



ICR Newsletter

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Swedenborg the Mystic - Part 1

by Paul Cressman

Emanuel Swedenborg may well exemplify the man of the future. A master scientist who had a longing to discover the soul, his philosophical delving into the spiritual world eventually led to him receiving the gift of a higher state of consciousness.

This state is thought by many to be the next step in mankind's evolution. Dr. Richard Maurice Bucke, a turn-of-the-century Canadian psychiatrist, talks of mankind evolving towards a state of "Cosmic Consciousness." Bucke catalogued the experiences of many famous people throughout history whom he believed had reached a state of illumination. He documented them in his classic investigation of the evolution of the mind in *Cosmic Consciousness*¹. More recently, a continued organic evolution of the brain has been thought responsible for states of genius and mystical experience. It is believed the great mystics and geniuses of the past were "sporadic manifestations" of a state that is mankind's natural heritage.

The characteristics of an experience of cosmic consciousness are so unique that they cannot be confused with those of any other state of mind. The event comes suddenly and without warning. In most cases there is a sense of being immersed in flames or brilliant light, and there is often the presence of internally perceived, incredibly beautiful, tones and music. A feeling of great joy and ecstasy is *always* present. There

is an expanded level of perception such that the recipient feels he has encountered an all-knowing Intelligence.

An absolute conviction of the immortality of the soul forever vanquishes the fear of death. In addition, there is an elevation of the moral character and an added charisma to the personality of one who has had such an experience.

Illumination comes more readily to one who has lived a life conducive to a healthy evolution of the brain. The attributes a person must have or cultivate are a sound heredity, good health, a life of service to mankind, and most importantly an upright moral nature – compassion, a respect for Truth and a love of the Divine.

Swedenborg possessed these traits as few others ever have. He was born in 1688 in Stockholm, Sweden, and grew up during the beginning of the "Age of Enlightenment," a time when reason was beginning to sweep away many of the traditional ways of thinking which had been established by the Church. The leading intellectuals of the time dissociated themselves with most things having to do with religion or mysticism, yet Swedenborg took an interest in these matters from an early age, and they formed the underlying motivation for the greater part of his works in later life.

His comprehension of spiritual matters went far beyond that of most

adults of his day. In his later life he wrote:

"From my fourth to my tenth year I was constantly engaged in thought upon God, salvation, and the spiritual experiences of men; and several times I revealed things at which my father and mother wondered, saying that angels must be speaking through me."²

Swedenborg's keen interest and aptitude in the sciences prompted him to go to the Uppsala University. After graduation in 1709, he traveled to London to further his knowledge in mathematics and science. From there he toured the continent, staying with craftsmen and learning their trades. Not being one to rest content with theory, Swedenborg tried to remain as practical and as down to earth as possible. He became proficient at book-binding, watch-making, engraving, manufacturing mathematical instruments, and glass grinding for making lenses. His scholastic accomplishments included a table giving dates of future eclipses of the sun and moon, a plan for a submersible ship, similar to the modern day submarine, and a plan for constructing canals and lift locks by which ships could be raised to any height

After several years of touring Europe, he returned to Sweden in 1715 to continue his investigations of science. He published many works in chemistry, metallurgy, astronomy, and navigation.

An interest in mining eventually led to his appointment as an Assessor in the Swedish College of Mines, a post he was to hold for 30 years. His varied interests not only led him to become one of Europe's most highly regarded scientists but later served as a valuable foundation for his spiritual works.

Throughout this period he stressed that he was interested in knowledge, not for his own sake, but for the use he could put it to in the service of his country¹. This was typical of Swedenborg's attitude and was in accordance with the rules of life he had laid out for himself:

“First: Diligently to read and meditate upon the Word of God.

Second: To be content under dispensations of God's providence.

Third: To observe a propriety of behavior, and preserve the conscience pure.

