



ICR Newsletter

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The True Aim of Yoga

by Gopi Krishna

The following article is an excerpt from Chapter 5 of the book "The Awakening of Kundalini."

In all the ancient literature of India, Yoga adepts hold a place unequalled by any other class of men. The amount of literature on Yoga is enormous. Only a fraction of it has been translated into the languages of the West, and one of the results of this lack of sufficient information on the subject has been that the real significance of Yoga is not yet clearly understood.

Broadly speaking, all systems of Yoga in India fall into two categories, Raja Yoga and Hatha Yoga. Raja in Sanskrit denotes king, and Hatha means violence. Raja Yoga implies the kingly or easy way to self-realization and Hatha the more strenuous one. Both systems base their stand on the *Vedas* and the *Upanishads*; the main practices and disciplines are common to both.

In Hatha Yoga the breathing exercises are more strenuous, attended by some abnormal positions of the chin, the diaphragm, the tongue, and other parts of the body to prevent expulsion or inhalation of air into the lungs in order to induce a state of suspended breathing. This can have

drastic effects on the nervous system and the brain; and it is obvious that such a discipline can be very dangerous. Even in India, only those prepared to face death dare to undergo the extreme disciplines of Hatha Yoga.

It should not be thought, even for a moment, that Yoga in these forms has provided the only channel for self-realization. On the contrary, there is hardly any mention of Yoga in the *Vedas*, the oldest written religious scripture in the world. Even in the principal *Upanishads*, the fountainhead of all philosophical systems and spiritual thought in India, there is only a passing reference in two or three of the older ones. The most popular scripture of India — the Bhagavad Gita — and some of the greatest spiritual teachers recommend other disciplines for the attainment of the goal. These are *nishkama karma* (selfless action as service to God), *bhukti* (an attitude of intense devotion to the divine power), *jnana* (exercise of the intellect in distinguishing the real from the false), and *upasana* (worship and other forms of religious discipline prescribed in almost all great religions of the world).

However, Yoga has its own value and importance. It combines a number of disciplines in an intense course of training with the aim of making

spiritual enlightenment possible in the span of one lifetime. In India it is told that the human soul undergoes a long series of births and deaths, coming again and again into this world of happening and sorrow to reap the fruit of action done in previous lives. The cycle continues, with the practice of religious discipline, until one succeeds in cutting asunder the chain of cause and effect to reach the final state of union with the all-pervading, all-knowing First Cause of the Universe.

The most authoritative book on Raja Yoga is Patanjali's *Yoga Sutras*, a highly respected work more than two thousand years old. The authoritative books on Hatha Yoga are *Hatha Yoga Pradipika*, *Shiva Sambhita*, and others that take their stand on the Tantras. There are hundreds of books on Tantric philosophy and Tantric modes of worship.

The Yoga expounded by Patanjali consists of eight steps or parts and is, therefore, known as *Ashtanga Yoga* — that is, Yoga with eight limbs. Hatha Yoga has also the same eight sections, with minor differences in detail.

The eight limbs of Yoga are: *yama*, which means abstention from all kinds of evil thought and deed: *niyama*, which means daily religious observances, such as purity, austerity, con-

tentment, study of scriptures, devotion to God, etc. The third is *asana*, which means posture or, in other words, the most healthy and convenient way to sit for the practice of Yoga. The fourth limb is *pranayama*, which means the regulation and control of breathing. The fifth is *pratyahara*, which means the subjugation of the senses to bring them within the control of the mind, a very necessary preparation for concentration. The sixth is concentration of the mind, known as *dharana*. The seventh is *dhyana*, which means a steady, unbroken concentration for a certain length of time or deep contemplation, and the eighth is *samadhi*, which means the state of ecstatic or rapt contemplation of the inner reality.

It will thus be seen that Yoga is more comprehensive and complex than is sometimes supposed. It is not only *asana* or posture, which is but a method to keep the body steady and straight when practicing meditation. The practice of various *asanas* is an exercise for health, and it is incorrect to say that one who is practicing several *asanas* efficiently is practicing Yoga. The correct thing would be to say that he is practicing these exercises to keep his body in a healthy and flexible condition.

