisite to the higher functions of mind in both secular and spiritual areas of thought and experience. The goal of all

yogic practices is to create conditions in both the body and the mind to induce the state of absorption. Intense concentration not only stimulates the Kundalini energy but also leads to states of mind where consciousness can begin to focus on itself without any object. In Ramakrishna we find that these factors were present in his makeup and finally led to a higher dimension of consciousness.

He was imbued, from his youth, with the restless yearning for spiritual realization. At the age of sixteen the boy went to Calcutta at the request of his elder brother who was operating a Sanskrit Academy. His brother's intention was that the boy, Gadadhar, would become involved in the school as a prelude to a career in teaching. However, the brother was in for disappointment on this matter. The boy was only interested in worship and decoration of the divine images.

Temples at Dakshineswar

After patiently observing Gadadhar's indifference to his world future, his brother reminded him of the duties which were awaiting him as a Brahmin householder. To this the boy Ramakrishna replied, "Brother, what shall I do with a mere bread-winning education? I would rather acquire that wisdom which will illumine my heart and give me satisfaction forever." His brother persisted; however he finally realized that the boy's resolve was final.

In 1855 Ramakrishna and his elder brother Ramkumar, went to the Kali temple at Dakshineswar which had been recently constructed. Ramakrishna soon became quite attached to the lovely temple and surrounding area which was situated about four miles north of Calcutta and right on the Ganges river. Ramakrishna impressed the keeper of the temple, Mathur Babu, with his religious fer-

avour and devotional spirit and it soon became Mathur Babu's intention to have the young Brahmin take up the responsibilities of the temple worship. Ramakrishna however, was too attached to his freedom and resisted the keeper's proposal. Finally a young cousin of Ramakrishna's arrived at Dakshineswar looking for work and when it was agreed that he could assist Ramakrishna in his duties he agreed to take on the position.

Soon after his appointment to the temple duties the priest of the Radhakanta temple located on the same grounds, was dismissed for carelessly damaging an image of Krishna. Ramakrishna proposed a most sensible remedy for the problem and he himself restored the image. He was then persuaded to fill the office of priest in the Radhakanta temple.

With his brahminical upbringing Ramakrishna was familiar with all of the various gods and goddesses of the Hindu pantheon and he filled his new post in a way which so impressed his brother, the temple owner and also the patrons of the temples that he was urged to learn the intricate rituals of the Kali temple. After much pleading, Mathur Babu convinced Ramakrishna to take initiation and then to take charge of the Kali temple. The young priest insisted that he did not know the scriptures well enough to fill the role. Mathur assured him that his spirit of devotion would more than compensate for any lack of formal knowledge and so Ramakrishna agreed. An appropriately qualified guru was found and the initiation was performed. When the guru spoke the holy word into Ramakrishna's ear he cried out and went into trance.

In 1856 his older brother Ramkumar passed away. The effect of his brother's death seemed to intensify Ramakrishna's thirst for finding everlasting peace in the realization of the Immortal One.

His desire for realization increased

steadily through his worship in the temple and he began to spend all of his free time when not engaged in the official work of the temple in his meditations. He selected a wooded area to the north of the temple grounds and there he spent hours and whole nights in rapt prayer and meditation. He would set aside his clothes and even his sacred thread while meditating and when asked about this he replied by saying, "Don't you know that when one thinks of God one should be freed from all ties? From our very birth we have eight fetters, of hatred, shame, lineage, pride of good conduct, fear, secretiveness, caste and grief. The sacred thread reminds me that I am a Brahmin and therefore superior to all. When calling on the Mother one has to set aside all such ideas."

I saw a limitless, infinite, effulgent Ocean of Consciousness

He would spend hours sitting before the images of goddess Kali singing devotional songs and praying with an intense longing in his heart. He felt the pains as if he were a child separated from its mother and at times he would rub his face into the ground and cry in agony; "Art Thou true, Mother, or is it all fiction, mere poetry without any reality? If Thou doest exist, why do I not see Thee? Is religion a mere fantasy and art Thou only a figment of man's imagination?"

