

Section 4

BEYOND PSYCHOPHYSICS

ABSTRACT

In this section Dr. Green extends his earlier psychophysilogic principle concerning “inside-the-skin” mind-body interaction to interactions of the individual consciousness with the cosmos as a whole. The latter is stated succinctly as the Psychophysical Principle concerned with “outside-the-skin:” mind-universe interaction.

Both principles are further subdivided into sensory and motor components, and the various components of the model are defined and explored. Every undesirable thoughtform that remains hidden in the unconscious continues to influence immediate events. We are both the sensors of life events, and the effectors who co-create the environment around us.

KEYWORDS: Mind-body, psychophysilogic principle, psychophysical principle, sensory, motor

EXPERIENCES AND GENERALIZATIONS

An analysis or study of the universe reveals an astonishing degree of order, an amazing operation of law, or the expression of definite principles which are inviolably changeless and eternal. . . . As has been stated, thought precedes action. . . . Cause is always the forerunner of effect. That which is not *involved* in substance may never be *evolved* in and from substance. There can be no evolution without involution, because impression always must precede expression. . . .

When the mind is understood and directed in the proper channels, a person may achieve so much that seems impossible that he or she might almost regard it as miraculous. We might look upon it as being miraculous but for one very patent fact, namely, there are no such manifestation as miracles in this well-ordered universe of ours. Phenomena only seem miraculous to the mind or consciousness which does not understand or know their antecedent causes. The moment one becomes aware of the cause of these varied phenomena, it is realized that they are simply natural, sequential results of what has gone before, and are thoroughly and completely in accord with very simple laws of nature.

—The Teacher (Erwood, 1941)¹

Five years of mindfulness training, physical, emotional, mental, and transpersonal ('38-'43), started when I became one of The Teacher's students—while at the same time I was a student in the Institute of Physics, University of Minnesota. The Teachers' in-depth existential training, in contrast with the University's intellectual training, gradually led toward an awareness of normally-unconscious processes of body and psyche.²

A review of this training and its psychological effects is included in *The Ozawkie Book of the Dead: Or, Alzheimer's Isn't What You Think It Is*, but from a take-it-apart mechanisms point of view, I became especially intrigued at the time by its physiological correlates, and this mechanisms-interest eventually led to the study of psychophysics—how does the world affect the mind and how does the mind affect the world.³

In the latter case, mind-on-world, I include under "world" every physiologic process inside-the-skin and every physical process outside-the-skin.

I first became aware of mind-on-world inside-the-skin in the phase of training called “physical mindfulness.” I had gradually learned to quiet the body to the point where normal micro-saccades (eye movement tremor at about 10 cycles/second) ceased. And whenever that level of physical stasis was approached, the entire visual field slowly turned gray, and finally, with eyes wide open, no objects could be seen. Then, when a volitional eye movement was made, the visual field would suddenly snap into view with astonishing intensity.

What was happening?

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Physical-mindfulness training also had a surprising effect on blood-pressure, measured both at the Naval Ordnance Test Station (NOTS, China Lake, California, in '47), during my physical exam when I began working there, and at the University of Chicago when I entered graduate school ('58). In both cases physicians had to measure twice. Reason: Their first attempt got no readings from the cuffed arm. I had told it to “have low pressure” to show that I was healthy, but the body overdid it. When physicians remarked on the peculiarity, I said, “Oh, try again.” Then the systolic/diastolic numbers were normal.

Later, in Menninger research, the physical-mindfulness effect appeared again (traced on polygraph paper) in my control of single-motor-unit firing in forearm muscles—without electromyographic (EMG) feedback. That is, without any feedback information I was able to turn on and turn off the pulsing of a single nerve fiber in a forearm muscle bundle, while at the same time I “told” thousands of others in the bundle to remain (unnaturally) silent. An article on the subject called “Feedback Technique for Deep Relaxation” eventually was published in the *Journal of Psychophysiology*, though I didn't identify myself as the research subject who could demonstrate this anomalous behavior without EMG feedback.⁴

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Concerning the visual field, eventually I learned (in optical physics at NOTS) that if eye-tremor is eliminated through chemical paralysis of external eye

muscles, the outside world vanishes. Also, the effect can be produced by having an experimental subject wear a contact lens on which is mounted a tiny mirror that stabilizes the optical image on the retina. In both cases, the elimination of tremor in the retinal image makes the visual field become uniformly gray.

Explanation: Involuntary micro-saccades produce a visual-scanning that activates (along edges in the visual field) the rods and cones of the retina. Unless this scanning takes place, these receptor cells receive a constant intensity of photic stimulus and “adapt out”—that is, they quit transmitting “information” to the visual cortex. If photic intensity on a rod or cone changes, though, which is a condition to which the micro-receptor is not adapted, the receptor transmits this new photic information to the brain through its attached nerve fiber.

Cooks have long known about “sensory adaptation.” The sense of smell changes so quickly to odors in the kitchen that after a few minutes the air seems normal—except to newcomers.

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Without my realizing it, that gray-visual-field phenomenon (apart from other interesting correlates of volitional stillness) stimulated questions about how mind and world interact—raising puzzles in psychophysics that I didn’t unravel until ’62 as a graduate student in Biopsychology at the University of Chicago. At that time, based on my training in physics, I determined the exact way in which “adaptation time” affects the perception of optical intensity.⁵ Later, a paper on the subject was published in *Science*.⁶ For those interested, Appendix 1 [reprinted at the end of Section 1 of this Volume] is a summary of the visual-brightness equations which integrated my findings with those of Troland, Fechner, and Stevens.⁷⁻¹⁰

In short summary: Anyone who has come out of a movie theater into full daylight has seen the brightness immediately dim due to retinal adaptation, but before ’62 the rate of perceptual change hadn’t been linked to duration of exposure. To the general population this isn’t important, but in ’62 it ended the 100-year-old debate between power-law and logarithmic-law psychophysicists by showing that both camps were both right and both wrong. The reason: Operational discrepancies. Different experimenters used different visual “adaptation levels” in developing their equations of intensity-versus-brightness.

Interestingly, classical mathematical psychophysics was dominated by S. S. Stevens of Harvard up through the Fifties, and in 1961 he published a paper in *Science* titled, “To Honor Fechner and Repeal His Law.” But Fechner got both the first word and the last word. He was 50% right about traditional mathematical psychophysics, and 100% right about outside-the-skin motor psychophysics (*psychokinesis*, PK). This esoteric interest of Fechner’s was one which, Stevens said, had set the field of psychology back 100 years. More on this below under **VI. Motor Psychophysics Outside-the-Skin.**

The point I wish to make is that early on, because of mindfulness training, I became interested in the fact that the appearance of the physical world could be manipulated by self-regulation of physical states. In parallel, I wondered to what extent the appearance of the “astral world” (the bardo, the non-physical world of the psyche, the collective unconscious, the out-of-body (OB) world) was a function of self-generated emotional and mental states.

[NOTE: For readers interested in the bardo, a classic book on the subject is *The Astral Body: And Other Astral Phenomena*.¹¹ Also, read the cogent text called *The Tibetan Book Of Living And Dying*, by Sogyal Rinpoche.¹² He describes the four bardo states of consciousness as birth, living, death, and afterdeath, the latter being the bardo state generally referred to by Westerners, including myself.]