The reason why such a large variety of *asanas* is prescribed in the books on Hatha Yoga lies in the fact that neophytes had to sit for hours at a time in intense concentration. Some sort of an exercise was necessary for them to keep their bodies in a fit condition. The books on Raja Yoga generally leave it to the student to choose an *asana* for which he has a preference. The most common are the *padmasana* and *siddhasana*.

Similarly, mere concentration or even concentration with *asana* and *pranayama* is not Yoga. There are ascetics in India who can perform all the eighty-four *asanas* to perfection and continue performing them all their lives, but they never attain to

enlightenment. There are also ascetics who can suspend their breathing for days so that they can be buried underground or placed in hermetically sealed chambers for days and weeks without being suffocated. But despite such drastic measures, they often awake as one awakes from a deep sleep or a swoon, without experiencing the least enlargement of consciousness or gaining any insight of a transcendental nature. This is called *Jada-Samadhi*, which means unconscious Samadhi. It is a kind of suspended animation similar to that of bears and frogs when they hibernate during winter.

There are also ascetics in India who sit in meditative postures twenty-four hours a day. They sleep while sitting upright, and on awakening after a few hours continue their meditative practices. They live austere lives, occupying all their time with meditation or the recitation of mantras prescribed by their gurus, and continue the practice for scores of years without ever rising above the human level of consciousness or experiencing the divine.

There are ascetics in India who resort to extreme self-torture and even mutilation to assuage their burning thirst for spiritual experience. They lie with naked flesh on beds of nails or keep one of their arms constantly upraised until the limb becomes atrophied and withers to a stump. Some hang from trees with their heads downward, inhaling acrid fumes from a burning fire. Others stand on one leg for days and weeks, and there are even those who gaze fixedly at the blazing sun until their eyesight is lost.

There are also ascetics in India who smoke or eat preparations from the hemp plant (hashish and marijuana) in enormous doses, often remaining under the influence of the drug day and night. These practices have been in vogue in India for many centuries without producing a single enlightened spirit. Drug-taking hermits number hundreds of thousands

and are a source of unhappiness to themselves and to others. Narcotics, hallucinogens, and intoxicants are not a help but an insuperable barrier in the path of God-realization.

Interestingly, the word 'yoga' is derived from the Sanskrit root *yuj*, which means to yoke or join. Yoga, therefore, implies the union of the individual soul with the universal spirit or consciousness. According to all authorities, the final state of union with the divine is extremely hard to achieve. "After many births," says the *Bhagavad Gita*, "the discriminating seeker attains to me, saying all this (creation) is the Lord. Such a great soul is hard to find." According to the Tantras, out of thousands who take to Hatha Yoga, hardly one succeeds.

Let us examine this difficult 'union' more closely. Out of the millions who have been practicing meditative techniques of Yoga, how many have attained to enlarged consciousness in the West? How many have gained that state of beatitude and spontaneous flow of higher wisdom which from immemorial times has been associated with the success of this holy enterprise? How many have published their spiritual experiences to afford a glimpse of the transcendental to other seekers in order to inspire them and to provide guidance on the path?

In India, the number of enlightened during the last one hundred years can be counted on the fingers of one hand. In ancient days, self-revelation was the first test of the spiritually illuminated. The famous seers of the *Upanishads* — and even Buddha — had to adduce proofs for the authenticity of their own experiences.

The aim of Yoga, then, is to achieve the state of unity or oneness with God, Brahman, spiritual beings such as Christ and Krishna, Universal Consciousness, Atman, or Divinity . . . according to the faith and belief of the devotee.

From the recorded experiences of

Christian mystics such as St. Paul, St. Francis of Assisi, St. Teresa, Dionysius the Areopagite, St. Catherine of Siena, Suso, and others, and from Sufi masters including Shamsi-Tabrez, Rumi, Abu Yazid, al-Nun, and al-Junaid, and from the experiences of Yoga-adepts such as Kabir, Guru Nanak, Shankaracharya, Ramakrishna, Ramana Maharshi to name a few, it is obvious that in the basic essentials the experience is the same.

