

THE KUNDALINI CLINIC A VISION FOR THE FUTURE

by Kristof Gabriel Carina van Hooymissen

The Kundalini Clinic - A Vision for the Future

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This book is dedicated to my spiritual masters and teachers Swami Nardanand and doctor Gabriel Cousens. I want to thank them for their support. This book is also a kind of thank you to all the people involved in the Soteria Project in the Netherlands, I want to thank the German psychiatrist doctor Detlef Petry for his altruistic care of patients and I want to bless him for what he has done for people in severe trouble, through just being human and a friend to those in need. I want to bless and thank all the people from Stanislav Grof's Spiritual Emergency Network, who supported others along the road and of course I want to thank people like Stanislav Grof and Ken Wilber for their efforts to make scientists understand that non-ordinary states of consciousness are not pathological and have a tremendous healing potential which on the long run brings people on a higher level of functioning and integration if only these states are allowed to exist instead of being suppressed, medicalised and stigmatised. Once supported and properly studied and understood, these crises of healing, or "*spiritual emergencies*" as we see so often in our mental institutions can become guides towards a life of wholeness, love, care, compassion and wisdom. These states are nothing to be afraid of, but to be supported instead of being suppressed

because it prepares humanity for the quantum leap in consciousness which one day of all of us have to go through. And last but not least : thank you doctor Michael Schrijvers for your patience with me and your loving understanding. I see you as a partner in this quest for a better world.

INTRODUCTION

Let me introduce myself. I am a young man, currently 36 years of age as I am writing this book and was initiated into the Siddha Maha Yoga tradition by Swami Nardanand after years of extreme suffering, shamanic illness and later on : the awakening of the kundalini energy. For years I have been treated as if there was something wrong with me. I have found no doctor so far who stopped “curing” me with medication. On the contrary, I have been always forced to take harmful and suppressive drugs and so far I know there is a better way beyond the drugs. I don’t say that these medical treatments have no temporary effect but on the long run they are harmful and addictive to the brain. They change the structure of the brain and destroy the lives of many benevolent souls who came here to make the world a better place. The groundbreaking work of professor doctor David Lukoff should be taken into account. He was the first psychiatrist who got the shamanic crisis and the kundalini-phenomenon into the DSM-4, what was quite necessary, because we lost track of what it is to be a healer.

Years later, now my crisis is over I can prepare myself to finally get off the drugs and start to help other people. I am inspired by the Soteria project in the Netherlands where I saw doctor Detlef Petry, a man of great inspiration who treated his patients as equals and was well-intended to make their lives better. Doctor Loren Mosher is also a great inspiration, because he had the guts to step outside the unholy alliance between mental health and the drug companies. Say it as it is : mental health and the medical profession is the most beautiful profession on earth these days, but should not be seen as a ways of making big money. If you heal people without being focused on money-making you would still earning an income, but you would should work differently, as Barbara Marciniak puts it. Another psychiatrist who has been a tremendous source of information after years of study is doctor Stanislav Grof. This man is a jewel in the field of transpersonal psychology and he has influenced me a lot together with Ken Wilber, the inventor of integral theory. I do not always agree with Ken on his views, but at least he awakened the integral mind and heart inside my soul, and we can never neglect his efforts to put things together and study evolutionary psychology and spiral dynamics. I survived a suicide attempt in my early twenties because I

lost all hope for a better future, and felt myself an eternal prisoner of the psychiatric profession. A prisoner of people who should be there to heal me, not enslave me for profit, for gain, for social standing, for power, or what else. What is needed is a huge paradigm shift into the nature of so-called psychosis, madness and what is being called psychiatric disorders. Together with Rudolf Steiner, I see so-called psychosis a crisis of spiritual initiation. Professor Thomas Szasz criticized the mental health profession and saw it as a witch-hunt machine like in the dark ages. I don't necessarily want to put it this way at the moment, because things are changing and there is an awakening going on, but we really need a different, more humane approach in treating people from disease. I've been locked up the past, tortured and so on in clinics, and was put there by my own family, but there I see an awakening going on as well. My aunty realises my certain amount of clairvoyance after all these years. I had visions that came true, I had precognitive dreams that came true, I sensed the unconscious conspiracy in the world for money, for power, for gain and the unholy alliance of the financial elite to rule the world. Years ago when I expressed these visions I was ridiculed, laughed at and suppressed, but how things change. I recognise my path so far in the

path that the English visionary David Icke went through, and it became a part of my story.

