



# ICR Newsletter

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## Swedenborg the Mystic - Part 2

by Paul Cressman

*Part I of this article appeared in the Spring 2016 edition of this newsletter.*

He noticed an increase in his perception at times, and in one of his more lucid states:

“I was elevated into that light interiorly by degrees, and in proportion as I was elevated, my understanding was enlightened, till I was at length enabled to perceive things which I did not perceive before, and, finally, such things as I could not even comprehend by thought from natural light.”<sup>9</sup>

As these experiences continued, he had a growing feeling that many temptations and negative thoughts permeated his consciousness. He began to feel he was “only evil.” He writes:

“I found that I was more unworthy than others and the greatest sinner, for this reason, that our Lord has granted me to penetrate by thought into certain things more deeply than many others; and the very source of sin lies in the thoughts I am carrying out; so that my sins have on that account a deeper foundation than those of many others; and in this I found my unworthiness and my sins greater than those of other men.”<sup>10</sup> Many times he felt that evil spirits had taken over his mind and were tempting

him to join the forces of evil. He often prayed for<sup>4</sup> help to deliver him. He received courage and guidance and began to see that discipline would see him through his turmoils. As he had little understanding of what many of his visions meant, he occasionally doubted his sanity. He writes;

“God grant that I do not mistake in this; I believe I do not.”<sup>11</sup>

and after one particularly bad night of troubled dreams:

“I begin thinking whether all this was not mere phantasy: . . .”<sup>12</sup>

He persisted in his belief he was experiencing a spiritual awakening. He began to understand that becoming more humble would help him through the occasional bad experience:

“This have I learned, that the only thing in this state – and I do not know any other – is, in all humility to thank God for His grace, and to pray for it, and to recognize our own unworthiness.”<sup>13</sup>

And:

“I experienced so much of the Lord’s grace when I resolved to keep my thoughts in a state of purity, as to feel an inmost joy. . . . I was not allowed to mention the large measure of grace which had fallen to my

lot . . . it would not be productive of any use, if the glorification of God’s grace served to encourage my own self-love.

The best comparison I could make of myself was with a peasant elevated to power as a prince or king, so that he could have whatever his heart desired; and yet there was something in him which desired to teach him that he himself knew nothing. By this comparison, however, it is seen that it is Thy hand [O God] which causes this great joy.”<sup>14</sup>

Nevertheless, he still went through periods of depression alternating with periods of sheer ecstasy. He knew he was resisting the forces which were reshaping his life but he wanted to choose his own course. He found it difficult to give up his study of science and philosophy, for these brought him much fame and recognition. Yet, he came to see that this was required of him if he was to cast aside his preconceived ideas and allow the “spiritual sensations which were knocking at his consciousness” to enter and do what they would with him.

He began to accept this. His heart’s desire became to do God’s work and he saw himself as an instrument of the Divine.

In October, 1744, Swedenborg had the culminating experience of his life which was to shape his future years. He

writes that God appeared to him in a vision and said:

“I am God the Lord, the Creator and Redeemer of the world. I have chosen thee to unfold the spiritual sense of the Holy Scriptures. I will myself dictate to thee what thou shalt write.”<sup>13</sup>

Swedenborg later states:

“From that day I gave up the study of all worldly science, and labored in spiritual things, according as the Lord had commanded me to write. Afterwards the Lord opened, daily very often, the eyes of my spirit, so that, in the middle of the day, I could see into the other world, and in a state of perfect wakefulness converse with angels and spirits.”<sup>16</sup>

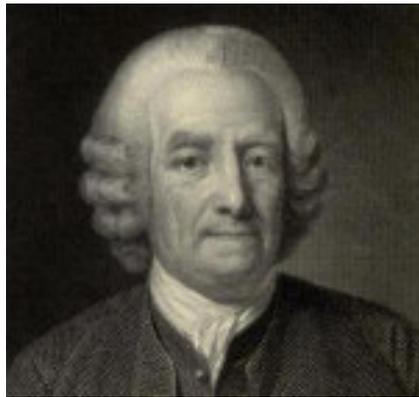
He meant these words to such an extent that he never completed the scientific work he had invested so much of his life in.