During the ecstasy or trance, consciousness is transformed and the yogi, sufi, or mystic finds himself in direct rapport with an overwhelming Presence. This warm, living, conscious Presence spreads everywhere and occupies the whole mind and thought of the devotee; he becomes lost in contemplation and entirely oblivious to the world.

The mystical experience may center around a deified personality such as that of a savior, prophet, or incarnation or around a *shunya*, void, or the image of God present in the mind of the devotee, or it may be centered on an oceanic feeling of infinite extension in a world of being that has no end. It is not merely the appearance of the vision that is of importance in mystical experience. Visions also float before the eye in half-awake conditions and in hysteria, hypnosis, insanity, and under the influence of drugs and intoxicants.

It is the nature of the vision — the feelings of awe and wonder excited by the spectacle that transcends everything known on earth. The enlargement of one's being, the sense of infinitude associated with the figure or the Presence and the emotions of overwhelming love, dependence, and utter surrender mark the experience and make it of paramount importance as a living contact with a state of being which does not belong to this earth.

Even a momentary contact with the divine is a stupendous experi-

ence. Some of the most famous men on earth — the greatest thinkers and the ablest writers — such as Plato, Plotinus, Parmenides, Dante, Wordsworth, and Tennyson had the experience. Emerson and many, many other renowned men and women had this singular experience thrust upon them often to their grateful amazement. Most of them had undergone no spiritual discipline, and there were even some who had no firm belief in God. For even when unexpected, the experience leaves a permanent mark on life which uplifts the individual and grants him insights into the nature of things that are not possible for those who never see beyond the veil.

The experience always has the same basic characteristics. It is incredible that so many learned men and women, both scientists and scholars, should ignore a phenomenon as widespread as mystical experience has been. The phenomenon becomes even more surprising when we observe that all great founders of religion and some of the greatest philosophers, writers, and artists were endowed with beatific vision. All of them recognized it for what it was — a fleeting glimpse of another life and another world.

Yoga signifies a momentary glimpse of ourselves, unfettered by flesh and the allure of the earth. For a short time we are invincible, eternal — immune to decay, disease, failure, and sorrow. We are but drops in an ocean of consciousness in which the stormy universe of colossal suns and planets looks like a reflection that has absolutely no effect on the unutterable calm, peace, and bliss that fill this unbounded expanse of being. We are a wonder, an enigma, a riddle; even those who have access to it some time in their lives cannot describe mystical experience in a way others can understand. For the soul belongs to another realm, another state of existence, another plane of being where our senses, mind, and intellect flounder in the

dark.

Yoga also signifies the fact that this metamorphosis of consciousness is not only bone and flesh, but also a thinking, feeling, knowing entity whose true nature is still hidden from the scholars of our age as it was hidden from the wise men of the past. Consciousness is something intangible to our senses and mind. '*Neti, neti*' (not this, not this) say the *Upanishads*, for it cannot be described in terms of anything perceived by our senses or apprehended by our minds.

According to the records available, all the men and women who had the genuine experience through the whole course of history do not number more than a few hundred. They are far fewer in number than the men and women of talent and genius in all other branches of knowledge and art, but they created the revolutions in thought which continue to affect the world to this day. The spiritual adept or religious genius is extremely rare for this reason:

'Illumination' represents a transformation of consciousness, the opening of a new channel of perception within, by which the deathless and boundless universe is opened to the vision of the soul.

Just as every atom of matter represents a unit of basic energy forming the universe, every human soul represents a drop in an infinite ocean of consciousness which has no beginning and no end. The average man, oblivious to his own divine nature and unconscious of his own majesty, lives in permanent doubt because of the limitations of the human brain. He is overwhelmed by uncertainty and sorrow at the thought of death and identifies himself with the body from the first to the last. He does not realize that he has a glorious, unbounded, eternal existence of his own.