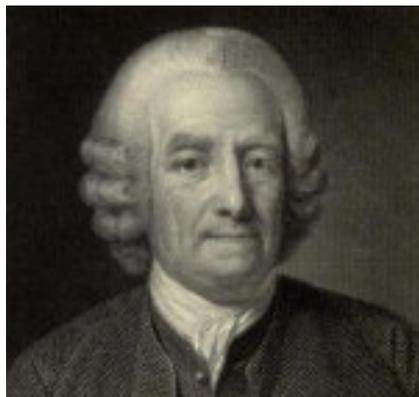
Fourth: To obey what is commanded; to attend faithfully to one's office and other duties, and in addition to make oneself useful to society in general.”³

In the years to follow, Swedenborg became more and more interested in philosophical speculations about the nature and origin of things. The culmination of this portion of his life's work was published in 1734 as the *Philosophical and Mineralogical Works*, a three volume set of which the first was entitled “*The Principia*.” In this volume Swedenborg put forward his theories regarding cosmology (the study of the origin of the Universe), and the composition of matter. The former was known as the nebular hypothesis and explained the origin and motion of celestial bodies by means of hypothetical whirlpools, a notion similar to those developed in the twentieth century. His theories regarding the composition of matter were even more remarkable, for they anticipated modern science's beliefs that atoms are actually knots of energy or fields of activity. Swedenborg came to the conclusion that there was an activity in the roots of matter which caused discharges from particles. More than 150 years later, his theory was substantiated with the discovery of radio-

activity. Swedenborg's outstanding brilliance placed him almost two centuries ahead of his own time.

After the publishing of the final volume *Philosophical and Mineralogical Works*, Swedenborg's interest turned to the more philosophical spiritual aspects of life. The concept of the human soul mystified him, and he set out to try to identify the soul's location in the human body.

He wrote three major works dealing with this: *Economy of the Animal Kingdom*, *The Animal Kingdom*, and *The Worship and Love of God*. The translation of the original Latin from which “Animal Kingdom” is derived is really the Kingdom of the Anima – the soul. In *The Animal Kingdom* he states that he in-



tended his study to encompass an examination of the entire anatomy of the body, both physically and philosophically.

There are many who feel Swedenborg's efforts lacked direction until he decided to investigate the soul. He passionately believed that discovering the essence of the soul would be the crowning glory of his studies. This motivated him to return to Europe to receive training in human anatomy. Between 1734 and 1743 he gathered large volumes of material for his works.

Swedenborg was well enough versed in the ways of science to realize that the methods he had used in his earlier investigations of the physical sciences would be of little use to him in his study of the soul. He writes:

“In respect to the soul and its various faculties, I do not conceive it

possible that they can be explained or comprehended by any of the known laws of motion; such indeed is our present state of ignorance, that we know not whether the motions by which the soul operates on the organs of the body be such as to be reducible to any rule or law.”

During his anatomical studies, he gained a considerable amount of knowledge about the nerves and membranes, but the blood held the most fascination for him. He believed an “essential vital principle” was contained in the blood and he described it as a “spirituous fluid which is in immediate connection with the soul.”

At this point in his study, he still thought the soul was organic. He perceived the brain as having a relationship with the “spirituous fluid” similar to that of the heart's relationship with the blood. He believed the pulsations and vibrations of the brain drove out the spirituous fluid into the nerves and fibers of the body. He eventually concluded that the center of the soul's activity was the brain, which he saw as “the boundary at which the ascent of the life of the body ceases, and the boundary from which that of the soul . . . begins.” He saw the soul's operation on the body as that of a provider of the more ennobling characteristics of human mentality.

Swedenborg's works enabled him to arrive at a better understanding of the problems involved in identifying the soul. The more deeply he investigated the problem, the more the soul seemed to evade him. He began to realize that without some kind of spiritual inspiration science might never understand the hidden mysteries of the soul.

His reason for wanting to learn about the soul was deep-rooted. He had a profoundly spiritual nature and deep faith in the Divine, and was appalled at the growing tide of materialistic thinking that characterized the Age of Enlightenment. Many believed God and the Soul were nothing more than abstract ideas carried over from the Middle Ages. Swedenborg remained one of the few intellectuals in this

period who considered the existence of God “a necessary truth.” He was determined to convince other people of this by scientifically proving the existence of the soul. He writes:

“ . . . these pages of mine are written with a view to those only who never believe anything but what they can receive with the intellect; consequently who boldly invalidate, and are fain to deny, the existence of all super-eminent things, sublimer than themselves, as the soul itself, and what follows therefrom – its life, immortality, heaven, etc. . . . For these persons only I am anxious; and, as I said before, for them I indite, and to them I dedicate my work. For when I shall have demonstrated truths themselves by the analytic method, I hope that those debasing shadows, or material clouds, which darken the sacred temple of the mind, will be dispersed, and that thus at last, under the favor of God who is the Sun of Wisdom, an access will be opened, and a way laid down, to faith.”⁵

Up to this point in Swedenborg’s life, many of the characteristics Bucke describes as prerequisites for the achievement of cosmic consciousness were present – a healthy intellect, as witnessed by his performance as a highly respected scientist, a solid moral nature, as witnessed by the rules he

lived his life by, and a love of and longing for the Divine, as witnessed by his search for the soul.