In this book I will tell my story again and give guidelines for a better future for humanity, more humane, humanistic, transpersonal, and integrally informed mental health care so that others might benefit from it. I want to thank everyone who inspired me during all these years, people like Gopi Krishna, who was a spiritual genius in his field of bringing the awareness of the kundalini awakening process within yoga to the West, who inspired Dr Lee Shanella for the founding of his kundalini clinic in the West, together with doctor Gabriel Cousens. We need much more of such places and people in order to get the right people outside the mental hospitals who don't belong there. These people need to be encouraged in their journey towards wholeness and self-realisation so that they can return to society, better than well, as the great John Weir Perry puts in. His wonderful book *Trials of a visionary mind* is a great source of information and recommended. I just ordered a copy online for further study and recommend it to others as well, so that the process of spiritual emergence gets more attention within the medical field, and that people who were seen as insane and mad, or lost

for a lifetime on antipsychotic drugs, can be healed more naturally in the future, under the guidance of the right counselors as the wonderful self-realised Master and monk Swami Nardanand took care of me with shaktipat initiation. I also want to thank dr Gabriel Cousens for His work. I follow everything he does and read his book on spiritual nutrition, a masterpiece in the field of healthy eating, kundalini awakening and how to get it right.

When I was a young child I experienced extrasensory perception already. I came into this world as a very spiritual, mystical child, although I did not realise until I came into my puberty. I experimented with a lot of drugs, and know both the benefits and the pitfalls of those paths. As Dr Gabriel Cousens puts it : there is no real path to liberation with drugs. You got to grow beyond it. Rudolf Steiner thought the same. These substances were used in antiquity for initiatory purposes, but Steiner says that our constitution is changed quite a lot, so that we are not intended to become physically addicted to these drugs. So ... they might be useful as eyeopeners, but we don't have to get stuck on the path of drug use which can very easily become roadways towards substance abuse. I sensed as a very young boy the necessity to warn people for this fact and I worked as a warner and volunteer in order to educate people not to become addicted to drugs.

Whether you like him or not, it was Ken Wilber who opened my eyes, together with doctor Stanislav Grof for the importance of altered states of consciousness because of their healing potential. These states are not pathological and are in a way transrational. They include the rational, they don't reject it, although these voices and spiritual

experiences - as all mystics experience them - have profound insights from them. I see these experiences still as initiatory experiences which brings people to a higher standard of living, if the environment supports these experiences and helps to integrate them in everyday life. The work of doctor John Weir Perry with Diabasis is groundbreaking and could be studied for further understanding of this heroic path.

What we will need in the future is trained physicists, doctors, psychologists, psychiatrists who are in fact initiated themselves and trained by the spiritual hierarchies of this world who assist humanity on the inner side of life.

In my later life I became to have a background as a theosophist, I visited the local Lodge and went to the meetings. Due to lack of money I stopped going there but I kept on studying the works of the great Helena Blavatsky, Rudolf Steiner, Alice Bailey, Ken Wilber, Stanislav Grof, Sri Aurobindo and many others in order for my soul to stay connected to the transpersonal and spiritual dimension in life, which was pathologised for so long. I never bought the story by the pharmaceutical industry that I was to be a madman for the rest of my life. I went through

powerful transpersonal experiences, that I still see as very benevolent initiatory crises of healing, like the shamans, the mystics, and the prophets all went through, and even great doctors and healers confessed that they experienced these states themselves. If properly integrated, everyone can return to society and express their talents and help others well. It would reduce the cost of healthcare tremendously if we start to look differently to people who go through these initiatory crises, who have been pathologised for way too long. If we allow the wisdom of the great spiritual traditions to be integrated into mainstream science, I believe that what we call miracles can become a very realistic possibility. But it will be the real miracles of healing, for the medical profession for sure. Science stand for the task of proving the existence of the soul and of the etheric body. These confusing and terrifying states of consciousness, can - once integrated - become very mature and benevolent stages of development. The people who go through this function - in the end - on a higher level of consciousness than most of us. They are not pathological but self-healing and don't need suppression or medicalisation for the rest of the lives. I am very amazed that doctor Grof had the guts to go through these states himself in a clinical

setting, in his case with LSD and later on with holotropic breathwork. His groundbreaking work paved the way for the paradigm shift in psychiatry and science and philosophy in general that is so much needed for the birth of the new sciences who need to open their minds and hearts to the potential of a better world for all of us.

