

# A SECOND EXPERIMENT ON THE EFFECT OF KUNDALINI ON THE OUTPUT OF A RANDOM NUMBER GENERATOR

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**ABSTRACT:** Following significant results in a previous report of five RNG self-tests in which it was sought to elicit so-called “Kundalini,” 2 new experiments with the same experimenter-participant were conducted. These used control sessions both pretest and posttest (making a “trio”). In the first experiment—Study 6—both Kundalini-conducive music and a “visualizer” were used. Ratings of level of tension were made prior to each of the 20 sessions (total number of trials being 100,000). In this study, there was evidence of a significant incline of run-score from lowest level of tension to highest and from first trio to last. In the second experiment—Study 7—the definition of Kundalini was broadened to include also “somatic indicators” such as itches, tingling, brief pain, and so on. Based on the thinking of Kennedy (2003) about the unsustainability of psi, the experimenter was prepared to obtain bizarre results: these in fact did occur, given that significant positive scoring was found for the non-Kundalini runs, and results for the Kundalini run-scores were close to chance. The results were thus the opposite of what was desired. The series of 7 studies may be described as yielding significance in each case but without a consistent pattern of psi scoring, making prediction almost impossible.

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“Kundalini” is an Eastern name given to a particular syndrome of psychophysiological changes taking place in the body, often as a result of long practice of meditation or yoga (Ring & Rosing, 1990; Thalbourne, 2003). These changes include the sensation of energy, sometimes heat, moving, sometimes rushing, from one part of the body to another, classically from the base of the spine to the crown of the head. Some claim that it is properly functioning Kundalini that is responsible for mystical and paranormal experience (e.g., Bronwyn Fox, personal communication). Improperly functioning Kundalini is associated with spiritual emergency and panic attacks: see Thalbourne and Fox (1999).

In a previous paper (Thalbourne, 2006), I first reviewed the parapsychological literature concerning Kundalini. I then described how I am somewhat prone to Kundalini sensations, usually pleasant. If Kundalini is indeed associated with paranormal phenomena, then I hypothesize that the presence of Kundalini in me might help me affect the output of a random number generator. In the previous study I ultimately conducted five discrete experiments—all self-tests, since I was the experimenter-participant<sup>1</sup>—in order to examine this hypothesis. In each experimental

<sup>1</sup> In my previous paper I noted that various self-tests were conducted by Dean Radin and by Helmut Schmidt. Since that time I have recalled that Robert H. Thouless (1951) likewise tested himself in a number of ways, for example in a dice-throwing procedure, using which he obtained quite a few significant outcomes. Reading his 1951 report throws up some déjà vu for myself.

session, of which there were 20 per self-test, I conducted 50 “runs,” one run consisting of 100 binary trials. Thus, a single experiment consisted of 1,000 runs, which is to say 100,000 trials.

A very brief summary of the results of these five previous studies, separately and combined, is presented in Table 1.

TABLE 1  
RESULTS OF FIVE PREVIOUS KUNDALINI/RNG SELF-TESTS (MCE = 0.00)

Self-test	Percent Classical Kundalini	Percent Somatic Kundalini	Kundalini mean	Non- Kundalini mean	Test of difference
Original study	4.6%	n.a.	+2.39†	+0.19	marginal
First replication	0.6%	n.a.	-12.00†	-0.76*	.005
Second replication	n.a.	34.5%	+1.71**	-1.15**	.00002
Third replication	n.a.	56.7%	-0.93†	-0.82	n.s.
Confirmation study	n.a.	59.3%	+0.48	-0.39	.08
Combined	n.a.	n.a.	+0.42	-0.54**	.020

Tests for single-sample  $t$ : †:  $.05 < p \leq .11$ ; \*:  $p \leq .05$ ; \*\*:  $p \leq .01$ , two-tailed.

This table includes among other data the percentage of runs that exhibited classical Kundalini sensations and somatic Kundalini sensations. It can be seen that the latter sort is much more readily elicited. However, the results when Kundalini runs and non-Kundalini runs are compared do not seem to differ in an obvious way related to type of Kundalini sensation. It can be seen that there is some suggestive tendency for runs conducted during periods of Kundalini to be above chance. However, instead of the non-Kundalini periods yielding *chance* results, as expected, they tended to give *below-chance* scores. Thus, the logical conclusion is that *both* conditions tended to favor exosomatic psi-pi (or “psychopraxia”: see Thalbourne & Storm, 2005), with one condition suggestively leading to above-chance results and the other significantly below chance, and with a tendency for there to be a significant difference *between* the scores for the two conditions. However, the effect was extremely weak.

