

The Ozawkie

Book of the Dead

Part 1



*Alzheimer's
isn't what you think it is!*

Elmer Green, Ph.D.

The Ozawkie Book of the Dead:

Alzheimer's isn't what you think it is



by

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OZAWKIE BOOK OF THE DEAD:
Alzheimer's isn't what you think it is!

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TO

WILL J. ERWOOD and MANLY PALMER HALL



PREFACE

My mother died of Alzheimer's. Before leaving, she told me to "wear the world like a loose garment." The Ozawkie Book of the Dead tells me how.

We don't yet speak the language of the psyche well enough to dialogue with Alzheimer's. It is certainly one of the leading health problems of our contemporary culture. However, we should not be unaware of the fact that the number of people with the disorder is increasing in quantum leaps simultaneously with the expansion of consciousness. This is no coincidence. It is a parallel.

Therefore, Alzheimer's should be treated from the posture that it is not only a health disorder but a phenomenon of the psyche. That is why Alzheimer's should be approached as a language of the psyche. Elmer speaks Alzheimer's fluently. It is not an altered state; it is a state of mind on the sacred Altar of the Spirit.

We have discovered yet another Pandora's Box, another residence where the psyche has waited to be discovered. However, the time hasn't been right because till now we lacked the necessary psychological and spiritual environment in which the treasures we drew from Pandora's Box can fully be appreciated and recognized as jewels from the psyche.

We are drawn to safe altered states. We are seduced by fantasy. We love mythology and one cannot argue that the epidemic of drug use is not the crash course method of reaching the psyche or soul without a skillful guide. Green's work is a guide into the psyche of Alzheimer's and into its spiritual voice. Alzheimer's is a spiritual conduit through which multiple cosmic dimensions are experienced by the soul. It is a residence between dimensions in which the spirit can fully appreciate the illusion of the physical form while embracing the reality of the non-physical.

Yet without a practical guide into the profound state of the psyche, the mere description of its existence has no practical value. The rich communication that can emerge from the person existing within the consciousness of Alzheimer's must have a frame of reference, an earth grounding point through which the symbolic language inherent to that dimension can be made understood.

It is possible to turn our Alzheimer's family member into a spiritual director, impossible though that may seem. Yesterday it wasn't possible. Today it is. Equally important, if not more so, since the patient is leaving, is the insight and the transformative process this provides to the caregiver. For if you are going to do a good job on the Alzheimer's patient, you have to know where they are and you won't be able to do that if you don't know where you are. The later half of this deeply psychological and spiritual work is like a teacher's manual and a student's guide-

book showing how and why the caregiver's responsibility is so crucial not only to the patient but to the caregivers and eventually to the planet. We are all evolving.

Dr. Green believes that the best training we can get is to have to deal with an Alzheimer's patient. In the book he tells why this is true and through this process how we are prepared for our own transition, what the essential changes are to prepare our own soul and what we can then do for the planetary soul that is also seeking to emerge.

This book speaks clearly of our responsibility to the Earth Soul. It asserts that humanity as a whole must transcend the gods and assist the Earth in doing the same. That is our evolving task, our spiritual destiny. Our only sin is to say no to evolution. This book teaches us how to say yes. It is a direct response to the evolutionary crisis. The Tibetan tells us the Earth is going through its first initiation and is seeing its soul for the very first time. The Earth itself is like the Alzheimer's patient is caught between two planes. Dr. Green gives us the formula for assisting the planet and then shows us how to assist ourselves and all of humanity.

But further still, we are all "on our way," whether through Alzheimer's or otherwise. So these are our instructions not only for our loved ones but for all of us. It is the book of the century. With these profound instructions from Dr. Green who assisted the soul of his loving wife, Alyce, to make the full transition through which his own soul became more cleansed and awakened, we are sharing in his most intimate experiences. These are the most important instructions you may ever be given for a loved one, yourself and planet Earth. On behalf of all of us, I urge you to read every line.

Near the end of the book, Elmer tells us that the people standing on the summit after the long journey are filled with joy and sense of triumph. Even though it is still twilight, at least it is no longer dark and "the light is coming". This great work tells us how to handle the darkness, how to get rid of needless baggage and how to get ready for the coming light.

In the final scenario, it is as though the collective aspirations of the Planetary Soul crescendos and the Soul of the Cosmos responds. It is no longer twilight; people from all parts of the world reach the top of the mountain, form a circle, hand in hand and Elmer speaks to them telepathically. Elmer then tells of a physical manifestation: Above his home in Ozawkie, four great bald eagles form a hierarchy. Coming at the precise completion of his magnum opus, this profound synchronicity is confirmation to him that our spiritual ascent will not be aborted; however rocky the road, our higher destiny will not be denied.

Obadiah Harris, Ph.D.



FOREWORD

I learned some unexpected things about Alzheimer's (Alz) while caring for my wife and colleague, Alyce, especially during the last 6 years of her life, until she detached permanently from her physical body on 6aug94—things that psychologists and medical people, and few religious people, would have guessed. And, I learned some unexpected things afterwards, too, as described in Chapter 8: AFTER THE BARDO. So, the title of this book could have been, in part, ALZHEIMER'S ISN'T WHAT I THOUGHT IT WAS.

One purpose of this book is to share Alyce's and my spiritual experiences and tell what I learned about her out-of-this-world state of consciousness and especially to tell it, where I can, in her own words. Much of what she said is true, I believe, for every person who suffers from Alzheimer's or "Alz" (a person whom I will refer to as an Alzper), or who suffers from any other loss of mind, be it from old age (senile dementia), or from some other kind of brain damage, aneurysm, thrombosis, stroke, head injury, whatever.

This book is a message of spiritual hope, therefore, for families in which one member no longer remembers who he or she is, who you are, or who anyone is—and can't understand what you are trying to tell them, nor express themselves in any meaningful way.

* * *

To the best of my ability I'll use a conversational style of writing with italicized, CAPITALIZED, **bold**, and underlined words for emphasis, just as when I wrote to my four children, Patricia Norris, Doug Boyd, Sandra Gey and Judith Green (P,D,S & J) over a period of years telling them what was happening to their mother as she went through Alzheimer's (Alz).

You, the reader, need pay no particular attention to these type-face variations as you read along. They do not represent any sort of code that you will need to decipher, but represent only my own intonation, emphasis and tone-of-voice to make it easier to "hear" my meaning. In some cases, however, I'll use upper case, such as "*SOUL*" to distinguish that word from the "*soul*," which is not the same thing.

Quoting from my Journal entries, I reported in letters to P,D,S & J what Alyce said when she came out of the mostly-unconscious Alz condition every week or so and told me, in perfect diction, what was happening to her. She spoke of things which I wished to share with them, and now wish to share with you, about her before-death experiences in the after-death bardo—which is a place and state of consciousness which lies between our present mortal life and a next mortal life, a block of time which is a segment of our immortal *SOUL's* training program in Earth School—until Graduation.

In addition to being informal, I include biographical and autobiographical chapters, and “aside” notes in places, wherever useful to illustrate a point. And, you will notice, commentary on related subjects is frequent, especially in Chapters 1 through 3, which include much context-establishing background.

* * *

It is not my intention to write a book with exhaustive footnotes and references concerning the “astral plane” and related metaphysical ideas. For a comprehensive scholarly review of that subject, the classic volume called *THE ASTRAL BODY* (Powell, 1973) is recommended. Nevertheless, references which come to mind as I review the daily Journal which I’ve kept since 8may89, are included. These references are the texts I’ve found over the years which best explain, or describe, both the normally-below-conscious domain of emotions and lower-mind which psychologists call the subconscious, sometimes referred to as the Freudian unconscious, and the normally-above-conscious domain of abstract-mind and transpersonal love which meditators often call the superconscious, a word which has significance in Jungian psychology, but not in Freudian.

NOTE: The words conscious, unconscious, subconscious, and superconscious, which are defined in Chapter 3, usually tell us something about a person, but also these words are used, mainly by psychologists, to describe states-of-consciousness. Thus, “an unconscious state of consciousness.” is not a contradiction in terms. In addition, the above four words are often used as nouns, such as the unconscious, or the subconscious.

* * *

Based on what I learned from Alyce, and from similar cases described to me by states-of-consciousness workshop attendees, Alzpers are stuck in the bardo, sometimes called the “astral plane,” immobilized between the mortal-*soul*’s often-gloomy world and the Light of the *SOUL* toward which they are going.

Interestingly, an Alzper’s orientation is almost the mirror-opposite from an autistic child’s. Autistic children, who often don’t know who they are, who you are, or who anyone is—and can’t understand what you are trying to tell them, nor express themselves in any meaningful way, are on their way into this world, coming from Heaven. This idea about children and Heaven was noted by Jesus’ when He said, “Permit little children, and forbid them not, to come unto Me; for of such is the kingdom of heaven (Matthew 19:14).” About Alzheimer’s people, though, Jesus might have said, “Permit Alzpers to come unto Me, and help them, for they are on their way to the kingdom of heaven.”

* * *

In recent states-of-consciousness workshops, in which I began discussing for the first time what Alyce said during her Alz years, an odd situation arose: I found it necessary to describe, for the sake of clarity and context, some of my own astral out-of-body experiences. And that is something which previously I'd never done. Doing so earlier would have interfered no doubt with the development of Clinical Biofeedback (Green and Green, 1977, 1986) and with the completion of our copper-wall research with healers (Green et al, 1992, 1993) (see Chapter 5).

Since 1995, however, it has been useful to illustrate things that Alyce said in her Alz state by referring to my own experiences. In part, that's what led to the writing of this book. After hearing of Alyce's adventures in the astral plane, and hearing me say that her experiences corresponded well with descriptions from the Ancient Wisdom and with my own experiences, workshop attendees often said it would be useful if it were put in writing.

Subsequently, I began writing a book titled **ALZHEIMER'S ISN'T WHAT YOU THINK IT IS**, containing not only biographical information on Alyce, but also autobiographical facts about myself. Writing the autobiographical section of that book created a problem, though, because it became necessary to extract information from another manuscript I'd been working on titled **VISION DREAMS**. Not wanting to cover the same material twice, nor to exclude pertinent information from either of the two books, I melded them into the present one, identified as **AVIZ** in my computer, of which about 50% is autobiographical.

Interestingly, **VISION DREAMS** had expanded during its development and needed a different title. The book was more than a discussion and analysis of vision dreams and had become, essentially, a modern "Book of the Dead," a present-day view of *Life* and *Afterlife*, *Heaven* and *Hell*, *soul* and *SOUL*, and reincarnation, bringing together concepts from **THE HOLY BIBLE** (Scofield, 1967), **THE TIBETAN BOOK OF THE DEAD** (Evens-Wentz, 1960), the Egyptian **BOOK OF THE DEAD** (Budge, 1960), a hundred other books—and above all, my own experiences.

I had thought of using **THE AMERICAN BOOK OF THE DEAD** as a title, but that seemed presumptuous, And **A NEW BOOK OF THE DEAD** sounded grandiose, but a title that came from my home address would be neither presumptuous nor grandiose. Hence, **THE OZAWKIE BOOK OF THE DEAD**. And that, combined with **ALZHEIMER'S ISN'T WHAT YOU THINK IT IS**, became what I labeled **AVIZ** (Alz plus Visions).

The first-planned books fit smoothly together because, as I said, the same background explanation was appropriate for both, but more importantly, **ALYCE'S STORY** perfectly illustrated the basic concepts of the Ancient Wisdom about humans and the Planetary Mind, the presence of God on Earth.

* * *

In a 2-day workshop on “Alzheimer’s and the Astral Plane: Glimpses of Heaven and Hell,” it is possible through questions and answers to develop an adequate framework of ideas for explaining Alyce’s astral and spiritual adventures, but since that isn’t possible here, I’ve condensed the background section of a workshop to SEVENTEEN PROPOSITIONS plus three chapters which provide: (1) ALZHEIMER’S, a brief outline of problems confronted by their *souls*, and what we can do to help them, spiritually, and help ourselves at the same time, (2) PROPOSITIONS DISSECTED, a detailed analysis of the SEVENTEEN PROPOSITIONS concerning living, dying, going to Heaven, being “born again,” and finally, graduating from Earth School, and (3) CONTEXT AND DEFINITIONS, including a Field-of-Mind Diagram in which everything in AVIZ has a place.

* * *

These PROPOSITIONS have significance for all people, not just Alzpers, and are put at the front of the book as a summary, or abstract, or progressive outline, of the main subjects of discussion, and at the same time they introduce ideas and language which are useful later in discussing Alyce’s words, as quoted from my daily Journal.

If some of these PROPOSITIONS seem difficult to make sense of when you first read them, let them sink down into the subconscious for a few days, without stirring them, so to speak, and then ask your *SOUL*, which is your superconscious SELF, to bring them back up to consciousness in dreams, rephrased and re-symbolized so as to give an explanation appropriate for the background and cultural structure of your own mind. Doing that, I have learned over the years, is an infallible way of discovering facts in a states-of-consciousness Kosmos.

* * *

Subsequent chapters focus on: (4) ALYCE, her background as a meditator and non-dreamer, (5) my OUTER-LIFE background as a meditator and dreamer, and our work together, (6) my INNER-LIFE background as a visionary dreamer, (7) IN THE BARDO, what happened day-to-day when Alyce was confronted with the long drawn-out Alz death of her physical body, and how her experiences and my experiences reflected our *SOULS’* training programs, (8) AFTER THE BARDO, becoming a fully-conscious liberated *SOUL*, (9) THETA BRAINWAVE TRAINING, how students can contact their own *SOUL* and learn how far they’ve come, and what to do toward completion of their mandatory Earth-School curriculum, (10) ARCHETYPES AND CHANNELING, liberation from the ancient gods, from whose control we must escape as we journey toward the Light of the *SOUL*, (11) FREEDOM FROM FEAR, which many people need, especially scientists and psychologists, and many churchmen, when confronted by the parapsychologically unexpected, (12) MARTY [a case history], (13) GILGAMESH, the sym-

bolic story of my life, (14), QUESTIONS FROM WORKSHOPS, and from lectures, (15), THE GENESIS OF HAPPINESS, how to get there, and (16) FUTURES, the planetary need for vision dreams and transpersonal experience.

* * *

Putting together an integrated picture of the Ancient Wisdom, based on my own experiences (Chapters 5 and 6), has been a life-long adventure, at least since age 16, but not until Alyce began to suffer from Alz in '85, did some of the final pieces of the Kosmic jigsaw puzzle begin to fall into place concerning mortal *soul* and immortal *SOUL*, Earth and Heaven, Here and Hereafter, good and evil, Darkness and Light.

During states-of-consciousness workshops, however, I've been asked, sometimes pointedly, "How does this help me? I can't spend seventy years reading and meditating in order to decipher, experience, and know the Ancient Wisdom." My answer: "Be cheered. Technology has come to the rescue." Traditional years-long meditation practice no longer is needed in order to find the experiential path leading to the Light of the *SOUL*.

Geographic exploration of the New World began in 1492 with the slow-poke Santa Maria, but modern technology has produced the super-sonic Concorde. In a similar way, with modern Theta Brainwave Training instruments, exploration of the states-of-consciousness Kosmos has entered a new phase.

Specifically, the state of deep stillness which is necessary for inner exploration, can quickly be reached through Theta Brainwave Training (TBT). And while in this stillness, which has long been taught in Tibet and all Asia, and has been taught for centuries in one form or another in the Mid East and in the Western world, the student can interrogate both the subconscious and the superconscious, and get information on the why's and wherefore's of his or her own life—and possible futures. In fact, after learning to consciously sustain the deep stillness while communicating with our own normally-out-of-mind subconscious and superconscious SELVES, there isn't a question on Earth or in Heaven that we can't get a bit of information on.

Beginning TBT students, however, often get symbolic responses to their questions—couched in imagery which can't easily be deciphered by the literal "personality mind." In that case, with guidance from a knowing teacher, one who has been there, students can return to the stillness in successive theta sessions and invoke an explanation of previous symbols. A near-perfect example of how this is done is outlined in Marty's experience, Chapter 12.

TBT, incidentally, involves specific self-engendered brainwave patterns which are "fed back," usually by tones, so that students can know where they are in the approach to stillness.

* * *

Please note that this book is not about religion or philosophy, or psychology, metaphysics, or scientific speculation—even though it bears on all of them. It is rather, from my point of view, an experientially-based description of *body* and *soul* and *bardo*, and *SOUL* and *Heaven*. And I can assure you, knowledge of bardo and Heaven always comes to those who make an effort to find out through reading, meditating, or theta brainwave training WHEN—and this is a crucial condition—one’s approach to the *SOUL* is coupled with invocation.

Invocation, as here used, means asking the *SOUL* to help the personality “become conscious” by implementing both experience and understanding in our life. Experience PLUS understanding lead to *knowing*, which is considerably different from emotion-based hoping, believing, or having faith, as we were taught in Sunday School—and far more satisfying than mental-based hypothesizing, as pounded into the heads of graduate-school students.

In regard to Truth, which every student must discover for himself or herself, a Sanskrit-English phrase carved into the entrance of the Theosophical Society’s Headquarters at Adyar, India, says, “There is no Religion Higher than Truth.”

Elmer Green
Ozawkie, Kansas
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It goes without saying that I am indebted to Ann Nunley, who allowed me to use one of her paintings as the cover. It was painted several years before the book was planned, but its theme was appropriate for Alyce and me as she went through the bardo during Alzheimer's, and then emerged into the Light.

Judy, Pat, and Sandra reviewed many pages of the early chapters to get dates correct, especially from thirty years ago when we were conducting research at the Menninger Foundation with Swami Rama and Jack Schwarz. Their editorial comments, especially Judy's, were used by Doug in the early chapters. In addition, Sandra quickly stepped in when Doug's computer crashed and found him another, and worked with it until chapters of the book were again at his disposal.

Special thanks, however, go to my son and editor, Doug Boyd, for his suggestions in making ideas clear. I was writing this book in workshop style, I said, informal and conversational rather than academic and textbookish, and wanted the pages to be as readable as in his own latest book, *MAD BEAR*. He said that that would be his guide, and agreed that in a top-heavy subject such as a "book of the dead" it would be useful to make the pages as light as my letters to him and his sisters (about 40 pages per month) in the Journal which I started when Alyce no longer was certain who I was, or who she was).

For having an opportunity to speak of many of my friends in various chapters, I thank Helen Bonny, Lesley Carmack, Harvey and Julie Grady, Julian Gresser, Stanislav Grof, Christina Grof, John Haaland, Elda Hartley, Rex Hartzell, Bob Herman, Penny Hiernu, Linda Laird, John Leifer, Karen Malik, Bob and Dorothy Mariani, Ed Maxey, Bob Monroe (deceased), Dulce Murphy, Robert and Ann Nunley, Kay Ortmans, Peter Parks, Jerry Pittman, William Roll, Carol Schneider, Tony Schwartz, Jack Schwarz, T.M. Srinivasan, Jack Stucki, Miles Vich, and Dale Walters. For warm encouragement in conjunction with their review of the text as it progressed, I especially thank Caroline Myss, Kate McCullum, Celia Coates, and – I thank Jeffrie R. Goltz of Diversified Printers for immense help with discs and digits at the very end.

Last but not least, I am grateful to Obadiah and Jeanne Harris for deciding, during dinner with Gladys Strom Gardner and me in Glendale, 20sep98, that the Philosophical Research Society would find this an interesting book to publish. Their support over the months lightened the task immeasurably, especially since I had not planned at first to give away so many secrets.

SEVENTEEN PROPOSITIONS

As said in the Foreword, one reason for listing the underlying states-of-consciousness PROPOSITIONS at the front of this book is to establish a framework of ideas and language so the reader will know what is being referred to when I quote Alyce's words from my Journal.

It isn't necessary to believe or accept as likely any of these ideas, but it is necessary to have them in mind, at least as intellectual concepts, otherwise the significance of what Alyce said, and her experiences, may not be understood.

Key words which appear again and again throughout the book are here underlined. For meditators, these are useful "seeds" on which to focus intuition.

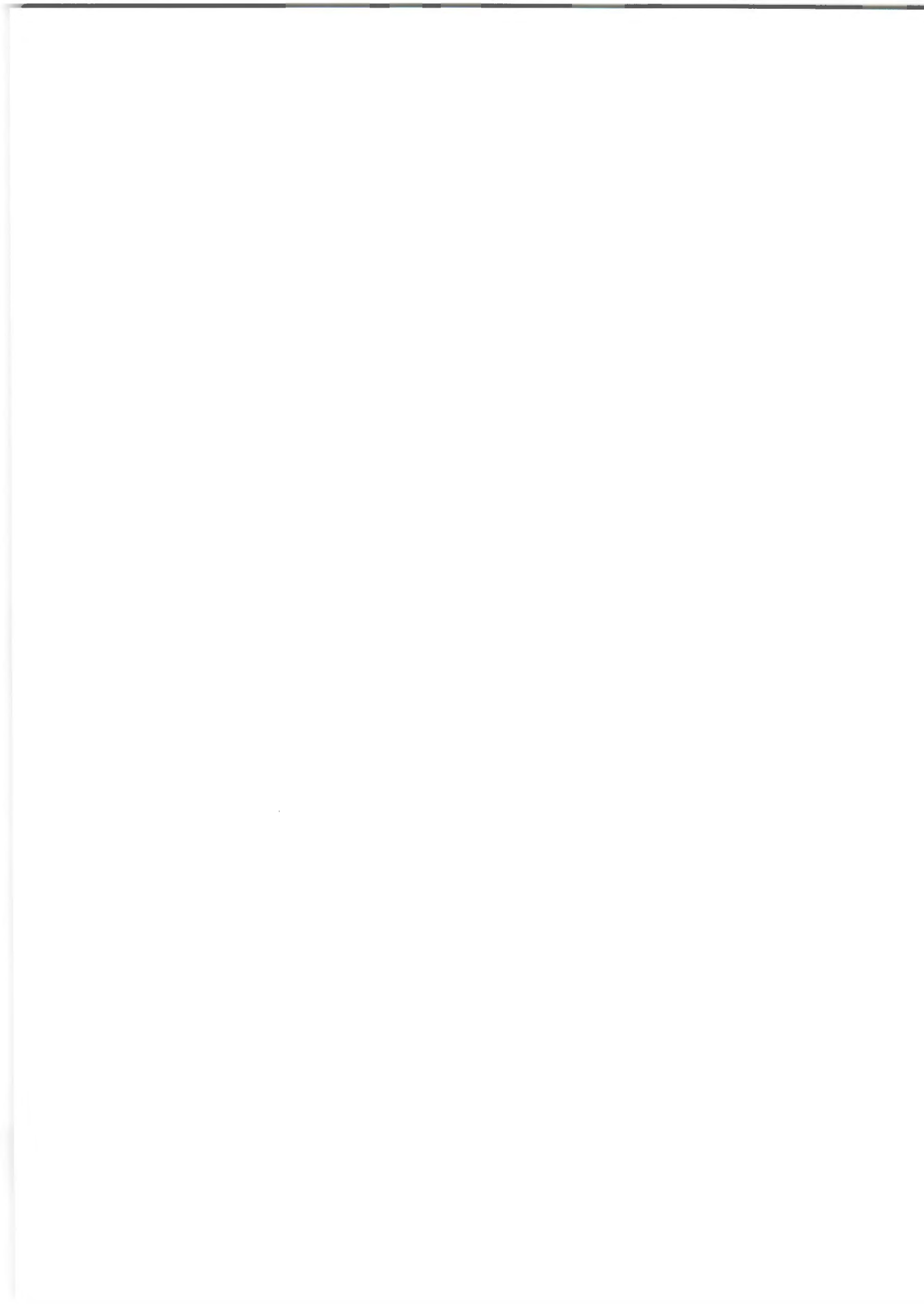
* * *

1. Every human on the planet has two "souls", an immortal SOUL and a mortal soul.
2. The SOUL is an immortal spiritual entity who brings Light into the world from the Domain of Light, the Planetary Superconscious, focusing the "Light of the SOUL" into the Darkness of Matter through a High Self, the soul's "guardian angel."
3. This SOUL is our True Self, though we may not be aware of its existence until the very moment of the body's death.
4. The mortal soul, often called the astral body, and which we usually think of as "ourselves," is the conscious and subconscious amalgam of emotion and thought which makes decisions and conducts affairs in our daily life.
5. The soul is a transient synthesis of two kinds of subtle matter, emotional substance and mental substance, and these substances are as real as physical substance, though less dense.
6. The personality is a transient synthesis of three kinds of matter, physical substance, emotional substance, and mental substance, body and soul.
7. From the moment of the creation of the soul and its physical body by the High-Self/SOUL, and until their death, the High-Self/SOUL remains associated with the soul and its physical body.
8. After the personality's loss of its physical body, its still-surviving self, the soul, the astral body, finds itself in a domain called, in Tibet, the after-death bardo.

9. This bardo consists of many gradations (densities) of emotional and mental substance into which the *soul* “rises” like a balloon until it reaches that level in the Earth’s emotional-mental atmosphere which corresponds with the density or subtlety of its feelings and thoughts, conscious, subconscious, and superconscious, during its just-completed life on earth.
10. In a more rarefied level of substance “above” the bardo, in a superconscious place and state called Heaven, the immortal *SOUL* has its abode.
11. At the time of physical death, the *soul*, in a rare circumstance, consciously sees the *SOUL* as a Luminous Being, or as a White Light, from which the Love of the Christed Self streams forth in blessing, benediction, and welcome.
12. If the *soul* approaches and blends with the Light of the *SOUL* in full consciousness, that event signifies transfiguration, Unity with the Divine.
13. If the *soul* becomes engrossed, however, in bardo dreamscapes instead of blending with the Light of the *SOUL*, its “upward” progress stops, and it remains in the bardo until it yearns for the Light, at which time the *SOUL* absorbs from it its mental and emotional refinements, the moral developments of its past life, whatever is fit for Heaven.
14. This process of absorption of mental and emotional refinements by the *SOUL* is followed by a second death, the death of the mortal *soul*, in which the *SOUL*’s last remaining connection with the previous personality is severed.
15. The *SOUL* then empowers its *High Self* to assemble (create, inspire, cause to be born) a new personality in which the tendencies and traits of the previous personality are leavened by whatever *High-Self/SOUL* attributes and skills that previous personality developed.
16. This development of *High-Self/SOUL* attributes and skills in successive personalities and *souls* through repeated cycles in Earth and in the bardo, is the *SOUL*’s training program in Earth School.
17. Graduation from Earth School comes when the *SOUL*’s final *soul*—fully-conscious, transfigured by the Light and fit for Heaven—merges with its Creator, the *SOUL*, and thus, with The Father.

And, as the Bible puts it: That’s when the angels sing.

* * *



Chapter 1

ALZHEIMER'S

In all of the ancient schools of thought the most profound teachers and their most earnest devotees have found it greatly to their advantage to make use of periods of silence and meditation. They have found it necessary to develop the power or ability by which to exclude from consciousness all aggressive and disconcerting noises or happenings. They have found that by entering a meditative silence they were able to exclude from their minds any impact by environment or the activities of those who dwelt in the specific environment.

—The Teacher (Erwood, 1941)

Though Alz is strenuous for the family, it represents an unusual spiritual opportunity for the patient's *soul*, who up to that time may not have been aware of the reality of the subconscious "astral plane" into which they have been plunged. Aided by the family, the Alzper (Alzheimer's person) can speed up his or her spiritual development and, with perseverance, consciously pass through that astral domain as a *soul* and find the Light of the *SOUL*.

The major questions I wish to focus on, therefore, are:

- A. Where exactly is the Alzper's *soul*?
- B. What is the Alzper conscious of?
- C. What is the ultimate goal of the Alzper's *soul*?
- D. What can we do to help the Alzper's *SOUL* achieve its purpose?
- E. What can we do to help our own *SOUL* achieve its purpose?

These questions are answered in several different ways in the following chapters, but first an overview:

* * *

- A. Where exactly is the Alzper's *soul*?

As stated in the Seventeen Propositions, every *soul* on Earth has both conscious and subconscious parts. The conscious part calls itself "I," and feels itself to be a physical body with emotional and mental characteristics, a personality.

Interestingly, that view is backwards. What we call “I” is the conscious part of the emotional-mental *soul*, to which is attached a physical body, of which the *soul* is only partially conscious. For instance, how many readers know from direct experience what their liver, a subconscious entity, is experiencing right now.

Technically speaking, not until the physical body dies and the *soul* with its “I” finds itself still “alive,” can an out-of-body traveler be certain that OB travel isn’t merely a parapsychological projection of some aspect of the physical brain. If the traveler can remember “other lives,” however, other so-called incarnations of itself, it has more assurance that OB travel is not merely a brain function.

What I’m getting at: It is more correct to think of the brain as an attribute of the *soul*, than the *soul* as an attribute of the brain. Both views have a measure of validity, though, because both body and *soul* are real, and interactive until the death of the body.

This point is of importance because parapsychological reductionists, those parapsychologists who believe that near-death experiences and OB travel, and extrasensory perception and psychokinesis, are attributes only of “subtle energy” characteristic of the brain, are extremely uncomfortable with the idea that they will find themselves alive when the brain dies.

But as reductionists, they are wrong. The bardo is a real place, and the people who live there, between lives so to speak, are real people.

On the other hand, mainstream scientific reductionists, those who have faith that even parapsychologic events don’t happen, much less life after death, are in a state which I would term pathologic denial. In spite of hundreds of parapsychologic research results, most considerably more statistically perfect than anything they do, as scientists, they are the ones who say, “Don’t bother me with facts, my mind is already made up!” What are they afraid of? See Chapter 11: FREEDOM FROM FEAR.

* * *

In an Alzper’s case, the “I” consciousness is gradually being disconnected, willy nilly, from the physical body by the death of the brain, and that person, a still-alive *soul*, living mostly in the bardo rather than on earth, begins to think of “I” in a new way. Without a brain and physical body clamoring for attention, with only an astral emotional-mental body to deal with, that is, a bardo-body, the person’s self-image changes. This is discussed in Chapter 7: IN THE BARDO.

* * *

B. What is the Alzper conscious of?

The Alzper's consciousness, due to increasingly severe brain damage, wavers in and out between the physical-astral world of the personality and the more-subtle astral world of the *soul*.

The average *soul*, when awake in the personality is almost exclusively aware of being in the physical sensory world and not in the "astral dream world." But the Alzper consciously gets sensory signals from both the physical-sensory-world and the astral-sensory-world at the same time. And because of a lifetime of believing that "what is perceived is the way it really is," the dreamscapes of the astral plane unknowingly become mixed with sensory inputs from the physical world, that is, sensory signals to the brain from the body's sensory systems, especially sound, light, touch, taste, smell. As a result, confusion about what is real becomes normal for the Alzper.

* * *

In comparison with an Alzper, a *soul* whose physical body has been dead for many days (a truly disembodied *soul*) sees, hears, smells, touches, and feels only the dreamscapes of the astral plane, through the sensory systems of the astral body.

An Alzper therefore, might be thought of as a half-disembodied *soul* who unconsciously blends physical-body sensation and astral-body sensation into an appearance of reality—and is wrong on both counts.

Interestingly, the sensory-detection-systems of the physical body are roughly paralleled by the sensory-detection-systems of the astral body, and light, sound, taste, smell, and touch are fully "real" in the astral domain. But also, the astral body has some highly-developed telepathic and intuitive senses which the physical body lacks.

* * *

C. What is the ultimate goal of the Alzper's *soul*?

Because of brain deterioration, the Alzper is gradually becoming aware of his or her own astral body, the OB body, and is learning to handle it "before death." This condition is somewhat analogous to the situation in which "lucid" dreamers gradually become aware of the fact that when sleeping they can watch their own dreams, and to a certain extent, learn to shape their dreams to their own ends.

In the Alzper case, however, the “end” is not simply to become lucid, aware of being in the astral plane, but to become aware of the LIGHT, their own *SOUL*, and merge with it. That is the ultimate goal of the Alzper, as well as the ultimate goal of every person who approaches death, and also of every person who isn’t thinking about death. Unfortunately, people in the West know almost nothing about this.

Becoming aware of the Light of the *SOUL* is especially important for the Alzper because, different from the dreamer, they are never again, in this life going to fully awaken to the five-sense physical domain. Instead, as personalities, they are gradually shifting to astral consciousness, bardo consciousness. They are on their way out, as *souls*, venturing through fluctuating dreamscapes, to a different kind of reality.

But, Alzpers have a huge advantage over average dying people. The Alzper goes out so slowly, often taking many years, like Alyce, that they can become conscious of the Light of the *SOUL*—and merge with it before the body dies.

This possibility for a dying person is fully understood in Tibet. Family members and a Buddhist Lama read to the dying person from sacred books, and in some sects continue for three days after death of the body, especially from *THE TIBETAN BOOK OF THE DEAD*. The purpose of this, as mentioned above, is to get the *soul’s* attention and make it aware of the Light of the *SOUL*, encouraging it to move toward the Light and disregard all dreamscapes.

In Alyce’s case, I eventually was able to get her attention by reading aloud to her various descriptions of the bardo and the Light of the *SOUL*, and often, even though she’d been chronically incapable of speaking, of putting even two words together in any meaningful way, as a *SOUL* she was able to manipulate the etheric-energy structure of her physical body and make it speak with perfect diction and syntax, supposedly without the mediation of the brain and nervous system. Oddly enough, SHE sometimes came out to give me advice on how to deal with her, and how to deal with my own suffering Self.

Parapsychologically speaking, SHE was able to manifest a form of psychokinesis, operating the vocal cords perfectly. In others words, after she merged with the Light of the *SOUL*, she became capable of channeling HERSELF, her own *SOUL*, despite a damaged central nervous system.

* * *

According to the Ancient Wisdom, the immortal *SOUL* of every human is a pure, spiritual, Divine Entity who lives in the above-bardo realms of God’s Mind, in the Light and Joy of the Kosmos, a condition which is obviously different from Earth’s normal vibes. But, it seems to be God’s Plan to extend Heaven to Earth, to transform the planet through Love. And to accomplish this, *SOULS* incarnate as humans, cooperating with the Plan as best they can. Jesus had

words for this in His recommended prayer, “Thy Kingdom come, Thy will be done in Earth, as it is in Heaven.” (Matthew 6:10).

One of the *SOUL*’s major accomplishments, after repeated incarnations, during which it learns to work with lesser life forms (elementals, devas, and angels) of the astral and physical planes, is transformation of a personality, that is, transfiguration.

These lesser angels and devas, and elementals, as described in the Ancient Wisdom, and as referred to in Chapter 3, are the living substances from which our personalities are made. And if sometimes it seems that our emotions are “out of control,” going their own way, so to speak, with no regard for us, the Conscious Self, it just happens to be the way it is.

These emotional traits and tendencies are semi-autonomous, except for the fact that they can not escape the boundary of the personality, and eventually, as part of the *soul*, must learn to cooperate with the *SOUL* and help establish Heaven on Earth.

Put in another way: Our *SOUL* is one of God’s employees who has been assigned the task of making the lesser forms of life shape up, in us. And those lesser forms comprise the lives within the personality, primarily the emotional and mental lives. From that perspective, it might be said that a *SOUL*’s primary task is to save (transform) its *soul*, and a *soul*’s primary task is to join its *SOUL*.

Every religious person has a feeling for this, but many devout people don’t know how to align themselves with their own *SOUL*, don’t realize that simple kindness toward others, doing unto others what they would want for themselves, is the way of the *SOUL*, leading to Heaven on Earth.

* * *

D. What can we do to help the Alzper’s *SOUL* achieve its purpose?

The need for a re-thinking of Alz patients was outlined by Frena Gray-Davidson in her book called *THE ALZHEIMER’S SOURCEBOOK FOR CAREGIVERS: A PRACTICAL GUIDE FOR GETTING THROUGH THE DAY* (1996). She says:

Love is both the central crisis of Alzheimer’s and the path for spiritual development in the caregiver. This seems particularly fitting because Alzheimer’s disease obviously involves a sense of psychospiritual crisis. If the crisis did not exist before—and almost invariably it did—it certainly comes about within the illness.” [Page 147.]

The most critical psychospiritual crisis, though, is in the Alzper's own *soul*, especially as death of the body approaches.

With help from us, an Alzper like Alyce can get a boost in self awareness. We can facilitate their "waking up" in the next world before they vacate the physical body, and then they can intentionally make an effort to shift from the bardo state of consciousness to *SOUL* Consciousness, thereby hastening their graduation from Earth School. According to the Ancient Wisdom, this transformation of personality consciousness to *SOUL* consciousness was the *SOUL's* purpose in coming into this world in the first place. The reason: In transforming its *soul*, the *SOUL* literally transforms the living physical, emotional, and mental substances from which the personality is made.

* * *

People may say, however, especially some of my psychologist and psychiatric colleagues who have not had much out-of-body experience themselves, nor studied THE TIBETAN BOOK OF THE DEAD nor the Egyptian BOOK OF THE DEAD:

Your experience with Alyce may have given insight into her situation, but what reason is there to believe that what happened in her case applies to any other Alzper? If you base your view of a world-wide medical problem on experience with one patient you make the logical error of 'hasty generalization.'

If anyone says that, however, it is their mistake. Rather than being "hasty," general knowledge of this before-death and after-death condition of the *soul*, and the possible merging of *soul* with *SOUL*, has merely been delayed in the "usual world."

Dozens of spiritually-aware teachers have written and spoken of these after-death states of consciousness. Writers whom I recommend include W.Y. Evens-Wentz (1927), Manly Palmer Hall (1928, 1937), Alice Ann Bailey (1934, 1953), Sri Aurobindo (1955), Boyd (1974, 1998), and Harvey and Julie Grady (1998).

Interestingly, the two medicinemen written about by Doug Boyd, Rolling Thunder and Mad Bear, spoke with me on more than one occasion of OB travel and after-death states of consciousness.

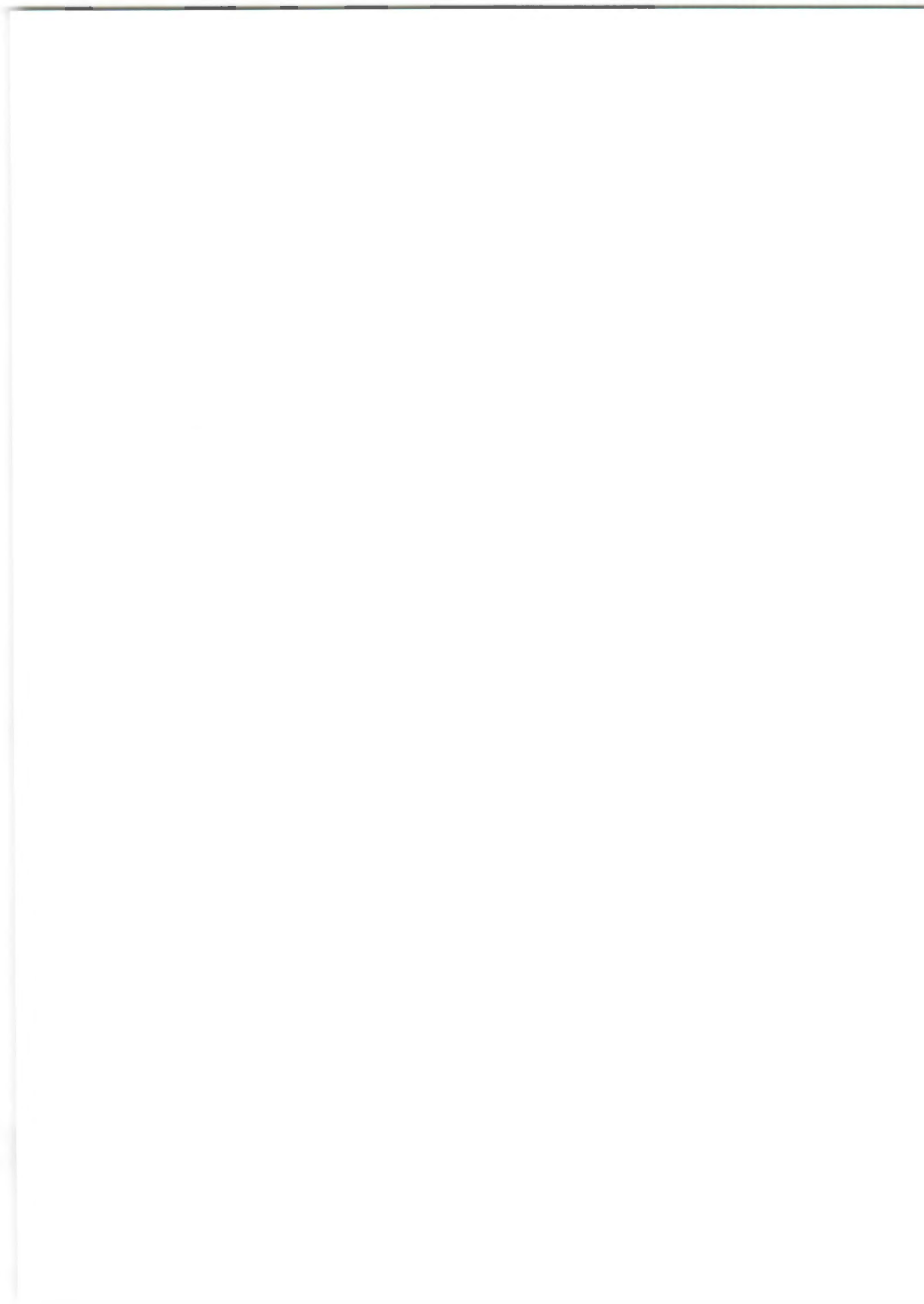
* * *

E. What can we do to help our own *SOUL* achieve its purpose?

The most important thing is to find out for ourselves the extent to which the PROPOSITIONS, which are “dissected” in Chapter 2, are true for us. As said in the Foreword, personal knowledge always comes to those who make an effort to “find out” through reading, meditation, theta brainwave training, and invocation.

Of these, as mentioned in the Foreword, invocation is the most crucial. It means asking the *SOUL* to help by providing both experience and understanding. And, as was said, experience and understanding, synthesized, lead to knowing — in contradistinction to hypothesizing, speculating, guessing, believing, trusting, or having faith — or remaining atheistic, skeptical, or agnostic.

* * *



Chapter 2

PROPOSITIONS DISSECTED

There is an objective which should be of profound interest to every rational student: It is the discovery and revealing of that divine self [SOUL] of which Jesus had so much to say. To put it a little differently, we might say the object is to aid in bringing forth that divine Image, the real replica of God which, so the Bible tells us, was implanted in man at the moment of his creation.

—The Teacher (Erwood, 1947)

In this chapter I review each of the Seventeen Propositions in detail, but with the word YOU representing immortal *SOUL* and *High Self*, as a unit, “you” representing either mortal *soul* or personality, whichever is specified, and with corresponding use of upper-case YOURS and lower-case “yours” as appropriate.

To the best of my ability, as I said in the Foreword, I’ll use an informal conversational style of writing, and avoid as much as possible the hallowed ivory-tower language of post-graduate psychologists and other scholars. Communication in this not-well-described life-after-death field is more important than formality. In addition, much of what I write concerns facts which you can verify in your own experience, if you wish, through theta brainwave training coupled with invocation.

1. You, as a personality, have two “souls.” There exists an immortal YOU and a mortal you, both of which you are.

If you don’t accept that, at least as an hypothesis, then there’s no way for me to explain what happened to Alyce.

2. YOU are a spiritual entity who comes into the world from the Domain of Light, the Domain of God, from the superconscious, from transpersonal realms, bringing Light into the Darkness of Matter via your *High Self*, your “guardian angel.”

YOU accomplish this not simply by encouraging yourself to grow a body, raise a family, make a living, put children through school, become involved in politics, and such things, but by using all of these personality activities to increase YOUR understanding of the world and to establish Heaven on Earth, that is, establish Right Human Relations and Right Action in the

world by bringing YOUR spiritual characteristics into your own life.

Jesus spoke of Heaven on Earth, and demonstrated the Light of the *SOUL* through Right Action but, interestingly, Christians since Jesus' day have tended to talk about Him, rather than do what He said.

3. YOU are the True Self of yourself, though you may not be aware of YOUR own existence until the very moment of the physical body's death.

YOU are not something that waits, however, for the death of the body to come about. YOU are linked to every aspect of your personality during an entire lifetime. If, however, you don't detect YOURSELF, it is because you haven't prayed or meditated properly, or used some other effective way of making contact with YOURSELF spiritually.

4. The mortal *soul*, the astral body which you usually think of as yourself, is the conscious and subconscious amalgam of emotion and thought which makes decisions and conducts affairs in your daily physical life.

When you are awake, the astral body and the physical body are merged, so to speak. As I will discuss in detail in Chapter 3, the word conscious refers to your state of awareness when you focus attention, either inside or outside your skin. When I say that a specific emotion in a person is conscious, it means that the person is conscious of the emotion, not that the emotion is conscious.

Unfortunately, a large fraction of a stressful emotion, and its causes and consequences, generally lies below the threshold of awareness, in the same way that most of an iceberg lies below the surface of the ocean and is not capable of being seen, at least not without scuba gear. If the captain of the Titanic had known what lay ahead and below the surface, he would have been able to avoid disaster.

In a similar way, using Theta Brainwave Training instead of scuba gear, we can dive into our own subconscious and superconscious, and become aware of what's there. Obviously, if we become aware of the contents of the unconscious via meditation or Theta Brainwave Training, or through any other method of becoming aware of that in us which normally is not seen, we more successfully can steer our way through life.

* * *

Consider a down-to-earth example. One of the early biofeedback patients who eliminated Raynaud's Disease (RD), had symptoms for about 12 years before she recovered. Blood flow in her hands was so deficient that if she nicked a finger with a paring knife the wound took

months to heal.

NOTE: RD usually exhibits as a chronic loss of blood flow in the fingers and hands due to blood-flow turnoff in the extremities of the body. And that unpleasant condition is a consequence of chronic activation of the sympathetic nervous system, which alone controls artery diameter in certain peripheral regions of the body. RD almost always results from the patient's subconscious maintenance of a "fight or flight" response, which is a well-documented stress response (Green and Green, 1986, 1989).

Before biofeedback training appeared on the scene to help bring the sympathetic nervous system under control, however, some RD patients never healed spontaneously from a cut finger and developed gangrene, or had to take stiff doses of drugs to force the sympathetic nervous system to loosen up. Unfortunately, in the Thirties and Forties before either specific drugs or biofeedback training were available, many fingers and hands were amputated in order to prevent greater complications.

* * *

When the woman to whom I referred learned volitionally to increase blood flow in her hands (after many days of fruitless practice, using a temperature feedback instrument because she "hated" the side-effects of her prescribed drugs), the temperature of her hands shot up more than 10°F in 2 minutes—and she began weeping.

When her therapist asked what had happened, the woman said, "My baby has left me." Further talk elicited the fact that her "baby" was her 35-year-old son who twelve years before had packed his suitcases and left home, saying he hoped he'd never see her again!

At the moment at which this memory surfaced in the client, her fight-or-flight tension apparently vanished, blood flow in the hands normalized and hand temperature went up. Then she told that within a month of her son's leaving home, her RD started. And while telling of that, she also became aware of a long-suppressed emotion. "I felt like killing him," she said.

If that feeling, which had been forced into the subconscious because it was more awful than she could tolerate, had been recognized consciously at the time, and handled in an appropriate way, we can reasonably assume that RD would not have developed. This woman never again had that problem.

* * *

SOME DEFINITIONS: In Sanskrit, emotion is called *kama* and lower mind is called *manas*. These two aspects of the personality, welded together, are called the kamamanasic self. In an average human, this self is the mortal *soul*, the astral body, as it is known to the psychics. At birth, when the kamamanasic *soul* connects with a physical body, a complete personality is formed. In short, a personality is a kamamanasic body attached to a physical body. And at “death,” when the physical body dies, the kamamanasic body goes on to live in the bardo, the heaven world of so-called “afterlife.” In Tibet, it should be noted, the word “bardo” comprises four states of consciousness called birth, life, death, and afterlife. Westerners, however, generally mean “afterlife” when referring to “bardo.”

As explained in the states-of-consciousness discussion of Chapter 3, both the kamamanasic self and the physical body are partly conscious and partly subconscious, and as psychiatrists Sigmund Freud, Carl Jung, Roberto Assagioli and others have, shown, most of our personality is buried in the subconscious. This is an important point. Understanding the difference between conscious and subconscious is crucial for understanding what happened to Alyce, and for understanding what happens to all Alzpers whose brains are dying.

NOTE: I did not say that Alzpers were dying, merely that their brains were dying. Only the biologic part of an Alzper, or stroke victim, or other brain-damaged person, becomes nonfunctional. The kamamanasic section of the personality, the *soul*, continues on, perfectly healthy in its normal almost-entirely subconscious state-of-consciousness, handicapped because it is losing its bio-computer, the brain, and hasn't yet developed its astral sensory systems.

Interestingly, the subconscious state-of-consciousness of average people, something like in Alzpers, is much more controlling of their lives than they realize. Most people, however, don't believe it about themselves. But the question I always ask is, “How do you know what it is that you are not aware of?”

* * *

The shift from partly conscious to almost-entirely subconscious when the body dies, is the reason why people on “the other side” seldom communicate with us, except right at first before their etheric-physical body evaporates.

Incidentally, it is maintained by Teachers (those in my lexicon who have graduated from Earth School and returned as “professors” on the faculty) that ghosts and hauntings result from the fact that some people are either so unnaturally attracted to, or repelled by, something that happened on earth, that when it comes time to leave and the physical body is vacated, the *soul* unconsciously doesn't allow its etheric-physical body (the so-called etheric double, “doppelganger” in German) to evaporate. [Evaporate is the correct word.]

It is sometimes said that the dead “are gone and forgotten,” but that is backwards. We

remember them, but they don't remember us! Regardless of the seeming paradox, they are awake in what we call the subconscious domain, and asleep in what we call the conscious domain. And unless we go to them in the locale where they live in the bardo, either in OB travel or in our *soul* at the end of our physical life, they are not aware of us, and even then may not be.

* * *

Usually when a *soul* loses its physical body it immediately gets a complete overview of its previous life, supplied by the *High-Self/SOUL*, and for a few moments sees the Light of the *SOUL*, but then it sinks into sleep, for after all it has been deprived of its physical senses and is alive only in its subconscious mind in the bardo. During this time of "sleep," until its astral senses come on-line, so to speak, it is cared for by an Emergency-Room committee on the other side, usually the *souls* of relatives. Interesting parallel with being born in a physical body.

Alzpers, however, have a special problem—and therein hangs an opportunity. Handicapped by a non-working brain, through which nevertheless they are still trying to function, they don't develop astral senses as quickly as newly-arrived bardic people usually do. As a consequence, their *souls* begin to fall into a subconscious state in which they can't clearly see either the physical world or the bardo. Alzpers are "stuck," as Alyce once told me about herself, between worlds.

THE OPPORTUNITY: Though Alzpers *souls* are gradually being forced into the bardo while their bodies are alive, this state of affairs can be useful if someone in the family attempts to guide them, as in Tibet, to the Light of the *SOUL*. Though strenuous for the physical family, this gradual change in the state of consciousness in an Alzper gives us time to read spiritual literature to them, and help them move to a more *SOUL*-oriented perspective of what is happening.

* * *

BACKGROUND: It is a common mistake among beginning meditators to think of the *soul* as a subconscious part of themselves. That is an error. The awake consciousness reading this book, right now, is the conscious section of you, your own *soul* (your kamamanasic astral self). The sentence being processed this very second by the optical scanning system of your physical body is being relayed to your brain, and there being deciphered by you, a *soul*.

It is inside your head that you, as a *soul*, look at these words, as on a neural computer monitor, and consider what I am talking about.

* * *

As mentioned above, in the early part of the 20th Century, Freud, Jung, and Assagioli made the difference between conscious and subconscious clear to most medical people, especially to clinical psychologists. Freud, however, in contrast with Jung and Assagioli, believed that there was no *soul*. He thought it was the brain alone that was partly conscious and partly unconscious. And therefore, emotions and thoughts, however adaptable and life-seeking they appeared to be, were merely epiphenomena, that is, side effects of neurological processes, just as thunder is a side effect of lightning. In other words, in Freud's early years he felt that self-aware neurological fluctuations in the brain were what we call emotions and thoughts, but they were merely "perceptions" which had no influence on the brain processes they reflected!

In later years Freud began to change that concept, and became more open to ideas about the possibility of "mind apart from brain." However, his primary biographer mostly ignored this later-life flexibility. In a memorable comment, though, Freud reminded his psychoanalytic followers that they were working in the basement of the human psyche. From my readings of history, I'd say that Jung's ideas about body and *soul* were beginning to influence Freud, decades after he and Jung parted ways on that very issue.

Interestingly, Jung's experiences with the *SOUL* and the *soul* (Jung 1961) left no doubt in him that though the *soul* used the body, it wasn't the same as the body, any more than the driver of a car is the same as the car. Assagioli (1971) went further, declaring that the development of consciousness and will were the purpose of the *SOUL's* extension of a *soul* to Earth in the first place.

* * *

MORE BACKGROUND: One of the first things that physiologists, psychologists, psychophysiologicals, biologists, neurologists, and physicians learn in graduate school is that no one on the planet has ever seen the outside world. Much like a person in a submarine, every human *soul* (they call it a neurological homunculus in neuroanatomy) sits inside his or her own head, so to speak, and looks at sensory signals (think of "TV monitors") which give a neurologic sight/sound/taste/touch/smell of the world.

Every high-school student already knows something of this, of course. If the eyes are destroyed a person is blind. If the ears are destroyed a person is deaf. But the 64-thousand-dollar question raised by this state of affairs is generally missed. Namely, if you never sensed the outside world except as displayed by monitors inside your own head, "What is really out there?"

Answer: **THE BARDO**, and we are in it right now!

* * *

What we call the physical world is a “virtual reality” constructed from our physical and kama-manasic perceptions, however limited they may be. Interestingly, no two people see the same “virtual reality.” Consider the following.

Our eyes, functioning as light-analyzing organs of the physical body, are similar to video monitors at a bank. They pick up images and transmit them to a central point. In a human, the brain region to which images are transmitted as neural signals is the “image making center” in the occipital cortex at the back of the head. In a bank, the region to which images are transmitted, as electrical pulses along wires, or as high-frequency radio signals, is the Central Security Office, often appropriately upstairs.

In both cases, either inside the bank or inside the head, someone up there is watching. In a bank, that someone is a Security Officer. In a human, that someone is a *soul*, an astral body, the kamamanasic you.

In other words, everyone who is awake in the physical body is aware of the “virtual reality” supplied by the sense organs, but the being who is aware of this isn’t the virtual reality itself. However, since you can’t be seen sitting at your internal keyboard, so to speak, people without astral vision often claim that no one is there at all. The living biological machine, these reductionists say, is all there is. You are reduced to a bag of protoplasmic gel.