Of course there is a nonconscious so-called conspiracy of big money and some political forces of profit, greed and war who would like to suppress this evolution of consciousness, but these people are only fighting themselves, because on the long run it will be benevolent for all of us, also for them, so they are only fighting themselves and the very soul of evolution. I believe that some force might intervene which supports the benevolent evolution towards a better world, more whole, more conscious and more loving and caring. God loves His children, and will not let them down. And we are all God's children, so why fighting our own evolution when we can take a deep breath and just allow this evolution to happen without fear and without selfishness? The call for an upgrade of the psychiatric and medical profession is valid. We need to evolve beyond the unholy alliance of the healthcare profession and profit making

pharmaceutical companies who are not interested in healing their patients but most of the time they want to make money and sacrifice the lives of others for their own gain. These times are ending. First of all, do no harm, right?

THE KUNDALINI CLINIC

We don't have to throw away the child with the bathwater. Many structures that are already in place only need an upgrade. I take doctor Grof's advice really into account. The great John White already mentioned that we need to take out the many masts, shamans and spiritual people out of the pathological story of being insane individuals for the rest of their lives, because it simply is not true. Let me introduce you to doctor Grof's advice as a reference of where to start.

A VISION FOR A TWENTY-FOUR-HOUR CARE CENTER

Over the years, as we traveled and spoke about crises of transformation, the most frequently heard question during lectures was: Are there any places that allow clients to go through the experiences without traditional psychiatric interventions under the supervision of someone who understands the process?

Although some facilities with such intentions have been initiated in the past, such as John Perry's

Diabasis house in San Francisco, they have ultimately closed due to financial problems. This difficulty reflects a lack of cultural understanding of the importance of the transformational journey. Although care at Diabasis costs a fraction of traditional psychiatric hospitalisation, no insurance company would pay claims on care given there because such alternative treatment was not recognised by professionals as acceptable and legitimate.

During the time that has passed since then, a great deal has changed. The global crisis, the escalating cost of psychiatric treatment, the resurgence of interest in spirituality, and the simultaneous proliferation of transformational crises has brought us to the point where such sanctuaries may be valuable. With consumers increasingly demanding a new understanding of care of individuals experiencing spiritual emergencies, new possibilities for treatment centers are bound to emerge.

We believe that spiritual-emergency centers could be organised in such a way that they would be accepted by the medical establishment and insurance companies as effective alternatives to traditional psychiatric treatment. They could

easily develop in the way that birthing centers and hospices did in response to public pressure for a more humane and natural treatment of birth and death. Birth, death, and spiritual transformation are all such innate and prominent aspects of our lives that it seems essential to create special supportive environments for each.

Following our vision of a twenty-four-hour sanctuary. Since this is a relatively new field, there are aspects of such a model that need to be tested, added to, and changed. Our restriction is quite general. Operational details would have to be developed according to specific situations.

The philosophy. The concept of a residential spiritual-emergency facility based on the understanding that the transformational crisis is to be trusted rather than suppressed and controlled. The clients are not identified as patients and the staff members are not described as experts. Rather, each person is simply seen as a participant at a certain stage in an evolutionary journey. Some have more knowledge, experience, skills than others, but may change with time. Staff members are committed to creating a context where the process can unfold naturally.

The setting. Ideally, the sanctuary is located in a natural setting, since people in spiritual emergencies are often very sensitive and attuned to the world around them. If this is not possible, clients and staff need to have some access to grass, trees, beaches, mountains, sunshine, gardens, and other aspects of nature. The location is removed enough from neighbouring buildings that the emotional expression so frequently part of a crisis will not be disturbing to others.

The building or buildings are homelike and comfortable, with carpeted common areas for activities and group meetings, bedrooms, and a kitchen. One or two rooms with a little or no furniture and cushioned walls and floor are to be used by those who need a safe place during critical stages in their process. Bathubs or hot tubs are available for those who find comfort and healing in water.

The entire environment is aesthetically pleasing and noninstitutional. The building is painted with the same consideration that we use in painting our homes, and there are always plenty of plants and fresh flowers on the tables. Nourishing, healthy meals are cooked and presented with careful attention to their quality and appearance. And bowls of fresh fruit are always available.