All the systems of Yoga and all religious disciplines are designed to bring about those psychosomatic

changes in the body which are essential for the metamorphosis of consciousness. A new center — presently dormant in the average man and woman — has to be activated and a more powerful stream of psychic energy must rise into the head from the base of the spine to enable human consciousness to transcend the normal limits. This is the final phase of the present evolutionary impulse in man. The cerebrospinal system of man has to undergo a radical change, enabling consciousness to attain a dimension which transcends the limits of the highest intellect. Here reason yields to intuition and revelation appears to guide the steps of humankind.

The syllable 'aum' represents the music of the soul. This melody is heard only when the Divine Power Center in man is roused to activity. Then a sublime radiation floods the brain like a stream of golden nectar, lighting what was dark before. As the luster spreads, the soul is filled with an inexpressible happiness and finds itself growing in dimension, extending outward like rays from the sun. It reaches all nearby objects, then spreads to the distant boundaries, including the horizon and the visible universe. There is no confusion or distortion as happens with drugs and no loss of memory as happens in hypnosis. The intellect remains unaffected, and there is no overlapping or aberration. The inner and outer worlds stand side by side, but with one momentous difference: From a point of consciousness the soul now seems to stretch from end to end, an ineffable and intangible intelligence present everywhere.

The goal of Yoga is this union with the universe of consciousness, enabling man to understand his origin and destiny in order to shape his life and the world accordingly. It is a herculean achievement, more full of adventure, risk, and thrill than the longest voyage in outer space. This is the greatest enterprise designed by

nature for the most virile and most intelligent members of the race when they attain to the zenith of material knowledge and prosperity.

It is because of the extremely arduous nature of the undertaking that Buddha prescribed celibacy and a monastic life for the aspirants. This is the Kingdom of Heaven spoken of by Christ into which only the pure of heart can enter. "I call him alone a Brahman," says Buddha, "who has gone past this difficult road, the impassable and deceptive circle of existence, who has passed through it to the other Shore, who is meditative, free from desire and doubt, and released from attachment, gaining a transhuman state of consciousness." In his knowledge of the spiritual and evolutionary needs of mankind, he must tower head and shoulders above the greatest intellects of the age.

"One who has attained to union with the divine," says an Indian sage, "will not change his position even with a king." "That state is called yoga," says the *Gita*, "which having obtained one does not reckon any other gain to be greater, and established in which one is not disturbed even by great sorrow." Once again Jesus addressed the people: "I am the Light of the world. No follower of mine shall wander in the dark, he shall have the light of life."

"I am a king, O Sela," Buddha said to the Brahman of that name. "I am supreme king of the Law. I exercise rule by means of doctrine — a rule which is irresistible."

"In this state, that is the last state of love," says St. John of the Cross. "The soul is like the crystal that is clear and pure; the more degrees of light it receives, the greater concentration of light there is in it. This enlightenment continues to such a degree that at last it attains a point at which the light is centered in it with such copiousness that it comes to appear to be wholly light and cannot be distinguished from the light, for it is enlightened to the

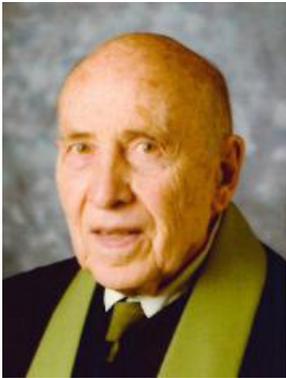
greatest possible extent and thus appears to be light itself."

Christ and Buddha spoke but the truth. They were the Light. True enlightenment consists of reaching beyond the highest intellects of the time to grasp and proclaim the law. There is no uncertainty and vacillation, because the truly enlightened one is as sure of his perception of the higher truths revealed to him as he is of the existence of the physical world seen with mortal eyes. This is why Buddha said that his doctrine was irresistible.

The laws revealed to the illuminati provide solutions to the evolutionary problems of humanity because it is possible to look into the future and discern the turns and twists of the predestined path. For this reason, the 'enlightened' and the 'awakened' have been and always will be the spiritual guides of mankind.

