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Prana and Kundalini: Aspects of Shakti

Part II

by Michael Bradford

Kundalini-Shakti

The final aspect of Shakti to be considered here is *Kundalini-Shakti*. Whereas Prana-Shakti's purpose is primarily to maintain the functioning of the body, Kundalini-Shakti's mode of operation is more creative in nature. There are two spheres of influence in which it operates – in the individual and in the species as a whole. At the individual level, this activity takes two distinct forms.

The first is when a single cell – a fertilized ovum – divides, grows and develops in nine short months into a thinking, breathing, functioning human being, with more than a hundred billion cells of many different types, all working together in near-perfect harmony. Science holds that it is the coding in the DNA that accomplishes this task. But as we have seen in the section describing cell function above, DNA is not so much a blueprint for the construction of the body as it is a set of instructions for creating proteins and enzymes that maintain cell function and facilitate cell replication.

The construction of a human body is an unimaginably complex process. There are something on the order of 200 different types of cells that eventually form to make up a complete human body. The mechanism by which this is

accomplished is called cell differentiation, and is achieved by the switching on or off of various genes in the DNA for that particular type of cell. This switching is accomplished by a complex set of chemical triggers passing between cells. This process is currently a topic of much research.

Each stage of development in the fetus must happen at a very specific point in this sequence, only after many other steps have been completed successfully. The construction of a protein or enzyme in a cell occurs in a very exact order specified by the codon sequence in the corresponding gene. Any set of instructions for specifying the sequence of construction of an entire human body must necessarily be vastly more complex than that used to create a protein or enzyme. Where, then, are these instructions located? Assuming that this large volume of instructions exist somewhere in the DNA, then what physical agency, like a ribosome assembling a protein, reads them and translates them into physical activity?

There can be no doubt that the DNA contains the master plan for how every type of cell in our body is maintained and replicated. Nor can there be any doubt that the constitution of our cells determines virtually every aspect of how our body functions. But the building of a fetus in the womb is a

process many orders of magnitude greater in complexity than building a protein or enzyme in a cell. If no physical mechanism can be found that can coordinate and control this process, then the only conclusion that can be reached is that it is being done by a creative intelligence that is totally unknown to science at present.

In order to help put this process into perspective, let us consider what would be required to create a completely new construct with the same general capabilities and complexity of a human body. To do this, we go to a mechanical engineer and give the following specifications:

1. The construct must have more than 10 trillion separate parts, of many different types.
2. Most of these parts must have the ability to replicate themselves.
3. Each part must have a specific purpose and function, and work together with the other types of parts it is in contact with.
4. This construct must be self-maintaining, able to acquire all the raw materials it needs for it to survive and function.
5. This construct must be self-repairing, at least in the case of non-catastrophic damage.

6. This construct must be self-replicating, able to duplicate and perpetuate itself.

The response we would get from a mechanical engineer for such a request can easily be imagined! A project of this scope is so far beyond our current creative and engineering capabilities that it is difficult to even imagine how far we would have to progress in science and technology to be able to create a construct which rivals a human body. At present, we do not even have the skill to manufacture a single cell from constituent elements. And we do not even find it remarkable that this almost miraculous process can be initiated with virtually no skill or effort on our part!

The Spiritual Process

When a baby is born, this storm of creative activity subsides and the task of maintaining its body shifts to Prana-Shakti. But later in life, if the heredity is suitable, and the lifestyle is appropriate, Kundalini-Shakti can become active again in the form of a spiritual process. The same controlling influence that built the fetus in the womb now becomes active again and attempts to remodel the nervous system and the brain so that a new faculty of perception – higher consciousness or enlightenment – becomes possible.

In the vast majority of cases, however, the heredity, health and lifestyle of the individual are not conducive to the attainment of this lofty goal. Many people do, however, have mystical experiences of varying degrees of intensity, achieve an enhanced level of creative ability of some kind, experience an increase in psychic phenomena, or feel a powerful urge to devote their life to spiritual striving or service to humanity.

In other cases, though, due to adverse hereditary, lifestyle, health, or environmental factors, the process can go awry and create physical or mental health problems for the individual.

Research into the Kundalini process and all the factors that affect it is essential so that those who are having these experiences can minimize the difficulties and maximize the benefits. No doubt, a project of this scope will require much time and effort, but the knowledge gained will greatly benefit many people.