Beginning in 1743, while working on *The Animal Kingdom*, Swedenborg began to have very unusual experiences. These were indications of the changes which were about to alter his life. Because the sensations and experiences were totally unlike anything he had ever encountered, Swedenborg did his best to study himself as a scientific observer, detached as much as possible from his imagination. He recorded his dreams and observations throughout his two-year transformation in a personal diary, *The Journal of Dreams*. His accounts detailed many of the symptoms Bucke believes are characteristic of cosmic consciousness: the intense joy, the subjective light and sounds, the expanded perception, and the moral elevation.

In April 1744, his first mystical experience occurred. He dreamed one night of conquering a temptation and afterwards experienced a feeling of incredible bliss:

“I had in my mind and body the feeling of an indescribable delight, so that had it been in any higher degree the whole body would have been, as it were, dissolved in pure joy. In a word, I was in heaven and heard speech which no human tongue can utter, with the life that is there, with the glory and inmost delight that flow from it . . . ”⁶

The next night he had one of the most profound spiritual experiences of his life. After having dozed off to sleep he heard:

“ . . . a roaring noise as of many winds rushing together, and was immediately seized with a powerful trembling from head to foot, and he felt the presence of something “indescribably holy” which shook him and threw him upon his face.”⁷

The words of a prayer were placed on his lips. Later:

“I then prayed for grace and love, since the work is . . . not my own . . . Every now and then I burst into tears, not of sorrow but of inmost joy, that Our Lord has been willing to show such great grace to so unworthy a sinner.”⁸

From then on, Swedenborg experienced incredible dreams and visions and “extraordinary lights seen and voices heard.” Most of his visions came during the night, often accompanied by physical sensations—violent tremors and sweating. During these visions he slept for incredibly long hours, sometimes ten to thirteen hours per night. Yet throughout much of this time Swedenborg states that “no one could in the least perceive any change in me.”

Part II of this article will appear in the Fall 2016 edition of this newsletter.

Gopi Krishna’s Life Story: A Quest

Author Teri Degler has been working on ICR’s Gopi Krishna Biography Project intermittently for several years. Recently she traveled to India to meet with and interview members of Gopi Krishna’s family.

A few years after Pandit Gopi Krishna died I started thinking about how important it would be – both for history and for those of us alive today – for a biography to be written that told his life story. We already have, of

course, his story as it is told in *Living with Kundalini* and *Kundalini: The Evolutionary Energy*. These are, however, autobiographies. And by their very nature autobiographies are limited. An author, in writing about his own life and experiences, cannot very well extol his own virtues or lay claim to his greatness. This is especially true of a writer as humble as Gopi Krishna was.

But from the first moment I met

him I knew that I was indeed in the presence of greatness. Beyond that I knew I was in the presence of a human being who had reached a stage of enlightenment that was – at least until I delved into his writings – virtually unimaginable to me.

These two aspects of him – human being and enlightened being – fascinated me. And I found myself as intrigued with one aspect as much as

the other. One of the things that captivated me most was his social justice work. Although he mentions this in his autobiographies he really glosses over some facts that are really quite extraordinary. For instance, he was a man who was working passionately for what we would today call “women’s rights” as early as the 1940s in Kashmir!

This work interested me so much that in 1977, when I was part of a group of over 200 Canadians who went to India to hear him speak, I obtained special permission to visit the secure enclosure that had been built under his auspices for the protection of abandoned widows and their children. Today in Canada we’d call this a shelter for abused women – but the first shelters of this kind weren’t started here until almost three decades later.

The more I thought about it the more I realized these and other stories about his life needed to be told from the perspective of a biography – a literary form that presents as accurate a picture as possible of both the subject and the impact he has had on his time and place in history. Unfortunately, the thought also eventually came to me that I – as a fairly well established writer who’d been intensely interested in Gopi Krishna’s work for many years – was probably the most likely candidate for taking on this project.