It is a historic fact that the law proclaimed by Buddha, Christ, and the *Gita* persisted for two thousand years and more and is still honored today by millions. After only a century of domination, however, cracks have begun to show in the facade of agnostic science.

It should also be remembered that idea, intuition, and inspiration are as much a gift from universal consciousness as are the revelations of the 'enlightened'. The life-energy stimulating the brain in both instances is Kundalini. The same biological center of energy in the body is responsible for both mystical experience and genius. The spiritually enlightened person is simply more evolved than the talented man of science or the gifted master of art. Nature is as consistent in the realm of mind as she is in the physical world. Stern psychosomatic laws govern the evolution of man and will remain outside human understanding until they are thoroughly demonstrated in a scientific laboratory.



CHRISTMAS – GOD’S GRACE

Beyond all time, beyond all space,
God’s unfailing, unfathomable grace,
Came to earth in the wondrous birth,

OF A CHILD

Whose life opened the heart of humanity,
To the reality of love and beauty.

LRB 2012

Tribute to Louis Richard Batzler

I am honored to respectfully share this tribute to Rev. Dr. Louis Richard Batzler (1922-2016), who I contacted in 1980. Richard was a serene, selfless and considerate person, who cared and had love and compassion for others. He made a significant difference to my personal development during my transformative spiritual journey.

Richard was educated in the USA and received his MA and PhD degrees in History, and also graduated as an ordained minister in the United Church of Christ. His ministry included many roles, such as a pastor of churches, chaplain in colleges, hospitals and hospices; teacher and counselor; and, service roles in industry and federal government.

He was a Past President of two notable interfaith organizations: Spiritual Frontiers Fellowship International, and its academic affiliate - The Academy of Religion and Psychological Research. Richard was also the author of 11 books; a poet of about 1,500 poems (published after 1995); and, a truth-oriented researcher who produced numerous journal articles, book reviews, and audio-cassettes which dealt mainly with the spiritual life, health/healing, suicide, death and grief. Obviously, Richard was a very busy man.

When I first contacted him, I was going through a very difficult spiritual journey, since I was having an intense and prolonged *kundalini energy* experience (1968-89). I desperately appealed for help to many clerics of different denominations and health professionals (psychologists and psychiatrists). Richard, however, was the only non-judgmental samaritan who listened to my plight and helped me to survive. He saved my life, and kindly treated me thereafter as his own son.

In 1990, I created Spiritual Frontiers Canada (SFC), an open-minded educational forum to explore the frontiers of religion and science. Without Richard’s assistance, however, SFC would not have lasted for too long. SFC prospered because he fully supported my initiative, by sending me boxes and boxes of books/materials, which in turn contributed to SFC’s development, promotion and success. Richard trav-

elled from North Carolina to Ottawa Ontario twice to present public talks/workshops to SFC members. He counseled me over the years about my research on “Truality”(www.truality.ca), up to the remaining months of his life. He also did all this without any thought of financial reward.

In addition to helping me create SFC, Richard made a difference in that because of his thoughtful and sanguine advice, I was able to lead SFC successfully for about a dozen years. One indicator of the success involved was that during the 1990s, over 10,000 persons attended SFC public talks, workshops and socials in Ottawa. Presently, SFC is still active,(www.spiritual frontiers.ca), and I continue to participate in its activities.

Relative to my personal passion for music, Richard also made another much-appreciated difference in restoring my self-confidence that still continues. Although I was trained as a classical piano-accordionist for ten years, my zeal to play music declined during the kundalini experience, Richard enthusiastically encouraged me however to share my music again. As a result, I returned to and still actively musically play my happy piano-accordion to lead sing-along’s with those in hospitals, nursing homes, senior citizen retirement residences, churches, synagogues, veterans’ groups, and various ethnic groups. Overall, I have been doing so for over sixty years in about a dozen countries.

I feel that Rev. Batzler was, is, and always will be the most genuine spiritually-minded person I ever met. In retrospect, I am still amazed that it did not matter to him what my religious background was, since he never asked me whether I was raised Catholic or Protestant. I am grateful that I was blessed by the Creator, who sent a remarkable angel in human form to be a role model of service to me when I most needed it.