It is not a coincidence that the spiritual process is often referred to as a 'rebirth'. It is the same energy that builds the human being in the womb that now attempts to remodel it so that it can manifest a new faculty of perception – cosmic consciousness.

Kundalini-Shakti and Evolution

The other sphere of influence in which Kundalini-Shakti operates is in guiding the overall evolution of living species. Evolution is possibly the most disputed topic in all of science. The traditional, mechanistic, Darwinian view, which holds natural selection to be the driving force behind evolution, is rejected outright by those who see a divine influence in the process. And many scientists, who do not believe in a divine influence, view the theory as inadequate in explaining all aspects of evolution.

For instance, natural selection does not explain why life has proceeded, in a general but regular way over vast spans of time, from simple to more complex life forms with more advanced mental faculties. Species such as sharks or turtles have been around nearly unchanged for many millions of years longer than primates, and have survived quite successfully without advanced mental faculties.

As another example, in the development of a sophisticated physical attribute, such as the eye or ear, how do intermediate stages of development, which may offer little or no additional survival advantage, become a permanent feature of a species?

But the most important question

that a mechanistic approach to evolution cannot answer is how life actually began in the first place.

These questions, and many more, could be answered by considering an agency such as Kundalini-Shakti as the primary controller of evolution, rather than natural selection. Further, the assumption that an intelligent agency such as this is in control of evolution suggests the possibility that there are predetermined goals for the creation of new species, and for the development of new traits in already existing species. This would go a long way towards answering the above questions. But how specifically does Kundalini-Shakti bring about such changes?

Since each species has a specific genome, and since closely related species have similar genomes, the conclusion is obvious that new species are created by changing the structure and functionality of the genome of an existing species. Interestingly though, the size of a species' genome, or the number of active protein-encoding genes it contains do not correlate closely with that species complexity. For instance, the human genome has about 20,000 protein-encoding genes, roughly the same number as a fruit fly. And a marbled lungfish has about 40 times the amount of DNA in each of its cells as a human.⁶ The mechanisms that control how genes are expressed seem to be more relevant to a species complexity, and these are currently the topic of much research.

Meiosis

The process by which genetic variation in offspring is accomplished is critically important in evolution. Each pair of the 23 chromosomes contains one from the mother and one from the father. If we passed them on in an unmodified state to our children, it would greatly limit genetic variation. In order to increase this variation, sperm and egg cells are created using a process that is somewhat different from mitosis (de-

scribed in the earlier section on Prana Shakti). It is called *meiosis*.

Taking sperm cells as an example, the first step in cell division is for the 23 pairs of chromosomes to replicate into 46 pairs as they do in mitosis. But then a totally different phase begins. The chromosomes, which are X-shaped, join up at the center in matching pairs (one each from the mother and father). They then go through a phase called *crossing over*. When two corresponding genes are sufficiently dissimilar, they are each cut out of the chromosome in which they reside, exchange places, and are then spliced into the place on the other chromosome where the corresponding gene had been cut out.

After this, the cell divides, with one set of the 23 pairs of chromosomes going to each daughter cell. Then each daughter cell divides, but without chromosome replication, so that each of the four granddaughter cells has 23 *single* chromosomes. This results in a unique mix of genes from both parents in every chromosome in each of the four sperm cells. A similar process occurs with egg cells. An excellent video explaining this process in more detail can be seen at <https://www.youtube.com/watch?v=rqPMp0U0HOA>

The preceding description raises a number of profound questions. As each of the 23 chromosomes is unique, what agency ensures that when it pairs up with one from the other set they do so with the one out of the 23 that correctly matches? What ensures that it does not pair up with the one that was just replicated from it, which would be identical to it? After matching, what agency analyzes the differences between corresponding genes and decides whether the variation is great enough to warrant a swap? What agency initiates the swap and controls the cutting, exchange and splicing phases?

So far, no answer has been found

to these questions, and it is difficult to imagine how such sophisticated and complex processes could occur without some kind of controlling intelligence. The only rational explanation is that an agency such as Kundalini-Shakti is involved in every phase of meiosis.

This also explains how the genome of a species is altered so that new species can evolve. Since meiosis involves the subtraction and addition of genes to chromosomes, it is quite possible that new genes could be added to a chromosome during this phase.

In this view of evolution, natural selection still plays an important role as it ensures that mutations that actually occur due to cell damage are not passed on, preserving the health and survivability of a species. But the overall course of evolution is guided by Kundalini-Shakti.