Reductionists like B.F. Skinner (1972), who was foremost amongst early “instrumental conditioners,” generally hypothesize that the bio-computer called the brain is self programming. Carl Sagan liked that idea, at least for most of his life. These abstract but non-*High-Self* thinkers hypothesize that self-organizing molecules account for our every emotion and thought.

People like myself, however, and most others on the planet who on occasion see the *soul* leave the physical body during sleep or death, or see the *soul* after the death of a physical body, know that our lives are more than a dance of self-organizing molecules. We aren’t the blind leading the blind. We see, to use one of Jesus’ words.

And since “seeing is believing,” at least in Missouri, and also in nearby Kansas, those who “see” can conduct experiments to study the astral domain, the non-physical bardo. Robert Monroe (1971) outlined some of these possibilities, as did his predecessor, Sylvan Muldoon (Muldoon and Carrington, 1958).

Put in a different way: As a *soul*, you are present inside your own head every minute that your body is awake. You may be looking at the neural monitor, or rummaging through the mind and brain’s library of past sights and sounds, or you may be thinking, sitting at your internal brain-computer and using interactive programs from left and right cortical areas to come up with new combinations of things to do with your mind and body. But no matter what you are doing,

consciously or subconsciously, you are a substantial kamamanasic entity working through an alive biological machine.

* * *

In contrast to being awake in the physical body, on occasion when the body is sleeping you slip out and travel to various places in the Earth Bardo. But, and this is an important point, because the body's "consciousness center" in the reticular formation of the brain is essentially turned off during sleep, and because you may not have developed your astral body's sensory apparatus sufficiently to make an impact on the etheric brain, this out-of-body travel may not be recorded.

If you dream, however, and can remember the dream when you wake in the morning, it is because some of the sights and sounds of the bardo were strong enough to make an imprint in the brain, at least fleetingly. More on this later.

5. As a *soul*, you are a transient synthesis of two kinds of subtle matter, emotional substance and mental substance, and these substances are as real as physical substance, though less dense.

According to the Ancient Wisdom these substances of the non-physical subtle domains are alive and self-protective even as the organs and cells of the physical body are alive and self-protective. Every well-formed emotion, for instance, becomes an alive section of ones emotional self, and just like a physical organ, this emotion resists change. The same is true of every well-formed thought. And when these kamamanasic creations become powerful, they contribute to, or tend to modify, some of the archetypal kamamanasic contents of Jung's collective unconscious, which is a part of the Planetary Subconscious. In other words, we have an effect on the gods.

Vendettas which hang on for decades, for instance, are maintained by archetypal thoughtforms having their own kamamanasic life and vitality in the bardo. That is what was meant in Ancient Greece when it was maintained that humans were puppets and slaves of the gods.

Vendettas are transmitted down the generations by example, of course, but a more deadly factor is the subconscious planet-encompassing kamamanasic archetype of "vendetta." This alive self-protective thought form in the bardo began to be created by humans when Cain killed Able. More on this subject in Chapter 10, in a discussion of archetypes, their birth, life, and death.

Some of our kamamanasic creations are so trivial, of course, that they're no more than seedlings, to be uprooted and cast aside at the will of the ego, the conscious self, like weeds in a garden. Some emotions and thoughts, however, the immortal skandas of Southern Buddhism—are like oaks. They last as kamamanasic states and traits over many reincarnations, until, refined by the *SOUL*, they are transformed and become fit for Heaven. This process of

refinement, according to the Ancient Wisdom, is what brings Right Human Relations and Right Action into our lives, and into the world.

Interestingly, skandas are sometimes such powerful amalgams of glamour and illusion, and often so loved and admired by a personality, that the *SOUL* only with difficulty can focus any Light on Earth. Information on this subject is beautifully summarized in *GLAMOUR: A WORLD PROBLEM* (Bailey, 1950).

6. As a personality, you are a transient synthesis of three kinds of matter, physical substance, emotional substance, and mental substance, comprising body and *soul*.

As previously said, as a *SOUL* you gave the *High Self* the task of creating YOUR personality. The *High Self*, in turn, being the causal self, projects a visualization into the three worlds and assembles first a *soul*, a living kamamanasic entity which is essentially the same as its predecessor, except that whatever virtues and refinements were developed in the last life are now incorporated. And, at the same time, the *High Self* locates a pair of physical parents with appropriate DNA and in the right cultural and social circumstances. In other words, YOUR new personality is a completely new *soul*-body unit, governed to a large extent by skandas previously developed.

* * *

In respect to this new personality, when people ask, “Who were you in your last life?” Or say, “I know who I was in my last life,” they often use language in an inexact way. The remnants of the previous physical body and the previous *soul*, were dispersed long ago into the physical, emotional, and mental planes of substance, and those particular molecules of the three worlds have been incorporated into the *souls* and bodies of thousands (millions) of other personalities.

In other words, each new-born *soul* and each new-born body is “brand new,” so to speak. It is a “vehicle” for the *High Self* and YOU, and never had a past life. But since it comes from YOUR SEED (YOUR skandas), saved from the previous physical, emotional, and mental DNA’s, so to speak, you sometimes “remember” predecessors in your SEED-line as if they were you. An understandable error.

In Southern Buddhism it is said that the Buddha remembered 500 of His previous lives. What is meant, of course, is that the Buddha, as a *SOUL*, had a memory (if He wished to focus attention on it) of 500 previous appearances of his evolving SEED. Like the Buddha, meditators often have memories of preceding personalities. This may be entertaining, like watching home movies, but whatever the virtues of the previous personalities, those whom we remember as ourselves were less spiritually developed than we are, right now.

* * *

PAST LIFE

An event that illustrates what I'm talking about happened to me in 1939. Shortly after meeting Dr. Will J. Erwood in Minneapolis, who channeled The Teacher (Chapter 5), I became curious about my own past-life personalities, and in meditation asked Mind of Me, *MOM* (my acronym for my *High Self* and its higher connections, *SOUL* and Monad) to give me an instance of what I'd been in another life. Subsequently, when I fell asleep I had a powerful vision dream which, at the end, jolted me awake with a voice echoing in my head.

FIRST SCENARIO: I was a young man about 30 years of age who had just graduated from a Greek Mystery School. I was coming down marble steps from the school's halls and in my hand was a rolled-up parchment proclaiming my achievement. I was proud and self satisfied.

SECOND SCENARIO: As I walked along a cobbled banked-up pathway with the diploma in my hand, basking in self-congratulation, a beggar by the side of the road reached out and grasped my robe, asking for alms. Infuriated that such a creature, and such a dirty hand, should touch my spotless robe, I turned and angrily kicked him into the ditch. At that instant there was a flash of light, and an ironic voice said, "Is there anything else you would like to know?" THE END.

* * *

That "cosmic humor" wasn't wasted. I began to detect and understand the glamour traps that await even the most "esoterically advanced" people. That idea itself, of being esoterically advanced, unless accompanied by humor, the creator of perspective, the great personality leveler, can be a stumbling block on the way to the Light of the *Soul*.

* * *

7. From the moment of creation by YOU of the *soul* and its physical body, and until their death, YOU, as a *High-Self/SOUL* are associated with them.

In A TREATISE ON WHITE MAGIC (Bailey, 1934), the Tibetan Teacher of Alice Ann Bailey put it as follows: "The Solar Angel [the *High Self*] collects himself, scatters not his force, but, in meditation deep, communicates with his reflection.... When the shadow hath responded...the work proceedeth. The lower light is thrown upward; the greater light illuminates the three, and the work of the four proceedeth." What this means in non-arcane language is that the *High Self*, acting as the agent of the *SOUL*, creates the three-world personality, a being through whom the Light of the *SOUL* can be focused.

If this idea of lower aspects of our Spiritual Self acting as “agents” of higher aspects of our Spiritual Self seems strange at first, Aurobindo (1955) explained it as follows:

“Every prakriti has its purusha.” Translated, this means, “Every form of substance has its own *soul*.” And then he went on to say that every *soul*, no matter how refined, is another form of substance (prakriti) which also has its own *SOUL* (its purusha). And further, even that more-subtle *SOUL* is itself a form of prakriti which has its own purusha. Then he said that the most advanced Teachers he could contact [in the Void] said that this progression through subtler and subtler levels continued indefinitely, at least beyond their powers of observation. Interesting.

Put in a different way: The physical body has a *soul*. That *soul* is a kamamanasic body which has a *High Self*. That *High Self* is a causal body which is connected to a *SOUL*. And that *SOUL* (the Lotus) is a “body” which has a Jewel. And all of these bodies and *souls* put together, says The Tibetan, are representative of The Father/Mother Being of this planet.

As least, we can feel that we are “connected.”

8. After every connection with your physical body is severed at its death, you find yourself in a domain called, in Tibet, the after-death bardo.
9. This bardo consists of many gradations (densities) of emotional and mental substance into which you rise like a balloon to a level in the Earth’s emotional-mental atmosphere which corresponds with the density or subtlety of your feelings and thoughts, both conscious and subconscious, during the just-completed life on earth.

This floating upward is not mere poetic license, it is something that Alzpers have reported to their caregivers and many out-of-body (OB) travelers have reported. Some OB people can fly as well as birds, they say, but most, at least when first learning to navigate in the astral world, are limited in buoyancy and can only glide over the ground or run with long steps over hills and fields (in dreams, they usually believe).

The OB traveler may feel relatively buoyant and free, compared with traveling in the physical body, but not as buoyant as when later, at the death of the physical body, all connection with earth is severed. The reason for this relative lack of buoyancy before death of the physical body is due in part, I believe, to the fact that an OB traveler is attached by an elastic cord of energy to their physical self. This cord, like a long-stretching phone line made of silvery energy [etheric energy in The Tibetan’s parlance (Bailey, 1925)], anchors them to the mundane physical world.

When this silvery cord breaks, however, an event which happens when the *soul’s* connection to the physical self is terminated (usually from disease, accident, or old age), normal buoyancy takes over, as when a balloon’s tether to the earth is loosed, and the balloon than rises to that level

in the atmosphere at which its mean density equals the density of the surrounding atmosphere.

References in Ecclesiastes are interesting in this regard, one to the “silver cord” and the other to a “golden bowl.” Ecclesiastes 12:6-7, “(6) Or ever the silver cord is loosed, or the golden bowl is broken, or the pitcher is broken at the fountain, or the wheel broken at the cistern; (7) Then shall the dust return to the earth as it was, and the spirit shall return unto God, who gave it.”

The “silver cord” is, of course, the *soul*-to-physical-body tether. The “golden bowl” in many texts of the Ancient Wisdom is said to be the “etheric body,” the etheric-physical section of Level E1 in the Field-of-Mind Diagram (Page 43), and was given that name because that is what it looked like to many sensitives.

* * *

Interestingly, existence of the silver cord has been reported by “regular” people. For instance, in about 1971, when Alyce and I were conducting a biofeedback workshop for Unity Church, at its home office in Lees Summit, Missouri, we used “temperature monitors” to show attendees that they had the power, through visualization, to manipulate blood flow in their bodies. After the session, we circulated around the group and asked for experiential reports.

One young man, a college student, said that while watching the temperature meter, he suddenly he became so “still” that it frightened him, and then he found himself standing on the other side of the room, looking back at himself. And between himself and his physical body, at solar plexus level, he said, a shining silver cord joined them. “What did that mean?” he asked.

Alyce, who answered his question, said that a similar experience had occurred to a few other people, especially people who viewed biofeedback training as a spiritual exercise. In response to Alyce’s questions, this student then said that a couple of years previously he’d been interested in yoga, but since “nothing” ever happened, he’d lost interest and quit practicing the recommended mind-body protocol.

* * *

BACK TO THE BARDO: The four-fold bardo (birth, life, death and afterlife) is where we, as personalities, live and move and have our being, where dreamers dream, where OB travelers travel, and where Alzpers consciously find themselves in kamamanasic domains part of the time. Usually, however, as I said previously, Westerners use the word bardo, as I do unless noted otherwise, in referring to the non-physical kamamanasic realm, the “afterlife heaven”, in which we find ourselves during OB travel.

It is interesting to note, though, that we who are writing and reading at this very moment, are in the bardo NOW. That is, we are surrounded by and permeated by the substance of the sub-conscious domains every minute, day and night, conscious of it or not. The only change that occurs when the body dies is that we lose our brain/nervous-system, which is our primary source for getting information about earth.

* * *

CONTINUING WITH THE ANCIENT WISDOM: Shortly after the death of the physical body (usually within a few days), *souls* temporarily lose self-awareness and fall into what seems, to them, to be a world of dreams. This is a self-enclosed time capsule in the bardo. [More on this in later chapters.] On waking from that sleep, *souls* “consciously” meet their relatives, their aforementioned reception committee, and their kamamanasic education resumes, very much like on earth, but in one of the bardo locales.

Incidentally, Earth itself is a kind of self-enclosed space-time capsule. And what is perceived of Earth, as I explained above, comprises a “virtual reality.” In this “reality,” according to the Ancient Wisdom, average *souls* spend about 1/15 of their “time.” Most all of the remainder, it is said, is spent in the bardo.

* * *

CONCERNING “PLACES” IN THE BARDO: The Christian locales to which you can go after the body dies, except for Heaven, are grouped together in a many-layered kamamanasic domain which corresponds with the lower six levels of the Judaic heavens. In the Roman Catholic faith, however, shortly after the death of the physical body, you go to Heaven or to Hell, or to Purgatory or to Limbo.

According to Webster (Webster’s College Dictionary, Random House, 1991):

— Heaven is “The abode of God, the angels, and the spirits of the righteous after death, the place or state of existence of the blessed after mortal life.”

In this description, Heaven corresponds to the Levels E4 through E7 of the Field-of-Mind Diagram, and also to the Judaic “heaven of heavens.”

— Hell is “The place or state of punishment of the wicked after death: the abode of evil and condemned spirits.”

In the states-of-consciousness diagram (P.43), this is the lowest (densest) subplane of the E2 astral plane, darker than the darkest night, far from the Light of the *Soul*. But in the Ancient

Wisdom, even a sojourn there is temporary, and the *soul* who ends up in Hell rapidly evaporates and is no more, its *SOUL* having found little of value to extract.

- Purgatory is “(Especially in Roman Catholic belief) a place or state following death in which penitent *souls* are purified of venial sins or undergo the temporal punishment still remaining for forgiven mortal sins and thereby are made ready for heaven.”

In other words, purgatory is essentially synonymous with bardo, at least down to the border of Hell. To the OB traveler, the lower levels of purgatory are dark red, gray, dull amber, and brown—but not black, which is reserved for Hell.

The first confirmation of some of my own experiences in these various levels of the bardo was Swedenborg’s book, *HEAVEN AND HELL* (Swedenborg, 1857), but much of the scenery he traveled through, I decided, was colored by (arranged according to) his own preconceived orthodox religious ideas. Though a scientist by nature, Swedenborg’s religious glamour produced an encapsulated terrain in the bardo. The traveler needs detachment there much more than in ordinary life.

What I am saying is that OB travel in the bardo is, largely, a trip through another “virtual reality.” That is why glammers and illusions must be cleansed from the *soul* if one wishes to get a glimpse of transpersonal domains, the Void, in which beings and structures are lighted from within and are not a function of illusions and glammers.

- Limbo is “A region on the border of hell or heaven in Roman Catholic teaching, serving as the abode of unbaptized infants and of the righteous who died before the coming of Christ.”

In the field-of-mind diagram and in the Ancient Wisdom, as in most religions, there is no such place.

* * *

10. In a more subtle level of substance “above” the bardo, in a superconscious place and state called Heaven, YOU have your abode.

This abode, as mentioned previously, is the Heaven of Heavens of Judaism, the spiritual place to where YOUR final *soul* consciously “ascends.” In the very first incarnation, however, according to the Ancient Wisdom, a completely unconscious *soul* is placed on Earth in a physical body. And at the end, after graduation from Earth School, the final *soul* is completely conscious. Only then have the *SOUL* and *High Self* succeeded in the task assigned by the Jewel.

This idea of unconsciousness-leading-to-consciousness is paralleled in the HOLY BIBLE as the story of Adam and Eve who ate fruit of the “tree of knowledge.” The story symbolizes, of course, the development of Mind in humanity, which brought knowledge of good and evil and shame and guilt, and produced the bardo. Redemption, which Jesus spoke of, means transiting the bardo and consciously merging with the *SOUL*, thereby regaining access to the “tree of life” and conscious immortality of spirit.

Incidentally, Sri Aurobindo, said that if a person isn’t comfortable with the word spirit, then spirit can be thought of as the subtlest form of matter! However, if a person is comfortable with the word spirit, then matter can be thought of as the densest form of spirit.

Aurobindo also said that all spiritual and bardic and physical substances were permutations of ONE basic energy called Brahman, or God, or Life-force, or whatever, depending on ones cultural or religious background.

* * *

11. At the time of physical death, you, in a rare circumstance, consciously see YOURSELF as a Luminous Being, or as a White Light, from which the Love of the Christed Self streams forth in blessing, benediction, and welcome.

As I’ll discuss further in Chapter 9 on Theta Brainwave Training, I’ve often mentioned in experiential workshops that the *High Self* is ready and eager to talk with us (in hypnagogic imagery, and sometimes in words) if we invoke it when we are in the theta state of consciousness. But, I add, Theta Brainwave Training does not of itself bring consciousness of the *SOUL*. Instead it takes us to the door opener, our *High Self*, who for ages has been the guide and protector of OUR *souls*. Jesus, I believe, would have agreed. Consider a few of His comments which point in this direction.

When He said, “I am the door: by me if any man enter in, he shall be saved (John 10:9),” He presumably referred to the fact that even though speaking as a personality with a human voice, in consciousness He was the Lotus (the door), through which souls can become one with (identify with, merge with) the Father (the “Jewel in the Lotus”). In other words, Jesus spoke as a Christed Self.

“I and my Father are one (John 10:30, underline added).” Interestingly, the great Tibetan chant, “Om mani padmi hum,” though it has a wealth of meanings, can be translated as “Hail, Oh Thou Jewel Within the Lotus.” As I see it, the Lotus and Jewel are what Jesus was speaking of.

John 10:34-36, “(34) Jesus answered them, Is it not written in your law, I said, Ye are gods? (35) If he called them gods, unto whom the word of God came, and the Scripture cannot be broken, (36) Say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?”

Tibetan Buddhists accept Jesus’ statement as factual, and in their lexicon, Jesus was a Bodhisattva, a Realized Being who returned to the world to enlighten those with whom He interacted.

Further, from the Buddhist/Sufi/Hindu/Quaballistic point of view, every human on the planet has a Christed Self, is a Christed Self, whether fully “filled in” or not. “Filled in” was Alyce’s phrase for what was necessary for her to “become” before she could consciously exit the bardo.

Jesus obviously was a tough debater, always counter attacking when chastised for declaring as facts what many people are nowadays convinced of, namely, “We are gods.” Not GOD, of course, but Lotus Beings. Metaphorically speaking, a left cortex may not be able to explain it to another left cortex’s satisfaction, but as Gertrude Stein could have said, “A fact is a fact is a fact.”

* * *

What especially fascinated me about finding John’s words in the NEW TESTAMENT was that I had previously learned the same things from The Teacher (discussed in Chapters 5 and 6). He spoke to me of these ideas when I said, in 1939, that most scientists didn’t believe that humans had either *souls* or *SOULS*.

Incidentally, I didn’t begin reading what Jesus said with focused attention until I started writing this particular chapter, and began dissecting the Propositions.

* * *

FOR YOUR INFORMATION: I went to Sunday School like most other children in the Twenties, but the Methodist indoctrination with which I was injected, didn’t “take.” It focused on “belief and faith” rather than direct “knowing.” And later, as an avid reader of popular-science books, it became especially difficult for me to have “faith” without “knowing.” When Reverend Barr, our good-hearted minister, said that it was easy to know that God exists, “Just go outdoors and see the grass grow,” I was in danger of rejecting all religion.

Fortunately, my mother and father, who were the organist and choir director of the Church, had a measure of knowing, and were willing to talk in a rational way about faith, belief,

disbelief, and direct knowing, and by the time I was 15 years old I'd begun meditating, not the Vipassana-type meditation (Mindfulness) which subsequently I learned from The Teacher, but meditation which was sufficiently effective for me to begin to become aware of my own Sub-conscious Selves, and to occasionally experience OB travel and other parapsychological events.

For a would-be scientist, OB travel was heady stuff, and I began to think of the entire Kosmos (which includes all levels of the bardo) as an open field for scientific investigation. After all, I reasoned, if OB travel was an experiential fact, the realms in which one traveled had rules, laws of Nature, and could be studied like anything else in Nature.

* * *

Returning to Jesus: He said, essentially, that Humanity was One in consciousness. Nineteen hundred years later, Jung's "discovery" of the Collective Unconscious was a step toward general realization of this Oneness. Despite Jung, however, many psychologists still do not subscribe to some things that Jesus said, such as, "At that day ye shall know that I am in my Father, and ye in me, and I in you (John 10:20)."

COMMENTARY: The Christ is the "Point of Love within the Heart of God" (Bailey, 1922), and from this view, every Lotus is an agent of The Christ, and is a part of Christ, even as Jesus and the Father were One.

Aurobindo recognized this Kosmic fact when he said (though I no longer remember in which book), "I am the Christ." In the same way as Aurobindo, YOU are the Christ, and I am the Christ. There is nothing shocking about this. It is merely the way things are. And our "resurrection" as *souls* depends on becoming conscious of this so that when our physical body is discarded, we can merge with the Clear Light, the *SOUL*, the Christed Being of ourselves.

* * *

When a person approaches death in Tibet, either a Lama or a family member reads from the TIBETAN BOOK OF THE DEAD to the dying person, and continues this reading for three days (in some sects) after the death of the physical body. The purpose is to guide the *soul* through the dreamscapes of the bardo to the trans-bardo Clear-Light level of the Kosmos (the Light of the *SOUL*), which Light the *soul* gets a glimpse of immediately after leaving the physical body.

Being cognizant of this Tibetan practice, I often read to Alyce from spiritual texts which she'd been especially fond of during her pre-Alz life. And the effects were astonishing, even to me.

* * *

12. If you approach and blend with YOUR Light in full consciousness, that event signifies transfiguration, Unity with the Divine.

The Light of the *SOUL*, is described in an interesting way in Matthew 17:1-3, “(1) And after six days Jesus taketh Peter, James, and John, his brother, and bringeth them up into an high mountain privately. (2) And was transfigured before them; and his face did shine like the sun, and his raiment was as white as the light. (3) And behold, there appeared unto them Moses and Elijah talking with him.”

Luke’s version includes additional content. Luke 9:28-31, “(28) And it came to pass, about eight days after these sayings, that he took Peter and John and James, and went up into a mountain to pray. (29) And as he prayed, the appearance of his countenance was altered, and his raiment was white and glistening. (30) And, behold, there talked with him two men, who were Moses and Elijah. (31) Who appeared in glory, and spoke of his decease which he should accomplish at Jerusalem.”

Verse 30 is especially noteworthy because, as many people nowadays have discovered, when a *soul* merges, at least temporarily, with the *SOUL*, he or she is able to communicate directly with Teachers who teach from the *High Self* and Lotus levels.

* * *

Incidentally: In reading the comments of Jesus, I have come to the conclusion that when Jesus said that those who chose the Light would not die, he meant that there would be no cessation of consciousness after death of the physical body, the reason being that the *soul* will have merged with the Light of the *SOUL*. And as I reviewed Jesus’ comments (for the purpose of discussion in this writing) Alyce’s experiences in transiting the bardo, and thought about my own OB experiences with her, both before and after the death of her physical body, this interpretation became, to me, very plausible.

* * *

13. If you become engrossed, however, in bardo dreamscapes, instead of blending with YOUR Light, your “upward” progress stops, and you remain in the bardo until you yearn for the Light, at which time your *SOUL* absorbs the moral developments of your past life, your mental and emotional “refinements,” whatever is fit for Heaven.
14. YOUR absorption of mental and emotional refinements from the *soul*, is followed by a second death, the death of the *soul*, in which YOU withdraw from the bardo your last remaining connection with the previous Life on Earth.

Souls in the bardo who are “partway there,” so to speak, are usually enjoying a “virtual reality” of what seems like life on earth. This is referred to as Heaven by some OB travelers, but whatever the bardo dreamscape may be, it is only a WAYSTATION, to use one of Clifford Simak’s descriptive scifi titles. And until the *soul’s* interest in these scenarios declines, say the Tibetans, the *soul* remains in the bardo, indefinitely.

What especially seems like Heaven are those scenarios in which unfulfilled desires and hopes are satisfied, such as becoming a grandmaster in chess, or a concert violinist, or whatever you may have created in your own private version of “heaven.” If you become enamored of any such scenarios rather than seeking the Light of the *SOUL* immediately, your graduation from Earth School must await a future go-round, another life on Earth, with a subsequent transit of the bardo.

There is no disease or old age that necessitates the death of the *soul*. There is only an eventual boredom, and a powerful yearning for something higher, namely a yearning for the Light of the *SOUL*, which blessing the *soul* previously experienced—momentarily—at the time of the physical body’s death.

From this point of view, it is understandable why the Tibetan Lama, or the Tibetan family, reads to the *soul* from spiritual scriptures at the time of the physical body’s death.

As the Dalai Lama says:

... at the moment of death, in spite of the great variety of karmas we have accumulated, if we make a special effort to generate a virtuous state of mind, we may strengthen and activate a virtuous karma, and so bring about a happy rebirth.... The actual point of death is also when the most profound and beneficial inner experiences can come about. Through repeated acquaintance with the processes of death, an accomplished meditator can use his or her actual death to gain great spiritual realization (Rinpoche, 1992, p. xi).

Interestingly, the *SOUL* and its *High Self* do not attempt to absorb the virtues developed (or gained, or cultivated) by the *soul* in its past life, until that *soul* grows weary of dilly-dallying in the bardo and is willing to go to sleep and join its Maker, so to speak. When that happens, and the *soul’s* virtues are absorbed by the *SOUL*, the remainder of the bardo-body, which is called a “shell” in Theosophy (Barker, 1923, Bailey, 1925), no longer has an indwelling connection with Divinity—and gradually evaporates.

Exactly when and under what conditions these things take place varies from text to text, but there is complete agreement in the Ancient Wisdom on the final result. After many incarnations, orchestrated by the *High Self*, a mortal *soul* consciously merges with its immortal *SOUL*, and thus becomes a conscious and effective agent of Divinity.

* * *

IN SUMMARY: After the physical anchor is loosed at departure from the physical body, the *soul* rises to an appropriate level in the bardic atmosphere. There it remains until its *SOUL* has extracted its virtues, totally, and allowed the earth-bound remainder to evaporate into the surrounding energy-fields of kamamanasic substance. In the Ancient Wisdom, this evaporation of emotional and mental substance after the second death is the parallel of “dust to dust” of physical substance after the first death.

The only reference to this second death which I found in the New Testament was written by John in The Revelation 20:6 “Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power...(underline added).”

* * *

A point of interest here: Though after the second death the *soul's* shell gradually evaporates, for a time it may be activated like a puppet by mischievous denizens of the bardo, and other entities. What I'm referring to is the fact that some “deceased” spirits who are contacted by earth people are “shells,” rather than the persons whom they have the appearance of, or who they say they are. Close interrogation of these simulacra usually reveals that they know less about higher levels of the bardo than any knowledgeable OB traveler.

* * *

CONCERNING ALYCE: For two or three years in the midst of Alz, Alyce's progress through the bardo was delayed by these dreamscapes. One reason for the delay was that she hadn't previously been aware of any such “realities.” In her previous non-Alz life, she didn't dream at night (unless there was a family emergency), and in her daytime life she was interested neither in subconscious phenomena nor in psychic phenomena. She was interested only in Universal Truth, a la Aurobindo and The Tibetan, and meditated only on the transpersonal, or on the healing of patients and family members.

Fortunately, however, she was able to merge with the Light of Her *SOUL* before her body died. In fact, before that day, she was seen as an illuminated figure who talked with at least four people, including myself. More on this later.

It is often said that a person creates his or her own heaven or hell, and generally speaking this is thought to be a figure of speech, rather than a fact. Nevertheless, the emotional and mental conditions in which we live while attached to physical bodies comprise the heaven or hell conditions into which we go in the bardo. For OB travelers there's useful information here.

One of the most interesting books I've seen on this subject was written by an electrical-engineer friend, Robert Monroe (now deceased). In *JOURNEYS OUT OF THE BODY*, he describes what happened when he discovered that he could consciously "roll out" of his physical body at will, and then explore, to some extent, the bardo and the heavens (Monroe, 1971).

As he explains, and as I had already experienced, when you first come to consciousness in the astral plane, it is necessary to learn to walk, and fly, and move through walls, much like a newborn physical child must learn to control a body, walk and talk, and not try to move through walls.

Bob Monroe called the places he visited in the bardo, "locales." In some of them, a community of *souls* lived, drawn together like birds of a feather. But other locales were occupied by only one or two people. And often in those cases, when he tried to communicate with them, even if they had known him, the individuals were unable to see or hear him. The reason: If Bob wasn't already a "possibility" in their individual "heaven," he was invisible. There's a clue here about the self-constructed capsule-like nature of bardo dreamscapes.

* * *

Self-constructed scenery isn't really odd, though. Hypnosis studies have shown exactly the same thing. If a hypnotized subject is told that a certain chair is empty, even though several other people come in and sit down, occupying all the seats in the room, and a close friend of the subject sits in the so-called "empty" seat, the hypnotized subject can see and identify everyone in the room except that friend. The friend's chair is declared by the subject to be unoccupied.

And if the subject is asked to describe the upright back of the "empty" chair, which, of course, is not visible to the subject's eye, it usually results in a description by the subject that is a might-have-been, sometimes with intricate imaginary detail of a scene embroidered into fabric, or a scene engraved in the wood of the chair's back.

In a way similar to hypnosis, except that awareness is usually further below the threshold of consciousness because of brain damage, the minds of Alzpers can produce astonishing scenes that they feel are real. In other words, they are already in the bardo part of the time.

And so are we all, right this minute, very much like hypnosis subjects. But the “solidity” of our brain’s neuro-sensory patterns and the general consensus on what the world consists of, gives us an impression of “real” reality “out there.” Nevertheless, as a lawyer said to me not long ago, “If eight people see an accident, you’ll get nine different versions of what ‘really’ happened.”

The question is, where do these nine versions come from? Psychologists have discovered the answer. Everything that is consciously seen, heard, touched, tasted, or smelled, is made up partly of on-line sensory firing patterns in the nervous system and partly of subconscious memory patterns already stored in mind and in the brain.

What I’m getting at is that heaven or hell in the bardo is mostly self created.

* * *

In cases in which the *soul* is semi-conscious in the bardo because an individual is already partially illuminated by the Light of the *SOUL*, that person sometimes can see a visitor, and know that he or she is an acquaintance—but still not be able to identify the person.

An occurrence of this type happened with Alyce when she was deep in Alz. I had taken her to the Council Grove Conference (Council Grove, Kansas) in April, 1991, where I was scheduled to give a lecture. During my talk our daughter, Pat Norris, sat with her mother in the motorhome. At the hour’s end, Dr. Gladys McGarey came out to meet Alyce, whom she had known for more than 20 years. When Gladys said hello, Alyce looked at her, hesitated a few seconds, and then said, “I don’t remember who you are, but I remember that I love you.”

That’s the way it is in the bardo, and that’s also the reason why most attempts by parapsychologists who have agreed to try to give messages from the bardo to other parapsychologists have failed. The ones who “go over” first can’t remember what they planned to do. Even if they are a bit conscious of earthly events, their perceptions are mixed into a confusing dreamscape in which all “reality” is different. If parapsychologists would learn lucid dreaming and OB travel first, long in advance of their physical body’s death, it would help.

The lucid dream state, incidentally, is a state of consciousness in which the dreamer is aware of the fact that he or she is dreaming. It is a state of semi-awake consciousness in which dreamers sometimes learn that dreamscapes can be manipulated. Being in a lucid dream under this condition is like writing a play in which characters come to life and play roles for you to see, and then you can accept or change (to some extent) the roles, the lines, the events. Entertaining.

Interestingly, I discovered that the manipulation of scenarios during lucid dreaming has an

effect on the “future” of the dreamer in the physical world, involving the appearance of “synchronicities.” More on this subject later.

In addition to becoming lucid, an even more interesting thing can happen to a dreamer. A normal subconscious dream may first change to lucid, and then the dreamer may become conscious of being wide awake in a non-dream astral-body state. That is, in an OB state in which it is possible to travel on Earth, or go to different heavens in the bardo and converse with *souls*.

* * *

15. YOU then empower YOUR *High Self* to assemble (create, inspire, cause to be born) a new personality in which the tendencies and traits of the previous personality are leavened by whatever spiritual attributes and skills that previous personality developed.

In short, the spiritual development of each personality starts where the previous one left off.

In spite of ecclesiastic opposition in early Christian history to the idea of more-than-one-life on earth, is there any indication in the NEW TESTAMENT that reincarnation might be, however, a fact? I believe so. Consider the following:

Matthew 11:13-15, quoting Jesus, “(13) For all the prophets and the law prophesied until John. (14) And if ye will receive it, this is Elijah, who was to come. (15) He that hath ears to hear, let him hear (underline added).”

And later, speaking of Jesus, Matthew 17:10-13, “(10) And his disciples asked him, saying, Why then say the scribes that Elijah must first come? (11) And Jesus answered and said unto them, Elijah truly shall first come, and restore all things. (12) But I say unto you, That Elijah is come already, and they knew him not, but have done unto him whatsoever they desired. Likewise shall also the Son of man suffer of them. (13) Then the disciples understood that he spoke unto them of John the Baptist.”

That Elijah was a former life of John the Baptist, was possibly foreshadowed in the 5th Century, B.C. In the OLD TESTAMENT it says, Malachi 4:5, “Behold, I will send you Elijah, the prophet, before the coming of the great and terrible day of the Lord.” And it is agreed amongst Christian scholars, from my reading of Scofield’s Concordance, that the “day of the Lord” referred to the time of Jesus.

More interesting, however, because of reference to a person more typical these days than Elijah or John the Baptist, is the following: John 9:1-3, 7, “And as Jesus passed by, he saw a man who was blind from his birth. (2) And his disciples asked him, saying, Master, who did

sin, this man, or his parents, that he was born blind? (3) Jesus answered, Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him. (7) And said unto him [the blind man], Go, wash in the pool of Siloam. He went his way, therefore, and washed, and came seeing.”

The intriguing part of these verses is not only the question, “Who did sin, this man, or his parents?” but also the answer. The fact that the question was asked as it was, showed that the disciples were familiar with the idea of reincarnation, for how could a man who was born blind have already sinned if he hadn’t had an opportunity?

Interestingly, Jesus didn’t say, “How could you ask such a foolish question?” Instead He said, “Neither...” He understood, without commenting on it, that the man had “lived before,” and that it was his karma (reaction in the present life to causes previously set in motion) to be born blind.

In addition to these indications from the Bible, there is, regarding reincarnation, an important question about Divine Justice. If we believe in a compassionate God, disease and blindness of which Jesus saw a great deal are not Justice unless karma (cause-and-effect) operates at all levels of the Kosmos, not just in Newton’s Third Law of Motion in the physical world.

And if karma is a fact, and to me it is a fact, it necessitates our having more than one go-round. Children born without arms or legs, such as the thalidamide babies, are either the products of a blind and random impersonal cosmos, or are the consequences of cause-and-effect in a lawful personal-and-transpersonal Kosmos.

From a purely philosophical position it seems better to choose the cause-and-effect idea over the random-cosmos idea, because if you are right you are happier—and also, if you are wrong you are happier! From experiential knowing, however, any insistence on a totally-random-cosmos is merely orthodox scientific faith. It just isn’t so. I am not referring to “chaos theory”, however. That is a totally different matter.

The totally-random cosmos is a hypothetical construct which has no existence outside the heads of reductionists, who usually are ivory-tower mentalists “on top of the world,” so to speak, rather than being “ground” under it. And, I’ve noticed over the years, that as they get older and approach their own death, their hypothetical integrity tends to waver.

* * *

ON ANOTHER SUBJECT: The Tibetan and Hindu interpretation of “born again” is “being born into the Light of the *SOUL*.” And like having to go to school when we were young, it isn’t

something we can either choose or not choose. The only option we have is WHEN. The most important book on that subject, in my view, is A COURSE IN MIRACLES (Schucman and Thetford, 1975). A world-wide best seller, it was channeled and assembled by Helen Schucman, Ph.D. and William Thetford, Ph.D. during their professorial years at Columbia University's College of Physicians and Surgeons. An article on the remarkable circumstances which led to the writing of the book appeared in NEW REALITIES (Skutch, 1984).

* * *

16. This development of spiritual attributes and skills in successive personalities and *souls* through repeated cycles in Earth and in the bardo, is YOUR training program in Earth School.

As said in Number 2 of the Seventeen Propositions, "The *SOUL* is an immortal spiritual entity who brings Light into the world from the domain of Light, the domain of God, from the super-conscious, focusing the "Light of the *SOUL*" into the Darkness of Matter via a *High Self*, the *soul's* "guardian angel".

There is an initial problem, though. According to the Ancient Wisdom, when the *SOUL* makes its first attempt in Life #1 to irradiate a personality through the agency of the *High Self*, it hasn't the slightest idea of how to go about it. The above two aspects of Divinity, *SOUL* and *High Self* (Love and Light) may be pure, but initially they are innocent (ignorant is another word). That is why it takes so many cycles through Earth School to complete the task of bringing "the 'Light of the *SOUL*' into the Darkness of Matter."

Concerning the Earth-School "training program," when the Buddha realized how Mind interacted with the Kosmos, He proposed that humans consider Four Noble Truths: (1) There is suffering in the world. (2) The causes of suffering are understandable. (3) The way to promote happiness is to take charge of the causes. (4) A workable procedure is to implement the Noble Eightfold Path in ones life.

From my own experiential point of view, the Four Noble Truths have been converted to the following: (1) There is a subconscious domain. (2) We can become conscious and understand the workings of the subconscious domain. (3) Making the subconscious conscious, and aligning it with the transpersonal, leads to the fulfillment of our spiritual task. (4) A useful procedure to follow is to implement an expanded Golden Rule: Do for everything on the planet that which you would wish to have done for you, personally, if you were everything on the planet.

Another way of stating the Four Noble Truths: (1) There is a four-fold bardo. (2) Everything that happens in the bardo has a cause. (3) We can become the creators of our destiny by taking charge of causes. (4) The way to do this is by developing consciousness and volition and aligning ourselves with the transpersonal aspects of the Kosmos.

* * *

17. Graduation from Earth School comes when YOUR most recent *soul*, fully conscious, spiritually refined, transfigured by the Light and fit for Heaven, merges with YOU, its Creator, and through YOU, with The Father.

And, as the Bible puts it: That's when the Angels sing.

* * *

Eventually, after approximately 1700 personality lives it is said in some texts, the *SOUL* and its fully-developed *soul* merge. Then, as a fully-educated *SOUL*, YOU graduate from Earth School and merge with the Jewel (the Monad) and then enroll in a Kosmic School. If YOU decide to stay with Earth, however, and become a Teacher on the Earth-School faculty, you are called a Realized Being in esoteric Judaism and Christianity, a Bodhisattva in Tibet, a Mahatma in India, an Enlightened One in Sufism.

In other words, according to these ancient traditions, the Monad either continues its spiritual development in company with “the exalted angels” (differentiated from “the lower angels” with whom it associated in the six lower heavens between earthly lives), or it returns to Earth and works for humanity as a Christed Being, even as did Jesus, Krishna, Buddha, Zoroaster, Zarathustra, Mohammed, and others. This, incidentally, is standard Tibetan Buddhist doctrine.

* * *

The gradual refinement of successive personalities is OUR contribution to realization of the Divine Plan for Earth, says the Ancient Wisdom. And, as said previously, this process helps establish Heaven on Earth, accelerating the spiritual evolution of the Planetary Being within Whom we live and move and have our Being.

Interestingly, this gradual refinement in us is not merely refinement in consciousness. That is one side of the picture. It also consists of the refinement and salvation of the substances and lower-order beings out of which we are constructed, physically, emotionally, and mentally. From the *SOUL's* perspective, every virtuous life we live contributes significantly to the salvation of the planet at all levels of substance, whether we are conscious of it or not.

* * *

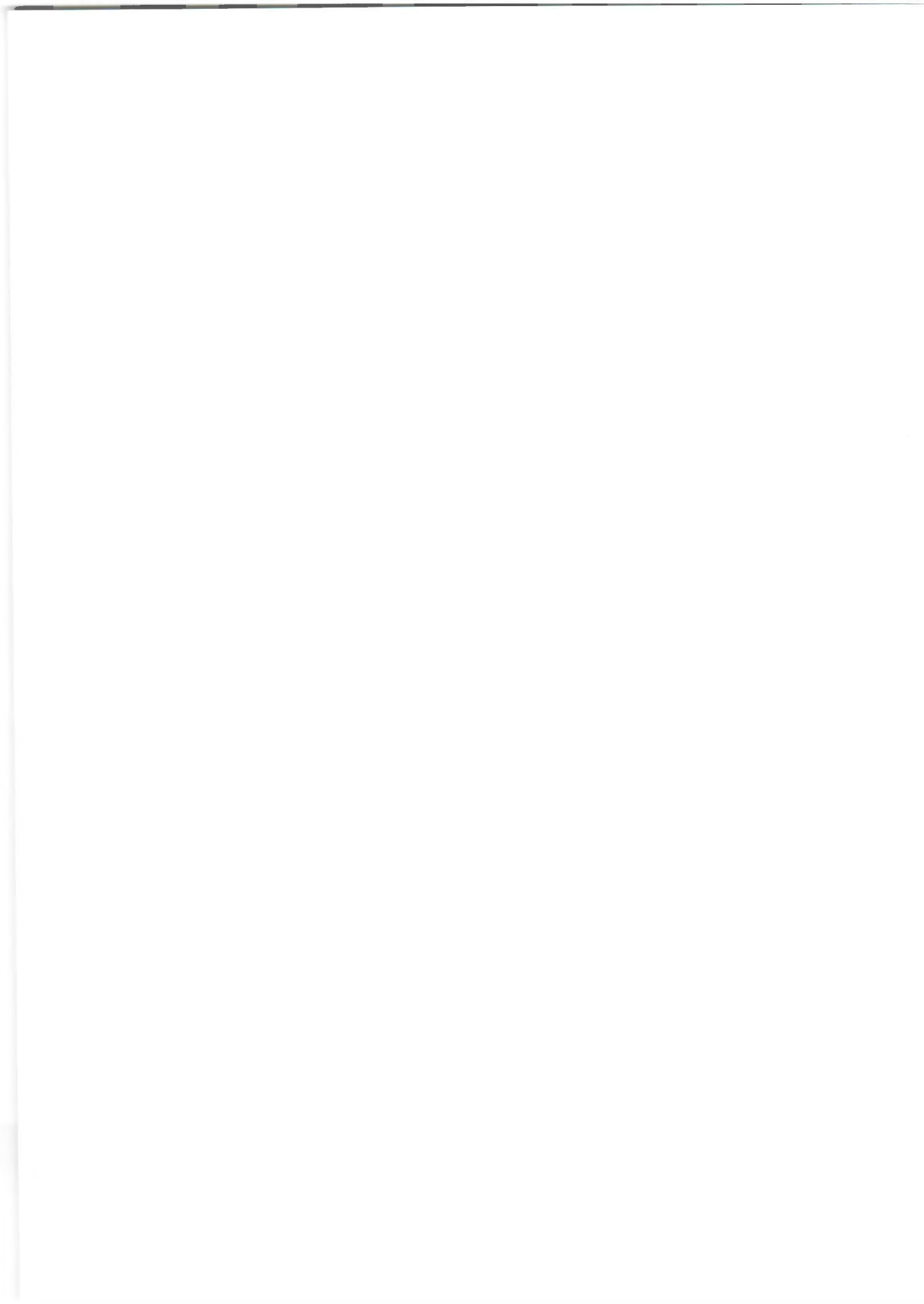
Concerning Alyce and her experience with Alz: In the first years, as in the case of many Alzperts, she thought that I, her closest family member and professional colleague, was beginning to change in some way. At the same time, I saw that she was gradually losing her space-

time “reality testing” ability, something that had been one of her most pronounced personality attributes. Her consciousness was slipping into the bardo while her physical body, except for the brain, was intact. This resulted in a strenuous opportunity for both of us to become conscious of, and pass through, our own personal sections of the bardo, our own subconscious minds. We went through minor hells—but survived. Hopefully this account will help others who find themselves in the same predicament.

* * *

The next four chapters explain in part how our *souls* were educated in the present life in Earth School and how early on, as an assigned task, Alyce and I helped develop a branch of psychology which, eventually, may be called the Psychology Of Self Reliance.

* * *



Chapter 3

CONTEXT AND DEFINITIONS

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.

— *The Teacher* (Erwood, 1941)

To reiterate: It isn't necessary to believe the PROPOSITIONS which I have outlined, but it is necessary to keep them in mind as mental concepts (unburdened by emotion, culture, philosophy, or religion) in order to make sense of what Alyce said to me when she came out of her Alz condition on occasion and described what she was learning and doing in the bardo.

It is useful, too, to remember that some people didn't believe Columbus's story when he returned from the New World. But, nevertheless, that land was there.

Also, some people thought that the earth was flat when Columbus began his voyage, and continued to believe that after he came back. But, nevertheless, it wasn't.

And a few people still believe that Neil Armstrong never landed on the moon. They think, despite Walter Cronkite's "eye witness" descriptions of blast-off, etc., that the entire man-to-the-moon project was a hoax perpetrated by NASA and the military-industrial complex in order to get dollars for research. That interesting tidbit of news surfaced during PBS's review of moon missions on the 30th anniversary of Apollo 11's blast-off from Cape Kennedy (16 July 1969).

Apollo, the Sun God, was the ancient Greek and Roman god of light, healing, music, poetry, and prophecy, an unusually good name for a project involving the lunar landing of Eagle at Tranquillity Base, the latter being the name Neil Armstrong coined for the moon site.

In 1969, when I wrote about these words in a self-regulation article, explaining how the cortex (the Eagle, which is the agent of Apollo, our *SOUL*) comes down consciously to the limbic brain (the so-called lunar part of our psychophysiological self) "and establishes a tranquillity base," the editor became highly upset. No one except himself, he said, would have the

slightest idea what I was talking about. So I deleted that entertaining coincidence. Thirty years later, these correspondences are more likely to be appreciated.

In some Ancient-Wisdom symbologies, incidentally, Eagle means Spirit (*SOUL*), and moon means mortal *soul*. Isn't that interesting—especially because the coming-together of *SOUL* and *soul*, which was hastened in Alyce by the onset of Alz, is the subject of this book.

Equally interesting is the fact that establishing tranquillity in the *soul* is a necessary condition before *soul* and *SOUL* can merge. When their blending is finally complete, we can say that our Apollo program has brought Light to the *soul*. When *soul* and *SOUL* become One, our own Apollo project ends. We graduate.

Paraphrasing Aurobindo (1951), this descent of the Eagle in all humans, as a consequence of invocation, will bring about a transformation of the lunar Self of humanity, and eventually will bring about a transformation of the entire Earth, the Planetary Entity in whom our personalities live and move and have their being.

Also, said Aurobindo, the age of escape upward to nirvana, to one of the “heavens,” is past. Such an “escape” may have been appropriate centuries ago as a step on the spiritual path, but no longer. What is needed now for “saving” the planet, is to reverse the process and bring nirvana down by transforming ourselves. This, Aurobindo said, is the will of the Planetary Logos, the *SOUL* of Earth, whose “personality” is the Planetary Entity.

Interestingly, The Tibetan Teacher of Alice Ann Bailey told her the same thing. And The Teacher who taught me said, “The day of the guru is over. No longer will a Master take spiritual responsibility for a disciple. Seekers must now become their own gurus and bring Spirit into their own lives.” The classical guru, incidentally, absorbed a fraction of a student's karmic burden and helped him or her rise to a more refined (tranquil, clear) level of the bardo.

* * *

RETURNING TO SPACE: NASA made a significant contribution to humanity's lift-off from Earth, but it's time to realize that bigger and better physical ships for exploring the cosmos aren't needed. Instead, we should develop our own *soul's* potential to discover what's out there, and also learn to shift physical matter out of space-time's dimensional limitations, by converting it to “*soul* matter,” so to speak.

Without some such subtle development, the physical bodies of humans in their present density, tethered to the space-time solar system, are doomed by speed-of-light limitations to never travel more than a whisker's width into the cosmos. Trekkies and Star-Wars buffs have a correct intuition here.

As I see it, exploration of the Kosmos without the drag of a physical body or dense-physical space ship, lies ahead for humanity. This involves travel in the Earth Bardo in a *soul* body (the out-of-body (OB) astral body) and travel in the Cosmic Bardo in a *SOUL* body, or travel in a quantum-coherent non-space-time vehicle of some kind. As in learning to swim, however, there are dangers. Caution is appropriate. A safe way of beginning this kind of exploration, at least Earth-Bardo exploration in an OB body, is discussed in Chapter 9: THETA BRAINWAVE TRAINING.

* * *

Incidentally, astronomer Carl Sagan believed it inevitable that intelligent life had evolved “out there” in the beyond-solar-system cosmos, and shortly before his body died he suggested, in the novel and movie called CONTACT, that some kind of mental “travel” would be necessary if we humans hoped to communicate with extraterrestrials.

What Sagan didn’t realize before he died, apparently, was that he already had resources within himself to make such CONTACT. He didn’t know that he could have become conscious of the Earth Bardo and its visitors from outer space by developing the hidden potential of his own *soul*. He suggested some of these possibilities at the very end of his physical life, but didn’t feel, it seemed, that it was within human capability to make CONTACT without intellectual breakthroughs and billions of dollars for technological development.

With “intellectual breakthroughs and billions of dollars” as their only resources, though, humans won’t solve the CONTACT problem. The majority of scientists must drop dead to learn that.

* * *

My own OB experiences, plus what I learned from Alyce and others, indicate that the physical cosmos is a dense form of matter which is surrounded by and perfused by subtler forms of matter. These subtle substances comprise the Cosmic Bardo, of which the Earth Bardo is a bit (or maybe a byte) and, in my estimation, only by becoming conscious of, and understanding and using, these subtle substances will humans be able to explore the beyond-Earth cosmos, the Cosmic Bardo.

I’m not the originator of this idea, of course. American Indian medicine people, Tibetan lamas, East Indian holy men, shamans of all continents, and esotericists everywhere down the ages, have said the same thing. At present, however, different from the past, science and technology are helping to open doors of consciousness through 100% non-invasive brainwave feedback methodology.

We present-day humans, being better developed mentally and less superstitious than our predecessors, are getting a new experiential view of the multi-dimensional Kosmos, of which our brain-based earth-bound space-time-limited psychologically-projected cosmos (our sensory cosmos) is merely a subset.

Cyber-technology may be broadening Earth-mind consciousness horizontally, so to speak, but psycho-technology will free Earth-mind vertically. As a result, I have no doubt that humans will become aware of the intra- and inter-galactic Internet of trans-dimensional MIND in which the Earth and all its inhabitants exist, and within which web of consciousness Planet Earth's people have lived in a mostly-unconscious condition, with the exception, of course, of angels, sensitives, healers, Earth-school graduates and spiritual leaders.

Put in another way: Physical planets throughout the cosmos, like fish in an ocean, are immersed in a Cosmic Bardo, a Cosmic Ocean, and this ocean can be explored, not with dense physical ships, but with subtler vehicles, including our *souls* and our *SOULS*. And if the implications of quantum dynamics are correct, as hinted at by David Bohm (Bohm, 1980) and put into story form by Michael Crichton, (1999), almost "instantaneous" travel to other solar systems may become possible through out-of space-and-time technical innovations.

* * *

BACK TO EARTH: Though the *soul's* freedom to travel in the Earth Bardo is limited by the laws of cosmic physics (energy physics, etheric physics, astral physics), the science of which is just now beginning to develop, the *soul* nevertheless already can travel (without passport!) to destinations both on physical earth and in the Earth Bardo. Some of these bardo "locales" were described by Robert Monroe in JOURNEYS OUT OF THE BODY (Monroe, 1971), and, in my view, were the places referred to by Jesus when He said, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you (John 14:2)." Concerning these mansions and how they are made, and the material of which they are constructed, Robert Monroe's final book, called THE ULTIMATE JOURNEY (1994), written shortly before he exited, is instructive.

* * *

Eventually, according to the Ancient Wisdom, after our *souls* merge with our *SOULS*, we will be able to travel in the Cosmic Bardo, not merely in the Earth Bardo, and visit any locale in the galaxy! Fascinating. Science fiction couldn't do better.

Though unable to verify the latter idea, that is, traveling as a *SOUL* in the Cosmic Bardo, I have verified, for myself, the fact that we can travel in the Earth Bardo, both as *souls* and as *SOULS*. That is something that Alyce become aware of and learned to do before completely detaching from her physical body.

* * *

NOTE: I use the words Ancient Wisdom to refer to those segments of millennia-old religions and esoteric philosophies which are consistent with one another. Non-consistent parts are called, in my lexicon, Ancient Superstition.

Though *souls* did their best to understand the Universe, developing stories, myths, and symbols for explanation, much of which they created down the ages tended to be based on fear rather than on love. Fortunately, however, their *SOULS* knew the invariant Truth (invariant meaning “that which is true for everyone” in every culture, civilization, and time), and responded to their *soul's* INVOCATIONS, thus giving rise to the transpersonal similarities found in the major religions and philosophies.

Because of coherence between my experience and the basic tenets of Earth's major religions and esoteric philosophies, I long ago concluded that in their original forms, before interpretation and embellishment by followers, these religions and philosophies were describing, despite cultural and linguistic differences, the psycho-spiritual laws of the Kosmos—the Laws of Nature at all levels of substance and consciousness.

In other words, the metaphysical ideas which proved to be experientially valid in my own life were the very concepts on which these religions and philosophies agreed. But more importantly for my knowing, for I tend to treat as hypothesis-only any religious or metaphysical ideas that are not buttressed by my own experience, my most important knowings arrived in advance of book learning. Nevertheless, readings confirmed, validated, and structured what I'd discovered, and helped me organize the concepts which are summarized in the SEVENTEEN PROPOSITIONS.

* * *

Interestingly, the fact that we have *SOULS* who respond to questions about Truth, is the missing link in modern mythology theory. That discipline, by ignoring the possibility of *SOUL*-to-*soul* communication, is unable to explain the remarkable trans-cultural consistencies in myths and traditions around the planet.

The Ancient Wisdom includes, of course, spiritual concepts from every part of the globe. And understandably, quoting from THE DICTIONARY OF ALL RELIGIONS AND MYTHS, “The correspondences...show that all religions are essentially the same and refer to the same facts of being on the higher and lower planes. The polytheism of the ancients is obviously the same in principle as the monotheism of the moderns. The only dissimilarities lie in the great variety of symbols for the same ideas, and in the many allegorical statements conveying the sacred language in which ideas are expressed.” (Gaskell, 1969, p. 6).

