



ICR Newsletter

Volume 34 Number 2 Spring 2017

The Indian Spiritual Tradition

by Michael Bradford

The following article is an excerpt from Chapter 3 of the book "Consciousness: The New Paradigm", now available on Amazon and Smashwords.

If we accept the possibility that consciousness is the primary reality, rather than matter, it is at once evident that the Indian spiritual tradition, with its more than 5,000 years of unbroken study of mind and consciousness, deserves serious attention. This is not a simple or easy task, as there have been four major religions—Buddhism, Jainism, Sikhism, and Hinduism—that developed in the last 2,000 years. Within Hinduism there have been six formal philosophical schools, three major distinct sects, and numerous minor ones.^[1] To complicate this mix even further, many of these traditions influenced or mingled with others.

There has been a tremendous diversity of views, and these systems have certainly not been in agreement with each other on many points. But if we examine these beliefs in the light of our current knowledge, many of the ones that are rooted in superstition, or are a consequence of a lack of understanding of the phenomenal world, can be discarded. Following is a brief overview of the Indian spiritual tradition and a summation of some of these concepts that remain.

The four Vedas are the oldest Indian religious scriptures known, and possibly

the oldest in the world.^[2] They date from at least 1,500 BCE but, being an oral tradition in its original form, it is possible that they were transmitted in this fashion for many centuries before being written down. The term Veda means 'knowledge' or 'wisdom', and these texts are considered in India to be 'shruti' (heard), meaning that they were revealed from higher consciousness. They consist of mantras, hymns, and benedictions; rituals, ceremonies, sacrifices and commentaries on these practices.

In the latter part of the Vedic period, various texts comprising what is known as the Vedanta philosophy were written. The term Vedanta is interpreted to mean 'the last part of the Vedas' or 'the object or highest purpose of the Vedas'. They discussed the content of the Vedas in philosophical or spiritual terms, and introduced concepts such as *Brahman*—(the ultimate reality), *atman* (the transcendent Self), *prakriti* (the phenomenal universe), and *moksha* (liberation from the cycle of births and deaths).^[3]

The Vedanta consists primarily of the 12 Principal Upanishads, the *Bhagavad Gita* and the *Brahma Sutras*. These texts are thought to have been written during the eight hundred years prior to the start of the Common Era. They are the basis for virtually all the Indian philosophical systems that followed in all their diverse forms. The

German philosopher Arthur Schopenhauer (1788-1860) referred to the Upanishads as "the production of the highest human wisdom".^[4] Like the Vedas, the Principal Upanishads were thought to have been transmitted orally for centuries.^[5]

In the Vedanta philosophy, the ultimate reality is called *Brahman*. It is not an easy concept to grasp, as it is infinite, and exists beyond time and space. It does not have any physical attributes by which we can know it—no size, shape, color, odor, taste, texture, etc. The Sanskrit roots of this word, *brha* and *anda* mean 'swelling' or 'expanding', and 'egg' respectively. Given current scientific theories about the origins of the universe, which supposedly began with the 'Big Bang' and is expanding at an accelerating rate, these meanings seem remarkably appropriate.

How can we then reconcile the concept of *Brahman* with the obvious fact that we exist in a universe characterized by time, space, and causality? How can reality be both infinite and finite, or pure consciousness and matter/energy at the same time? And how does the human body/mind/spirit fit into this scheme? These questions have been the focus of all the various religions and philosophical schools in India since the Vedas. Some of these schools are theistic, some not. Some are monistic, some dualistic. Some are rationalist, some ritualistic. Some are or-

thodox Hindu, some, such as Buddhism, heterodox.

There have been six major philosophical schools of Hinduism in India since the time of the Vedas. Each school has its own criteria for acquiring true knowledge and achieving liberation. Following is a brief summary of the basic nature of these schools:

Advaita (non-dual) Vedanta posits that the *atman*, or true Self—the indwelling spark of the Infinite within us is the same as *Brahman*, the ultimate reality.^[6] It holds that liberation from the cycle of births and deaths (*moksha*) is possible with the direct realization of this unity. This school of thought has been one of the most successful of all the Indian schools, and has had a tremendous influence on Indian thought since its inception.

