



ICR Newsletter

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RALPH WALDO EMERSON The Practical Mystic

Part I

By Eileen Holland

"The last lesson in life is a voluntary obedience, a necessitated freedom. When a person's mind is illuminated, when his heart is kind, he throws himself joyfully into the sublime order and does with knowledge, what the stones do by structure."

R.W. Emerson - "Worship"

Mr. Emerson, often called the first philosopher of the American spirit could be considered a radical – a mild, frail, friendly, civil, respected citizen of Concord, Massachusetts – but a radical, nevertheless. The inspiration of his spiritual philosophy, the depth of his intellectual thought and the mystical union he found with nature all found expression in the things of common life and the conduct of society. He was not blind to the "fool-part" of mankind and the evils of the world and he found the "religions of men" not up to the task of changing things. The core of his

Eileen Holland is a workshop leader on creative living and a long time member of ICR. In addition to the current article, her many contributions to Kundalini research include essays on the characteristics of mystics and geniuses apparent in Walt Whitman, Victor Hugo and Thomas Jefferson.

beliefs were that individualism is to be accompanied by personal responsibility to universal, spiritual laws and that equal laws established by civil government should also contain provision for dignified social good for all citizens.

In the ongoing research into the lives of mystics and/or geniuses as encouraged by Gopi Krishna, the similarity of the characteristics and experiences that suggest an awakened Kundalini in these subjects is astonishing. As Gopi Krishna wrote in *The Biological Basis of Religion and Genius*, "There are unmistakable external signs also by which this change can be detected and even measured. When transformed, the initiate must become a genius or a virtuoso of a high order, with extraordinary power of expression both in verse and prose or extraordinary artistic talents. Some of the ancient

prophets and seers are the historical examples of this metamorphosis. Precognition, powers of healing, psychic talents and other miraculous gifts may develop simultaneously along with genius. A modern intellectual with a healthy constitution and noble attributes of character can bloom into a spiritual prodigy, a man of such extraordinary gifts and talents that he can shine as an idol before the admiring eyes of the multitudes, with a power of fascination and appeal possessed only by the most magnetic of men. In this way the metamorphosis effected can bear striking testimony to the efficacy of processes generated by Kundalini." Ralph Waldo Emerson is no exception to this phenomenon.

Early precocity, a surge of creative output at the age of 30 and into the mid-30s, enhanced concentration and a non-diminished capacity

for work in later life are chronological factors that appear consistently in the lives of these remarkable people. Born in 1803, Emerson's biographers tell us that at age 3 he could read, at age 10 he read Plato and entered Boston Latin High School, at age 14 he entered Harvard University and age 18 he took his degree. He taught his first class at age 14 and learned the Greek language in order to study the classics in the original. Emerson was known in infancy for his surprising memory. Never "one of the boys" even as a child, he was different, detached but without arrogance or unkindness. At age 8, VanWyck Brooks describes this unusual child, "He was always listening...an obscure little boy, chubby, awkward, affectionate as a puppy, with a sluggish mind, a mind heavy and overcast like a summer sky charged with electricity. At a word, a gesture, at the trembling of a petal, the flutter of a bird's wing...a flash of lightning traversed him. His eyes blazed, than all was cloudy once more. A shrinking, retreating little creature, but full of wonder, he was all suggestibility. Everything he saw and heard seemed to unite in a harmony that amused and elated him."

Evidence of the creative surge in his 30s is documented by almost all of Emerson's biographers. At 33 he wrote *Nature*, considered to be his most exceptional work, containing, in the words of O.W. Firkins, the "fervor of bodily youth mixed with the elation of spiritual discovery". George Edward Woodbury comments that "1836 through 1865 was the active portion of his life and included the maturity of his genius". Woodbury goes on to say that Emerson compiled a series of essays, the first published in 1841, the second in 1844. There were 21 essays in all. He had written 100 journals

by 1839, most of these containing the material for his writings. Robert D. Richardson, Jr. also mentions that Emerson came to maturity as a poet in 1834 (age 31) and several of his best, most characteristic poems were written at this time. Both Richardson and Richard G. Geldard mention the extraordinary clarity, intellectual energy, depth and range of the work. Geldard marvels at Emerson's output "as much for its vision and revelation as its volume". Richardson tells us "from 1837, Emerson was reading, thinking, writing and talking at white heat. He...was euphoric, full of energy...his journals exuberant, brilliant, expansive. He sustained the creative outburst for several months while dealing with a growing family, financial difficulties, arrangements and correspondences."