George J. V. Kokich. Founder, Spiritual Frontiers Canada

ICR's 32nd ANNUAL CONFERENCE and RETREAT

Kundalini: The Process, The Gifts

For this years' 32nd Annual ICR Conference and Retreat we are all very excited about the wonderful response from presenters in Canada, the U.S. and as far away as South Africa. They will be coming from near and far to share their well researched points of view and their personal experiences of Kundalini. Through this sharing process it is our sincere intention to welcome our spiritual life as the "TRUE GIFT". By sharing spiritual stories and with the culmination of true understanding, we can learn how to positively co-create our life with the Source. Through this we will come to know that Kundalini is the blessing that unfolds our "Self-Realization".

This year our program includes:

Kundalini Process: Beyond Its Possible Benefits and Limits Beyond the possible benefits and pitfalls of Kundalini process lies its true purpose – Enlightenment. Kundalini Shakti is the indwelling Holy Spirit, the Divine within who guides us to the Goal. When we cooperate with her She draws us not only to become more evolved versions of ourselves, but to attain spiritual authenticity and ultimately Liberation – becoming one with the One. When we avoid getting caught up in either the troubles or the glories of Kundalini process, we discover that Kundalini Shakti can indeed yield beautiful spiritual gifts – intelligence, creativity, insight, inspiration, and Revelation – in every field of human endeavor. These precious gifts inspire us to display our finest qualities as human beings. They form the very scaffold of culture, forge the generative trajectory

of evolution, and generate the ideas and values that guide us to Liberation. But we must remember that Kundalini Shakti is not only the gift giver, she is, in fact, the saint maker. Joan's talk will deal with these ideas in depth. Her **Sunday workshop** will be an exploration and open discussion of how the ancient science of Kundalini Vidya describes the different categories of gifts and what their various catalysts might be. **Bri. Joan Shivarpita Harrigan, PhD** Shiva has practiced, studied, and taught Raja yoga and Advaita Vedanta for over thirty years. In 1987, she was initiated as a brahmacharini in the Shankaracharya tradition. She was personally tutored in Traditional Kundalini Science by Swami Chandrasekharanand Saraswati, who chose her to represent the lineage of Kundalini Vidya and provide services in North America and the United Kingdom. Director of PKYC-USA, she is the author of *Kundalini Vidya: The Science of Spiritual Transformation* (2006) and *Stories of Spiritual Transformation: The Fulfillment of Kundalini Process* (2017). For twenty years, she has sponsored Swamiji's work in America as his disciple and authorized representative.

The Phenomenon of Philosophical Systems Following Kundalini Arousal As part of the experience of post-kundalini awakening, there are many examples of the appearance in the mental state of the subjects of the expression of internal classification systems. These classification systems can be found for example among the writings of PD Ouspensky, the Indian saint Sankara, and others. These systems can outlast empires and become a part of human culture. **Sinclair** ex-

amines some of these systems in light of his own *nirvikalpa* experience. He offers some possible explanations for where these systems come from and why they persist in human culture.

Finally he provides his own synthesis. Sinclair's theory of the integration of natural law, biology, and human institutions is outlined. The whole becomes a structure for all knowledge. He went through the *nirvikalpa* experience 44 years ago and has developed his theory during the subsequent time. **Neil Bethell Sinclair** is a Poet, Businessman, and Humanitarian living in Sedona Arizona. He is currently the co-owner of Bell Rock Gallery with his wife Cathy, a painter. He is also Chairman of CyberTran International, a mass transit technology company, and is President of Save Our Ancient Red Rocks (SOAR), a nonprofit focused on the preservation of our natural environment. He is the author of *The Spirit Flies Free*, a collection of poems. He has been in the post kundalini activation state for 44 years and has written about it on his blog, Life Is Medicine. He has been featured in the books *The Biology of Consciousness*, and *The Science of Yoga*.