Another of the six schools that has been highly influential is Samkhya, a Sanskrit word that means ‘number’ or ‘enumeration’. This dualistic philosophy posits that there are two aspects to Creation—the infinite consciousness, known as *purusha*, and the phenomenal world or Nature, known as *prakriti*. These two are bonded in the *jiva* (living being). *Prakriti* (the phenomenal world) is expressed via 24 different levels, called *tattvas*. As they proceed or evolve from the most subtle (consciousness) to the most gross (physical matter), they generate the various aspects of mind, then the senses, and end in the five forms of matter (ether, air, fire, water and earth). These last should not be interpreted in the Western, scientific sense, but rather as the five different ways that matter is perceived by the senses.^[7]

In Samkhya, all aspects of mind and matter are said to possess a blend of three different qualities called *gunas*. These are *sattvas*, *rajas*, and *tamas*. The role of *sattvas* is to reveal consciousness. That of *tamas* is to veil or suppress consciousness. The role of *rajas* is to make active—to make *sattva* suppress *tamas*, or *tamas* to suppress *sattva*.^[8] When these three qualities come into balance, it is said, then bondage is ended and final liberation is

achieved.

The classical Yoga of Patanjali, as put forth in his *Yoga Sutras*, and in the *Bhagavad Gita*, is similar in many ways to Samkhya, but is different in two respects. While Samkhya is non-theistic, Yoga posits the existence of a ‘personal’ deity, called *Ishvara* that can help guide us to liberation.^[9] Secondly, while Samkhya holds that liberation can be achieved solely by *jnana*, or ultimate knowledge, Yoga espouses a set of 8 physical and mental disciplines—Ashtanga Yoga—which are a means of achieving *samadhi*, the unification of the individual spirit with the universal spirit or *Brahman*.

Vaisheshika is the most ‘scientific’ of the six schools, and holds that a complete understanding of the various properties of matter can lead to liberation. The Nyaya school believes that liberation is attainable by the process of dispelling of illusion. This is accomplished through the acquisition of correct knowledge through perception, inference, logic, and reason. The Mimamsa school, in contrast, regards orderly action, performance of dharma (duty), and correct ritual as the true path to liberation.

The Indian spiritual tradition can also be categorized by the various faiths that have arisen over the last 3,000 years. The major ones include Buddhism, Jainism, Sikhism, and Hinduism. The last is the largest, and is composed of a number of sects that may be categorized by the primary deity or deities that are worshipped. Although Hinduism is often perceived as polytheistic, due to the diverse array of gods and goddesses that are worshipped, it can generally be said that most sects of Hinduism believe in a Supreme Being, but that Being can manifest in various forms. The difference is therefore only in the form that the Supreme Being takes, not in the nature of the Supreme itself.

Some of the common beliefs and practices of the majority of Hindu sects are all-pervasive Divinity, karma (the law of cause and effect), reincarnation, dharma (evolutionary life purpose), temple wor-

ship, and the guru-shishya (disciple) method for the transmission and preservation of knowledge and wisdom. Although the Vedas are regarded as the basic scriptural authority, each sect has its own set of texts, called *agamas*, that it holds as sacred.

The three largest sects of Hinduism are Shaivism, which holds Shiva as the Supreme deity, Shaktism, which awards this position to the goddess Shakti, and Vaishnavism, which regards Vishnu as paramount. This latter sect also worships what are called the 10 incarnations of Vishnu, which include Rama and Krishna.

Buddhism, in contrast to Hinduism, believes neither in the soul, nor self, and espouses a path of virtuous action (the Noble Eightfold path), which will lead to final liberation from the cycle of births and deaths.

One common theme that runs through all these schools of philosophy and faiths, particularly Yoga and Buddhism, is recognition of the need to directly experience the heightened states of awareness which allow us to perceive the Infinite Consciousness behind reality. But despite the tremendous effort that has been put into all these different approaches, the human intellect continues to this day to struggle with understanding the nature of reality in its ultimate form.