It is noteworthy that of the moderns, Carl Jung, in his development of archetype theory, was the first psychiatrist to recognize that humans everywhere on the planet, and in every age, had a common connection with something beyond the structure of their own individuality. He called this level of mind the "collective unconscious." This aspect of MIND, and how it is related to the Earth Bardo and human experience, is outlined in Chapter 9: THETA BRAINWAVE TRAINING.

* * *

Incidentally, concerning experience and direct knowing, W.Y. Evens-Wentz (1969) says at the front of his book, TIBET'S GREAT YOGI MILAREPA, "I dedicate this biography of Milarepa to those who cling not to belief based upon books and tradition but who seek knowledge by realization." And the Dalai Lama (1972) in his book, THE OPENING OF THE WISDOM-EYE, comments on the "virtues of a Buddha," saying about all aspects of life and consciousness, one must have "knowledge of them directly, not by way of reflection or speculation. It is this which is called the all-knowing knowledge."

* * *

To give form to the above ideas, and to related ideas from the Foreword and PROPOSITIONS, please examine Figure 1, the Field-of-Mind Diagram (Green and Green, 1971, 1977). The central cylinder represents a human individual, if such a separative word is applicable at "upper levels" of the diagram, where Unity with the Collective Superconscious is experienced. This quality of transpersonal awareness (conscious or unconsciousness) is indicated by dashed lines in the upper regions which free the individual for exploration in transpersonal levels of the Planetary Field of Mind. Please note, an individual, no matter how defined, is made up of substances from every level of the Planetary Field of Mind.

* * *

Before continuing, let me suggest that if you are not intrigued by Ancient-Wisdom technicalities of body, mind, and spirit, it may be useful to skip the next few pages, going down to the definitions of words, Page 53, and then move on to Page 69, Chapter 4: ALYCE. Though our interest in the Ancient Wisdom was the same, our perspectives were different.

* * *

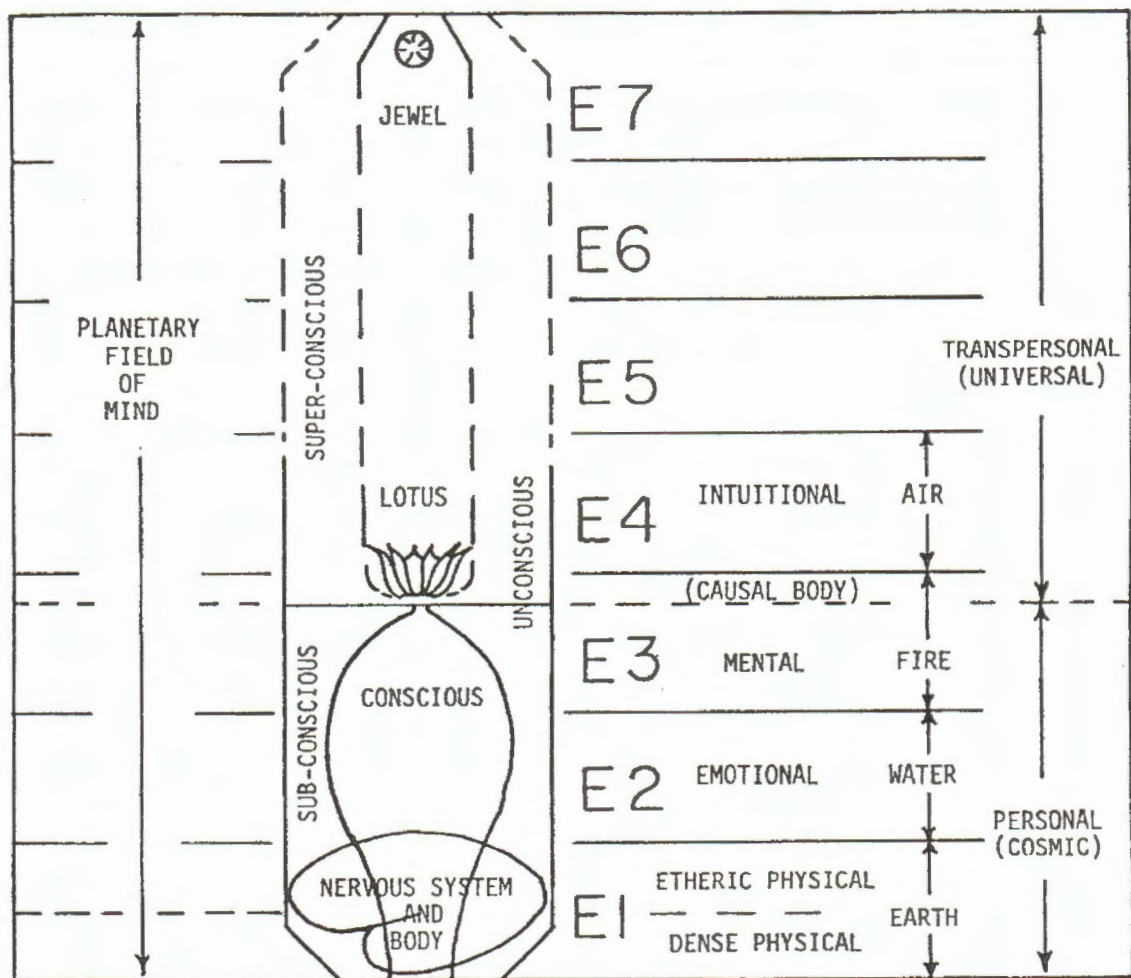


Figure 1: Symbolic interpretation of human substance and perceptual structure. Each line of the vertical cylindrical figure, which represents a human being, stands for at least three things: a boundary between different organizations of *substance* (different kinds of matter), a boundary between different kinds of possible *perception*, and a boundary between different kinds of possible *action*.

RETURNING TO THE FIELD-OF-MIND DIAGRAM: The two most important concepts are: (1) each horizontal line represents a difference between two kinds of substance, two kinds of consciousness, and two kinds of action; and (2) each non-horizontal line represents a difference between two different aspects of consciousness (such as conscious or unconscious)—and therefore, represents two aspects of action (conscious or unconscious).

And further, consistent with the Ancient Wisdom and with physics in general, different kinds of action are the manifestations of different kinds (gradations, vibratory characteristics, sensations) of energy, the definition of which is “that which makes things happen.” In both physics and psychophysics, energy is detected and measured only by its “effects.”

Paradoxically, it also is maintained in the Ancient Wisdom that all forms of energy are expressions of one underlying energy, call it God, Universal Mind, Nature, vacuum, Void, or whatever.

* * *

Corresponding with the idea of different manifestations of energy, the major “planes” of the diagram, E1 through E7, are perceived according to the type of energy they manifest, physical, emotional, mental, etc. Interestingly, in some old paintings these energies are shown as archetypal figures indicating the different aspects and attributes of gods, and God (Hall, 1998). Polytheism and monotheism again meet.

* * *

Though at first glance the diagram may seem complex, it is relatively simple compared with the structure of the Kosmos as described in the Ancient Wisdom. For example, rather than 7 levels, it is generally said that there are 49 separate levels of energy in our Planetary Being, 7 sublevels in each of the major energy bands of the diagram.

In consequence, there are 49 differentiable levels of experience, each associated with a specific kind or phase-state of substance. In addition, it is maintained by some seers that the “atoms” of these 49 substances become decrementally “smaller” in the upward direction of the diagram, more subtle, so to speak, and therefore, according to straight-forward engineering theory as well as occult-physics theory, they are capable of vibrating at increasingly-higher frequencies.

* * *

In Tibet, Levels E4 through E7 are called the Void—not because nothing is there, but because experience in the Void is ineffable, and to describe it adequately in words is not possible. As Alfred Korzybski (who was no mystic) said—as soon as something is put in words it’s already wrong (Korzybski, 1948). Nevertheless, though intellectually and linguistically ineffable, the Tibetan Teacher of Evans-Wentz said that there are 28 levels of experience in the Void. In other words, Levels E4 through E7 consist of 28 subplanes, four times seven.

You will note that in the diagram I indicate that these 28 subplanes PLUS the higher mental subplanes, which are labeled the “causal body” (Bailey, 1922) make up the transpersonal realm of the “Planetary Field of Mind,” and the levels below the “causal body” comprise the personal realm. Though it isn’t shown in the diagram, the causal body exists on the three highest subplanes of E3, the uppermost one of which, inside the human cylinder, is called the *High Self* of a person. More on this later.

The reason for differentiation between personal and transpersonal? After a life on earth, personalities and their emotional-mental *souls* vanish first from earth and then from the bardo. Thus, personalities and *souls* are individual and mortal—that is, personal. Using the same criterion, whatever doesn’t vanish between lives is immortal and associated with a *SOUL*—thus, transpersonal.

In any event, no matter how the difference between personal and transpersonal is described, in the Mind of God all the levels together, E1 through E7, comprise the Planetary Field of Mind “in Whom we live and move and have our being.” An interesting implication of this, of course, is that Hell, the lowest of the astral subplanes, is part of God’s Mind.

* * *

And now an important point from the Ancient Wisdom: Within the immortal *High Self* reside the “permanent atoms” of body, emotions, and lower mind which comprise the seed from which the next personality is grown. These are the three immortal skandas, previously mentioned, of Southern Buddhism. More on this later.

* * *

BACK TO THE DIAGRAM: E1 is divided into dense physical (solid, liquid, and gas) and etheric physical. The latter, according to yogis, is said to consist of four kinds of electricity (Green, 1994). Power-line “electron” electricity is the densest, they say, and the other three “electricities” are increasingly more subtle, more rarefied, finer, less dense. In humans, this 4-fold etheric structure is the “energy body” referred to by healers, and is seen by “sensitives” as a “physical aura.”

This energy body is not electromagnetic, however, in the sense that Maxwell's electromagnetic equation applies. But nevertheless, it has been hypothesized by scientists that equations linking these four energies, one with another, will be developed when sufficient advances are made in unraveling and utilizing "quantum entanglement" theory (see articles by Roll, Pittman, Haaland, 1999, with my commentary).

None of these "etheric" substances, please note, is the hypothesized "ether" of Victorian physics, which was the supposed vibratory medium for light waves (just as air is the vibratory medium for sound waves). On the contrary, these substances are said by yogis to be unique forms of physical matter, in the same way that electrons and light are unique forms of physical matter.

Some sensitives say that the close-to-the-body aura they observe around a human (extending beyond the skin about one inch) is composed of these subtle etheric substances, and they also report an analogous larger "energy envelope" around the body which they term the astral aura. Some also see a mental aura, and occasionally report seeing "thoughtforms," both at concrete-mental and abstract-mental levels (defined below). Further, a few sensitives occasionally meet angels and Teachers who work for the planet at *High-Self* levels and above.

In my case, awake seeing on other-than-physical levels has occasionally been turned on—if deemed useful by my *High-Self/SOUL*, which hereafter in this book will be referred to as Mind of Me, with the acronym, *MOM*. But generally, in me, such awareness surfaces only in deep meditation or in certain dreams (vision dreams) in which I receive specific information from a transpersonal source. The reason for this on-and-off characteristic of my seeing is discussed in Chapter 5.

* * *

RETURNING TO THE DIAGRAM: Level E2 of the human cylinder plus the four lowest subplanes of E3, up to but not including the causal body, is called in India the kamamanasic body (desire/mind body). This "self" is the OB body of near-death experiences, the one which glimpses the Light of the *SOUL* through the tunnel. This body is the astral body referred to by psychics, and in the present book it is called the *soul*. It is the body which finds itself in the bardo after disconnection from the physical self.

In the world-girdling Planetary Field of Mind, Level E1 PLUS Level E2 PLUS the lower 4 subplanes of Level E3, are the lower planes of the mystics, where all mortal experiences take place. In Theosophy, Anthroposophy, and Rosicrucianism, these lower planes are called the three worlds. Interestingly, in Tibet these three worlds PLUS the causal-body subplanes comprise the entire Earth Bardo, with its 21 subplanes, experiences, energies and actions.

* * *

Before continuing, it is interesting to note a remarkable concept from the Ancient Wisdom about the Planetary Field of Mind: What is shown in the diagram (from side to side, and beyond each side, extending completely around the world, including every atom of substance and all life on the planet) is the body (E1), the *soul* (E2 PLUS the 6 lower sublevels of E3), the *High Self* (the uppermost subplane of E3), the *SOUL* (E4), and the Spirit (E5 through E7) of a “Planetary Mind” called Earth.

This Planetary Mind, it is said, is similar in nature to millions (billions ?) of other Planetary Minds throughout our galaxy, and other galaxies of the cosmos.

If this idea is factual, which seems likely, to me, it can be concluded that our planetary bardo, which we all must transcend in our spiritual journey, is not unique in the cosmos. And neither are we. This idea may be objected to by terro-centric diehards, but not if ego is relinquished, and Jesus’ admonitions and transpersonal advice about uniting with The Father (the Jewel in the diagram) are taken seriously.

* * *

As mentioned above, the mental aspect of the Planetary Field of Mind, Level E3, is comprised of two very-different groups of subplanes called concrete mind and abstract mind.

Concrete mind is an amalgam of the four lower “heavier” mental substances, and abstract mind consists of the three higher “lighter” mental substances. And, the very highest of these, as implied above, contains the living “stuff” out of which is structured our *High Self* (Grady and Grady, 1998).

In The Tibetan’s parlance (Bailey, 1922), the *High Self* is called the Ego (as contrasted with ego, the personal self), and it reflects the Light and Love of what The Tibetan calls the Spiritual Triad (Lotus, Christed Self), The latter, in turn, reflects the Will of the Monad (Jewel, Father).

In Aurobindo’s writings, this *High Self* is part of that transpersonal aspect of ourselves which he calls Overmind (and which I call Mind of Me, *MOM*), which is the “container,” so to speak, of our most Universal aspect of being, which he calls Supermind (Jewel, Father, Monad).

The above correspondences can be found throughout esoteric Christianity, Judaism, Sufism, Hinduism, Buddhism, Taoism, and in all other religions and occult philosophies in which “inner domain” pioneers did their best to describe and explain their experiences.

* * *

BACK TO THE DIAGRAM: The *High Self* is the Stem of the Lotus, and is sometimes called the Door of Divinity. And Divinity, in us, please note, includes E4 through E7. It is understandable, therefore, that the *High Self* (called the TAO in ancient China) is said to be the Doorway to Heaven.

In short, our *High Self* is our connection with Divinity because it is the way to the *SOUL*. In near-death experiences, the *High Self* is the tunnel which leads to the Light. Repeating, because it is an important point, the *High Self* is the Stem of the Lotus. And the Stem and the Lotus combined as a unit I have called Mind of Me. The reason: Until we graduate from Earth School they are inseparable.

Preempting some of Chapter 9: THETA BRAINWAVE TRAINING. This training can take us to the “inner door,” but only the *High Self* can open it. The fact that the door to Divinity can not be opened by the personality is symbolized on occasion as an abyss lying between Earth and Heaven. More on this fascinating subject in Chapters 5 and 6.

* * *

Concerning concrete and abstract, we all know we have concrete minds, with which we talk to each other, balance our checkbooks, choose toothpaste, drive cars, go to work, etc. Even anthropoid apes demonstrate some of this kind of intelligence. But abstract mind is, technically, something quite different.

The functional difference between concrete and abstract is obvious, though. For instance, sometimes I’m fixing my lawnmower or balancing my checkbook. Very concrete. At other times I’m constructing and testing a new biofeedback machine in abstract mind, a la Nikola Tesla, or dreaming up another Ph.D. project.

If you are driving to work down a busy street with a lot of stop lights, and suddenly you “wake up” and realize that you must have driven successfully all the way through town because you are a couple of miles past the place of your last memory of “this world,” and no sirens are screaming up from behind, then you know you have been deep in abstract mind while successfully carrying out a physical action by brain processes alone. Interestingly, what you were thinking about before you “woke up,” may begin to fade like a dream.

The joke about “the absent-minded professor,” really isn’t a joke. All people who live primarily “in their heads” live in abstract mind much of the time, and they often find it difficult to “stay on top” of boring mundane matters, like buying airline tickets on time.

And occasionally, I’ve noticed, as when pondering the esoteric traditions of religion and philosophy, the *High Self* may open the door of the Lotus, and I then experience an identifica-

tion with the focus of my thought. Knowing then comes into mind as a gestalt, all at once so to speak, like a suddenly-experienced landscape.

Thinkers who become fully conscious of the *High-Self* level of abstract mind, having walked “the razor’s edge” of the three worlds, and successfully survived the joys and hazards of the two lower levels of abstract mind (in art, music, religion, science, or whatever), eventually come to a state of consciousness in which there seems to be no way, without “dying,” to reach the translucent polychromatic City of the *SOUL*. This is the ultimate gap, the archetypal abyss of mythology.

* * *

THE ABYSS AND THE SWAN

The first time I became conscious of this abyss was in '53 or '54. Awareness began in a lucid dream which gradually became an “awake” vision dream.

FIRST SCENARIO: Alyce and I were climbing a mountain to reach a goal. Reaching a narrow ridge at the top, we turned to the right and walked to its most elevated point. There, where the ridge ended, we looked out over the world and knew that our goal lay somewhere beyond. But where? And how could we possibly get to wherever it was? A deep abyss lay immediately ahead, plunging all the way down to the bottom of the valley.

SECOND SCENARIO: Wondering what to do, for we were at earth’s end, a mist cleared and we saw another land some distance away, floating in air. This land, rising to unseen heights, was our destination. Uncertain as to how to cross the abyss, we suddenly saw that a great lake surrounded us, with the earth below and the other land, in the distance, rising as an island. The lake’s surface, as smooth as the quietest pond, suddenly riffled as two pure white swans came gliding toward us. When the first one came close, it seemed to say, without words, we will take you to the other shore.

THIRD SCENARIO: I helped Alyce get aboard her swan, like on a merry-go-round horse. I followed. Smoothly we departed the land and a short time later glided into a translucent boat-house on the other shore. We parted from the swans and climbed a few steps leading to the main floor of the building. There we met two Teachers, whom it seemed we were acquainted with. They greeted us with smiles, and one said, “We have been waiting for you.”

FOURTH SCENARIO: Nodding acknowledgment, but saying nothing, we crossed to the front of the room, which seemed to be an office of some kind (a greeting center?), and opening a door stepped into a dazzlingly-beautiful city of translucent structures. Pastel colors rippled over their surfaces and delightful crystalline foliage lined the streets.

FIFTH SCENARIO: Walking rapidly, Alyce and I soon were out of the city and ascending a gentle roadway, passing plexiglas trees from which jewels hung like earrings. As we passed these remarkable structures, we noted that although the city we'd just left was of great beauty, it was merely a welcoming place. A greater adventure lay ahead. THE END.

* * *

Incidentally, when Alyce and I and our daughter, Judy, went to India in '73 as a research team to study yogis, I learned that the Sanskrit word for swan was *hansa*, and then I realized that when Yogananda's Teacher, Sri Yukteswar, gave him his spiritual name, *Paramhansa*, it meant literally, "beyond the Swan."

* * *

The "dying" referred to above does not mean death of the body or *soul*, of course, but it does mean literal death of the earth-binding ego-glamours and illusions which make it impossible to cross the abyss.

Who then might the Swan be? Certainly it must be our own *High Self*, the immortal Self of us who can be contacted in Theta Brainwave Training, and who can take us to the "door" of the *SOUL*. And when this door is opened, we enter the Land of the Lotus. And that, as we learned, is the beginning of another Journey. And who were the two Teachers who greeted us? They were Earth School graduates, Bodhisattvas in Tibetan nomenclature, who, I believe, had helped guide us toward transpersonal realms over many years.

* * *

Incidentally, according to the Ancient Wisdom, all of us exist at all levels of the diagram all of the time. They are "nested" within us, so to speak. More accurately, we are nested within them, all the way up to the Jewel—which Jesus, as I've said many times, called "The Father." And though I speak of different levels of consciousness as if they were above or below one another, we are immersed in them all the time, like fish in an ocean. And every level has a connection, an anchor, so to speak, in us. Also, all of our levels, conscious or unconscious, function in greater-or-lesser measure all of the time, just as all parts of the brain function all of the time in greater-or-lesser measure.

The idea that humans use less than 1/10 of their brains is poetry. All parts of the brain are constantly busy. What the statement means is that we use less than 1/10 of our "human potential." And this potential, it should be noted, is "mind potential," not necessarily brain potential.

Interestingly, the personal brain, even though a physical structure, can reflect transpersonal events if those events are “densified” sufficiently by the *High Self* to make a neural recording via the body’s psychophysical transducer, the etheric-physical body. Neuroscientist Melvin Morse, M.D., who wrote the Foreword to Sylvia Browne’s book called *THE OTHER SIDE AND BACK* (1999) says, page xvii,

We can access this reality through a biological structure we are all born with, the right temporal lobe. At last we arrive at a scientific hypothesis firmly within the current scientific mainstream, which explains how Sylvia Browne can interact with people who have died.... She simply has a more developed right temporal lobe than most of us. This could have been a talent she was born with, just as Carl Lewis was born with extraordinary athletic talents, or it could have been triggered and augmented by having a spiritual or near-death experience.

* * *

RETURNING TO THE DIAGRAM: What are the similarities and differences of the 3 levels of abstract mind which make up the causal body, the creator body?

In my experience, the lowest of the three levels of abstract mind, the third one down from the Level E4, is the one which makes up novels (mystery stories, or whatever), or figures out how to start up a business and compete in an already-established commercial domain, or designs a new-style bridge based on sound engineering principles. It is a Thomas-Edison-like level of abstract mind, and creation.

The next higher abstract level is the world of Grand Master chess players, theoretical mathematicians and physicists, creators of “that which never went before,” innovators who tend to materialize “visualizations.” It is the Tesla-like level of abstract mind, and creation.

The highest level, the *High Self*, however, has a different job to do. Inspired by the Lotus, and partaking of Lotus energy, the *High Self* is the creator of our personalities, body and *soul*. And in addition to that activity, on behalf of the *SOUL*, it also functions as our inner guide, our “highest guardian angel,” so to speak, especially if we invoke its help and give up, at least to some degree, our separative earth-bound and bardo-bound egos.

The *High Self* can grow a personality, so to speak, because in its Mind are stored our “permanent atoms,” the immortal DNA’s, so to speak, of our mental, emotional, and physical selves, which were developed and evolved in previous personalities (Bailey, 1934).

In Southern Buddhism these three permanent atoms are called the three “skandas”. Together, they comprise the seed from which a future personality embodying our defects and virtues will be grown. Each one of our many lives, according to the Ancient Wisdom, “refines” the skandas to a degree, so a subsequent personality is, at least spiritually, more advanced than the preceding one.

* * *

Does this seem complex?

Think of a simple progression in the diagram from high to low. The living Jewel is the Source of our Being, for Whom the living Lotus is the agent working in Heaven, and for Whom, in turn, our living *HIGH SELF* is the agent working in the kamamanasic domain, and for whom the living *soul*, in turn, is the agent working in the physical domain through the living brain/nervous-system. And all of these aspects of Life, put together, are US, superconscious, conscious, and subconscious.

Going back up, from low to high, the living brain/nervous-system, which is conscious of what is being read, right this second, is the vehicle of the living *soul*, the bardo self of us, which is the vehicle of the living High Self, the abstract Thinker of us, which is the vehicle of the living Lotus, the Luminous Christed *SOUL* of us, which is the vehicle of the living Jewel, the Father/Mother of us, Who, as Jesus said, we are One with, WE in this case being the living brain/nervous-system PLUS the living mortal *soul* PLUS the living immortal *High Self* PLUS the living eternal *SOUL*.

In a nutshell, this down-and-then-up set of facts is what Jesus referred to when He said, “And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man who is in heaven (John 3:13).”

In other words, all of the human-cylinder levels in the Field-of-Mind Diagram comprise US. Each of us has these levels, aspects, and attributes of Being, conscious of it or not, because each of us is an image of God. The BIBLE put it simply, “So God created man in his own image, in the image of God created he him, male and female created he them (Genesis 1:27).”

THE CHALLENGE: As *SOULS*, we may come down in an Unconscious state and eat the Apple, so to speak, but we must ascend Consciously. That is the *SOUL*’s great task. And when, after many earth lives, consciousness of the *soul* and body is “raised to Heaven” by the Light of the *SOUL*, the *SOUL* has succeeded in bringing Itself “down” to Earth, has helped establish Heaven on Earth by promoting love-based “right human relations” and “right action” on the planet, replacing fear-based “survival of the most predatory.”

Concerning “male and female,” according to the Ancient Wisdom every person, without

exception, is a feminine-masculine entity, a yin-yang unit, and only the physical body is male or female. In this regard, Jesus said, “For in the resurrection they neither marry, nor are given in marriage, but are like the angels of God in Heaven (Matthew 22:30).” Put in another way, at every level above the dense physical we are androgynous, masculine and feminine in a single Being. This is symbolized in Ann Nunley’s cover for this book.

* * *

Though already discussed in regard to the Field-of-Mind Diagram, a summary of definitions is useful. In addition a few words are defined which will be needed later in the book.

— Kosmos (capitalized) is everything in the diagram, Levels E1 through E7, as well as everything beyond the diagram, whatever is in the entire universe.

— Universal (Aurobindo, 1955) refers to everything ABOVE level E3 in the Kosmos.

— akashic record, a term from the Ancient Wisdom which refers both to (1) PAST events when looking backward in time from the eternal NOW, and (2) to FUTURE possibilities when looking forward in time from NOW. This is an important point for understanding precognition. It explains how I was able to glimpse the future in precognitive “dreams” by more than half a century on occasion.

The explanation is simple, by analogy. If your mother tells you that your Dad and she are planning to take a vacation, and then you tell your brothers and sisters about this future possibility, but don’t tell them how you know, they might credit you with being precognitive, but in fact you were merely informed. In the same way, if your *High Self/SOUL* tells you what is in the Collective Unconscious as a future possibility, you are informed. And because that information comes from a normally-out-of-mind source, it is called precognitive.

In some texts the akashic record is referred to both as the Memory of God and as the Plan of God, and both are “recorded,” so to speak. The difference between the future and the past, however, is that one is easily changeable and the other isn’t, at least not in the same way. The future exists as possibilities which we, when we learn to think “in the Mind of God,” can change. In other words, the Divine Weaver’s pattern for the upcoming tapestry, is open for a design change by anyone who learns to converse with the Weaver.

The akasha itself is defined as “the one primordial substance underlying every structure in the Kosmos, from the densest physical to the highest spiritual” (Blavatsky, 1888). Interestingly, all transpersonal beings, such as angels and *SOULS*, and all thoughtforms, and emotions, and physical objects are said to be forms taken by living substance when shaped by the Mind of God, and therefore we, and they, are akashic thoughtforms in God’s Mind.

From a down-to-earth viewpoint, however, the akasha is quite simple. Every chair on the planet is an object in God's Mind, and when we move a chair, one object in God's mind is moving another object in His/Her Mind. From a metaphysical point of view, this is an important concept, for psychokinesis is caused by changing what's in God's Mind at an underlying "energy level" without using one's hands, so to speak. Spiritual healing, therefore, however done, is a form of psychokinesis, and means "working with ideas in the Mind of God."

Precognition means getting a glimpse of the Plan of God, and a synchronicity results from "shaping" plans in the Mind of God. These abilities, precognition and synchronicity control (coincidence production), generally involve volition, the cosmos-shaping force of the *High Self/SOUL*, and seldom result from the use of personality will. Jesus' miracles, as He explained many times, were natural events brought about by His shaping of thought patterns in the Mind of God. When He said "The Father and I are one," he explained the source of his ability to manipulate matter directly. And when he used the phrase, "Your faith has made you whole," He was saying that temporarily the person had aligned himself or herself with the Divine Weaver and had changed the on-going ever-fluctuating structure of "ideas" in God's Mind so that the probabilistic course of substantial events was modified. Metaphysically it's a simple idea. Making it happen is something else.

— cosmos (uncapitalized), also from Aurobindo, refers to everything BELOW Level E4 in the Kosmos.

— bardo, a word whose meaning is synonymous with Aurobindo's "cosmos," is everything BELOW Level E4. In Tibet, bardo also means "gap," and refers to the gap in the *SOUL's* life in Heaven when Its attention is focused on the personality and its *soul* during their existence "down below."

As previously mentioned, according to Sogyal Rinpoche (1992) the bardo has four sub-sections, birth, life, death, and afterlife, but generally when the word is used in the West it refers to the after-death PLACE and state-of-consciousness in which the *soul* finds itself after detaching from the physical body.

Jesus possibly was thinking of this "gap" in *SOUL* life when He said, as mentioned previously, "And no man hath ascended up to heaven, but he that came down from heaven... (John 3:13)."

— SOUL is a person's immortal SELF, a transpersonal Being shown as the Lotus in the diagram. This is the Being whom Jesus referred to as "I" when He said, "The Father and I are one." This *SOUL* is the Christed Self of New Thought religions, embodying aspects and attributes of the Father, the Jewel, who works in the world through the Mother, the Lotus.

— soul is a person's mortal self, comprised entirely of emotional substance and mental substance. The *soul* survives the death of the physical body for a time, but eventually goes through another death (a "second death") when the *SOUL* withdraws its energy from cosmic levels of the Kosmos, and turns Its attention, if such a phrase can be used, back to Realms of Light, that is, to Heaven, to the Void.

— personal refers to everything BELOW Level E4 within the vertical cylinder. Thus, as indicated, there is a personal conscious and a personal subconscious. "Personal superconscious" would be a contradiction in terms.

— transpersonal refers to everything ABOVE Level E3 in the cylinder plus the *High Self* at the base of the Lotus. Thus, transpersonal includes all Universal aspects and attributes of a human *SOUL*, including Its unity with the Jewel.

— personality is an individual *soul*-plus-body unit in the cosmos, without any transpersonal aspects or attributes of its own. Our transpersonal thoughts, feelings, and actions originate in the *SOUL*, just as Jesus said.

— ego is the conscious thinking, feeling, and sensing fraction of a personality which is able to distinguish itself from other selves. Whatever is unconscious in the personality, is not part of the ego. Therefore, ego is limited to the "bowling pin" region of the diagram.

— Heaven (capitalized) is synonymous with Aurobindo's Universal domain, everything ABOVE Level E3.

— heaven (uncapitalized) is all of the after-death bardo, BELOW Level E4, except Hell.

— Hell is the basest region of the bardo, the lowest subplane of Level E2.

* * *

A NOTE OF EXPLANATION. According to the OXFORD ENGLISH DICTIONARY (1971), "By the Jews (at least in later times) seven heavens were recognized: the highest, called 'the heaven of heavens,' being the abode of God and the most exalted angels. Thence also the seven heavens of Mohammad."

Corresponding levels in the Field-of-Mind Diagram: (1) The Lotus domain and above, to which Jesus referred when He said, "Our Father, who art in Heaven...", is, according to the above definition, the "heaven of heavens." (2) The lower six heavens of Judaism and Islam would presumably be, then, six domains of the bardo, obviously not including Hell.

The Judaic idea of “levels” in heaven corresponds well with the Tibetan Buddhist idea of the after-death state (Wentz, 1927; Rinpoche, 1992), through which the departed *soul* must pass on its way to the Clear Light, to the Lotus Who resides in Heaven.

— karma is the “equal and opposite” reaction generated by our personalities in living on earth. Newton’s Third Law of Motion sums it up nicely for the physical plane. “For every action there is an equal and opposite reaction.” Tennis players demonstrate this.

In regard to action-and-reaction on Levels E2 and E3 of the diagram, however, it isn’t as well known that whatever we do, emotionally and mentally, comes back to us “equal and opposite,” like a boomerang. If we radiate love, we get love back. If we radiate “an eye for an eye,” we get back “an eye for an eye.”

Jesus didn’t use the word karma, but He talked of the “return to you” principle everywhere He went, and explained it simply when He said, “Verily I say unto you, 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).” The “heaven” to which He referred is not the Judaic seventh “heaven of heavens,” in which theoretically no evil can be loosed, but one of the six bardo heavens, in which *souls* live after the death of the body, surrounded by whatever they bound or loosed while on earth.

Along the same vein, in speaking of the rewards of compassion (“good” karma) as contrasted with the rewards of selfishness (“bad” karma), Jesus said, “So likewise shall my heavenly Father do also unto you, if ye from your hearts, forgive not every one his brother his trespasses (Matthew 18:35, underline added).”

Mark and Luke quoted Jesus in a different way, but with the same karmic implication. “Mark 11:25. And when ye stand praying, forgive, if ye have anything against any, that your Father also, who is in heaven, may forgive you your trespasses. (26) But if ye do not forgive, neither will your Father, who is in heaven, forgive your trespasses.” “Luke 6:37. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven.”

— synchronicity, 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.”

— negative synchronicity, is a synchronistic event which from a personality point of view is not welcomed. Though from a *SOUL* point of view, of course, the event may be necessary in the spiritual development of the personality.

— positive synchronicity, is a synchronistic event which from a personality point of view is welcomed. For example, if you need a certain quotation and can't find it in a library (which you have never previously visited), and none of the librarians there can find it, and then suddenly you feel impelled to get up from your chair, walk to an aisle through the stacks, walk down this aisle until you come to the third intersection, turn left and walk five feet, turn right toward the books, reach out and take the fifteenth book from the left on the fourth shelf up, open it at random and there find the exact sentence you wish to quote—that is a synchronicity. What is synchronous is (1) your desire to find a certain sentence, and (2) your finding of the sentence—with no rational causal connection between the desire and the finding.

In fact, ESP-type events, psychokinetic events, and “anomalous” events such as a “healer” healing a sick patient, are coincidences as far as mainstream science is concerned—and that's all there is to it, they say. But when this type of coincidence happened again and again in my life, I wanted to know the causal explanation. Also, I knew from experience in making ESP-type synchronicities occur, that they didn't happen simply by chance. But how could this be?

In the above library situation, one of my friends in whose life this occurred, said it seemed as if her spirit had decided to help her. As a poet, that's the kind of thing Alyce might have said. But I, technically curious, had some specific questions. “Who, exactly, is this ‘spirit?’ “How did the ‘spirit’ know where the information was? How did the ‘spirit’ make the body find the book? And how could the correct page be found by opening the book ‘at random?’” Eventually, after I met The Teacher and learned Mindfulness Meditation, I got some answers. Chapters 5 and 6 describe my evolution along this line, but a brief advance explanation may be useful.

Paralleling the cosmic “down below” cause-and-effect chain, there is a Kosmic “up above” cause-and-effect chain which contains the lower chain as a subset. Roughly speaking, the lower, left to itself, functions like an indefinitely-large set of perfectly-elastic billiard balls rolling in random directions with random velocities on an indefinitely large perfectly-frictionless and perfectly-level billiard table. The Kosmos, however, like a celestial cue stick, can modify cosmic events. And when something is set in motion at a Kosmic level, every “coincidence” which is needed to bring about a certain configuration of billiard balls in the cosmos is causally manipulated. In other words, the cosmic “end” is chosen by the Kosmos, and it has a probability of occurring (sometimes approaching 100%) no-matter how many so-called coincidences are required to bring it about. It's analogous to the situation in which you decide to go to the store for groceries, and then, later, in spite of telephone calls and a dozen other interruptions, your body gets in the car and goes to the store. More on this subject later.

— serendipity, a positive synchronicity which was not needed for any known reason. Finding a needed book in the library, however synchronistic the event may have been, is not, therefore, a serendipity.

A serendipity is a new-departure synchronicity. For example, if I'm driving a Los Angeles freeway and other motorists are unusually polite and helpful in allowing me to change lanes, for no explainable reason, that may be evidence of a positive synchronicity, but it is not something which I'd find surprising. Such an occurrence is not a serendipity. When Alexander Fleming discovered penicillin by observing that a mold was unexpectedly inhibiting bacterial cultures with which he was working—that was a serendipity. It was a new departure in his line of thought.

In other words, a serendipity is a positive synchronicity which has no connection with the work being done, but instead starts an entirely new line of thought, or research, or medicine, or technology—or poetry. A serendipity, is much like my being obliged to “go to the library.” The Kosmos can arrange events, one way or another, which will bring about new lines of thought.

— conscious, an “aware” state-of-consciousness, refers to everything in the diagram, both personal and transpersonal, of which a personality or a *soul* is cognizant. It always includes the “bowling pin” area of the cylinder’s personal domain, mental, emotional, and physical. And in meditators and many “spiritual” people it may include both the Lotus and the Jewel, in the way that Jesus implied when He said that He was conscious of Himself and the Father.

— unconscious, an “unaware” state-of-consciousness, refers to everything in the diagram, both personal and transpersonal, of which a personality or a *soul* is not cognizant.

— subconscious, an “unaware” state-of-consciousness, refers to everything in the personal-only domain of which a personality or a *soul* is not cognizant. The subconscious, therefore, is everything in the physical, emotional, and mental levels which lies OUTSIDE the “bowling pin” area of the diagram.

— superconscious, refers to the transpersonal area of the diagram, of which a personality or *soul* may or may not be aware.

NOTE: the last 4 definitions do not refer to a characteristic of a substance or structure at any level of the diagram, but refer either to a domain (an area of the diagram) or to a subjective characteristic of an observer, be the observer a personality or a *soul*, a Lotus or a Jewel, or any other substantial form, including angels and extraterrestrials.

* * *

INTERESTING POINT HERE: It is said in Eastern metaphysical systems, and by American Indian medicine people and other shamans, that all substances, at every level, from densest to subtlest, have a rudimentary level of consciousness. And also, they say, every configuration of substance has an ensouling consciousness.

In other words, our cars, whether we are cognizant of it or not, have a kind of ensouling subconscious life-force, called a deva in India. That is why, say medicine people, physical objects can be manipulated, as in psychokinesis. It is because we, as one life form, are able, if we know how, to communicate with other life forms, some of which are called physical "objects."

When an "impossible" event happens because of this "communication," some people call it a "miracle" and say God did it. Others, especially Jungian psychologists, call the event a "synchronicity," and ascribe it, causally, to either a personal or a transpersonal visualization that was responded to by Gaia (Mother Nature, the Divine Mother, or God, or whatever word the individual's religious or cultural orientation demands).

Interestingly, personal *soul*-willed synchronicities are often called Black Magic, and transpersonal *SOUL*-willed synchronicities are always called White Magic.

* * *

Before leaving the idea of "consciousness everywhere in Nature," in the world-wide Ancient Wisdom it is maintained that each cell of the body has a primitive kind of consciousness, and each organ in the body has another level of consciousness, though the organ itself is unaware of its own cells.

In a parallel way, we *souls* who inhabit physical bodies are conscious of a portion of our physical selves, but are seldom aware of the physical organs themselves, and how they "feel" about the food we eat, or the stress we subject them to with endocrine signals to go further and faster.

This is not news to accomplished meditators or yogis, nor to shamans, but since this awareness is subconscious in most people, that is, outside the "ego," it seldom is thought about. Nevertheless, willy nilly, it is this organ-specific consciousness of the body with which we unconsciously communicate every minute of the day, and with which we consciously communicate in biofeedback, and in other kinds of visualization training.

FURTHER: Please note that unconscious communication with the body is the cause of all psychosomatic diseases, which should be called "bad habits" in the nervous system rather than "diseases." If we allow ourselves to say, with feeling, "this job is killing me," our bodies may get the message and begin to comply.

In the similar way, unconscious communication with the body is the cause of all placebo effects. A "good" visualization unconsciously supplied by a physician is unconsciously put into action by the patient. And the reason that physician and patient do not know why a placebo works, is because neither of them realizes that visualization is the active agent. Neither realizes

that organs comply if they are communicated with in their own organ-specific way, namely organ-specific visualization, to use one of Johannes Schultz' phrases (Schultz and Luthe, 1959).

Visualization training is thought by some to be a recently-developed way of communicating with the body, but that method is the one yogis have used for centuries in controlling endocrine-levels and the immune system, as well as the "voluntary" (striate) and "involuntary" (autonomic) nervous systems.

The only new thing that has been added in the last 4000 years is biofeedback, by means of which, through a technological development, the patient can observe that a visualization is working, or not working, and can, if necessary, modify the visualization so that it does work.

ANOTHER IDEA FROM THE ANCIENT WISDOM: The reason the organs respond to our visualizations is that they are emotional/mental entities with a physical self, even as we are, though they are primitive and far down on life's evolutionary scale compared with us, much further down than cats or dogs, very close to earthworms. From the same point of view, these organs are all individual living parts of Gaia, the Earth Mother referred to by shamans around the globe.

NOTE: Pain from any part of the body is a siren blast from an organ, not a subjective form of communication. Subjective communication usually emerges from the subconscious in the form of hypnagogic images, or as images in dreams. More on this subject in Chapter 9: THETA BRAINWAVE TRAINING.

* * *

Coming down from the esoteric sky, and returning to something everyone knows about, when you visualize crunching down on a big sour juicy dill pickle, right now, fresh out of the jar, smelling and tasting of vinegar and spice, the squirt of saliva you get is a sign that the organ you call your gastrointestinal tract got the message.

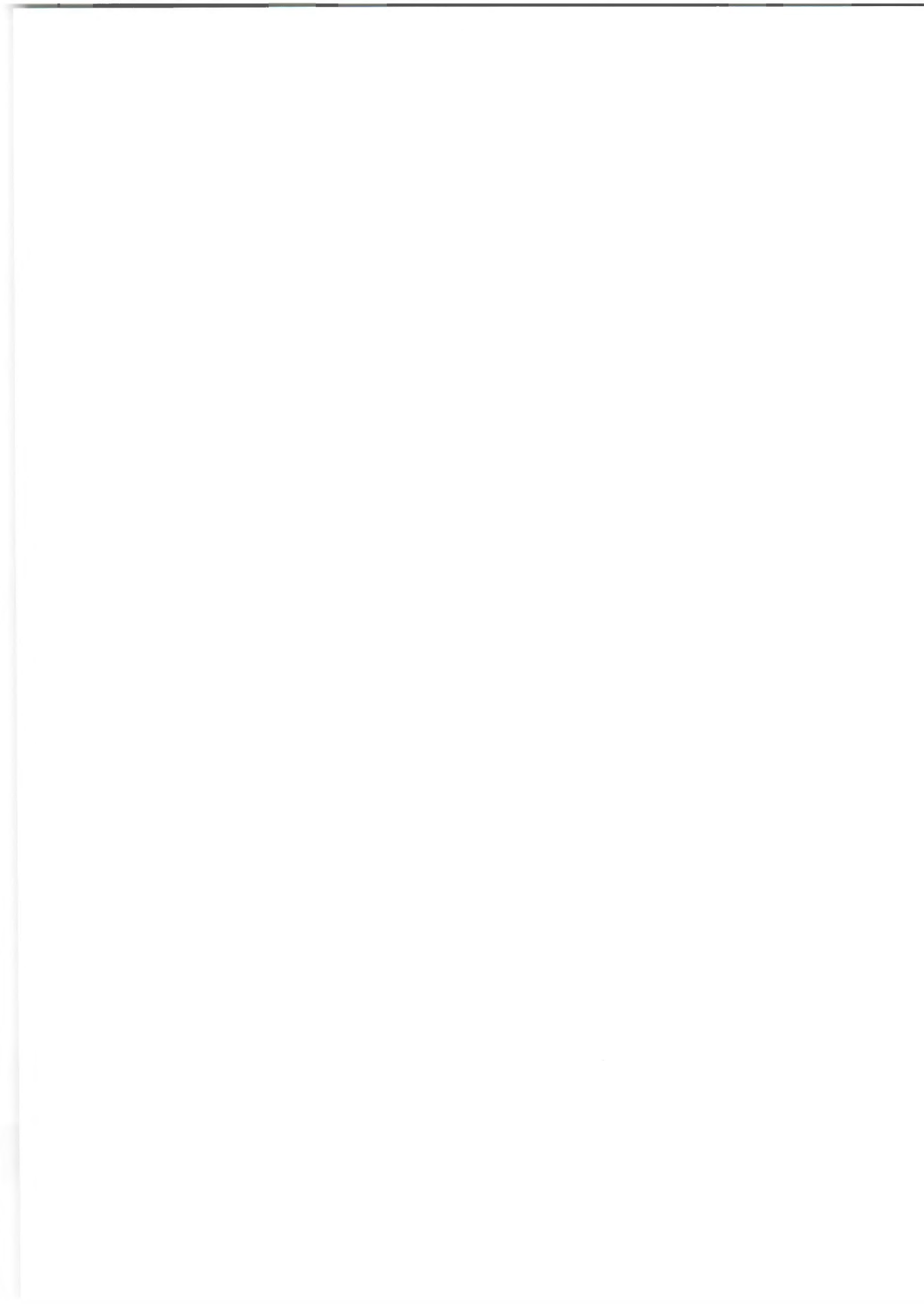
* * *

Incidentally, the field-of-mind diagram was originally constructed in 1963 for a course at the University of Chicago called "Personality Functions" in which I found it useful to outline for undergraduate students the major similarities and differences in the psychologies of Sigmund Freud and Carl Jung. Though that topic is not discussed here in a detailed way, it is noteworthy, (as previously mentioned), that Freud said that psychoanalysis was concerned with "the basement of the human psyche." That basement consists of everything below the *High-Self* level of the diagram. Interestingly, when Freud once was asked what he thought the source of "psychic energy" was, he said, "Food."

Jung, on the other hand, was concerned with the entire seven-level structure. In that regard, his Psychological Commentary written for Evans-Wentz's *THE TIBETAN BOOK OF THE DEAD* (1960), is especially interesting. For instance, on Page xxxix he says,

The soul... [“seele” in Jung’s original German text corresponds with “SOUL,” according to Evans-Wentz, or to Lotus, as I use the word, but was translated into English as “soul”] .. one’s own consciousness, is assuredly not small, but the radiant Godhead itself. The West finds this statement either very dangerous, if not downright blasphemous, or else accepts it unthinkingly and then suffers from a [metaphysical] inflation. [However]...we may succeed in learning an important lesson from these teachings, or at least in appreciating the greatness of the BARDOTHODOL [the Tibetan name of THE TIBETAN BOOK OF THE DEAD] which vouchsafes to the dead man [to the “soul”] the ultimate and highest truth that even the gods [the archetypes] are the radiance and reflection of our own souls. [More on this subject in Chapter 10.]

* * *



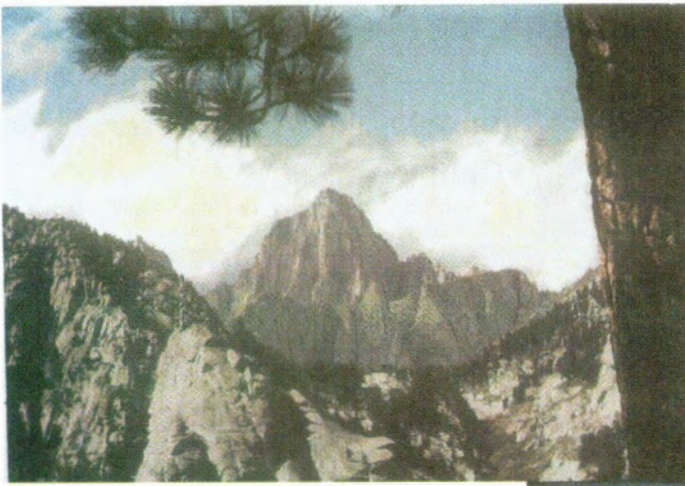


Married in Minneapolis (6 June, 1941) by Rev. Will J. Erwood, Alyce and I had two home-grown baby-sitters, Pat and Doug, when Sandra and Judy came along. Pat, ten years older than Judy, became a



Second Mother, and managed the little ones when we explored California by automobile.

Lake Elsinore, on the way to San Diego from Wrightwood, was a choice beauty spot.



The road to Mt. Whitney, above the town of Lone Pine, ends at Whitney Portal. From there on Alyce and I went by foot.

Since the mountain reaches 14,496 feet, her eye level at the tip top was 15,001 plus an inch or two.

It was a real hike.

Alyce lost two toenails on the way down to the car, by flashlight-at 10pm.



Other adventures included a climb over Baxter Pass in the Sierra Nevada, hiking in the Mojave Desert, skiing on Mammoth Mountain, and not least, canoeing with Sandra and Judy on Basswood Lake in Minnesota's Boundary Waters Canoe Area, and in the Quetico Forest Reserve of Canada.





Motorcycling 4500 miles in Europe and visiting friends in Germany,

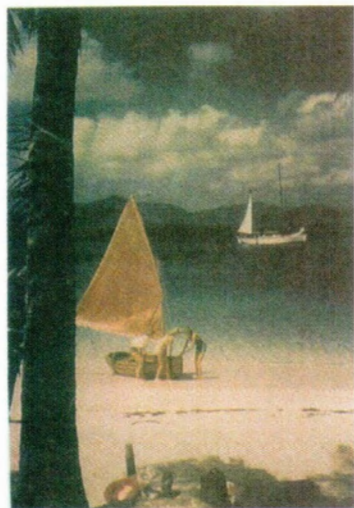


preceded our voyage in the Daphne from Falmouth to Miami via Lisbon, Casablanca, Gran Canaria, Barbados,



the Virgin Islands, St. Thomas, Puerto Rico and the Bahamas.

Alyce liked wind and wave.



Idyllic anchorage at Peter Island with Sandra and Judy.



Pat at the wheel as we leave San Lucia.



Attendance at the University of Chicago, with Alyce and me and Sandra and Judy, all in college at the same time, was supported in large part by the National Institute of Mental Health.



Afterwards, Gardner Murphy, Head of Menninger Research, offered a unique opportunity, and Clinical Biofeedback Research began.

Here, Alyce trains a subject to control muscle tension, brainwave, and blood flow in the hands, all at the same time. Success is indicated by three green bars of light against a black curtain.

Research eventually led us to India to study physiologic self-regulation in yogis.



Dolly Gattozzi and Doug, both writers, accompanied Alyce, Judy, and me to India, along with Elda Hartley and her documentary film crew.



Chapter 4

ALYCE

What the world needs is not conquest, but service. What humanity must learn is to distinguish between real happiness and the mad pursuit of momentary and sometimes clearly exaggerated pleasures. What humanity has need of is that spirit which prompted Jesus to say, that "He who would become the greatest must be least among men."

Do not make the mistake of thinking that means servile subservience to the will of another. There is no servility in the spontaneous, devoted, understanding service rendered by those who know the law... They are happy souls, but they are never impulsive or compulsive in their attitude toward others. They never demand to know what another is going to do for them. They never insist that others shall cater to their creature comforts, their material desires or momentary pleasures. They seek rather to impart joy to others and, because of the state of mind which impels them to render service, they find themselves basking in the sunlight of great happiness—real happiness.

— *The Teacher* (Erwood, 1941)

Alyce's favorite spiritual literature included *THE LIFE DIVINE* by Aurobindo, *THE MAHATMA LETTERS TO A.P. SINNETT*, and the many books dictated to Alice Ann Bailey by The Tibetan. She used ideas from these texts in "seed" meditation, daily. But being at heart an intensely caring person, the largest part of her daily meditation, as I mentioned previously, was "healing visualization." She didn't meditate in order to discover other worlds, or experience interesting states of consciousness, or explore subconscious or superconscious realms of her own *soul* and *SOUL* [as I did in my early days]. She focused mainly on helping people, her family, her friends, and the world, and later in life, helping clients in the Biofeedback Center of the Menninger Clinic, of which she was the co-founder and clinical director, adding meditation exercises to classical Autogenic Training (see Appendix I).

One other important fact of Alyce's life, in light of what happened when she began to experience the mental disintegration of Alz, she seldom dreamed. The inner door to the subconscious

and its bardo connection had remained closed during normal life even when she was asleep, except for emergencies. Only when she asked the Divine Image Within (her *SOUL*) for specific help, did she get a dream that answered a personal question, or pointed a way.

The dreams she did have, however few, tended to come from the transpersonal aspect of her Mind, her *SOUL* (which she sometimes called her Christ Self), rather than from the kamamana-sic aspects of her *soul*, which nowadays are often called the subconscious Selves of a person.

But instead of saying more about Alyce from my point of view, I've extracted from BEYOND BIOFEEDBACK what she said about herself (Green and Green, 1977, pp. 277-285), adding my own present-day comments in square brackets. Later, in Chapters 5 and 6, which consist mainly of my own autobiographical notes, Outer Life and Inner Life, additional biographical data on Alyce will be included, for our lives were intertwined, first in raising a family, then in travels, school, work, more travels, and finally in Alz. In advance, though, I should mention that Alyce was a first-generation Swede. Her parents came to America with their first two children in about 1887, and Alyce's early upbringing was orthodox Lutheran in a conservative strait-laced family.

* * *

My beginnings were very different from Elmer's. My first twelve years [from 14 June 1907] were spent on a farm in the midst of the wide prairies and wheat fields of North Dakota. I was next to the youngest in a family of eleven children. I had a brother two years older than I, and a sister the baby of the family, four years younger. Our closest neighbors were one and a quarter miles away, as was our white-painted one-room schoolhouse.

Children today, I suppose, might think of my childhood as lonely and boring. I don't remember it being either. I didn't care for dolls or for household things and spent much time outdoors, sometimes with my brother and sometimes alone, in a large grove of trees and in the barns and pastures with the cattle and horses. I loved the birds, all the baby things that came in the spring, and all the animals. I rode everything I could, horses, cows, my pet calf (until forbidden because of a broken collarbone resulting from a fall), and even the pigs. I loved to lose myself in the tall corn, or lie quietly in the cool damp wheat when it was tall but too green for cutting. Perhaps it is from these childhood experiences that my deep conviction comes—a society that forgets its roots in nature, that moves against rather than with nature

(consciously or unconsciously), is an endangered society.

As I grew older I was allowed to work in the fields at times. Driving a horse-drawn rake I gathered the hay into long windrows. It was an "alone" job, and I would sing my heart out to the sky and the fields, hoping the neighbors could hear me each time I approached the boundary of our farm.

I went to high school in Sioux Falls, South Dakota. This gave the married sister that I stayed with a live-in baby sitter and me the advantage of a good high school. After graduating I returned home, but home was no longer the farm. It was during the evening of my second day at home that Dad regretfully told me he would not be able to help me go on to college, as he had planned. I knew that he and Mother had lost money in a bank failure some years before, but I hadn't known that the income from the farm was barely enough to support them.

I went out on the porch and sat in the dark for a while and wept. It isn't easy for the young to give up their dreams. Dad joined me on the porch after a while, and we talked quietly about what I should do. He offered to help me borrow some money from the bank, to sign a note for me so I could go to summer school. We thought credits gained from a summer's course work at a teacher's college, plus some extra rural education credits I had earned during high school, might qualify me for teaching in a country school. To think of teaching didn't seem strange—three older sisters [out of eight] had been teachers.