Gifts of Kundalini in a Filmmaker's Life Have you noticed references of 'Life Force Energy' in Hollywood blockbuster movies like 'Avatar', 'Star Wars', and many more? Do you feel that these award-winning filmmakers and actors have a deep understanding of spirituality? Most of them have gone through a troubled/challenging life before coming to the lime light. Are they Kundalini active? Consciously or unconsciously? During this speech, **Nitin** will provide real events in his life

as he transitioned from a nine to five computer job to a filmmaker. How Kundalini re-shaped his life choices, and how his personality was influenced to find the real meaning and to live it literally. The real gift from Kundalini, was the realization that his own life is itself a movie in which he is the central character. The real question for him is – Am I playing the Hero's character truthfully and honestly as it has been written for me? **Nitin S Adsul** is an award-winning filmmaker, personal life coach, kundalini and meditation guide. In 2016 Nitin cofounded Life Force Academy (LFA) along with Timothy Gasser from the U.K. LFA's mission is to provide a mainstream platform to bring enlightened education to the masses.

Tai Chi with Gwendolin “Gwen” Goodwin. Gwen's spiritual journey didn't consciously start until relatively late in her life. Strong events pushed her onto the path she is on now and probably will be for the rest of her life. During those difficult times the practice of Tai Chi was one of the ways she kept grounded and healthy. For about 40 years now this ancient art is still part of Gwen's life and a joy to do indoors or outside in Nature.

The Life and Thought of David R. Hawkins Persons who are experiencing the process and the gifts of kundalini not only stand poised to serve humankind, but can teach us that the kundalini hypothesis is worthy of diligent examination. Contemporary mystics are particularly relevant in that what they experience and relate about their world, is not obscured in ancient language nor cultural mysteries. Dr. David R. Hawkins MD, PhD 1927 - 2012 was, and is such a modern day mystic. Dr Hawkins abandoned his prosperity and practice near the age of 40 to pay more time and attention to what was happening in his conscious-

ness. He believed that he needed to refine himself to prepare to teach what he was experiencing and learning. His inner changes demanded that he change his lifestyle, and to look after himself. **Patrick Hayne** attended the NEW CHURCH; a protestant denomination based on the thought of Emmanuel Swedenborg as a youth and through his teen years. He left that behind for the study of Biology in the 1970's. After his studies he learned of kundalini and higher consciousness in the books of Gopi Krishna and Richard Bucke. This was the start of a personal conversion. The science of life as expressed by Darwin seemed shallow, and held few answers, but the thought of Gopi Krishna, Bucke and Swedenborg harmonized, and their chorus was the evolution of consciousness. That hopeful destiny for humankind has been a part of Patrick's paradigm for over 40 years.

Yoga with Helga Schroeder People tend to think that in order to practice yoga, they need to look like a model in a yoga journal. Well few of us ever will - instead Helga would like to offer you a different approach. A meditation designed to give you the maximum gain in self-awareness and to help you get to know yourself at a very deep level. For this reason, it may not seem as physically demanding as some other types of yoga and meditation. The focus is largely on what is happening moment to moment in your total experience - awareness from a mind-body perspective. For the past 30 years, **Helga**, owner of Beyond Limits yoga studio, has been studying and practicing various different traditions of yoga and meditation. Her time spent in India helped to anchor her love for the spiritual quest. She guides accessible and gentle yoga, using a self-empowering, mindful approach. Her intention is to create a supportive environment that inspires students to deepen their own practice. Uniquely

expressive and lighthearted, Helga brings clarity, wisdom and humour to her workshops; offered both here and abroad. Her training in various health modalities is reflected in her teachings

