



ICR Newsletter

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A Dialogue with RUDOLF STEINER

By Vitold Kreutzer

“Since I entered this world with defined soul pre-dispositions, and since the course of my life, as it comes to expression in my biography, is determined by these pre-dispositions, I must, as spiritual man, have existed before my birth. I must, as spiritual being, be the repetition of someone through whose biography mine can be explained, (for) in each life the human spirit appears as a repetition of itself with the fruits of its former experiences in previous lives.”

With these words, the reader begins a journey into the unfinished autobiography of Rudolf Steiner. He emphasized his spirituality during a lecture when he said, “Before I was born or conceived in physical matter by my parents, I existed in a spiritual world where I had certain experiences; earlier still I experienced going back into previous earthly lives.

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.

When I step through the portal of death, I will again enter a spiritual world. What I develop within myself in this life is the seed of earthly lives to come. I will experience these future lives with the same degree of certainty as this present one.”

The philosophy of this spiritual teacher was simple. “Man is a spirit and his world is the world of spiritual beings.” Steiner’s spiritual research and personal experiences of life became a science of the spirit, that he called Anthroposophy. His intimate relationship with and knowledge of the spiritual realm enabled his inner being to touch and deeply impact the inner being of countless souls over the last hundred years. Steiner’s awareness of his true nature and his relationship to the cosmos was a driving force in his intensive endeavours, thinking and insights.

Shortly after Rudolf Steiner’s death in March, 1925, a historian made the following observation:

“When a single individual after

spending years in the comprehensive study of philosophy and the sciences as well as literature and the arts, after having produced a number of volumes of a penetrating philosophical character and deeply spiritual import, applies his thought effectually to the creation of a new type of architecture, a new therapy engaging the active interest of numbers of highly trained medical men, radically new conceptions and methods in agriculture, fundamentally new and challenging ideas regarding the social order and a school numbering a thousand pupils based upon an entirely novel departure from current pedagogy and attracting widespread favourable interest, such a person must embody unique human traits.”

Such a creative and innovative thinking process as was needed to share previously unknown insights and knowledge into the human condition on so many stages of human endeavour required a willing and capable channel tapping a hidden realm unknown to most. Rudolf Steiner’s spiritual insights dwelt calmly at the core of his being, inspiring this dedicated spiritual researcher to reveal a

perception of reality based on his personal experience with his true home, the spiritual world.

Although the clairvoyance, which he possessed from a very young age, was very focused and often described as 'directed' as opposed to an omnipresent form, a great deal of effort, much time, and inner work was needed before Steiner felt secure enough to publicly share the results of his own spiritual research. As his personal abilities matured, clarity in his vision expanded to include the needs of every single person that he came in contact with, while, at the same time respecting each person's freedom to act and think according to their own convictions.

By the end of his life, Steiner had written thirty books, delivered six thousand lectures, many of which were transcribed and made available in written form, and answered countless questions during thousands of personal conversations. Whether the questions asked were of a personal nature or involved a broader spectrum of human endeavour, Steiner's focused clairvoyance made all feel inspired and better prepared for future life situations. It was in these private consultations where Steiner felt his insights of spiritual knowledge could be of greatest benefit to anyone earnestly seeking answers for their own betterment. Following are hypothetical questions that could be asked of Steiner by a seeker of knowledge. The responses are taken from Steiner's written word in an attempt to simulate a personal interaction with Steiner's inner spirit. Although some injustice to Rudolf Steiner may result in this exercise, the hope is that this sharing of his inner thinking will benefit others who were not able to physically meet with the man himself.

Q: You spent a great deal of time speaking about the Christ Being, the Mystery of Golgotha*, and the impact of this historic event upon humanity. Can you elaborate on this thinking?