Some may feel that Swedenborg’s experiences were characteristic of emotional imbalance, yet at no time did he ever exhibit any sign of mental illness. His mental faculties remained strong during this entire transformation. Works published in that time period are still highly regarded in the twentieth century. He continued to write outstanding material for the following thirty years and remained an accomplished, respected scientist. As well, he did not withdraw from the world and none around him suspected any mental disorder, even though they occasionally made light of his “conversations with angels and spirits.”

After 1745, Swedenborg’s disturbing dreams subsided and with a tranquil mind he proceeded to study the Bible in detail. He believed he was the instrument by which the hidden spiritual mysteries of the Scriptures would be revealed, mysteries dealing with obtaining the “Kingdom of God.”

His first work of this period was *The Word Explained*. Swedenborg relates that much of the knowledge contained in this work came to him through inspiration, in the form of automatic writing. As this book went against the grain of popular thinking, Swedenborg anticipated criticism from the leading intellectuals of the day:

“They will become indignant, when their sciences are disproved. Crying they will cry with a loud voice both with their lips and in their writings. . . If such men were merely to hear that there is in man a way opening to heaven, other than through their senses . . . they would reject it as fa-



bles . . . It is granted [me] to hear and speak with those who are in heaven. . . The speech is exactly like speech with one’s associates on earth, but it comes from heaven, from above . . . internally, and it is so plain that it is heard in the same way as speech of the lips but in such manner that none of the bystanders hears or perceives<sup>5</sup> anything of it. . . “<sup>17</sup>

While Swedenborg’s final major work, *Arcana Coelestia* (Heavenly Secrets) was philosophical in nature it was radically different from his earlier work. It concentrated on the hidden spiritual meanings of the Bible dealing with the regeneration of the mind of man. Reportedly, the first volume of the work was inspired and deals with the spiritual sense of the book of Genesis. He believed Genesis had to do with the devel-

opment of the “Lord’s Kingdom” in individual minds.

So profound and inspiring were Swedenborg’s works that an entirely new Christian faith, “The Church of the New Jerusalem,” was founded by people wishing to follow his teachings.

Of Swedenborg’s personality during his later years, Bucke tells us he was a man who won the respect, confidence and love of all who came in contact with him. Many felt strongly attracted toward him. His eyes had a magnetic property, a gentle, innocent and joyful look which awed and virtually imposed silence in everyone who gazed into them.

He never married, not because he was indifferent to women, for he enjoyed their company very much, but his studies took precedence and he preferred to be alone where he could work in silence.

He was robust and healthy in his later years, and very productive. The efficient use of his time allowed him to publish over thirty volumes, and it is estimated that he produced an equivalent amount of material which was never released.

The man was a standard of moral excellence. Even his critics described him as free from vehemence, anger, and hatred, never sarcastic, contemptful or envious. He upheld the truth in all he did and would not betray it for any reason. This love of the truth is best brought out in his own words:

“The most despicable and the lowest of all mortals is he who fears nothing for the truth, for sacred things, for heaven and the Deity, but only for himself . . . Souls that are sublime and elevated above mortal things do not fear to undergo death for the truth, especially for heavenly and divine truth, because they are fearful for the truth and dread its extinction.”<sup>18</sup>

The testimonies of many who were associated with Swedenborg leave no doubt that the man’s morals had been elevated beyond that of his former self and that of his peers. This is a common

characteristic of the group of select individuals who have experienced Cosmic Consciousness.

There is additional evidence of this having occurred in Swedenborg. There was the suddenness and unexpectedness of his first experience, the indescribable feelings of joy and ecstasy which caused him to weep, the intellectual illumination which revealed to him a source of infinite knowledge, the overpowering realization that the individual was nothing without God, and his unbending conviction in the reality of the experience.<sup>7</sup> All of these characteristics have been shared by many, St. Paul, Dante, Francis Bacon, William Blake, to name a few, who are all believed to have witnessed Cosmic Consciousness.