These plans worked out, and so it happened that in the fall, having just reached the required age of eighteen, I began teaching all eight grades in a little country schoolhouse. What a challenge! Thinking of it now, I know it was impossible, but I did it. I was a good teacher. I tried to keep ahead of my students, especially in the difficult subjects. The most difficult for me was eighth-grade math. I did every assignment two or three days in advance. It was this that brought me my first conscious experience of the power of the unconscious karma

It was a problem in compound interest. I had tried to solve it and failed. I telephoned my brother, who was always better in

math than I, and he and a friend drove out to the farm where I had board and room. We worked until midnight without success. We finally decided I should tell my eighth-grade class (of one) when the problem came up the following day that I believed the answer given in the book was wrong and I would write to the publisher for clarification. My brother and his friend went home and I went to bed, the problem still bothering my mind. About four o'clock in the morning I was suddenly awake and was watching (or somehow knowing) the whole problem being worked out in my mind. I got up and wrote it down and with a feeling of great relief went back to bed.

I taught for two years, and it was with real sadness that I said goodbye to my pupils and the schoolhouse with its potbellied stove. My teaching job had paid my debt at the bank and I had saved what money I could. Now I was off to other things. I visited the admissions office at the University of Minnesota [in Minneapolis], to inquire not only about admission but also about the possibility of a scholarship, without which I was unable to begin a university program. The man who interviewed me was kind but said there were no scholarships available in the drama department. He suggested I might want to look into the two-year course offered at the MacPhail School of Music and Drama.

That fall I entered MacPhail. I studied under two instructors who greatly influenced my life: Louise Holt and John Seaman Garns. Not only were they exceptional teachers of everything having to do with speech and stage, but they were both deeply interested in spiritual things. My reading was broadened, from Ralph Waldo Emerson to Lao-tse's THE TAO, and from the BAGHAVAD GITA to William James. Under their separate inspirations there began in me a hunger for, and a satisfaction in, a search for the meaning of things, which has never left me.

Before leaving MacPhail I entered tryouts for a company that was a remnant or outgrowth of the old traveling Chautauquas. I became a member of a play group doing one-night stands in tents and small theaters throughout the Midwest, across the central states, and down the East Coast from New York State through the Carolinas.

One late summer afternoon I walked down to the large tent where we were to give that evening's performance, to arrange my wardrobe and lay out my makeup. It was cloudy and a bit muggy, and I felt tired. I stretched out on a cot in the dressing room to rest and fell sound asleep. The next thing I knew, I was leaning against the dressing table with part of the tent draped over me. While struggling to free myself from the canvas I realized that the heel of one shoe had been broken off. When I got myself free I noticed the whole tent was down, and the big center pole had crushed the cot where I had been sleeping. Later I was told that a small tornado had dipped down, done some damage to two houses, ripped the tent apart, and gone back up into the sky. I had been aware of nothing—I wondered how my unconscious knew and got me off that cot in time.

The life of one-night stands is strange, with both tribulations and joys. Two years seemed enough; at the end of the second year I didn't renew my contract. I went back to Minneapolis, and soon married [Harold Boyd]. But it turned out not to be a good marriage. As time went on it became apparent that we did not value the same things, that we did not want the same things out of life. After the birth of our second child, I sought out Dr. Garns. He had left MacPhail to establish a center and school for the express purpose of building a bridge between psychology, religion, and science. It was good to see him again, to feel his compassion and his quiet wisdom. I was aware of a feeling of relief, a feeling of "coming home."

*It was something of the same feeling I had long before when Mrs. Holt had first talked to me about reincarnation and the laws of karma. It began when something happened in one of her classes shortly after the beginning of my first term at MacPhail. It was one of those strange *deja vu* events, but with a difference. As often happens in such experiences, I had that lonely feeling that I had been here before. What was different was the deep and sudden feeling of love I felt for Mrs. Holt. She must have sensed something, because she turned and looked at me and said quietly, "We have met before," then went on with her teaching. After class she asked me to come to her office, and she told me her ideas of reincarnation and karma in the simplest terms: how she believed people moved in groups, that they came back to Earth*

again and again, like going through various grades at school, and that, although she didn't know where or when, she felt we had known each other before. We talked for a long time. I had a feeling of "coming to my own," because what was said made sense of so many things; it seemed so right, as if it were something I had always known but not remembered.

I told Dr. Garns that my marriage was failing and then listened in wonder as he described not only me, whom he had known at MacPhail, but also my husband, whom he did not know, better than I could have described him, and our life better than I could have told it. His suggestion was to try once more, to try throughout the summer.

It was a day in early fall when I knew the marriage was over. Suddenly it was finished; there was nothing left in me to try. I have often wondered if Dr. Garns had foreseen that time when it would be finished, without regret.

I had become quite active in Dr. Garn's center, taking classes, doing some teaching in speech and speech correction, conducting Sunday evening candlelight services, and attending Sunday-morning lectures (while my children, Douglas, three, and Patricia Ann, five years old, were in the center's Sunday school).

Dr. Garns was an exciting speaker and teacher, one of the best I have ever heard. He was an omnivorous reader. His Sunday-morning talks were always stimulating as he shared with us not only his philosophy and spiritual concepts but also the new ideas he was constantly gathering in his areas of special interest. He often read aloud from the latest books on science, psychology, and religion, stacked three deep on the table near his lectern.

Other lecturers and teachers were brought to the center. I remember one especially, Mozumdar, a man from India who had been one of Dr. Garn's teachers. He was in his early nineties, but you would never have known it from his black hair and alert eyes and the grace with which he danced a waltz with me at a center party. Like Dr. Garns, Mozumdar had his own miracles of precognition and healing to tell, but the sharpest memory I have of him is when he told me to "develop the will." I was going down

the broad stairs at the center as he and Dr. Garns were coming up, engaged in an animated conversation. As we were about to pass he suddenly turned, looked at me with his piercing black eyes, and said, "The will! Develop the will," then resumed conversation and continued up the stairs.

Dr. Garn's center was one among a number of such groups in the New Thought Movement flourishing at the time (many of them are still active today, such as Unity and Religious Science). A part of their teaching and practice is healing through affirmation and prayer.

Mrs. Holt believed in the power of humans to heal by thought. I didn't take the classes in healing at the center or belong to a healing group, but I did devise my own way of working for the healing of my children when they were hurt or ill. I would sing to them, sing my visualizations of light and energy correcting the difficulty or healing the body. Often it seemed to work, by bringing relief from pain, release into healing sleep, sometimes the sudden lowering of a high temperature, or quick recovery from a childhood disease.

Two of the more dramatic healings involved Douglas. The first was when he was about two and a half years old. I returned from shopping one day to learn that he had fallen from the back of the davenport and hurt himself. My mother, who was visiting at the time, had put him to bed and was sitting beside him to keep him quiet. She thought he had hurt his shoulder. I sat down on the edge of the bed and sang to him for a while, but when I tried to pick him up he cried. Worried that he might have broken a bone, I called our pediatrician. It was in the days when doctors would make house calls, and Dr. Ted, as we called him, soon came. He examined Doug's shoulder, chest, and back. Doug didn't whimper or cry, but he turned his face toward me, away from Dr. Ted. "Well, nothing broken," the doctor said. "If there were any broken bones he would have cried when I pressed on them. He probably just banged his shoulder—he'll be all right in a day or two."

After Dr. Ted left I sang my healing songs again, but Doug wasn't all right. After several days he still winced which I picked him up. I made an appointment to have his shoulder X-rayed. Dr. Ted

was still sure there could be no broken bones, not even a greenstick fracture. After the X-ray we waited in his office until he came in. He looked surprised. The X-ray showed that the collarbone had been broken, he said—not a greenstick fracture but a break straight across the bone. It was healing perfectly, he said; there was nothing more to be done.

About a year later a similar event occurred. Laura, a friend of mine, and her young son, about Doug's age, were living with us at the time. I was playing in the revival of an old-fashioned melodrama at one of the downtown hotels, and my friend took care of the children when I was gone. One evening Doug was feeling miserable; he had a cold, was running a fever, and had complained of an earache for a day or two. When the pain seemed to increase quite drastically during the evening, Laura called her doctor, who was also a personal friend. When I returned home after the performance, Laura was waiting up for me. She told me the doctor had examined Doug's ear, found it abscessed, and recommended an operation. He would come back at ten o'clock in the morning and take us to the hospital. He had given Doug pain-relief medication, and now Doug was asleep. I went into his room and sat beside him, singing softly for about an hour. He didn't waken. I leaned over his crib placed my hand gently over his ear. As I did so I saw, just for an instant, a small spot of light where each fingertip touched his head. He still didn't waken, and I left his room quietly and went to bed. As I lay in bed I began questioning myself. I had never seen light during healing before—had it been my imagination? Had it been just the firing of some nerves in my eyes? Or static electricity?

When Doug woke in the morning he seemed his usual good-natured self and had no more fever. The doctor came at ten as he had promised but on examining Doug's ear again he found no sign of the abscess. Doug was well.

What can one say of such events? They can always be explained away. Yet whether I was concentrating on the healing of someone else or, on rare occasions, myself, those time when I could achieve a certain feeling of vibrant liveliness...seemed to be followed by success.

It was shortly after Doug's ear trouble that I met Elmer. It was at an annual conference of the International New Thought Alliance held in Minneapolis. Dr. Garns was, in a sense, host to the conference. I worked at one of the book tables, and it was there that I first met Elmer and his parents. The second evening of the conference I was one of the speakers, and it was during my talk, I was told later, that Elmer's mother, dad, and brother decided I would be "just right" for him.

Soon I knew Elmer, his family, and Dr. Erwood [see next chapter] well. Elmer and I spent hours discussing things we had read and things we had experienced, things we knew and things we conjectured might be. He and his family came often to the center and two or three times I was invited to attend special meetings held by Dr. Erwood. The first time, as we sat for meditation in a totally darkened room, I saw the luminous outline of Elmer's head and shoulders, but as if he were leaning forward, not sitting straight beside me, as I thought he was. I moved my hand slowly forward to the blue-white light and touched his shoulder; he had leaned forward, with his elbows on his knees. What I was seeing was probably what has been called the etheric body in theosophical literature, an "energy body" which interpenetrates what we normally see as our physical body and extends slightly beyond it. Within this subtle physical body, it is said in raja yoga, the chakras are located, the "organs of perception and action" through which psychic energies flow.

I have had other "experiences of light." In one sense they seem to have nothing to do with me. I have never made an effort to develop psychic abilities, but some things simply happen and I watch, sometime in wonder. I am sure many people have experienced this.

One evening, a few years ago [in 1972], we decided to listen to a new record of E. Power Biggs playing Bach in the Thomaskirche, Bach's own church in Leipzig. I am not particularly fond of organ music, and especially organ music played loud, but Elmer put the speaker on the wooden floor and turned the volume up high. We turned out the lights and stretched out on the floor and listened. It was magnificent; the majestic sounds vibrated through the house and through our bodies. Then I became aware of light

flowing from my forehead, mingled gold and purple flowing like a fountain or like soft curled petals from the center of a flower. Truly spellbound, I watched the constant glow of color until the music ended. As I attempted to explain to Elmer what I was experiencing, it slowly faded.

I saw that light again under strange circumstances. One day when we were in India to study yogis [psychophysiologic research], I walked with three friends into the hills above Rishikesh to visit a yogi named Tat Walla Baba. He lived in a cave, wearing only a loincloth winter and summer. We had been told there was usually someone there who could interpret for us and that we could ask question, but this day there was no one. Tat Walla Baba gestured us in, and we sat on rugs on the dirt floor before the low platform on which he sat. We could not converse with him, so we sat quietly. I closed my eyes in meditation. I felt respect for this tall, well-built, and deeply quiet yogi, but I felt no awe or reverence. Then suddenly I became aware again of the gold and purple light flowing from my forehead, not as brilliant or luminous as before, but there, taking the same shapes. I watched for a few moments and then opened my eyes. The yogi sat quietly. Did he know what I had experienced? Did its happening have anything to do with his presence? Or with my presence in the cave where much meditating had been done? I don't know.

Another experience of light happened in our home at Lake Perry [Ozawkie, Kansas]. Our living room faces west and has a wall, all windows and glass doors, opening onto a wide deck overlooking the lake. In certain light the surrounding trees and the sky are so perfectly reflected in the glass that occasionally, much to our distress, a bird flies straight into a window and is hurt. One day this happened again. Elmer and I both recognized the thud of the tiny body hitting the glass, and when we went to look there was the little bird, lying still and crumpled as if it had broken its neck. But what a bird it was. I had never seen one like it, nor have I seen one since, nor have I been able to find it in our bird books. It looked as if it were made of lustrous green velvet. Usually when a bird is hurt we don't go out, for fear that it will struggle to escape and damage itself further, but this time Elmer said, "It's dead, completely dead." I couldn't bear to leave it there. I went out and picked it up; it didn't move. I carried it into

the house and sat down, holding it cupped in my two hands. I sat quietly for several minutes. Then I saw light flowing and pulsating around my hands; this time the light was gold mingled with orange. As I was watching I felt the bird stir. Soon it was struggling to be free. I carried a rather deep basket out on the deck put the bird into it, hoping it would stay still and rest for a while, but no sooner had I stepped away than it flew out of the basket into a nearby tree. It paused there briefly, as if to recollect itself, and then flew away.

Elmer and I have had some unusual sharing experiences. One was after a mountain climb in the High Sierras. For fourteen days we walked in the high mountains, mostly above timberline in the daytime, coming down to streams or lakes and woods for the evening meal and nighttime. It was August, spring in the high mountains, and the columbine and shooting stars were out and John Muir's Hanging Meadows were aflame with bloom.

Physically we came down from the mountains in fourteen days, but it took longer to come down emotionally and spiritually. On the second night home from the mountains, I remember becoming aware, while asleep, of Elmer rolling up his bedroll, tucking it under his arm, sliding off the ledge we had been sleeping on. He walked toward a lovely white waterfall nearby. I joined him. We stood for some seconds (A minute? I don't know) and then Elmer said, "What's a street light doing there?" And then we noticed the gate and the picket fence and realized we were not by a waterfall but in our bedroom, by our white nylon curtains, looking out into our own yard. The hallucinations or near-dreams of that mountain world continued for several days. I remember the nostalgic feeling that accompanied them, and think it must be similar to the feelings of nostalgia reported by some people who have, according to all physical signs, been dead and then returned from that state.

We have had such sharing experiences a number of times. I remember a shared dream, both of us dreaming together of putting our shoulders to a small boxcar filled with apples to start it moving down an orchard track, then coming awake to tell each other about it. I wonder how often people might dream together and never become aware of it.

* * *

Though familiar with positive synchronicities, which often occurred in her life and in the lives of other young people in the School of Divine Science in Minneapolis, Alyce thought of such anomalies as “the way God works in the world,” not as psychic events per se, or mysterious magic of some kind. In other words, to Alyce, it seemed natural that “God...His wonders doth perform.”

For example. One day Alyce phoned her sister, Evelyn, and while the phone was ringing, she got a powerful whiff of frying doughnuts. When Evelyn answered, Alyce asked what she was doing just then, and Evelyn said she had opened her oven to put some just-finished doughnuts in with the others.

To me, that was a psychic event, a parapsychologic event, and I wondered how the smell sense could be “activated” at a distance, or seemingly activated. Did the olfactory hair cells in the upper part of the nose (at the base of the skull) become activated? Or did the brain’s olfactory center become directly stimulated while the hair cells remained quiet? Or was it receptive ESP (extra-sensory perception) at a mental level, with the mind projecting information into the brain, activating Alyce’s memory of frying doughnuts?

And, if Evelyn had been baking something that Alyce had never smelled before, would she have detected nothing? Or would she have, again through ESP, detected what Evelyn herself was smelling?

Those kinds of questions came to my mind incessantly when a psychic event occurred, but Alyce couldn’t care less. An event is an event is an event. Why bother to dissect it? And that difference between Alyce and me, in a way, illustrates one of the differences between an esthete who is focused on the “beauty” of things, and a scientist who is focused on the “how” of things. All of us, of course, in some measure combine both orientations, analytic and esthetic. And nowadays these psychological tendencies are sometimes distinguished, semi-metaphorically, as left-cortex thinking and right cortex knowing.

This difference between thinkers and knowers is especially interesting when Alz makes an appearance. A inveterate thinker who no longer can think, perceives this, and becomes terribly frustrated and angry. And at first we get phrases such as, “My mind is in a muddle and I can’t remember where I put my shoes.”

A inveterate knower, on the other hand, who often perceives without analyzing, begins to feel that someone else is responsible for their problem. And this leads to mistaken ideas about “what is true.” The kind of thing we hear from them is likely to be, “I can’t find my shoes. Who hid them?”

To a knower, what is perceived tends to be accepted as factual. They don't question the perception (however wrong it might be) because a fact is a fact is a fact. The real problem they think, at least in early stages, is in the minds of family members, who may be surprised at first when an Alzheimer's fact is obviously wrong.

What I'm getting at is: If one's mind can "project" the smell of doughnuts, what else can the mind project, especially when the rational part of a person no longer can discriminate between the reality of what is seen by the eye and what is seen by the mind. That's the real problem.

Now an important point. That which is seen by the mind often originates as images or words in the subconscious, and in an Alzheimer's these images tend to be burdened with not-previously-recognized fears, coming up like fog figures from karmic depths. And then, what is seen is projected onto the world, like a movie film projected onto a screen, and classed as physically REAL.

As in the smelling of doughnuts, the possibility of an "event" occurring as a projection from one's own mind, triggered by a subconscious process, is not something most Alzheimers can conceive of.

* * *

For Alyce, being a trained Client Centered Therapist who worked with patients in the "here and now" (a pronounced characteristic of successful biofeedback practitioners) knowledge and analysis of subconscious processes was considered to be of no particular value. In biofeedback training, our usual concern when talking with a client is never, "How did this come about," but, "In view of the fact that this is the way it is, right now, where do you want to go from here?"

This attitude concerning "right now" is useful for normal living, of course, but it is a stumbling block for most Alzheimer's patients when faced with discriminating between true and false.

For instance, one morning I woke up suddenly and saw that Alyce was not in bed, and when I searched the house she was nowhere to be found. Distressed, I phoned the neighbors across the street and discovered that she had put on her robe and slippers and gone across to get aid. Three men had come into our house with guns, she said, and while they were arguing with me she crept out and came over to get help.

When I arrived to take Alyce home, explaining to her that all was well, that it had only been a dream, I found that Bob Brown had already phoned the sheriff. Hurriedly he phoned again and reassured the police, explaining what had happened, saying that he hadn't realized that his neighbor's wife suffered from Alzheimer's

Oddly enough, when I tried to explain to Alyce that there weren't any strangers in our house, she said, "Why should I believe that? Who are you?" Finally I asked: If we were able to get her daughter, Pat, on the phone, would she believe her? To that Alyce said yes. Fortunately Pat hadn't yet left for work and talked with her mother for three or four minutes, assuring her that it was all right to go back across the street with me. I was someone who could be trusted, she said.

Every night thereafter, until Alyce became too disabled to stand up by herself, I put a couple of chairs on the wooden floor of the hallway so she wouldn't be able to get to the living room, and possibly downstairs, without waking me.

* * *

One aspect of Alyce's problem, it seemed to me, was that in her whole life she had seldom remembered her dreams, good or bad, and consequently had never become aware of her own subconscious fears and how they might, on occasion, be projected into consciousness.

It is well known to psychologists that a remembered dream rises to consciousness usually from non-rational subconscious sources, and is a message from a normally-obscure section of the mind. The important fact here is that when a dream becomes conscious, it can be evaluated, and sometimes the underlying message can be handled.

On the other hand, a non-remembered dream remains below the threshold of consciousness, and consequently its message is never evaluated rationally. What a paradox! The message that doesn't come to consciousness remains buried in the subconscious, and lacking evaluation, often becomes an increasingly difficult psychological problem. Interestingly, brainwave research and sleep research have shown that "non dreamers" dream every night, regardless of what they may say in the morning.

Alyce, therefore, as an Alz, had a special two-sided difficulty. As a long-time transpersonal meditator but not a dreamer, (1) her own subconscious stumbling blocks and fears, whatever they were, had not come to consciousness. And, (2) being on the spiritual path, she felt that whatever her subconscious problems and fears might be, she was immune to their effects.

But that wasn't the case. Suffering from Alz brain damage, she was thrown into her subconscious mind willy-nilly, into the bardo, so to speak, and forced to confront her subconscious blocks and fears like everyone else. Fortunately she had time to solve these problems before her body died.

* * *

SUMMARIZING: Most Alzpers are people who only gradually, after their brains begin to deteriorate, become aware of deep subconscious processes in themselves and in the planet, that is, in the “collective unconscious” of humanity. And since to most of them a fact is a fact is a fact, they tend to treat kamamanasic projections, coming to consciousness from the subconscious, as if the source of what is perceived is in the outside world.

Consequently, they are catapulted into a kind of dream world, the bardo, which they see as the real world, and usually can not separate dream-reality from physical-reality, and can not handle themselves appropriately in this strange new mixed-up terrain. They stumble from real to unreal in a fog of confused perceptions, and forwards and backwards in time.

* * *

But, you might ask, if Alyce really was a long-time meditator and had followed a spiritual path for her entire life, how could she not already have handled her subconscious fears, and be well-versed in how to navigate the astral plane, the bardo jungle.

The answer is simple. Everyone who doesn’t become conscious of their subconscious Selves, as revealed in dreams or in hypnagogic imagery (see Chapter 9) is thrown unintentionally when they die (or when seriously brain damaged) into a psychic world, the bardo, in which they have not yet learned to walk.

In Alyce’s case, as mentioned above, during her pre-Alz life she had little interest in subconscious phenomena or in psychic phenomena, which are usually astral and personal rather than spiritual and transpersonal. And in any event, she didn’t believe that subconscious processes were of significance in her life.

To illustrate the latter point: One time when we were arguing about whether being on “the spiritual path” guarantees no problems with the unconscious (after she had begun to develop the first symptoms of Alz), I mentioned that Gurdjieff, a mystic and shaman, had said that people, regardless of their opinion on the subject, are 98% unconscious. But I felt that he was too optimistic, and should have said 99%. At that Alyce bristled and said, “You may be 99% unconscious but I’m not! I’m conscious!” Before long, however, as Alz deepened, her *soul* was propelled into the bardo, and she had to face her subconscious Selves in person, so to speak. What an ordeal.

* * *

THE ALZPER’S EDGE: In the process of dying, Alzpers are remarkably different from people who transit out of this world with intact brains. Though their brains don’t function properly, Alzpers are nevertheless anchored in this world by their bodies, and at the same time are plunged

into a world in which their own fears and hopes become objectified. Whatever they are thinking about at any moment tends to be seen as *REAL*, as solid to them as a dream is to a dreamer. What irony. But also what opportunity. By becoming acquainted with the reality of the bardo, both dreamers and Alzpers are able to learn something significant about subconscious kama-manasic domains before they die and, far more importantly, they can learn something about the superconscious, the immortal *SOUL*.

* * *

In the next two chapters I explain how I learned about these things experientially early on in life, not theoretically, so when Alyce was projected by Alz into the bardo I knew where she was and what she needed as a *SOUL*, and was able to provide for her the kind of spiritual ambiance that a person in Tibet gets from the family and from a Lama.

Also, near the beginning of Alyce's Alz years, I began keeping a Journal for our children, sending them updates once a month so they would understand the circumstances under which their mother was moving into the next stage of life without going through the usual temporary loss of consciousness that occurs shortly after the body dies.

In other words, with my help Alyce stayed both on Earth and in the bardo long enough to come to full consciousness in the "next world." And not only did she find her way through the bardo to the Light of the *SOUL*, but as a *SOUL* she was able to "come out" on occasion and explain things to me, sometimes speaking as a spiritual guide and Teacher. Remarkably, it was possible for her to use her own normally non-functional voice to talk with me on occasion during her last years.

She apparently was able to "channel" *HERSELF*, without the benefit of a functional cortex. Surprisingly, when she "came out," even in the very last year of physical existence, she could speak with perfect grammar, perfect articulation, and perfect understanding of what I referred to when I asked questions. And instead of being inchoate and inarticulate, her voice was the smooth cultured drama-trained voice I had known when we first met!

My subtle-energy explanation of how such a "coming out" might be possible is: In Alzpers it isn't the musculature of the voice-machinery which is damaged, but the brain itself. The muscles, being fully intact and supplied with motor nerves, might therefore be operated by a conscious *SOUL* directly through the "energy body" by psychokinetic manipulation of neural circuits.

A similar energy-body theory was developed by Frederick Myers in *HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH* (Myers, 1901). His idea was that psychokinetic control of the brain by the energy body, which he felt survived bodily death, was what made "thinking in the brain" possible in the first place. In other words, in ordinary life the subtle-

energy “mind” thinks, and the “brain” psychokinetically responds. And after the death of the physical body, Myers proposed, the subtle-energy “mind” continues on. This, you will note, is a major thesis of the Seventeen Propositions.

Myers’ exhaustive study of “hypnosis at a distance,” which was demonstrated again and again in Nineteenth Century research, is persuasive in relation to subtle energy. If subtle-energy psychokinesis is not involved in “hypnosis at a distance,” Myers argued, there is no reasonable way to account for the phenomenon, except for skeptics to say that (1) the event didn’t happen that way, it was a misinterpreted observation, or (2) the data were falsified. Interestingly, these two charges are the major accusations which reductionists still make against ESP researchers.

* * *

Before going on to a review of myself, in the next two chapters, and while still thinking of Alyce’s idealistic nature and the apple dream we shared, about which she said,

*...putting our shoulders to a small boxcar filled with apples to
start it moving down an orchard track,*

I wish to add a comment. The old philosophies and speculations, and deterministic sciences, and religions, have succeeded in getting us to the Third Millennium moderately intact, psychologically speaking, but a new page is being turned. Humanity is preparing to enter its Galactic Milieu expansion, to use Julian May’s expression. And to break out to the stars it is necessary for each of us to find our own *SOUL*, the “image” of Divinity within us, and ask it to tell us how to get there.

When we do this, we’ll be thinking for ourselves—Adam and Eve will be resurrected, returning to the Garden of Eden and the Tree of Life. This symbology is the meaning, I believe, of Alyce’s and my joint dream about the boxcar of apples. The apples represent the fruit of the Tree of Knowledge which now becomes humanity’s nourishment. For it must be admitted: If we don’t use our knowledge now, with wisdom, the planet may become unfit for civilization as we know it. Buckminster Fuller (1981) put it bluntly in *THE CRITICAL PATH*. He says he wrote the book (page xi),

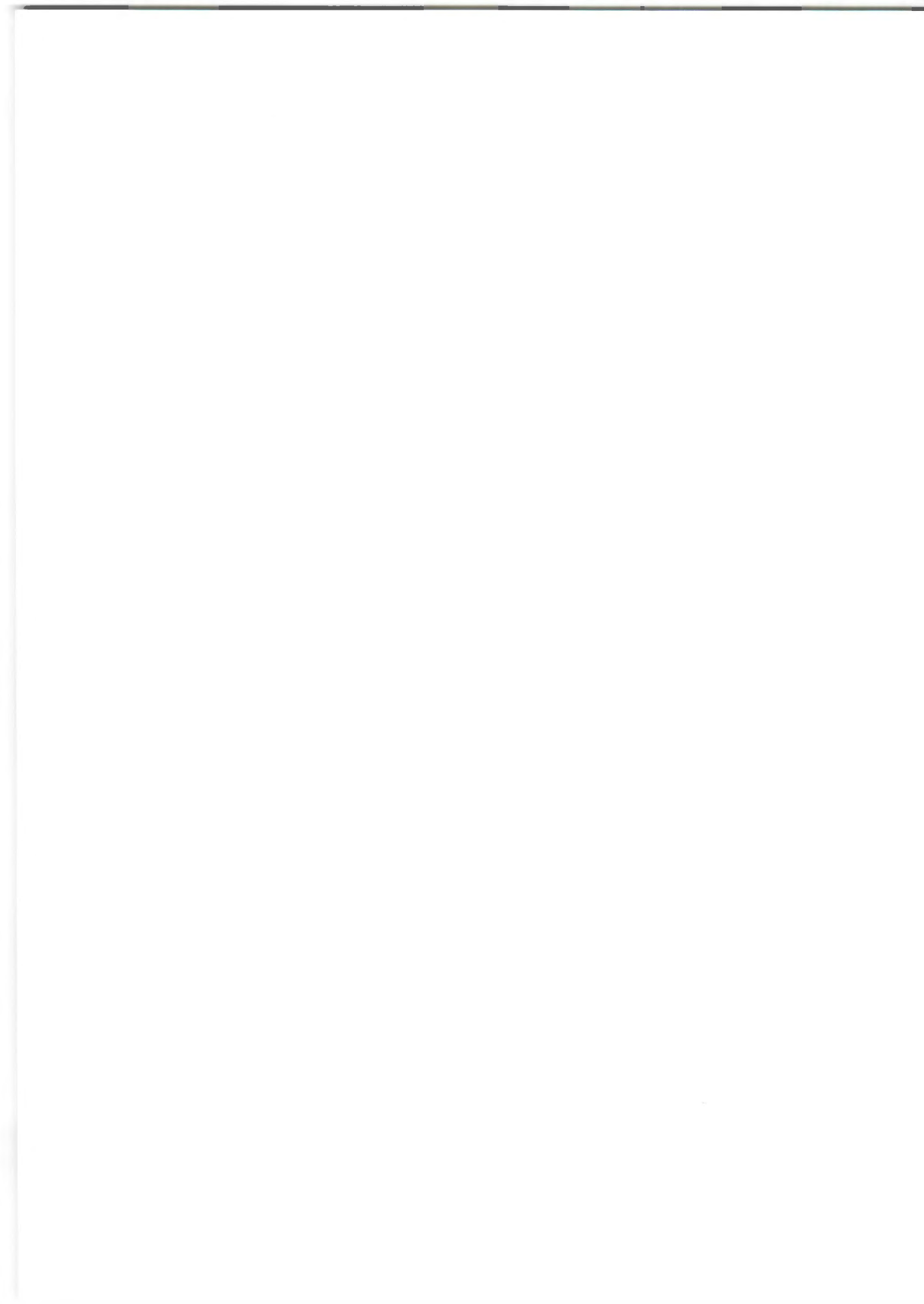
*Because of my driving conviction that all of humanity is in peril
of extinction if each one of us does not dare, now and henceforth,
always to tell only the truth, and all the truth, and to do so
promptly—right now. ...I am convinced that human continuance
now depends entirely upon:*

- (1) *The intuitive wisdom of each and every individual.*
- (2) *The individual's comprehensive informedness.*
- (3) *The individual's integrity of speaking and acting only on the individual's own within-self-intuited and reasoned initiative.*
- (4) *The individual's joining action with others, as motivated only by the individually conceived consequences of so doing.*
- (5) *The individual's never-joining action with others as motivated only by crowd-engendered emotionalism, or by a sense of the crowd's power to overwhelm, or in fear of holding to the course indicated by one's own intellectual convictions.*

Symbolically, eating the apple was THE END for primitive Adam and Eve, but for us it is the THE BEGINNING. And it starts with the knowledge that each of us has a wise immortal *SOUL* (Fuller's "intuitive wisdom"), and with its help we can transform the political and religious systems which kept primitive societies intact. And now, with knowledge and caring we can begin to establish Peace and Justice on Earth.

The two main obstacles to Peace and Justice, as I see it, are globalized selfishness, the international market-place bottom-line credo, and insularity, a me-first nationalism. These two negative aspects of the global mind can be brought to heel intentionally with Will Power (the Jewel's contribution), with Compassion (Love-Wisdom, the Lotus' contribution) and with Intelligence (Light, the *High Self's* contribution). It's entirely up to us, The Teacher once explained, starting in our own life—now.

* * *



Chapter 5

ELMER: OUTER LIFE

Think of your mind as not only the planner or architect of your life, but also the director and the doer of the necessary work of creative building. Think of your mind as an intentional, volitional agent, devoted absolutely to the achievement of the fulfillment of your possibilities. Think of your mind as being of the same sum and substance as is the Mind of God [the SOUL] and thereby becoming the indissoluble link between you and God.

Think of all of this, and then gather it together and, so to speak, deposit it in your awakened, ever-increasing consciousness. We put it thus because consciousness is the mind in action, and mind is always active even when the body sleeps.

—The Teacher (Erwood, 1941)

My autobiographical material is divided into two Chapters, 5 and 6, because after age 15 I began to live in two domains at the same time, OUTER and INNER. At first in writing AVIZ I tried to integrate my experiential adventures into a single unit, as in life, but the narrative became so tangled with ASIDES that it became difficult to read, so the text was pulled apart as much as possible, and made into two chapters. I should explain, though, that after a course in Mindfulness Training by The Teacher, Oct38 through Oct43, synchronistic events (see definition in Chapter 3) became numerous and the physiologic OUTER and the psychologic INNER blended more than ever into a single psycho-physiologic “here and now.”

* * *

I was born on 10oct17 in La Grande, Oregon. A month later my father and mother took me to Virginia, Minnesota, where my dad, Marble Franklin Green, became assistant manager of a J.C. Penney store run by Helga Hanson, the husband of Marble’s sister, Laura. The Hansons had two daughters, Lois and Nadine, two and three years old, so I wasn’t the only child in the extended family. Four years later, my brother, Merrill Franklin, was born.

Much of this has faded from memory, but by the time we moved from Virginia to West Duluth, Minnesota, where my dad became manager of his own Penney store, I was five years old and

had a good memory of the clapboard frame house in Virginia in which we had lived, a block from the town's always-humming saw mill in "Finntown."

I grew up in an average way, except that by age six my mother had succeeded in getting me fascinated in reading, and by age 12 I was a book addict, having read everything (except those girl's books) on the Children's half of West Duluth's Carnegie Library, on Central Avenue, and had perused with fascination the popular science section. Also, when I was six, my dad began teaching me how to catch brook trout in streams along the North Shore of Lake Superior, and took me on my first canoe trip, with four men and another boy my age up to the pristine border-lakes wilderness of northern Minnesota and southern Canada. Wonderful beginning.

And during all those early years, and ever after, my parents treated me with honor, respect, and loving kindness—especially my mother, Marie Louise (Bolton) Green. My dad, though, working 10 hours/day in the store, and most weekends, didn't seem to notice me until I was six.

As a child, I got spanked on occasion, like other kids I knew, but always with care for my dignity. My mind and emotions were carefully nurtured with explanations and I always felt that justice prevailed. In other words, I grew up with no subconscious mental or emotional wounds caused by parental shortcomings. In fact, it wasn't until becoming acquainted with clinical psychologists and psychiatrists at The Menninger Foundation that I began to understand the life-distorting effects on children of bad parental behavior.

Also at age six, I had a double-mastoid ear operation, and during surgery had a vision dream of the founding of the United States, a dream of which I now have only half a memory. What I remember clearly, though, is waking up from the ether singing the Star Spangled Banner. My mother and the doctors were surprised, and when asked what I'd been thinking, I said I'd dreamed about America. Ever since that day I've been a gung-ho patriot, not in the America-first sense, which to me is an ignoble idea, but in America's participation in a world-freeing revolution of consciousness—political, economic, and spiritual. At age six, though, my allegiance was more like the Stars and Stripes Forever.

At age 12 I joined the West Duluth YMCA, and with good coaching became an excellent swimmer. At 15 I was the Duluth champion backstroke swimmer, and later at the University of Minnesota was for three years the swimming team's lead backstroke and medley-relay swimmer. Exciting times. In '40, though, at the NCAA national championships at Ann Arbor, Michigan, I came in ninth in the 150-yard backstroke. That was when I finally agreed that in sports a good big man is better than a good little man, even in swimming, where a large body cross-section is a handicap squared. I weighed in at 136 pounds then, and with moderate fluctuations have stayed about the same ever since.

Also at age 12, after four years of bored and boring piano teachers, I became a student of

French-Canadian Donat LeDuc, Duluth's foremost pianist. He'd been trained in Montreal by a Catholic nun who'd been a well-known French concert pianist before moving to Canada. Her interpretation of Chopin was passed on to LeDuc and then on to me.

Interestingly, years later, in '47, when I lived in the mountains of California at Wrightwood, I continued the expansion of my Chopin repertoire on the school-house piano, and one day this music wafted out the window and caught the attention of Maria Huxley's sister, Rose, who was walking by. She had come to America on a visit from France. I was complimented when she came in to listen, and when she said that it was the first time in America she'd heard Chopin played as it is in France.

LeDuc would have been pleased, for by the time I was 19 he had almost convinced me that I should study music at the University of Minnesota instead of physics. But science won out. It was my first love, even though after graduation from high school, Jun35, I stayed in Duluth and practiced the piano, my mother's Mason & Hamlin 5-ft grand, 35 hours a week, for a year.

Gladys Strom, my high-school sweetheart, and I were an inseparable pair for two years, first during our senior year at Denfeld High School and then in my music year, during which she attended Duluth Junior College. But in Sep36 I moved to Minneapolis and enrolled at the University of Minnesota in the Institute of Physics. Thereafter Gladys and I saw each other only occasionally during short summer breaks, for during vacation time I was Waterfront Director of the Milwaukee Boy's YMCA program at Camp Minikani.

The last time Gladys and I saw each other, (until 56 years later) was at the end of our Christmas break, in Jan40, when she stopped in Minneapolis on her way back to UCLA, and I took her to the Young People's Group at Dr. Garns' Divine Science Center. There she may have met Alyce, though neither of us have a memory of that. Shortly afterwards I began dating Alyce Matilda Mattson-Boyd and Gladys met Newell John Gardner in Los Angeles, the persons we later married.

The circumstances which led to my finding Gladys again, and our getting back together in Jan96 after our spouses were gone, is described in Chapter 8. It was a totally unexpected event arranged by Alyce, seven months after she'd left her physical body.

* * *

My best friend in Duluth was James Edwin (Ep) Miller, who now lives in St. Paul. He was a year ahead of me in high school but both of us were on the YMCA, Denfeld, and University of Minnesota swimming teams for several great years. And from his mother, Santina Miller, an intense botanist and devout Catholic, I learned to look on Nature as the living body of God. Learning to communicate with this Body of God, however, was something that came later,

when I became conscious of the American Indian Earth Mother, recently (and formerly) called Gaia—and odd synchronicities-in-nature began to occur in response to my heartfelt desires.

Before enrolling at the University of Minnesota, Ep and I went on a five-week canoe trip in the border-lakes region of Minnesota and Canada, now called the Boundary Waters Canoe Area of Minnesota and the Quetico Provincial Park of Ontario. We had a wild and slightly dangerous time, wrecking our canoe in a rapids while ten days from civilization, during which time we saw no one except Canadian Indians. It was then that I began to understand, during meditation, that every undesirable event is a test and challenge.

Rebuilding the canoe was my job, for Ep had injured his ankle (a slightly-crushed bone) and couldn't walk. Our Old Town canoe, which had folded like a water-filled paper bag when it came up against midstream boulders, was re-built with pine pitch and tar for patching, aspen poles and pegs for gunwales and tumble-home bracing, and braided-copper fish line to hold it together. Fortunately, we'd portaged our fishing and camping gear down the rapids in advance. At the end of the trip, Ep and I felt that we'd had an exciting voyageur experience in the Canadian wilderness, but his ankle didn't recover from fungus infiltration until doctors at the University of Minnesota treated it several weeks later with a copper sulfate solution.

* * *

DELTA UPSILON

Ep and I took rooms in a boarding house during enrollment at the University of Minnesota, but before Christmas³⁶ were pledged to the Delta Upsilon Fraternity and had moved to the fraternity house at 931 University Avenue. For me, that was the beginning of another stressful wild time, only this time it couldn't be fixed with aspen poles and copper wire.

The OUTER and INNER parts of me, my subliminal Department Heads of body, emotions, and mind, came into direct conflict with the Chairperson of the Board of Trustees (the *High-Self/SOUL*, which I called Mind of Me, *MOM* for short). And the semi-conscious President of the composite Entity, known as “me”—that is, the Conscious Self, was besieged with conflicting pressures and advice both from “below” and from “above,” so to speak.

On the one hand, I was a typical “fraternity brother,” discovering everything about life. And because the world was my oyster, anything I was interested in doing, I did. No tobacco and no drugs, though. The latter, in fact, were unheard of at the U of M in '36. Wine, women, song, and in-house gambling were par for the course, however.

On the other hand, I'd become immensely intrigued with yogic philosophy, and the books and

lessons of Yogi Ramacharaka (William Walter Atkinson) occupied much of my time, as well as Theosophical and Spiritualist books obtained from a second-hand bookstore on Hennepin Avenue, and from the Minneapolis Public Library. I meditated about an hour a day and, during my Freshman year in the Institute of Physics, was a good student.

But gradually during my Sophomore year, the normal world of science and education began to fade in importance. The feeling that the INNER world was the true reality strengthened, and the OUTER world began to seem a symbolic representation of reality which could be totally ignored, though at the same time greatly enjoyed. Fascinating paradox.

This inner-outer crisis came to a head in Oct38. I was going through strenuous inner battles and was meeting denizens of the lowest levels of the bardo, creatures whom I didn't feel were figments of my imagination any more than Bob Monroe (1971) felt that out-of-body travel was a figment of his imagination. Also, increasingly I had trouble at school. I did well in courses in which I liked the professor—but if he bored me (??) I didn't study his material and skipped classes. How dumb.

The karmic comeuppance for that behavior wasn't delayed. A mathematics professor became angry, partly because he felt I showed disrespect by cutting classes, and when I asked for an "Incomplete" as a temporary grade, he tightly said he was going to reward me with an F, and maybe that would straighten me out! Consequently, even though I had quite a few A's, the University put me on "probation," and said I would be kicked out of school if I got another. In those days there were no school counselors. It was sink or swim on your own, without advice.

Angry at the professor, the counterproductive thought crossed my mind that perhaps going to school was not worth while. The entire world was a charade, anyway, wasn't it? Why pretend to be playing their game? I'd get a job that produced enough money for survival, and the rest of the time I'd explore the real world, what in AVIZ I call the Kosmos.

Fortunately, that idea didn't last long. What would my mother and father think? Especially after the encouraging and generous way they'd raised me? So, I decided to knuckle down and do better at school—in spite of a few dull and obnoxious professors.

* * *

WILL J. ERWOOD

That reversal in attitude was at least an improvement, but what really changed my life, forever, never to be the same again, was that shortly after registering for my Junior year, Oct38, I received a phone call at the Delta Upsilon fraternity from my mother in Duluth. She said that

after a lecture by a wonderful minister, Dr. Will J. Erwood, she'd had a private session in which he went into trance (a channeling trance) and she talked with a Teacher who "knew everything." She told me to go to the Curtis Hotel in downtown Minneapolis and meet Dr. Erwood, and ask if I could speak with The Teacher. Much interested, especially since I'd been visiting mediums of the Spiritualist Church for two years in an effort to evaluate the accuracy of their "messages," I said okay, and within a few days arranged it.

[In regard to what I learned about mediums and psychics, a fascinating book by Char Margolis called *QUESTIONS FROM EARTH, ANSWERS FROM HEAVEN* (1999), confirms my every recommendation and warning. Char's findings as a practicing psychic for more than 25 years agree with what I learned over the decades. So rather than say more about psychism here, or anywhere in AVIZ, I recommend that anyone interested in the healthy and not-so-healthy aspects of the subject turn to Margolis.]

Dr. Erwood was a jovial white-haired Irishman who looked like Santa Claus, without a beard. His major at college had been English Literature, but since the age of 16, about 1896, he had been the channel for a Teacher from the other side, who went by the name of The Teacher. Eventually, after graduation from college, Will J. became a minister in the Spiritualist Church, channeling The Teacher. By '27 he was the best-known of that Church's ministers, and had a congregation of about 1000 in Rochester, New York.

Interestingly, during the Church's annual meeting in '28, at which Dr. Erwood was expected to give an inspirational address, he instead, channeling The Teacher, told the assembled group that unless the Church turned toward metaphysics and philosophy, and away from its fascination with personality-type messages (such as finding a boyfriend) and trivial phenomena (making objects float through the air), never again would a member of the Fellowship of Light use a Spiritualist minister as a channel!

When I asked Dr. Erwood what happened next, he said he was immediately thrown out of the Church, and thus was freed for lecture tours in the United States and in Europe.

* * *

I use the term, "Fellowship of Light," in AVIZ to refer to the spiritual Teachers of this planet, rather than use the traditional western terms, namely, Occult Hierarchy, Spiritual Hierarchy, Great White Lodge, White Brotherhood, Trans-Himalayan Masters, etc. I do this in order to dispense with qualifying and descriptive words such as Occult, Spiritual, Great, Brotherhood, Hierarchy, Lodge, Masters. Not that these words are incorrect (except for "Brotherhood"), but they don't describe the ineffable reality, and tend to enhance glamour and illusion in seekers.

These Teachers, incidentally, are the Masters of love and compassion, even as Jesus, not the

masters of others, and their network of Mind around this planet, helping humans like you and me find our way to the Light of the *Soul*, is better understood by what they do now, rather than by how they have been referred to in the past. “Fellowship,” in my mind, includes both the masculine and feminine aspects of the Kosmos. And “Light” is a simple reality which contrasts with “Dark.”

In Star Wars this contrast between Light and Dark was illustrated as the difference between Obiwan Kenobi and Darth Vader. And, like Luke Skywalker in Star Wars, anyone interested in working with the Force can choose which direction they wish to go, toward the Light or toward the Dark. Light, however, and Love and Justice, are everyone’s birthright, rather than Darkness, Fear, and Fascism.

* * *

THE CHANNELING SESSION: Within a few seconds after Dr. Erwood closed his eyes and went into trance, The Teacher greeted me—and then, before I could say anything except hello, he recounted everything of significance that had happened in my life since the age of three, including the names of my friends, my experiences in High School, my music teacher, my almost-career in music, and my hope to become a scientist. I was astonished. Had my mother told Dr. Erwood everything about my life, and was it now being told back to me?

But more was to come. What totally blew my mind was The Teacher then told me the contents of the dreams I’d had in the preceding three months, which I hadn’t shared with anyone, not even my mother. When he paused and asked if I had a question, I cautiously asked, in astonishment, if he was “the teacher” whom I’d met in Virginia at age three (see Chapter 6). He said yes. Then he explained that I’d been “planted” to help with enterprises in the second half of the century, but that I still had to prepare myself for that job by finishing college.

Later, when I told Dr. Erwood what The Teacher said, he said that he’d recognized me from a past life when I came in the door, and asked if from a young age I’d had the feeling that I’d be a success in life. At that I laughed and admitted that he was right about my early-on feeling, but that now, because I was in danger of flunking out of college, I was beginning to have doubts about my future. He smiled, and said that things might change.

* * *

After meeting The Teacher and finding out that I was on assignment, so to speak, part of my rehabilitation at school, I decided, was to leave the fraternity. But when I notified my fraternity brothers that I was going to move out, it created an uproar. I hadn’t realized that being on the swimming team was of any particular significance. Minneapolis alumnae were notified and a 3-hour meeting was held at the fraternity house to convince me how wrong I was. Also, I was

told that I'd already been chosen to be president of the fraternity for the following year.

The chips were down. I felt that it was necessary to level with them, not by referring to The Teacher, though. Reluctantly at first, I explained to the group my inner-outer conflict, and then warming to the occasion became a persuader, arguing that sooner or later for everyone, as for Jesus, it was necessary to go "into the wilderness" in search of himself. And though it might not be appropriate for other fraternity brothers yet, I had reached that point, and now must leave. If I didn't, I said, my future, whatever it was, wouldn't develop properly. At the end of the meeting, which had blossomed into a revival, the alumnae shook hands with me and one of them said he would pray for the success of my inner search. Strong memories.

* * *

I moved to a room at 505 Walnut Street, three blocks from the campus and stayed there for a year, including summer school of '39. Improved as a student. But at the same time redoubled my meditation time, my study of metaphysical books, and my explorations of psychic phenomena, including out-of-body travel. It was a strange out-of-this-world life. And every week, whenever Dr. Erwood was in Minneapolis, which was about six months of the year, I had an hour-long session with The Teacher.

* * *

"HELP" WITH COLLEGE COURSES

One keynote day He said to me, and I capitalize my reference to Him, for Dr. Erwood always referred to Him as The Master Teacher, and in addition He was the spiritual instructor of my life, "We notice that you are having trouble at school." When I said yes, He continued, "We have decided to help you."

Imagine my alert interest. I'd read of a man by the name of Edgar Cayce who was able to put books under his pillow at night, and in the morning the information he needed would be stored in his head. Hopefully that was what The Teacher had in mind. But He said, "Your attention seems to be focused on the development of psychic abilities, and since that is interfering with school we have decided to turn them off."

As previously reported, I heard this with disbelief (Green and Green, 1977, p. 292):

*In the first place, how could it be done, and in the second place,
I would resist. Within a week, however, everything stopped, and
I could not turn it on again no matter how long I meditated.*

I returned to Dr. Erwood and asked The Teacher how long that state would continue. As long as six months? He laughed and said that it would be a good deal longer than that, but my awareness would return when and if needed.

With that avenue of exploration at least temporarily cut off, my attention gravitated back to physics, and I began to think about the meanings of the things I had been learning [from The Teacher]. One question interested me very much...: How could an energy field be projected that could turn off someone's sensory apparatus? Was I doing it to myself through acceptance of suggestion? There was no doubt that sensory processes of some kind were involved. I understood that in order to have visual imagery it was necessary (or it seemed necessary, at least) to have some kind of neurological firing. If I was not blocking my own imagery, how could it be handled, manipulated, or turned off from outside? I have since learned that the organs of psychic perception—the chakras, as they are called in the East—apparently are subtle energy structures whose workings can be facilitated or inhibited by a knowledgeable teacher in any of his students.

* * *

If The Teacher hadn't "helped" me as He did, I'm not sure what would have happened. As it was, shortly thereafter, Feb40, Alyce and I danced together for the first time at a meeting of the Young People's Group of Dr. Garn's school of Divine Science, and I asked her to see "Intermezzo" with me. Whether that romantic movie influenced me, or not, within a week it seemed clear, to me at least, that Alyce and I would get married, and I began to think seriously about how to take care of a family. In short, I had a reason for getting my diploma.

Alyce, though, was uncertain. She told it quite clearly in part of her autobiography in BEYOND BIOFEEDBACK, (page 295):

The first time I talked to The Teacher alone was just before I joined Dr. Erwood's group. He talked about me and my life, about my children, Pat and Doug, and about Elmer. I can't remember now how it was done, it wasn't said in so many words, but when our talk was finished I was aware that in His thoughts Elmer and I would spend our lives together.

This last was a difficult problem for me. Elmer had said from

the beginning that he was going to marry me, but he [age 22] was younger than I [age 32], he had not yet graduated from the university, and I had two children [Patricia, age 7, and Douglas, age 5]. It seemed to me that it would be an unfair burden.

As time went on Elmer and I talked with The Teacher together a number of times. He talked about many possibilities and probabilities in our lives. He talked about reincarnation, how we had returned many times in the same family group, drawn together, held together, learning together through our interweaving karmas. And we would be together again. We did not ask and He did not offer any details as to who or where or when, in the past or in the future.

The ideas of reincarnation and karma were not new to us. "As ye sow so shall ye reap," and from the reaping, "good" and "bad," we learn. This world is our school, and we return as often as necessary to complete the various grades. These concepts seemed to us a reasonable foundation for life.

When Elmer and I talked to The Teacher after we were married, after we did "join forces under one roof," as he had recommended, He talked to us about the children, that they came to be mine "not by chance" and now they were Elmer's "not by chance," that they were not strangers to him. He talked about the children who were then coming into incarnation, that they were "children of a new age" and he stressed the responsibility of parents in guiding them through their childhood. Before and after Sandra and Judy were born, he talked to us about them. Our family of six became a close family. The idea of stepsister, stepbrother, step-child, stepfather never occurred to us.

* * *

TO NOW JOIN FORCES

In Summer40 my brother, Merrill, after a year in Duluth Junior College, came down from Duluth to Minneapolis and entered the University of Minnesota as a sophomore. Rather than paying for two separate rooms, we moved to 307 Union Street together, half a block from the campus. But then, Oct40, another life-changing event occurred. As I was talking with The

Teacher one day, telling Him of the odd known-each-other at-one-ment feeling that Alyce and I had, He said we were continuing what we'd started before. And then He paused, and added that it would be advisable for us "to now join forces." Puzzled, I asked if He was suggesting that Alyce and I live together under one roof? He said yes.

I replied, astonished, "But that's not possible. It would be illegal!"

To that He said, "On the contrary, those who live by the Kosmic Law do not have a problem with the 'physical law.'"

When I told Alyce about that conversation, she, too, was astonished, and wished to talk with The Teacher about it. When we did, the spiritual and inspirational talk He gave about the meaning of marriage, and our marriage in particular, was one I wish we could have recorded. He said that Alyce and I were like the two halves of a circle. A diameter line through it would make two equal parts, but for Alyce and me, the point at the center was the critical focus.

Alyce's personality attributes on the circumference of her half circle, He said, were matched point-by-point, counterbalanced, by a personality attribute directly across the center on my side of the circle. And because our characteristics were of opposite polarity, when put together they comprised a single balanced unit. And as the Teachers looked at this Alyce/Elmer circle, going from two peripheral points toward center along any diameter, They saw that our minds met in unity. In fact, The Teacher said that though our personality characteristics were almost exact opposites, "your minds are so much alike that We can hardly see where one ends and the other begins."

After that session with The Teacher, Alyce agreed to "join forces." We found a house at 220 Cecil Street in Prospect Park, an enclave of University people in Minneapolis on the bank of the Mississippi, next to St. Paul and, with money from my dad and mother, purchased it for \$4000. Alyce was able to outfit our new home with her own furniture from 4628 South Colfax, and we bought a wonderful old Krakauer upright piano for \$50. Unforgettable days. And just before Christmas⁴⁰ Alyce and I, and Merrill, Pat, and Doug moved in. When my folks, and some of Alyce's sisters who lived in Minneapolis, visited us, they thought we'd put together a beautiful home. And it was—except that it had 1907 plumbing and no insulation. The latter we remedied, and the place finally became cozy for Minnesota winters.

During another discussion with The Teacher, when I asked about the possibility that Alyce and I would have additional children, He said, "It was important for you and Alyce to get together, for there are schedules to keep. It would be inconvenient for individuals who are scheduled to be born to be delayed!" And though I wasn't quite certain about the schedules He referred to, I gathered that He was thinking of appearances of a number of people, up to the end of the century—including children, grandchildren, and great grandchildren!