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PSYCHOPHYSICS: PHYSICS PLUS PSYCHOLOGY

Fechner’s idea that mind could have a direct effect in the world without the inter-mediation of a physical agency, was seldom thought about in mainstream science before 1980, but the voluminous quantum-level work of Robert Jahn and Brenda Dunne of Princeton showed that *human* intention (however defined) has measurable physical effects.¹³ Their “hard science” work in the field of micro-psychokinesis (micro-PK, mind-on-world at quantum levels) gave strong support to positive mind-on-world results previously reported in the field of macro-psychokinesis, in which PK effects could be detected with ordinary scientific gear, optical, electronic, whatever.

For example, highly-controlled dice-rolling experiments conducted in the Parapsychology Laboratory of Duke University, in the early Fifties, indicated to emotionally-neutral observers that macro-PK effects were real, and could be observed with the naked eye.¹⁴

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To be “emotionally-neutral,” however, is the problem. For instance, statistician Paul Peach, who worked with me at the Naval Ordnance Test Station in the Fifties, was a mainstream researcher who couldn’t believe what he saw with his own eyes. Shortly before he came to NOTS (to become Head of the Statistics Branch in the Test Department) he’d been a member of a group of statisticians invited to witness some of the above-mentioned dice-rolling trials at Duke. Eventually I learned of his experience, and knowing that he was skeptical about psychical phenomena in general, I phrased a leading question which I felt he would be comfortable with. “What,” I asked, “was the main defect in those demonstrations?”

To my complete astonishment, he said, “There were no defects, mechanical, operational, or statistical. We examined the machinery which rolled 600 dice onto a glass table, studied the affirmed randomness, and agreed that no fault could be found.”

When I then raised standard mainstream objections such as “loaded dice,” “cheating in scoring” (the glass table had a camera underneath which took a picture of every trial), etc., he said, “We ran the equipment ourselves, selected the number that the PK demonstrator said he could make “come up,” and pulled the lever that released the dice, and when we scored the photographs ourselves, results were far above chance.”

So, I said, “Well, I suppose that you now find PK acceptable, even if not ESP.” And again, to my astonishment, he said, “No. I still don’t believe a bit of it.”

Nonplused, I objected, “If you don’t believe the evidence of your own eyes and your own mind, what *do* you believe?” His answer was a gem. “I think there’s something basically wrong with physics! The mind can’t do these things!”

On further questioning, he said, “Possibly because of my up-bringing as a child, or my stuffy education in high-school, and then as a graduate student in college, it is easier for me to believe that the our ideas in physics are wrong and what we call normal random expectation is actually a distortion of reality. But—I no longer think about it—and I’m too old to start over in an unpredictable world.” Though 45 years too soon, if he could have read *The End of Certainty: Time, Chaos, and the New Laws of Nature*, by Nobel Laureate Ilya Prigogine, he might possibly have found a measure of solace.¹⁵

In any event—it would be useful to begin teaching children about the uncertainty principle and the space/time implications of quantum dynamics when they’re in the sixth grade.

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Unfortunately, mainstream confidence hasn’t been challenged enough as yet by the “destructive” data being accumulated in quantum physics. For instance, it still amuses some psychologists and physicists to say that perhaps parapsychologists *themselves* should be the subject of study—by psychiatrists. Actually, it may be the other way around.

In a prejudicial way, mainstream physics is still focused on processes which exclude mind-on-world effects, and mainstream psychology is focused on psychological processes which exclude extra-sensory phenomena.

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But from my experiences with both substance and mind in the out-of-body bardo state,¹⁶ and from analyzing other OB reports, it seems clear that an ultimate PHYSICS combined with an ultimate PSYCHOLOGY must describe a Universal field of energy, from densest physical to subtlest spiritual, in which substance and mind (form and life, matter and energy) are both aspects of a Kosmic PSYCHOPHYSICS, with sub-sections in *physical, astral, mental, and transpersonal* domains.¹⁷⁻²¹

ASIDE: Traditionally, in India, this Universal Kosmic field, which can be known by us because it incorporates both mind and matter, is called Brahma, symbolized as the Mother (the Holy Ghost of the Judeo/Christian Bible, the embodier, the nourisher), and is said to be the Second Aspect of Divinity, Love.

Brahman, symbolized as the Divine Father, the forever-invisible Creator (the Father of the Judeo/Christian Bible, the Source of All That Is) is referred to as the First Aspect of Divinity, Will.

And Humanity and Gaia together (the yang/yin of Earth, the “Planetary Being”) and our counterparts in body and mind throughout the Kosmos, are symbolized as the Child, and referred to as the Third Aspect of Divinity, Intelligence.

And each one of us, individually, is said to be the Child of Brahma (the “Son or Daughter” of the Judeo/Christian Bible), an explorer in the Kosmos, a seeker of knowledge and wisdom in whom Intelligence, Love, and Will are developing. *The Bahgavadgita* the ancient epic of Krishna and Arjuna, symbolizes this Human-Divine relationship beautifully.]²²

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The above view of a Kosmic PSYCHOPHYSICS was first introduced to me by The Teacher (with whom I spoke once a week for most of five years), though he didn't use the word “psychophysics.” Instead, he said that all aspects of physics and psychology were aspects of Mind. Sometimes he communicated with me directly through vision dreams, but more often through Will Erwood, his channel, whom he referred to as “the instrument.” For those who may not have seen my recent article in *Bridges*, I referred to The Teacher as follows:²

My Teacher, who was channeled by a minister, Will J. Erwood, asked me to refer to him merely as The Teacher. The name was unassuming, I thought, but he got my full attention at our first [channeled] meeting by telling me the contents of my dreams for the preceding three months. I was astounded, and humble. Eventually when I asked how such a thing was possible, I learned that my thoughts surrounded me like dozen of little moons around a planet, and each so-called thoughtform could be identified with, momentarily, by anyone who knew how, and its contents “read!” This was not astral psychism, which is emotionally based, but was transient mental identification. And the part of each person's psyche which can demonstrate this kind of thing without error, if it chooses to communicate with the Conscious Self, is the immortal *SOUL*.

There isn't space to say more about The Teacher here, but not surprisingly, the essence of what I learned from him about *Mind* and the Kosmos, I later found in Aurobindo's books on Integral Yoga;^{23,24} in books dictated to Alice Ann Bailey by The Tibetan;²⁵⁻³³ in Sinnett's correspondence with the Teachers of H. P. Blavatsky;³⁴ in Monitor's channeled teachings to Harvey and Julie Grady's meditation group in Sedona;³⁵ in conversations with Genesis, a channeled Teacher;³ in Manley Palmer Hall's books on the Ancient Wisdom;³⁶⁻³⁸ in Seth's books channeled through Jane Roberts;³⁹⁻⁴¹ in Yukteswar's instruction of Yogananda;²¹ and found just today (16jul01), in two books on Emmanuel.^{42,43}

Summarizing the above references: Human bodies, emotions, minds, *souls*, spirits, from densest physical to subtlest spiritual, have both a substance aspect and a consciousness aspect. There is no spirit without substance and no substance without spirit. This may seem paradoxical but, as often mentioned, Sri Aurobindo once said that if you are embarrassed by the word spirit, then think of spirit as the subtlest form of "matter." If, however, you are not embarrassed by the word, then think of matter as the densest form of "spirit."