Emerson's capacity for work emerged in his 30s and continued into his late life work. Much like Victor Hugo, he was subject to great bursts of creative energy followed by periods of lethargy. Emerson formed the "Saturday Club", members including Longfellow, Oliver Wendell Holmes, Lowell, Henry James and Hawthorne, where literature, natural history and philosophy were discussed. New books, lectures, projects, correspondence, journals were produced with seemingly unlimited energy. Yet, as Brooks almost poetically describes it, "Mysterious, ungovernable, these periods – moments of the soul. There were fortunate hours when things sailed dim and great through his head, hours when the right words came spontaneously like the wreath of morning wind, when he could not sit in his chair for the joy that brought him to bolt upright and sent him striding about the room, when he had not the composure to set down

the thoughts that thrilled him. He was like the maple tree in spring when the sugar flows so fast that one cannot get tubs enough to contain it. And then came hours of pain, sterility, ennui where he could not work." We have referred to this phenomenon in previous papers on Jefferson, Whitman, Hugo and Mahadevi. This suggests that the Kundalini energy is awesome in its powerful expression and can create physical difficulties if not properly understood and contained. Gopi Krishna wrote repeatedly on this very subject.

Emerson was lecturing to a country in its pioneering age and the excitement of it all dispelled much of his apathy. His lecturing continued into old age hardly stopped by the decline of his faculties. In 1865 at the age of 62 he gave 77 lectures, in 1867, 80 lectures and he traveled widely making 2 western trips through 14 of the United States. In 1872, he sailed for England, traveled through Europe and Egypt including a 30 day trip up the Nile. A passenger on the ship returning from Europe wrote, "Emerson was the greatest talker in the ship's company. He talked with all men and yet was fresh and zealous for talk at night." On one trip to California, Emerson astonished his young companions by "being so cheerful and agreeable all the time without getting tired." Richard Garnett noted, "the discourses of his later years...indicate a period of diminished mental activity but not of decay. He did not mechanically repeat himself but brought himself closer to his audiences with his self-possession and serenity, his message as always, the universality of spiritual laws and man's duty to yield egotism to the Universal Soul."

Often in the case of these highly creative, ground-breaking individu-

als there is a genetic history of intellectual stability along with periodic mental aberrations or eccentric behaviour patterns. All of Emerson's male ancestors were collegians, scholars and philosophers with strong moral determination. Phillips Russell describes this ancestry as "eight generations of ministers or other bookish men, introspective and dreaming of another and better world and all married to devout women. His great-grandfather Joseph prayed nightly that his children would not grow rich. His grandfather William was a poet in his quiet hours, a minister who encouraged the American Revolution and served as Chaplain in the army, dying of fever at Ticonderoga. His father William was a minister, deeply religious, with great faith in God's providence. He died at an early age leaving Emerson's mother to raise her young family."

There is some confusion as to the number of siblings in the Emerson family (some say seven, some six, some five). It appears that Emerson had six brothers and one sister, two of the brothers and the sister dying in childhood. Of his four remaining brothers, Bulkley was mentally deficient all of his life, Edward, a brilliant, ambitious boy who studied Law with Daniel Webster, broke down mentally and physically and died at age 29. Charles, also bright and ambitious suffered dark and brooding melancholia and died of tuberculosis at 26. William, the oldest, lived to 87. He was considered the most gifted but it was felt by some that his becoming a lawyer was a failure of sorts, i.e. he took refuge in the standing order of things and did not reach his full potential.

Emerson was heavily influenced by women. His mother Ruth has

been described as graceful, patient and devoted. She was very spiritual, a practicing Christian not locked into dogma. She spent her mornings in prayer and contemplation, was well-read and taught her children love of nature and respect for life. His mother's friend Sarah Ripley was Emerson's life-long friend and mentor. She knew Latin, Greek, French, Italian and German. She knew literature, language and math and supervised Emerson's education. But he was the spiritual child of Mary Moody Emerson, his father's sister



whom he described as "aunt of genius". She was an eccentric, fiery spinster who wrote constantly of her "mystical dreams and submission to the eternal". She has been described as a woman infused with religious, intellectual and poetic instinct, a woman of incomparable originality, free and open thinking and spiritual depth. She was also frustrated by the conditions of her feminine state. She dared her nephew to be great.