* * *

Though I'd originally expected to graduate from the University in Jun40, not long after "meeting" Alyce I dropped most of my physics and chemistry courses, took an "Incomplete" in Physical Chemistry and to raise money began working as a Berkshire Life Insurance agent. The job paid a living wage, but the learning of the skill was as difficult as going to college. Fortunately my boss, Bob Laughman, succeeded in teaching me how to dress, how to meet and greet strangers, how to cold canvass, how to talk on the telephone, how to be persuasive, and how to follow up on a lead. I didn't know it then, but the interpersonal skills he taught would later be useful in organizing and conducting biofeedback workshops across the U.S. and in Australia, Europe, India, the Philippines, and Russia.

Alyce and I married on 6jun41, a few months before WWII, had our first child, Sandra Marie, on 3feb42, and a second child, Judith Alyce, on 9jun43. As you might imagine, with four children to raise, we were embarked on a busy life. Finally, two years later than originally planned, I completed my Physical Chemistry course and graduated, Jun42, with a B.Physics degree, and with minors in math and chemistry.

* * *

Incidentally, Dr. Buchta, Head of the Department of Physics, who allowed me to get my diploma, told me at a private meeting, however, when he had time to examine my transcript, that if he thought I would attempt to get more education in physics, he wouldn't let me graduate.

I kept my thoughts to myself.

How anyone could get so many A's and D's at the same time was beyond him, he said, and he didn't want me to represent his department somewhere else, even though in his class, "Modern Physics," he'd given me an A!

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Before continuing chronologically, it's useful to discuss four topics which had a powerful effect in shaping my future, namely, MIND-CONTROLLED MACHINES, MATERIALIZATION PHOTOGRAPHY, MINDFULNESS TRAINING, and SYNCHRONICITIES. These subjects could have been saved for a separate chapter, but that would have interrupted AVIZ even more, as I believe you will agree.

Also, some INNER LIFE material is preempted, but this is needed in order to explain later in the present chapter: (1) how I learned to “read” the akashic record and the akashic plan, going both backward and forward in time, sometimes in a wide-awake hypnagogic (spontaneous imagery) state of consciousness, and sometimes in a lucid vision-dream state, and (2) how positive synchronicities became a way of life after I surrendered my normal ego will to the Will of *MOM*. In short, after relinquishment of personal will to transpersonal will, seemingly random events became fewer and fewer—replaced by a more harmonious, more joyful, and more productive way of living.

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MIND-CONTROLLED MACHINES

Before graduating from college I began thinking of the possible development of mind-controlled machines, and the possibility that I might develop such devices. What led up to this was a study of mediumistic “powers” with Dr. Erwood.

BACKGROUND. In '39 and '40, in addition to private talks with The Teacher, which were largely of an advanced philosophical nature, covering much of the material that I later came across in Aurobindo's writings and in books by The Tibetan (Alice Ann Bailey), I became a member of a “closed” group studying mediumistic phenomena under The Teacher's guidance. Of these phenomena sessions, I wish to describe two in particular, for they have special significance nowadays. They concerned mind-over-matter etheric-energy research possibilities in electronics and in optics. To a would-be physicist who hoped someday to continue with research in graduate school, despite Professor Buchta's edict, nothing could have been more intriguing.

[Interestingly, at the Annual Conference of the International Society for the Study of Subtle Energies and Energy Medicine (ISSSEEM) in Jun98, an initiatory discussion and demonstration of related topics, involving both electronics and photography, was included in the agenda. For more information, see the referenced articles by Pittman, Roll, and Haaland.]

The two study-group “experiments” of special interest involved my participation. The first was a “demonstration” involving a wind-up 78-rpm phonograph with a 2-tube amplifier. I had been put in charge of this machine by Dr. Erwood, and at the start of each of his channeling sessions I played a string-quartet recording of “Estralita, Little Star.” At the end of that music, The Teacher would begin speaking.

On one particular evening, a few seconds after the music started, the sound began to distort and a voice began coming through the speaker. I was especially astonished because the voice was that of a child who had regularly spoken through one of Dr. Erwood's “trumpets” during

other sessions. Then three or four other voices joined in, voices of members of the “other side group” who had channeled through Dr. Erwood’s trumpets in preceding weeks. The music itself changed in pitch in odd ways, up and down, as it blended with the voices.

Later, in a private session with The Teacher, I asked how had it been done. He said that electromagnetic fields and etheric fields (subtle physical-energy fields) were inter-related, and that if one knew how, an electronic amplifier could be modulated by the mind’s direct effect on the sensitive electromagnetic field, using the etheric field of the physical body as an energy source. In this case, He said, it was Dr. Erwood’s body which supplied the etheric energy, and the other-side minds which supplied the modulation. The other-side members of the study group were present only in astral forms [bardo bodies] but by using Dr. Erwood’s etheric energy they could manipulate the electromagnetic fields of the vacuum tubes. Dr. Erwood’s body, He said, was “mediumistic,” that is, it had a superabundance of etheric energy [called “ectoplasm” in the Spiritualist Church].

The reason for producing this odd phenomenon, He said, was to demonstrate to me that electronic devices could be manipulated with etheric energy directed by mind, for, He said, at the end of the century this would be a subject of scientific research, and it was useful for me to know in advance that mind-over-matter was a fact rather than an hypothesis. Thus, when the time came to be involved in this line of research, the question in my mind would not be, “Is it true?” But, “How is it true?” Certainty of mind, He said, was a major factor in making such things happen. Isn’t that interesting? And doubt, He said, made such demonstrations impossible. Mind is apparently more powerful than we might imagine in influencing “nature” outside our skins.

* * *

Many such electronic phenomena are surfacing nowadays, of course, sometimes causing great consternation. For instance, one of the brainwave clients of clinical psychologist Dr. Steven Fahrion (my son-in-law) came to the Life Sciences Institute of Mind-Body Health in Topeka, partly because in her job as a computer operator she had “burned out” the mother boards of six machines. Her employer ascribed this to faulty computers, but she knew better, she said. It happened only when she was “extremely upset and angry” about something in her family. What could be done to stop this?

A similar case was noted by clinical psychologist Dr. Carol Schneider, Editor of BRIDGES, the Newsmagazine of ISSSEEM. In her “Message from the Editor” (1997) she said,

I am reminded of a healer whose intention had an extraordinary ability to influence material objects of all sorts. I observed this repeatedly over a 5 year period. Many times he showed me

“tricks” with battery operated clocks. For example, he’d walk up to one on a wall, hold out his hand about 5 feet from it and it would run backwards. “What are you doing,” I asked. He said, “Well, I’m just changing the polarity of the battery.” Now, when he’d take his hand away the hands would go in the usual direction for a clock, so he probably hadn’t actually changed the battery itself. But he did probably change the representation of it’s parts in the subtle body. By the way, I saw him blow the motherboards on two computers when upset just like the person Elmer Green mentions in his commentary on Campbell’s “Unprovable Speculation.” When he was upset by the skepticism of a visiting math professor [one day], he blew the power supply to my microwave. The professor, of course, thought it was just time for my just-out-of-warranty microwave to die. However, but for countless incidents like this I may always have remained the skeptic I was when I first met the math professor.

In a preceding paragraph, Carol said,

David Joffe [the creator of the multi-electrode brainwave machine called Lexicor] told me, “As a machine person myself, it may surprise you to hear me say that I believe a person using any machine to treat people should use that machine with the intention to heal.”In “Machines With Promise,” T.M. Srinivasan [a former professor of Biomedical Engineering at the Indian Institute of Technology, Madras, and a founding Board member of ISSSEEM], discusses machines with some promise to be helpful to living beings and perhaps affect inanimate objects as well. It raises some interesting questions about subtle bodies. I’m hoping to record a dialogue between Srini and Elmer about whether the relationship between man and machine is an interconnected influence between the subtle bodies of both.

Interestingly, as I see it, Carol’s speculation about “subtle bodies” in the last sentence above is the key to mind-over-matter effects outside-the-skin.

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MATERIALIZATION PHOTOGRAPHY

The other of The Teacher's demonstrations in which I participated had some features of a laboratory-type experiment. During a few study-group sessions we had seen pale green holographic-like figures of people who were other-side members of the group. Those sessions had been conducted in darkness (the hotel's windows being covered with heavy double-thick velvet curtains and the cracks around the door leading to the hall covered with black felt) "to prevent normal light from interfering" with these luminous "materializations." Later in private session I asked The Teacher how such materialization was possible.

He explained that Dr. Erwood's "etheric body" supplied the "substance" of the materialization, and the astral body of the other-side group member would "wear it" like sprayed-on water. I really couldn't visualize the mechanism of this, but one thing He explained which I remember very clearly was that the entire process was controlled by mind.

Then He said it would be useful to conduct an experiment in which I would photograph some of these events. In this case, He said, they would densify the figures sufficiently so that they could be photographed in red light, instead of in darkness. Interestingly, He said that "white light" was too energetic for the conditions which would be set up. It would distort the delicate etheric-energy substance of the materialized structures.

* * *

Concerning the effect of white light on "free" bio-plasmic energy, that is, on the ectoplasmic substance used in mediumistic phenomena, once during a lights-off study-group phenomena session (not a materialization session), a member of the group found it necessary to use the bathroom, the door of which opened onto the group room. On returning, however, he forgot (even though The Teacher had explicitly warned against turning on any white lights during phenomena sessions) to turn the bathroom light off before he opened the door. Remembering an instant too late, he quickly flipped the light switch off, but not before a sliver of white light about an inch wide had fallen on Dr. Erwood's left side as he sat in his chair at the tip of the group circle.

The effect was remarkable. Dr. Erwood was knocked out of his chair and thrown four or five feet across the floor. I turned on the tiny dim lamp that we used before sessions (when I played the phonograph), and we picked him up and put him back on his chair. After a lengthy silence, The Teacher said a few more words and the session ended.

The next day I had a private session with The Teacher, and when I arrived I asked Dr. Erwood if he'd suffered any bad effects from the preceding night's accident. He turned his head to show me, and from his hairline down to his collar, on the side of his face and a bit on his neck, where

the beam of light had struck, there was a blue bruise with straight edges as if made with a ruler. Then he laughed and said, "I bruises easy, but I heals quick."

* * *

Ordinarily, as I said, materializations were made in darkness. And in all these sessions Dr. Erwood would sit in a "materialization closet." In way of explanation: Mediums with whom I had become acquainted in a 2-year study of Spiritualist Church phenomena, could not (usually) produce materializations unless they (the mediums) were enclosed in a chamber made of cloth, somewhat like thin hospital curtains. The purpose they said, was to confine the ectoplasm in a small space, like a plasmic capsule, until the materialization became dense enough to be able to move the curtain with its own hand and come out.

At the Curtis Hotel, however, Dr. Erwood had an empty clothes closet, and across the top of it I helped him put up a curtain rod with two sliding muslin curtains which opened on the closet door like stage curtains. The closet was empty because I had helped him pile his hanging clothes on the bed. Ordinarily, in regular study-group sessions, Dr. Erwood would sit in the circle as a member of the group, but during materialization sessions I would put a chair in the center of the small closet, and after opening ceremonies, and prayers, conducted by The Teacher, he would get up from his chair, go into the closet and pull the curtains shut, and I would turn off the dim music-accompanying light.

For this particular materialization session, though, I'd been instructed by The Teacher to buy a red photographic dark-room bulb, a camera, a roll of film, and all the solutions and equipment needed for both developing the film and making prints. This was a tall order, for at that time I knew nothing much about photography. However, with two weeks of preparation, I was as ready as my resources would allow.

Knowing little of F stops, shutter speeds, or film sensitivity, I bought a Kodak "box camera," the lens of which could be kept "open" by hand, and also obtained the fastest Kodak film then available for outdoor use, which the salesman convinced me, with a spectrum diagram, would respond at least to all frequencies of light that the eye could normally see.

I hung the red bulb just below the ceiling light fixture in the center of the room, which was about 15 feet square, and put the camera on a high stool just in front of my chair, which was directly opposite from the closet. One reason I arranged it that way was to make it possible for me to see Dr. Erwood when the curtain was pulled aside and a materialized figure came out.

The study group, incidentally had met in closed session for over a year before this experiment was conducted. The Teacher had explained that it often took that long before the group members were harmonious enough (coherent in "vibration"?) as a result of repeated meetings, so

that stable conditions would be present during the experiment. By stable conditions, I understood, He meant that when a materialization took place no one would be surprised, startled, or in any way excited or unduly enthused. Those emotional states, with their etheric-energy accompaniments, I began to understand, could interfere with subtle phenomena. In other words, the attitudes and thoughts of participants were themselves ingredients in the production.

Also, The Teacher said that after I bought the photographic material (camera, film, print paper, chemicals, water, and roll-film developing kit), I should not allow anyone other than myself, to as much as lay a finger on any piece of the gear. If I did, He said, most likely the photographic session would come to naught.

Complying with those requirements was not difficult. And during the session itself, after our eyes adapted to the dim red-light illumination, everyone in room was clearly visible. Suddenly the curtain was pulled open and The Teacher came out in full regalia. In addition to the head-dress I had seen at age 3, He had three symbols, about 4 inches in length hanging from long draped sleeves. Dressed in a pale floor-length slightly-glowing robe, with a sash, just as I had seen in Virginia (see Chapter 6), He walked slowly around the room, passing within inches of the group members, then turned in front of the curtain, raised his arms toward us and spoke a blessing. The symbols from his sleeves seemed to be a star, a cross, and a crescent, but my memory is hazy on their exact form. Then He turned, pulled the drape aside and went into the closet.

Within a minute or so His hand again reached out and grasped the curtain, pulling it aside, and another Teacher came out and made a circuit of the room. He was shorter than The Teacher and didn't wear a cap, but had two symbols on his sleeves, and he also turned and gave a blessing. This happened at least once more, maybe twice, but I was so involved in trying to estimate the lumens (the brightness) of their garments and make adjustments to my mentally-counted finger-held exposure times, and rolling film, that I don't have a clear memory.

In any event, a minute or two after the last figure had departed, Dr. Erwood's body pulled the curtain aside and came out, dressed as always in his "business" suit with coat and tie. He sat down in his group chair and The Teacher closed the session with a benediction. In another minute Will J. "woke up" from trance, yawned, and asked what had happened. Unfortunately for my "scientific side," I hadn't been able to see Dr. Erwood in the closet beyond doubt. The light was too dim and the figures blocked my view.

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During these meetings, and also in private session, The Teacher always referred to Dr. Erwood as "the instrument." In answer to my query about this term, The Teacher said that speaking through Will J. (with his consent, of course), was not much different in principle from talking

by telephone. When I asked if Will J. was present during sessions, He said that at first when they worked together, Will J. would stand by the side of his body, which The Teacher would activate (identify with?) like a suit of clothes, and listen to what was being said. But Will's mind was so active and so in tune with the body that it garbled what He, The Teacher, wished to say. It was necessary, therefore, when Will J. went into trance for him to be taken to another place by one of the other-side people so that his attention would be focused on other matters.

In answer to a question about "how" a person could be used as a "telephone" by an other-side entity, The Teacher said that a nerve plexus in the center of the brain controlled not only speech, but the entire body, and had access to the brain's memory. Also, He said, He would not easily be able to give specific information about mathematical equations because "the necessary words are not in the instrument's memory (the brain's memory?)."

In other words, the other-side Source of a channeled message is to a certain extent limited in its use of language by whatever words are available in the channel's mind. In the case of full-body materialization, however, I gathered that the mind of the Source could say whatever it wished, and also could speak in whatever foreign language was appropriate, or even in equations if need be.

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About two days after the photographic session, and after I'd followed Kodak's instructions for developing film and making prints, I brought them to The Teacher and said that it appeared that another such session would have to be run, possibly with a different type of camera and film, because the best of my photos (the exposure times of which were far too short) showed only vague blurs of light where the figures were, and not one of the study group was visible. I was highly disappointed.

But to that The Teacher said it wouldn't be necessary; the main purpose of the session had already been accomplished. When I inquired what that might be, He said it was to start me thinking of bridging the scientific gap between regular physics and occult physics, and to plant ideas which I would later think about, with certainty that something was there to be found. About the reality of etheric energies, He said, I would never find it necessary to speculate, theorize, hypothesize, guess, believe, or have faith—I would know, and that knowing would have an effect on the ability of the laboratory in which I would work to find something that could be measured. And further, He said, scientific findings from many laboratories around the world eventually would demonstrate mind-over-matter relationships so convincingly that the idea that *souls* didn't exist and bodies were everything would be obsolete.

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That idea, that bodies and the physical plane comprise the entire cosmos, is known in India as “being blinded by Maya.” In English, that means, “Believing that what you see is all you get.” In that regard, consider B.F. Skinner’s book called *BEYOND FREEDOM AND DIGNITY* (1972). There is no “freedom” and there is no “dignity,” he explained, because humans are “conditioned animals,” controlled entirely by their DNA and by their early-life and later-life environments. As the world’s foremost researcher in the field of animal conditioning, he implied, that had been demonstrated beyond doubt.

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Stimulated by The Teacher’s discussion of knowing and certainty, I was brave enough to ask Him what my task in this life might be. He said, “In one life your task was the proper disposition of money. In another it was the proper disposition of troops. In this life your task will be the proper disposition of knowledge.”

At the time He said that, the last sentence had no particular significance for me, but as years went by, and I dropped my plan to work toward a Ph.D. in physics and shifted to a Ph.D. in Biopsychology (the technical name of my field), and combined those studies with experiences of the bardo and the VOID, and with 30 years of research in psychophysiology, and six decades of searching for concepts which would successfully integrate these various aspects of Mind—and then had seven heavy-duty years with Alyce as an Alzper—it is possible that writing AVIZ is part of what The Teacher had in mind.

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MINDFULNESS TRAINING

The idea that I would know intuitively whatever I needed to know, without astral psychism, was eventually borne out. But first, guided and counseled by The Teacher, I went through a non-structured five-year Mindfulness Training program, learning what in Southern Buddhism (I found out later) is called Vipassana Meditation. More importantly, at the same time, under The Teacher’s guidance, I surrendered my egoic willfulness to the Will of *MOM*. I gradually learned to live in harmony with the Kosmos without trying to manipulate the future for physical, emotional, or mental gain. This is easy to say—but it took 20 years to learn.

For me to carry out a transpersonal task, it was necessary to work physically, emotionally, and mentally just as hard as I’d normally work for personal gain. Maybe harder. But at the same time, I enjoyed it—physically, emotionally, and mentally. If I didn’t have fun, it seemed that I

was becoming a dead weight, as heavy as a Puritan. I learned that I couldn't take a bag of bricks to Heaven. What a strenuous paradox.

In my case, the difference between personal and transpersonal motivation was brought to the attention of my Conscious Self by a constantly-alert mental segment of my psyche. It became my companion and ally, and always chuckled, instantly, if a self-serving or glamoured emotion or thought crossed my mind. It constantly identified the source of every "lower" feeling and thought, usually with amusement. "There you go again," was often its ironic observation, long before Ronald Regan's speech writers came up with that line for a debate with Jimmy Carter.

This constant internal surveillance, which I'd asked for, and truly appreciated, generated anger in some of the shadow-side parts of me, and I'd often be besieged by physical and emotional Department Heads, so to speak, urging me to ignore the mental Department, but as President of the Corporation I would pacify the dissenters either by explanation and negotiation, or by setting schedules for work and play, or by being stern. This may sound corny, but these subconscious parts of our physical and emotional being are quite primitive, and can be wheedled and pacified just like children. The mental Self, on the other hand, had become a remarkable ally, early on, and seemed to enjoy its role. But I never confused it with *MOM*.

What I'm implying here is that even as the mental Self of me became my friend and ally, another level of me, *MOM*, was a Witness and always-available advisor. This may seem pure metaphor to someone who is just beginning a course in Mindfulness Training, but my originally-disjointed internal corporation of physical, emotional, and mental "selves," gradually became tolerant one of another, then friendly, and finally cooperative and loving. All for one and one for all. That's finally what happened.

Why work for such an internal melding of forces and talents? The reason was vitally important, at least for me. Getting total cooperation from all Department Heads was necessary, for whenever I was divided internally, positive synchronicities were fewer in my life. It was as if any single dissenter "down below" could neutralize to a significant extent *MOM's* help, which in the early days was always breath-holdingly subtle.

Gradually, however, as I became *MOM's* ally for working in the world, advice from that level of Myself was followed by me regardless of whether or not it seemed overtly useful. Perhaps the best example of this was in concluding my Ph.D. research. I'd come up against a technical stumbling block, and had to obey *MOM's* guidance in order to make my "mind" work. In other words, surrendering my personal will to *MOM* was no half-way matter.

* * *

As I said, it took 20 years before The Teacher's training thoroughly sank in—before my physi-

cal, emotional, and mental parts became happy participants (at least moderately happy participants) in my plans. And as my transforming process went through phases I became lighter and lighter in the sense that I, personally, wasn't carrying either the world or the bardo on my back, or inside of me. Consequently, I became a Free Agent, to use modern business slang, and could follow, if I chose, whatever interesting idea came to mind—like sailing across the ocean.

Fortunately, Alyce had already achieved this freedom, and after we married we planned every future adventure together, moving to the California mountains, living in the Mojave desert at the U.S. Naval Ordnance Test Station, backpacking in the Sierra Nevada Mountains, crossing the ocean in our own sailboat, skiing, going to graduate school, becoming psychophysiology researchers, developing and establishing clinical biofeedback, studying the self-regulation skills of yogis in India, becoming mind-body therapists, and lastly, becoming teachers of what we had developed, not only in the U.S. but in other countries. Later, though, when Alyce was confronted by Alz, we arrived at our most strenuous adventure.

Professional burnout, incidentally, is caused by feeling that you, personally, not *MOM*, are responsible for what happens with your clients and in your own life. Ever-regenerating professional enthusiasm, on the other hand, results from turning over to *MOM* both the responsibility and the credit for whatever happens. The joy of this state of consciousness is free for the taking if we pay the price—namely, sacrifice the ego.

* * *

When Mindfulness is earnestly practiced, and *MOM* begins to guide one's life, the normal personal ego begins to shrivel for lack of emotional and mental nourishment. NOT BY WILL-POWER AND NEGATION, please note, of the kind my dad and his father believed in, but by focusing your physical, emotional, and mental energy on transpersonal actions, attitudes, and thoughts which you consciously choose to encourage, not implementing other internal impulses, even though you kindly and compassionately talk to them, and talk with the various subconscious Department Heads they work for.

This latter point, talking to and negotiating with the subconscious parts of your own nature, is the route to genuine freedom. All parts of our self, including the subconscious shadow-side forces which fear the Light, must be compassionately enlightened. First they must learn to tolerate rather than fear the Light of the *SOUL*, then cooperate with the Light. Eventually they come to love the Light, and the transpersonal Kosmos which it represents.

* * *

In my case, as I moved more and more into the *MOM* mode of consciousness I became aware of the fact that my transpersonal intuition was continuously increasing. In other words, when

The Teacher turned off my psychic life He steered me toward *MOM*, and I then eliminated the middle-men of the “ego.” Eventually I learned that this elimination of “the middle-men of the ego” is what protects us from the external dark forces of the bardo. We become clear and transparent, transmitters of the Light, untouchable by the “dark side of the Force.” This is not a metaphor.

George Lucas was definitely on the right track in the Star Wars saga. When the child who grew up to be Darth Vader [in Episode I] was unable to give up the fear instilled in him by his mother’s suffering, he kept the “the middle men of the ego” and thus was able to be seduced by the darkside fascist Emperor, his eventual Master. Fear-Anger-Fascism-Power must be transformed to Love-Forgiveness-Freedom-Power. That is our destiny—and that was the eventual path for Darth Vader when his son, Luke Skywalker, painfully showed the way in “Return of the Jedi.”

* * *

An interesting side effect of Mindfulness Training, at least in my case, was the development of an almost martial-arts awareness of what was happening in the physical world around me. My “automatic” reflex times seemed to shorten, and similar to those who take regular martial-arts training, I began to sense in advance what was going to happen next, especially if I focused my attention on the world.

I’ve made no special effort to encourage this energy-body type awareness, for it’s not what I’m interested in, but truly the most exciting long-lasting physical exhilarations I’ve had were in driving the European autobahns and getting “turned on” to Physical Mindfulness—a state of consciousness that I would call, in brainwave talk, 100% never-flagging beta.

The first time this automobile-enhanced event happened was in an 8-hour mountain-roads trip from Kristiansand on the southern tip of Norway to Bergen, Jun83, when I was 65. On perfect black-top roads, Norwegians tend to be precision high-speed drivers, and the Citroen we’d rented in Paris (Alyce and I, and Judy Green and her husband, Bob Shellenberger) was a pleasure to drive, and soon I was in the swing of my most exciting driving day ever. Wondering about it later, I realized that I had flipped into Physical Mindfulness.

The second time was in Aug98. The Ford Mondeo which Gladys and I rented from Hertz at the Schipol airport in Holland was no Porsche, but it could accelerate from 90 to 100mph in just a few seconds. In 5 weeks we drove 3000 miles in Holland, Denmark, Germany, and Austria. When we got to Germany, I watched my reflexes closely to see if Physical Mindfulness would return after 15 years, and to my great pleasure it did. Never in America has my body had so much fun driving. It was like throwing a dog a bone. No wonder German drivers refuse to have upper speed limits enforced on the autobahn. Perhaps the only time they practice Mindfulness

is when they are driving, and the exhilaration is far too great, for them, to let numerous highway disasters interfere.

Since questions were raised about my “pleasure” in autobahn driving, to my daughters I explained, “If, after passing a car at 95 mph you slow down a mite, the driver behind knows that he must pass, if that’s his desire, before you come up to the car (or truck) ahead. So, if he wants to pass, he quickly speeds an additional 10 mph or more and goes by, allowing you to accelerate back into the high speed lane without yourself changing speed very much, or upsetting the flow of traffic.

If the driver of a high-speed car behind you is satisfied with your average speed, however, he uses the gap you created ahead of any just-passed car to move in behind you. When these maneuvers are done correctly, cars averaging many speeds, between 85 and 115 mph, are able to move in and out of the 2 lanes without touching the brakes, using only engine-drag for slowing.... Whatever the exact situation, drivers seemed to recognize one another’s driving behavior, like in a smooth-going spontaneous ballet, and it was a delight (except for a few 135-mph nuts, some of whom I blocked), to be part of this flow.”

* * *

Why discuss in detail such a relatively unimportant aspect of Mindfulness? Aside from the fact that it’s fun to recall the pleasures of the autobahn, I wish to make the point that the benefits of Physical Mindfulness are paralleled at emotional and mental levels when Full Mindfulness is achieved. Every aspect of one’s life is affected. Since bodies aren’t as long-lasting as *souls*, the autobahn may eventually lose its zest for drivers, including me, but the emotional and mental skills that are developed in Full Mindfulness will help everyone through the bardo when the time comes to drop the physical. That’s the important point.

The best recent book I can recommend on the subject of Mindfulness and physical, emotional, and mental health is *FULL CATASTROPHE LIVING* (Using the Wisdom of Your Body and Mind to Face Stress, Pain, and Illness). The author is clinical psychologist Jon Kabat-Zinn (1990), founder and director of the Stress Reduction Clinic at the University of Massachusetts Medical Center, Worcester, MA 01655. He and others of his group give workshops on Mindfulness throughout the country.

For deeper philosophical, metaphysical, and emotional, mental, and spiritual insights, I can’t recommend anything more highly than the Dalai Lama’s four video cassettes called “The Four Noble Truths” (1997). This David Chernick Production, introduced by Robert A.F. Thurman, is presented by The Network of Buddhist Organizations, United Kingdom, in association with The Office of Tibet, London.

* * *

Another point: Early on I learned through Mindfulness that if I, a Conscious Self, chose to align with *MOM*, I would become a successful agent for The Teacher. As this thought surfaced in my mind, however, I began to worry that perhaps I wouldn't measure up to what He wanted, wouldn't succeed at school, would remain snared in bardo entanglements, and this would obstruct His plans.

When I told Him of this, He said not to worry, for if I should fail, the work would not stop. And I paraphrase, "We always have someone standing by in the wings. If you fail, the play will not be changed, only the role player." That lifted a load. I realized that in order to be a player, what was necessary was to make an effort. Also, from other things The Teacher said, I knew that it wasn't required of me to "conquer" all of my ego traps and darkside involvements in an instant.

But more importantly for my peace of mind, The Teacher and His group had contingency plans. If any team member failed to do his or her part in the coming years, someone else would step in. The overall enterprise, whatever it was, wouldn't be endangered. The Teacher expanded His remark by adding that the Fellowship of Light always made it a practice to have two or more candidates who could take over in every position of Their earthside operations.

AN ASIDE: Over a period of ten years or so, Dr. Erwood started a number of meditation study groups for The Teacher, and almost all of them floundered on ego conflicts. When one day I asked The Teacher what the reason was for these failures, since from His perspective, I said, He could see in advance what would happen with various personalities, His explanation was the same as the one The Tibetan gave concerning the fact that of more than a dozen study groups he had begun, through Alice Ann Bailey, only one had survived the shoals of personality.

The reason for starting the groups? Every member had to be given a chance to be of service because they had earned the right in a previous life to "try out" for a role. It was anticipated that the groups would have personality failures, The Teacher said, but the opportunity to succeed had to be offered to those who had earned it. Eventually, in the last quarter of the century, members who stayed the course would still be players—and having survived psychic and egoic vicissitudes, would be able to help in the earthing of the Fellowship's Plan. Interesting.

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BOOK SYNCHRONICITIES

Through Mindfulness I began to understand that the *MOM* section of my Being was responsible for most of the positive synchronicities which had occurred in my life. And I became more-than-ever aware of the remarkable differences between my *soul* and my *SOUL*, the latter being the Christed Self with whom the *High Self* is blended. My *soul*, however, was tangled in desires, physical, emotional, and mental. It was enmeshed in the bardo. Also, it was sometimes angry and irritable, and especially indignant if unjustly accused of whatever. Also, different from Edgar Cayce, it had to study diligently in order to engrave scientific data into its brain.

MOM, on the other hand, was free of the bardo. It was serene, joyful, wise, and always compassionate, loving, and forgiving. And, like Edgar Cayce, it had an admittance card to the akashic library, and there could read the past in the Planetary Mind (the Memory of both Nature and the human Collective Unconscious), and also see future possibilities and probabilities in the Planetary Mind (the Intention of both Nature and the Collective Unconscious). More on this later.

You will note that I use Planetary Mind and Mind of God interchangeably. God's Mind extends throughout the Kosmos, of course. Planetary Mind, on the other hand, is primarily the Divine Weaver for Earth, in Whom and for Whom the Fellowship of Light works.

* * *

After I surrendered my egoic will and turned my future over to *MOM*, it became the boon of my life, arranging synchronicities so that everything I needed for transpersonal purposes became available, or happened. When finally, about '55, I realized how perfectly this worked, I no longer tried, as a personality, to MAKE anything happen. I would work toward a goal without giving overt thought to "good" or "bad" events that happened along the way—merely kept my eye on the ball, so to speak, letting *MOM* and the Kosmos arrange whatever they wished. I became free of personal intention. A noticeable relief.

Interestingly, to the extent that I maintained Mindfulness, enjoyment of the world and freedom to do whatever seemed interesting became the rule, as opposed to my being trapped in, or burdened down by, the physical, emotional, and mental worlds. I called *MOM*, on occasion, though, and explained, from my point of view, what I felt I needed—and when the Mindfulness mode of consciousness was sustained, *MOM* either fulfilled the need or explained "why not."

Entertainingly—and many people have had this same experience—if I didn't follow *MOM's* recommendations after I said "You've got the ball," and persisted in going my way instead of MY way, negative synchronicities tended to get my attention. For instance, the car wouldn't start, light bulbs continuously burned out (new bulbs, one after another), and most striking of all, *MOM* refused to let my "ego mind," work on projects of which it didn't approve. Examples

of this are outlined below in the Mental Relay project, and in the unexpected problem which came up near the end of my Ph.D. research at the University of Chicago. If I went *MOM's* way, however, positive synchronicities were the rule. As an illustration, consider the following series of events.

* * *

In Jul99 I realized that I needed up-to-date information for AVIZ on what “enlightened” contemporaries thought in regard to the final stages of Earth life, and its relation to the body, to the *soul*, to *MOM*, and to the bardo—and also I wished to have an update on “remote viewing,” and on Biological Psychology.

Specifically, I wanted information on (1) hospices—and the possibility that elderly people are beginning to give reports on the bardo before they die, (2) psychics—and what they say nowadays about the bardo, (3) transpersonal psychology—and what might be said nowadays about the need to prepare for the bardo, and (4) possible negative karma generated by practicing magic for personality reasons, as in remote viewing for intelligence agencies, and last of all, (5) Biological Psychology—to get today’s most advanced neuroscientific opinion on how “mind” is related to “brain,” as compared with the neuroscience opinion of ’64, at which time I transferred my research from Medical Psychology at the University of Chicago to the Research Department of the Menninger Foundation, Topeka.

In formulating an outline of AVIZ, I contemplated the above “needs,” assuming that if this information was useful, sooner or later *MOM* would find whatever was required. My problem, I said to *MOM*, was that I didn’t know exactly what to look for, and also, I really didn’t have time to look because of work on the first chapters of AVIZ.

Imagine my grateful appreciation, therefore, when two months later I went to a local bookstore to get a copy of Ben Carson’s book *THE BIG PICTURE* (1999), a story of *MOM* in the life of the Director of Pediatric Neurosurgery at Johns Hopkins Hospital, Baltimore, Maryland, and unexpectedly found three books, which I’d never heard of, but which were exactly what I needed for Items 1-3 above. They were placed almost side by side on a table by the front door, along with 20 or 30 miscellaneous other titles, fiction and non-fiction.

About two days later a fourth book showed up in the mail on “remote viewing.” And two weeks later I received a fifth book on Cognitive Neuroscience which I hadn’t planned to order because of its price (\$66 to Library-of-Science Book Club members).

AN ASIDE: Ben Carson’s concluding words in *THE BIG PICTURE* are, “In other words, we need to realize that God is in control. We need to seek his will and get his perspective by developing a relationship with him and his word. When we can begin to see the world through

his eyes of love and compassion, we will also see ourselves in a true light, as part of his plan. Then, and only then, can we really begin to understand the Big Picture.” Fascinating. I couldn’t summarize AVIZ in a better way, even though I would substitute *MOM* for “God,” because the *High-Self/SOUL* is the agent of God’s will in us, in whose “perspective” it is a blessing to live and move and have our being.

* * *

The books which “appeared” in response to my “needs” were:

1. On hospices—THE WISDOM OF DYING: PRACTICES FOR LIVING (1999) by N. Michael Murphy, M.D. Dr. Murphy is a psychiatrist and hospice organizer whose book is a synopsis of two decades of work in the field of “Dying and the *Soul*.” His interest was stimulated by Dr. Elizabeth Kubler-Ross in ’78 at a workshop on death and dying. With such a book available for everyone, it is not necessary for me to say anything about the failure of medical and religious institutions to help dying people prepare to leave their physical bodies. Part of the book discusses how to “give and receive love” in a family meeting. Angers and jealousies generated over years of bickering often can be dissolved in a day of storytelling and forgiving, when the crisis of a death in the family brings estranged relatives together. Murphy’s suggestions on how to set up such a meeting, and how to conduct it, are superlative.

At the end of his Introduction he says, “When we are able to look into the face of impermanence, give thanks, and say, “I love you,” we will be in touch with all the wisdom we need for a life of meaning. We will not need to be rich and famous or even reborn, because in the moment of looking life in the face we will discover that we have all we need. When all is said and done, we discover that there are very few essentials in this life. Perhaps there are only two: love, and letting go.”

If I had unlimited funds, I’d send this book to every health-care practitioner in America for its suggestions on how to work with both the patient and the patient’s relatives when a terminal illness finally reveals the futility of medical denial and family denial.

Murphy made no reference, however, to the dying person being able to comment on conditions in the bardo. And possibly he hasn’t yet used the Tibetan technique of reading spiritual texts to the dying or “dead” person. With an expanded cultural view of *soul* and *SOUL* in the 21st Century, however, the addition of that procedure to medicine, religion, and psychology, in working with terminal patients, will make good sense.

* * *

In addition, a month later, during a discussion of Murphy’s book with social worker Celia

Coates, she told me of FINAL GIFTS (Understanding the Special Awareness, Needs, and Communications of the Dying), a book in which hospice nurses Maggie Callanan and Patricia Kelley (1992) tell stories of their work. Many patients, usually days before their transition, begin to talk of events, people, and places which are obviously on “the other side.” In the authors’ words:

The most prevalent theme in Nearing Death Awareness seems to be the presence of someone not alive.... Dying people often interact with someone invisible to others—talking to them, smiling or nodding at them. Sometimes, more than one invisible person is involved.... Even when people don’t recognize the figure they’re seeing they don’t appear upset or frightened. Most accept these other presences without question [Page 85].

Below, in Chapter 7: IN THE BARDO, many such occurrences are noted, but because an Alzper has months, or years, to become acquainted with the bardo before leaving, we survivors have an unusual opportunity not only to help them through their next experience, toward merging with the Light, but also to learn a few things ourselves.

In regard to death and dying, the six-hour PBS Special by Bill Moyers has meaning for everyone on the planet, not just Americans (Moyers, 2000). Called “On Our Own Terms: Moyers on Dying,” this video shows how people, especially Americans, can come to their final days in peace rather than fear. And that peaceful state of mind, I learned from my Alz years with Alyce, and from a study of near-death experiences, helps dying persons find the Light.

On PBS’ “Religion and Ethics Newsweekly” program of 9sep00 (Abernathy, 2000), Bill Moyers said to Bob Abernathy, “We don’t die very well in America.... It’s un-American to die in America.” Nevertheless, according to Moyers, a recent survey indicated that 75% of Americans believe they will have an Afterlife. To them I say, “The present book is your travel guide. Don’t leave for ‘home’ without it.”

Bill Moyers also said, “Americans don’t like limits. We don’t like boundaries, and talking about death means talking about the ultimate boundary.... Death is the last taboo when it comes to the great American conversation and we need to bring it out of the shadow, out of the closet, and talk about it openly and frankly. Talking about death and dying is the best weapon in overcoming our fear of dying.... We are all consumers of death. Death is the great universal. The last time I looked, the death rate in America remained the same—one per person.”

To that I would have commented, if I had been on the program, “Actually, death is no ‘ultimate boundary’ no matter how superstitious or fearful Americans are. It’s the Body Self that is afraid to die, not the *soul*. The 98% percent of our psyche that already is in the ‘collective uncon-

scious' knows that instead of death there is only a 'change of bodies,' and the bodies which we wear in the Afterlife (the bardo) are far more interesting than what we are presently clothed in. In an eye-blink we can go 1000 miles to visit someone, if we choose."

* * *

2. On psychics—QUESTIONS FROM EARTH, ANSWERS FROM HEAVEN (1999) by Char Margolis. As implied in my previous comment, I can't recommend a book more highly for those who wish to get an idea of how transpersonal intuition can bridge the gap between bardo and MOM. On the cover alongside Char's picture it says, "A Psychic Intuitive's Discussion of Life, Death, and What Awaits Us Beyond." For readers who may feel that AVIZ is too philosophical or metaphysical, Char's book focuses on some of my deepest interests and insights in an easy-to-read way.

* * *

3. On transpersonal psychology—THE FORCE OF CHARACTER: AND THE LASTING LIFE (1999) by James Hillman. This is one of the most beautiful books I have read. It can be thought of as a single grand 200-page poem, though it is divided into "Lasting, Leaving, Left. Three parts, three main ideas," as Hillman put it. It concerns how to live so that your SOUL's goals are achieved! His book is especially inspirational for baby boomers and elders because it focuses on how the last third of life can be a spiritual adventure in the sky, rather than ground-based waiting to die. Near the end, in a chapter called "The Virtues of Character," he says, "Character reintroduces Fate into psychology. Substitutions for character eliminated this ancient connection. 'Ego,' 'personality,' 'agent,' 'individual' reduce psychology to the study of human behavior—to processes, functions, motivations—and omit the fateful consequences implied by the idea of character. Psychology shorn of fate is too shallow to address its subject, the soul.

If I substituted *High Self* for "character" and SOUL for "soul," the above quotation would make a good final statement for AVIZ.

* * *

4. On possible negative karma generated by practicing magic—a fourth publication, PSYCHIC WARRIOR, was sent to me by psychiatrist Charles Roth shortly after I "found" the above three books (11sep99). Charles had phoned the day before to discuss some of his vision dreams and experiences in the bardo, and happened to mention the CIA's Stargate Project. Oddly enough, that project was tied in with an issue which I wished to discuss in AVIZ, namely, what is the reaction in the bardo for use of magical powers, sorcery, in the American Indian meaning of "sorcery," "manipulating Nature by personal will power.

According to the Bible there's an unpleasant reaction in store for those who work carelessly with magic from any level below the Heaven of Heavens. In other words, if we wish to influence Nature directly by psychophysical manipulation (mind-over-matter magic) the safe route is to go to *MOM* with the idea, and then let happen what may. I first learned this from The Teacher, and later found the same idea in the writings of both The Tibetan and Aurobindo.

PSYCHIC WARRIOR, by Captain David Morehouse (1996), tells of his being knocked out of his body and into the bardo when a "stray" bullet slammed into his helmet during Mideast military training of Jordanese troops by American Rangers. This *MOM*-planned "accident" eventually led to his being accepted and trained in the Stargate Project for out-of-body surveillance of America's enemies. The karmic involvements which David had to face are classic examples of battles amongst the archetypal gods. [More on the gods later.] His eventual escape from the "underworld" consisted of publishing, against intelligence-community opposition, his book on out-of-body surveillance. He alerts Americans to the dangers of secrecy in this area of *soul* development. One interesting thing I learned toward the end of the book was that a publisher was found for him by Ingo Swann.

Ingo, a New York artist, was one of our subjects at Menninger in the Copper Wall Project (described below). Before '70 he was what I would call a "student of the bardo," and in the early Seventies it was he who introduced the idea of "remote viewing" to scientists at the Stanford Research Institute. This I learned from Stanford physicist Edwin May in '87 when he recommended that Ingo be one of our copper-wall research subjects. The scientific paper on remote viewing which May sent me was an eye-opener (Puthoff and Targ, 1976).

Ingo told me in '89 that at the request of a government agency he'd trained the original group of 23 remote-viewers who were to be used in surveillance. His stipulation, in accepting the task, was that he select all of the trainees. One of these, however, a government agent whom he couldn't reject, failed. The results, he said, were classified so he couldn't give additional data. But now the secret is out, much to the betterment of humanity, though it may be an irritating state of affairs for out-in-the-cold fear-ridden people in the intelligence communities of all nations.

Another book on this important subject came to my attention just recently (Sep00) with an Introduction by Charles T. Tart, Ph.D. This book, called *MIND TREK*, is a description of Joseph McMoneagle's experiences as an early-day remote viewer (McMoneagle, 1997), and covers methodological details not discussed by David Morehouse. Relatedly, McMoneagle's second book, on the perception of time, corresponds remarkably with my own experiences, though he and I came to a similar perspective by different routes (McMoneagle, 1998)

* * *

5. On biological psychology—COGNITIVE NEUROSCIENCE: THE BIOLOGY OF THE MIND (1998), by Michael Gazzaniga, Richard Ivry, and George Mangun. This book is a comprehensive summary of what happened in 150 years of trying to understand the brain, and includes most everything in neurology theory which was researched both before and after I received my Ph.D. Though COGNITIVE NEUROSCIENCE has many details, somewhat like a map of Chicago with names and addresses of most of the people who live there as well as what they do for a living, it is written to be understood by anyone, in any field, who is capable of reading college material. The authors didn't neglect a single thing that I'd learned about neuroanatomy and neurophysiology up to '64 (when I moved to the Menninger Foundation from the University of Chicago) and they also covered most of the field of Cognitive Psychology that developed from the Sixties through the Nineties.

However, by ignoring the facts of ESP and psychokinesis, and precognition—and by ignoring the thousands of research reports on simple-minded biofeedback—the authors were able to maintain the fiction that the brain is the source of the mind, rather than the instrument of the mind. More on this in Chapter 9.

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BACK TO THE CHRONOLOGICAL STORY: The Biosketch below is useful nowadays in setting up speaking engagements, but here it outlines the remainder of my outer-life biography.

ELMER GREEN, Ph.D. BIOSKETCH OZAWKIE, KANSAS. SEPTEMBER 2001.

CONSULTANT: Life Sciences Institute of Mind-Body Health, Topeka, Kansas.

DIRECTOR EMERITUS: Voluntary Controls Program, Menninger Clinic, Topeka, KS.

SCIENCE DIRECTOR: Dove Health Alliance, Aptos, California.

1942. B.Physics. University of Minnesota.

1946. Graduate student, Dept. of Physics, UCLA (no degree).

1947-1955. Physicist, Naval Weapons Center, China Lake, California; specializing in optics, electronics, and computing.

1955-1957. Supervisory Physicist. Assessments Division, Naval Weapons Center.

1958-1962. Ph.D. Biopsychology. University of Chicago.

1964. Established the Psychophysiology Laboratory, Research Department, Menninger Clinic, Topeka, Kansas.

1967. Founded the Menninger VOLUNTARY CONTROLS PROGRAM for research, clinical application, and teaching in biofeedback and psychophysiologic self regulation.

1969. April: Founded with Alyce Green (who died of Alzheimer's, 6aug94), the on-going COUNCIL GROVE CONFERENCE for the study of Voluntary Control of Internal States: Body-Mind-Spirit.

1969. October: Co-founded the BIOFEEDBACK RESEARCH SOCIETY, now known as the ASSOCIATION FOR APPLIED PSYCHOPHYSIOLOGY AND BIOFEEDBACK (AAPB).

1978. President of AAPB.

1990. Co-founded the INTERNATIONAL SOCIETY FOR THE STUDY OF SUBTLE ENERGIES AND ENERGY MEDICINE (ISSSEEM).

1990-1992. President of ISSSEEM.

1992-present. ISSSEEM Board member. Associate Editor of its journal, SUBTLE ENERGIES AND ENERGY MEDICINE. Writer of the column called Brass Tacks in the ISSSEEM magazine called BRIDGES.

Past research combined the disciplines of Autogenic Training and Biofeedback Training, and included physiologic studies of yogis in India (1973). A video documentary of these investigations, filmed in the United States and in India, is called "Biofeedback: The Yoga of the West" (Elda Hartley producer, Hartley Film Foundation, Cat Rock Road, Cos Cob, Connecticut, 06807).

Authored, with wife and colleague, Alyce Green, a number of papers and published the book, Beyond Biofeedback. Currently a member of several professional societies and advisory boards. Together with Alyce lectured and conducted workshops on the Theory and Practice of Biofeedback Training for Psychophysiologic Self-Regulation for 20 years, in the United States, Australia, Canada, India, Great Britain, Holland, the Philippines, and the Soviet Union.

In recent research called The Copper Wall Project (a study of psychophysics and psychophysiology during a form of Tibetan meditation), together with colleagues, found anomalous electric-field effects in and around the bodies of well-known "healers." A video documentary of this phenomenon, made with healer Mietek Wirkus, is called, "Bioenergy: A Healing Art" (Wirkus Bioenergy Foundation, 4803 St. Elmo Avenue, Bethesda, MD 20814).

* * *

WORLD WAR II

A week after graduating from the University of Minnesota with a B.Physics degree, Jun42, I began learning the rudiments of "time and motion study" in the Engineering Department of Minneapolis Honeywell. And with a wife and four children to support during WWII, I seldom had time for anything but overtime work. Soon I was an Assembly Methods Engineer in the Fire-Control Division, setting up assembly lines for the production of Army and Navy telescopic gun sights.

After two years of seventy to eighty hours per week in the Engineering Department, and feeling that the continuous strain might be the end of me, I one day realized that my suffering personality, no matter how much it felt compressed emotionally and mentally, could survive indefinitely if it had food, clothing, shelter, etc. and a loving family. And I eventually said to my complaining kamamanasic self, "If necessary, I can keep this up till the end of my life, and so can you. Life isn't about this, it's about what I keep in Mind spiritually, all of the time."

The freedom and joyful feeling which followed that realization I'll never forget. Also, it is clear in retrospect, the Kosmos responded. I had learned a lesson. It was as if that realization, at the end of '43, changed the ball game of my life, and abundant synchronicities began to happen. Nothing again was the same, and as The Teacher put it when I reported on this to Him, "Never again will it seem that you are trapped with your nose to the grindstone." He was right.

* * *

Within a week of that "realization of freedom" a situation arose in the Engineering Department of Honeywell which not only stimulated me to leave, but also made it possible to transfer to the Aeronautics Department with increased company standing. And shortly thereafter I was introduced to the intricacies of Honeywell's aircraft autopilots, turboregulators (which made high-altitude bombing runs possible), and bombsight stabilizers (on which Norden bombsights were mounted in B-17s, B-24s, and B-29s). Following that, in Feb44 I was assigned to work with the Army Air Force (now the Air Force), at Boise, Idaho, and at Mountain Home, along with two other Honeywell Technical Representatives.

Flight crews were being trained for European combat and my primary job was to help teach pilots and bombardiers how to use autopilots and bombsight stabilizers effectively. Flying every day with airmen who often had no more than 5 hours of B-24 flight time gave me some later-appreciated insights into the physiological effects of psychological stress, especially because on the average we lost two crews per week in desert crashes.

In Aug44 I was transferred to the Army Air Base at Tonopah, Nevada, as the sole Honeywell Tech Rep, and from there went to Vancouver, British Columbia, Oct44, to work with pilots of the Royal Canadian Air Force at three air bases. What led to this transfer was my request for assignment to a place where the family could join me. Tonopah, a mining town, was not suitable in '44 for children. The Army Air Force had doubled the town's population, few building materials were available, and many servicemen and their wives were living in remodeled chicken coops!

I, however, with a slight feeling of guilt, lived in the relatively-plush antique old Mizpah Hotel, playing inexpensive bingo at night along with a boisterous crowd of gamblers and drinkers. Fortunately, those two bardo-traps I'd already gone through, and escaped from, at the fraternity.

Five weeks after I found a place to live near Vancouver, the family joined me, in mid-Nov44. Alyce had phoned my supervisor in Minneapolis and had been assured that British Columbia would be my final assignment until the war ended, and within a few weeks she sold our Minneapolis home and its furnishings, sent some household treasures to Bekins Storage in Bellingham, Washington, packed up the kids and their belongings, and came to Canada. When I met them at the grand terminal of the Canadian National Railroad in Vancouver, Judy was 20 months old and it was the first time I'd seen her walk. She remembered me, though, and came straight across to my arms from where Alyce put her down.

* * *

It was a great reunion—but four weeks later, 22dec44, I got a telegram at our Crescent-Beach house, from the Western Supervisor of Honeywell Technical Representatives, a man whom I'd never met, ordering me to report to the Officer in Charge, Army Air Base, Victorville, California! Lend-lease between the U.S. and Canada was being canceled, the telegram said, and I had to leave British Columbia before 1jan45! This turned out to be wrong, but Southern California was our destiny.

INTERESTING COINCIDENCES: First: When Alyce and I talked with Sri Mozumdar at the Divine Science Center in '41, we were so captivated by his description of the spiritual ambience of the mountains above San Bernardino, where his temple was located, that we had decided to sometime, somehow, "move to the mountains above San Bernardino." Second: I'd been chosen from a number of Honeywell Tech Reps to represent the company in British Columbia, but I could have been sent to a dozen other places. Third: Alyce had been encouraged by my top supervisor at Honeywell to pack up the family and move to Vancouver. Fourth: My orders to go to Victorville had been a mistake. The company really didn't want me to go there.

How this had come about was instructive, because since first meeting Dr. Erwood and The Teacher in Minneapolis, I'd become interested in the uncanny way in which the Kosmos integrated dozens of variables so as to make a pre-cognized event (and sometimes a consciously visualized event), take place. I have a fair understanding of the process now, but in those days it was Greek to me.

* * *

British Columbia in Dec44, in the vicinity of Vancouver where the 3 RCAF air bases were located, was covered with impenetrable dense fog till afternoon most every day, and some days the fog never lifted. And since there was little wind, ice crystals formed on every twig and fern, and on every car window, and it sometimes took hours to drive, at 10mph or less, the short distance from one air base to another. With solid ice continually forming on the car's windshield it was necessary every few miles to get out and break up the accumulation. Defrosters

and windshield wipers were not of great help in those days. And that fog problem was what got me “transferred.”

The home office knew my address, but since there was no telephone at the only place I could find to live near Vancouver, a summer house (with no furnace!) on Crescent Beach, the best way to get in touch with me was to contact the Air Bases or send a telegram to the house address. My immediate boss, the Western States Supervisor, hadn't seen the B.C. air bases himself, however, and had decided to drive to Vancouver from Boise on an inspection trip, and also expected to meet me in person. For him, it was a disaster. Coming from sunny Boise to almost-undriveable Vancouver at that time of year was a mistake.

* * *

Interestingly, when I got the telegram I felt that something offbeat was occurring, and guessing that Honeywell might reverse itself, Alyce and I decided to start for California instantly and be enroute if further word should arrive. For 48 hours I held my breath while we packed everything on our 1937 Terraplane, top and back. We gave our Christmas Tree to a neighbor, and at 5pm on 24dec44 crossed the border, heading south. The U.S. Customs officer looked in the car, smiled and said, “Why would anyone be traveling with such a load on Christmas Eve?” My answer was something like, “Well, you know how it is. Orders are orders.”

At dinner in Bellingham we exchanged token Christmas gifts and planned our route. The children were excited by this unexpected trip, though Pat was sorry that she had to depart from a new friend at school without saying good-bye. On New Year's Eve we reached San Bernardino, California, and had dinner at the old Antlers Hotel.

* * *

Southern California in December, with green lawns, flowers, eucalyptus and pepper trees, seemed like a different planet compared with Minnesota and Canada. On 2jan45, Alyce and I left Pat in charge of the other children, for she was a little mother even though she had just reached 12 years of age, and drove to Victorville. There I first checked in with the Commanding Officer of the Army Air Base and then got two adjoining rooms for the family above the lobby of the old Victorville Hotel. Andy Devine and Gene Autry would have felt at home.

* * *

Then I phoned my Minneapolis boss. He asked, abruptly, “Where are you?” When I said Victorville, he was upset. “Didn't you get my telegram saying to stay in Vancouver?”

I explained that the only telegram I'd received said to be out of B.C. by 1jan45 and report to

the Victorville Air Base in California, and I had complied, leaving on Christmas Eve. Unfortunately (fortunately), he'd sent his telegram on 26dec44, when we were halfway through Oregon, driving down the Coast Highway to California.

He was irate about that first telegram, but said I might as well stay in Victorville since it wasn't convenient to go back to Vancouver. Aside from the fact that lend-lease had never been in doubt, the Boise man's problem was that he got lost in the fog. For three days he'd been trying to find me at Canadian Air Bases, but whenever he arrived at one I'd have just left for another. Then, instead of keeping his cool he blew his stack and, to get even, sent a telegram ordering me to the most barren place he could think of, Victorville! [His *MOM* must have known that that was where we should be, and where we wanted to be. Mozumdar's temple could almost be seen on the mountain-ridge between Victorville and San Bernardino.]