In The Teacher's view, all levels of consciousness involved densities of *Mind*. And "consciousness," he said, was "*Mind* in action."

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Returning to mechanisms: In '39 when Will Erwood and I were discussing instrumentation for detecting "etheric" phenomena, he said that such devices wouldn't work if they didn't have "etheric" components. And along that line Seth says, in *The "Unknown" Reality*.⁴¹

Ultimately your use of instruments, and your preoccupation with them as tools to study the greater nature of reality, will teach you one important lesson: The instruments are useful only in measuring the level of reality in which they themselves exist.

They help you interpret the universe in horizontal terms, so to speak. In studying the deeper realities within and "behind" that universe, the instruments are not only useless but misleading. I am not suggesting that their use is futile, however,—merely pointing out the limitations inherently involved.^(41,p.217)

Recently, however, a breakthrough may have been made in the instrumentation of “trans-communications research” (instrumental contact with people living in the bardo). It appears that micro-tech developments in the chip industry are beginning to fulfill etheric-instrumentation requirements.⁴⁴ More on this below in the discussion of “motor psychophysics outside-the-skin.”

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PSYCHOPHYSICAL PRINCIPLE

With science now beginning to consider, or be confronted by, “instrumental trans-communication,” it is useful to generalize the *Psychophysiological Principle*, a concept I first learned from The Teacher during mindfulness training.⁴⁵ That “principle,” re-stated below, I have begun to realize (since working with Alyce during Alzheimer’s), is a special case, an inside-the-skin case, of a more-general *Psychophysical Principle* which concerns the role of mind *both* inside-the-skin and outside-the-skin.

First, though, a restatement of the Psychophysiological Principle—and its control by “volition.”

Every change in the *physiological* state is accompanied by an appropriate change in the mental-emotional state, conscious or unconscious, and conversely, every change in the mental-emotional state, conscious or unconscious, is accompanied by an appropriate change in the physiological state. This closed Newtonian-type principle, when coupled with *volition*, which at present is of indeterminate origin, makes possible a psychosomatic self-regulation.

With the above two-way idea in mind, the general Psychophysical Principle may be written as follows:

Every change in the planetary mental-emotional-physical state is accompanied by an appropriate change in an individual mind-body state, conscious or unconscious, and conversely, every change in an individual mind-body state, conscious or unconscious, is accompanied by an appropriate change in the planetary mental-emotional-physical state. This closed principle, when coupled with *volition*, which at present is of indeterminate origin, makes possible a modification of the world, inside-the-skin and outside-the-skin.

From a non-web point of view, the idea that “every change in a world state,” such as a minor event in a far-off land, has an effect on everyone on the planet, may seem implausible, but Teachers say otherwise. For instance, consider a statement by Seth:³⁹

As you sit reading this book in your present moment of time, you are positioned in the center of a cosmic web of probabilities that is affected by your slightest mental or emotional act.^(39,p.260)

And in Chapter 18 of *The Nature of Personal Reality*, Seth says that earthquakes always have an effect on humans and animals before they occur—and conversely, humans always have an effect on earthquakes before they occur.⁴⁰ This idea reflects two things: (1) subconscious awareness in humans of the planet’s physical “self,” and (2) an unconscious contribution, positive or negative, to what will happen.

Relatedly, The Teacher once told me, concerning *relationships* and our responsibility to others in society, “We must tell you, an injustice done to anyone, anywhere on the planet, is an injustice done to you.”

How could that possibly be?

The answer, as I have come to understand, is that in addition to our having a *local presence* right here inside our skins, we also have a *non-local presence* everywhere on the planet, physically (etherically), emotionally, mentally, and transpersonally.^{46,47}

In that regard, Seth’s concepts of time and space and non-locality, only now are beginning to be supported in quantum physics and entanglement theory, but when I first came across his ideas, questions came up about his definition of “real.” Robert Butts (the transcriber of Seth’s channeling through Jane Roberts) quotes Seth as saying,

The “Unknown” Reality was written to give . . . individuals glimpses into alternate patterns of reality. It was meant to serve as a map that would lead, not into another *objectified* universe per se, but into inner roads of consciousness. . . . You are part of what you perceive. When you alter the focus of your perception you automatically change the objectified world. It is not

simply that you perceive it differently while it remains the same, regardless of your experience. The act of perception itself helps form the perceived event and is a part of it. . . .^(41,p.14)

. . . Your thoughts and feelings are quite as real as your cells. They also form organizations. Your desires go out from you in time, but in all directions. On the one hand as a species your present forms your future, but in even deeper terms your precognitive awareness of your own possibilities from the future helps to form the present that will then make that probable future your reality.^(41,p.135)

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The last sentence above is not denied by quantum physics. And being a part of the perceived world is what leads to “synchronicities.” This word, coined by psychiatrist Carl Jung, is defined in Webster’s College Dictionary as “synchronism of events that appear to be connected but have no demonstrable causal relationship.” But that definition is no definition, it’s merely an observation.

To get info on “synchronicities” that would help explain machine-PK (that is, control of a mechanical device by mind alone), I recently re-read the first 75 pages of *The Autobiography of a Yogi*, and found some useful concepts.²¹ Yogananda, in talking about siddhis (yogic powers) and the production of miracles (synchronicities), said that every atom and sub-atom is a structure made up of “units” of mind, and when mind is properly organized miracles then happen. That is, the Kosmos, which is composed entirely of “units of mind,” responds.

Presumably a “proper organization of units of mind” is what Jesus did with Lazarus, though some of my medical friends would describe Lazarus’ return from the bardo as “spontaneous remission”—a medical phrase oft-used in explaining healings by healers.

For Seth, the yogic units of mind are called “consciousness units.”⁴¹ Yogananda, however, used the word, “lifetrans.” And interestingly, what Yogananda was taught by his Teacher, Yuktswar, about lifetrans and how to organize them, was similar to what Seth said about consciousness units.

Synthesizing the Seth and Yogananda concepts with The Teacher's statement that "every particle of Nature is a particle of *Mind*," I can understand how one of my acquaintances (Rolf Alexander, M.D., now deceased) was able to demonstrate, more than 500 times, the dissipation of specific clouds (chosen by others) through visualization and will.⁴⁸

In a nutshell: First you identify with the object or process you wish to modify, "becoming it in *Mind*"—and then you change your *Mind*! If this sounds suspiciously like the process that is taught in biofeedback-and-visualization training for modification of inside-the-skin processes, it's because it's exactly the same.

But why, it might be asked, is it easy to warm your hands but not easy to make clouds disappear? The answer lies in ease of identification. It's relatively easy to identify with the body and with body processes, but it's not as easy to identify with Gaia and Gaia processes. It's not easy to identify, non-locally, with the Planetary Body and its processes.

More on this later, but in passing it's interesting to note that learning to visualize change in the body can be a first step in learning to visualize change in the Kosmos. Generally speaking, learning to control synchronicities inside-the-skin leads to control of synchronicities outside-the-skin.