Outside is a beautifully maintained flower and vegetable garden where clients can spend time digging and planting as a way of balancing their complex inner experience. Ideally, there is a swimming pool where individuals can actively express and drain intrusive energies as they arise during the process. Jogging in a nearby park, as well as other vigorous activities, might accomplish the same thing.

The staff. The staff consists of mental-health professionals, paraprofessionals, and lay people. All members of the staff are personally committed to the general philosophy of encouraging expression rather than suppression. The exact make-up of the staff depends upon the requirements of each situation. However, it is important to have trained facilitators who are willing to support and accompany others through their crises.

A requirement for everyone involved - cooks, administrators, counselors, maintenance people, physicians, and facilitators - is that they have experiential as well as theoretical training. This training may come from their own personal spiritual crises, as experiential method such as Holotropic Breathwork™ or various spiritual practices that involve states similar to those encountered during a transformational crisis.

Their own experiences, along with a good theoretical foundation, enable them to recognise, understand, from the inside out, the process that they see in others. As a result, they are able to interact with clients, in a relaxed, insightful, and supportive way. Ideally, they are each involved in some kind of daily spiritual practice.

A knowledgeable and supportive medical staff is another essential ingredient, since spiritual emergencies often involve physical symptoms that need to be assisted by experts. Problems such as dehydration and lack of nourishment require a supervision of a sympathetic physician. Minor tranquilizers are available infrequently, not as a form of suppressive treatment but in order to assist people in resting after long and intense periods of activity.

The exact roles of staff members depend upon the structure of the center. Because the process of spiritual emergency can be intense, it is helpful as well as healthy for staff members to limit their exposure to clients to a reasonable length of time.

In order to avoid burnout, it may be wise not to have permanent residential staff; instead, staff members might take turns during shifts. People who are training for work with spiritual

emergencies could be incorporated as temporary assistants. Additional assistance and learning might come from individuals who work in the chemical-dependency field.

Services. The general program is based on flexibility, caring, and a willingness to adventuresome. Although there are many services available, no client receives a prescribed course of treatment. Since the transformation process has its own wisdom, dynamics and timing, it is impossible to predict its trajectory. However, a general understanding of its nature and possibilities provides a broad frame of reference within which to be creative. In certain stages of their process, clients may go through powerful periods in which they need someone to actively work with them as they face difficult experiences. The appropriate support might range from deep experiential therapy to simple physical contact and the opportunity to talk at length with someone who understands. Sometimes they need to be alone and quiet or involved in creative expression, simple daily activities, or physically demanding exercise.

As they begin to direct their attention back to the world, they become curious about what happened to them, asking for explanations and reassurance.

And the the time comes to return home, they want assistance in reentering the ordinary world and interacting with the people in their daily lives. Many of these stages have been discussed in this book; ideas such as these can be expanded during the information of a treatment program.

In addition to round-the-clock availability of trained facilitators, specific services offered by a spiritual emergency center might include regular counseling, one-to-one interaction with the staff, Kallfs sand and play, scheduled sessions of experiential therapy, body work, acupuncture, painting, and clay work. Frequently physical exercise and gardening are also available. Clients and staff have the use of an extensive library of art books, volumes of mythology, religion and symbolism, and a large collection of photographs and pictures that might offer some clues as to the content of someone's experience. A good selection of videotapes on related subjects is also available.

As well as the primary care offered during a client's stay, sanctuary staff members offer help when he or she returns to the world. They know of several halfway houses that are available for those who need more time in a protective environment.

These are staffed with people who are prepared to support, assist, and encourage clients as they reenter relationships, jobs, and a socially demanding world. There, residents live with people who are going through the same process and are able to gain support from the experience of others. Successful halfway houses in the chemical-dependency arena might provide some guidelines.

The spiritual-emergence center also offers an after-care program for clients in the form of ongoing weekly support groups, individual counseling, experiential therapy, and spiritual practice. Clients also have contact with former residents who come into the sanctuary to volunteer as lay counselors, gardeners, or kitchen help. In this way, they have a chance to meet and talk with others who have travelled a similar path and have successfully integrated many of their experiences in their lives. This kind of contact can provide great hope for someone who may still feel shaky and unsure.

The staff also offers regular programs for family members and friends of people in spiritual emergency. Both while the client is in residence and afterwards, family members and friends

receive education and counseling related to the dynamics of the transformational process, which may have entered their lives suddenly. In this way, they are ultimately more able to support and understand their loved one upon his or her return to the world, as well as to care for themselves.