I say unfortunately only because a project like this has to be a labor of love. Literary biographies, unless they are about very famous people or provocative personalities, rarely sell at all well or attract publishers who offer advances. This means the author of such a project often spends years writing, researching, and traveling that all go uncompensated.

As a working writer I knew it would be years – if ever – before I could tackle such a labor of love. Still, the idea of the biography pestered me and in 1990, with some generous help from ICR on my airfare, I went to Switzerland to interview Margaret

Kobelt, the woman who had been Gopi Krishna’s secretary for many years. At that time I stayed with her for several weeks and recorded 30 hours of interviews.

Shortly after this I got involved in raising a family and my only work on the project was an attempt to find volunteers to help transcribe the tapes – an effort complicated by the fact that Margaret sometimes spoke German when answering my questions.

Little else was done on the project until two years ago when, aware that time was passing, several ICR members began to encourage me to start working on it in earnest and the ICR Board of Directors voted to create a project fund that would help alleviate some of the expenses involved in the project.

Since then I have spent time with Gene Kieffer and interviewed George Tompkins – the two most dedicated life-long supporters of Gopi Krishna’s work. I have also begun to interview many of the Canadian volunteers who spent time with Gopi Krishna in India furthering the work of the Kundalini Research and Publication Trust.

Most exciting, however, has been meeting with Gopi Krishna’s family. During a trip to Boston last year and the one that I have just returned from to India, I have met with his daughter, Regina Kaul; his two sons, Jagdish and Nirmal Shivpuri and their lovely wives, Mohini and Chuni, and one of his granddaughters. During the trip to India I was also able to interview Dr. Karan Singh. Born a crown prince and the son of the last Maharaja of Jammu-Kashmir, Dr. Singh – still an active member of parliament at 84 – is one of the most widely respected statesmen in India. When he was Minister of Health in 1976 under Indira Gandhi’s government, he launched “Project Consciousness” – a research study essentially based on Gopi Krishna’s “Kundalini Hypothesis”. Regrettably, Gandhi’s government fell shortly after the project

got off the ground and the winning party dropped it.

At a symposium in 2003 called “Science and Beyond: Cosmology, Consciousness and Technology,” Dr. Singh described Project Consciousness and commented, *“It has always struck me as tragic that we in India, with our unique spiritual and intellectual background in this field, should still be lagging behind. Had the project continued over the last quarter of a century, we could well have produced the first Nobel laureates in the field of consciousness research.”*

Interviewing people like Dr. Karan Singh, meeting with the family, and seeing the deep love, admiration, and devotion they have for their father and grandfather has brought home to me both how honored I am to be working on this project and how important it is to get it done.

Individuals of Gopi Krishna’s stature generally have – and should have – not just one but many books written about their lives. It’s exciting to know that people like Gene Kieffer and Gopi Krishna’s grandson, Rakesh Kaul, are planning to write memoirs of their experiences with him. It is my great hope that the biography I am working on, in concert with proposed projects like these memoirs and the two autobiographies we now have, will provide a record that will not only help secure the place in the history of the 20th century that Gopi Krishna deserves but will also underscore his incomparable contribution to Western understanding of yoga, kundalini, and the transformation of consciousness.

Volunteers are still needed to transcribe the Margaret Kobelt tapes! Although the primary need is for people who speak German, there are also sections of the tapes which are in English. Please email teridegler@sympatico.ca. Great thanks goes out to volunteers Gene Meyer, Helga Schroeder, and Regina Stemberger for the work they have done so far!

ICR's 31st ANNUAL CONFERENCE and RETREAT

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

Mystical experiences have often been described as erotically charged and sometimes sexually suggestive “unions” with the Beloved. Some ancient texts explain this phenomenon in terms of the awakening of Kundalini, the transmutation of sexual energy into spiritual energy and the union of the divine masculine and feminine.