Swedenborg in many ways represents the human being of the future, a member of a race toward which we are all slowly evolving. Bucke states it best when he says:

“The simple truth is, that there has lived on the earth, ‘appearing at intervals,’ for thousands of years among ordinary men, the first faint beginnings of another race; walking the earth and breathing the air with us, but at the same time walking another earth and breathing another air of which we know little or nothing, but which is, all the same, our spiritual life, as its absence would be our spiritual death. This new race is in act of being born from us, and in the near future, it will occupy and possess the earth.”<sup>9</sup>

#### Note From the Institute for Consciousness Research 2016

*We are pleased to be able to present this essay 36 years after it was originally published. Paul’s examination of the life of Emanuel Swedenborg aligns with our goal of uncovering evidence of kundalini in notable lives from the past.*

*R. M. Bucke’s thesis in Cosmic Consciousness received new recognition in the second half of the twentieth century when*

*Pandit Gopi Krishna wrote of his experience of kundalini and later encouraged research into the lives of geniuses, mystics and saints to corroborate what he was writing of. Gopi Krishna’s framework for examining the lives of these exceptional individuals applies well in the case of Emanuel Swedenborg: Intellectual elevation/genius/mystical perception, inner light, psychic gifts, moral elevation/compassion, expanded consciousness/perception, religious/spiritual impulse, a gift to humanity, and more.*

*A brief excerpt from Gopi Krishna’s The Secret of Yoga (1972, page 130) is an appropriate note on which to complete our look at “the man of the future”:*

“We are, therefore, face to face with a mighty problem when we try to find an explanation for the mental condition of the religious teachers of the highest order. We have to account for the existence of not one but four outstanding attributes of the frontrank mystic minds. They are Ecstasy, Moral Elevation, Psychic Powers and Genius. This remarkable combination is confined to this class and this class alone. Otherwise we find these attributes distributed singly and in too few cases. The combination of even two out of them in one individual is extremely rare. The man of genius may not have moral elevation, ecstatic vision or psychic gifts, a medium may not have moral stature, vision or genius, and one prone to visionary states may not have the moral armor, psychic powers, or the genius of the true mystic. In judging the prophet, the mystic and the real saint we have to take the startling fact into consideration that he is in possession of all four rare and lofty attributes, each of which, even when singly present, confer distinction on one possessing it. There is no

difference except one of degree between a genuine prophet, mystic, accomplished yogi, seer and sage, and whoever out of them emerged with all these four gems glittering in his crown.”

*Paul Cressman is a professional engineer and resides in the Greater Toronto Area of Ontario, Canada. He holds a Bachelor of Applied Science degree from the University of Waterloo. Paul has had an interest in the awe-inspiring writings of Gopi Krishna since 1976 and hopes that the coming scientific verification of Kundalini will soon lay the ground work for a new path forward for humanity.*

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9. Trobridge, op. Cit., p.86.
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11. Ibid, p.94.
12. Ibid, p.94.
13. Ibid, p.92.
14. Ibid, pp.91-92.
15. Bucke, op. cit., p.284.
16. Trobridge, op. cit., p.97.
17. Sigstedt, op. cit., pp.212-213.
18. Ibid, p.223.
19. Bucke, op. cit., pp.383-384.

*For those who were unable to attend this year's annual conference, here is what you missed:*

## Kundalini: The Role of Sexual Energy in the Transformation of Consciousness

The 31st Annual ICR Conference & Retreat held this past summer featured a number of speakers who presented a wide range of views on the relationship between spirituality and sexuality. These views ranged from traditional Eastern ideas to personal experience, to modern psychotherapy.

Held July 16<sup>th</sup> and 17<sup>th</sup>, the conference returned for a second year at the beautiful grounds of Beaverdale House, near Markdale, Ontario. It was opened by Vedic astrologer, ICR board member, and long-time Kundalini researcher **Michael Bradford**. Michael began his presentation with an overview of the Kundalini process in light of the Indian spiritual traditions. He then went on to present a summary of the Oral Tradition of Kundalini as outlined by Joan Shivarpita Harrigan in her book *Kundalini Vidya*. The source of much of the knowledge in this book was passed on to Joan by her teacher Swami Chandrashekharananda, who sadly passed away in India earlier this year.