In the first self-test reported in the present paper (Study 6), I attempted to apply what wisdom I had accumulated in the course of the five earlier self-tests (deriving in part from various comments by referees and

the editor) so that the new experiment would be as water-tight as possible methodologically (providing one assumes the honesty and absence of hallucination of the experimenter-participant) and maximally conducive to significant scores. For example, following a reviewer's suggestion, I instituted a pretest session of control trials; then I conducted the experimental session, followed by a post-test session, again of control trials. I refer to these three consecutive sessions as a "trio," and I planned to do 20 trios.

I again attempted to elicit classical Kundalini via music that had so elicited it in the past. This music was, for<sup>2</sup> 19 of the 20 experimental trios, played by iTunes on my iMac computer. In addition, I also used what the computer manufacturer called a "visualizer": this function, which is run in accompaniment to music, produces an attractive-looking screen full of constantly varying colors, shapes, and patterns, presented in time to the music. I find this display rather mesmerizing and very pleasant to watch. Indeed, one can become quite absorbed in the display. I hypothesized that focusing on the visualizer's output would, like the music, be conducive to obtaining RNG scores different from chance.

In the previous experiment, when the first four studies were combined, there was some evidence that lack of tension was conducive to higher scores. Therefore, a 1 through 7 rating scale for tension was printed on the session score-sheet and filled in prior to that session. I hypothesized that the combination of music and visuals (and possibly also low tension) would enhance the production of Kundalini, which would accordingly be associated with random number generator scores different from chance.

Based on the thinking of J. E. Kennedy (e.g., 2003), it was speculated that there exists a higher consciousness that permits (or does not permit) exogenous psi-pi to occur in one's experiment, at least not necessarily in the way hypothesized. Therefore, I adopted an attitude of requesting, "May this experiment yield useful results," and every so often I would repeat the line from the Lord's Prayer "*fiat voluntas tua*" (thy will be done).

Finally, I mention that, especially because this new experiment (Study 6) was longer than the previous ones (because of the introduction of the control tests), one can feel interested in knowing how the results are going before the test is complete, and perhaps alter one's strategy. However, I decided to resist this temptation because there is mounting evidence that such "peeking," even if it yields significant results at that point, is likely to end up with nonsignificant results at the end of the experiment: This phenomenon occurred in Broughton and Alexander (1997, p. 218), Storm (2001, p. 168–169), and in Thalbourne (submitted). In my fifth RNG self-test, peeking at the 17th session was associated with a significant reversal of the direction of the run-scores when the results were compared with

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<sup>2</sup> For one session late in the testing, there was only a cassette tape available for a given piece of music, rather than a CD; however, though the music elicited some Kundalini, the visualizer needed intermittent restarting, and for that reason I do not recommend the cassette method if the visualizer is to be used.

those for the final 3 sessions (Thalbourne, 2006).<sup>3</sup> Note, however, that a case can sometimes be made for checking one's results as one goes along, if one suspects flagging motivation in one's participants (e.g., Storm, 2006, p. 137). In the case of the self-test, one is one's own judge of motivation and can simply avoid doing the experiment when tired or bored or feeling unpromising.

## EXPERIMENT 6

### METHOD

#### *Experimenter-participant*

This person, myself, is a 52-year-old Caucasian male. I will mention that I have been practicing meditation (TM) at least once a day for 35 years.

#### *Materials*

- (1) A random number generator built by Helmut Schmidt, using a noise-diode as the source of randomness. This machine is 25 cm wide, 30 cm tall, and 7.5 cm deep. The display has a circle of 12 green lights, which light up in clockwise fashion. In the center is a red LED display showing (1) the number of binary trials in one run (namely, 100), and (2) the score for the run: Note that the run-score = Hits – Misses, and so in this case could theoretically range from 100 to –100 with an MCE of 0.00, and is always even. Note also that a flap had previously been made which fit exactly over the run-score window (but not over the “100” display). When a run is in progress both displays are dark. But at the end of the run both displays light up, though at first only the “100” window is visible. At this point, if I had not yet come to a decision as to the presence of Kundalini, I did so then, recorded that observation, and then lifted the flap to reveal the run-score, which I then likewise recorded. More information about this machine and tests for its randomness (which has been found to be satisfactory) may be found in Thalbourne (2006). However, at the Editor's suggestion, I carried out between the two experiments (6 and 7) an inter-regnum series of 20 control sessions (100,000 trials) and found absolutely no significance using the two analyses that could be run.