Of Emerson's own mental health, his early years were marked by eccentricities. He was given to physical weakness, avoiding his studies and adopted a certain "silliness" (as he called it) as a defense against the demands made on him and his broth-

ers. He suffered periodically from depression, bouts of apathy and even indifference to life. He was highly sensitive, overwhelmed by powerful types and forced to live in the country as the streets of the cities made him desolate. In his late teens and early twenties he was so conflicted by his thoughts on God, life, evil and studying for the ministry, he collapsed and was sent to his uncle's farm to recover.

Although unassuming in appearance and subject to these physical weaknesses, Emerson displayed the personal magnetism and charisma that marks the exceptional human being that both Gopi Krishna and Dr. Maurice Bucke have noted in their studies of the subject. Emerson's voice, facial features, eyes, his demeanor have all been described in powerful terms by his early biographers and contemporaries. Alcott and Lowell described his voice as "entirely liberated...with a drift we cannot and would not resist". Brooks found that "Life, at the sound of his voice, sprang out of apathy and faith out of belief...when he spoke there was a flash in his expression that vaguely suggested some strange inner power". Charles Woodbury wrote about his "shrewd, wise face...which was not like any other...his eyes, whatever they looked at, they looked into...his look was illuminated. No one after meeting him was ever the same again".

Hawthorne, who passed him frequently on walks around Concord, spoke of the "pure intellectual gleam diffusing about his presence like a garment of a shining one". George Santayana, in a critical essay, summed up Emerson's natural force and magnetic quality in these ultimate terms, "People...flocked to him and listened to his word, not for

the sake of its absolute meaning as for the atmosphere of candor, purity and serenity that hung about it, as about a sort of sacred music. They felt themselves in the presence of a rare and beautiful spirit who was in communion with a higher world”.

In all the research on mystics and geniuses, the presence of heightened sexuality or erotic expression are undeniable characteristics. Gopi Krishna wrote at great length to explain the connection between an awakened Kundalini and sexual energy. In *Kundalini in Time and Space* he writes, “Love between the sexes and the rapture of the union between them are the greatest gifts of Heaven to man...the love that makes a beloved the dearest object in the world, when directed upward to rejuvenate the brain, creates that intense longing for Divine encounter, which has been a prominent feature of mystical life. It is this upward flow of and ambrosial essence into the brain that has been the source of all the eloquence, personal magnetism, psychic faculties or the healing touch displayed by great Illuminati of the past and present.”

Emerson’s sexuality appears to have been healthy and connected to his sense that life itself was an ecstasy. There are several references that in his youth he “fell in love” with a young man at Harvard but the references were brief and no one has claimed it was homosexual in nature. His passion for his first wife, Ellen Tucker, was deep and his devastation at her untimely death was intense. His second marriage produced four children (two boys, two girls) and his relationship with Lidian was one of deep respect and affection. But there was a sense of balance which tempered his life, a self-awareness perhaps influenced by his early lack of strength and energy

or perhaps the New England sense of propriety inherent in him. An interesting example of his need to avoid dogmatic “rules” along his spiritual journey was his need for moderation. His so-called “low animal spirits” which one biographer referred to, precluded a robust, extravagant life. Emerson found that the slightest irregularity, were it only the drinking of too much water on the preceding day, disturbed the delicate poise that composition demanded, whereas in the case of another enlightened genius, Victor Hugo, copious amounts of wine, women, food and little sleep seemed to have little impact.

Emerson loved Walt Whitman and despite a slight embarrassment at the openly lusty nature of his poetry, recognized the enlightened genius of the man. Emerson’s own essay, *Love*, dispels any doubt about his own sexuality and is filled with erotic images. He calls love and attraction:

“a divine rage and enthusiasm, the hey-day of the blood, a throbbing experience. It seizes on man at one period and works a revolution in his mind and body, unites him to his race...carries him with new sympathy into nature, enhances the power of the senses, opens the imagination, adds to his character heroic and sacred attributes, establishes marriage and gives permanence to human society.”