The Tantric Tradition

One of the most influential systems of belief that came into being in the early centuries of the Common Era was Tantra. Like Yoga, it was highly experiential in nature. Its general methodology was for the practitioner to focus his or her mind on a chosen deity (‘*ishta devata*’) with more and more intensity, until a total merger of the consciousness of the practitioner and the deity was achieved.

The term Tantra literally means ‘loom’, ‘warp’, or ‘weave’.^[10] It implies the interweaving of various traditions or teachings into a set of techniques or practices for achieving spiritual realization. The term is applied to so many different

types of spiritual practice that it is difficult to define it more clearly. Perhaps one of the best definitions has been given by Teun Goudriaan in his book *Hindu Tantric and Shaktic Literature* as a “systematic quest for salvation or spiritual excellence” by realizing and fostering the divine within one’s own body, one that is simultaneous union of the masculine-feminine and spirit-matter, and has the ultimate goal of realizing the “primal blissful state of non-duality”.^[11] As another account explains the Tantric approach:

The deities are internalized as attributes of *Ishta devata* meditations, with practitioners visualizing themselves as the deity or experiencing the *darshan* (vision) of the deity. During meditation the initiate identifies with any of the Hindu gods and goddesses, visualising and internalizing them in a process similar to sexual courtship and consummation.^[12] The *Tantrika* practitioner may use visualizations of deities, identifying with a deity to the degree that the aspirant “becomes” the *Ishta-deva* (or meditational deity).^[13]

Tantric sects developed within a number of other traditions, such as the Vajrayana school of Buddhism, the Kaula school of Shaivism, the Mantramarga school of Shaktism, and the Pancharatra school of Vaishnavism. It also influenced Jainism and Sikhism.^[14] The practice of Hatha Yoga, which later became very popular in the West, had the Tantric Siddha cult as one of its main origins.^{[15] [16]}

Over the centuries, a very large volume of Tantric literature, referred to as *agamas* or *sambhitas*, was written. Tantric influences also extended to art, icons, and temple building.^[17] Tantric practices included rituals, worship and visualization of various deities, mantras, mandalas (sacred diagrams), guru-student teaching, and initiation.^[18]

As Tantra developed, two different approaches emerged, called the left-hand and right-hand paths. The right-hand

path espoused adherence to ethical codes and social conventions, while the left-hand path had no compunctions against breaking of taboos and the use of practices, which can be viewed as amoral. These include ritual practices involving sex, prohibited foods such as meat, or the use of corpses for mental discipline. As a consequence of the unorthodox nature of some of the left-hand Tantric practices, Yoga philosophy was divorced from its Tantric roots when it was brought to the West in the late 19th century.



Sir John Woodroffe

A clearer picture of the Tantric system was presented to the Western world by Sir John Woodroffe (1865–1936), who wrote under the pen name Arthur Avalon.^[19] He was a judge and legal scholar in British India, and became deeply immersed in the Indian spiritual traditions, particularly the Tantric philosophy. He was a Sanskrit scholar of the highest caliber, but interpreted many of the ancient concepts in a more modern, scientific way.

He translated at least 20 original Tantric texts into English, and published several works of his own, the most well known being *The Serpent Power: The Secrets of Tantric and Shaktic Yoga*, first

published in 1919. His writings had a major influence on the Western understanding of Indian philosophy in general, and the Tantric tradition in particular.

Woodroffe presented Tantra as an ethical system that was in accord with the Vedas and the Vedanta philosophies. He showed how the core teachings of Tantra were closely integrated with other spiritual traditions, such as Advaita Vedanta, Samkhya and Yoga, and described Tantric practices as one of the most effective means of achieving liberation or enlightenment. But the greatest contribution Woodroffe made to the understanding of the Indian spiritual tradition was to reveal one of the core teachings of Tantra—that enlightenment was achieved by the activation of a physiological mechanism in the human body known in India as *Kundalini-Shakti*.