This dream is far from complete. Perhaps a comprehensive vision will come only with the actual planning and initiation of a spiritual-emergency center, a facility that will then serve as a model for others. And before long, we hope, a whole network of such sanctuaries, as well as halfway houses and support groups, will offer the much-needed understanding that so many people are wishing for.

By Dr Stanislav Grof, M.D. from the Book *The Stormy Search for the Self, A Guide to Personal Growth through Transformational Crisis*.

**85 percent of our clients...
not only improved, with no
medications, but most went
on growing after leaving us.**

—John Weir Perry, M.D.

**. . . recovery from psychosis
was not only possible, but
probable and to be expected.**

—Loren R. Mosher, M.D.

Gopi Krishna said that kundalini energy, the energy that leads to spiritual enlightenment, is awakened in a disturbed manner in many so-called schizophrenic patients. Because of the fact that

many of these individuals are brainwashed to believe that they are mad for life, and put under antipsychotic drugs for a lifetime, seldom one of them really recovers. The opposite is true as well, there are many success-stories from so-called schizophrenics who recover, get off the drugs, and get to work again. Some of them have even become lawyers and so on and so forth, but these results are filtered from scientific research because it is not interesting for the pharmaceutical companies to inform you about these stories. John Nash was off the drugs at the end of his life and was in a good mental condition. The film about his life was filled, not with the facts, but with information that was propaganda for the pharmaceutical companies. Do your own research and you'll find out. If you are a psychiatrist or psychologist and you really want to heal your patients, you should try to get them off the drugs. On the contrary, learn your patients the stories of the many mystics, shamans and other spiritual people who experienced the same initiatory crisis, but went through it until the end and recovered, and were able to integrate these non-ordinary states into everyday life.

In 1994, Dr David Lukoff listed "*Religious or Spiritual Problem*" as a legitimate category in the

DSM-4 and that was about time to do so. Kundalini experiences and the shamanic crisis are now recognised as true problems of mental health. That is already a step further than denying that it exists. The symptoms are listed here :

Physical Manifestations

- Feeling rushes of energy, like electricity, fire or warm liquid flooding the body, especially in the area of the spine or the core of the torso (usually moving up the body in some way, but it can also move down it or back-and-forth).
- Dramatic rushes of pleasurable (or painful) warm (or hot or cold) sensations that feel like a thick liquid (or energy or fire) flowing in the body that may sometimes cause sweating or shivering.

- The sensation of a snake (or snakes) going up the spine, the body, or out of the top of the head.
- Sensations that can start in the feet and legs, or pelvis, and move up the spine (in a straight or wavy pattern like a caduceus), up to the top of the head, over and down the forehead to the nose and face, down to the throat, and terminating in the abdomen (it may stop anywhere along the way or skip around).
- The sensation of ants crawling or air bubbles traveling up the spine or elsewhere in the body.
- The dramatic sensation of subtle energy centers (*chakras*) or channels (*nadis*—like energetic blood vessels) opening

up—it may feel ecstatic or cause a light or heavy burning sensation.

- Pulsating pressure, pain or blissfulness in the sacrum.
- Involuntary body movements (*kriyas*).
- Feelings of tingling, itching, burning or tickling on the skin or in the body.
- Visions of lights, symbolic images, flames, spiritual guides.
- Everything in the field of vision becomes illuminated, scintillating, vibrating (perhaps causing everything to seem to be connected).
- Feeling that one's nervous system is overstimulated.
- Inwardly hearing the sound of chanting, celestial music, Sanskrit words, sacred

sounds or tones, bees buzzing, flute playing, waterfalls, birds, thunder, kettle drums, animals.

- Performing spontaneous sacred rituals (that you may have never seen before).
- The spontaneous occurrence of breathing patterns: e.g., rapid breathing, shallow breathing, deep breathing, or the prolonged retention of breath (*pranayama*).
- Increased or decreased metabolism.
- Gastrointestinal disorders, nausea, diarrhea.
- Nervous energy, hyperactivity.
- A marked increase or decrease of appetite and/or thirst.