He describes it further, his words soaring:

“The passion rebuilds the world for youth. It makes all things alive and significant. Nature grows conscious. Every bird on the boughs of the tree sings now to his heart and soul...the clouds have faces...the trees of the forest, the waving grass, the peeping flowers have intelligence...Behold, there in the wood the fine madman! He is a palace of sweet sounds

and sights, he dilates; he is twice a man...he walks with arms akimbo; he soliloquizes; he accosts the grass and trees; he feels the blood of the violet, the clover and the lily in his veins; and he talks with the brook...the heats that have opened his perceptions of natural beauty have made him love music and verse;...The like force has the passion over all his nature...it makes the clown gentle and gives the coward heart. In giving himself to another it still more gives him to himself. *He is a new man. He is somewhat...He is a person. He is a soul!*”

In his work *The Real Nature of Mystical Experience*. Gopi Krishna writes, “in the highest states of mystical ecstasy every object springs to life and the whole of Nature becomes alive. One incredible living, feeling Ocean of Being connects the mystic with every object in the Universe.” He goes on to say that it “it is not an altered state of consciousness...has nothing to do with sorcery, magic, miraculous happenings, weird adventures in the realm of the paranormal, bizarre visionary fantasies of any kind. In the genuine illuminative state, there is no clouding of the intellect, no riot of colors, no encounters with strange creatures, no weird or bizarre scenes, but only an indescribable state of glory, happiness and love, coupled with the direct experience of an All-pervading Extended Consciousness or an Almighty Omnipresent Cosmic Being.”

These mystical and inspirational experiences are often accompanied by an ethereal sound or brilliant light. Often they are accompanied by visions, psychic insights and the gift of prophecy. There are abundant examples in Emerson’s writings and

life experiences which puts him firmly in the company of these great teachers who were blessed with an expanded consciousness.

George Edward Woodbury in his 1968 biography quotes Lowell as he describes Emerson's lectures, "...every word seemed to have just dropped from the clouds. He looked far away over the heads of his hearers, with a vague kind of expectation, as into some private heaven of invention and the winged period came at last, obedient to his spell."

In 1832, while in Europe, Emerson visited the *Jardin de Plants* where he had an intense mystical experience. Brooks describes it – "He felt the centipede on him, the cayman, the eagle, the fox. He was moved by mysterious sympathies. He was one with all these creatures. Nature was a living whole." Emerson himself called these experiences an "influx of deity into the soul" saying that they were memorable landmarks of the soul and "during them the soul is conscious of an unusual and immense fullness of life; all that is temporal, carnal and accidental is burned away in the flame of the experience and the soul is touched with a certain mania, a raving." He felt ecstasy was normal to all men but called the experiences of inner light private experiences.

Over and over in his essays, lectures and journals, Emerson says we can know through intuition and moment-to-moment awareness, not just reflection. In *The American Scholar* – 1837, he wrote:

"It is one central fire, which flaming now out of the abyss of Etna...and now out of the throat of Vesuvius...It is one light which beams out of a thousand stars. It is one soul that animates all men."

In *Nature*, he continues:

"Standing on the bare ground...my head bathed by the blithe air and uplifted into infinite space – all mean egotism vanishes. I become a transparent eyeball. I am nothing. I see all; the currents of the Universal Being circulate through me. I am part and parcel of God."

He wrote in his journals of dreams and visions where he walked with a pandit called "Osman" – here he experienced expanded states of consciousness and wrote much of his prose and poetry. There is, of course, controversy and conflicting opinions of Emerson's genius and mystical experiences. William James, the

Emerson believed that morality was a law of the Universe

philosopher says, "Emerson's vision is the head-spring of all his outpouring, no previous artist expressed truth in such penetratingly, persuasive tones; posterity will reckon him a prophet. His life was one long conversation with the invisible divine." Henry Parker, on the other hand, called Emerson an heretical pseudomystic because of his belief that the soul of man is not merely like God but is the same substance as God. Parker doesn't believe Emerson to be a true mystic, he just had "mystical feelings".

Protap Mozoombar in his *Lectures at the Concord School of Philosophy* sees Emerson to be in the second stage of spiritual development, i.e. insight – "All at once, in this stage of Vedic theology, the solid universe vanishes as an illusion and religion

soars sublime...who but Emerson, in the West, represents this illumined, spiritual introspection? *Nature* ... unsealed his insight into that grander heaven and earth within himself."