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<sup>3</sup> Note that Thouless (1951, p. 124) comments that “[t]he best way of experimenting may be to predetermine the total length of an experiment and then not to work out total results until the experiment is completed. It is hard to deny oneself the satisfaction of seeing how the experiment is going on, and I do not observe this principle myself, although I believe it is the best way.”

- (2) A stock of music that I thought to be potentially conducive to my own Kundalini. There were two CDs specially made of such music, but other music was used as well *ad lib*.
- (3) Score-sheets that enabled the recording of the session number, date, and time, whether the session was an experimental or a control one (and whether pre or post), the rating of tension (from [1] “Not at all tense” through [7] “Extremely tense”),<sup>4</sup> and, finally, 50 boxes for the run-scores.

### *Procedure*

As mentioned above, sessions were run in trios—control pretest, experimental test, and control post-test. This experiment differed from its predecessors not only in this way but also in the fact that the circular light display was turned off, because in the experimental trials in Study 6 it would have distracted me from being absorbed in the music and the visualizer’s productions. This change might be important because formerly when the light display was on, I would often be very engrossed in trying to make the light move faster, for example, verbally urging it to “move!”; on the other hand, a large block of trials in the previous experiment were conducted without watching the complete light display.

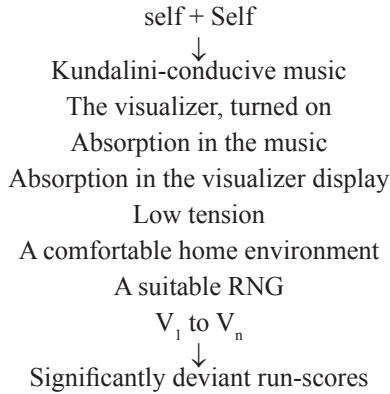
In experimental trials, I sat in front of the computer monitor, with the RNG placed immediately to the left. I turned on the music and the visualizer, and, once they had both started, I pressed the RNG button that initiated a run. The flap normally covering the LED output was kept shut until Kundalini status was recorded. In these trials I kept a clipboard (to which the score sheet was attached) on my lap and wrote down each run-score in its correct box on the score sheet. It should be noted that recording the score thus entailed a brief interruption from absorption in the stimuli, and in future it would be highly desirable to have the computer record the run-scores automatically, freeing the experimenter from the brief interruption; however, this was not possible on the present occasions. Note that if unambiguous signs of Kundalini were present to me introspectively, I then marked a “K” in the box in which the run-score was shortly to be recorded, and I also noted what the music was that was playing at the time. In this first new study I sought to rekindle my classical Kundalini sensations (electric-like movement) and ignored the presence of itchiness and other possible somatic indicators of Kundalini.

A psychopractic chart for this experiment is given in Table 2.

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<sup>4</sup> Thouless (1951) observed that “self-experimentation is particularly unfavourable to a care-free attitude towards experiment results, since a subject who is also the experimenter cannot fail to be anxious about the total result” (p. 124). I believe that this statement is correct.

TABLE 2  
 PSYCHOPRACTIC CHART FOR THE KUNDALINI EXPERIMENT (STUDY 6)



Note that, as in all psychopractic charts, " $V_1$  to  $V_n$ " represents variables that are relevant to the production of the effect but that are not explicitly named in the rest of the chart.

## RESULTS

### *Kundalini Versus Non-Kundalini Runs*

It should be noted first that what I have been referring to as "classical" Kundalini occurred only in experimental runs—never in control runs—and was clearly felt to be due to the music rather than to the visualizer.

The 42 classical Kundalini runs gave a mean of  $-.29$  ( $SD = 9.65$ ), which was more distant from MCE than the mean run-score for the 958 non-Kundalini runs, namely,  $-.16$  ( $SD = 9.85$ ). However, neither of these two means differed significantly from chance nor from each other.

### *Results for Trios*

Descriptive statistics for the three conditions—pretest, test, and post-test—are displayed in Table 3.