- Recurring pains, stiffness and/or tension occurring anywhere in the body, but especially in the back, neck, head, stomach, or big toes.
- Numbness, restlessness, cramps or pain in the limbs.
- Headaches and/or unusual pressure-spot sensations in the head (it can also feel like wearing tight headbands or a tight helmet).
- Increased sensitivity to sound, light, smells, tastes.
- Increased EMF (electrical) sensitivity.
- Increased sensitivity to being around other people (with the perception that you are picking up their moods, general disposition or thoughts).

- Unusual smells emitting from the skin.
- Alterations of sleeping patterns.
- Lethargy.
- The tip of the tongue spontaneously moving to the palette or backward in the throat.
- Tasting a sweet liquid secretion coming from inside the throat area.
- A popping sensation in the sinus cavity above the palette.
- Performing spontaneous, involuntary hatha yoga postures (*asanas* that you may have never seen before) or sacred dancing.
- Performing spontaneous, involuntary yogic hand movements (*mudras* that you may have never seen before).

- Performing spontaneous, involuntary yogic contractions (*bandhas*) in the anus, solar plexus or neck.
- Involuntary, spontaneous chanting (or *mantras*), laughing, crying, deep sighs or yawns, animal-like utterances, glossolalia, or speaking fluently in a foreign language you are unfamiliar with.
- Alterations of eating patterns.
- Intensified or diminished sexual desires.
- Spontaneous erections (Painful or non-painful) or ejaculation—sometimes without outside or conscious provocation.
- Orgasms caused by dramatically flowing energy (for men, it may not involve ejaculation).
- Feelings of weightlessness or heaviness.

- Eyes spontaneously rolling up in the head (often followed by visions).
- The feeling that one's body boundaries are expanding.
- Spontaneous ecstasy.
- Racing (or just the feeling of racing) or painful heart problems.
- Temporary loss of eyesight.
- The sensation and/or knowing that there is a vastly intelligent force behind any of the above items.
- Physical problems that are atypical and have proven difficult to diagnose and treat because they are not consistent with known illness and that may they come and go spontaneously, including

activation of latent illnesses (the diagnosis may be psychosomatic).

Psychological Manifestations

- Feeling large, even overwhelming waves of compassion, joy, bliss, sexuality, gratitude, forgiveness, harmony, and/or unconditional love (which may feel unrelated to any personal issues).
- Feeling overwhelming waves of anxiety, anger, alienation, guilt or depression (which may feel unrelated to any personal issues).
- Intensification of unresolved psychological issues.
- Fear (or fearlessness) of death or insanity.

- Unusually precise and/or ease in concentrating your attention—or experiencing confusion and difficulty concentrating.
- Spontaneous transcendence of reactive patterns, addictive behavior, problematic habits, social conditioning and/or egoic habits.
- Panicky feelings.
- Mood swings.
- Dramatically awakened creativity, inspiration and/or productivity.
- Heightened sensitivity to the moods of others.
- An awakened harmony or desire for harmony with the earth and/or nature.

- A spontaneous increased interest in spirituality, religion and/or philosophy.
- Spontaneous altered states of consciousness, including trance states or mystical experiences.
- Increased paralysis during meditation.
- A general heightened awareness.
- Thoughts may speed up, slow down or stop entirely.
- Experiencing a paradigmatic shift of awareness, often with an interest in sharing new spiritual experiences with other people.
- Feelings of grandiosity or increased feelings of high self-esteem or self confidence.

- Impulsive thoughts or actions based on mystical or intuitive sources.
- Highly confident decisions based upon intuitive sources that turned out to be “good” or “bad” decisions.
- Spontaneous heightened awareness about your inner nature or psyche.
- A feeling of preparation for some future event and/or a coming together of one’s life events that may involve others’ benefit.
- Spontaneous feelings of detachment and/or abiding in a “witness consciousness.”
- Increased effortless patience and satisfaction with “what is” despite outer circumstances.

- Either gentle, moderate or intense levels of trance-like states that bring peace, joy, and waves of bliss (these may occur during or after meditation, before going to sleep, while dreaming or after waking up, or spontaneously at other times).
- Increased vivid or lucid dreams or visions, sometimes with unusually meaningful, geometric, and/or spiritual content; also there may be meaningful dreams with snakes, volcanoes, earthquakes, bombs, lightning, fire, water, animals or other spiritually meaningful content
- A diagnosis of an atypically manifesting mental illness, marked often by an awareness of one's changed condition

while it was happening (“Am I going crazy?”), while largely remaining functional, cooperative, and interacting well with others, rarely acting out.