This year our program includes:

The Role of the Reproductive System in the Kundalini Process. According to various esoteric traditions in India, Kundalini Shakti is the controlling and guiding principle behind all forms of spiritual transformation. Its goal is to upgrade the brain and nervous system of the body so that the individual can experience a new faculty of perception—cosmic consciousness. In order to achieve this goal, Kundalini Shakti attempts to modify the body so that a more potent form of psychic fuel is produced and sent to the brain via the spinal cord. The primary source of this fuel is the reproductive system. This presentation will consist of a brief overview of the concept of Kundalini, followed by an explanation of the subtle body and its energy conduits (nadis), as they are described in some of the esoteric traditions of India. This model will then be compared with the descriptions of the Kundalini process given by Gopi Krishna in his various writings. In particular, the essential role of the reproductive system in spiritual transformation will be highlighted. **Michael Bradford** has been involved in research on Kundalini and the nature of consciousness for almost 40 years. In 1977 he travelled to India where he spent six years serving as a volunteer worker for the Central Institute for Kundalini Research, founded and directed by Pandit

Gopi Krishna. Michael is a long-time board member of ICR, and is a practicing Vedic astrologer.

How Soma gives Immortality In the Rig Veda, Soma is a nectar which gives liberating knowledge, and this refers to an internal process by which self becomes identified with the one, deathless consciousness. This process is described in the Upanishads and the Yogic and Tantric texts where attention is turned inwards and consciousness is pointed towards itself, rather than towards external objects. The sublimation of desires, including that of sexual energy enables the inward focus to be maintained until the process is complete. This presentation will highlight various classical sources, from the Vedas to the Hatha Yoga Pradipika, which describe this process of self-illumination. In the initial self-veiling, immortality sacrifices itself to become materiality, temporality and mortality. The final unveiling is called ‘The death of death’, revealing immortality, or Amrtam. **Dr. Pankaj Seth, ND** is a Naturopathic doctor, yoga/meditation teacher and filmmaker based in Toronto. His clinical practice focuses on Ayurveda, Pranayama, Meditation and Acupuncture. Pankaj’s upcoming film, *Soma: The Yogic Quest*, due to be released in 2016 is a meditation on the mystical aspects of Yoga. www.doctorseth.ca • www.somatheyogicquest.com

Sexuality - The Hidden Dimension of Spirituality My presentation will address the interface between sexuality and spirituality. For far too long the western religions have struggled to reconcile these two energetic forces, often suggesting that sexuality gets in the way of elevating consciousness. Yet, there is

evidence to the contrary, particularly among mystics whose experiences parallel certain kinds of sexuality, in particular those of an orgasmic nature. My talk will suggest that when sexuality and spirituality are blended, each empowers the other and together take consciousness to a more profound level than either by itself. In my own tradition, Judaism, there has been a rift between the biblical notions of sexuality which were romantic, bold and earthy and the post-biblical notions which downplayed the primitive in favour of the so called aesthetic and theological. Unfortunately, this rift in Judaism continued into Christianity, and Islam as well as penetrating secular society. In other words, in the Hebrew Scriptures, sex was natural and holy and given by God as a fundamental aspect of what it means to be fully human. Post-biblically, it left its moorings and was too often perceived as something to transcend and overcome in favour of a so-called higher purpose. The “higher purpose”, as I see it, is to integrate sex and God in a holy unity that promotes the expansion of consciousness. Kundalini is one path to achieve this goal and if one looks at certain aspects of Hindu art, some of which is presented in the *Kama Sutra*, there is support for what is being suggested in my presentation. **Jerry Steinberg** is a rabbi, psychotherapist and author. He was previously with the Federal Government of Canada as a Consultant in Yoga, Meditation & Altered States of Consciousness. His most recent book is “*Rogue Rabbi - From Seminary to Ashram and Beyond.*” (ECW Press, 2012). He is currently competing two manuscripts – “*Amelia - A Novel on the Interface of Spirituality & Sexuality*” and “*The Unlikely Nature of God - A Kabbalistic Perspective*”.

Open Forum Discussion on the Conference Theme Facilitated by **Myrna Filman**. Myrna's interest in Kundalini spans more than four decades and began with a profound personal experience in her early twenties. She has a long career as a nurse and currently works in mental health as an advanced practice RN. She lives in Northern California.