A: Now, through the Mystery of Golgotha*, the Son of God has united with the earth's life, and man is able to develop an awareness of what St. Paul meant when he said 'Not I, but Christ in me'. Now man can so direct his inner life as to let the Christ impulse come to flower in him; he can let Christ's life flow and breathe through him. He can absorb the stream which has come to us from pre-earthly life and bring it to fruition in his life on earth. A first stage in the reception of this stream consists in man noticing that at a particular point in his life he feels something flowering and coming alive in him. Previously it sat under the threshold of his consciousness, and he notices for the first time that it is there. It rises, filling him with inner light, inner warmth, and he knows that this inner life, inner warmth, inner light, has arisen in him during life on earth. He acquires a greater knowledge of life on earth than was his birthright. He learns to know something which arises within his humanity during his life on earth. And if man is sensible of the light and life of the love arising in him, and feels there the flowing living presence of the Christ, he will receive strength – strength to grasp the fully human, the post-earthly, in the free activity of his own soul. Thus the Mystery of Golgotha and Christ impulse are intimately bound up with the attainment of human freedom, of that consciousness which is able to suffuse with inner life and warmth our mere thinking that is otherwise dead and abstract.

Q: You have spoken of hidden powers within us and offered a description of these powers as being the source from which everything around us has sprung.

** A phrase used by Rudolph Steiner to denote the spiritual event that encompassed the life of Jesus of Nazerath from the baptism by John, the crucifixion on Calvary, the Resurrection to the Ascension. In Steiner's view the union of Jesus with the Christ brought about an evolutionary union between the Christ and humanity.*

What does this say about the human species?

A: These powers constitute as yet a nothing, a sheer possibility. Yet people are illuminated from within by the power that fashioned all things, including themselves. They also feel something urging them on to higher creative life. There lies within them something that pre-existed their natural being and will outlive it. It brought them into existence; nevertheless they can seize hold of it and share in its creative force. Such feelings pervaded the life of the ancient mystics as a result of their initiation. It was the felt presence of the eternal, the divine. Human action became an integral part of divine creativity. A higher Self had been discovered, a Self extending beyond the bounds of perceptual process, prior to physical birth and existing after death. It is an eternally creative Self, spanning time past and time to come. The empirical personality is a product of the Self; but that is henceforth only a subordinate part of its creative life within. Now is created something higher than the senses can grasp, something for which the personality is a mere instrument of its creative power, something in humanity that is divine.

Q: You have spoken about how an Anthroposophist would have firm convictions on the validity of karma and reincarnation. Can you briefly discuss the role of karma in human existence?

A: Above all, it follows from the idea of karma that we should not feel ourselves to have been placed by chance into the world-order, into the positions in which we find ourselves in life; on the contrary, we should feel that a kind of subconscious decision of the will underlies it, that as a result of our earlier incarnations, before we passed into this earthly existence out of the spiritual world between death and a new birth, we resolved in the spiritual world – a resolve we merely forgot when we incarnated in the body – to occupy the

very position in which we now find ourselves. Consequently, it is the outcome of a pre-natal, pre-earthly decision of the will that we are assigned to our particular place in life and have the actual inclination to steer towards the blows of destiny that befall us. If a man then becomes convinced of the truth of the law of karma, he will inevitably begin to incline towards, even possibly to love, the position in the world in which he has placed himself – no matter what it may be.

Q: What is the importance of possessing knowledge on karma in modern life?

A: Outer laws and institutions will make life so complicated that men may well lose their bearings altogether. But by realizing the truth of the law of karma the knowledge will be born in the soul of what it must do in order to find, from within, its path through the world. This path will best be found when the things of the world are regulated by the inner life of soul...

Only if we can come back again, if in a new life we can put into effect the experiences gained in earlier lives – only then does life acquire meaning and purpose. In either case it is senseless to strive for real progress in this earthly existence if it is regarded as the only one, and also for an eternity beyond the earth...

What is contained in the soul of a man who has passed through the Gate of Death has significance not only for a sphere beyond the earth, but the future of the earth itself depends upon what his life has been between birth and death. The earth will have the outer configuration that is imparted by the men who have lived upon it. The whole future configuration of the planet, as well as the social life of men in the future, depends upon how men have lived in their earlier incarnations. This is the moral element in the ideas of reincarnation and karma. A man who has assimilated these ideas knows: According to what I was in life, I shall have an

effect upon everything that takes place in the future! Something that up to now has been present in a limited degree only – the feeling of responsibility – is extended beyond the bounds of birth and death by knowledge of reincarnation and karma.