In his book *The Serpent Power: The Secrets of Tantric and Shaktic Yoga*, he describes how Kundalini-Shakti was traditionally understood as being a Goddess or spiritual Power in the body that could transform the consciousness of the individual so that it could perceive the Universal Consciousness or *paramatman*. He referred to it as the ‘Serpent Power’, and translated two 16th century Tantric texts that described the process by which *Kundalini-Shakti* could be activated.

Woodroffe explained *Kundalini-Shakti* in more modern terms as the physiological mechanism in the human body that can be stimulated to change the perceptive faculties in the brain in order to achieve enlightenment. But he also made it clear that this mechanism could not be explained strictly in terms of modern Western physiology and anatomy. It could only be fully understood by taking into account its role as an aspect of the cosmic creative Power or Shakti.

Following is a brief summation of some of the principle concepts from the Indian spiritual tradition, expressed in the light of Woodroffe’s ideas and Gopi Krishna’s theories. These ideas are the basis for a new paradigm of reality that supports the concept of a mechanism in the body that is responsible for the next step in human evolution.

Brahman

As presented in the Upanishads, the ultimate reality is called *Brahman*. As described in the section above, it has no physical attributes, and is beyond time and space. Given that our intellect is rooted in time, space, and causality, it is almost impossible for us to conceive of something of this nature. It is generally held in the Indian spiritual tradition that it is only in the state of enlightenment or cosmic consciousness that we can have even a limited glimpse of this ultimate form of reality.

Our minds tend to think in dualistic terms. In some cases, such as subatomic particles, which have positive and negative charges, or many types of life that have female and male forms, the reality is also dualistic. But our minds seem to be more comfortable understanding many phenomena in dualistic or relative, rather than absolute terms. We may refer to something as hot or cold, high or low, slow or fast, good or evil, all of which are relative terms.

In order to make a concept such as *Brahman* more comprehensible, dualistic philosophies such as the Samkhya system present reality as having a dual nature—*purusha* or the infinite, eternal consciousness, and *prakriti* or the phenomenal world.

Woodroffe presents reality as having a static and dynamic aspect. The static or subjective aspect is pure consciousness—infinite, omniscient, unchanging, formless, beyond time and space. This aspect is personified as the male deity Shiva. The dynamic or objective aspect is infinite omnipotent, omnipresent, creative power, having form and changing in time and space. This aspect is personified as the female deity Shakti.

As he writes in *The Serpent Power*:²

“The ultimate or irreducible reality is ‘Spirit’ in the sense of Pure Consciousness (Cit, Samvit) from out of which, as and by its Power (Shakti) Mind and Matter proceed. Spirit is one. There are no degrees or differences in Spirit. The Spirit which is in

man is the one Spirit which is in everything. . . Spirit is infinite (Aparichinna) and formless (Arupa). Mind and Matter are finite (Paricchinna) and with form (Rupa). Atma [Spirit] is unchanged and inactive. Its Power (Shakti) is active and changes in the form of Mind and Matter.”^[20]

In this quote, the ‘spirit’ that Woodroffe is referring to is the *atman* or indwelling spark of the infinite within us. At another place, Woodroffe refers to Shiva and Shakti as Power Holder and Power. In essence they are one, as a Power Holder is impotent without Power, and Power cannot be creative without a Power Holder.^[21]

The way in which Shakti brings the phenomenal creation into existence has been the subject of great debate in India for millennia. As noted above, the Samkhya system defines 24 stages (*tattvas*) of this process, proceeding from pure consciousness and ending in physical matter. The Tantric systems have a larger set of 36 *tattvas*, with even finer distinctions. In order to simplify this scheme, and to update it with a more modern understanding of life, the following set of 4 groupings or ‘aspects’ of Shakti will be defined. The first two aspects—*Maya Shakti* and *Prakriti Shakti*—are clearly described by Woodroffe in *The Serpent Power*.