Early Stages

Finally, he had his first vision of the Mother:

"I felt as if my heart were being squeezed like a wet towel. I was overpowered with a great restlessness and fear that it might not be my lot to realize Her in this life. I could not bear the separation from Her any longer. Life

seemed to be not worth living. Suddenly my glance fell on a sword that was kept in the Mother's temple. I determined to put an end to my life. When I jumped up like a madman and seized it, suddenly the blessed Mother revealed Herself. The buildings with their different parts, the temple, and everything else vanished from my sight, leaving no trace whatsoever, and in their stead I saw a limitless, infinite, effulgent Ocean of Consciousness. As far as my eye could see, the shining billows were madly rushing at me from all sides with a terrific noise, to swallow me up. I was panting for breath. I was caught in the rush and collapsed, unconscious. What was happening in the outside world I did not know; but within me there was a steady flow of undiluted bliss, altogether new, and I felt the presence of the Divine Mother".

The description of his internal experience, in his own words, can leave no doubt that Ramakrishna's mind had made a leap into a very new and unexpected dimension. This experience, although rare considering the vast number of souls who have lived and breathed on this earth, is not a singular incident at all. Vision of God, Ecstasy, Mystical Experience, Turiya, Nirvana, Rebirth and other names have been applied to similar breakthroughs as they occurred to other individuals in different cultures at various times throughout history. That the human mind can, as the result of certain conditions in the mind and physiology of some individuals, contact or unfold other realms of creation is an indisputable fact based on the utterances found in the scriptures of the different faiths of the world. Modern man, for the most part, has no clue of this basic fact concealed in his religions. An unbiased review of the various scriptures of the world and a little investigation into the lives of saints, prophets and mystics will at once reveal evidence of this potential in man. As the ancients have writ-

ten, though often in veiled ways, Kundalini or the Serpent Power is the mechanism by which the transformation in man's consciousness occurs.

Ramakrishna was, however, still in the beginning stages of his transformation. His behavior became increasingly more questionable to the temple officials who suspected that he was going insane. His mind was enraptured with love for divine Mother Kali and his every act was pervaded with his devotional fervour. He would touch the image on the chin and speak affectionately to it. He would offer food to the image and wait until in his mind She was satisfied. He was seeing flashes of light before his eyes as if swarms of fireflies were about him and he perceived a sea of deep mist around him with luminous waves of molten silver.

On one occasion the manager of the temple garden saw Ramakrishna feed a cat from the food which was to be offered to Kali. He reported this seemingly insane behaviour to Mathur Babu. Ramakrishna gives us his side of the story:

"The Divine Mother revealed to me in the Kali temple that it was She who had become everything. She showed me that everything was full of consciousness. The image was Consciousness, the altar was Consciousness, the water vessels were Consciousness, the door-sill was Consciousness, the marble floor was Consciousness – all was Consciousness. I found everything inside the room soaked, as it were, in Bliss – the bliss of God. I saw the wicked man in front of the Kali temple; but in him also I saw the power of the Divine Mother vibrating. That was why I fed the cat with the food that was to be offered to the Divine Mother. I clearly perceived that all this was the Divine Mother – even the cat."

Subjective and Physiological Indications

Some of the subjective experiences

which Ramakrishna reported are definitely symptoms of an awakened Kundalini: Uncontrollable emotions and intense longing for the Divine vision, seeing lights and sparks before the eyes, and the perception that All is One and that the Foundation of that One is Consciousness. Often, though not always, entrancement occurs when all the life energy of the body is required by the brain which has opened inside to the Super-mundane levels of existence.

Besides these subjective signs we find that Ramakrishna also exhibited definite physiological indications that a very radical alteration was occurring in his body besides his trances. He lost track of his appetite or perhaps he lost the desire for food. He suffered insomnia for long periods of time. He reports that he had an intense burning sensation all over his body from which he found no relief save prayer. Tears flowed endlessly from his eyes while at times his breast would be flushed red. Often his face had an angelic glow. During his trances his mind withdrew itself completely from our shared world of the five senses. He would be totally lost in his inner being for hours on end, while birds could even perch on his head without notice.