Michael then went on to contrast the model of the Kundalini process as given in this ancient tradition with the more recent ideas of Gopi Krishna. He finished with an account of Gopi Krishna's ideas on how the individual *prana* is collected in the body and concentrated in the spinal axis, and how it affects an individual's reproductive system and sex drive.

The next presenter was Rabbi **Jerry Steinberg**, a psychotherapist and author from Toronto. Jerry spoke about the interface between spirituality and sexuality in the context of western religions. Sexuality, which was originally presented as an integral part of the human experience in Christianity, came to be seen as something that was inimical to spiritual development, and had to be transcended.

Jerry then presented the idea that when sexuality, in the context of a loving relationship, and spirituality are blended, they support and enhance each other. He spoke about the ideas of Wilhelm Reich and other authors on sexuality which support this idea. Jerry then went on to do a fascinating exercise in which he passed out a page of quotations to the audience and had them categorize the quotes as being either descriptions of a sexual experience or a spiritual / mystical one.

The afternoon session began with a fascinating presentation entitled "How Soma Gives Immortality," by **Dr. Pankaj Seth**, N.D. who spoke about the concept of *Soma* in the Vedas. He discussed ideas about what is real and what is not real, concluding that only that which is eternal and unchanging can be considered as real. *Soma* in the Vedas was said to be the elixir of immortality, and to drink it was to realize the unity of one's self with

the One, the infinite Consciousness. The drinking of *Soma*, then, actually refers to the process of turning the focus of one's consciousness inwards until it realizes its unity with the Infinite.

Dr. Seth also described some of his experiences in India where he went recently to record material for his soon-to-be-released film *Soma: The Yogic Quest*. He described the film as a meditation on the mystical aspects of Yoga, and emphasized that rather than presenting information on the subject, the film was done in such a way as to capture the essence and spirit of the undertaking.

The conference then moved on to an experiential Yoga session conducted by **Helga Schroeder**. This was followed by a group discussion and sharing in a circle led by **Myrna Filman**. The topic of the discussion was the conference theme, and people were encouraged to share their thoughts and feelings about the material presented in the conference so far.

The Sunday morning session began with a set of Tai-chi exercises guided by Gwen Goodwin. This was followed by award-winning author **Teri Degler**, whose presentation "The Sacred Roots of Tantra" delved into the roots and evolution of this often-misunderstood philosophy. Tantra is perceived by many as a series of practices developed for the purpose of enhancing and prolonging sexual

pleasure. But Teri emphasized that in fact, all forms of Yoga have their origins in the Tantric tradition. But this link, although well known in India, was not preserved when Yoga was brought to the West in the 20<sup>th</sup> century.

The reason for this, Teri explained, was that Tantra evolved two different branches—the right-hand and left-hand paths. The right-hand path remained true to the original goal of Tantra, which was the awakening of Kundalini and the transmutation of sexual energy into spiritual energy. The ultimate goal of this path was enlightenment. The left-hand path, on the other hand, devolved into a system for awakening and harnessing psychic powers for personal gain. As such, when Yoga was brought to the West, its connection with Tantra was severed.

The morning session concluded with a personal account of a life-long Kundalini process by **Bi-Ma Anden**. She recounted many events from her life in Sweden and described how her

deep inner desire for spiritual meaning in life affected her personal relationships. This deep inner urge led her, after 40 years of searching, to India where she finally learned about Kundalini. She then realized that Kundalini had completely pervaded and sublimated her sexuality. It also eventually guided her to the development of what she calls Quantum Chakra Meditation, and a philosophical model of spiritual experience which she calls Cosmoholism. Bi-Ma emphasized that there is nothing in her life more beneficial and healing than her awakened Kundalini.

The afternoon, done in the round, began with a sharing session led by Alf Walker. Many people spoke about how Kundalini had affected their lives, and there was much discussion of some of the material presented by the speakers.