TABLE 3  
 DESCRIPTIVE STATISTICS FOR THE MEAN RUN-SCORE IN THREE TEST CONDITIONS

	<i>M</i>	<i>SD</i>
Pretest	-.03	10.22
Test	-.17	9.84
Post-test	.08	10.54

The mean run-scores shown in Table 3 are all different from chance to a nonsignificant degree, though we may perhaps note that the experimental sessions gave the largest deviation from chance.

A univariate ANOVA was employed to compare these mean run-scores but was nonsignificant,  $F(2, 2997) = 0.15, p = .86$ .

#### *Relation with Ratings of Tension*

In the experimental sessions, ratings of tension ranged from 1 (not at all tense) through 6 (high tension). The mean run-scores for each tension-level are shown in Table 4.

TABLE 4  
DESCRIPTIVE STATISTICS FOR RUN-SCORES FOR LEVEL OF TENSION

Tension level	<i>N</i> (runs)	<i>M</i>	<i>SD</i>
1	50	-1.68	9.29
2	250	-0.55	9.21
3	250	-0.54	9.74
4	100	0.58	10.62
5	150	1.56*	9.70
6	200	-0.51	10.46

\*:  $p = .051$ , two-tailed.

Though the analysis of variance comparing these six mean run-scores was nonsignificant,  $F(5, 994) = 1.48, p = .19$ , what is clear is an apparent incline in scores, becoming more positive as tension increased (contrary to hypothesis), and indeed scores were marginally significantly positive at level 5. A Spearman rank order correlation between the six mean run-scores and order of tension level gave a  $\rho = +0.83, p = .96$ , one-tailed. Fifteen post hoc comparisons were carried out using the LSD procedure, and three were significant at the .05 level: level 1 with level 5 ( $p = .044$ ), level 2 with level 5 ( $p = .038$ ), and level 3 with level 5 ( $p = .039$ ); and one comparison was marginally significant: level 5 with level 6 ( $p = .051$ ).

#### *Relation to Order of Session*

Order of experimental session and test run-score gave a significant Spearman correlation:  $\rho = +.07, p = .023$ . The correlations for pretests and post-tests were nonsignificant. Thus, there is evidence that as sessions wore on, experimental run-scores became slightly more positive.

*Relation Between Tension Level and Order of Trio*

For the three conditions (i.e., precontrol, experimental, and postcontrol), order of trio correlated significantly and positively with tension level—a psychological finding: for the pretest,  $\rho = +.28$ , for the experimental test,  $\rho = +.29$ , and for the post-test,  $\rho = +.53$ . All three correlations are significant at the .0001 level.

We thus have a confound: does run-score increase because of increasing tension level or because of increasing number of trios?

*Analyses for Pretest and Post-test Runs*

Since Kundalini did not occur during these runs, only results for mean run-score (already given above) and run-score in relation to tension level and trio were computed. These can be succinctly described as entirely nonsignificant.

## DISCUSSION OF STUDY 6

Significant or marginally significant results occurred, but *only* in the experimental condition. Had we not had the results with the control tests to compare, we might have dismissed these results found in the experimental condition as due to multiple analysis artifact, but as it is, we may perhaps tentatively accept them as at least promising, given that there were no such artifactual results in the control runs. A follow-up study seemed warranted, but with some changes.

The significant results derive, firstly, from analyses in relation to tension level, and I confess that I did not like the tension measure, partly because tension level at the beginning of the session may differ from that at the end of the session, and we have no measure of the latter (but this is as it should be, since a rating at that point would be with full knowledge of the 50 run-scores obtained in that session and produce artifact). Moreover, tension level increased over time, showing, in all three conditions, increased tension as time went on. I believe that this reflects my increasing anxiety as to whether I was getting (or would get) significant results because it was nearly impossible to discern trends in the data and because I felt that pressure was on me to perform significantly yet again; but to repeat, the highest tension level (anxiety?) tended to give the highest run-scores. I decided at this point to conduct another self-test (Study 7) and to use trio number and the tension measure, and not to be concerned if tension proved high.