To one unfamiliar with the concept of Kundalini these symptoms sound perhaps like some strange disorder in the mind and body. Actually in the case of a powerful awakening of Kundalini the energy does disrupt all of the metabolic systems in the body in its efforts to purify the nervous system and adjust it to feed the newly budding faculty in the brain. Many of the preliminary exercises in Yoga aim at creating a high level of purity in the body and nerves as also a higher level of control of the appetites in the aspirant to enable him to cope, in the event that the energy does begin to awaken in him.

Although Ramakrishna was familiar with the traditional ideas about Kundalini from the start, still we see that there were many aspects of the energy's

activities for which he had not been prepared. A Brahmin lady who was an adept in the Tantric and Vaishnava methods of worship came to stay at the temple. She was so impressed with the level of Ramakrishna's spiritual development that she arranged a conference of the leading religious scholars of the time to discuss his experiences and to determine if he was an Incarnation of God, as she believed he must be. Two of the highest pundits were invited to the discussion and after lengthy debate they declared Ramakrishna had indeed attained to the mahabhaava state and therefore was one of the rare cases of God in man, an Avatar.

Here however we get a most interesting insight from Ramakrishna himself as to his condition and its causes. Once it had been stated that he was an incarnation of God, he leaned over to Mathur Babu in his child-like way and said, "Well, I am glad to learn that after all it is not a disease."

Why would Ramakrishna be glad to learn after all that it was not a disease? Perhaps we still have a lot to learn in the realm of religious experience and its connection with the brain, body and nervous system. As it is, mankind is very much in the dark about the inter-relationship between the conscious principle and the body. We know that changes in the body, as for instance during illness, do cause very marked changes in our minds and emotions, but what do we know about the inter-relationship between the body and the extraordinary states of mind in the prophets, mystics and sages?

Ramakrishna's physique must have been originally extraordinary since it could sustain the ordeal of his severe and intense austerities for decades. Ramakrishna once remarked that any other body would have been shattered long ago. Even so, his normal health had been wrecked and he came to look quite fragile and emaciated.

Ramakrishna continued on page 6

REMEMBER MOTHER EARTH: *Our Sustainer and Environment*

The Creator and His Creation are One

By Vitold Kreutzer

Recently, I read a profound manuscript about a spiritual journey in Tibet. Among the many inspirations and principles elaborated during this journey, the following expression jumped off the pages and invigorated me. "The Creator and His Creation are One". In all humility to my evolutionary awareness, I recognized that this jewel of wisdom could fully occupy my attention for the rest of my physical existence and beyond.

As tempting as it is to formulate ideas, beliefs and philosophies in the mind regarding this statement, such a mind game can only limit and possibly mislead the searching soul of the truth. This statement has a life independent and unknown to the mind because it is limitless and cannot be defined. To relate my subjective awareness of this statement may only serve to promote a philosophy of life that can be accepted, rejected or imitated by someone else. Such a sharing may do this statement and you the reader, a great injustice. But, in order to continue this article, let me give you a tip of this statement's iceberg and hope that your true self will reflect upon a piece of reality so hidden from human vision.

It has been my experience, upon reflection, that all problems, negative thinking, fears, limitations and

ill health, are caused by separation and a lack of love. The separating of ideas, beliefs and emotions into categories of good and evil, health and disease, physical and spiritual and right and wrong is the cornerstone of our mind's existence and power. These categorical ideals determine who we are, what we do, and how we think of ourselves. But is this separation giving us a clearer picture of our true nature, our role in evolution and our connection to

***Let that which is
unknown to you,
reveal itself.***

the Creator? A quick look at the current human situation will easily demonstrate the impact of this separation. Personally, I do not subscribe to this destiny for myself, for you, the rest of humanity and this planet, our home.

So let's consider the words again. **"THE CREATOR AND HIS CREATION ARE ONE"**. NO thinking is required to feel the simplicity and divinity of these words. Let me suggest that your mind refrain from thinking, feeling, examining, proving or disproving these words. Just **BE** these words in this moment...Set your mind on quiet pause and **BE** this statement

now...In the stillness of this moment, let that which is unknown to you, reveal itself....To express this moment, although a pale imitation to reality, can at least become a peaceful memory that your mind can find appealing and therefore become a part of your reality.