This was followed by a meditation led by **Bi-Ma Anden**. She guided the participants through the Quantum Chakra Meditation that came to her as

a result of her inner process. She describes it as “a way to support a natural non-forced Kundalini awakening that unfolds Cosmic Consciousness through sublimation of the sexual energy.”

Following the break, Dale Pond facilitated a stimulating session entitled “The Shroud of Knowing” in which various conference attendees read poetry from various mystics and individuals describing their experiences. These accounts of love for the divine are often charged with erotic imagery, reflecting the intimate connection of the reproductive system with the process of spiritual unfolding.

The conference wound up with an uplifting and inspiring session in the round, led by **Vitold Kreutzer**.

As always, the opportunity to kindle, renew and deepen friendships with others during meal times, breaks and evenings was an integral part of the experience.

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## 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](mailto:findpond@markdalecable.com).

**Come visit us at Booth #322.**

For more information go to [www.theyogaconference.com](http://www.theyogaconference.com). Note: The 2017 details will not be available on their website until sometime in November.

# ICR's 2017 ANNUAL CONFERENCE and RETREAT

## Kundalini: The Process and the Gifts

For those interested in doing an engaging presentation or workshop on this theme, please submit a one page abstract before December 31<sup>st</sup> to ICR by email at [ppond@icrcanada.org](mailto:ppond@icrcanada.org) or by regular mail c/oPond at 165 Valley Cr. - RR4, Markdale, ON N0C 1H0. If you know of someone who is suitable to present on this topic, please feel free to pass this information on to them. Please **Note** that the Annual ICR 2017 Conference will be held at the same location as last year - just North of Markdale. The conference date is **August 5 and 6, 2017**. Full details will be in the Winter 2017 newsletter along with the conference information of topics and speakers.

*The following text has been provided by Joan Shivarpita Harrigan Ph.D. with portions extracted from Kundalini Vidya – The Science of Spiritual Transformation. [www.kundalinicare.com](http://www.kundalinicare.com).*

Kundalini has been an important spiritual and esoteric topic of interest for millennia. The traditional and original view of Kundalini is that it is a sacred capacity and divine presence within us that motivates and guides our spiritual unfolding. The contemporary interpretation of Kundalini, however, is based on a devolved meaning of the term, which is less spiritual and more likely to portray it as a mysterious force that may intrude upon or be harnessed by an individual. In this view, Kundalini is the maker of a variety of difficult, weird, crazy, sexy, or even magical phenomena.

The current narrative seems to be dominated by the idea that Kundalini is a dangerous wild energy that may cause highly disturbing and even debilitating effects. On the opposite pole is the idea that it is an esoteric capacity that may be harvested to bestow special abilities such as genius, clairvoyance, healing powers, and sexual ecstasy. The Vedic scriptures actually caution against holding either of these opposites, praising Kundalini as Shakti, the divine indweller beyond the subtle

phenomenal realm, who transcends whatever possible negatives as well as potential positives that individual experiencers may go through.

In the spiritual view, Kundalini process is not just about its struggles and benefits, for Kundalini Shakti must take us each through a unique and varied territory to reach authentic spirituality. Kundalini is spiritual, beyond mind and prana, which are the levels from which emanate the phenomenal experiences that people tend to want or avoid. Rather than being a troublemaker or talent maker, Kundalini is most importantly a saint maker. Kundalini is the sacred power of transformation that is the catalyst for human development that leads to Self-Realization, the spiritual goal and purpose of life. Our calling is to cooperate as wisely, lovingly, and skillfully as we can with Kundalini's efforts to bring us to a more highly developed state.

On the way to divine communion and oneness, Kundalini takes us necessarily through both woes and wonders, for even gifts can be distractions. So we strive to not get caught up in either the highs or the lows but rather learn to abide in a sacred balanced awareness and blessed clarity beyond the ups and downs through which our process of inner transformation takes us. Kundalini Shakti makes us to be made

anew, as we accept the divine intent to transform us into more highly developed versions of ourselves, mature in our spiritual discernment and detachment.