Extrasensory Experiences

Heightened instances of:

- Clairvoyance
- Clairaudience
- Clairsentience
- Clairience
- Clairgustance

Parapsychological Experiences

- Spontaneously acquired new or enhanced anomalous healing abilities
- Spontaneous out-of-body experiences

- Spontaneous remote viewing
- Increased synchronicities
- Spontaneous bilocation
- Spontaneous channeling
- Spontaneous psychokinesis
- An increase in other paranormal events, psychic abilities (*siddhis*)
- An increase of experiencing other unusual phenomena such as seeing spirits, etc.

“High Level” Mystical Experiences

- Experiences of the Divine (while in a light, energy, void or in everyday life)
- Experiences of divinities, avatars, and/or mythological figures
- Absorption of consciousness into profound states of unity and peace

- Nondual realization or abiding (unitive consciousness)
- The absorption of consciousness into mystical states of unity and peace (sometimes while bathed in light, energy or a void)
- The absorption of consciousness into a universal energetic matrix
- Clear perception of existential or cosmological ideas that match reports from well-regarded mystics across traditions and through time
- Experiencing physical existence as positive, serene and dream-like (possibly experiencing the dream-like aspects as being problematic or unsettling)

- A profound sense of I Am That or a pure and open consciousness with no specific identity
- OBEs or visions into what one perceives be higher dimensions, heavens, and/or alternate universes

If you study the testimony of John Thomas Perceval, you can easily understand that the man went through a kundalini experience. He was seen as mad in the first place but went through it and came back helping other “patients” who were in very bad conditions in the institutions. He fought tremendously in order to change the law system and his fight for these better laws can now be seen as prophetic for the mental health system. These experiences are not irrational, but transrational, they are not unlogic, but translogic. They transcend the lower, concrete mind and come from the higher planes. The mind can seem to drift away and being drifted from point to point, but the intuitive and illuminated mind always does that, as Sri Aurobindo states it. It is difficult for most scientist to comprehend

supramental experiences, because the lower, analytical and concrete mind doesn't have those experiences. Through disciplined meditation and yoga, these experiences become a second nature, and fully integrated into the human psyche.

I was so lucky that I found two guides along the Path who helped me and advised me until this day. One was Swami Nardanand from India who initiated me into the Siddha Maha Yoga tradition and the other is Dr Gabriel Cousens who still helps me with his wonderful work through facebook. Both gentlemen are very well thanked for their efforts. I believe that people in a process of transformation need a guide for sure, not necessarily someone who locks them up and puts them on drugs by force and through coercion. There is another way. These people need to be able to study spiritual literature because a spiritual interest is always beneficial for mental health, taken into account that it goes natural and is never forced upon people. Voices and visions are common experiences for mystics and saintly persons. I strongly advise "*Trials of a visionary mind*" by Doctor John Weir Perry for further study, the books on Spiritual Emergency by Dr Stanislav Grof, and books on kundalini like those by John White for instance, Gopi Krishna or Swami Kripananda. Dr Stanislav Grof worked for

the basis of what I call the “*Kundalini Clinic*”, or the “*Spiritual Emergence Center*”. There are already centers like this in some parts of the world, and they do benevolent work for humanity. The question is. Are the people in these crises going mad, or are they becoming enlightened? That is something that finally needs to be taken into account.

This would be a better approach to healthcare compared to the MK-Ultra psychiatry and psychology we still see way too much today, programming people with harming cocktails of psychotropic drugs instead of really healing them with holistic health, with vitamins, herbs, homeopathy, fythotherapy and things like acupuncture can never be allowed ethically. Nature can cure everything. There is no need for coercion! Forced hospitalisation should be something of the past and the unholy alliance between doctors and big pharma should be removed from the earth plane, forever. Dr Grof uses minor tranquilizers for when the process of growth becomes overwhelming.

Thanks to Doctor Stanislav Grof for his work on the subject and for David Icke exposing MK-Ultra. All the spiritual geniuses of the past like Gopi Krishna are thanked and blessed forever for their work in

the field. and many others as well! Thank you! To realize mental freedom is one of the next steps of evolution for the human family according to the work of Kim Michaels and the great Master Saint Germain is an important move forward. I agree with that vision. That's why I wrote this little book or essay. I hope that it inspires people to put things into practice. Thank you for your interest in this pioneering work and research for humanity.

Kristof Gabriel Carina Hooymissen

Antwerp, May 2019.