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About consciousness units (*CUs*), Seth says that they,

. . . serve as source points or holes [which he calls "white holes"] through which energy falls into your system, or is attracted to it—and in so doing, forms it. The experience of forward time and the appearance of physical matter in space and time, and all the phenomenal world, results. As *CUs* leave your system, time is broken down. Its effects are no longer experienced as consecutive, and matter becomes more and more plastic until its mental elements become apparent. ^(41,p.121)

Also,

Basically . . . no system is closed. Energy flows freely from one to another, or rather permeates each. It is only the camouflage [physical] structure that

gives the impression of closed systems, and the law of inertia does not apply. It appears to be a reality only within your own framework and because of your limited focus.^(41,p.126)

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PSYCHOPHYSICS

What is discussed above may be thought of as Kosmic PSYCHOPHYSICS, but in an analysis of Earth-side Psychophysics it will be seen that the latter is merely our limited perspective on Kosmic processes, both inside and outside our skins.

The accompanying outline includes the main subdivisions of PSYCHOPHYSICS, as I experienced the field, and then organized it in a “left cortex” way. The Subtitles noted at the side refer to areas on which I wish to focus special attention. To do justice to the entire field, each subdivision would need a book.

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PHYSICS AND PSYCHOPHYSICS

A. PHYSICS

B. PSYCHOPHYSICS

1. SENSORY

a. Inside-the-skin

(1) Traditional

(a) Interoception, GI tract

(b) Proprioception, muscles, joints, balance, etc.

(2) Non-traditional, “extrasensory,” *[SEE SUBTITLE I]*

(a) Mental images from body “self,” body parts, psyche “selves,” psyche “subselves,” etc.

(b) Emotions from all of the above

(c) Physical-type sensations from all of the above

(d) Precognitive info from all of the above

(e) Transpersonal info from *High Self, SOUL, Monad*

- b. Outside-the-skin
 - (1) Traditional exteroception, the “five senses,” etc. *[SEE SUBTITLE II]*
 - (2) Non-traditional, “extrasensory,” *[SEE SUBTITLE III]*
 - (a) Mental sensing of the world, telepathy, remote viewing, etc.
 - (b) Emotional sensing of the world, transitory “identifications,” etc.
 - (c) Physical sensing of the world,
 - (d) Precognitive info of the world, physically, emotionally, mentally *[SEE SUBTITLE IV]*
 - (e) Transpersonal info from the Planetary Being and from Teachers

2. MOTOR

- a. Inside the skin *[SEE SUBTITLE V]*
 - (1) Striate
 - (2) Non-striate
 - (a) Endocrine
 - (b) Immune
 - (c) Central nervous system
 - (d) Autonomic nervous system
 - (i) Sympathetic
 - (ii) Parasympathetic
 - (e) Other
- b. Outside the skin *[SEE SUBTITLE VI]*
 - (1) Micro-psychokinesis,
 - (2) Macro-psychokinesis,
 - (a) Electric
 - (b) Magnetic
 - (c) Electromagnetic
 - (d) Gravitational
 - (e) Other
 - (3) Synchronicity control *[SEE SUBTITLE VII]*

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I. EXTRASENSORY INSIDE-THE-SKIN COMMUNICATION

As my mindfulness education progressed under the guidance of The Teacher, and as awareness of being an Observer of Myself gradually developed, two major questions came up: (1) Who was Myself? And (2), Who was this Observer?

In answer to those questions, I received information from two sources, from my inner *High-Self*SOUL amalgam, whom I called *Mind of Me (MOM)*, and from The Teacher. Interestingly, similar to when the Oracle spoke with Neo in the movie “Matrix,” The Teacher told me “only what I needed to know,” (paraphrasing Morpheus). And occasionally The Teacher said that I would get answers from *MOM* as my skill at “witnessing” developed.

Eventually I became aware of the fact that the Observer in me, and the Observer in everyone on the planet, had three levels, *High Self*, *SOUL*, and *Monad*, corresponding to Child, Mother, and Father in traditional religions. Myself the personality, on the other hand, as I experienced it, had mental, emotional, and physical “selves,” whom I witnessed carrying on my daily life, and then gradually I became aware of the fact that these “selves” weren’t simple units, but were composed of “subselves.”

Later, in graduate school at the University of Chicago, I studied the writings of Sigmund Freud and Carl Jung and found that except for Jung and Gordon Allport (and later, Roberto Assagioli), these “selves” and “subselves” were considered by mainstream researchers to be merely the epiphenomenal correlates (“steam above the factory”) of brain structures which were shaped only by DNA and by conditioning pressures from the environment, before and after birth. Fortunately, however, by the time of graduate school I’d had, as an Observer, several dozen significant precognitive experiences, and realized that:

1. *Space* and *time* are “projections” of the central nervous system, rather than “immutable facts.”
2. What is called the *physical cosmos* is a subsection of a larger physical-emotional-mental “cosmos” which includes the bardo, in which I could travel and explore, on occasion, as described by Robert Monroe.¹⁷⁻¹⁹ [NOTE: The reason I say “on occasion” is because after I turned over guidance of my life to MOM, in ‘39, my travels in the bardo were for purposes not “personally” chosen.]

3. This physical-emotional-mental “cosmos” was the densest section of a Universal Kosmos, whose most subtle regions were called in Tibetan Buddhism, the Void. See the Field-of-Mind diagram. [NOTE: “On the Meaning of Transpersonal,” includes a discussion of these ideas.]⁴⁹
4. As an Observer I learned that “the door” to the *MOM* level of the Kosmos was within (just as the sages of all time have said) and that The Teacher and his colleagues, except when working through a channel, seldom conversed with humans below the *MOM* level of consciousness. In other words, the “door within” is the door to the upper levels of the Kosmos, and the “out there” that can be reached “from within” is called the Void in Tibetan Buddhism not because nothing is there, but because words can’t describe the experiential gestalt.
5. As reported in “Renaissance of the *SOUL*—Destiny of the Body,” in the last few years I’ve found that each body part and body organ has a unique “voice.”² Also I’ve gradually realized, starting with mindfulness training, that each of the *selves* and *subselves* of the body and of the psyche has its own agenda, and that I, as President of this extended Corporation, have the task of creating harmony and cooperation—throughout Myself.

[NOTE: A promising area which graduate-student psychologists could well investigate is “images from body organs.” Until Theta Brainwave Training was developed in the Seventies, though, enabling researchers and others to interrogate their own body parts and organs, only psychics and healers had much to say on the subject—and often they were looked at askance, even by their clients. For those interested in this field, a few of my experiences with telepathic-like images from body organs are described in the above-mentioned *Bridges* article.]²

6. When the mental-emotional-physical structure called “the personality” drops the physical section at “death,” the mental-emotional structure which remains, called “the *soul*” (lower case) is the out-of-body body in which we previously found ourselves in dreams. In other words, when we have a “body” the world is in the *conscious* and dreams are in the *unconscious*, but when we “die,” everything is reversed. The physical world becomes the *unconscious* and what we now call “dreams” become the *conscious*. That’s why it’s important to become a lucid dreamer—so you’ll know your way around when you “get there.”