The stay at Victorville lasted three months, and then I was ordered to Herrington, Kansas to get a few days training in B-29 autopilots, and then fly to the island of Tinian, 125 miles north of Guam, 1500 miles south of Tokyo. There, my job was to provide quality control for Honeywell's equipment in the 462nd Bomb Group, Eighth Air Force, and check out, in flight, ground-based maintenance.

* * *

After receiving the Tinian orders, the family's immediate problem was where to live? Alyce and the children couldn't stay in the Victorville Hotel during wartime unless I worked at the Air Base, and none of the family wanted to return to Minneapolis. Southern California was already in their blood. After meditating on the matter, I fell asleep and dreamed that the family would live in a rustic L-shaped house surrounded by pine trees. Not knowing where that might be, I suggested to Alyce that we go to San Bernardino, find a minister of the Spiritualist Church, and ask what she "saw."

It was an interesting experience. I found a name and number in San Bernardino's Yellow Pages, phoned, and soon Alyce and I were in the minister's living room. She was the very best kind of person I had become acquainted with in my "psychic research" project of '37 and '38, and I felt hopeful that her "seeing" would give us a clue. She didn't go into trance, but closed her eyes for a few seconds after Alyce and I explained the problem, and although I had said nothing about my impressions, for I didn't want to distort her images, she described the L-shaped house and the trees that I had seen. The question then: Where is it?. After a few more seconds with closed eyes she pointed in the direction of Los Angeles. That, to Alyce and me, meant somewhere in the mountains to the west of San Bernardino.

* * *

Before we left, this lady told us several interesting things about the future lives of our four children, things which eventually proved on target. What I remember in particular was that she said that the youngest daughter had some of my own science-oriented tendencies, and eventually would join me in research! Amazing precognition. In '73, 28 1/2 years later, Alyce and Judy and I comprised the psychophysiological research team which Dr. Roy Menninger authorized to go to India for three months to study the mind-body skills of yogis.

* * *

Leaving the minister's home, Alyce and I drove up old Route 66 through Cajon Pass enroute to Victorville, and stopped for a few minutes at a turnoff to ponder. A highway sign at that point indicated that a village named Wrightwood lay to the west, so following the psychic's intuition, we turned and went up the mountain. At 6000 feet we found Wrightwood nestled between two hills (astride the San Andreas Fault we shakingly discovered later). In '45, Wrightwood was one of California's idyllic mountain villages, very few homes, lots of open space, huge Yellow Pines, and a four-season sun-drenched climate.

We found the L-shaped house at the intersection of Helen and Willow, and discovered that it was the Wright's original house, the couple after whom the village was named. And now Mrs. Wright, who was in her 80's, wanted to sell it. When she learned it was for a family of six, she immediately said okay, and gave it to us for \$1750. The house, being very old, and partly made of compoboard, had holes where birds flew in and out of the bedroom, but to us it was a god-send.

Alyce and the children were soon installed in the intact part of the house which included the kitchen. And all that area, heated by an oil-burning free-standing stove was cozy, even though a bit of snow was still on the ground. I left Wrightwood for Kansas after only one day, and Alyce had to take care of the family without me for several months. Within a few weeks, though, she succeeded in having the house made weathertight by a carpenter, and on my return from Tinian we ourselves covered the exterior with shakes. For three years it was a delightful place to live. Interestingly, Aldous Huxley and his wife, Maria, and J.Krishnamurti, too, lived in Wrightwood.

[Oddly enough, I painted Aldous Huxley's house and found, in the sagebrush nearby, a page of his manuscript called THE PERENNIAL PHILOSOPHY (1944). It was an outstanding book, incorporating much of what he'd learned from Krishnamurti, later outlined in Krishnamurti's THINK ON THESE THINGS (1964). Eventually Aldous indulged in peyote and decided that the best way to contact spirit was through hallucinogenic drugs. And in his novel ISLAND, he showed his boredom with the normally-slow process of self-improvement, and vented his anger against not quickly getting what his thinking mind wanted, namely, pure spiritual enlightenment. A genuine contradiction.

The psychedelic drug route, he decided, was the real way to go (Huxley, 1954). I interpreted his revision of ideas over the years to the fact that he, being very very clever, had hoped to get to Heaven in his mortal "*soul*," and when that idea fizzled, anger against the immortal "*SOUL*" was the reaction. He didn't have the patience, perseverance, and insight of Richard Alpert, the Harvard psychedelicist who in '67 or thereabouts was given the name Ram Das (God's servant), by a Teacher in India, and shortly thereafter returned to the U.S. to tell what he had learned. Fortunately, from my point of view, more people listened to Ram Das than to Huxley.]

* * *

WWII ended in Sep45, and after five months on Tinian, where I'd driven several times around the three atom-bomb buildings which were under the care of the Composite Bomb Group, I flew back to the United States, was instantly discharged from Honeywell, which during the war had been operating on a "cost plus" basis like every other wartime factory, and returned to the tranquillity and beauty of Wrightwood.

The first few idyllic months after returning from Tinian were spent with the family. Alyce and I hiked the Blue Ridge Trails up above our home in the San Gabriel Mountains, played dozens of 78rpm records, canned 100 quarts of peaches and pears, and listened to radio programs (much funnier than the gross sex-oriented TV programs which seem to be popular nowadays). Most of our "free" time, though, was spent reading aloud from books such as THE MAHATMA LETTERS TO A.P. SINNETT (Barker, 1923), MAN: GRAND SYMBOL OF THE MYSTERIES (Hall, 1932), and A TREATISE ON WHITE MAGIC (Bailey, 1934).

* * *

Finally, like all things, the vacation ended, and in Jan46 I drove down to the California Institute of Technology in Pasadena and talked with Dr. Robert Millikan, whose electron-charge experiment I'd repeated in a physics course at the University of Minnesota (the experiment for which he was awarded the Nobel Prize for Physics in 1923). Now 78 years old, he was a mellow sage and, after I explained my up-and-down experience at Minnesota and convinced him of my determination to continue in physics, he offered to help me get admitted to graduate school at CIT, if I could raise the tuition. My grades at Minnesota, he noted, kindly, weren't adequate for a scholarship.

* * *

DEPARTMENT OF PHYSICS, UCLA

After thanking Millikan, I went on to UCLA (University of California, Los Angeles), where only a modest tuition as a California resident was needed to enroll as a Special Student, \$45 as I remember. After explaining my problems at the University of Minnesota, and discussing my Minnesota transcript with Dr. Ellis, the Chairman of the Department of Physics, he admitted me to graduate study. Also, he became my faculty advisor.

Going back to school was fascinating, but strenuous. During weekdays, I lived not far from UCLA at my mother's apartment in Los Angeles. She had become a minister of the Church of Religious Science and had founded that denomination's Church in Inglewood, near the Los Angeles airport. On weekends, I drove the 100 miles to Wrightwood and back.

Oddly enough, the single semester I spent at UCLA, before running out of money to keep the family going, became, in a way, an important continuation of what I'd been learning from The Teacher about Mindfulness and the ability to "read the akashic record," forward and backward.

* * *

SEEING THE FUTURE

In '39, when I'd asked The Teacher to explain how He, or Dr. Erwood, could possibly see future events, directly as they did, or indirectly as I, in vision dreams, He explained that a spiritual level of the Mind of God for this planet, is comprised of Those who work consciously in the Fellowship of Light. These beings, He said, help formulate the Plan of God for this planet. They create thoughtforms for guidance of human aspirations, and being high-level Planners, these Teachers have a measure of awareness concerning what most likely will happen.

In respect to Dr. Erwood and me, He said, whenever we were able to reach the level of spiritual-guidance thoughtforms which the Teachers had created, "which are circulating this planet all of the time in order to provide precognition to meditators and spiritually-oriented people," we get the impression that we are "seeing" the future, whereas in reality we are merely reading the PLAN. This Plan, constructed of thoughtforms in Sub-level 21 of the field-of-mind diagram, the *High-Self* level, is the Design of the transpersonal future.

[NOTE: In the field-of-mind diagram, the spiritual levels of the Mind of God are represented as the horizontal extension of Levels E4 through E7 around the planet, that is, at the Planetary-Lotus level and above. These levels include, in addition to human Lotus beings, all "superior" angels (in the Seventh Heaven of Judaism, and above). And the amalgam of these levels and beings, according to The Tibetan, is called the Conscious Mind of the Planetary Logos. And

everything surrounding the planet below E4 (that is, the three “lower” levels of personalities and *souls*), is the Subconscious Mind of the Planetary Logos.]

The Teacher also explained that the sum total of the Monads (Jewels) who stayed with this planet after graduation from Earth School in order to be of spiritual service, PLUS the still-in-school Lotus Beings of the planet, comprise the Fellowship of Light. In other words, every human being, no matter how depraved he or she may seem to be as a personality, is, at the Lotus level, a member of the Fellowship of Light, albeit unconsciously.

That, according to The Teacher, is what Jesus was referring to in Matthew 25: when He said, “(35) For I was hungry, and ye gave me food; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; (36) Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. (37) Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee; or thirsty, and gave thee drink? (38) When saw we thee a stranger, and took thee in; or naked, and clothed thee? (39) Or when saw we thee sick, or in prison, and came unto thee? (40) And the King [the Christ] shall answer and say to them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

The Teacher also pointedly said that no matter how much I might be opposed, or obstructed, or even slandered in my future life, all those who behaved in such a way were nevertheless *SOULS*, and should be thought of only as *SOULS*, even if I battled with them. Interesting idea. Much like the counseling of Arjuna, the warrior in THE BHAGAVAD GITA, by his charioteer Krishna, to battle to the death his kingdom-usurping cousins—and at the same time see them as immortal spiritual beings (Radakrishman, 1947).

If a person succeeded in always doing that (even on the freeways of Los Angeles), he or she would become genuinely akarmic (A-karmic), that is, would generate zero karma as a consequence of interpersonal interactions. In that regard, The Teacher explained, both positive and negative karma, what people tend to think of as “good” karma and “bad” karma, are problems for the unwary. Only through detachment, becoming akarmic (my word), He said, can we work in the world without becoming part of it.

* * *

Incidentally, the *High Self*, being the “stem” of the Lotus, is our contact with, or the doorway to, the Fellowship of Light. And as both The Tibetan and Aurobindo explained, only on unique occasions do graduate Members of the Fellowship, the Teachers, approach humans at a level lower than the *High Self* of us. In other words, and this was also explained to me by The Teacher, if we wish to communicate with Bodhisattvas (Earth-School graduates), we must first extend our consciousness to the *High Self* level. Otherwise, the “spirit guides” we contact are

mainly from the Fourth, Fifth, and Sixth Heavens, not from the Christed-Self Seventh Heaven, the Heaven-of-Heavens, E4 in the field-of-mind diagram.

This does not mean that average “spirit guides” are necessarily inadequate, of course, any more than we personalities are inadequate in what we do for others, but it does imply that average spirit guides are themselves still in the process of merging with the Light of the *SOUL*. For advanced non-graduate guides, and the angels of the upper bardo who help them, this work with human *souls* is their service to the Fellowship of Light, to which, as I said, every human belongs. A guide’s individual goal, of course, is to merge with their own *SOUL*, and thus become a Conscious Mind in the spiritual sense of the word.

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BACK TO UCLA: What I wish to focus on now could be interpreted as self-centered, but the main reason I describe the evolution of my successes in the following pages is to explain how it came about, because everyone can do what I did by calling on their *MOM*.

The Teacher taught me through Mindfulness Training how to do it, and I got some additional useful ideas from Napoleon Hill’s writings, but I can say in advance that in order to demonstrate success, there are only two necessary conditions—perseverance and adaptability. With these, we can turn every obstacle into a step up. This is exactly what W. Clement Stone explains in his interesting book, *THE SUCCESS SYSTEM THAT NEVER FAILS* (Stone, 1962). He tells how he created a multi-million-dollar life insurance business by training salesmen to succeed.

The original ground-breaking book along this line, though, from which I got some of my best ideas while selling life insurance in ’41, is *THINK AND GROW RICH* (Hill, 1937). Commissioned by Andrew Carnegie to interview the 500 most successful business people in America, Napoleon Hill’s inspirational classic was followed by *SUCCESS THROUGH A POSITIVE MENTAL ATTITUDE* (Hill and Stone, 1987, c1960).

The latter book had sold over 900,000 copies by 1987, and was a source of inspiration not only for Rev. Norman Vincent Peale but also for Rev. Robert H. Schuller, who told Stone, “*SUCCESS THROUGH A POSITIVE MENTAL ATTITUDE* is one of the ten books that has most impacted my faith and my philosophy. It is a premier book, a classic book, a historic book on one of the most important subjects a person can study. No person’s education is complete without the concepts you and Napoleon Hill articulated in it so wisely and so well [P. xvii].”

* * *

In my case however, which is somewhat different from what Hill and Stone speak of so eloquently, I wish to tell how I used Mindfulness and my contact with *MOM* to transform myself from a mediocre undergraduate student at the University of Minnesota, to a good graduate student at UCLA, and finally to an outstanding graduate student at the University of Chicago, where in four years I received 2 B's and all the rest A's. And in my field of specialization—in spite of a lack of enthusiasm in three professors—I collected a straight-A average, 4.0, the highest possible.

* * *

After enrolling in the Department of Physics at UCLA, I signed up for four courses, “Nuclear Physics,” “Hydrodynamics,” “Spherical Harmonics and the Theory of Potential,” and “Thermodynamics.” My four grades were B's, about which I felt moderately okay since I'd become rusty in math in five years. I mention these mundane matters because two of the courses have since helped me in an interesting way.

* * *

First: Nuclear Physics. This course, taught by the Head of the Department of Physics, Professor Ellis, gave me enough mathematical and conceptual background in quantum mechanics so that I could make sense of physicist Ilya Prigogine's work on self-organizing structures (“dissipative structures”), as explained in his explanatory book called *THE END OF CERTAINTY* (Prigogine, 1997).

Since the deterministic concepts of Newton and Einstein appear to have been shot down by his neg-entropy thermodynamic ideas, for good, for which he was awarded a Nobel Laureate in chemistry, and since on the other hand he does not subscribe to a “throw of the dice” universe, there is room (as I see it) for “intention” in physics, in addition to “matter.” There is no mathematics for “intention,” of course, at least not yet, but what's important is that Prigogine provides ammunition for jolting those who are dead set against mind in the empiric mind-over-matter controversy—which is just now heating up.

Second: Hydrodynamics. What I now wish to describe is how, through Mindfulness, I learned to shift into the Witness level of Mind at will, the Mind-of-Me level, and “read” the akashic record, the so-called Memory of God in regard to mathematics and physics. Technically, this is an INNER-LIFE phenomenon, but it had a strong impact on the outside world, as did similar events in '62 at the University of Chicago, so it is appropriate to include here.

In advance, though, I should explain that from a scientific point of view, except for my performance in the mathematics of psychophysics, I'm far down the scale of cognoscenti in statistics, chemistry, mathematics, and physics, somewhere at the level of a second-year graduate student.

But, once I learned to consistently get information from the akashic record, by flipping into the Witness mode of consciousness, there were no problems in hydrodynamics which I couldn't solve (at least in '46), despite the fact that I got a B in the course.

The course itself had no particular significance in regard to my present understanding of Nature, except that what is now called chaos theory was then, in pre-computer days, called turbulence theory. The main importance of the course for me lay in the fact that Professor Holmboe took a dislike to me after of a comment I made in class.

He was writing a book on Hydrodynamics, and as he generated equations for successive chapters, and put them on the board each day, we students copied them. One day I interrupted him and respectfully pointed out that if the derivation was correct, then an equation of the day before (about pressure gradients in curvilinear flow) was contradicted. This stopped everything. He checked his equations, noted that my observation was correct, then turned to the class with an odd lopsided smile, looked directly at each student individually, one after another, and asked politely if any anyone else had a comment to make. During this time there was a deadly cold silence in the room. Then he turned back to the board and started on a different page of his notes.

The class ambiance had become very peculiar, but I didn't know what had happened until the hour ended, and then learned from other class members, five of whom in a class of 10 were Holmboe's graduate students in Meteorology, that I was "done for." I'd be lucky if I got a C for the course. When in surprise I asked why, saying that the University of Minnesota was nothing like this, one of the students, amazed at my ignorance, laughed and said something like, "Don't you know anything at all about European professors? In the two years we've been with Holmboe, we've discovered that in Europe professors stand next to God (Holmboe was straight from Denmark) and can't safely be corrected about anything. Students are worms. No one, literally no one, has argued with Holmboe and not paid a price." Chilling words, for I was banking my entire future on succeeding in graduate school. What to do?

When I asked my faculty advisor, Professor Ellis, what I could do to protect myself from what might turn out to be an improper low grade, he said "Nothing." Unless the entire class revolted I was isolated. Holmboe's grade for me would never be questioned. His own hands were tied in such a matter. My only recourse, he said, was to be perfect, better than everyone in the class, and then Holmboe would have a problem. Since all tests and the final exam were graded by his graduate students, how could he justify giving me a lesser grade than they got.

When I meditated on the problem, *MOM* agreed with Ellis, but then remained silent. What a disaster! The chance of my surpassing Holmboe's students was close to zero.

But was it?

From The Teacher I'd learned, at least theoretically, that nothing that had ever been done, or felt, or thought by any human being in all of history had been deleted from the Memory of the Planet! Thus, everything that any mathematician or physicist had ever written in the field of hydrodynamics was already stored in the akashic library. All I had to do was learn to read the record.

But how?

Ever since the Mindfulness-Training days in Minneapolis, when I'd asked that the will of *MOM* guide my life, I'd had a companionable relationship with that level of Myself. So I called *MOM*, very respectfully, of course, and said, "Mind of Me, you have access to every bit of information on the planet in the field of hydrodynamics. In addition, you know everything that I already know about the field. Therefore, I'm asking for your help when working on problems. I must get everything exactly right. Please correct me if I make mistakes."

It turned out that everything I said to *MOM* was appropriate except the last sentence. It didn't take long to learn that *MOM* never corrected my normal plodding-along mind on anything, at least not in Hydrodynamics. It would give correct ideas, but it would never correct bad ones. What I had to do was learn to discriminate between correct and incorrect ideas.

The major steps in the process of learning to get *MOM's* akashic-record aid were:

1. My highly-active technically-involved mind would work on a problem according to whatever approach seemed most reasonable. If that didn't solve the problem, I'd try another idea—and then another and another.
2. If everything I could think of failed, I'd then say to *MOM*, "I've exhausted my every idea. My mind is clear. I am now putting my remaining thoughts in stasis. Nothing that I can think of, will be allowed to enter my field of mind now. In this vacuum of mind, the first image that appears will be the correct one. It will tell me which way to go, mathematically, in solving this problem.
3. An image, sometimes as faint as a rapidly evaporating dream, would appear just above center in my mind's normal "field of view."
4. Holding my breath (this was an essential part of the procedure in '46), I'd grasp this image and pull it to the center of the visual field to inspect it.
5. My unvarying reaction to this new idea, for about the first 20 times I asked for *MOM's* help, was, "That's a dumb idea!" And I'd drop it and go back to whatever else I could think of.

6. Then, when all my secondary ideas failed, I'd return to the "dumb" idea and start working with it—and surprise, it was never wrong!

Eventually, after having become relatively quick at this procedure, it occurred to me that something very strange was going on in my normal mind. So I turned to *MOM* after one particularly bright piece of work and asked, "How come I always think your ideas are no good, and don't try them right away, especially when they are always right?" The instant answer, which came into mind as words, was a shocker.

"It's because you are like everyone else. You have a 'world view,' and anything that doesn't fit it, you immediately think is wrong!"

I got the point. It would be useful for me to give up the not-uncommon idea (at least in scientists) that whatever I thought of must be right, or I couldn't have thought of it.

To cut the story short, I gradually perfected this technique of solving problems until I could use it immediately, instead of having to wait for my dull mind to slog through its own solutions. It took an entire semester at UCLA, though, to come to this quicker way of thinking.

* * *

In Hydrodynamics, the essential need was to get a high mark in the final exam. That score was counted as 2/3 of the grade. Neglecting other courses somewhat, I took *MOM's* advice and learned everything that had been put on the board for Holmboe's book during the semester. That idea turned out to be on target. The final exam consisted not of problems, but of reproducing mathematical theory, as fast as we could write for two hours.

Later when I went to Holmboe's office to get advance word on my grade, three of his students greeted me with disbelief. I had produced the only perfect paper. How it could have happened was beyond them. Nevertheless I would get a B, like everyone else, because my "class work," they explained, wasn't adequate for Holmboe. I didn't complain, but instead sent a thought of gratitude to *MOM*. A narrow escape.

* * *

Incidentally, *MOM's* answer to my query as to why I thought the ideas that came into the mental vacuum were "dumb," was a lesson in combating intellectual arrogance. Unfortunately, a kind of self-satisfaction continuously grows in successful graduate students and, if we aren't alert, the most highly educated of us tend to be the most blockheaded when it comes to accepting new ideas. Parapsychologic research psychologists such as Charles Tart (1969), who conducted the first psychophysiology study of an out-of-body traveler, Robert Monroe, have en-

countered this kind of mental blindness again and again in colleagues who already “know what isn’t true.” Now that is really dumb.

One more comment in regard to reading the akashic record in a technological field. If you don’t already have the mental structures (physical or spatial theories) needed to understand the answer, you can’t bring the ideas you get all the way “down to earth.” For instance, *MOM* can’t make a mathematician out of a non-technical poet, however bright. If the poet gets a wonderful equation out of the blue, that’s great. But what to do with it is another matter. In other words, it takes a trained mind to maximize the intellectual material available in the technological stacks of the akashic library, just as in any other library. More on this later, in explaining my Ph.D. thesis in Biopsychology at the University of Chicago.

* * *

Though I’d done moderately good work at UCLA, my marks weren’t adequate for a scholarship that would support a family, so when summer came it was necessary to get a temp job. At the same time I began working on an invention which I hoped would solve our financial problems and make it possible for me to return to UCLA. Dreamer!

Hearing that jobs were available at the Victorville Air Force Base, I went down the mountain from Wrightwood and applied. The only one available, as a Radio Repairman’s Helper, 3rd Class, I got by listing my education only through high school. Anything more would be over-qualification, I was told. One of my tasks, in charge of a truck and a ground crew, was to remove all radar and electronic gear from B-29s which, back from the Pacific, were being mothballed. Oddly enough, my 462nd Bomb Group’s planes were there, the ones on which I’d checked out autopilots in flight!

This non-mental job gave me plenty of time to think about an experiment I’d dreamed up while reading, with Alyce, *THE MAHATMA LETTERS TO A.P. SINNETT* (Barker, 1923, p. 455). Tibetan chelas, student Lamas, were described as sitting on a stool in a large glass dish, facing north, with a vertical bar magnet oriented “north up” hung just above the crown of the head. While meditating in this magnetic field, they watched continuous hypnagogic (spontaneous) changes in the image of their face, which was reflected from a polished copper sheet mounted on a wall a few feet away. The purpose of this unusual meditative procedure was to develop lucidity.

[NOTE: Beginning in ’83, my investigation of this type of meditation was known in the Research Department of the Menninger Clinic as the Copper Wall Project. A few of the findings were eventually reported in *SUBTLE ENERGIES*, the peer-reviewed journal of ISSSEEM (Green et al, 1991, 1992). In this project we observed unexplainable surges of electrostatic potential, lasting several seconds, in the single-electrode electrometer-connected bodies of heal-

ers. Some of the body-potential surges, which according to theory should have been zero relative to electrical ground, deviated from baseline more than 200 volts!]

My main copper-wall questions in '46 were: (1) What was the purpose of the glass dish? Did it insulate the meditator from ground so that electric charge generated by meditation would not leak off? (2) Was bio-electric ectoplasm, or some such thing, involved?

Though I had no money for a lab, I had lots of questions, and often at the end of a workday at Victorville I'd drive down to the San Bernardino Public Library and dig up articles from the PHYSICAL REVIEW and other journals on electrometers, electron counters, Geiger counters, and related gear. Librarians were unusually kind, immediately sending away for books and articles which I needed.

* * *

A MENTAL RELAY?

At the end of the first phase of this project I had designed a direct-coupled electron-tube electrometer (think of a super-sensitive ammeter) which would detect, on paper at least, a millionth of a billionth of an ampere. And this device, I thought, would make it possible to measure current flow, during meditation, in or out of a subject's body. In addition, the amplifier might also make possible the development of what I had begun to call, ever since conversations with The Teacher, the Mental Relay (MR). This was the invention which, I hoped, would generate enough money to take me back to school and at the same time facilitate further research in the general field of mind-over-matter outside the skin.

The MR, incidentally, was related in principle to the MINDSONG machine demonstrated by biophysicist Dr. John Halland at the Jun98 Annual ISSSEEM Conference in Boulder, Colorado, and later described in his article titled "Mind and Non-Locality" (Halland, 1999)

* * *

By the end of Summer46, I realized that about \$50,000 worth of electronic gear would be needed to develop and patent the MR I had in mind, so Alyce and I mortgaged the Wrightwood house and bought into a unique neon sign business which I thought might "take off." Individual plug-in letters would light up on the front of a high-frequency "black box." Bakers could change their neon-lighted specials every day! Nothing like it on the market. Though in my franchise I sold a theater marquis in Riverside, and several hundred letters, and smaller displays in towns from San Bernardino to Los Angeles, the business was a dud. The black box was too expensive. By Summer47 I'd exhausted, without replacing, the entire neon-letter inventory, and we had a mortgage.

Still pondering the MR, I took a temp job with master painter Louis Steele of Wrightwood as a third-year apprentice (a generous union classification in view of the skills I had yet to develop). In a short time I'd earned enough money to take a break and search for a non-profit laboratory in which to develop the MR. Louis, to whom I told what I needed for research (though not the "mental" part), suggested that I visit the Naval Ordnance Test Station (NOTS), China Lake, California, now known as the Naval Weapons Center, where physicists were being hired.

* * *

NAVAL ORDNANCE TEST STATION, CHINA LAKE, CALIFORNIA

Eventually, after several round trips, I got a job at NOTS, Oct47, as a GS-5 Physicist in Metric Photography, Test Department. I had satisfied myself in advance, though, that; (1) the electronic gear which I needed for the development of the MR was actually on hand in Michelson Laboratory, (2) I would be able to borrow the equipment from whatever Department might have it, (3) I would be allowed to work on an invention on my own time with their equipment, and (4) that the legal and industrial rights of whatever was developed would belong to me!

* * *

The latter might have been a sticky point. On taking the job with Honeywell in '42, before signing papers I interviewed the company's lawyers to get their view on Items 3 and 4 above. Their answers were instructive, and par for industry. Anything developed while working for Honeywell, 24 hours a day, and for a year after termination, would be solely their property. "We are hiring your brains, not your body," I was told.

Recognition of the inventor was given on patents, however, but other than that, nothing. So then I asked what their position would be if the invention were something that Honeywell had never been interested in. Answer: The company naturally wouldn't be interested in anything that wasn't along their own line.

In thinking about that, I realized that anything that could make money was along their line, and I'd have no equity at all in the MR if such a thing proved to be useful. Needing a job, though, I signed Honeywell's papers and didn't give the device another thought until UCLA.

* * *

NOTS, however, was entirely different from Honeywell. Scientists were encouraged to work on personal projects on their own time. Any piece of equipment in Michelson Lab could be

borrowed if someone wasn't already using it. And as far as legal rights were concerned, not only would NOTS pay for obtaining the patent, but all industrial rights would be mine to dispose of as I pleased. A non-profit group called The Light Institute could be organized and all returns from an invention put back into research if I wished. The Defense Department's only requirement was that if anything useful were developed and put on the market, the government could purchase the equipment royalty free. Amazing, I thought. Who could want more, especially someone who had no laboratory, no equipment, and no money?

* * *

I stayed with NOTS for almost 10 years, instead of the two years I felt would be needed to develop the MR, but the device always eluded my grasp. The underlying reasons for this were later made clear by Teachers who visited me at the *High Self* level of Mind, in '61, when I was a graduate student at the University of Chicago.

While at NOTS, though, I gradually began to understand that the development of such a device under government auspices would be counterproductive to my humanitarian goals—namely, help people understand that they were more than the sum of their physical parts. The Department of Defense (DOD) may not have been interested in making money, but NATIONAL SECURITY was another matter.

It finally became clear to me that if the MR were developed at NOTS, it would receive a Security Clearance that no one except a few in the Pentagon and in ARPA (the Advanced Research Projects Agency) would be privy to. And being super-secret, it could become one of the most dangerous weapons in the military bag of tricks. No shielding could block its receptivity as I visualized it, and it could be operated from anywhere by ESP. After being classified, the idea that the development of such a device would be instrumental in freeing humans from the burden of Maya (brain-only materialism), would go down the drain. And if I cracked Security, I could be locked up, indefinitely.

I didn't come to this understanding all at once. But as I rose through the echelons of rank from a lowly GS-5 Physicist in '47 to a GS-14 Supervisory Physicist in '54, Head of the Assessments Division, Test Department (developing optical and electronic data-reduction instrumentation and analyzing NOTS weapons-test data), with more than 60 physicists, mathematicians, statisticians, electronic engineers, and assorted data-reduction technicians working under me, I'd accumulated a variety of clearances—Confidential, Secret, Top Secret, Q, and a few individual-project clearances—and increasingly became aware of DOD philosophy.

One thing I truly learned, Security comes first. And if the MR were actually developed, and even thought to be of possible use to our military, or to any of our Security Agencies, it would be immediately classified, far beyond the reach of the common U.S. citizen. The Security rule

was, and perhaps still is, Classify Now, Justify Later. And that burden was laid on the originator of whatever device was developed, because he or she might be the only person who at first understood the weapons-potential of the instrument.

[Interestingly, after the Copper Wall Project was begun at The Menninger Foundation we were visited by both Army and Navy Intelligence people. And possibly there were other security visitors whom we were unaware of.]

By the time I fully understood DOD Security policy, I also felt that security for humanity in the mind-over-matter area lay in having all MR devices entered into the public domain immediately, with world-wide distribution of knowledge. And then world mentality, faced with mind-over-matter facts, would be obliged to “come up in consciousness,” much like world mentality is now coming up to include internet.

On the other hand, if the MR were kept secret, humanity wouldn’t get its beneficial effects but certainly would get its destructive effects. A hand-grenade disguised as a pencil, which could be triggered by ESP, from anywhere, would be considerably more than a nuisance.

* * *

Regarding protection, however, ESP shielding can be constructed. Thoughtform structures are sufficient. Every experienced healer whom I’ve met, without exception, knows about these protections. And the sooner the public learns about psychic protection the better. For more on this important subject I recommend a book previously mentioned, *PSYCHIC WARRIOR* (1996). David Morehouse’s story of the Stargate Project may be chilling, but his discovery of the bardo, and how he learned to travel in it as a military man, in spite of both physical and psychic countervailing force, corresponds closely with what I learned experientially of the bardo over the years. More on this in Chapter 6.

Quite often we hear the phrase, “shielded by the light,” or “protected by a bubble of white light.” Fortunately, this isn’t mere poetry. Morehouse’s story of “remote viewing” research in government laboratories and how this OB capability can be used as a weapon, makes it clear, as said previously, that psychic safety for humanity lies not in secrecy but in open knowledge, and by learning to mobilize and focus “the White Light.”

For detailed information on psychic hazards and protections, I recommend, again, *QUESTIONS FROM EARTH, ANSWERS FROM HEAVEN* by Char Margolis (1999). After years of experience with light and dark, good forces and bad forces, Char describes methods to use in guarding against psychic attack. In addition, the book is fun to read.

* * *

As said previously, my understanding of the DOD classification burden for inventors didn't come about all at once, and in my first five years at NOTS I tried three times to develop the MR. Each time I attempted this, *MOM's* superior "will" blocked my mind. *MOM* allowed me work intelligently on every NOTS project for which I was responsible, but when I turned my attention to the MR, it was as if my thinking processes, which were usually rapid, almost intuitively-quick after my akashic-record experiences at UCLA, became stuck in cold molasses.

The third attempt was after I'd invented and developed a colloidal-bentonite electro-optical shutter for metric photography and then decided to study its responsivity to mental command. Every time I began experimenting with the shutter as a possible MR, however, my thinking would become paralyzed. *MOM* didn't want me to work on the MR project, at least not yet, I thought. Later, at the University of Chicago, '61, before making an additional attempt, I received specific information in a vision dream from two *High-Self* visitors whom I felt were part of The Teacher's group, concerning why I was blocked in trying to develop the MR.

* * *

A BIOLOGICAL MENTAL RELAY?

Incidentally, two days before that '61 dream in Chicago I'd read chemist Rev. Franklin Loehr's impressive book called *THE POWER OF PRAYER ON PLANTS* (1959), and since I had both polygraph equipment and plants in my Medical Psychology office in Billings Hospital, I decided to wire up a philodendron. Perhaps a biological detector would be sensitive enough to show the effects of etheric energy directed by mind. And also, since I no longer worked for DOD, perhaps the mental-molasses effect no longer would apply. After setting up the equipment, though, since it was late in the day, I locked up the lab and went home.

That night a dream indicated that though all was well with me, personally, my lab was not the place and now was not the time for the MR to be developed.

FIRST SCENARIO: Two Teachers appeared and greeted me. We walked along a campus street onto which leaves were falling from elm trees. One of the Teachers demonstrated mind-over-matter effects by making a leaf dance along in the air ahead of us, and explained while we walked that focused-intention activated the physical body's double, the etheric body, which then controlled the leaf's behavior through its own "etheric double." In other words, the mind is an energy field which can control external energy fields, very similar to the way in which the mind controls inside-the-skin processes.

SECOND SCENARIO: We entered a science building and went down a hallway to a lab in

which a physicist was working with an intricate piece of electronic gear hooked to an oscilloscope (think computer monitor). He finished making electrical connections, and then focused his mind on the device with the intention of making a signal appear on the monitor. It worked. The green cursor-trace across the screen showed a voltage blip just as he had imagined. He repeated this a couple of times, and then got so excited that he jumped up and ran down the hall, calling his colleagues to come look at his wonderful MR invention.

THIRD SCENARIO: While he was out of the room, one of the Teachers walked over to the oscilloscope, put his index finger on it, then said to me, "This information belongs to us, and we do not intend for it to be released until the right time [I got an impression of many years later], and also, we will choose the place." The entire oscilloscope screen immediately became laced with random noise (electronic "hash") from top to bottom.

FOURTH SCENARIO: In a few seconds the scientist returned with his friends, and when he saw the screen he checked to see if the oscilloscope was okay. It was. But all he could get from his device was hash. The other scientists went back to their own labs, believing he'd produced an electronic artifact by accidentally touching wires, or something. What else could they think? When the scene faded, the man was sitting there, puzzled, wondering what had happened. THE END.

* * *

That vision dream totally freed me of concern about the MR. Never again did I give it a thought. The Teachers knew what, where, and when: mind-over-matter scientific revelations would be appropriate for humans—far better than I—and as long as they were in charge of what was happening I was confident that in the end it would work out in the best way for everyone.

In fact, after that vision dream I never again worried about what I should do about any technical problem, or when to do it, including the building of a portable psychophysiological lab and taking it to India in '73 to study yogis. If the Teachers themselves were orchestrating projects, all I had to do at the University was keep going on my dissertation, get my degree, and then work on whatever "surfaced" —without trying to make something happen unless I got a nod from The Teacher or from one of the group. Great! I wasn't personally obliged to create the future, like a salesman, in order to comply with what The Teacher wanted, merely keep going, doing the best I could at whatever seemed appropriate, and let *MOM* be my guide.

* * *

Interestingly, the very experiment I had planned at Chicago was later carried out successfully by Cleve Backster. He was the first one, I believe, to demonstrate, with a lie-detector device, that plants responded electrophysiologically to human intentions (such as burning a leaf with a

match) in advance of the event! Significantly, the same plants didn't respond to "pretend" burning. The fascinating story of Cleve's investigations was published in his article, "Evidence of a Primary Perception in Plant Life" (1968).

For an entertaining and scholarly review of electrically-detected mind-plant effects, and experiments conducted as far back as the Thirties and Forties by Professor Harold Saxton Burr of the Yale Medical School, see Peter Tompkins and Christopher Bird's book called *THE SECRET LIFE OF PLANTS* (1973).

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BACK TO NOTS: In moving up through ranks of management at NOTS, I worked through five different positions in nine years, all within the Test Department. The reason for so much motion? I'd learned at Honeywell that the way to get ahead in business is to move from position to position in a horizontal-PLUS-vertical direction. Every management cell has its own group ego, and new ideas are tolerated up to a point. But then unconscious psychological homeostasis takes over as the group tries to protect its ego from change (homeostasis is the powerful self-protecting principle of "No change beyond a certain point. Return to equilibrium").

Everyone in Quality Management knows this, nowadays, but to me it was natural, in the days before Management Theory became popular, to move from one group to another as soon as a boss essentially said, "We'll go no further." Whenever that occurred I would seek change, and some other supervisor (Branch Head, Division Head, or Department Head) would see me as a source of innovation, and a new position would open up. This process involved four shifts preceding my job as Head, Assessments Division, and then graduate school opened up.

* * *

CLOCK TOWER

At stage three of this shifting-jobs process at NOTS, about '52, while blocked and bored with the status quo, I turned to *MOM*, in meditation, and asked where to work—because I wanted to move. And in answer received the following vision dream, first reported in *BEYOND BIOFEEDBACK*, Page 17. To enhance clarity, I have broken the text into paragraphs. Each sentence, however, is a direct quotation, except for explanations in square brackets.

The grassy fields and the buildings where I could have a laboratory were clearly seen, but they were obviously not in the desert. My immediate question about where to work had the limited

objective of determining what job to take at China Lake, but I had not specified [China Lake]. If my question had been more specific (for instance, What would be useful to do immediately?), perhaps the hypnagogic image would have been different; ask a general question and you are likely to get a general answer.

As it was, the green grass, the tree-covered hill, and the building and tall clock tower of the image I saw [with clocks on each of four sides] did not exist where we were living. If this image was significant, I felt at the time, it applied to a future possibility, and I merely stored it in my memory.

These buildings and the clock tower, it eventually turned out, were located on the West Campus of the Menninger Foundation.

Perhaps the reader will ask, How is this possible? What happened, anyway? I can only report that in answer to my mental question the image I described came into my awareness that day. I can also report that the image was correct. (This kind of experience—precognition—is perhaps more prevalent than psychologists realize. Certain kinds of perception seem to be independent of space and time, even though we may hypothesize that they are projected into the space-and-time brain when they are consciously perceived.)

* * *

In '54 Alyce and I began talking of returning to college. She wanted to study Carl Rogers' Client Centered Therapy, and I had begun to understand that breakthroughs in mental science lay not in traditional physics, but in psychophysics. Until then, I had planned to save money and go back to graduate school at UCLA, where I'd accumulated, through Extension Courses at NOTS, additional credits, and was approximately at the Master's level.

After perusing Bulletins from several universities, we chose to apply to the University of Chicago, Alyce as an undergraduate in Psychology and I as a graduate student in Biopsychology. Interestingly, shortly after we made that decision, 1jan55, I received an offer from Mr. Hack Wilson to become the Base Commander's Chief of Staff. Being the admiral's COS meant that about half of my time would be spent in Washington working on NOTS funding problems. Though flattered by the confidence, I explained to Mr. Wilson that Alyce and I had decided to return to school in Oct57, and at most I could promise only two short years on the job.

Naturally, a long-term commitment was wanted. Hack nevertheless congratulated us on our decision and agreed to write a letter of recommendation to the University. Interestingly, his letter and three others of a similar nature, convinced professors in the Department of Psychology at Chicago to admit me directly into graduate school, in spite of the fact that I had no background in psychology, biology, nor in neuroscience. The unusual nature of this didn't strike me until '60 when Professor Ward C. Halstead became my mentor. When we met for the first time, he said, "So. You're the one with the references." And he said that it was the stack of letters from NOTS which had convinced the Department to let me in.

* * *

LABORATORY BY THE LAKE

Incidentally, one reason I was interested in the University of Chicago was that it was the only school where BIOPSYCHOLOGY courses were listed. That word, I learned later, had been coined by Ward Halstead. Another reason for choosing Chicago was because one night after Alyce and I had studied a number of college bulletins, I had an entertaining vision dream which indicated that Chicago was the right choice.

FIRST SCENARIO: I rose from my body at 62A Rowe, China Lake, and began zipping at high speed over the land toward the north east. Flying mainly through grayness, and wondering where I was going, after five or six seconds I began to descend from very high altitude (about 20 miles up, it seemed) toward a large lake that stretched northward to the horizon. Though the eastern shore was visible in the distance, my attention was drawn to a large city on the western shore.

SECOND SCENARIO: Coming down like a bullet, I shot into a large building on a college campus, and found myself working with another man in a laboratory in which there were cages containing rats and cats, shelves of bottles and flasks, and stacked-up electronic gear.

This area was a split-level basement lab with windows along one wall. The window-well outside, about eight feet deep, rose to a sidewalk with an iron railing along the side to protect pedestrians.

I mention this detail because later I worked part-time as a student of Professor Dewey Neff in this very laboratory. The other person turned out to be George Gerken, from MIT, a graduate student who was ahead of me in getting a Ph.D. in Biopsychology.

THIRD SCENARIO: George and I, dressed in white hospital-type research coats, were discussing the perceptual abilities of animals. And then the subject turned to human abilities—and

to what was said by the apostles in the New Testament. When I mentioned that spiritual opportunities of the past were re-surfacing, and that scientists on “the other side” would soon be making an effort to contact humans through electronics, George asked what I meant.

I gestured to where the ceiling joined the wall, away from the windows, and said, “Right up there, on the other side of the copper.” And sure enough, there was a copper strip that ran along the top of the wall for a few feet, and just beyond that, somewhat higher, were several scientists wearing white coats, just like ours, who were trying with instruments to bridge the gap between their world and ours. THE END.

* * *

SAILING

Though the University had agreed that we could begin our studies in Oct57, in '56 Alyce and I realized, after talking with Pat, that we could use this abrupt change of careers to do something we'd been talking of for years. Namely, buy a boat in England and spend a year sailing the ocean. I'd read Jack London's *THE CRUISE OF THE SNARK* when I was 12 years old, and his magic had been infectious. I had then “decided” to someday follow in his footsteps. Though Alyce hadn't read London, other ocean-crossing stories had fascinated her, and she was eager to sail.

Alyce, by that time, had been working as a Mathematics Aide in Data Reduction for two years, and between us we'd saved enough money, coupled with cashing in my Civil Service Retirement Benefit, to buy a boat in a low-dollar country and sell it in the United States, a high-dollar country. The profit from this, we reasoned, might even help us get through school. But most of all, we'd fulfill a dream without upsetting our careers.

When I explained to the University of Chicago that we'd be delayed a year in starting school (without mentioning boats, which might have put them off), they said we could enroll in Oct58.

So now all we had to do was find a sailboat and get it back across the ocean—and sell it. Pat had graduated from the University of California at Santa Barbara in Jun54, and shortly thereafter married Robert Lockard, a fellow graduate. They, too, wanted to sail, so both of them got jobs at NOTS, and saved enough to buy 1/3 of whatever boat we decided on. Exciting times! And at the last minute, two young school teachers, Laurita Hefnir and Sanna Green, learned from Judy what we were planning, and asked if they could meet us in Lisbon and sail back, too. Okay. Not only would Bob and I have four beautiful women as companions, but also we'd have four beautiful cooks. What more could anyone want?

At a seasoned 39 years of age, I would be Captain and the others crew. No objections, especially since I'd been sailing small boats on inland lakes and on Lake Superior since I was 12, and was confident that I could learn to navigate by the stars on the way to Portugal after leaving England. This turned out to be correct, though my fixes for the first three days wandered erratically, once ending up 100 miles inland, in Spain.

A book could be written on THE CRUISE OF THE DAPHNE, and it's not easy now to wrench my memory away from that delightful year, but a page must suffice. In 10 months we located the Daphne in Falmouth, England, with the help of yacht-surveyor and sailor, Humphrey Barton, whose book WESTWARD CROSSING told me he was the right person to contact in England.

First, though, I'd written to six or seven American yacht brokers scattered from Maine to Florida and explained that we'd be bringing a boat from England, and if they would specify what they'd most like to sell, we'd make an effort to find it. Then I put want ads in yachting magazines of every European country bordering the Atlantic, accenting the main features that American brokers agreed on.

Within six weeks approximately 200 sets of drawings and photos arrived from Europe, and Alyce and I, and Pat and Bob, chose the 16 we liked best. I then packed up the 16 boat specifications and sent them to Humphrey Barton, saying that they were listed in the order of our preference. What did he think of our choices? In less than a month a voluminous letter came back. Every boat on the list, whether in France, Norway, Germany, Denmark, Ireland, or Britain, was well-known to the surveying community, of which he seemed to be a prominent member, and a complete description of the pros and cons of every boat was included.

Some of the remarks from surveyors were hilarious. One, for instance, about a boat we had thought one of the best, said, "This boat will neither motor nor sail." About another one we'd selected, Barton said, "She looks good, but is nose heavy and dives through every wave. Everyone would be wet day and night." About a third boat he said, "The photograph is wonderful, but the owner forgot to mention that she has only five feet of headroom!" Okay for midgets.

From five boats that passed Barton-and-colleague's paper inspection, we chose two that seemed okay and I forwarded Barton a surveyor's fee, with the request to examine the Daphne first. In three weeks we got an ecstatic response. "This boat is so good I wish I had it myself."

It was one of a kind, built to sail in the roughest North Sea weather. A buoyant double-ended (canoe stern) ketch of 25 tons, 52' on deck, 15' beam, 4'8" draft with a full-length keel, a 1500-lb swing keel that gave a 12-ft draft, 1500 feet of 3/8" stud-linked anchor chain, 2 36-lb CQR anchors, a 60-hp Glenifer diesel which at 500rpm would drive her at 5 knots, and with a set of flax sails for storms and light sails for the Caribbean, she was perfect. In addition, she had 6'4" headroom and 3 double-berth staterooms. Built in '37 and laid up during WWII,

she had seen little sailing in postwar years—and we got her for \$13,000! What a find!

* * *

On 7jul57 we left NOTS in two cars and drove to Minneapolis, to leave Sandra and Judy with Alyce's oldest sister, Annie Jackwak, until we sent for them from Barbados, 10feb58. Interestingly, they took off from Minneapolis at -20°F and landed in Barbados at +80°F, looking as happy, and pale, as TV's dough man.

One of Alyce's sisters in Minneapolis had consulted a lawyer and when we arrived in Minneapolis she informed us that we wouldn't be allowed to leave England because I didn't have a Captain's Certificate. When we chuckled, and wouldn't be turned back, she said, "What you are planning to do is dangerous, and also foolish. You have your life savings tied up in that boat and it may sink in the middle of the ocean!" At that I really laughed, and said not to worry, "If the boat sinks in the middle of the ocean our troubles will finally, and definitely, be over." She didn't think it was funny.

Later, when we returned from the sea, and saw her again, we mentioned that we'd had calms in the middle of the ocean and had taken long swims. At that she appeared shocked, and said, "How could you? The water is awful deep out there! What held you up?" When I explained that it was the same thing that held the boat up, I don't believe she got it. Nevertheless, when later we needed money for schooling at Chicago, she and her husband (both now deceased) lovingly loaned us \$3000. That, I'll always remember, with gratitude.

* * *

From the time we started out from Minneapolis, our life was a series of positive synchronicities, at least for Alyce and me. When we didn't know which way to turn in New York City, where we planned to embark on the Ile de France for Plymouth, England, someone knocked on the car window and gave me directions. And once when the radiator boiled over in stalled traffic by the Holland tunnel, and I had to stop and raise the hood in six lanes of cars, someone from somewhere appeared with a water pail and filled it. Later, when I drove our old Hudson onto the dock by the Ile de France to unload crates from a U-Haul trailer, which we'd pulled from California, the dock foreman, when he heard we were planning to sail back on our own, came up and asked if he could buy our car. How fortunate!

Interestingly, this kind of unexpected "good luck" stayed with Alyce and me until the challenge of ALZ appeared on the scene. But that, too, I see now, though it was a strenuous learning experience, made it possible for both Alyce and me to bring closure to our present lives. More on this in Chapter 7, and also a bit on what The Teacher told me of our next work together, 20 months before Alyce departed.

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I would like to dwell on our sailing adventures, and describe what Lisbon, Casablanca, and the Canary Islands were like in those days—and the Caribbean and the Bahamas, but have space enough only to say that Pat and Bob, and Laurita and Sanna, flew back to the United States after the ocean crossing to Barbados, and eventually Sandra and Judy and Alyce and I were the only remaining sailors. We pulled into Miami at the end of Apr58, and within a week she was sold for \$19,000 to a Jamaican prospector, Alistair Frazer, and his wife, who wanted to sail to Australia—which they did.

* * *

One more item: Before leaving the U.S., Pat and Bob and Alyce and I had ordered two DKW motorcycles from Germany and had them shipped to London. And before leaving Falmouth in the Daphne for Lisbon, 23oct57, we spent 5 weeks touring Europe. We remained together for only one day, though, and then went our separate ways, meeting once in Sweden, and finally back at Falmouth.

Alyce and I covered 4500 miles, with 20 days of rain in northern Europe, but never fell down once, not even on slippery rutted mud roads over the Alps. Physical Mindfulness paid off—and positive “coincidences” solved many a trouble. It was a wonderful never-to-be-forgotten camping trip across Europe, with a waterproof nylon tent and nylon sleeping bags which I’d made at China Lake.

Then we sailed to Lisbon, picked up Sanna and Laurita, and after that followed Columbus’ route to the West Indies. For adventure—highly recommended.

* * *

In Miami, shortly after the Daphne was sold, the yacht broker bought himself a new car and sold us his large Chrysler station wagon with a platform on top—for a price we couldn’t refuse. The car was perfect for a family, with room above for every piece of luggage, and even for a small dinghy.

Returning to China Lake in Summer58, I got a temp job with my former Department Head, Dr. Ivar Highberg. He asked me to verify, mathematically, the idea that a position on earth could be determined by doppler radar signals from an earth-circling satellite outfitted with a stable atomic clock to control the frequency of the beamed-down signal. I worked on this project for several weeks and found that with satellites in known orbits, we could determine our position anywhere on the earth’s surface within 50 feet. My report was called The Transit Project, and that, interestingly, is exactly what the modern-day GPS (global positioning system)

is doing for automobile drivers, sailors, and hikers.

Highberg, a professor of mathematics before joining the Cal-Tech crowd at NOTS, said he would have given a Master's degree in math for the Transit Report if we'd been in school. I appreciated his remark, and once again thanked *MOM* for putting images into the mental vacuum I'd learned to create when stuck with a problem.

* * *

UNIVERSITY OF CHICAGO

School at Chicago started in Oct58, as planned, and both Sandra and Judy were admitted to the University's Laboratory High School. Expensive, but good. Then I called *MOM*, in the usual Mindfulness way, and explained that Alyce and I had only enough money to get the family through one year of school, and it was essential, I said, that if I deserved an A in a course that I would receive an A, even if the professor didn't like me.

MOM already knew this, of course, but it's important for the Conscious Self to let *MOM* know exactly what is needed. If we don't invoke something definite, *MOM* sometimes doesn't evoke something definite. The reason for this, I believe, is that *MOM* doesn't waste effort trying to guide a personality who has a hodgepodge of non-specific ideas in his head.

I explained that if I got all A's, I would likely receive a Predoctoral Fellowship from NIMH (the National Institute of Mental Health) which not only would support my schooling, but would also give a cash allowance for each member of the family. This money PLUS earnings which I expected to get from helping professors with biomedical problems (since my mind had become an "automatic problem solver" at NOTS) would see us through. But, I said to *MOM*, it was possible that synchronicities would be needed to make sure that I didn't get discriminated against for some imagined slight. Therefore, since I was one of The Teacher's employees, I wanted *MOM* to focus attention on the Kosmos and arrange circumstances so that nothing could block my getting an A, if I deserved it.

* * *

As it worked out, three occasions arose in which I might have received a B or less for a non-good reason, but each case ended up as an A. One of these was a Holmboe-like situation in which I unknowingly scooped the professor in an assigned class paper. From a biopsychological point of view, I innocently pointed out some conceptual errors which I felt Freud had made. This professor's fury wasn't the cold ice of Holmboe, but was simple anger. What I'd explained, very clearly and succinctly, was something that he'd been working on for a couple of

years and hadn't written up.

For handling this sticky interpersonal problem, I employed the Holmboe defense, and in the final exam, which was the only grade, I was not only at the top of the class, but not an iota of error could be found in what I'd written. *MOM's* guidance had been perfect. The professor wasn't happy about the A, but he had no choice because his graduate students knew everything about the situation.

* * *

The second case concerned a disagreement between a professor and me on what his mentor, the top man in the country on Stimulus-Response Theory, meant by some recondite phraseology. The professor had written on my final exam paper, which again was the only grade in the course, "Highest possible B+," and when I told him he'd made a mistake in grading my paper, and that his mentor meant exactly what I said—and nothing else—he said I was plain wrong. So I went to the library, got the article in question, and pointed out a tiny arrow on a graph, which wasn't explained either in the text or in the math of the paper. This arrow showed that I was right.

My argument was that his mentor had been so shaken by his unexpected finding that though he'd marked the result on the graph, he was afraid of being criticized. I said further that his mentor was being slightly tricky, because even though he was afraid to discuss the arrow openly, later he would be able to show that he was the first one in the country to discover this hidden relationship, by pointing to the arrow—even though he didn't have guts enough to do it openly, in advance.

After a long long silence the professor agreed that I was right. And then said that not once in his life had he ever changed a grade, but because of what he had written on my paper he was stuck, and would have to go to the registrar's office and change the grade. And this he did.

* * *

The third case was more critical. The professor and I disagreed on a dozen interpretations of animal behavior, and it seemed that I was slated for a C. There was nothing I could do. But one day I noticed that he was using a scoring system for evaluating imprinting in animals which under certain circumstances of an animal's behavior would produce exactly-backwards numerical results. Since I had to write a paper on an assigned lab experiment on imprinting, I developed a new clear-cut errorless formula (as in data reduction at NOTS) and "respectfully" suggested that if this equation were used to evaluate imprinting, instead of the old one, his research with animals would accurately be shown as more successful than he'd originally thought.

Later one of his graduate students told me that the professor was so surprised by the new formula that he said that it alone made up for all my arguments with him. Only an A was appropriate. This professor was at least congratulatory. The previous one hadn't really wanted to change the grade.