Q: During your life, you gave the student interested in spiritual knowledge, guidelines for experiencing the process of inner development. Can you sketch in simple terms this process?

A: This is what everyone must do: We begin in the simplest most elementary way in order to reach an understanding of these teachings. Human nature and the nature of cosmic beings are pro-



found, infinitely profound. Nothing is achieved in this domain except through patience, endurance and love for the cosmic powers. In the inner world, these qualities are forces, not only moral but also cognitive forces.

Once esoteric students have practiced allowing such truths to dwell in them for a time, and once they accept these truths with gratitude toward those who reveal them, a moment comes to each one who has allowed peace and stillness to develop in his or her soul. This is the moment when the soul itself begins to speak, when the person's inner being begins to perceive great eternal truths. Then suddenly the surrounding world is illuminated with colours never before seen and resounds with sound not previously heard. The world glows with a

new light, new sounds and words become perceptible. This new light shines from the soul world, and the newly audible sounds resound from the spirit world. It is characteristic of these worlds that the soul world is seen, the spirit world heard.

Q: Why is the study of the spiritual world and spiritual beings necessary?

A: In the physical world we are surrounded by beings of the mineral, plant, animal, and human kingdoms. Similarly, when we release our powers of thinking and speech from the body and make use of an inner, soul-spiritual mode of experiencing our surroundings, we enter a world where we are surrounded by spiritual beings, forces, and processes. Today it is still somewhat unforgivable to speak about this world. Some philosophers take the liberty of speaking about a spiritual world in general terms, but they say nothing more than that a spiritual world exists behind the sensory world...

Real spiritual research takes a different approach by considering the soul-spiritual aspect of the human being and the physical body as truly separate, thus revealing that the soul-spiritual aspect is as different from the living physical body as hydrogen is from water. Spiritual science enters the spiritual world in a way that makes it possible to distinguish concrete individual beings and events there. Through such spiritual research, we confront the spiritual world in the same way that we human beings in the physical world research the mineral, plant, animal, and human kingdoms. When we look at the physical world, we are on its highest level, but when we look at the spiritual world, we are on its lowest level. As our souls begin to find their place as spiritual beings in the spiritual world, we see above us the hierarchy of super ordinate spirits. We ascend to the ranks of spiritual beings to which our soul-spiritual aspect belongs just as the physical human body belongs to the physical, mineral kingdom.

Q: As physical beings on the earth, why do we have so many problems identifying the basic instincts of nature and life?

A: We should be clear about the fact that the forces we need for life do not only come from the realm of the physical body. They emanate essentially from a supersensible world to which we belong between death and rebirth. This can be understood only if we are able to form mental images of life between death and rebirth.

Man is mostly enveloped in a kind of dreaming-sleeping condition. Those who go through the daily routine without thinking about the events they experience are in fact asleep to life; and those who concern themselves with what lies beyond material existence are also those who awaken to physical life. Spiritual science rightly understood is capable of entering fully into all aspects of human existence. Inasmuch as spiritual science permeates our civilization, humanity will experience an awakening from a sleep of life.

Q: How will this experience be accomplished?

A: The farther back we go in ancient periods when souls who are incarnate today were already present on the earth, the more we discover that man then was rightly connected to the spiritual world. Man has lost increasingly the old spiritual inheritance and today we live in a period when there is a radical change in the evolution of humanity.... We have reached the stage in the cycle of evolution of mankind when souls dwelling in a physical body must learn the language of the spirit. We must acquire a knowledge of higher worlds here.

Today there are souls who feel, even if out of the deepest recesses of their instincts, that they wish to experience something of the spiritual world! They are the pioneers of a future when souls will come who will consider it impor-

tant to cultivate a spiritual life founded on the cognition of the spiritual worlds.