Emerson prophesied what he called the "American Adam". In a speech in New York City before he even knew of Walt Whitman, he said, "the next great poet will be Yankee born...He is in the forest walks, in paths completed with leaves of chestnut, oak and pine...He visits without fear the factory, the railroad and the wharf." When Emerson received *Leaves of Grass* years later he was astounded and one of the very few men of letters enthusiastic about Whitman's ecstatic poetry.

In his lecture *The Peace Principle*, Emerson predicted a new era of international law and cooperation and a Congress of Nations as a forum for settling disputes. In his essay on *Worship*, much like Gopi Krishna has suggested, Emerson called for a religion that will have the same reality test as science.

Phillips Russell recounts that while in his 20s, Emerson wrote long notes in his journal on abstract subjects such as history, genius, justice and society. One of his entries on invention indicates that he foresaw the phonograph and radio and he predicted an engine "which the scholar might put in a pin and hear poetry, two pins and hear a song."

In *Emerson, The Mind on Fire*, Richardson comments, "Emerson's connectedness was one of the central insights of his life. Not only did it never leave him it never lost its sweet urgency, its sensuous hold on him, his ability to lift the common moment of every day life on the updrafts of awareness, that is...mystical experience."

“The first should be the first to serve
Teachers who act on what they teach
Judges who first the law observe
And preachers true to what they preach.
The Wise should be the first to gain
More knowledge of the “Other Coast”
And Great who ease distress and pain
And add to human welfare most.

These observations by Gopi Krishna in *The Way to Self-knowledge* of what true enlightenment in a human being is, could be an apt description of the moral code that directed Emerson’s life; the characteristics of humanity, idealism and compassion that ruled his every action. Edwin Mead, in his lectures on Emerson at the Concord School of Philosophy in the late 1800s, says, “Emerson saw morality as Karmic Law...he believed that we exist to an absolutely defined end and that morality was a law of the Universe.” Emerson himself saw the Universe as alive and all things moral. “The soul,” he wrote, “which within us is a sentiment, outside of us is law...The constitution of the Universe is on the side of the man who wills to do right. It is of no use to vote down gravitation or morals.”

Also in the Concord lectures, Mozoombar commented, “It is good

for me to hear of his broad, warm, many-sided humanity. Did he not welcome work, spirituality, aspiration, obscure excellence from every quarter of the globe into his house? Did he not identify himself with every good movement however unpopular, which had for its object the amelioration of his race?”

Charles Woodbury, writing in 1890 said, “he (Emerson) believed that the intellect and the moral sentiment should not be separated. Crass instincts he could forgive and he had an almost divine patience with weakness and even indolence, but none with dishonesty.”

In his book *Freedom and Fate: An Inner Life of Ralph Waldo Emerson*, Stephen Whicher points out, “Emerson believed in the dignity of human life...Man possesses, Emerson felt, an unlimited capacity for spiritual growth and is surrounded by influences that perpetually call on him for the best he had – of insight and greatness and virtue and love...” Being the “practical mystic” that he was, Emerson had the habit, writes Phillips Russell, “of approaching issues with reason and intellectual rationality and sometimes plain indif-

ference but there were some issues where he moved from that to moral outrage – slavery and the treatment of native Americans were two such examples. His knowledge of human nature was large. He created no school, wanted no followers because he saw how clearly the human mind becomes content to cling to and solidify itself around a body of opinion.” Russell also tells the wonderful story of Thoreau challenging Emerson on his “New England reticence”. In 1844, the question of the annexation of Mexico was heating up and although Emerson felt it was inevitable, he also felt that an upright community should maintain its integrity and honor its treaties. He took part in anti-annexation protests but never burned like Alcott and Thoreau. Henry went to jail rather than pay taxes to a government who engaged in plundering territories, protected slave-owners and uprooted indigenous peoples. Emerson went to visit Thoreau in jail. “Why are you in there, Henry?” Emerson asked. “Why are *you* out there?” retorted the grouch of Walden Woods.