* * *

Concerning the two B's I got in graduate school, one was in zoology, and the reason was that 10 days before the scheduled final exam the professor announced that the final would be held in three days. That was terrible. It conflicted with other finals and I had no time to review the course. Fortunately, that grade wasn't in psychology or biopsychology, and didn't enter into NIMH's continued monitoring of my worthiness for a stipend.

The other B was in neuroanatomy. And the professor, Mary Brazier, told me that because all marks were on a curve, with the highest being an A, I would have to take a B. The reason, she said, was that one of the other students, a woman, was a rare person with eidetic imagery (like correctly remembering all the sentences and references in a book) and had essentially written part of the neuroanatomy text in the final exam. Hats off to her. That is a way of seeing the record, akashic or otherwise, that I would like, without being obliged to drive information into my head by intense concentration. We all have this eidetic capacity to a degree, but with some people it's like Mozart, who could read and compose music not long after he was out of diapers.

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PSYCHOPHYSICS: BACKWARDS AND FORWARDS

This section on psychophysics is much expanded over what I explained in *BEYOND BIO-FEEDBACK* because it is useful, I believe, to describe a way of working with *MOM*, which guides the mind through whatever labyrinth it is in, and suggests what to do next. And also, it illustrates what can disrupt the normally smooth-running synchronicity domain if the "ego" gets its foot in the door, as mine did.

* * *

The most important instance at Chicago of input from *MOM*, came in two parts, the first one before I received my Ph.D., and the second after. The molasses-mind phenomenon came back in the first part, and by the time that problem was resolved I'd learned that the true source of creativity in me, and also, I believe, in everyone on the planet—far beyond computer-like com-

binations of neural processes in brains—is in *MOM* consciousness. In my case, the *MOM* level of Mind forced me, against my personality will, to solve a psychophysics puzzle that no one in history had previously solved. This “no one in history” involves an important theoretical point, for paradoxically it implies that “that which will be known at some future date” is already available to our mind, right now, if we get into “the right frame of mind,” so to speak.

Psychophysicists had been arguing about mathematical contradictions in theory and data for 101 years, and *MOM* settled the argument, proving that both sides were right, and wrong. And in addition to ending the debate, what I learned was: (1) either *MOM* understood more about psychophysical equations than anyone on the planet, or (2) *MOM* could read what was going to be written in the akashic record.

* * *

BACKGROUND: My Ph.D. research consisted of finding a relationship between a changing pain threshold of the skin (the minimum amount of electrical shock which could be detected in the skin over the elbow bone), and increasingly-intense physical activations of other sensory systems—auditory, visual, and vibratory. The “switchboard theory” of pain detection postulated that during intense stimulation in audio/visual/vibratory systems, the threshold for skin pain would increase because the “switchboard” would be busy. That is, fewer brain circuits would be available for pain detection.

Without going into detail, this “switchboard” theory proved to be wrong. Pain threshold was found to be a function of where a subject put his or her “attention.” Those who focused attention on the skin became more sensitive to skin pain despite the fact that other senses were intensely activated, whereas those who focused attention on auditory or visual stimulation became less sensitive to skin pain. This may seem obvious to the reader, but obtaining rigorous mathematical relationships in this kind of research isn’t easy. That, of course, makes it wonderful for graduate students, otherwise they might not get their Ph.D’s.

The above research was basic psychophysics, which is defined in mainstream experimental psychology as the field of mathematical psychology in which one investigates the relationships between measured physical intensities of external stimuli and reported sensory intensities. For professors who thought that Psychology would eventually become a branch of Physics, which in ’60 was the prayed-for goal of most everyone I knew in Biopsychology (see Chapter 11: **FREEDOM FROM FEAR**), psychophysics was the ivory-tower of psychology. It, as successfully as Noah’s Ark, they hoped, would keep Experimental Psychology above the swirling flood of ambient psychiatry and clinical psychology, and the more-dangerous swamp of parapsychology.

Few psychologists actually worked in psychophysics, though, because they hadn't studied mathematics. Not that the math was unusually difficult, but except for statistics, psychologists were seldom trained in the "hard" sciences, in which the language of partial-differential equations is a common dialect.

As a scientific discipline, psychophysics was developed in 1860 by German physicist, Gustav Fechner. His book, *ELEMENTS OF PSYCHOPHYSICS* (1966, c1860), was the dominant force in the field for 100 years. Then S.S. Stevens of Harvard published an article in *SCIENCE* titled, "To Honor Fechner and Repeal His Law" (1961), and later was awarded a thousand-dollar prize for his work in the field.

After that paper was published, it was assumed by most researchers, including me, that Fechner's "logarithmic law" of sensory discrimination was out, and Steven's "power law" was in. So in designing my equipment for increasing the intensity of both auditory and visual stimuli so as to produce 10 equal sensory steps, I used Steven's "law" to determine the intensities of the 10 physical steps.

But when I ran preliminary trials with a few subjects, my equipment didn't work. Even though subjects could easily discriminate the first four steps upward in sensory intensity, after the sixth step no increases in loudness or brightness were noticeable. What a predicament! In designing and building my instrumentation I'd followed the equations of the world's leading authority on sensory scales, but something was wrong. Worst of all, it had taken so long to build and test the research gear that I had only seven weeks left in which to run subjects, do data reduction, and write my Ph.D. thesis.

So, in desperation I decided to follow the procedure of many researchers before me in this field, and run a group of college sophomores through my procedures and keep adjusting the physical intensities empirically (that is, "by hand") until the students agreed that the 10 increasing sensory steps were approximately equal.

But the moment I decided to do that, the familiar cold-molasses effect of the mental relay project took hold of my mind.

I was exasperated. I complained to *MOM*. This was no inconsequential mental relay I was working on, I said, this was my Ph.D., on which I'd worked for four years—and as The Teacher's employee, to boot. So I demanded that the effect be released, and I would start contacting students immediately. After all, I argued, if the sensory steps weren't exactly equal when determined by student estimates, it made no difference anyway, for I was studying pain threshold, not the sensory "law," and small deviations from the curve would not be statistically significant.

Then in my blanked-out mind the words hypnagogically formed, "Go to the library." Surprised at that, I asked why. And the instruction came back, "Learn everything about Stevens."

Now that, I thought, was really useless. I'd already found that the "power law" was wrong for what I was doing. So—I tried to slog ahead anyway and ignore what *MOM* said. But I couldn't make my mind work. It was like suddenly having an IQ of about 75. So I called *MOM* again. And again I got the response, "Go to the library."

Maybe I'd been working too hard, I thought. If I went home and slept an entire night without reading either Stevens or Fechner, or anything else, and ate some ice cream, perhaps I'd be okay in the morning. So home I went.

But when I sat down at my desk the next day, the molasses effect came back. Finally, disgusted, I said to *MOM*, without bothering to get into a respectful mood, "All right! I'll do it! I don't know what for, but maybe you do. Whatever the reason, I hope it's a good one, because if I don't get my Ph.D. on time and run out of money, it'll be your fault."

And all I got in response was, "Go to the library."

So I went, and began reading everything that Stevens had written in the field of psychophysics. And after a couple of weeks of study, and making graphs of visual "power law" experiments, I noticed, when I finally assembled them all on a single sheet, that at a certain place on each of the "power law" lines, Stevens had noted a "terminal brightness point." And when I connected all these points together in a single curve, I got Fechner's logarithmic discriminability "law." Astonishing!

On analyzing Stevens' research results further, it became clear that in contradicting Fechner he had made a monumental operational blunder. He hadn't replicated Fechner's carefully-specified experimental conditions, but instead had run his experiments in an entirely different way, without taking into account the operational differences.

Fechner's work was aimed at finding out how much brighter a light had to be in order to show a "just noticeable difference," a JND. And all subjects were adapted to a stimulus before being asked to detect a JND. Stevens, on the other hand, momentarily flashed a bright light on a screen, often dozens of JNDs brighter than the initial brightness of the screen, and then asked the subject to estimate on a scale of 1 to 100 how bright the flash had been, compared to the initial brightness.

In other words, none of Steven's subjects were adapted to the brightness of the light before they ranked its sensory impact. Steven's condition was like coming out of a dark movie theater into blinding sunlight, which doesn't look so bright, however, after you've adapted to it (Fechner's condition).

To cut the story short, I saw that a single more-general “law” could encompass both Fechner’s and Steven’s “laws,” and that somewhere in the general equation, “adaptation time” (t) would become a factor. When t was one second or less, the power law held. When t was as long as a few minutes, in a slowly ascending series of intensities, as in my research, Fechner’s law held.

When I rewired my audio and visual equipment to take adaptation into account, all 10 non-equal increases of physical intensity gave equal increases in sensory intensity. Great!

* * *

Completion of my dissertation wasn’t delayed, fortunately, though it was touch and go for a while. In 10 days I ran all of my research subjects and collected polygraph records. In a second 10-day period a hired crew of medical students performed data reduction and made graphs for me. And in 10 more days I wrote a 190-page thesis, had it typed by a professional, and turned it in—two hours ahead of deadline.

Interestingly, I’d accumulated enough subtle physical energy in my body so that twice in the last 10 days I typed for 36 hours without becoming sleepy, though I found myself doing a kind of breathing which I discovered later, in research in India, was used for accumulating etheric energy. In fact, during the final 10-day period, I slept only 20 hours. And shortly after my thesis was accepted by the Department of Psychology, May 62, Alyce and I left for California on a vacation, and during this trip I noted that no ill effects resulted from the previous month’s work. On the contrary, energy remained abundant and I was able to drive 15 hours a day without getting sleepy. How this anomalous energy state was brought about over the four years of graduate school, is described in Chapter 6.

* * *

The question that really puzzled me, though, was: How did *MOM* know that going to the library and studying everything that Stevens had written would solve the instrumentation problem in an elegant way? Or was one of The Teacher’s group advising me? But even if the latter were the case, how did that Teacher know that the library was the place to go? Interesting question.

On the other hand, Teachers and *MOMs* normally function at the Lotus level and above, and from that vantage point, events in the future aren’t so obscure. The exact earthly “when” an event will happen is not easily determined from that level, though, I’ve learned, for space and time are artifacts of the physical nervous system, but details about “what” will happen often can be clearly seen.

My own precognitive vision dreams, in fact, have been indefinite about time, but often sharply correct about content. In one of the earliest of these dreams, at Hotel Boise in '44, I saw in symbolic format exactly what would happen to Alyce and me at the end of her life, and how we would navigate the bardo, but I had no idea that the event would be 50 years later. Also, even though the dream was one of the most vivid of my life, I didn't know the meaning of certain symbols, such as Alyce holding a baby in her arms. But I do now. Discussed in Chapter 7.

* * *

It was a pleasure to refute Stevens because he'd said that Fechner, because of his interest in occult psychophysics (which is the other side of the psychophysics coin) had set the field of psychology back 100 years! What Fechner had proposed, which infuriated Stevens, was that not only does the world influence the mind, but the mind influences the world. It goes both ways, said Fechner. And he was right.

But for Stevens' world view, the mind-over-matter idea was dangerous nonsense. Interestingly, Fechner also said that scientists would not understand what he was talking about for another 100 years. He could have said 130 years, for only recently have mind-over-matter outside-the-skin articles and books begun to appear (Jahn and Dunne, 1987; Adams, 1997; Dunne, 1998; Haaland, 1999, Tiller et al., 1995, 1999)—and theoretical explanations offered (Green, 1995).

Incidentally, matter-to-mind psychophysics and mind-to-matter psychophysics (the latter only now beginning to be studied mathematically) are aspects of a single field called MIND, which I understood from conversations with The Teacher, is the Kosmos. Patanjali, the father of yoga approximately 4000 years ago, expressed it thus, "Everything consists of mind and its modifications" (Taimni, 1967). In other words, matter and mind are interchangeable in the Kosmic sense—just as matter and energy are interchangeable in the Einsteinian sense. To me, this idea of mind-matter unity, no duality, a la Aurobindo and Tibetan Buddhism, is the ultimate monothemism.

Fechner had been impressed by H.P. Blavatsky's materialization phenomena in the 1880's (for a description of these materializations see Olcott, 1910), and had written to her for information. He received long explanations in return. Fechner eventually proposed the existence of a "world mind," which I've referred to as the Planetary Field of Mind, and which Carl Jung called the collective unconscious. The way Fechner thought of it, our conscious mind is unaware of the general world mind because we are unaware of our own subconscious. Nevertheless, he said, all of us are extensions of "one mind substance." Interestingly, I didn't know of Fechner's occult ideas until Stevens' sarcastic remarks aroused my curiosity.

* * *

Unaware of Fechner's esoteric ideas, I wrote an article for *SCIENCE* (Green, 1962) which synthesized the power and logarithmic "laws" of Stevens and Fechner. Shortly thereafter I received a letter from Austin H. Riesen, Chairman of the Department of Psychology, University of California, Riverside, saying congratulations on making history in the field of psychophysics.

Another letter, though, said that my idea of a more-general "law" hadn't been proven because it hadn't been derived mathematically. Intrigued by that comment, I sat down, called on *MOM* to help with hypnagogic imagery and with equations (as in hydrodynamics at UCLA), and in a few weeks developed not only the general law, but some further ramifications. On writing it up, I sent the derivations in a very long article to *SCIENCE*. The manuscript came back by return mail with the explanation that different from "reports," only solicited articles were published in *SCIENCE*, and suggested that I submit the paper to another journal.

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And now it's appropriate to say that I didn't follow *MOM's* instructions before sending the article to *SCIENCE*. What happened was that after deriving the general equation for the discriminability law, my mind became so fascinated and excited by the vista that was opening up, that it wanted to explore further, and show mathematically how the rods and the cones of the retina produce different psychophysical equations.

The very night after I realized where this line of thinking might lead, *MOM* communicated with me through a detailed dream, indicating that my view of further possibilities was not wrong. But, *MOM* advised, the article should be wrapped up now, after the first generalization. The reason: The first part, in which Fechner and Stevens were brought together, made a tight package that was small enough to be published. If I continued, however, the package would become very large and not as tightly tied together. In fact, it would be like having three packages loosely tied in one bundle. [That was the exact symbology.] If the big package was then sent to *SCIENCE*, it wouldn't fit—and would be returned. So—the advice went, it's better settle for half a loaf. That is what I was shown in imagery.

The next day I almost followed *MOM's* advice, but my mind and my "ego" stopped me. Psychophysics was important, they said, and they wanted to keep going. Though uncertain about the wisdom of this deviation from *MOM's* advice, I kept going. The final word I got from *MOM* at the end was, it's a "tour de force," but it won't sell. And the latter part, at least, turned out to be correct.

* * *

The next stop for the article, shortly after joining Gardner Murphy at The Menninger Foundation, was PSYCHOLOGY REVIEW. But the reviewers for that journal said bluntly that I was wrong, “Stevens has already shown that it could not be true.” I replied to each objection the reviewers made and showed their errors. But the editor replied that psychophysics wasn’t his field of expertise and he had to depend on the judgments of his people, and refused to submit the article to a new pair of reviewers who, I said, would be able to understand the mathematics.

Temporarily stymied, I asked Gardner Murphy for advice. He said that Harry Helson, a professor of psychology at Kansas State University, Manhattan, Kansas, was an adaptation-law theoretician and might be able to get the article published, so together we went to see Dr. Helson. His advice was to send the paper for an opinion to physicist Deane Judd in the National Bureau of Standards. He had been editor of the JOURNAL OF THE OPTICAL SOCIETY OF AMERICA and was an expert in this field. I did this and received the following reply:

“Although this paper proved not to be easy reading, we [Dr. Gerald Howett and Dr. Judd] found it well worth studying, and believe it should be published.” Dr. Judd then said that if I would make some minor changes suggested by Dr. Howett, and change my symbols to conform to optical-science terminology before submitting it to JOSA, “I think that the paper would be accepted.” If I preferred to keep the psychophysical symbols, though, he said, the article would no doubt be accepted in its present form by a just-being-established journal in England called the INTERNATIONAL JOURNAL OF OPTICS.

Wanting to publish the paper in America, though, where it more likely would be brought to Stevens’ attention, I planned to convert the equations to standard optical-physics terminology, but just at that moment a furor arose about my having found, serendipitously (and it got into the newspapers through one of my trainees), that migraine headache could be ameliorated by training the autonomic nervous system to rebalance blood flow in the body, thereby getting excess blood out of the head.

Scornful opposition to this idea by many physicians distracted me, and as a result, being bombarded by arguments about the “involuntary” nervous system, which is only relatively involuntary, as every yogi knows, I didn’t take time to convert the psychophysical equations to optical terminology. For the record, though, I included the general psychophysical “law,” without its pages of derivation, in BEYOND BIOFEEDBACK. And for those who may be interested, I’ve included it also in the present book as Appendix II.

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Publications aside, the fact that I was able to find my mathematical way by using hypnagogic imagery was especially exciting when Alyce later began telling of her findings in the study of creativity. What I had done intentionally in psychophysics was very similar to the reports of

spontaneous imagery in the creativity literature, but so far as we knew no easy-to-use system had been developed for teaching people how to learn creativity. That “talent” had always been thought to be inborn, or “God given,” and the idea of learning creativity was unheard of previous to the development of theta brainwave training in our NIMH-supported research of ’71.

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BACK TO CHICAGO: After graduation in Jun62, I began working in Medical Psychology, part of the Billings Hospital complex. Although I was busy mechanizing and computerizing for Ward Halstead his Brain-Damage Index, he asked if in the Fall I would teach, in his place, an undergraduate course called Personality Functions. I agreed. It sounded interesting. And that began my education in traditional Psychology.

To prepare for the course, I studied a dozen books on clinical psychology, clinical testing, personality testing, and the theories of the leading psychologists and psychiatrists. One of the primary features of the course, at least the way I taught it, was a description and comparison of the theories of Sigmund Freud and Carl Jung. It was a golden opportunity for me, getting paid to learn what I wanted to know anyway.

It was for this course that the Field-of-Mind Diagram, (Page 43), was constructed. And since I had already been instructed by The Teacher, The Tibetan, Aurobindo, and by my own experiences, it has not been necessary in the ensuing years to modify the diagram. Like the “law of gravity,” what is, IS. I’m not saying that the diagram is perfect, but it is a close-enough approximation to what I was taught and what I experienced to be useful for seekers in general, at least until they find their own *MOMs*

Teaching Personality Functions was not only educational, but it sharpened my thinking about what the main problems were in psychosomatic medicine (mind-body medicine), psychiatric medicine, clinical psychology, and mind-body health through Mindfulness Training, which, essentially, is training in advanced yogic disciplines. And from this psychological addition to my education, combined with Biopsychology and neuroscience, it was clear how the various functions and levels of mind and brain could be induced to work together. More on this later.

* * *

A few months after I began mechanizing Ward Halstead’s brain-damage scoring system, he became interested in the possibility of getting a substantial grant from NASA for training astronauts in yoga and Autogenic Training. Astronauts could learn, like yogis, to handle extremes of heat, cold, vibration, and oxygen deprivation, ideas I’d been deluging him with. Consequently,

I prepared for NASA what I felt was an interesting research proposal. After pondering it for several months, however, NASA decided not to fund it. That proposal may have planted some useful ideas, however, for a few years later Joe Kamiya, one of the first presidents of the Bio-feedback Research Society (established Oct '69) became a NASA consultant on the very things we'd proposed.

* * *

In retrospect, it was fortunate that Halstead and I didn't get the NASA grant. I would then have been trapped at the University of Chicago by commitment, for I was the grant writer, and may have found it difficult to get to The Menninger Foundation where the future was already laid out. I hadn't the slightest idea at the time, though, that my vision dream of '52, while at NOTS, was associated with Menninger, which name I'd only recently become aware of (Karl Menninger) through my studies for the Personality Functions course.

* * *

Despite NASA's turn-down, Halstead still hoped to get money for a psychophysiology lab in which we could pursue both yogic and Autogenic Training ideas, and in early '63 he got in touch with W. Clement Stone, the self-made insurance millionaire who had become acquainted with Napoleon Hill, and asked him to visit Medical Psychology and listen to our NASA-type research proposal. When Stone showed up, he took one look at me and said, "You're a salesman." Much impressed at his perspicacity, and perhaps intuition, I asked, "How do you know that?" In answer he said, "You're wearing a red tie. All salesmen wear red ties!" Hmm.

Whether it was the red tie or something else, Stone was much interested in our NASA-oriented research proposal, and I learned that he'd given money on occasion to support parapsychological research. At least that was promising. What we were proposing was much closer to earth than ESP, though, and it promised to enhance human potential in the average American. And that was what Stone was mainly interested in. When he left our office, in a very good mood we felt, he said he'd give the matter thought for a few weeks, studying the details of our plan. Later, he sent Ward Halstead a copy of THE SUCCESS SYSTEM THAT NEVER FAILS, and Ward gave it to me.

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An odd thing then occurred which brought a parting of the ways for Halstead and me. I'd worked intensely on automating the Halstead Brain Damage Index, and three machines with built-in automatically-scored behavioral and perceptual tests had been produced. In this I had the outstanding help of electronics-buff Mike Muench, who had been a classmate of Sandra in the University Lab School. These machines, at least as originally constructed, were jewels,

something I'd have been pleased with in the Data Reduction Branch at NOTS. Halstead, enthused, wanted to set up an assembly process and sell these devices all over the world.

But, and here was the rub, he didn't wish to release any of his normative data (on which the Brain Damage Index was based). The people who bought the first three machines were furious. But he wouldn't give up his secrets. Like him, he said, they'd have to spend years getting their own normative data. To my way of thinking, it was like shooting yourself in the foot to untie a shoelace. We had a falling out about that, and exasperated, I said I'd be leaving Medical Psychology.

It wasn't that simple, though. Ward had written to Clement Stone and said that I might find it necessary to leave the University and find a lab that was open to the work I wanted to do. But if he (Clement Stone) would give the University of Chicago \$10million to set up a Psychophysiology Laboratory as part of Medical Psychology, I would stay on. Amazing.

Eventually, however, with vision-dream previews of the clock tower in mind, I got Clement Stone on the phone, told him I was planning to leave Chicago, and asked if he any idea about where I might apply for a position in which it would be possible to research the ideas I'd outlined during his visit to the University. I explained that I hoped to start in some job at about the level I was in leaving NOTS, and wanted to avoid a university job, where, as a new Ph.D., I'd be at the bottom of the professional totem pole. I wanted to "leave the beaten path," I said.

Clement thought for a few seconds, and then said, and this time with right-on-target intuition, "A man by the name of Gardner Murphy is President of the American Society for Psychical Research, and also is Head of the Research Department at The Menninger Foundation. It would be useful, I believe, to contact him and find out what opportunities exist down there." When I asked where "down there" was, he said Topeka, Kansas. Very interesting in retrospect, though I didn't know at the time that where Gardner was, so, too, was the clock tower of my dreams.

* * *

VIEWS OF THE CLOCK TOWER

Interestingly, about two weeks before calling Clement Stone for advice, a series of three vision dreams gave me information which was an extension of the '52 dream at NOTS—at which time I had asked *MOM* the general question, "Where should I work?" I'd increasingly realized at the University of Chicago that a new departure in psychological thought was needed, and having by now read *AUTOGENIC TRAINING*, which I recognized as a combination of Mindfulness AND visualization (pure tantra) the question was, "Where is there an organization in which I would be free to conduct such research, unhindered?"

DREAM #1. FIRST SCENARIO: I was driving my station wagon down a winding canyon freeway, similar to the Arroyo Seco Parkway between downtown Pasadena and Los Angeles. Rows of car lanes filled the entire bottom of the canyon without an inch to spare on either side. Cars by the hundreds, almost bumper to bumper, were going in my direction and conformity was needed to maintain a smooth flow of traffic, without confusion.

SECOND SCENARIO: Suddenly, as I drove along, I realized that the steep walls of the canyon were the boundaries of modern psychological thought, learning theory, gestalt theory, perceptual theory, existential theory, etc., etc. These walls, constructed and maintained by universities, were structures of organized thought, and there was no way to break out of this stream of traffic either in a university, or in a governmental or commercial laboratory. Deviation was impossible. Dismayed at this insight, I began looking for an exit. I had to get out of this line of cars. But, there were no exits.

THIRD SCENARIO: Then I saw up ahead, about a block away, a thin trail winding up through the chaparral of the ravine's sloping wall. And when I reached that point I made a sudden turn out of the flow of traffic and onto the trail, and began climbing. Much to my surprise, the chaparral kept parting to let my car through.

Zig-zagging back and forth I reached the top and came out in a fresh new world. Instead of the fumes down below, the sun was shining, green grass and flowers were all about, and in the distance I saw, on a grassy hill, the handsome clock tower that I'd first seen in the '52 vision dream at NOTS. Surrounding this tower were some other buildings in which, it seemed, I would work. THE END.

That recognition of the clock tower was so startling that I was shocked wide awake. I called Alyce out of sleep and told her of the dream, saying that now it was time, it seemed, to find the clock tower. It wasn't a mere symbol, I was certain, but actually existed. But where?

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DREAM #2. FIRST SCENARIO: Again the clock-tower institution was in view. It consisted of buildings spread out like a college campus over a grassy, tree-covered hill, but this time the large building with the clock tower was the focus of my attention.

I went into the front door of this building and looked to the left at a variety of American Indian artifacts in a small museum. There were also glass-covered cases containing manuscripts. [This later turned out to be Dr. Karl Menninger's private collection, and display.]

SECOND SCENARIO: My work was conducted in another building, in which activity was coordinated by a highly respected older man [who turned out to be Gardner Murphy] with

whom I would be closely associated. Much electronic machinery was involved in my work, and though I could not see exactly how it was used, it seemed to relate to human behavior.

THIRD SCENARIO: Back to the Tower Building [as it is called at Menninger]: I was standing at a railing high on the clock tower, and small lines of light came from far away and converged on my forehead. Each line, *MOM* explained, was a connection with someone in the country who was involved in the same kind of work as I. It seemed that there would be a network of people all over the country working in this new area. They would become aware of one another, and their work would be mutually supportive. **THE END.**

It is possible for images to be wish-fulfilling, of course, but the feeling of validity connected with the above dream led to the thought, "Okay, let's see how it unrolls."

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DREAM #3. FIRST SCENARIO: With the clock tower in the background, I, dressed in swimming trunks, dove from a grassy bank into a deep clear pool. And then, finding that I could breathe okay, I was dressed in normal workaday clothes and was able to see this organization from "inside," so to speak. Two men, its creators, were held in awe, almost in reverence, by many of the people who worked there. And the beauty they had created in feeling and in thought was striking, in color and form.

Elegance and high ideals were the keynotes—in both feeling and thought.

SECOND SCENARIO: My work began with the person of the previous dream [Gardner Murphy]. He was constructing a translucent structure which would come up and out of the water. And as this became clear, I realized that he intended to bring new information to the world, and that it was necessary to come out of the water and up onto dry land.

FOURTH SCENARIO: Seeing what this man had in mind, I dove down to the very bottom of the pool and found a number of long quartz-like crystals, and then rose up the translucent structure and came out of the water. As I came onto the land, I heard The Teacher's voice say, "Once found, the truths of nature are clear, like crystal. Share them." **THE END.**

* * *

As I came to full consciousness near the end of the above dream, I realized: (1) The pool was the idealized part of the astral plane which, however elegant and graceful in feeling and thought, was but a reflection of *MOM's* world. (2) These reflections were not false, but they were mortal, not like the truths of nature. (3) And buried in the bottom of this world, in the physical structure which held the pool, were some crystalline truths which were immortal. And (4) these

truths should be brought to the surface for the world to have.

[And later, after being introduced by Gardner to Will Menninger, and then Karl Menninger, I realized that the beauty of the feeling at Menninger was the legacy of Will, and the beauty of the thought was the legacy of Karl. Oddly enough, they were the yin and yang of a Menninger dance. An interesting couple, though not always at ease with one another. The love I felt radiating from Will held the organization together in beauty, as the Navajos would say. Everyone at Menninger felt it. And the intelligence that radiated from Karl held the organization in the forefront of psychiatric thought.

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GARDNER MURPHY AND THE RESEARCH DEPARTMENT

After terminating my connection with Medical Psychology, and turning over the brain-damage instrumentation work to Mike Muench, Alyce and I began pondering what to do. She'd written part of her Master's Thesis on the subject of Creativity: East and West, but hadn't yet turned it in. I suggested that it would be useful for her to stay in Chicago for an additional three months, regardless of where the lab which I'd seen in my vision dreams might be located. I could find it, I said, and prepare a place there for us, and then she, having received her M.A. degree, could join me.

In answer, she said that she'd learned what she needed in Client Centered Therapy, and the M.A. degree wasn't important as long as I had a Ph.D. for a spearhead. Since we'd planned to work together, that degree would suffice for whatever "front" was needed, she felt.

The way it worked out, her view was correct. She not only became the primary trainer of research subjects in our early days at Menninger, but after we established a Clinical Biofeedback Center, as part of our combined research, education, and clinical work (called the Voluntary Controls Program), she became Co-Director, and held that position until she retired.

* * *

BACKGROUND: Before leaving Chicago for good, we planned to drive to New York City at Christmas, '63, and visit for a few days with Pat and her family. Then we'd drive to various universities on the East Coast looking for the clock-tower I'd seen in the vision dreams. Judy, who by then was a student at the University of Chicago, accompanied us.

About half way to New York I realized that we didn't have enough money to travel around looking for the clock tower, which, in any case, I had a feeling was probably somewhere in California. Wishful thinking! And I said to Alyce and Judy, but mainly to *MOM*, "Finding the clock tower in this way is a waste of time and money. It would be better if someone there, wherever it is, would find out about me and my physics and biopsychological background—and phone me." Little did I know that *MOM* was far ahead in setting up conditions for our future—at Menninger.

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About 3jan64, when Alyce and I, at Pat's apartment, began looking at road maps for routes to Ivy League schools, I received a phone call from Phil Rennick, Ph.D., who had graduated a year ahead of me in Biopsychology (and in Medical Psychology) at Chicago. He was calling on behalf of Gardner Murphy of The Menninger Foundation. Gardner wanted me to consider taking a job as Head of the Biomedical Engineering Laboratory. Surprised, I said that I'd reach Topeka in a couple of months on my way to California. We could talk then.

But Phil said Gardner wanted to make a decision right away. And anyway, they'd pay my transportation and expenses. Come immediately. So, on 8jan64 I flew to Topeka. Oddly enough, another of Halstead's graduate students, Jan Berkhout, had sent Phil a Christmas card with the info that I was leaving Medical Psychology, and Jan had included Pat's telephone number, which I'd left with him, should any new ideas come in from Clement Stone.

Quoting from BEYOND BIOFEEDBACK:

Although it didn't seem to me that the Menninger Foundation, which I knew was a psychiatric institution, would be a likely place to establish a psychophysiological research laboratory, I was intrigued by what Phil had said about bridging the gap between psychology and biomedical electronics....

Phil met my plane, and we spent an evening discussing [at his home] our experiences at the University of Chicago. In the morning he took me to the Foundation. The closure between the timeless domain and the time-and-space domain often comes with a kind of jolt, a moment of truth in which time and space seem momentarily suspended. When I saw the clock tower on the grassy, tree-covered hill, it had a feeling of rightness. Nevertheless, I wanted Alyce to see the place before I made any commitment.

I met Gardner Murphy and other members of the Research

Department, and we talked about the communications problem between biomedical engineers and research psychiatrists. Gardner offered me a job, and I realized that I would have a chance to put together a psychophysiology laboratory and generate the kind of research projects I had described in the grant proposal to NASA. Alyce and I would be able to begin our own research.

It was, to say the least, a uniquely propitious offer: They wanted a laboratory and I wanted to build a laboratory. As a staff member of the department, I would be permitted to carry out whatever research I could obtain funds for. I explained to Gardner that I wanted to test the claims of Autogenic Training. Only two members of the research group had heard of Autogenic Training, but it sounded interesting to them, and Gardner felt that it would be an appropriate area of study.

The important thing was that Gardner gave me the opportunity to spend at least one fourth of my time right from the start on whatever I chose. In addition, he said, I probably would be able to work full time on my own projects once the communications problem had been solved.... Gardner was offering the opportunity to work on projects of my own choosing, and it was an offer I couldn't afford to turn down. Kansas might not be the place where Alyce and I had planned to live—California would have to wait.

* * *

After returning to New York and telling Alyce about Menninger, we returned to Chicago, and then drove down to Topeka so she, too, could see the Foundation and meet Gardner. They hit it off wonderfully, for they were both beautiful people, eventually becoming good friends.

I began work on 9mar64, but Alyce didn't join the lab until late '65. In the meantime, though, I wrote up a research grant proposal with Gardner and me as co-investigators, and Gardner submitted it to the National Institute of Mental Health. And because of his pre-eminence in the field of psychology (he'd once been President of the American Psychological Association) we were given a site visit in early '65 by a team of big-name peer reviewers.

During the site visit, when Gardner spoke of his interest in studying muscle-tension control by letting research subjects see their own voluntary muscle-potential signals on a meter (basic

electromyographic (EMG) muscle-tension feedback) the site-visitors were attentive and interested. But when I described the same thing for research in Autogenic Training, studying the control of blood flow in the hands, which is controlled by the involuntary nervous system, I noticed that most of the site visitors looked around the room in an embarrassed way, or at the floor, instead of at me. The proposal got a turndown.

Later, Gardner said that the problem was that professionals in our field already knew that the autonomic nervous system couldn't be controlled in any voluntary way, with which he tended to agree, so we had three strikes against us to start with. Therefore, he suggested that I prepare two new grant proposals, one for him, which would be a study of EMG Training in the voluntary nervous system, and one for me, which would be a study of Autogenic Training in the involuntary nervous system. By doing this, he said, we probably could get partial funding for the Psychophysiology Laboratory which I was designing for the Research Department. Interesting, in retrospect.

I said that I'd help him write a new grant proposal if he would hire someone to carry out the lab work (which he, himself, didn't want to do), because I couldn't possibly, by myself, run two full-time projects. He agreed, and in '66 hired E. Dale Walters, M.S. Interestingly, before the EMG proposal was completed, Gardner stopped doing research on his own, Spring67, and assigned Dale Walters to me as a research assistant.

Getting Dale was an unexpected stroke of good luck. Not long before Alyce had joined me as a Research Assistant, and for several years thereafter the three of us wrote NIMH-funded grant proposals and conducted biofeedback research together. Interestingly, Dale, who eventually got his Ph.D. from Kansas State University, Manhattan, Kansas, was elected as the 1999-2000 President of the Association for Applied Psychophysiology and Biofeedback (AAPB). In total, that made four AAPB presidents from the original Menninger Biofeedback Center, myself, Steve Fahrion, Patricia Norris, and Dale Walters.

* * *

SINGLE-MOTOR-UNIT BREAKTHROUGH

While Dale was still working for Gardner, though, he and I conducted a unique piece of EMG research, demonstrating that subjects could, aided by auditory EMG feedback, reduce muscle tension in a large muscle of the forearm down to zero—and then allow a single nerve fiber to fire in what sounded like slow tapping on a drum. This “spooky phenomenon” had been demonstrated by Basmajian (1963) with a pair of needle electrodes inserted close together deep in the muscle. But what Dale and I demonstrated was that, contrary to all expectations, this effect could be demonstrated with a large (1"x3") platinum-gauze electrode placed on the skin over

the muscle. And then, at will, some subjects could make a single-nerve-fiber fire while the others (thousands) remained silent.

The part that is upsetting to neurologists (and cognitive neuroscientists, physiologists, and experimental psychologists) about this turn-off phenomenon, and control of single-nerve-fiber firing, is the fact that all nerve fibers of normally healthy muscles have a baseline firing rate that is continuous. Motor-unit nerve cells fire “spontaneously” at some baseline rate even when they are not “activated.” They don’t become quiet until death of the body.

So, how can we, or anyone, explain this uncanny turn-off phenomenon in mainstream terms? How can thousands of nerve fibers be induced to remain quiet, and then one nerve cell, at the will of the research subject, begin a start-stop-start-stop firing pattern.

Yogis, however, and people like myself who are trained in Physical Mindfulness, have a mind-body explanation, whether accepted by mainstream or not. Namely: Every cell of the body is an energy cell of the mind. If the mind tells thousands of nerve cells to remain silent, while only one starts and stops firing at the will of the person, it’s because the mind is directly present as energy in every cell of the body. By means of this energy connection, every fiber can receive and obey instructions independent of normal neurological processes.

John Basmajian, who became one of the early presidents of the Biofeedback Research Society (now known as AAPB) called research subjects who could demonstrate this kind of control “single-motor-unit geniuses,” SMUGs for short, and noted that none of his SMUGs could explain how they did it, except that they “imagined” the pattern of thumps they wanted to get from the feedback loudspeakers, and then that pattern, doublets, triplets, drum-rolls, whatever, resulting from the firing of a single nerve fiber, was heard. Extra-neural communication with ones own body cells. Fascinating.

Not only were our large-electrode results remarkable (and eventually published in *PSYCHOPHYSIOLOGY*, Green and Walters, 1969), but also they told me something about myself. I could produce the same turn-off effect in my arm muscle immediately, at the first trial, without feedback, merely by telling the body what I wanted it to do. I noticed this when wired up as a test subject. To make the turn-off happen, I “created” in my arm the sensation of deep yogic quietness which I had first learned in Mindfulness training in Minneapolis.

* * *

AUTOGENIC TRAINING

Shortly before I moved to Menninger, a graduate student in Chicago handed me a book which he said really scared him. The name of the book was AUTOGENIC TRAINING (1959), written by German psychiatrist Johannes Schultz and translated into English by his foremost pupil, Canadian psychiatrist Wolfgang Luthe. What scared my friend was that he'd tried the exercise in which you say, "I feel the warmth going down my arms and into my hands"—and his hands became very hot, his fingers especially, and his whole body changed in a strange way.

For me, AUTOGENIC TRAINING (AT) was a real "find." I'd been wondering how to introduce the basic ideas of yoga into the medical community, and wonder of wonders, it had already been done, in Germany, where thinkers abound. Autogenic Training is yoga, but since Schultz' book doesn't include references which can be traced to India, it doesn't alienate physicians, even though they may not understand exactly how AT works.

AT started about 1910 when Schultz, who was using hypnosis to reduce patient's physiologic problems, noticed that with many patients hypnosis either didn't work at all, or was effective for a few months and then faded away. Why? When he analyzed his clients' attitudes, he found that if they believed it would work, it did. And if they didn't believe it would work, it didn't. And for the majority of those with whom it worked at first, a gradual lessening of the strength of their visualization of health, as weeks went by, was accompanied by a gradual loss in effectiveness of hypnotic suggestion.

In addition, Schultz found that much of the problem with resistive patients was caused by the fact that they didn't like being controlled by the doctor. And that finding became the key difference between hypnosis and Autogenic Training. Schultz subsequently converted his hypnotic phrases, such as "You feel quite quiet," to "I feel quite quiet." And when he trained patients with that kind of affirmation, not only did their health improve, in comparison with hypnosis (which remained useful and effective with certain patients, however), but also the benefits tended to last.

The reason for "lasting" is obvious. If you do it for yourself, you are in charge, and you therefore maintain it. You develop faith in yourself. The doctor becomes merely your trainer, rather than the controller of your arms and legs, and stomach. In other words, when the doctor is out of the control loop, you become your own savior!

There was a problem with AT, though. Hypnosis, whatever its drawbacks, was quick. AT was slow. When you have an "insurmountable" physical problem, it's easy to surrender your will to the doctor, and believe in him or her, and difficult to believe in yourself. In semi-metaphorical language, hypnosis phrases work quickly because the argumentative conscious cortex gets out of the way, whereas AT's self-hypnosis phrases are often interfered with by a wide-awake doubtful mind.

* * *

What to do about this slowness of AT? The answer: Couple AT with biofeedback. Then the patient can see, on a meter, what his or her body is doing at the moment when the AT phrases are used.

Using AT without biofeedback is like learning to play a pinball machine with a blindfold over ones eyes, estimating what is happening according to the dinging of the bells. With biofeedback, however, the blindfold is removed, and you see exactly what's going on in the biological entity called the body when you try a recommended visualization.

* * *

BIOFEEDBACK TRAINING

By definition, biofeedback is the feedback of biological information to a person. It is the continuous monitoring, amplifying, and displaying to a person (usually by a needle on a meter, or by a light or a tone) of an ongoing internal physiological process, such as muscle tension, temperature, heart behavior, or brain rhythm. Biofeedback is not conditioning and it is not therapy, any more that the act of looking at one's weight on a bathroom scale is conditioning or therapy.

Biofeedback training is the use by a person of his or her own physiological information in learning to voluntarily control the process being monitored. If any stick-in-the-mud experimental psychologist insists, the procedure might be called instrumental self-conditioning, though linking "self" with "conditioning" is paradoxical (Green and Green, 1986).

* * *

I first got the idea of clinical feedback of physiological signals in '65, from Gardner. He'd been complaining of a nagging tension problem in his neck muscles, which he felt was a stress-response from unresolved conflict buried in his "unconscious." And he said, "If I could only get the 'conflict' up where I could see it, then I could get it under control." He felt that "self-confrontation" might solve many a psychiatric problem!

And after Gardner had become acquainted with the work of Ralph Hefferline (1962), in which muscles that people are normally unaware of were brought up to consciousness by means of visual feedback of EMG signals, he thought that he might confront his "unconscious" tension by putting surface electrodes over his neck muscles. Then, if he turned his head from side to side and watched the meter, he would be able to reduce the muscle tension, and thereby, possibly, ameliorate the "unconscious" conflict. Neat idea.

As Gardner explained his idea, the thought occurred to me that feedback could solve the “slowness” problem with AT. Having been trained in Mindfulness, the difference between the “voluntary nervous system” and the “involuntary nervous system” (the striate and autonomic nervous systems) was, as I saw it, only a matter of degree. Nothing, in my book, was either 100% voluntary or 100% involuntary, and by feedback of physiologic signals we should be able to change, quite quickly, the degree of “voluntariness” in any physiologic system, striate, autonomic, endocrine, immune, or whatever. In yogic theory, every body process can be brought under control through visualization and volition, just like telling the fingers to move.

As a parallel to my work at NOTS, every self-guided missile we developed depended on feedback of information (from a jet-engine hot-spot in the sky, for instance) in order for the missile to self-modify its trajectory and shoot down the target. With the physical body, the feedback procedure was not only obvious, but also easy to do—simply monitor the physiology, and then feed the information back to the patient on a meter, or through a loudspeaker, etc.

When I outlined this to Gardner, he disagreed with the idea of controlling “involuntary” processes. Only the striate could be self-controlled. No doctor in America thought differently, he said.

To me, that was the major shortcoming of our medical system in the Sixties. The power of the patient to develop psychophysiologic self-reliance was believed to be zero. Astonishingly, 100 years of hypnosis data was treated as if it didn’t exist—instead of being researched and developed into physiologic self regulation, as in Schultz’ system. At the same time, Madison Avenue was promoting the idea that only chemicals could save you from your “involuntary” physiologic problems—headache, heartburn, colitis, high blood pressure, whatever. How dull, but how profitable!

In hindsight, this lack of medical recognition seems unbelievable—but in the 40 years since ‘60, neither Madison Avenue nor the drug companies have changed their tune. They have solid non-altruistic bottom-line financial reasons for their medical position. And only now, at the beginning of the twenty-first Century, are medical schools beginning to view “biofeedback training” and “psychophysiologic self-regulation” as therapeutic possibilities.

* * *

MIGRAINE SERENDIPITY

During our first Autogenic Training research, I noticed that Mrs. Hagen, who was wired up to a photo-plethysmograph (in which a beam of light directed through a finger-tip was partially blocked in a cyclic manner by pulses of blood) suddenly showed a tremendous increase in blood-flow pulses in her finger. These large pulses followed a previous flow of blood in the finger that was close to zero, as in Raynaud's Disease. Watching the polygraph in the control room, I was astonished that such a dramatic physiological change could take place in just a few seconds, accompanied by a 10°F increase in temperature of both hands within two minutes. When the session was over, I went into the subject's test room and said, "What happened to you a couple of minutes ago?" Her answer was a bolt out of the blue. "How did you know my headache went away?"

This serendipity started a new line of biofeedback research into self-regulation of the sympathetic section of the autonomic nervous system, and also resulted in a clinical biofeedback training procedure with temperature-feedback instruments. Happily, over a period of years, eighty percent of our migraine clients obtained a measure of headache relief, ranging from slight to excellent, and a few reported a totally migraine-free life over several years of follow-up (Green and Green, 1977).

The point I wish make, though, is that previous to this test of Autogenic Training, I asked *MOM* for aid in bringing yogic self-regulation methods to medical attention. And when we humans say "Thy will be done," the future not only becomes unpredictable, but synchronicities and serendipities appear on the scene. *MOM* sometimes works "in mysterious way," as the Bible puts it, and from a limited personality-perspective, events may occur which you hadn't even thought possible.

A serendipity, as defined in Chapter 1, please note, is a new-departure synchronicity which leads to a totally new line of thought. I hadn't the slightest idea prior to Mrs. Hagen's AT trial that the appearance and disappearance of migraine headache was correlated in most patients with a sudden change in blood-flow in the hands—nor that voluntary relaxation of the sympathetic nervous system (as indicated by an increase in hand temperature) would lead to a change in migraine patterns.

I'm not saying, of course, that all scientists who have benefited from serendipities asked *MOM* for help. It's probably the exception rather than the rule. But I am saying that if you wish to get the benefit of serendipities, *MOM* is ready to make arrangements. The only requirement as far as *MOM* is concerned is for a person to work for transpersonal goals, rather than personal goals, and be ready to change previously-made plans.

Interestingly, few insurance companies and HMOs have followed up on this inexpensive and effective way of ameliorating migraine headache. The main reason, I've been told, is that in most medical schools it is still taught that the autonomic nervous is "involuntary" and ideas to the contrary are delusional! Amazing. Apparently the best way to handle new findings is to ignore them. Maybe they'll go away.

* * *

HYPERTENSION SERENDIPITY

To explain this one, a quotation from BEYOND BIOFEEDBACK is useful.

Prior to Jan75 we had not attempted to train people in control of blood pressure.... But in Oct74, an odd event occurred that led us to make a trial of peripheral warming for control of blood pressure—[using a method that was similar to the blood-flow technique] used for control of migraine and Raynaud's disease.

Margaret Olwine, a medical writer for the Kansas City Star magazine, was writing a story on our research and visited Topeka to get information. She was impressed by our statement that we had trained more than two thousand people to warm their hands at will, and asked if she could undergo a training session.

Pat Norris, the director of our biofeedback seminar and workshop programs, ran Margaret through an Autogenic feedback session with a temperature meter, and in about fifteen minutes Margaret had demonstrated that she could warm her hands. When the training session was over I suggested that since she planned to return to Topeka in about a week to get some photographs, she might like to take the temperature trainer back to Kansas City to get a little more practice with relaxation techniques.... Alyce and I had already talked with Margaret over a period of two days, so I knew that she understood fully the theory involved.

I did not guess that she might attempt to learn to control her own blood pressure with the temperature machine, and she did not mention that she suffered from hypertension. If she had been a relatively sophisticated medical student, she might not have attempted it, but she reasoned that since blood pressure involves

blood, and control of temperature in the hands involves control of blood flow, there might be a connection between blood pressure and warmth in the hands. If she could warm her hands, the resulting relaxation might cause a lowering of blood pressure.

This approach to the hypertension problem proved surprisingly effective in her case. Margaret had been taking a drug for relaxation (Valium) under doctor's orders in order to control blood pressure, but when she left Topeka with the temperature trainer she decided to stop taking the medicine. That was possibly a risky thing to do and is something we warn people against, suggesting that they get their doctor's advice before making changes in a drug regimen.

She did not notify her cardiologist of her intentions, but did make an appointment with him for a blood-pressure test on the day she was to return the meter to us in Topeka. Margaret practiced with the meter morning and night for one week, then went for her appointment. When the doctor took the pressure he was surprised and pleased to find that it was normal. She then told him that she was not taking her medication, and he said that perhaps something had changed and that so long as she hadn't been taking it and blood pressure seemed normal, it would be useful to continue on a little longer and see if it remained that way. Then Margaret came to Topeka and told us about her experience with the temperature meter and her decreased blood pressure. Very interesting.

Three months later, at the annual medical symposium of the Association for Research and Enlightenment Clinic (ARE) in Phoenix, Arizona, where Alyce and I were conducting a biofeedback workshop for physicians, I happened to mention the experience of Margaret Olwine. One of the doctors present was especially interested in the case, and he asked me about Margaret as a person. First, was she a relaxed "believer," so that it would be easy for the vascular-relaxation effect to generalize over her whole body? Or was she a tense person who might learn to control temperature of just one hand, or one finger? I replied that by the time she returned to Kansas City she probably believed in the efficacy of biofeedback training, and that she was the type of person who would likely relax throughout her entire body. Then he

said that perhaps what had happened was that when she warmed her right hand she warmed her left hand also, and in addition increased the temperature in her legs and feet.

We have noticed that in many people who learn to relax a single limb through biofeedback training the effect generalizes over the body as a whole, so I allowed that this probably happened with Margaret, too. He told us then that when he was a surgeon at the Mayo Clinic in the old days before drugs became available for the control of hypertension, a surgical procedure for control of high blood pressure was to cut the sympathetic nerves in the legs. When the nerve supply to the smooth muscles in blood-vessel walls was severed, the muscles would relax, thereby causing dilation of the blood vessels and a large increase in the blood volume in the legs. The hydraulic change in blood volume in the legs would reduce the pressure throughout the body as a whole. In effect, he suggested about Margaret, "She merely gave herself a reversible sympathectomy." The members of the workshop laughed, but we thought his idea was interesting.

* * *

Based on these fortuitous events with Margaret Olwine and the equally fortuitous surgical comments at ARE, we began research with hypertension patients, teaching them how to dilate the blood vessels of their legs (in addition to their learning our other relaxation procedures). Results were dramatic. In the first group of patients, six out of seven who had been using prescription medications for blood-pressure control (from six months to 20 years) were able to reduce their medication levels to zero in a few weeks, and at the same time keep their blood-pressure readings in a medically acceptable range (Green et al., 1979).

In follow up research, additional patients were trained, often 10 in a group, with similar positive results (Fahrion et al., 1985). Then, a 28-minute training video was produced by Elda Hartley of the Hartley Film Foundation (1987). In this movie, called "Hypertension: The Mind/Body Connection," psychiatrist Harvey Schloesser, a former Director of the Menninger Hospital, explained how he gained control of his blood pressure and became drug-free after 16 years of dependence on medications. In fact, Dr. Schloesser became our foremost biofeedback advocate in Kansas.

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AN ASIDE: But, you may ask, if biofeedback programs are so wonderful, why don't Health Maintenance Organizations (HMOs) promote them. The answer is simple. No one, except the patient and his or her biofeedback trainer, gains financially from having patients learn physiologic self regulation. Consider the following paragraphs, some of which I wrote for John Leifer of THE LEIFER HEALTH CARE MARKETING REPORT with the title "Health Over Sickness" (Green, 1996). My original title, though, which was used in a longer version published in BRIDGES (Green, 1994), I thought more interesting. "The Necessity For Promoting Health: Or, As They Might Say In Washington, Its Health Stupid, Not Sickness." The following three pages summarize my argument.

* * *

Because Americans are generous and caring, the government is receiving public support for broadening the country's health-care umbrella to provide at least modest health insurance for every American, rich or poor, with or without a job. So far, so good. But the health-care plan is inadequate in a fundamental way. Whatever its virtues, it doesn't promote HEALTH. In America we have what is euphemistically called "health care," but it is actually a Sickness Business, organized for the greatest good of a colossal medico-pharmaceutical complex and its stock holders. And we, passive medical consumers, are held in thrall by smooth advertising of new "miracle cures" and hyping of multi-million-dollar medical technologies.

Unfortunately, we are pawns in medico-pharmaceutical battles that have little to do with the quality of our life, but instead reflect marketplace competition for the \$100,000,000,000 we spend annually on sickness. And as it has evolved in the hands of HMOs, such health-care competition, to be profitable to stockholders, must be "managed."

A better way exists, however, for achieving genuine health care than simply "managing" competition in the Sickness Business. We can promote HEALTH, cut costs, improve the quality of our own lives, and cultivate self reliance in the younger generation by teaching—in grade school and high school—simple but effective mind-body self-regulation skills. Insurance companies that get into this on the ground floor, giving policy holders rebates for taking basic self-regulation courses (similar to taking driver-education courses) stand to get a bonanza of unused premiums for several years.

* * *

How can psychophysiologic self-regulation training do all this? After 30 years of research and application of health-training methods, we now know, in the Association for Applied Psychophysiology and Biofeedback, in the American Holistic Medical Association, and in other Biobehavioral Medical Societies and groups, that more than 50 percent of sickness can be avoided by learning the rudiments of mind-body self regulation.

A word of explanation. Physicians across the country agree that between 50 percent and 80 percent of all health problems are psychosomatic (mind-body). That means that the majority of medical problems are unconsciously self-generated. And it has been found that these problems can be reversed with proper mind-body training. Examples? Raynaud's Disease, deficiency of blood in the extremities; migraine headache, improper blood flow in the head; tension headache, chronic muscle tension in neck and scalp; hypertension, dangerously high blood pressure; and alcoholism and drug addiction.

All these so-called diseases are simply bad habits in the lower-brain nervous system. These bad involuntary behaviors, which often are unconscious reactions to stress, may be accompanied by severe pain or pathological consequences, and thus seem to the public to be diseases. Knowledgeable therapists know, however, that this is incorrect.

Difficult to believe? An analogy may be useful. An average middle-class American who sleeps on a sagging bed may develop backache, but by no stretch of the imagination is that backache seen by informed physicians as a disease to be combated with drugs. It is a behavioral consequence. And now we know, from hundreds of biofeedback studies, that the same is true of "psychosomatic diseases." They are not diseases, they are behavioral consequences. Most patients, however, instead of learning to control these chronic bad habits through self-regulation training, are treated with drugs.

When lower-brain survival mechanisms act as if the patient were facing a man-eating tiger in the jungle, rather than a mere ticker-tape on Wall-Street, most physicians use drugs to nullify, or mask, the symptoms, instead of prescribing biofeedback training to correct the mind-body reaction problem.

The use of drugs, however speedy in temporary action, is not as cost-effective as biofeedback training. One reason is that drugs don't handle the basic underlying mind-body problem. Even worse, these drugs are dangerous to health.

At an Institute of Medicine Conference on Hypertension that I attended in Washington, one physician warned against the 22 bad side-effects of the three most popular drugs used for lowering blood pressure. Later, an internist in Topeka who knew of our hypertension research, said, "We must face the fact, all these drugs are poisons, with some beneficial side effects!" Fortunately, 5 of 8 hypertension patients, at a minimum, using biofeedback training can normalize blood pressure and stop using drugs (with their physician's agreement, of course).