Q: What are the prerequisites for an individual entering the world of spiritual knowledge?

A: The capacities by which we can gain insights into higher worlds lie dormant within each one of us....

All we need to know is how to begin to develop these faculties for ourselves.

Many people believe that they must seek out masters of higher knowledge wherever such masters may be found in order to receive teachings from them. On the one hand, if our aspiration to higher knowledge is sincere, we will certainly spare no effort and avoid no obstacle in our quest for an initiate able to lead us into the higher mysteries of the world. On the other hand, we can be certain that, if our striving for knowledge is sincere and worthy, initiation will find us whatever the circumstances. There is a universal law among initiates that the knowledge due a seeker cannot be withheld. But there is also another universal law that esoteric knowledge may not be imparted to anyone not qualified to receive it....

Only within our own souls can one find the means of opening an initiate's mouth (ie. higher secrets).

But before one can receive the highest treasures of the spirit, one must develop definite inner qualities to a specific degree.

We begin with a fundamental mood of soul. Spiritual researchers call this basic attitude the path of reverence, of devotion to truth and knowledge...

We will not find the inner strength to evolve to a higher level if we do not inwardly develop this profound feeling that there is something higher than ourselves. Initiates find the strength to lift themselves to the heights of knowledge only because they first guided their hearts into the depths of veneration and devotion. Only a person who has passed through the gate of humility can ascend to the heights of the spirit. ...

Spiritual life has its laws just as physical life does.

...if one knows the fundamentals of esoteric science, one knows that every feeling of true devotion unfolded in the soul produces an inner strength or force that sooner or later leads to knowledge. ...But just as surely as every feeling of devotion and reverence nurtures the soul's powers for higher knowledge, so every act of criticism and judgment drives these powers away. ...

If we wish to become esoteric students, we must train ourselves vigorously in the mood of devotion.

...Therefore we must begin our inner schooling by bringing devotion into our thought life. Experienced spiritual researchers know what strength they gain by always looking for the good in everything and withholding their critical judgment. Each moment that we spend becoming aware of whatever derogatory, judgmental, and critical opinions still remain in our consciousness brings us closer to higher knowledge. We advance even more quickly if, in such moments, we fill our consciousness with admiration, respect, and reverence for the world and life. Filling our consciousness in this way opens our spiritual eyes. We begin to realize that previously we saw only a part of the world surrounding us. We begin to see our fellow human beings in a different way than we did before.

Q: Can you mention any other fundamental laws that should be observed?

A: The purpose is not to accumulate learning as our private store of knowledge, but to place what we have learned in the service of the world. One fundamental principle must never be violated: Every insight that you seek only to enrich your own store of learning and to accumulate treasure for yourself alone leads you from your path, but every insight that you seek in order to become more mature on the path of the ennoblement of humanity and world evolution brings you one step forward.

Q: You have mentioned that the higher self within human beings remains mostly concealed. Can you share your thoughts on what the future holds for those in spiritual research?

A: For each of us, a day will come when all around will become bright with spirit. Then, to eyes we did not know we had, a whole new world will be revealed...

As our higher life makes its influence more and more felt in our ordinary, established lives, the calm of our contemplative moments begins to affect our everyday existence. Our whole being becomes more peaceful. ...

The "Higher self" within us evolves continuously. Only inner calm and certainty can ensure that its evolution unfolds organically. ...

As esoteric students, we ourselves must give birth to a new, higher being within us. ...

We must reach the point of contemplating those things that concern us as human beings as completely independent of the circumstances and conditions of our particular life.

As we do this, our view is directed toward worlds higher than those our everyday life brings us. We begin to feel, to experience, that we belong to these higher worlds...The centre of our being shifts inward.

...Quiet, inward contemplation and dialogue with the purely spiritual world completely fill our soul. For students of the spirit, this quiet contemplation must become a necessity of life. ...And then the moment will approach when we begin to realize that what is revealed to us in the silence of inner thinking activity is more real than the physical objects around us...Out of the silence something begins to speak to us. An inner speech, an inner word is disclosed to us. The first time we experience this we feel supremely blessed. Our outer world is suffused with an inner light. A second life begins for us. A divine, bliss-bestowing world streams through us.