Maya-Shakti

The first of these aspects, which must come into operation before any of the others, is *Maya-Shakti*. Since Shiva is Infinite Consciousness, it cannot exist in an embodied form in time and space. *Maya-Shakti* is a three-stage process. In the first, it takes a spark of this Infinite Consciousness and contracts it to a point, so that it is no longer infinite. At the same time it creates a sense of separation from the whole, which allows this spark to have finite, embodied experience as our limited human consciousness. In the last step, it projects the phenomenal world, including mind and matter, from that point.

In *The Serpent Power*, Woodroffe describes this process as follows:

The particular power whereby the dualistic world is brought into being is *Maya-Shakti*, which is both a veiling (*Avarana*) and projecting (*Vikshepa*) Shakti. Consciousness veils itself to itself, and projects from the store of its previous experiences (*Samskara*) the notion of a world in which it suffers and enjoys . . . *Maya* is that power by which things are “measured”—that is, formed and made known (*Miyate anaya iti maya*). It is the sense of difference (*Bhedabuddhi*), or that which makes man see the world, and all things and persons therein, as different from himself, when in essence he and they are the one Self. It is that which establishes a dichotomy in what would otherwise be a unitary experience, and is the cause of the dualism inherent in all phenomenal experience. Shakti as action veils consciousness by negating in various degrees Herself as Consciousness.^[22]

This process of projection of the phenomenal world from a point of consciousness has been described most clearly by Gopi Krishna. In his autobiography *Kundalini: The Evolutionary Energy in Man*, he recounts an experience he had in Jammu, the winter capital of the Jammu and Kashmir state of India in the late 1940s:

The marvelous aspect of the condition lay in the sudden realization that, although linked to the body and surroundings, I had expanded in an indescribable manner into a titanic personality, conscious from within of an immediate and direct contact with an intensely conscious universe, a wonderful inexpressible immanence all around me. My body, the chair I was sitting on, the table in front of me, the room enclosed by walls, the lawn outside and the space beyond, including the earth and sky, appeared to be most amazingly mere phantoms

in this real, interpenetrating and all-pervasive ocean of existence which, to explain the most incredible part of it as best I can, seemed to be simultaneously unbounded, stretching out immeasurably in all directions, and yet no bigger than an infinitely small point.

From this marvelous point the entire existence, of which my body and its surroundings were a part, poured out like radiation, as if a reflection as vast as my conception of the cosmos were thrown out upon infinity by a projector no bigger than a pinpoint, the entire intensely active and gigantic world picture dependent on the beams issuing from it. The shoreless ocean of consciousness in which I was now immersed appeared infinitely large and infinitely small at the same time—large when considered in relation to the world picture floating in it, and small when considered in itself, measureless, without form or size, nothing and yet everything.^[23]

In Sanskrit, the 'point' referred to in the above account is called *bindu*, and is symbolically represented by the dot of sandalwood paste sometimes worn by Hindus on the forehead, between the eyebrows. In *The Serpent Power*, Woodroffe explains the nature of *bindu* with respect to the objective and subjective or normal and expanded states of consciousness:

... it denotes that state of active Consciousness or Shakti in which the 'I' or illuminating aspect of Consciousness identifies itself with the total 'This'. It subjectifies the 'This,' thereby becoming a point (Bindu) of consciousness with it. When Consciousness apprehends an object as different from Itself, It sees that object as extended in space. But when the object is completely subjectified, it is experienced as an unextended point. This is the universe-experience of the Lord-experiencer as Bindu.^[24]

According to science, the universe

came into being about 13.77 billion years ago as a result of the 'Big Bang'. Seemingly, from out of nothingness, the universe, space, and time all came suddenly into being. Since then, the universe has continued to expand, driven by dark energy, until it is now, according to NASA's most recent estimates, about 93 billion light years in diameter.^[25]

Regarding the fate of the universe, Dr. Gary Hinshaw, an astrophysicist at NASA remarked, "One common misconception about the Big Bang is that we can identify a point in space where the Big Bang occurred. But in fact it would be more appropriate to think of the Big Bang as the simultaneous creation everywhere of space, which is then continuing to expand to the present day." From every point in it the universe seems to be expanding outward in all directions.