In contrast, there was no obvious effect using the Kundalini variable. Again, in the next experiment (Study 7), I broadened the scope of Kundalini to include, in addition to the more classical sensations of moving energy (which were present and recorded in Study 6), manifestations of Kundalini



which could be called “somatic indicators”: When supine, awaiting Kundalini, and one is engaged in the most keen introspection that one can of one’s own body, one experiences either a total bodily quiescence or sensations of various types and intensities, ranging from an itch to a tingling to a creeping, a tickling, a brief stab of pain, or a vibration; all these phenomena tend to be mentioned and thus measured in Kundalini scales. The visualizer was not to be used. This being so, I was able to do most of the things that I did in Thalbourne (2006) and lie on a mat with a pillow, next to the RNG, which was situated on a low table nearby, but without having the circular light display on and (like the previous experiment), having the flap covering the score display while a run was in progress, so that it was the rule that Kundalini was always recorded before lifting the flap to see the run-score. I thus had to make something of a guess as to when the run was finished, allowing about 30 seconds for it to occur, though it often ran over. In the beginning, no music was played. However, we return to this topic later in the report.

Analyses were as before, except that now the Spearman correlations for effect of order were formally included. It was thus hypothesized that (1) Kundalini runs would give a mean significantly different from chance and (2) significantly different from non-Kundalini runs, and that (3) increasing tension and (4) increasing number of trio would be positively correlated with run-score.

#### STUDY SEVEN

Unlike the previous experiment, there was no Kundalini of the classical sort at all in this study. The music was not doing its job of eliciting Kundalini, although it occasionally occurred quite clearly *outside* the experiment. Therefore, as happened in the series of five self-tests (Thalbourne, 2006), the switch was made to include itching, tingling, prickling, sharp pain, or heat or cold as manifestations of Kundalini, which is after all considered to be intimately concerned with the body.

Given that classical Kundalini did not occur, the use of music seemed redundant and perhaps even a distraction from introspecting about one’s body. However, at Trio 17, I decided that it might be interesting to play music in the thought that it might promote Kundalini even of the somatic variety.

The study was conducted between December 21, 2007 and January 6, 2008, during a heat wave. Therefore I dispensed with clothes.

#### RESULTS

##### *Comparison of Run Scores for the Three Conditions*

We may first examine the results for the three conditions—pretest, experimental, and post-test—and the relevant means are displayed in Table 5.

TABLE 5  
DESCRIPTIVE STATISTICS FOR MEAN RUN-SCORE IN THREE TEST CONDITIONS

	<i>M</i>	<i>SD</i>
Pretest	-.12	10.14
Test	.64	9.84
Post-test	-.29	10.24

First of all, a randomized groups ANOVA gave a result that could be regarded as marginally significant,  $F(2, 2997) = 2.44$ ,  $p = .087$ , partial eta-squared being a very low .002. Although in the case of the two control conditions the mean run-scores were not significantly different from chance, the mean for the experimental condition was significantly above chance:  $t(999) = 2.86$ ,  $p = .039$ , two-tailed. We look more closely at this group's results in the next section.

Three post hoc LSD tests were performed, and one was significant—the comparison between the test mean (which, recall, was significantly high) and the mean for the post-test (which was essentially at zero).

#### *Effect on Psi-score of Kundalini*

Next I examined the mean run-score for the 393 Kundalini runs and the mean run-score for the 607 non-Kundalini runs. First, the result for the mean run-score for Kundalini was very close to chance:  $M = 0.04$ ,  $SD = 9.72$ . In contrast, the mean run-score for non-Kundalini runs was significantly above chance:  $M = 1.03$ ,  $SD = 9.90$ ,  $t(606) = 2.57$ ,  $p = .010$ . (As we have seen, combining these two groups produced a moderately high and significant mean.) However, a  $t$  test for independent samples comparing these two means resulted in a nonsignificant difference.

#### *Effect of Order of Trio on Tension Level*

First of all, replicating the results of Study 6, there were highly significant relationships between order of trio and level of tension reported: for the pretest,  $\rho = .31$ , for the test itself,  $\rho = .39$ , and for the post-test,  $\rho = .49$ . All three correlations are significant at  $p = .0001$  and suggest that tension level increased as the experiment proceeded. However, it should be noted that I was not blind to the previous effect in Study 6 and may have unconsciously brought about a similar effect here.

#### *Effect of Order of Trio on Psi Scores*

Again, Spearman correlations were used to examine these relationships: for the pretest,  $\rho = -.02$ ,  $p = 0.54$ ; for the test itself,  $\rho = +.06$ ,  $p = .075$ ,

which compares favorably with Study 6; and finally, for the post-test,  $\rho = +.04$ ,  $p = .167$ . So there is a *suggestion* in the test runs that scores increased slightly as trio increased.