[NOTE: This fascinating subject is discussed at length in another place,³ but it’s appropriate to say here that the above is what Jesus was referring to when He said, “Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.” Matthew 18:18.

Imagine what it's like for a non-loving anti-social bomb-throwing terrorist to be projected willy-nilly into his own unconscious. The point is, we create our own "hereafter," and the mansion we construct for life in the bardo (in the "Father's House") is in our own unconscious, whose structure and furnishings we may not be paying much attention to at present.]

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II. TRADITIONAL OUTSIDE-THE-SKIN PSYCHOPHYSICS

As mentioned previously, the data of both S. S. Stevens and Gustav Fechner were synthesized in my Ph.D. dissertation to provide a more general equation, linking physical intensity of light to perceptual brightness, but the main finding of the research involved the effect of "attention" on perception. It was found that "intensity of attention" determined the degree to which a person perceived pain from electric shock, though I was unable to satisfy critics with an operational definition of "attention."

[NOTE: One of the neuroscience hypotheses at the time was a "switchboard theory of perception," rather than "attention control." Namely: The body's sensory systems had a limited number of circuits (like a telephone switchboard) and if all perceptual intermediary nuclei were busy, nothing more could get through. That is how, for instance, one school of psychophysiology accounted for the fact that listening to "white noise" while having your teeth drilled reduced pain.]

Unconscious "attention control," however, had long been known for control of pain. Edsdaile, for instance, developed hypnosis techniques for surgery in India 150 years ago, long before chloroform was discovered. The words which he used could totally negate the pain of leg amputation—without anesthesia.

But because the internal mechanisms by means of which a verbal command could obliterate pain seemed to imply the existence of a "mind" that used the brain, bordering dangerously on "forbidden" ideas, psychologists and physicians alike shied away from the area. Also, hypnosis was "mysterious." Carl Menninger, who among other things was a Sunday-School teacher, once told me that control of the body through hypnosis was so "odd," that after a few years of trials with patients in whom hypnotic effects faded away and couldn't be re-installed, he'd abandoned the practice.

It was German psychiatrist Johannes Schultz, the author of *Autogenic Training*, who put his finger on the “fading away” problem.⁵⁰ It was unconscious blocking by the patient that caused a large fraction of hypnotic failures, and Schultz recommended that control of the “patient” be transferred to the “patient,” and that therapists become teachers.

[NOTE: Hypnosis *at-a-distance* was meticulously studied in the 19th Century in Paris. In the scholarly book called *Human Personality and Its Survival of Bodily Death*, Frederick Myers reported on controlled case-study research that demonstrated that hypnotic “attention control” worked over great distances.⁵¹ These findings might be thought of as “mind-over-matter at a distance,” but better might be “mind-over-mind in the non-local mindnet.”]

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III. EXTRA-SENSORY PERCEPTION OF THE WORLD OUTSIDE-THE-SKIN

Parapsychological research was opened to the world mainly by J. B. Rhine and his wife and partner in research, Louisa, though most people on the planet (I believe) had already had convincing personal ESP experience.⁵² Until the non-local implications of quantum dynamics became known, however, and until it became apparent that at an unconscious level everyone on the planet was part of a global “mindnet” (a mental and emotional internet), the mechanisms-side of “we are all one” was obscure.^{46,47,53}

Now, however, with modern “field theory” at their disposal, informed scientists can hypothesize how we (body and mind) can be both local physical energy and non-local subtle energy. For self-focussed *egos*, though (scholars in particular), the mindnet idea has been “devastating” for it raises the dread question, “Who, then, am I?”

Fortunately for the “electronic” internet, computers don’t worry about theoretical loss of identity when they mingle disks—and don’t refuse to participate. And neither should we refuse to participate in the “mindnet.” Being *more* than a computer *is* not our basic problem, however, but nevertheless it is a difficulty. Computers aren’t “egoistic,” but humans are. And as yogis have maintained for centuries, egoism interferes with non-local awareness.

Charles Tart outlined the problem in his 1994 article titled, “Fears of the Paranormal in Ourselves and our Colleagues: Recognizing Them, Dealing with Them.”^{54,55} Part of his abstract says,

. . . scientists frequently show quite irrational and unethical behavior when presented with data about psi (psychic phenomena), the paranormal, subtle energies, and the like. Observations and some research suggest that in addition to ignorance, semi-consciousness and unacknowledged fears of psi affect their thought and behaviors. Even researchers who advocate the importance of psi sometimes show similar distorted behavior, especially when [results seem massively true, rather than statistically-significant, but trivial]. . . .⁵⁴

Charles idea of “massively true” reminds me that in 1881 the Teacher named Koot Hoomi wrote to A.P. Sinnett (Editor of *The Pioneer*, the foremost English-language newspaper in India at the time) and said,

. . . your modern men of science are less anxious to suggest a physical connexion of facts which might unlock for them many an occult force in nature, as to provide a convenient ‘classification of scientific experiments;’ so that the most essential quality of an hypothesis is not that it should be true but only *plausible*—in their opinion.”^(34,p.3)

Furthermore, as Charles Tart pointed out, the “pseudo-skeptics” (those whose minds are *not* open to be shown), are terrified even of the “plausible” when it comes to an evaluation of parapsychological data.

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IV. PRECOGNITIVE PERCEPTION OF THE WORLD OUTSIDE-THE-SKIN

Quantum dynamics makes the pre-Einsteinian view of time and space obsolete. All “times” exist in the present—and only our “perceptions,” which are projections of the nervous system, change. And that perceptual change is what gives us a sense of “time passing.” For a glimpse of time-and-space “possibilities,” read *The Ultimate Time Machine: A Remote Viewer’s Perception of Time, and Predictions for the New Millennium*, by Joseph McMoneagle, and also (for a physical perspective) read *Time Travel in Einstein’s Universe: The Physical Possibilities of Travel Through Time*, by Professor Richard Gott.^{56,57}

The idea that the past, the present, and the future all exist in an eternal NOW, is not new, of course, Shamans everywhere have said that, but how is it related to “precognition” of outside-the-skin events? In answer it is useful first to review some of the salient features of NOW, the eternal present.

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Teachers say that humans in general are less than 1% conscious, and that that part of our Mind which normally we are unaware of includes both the subconscious section of the non-local Planetary mindnet and the superconscious (transpersonal) section of the mindnet, and together they make up the past, the present, and the future.

Consider the “past:” A psychic who can tell us where we put our “lost” keys is merely “tuning in” to his or her non-local mind and asking it to answer the question. If someone says, however, that the keys were lost because a playful dog carried them away, and “no one knows where they are,” it makes no difference. All high-level psychics are in tune with Gaia (Mother Nature) and there isn’t a particle of organized Consciousness Units anywhere on the planet that “she” isn’t aware of. And since our unconscious Mind totally interpenetrates the Mind of Gaia, there is nothing on the planet that we don’t have awareness of now. The past is NOW.

Consider the “present:” A number of shamans (including many North American Medicinemen) not only can “see” the past, but make “lost keys” appear in the air, to fall at your feet. In this case the keys are present. NOW.