How did life begin at its inception?

Epigenetics

The other method by which genetic variation can occur is with the activation or suppression of existing genes without changing the DNA sequence. This process is known as epigenetics. These changes are brought about by various chemical triggers that modify the starting marker of a gene to indicate whether that gene is switched on or off. When a fetus is developing, cell differentiation is controlled by these chemical triggers. But gene activation or deactivation can also be affected by various artificial agents. Some of the ones known to be capable of making epigenetic changes include heavy metals, pesticides, diesel exhaust, tobacco smoke, polycyclic aromatic hydrocarbons, hormones, radioactivity, viruses, bacteria, basic nutrients, and stress.

Although epigenetic changes are to a large degree limited to the organism

in which they occur, and disappear when that organism dies, research indicates that they can also be passed on to offspring if they affect egg or sperm cells. In particular, the time when a female's eggs are being formed (during the last trimester of her mother's pregnancy), and the time when a male starts producing sperm (at puberty) are when individuals are particularly susceptible to epigenetic changes. Even the process of fertilizing an egg in vitro can cause epigenetic changes that may lead to a higher incidence of certain genetic disorders. The alarming proportion of negative epigenetic factors cited above that are a direct result of technology's effect on us and our environment, are cause for grave concern.

Prior to the industrial age, the main epigenetic agents were nutrition, bacteria, viruses and stress. The last is particularly interesting as it clearly demonstrates that our mental state can have a direct impact on our genes, and hence our evolution. In a study of female survivors of the 9/11 disaster, who were pregnant in their last trimester at the time it occurred, it was found that their offspring displayed physical symptoms of stress trauma at the age of only one year. ⁷

As noted above, cell differentiation during gestation is brought about by switching genes on or off by the means of chemical triggers. The only difference between a skin cell and a fat cell is the makeup of the set of genes that are active. Again, assuming that Kundalini-Shakti is intimately involved in cell differentiation during gestation, it would be a perfect opportunity to accomplish epigenetic changes by the modification of gene function via chemical triggers. Thus both avenues of genetic change – DNA alteration and gene function – would come under its influence.

The Origin of Life

The most profound question still to be answered in the field of evolution is how life began at its inception. The

Darwinian concept of evolution driven by mutations or changes that give a survival advantage can only be relevant to something that can replicate itself. Therefore, this notion cannot be applied to whatever happened prior to the development of the first self-replicating life form. To date, no explanation involving purely mechanistic, chance processes has been proposed to explain how life came into being.

In 1953 Stanley Miller and Harold Urey performed their now famous experiment in which they took methane, ammonia, hydrogen and water vapor and passed an electric current through the mixture. This experiment was designed to simulate conditions in the primordial 'soup' that existed on the earth's surface after it formed and cooled, billions of years ago. The result was the formation of a few amino acids. As these compounds are the building blocks of proteins, enzymes, ribosomes and other elements of cell structure, this experiment was hailed as a clear indication that life was the result of random, physical processes.

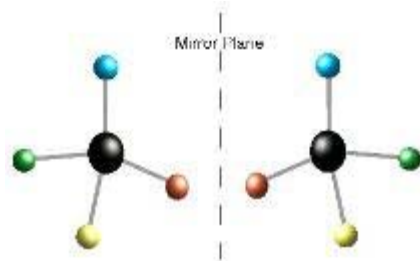
Although these results seem to support this view, there is a major problem with this conclusion: the gulf between amino acids and even the simplest self-replicating life form is simply too vast for such a conclusion to be justified. So far, no credible explanation has even been found to explain how amino acids combined to form the first proteins.

Chirality

Proteins are composed of long chains of amino acids, assembled in a specific sequence. The average protein consists of thousands of these building blocks. Even the simplest ones are made up of more than 120.8 As we have seen from the description given previously, in the section on Prana-Shakti, the process by which a protein is constructed in a cell, using a DNA gene sequence as a template, is quite sophisticated and complex. The math-

ematical probability of even the simplest proteins being repeatedly assembled in an exact sequence by some kind of random, chance process is so remote as to be virtually zero.