#### *Effect of Tension Level on Psi Scores*

Bearing in mind that tension-level scores can theoretically range from 0 (not at all tense) to 7 (extremely tense), the mean run-scores for each tension level for the experimental group data are shown in Table 6.

TABLE 6  
DESCRIPTIVE STATISTICS FOR EXPERIMENTAL GROUP RUN-SCORES IN RELATION TO  
LEVEL OF TENSION

Tension level	N of runs	<i>M</i>	<i>SD</i>
2	100	-0.30	9.70
3	50	1.40	10.84
4	300	0.18	9.77
5	400	1.56	9.56
6	150	1.00	10.46

The five mean run-scores did not significantly differ from each other by ANOVA or by using post hoc comparisons, and manifested no simple mathematical trend. However, tension-level 5 gave a significantly high mean run-score,  $M = +1.56$ ,  $SD = 9.56$ ,  $t(399) = 2.08$ ,  $p = .038$ . Referring to Table 4, we see that in both that case and this, level 5 produced the highest scores, in one case marginal, and in this case clearly significant.

Applying the same tests (where possible) to the two batches of control data led to the following outcome: ANOVA was nonsignificant in both cases; in the case of the pretest data, the LSD post hoc test showed that the mean run-score for tension-level 5 ( $M = -.16$ ) was significantly lower than the mean run-score for level 6 ( $M = 1.23$ ,  $p = .030$ ). On the one hand, this is consistent with the findings from Study 6 to the effect that increasing tension is associated with more positive scores. On the other hand, a large number of analyses have been conducted on the three batches of data, and we must consider the possibility of multiple analysis artifact.

#### OVERALL DISCUSSION

The most positive finding to emerge from these two experiments is that when significance or marginal significance occurred, it was, with the single exception of the pretest condition in Study 7, to be found in the experimental runs. The fact that a control test was conducted *before* the experimental test and gave (all or almost all) null results, and

another control test was conducted *after* the experimental test and gave definitely null results, casts the handful of significant results obtained in the two experimental tests in a more positive light that gives us somewhat more confidence that those significant results are real, despite not being exceedingly significant.

However, given that the Kundalini results of the seventh study are exactly the *opposite* of what was predicted and wanted, it is very hard to comment intelligently about “what went wrong.” In a broad sense, the results were just what Kennedy (2003) might have predicted, namely an evasive psi effect, or perhaps an effect which is so far from being expected that it surprises and astonishes me. We might also posit an evasive classical Kundalini effect: I found it very frustrating to have it occur almost daily, spontaneously in everyday life, but *trying* to make it occur proved self-defeating as regards psi effects. The somatic indicators were much more in evidence (nearly 50% of the runs), but in this case it seemed to be bodily *quiescence* (= non-Kundalini) that was conducive to significantly high scores. I can only feel humble and perplexed. Clearly, I shall have to give much more thought to any experiment of this kind that I conduct in future. Since Kundalini has given such contradictory results, and assuming that psi *does* reliably occur in relation to *some* variable, I would like to test the effect of meditation.

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#### ABSTRACTS IN OTHER LANGUAGES

##### *Spanish*

#### UN SEGUNDO EXPERIMENTO SOBRE EL EFECTO DE KUNDALINI SOBRE LA PRODUCCIÓN DE UN GENERADOR DE NUMEROS ALEATORIOS

RESUMEN: Se llevaron a cabo dos experimentos con el mismo experimentador-participante para continuar los resultados significativos de un estudio anterior en el cual se informó sobre cinco pruebas en un generador de números aleatorios en las cuales se trató de obtener el llamado “Kundalini.” Se usaron sesiones de control antes y después de la prueba (haciendo un “trío”). En el primer experimento—el Estudio 6—se usó música propicia a Kundalini y a la visualización. Se hicieron evaluaciones del nivel de tensión antes de cada una de las 20 sesiones (el total de las pruebas fue 1000,000). En este estudio se encontró evidencia de un aumento de puntuaciones de un nivel bajo de tensión a uno alto, y del primer trío a el último. En el segundo experimento—el Estudio 7—la definición de Kundalini fue ampliada para incluir “indicadores somáticos” tales como picor, hormigueo, dolor breve, y otros. Basado en el pensamiento de Kennedy (2003) sobre la cualidad insostenible de psi, el experimentador estaba preparado para obtener resultados extraños: de hecho, estos ocurrieron, hubo puntuaciones positivas y significativas en las pruebas de la condición no-Kundalini, y los resultados para Kundalini fueron cercanos al azar. Los resultados fueron lo opuesto a lo esperado. La serie de siete estudios puede describirse como una que produjo significación en cada caso pero sin un patrón consistente de psi, haciendo casi imposible hacer predicciones.