In his experience of expanded consciousness related above, Gopi Krishna wrote, it was "as if a reflection as vast as my conception of the cosmos were thrown out upon infinity by a projector no bigger than a pinpoint." In this account, and in the 'Big Bang', each individual or point in space can be considered to be the 'center' of the universe, from which the cosmos seems to expand outward in all directions.

The relationship of the individual consciousness to the Universal might be described as follows: In the same way that a drop of water from an ocean is of exactly the same chemical constitution as the ocean, but is not the ocean, our limited human consciousness is of the same essence as the Infinite Consciousness, but is only a tiny drop of that Infinite Consciousness that has been made to perceive itself as finite.

The term *maya* is often used in the sense of a veil that makes an illusory world seem real to the observer. It is, rather, the power of Shakti wrapped around the spark of consciousness in us that makes it perceive itself as separate from the ocean of Infinite Consciousness. As an ancient, well-known Sanskrit mantra states in this regard, referring to the term *poorna*, which means wholeness or completeness:

That is Completeness. This is Completeness.

From That Completeness, This Completeness arose.

Having removed This Completeness from That Completeness, Completeness only remains.

The last or 'projecting' function of *Maya-Shakti* is expanded and elaborated in more detail in the next step of the process—*Prakriti Shakti*.

Part 2 of this article will appear in the next edition of this newsletter

The New Paradigm

by Michael Bradford

Is the 'Big Bang' the real genesis of the universe? What is the origin of life, and how can its amazing properties be explained? Why has evolution proceeded over time from simple to more complex forms of life, and what direction will it take in the future? Is what we perceive with our senses really 'real'. Why is it that the physical universe can be described so well by mathematics, which is a construct of our mind? And what role does consciousness play in all these questions?

This book examines the way that the paradigm of reality has evolved in the past, first through faith, and then through science. Based on these trends, and on the latest discoveries in cosmology, microbiology, quantum biology, mathematics, and consciousness research, the outline of a new paradigm of reality based on consciousness is presented. Not only does this new paradigm help to answer many of the most profound questions facing us today, but presents a clear direction for the resolution of the conflicts within faith, and between faith and science.

ICR's 32nd ANNUAL CONFERENCE and RETREAT

Kundalini: The Process, The Gifts

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

This year our program includes:

Kundalini Process: Beyond Its Possible Benefits and Limits Beyond the possible benefits and pitfalls of Kundalini process lies its true purpose – Enlightenment. Kundalini Shakti is the indwelling Holy Spirit, the Divine within who guides us to the Goal. When we cooperate with her She draws us not only to become more evolved versions of ourselves, but to attain spiritual authenticity and ultimately Liberation – becoming one with the One. When we avoid getting caught up in either the troubles or the glories of Kundalini process, we discover that Kundalini Shakti can indeed yield beautiful spiritual gifts –intelligence, creativity, insight, inspiration, and Revelation – in every field of human endeavor. These precious gifts inspire us to display our finest qualities as human beings. They form the very scaffold of culture, forge the generative trajectory of evolution, and generate the ideas and values that guide us to Liberation. But we must remember that Kundalini Shakti is not only the gift giver, she is, in fact, the saint maker. Joan's talk will deal with these ideas in depth. Her [Sunday work-](#)

[shop](#) will be an exploration and open discussion of how the ancient science of Kundalini Vidya describes the different categories of gifts and what their various catalysts might be. **Bri. Joan Shivarpita Harrigan, PhD** Shiva has practiced, studied, and taught Raja yoga and Advaita Vedanta for over thirty years. In 1987, she was initiated as a brahmacharini in the Shankaracharya tradition. She was personally tutored in Traditional Kundalini Science by Swami Chandrasekharanand Saraswati, who chose her to represent the lineage of Kundalini Vidya and provide services in North America and the United Kingdom. Director of PKYC-USA, she is the author of Kundalini Vidya: The Science of Spiritual Transformation (2006) and Stories of Spiritual Transformation: The Fulfillment of Kundalini Process (2017). For twenty years, she has sponsored Swamiji's work in America as his disciple and authorized representative.