Even assuming that such a process did exist, and consistently assembled proteins in significant quantities, there is another major problem with this scenario, and that is *chirality*. All 20 of the amino acids that make up proteins have a carbon atom at their center, around which various other atoms and molecules are bonded. A carbon atom tends to form four bonds with other atoms, such as hydrogen, oxygen or nitrogen. These four bonds give carbon a tetrahedral (four pointed) shape. As a consequence of this shape, if a carbon atom



Chiral forms of a carbon-based molecule

forms bonds with four other specific elements, there are two possible ways that this can happen. These are called the left-handed and right-handed chiral forms. These forms are mirror images of each other, in the same way that our hands are ('chiro' means hand).

When Miller and Urey performed their experiment, the various amino acids created had both the left- and right-handed forms, in roughly equal quantities, as would be expected from a random process. The problem with using the Miller / Urey experiment as an explanation for how proteins were formed is that all amino acids found in terrestrial life (that we know of), are composed of only the *left-handed* form. If the two forms of these amino acids were created in roughly equal numbers, how could a purely random process, which presumably built the first pro-

teins, select only the one chiral form of amino acid in preference to the other?

Proteins fold up into a particular shape after they are assembled by a ribosome in a cell. If the protein contained any right-handed amino acids, the folded shape would be different. The shape of a protein is essential to how it functions. If the bucket of an earth-moving machine were put on backwards when it was assembled, it would render the machine unable to perform its function. Similar is the case with proteins.

Some scientists might argue that an unknown natural process, which ended long ago and has left no trace in the fossil record, was responsible for the creation of the first proteins. But even given this possibility, how did these proteins combine to form a self-replicating life form like a cell? This is an even greater gulf than the one that exists between amino acids and proteins. Science simply has no explanation for how either of these gulfs could have been bridged.

The Evolution of DNA

Another difficulty with the notion that life evolved through purely mechanistic processes involves the structure of DNA, and the mechanisms that repair and replicate it. DNA, like amino acids, has chirality, and it is this handedness that gives DNA its twisted, helical shape. But oddly, DNA is exclusively *right-handed* in its construction – the opposite of amino acids. If any left-handed base pair sequences were to occur in the helix, it would seriously disrupt the replication process. As with proteins, how could DNA have evolved through purely random processes with only right-handed elements?

A further issue that presents itself is the DNA repair mechanism, described in the section on Prana-Shakti. As discussed previously, DNA is not particularly stable, and without a regular repair mechanism would rapidly degrade to the point of being useless.

This would imply that DNA and its repair mechanism must have evolved together.

The same must also be true for the DNA replication system described above. Since DNA base pair sequences are used to make the very elements that repair and replicate it, all three elements must have evolved concurrently. It is virtually inconceivable that such a development could have happened as a result of spontaneous, chance processes.

If blind, random chance is inadequate as an explanation for how the first self-replicating life forms came into being, then the only alternative is to admit that there must be an intelligent aspect to creation which somehow bridged the gulf between amino acids and the first cell.

In the sections on Prana-Shakti and Kundalini Shakti, many of the questions posed about how cell function is organized and controlled can only be answered by assuming the existence of an intelligent aspect of creation which can exert an influence on the behavior of the atoms and molecules that make up living organisms. It is this same super-intelligent controlling and organizing principle, working as Prana-Shakti and Kundalini Shakti, which must have bridged this gulf.

Although there is still no detailed answer as to how this was done, it would seem from the processes described above that these aspects of Shakti can manipulate amino acids, proteins and enzymes into certain forms of physical activity. They also seem to be able to control the release of chemical triggers. Perhaps research in the years to come will shed more light on how these aspects of Shakti work, and how they could have developed the first self-replicating life form.

Implications of Guided Evolution

The concept of predetermined goals for evolution, mentioned above, would have tremendous implications for un-

derstanding the next stage evolution will take in the human species. The prevailing attitude in science seems to be that evolution has reached its pinnacle with the human brain and can go no further. This attitude is obvious as science shows little or no expectation of further enhancements in our mental faculties, and considers the intellect the only possible channel for apprehending reality. But there is no reason whatsoever why more advanced faculties of mind should not develop in the human brain. Our inability to conceive of what form these faculties would take is one of the main reasons for this inconsistent attitude.

The development of the intellect gave us enormous power to study and control the phenomenal world. The potential development of additional faculties of mind necessarily implies that the scope of creation goes far beyond what is known to the intellect at present, and what it is capable of discovering in the future. The implication that the picture of reality that science has developed is extremely limited and incomplete is the second reason why it is in denial about the possibility of continued evolution.