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

The Sacred Roots of Tantra Say the word "Tantra" these days and people think "Sex!" Images flood the mind of the Kama Sutra and weekend workshops for couples that focus on prolonging pleasure and reaching ecstatic sexual states. But is this all there is to Tantra? Or does it even have anything to do with true Tantra? This talk will delve into the ancient, sacred roots of Tantra – both the right-hand path where the union of the masculine and feminine was seen as symbolic and divine and the left-hand path which corrupted these teachings into the dark search for power and personal gain. More importantly, the talk will explore the deep meaning and relevance that Tantra – as the transmutation of sexual energy into spiritual energy – is not just for our spiritual growth but for the awakening of kundalini and the transformation of our consciousness. Award-winning author Teri Degler, has ten books to her credit including "The Fiery Muse: Creativity and the Spiritual Quest" (Random House, Canada). Her most recent book, "The Divine Feminine Fire: Creativity and Your Yearning to Express Your Self" (Dreamriver Press, USA) has been an Amazon.ca #1 Bestseller in two spiritual categories. A widely experienced

public speaker, she has taught workshops on creativity and creative writing in the United States and Canada. The Divine Feminine Fire is also available in German from Aquamarin Verlag.

Kundalini and the Sublimation of Sexual Energy. This presentation is about how KUNDALINI has been The Journey of my life - how the power of Kundalini has completely pervaded and sublimated my sexuality and given birth to Cosmic Conscious experiences. It has also guided me from within to reveal what I call Quantum Chakra Meditation, which then also gave birth to a philosophical model that from within was named Cosmoholism (www.cosmoholism.com). I had very little information about this natural but often dramatic phenomenon until 1987 when I visited India for the first time and found a book about Kundalini that clarified what spontaneously, and at times very dramatically, had happened to me throughout my life from a very young age. Even though I have lived a spiritual life, it took me about 40 years of experiences until I found authentic resources of information, including documented life-stories and ancient scriptures, which profoundly confirmed to me the natural phenomena of Kundalini and the full relevance of my own experiences. Amongst the resources I found were Gopi Krishna and ICR! One of the greatest difficulties associated with having Kundalini experiences is their unfamiliarity to most people within our modern society. Yet today, there is nothing in my life more beneficial and healing than my awakened Kundalini and the extent to which I allow and acknowledge it to be naturally present. Kundalini has been my inner guide to reveal the Quantum Chakra Meditation – which can be worthwhile for supporting a Kundalini process in a balanced way to experience the Divine role of the Sexual energy in the Transformation of Consciousness in human life. **Bi-Ma Andén** was born in Sweden in April 1946. As she says: "When I reflect about my life, my life story seems like a fairytale, very magi-

cal but also arduous. This presentation though is mainly from the angle of my spiritual inner call, the mystical core in me. At a young age, from inner mystical experiences, I made a commitment with The Divine to devote my life to serve the change from a mundane oriented to a mystical or spiritual oriented society.

Open Forum Discussion on the Conference Theme Facilitated by **Alf Walker**. Alf has been involved with the Kundalini movement of Gopi Krishna since 1975. He volunteered at the Kundalini Yoga Research Project in Dehra Dun in 1982/83. Alf retired as a Captain from the Hazardous Material Unit of the Toronto Fire Department, as well as from his practice as a psychotherapist in 2014 to pursue his life-long interest in Spiritual Evolution and the work of Gopi Krishna. He lives in Toronto and Nobleton with his partner Miriam.

Quantum Chakra Meditation with Bi-Ma Andén. A way to support a natural non-forcing Kundalini awakening that unfolds Cosmic Consciousness through sublimation of the sexual energy.

Mystical Poetry – The Shroud of Knowing Facilitated by **Dale Pond**. Usually every year at the ICR conference we have a session that is a loving sharing of special music related to the theme. However, this year we decided to do something a little different. Since the topic is about how sexual energy is related to the transformation of consciousness we thought that it would be of value to have a session in which we would have different Spiritual/Mystical poetry read aloud. Throughout the world various descriptions of this internal experience of transformation have been given through the art of poetry. And, if the reproductive system is involved in this process then we can understand why the descriptions of this deep spiritual experience have an almost erotic theme or quality to them. This experience grows love within us

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Frederick Jan ‘Tontyn’ Hopman –

“I Renew Myself in Silence”

Frederick Jan “Tontyn” Hopman, was born April 5, 1914 in Genep, Holland and passed away on February 8, 2016 in Cambridge, England, just two months shy of his 102 birthday. Among his many accomplishments, Mr. Hopman had served as secretary, editor and publisher for Gopi Krishna.