Consider the “future:” When Earth-School Teachers visualize, with focused *intent*, synchronicities for students, those events occur. It may be a simple materialization a la Blavatsky or Sai Baba, or things I observed in Will J. Erwood’s presence—or it may be events in the Twenties as described by Yogananda, or by Sinnett in 1881.^{21,34} Whatever—the future is NOW.

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So, with those facts in mind, a short answer to “How exactly is it possible to account for Precognitive Perception of the World Outside-The-Skin, is: The

Planetary Mind contains the conscious, subconscious, and superconscious hopes, visualizations, and dreams of all humans, and these together form a far-into-the-future tapestry of possibilities. And those individuals who can back off (emotionally and mentally) and see the “big picture,” see the extended tapestry rather than the tiny “body” thread they are on, get a glimpse of the future.

A longer answer:

1. What we are *consciously* aware of as the world is only a minuscule fraction of what we are *unconsciously* aware of, in the collective unconscious, and we can learn to consciously “tune in” on the collective unconscious.
2. Assuming that we have developed the ability to consciously “tune in” on the “collective unconscious” (either awake or in dreams), it is then found that the conscious, subconscious, and superconscious *Minds* of all humans, PLUS the *Mind* of Gaia, PLUS the *Minds* of the Fellowship of Light (the Teachers of Earth School) comprise the Planetary *Mind* (Jung’s “collective unconscious”), and that whatever is “planned” consciously and unconsciously by an individual, or family, or community, or state, or nation, is a “construct of consciousness units” in Planetary *Mind*. Consequently, when we “tune in” on that construct, we “see” the future. We “get” a so-called precognitive message.

Generally speaking, of course, we tune in on futures which involve ourselves or our own families, but depending on the strength of association (positive or negative) we sometimes “pick up” info from others.

Yogis who are free from emotional and mental bonds (good or bad karma) often “see” 20 to 100 years ahead. The extent of their “vision” depends on how “high” in the metaphoric Field-of-Mind diagram they integrate from [see the Lotus Diagram Figure 3.1 found on page 140].

CLASSICAL EXPLANATION: Counting from the “densest physical” level upward in the diagram, there are 7 physical sublevels, 7 emotional sublevels, 7 mental sublevels, etc., making 49 sublevels from “densest physical” to top of “the Void.” And an astral psychic who operates from Sublevel 14, the top of the emotional domain, can “see” at that sublevel and below, but still won’t be able to “see” accurately what is in store for a scholar (whatever his or her emotional problems) whose decision-making level of consciousness is

normally at Sublevel 19. On this point, quotations from the world's scriptures abound.

As a precognitive example from above Sublevel 21 in the diagram, in 1940 Will Erwood told one of his friends, Mr. Edlund, that I would be “going down” to the Menninger Clinic some years ahead, but that I didn't know it yet. [In fact, I didn't know at the time that there was such a place as Menninger.]

Interestingly, I didn't get a precognitive view of the Menninger clock tower until 1952, and then didn't know either what it was or where it was, and the actual event (the view of the clock tower) didn't occur until 1964. Incidentally, I didn't learn of Erwood's comment to Mr. Edlund until about 1990, from Mr. Edlund's daughter.

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For most people, precognition surfaces only in dreams. But if you are not a dreamer—what then? Fortunately that skill can be learned through properly-taught Theta Brainwave Training. Eventually, for those not afraid of the unconscious, precognitive information will occasionally come through.

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V. MOTOR PSYCHOPHYSICS INSIDE-THE-SKIN

Please note that in the general outline of PSYCHOPHYSICS, “motor psychophysics inside-the-skin” is divided into two domains, *striate* (so-called “voluntary”) and *non-striate* (so-called “involuntary”). I say non-striate, rather than autonomic, because brain-rhythm neurofeedback (EEG training) and psychophysiologic self regulation in endocrine and immune functions of lower-brain physiology, as well as self regulation of the sympathetic and parasympathetic sections of the autonomic nervous system, have been shown to be open to volitional control.

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Interestingly, in '67 when the Voluntary Controls Program (Menninger Foundation) obtained the original biofeedback research grant (NIMH-14439), inside-the-skin motor psychophysics wasn't recognized for what it was—even

though research with hypnosis had been conducted for at least a century before Schultz developed Autogenic Training. In the last 35 years, however, a bit of progress has been made and the effect of attention on perception is becoming known.

But *mainstream* neuroscience still doesn't give credence to motor psychophysics inside-the-skin. For instance, in the comprehensive book titled *Cognitive Neuroscience: The Biology of The Mind*, I was unable to find a single sentence in which biofeedback training was mentioned, much less ESP, precognition, or PK. Fechner's ideas are still outside-the-pale for mainstreamers.⁵⁸

Gazzaniga's thesis on "consciousness and the mind" condenses to a Darwinian-type survival-of-the-fittest battle amongst competing cell-assemblies inside the head. And that, it is implied, is the "real" explanation for creativity and adaptability, for love and poetry, and makes unnecessary the idea that humans have "minds" which transcend brains. And *soul* is referred to as a figure of speech, such as the "soul of Beethoven's music."

Unfortunately for Gazzaniga *et al*, parapsychological data destroy that brain-only idea, so perhaps that is why telepathy and psychokinesis are ignored in "cognitive neuroscience." According to Charles Tart, as outlined above, this blinders-on behavior most likely is caused by unconscious fear of the unknown. In that regard, in 1881 Koot Hoomi wrote to A. P. Sinnett saying,

As for human nature in general, it is . . . based upon . . . a general unwillingness to give up an established order of being for new modes of life and thought . . . pride and stubborn resistance to Truth if it but upsets their previous notions of things. . . .^(34,p.3)

So what's new?

. . .

VI. MOTOR PSYCHOPHYSICS OUTSIDE-THE-SKIN

Nowadays "motor psychophysics outside-the-skin" is beginning to get attention, and if I were to paraphrase Stevens, I'd say that it was he and his blinders-wearing predecessors, not Fechner, who "set the field of psychology back 100 years."

Fechner said it would be “100 years” before psychologists and physicists understood what he was talking about, not until the Eighties of the Twentieth Century did open-minded researchers begin to consider the possibility that mind could influence Nature directly.

Again, Koot Hoomi has comment appropriate for today. In one place he says to A.P. Sinnett,

. . . so the vril or Akas—as we call it—is looked upon as an impossibility, a myth. And, without a thorough knowledge of Akas, its combinations and properties, how can Science hope to account for [mind over matter] phenomena: We doubt not but the men of your science are open to conviction; yet facts must be first demonstrated to them, they must first have become their own property, have proved amenable to their own modes of investigation, before you find them ready to admit them as facts.^(34,p.2)

The part of the above that especially interested me as a subtle-energy researcher is that the “vril” or “Akas” (nowadays spelled “akasha”) is the same as the “consciousness units” of Seth, the “lifetrans” of Yogananda, and the “Mind substance of the Kosmos,” referred to by The Teacher. Shamans well know of this mentally-responsive subtle energy of Nature, which they say accounts for healing at a distance, and for the remarkable effects associated with amulets and talismans (on occasion), and for positive findings in “vibrational” medicine. The question is, how can scientists make the akasha “their own property . . . amenable to their own modes of investigation?”