Since the last major step in our evolution has been the development of the intellect – a more advanced faculty of mind – then it would stand to reason that a continuation of this trend would lead to the development of even more advanced faculties. But now there is a difference. As the study of epigenetics has shown, our mental state has a direct impact on that evolution and we have, in a sense, now gained the ability to directly facilitate or frustrate that process.

It is therefore incumbent on us to understand the consequences of pursuing lifestyles that cause epigenetic changes that are at variance with the development of evolving mental faculties. In the same way that impediments to physical growth cause distortions in the body, it may be the case that impediments to our evolutionary growth

result in distortions in our overall mental health. If this is the case, and the situation is not remedied, the long-term consequences of such a situation would be dire.

The verification of a predetermined goal for evolution would mean that all aspects of our behavior and society, such as education, politics, health care, religion, workplace environments, and entertainment, would have to be examined for their effect on the evolutionary process. It is only to be hoped that such a revision of our behavior happens before we deviate too much further from the evolutionary path.

Conclusion

Prana-Shakti and Kundalini-Shakti are often referred to with the terms 'force' or 'energy.' This can be misleading, as both these scientific terms refer to something that is predictable, operates according to certain simple laws, and can be described in mathematical terms. In contrast, both these aspects of Shakti are super-intelligent to a degree that we cannot even remotely conceive of, and cannot be apprehended in such a simple way.

The existence of a subtle medium which not only gives us our very life, but makes our own intelligence seem insignificant in comparison, is a truly sobering and, to some, a very disturbing thought. It is also a huge blow to our ego. Science is quite proud of its discoveries and accomplishments and, as a consequence of this pride, has shown a marked tendency for most of its history to believe that it has discovered most of what there is to be known. This attitude is quite unjustified, as the history of science has also shown us time and time again that one single discovery, such as Einstein's theories of relativity, quantum theory or dark energy, can revolutionize our understanding of reality in a way which was totally unforeseen. Our ability to anticipate future discoveries has always been, and continues to be, very poor at best. It will be no small step for science to ad-

mit the possibility that all that we have discovered so far is but a tiny fraction of what is still to be known.

This pride has also blinded science to its own shortcomings, and when a discovery such as quantum theory contradicts its basic ideas about the nature of reality, (such as the primacy of matter), it is simply ignored. It has also blinded science to the possibility that human evolution is not finished, and that there are other faculties of mind evolving in us that are as far beyond the intellect as intellect is from basic animal consciousness. Such new faculties of perception would bring into view aspects of creation that we have no conception of at present.

On the other side, certain aspects of faith have made science even more resistant to new ideas such as those being presented here. In particular, the notion that any revealed body of knowledge, such as the tenets of a faith, are complete, perfect, and inviolable is a major stumbling block to progress on the path of discovery. This belief has led some faiths to counter the shortcomings of science by trying to make known scientific fact conform to religious dogma. The result is a situation in which neither side is willing to entertain new ideas for fear that the other side will 'win' the debate.

It is important for the proponents of science to realize that the world view presented in this article, and the existence of media such as Prana-Shakti, do not imply the invalidation of any known physical laws. It should be viewed rather like moving from a black and white television picture to a high-definition color one. The picture being shown is the same in essence, but the level of accuracy, the amount of detail being conveyed, and closeness to reality of the picture are greatly enhanced.

It should also be realized that the intelligence of a medium such as Prana-Shakti is not anthropomorphic in nature, with an arbitrary will, human

motivations and shortcomings. As Gopi Krishna remarks in *The Biological Basis of Religion and Genius*, "It is easy to infer, when viewed in the light of the fact that the physical universe is rigidly bound by laws from the movements of atoms to those of colossal suns and nebular systems, that there must also be a similar coherence and consistency in the spiritual realm."

Science's accomplishments have earned it an unquestioning faith in a substantial proportion of the population. As such, it is extremely important that science differentiate between what it knows to be true, based on experimental verification, and what it believes to be true, based on unverifiable assumptions, such as a mechanistic explanation for life.

It is important for the proponents of faith to accept that there is nothing in nature that is static. Without exception, everything we see in the phenomenal universe evolves and changes – from galaxies to suns to human beings to bacteria. It must therefore be accepted that the core tenets of a faith, which specify how we should live our lives in order to ensure health, peace, and harmony, must also evolve to accommodate scientific discoveries, but will remain the same in essence.