Q: Spiritual practitioners in other parts of the world have used a type of prayer or meditation in order to quiet the mind and awaken the divine within. Can you comment on this?

A: This life of the soul in thoughts, gradually broadening into life in spiritual beingness, is called in spiritual science or gnosis "Meditation" (contemplative reflection). Meditation, in this sense, is the way to supersensible knowledge.

We should not lose ourselves in feelings in these moments of meditation. Nor should our souls be filled with vague sensations. This would only keep us from attaining true spiritual insight. ...

"Man is a spirit and his world is the world of spiritual beings"

Rather, we should fill ourselves with high thoughts that more advanced and spiritually inspired souls have thought in similar moments. ...

Practicing such meditation will completely transform us. We begin to form quite new ideas about reality...In no way does this transformation estrange us from our daily responsibilities.... Once our interconnection with cosmic beings and world events becomes clear to us in our moments of contemplation, we will enter our daily round of activities with new and increased strength, because now we know that all our work and all our suffering are work and suffering for the sake of a great, spiritual, cosmic interrelationship. ...

When we raise ourselves through meditation to what unites us with the spirit, we quicken something within us that is eternal and unlimited by birth and death. Once we have experienced this eternal part in us, we can no longer doubt its existence. Meditation is thus the way to knowing and beholding the

eternal, indestructible, essential centre of our being...

Meditation, properly carried out, opens the way to knowledge of our experience before birth and after death...Each of us can attain this knowledge: each of us possesses the capacities to see first hand what true mysticism, spiritual science, anthroposophy, and gnosis teach...Spiritual science offers us a method of developing our spiritual ears and eyes and of kindling the spiritual light.

Q: During meditation, when one finds oneself surrounded by a spiritual light, what are some signs of an altered state of awareness?

A: We feel ourselves to be a part of the whole of life. ...It is but a small step to the insight that, as a member or organ of humanity as a whole, I am jointly responsible, with all human beings, for everything that happens. This insight should be calmly cultivated in the soul. ...

Another sign... we win through in the conviction that thoughts and feelings are as important for the world as actions. We should recognize that when we hate our fellow human beings it is just as destructive as when we physically strike them. This brings us once more to the insight that anything we do for our own improvement benefits not just ourselves but also the world...We must know that what we feel has as much impact upon the world as the work done by our hands....

We must acquire the conviction that our true nature does not lie without but within. ...

The very basis of esoteric training is feeling that we are soul-spiritual beings...We must find the middle ground between following the demands of the world and doing what we see as the right thing to do...we will develop the "balance" – on one of whose trays lies a helpful heart, open to the needs of the world, and on the other, inner firmness and unshakable

endurance...All that stirs us to action must be subsumed in love. If we act out of love we shall never tire of transforming our resolutions into deeds, no matter how often we may have failed in the past... We must learn to offer up our deeds, our very essence, to the world – regardless of how our offering may be received. We must be prepared for this life of sacrifice and service. ...

We should know that our very existence is a gift from the whole universe...Grateful thoughts must become second nature...

Only if I love something can it reveal itself to me. And every revelation should fill me with thankfulness, for I am made richer by it...

We need to bear in mind that the higher self – which until now has lain dormant within us seed like and unconscious – is here born into conscious existence. This birth is a literal birth in an absolutely real sense: a birth into the spiritual world. And, if it is to be viable, the being that is born – the higher self – must enter this world with all its necessary organs and faculties. ...The laws that are instrumental in the development of our higher spiritual organs are none other than the sound laws of reason and morality in the physical world. ...No one can give birth to a healthy higher self who does not live and think in a healthy manner in the physical world. Living in harmony with nature and reason is the basis of all true spiritual development.

Q: What should be the motivating factor behind our work towards the higher worlds?