Answer: By searching for facts in subtle-energy domains of Nature.

Many scientist and researchers, however, oppose the idea of “consciousness units, lifetrans, akasha, subtle-energy of *Mind*,” etc., and in talks and publications still affirm the basic idea of Victorian physics and biology that:

It’s all in your brain. The idea that “mind” is something separate from brain is a phantasmagoric concept. You are a survival-of-the fittest creature whose brain mistakenly thinks that awareness of neural processes called “feeling” and “thinking” is more than a side effect of neural firing patterns.

To facilitate knowing and transcend “guessing,” however, my advice to these neuroscientists is:

1. Find all the data that are possibly contrary to your “belief structure,” such as information on:
 - a. the collective unconscious,
 - b. out-of-body experiences,
 - c. remote viewing,
 - d. ESP (thoughtform detection),
 - e. psychokinesis (macro and micro),
 - f. healing,
 - (1) through “therapeutic touch,”
 - (2) at a distance,
 - (3) electrical effects in and around the bodies of healers,⁵⁹
 - g. poltergeists,⁶⁰
 - h. precognition,
 - i. materialization (thoughtform condensation),
 - j. apports (movement of solid objects from one location to another),
 - k. etc.

[NOTE: After collecting the above information, your “left cortex” will have enough objective material on hand for understanding what happens next, in the subjective domain.]

2. Go through a course of Theta Brainwave Training and begin EXPERIENCING (in a few days, or weeks) one or more of the above subdivisions of the so-called occult world.

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Entertainingly, for whatever “reasons” in a specific individual, conscious-or-unconscious, reductionistic ideas struggle to live and control their makers—namely us humans. Otherwise, like previous archetypal ideas (known as the gods) they die, as when Morgan, the goddess in the movie “Merlin” shouted, “How can you escape me?” And Merlin merely turned his head and said, “We will forget you.”

And that’s how false ideas always die. We forget them when through our personal experience they no longer can extract from us the superstition-laden emotional and mental energies which keep them alive.

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Concerning reductionism, one of the most interesting developments in modern neuroscience, called “neurotheology” (the location of God-consciousness in the brain) was the cover story of *NEWSWEEK*, 7may01.⁶¹ Writer Sharon Begley (with Anne Underwood) says that,

Brain scans of people lost in prayer or deep in meditation have revealed the neurological underpinnings of religious states such as transcendence, visions, enlightenment and feelings of awe.⁶¹

An error in the above sentence, however, was the use of the phrase “the neurological *underpinnings* of religious states. . . .” More accurate and less prejudicial would have been “the neurological areas associated with religious states. . . .” And from my viewpoint in the field of neuroscience (beginning in ‘58 at the University of Chicago), and as an out-of-body (OB) “traveler,” a fully-correct phrase would have been “the neurological areas which respond to religious states. . . .”

[NOTE: When I, in an OB state, visit someone 1000 miles away and identify momentarily with his or her thoughts and feelings, a recording in my brain necessarily must be made, or I’d have no memory of the event. But to say that my brain produced the event is far fetched, especially when the next day I get a telephone call from that person asking what I meant when I referred to “emotional and mental DNAs,” the subject of our OB discussion.]

The first encounter I had with such prejudicial ideas in neuroscience was when I took a graduate course in ‘60 at Chicago called “The Neural Basis of Sensory Discrimination [my underline].” One of the implications of such a title is that “after death of the brain” there will be no “sensory discrimination.” And that idea is contrary to experience for those familiar with OB travel, who occasionally meet after-death *souls* and other entities in the bardo.

An accurate non-prejudicial title for the Chicago course would have been, “The Neural Correlates of Sensory Discrimination.”

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In yogic theory, subtle-energy discrimination comes first, at an unconscious level, and brain-circuit activation comes second. The brain hastens to catch

up and make the normally-unconscious experience become conscious because that is what the *High Self* wills (visualizes).

Also, in regard to “what comes first,” experience or brain change, we’ve observed in Theta Brainwave Training that when normally-unconscious imagery begins to come to consciousness, called up by the intention of the trainee, the EEG patterns across the head begin to change. Intention *precedes* brain change, not the other way around.

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While on the subject of “brain and consciousness” it is useful to note that both optical and magnetic pulses from the environment can stimulate the brain (like small-scale *kundalini* releases) and to some extent can make a person conscious of normally-unconscious processes, such as telepathically seeing events at a distance.⁶²

Experiments along this line are of interest in avant-garde neuroscience, but a Tibetan-yoga word of warning. Like with mescaline or LSD, or Holotropic Breathing, brain circuits which usually are dormant until a person becomes a full-fledged meditator, can be made receptive to bardo phenomena (to the normally-unconscious phenomena of after-death life) before a person is psychologically prepared for such experience—sometimes with unfortunate results. This occasionally happens in spontaneous kundalini activation without any known external stimulation, so it is important to select experimental subjects with care.⁶³

[NOTE: If an unusual release of kundalini is triggered by any level other than the *SOUL*, says The Tibetan, there is danger that the psyche or the nervous system will be damaged by the flood of etheric energy. For more information on this subject see Grof in References & Notes.⁶⁴

A somewhat similar warning was given to me by Genesis, a channeled Teacher, when I inquired (25jan90) about the strength of the magnet which might be used over a person’s head in the copper-wall project. He said, essentially, be careful. Not only the strength of the magnet is important, but also, “how psychologically stable is the research subject.” Detail on this is included in another place.³

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Before leaving Sharon Begley's story in *Newsweek*, it's interesting to note the stance of Drs. Andrew Newberg and Eugene D'Aquili in the "what comes first" debate.⁶⁵ Newberg says,

The fact that spiritual experiences can be associated with distinct neural activity does not necessarily mean that such experiences are mere neurological illusions. It's no safer to say that spiritual urges and sensations are caused by brain activity than it is to say that the neurological changes through which we experience the pleasure of eating an apple cause the apple to exist. . . .

There is no way to determine whether the neurological changes associated with spiritual experience mean that the brain is causing those experiences . . . or is instead perceiving a spiritual reality.⁶⁵

The last paragraph of the story concludes,

. . . one mystery will surely lie forever beyond [the scientists'] grasp. They may trace a sense of transcendence to this bulge in our gray matter. And they may trace a feeling of the divine to that one. But it is likely that they will never resolve the greatest question of all—namely, whether our brain wiring creates God, or whether God created our brain wiring. Which you believe is, in the end, a matter of faith.⁶⁵

That idea, however, merely shows Sharon Begley's "belief." God neither created the wiring of our brains—nor does the wiring of our brains create God. The personal God, Who my Grandmother Green tended to think created All That Is, or ever will be, certainly can't be held responsible for the mess human-wiring has made on this planet.

If, however, God is the Kosmic Life which expresses Itself through "consciousness units" (lifetrans, vril-akasha, *Mind* substance of the Kosmos, etc.), then it is clear that Life evolved the wiring through which It manifests in space-time, and we, as beings of Life, use the wiring to perceive Life.