The proponents of faith should also realize the benefits that would come from the confirmation of the existence of Kundalini-Shakti as the guiding principle behind evolution, and the existence of a predetermined goal to which humanity is evolving. Many of the socially acceptable behaviors that run counter to the tenets of most faiths will be shown to have a damaging effect on human evolution – an effect that can be measured in a physical manner. In the same way that the discovery of microbes and bacteria altered our behavior in order to preserve our physical health, the discovery of an evolutionary mechanism with a biological basis will give us firm guidelines for what types of behavior are inimical to our mental health.

The acceptance of the world-view being presented here, and the verification of the existence of media such as Prana-Shakti and Kundalini-Shakti, would not only end the current debate between faith and science, but would provide great benefits to both. Science would have whole new levels of creation to explore, and new laws to discover. Faith would gain the ability to prove that its basic tenets are necessary for the health and survival of the race.

It is only to be hoped that this acceptance comes sooner, rather than later, so that humanity can continue to evolve in health, peace and happiness.

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Michael Bradford has been involved in research on Kundalini and the evolution of consciousness for more than 30 years. In 1977 he travelled to India where he spent six years serving as a volunteer worker for the Central Institute for Kundalini Research, founded and directed by Pandit Gopi Krishna. Michael is a long-time board member of ICR, and currently works as both a computer consultant and as a Vedic astrologer.

Memories of George Tompkins

By Gene Kieffer



(1926 - 2014)

George Tompkins became a friend of mine in 1971, shortly after he sold his film production company and began wondering what he should do next. He had just met a woman documentary filmmaker I was interested in, and somehow that's how we met. For the next year, we talked almost every day, because he lived in Greenwich, Connecticut, and I lived in Stamford, ten miles farther up I-95 from New York City.

We both worked in the City. I took the commuter train and he drove a black Lincoln Continental. He liked conversation, so he frequently wanted to pick me up at my office in Manhattan around 5:00, driving his Lincoln. It took an hour or a little longer to drop me off at my home. Then he would turn around and drive back to Greenwich. What was so interesting to him were my "lectures" on Kundalini and Pandit Gopi Krishna, and that's what I would give him in one-hour doses. We didn't talk about anything else.

When, about a year later, I mentioned that the Pandit was in Zurich, he suggested that we take our families to Switzerland over the Christmas Holidays so I could introduce him to the Pandit, which I did. Later on that New Year, George and I became partners in a business venture which we hoped would make us enough money to fund a film project, featuring the Pandit. But it never really got off the ground. George had invested a goodly sum in it, and I did, too, but not as much as he did. This was characteristic of George. He was the most optimistic man I ever met. As the

years rolled on, we tried to think of ways to make enough money to promote the Pandit's message and possibly get some scientific research on Kundalini under way, but it never happened.

He began to explore other business opportunities, mainly video publishing, and moved his family from Greenwich, CT., to Rancho Grande, near San Diego. One of his first projects to help the Pandit was to enlist John White and Joseph Dippong to interview the Pandit on Video. Panditji was in Zurich at the time, so the three, along with a camera man and sound technician, went there. The resulting videos were fairly widely distributed within a few months and gratefully accepted.

George was both enthusiastic and impatient. Finally, he embarked on the most ambitious undertaking of all, working for seven years in India. One would have thought the natives would have greeted him with open arms, inasmuch as the concept of Kundalini was not the strange teaching it was thought to be in the United States. But India had its own Masters—too numerous to mention—and to introduce yet another one was like selling a new kind of Yoga in California, where it was thought Yoga originated. I have no idea how many miles George traveled in the Subcontinent, seeking to stir up interest in scientifically demonstrating that Kundalini could raise an ordinary person to the stature of a genius and an Enlightened Sage.

He visited Dr. Karen Singh, an outspoken supporter of the Pandit's ideas, and through him was given the opportunity to speak to a meeting of the board of directors of the Tata Corporation, the largest in the whole of India. They encouraged him to keep up the good work, so to speak, but the idea of demonstrating that Kundalini could produce genius did not spark any measurable response. In the end, George returned to America

empty handed, so to speak. We spoke many times after that. For awhile, he lived in Hawaii. He was never without hope, never defeated in spirit.

Early on, after he sold his business, George left the East Coast for the West Coast, believing that there would be more opportunities in California. He might have thought, too, that Californian's would be more open to Kundalini. But he was sorely disappointed, discovering that what he thought wasn't so. They didn't get it back then, and they still don't get it today.