The Phenomenon of Philosophical Systems Following Kundalini Arousal As part of the experience of post-kundalini awakening, there are many examples of the appearance in the mental state of the subjects of the expression of internal classification systems. These classification systems can be found for example among the writings of PD Ouspensky, the Indian saint Sankara, and others. These systems can outlast empires and become a part of human culture. **Sinclair** examines some of these systems in light of his own *nirvikalpa* experience. He offers some possible explanations for where these systems come from and why they persist in human culture. Finally he provides his own synthesis. Sinclair's theory of the integration of natural law, biology, and human institutions is outlined. The whole becomes a structure for all knowl-

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

Gifts of Kundalini in a Filmmaker's Life Have you noticed references of 'Life Force Energy' in Hollywood blockbuster movies like 'Avatar', 'Star Wars', and many more? Do you feel that these award-winning filmmakers and actors have a deep understanding of spirituality? Most of them have gone through a troubled/challenging life before coming to the lime light. Are they Kundalini active? Consciously or unconsciously? During this speech, **Nitin** will provide real events in his life as he transitioned from a nine to five computer job to a filmmaker. How Kundalini re-shaped his life choices, and how his personality was influenced to find the real meaning and to live it literally. The real gift from Kundalini, was the realization that his own life is itself a movie in which he is the central character. The real question for him is – Am I playing the Hero's character truthfully and honestly as it has been written for? **Nitin S Adsul** is an award-winning filmmaker, personal life

coach, kundalini and meditation guide. In 2016 Nitin cofounded Life Force Academy (LFA) along with Timothy Gasser from the U.K. LFA's mission is to provide a mainstream platform to bring enlightened education to the masses.

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

The Life and Thought of David R. Hawkins Persons who are experiencing the process and the gifts of kundalini not only stand poised to serve humankind, but can teach us that the kundalini hypothesis is worthy of diligent examination. Contemporary mystics are particularly relevant in that what they experience and relate about their world, is not obscured in ancient language nor cultural mysteries. Dr. David R. Hawkins MD, PhD 1927 -2012 was, and is such a modern day mystic. Dr Hawkins abandoned his prosperity and practice near the age of 40 to pay more time and attention to what was happening in his consciousness. He believed that he needed to refine himself to prepare to teach what he was experiencing and learning. His inner changes demanded that he change his lifestyle, and to look after himself. **Patrick Hayne** attended the NEW CHURCH; a protestant denomination based on the thought of Emmanuel Swedenborg as a youth and through his teen years. He left that behind for the study of Biology in the 1970's. After his studies he learned of kundalini and higher consciousness in the books of Gopi Krishna and Richard Bucke. This was the start of a personal conversion. The science of life as ex-

pressed by Darwin seemed shallow, and held few answers, but the thought of Gopi Krishna, Bucke and Swedenborg harmonized, and their chorus was the evolution of consciousness. That hopeful destiny for humankind has been a part of Patrick's paradigm for over 40 years.

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

The Secret Science of Enlightenment Hidden in the ancient texts of antiquity, lies a secret system of awakening, given only to initiates who were ready for it. From the Jewish tradition of Kabbalah, to the Hindu system of yoga, to the Taoist 'backward-flowing method', this knowledge has taken many forms over the centuries, yet only now is the public beginning to understand the profundity of these sacred practices. In this presentation, **Myles** will take the audience on

a journey around the world, examining the great mystics of past and present while revealing both their experiences of enlightenment, along with their teachings on how to achieve it. From America's Edgar Cayce and Paul Solomon, to Denmark's Martinus, to Thailand's Mantak Chia, to India's Paramahansa Yogananda and Gopi Krishna, we will see firsthand that 'truth is one'; that these masters are validating the kundalini experience by using very similar language and symbols. This presentation will discuss, in-depth, both the process of kundalini, along with the psychic and practical gifts it bestows on those who attain it. **Myles Tufts** has been researching metaphysical and occult knowledge for over ten years. He has apprenticed under Douglas Cottrell, 'Canada's Edgar Cayce', spent time at various spiritual/intentional communities, and lectured in both the US and Canada. He holds a BA in Psychology, and was recently ordained as an interfaith minister at the Fellowship of the Inner Light, in Virginia Beach.