The Secret Science of Enlightenment Hidden in the ancient texts of antiquity, lies a secret system of awakening, given only to initiates who were ready for it. From the Jewish tradition of Kabbalah, to the Hindu system of yoga, to the Taoist 'backward-flowing method', this knowledge has taken many forms over the centuries, yet only now is the public beginning to understand the profundity of these sacred practices. In this presentation, **Myles** will take the audience on a journey around the world, examining the great mystics of past and present while revealing both their experiences of enlightenment, along with their teachings on how to achieve it. From America's Edgar Cayce and Paul Solomon, to Denmark's Martinus, to Thailand's Mantak Chia, to India's Paramahansa Yogananda and Gopi Krishna, we will see firsthand that 'truth is one'; that these masters are validating the kundalini experience by using very similar language and symbols. This presentation will discuss, in-depth, both the process of kundalini, along with the psychic and practical gifts it bestows on those who attain it. **Myles Tufts** has been researching metaphysical and occult knowledge for over ten years. He has apprenticed under Douglas Cottrell, 'Canada's Edgar Cayce', spent time at various spiritual/intentional communities, and lectured in both the US and Canada. He holds a BA in Psychology, and was recently ordained as an interfaith minister at the Fellowship of the Inner Light, in Virginia Beach Beach.

Kundalini in the 21st Century: A Modern Perspective of the Kundalini Process and Gifts Although **Marlene** was not a seeker of

“kundalini” and did not grow up in an esoteric, eastern or religious belief system, she found herself in the throes of a kundalini activation at the early age of fourteen. Needless to say, the experience was a turning point in her life. In this presentation she will share features of her process, some of the gifts she experienced and ways in which she dealt with challenges along the way. It has definitely not been an easy road to follow. Marlene quickly realized that kundalini had its own agenda which did not include her own ego desires and wants. Yet, when asking herself if she had to do this over, would she make different choices, the answer is always –NEVER! **Marlene Chait** is an ordained Minister of Metaphysics (B.Msc), Accredited Modern Hypnosis Practitioner (SAMHA) and Reiki Master (Usui). Marlene has spent 30 years studying human behaviour from an energetic perspective, in the format of emotional-energy blockages (dis-

ease) created through childhood trauma and the releasing thereof. In 2009, she experienced a spontaneous kundalini activation which accelerated her evolutionary process and shifted her perception of the personal, ancestral karma and reincarnation process.

Arousing the Serpent Power Through Yogic Practices This presentation will be about **Julian’s** personal investigations and experiences with Kundalini through the practice of yoga. He will share some of the practices and techniques he has used as a novice/beginner to activate, bring awareness to, and now begin to manipulate and move the subtle energy of Kundalini, or Prana Shakti. He will also share some specific phenomena that he has experienced through thus far, and make connections to other texts and authors to consolidate everything. The process is born of spiritual intent, and its gifts support and propel

the journey of self-discovery and connection to the deep reality. Around the age of 19 **Julian Lobo** developed an interest in philosophy, spirituality, and began cultivating self-awareness. It wasn’t until ten years later in 2010 that he discovered the brilliance and potential of yoga, which he has been practicing with dedication ever since. By day he works with children as a school teacher in his hometown of Toronto, Ontario.

For more information or to **register** online go to www.icrcanada.org/store and click on Events Registration or mail payment to:
ICR c/o Pond,
165 Valley Cres.- RR4 ,
Markdale, ON N0C 1H0.

Join Us at the Yoga Conference & Show

Once again, ICR will be presenting the works of Gopi Krishna at the annual Yoga Conference that will be held in Toronto at the Metro Toronto Convention Centre March 31 to April 2, 2017. Our purpose is to promote the concept of Kundalini and share the true Aim of Yoga and how that might manifest in us individually and in the global community. We have found that there are more and more individuals around the globe who are experiencing the effects of Kundalini and are searching for explanations regarding the Kundalini process. Often times they have found it difficult to find others, even within the Yoga community, with whom they can share their experiences and possibly find valuable information to promote a healthy

process. The conference should prove once again to be an interesting experience and hopefully we will be given the opportunity to make a positive difference in the lives of others.

We would like to invite anyone who would be interested in joining us at our booth to share information with those who have questions or just an interest to know about the Kundalini process and ICR. If you would be interested in volunteering with us at the Yoga Conference please contact Dale Pond at findpond@markdalecable.com.

Come visit us at Booth #322.

For more information go to www.theyogaconference.com.

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Phone: (519)-986-1857 (before 9:30p.m.)

Charitable Registration # 87680 0673 RR0001