In his youth, Mr. Hopman studied architecture in Holland, graduating at age 18. There he met his future wife, Clara Quien, an artist. As a young man he was influenced by eastern literature and philosophy, especially the work of Harold Fielding Hall and J. Krishnamurti. His interest prompted them to motor from Holland to Kashmir in 1935. (They were the third European vehicle to successfully complete the journey.)

They stayed in Kashmir where Mr. Hopman oversaw a large carpet factory. Both he and his wife continued their artistic endeavors: Mr. Hopman drawing and painting and his wife painting and sculpting. Their three children, Arius, Conrad and Rhea Quien were born in Kashmir.

They lived in Kashmir until compelled to leave by the Indian-Pakistani partition conflict of 1947. Evacuated by the RAF, they were forced to abandon all their possessions. Nevertheless, they continued to live in India, staying until 1952. He would later describe their time in India as the most important period in his life.

During this time Mr. Hopman met James Hillman. Their deep friendship lasted until Hillman’s death in 2011. In his autobiography, Mr. Hopman states “the Hillmans played an important role in my life, over the coming decades, and were most affectionate and supportive.” Two roles were significant: introducing him to Jungian psychology (Hillman later directed the C.G. Jung

Institute in Zürich) and arranging a 1952 meeting with the Kashmiri mystic Gopi Krishna.

Prior to this meeting, Mr. Hopman described in his autobiography unusual experiences of (nonsexual) orgasms of his heart, accompanied by vivid dreams:

The ‘orgasms’ occurred frequently now, sometimes as soon as my head touched the pillow. The dreams become vivid, some pleasant, others ominous,... or a deep



joy filled me. I started to have visions around the creation theme, which expressed itself in numbers and geometrical shapes, later also in colours. I become fascinated with this play of unconscious, and realised that numbers are not just quantities, but in fact laden with information about creation on the archetypal level. I had a vision of a disk of light in a deep midnight blue. This was number one, arche-

type of primal life and consciousness and unity: in the unfathomable one consciousness; the idea that everything is present in total equilibrium. Outside is nothing...

Gopi Krishna explained to Mr. Hopman that his experiences were the result of Kundalini. From his autobiography Mr. Hopman quotes Gopi Krishna:

This was an autonomous transformation process, which would eventually lead to a higher state of consciousness. ... it is a process of becoming conscious of your real divine state. This of course is an evolution the whole of mankind has to go through. We are all destined to realise this goal. Kundalini, when it awakens, itself guides you in the right direction, which is almost like a knife edged path between death and madness. You will have many visions coming to you. Don’t fix yourself on them. Just note what is going on. In time the experience may fall in place.

Mr. Hopman continued:

The experiences sometimes certainly were staggering. I remember when cycling along Dal lake, suddenly everything behind me, from a vertical extending plane, which went through my ears, there was a complete void. Before me, everything was ever. But behind me was a frightening nothingness, a gap. When I told Gopi Krishna about this, he grinned and said: “If that happens again, just turn around your cycle...”

Mr. Hopman and his family left India and moved to Switzerland in 1952 for his children’s education. He resumed work as an architect and even-

tually became employed by Swissair, designing and supervising office construction in the Middle and Far East. His understanding of eastern culture and languages made him especially suited to this task.

Mr. Hopman stayed in contact with Gopi Krishna and, with the help of an old friend in the Indian government, was instrumental in bringing Gopi Krishna to the west. Later, in Switzerland, Tontyn edited and secured publication of Gopi Krishna's first book, *Kundalini: The Evolutionary Energy in Man*. He also acted as a secretary for Gopi Krishna in Zurich for many years and continued to assist with editing and publication of his books.

In retirement, Mr. Hopman learned astrology and enjoyed an active astrological practice. He stayed in touch with his many friends at the Jung Institute. In his eighties he regularly went on silent retreats in his beloved Tessin, the South of Switzerland. The up to three weeks of silence during these retreats led to

visions, which he painted - producing almost 100 watercolours from this period. In 1985 he became a Buddhist and was initiated by His Holiness the Dalai Lama.

Among his other good works, Tontyn sponsored the education of a young Tibetan monk in India, Dakpa Senge Senge, who now lectures in a Vihara near Varanasi. For several years Tontyn sponsored a small hospital connected with the Krishnamurti school near Varanasi.

He is survived by sons Arius and Conrad and daughter Rhea Quien, who cared for him the last several years of his life.