##### *German*

#### EIN ZWEITES EXPERIMENT ÜBER DIE AUSWIRKUNG VON KUNDALINI AUF DAS ERGEBNIS EINES ZUFALLSZAHLGENERATORS

ZUSAMMENFASSUNG: Im Anschluss an in einem früheren Artikel berichtete signifikante Ergebnisse mit fünf Selbstversuchen unter Verwendung eines Zufallszahlengenerators

(RNG), bei denen versucht wurde, die sogenannte „Kundalini“ einzusetzen, wurden zwei neue Experimente mit dem gleichen Experimentator als Versuchsperson durchgeführt. Bei denen wurden Kontrollsitzen zusammen mit einem Prätest wie auch einem Posttest verwendet, die alle zusammen ein „Trio“ bildeten. Im ersten Experiment – Studie 6 - wurden sowohl kundaliniförderliche Musik wie auch ein „Visualisierer“ verwendet. Einschätzungen des Spannungspegels wurden jeweils vor Beginn der 20 Sitzungen vorgenommen (die Gesamtanzahl der Einzeldurchgänge betrug 100.000). In dieser Studie gab es Hinweise auf einen signifikanten Anstieg der Runscore vom geringsten Spannungspegel zum höchsten und vom ersten Trio zum letzten. Im zweiten Experiment – der Studie 7- wurde ein breiterer Begriff von Kundalini verwendet, der auch „somatische Indikatoren“, wie z. B. Jucken, Kribbeln, kurze Schmerzempfindungen und dergleichen, einschloss. Unter Rückgriff auf den Denksatz von Kennedy (2003) über die Unverfügbarkeit von Psi, hatte sich der Experimentator darauf eingestellt, auch absonderliche Ergebnisse zu erhalten, die sich in der Tat ergaben: signifikant positive Scores zeigten sich in den Nicht-Kundalini-Durchgängen, während die Ergebnisse der Scores für die Kundalini-Durchgänge praktisch zufällig ausfielen. Die Ergebnisse erbrachten daher das Gegenteil von dem, was eigentlich erwartet wurde. Die Serie von 7 Studien könnte man so auffassen, dass jede einzelne Studie für sich signifikant ausfiel; da sich aber in den Psi-Trefferleistungen kein konsistentes Muster zeigte, wird eine Vorhersage praktisch unmöglich.

### *French*

#### DEUXIEME EXPERIENCE SUR L'EFFET DE KUNDALINI SUR LES RESULTAS D'UN GENERATEUR DE NOMBRES ALEATOIRES (GNA )

SOMMAIRE : Suite aux résultats importants d'un rapport de 5 GNA auto-tests, qui avait pour but de découvrir l'effet de soit-dit "Kundalini", deux expériences nouvelles, avec le même chercheur-participant ont été effectuées. Les séances de contrôle ont été utilisées avant et après les tests (formant un « trio »). Dans la première expérience Etude 6---de la musique ambiance Kundalini et un projecteur d'image étaient employés. Le niveau de la tension était mesuré avant chacun des 20 séances (le nombre d'essais totaux étaient 100,000). Dans cette étude il y avait une importante tendance dans les scores d'aller depuis le niveau le plus bas de la tension au plus haut de la tension et depuis le premier trio au dernier trio. Dans la deuxième expérience---Etude 7---la définition de Kundalini était élargie pour incorporer des « indicateurs somatiques » comme les démangeaisons, les picotements, les petites douleurs, et ainsi de suite. Le chercheur attendait des résultats bizarres basés sur les idées de Kennedy (2003) concernant la difficulté de maintenir psi. En fait c'est exactement ce qui s'est passé puisque les résultats pour les Non-Kundalini essais avaient été considérablement positifs, quand les résultats des essais pour les Kundalini étaient laissés plus à la chance. Les résultats représentaient donc l'opposé de ce que l'on désirait. On peut considérer que la série de 7 études a eu un rendement important dans chaque cas, sans des tendances nettes des scores psi ce qui rend une prédiction presque impossible.