The following is that tip of my personal iceberg memory that I have usually accepted. "All is one; we are all part of God; we have God within us; we are the trees; we are the soil; we are the water; we are the air; we are the birds; we are the fish; we are the lions; we are the flowers; we are the mountains; we are the planet; we are the cosmos; we are all instruments of the Creator."

Is this too simple? Maybe, but a new appreciation of simplicity entices me. How can one live up to this simplified ideal of life? My personal answer to this question is a dynamic evolving one that promotes my devotion to the Creator. These words are offered as an expression of my being with no intent to persuade or convince anyone of the meaning of **"THE CREATOR AND HIS CREATION ARE ONE"**.

It is with deep affection that I share these words during this time of winter, a time of introspection and the inhaling of the planet's energies in preparation for the up-

coming seasons. This is a time when the wonders of our physical home, although carefully distanced from us by our man made shelters, continuously remind us of our connection with all creation. We cannot escape this bond. So how can we express

our intentions to creation? One possibility may be to respect and love all around us as if we truly embrace **"THE CREATOR AND HIS CREATION ARE ONE."**

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

Join us this year as we celebrate Kundalini as the "Natural" inner process that encourages each of us to participate in the unfolding and healthy development of our evolution. We intend to focus on the impact of spiritual practice and service and how they effect our development both individually and collectively.

For those who would be interested in doing a presentation on this subject please submit a one page abstract to the ICR address or e-mail at findpond@bmts.com. ICR promotes a forum for open dialogue in a non-judgmental environment. The 2008 conference will be held on August 2nd and 3rd at the Fram/Wilson Farm in Flesherton, Ontario. For more information, contact Dale Pond.

Ramakrishna from page 4

The disciplines of Yoga indicate that the condition of the body is a most important factor in man's efforts to win liberation. In all religions we see injunctions for the believers to live healthy lives, to be moderate, to use pure foods, to be controlled in all habits, including procreative activity. Why? Why in religion, where our concern is the Divine, the 'Unearthly', or the Beyond, must we concern ourselves with the body so much? Is there some unsuspected link between the mind's ability to perceive other realms and the processes of the body? Considering our lack of information on this interdependence in modern times it could be that we are misinterpreting the real purpose of religion and in so doing creating problems for ourselves through our lack of understanding. Perhaps the rapidly increasing numbers of the neurotic, unbalanced and insane in the modern world is related to our ignorance of this transformative mechanism within.

Ramakrishna systematically studied and practiced each of the traditional paths of spiritual discipline. First he underwent Tantric disciplines, then Vaishnava, Vedantic and the Islamic code of worship. Later he became fascinated with the Christian teachings and had one of his disciples read to him from the Bible. After he had practiced all of these paths he came to the conclusion that all paths verily reach the same end, God realization.

Ramakrishna himself comments on his experience:

"Ah, what a state of mind I passed through. My mind would lose itself in the Indivisible Absolute. How many days I spent that way, I renounced bhakti and bhakta, devotion and devotee. I became inert. I could not feel the form of my own head. I was about to die. I ordered the removal of all the pictures and portraits from my room. When I regained outer consciousness, when the mind climbed down to the ordinary level, I felt as if I were being suffocated like a drowning person. At

last I said to myself, "If I can't bear people then how shall I live?", "What has happened to me?" I kept asking people. Bholnath said to me, "This state of mind has been described in the Mahabharata." How can a man live on coming down from the state of Samadhi? Surely he requires devotion to God and the company of devotees. Otherwise, how will he keep his mind occupied?

As time went by the knowledge of Ramakrishna's experiences spread. Seekers from all backgrounds came to the temples at Dakshineswar in hopes of meeting him. Old, young, educated, illiterate, beggars, wealthy men, journalists, pundits and sadhus filled the ranks of those who sought to see and listen to this humble man who himself had no formal education nor material wealth but who had that knowledge and that wealth which is most rare and most precious of all, an illuminated mind.

Part II of this article will appear in the
May 2008 Newsletter



Kundalini

Right Thinking, Right Action: Psychological Housekeeping East & West

In this one day conference we continue to explore methods to manage and understand the Kundalini process from various perspectives

"Freud, Reich, Krishna a.k.a. Libido, Orgone, Kundalini." - Exploring modern psychological theories and spiritual/religious philosophies and practices. Freud founded the human personality on the innate energy/mechanism of primal sexual life energy he called libido. Reich expanded and deepened this idea anchoring it in the cells of the body. Gopi Krishna expanded our modern understanding of an ancient spiritual/religious energy-mechanism (Kundalini) which reaches to the foundation of our very existence. We will look at ways these ideas compliment or contradict one another and how we may use them in our lives. **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.