Kundalini is the profound power of spiritual transformation that has been transmuting mere humans into realized saints and sages throughout the ages and across the world. Certainly Kundalini process can indeed yield beautiful gifts, and we would much prefer to enjoy glories than to endure troubles. Yet, dedicated spiritual seekers see beyond both the inevitable positive and negative aspects of the journey and focus on reaching its ultimate destination: spiritual Realization. Kundalini is the sacred power at the growing tip of our personal spiritual development and of our species' evolution.

The life stories of people in Kundalini process highlight some of the possible beneficial or special experiences as well as revealing their ongoing perseverance through some of the rougher parts of the terrain.

In an effort to counterbalance the current skewed concept of Kundalini as something to be feared and avoided, let us consider some of the possible remarkable and spiritual aspects of Kundalini process as well.

## **Possible Beneficial Capacities or Special Abilities Bestowed by Kundalini Process**

### **Behavioral changes**

Increased practice of spiritual methods (prayer, meditation), increased focus on spiritual issues and settings, increased study of spiritual topics, powers of oratory on spiritual matters, increased enjoyment of beauty and nature, increased spiritual pursuits, increased desire for a simpler, more balanced lifestyle, improved dietary observations, increased rest and relaxation, increased uplifting physical activity (walking, gardening, singing, dancing), increased activities involving creativity and concentration, spontaneous composition of poems, prose, or music, increased focus on and great energy for purposeful work, increased altruistic service activities, enhanced ability to overcome addictions and negative behaviors, increased ability to disengage from dysfunctional relationships, aversion to negative people or crowds, increased awareness of nutritional needs, awareness in dreaming or sleep states, disinterest in formerly enjoyed “worldly” activities, making a beneficial change in one’s life, dislike for superficial gregarious interaction, keeping of quietude.

### **External physical phenomena**

Automatic poses of the hands (mudras) or body (kryias), deep automatic breathing or retention of breath (pranayama), engaging the three locks (bandhas) by contracting the anus, abdomen, and throat, glossalalia (spontaneously reciting phonemes, mantras, prayers, or poems, singing hymns, or speaking foreign languages unknown to the individual), feeling buoyant and full of energy, the face glowing, pupils dilating, decreased or increased need for sleep,

### **Internal physical sensations**

Enhanced sensory acuity and sensitivity, increased energy, a floating sensation, enhanced health, inner sensory experiences (sounds, light, smells, tastes, touch), sensations of energy currents, awareness of energy in the chakras or nadis, a sensation of something throbbing or tingling, energy vibrations, sensations of enhanced brain or heart function, feeling lightly intoxicated, feeling bodiless.

### **Psychological experiences**

Spontaneous waves of bliss, joy, and contentment, deep compassion, devotional focus, spiritual yearning, increased centeredness and objectivity, increased capacity for love and forgiveness, increased sensitivity to others’ feelings, increased altruism, increased feelings of unity with creation, decreased materialism and greed, increased desire to heal from emotional issues, loss of fear of death, increased emotional balance in perturbed conditions, increased detachment, desire for a more spiritual life, spontaneous awareness of repressed/unconscious issues, decreased fear of death, flashes of genius, improved concentration, increased mental flexibility, special talents, the mind becoming inward and open, increased peak experiences, increased self-actualizing traits, increased belief in the divine or One, increased spiritual impulse, increased maturation of the personality, increased clarity of self and values, increased belief in the unity of humanity, increased tolerance and balance, increased intuition, increased ability to see the underlying point of things, increased creativity, increased personal magnetism, highly developed moral sense, increased interest in values or virtue, increased awareness of and insight regarding personal issues, spontaneous surfacing of unconscious issues, intensification of unresolved psychological issues,

healing of past traumas, atrophying of self-destructive patterns.