Kundalini and the Gift of Loving Consciousness How do we know when we are truly engaging our heart in all that we do, feel and think? Highly intelligent beings have often led themselves or others into destructive directions, while others are considered saints and beloved leaders. With the kundalini awakening a film of division is broken and for those who have opened to energy, information comes pouring in, in diverse ways. But without being tempered with compassion and a desire to bring change for the better, the mind becomes a mere vessel of more information about the cosmos. An essential purpose of the Cosmic evolutionary energy is to cultivate heart consciousness - to renew what was originally there - a distinct relationship between our hearts and minds. In this presentation, Gretal will share how she discovered the head-heart connection as an integral part of spiritual and kundalini energies in her research with Body Mapping and channeled guidance. As a Ho-

listic Health Practitioner, she found the use of Heart Consciousness a beautiful stabilizer or anchor in many of her clients who were experiencing debilitating physical and emotional effects of working with energy. Grettal has also used Heart Consciousness as a way of reducing symptoms in auto-immune diseases. She found that we can actually share peace and heart consciousness with our cells to stop our immune cells from attacking our own tissues. **Grettal Fryszberg** has her own practice at the Activating Health Centre in Richmond Hill. She created her own form of visual and energetic techniques through Body Mapping in which she channeled the process of integrating Universal Energy along spinal points and meridians. She has helped many people get rid of chronic pain and debilitating illnesses through her hands-on process she calls the PHD of Healing: Presence, Harmony and Direction. Grettal began her career as a Holistic Health Professional after many

years as a teacher in elementary and secondary schools. She has also studied Craniosacral Therapy with The Upledger Institute and is a Certified Homeopathic Practitioner. Her time is divided between helping her clients regain their health, teaching her Body Map Journey workshops to groups, and mentoring healers in her system called, Spine To The Divine.

www.spinetothedivine.com

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

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

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

Volunteer Appreciation

Someone once said that "Volunteers" make the world go round. That sums it up. Without people excited by a cause, what happens? Not much. At this year's Toronto Yoga Show where ICR had a booth, we had a great group of dedicated and heartfelt volunteers who spent hours chatting with people. Many came to this show to learn more about Yoga and it was our aim to introduce more in depth the concept of the transformational experience of Kundalini and how it is the evolutionary process within. The feedback from the volunteers was great and we were so excited that they all enjoyed the experience of sharing this knowledge. The response was "I would really like to help out again next year". So, here's to all those who gave of their time to promote a knowledge whose time is here. Hope more of you will join us next Spring, for this event.

Shared Knowledge

For those who are seeking to understand in more depth, the divine, transformational experience within, Bri. Joan Shivaripita Harrigan, Ph.D. has just presented us with a body of knowledge to help us do just that. "Stories of Spiritual Transformation: The Fulfillment of Kundalini Process, Modern Seekers, Ancient Teachings" is a beautiful heartfelt compilation of individual, personal life stories of seekers, drawn to the retreats offered by Patanjali Kundalini Yoga Centre. Their seeking was an effort to further not only their knowledge about the intricacies of this process but with the hope of finding advancement in it as well. These personal stories of transformation have a way of drawing us into a sacred space, that will surely inspire us to that deeper sense of understanding about the divine essence in us all. Thanks to those who felt moved to share their stories with us in such a personal and complete way. To order this book, go to Amazon.com.

INSTITUTE FOR CONSCIOUSNESS RESEARCH

c/o Pond, 165 Valley Crescent RR #4, Markdale, ON, Canada, N0C 1H0

e-mail: icr@icrcanada.org *Internet:* <http://www.icrcanada.org>

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

Charitable Registration # 87680 0673 RR0001