To be continued in the October issue

ICR’s 2009 ANNUAL CONFERENCE

Kundalini: Changing Lives from Within

At this years conference we will explore ways in which the psycho-physiological changes to an individual’s being brought about by the Kundalini process are manifested in their lives. Presenters will give examples of the inner changes that occurred in their lives and share ways in which they were outwardly expressed. Such outward expressions

include new or spontaneous creative talents, a change in profession or lifestyle, a desire to be of selfless service to humanity, or a lifelong commitment to spiritual growth.

Present in everyone, the Kundalini mechanism can restart spontaneously or through the application of a chosen practice or discipline. In either case the individuals

life can be thrown into turmoil that effects their physical and mental stability as well as their relationship with their human environment of family and friends. In many ways those undergoing a spontaneous awakening often have the greater challenge because they lack the knowledge and understanding to cope with the changes taking place.

Often these changes include subjective experiences that are not included in our generally accepted socio-scientific paradigm. This limits the resources available to someone seeking aid and thus makes the journey more dangerous than it needs to be. In each case, success is only achieved once the proper environment is created both within and without.

As Rudolf Steiner has stated “we must avoid any disharmony between our higher experiences and the events and demands of our every day life. ...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.”

We hope that along with your participation, the information available this weekend will lead to a greater understanding of how to manage and integrate these experiences into our daily lives in a healthy way.

Our presentations include:

“Looking Back Through the Eye of God”

1975 was the year Dale's life began many internal changes through a meditation course that would ultimately lead her to find herself “Looking back through the eye of God” in 1988. This interior experience of union with the ALL left her reeling and shook the very foundation of her being. She soon learned that it was much more profound. What followed was an outpouring of spontaneous poetry, music and art which is a “Gift from the Muse”. This experience of union with the All burns within me as a deep desire to be of service. Helping seniors to find pleasure and fun at the end of their days has become a great pleasure in her life. Looking sincerely at anyone and finding yourself, opens pathways to all-encompassing spiritual growth. Each day

Dale practices the act of putting aside the pettiness and seeing the greatness in everyone. Through a play of poetry, music and art she hopes to weave together a sense of the mystery that is us. The player of the music awaits us and our gift of surrender. Come surrender with Dale to re-discover the “Wonder”.

Dale Pond, after being initiated by her own Kundalini process in 1975, has been involved in Kundalini Research for more than 25 years, is corresponding secretary for ICR and works and laughs with the residents of a Home for the Aged in Markdale.

Channeled Poetry as a Sign of an Activated Kundalini

Neil Sinclair will share his understanding and experience of the process of writing poetry in the state of an awakened kundalini. He will also bring into the conversation the poetry of Gopi Krishna, Rumi, William Blake, Shakespeare, and others in order to show the unifying factors that indicate the presence of an activated kundalini. Neil will also discuss the significance of channeled poetry to the future of mankind as a source of revealed truth.

Neil Bethell Sinclair is the author of *The Spirit Flies Free: The Kundalini Poems*, 2008, Life Force Books (available at Amazon.com). He underwent Nirvikalpa-samahdi in 1973, and has been in an expanded state of consciousness continually since then. Currently the CEO and Chairman of CyberTran International (www.cybertran.com), he has been in the environmental field for the last thirty years. Neil's book of poetry is the first time his poems written over the last thirty-four years have been published, poems that have emerged from the medium of the transcendental state.

Crystal Journey

The intent of this totally improvised and unique performance is to create soothing, meditative and healing music.

David Hickey performs with Quartz Crystal Singing Bowls, over 20. Each produces a pure note or tone, the purest there is, you have to hear them to believe it. They are played in combination with 8-18 Paiste Planet and Symphonic Gongs and Chimes. Each gong features a strong fundamental note tuned to represent a natural harmonic series based on the orbital properties of the Sun, the Earth, the Moon and the other planets. It's like having a full orchestra. I also perform with other beautiful organic instruments to add the finishing touches to an amazing performance.

David Hickey is based in Mount Hope, Ontario, and has been touring Canada coast to coast the past six years. He has performed over 500 shows and released 6 CD's. David has played the Bowls and Gongs accompanied by various musicians as well as with the Winnipeg Chamber Orchestra June 2006. Crystal Journey has dedicated it's intention for the music to help raise awareness to our environment and such social causes as Tibet and Burma, raising funds for these and various other charities. www.crystaljourney.ca

The Emergence of Divine Love

This presentation will focus on Cecilia's journey of discovering unconditional love. She was aware at an early age of guidance given by luminous beings. This guidance manifested and evolved in various ways, and was often surprising and delightful. She will share Kundalini experiences and how it affected her. Plus the realization of Light in all things and opening Cecilia's senses to other dimensions. The Heart understands the Universal Language of Love. As she journeys this sacred path the truths are revealed in mystical ways.