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Metaphysical abstractions aside, two more points concerning brain and consciousness:

1. In '41, during physical mindfulness training, The Teacher told me to continue practicing the piano. [I was working on one of Chopin's left-hand etudes, #12 I believe.] When I asked why, he said it was useful in coordinating the left and right hemispheres of the brain, and would help bring to consciousness certain aspects of mind. I was surprised, for at that time I knew nothing of brain structure and its *intentional* molding for consciousness reasons.
2. A few weeks ago, while pondering Seth's ideas in *The "Unknown" Reality*, I noticed a place, Page 146, where Robert Butts (Seth's transcriber, and husband of Jane Roberts) mentioned an unusual circumstance in which he become "aware" during sleep that he was dreaming *two* dreams at the same time. On Page 149 Seth explains, saying, "You are, in a rudimentary fashion, beginning to open up those *unused areas of the brain*, or you would not have even been aware of the fact of two simultaneous dreams (my emphasis)."

And on Page 116, Robert Butts inserted a note which says,

. . . . For material on mental and psychic expansions in old age, and the hemispheres of the brain, see the 650th session in Chapter 13 of *Personality Reality* [THE NATURE OF PERSONAL REALITY]. And in Chapter 21 of *SETH SPEAKS*, Seth briefly mentions the eventual activation of "new areas" in the brain to "physically take care of" past-life memories.

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BACK TO PSYCHOPHYSICS: Reiterating, an area where PHYSICS and PSYCHOPHYSICS clearly come together is in "motor psychophysics outside-the-skin," not through statistical inference, but through direct instrumental observation in micro-psychokinesis and macro-psychokinesis.^{13,14,44,59,60,66-73}

Macro-psychokinetic findings shouldn't surprise us. Shamans for thousands of years have demonstrated such phenomena, and more recently, so also have thousands of at-a-distance healers in Unity, Religious Science, Divine Science, Christian Science, and other New Thought religions. And nowadays, at-a-distance kinesiology is beginning to get attention from researchers. [For related non-local experience in the area of "healing," see *God, Faith, and Health: Exploring the Spirituality-Healing Connection*, by Jeff Levin;⁷⁴ and *Clinician's Guide to Spirituality*, by Bowen White & John MacDougall.⁷⁵

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SYNCHRONICITY: Today (18jul01), as I was making final edits on the above paragraph (written weeks ago), and regretting that I didn't have up-to-date info on kinesiology, a Fedex package arrived from Jerry Pittman with a copy of *Power vs. Force* by David Hawkins.^{70,71} This book, on "behavioral kinesiology," has information on research and applications which, to paraphrase Jerry, "I found more than interesting."

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Related to non-local medicine, Karl Maret recently visited a number of scientists in Britain, France, and Germany, and found that despite the storm of criticism about homeopathy (on research done in France some years ago by Benveniste *et al*) evidence shows "beyond doubt" that the infrared signature of water is changed by *intention*, which apparently is transmitted along with the homeopathic remedy, "because intention seeds itself throughout the dilutions."⁷⁶

Oddly enough, that is very similar to what Seth said. As he explains it, each intention is a non-local "thoughtform" that becomes a living entity that wants to grow!

It's interesting to me that such ideas are beginning to get psychological scrutiny—though mainstream researchers as a whole are still "waiting to see," to state their position in a complimentary way. The "minds" of some scientists, however, are entering the debate in a ridiculous way. For instance, as noted by Jeff Levin,⁷⁴

Dr. Larry Dossey has collected some of the more hilarious closed-minded responses of scientists to studies that implicate superempirical mechanisms. My favorite, from a peer-reviewer for a scientific journal: "This is the kind of thing that I would not believe even if it existed."^{74(p.202)}

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VII. SYNCHRONICITY CONTROL

Being primarily a scientist rather than a mystic, and wanting to both *experience* and *understand* the rationale of synchronicities, since '36 I've searched for

confluent ideas in Spiritualism, New Thought (Divine Science, Science of Mind, Christian Science, Unity), Theosophy, Anthroposophy, Vedanta, Zen Buddhism (Japan), Mahayana Buddhism (Tibet), Hinayana Buddhism (Burma, Malaysia, etc.), Confucianism, Taoism—and most productively for its rationale, the writings of The Tibetan, who dictated many volumes of esoteric material to (not through) Alice Ann Bailey—and Sri Aurobindo, who wrote thousands of pages about his own experiences in multiplex domains of the Kosmos. And nowadays my investigations include material from Monitor, Genesis, Emmanuel, Seth, and other such channeled Teachers.

Why do this?

The main reason, which I discovered in out-of-body experience, just as Robert Monroe and others discovered, is that human problems in this world and in the next world are so remarkably similar that it is useful to develop certain abilities of mind and emotion in advance of going there unintentionally, willy nilly, and not coming back.

These skills include:

- a. The ability to destroy “glamour” in ourselves, which “mindfulness skill” is contingent on being able to track to its probable source our every *emotion*, and “dialogue” with it.
- b. An ability to destroy “illusion” in ourselves, which skill is contingent on being able to track to its probable source our every *thought*, and “dialogue” with it.
- c. SELF Reliance, in which we accept only those metaphysical concepts which we can test and prove in our own lives. [By “SELF” I mean *High Self*, not personality “self.”]

These three skills are part of what I began practicing in mindfulness training with The Teacher in '38, though it took most of six decades to develop internal awareness to the point where I felt qualified to say: “Alzheimer’s isn’t what you think it is.”

In mindfulness training I discovered that every undesirable thoughtform that succeeds in remaining hidden in the “deep unconscious” is active NOW, and

is being supplied with emotional and mental energy, like a wart on the psyche. And until we turn the Light of awareness into every hidden recess by tracking every conscious thought and emotion to its source, we are an unconscious kaleidoscope of minuscule living kamamanasic (emotional/mental) creatures, each looking out for itself.

From that viewpoint: The psyche is a garden and we are the gardeners who not only tend the garden but *are* the garden.

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FINAL THOUGHTS (for today): I recently came across some Seth ideas in *The “Unknown” Reality* that seem appropriate for society nowadays.⁴⁰

Ego consciousness must now be familiarized with its roots, or it will turn into something else. You are in a position where your private experience of yourself does not correlate with what you are told by your societies, churches, sciences, archaeologies, or other disciplines. Man’s “unconscious” knowledge is becoming more and more consciously apparent. This will [surface] under and with the direction of an enlightened and expanding egotistical awareness that can organize the . . . neglected knowledge—or it will be done at the expense of the reasoning intellect, leading to a rebirth of superstition, chaos, and the unnecessary war between reason and intuitive knowledge.

When, at this point . . . of mankind’s development, his emerging unconscious knowledge is denied by his institutions, then it will rise up despite those institutions, and annihilate them. Cult after cult will emerge, each unrestrained by the use of reason, because reason will have denied the existence of rampant unconscious knowledge, disorganized and feeling only its own ancient force. . . .

. . . Your species is in a time of change. There are potentials within the body’s mechanisms, in your terms, not as yet used. Developed, they can immeasurably enrich the race, and bring it to levels of spiritual and psychic and physical fulfillment. If some changes are not made, the race *as such* will not endure.

This does not mean that you will not endure, or that in *another probability* the race will not—but that in your terms of historical sequence, the race will not endure.^(40,p.110, Seth’s accents)

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