A: Above all, we must avoid any disharmony between our higher experiences and the events and demands of our every day life. Our work is wholly here on earth. And if we evade our earthly tasks and try to escape into another world, we can rest assured that we will never achieve our goal. ...We must achieve and be blessed by the spirit so that we can introduce its

revelations into the sense-perceptible world. In other words, we must transform the earth by implanting in it what we discover of the spiritual realm. Our task is the transformation of the earth. Therein lies the only reason for seeking higher knowledge. The earth as we know it with our senses depends on the spiritual world, and this means that we can truly work on the earth only if we share in those worlds where creative forces are concealed. This realization should be our only motivation for wanting to ascend to higher worlds.

Q: Whatever a spiritual student sets out to do, it must have at its core, the ideal of service. Is this an accurate statement?

A: Let nobody imagine that he or she gains any advantage over fellow human beings by developing clairvoyance, for that is simply not so. One makes no progress that can be justified on any ground of self interest. One achieves progress only insofar as one can be more useful to others. The immorality of egoism can find no place in the spiritual world. A person can gain nothing for him or herself through spiritual illumination. What one does gain is gained only as a servant of the world in general, and one gains it for oneself only by gaining it for others.

This limited attempt of a possible interview with Rudolf Steiner is a tiny glimpse into his capacity for spiritual revelations. It cannot do even the slightest justice to the impact felt by observers and those who experienced Steiner in person.

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19. *Ibid*, pp. 34, 36.
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This article is a portion of a full research paper on Rudolf Steiner written by Vitold Kreutzer.

The complete article has been posted to the ICR website and can be found at www.icrcanada.org/research.html

REMEMBER MOTHER EARTH:

Our Sustainer and Environment

RADICAL PRINCE*

“The destruction of nature is ultimately the destruction of our own inner being and finally our external life as well. Of course, from the point of view of cause and effect, it is the reverse; it is the pollution of our inner being that has caused the pollution of the natural environment. It is our inner darkness that has now extended outward into the world of nature. The chaos of the outward reflects like a mirror what has happened within ourselves.”

Seyyed Hossein Nasr—Islamic philosopher quoted in *Radical Prince*

“Look deep into nature, and then you will understand everything better.”

“Our task must be to free ourselves by widening our circle of compassion to embrace all living creatures and the whole of nature and its beauty.”

“We cannot solve our problems with the same thinking we used when we created them.”

Quotations attributed to Albert Einstein

Recently, friends currently living and working in England passed along a copy of David Lorimer's book, **Radical Prince**, about the vision and life's work of the Prince of Wales. One of them had the opportunity to visit Prince Charles' organic Home Farm at Highgrove and was quite keen on how the property was managed and what had been accomplished there. Both strongly recommended reading Lorimer's book - I was glad I did.

Generally speaking the book describes Charles' view and efforts on a variety of areas including organic agriculture and gardening, "integrated medicine", architecture and cultural heritage, education, and business and leadership in the community. It is easy to appreciate the commitment that the Prince has made throughout his lifetime to bring relevant issues relating to these areas to the forefront and support and finance programs to bring about solutions to the most pressing problems.

Due to limited space and in keeping with the theme of this column, we have chosen to present a few quotations from the book in the hope that they will stimulate interest in reading **Radical Prince** and in taking action to resolve

the challenges facing the world community in ways that respect the Earth and all Her inhabitants. As the Prince explained in a 1998 article:

“I have always believed that agriculture should proceed in harmony with nature, recognizing that there are natural limits to our ambitions. That is why, some twelve years ago, I decided to farm organically—without artificial pesticides or fertilizers. From my own experience I am clear that the organic system can be economically viable, that it provides a wide range of environmental and social benefits, and, most importantly, that it enables consumers to make a choice about the food they eat.”