Some final thoughts on Kundalini from his autobiography:

"Today, coming to think of this experience, it is clear to me, that changes took place in the brain, which enabled me to be aware of the fact that we not only live in this material world, but then simultaneously there is this immense consciousness, which is empty of

worldly things."

His daughter Rhea states Mr. Hopman had no fear of death. He enjoyed retelling a dream he had while still living in Zurich. He dreamt he was in his flat, enjoying an afternoon cup of tea, when someone knocked on the door. He rose and opened the door, and there stood death. Tontyn invited death in, and asked him to make himself comfortable at the table, while he went into the kitchen to make a fresh pot of tea. He brought in the tea, sat down in his chair opposite death, and, leaning back said : "Now, how is life?" He awoke roaring with laughter.

His artwork on numbers and geometry can be seen at: <http://www.adhikara.com/tontyn-hopman-number-and-geometry/sitemap.htm>

Donations may be made in his name to the Woodland Trust (Woodlandtrust.org.uk)

—Myrna Filman

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and moves us into a place of oneness with the Mystery of Consciousness. To contribute to this poetical experience please email a copy of the poem that you would like to share with everyone to

findpond@markdalecable.com. If you do not feel comfortable presenting the poem you have chosen or cannot attend the conference we can have someone else share it on your behalf. Please send or email your submission by June 30th.

For more information or to **register** online go to www.icrcanada.org/store or mail payment to ICR c/o Pond, 165 Valley Cres., Markdale, ON N0C 1H0.

NOTES and NEWS

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

For detailed information on the criteria ICR will be us-

ing to review submissions, please refer to our website www.icrcanada.org/Research/Honorarium/EvaluatingICRHonorariumSubmissions. Qualifying authors will be acknowledged each August at ICR's Annual General Meeting.

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

INSTITUTE FOR CONSCIOUSNESS RESEARCH

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Iain Carstairs - The Dignified Altruist

On April 21, 2016, one of our dear friends, Iain Carstairs, journeyed on into his next adventure.

Knowing him as we have, it will be an amazing one for sure. Iain was a man that was inspired by and protective of the good in the human race. He expressed his fearlessness of purpose and strength of integrity and inspired us to constantly be better people through his sharing and unending expressions of creativity and love.

Iain created an amazing website that is both inspiring and thought provoking. It is an honorable legacy of a man's search for truth. If you have a chance to read through some of his

website, it will certainly be well worth it. As Iain wrote:

"I have a great interest in both scientific advances and the beauty of religion, and created the website www.scienceandreligion.com about 15 years ago with the aim of finding common ground between the scientist and the believer, and to encourage debate between the two sides."

Iain was the kind of person who loved to learn. He became a writer and shared much on his blog - no doubt helping many people in many ways. He also became a painter, which turned out to be a passion of his. Not only did he do oil paintings on canvas but he took up the lost art of Fresco

painting – using the method like Michelangelo and others had done in the past. He painstakingly learned through trial and error how to come up with the right formula to create beautiful fresco paintings on the front and sides of buildings for all to see. One of his motivations was to paint scenes of nature that would turn people's heads away from technology so that they would feel the essence of the "peace" that nature had to share with them. He was thrilled when teachers would bring their kids to see the one that he had painted on the side of his house and one on a Bedford Cafe. Below are a couple of his wondrous Frescoes for all to enjoy.



Iain said that he would live his life promoting the works of Gopi Krishna, who proposed that there was a biological process, called Kundalini, that was responsible for the evolution of consciousness. Iain fought valiantly for the last few years against cancer and remained optimistic, with dignity and humor intact throughout the process.

Iain's recent comments concerning death:

"...death was willing to sit back.... He was never pushy. He hovers about our life 'as night hovers among the pine trees' as Emerson said. Most importantly, he has that superhuman gift - patience - willing to wait, because he knows the last dance is his. Death, eventually, is our friend - who can begrudge someone who has waited a lifetime to embrace us? I admire him from a distance! I like Michelangelo's words best of all, and not because he

was an artist, which was an incidental fact of his life - though the one that reminds us of his power - but because he was an over comer of impossible hurdles, a hardened realist, a man who loved life and used every day to the absolute limit, and a great thinker: 'If life hath pleased us, then death, from the hand of the same master, should not displease us.'"

Iain will be dearly missed.