I think towards the end, George came to believe that it takes many, many lectures in a confined space, like a Lincoln Continental to prepare the mind to comprehend the importance of Kundalini. The brain has to be heated and hammered like a rough chunk of white-hot iron in order to break through for such knowledge to seep in. Even highly educated men haven't been able to grasp its importance to this day.

For a few years, George lived in a house with three other men situated just a mile or so from the Yogananda Self-Realization Fellowship Center in Southern California. One weekend, George went somewhere, I don't recall where. But when he returned, he found that the house had burned to the ground and the flames had consumed everything he owned . . . his photos, his correspondence with the Pandit, many cassette tapes, etc. Fortunately, he had sent copies of many of these items to me.

George grasped onto the knowledge as well as any of us, but despite his optimism and tenacious dedication to the Cause, he couldn't break through this time around. I'm sorry George has left but, in the end, he might have been one of the lucky ones.

George is survived by his wife, Joanna, and four sons and a daughter.

ICR's 30th ANNUAL CONFERENCE and RETREAT

Reawakening the Science of Kundalini

We live in an age of unbounded discovery and exploration. We have surveyed the subatomic world with massive particle colliders, embarked on missions to explore the surface of Mars, and stood in wonderment at solo voyages to the deepest oceans. Yet, the question remains as to whether much of this exploration of the outer world has been misdirected. Are we ignoring the possibilities of discovery in what is perhaps the closest and most intimate of our environments?

When the average person reflects on their own interior, no vast inner territory is seen, no endless horizons apparent, and no means to explore our own inner landscape are visible. Such was the case with the oceans, deserts, and even the skies in the not-to-distant past. However, this in all likelihood is a major oversight on our parts. Archaeological findings of the Indus Valley civilization suggest that the techniques of consciousness exploration were in development around 3,000 to 5,000 years ago. It was undoubtedly during this period that the secret of Kundalini was discovered, and over the course of many generations of inquiry, perfected into the super-science later referred to as "Yoga."

This "super-science of the soul" (*Brahmavidya*) was likely a major contributor for much of the literary and scientific achievements of the ancient Indus and Vedic civilizations. It is the bloom of spiritual and intellectual genius, the result of these ancient Yogic practices, which was recognized to have the greatest value to these cultures. A finished product of these practices of inner refinement would be fit to govern a society or to point the way to progress in other areas of scientific inquiry such as mathematics, astronomy, agriculture, etc. The Pythagorean cult of the much later Greek era is an example of this type of tradition. A few rulers well-versed and practiced in these methods could help catalyze major reforms in all areas of society. Even a small degree of progress in this area would have far more tangible benefits than the exploration of the furthest planets, or of the most fantastic subatomic particles.

Today, many suffer through conditions caused by their ignorance of the perennial laws of mind uncovered by the ancient traditions. It is very likely that a lack of understanding in this area of knowledge has been the major contribu-

tor to the current materialistic trends now cutting away at the root of modern culture.

In this year's ICR conference, we will focus on topics that will help to reawaken the ancient science of Kundalini from a variety of perspectives. It is hoped that through the continued effort of many people involved in this area of discovery that the next major renaissance of science, art, culture, and human civilization will take place.

For those interested in doing a presentation or workshop on this theme, please submit a one page abstract before March 31st to ICR c/oPond at 165 Valley Cr. - RR4, Markdale, ON N0C 1H0 or email at findpond@cablerocket.com.

Please **NOTE** that the Annual ICR 2015 Conference will be held at a new location this year. Once again we have found a beautiful outdoor setting, on a large open property just North of Markdale. The conference date has also been changed to **July 18 and 19**. Full details will be in the Spring newsletter along with the conference information of topics and speakers.

NOTES and NEWS

ICR has established an **Honorarium Fund** to encourage and support those researchers and authors who write and submit articles to ICR that further the Institute's research related to Kundalini. To be considered, the completed article must be a minimum of 4,000 words in length, and be submitted to the Article Review Committee by May 1st each year.

For detailed information on the criteria ICR will be

using to review submissions, please refer to our website www.icrcanada.org / [Research](#) / [Honorarium](#) / [Evaluating ICR Honorarium Submissions](#). Qualifying authors will be acknowledged each August at ICR's Annual General Meeting.

The amount of the Honorarium will come from the interest earned on the endowing funds. We invite you to send us your submission or contact us for further information at icr@icrcanada.org.

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