Cecilia Van Manen has been currently a Certified Trager Practitioner for twenty years. In her practice she utilizes 2M degree Reiki, Therapeutic Touch, Intuitive counseling, Relaxation

Techniques and Meditation. Her other experience includes: Twenty years of nursing in an acute care hospital that opened her eyes to whole body/mind experience; Studies with various Native and Shaman Medicine men and women; Completion of a Vision Quest with SunBear [Lakota healer] and the Bear tribe; Practice of Body Electronics pioneered by Dr. John Ray and incorporated the teachings of Jim Goure about manifesting Light in conscious and unconscious realms. She sends heartfelt thanks to all her teachers.

The Art of Aligning Ourselves to our "Higher Purpose"

In this session, participants will be invited to explore how our concepts, especially those relating to our understanding of a "higher purpose", may be influencing how the Kundalini process evolves within us.

With a background in yoga philosophy and practice, Vedanta as a means for knowing oneself, the world and that which we call God, and the thinking of J. Krishnamurti, **Beverley Viljakainen** is committed to enabling herself and others to be "the fullness we already are" and thus contribute in a meaningful way to making the world a better place for those who are to follow.

Inside Effects

In this presentation, Richard will share how he "fell" into the Kundalini process which was totally unknown to him at the time. He relates that the first stirrings took place during his "mid-life crisis". At age 39 he became increasingly dissatisfied with his career in construction and went into massage therapy. After graduation he attended another course where he had a sponta-

neous Kundalini awakening. For many years, the ensuing process was very uncomfortable until he found out more about it and discovered ways in which he could help himself. The initial experience was not pleasurable and the repercussions still are with him. These repercussions though at times very uncomfortable serve him well in his practice. In retrospect, Richard can see that what happened in his life was necessary to propel him to where he is today.

Richard Jaunzemis lives in the country outside of Harriston Ontario with his wife, family, and dog. He has been a Massage therapist for 13 yrs. and was led, pushed, dragged to this path by a series of "coincidences" and gifts that I have discovered on my life journey. Richard discovered that there is a path we can follow if we just listen and watch for the signs and ask for guidance.

The Black Madonna

Jennifer's journey with kundalini energy began with dreams of tornados which eventually transformed into a female presence of mystery around fifteen years ago. She will examine these experiences through her paintings which have guided her throughout this process. They have preceded each experience sometimes by years and helped to find some understanding of dealing with the tumultuous events that she was going through. Jennifer will be using these images to describe how the kundalini process effected her through seven areas.

1. Physical experiences, energy and of illness- Muladhara-Root. 4 petal.
2. Emotions, psychological processes - Swadhisthana-Sacral..6 petal.
3. Creativity, will, gifts - Manipura-Solar...10 petal

4. Relationship....to others, self and God - Anahata-Heart....12 petal
5. World view, voice, expression- Vissuaha-Throat...16 petal
6. Images, symbols, dreams -Ajna-Third Eye....96 petal..
7. Spiritual issues...service, purpose, healing....teaching....Sahasrara-Crown 1000 petals.

Jennifer plans to present a pamphlet to each participant of the visual journey of her kundalini experience . In the future, she will be working on producing an illustrated book form of this journey.

Jennifer Clark works from her 'strawbale' studio outside of Durham, Ontario where she makes her art and raises two young sons with her partner. Her formal education includes a degree in ceramics and photography from the Ontario College of Art; two years of Fine Art Studies at York University and an Honours BA in Fine Art from the University of Guelph and has studied ceramics for nine months at the Banff Centre for the Arts in Alberta.

She has been teaching art for 17 years and especially enjoys working in non traditional settings. In the last five years Jennifer has been greatly motivated and challenged by the Waldorf inspired Edge Hill Country School where her children attend. She is currently working on producing a catalogue - book of her work and can be reached at 519 369-2176 or jhclark3@sympatico.ca

**For more information
or to register
go to**

www.icrcanada.org/events.html

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