The two groups of quotations at the beginning of this article describe the origins of issues facing humankind today and what must occur for relevant solutions to be found. The same theme has been expressed by Charles:

“Only through this re-integration and renewal, through the rediscovery of harmony and balance that lies hidden, and waiting to be found again, within living traditions, can we even begin to hope to meet the accumulating challenges and

supreme dangers of this century and avoid what, I have come to the reluctant conclusion, are the otherwise inevitable catastrophes that await a world awash with an untold plethora of ‘information,’ but utterly devoid of knowledge and wisdom.”

We end this brief survey with a quotation from Vaclav Havel taken from his 1990 speech to US Congress:

“Without a global revolution in the sphere of human consciousness, nothing will change for the better in our being as humans, and the catastrophe toward which our world is headed...will be unavoidable...We are still incapable of understanding that the only genuine backbone of our actions—if they are to be moral—is responsibility: responsibility to something higher than my family, my country, my firm, my success, responsibility to the order of being where all our actions are indelibly recorded and where, and only where, they will be judged.”

* Lorimer, David, *Radical Prince*, Floris Books, Edinburgh, 2003. ISBN 0-86315-463-8 or www.princeofwales.gov.uk and follow the appropriate links.



Kundalini

Three Aspects of this Spiritual/Biological Process



A series of interactive presentations/workshops focusing on three aspects of the Kundalini process and the implications for the individual and society.

Saturday November 8th - "The Concept of Kundalini: A Discussion" - We present the concept that Kundalini is the biologically based evolutionary mechanism in human beings and as such is responsible for mystical experience as well as other exceptional mental phenomena such as inspired creativity, genius and psychic gifts. These phenomena can occur spontaneously or as the result of an applied mental discipline or spiritual practice. Participants will have time to share ways in which these phenomena have impacted their lives and methods used to cope with difficulties they may have encountered. **Paul Pond**, Ph.D., has been involved in Kundalini experience and research for more than 30 years. He has written and spoken extensively on the subject. His focus has been on lifestyle issues and their impact on individual spiritual experience.

Saturday November 15th - "Kundalini and Evolution: The Time of Kundalini" - A broad overview of the evolutionary process of the human species, the earth, and the cosmos and the role of Kundalini in this process, will be presented with emphasis on personal ramifications, responsibilities and destiny. Topics that will be discussed include: karma, reincarnation, multiple earth lives, life between death and rebirth, and Kundalini as an evolutionary mechanism. We will touch upon the impact of this divine, super-intelligent evolutionary force upon each individual, the race, and the whole planet. A sharing of various points of view and beliefs will be encouraged. Awareness of the role of each and every single human soul in the evolution of the entire species and the planet will be encouraged and examined during the discussion. Guest speaker **Michael Bradford**, with 6 years of experience in India working with Pandit Gopi Krishna, has intensely studied Vedic astrology and been a longtime resource of spiritual knowledge on a variety of topics. **Vitold Kreutzer** will oversee and moderate this event. As a custodian of a small piece of nature, a baker of organic goods and an advocate of sustainable living, his study of the real world of the spirit in humanity and the natural world, has motivated his journey to seek out spiritual truths and our connection to the creator.

Saturday November 29th - "Kundalini, Creativity and Cosmic Consciousness" - The age-old yogic and Tantric teachings tell us that when the cosmic feminine force known as kundalini-Shakti awakens she is the source of mystical experience and divinely inspired creativity found in the great saints and mystics. But kundalini-Shakti is also active in each and every one of us. In this workshop you'll do creativity exercises and explore this divine feminine energy as the source of creative inspiration and spiritual growth in your life. **Teri Degler** is the author/co-author of nine books including *The Fiery Muse: Creativity and the Spiritual Quest* (Random House of Canada). For many years she has researched kundalini, Tantra, and highly creative women mystics. She has taught many workshops on creativity and has appeared frequently in the media. Her next book, *The Divine Feminine Fire: Creativity and Your Yearning to Express Your Self*, has recently been completed. For more information see www.teridegler.com.

1:30pm to 4:00pm

The Centre - 316 Dupont St, Toronto, Ontario

Registration: \$30 series (\$15 for individual sessions)

For more information call 1-800-986-1857 or Register online at www.icrcanada.org/events.html

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