"Lifting the Veil of Obscurity" - Being shrouded throughout our lives can obscure not only the full potential of who we are but prevent us from acquiring knowledge of our relationship to the divine mystery. Once the veil is lifted and we see clearly the beauty of our souls, we can then experience the wonder that comes from being re-united with the divine source of all. The veil can be lifted in many ways preparing us for deeper inner experiences while leading us to more genuine and loving relationships with the earth and all of her inhabitants. By sharing, we can help one another to lift our veils of obscurity until we see clearly the wonder that we are. **Dale Pond** has been involved in Kundalini Research for more than 25 years, is corresponding secretary for ICR and works and laughs with seniors in a Markdale Home for the Aged.

"A Critical Look at Right Thought" - This presentation will look closely at the word "right". What is "right" and what is "wrong" has to do with a number of factors, not the least of which is the thought process and the elements at play in this process. We will look at some of these elements and how they influence our determination of "right" and "wrong". **Jerry Steinberg** is a rabbi, psychotherapist and writer. He lived and studied for two years at Yasodhara Ashram under Swami Sivananda Radha who placed considerable emphasis on the Kundalini experience. Jerry writes in the areas of spirituality and healing and has recently completed a manuscript - *The Unlikely Nature of God - A Kabbalistic Perspective*.

"Colours of the Spirit." - A guide to a practical meditation method that eases stress, alters undesirable personality traits, and enhances harmony and spirituality will be presented. It is a method that helps a person purposefully create the life that they desire. **Janet Faubert** has practiced meditation for over 30 years. She has written a book outlining the convergence of science and spirituality, and explains how Colour meditation utilizes physical and metaphysical laws to enhance life and spirituality while co-operating with the universe. Professionally, she is a Neonatal Intensive Care nurse.



Sunday March 30, 2008

9:30am to 4:30pm

\$35 (\$25 for Seniors and Students)



The Centre - 316 Dupont St, Toronto, Ontario

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A Message for each New Year and each new day!

This Magic Show none can explain,
This Mystery no one can solve,
Only when we re-mould our brain,
This giant phantom can dissolve

To leave one breathless, face to face,
With That from which we draw our thought,
Beyond the pale of Time and Space,
By which this phantom world is wrought.

The Price set on this great Release,
Known as salvation of the soul,
Is not that we should only please
The Lord, but honour His creation whole.

That is why service must be done
With meditation, prayer, laud,
For, at the base, this all is one –
The world, we creatures and our God.

How can a worship solely done
To profit one's own self alone,
Persuade the Lord to favour one
To such a selfish conduct prone.

That is why crowds of those who seek
By flattery to soar to God,
Although persistent, honest, meek,
Remain till death interred in sod.

There is no Secret Path by which
One can more quickly reach the Lord.
The shortest route avoids the witch
Of self, which to subdue is hard.

That is why Service is a must
In one's search for the state Divine,
For it rubs off from soul the rust
Of self, the source of "I" and "Mine".

Those who search for the nearest road
To God must mould their head and heart
To share, with joy, the other's load
Of pain and sorrow from the start.

Our meditation, Asana, pose
And all the rest would ne'er suffice
To our Beloved to bring us close,
Unless with deeds we pay the price.

Compassion, charity and love
Of neighbour are a vital part
Of worship done to rise above
The self and must come from the heart.

Gopi Krishna
The Way to Self-Knowledge

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Without your kind support ICR's investigation into Kundalini, the psycho-physiological mechanism held to be responsible for the evolution of the human brain and higher states of consciousness, would not be possible. In addition to the research described on our website, ICR holds conferences, distributes a newsletter, publishes articles, books, CD's and maintains a reference library on the subject of Kundalini and consciousness. Your donations allow us to offer affordable prices so that our conferences and materials are readily available to all. To donate or become a member go to www.icrcanada.org or contact us at the address below. Thank you!

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