### **Non-ordinary psi experiences**

Prophetic visions, precognition, telepathy, clairvoyance, clairaudience, synesthesia, phantosmia, increased synchronicity, past lives recall, ability to heal or to balance disturbed energies in self and others, ability to see auras, feeling able to influence another’s mind or know the contents of their mind, intuitive awareness, communication with animals, encounters with nonmaterial entities (the deceased, lower astral beings, aliens, spirit guides), channeling, out of body experiences, astral/time travel experiences, near death experiences, creative inspiration, receiving inner instruction, communion with nature and animals.

### **Spiritual experiences**

Divine altered states, experience of deep unitive and expansive consciousness, sense of separateness disappears, profound feelings of connection with a spiritual source, expanded comprehension of reality, illumination experiences, holy trances, receiving instructions from the divine; sacred visions (of deities, angels, saints, patterns), feeling the presence of a saint or deity, visions of light, floating in the light, visions of glowing geometric shapes, sacred auditions (of teachings, mantras, music), tasting sacred nectar (amrita), feeling sacred touch (wind, presence, touch), insightful comprehension of scripture, prophetic revelations of new spiritual wisdom, feelings of connection with a spiritual guide or lineage, deep intuitive knowledge of self and others; inspired creativity, powers of spiritual oratory and composition, increased experience of unusual synchronistic events, greater incidence of prayers being answered, spontaneously going into a deep meditative experience at regular times or when inspired.

# The Thomas G. Howe Publishing Honorarium

ICR has established an Honorarium Fund to encourage and support those researchers and authors who write and submit articles to ICR that further the Institute's research. The Institute's research proposal is presented in a *Memorandum for Kundalini Research* and follows the Kundalini hypothesis as first set out by Gopi Krishna:

Within a framework of remarkably similar characteristics, the mystic, the genius, the psychic and some of the mentally ill exhibit extraordinary states of consciousness. We propose to investigate whether one psycho-physiological process, *Kundalini*, is responsible for these phenomena.

The following abstract briefly summarizes the proposed research:

Research has been proposed to investigate the hypothesis that there is a specific psycho-physiological mechanism, referred to as Kundalini in esoteric scriptures, in human beings. The Kundalini hypothesis suggests that human evolution has proceeded by the action of this mechanism in the human body and brain. Traditionally, Kundalini is held to be responsible for creativity, inspiration, genius, mystical experience, psychic phenomena and, in its morbid form, certain classes of mental illness. The proposed research would involve the collection, analysis, and documentation of both psychological and biological data relative to the common characteristics which appear to be the result of an awakened Kundalini. We believe that these objectives can be accomplished via the following avenues of investigation:

1. Literary research into the lives and writings of great mystics and geniuses and the written and oral traditions of ancient esoteric teachings.
2. The acquisition of statistical data from persons experiencing the symptoms of a Kundalini awakening.
3. The validation of the Kundalini hypothesis through a successful "awakening" in selected subjects within a scientifically monitored environment.

Qualifying authors will be acknowledged each August at ICR's Annual General Meeting. The amount of the Honorarium will come from the interest earned on the endowing funds.

To be considered, the completed article must be a minimum of 4,000 words in length, and submitted to the Article Review Committee by May 1st. For interested authors, an outline and abstract of your proposed article should be submitted to Patrick Hayne, Director of Research and head of the Article Review Committee at ICR.

We look forward to receiving contributions that will further the advancement of knowledge of the Kundalini phenomena.

For those of you who are not inclined to write an article but would like to contribute to the Research effort, contributions to the *Thomas G. Howe Publishing Honorarium Fund* are welcome.

## KUNDALINI AND THE GLOBAL SHIFT OF CONSCIOUSNESS

Live Stream Conference - November 19th, 2016 - 8:00am to 11:30am PST

The 2016 E.S.F. Kundalini Symposium is a conduit for scientists, philosophers, and wisdom-keepers to connect with a growing international community of supporters. It includes a broad range of interdisciplinary speakers to help advance our understanding of Kundalini.

### Speakers Include

*Michael Bradford*

*Carl Calleman*

*J. J. Semple*

*Teri Degler*

*Corinne LeBrun*

*Michael Molina*

<https://www.emergingsciences.org/symposium/>

### INSTITUTE FOR CONSCIOUSNESS RESEARCH

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