But, you may say, if it's all that simple, how come more physicians don't prescribe psychophysio-logic HEALTH training? The answer may be the same as to why incumbent politicians are reluctant to improve government by voting against Political-Action-Committee contributions. At present, though, the main opposition to HEALTH training comes from hospitals and

insurance companies. Many of them do not wish to reduce medical costs to the patient.

Like Las Vegas casinos, hospitals and insurance companies don't expect to get a large fraction of the take, but they want a large cash flow. According to the Wall Street Journal (6 May 1993), Blue Cross/Blue Shield in the State of Washington conducted a "lobbying blitz" against a proposed health-care reform package. "In an effort to gut the bill's cost-containment features, the insurers ran a \$600,000 campaign during the year leading up to the vote. The effort included phone bank operations, TV advertisements, political contributions, and lobbying fees."

Along the same line, in spite of 15 years of medical evidence of biofeedback's hypertension benefits, Blue Cross/Blue Shield of Kansas still will not reimburse patients for biofeedback training to normalize hypertension and get off drugs. According to a high-placed Blue Cross source, the group's medical committee voted for reimbursement, but administrators turned it down.

Why?

In contradistinction to refusal to reimburse patients for biofeedback training, in 1984 Blue Cross/Blue Shield of Kansas announced that it would reimburse physicians and hospitals for heart transplants with costs of \$200,000 and more per patient. Very interesting! For \$60,000, approximately 100 hypertension patients can learn to reduce blood pressure to normal levels and keep it there, get off their drugs, and enhance the quality of their lives.

But, say some, even though changes are necessary, the public can develop HEALTH at its leisure. There's no emergency that requires basic change of the health-care system. That, however, is probably wrong. An "agonizing economic reappraisal" seems to be approaching that will put present-style "health care" on a back burner. The reason? National economics! Few long-range economic indicators give support to the hopeful idea that the national economy isn't headed over the cliff, as in 1928. The government may be able to postpone the crisis a year or two, but at present, neither the President nor the Congress appear to have sufficient political will to avert disaster.

If there is a shortage of money to pay for health care, what can we do? The answer. Teach psychophysiologic HEALTH in schools—and start now. THE END.

* * *

A book which explains all of the above in direct pithy humorous language (a la Patch Adams) was written by my friend and colleague BowenWhite, M.D. In a way, his title explains it all—WHY NORMAL ISN'T HEALTHY: How to Find Heart, Meaning, Passion & Humor on the Road Most Traveled (White, 2000).

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Having said all that, I can get off my soap box and return to the main line of this outer-life chapter. To save time and space, though, rather than review all biofeedback projects worked on at Menninger between '64 and '87, let me refer you to library copies of BEYOND BIOFEEDBACK (Green and Green, 1989) and "Biofeedback and States of Consciousness" (Green and Green, 1986). Also, possibly by now BEYOND BIOFEEDBACK has been scanned onto the website of HealthWorld Online.

Apart from biofeedback, some of the most fascinating projects of the early years were studies of unusual persons, especially Jack Schwarz ('71), Swami Rama ('70), and yogis in India (23oct73 through 24jan74). Though BEYOND BIOFEEDBACK describes those investigations, some additional details of our experience with Swami Rama, in Topeka and in India, are included below. But first, some topics of special interest to Alyce and me.

* * *

COUNCIL GROVE CONFERENCE

Because biofeedback training was viewed by many psychiatrists as a kind of psychotherapy, which it can be, some of the early LSD researchers thought of it as a way of inducing "altered states of consciousness" which, in reference to biofeedback, I have redefined as "optional states of consciousness."

In biofeedback training, as practiced in the Voluntary Controls Program (and now practiced in its successor, the Life Sciences Institute of Mind-Body Health, Topeka, of which I am a consultant), nothing in the mind or body of a trainee was (is) altered by outside forces. Suggestions are made about how and what to visualize in order to self-initiate physiological change, but no substance or action from the environment manipulates behavior—as is practiced in instrumental conditioning, physical manipulation, drugs, and hypnosis.

In pure biofeedback training, nothing acts as an intervention into the trainee's physical, emotional, or mental space. Technically, as I said previously, if a publication to which we have submitted an article insists on labels, biofeedback training can be described as instrumental self-conditioning, with the emphasis on "self." Definitely it is not instrumental hetero-conditioning, "other" conditioning.

Also, in cultivating self-reliance in clients, hypnosis, which is mental and emotional intervention, is a definite no-no. Hypnosis is occasionally invaluable because on occasion it gets rapid

clinical results, as in surgery without analgesia, but in non-crisis use, such as psychotherapy, its effects on clients usually fade away like placebo effects.

Client-centered biofeedback therapists in our Life Sciences Institute do not take control of a client's lower brain centers by putting his or her cortex to sleep via hypnosis. The only "suggestion" method used in client-centered therapy, is guided imagery. In this kind of guidance, the client's cortex, the conscious portion of the brain, is communicated with, teaching the client how to create and use his or her own visualizations for bringing the lower-brain entities (neural nuclei) under control.

In other words, client-centered biofeedback therapists do everything possible to prevent the clients from becoming hetero-dependent, dependent on some other person's visualizations instead of their own. Hetero-dependence diminishes the client's SELF-RELIANCE, and for that reason I always discouraged the use of cassette tapes of my voice telling the client's mind what to do. In a dependent-type client, that can merge into hypnosis and diminish the self powers.

* * *

Note, however, an important exception to the above rule. In helping clients prepare for a health crisis such as surgery, we recommend use of the Monroe cassette tapes which, in a hypnosis-like way, psychophysiologically condition the patient in advance of his or her operation. These tapes have proven remarkably effective in helping patients go through surgery with ease, and with little bleeding. Subsequent time in Intensive Care is shortened and return-home comes sooner. [For additional information on these useful tapes, contact the Monroe Institute, Ph. 804-361-1500.]

* * *

Aside from health crises, however, clients sooner or later come to the realization that self-reliance and self-regulation are the priceless prizes. And that is the basic reason why alcoholics who are trained by the Life Sciences Institute of Mind-Body Health often normalize and eliminate craving, ending the revolving door of relapses and treatments, no longer "alcoholics" in the traditional sense of the word.

Interestingly, "self" couldn't be used in psychology when I went to graduate school. As Anthony Sutich (1969) commented in the first issue of the JOURNAL OF TRANSPERSONAL PSYCHOLOGY, "...in 1960, and for several years after, "self" was virtually a taboo word in official circles in the general field of psychology."

Why? In my view it was because psychologists did not want to give up the fiction that they were in control of clients, who were seen as puppets of their DNA and their previous life-pressure conditioning, that is, their previous adaptations to the environment.

* * *

Returning to “Altered States of Consciousness:” In Feb68, our biofeedback ideas at Menninger attracted the attention of music therapist Helen Bonny and psychiatrist Kenneth Godfrey of the Veterans Administration Hospital, Topeka, and they asked Alyce and me to join them and psychiatrist John Lilly, a co-planner, in a meeting at White Memorial Camp (a United-Church-of-Christ camp at Council Grove, Kansas) to discuss “non-ordinary” states of consciousness. For five days, starting the day after Easter68, we would discuss psychedelic research and what it might mean for psychiatric patients. We accepted. Other conferees were Czech psychiatrist Stanislav Grof, British psychoanalyst Pauline McCririck, and Walter Pahnke, M.D., who had just received his Ph.D. from Harvard for an LSD research project with divinity students!

The subject of discussion was how to foster psychedelic research in psychiatric hospitals despite the bad publicity that it was getting, along with a crack-down by the federal government.

I said little during sessions until the final morning, when the question of a follow-up meeting arose—then suggested that it wasn’t psychedelic effects per se that the group was interested in as much as states-of-consciousness, and proposed that instead of focusing on chemicals it would be useful to organize a conference on both ancient and modern approaches to the exploration of consciousness.

I proposed that we call such a meeting the Council Grove Conference on “Voluntary Control of Internal States,” the title of our Menninger research program, and focus on eight or ten approaches to this field, ancient routes such as Tibetan Buddhism, esoteric Christianity and Judaism, Zen, Integral Yoga, and Sufism—and modern routes such as Autogenic Training, psychophysiologic feedback training (later called biofeedback), Progressive Relaxation (Jacobson, 1938), psychedelic drugs, and hypnosis.

John Lilly laughed aloud at the suggested title, for he felt, he said, that popping pills was purely voluntary, and much to my surprise the group essentially said, “Go for it.”

As I saw it, the major questions of the Council Grove Conference (CGC), which would convene on the day after Easter69 (and would continue to convene every year on the day after Easter), would be: (1) What are the similarities and differences between states of consciousness reached by different routes? (2) What are the implications of “altered states of consciousness” for creativity, education, and mental, emotional, and physical health? (3) What are the “spiritual” implications of modern methods of consciousness exploration?

* * *

Alyce and I were co-chairs of the '69 conference, but long in advance, at the suggestion of Willis Harman (a futurist in the U.S. Department of Education, and professor at the Stanford Research Institute), I had the task of convincing Roy Menninger that the CGC be sponsored jointly by the Menninger Research Department and the American Association for Humanistic Psychology—which group had already agreed, as CEO John Levy informed me. Dr. Roy approved of this co-sponsorship, providing that the conference was self-supporting—didn't require Menninger money, which he would have to account for. He was especially interested in the fact that we were planning to invite participants from around the world (Europe, India, Japan) as well as from various U.S. government agencies. Also, he agreed to be our keynote speaker. Good beginning.

* * *

Though attendance at CGCs over the years has been by invitation only, with names recommended by previous conferees to the sponsors (currently the Life Sciences Institute of Mind-Body Health), and has space for only 120 people, it has been unflaggingly attended—and has been a source of fellowship and joy, gradually taking on the characteristics of a loving family of eight or nine hundred people! Interesting phenomenon.

Since no cassette recordings or video tapes or published records were made of presentations (since CGC71), conferees have been free to discuss the pros and cons of any-and-all far-out topics, including much of what is summarized in this book. Interestingly, my own inner- and outer-life experiences have been paralleled, in measure, in hundreds of men and women, who are only now beginning to speak of their bardo and trans-bardo adventures openly.

The world is changing, at least in respect to what is tolerated in open discussion about states of consciousness. This change is, in part, a consequence of movies such as *Star Trek*, *Star Wars*, *Dr. Strange*, *Sixth Sense*, *Matrix*, etc., but those productions, I believe, appeared on the scene in response to the unconscious need of the world-mind to free itself both from superstition and from scientism, that is, from the “right cortex” and “left cortex” errors and comforts of Linus-blanket-type false beliefs.

Perhaps we can now agree ('01) that it would be useful for humanity to awaken, and extend consciousness into the full spectrum of body/emotions/intellect/spirit, into the Teilhardian noosphere (Teilhard de Chardin, 1957, 1959), and transcend the biospheric womb where the collective-conscious and the collective-unconscious of the Planetary Being has for millennia been nourished. Metaphorically speaking, it is time, isn't it, for the giant named Humanity to come to life, like Aslan, the Lion ruler of Narnia (the bardo) in C.S. Lewis' *THE LION, THE WITCH AND THE WARDROBE* (1983). More on this subject in Chapter 6.

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BIOFEEDBACK RESEARCH SOCIETY

During the first Council Grove Conference, Barbara Brown, Ph.D., a psychologist from the Veterans Administration Hospital in Sepulveda, California, met with a small group of people interested in psychophysiological feedback. She and Gardner Murphy, and twelve others of us, hoped to organize a Society for the Study of Psychophysiological Feedback and Consciousness. And because of Barbara's enthusiasm and organizing ideas, she was chosen to head up the effort. Subsequently, in Oct69, 50 conferees met at the Surfrider Inn in Santa Monica, California for the founding meeting of the Biofeedback Research Society (BRS).

In organizing BRS, I functioned as a communications person throughout '68 and '69, and at the request of AAPB (the Association for Applied Psychophysiology and Biofeedback, the modern name of BRS), I pulled together my notes and wrote an historical article about communications and events which led to the founding of the Society (Green, 1989)

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EAST IS EAST AND WEST IS WEST, AND NOW THE TWAIN SHALL MEET

Also in '69, I began to realize that biofeedback training alone would be unable to bridge the gap between physiologic self-regulation training in the western world (including Autogenic Training and Progressive Relaxation) and the traditional yogas of India, Tibet, Japan, and other countries of the Far East. And, being busy at Menninger with biofeedback research and the startup of clinical biofeedback, I could see no way of fulfilling a pair of vision dreams which I'd had in California shortly before terminating at the Naval Ordnance Test Station, Jul57.

Though those dreams are part of Inner Life, it's useful to review them here to demonstrate once again how the Planetary *SOUL* arranges events. By "Planetary *SOUL*" I mean, of course, the transpersonal section of the collective unconscious. Correspondingly, "Planetary *soul*" refers to the personal bardic section of the collective unconscious—up through Level E3 in the field-of-mind diagram.

The first dream occurred after I wondered what going back to school in the field of Biopsychology, instead of physics, would lead to.

* * *

THE TEMPLE IN THE JUNGLE

FIRST SCENARIO: I was leading a team of researchers through a tropical jungle. When we reached a clearing in which an ancient temple was overrun by vines and trees, I noticed that though the natives treated the temple with respect, they considered the old gods and religions to be interesting myths, but no longer of significance.

SECOND SCENARIO: Our job as researchers was first to clear away the vines and trees and then enter the temple in search of evidence linking body/emotions/mind with "spirit." As we cleared away the debris, several natives gave us suspicious glances. What were foreigners doing here?

THIRD SCENARIO: I led the group into the temple and down toward an altar, and there, startling my eyes, was a genuine modern mass spectrograph, a magnetic-field device in which a beam of ionized molecules are separated into individual streams of particles according to their mass, analogous to the way in which a beam of white light going through a prism is separated into different frequencies, producing distinct colors.

Not wanting to approach the device too abruptly for fear of upsetting its possibly-delicate placement at the altar, I had to restrain one of the group from rushing ahead and handling it.

[Seventeen years later, in India, it was necessary to have a conversation with one team member in particular concerning the need for studying yogis in a very permissive and delicate way as they demonstrated their psychophysical skills.]

FOURTH SCENARIO: Back in the United States, still the leader of the research team, I supervised the uncovering and lifting from the sand of an ancient obelisk covered with hieroglyphic information about human nature. A truck-crane pulled the stone upright under the guidance of my foreman, a true-blue loyal supporter of the project. I paid his wages from a sheaf of bills which seemed scarcely fat enough for the work we had to do. But as I did this, a thought came into my head saying, "Money will always be scarce, but enough will come from various sources to complete the work." THE END.

* * *

Interestingly, the first time I saw Dale Walters, in '66, I recognized him as the "foreman" who through thick-or-thin would stick with our projects until they were complete. Also, though money was always in short supply, sufficient funds were raised over the years from federal institutes, foundations, and private grants to complete our work!

* * *

A week after the first temple dream, I had a second. It started in the same jungle locale as before, but several years had passed.

REVISITING THE TEMPLE IN THE JUNGLE

FIRST SCENARIO: On arriving at the temple, the first thing I noticed was that the previously-encroaching jungle had been cleared away and every paving block around the building had been swept clean. Also, the temple's facade had been cleaned and restored.

SECOND SCENARIO: Several on-lookers came forward with broad smiles and welcomed Alyce and me to their country, then took us on a tour of the land, showing that the ancient knowledge was being revived and made use of. THE END.

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My first questions about these NOTS dreams were where and when. Was it Burma, Thailand, Indonesia, India? And how would events in my life make such an expedition possible? Would a second trip to "wherever" really come about? The answers, as I've already indicated, were India in '73-'74, and then again in '82.

Interesting coincidence: In line with the first dream, when giving medical lectures in India in '73 and '74 about biofeedback, and describing our ideas for studying hatha yoga (body-control yoga, which in the autonomic nervous system is psychophysiologic self-regulation), Alyce and Judy and I were invariably looked at askance. Why were we studying these outmoded ideas? Why were we talking about mind/body/spirit unity? What were we trying to prove? Matter was matter and spirit was spirit, and ne'er the twain could meet! And, most astonishing to me, nowhere did I meet a psychologist or physician who understood what Aurobindo had so beautifully outlined and incomparably described in THE SYNTHESIS OF YOGA. His writings tended to be thought of as poetry and metaphor, instead of existential fact!

And whenever we asked for questions after presentations, medical doctors and psychologists said nothing until the audience had departed and we could be cornered privately. And then the questioner might disclose that, when young, he or she had a "guru" who taught mind-over-matter disciplines, but when they attended graduate or medical school, primarily in Europe and America, these ideas were given short shrift—were disposed of as superstitious nonsense.

* * *

In '82, however, corresponding with the attitude of natives in the second dream, when Alyce and I returned to India on a Continuing Medical Education trip, we were warmly greeted, and

treated with great honor and respect. Each of us gave 40 lectures and conducted workshops in 15 cities, distributing 1000 of the small finger-tip thermometers which we used as “feedback devices,” jokingly referred to as our one-rupee biofeedback machines. Also, we distributed approximately 3000 pages of biofeedback reprints, and 12 copies of BEYOND BIOFEEDBACK. Interestingly, four of the hospitals at which we spoke, receiving a warm welcome, were ones at which we’d received a cool welcome in ’73.

Everywhere we went we showed the 42-minute 16-mm documentary movie, “Biofeedback: The Yoga of the West,” and eventually left three of those heavy reels in India. Nowadays, Elda Hartley’s video copies are easier to use, but in ’82 few VCRs were available. Every medical school and hospital in India, though, had a 16-mm movie projector.

Strikingly, in ’82, in sharp contrast with the human-diminishing domination of the National Institutes of Health in the United States by mainstream physicians and drug companies, the three top physicians of the National Institute of Mental Health and Neuro-Sciences in India, Bangalore, were meditators, and in the preceding few years had studied Aurobindo intensively! And biofeedback training and yoga training had by ’82 been incorporated into the therapeutic methodologies of most big-city hospitals. Also, in several universities where we lectured, graduate students were getting Ph.D. degrees for biofeedback studies—far different from the United States (even in Y2K) where clinical biofeedback was invented.

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SIDDHIS—PSYCHIC POWERS

Described below are a number of events not mentioned in BEYOND BIOFEEDBACK. The reason for including them here is not because these events are interesting, which they are, but because they involve a challenging problem—evaluation of siddhis, yogis, and gurus.

The very best advice I’ve seen on evaluating spiritual teachers, who may or may not be Indian or Tibetan gurus, was written by psychiatrist Maurie Pressman for BRIDGES (1999). Called “Discernment, Discrimination and Judgement in Energy Medicine,” Pressman’s message, though generated in the West, parallels Aurobindo’s admonitions. A comprehensive narrative regarding “teachers”, Siddhis, and gurus is thoroughly covered in Doug Boyd’s book, SWAMI, (1976).

* * *

A siddhi, which is a yogic power or capability, such as ESP, OB travel, psychokinesis, healing, precognition, etc., or an ability to turn these powers on in a follower for a few minutes, by shaktipat (which is a temporary transfer of etheric energy from teacher to student), is often

thought to be a measure of a guru's spiritual development. Not necessarily true.

That idea has led to great confusion and some painful awakenings in followers who at first believed that a "guru" could do no wrong. And when contrary "facts" came out, indicating that the guru was a human being rather than a transcendental god, they turned away from the Ancient Wisdom which the guru taught. That, too, was a mistake.

Siddhi development, as Tibetan Lamas have long maintained, is a side effect of spiritual development, but there is no one-to-one relationship between the two until a *SOUL* approaches graduation from Earth School. And, if such a power is developed intentionally, for personal reasons (for mortal *soul* reasons, that is, rather than immortal *SOUL* reasons), trouble lies ahead. As metaphorically put in the Ancient Wisdom, "In the journey towards spirit, as you go through the orchard do not stop to pick the fruit."

Translated, that means, "In your journey toward the Light of the *SOUL*, do not become enamored by any of the "powers," intellectual (scholarly), gestaltish (artistic and intuitive), magical (shamanistic), or physical (athletic). Put in another way, "Develop `detachment.' Work in the world without becoming mentally, emotionally, or physically glued." That is, be in the world but not of the world.

That has been the main point of the Dalai Lama's many talks and writings.

Once, in a side remark when I talked with The Teacher about the development of powers, He said, "Neither the scholar nor the athlete need look askance at one another, for each is developing perfection in the realm in which he chose to work." Paraphrasing another of His statements, "Work for perfection, but do not believe that perfection, itself, is the goal." That is, do not become enamored by the idea of perfection. Even that is a trap.

Later I found many of The Teacher's ideas expressed in a remarkably similar way in The Tibetan's book called *GLAMOUR: A WORLD PROBLEM* (Bailey, 1950).

* * *

Many siddhis include power to manipulate the cosmos, but karmic consequences (reactions) are proportional to power used for personal reasons. For instance, if as an ordinary person you shout at someone in anger, usually there is little karmic comeuppance. But if you, as a sorcerer, shout at someone in anger, and their arm is broken in a causally-related "accident," your karmic return (action for action) is proportionately heavier.

And on the other side of the so-called razor-edged path toward *SOUL*, if as a sorcerer you do good for personal reasons, the karmic fruit may be pleasing, but you are in danger of becoming

entangled in egoistic glamour and losing your Free-Agent options. The ultimate freedom, Teachers agree, lies in becoming transpersonal, “rising above” the good, or bad, of personal intentions and actions.

* * *

Several of my “inner life” vision dreams are described below because they were inextricably involved with “outer life” events, especially in work with Swami Rama.

But first, returning to my precognitive dreams at NOTS, “How could the ‘temple’ dreams be fulfilled?” In about Sep69 I called *MOM* and said that in view of my busy schedule I could see no way of conducting research abroad, and that It would have to make all arrangements. Again, *MOM*’s plans, which I always thought of as The Teacher’s plans, were already in motion. Shortly thereafter, as I explained in *BEYOND BIOFEEDBACK*:

Through a publication of the Menninger Foundation which is sent to psychiatric alumni, our voluntary-controls program came to the attention of Dr. Daniel Ferguson, chief of the medical hygiene clinic of the Veterans Administration Hospital in St. Paul, Minnesota. In the fall of 1969 Dr. Ferguson telephoned me and said that he had become acquainted with a yogi named Swami Rama, who had demonstrated in the hospital an ability to obliterate his pulse. Dan suggested that with our psychophysiology equipment it might be possible to obtain a record of what the Swami was actually doing. Would we like to conduct such a project? If we were interested, he would take the responsibility of bringing Swami Rama to the laboratory for a couple of days. Our lab schedule was fully booked at the time, and Swami Rama tended to travel only “when the spirit listeth,” but arrangements were finally made, and over an Easter weekend, March 28-30, 1970, a number of experiments were performed.

Dan Ferguson and Swami Rama returned to St. Paul on Easter Sunday, and a few months later the Foundation for the Study of Consciousness (Arthur and Ruth Young, in Philadelphia) and the Millicent Foundation of Vancouver, Washington (Jack Murdock), responded to a research proposal with \$42,000 to continue our experimentation on hatha yoga and siddhis.

[Arthur Young, incidentally, was the inventor of the helicopter, which he sold to the Bell Corporation, and Jack Murdock developed the first good oscilloscope. The first of these instruments was made in his garage, and afterwards he founded the Techtronix Corporation. Very similar to what happened years later with computer companies in Silicon Valley.]

The Swami's demonstrations, which among other things had included putting his heart into a state of atrial flutter for 17 seconds, was arousing great interest in the topic of "human potential." For instance, during CGC70, when Abraham Maslow (one of the key figures in founding both the humanistic and transpersonal movements) saw the EKG records we'd obtained on Swami Rama, he said, "Never again will my ideas, or my life, be the same!"

In addition to visiting our lab in Topeka, Swami Rama suggested that we conduct similar experiments with a number of yogis in India, in '72, under his auspices and supervision. That suggestion is what led to the objectification of the first vision dream about traveling to a temple in a foreign land—but it didn't work out in any way as Swami planned.

* * *

Going back in time, I first saw Swami Rama in a vision dream while still working at the University of Chicago ('63), approximately a year before resigning from the Medical Psychology Department of Billings Hospital.

* * *

ASTRAL MEETING WITH SWAMI RAMA

FIRST SCENARIO: I was turning on light bulbs in the ceiling of an apartment with my hands. Making them "come to life" through visualization, so to speak. What this represented, I understood, was the completion of my Ph.D. work and my preparedness to go out into the world to turn on "lights."

SECOND SCENARIO: As I thought about these symbols, a wall-drapery off to the side began to move. First a hand came out, and then a man's profile emerged, carefully not looking at me, so as not to disturb the scenario and cause me to lose contact with him. Slowly an entire figure came from behind the curtain, and then turned toward me. I realized that this man, dressed in a foreign robe, was from some foreign country.

[Later, in '70, when Dan Ferguson brought Swami Rama to my home in Topeka, I recognized this tall aristocratic-looking person, and knew who it was I'd seen and talked with seven years earlier.]

THIRD SCENARIO: I invited the visitor to sit on cushions on the floor. Sitting side by side, with our backs comfortably propped up by pillows and wall padding, he pulled from a satchel a dozen or more manuscripts which he said would be invaluable to the world if translated into English. Only a few important documents on spiritual life, he said, had yet been translated, and

hundreds were available in old temples, and he could get them. His life, he said, with animation, would be dedicated to bringing this material to light. Good feeling. THE END.

* * *

Eventually, after the Swami and I became well acquainted on the physical plane, rather than only in the bardo, he again brought up the subject of old manuscripts, and asked if I would help him publish them. Knowing nothing about that kind of enterprise, I suggested that eventually he'd come to public attention because of Alyce's and my articles and lectures, and then, I was sure, he'd meet people in the publishing business who could help. And so it was.

* * *

THE LIGHT BEHIND THE LIGHT

About a week before Swami came to Topeka, I saw him again in a vision dream. This time he appeared as three almost-detached-from-each-other persons-in-one, a young boy, a handsome young man about 35 years of age, and a wise old man. The setting for this dream was "below the stage of the world" in a huge stadium-like empty theater—long before The Play, to be written and performed by Teachers themselves, was scheduled to begin.

From the orchestra pit of the empty theater, I went down a short flight of steps and knocked on a door. A young boy, Swami Rama, about nine years of age, smilingly ushered me into a living room. I had only a momentary glimpse of the young man, Swami Rama, because suddenly a blue back-lighting shone on the wall around the wise old man, Swami Rama. Then The Teacher's thought came into my mind, "Study only those things which can be seen by the world. Do not attempt to reveal the unseen light which lies behind appearances!" THE END.

* * *

Interestingly, about two years later I received a very similar vision-dream instruction, just at the time when Alyce and I, and Judy, began traveling around the country giving biofeedback workshops. Some of that vision dream, concerning Alyce, is appropriate for Chapter 6, but rather than discuss it twice the entire dream is included here.

FIRST SCENARIO: Alyce and I were lecturing to a group of CGC people at White Memorial Camp. I was at the front of the room, standing at the left of a screen on which a slide was projected. [Probably Figure 1, P.43.] Then I noticed that behind the screen was an opening in the wall. It was as if the back of the lecture room had two parallel walls, and you could walk behind the wall which the screen was in front of.

Curious, I walked behind this wall for a few feet, and then an archway opened to the left onto the rotunda balcony of the most magnificent home I'd ever seen. Gorgeous paintings and draperies surrounded this mezzanine, and graceful carvings and furniture were beautifully arranged around the circle. A broad graceful flight of stairs curved to the ground floor from the balcony on which I stood, and over the center of the space hung a huge dazzling chandelier—right out of Daddy Warbucks home in Little Orphan Annie.

Then *MOM* gave my dreaming mind a knowing. This was the Divine Mother's house, and it belonged to me and to everyone, because all of us were her children. She wasn't available at this moment, but she wanted us to live here, in splendor. And strangest of all, Mind of Me told me that this beautiful place included not only what I saw, but also our own bodies, and all the "structures" of our being!

SECOND SCENARIO: Astonished at this magnificence, and insight, I turned toward the doorway to call the CGC conferees to see this marvelous place. But suddenly a blue-white back-lighting flooded the walls, the chandelier's lights dimmed, and all the furniture, paintings, and carved figures stood out against the background in dark contrast. Then The Teacher's voice said, "Show only what you first saw. It is not time to talk of the light which lies behind all things." Then the blue light faded, the chandelier regained its brilliance, and the place returned to its normal appearance.

THIRD SCENARIO: Returning to the conference room, I told what I'd seen, and like loving brothers and sisters, the group of us explored The Mother's House together, marveling at its beauty, as it remained as I had first seen it, in its original appearance.

FOURTH SCENARIO: Then Alyce and I descended the curved stairway to the ground floor, accompanied by two Teachers whom I recognized as members of The Teacher's group. I opened a pair of glass patio doors so we could go out into the garden together and, to my surprise, saw that this beautiful home was surrounded by a wilderness, a chaos of bushes, wild-growing grass, shrubs and trees.

FIFTH SCENARIO: Just as Alyce and I and the two Teachers went through the door, a gust of wind blew a bunch of dry leaves past us and down to the ground. "Stop!" cried Alyce to me and the Teachers. "A sparrow has fallen to earth." And she rushed forward to pick up the leaves. Embarrassed at her abrupt command to these Teachers, I turned and shrugged. But one of them laughed and said, "It's all right. She'll always be that way." He was telling me that Alyce's approach to Mother Nature, and mine, were different, and both were appropriate. THE END.

* * *

Eventually I understood that this wilderness was the Void, reflected from which, in some strange way, is found every possibility of the bardo. And it was the Light of the Void that I saw behind the “wise old man” of Swami Rama and behind all things of The Mother’s House.

* * *

Interestingly, as I pondered on what to include in AVIZ, I got the impression that it is appropriate now to speak of everything that I’d become aware of, including the “light which lies behind the light,” That is why I began the Seventeen Propositions with the statement about two *souls*, a mortal “*soul*” (who resides in the bardo, in The Mother’s House, which also is the Father’s House), and an immortal “*SOUL*,” the Lotus, who resides in the Void (the Seventh Heaven), along with Teachers and other Earth-School graduates who have chosen to stay with Earth rather than go off to the stars. Another metaphor? I don’t think so.

* * *

Returning to 1970: After Swami’s first two-day visit to Topeka with Dan Ferguson, I had another precognitive dream in which the Swami would return to Menninger to demonstrate mind-body skills but would not succeed in a number of them. The main scenario showed him as a performer on a flying trapeze, but on occasion he had to make several attempts before he could swing up and stand on the bar. And the words which accompanied that were, “He is a Swami, but you will have to be his guide.”

As it eventually turned out, Swami described, in writing, many demonstrations which he said he would do (see BEYOND BIOFEEDBACK), but in the lab he was able to perform only about 1/3 of them. The reason, I eventually understood, was that the lab setting first intimidated him, and then bored him. It was difficult for Swami to mobilize his “energies” in that sterile non-emotional, controlled environment.

On the other hand, if his ego was challenged, his powers waxed. For instance, one day after returning from Chicago, where he had given public lectures, he showed me a Polaroid photo in which most of his chest was obscured by a disc of pale pink light. I asked for an explanation, and he said that he had mentioned during a lecture that it was possible to turn on the etheric energy in a chakra so intensely that it would become visible to the naked eye.

Oh hearing that, a skeptical physician in the audience had demanded that the Swami demonstrate the phenomenon so he could take a picture with a Polaroid camera. The Swami said several pictures were taken and that I could keep this one. I asked why he found it more difficult to do these things in the laboratory than in public, and he responded with flashing eyes, “When I am challenged, all my powers come up, and I can do everything.”

* * *

As a shaman, Swami was well developed. With a *soul* centered somewhere in bardic levels, through long-practiced breathing exercises he had overcome the normal barriers between the conscious and subconscious selves, and then he'd broken the barrier which blocks a personality from awareness of the planetary field of mind. Also, like Rolling Thunder and Mad Bear (Boyd, 1974, 1994) he could consciously leave his body and travel in the bardo, visiting people whom he wished to influence in one way or another, as several people have told me.

Not only was Swami a genuine sorcerer, but he was the best and funniest story teller I've ever known. And—he was a dangerous person to get on the wrong side of.

* * *

Concerning the three very-different aspects of Swami's personality: After we became well acquainted, for he lived at my house for five weeks during his second visit to Kansas, I began to realize that he never knew, for sure, which of the three figures he was going to be at any given moment. Eventually, recognizing my role as an advisor and showing awareness of his discordant nature, he confided in me, saying, "I have only one problem in life, out of control!" On another occasion he said, "The biggest obstacle a person can have in life is EGO, and no one knows it better than I."

On a positive note, as a "wise old man," Swami was extremely careful, at least in our meditation group in Topeka, to teach no kundalini-arousing breath control (etheric-energy control). And though he let me study his loose-leaf book of breathing exercises (of which I practiced only one exercise, for three months), he did not want me to make a copy of the book for fear that this "dangerous information," as he described it, might accidentally be seen by someone who would be damaged. This was far more responsible on his part than the behavior of some other yogis who visited the United States. More on kundalini in the next chapter.

Incidentally, the breathing exercise I practiced for three months had the effect of making vision-dream information come into my mind while I was in a normal conscious state. Not wanting to be bothered with this kind of knowledge during waking hours, unless *MOM* made it happen, I discontinued the breathing exercise, realizing that it activated one of the siddhis that The Teacher had turned off in '39.

* * *

Oddly enough, about the Swami's triple personality aspects, I'd never mentioned the below-the-stage vision dream to anyone except Alyce, but a week before Dan and Swami arrived at our home in Topeka, my grandson, Bede Smith, who was six years old, came running into the

kitchen just before supper and excitedly said he'd seen a man at the top of the stairs (which led up to the second floor). And this man, he said, was very strange because he kept flickering between being a young boy and an old man.

When I asked how the man was dressed, and what he looked like, Bede described a tall dark-complected man dressed in a brown coat with buttons up to the chin, having an around-the-neck collar with a white margin, like a minister. And when asked where this man went, Bede said that he stepped behind the bathroom door. Then we went upstairs together to assure Bede that he'd probably had a preview of an up-coming visit, and that no physical person was actually there.

Interestingly, when Swami arrived with Dan Ferguson, he was wearing the exact outfit that Bede had described. Entertainingly to Alyce and me, and to Sandra, Bede's mother, Bede and the Swami became good friends, buddies, and had great fun together riding the miniature railroad in Gage Park, across the street from our house at 545 Yorkshire.

* * *

CULTURE SHOCK

In another vision dream, which took place shortly after Dan Ferguson and Swami returned to St. Paul, I had an especially instructive identification with the Swami, and also received some words from The Teacher.

FIRST SCENARIO: I awakened lying in bed in a strange noisy place, surrounded by white cloth partitions like in a hospital ward. Puzzled, for I didn't know where I was, or what was causing the racket, I stood on the bed and peered over the top of a partition. To my amazement and dismay, I saw myself in the middle of a busy street, like downtown Chicago or New York. Cars were whizzing by and hundreds of pedestrians streamed along sidewalks.

SECOND SCENARIO: Separating from this man in the street, and returning to my own identity, I hovered a few feet above him, in touch with his panic at finding himself in such a strange place. Suddenly he put on some clothes, pushed a screen aside and began running down the street—not really knowing how to behave in this foreign land, nor where to go.

THIRD SCENARIO: Coming to the edge of the city, this man began running through a couple inches of snow toward a large building, which was some kind of a processing plant. [By that time I realized that the running man was Swami Rama, and also knew that the snow represented his approach to "cool" spirituality, away from "hot" ego and emotionalism.]

As the running man approached the building, a figure in a police uniform came out of a door to welcome him.

[From long experience in my own life with this uniformed figure, I understood that it symbolized the Laws of Divine Nature, with which we personalities sooner or later must comply in order to complete our development. And at the same time I understood that the processing plant was a place where aggressive and destructive human characteristics were stripped from the *soul* in order to reveal and empower the indwelling *SOUL*. Nowadays, I think of the processing plant as the *High-Self* stratum of the bardo.]

When the running man saw the uniformed figure, however, terror seized him, and he turned and began running, still in the snow, through yards and between houses, hoping to escape to “somewhere.” It was a wild uncontrollable run, and the uniformed figure called out, saying that trying to get away was useless. There was no place to go, and inevitably, sooner or later, every human had to pass through this process. Might as well do it now.

FOURTH SCENARIO: Those words only galvanized the terror-stricken figure to run faster, and as I kept pace at his side, looking at the Swami’s handsome profile, I saw that he was breathing in a controlled way in which every exhalation from his nostrils produced a flow of silvery substance. And at that moment The Teacher’s voice said, “He may be a dead body, but he can still produce living quicksilver.” THE END.

* * *

I knew what The Teacher meant. Swami was a genuine shaman who had learned to mobilize and materialize etheric energy (bioplasma, ectoplasm, subtle energy, etc.) into structures and events in the physical world. And as a result he was immersed in extremely more-stressful personality problems than the average seeker after truth.

The “dead body” reference concerned the fact that the personality who isn’t yet alive to *SOUL*, often is symbolized in my dreams as a dead person, either lying on the ground or in a coffin. And usually in those dreams, the person I see awakens in his or her *SOUL* body and stands up, so I see two identical people, but only one is living. On the other hand, when in dreams I witness controversy between personalities who are still asleep to *SOUL* reality, I usually see them as suits of clothes, sometimes on hangers, banging and bumping into each other like contending robots.

* * *

Because of the waking-in-the-street dream, I realized that no matter how urbane Swami appeared, he didn’t really know how to behave in America, and that culture shock could undermine him. To prevent this from happening, at least to some extent, I hired Doug Boyd as a research assistant in the Voluntary Controls Program and assigned him the task of accompanying Swami every waking hour. Doug lived at home with Alyce and me, and the Swami.

Doug had just returned from eight years in Korea, where for four years he'd been engaged in setting up the Korea Personnel Services Foundation, teaching English and business skills to Koreans, and Korean to American business men. Doug was so fluent in that language that Koreans whom I later met said that many people who spoke with him on the phone in Korea thought he was one of them. He was (is) a "natural" with Asians. Somehow he understands their cultures, and strangers from Eastern countries seem to trust him, feeling at ease in his presence.

So, I reasoned, Swami needed Doug to help him and, indirectly, guide him. And I needed Doug, too, to help the Swami carry out in the lab the psychophysical experiments he'd outlined.

* * *

WE GO TO INDIA

Going back a bit, I didn't realize at first that the idea of Menninger researchers coming to India to conduct yogic studies "under his auspices and supervision" comprised a monumental ego aggrandizement for Swami. And when I phoned him saying that it would be impossible to build the portable laboratory and handle other research commitments before Oct73, he replied, "Nonsense. You are coming in 1972. I have already made arrangements. You will come as I have planned." And he didn't listen to another word.

* * *

Fortunately, I'd raised monies in '72 for design and construction of a battery-powered portable psychophysiology lab by biomedical engineer Rex Hartzell and our three biomedical technicians, Duane Callies, Wendell Spencer, and Darrell Albright. But Alyce and I, put on guard by the Swami's odd preemptory attitude, decided to make the yoga research trip to India in '73, on our own, though we would go to Rishikesh to visit his ashram, and wire up any yogis whom he might produce for testing.

To facilitate the finding of yogis, I wrote letters to medical groups in India and to all the ashrams (meditation centers) we'd heard of, asking for the names of yogis or yoginis who might be willing to be research subjects for a good cause. The response, especially from ashrams, was more than encouraging, and I arranged a three-month trip in which we'd not only gather physiologic data, but also make a documentary film, to be produced by Elda Hartley and her group at the Hartley Film Foundation, which included cameraman Tom Kieffer and sound man and director Harvey Bellin.

In addition to the documentary film team, two writers decided to accompany us. Antoinette (Dolly) Gattozzi said she was interested in the trip. We had first met her as a science writer for the National Institutes of Health when she had visited our lab in Topeka. And Doug Boyd, who

had just finished writing *ROLLING THUNDER*, now wished to meet East-Indian “medicine-men.” Eventually his book, *SWAMI*, told of some of our adventures (Boyd, 1976).

When I first phoned Swami and told him of my own arrangements to test yogis in '73, he was angry—but not wanting to relinquish his role of “bringing famous (?) American researchers to India,” he met our PanAm plane when it landed in New Delhi at 8am, 24oct73, and authoritatively shepherded our group through Indian customs and immigration, then took us to the Lodhi Hotel in preparation for press conferences he'd arranged.

Also, he took Alyce and me to the American Embassy, where, in an odd confrontation, he claimed that they owed him \$36,000! That was the amount, he said, that he'd spent on preparations for our visit to India in '72, which, he said, we'd backed out on! (?) Embassy personnel weren't disturbed, however. Apparently familiar with individuals like Swami, they took his diatribe in a good-natured non-responsive way, and wished us well in our research. Three months later, just before we left for the U.S., 25 Embassy personnel gathered for two hours to hear of our adventures. We'd hoped to meet Ambassador Patrick Moynihan at that time, but he was in the United States.

* * *

Whatever the Swami's personal reasons for arranging a large-scale press conference, it was extremely useful for us. It hit the front pages of most Indian newspapers and let the people whom I'd already contacted know that we had arrived in New Delhi, and were planning to conduct hatha yoga research with a portable self-powered psychophysiology lab, which could be taken into the jungle, if necessary, to meet yogis on their own ground.

The lab, built into two suitcases which weighed 63 lbs apiece, was a marvel of engineering, and got a lot of newspaper attention. And since most stories also mentioned Mr. Manohar Lal Dudeja, at whose home we would reside in Kanpur (see Figure 2), medical people and ashrams were able to get in touch with us and firm-up research and lecture schedules. Subsequently, through phone calls made by Manohar, whose home literally became our “home base” in India, we not only scheduled 75 days of times and places for research before we left Kanpur, but also scheduled many lectures at medical schools and universities. Useful coincidences.

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But help with scheduling wasn't the only thing that Manohar did for us. Before we left for Swami's ashram in Rishikesh, Manohar pointedly told me that should any difficulties arise with

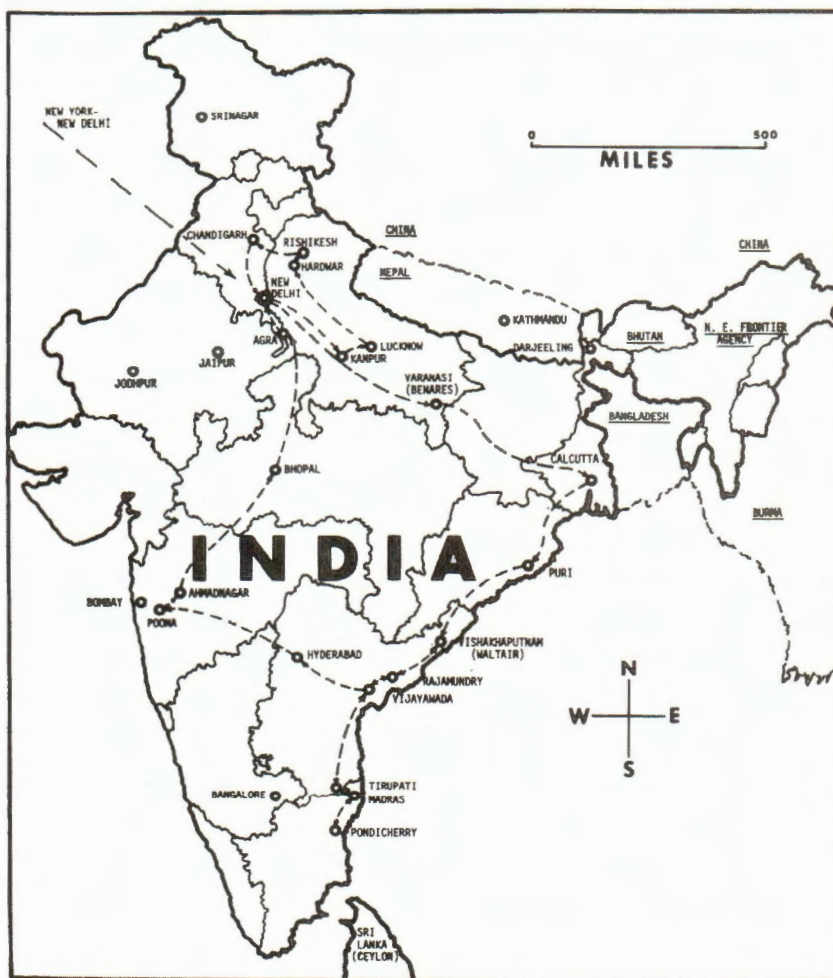


Figure 2: Seven thousand miles in India. Starting from New Delhi, in October 1973, good weather was almost continuous for three months. Our route looped from Chandigarh in the north to Pondicherry in the south. Backtracking along the east coast took much time and added many miles.

Swami about money or transportation, to phone him immediately. Later I learned that when he bankrolled the Swami's trip to the United States, many financial problems had arisen. Manohar was prescient.

Two weeks later, in Rishikesh, the Swami and I had an encounter that involved a threatened "hex." When this event occurred, I called The Teacher and said that He would have to handle it, for I was not in the protection-against-sorcerers business.

* * *

The problem? I'd given Swami \$1833 with which to lease from a car-rental agency, for three months, a "new" or "near new" Jeep minivan, which we'd use for travel to the various sites in India where I expected to test yogis.

Swami, however, gave the money to one of his disciples, Mr. X., a businessman in Rishikesh, and told him to buy a van in New Delhi. In this way, I later learned, Swami himself would own the vehicle which we would use in our travels.

The only thing Mr. X. could buy, however, with the money I'd given Swami, was an old U.S. Navy Dodge van, without windows or forward-facing seats, with the steering wheel on the "wrong" side, and then he attached to it a dented 2-wheel military-type trailer in which, he said, we could haul our 30 pieces of luggage, suitcases and photographic and scientific gear. To improve the van-and-trailer appearance, he'd had them painted a glossy bright blue!

When I looked at this decrepit rig in disbelief, the night it arrived in Rishikesh, Swami's chief disciple, Y.Z., drew me aside, explained a few things and, looking me straight in the eye, said, very quietly, "If in any way you are not satisfied with this machine, refuse to accept it and demand your money back." And Mr. X., apparently not knowing what was going on, said to me in all sincerity, proud of his services, "I bought this car from the American Embassy in New Delhi for 15,000 rupees [\$2000]."

Our 8-member group had a conference that night about what to do, and the next day I phoned Swami from the Rishikesh Tourist Bungalow, where we were staying, and said that the van didn't comply with the legalistic contract which he'd previously drawn up and insisted that both of us sign. He answered very abruptly, saying that I must accept the car by tomorrow, "without considering alternatives!" "Besides," he said, "no one else can help you."

Those were the wrong words. I answered just as abruptly, saying, "Not so. I'll call Mr. Dudeja and have him find a minivan in Kanpur, and send it up here." At that, Swami exploded, saying in anger, "If you do that, I'll see to it that it fails. You'll never get through India!"

That was when I called The Teacher and said it was His problem.

To the Swami, all I said was, "When can you give me the money?" And he said to come to the ashram tomorrow afternoon.

The next day when Alyce and I, accompanied by Y.Z. and Dolly Gattozzi, met Swami at his ashram, we argued for a while, and then with a dark look he opened his briefcase and counted out 137 100-rupee notes, plus a few smaller bills. Many interesting contradictions here.

This encounter, incidentally, didn't have a feeling of wickedness or evil about it, only anger. It was more like dealing with a headstrong member of a family.

* * *

That was the last I saw of Swami Rama for many years, though he phoned me on occasion from Chicago, asking me to make presentations at his annual Himalayan Institute conference. By that time he seemed to be proud of the documentary movie we'd made, with him in it. Finally I told him that though we might be working for the same Teachers, I had done all I could for him, and we wouldn't henceforth be in contact. He felt okay about that, and said he understood completely.

Then by chance we spoke a few years later from the same platform at a conference in Tennessee. At that meeting he said to me, "You'll be glad to know that I now own 26 bookstores!" When I asked where he got the money to get started, he said, "The emerald, the one I showed you, I got \$68,000 for it!"

That fist-size uncut green stone, which in '71 I'd refused to help him dispose of, had been smuggled through U.S. Customs, he said, in the robes he wore. When I asked how he dared do that, he replied, with great and haughty dignity, "Who's going to search a Swami?"

* * *

And now that the Swami has departed this physical plane ('97), I hope that Alyce is helping him get through the bardo. For my part, I visualize the Golden Light of Grace aiding him, hoping it will facilitate the "processing."

* * *

CHOTEY AND THE MINIBUS

Understanding Swami quite well, I wondered how The Teacher would handle the problem of the possible minivan hex. The way it worked out was instructive. Swami was allowed to have his sorcery, and derive whatever karma might be appropriate therefrom, but at the same time he was not allowed to interfere for even one minute with the research schedule that I made with Mr. Dudeja's help in Kanpur.

When I phoned Manohar, he located a 10-passenger Matador minivan with comfortable seats, and enough room in back to hold all of our luggage and other equipment—perfect protection from rain, wind, and thieves, and sent it to Rishikesh. He also arranged travel insurance, and obtained permits for the van to travel through seven pradeshes. A pradesh in India is like a state in the U.S., except that at each state border a travel tax is levied, and a customs permit must be obtained in advance! At least, that's the way it was in '73. Also, Manohar found a remarkable driver, Chotey, who recently had taken Third Place in an All-India road race.

Chotey, who slept in the minivan to protect it, not only was an outstanding driver, but also, fortunately, was a skilled mechanic. In addition, in 75 days he became a truly good friend, devoted to our welfare far beyond the call of duty. How lucky for us.

* * *

The van, with a stiff diesel engine and a small battery, usually was started in cool winter mornings with the eight passengers pushing. This exercise kept us in good physical condition. Much better, Elda said, than she really wanted to be. In any event, possibly in compliance with the Swami's "magic," whenever we arrived at one of our yoga research sites, the car would break down—but not, except for flat tires, on the highway between sites. Interesting.

The first serious breakdown occurred in Calcutta. Just as we reached our hotel, the brakes gave out and the fuel tank cracked. Chotey and other mechanics worked for 24 hours fixing the brakes and taking the fuel tank out of the van and welding it (no repair parts were ever available). And then, to my amazement, the van was ready to go an hour before we needed to move on.

To cut a long story short, one day one of the gears broke a tooth, which fell into the gearbox and stripped out several more. The gears then had to be removed and individual new teeth made in a machine shop, ground to the right shape, welded in place, reground, and then reassembled.

* * *

Incidentally, this was in Visakaputnam, south of Calcutta on the Bay of Bengal, where we tested Yogiraj, a yogi who stayed in a waxed and seam-sealed airtight box for 7 1/2 hours by controlling his respiration and metabolism. Then he signaled that he wanted to come out. He was distracted, he said, by the constantly flashing strobe lights which Ramakrishna Rao, Ph.D., the master of ceremonies, had rigged up to test his concentration. Also, he said, he was angry because Dr. Rao's GSR tests (which induced a tiny current through the skin), "shocked" him.

The box was about the size of an arm-chair packing crate, across the side of which a glass plate was sealed with polyurethane foam, like a fridge door. A candle which was burned in the box the day before the test, was reduced to a small blue flame in about 30 minutes, and in 90 minutes went out. Physicians whom Dr. Rao had invited for the demonstration agreed, when I asked their opinion, that in four hours the yogi would be dying if we didn't take him out of the box. Yogiraj, however, confounded the experts, like a good yogi should.

* * *

Additional problems with the minivan: The windshield wipers broke, and Chotey jerry-rigged something to repair them. Then the wiper motor burned up, and he had to find and install a substitute. Then the crankshaft broke. The entire engine had to be disassembled and the crankshaft welded back together, and the connecting-rod bearings reground, etc. Then the battery under the passenger-side seat shorted and caught fire. Later the starter burned out, and then the lights. And on one occasion, the tie-rod of a front wheel came off, and the van couldn't be steered.

There were other problems, too, but the Kosmos had every factor under control, it seemed, and the van didn't have its final breakdown, the clutch plate broke, until we reached Poona on our way to Bombay, two days after we'd finished testing our 17th and final research subject at Hyderabad. The van, and Chotey, always got us "to the church" on time.

* * *

At Poona, Chotey, Judy, and Harvey Bellin stayed with the vehicle until it was repaired, and then drove back to New Delhi. Dolly, Tom, and Doug, however, took a train to Bombay and then to New Delhi. Alyce and Elda and I took the accumulated physiologic data, and exposed film, directly back to New Delhi by train—and eventually, after a celebratory reunion with Manohar and family, we flew home.

Just before leaving India, though, I gave Chotey my money belt with 27 100-rupee notes zipped inside, which I'd collected from our team in grateful thanks for his devotion to our needs. Islam can be proud of him. Later I sent Chotey, through Manohar, an additional 2500 rupees, and by '82 he'd built up a successful bicycle-rickshaw business with several employees. Hats off to him.

BIOFEEDBACK: THE YOGA OF THE WEST

Concerning synchronicities, I must tell of a series of events which exasperated us when they occurred, especially Elda, but which produced a documentary film far superior to what we'd originally planned.

In the first place, Elda was shooting footage for another Indian movie at the same time that we were studying yogis. And because for 17 days we were tied up in Rishikesh by Swami's machinations (he never intended, I eventually learned from Y.Z., to bring to Rishikesh the yogis he'd said he wanted us to test), Elda used part of her footage for the other production. Subsequently, she was short of film when yogis were being wired up—and additional film which was ordered never arrived!

Then, to exacerbate the problem, in Tirupiti after getting an especially good run of research shots, one roll of film was accidentally destroyed when a cover popped off. And later, in Hyderabad, Elda began to suspect that the exposure-meter in one of her cameras was giving false readings (battery problem?) and when I checked with my meter, it seemed likely. As a result, three film-rolls of Sri Ramananda Yogi were eventually replaced in the documentary by a "moving" still shot accompanied by my voice-over.

Consequently, when Alyce and Elda and I were on the train from Poona to New Delhi, Elda made a paper estimate of what footage she knew we had, barring processing accidents, and came up with the dismal conclusion that after three months work, we had only half enough film to make a movie! What a shock. But then it occurred to me that with what she'd obtained on yogis, plus what we could get in Kansas, with Jack Schwarz demonstrating control of bleeding and pain, and filming various kinds of biofeedback training, we could end up with a genuine East-meets-West movie.

Elda was enthusiastic, and agreed to come to Kansas with the film crew. Subsequently Judy drafted a screen story, which she and Harvey Bellin later revised. In my view Harvey had a difficult job as director and editor, splicing together dozens of film segments from India and Kansas for a final documentary.

Since I was narrator, but hadn't the slightest idea (in Kansas) what was needed for voice-overs (in Connecticut), Harvey finally sent me a long list of requests, with instructions such as "say exactly 14.5 seconds worth of how basketball and biofeedback are similar," etc. Borrowing a studio-type audio recorder from WIBW-TV, next door to the Murphy Research building, I turned off every fan and motor in my house, out in the country, where there is little background noise, and one evening generated all of the requested voice-overs and sent them to Harvey.

You can't imagine how surprised Judy, Alyce, and I eventually were when "Biofeedback: The Yoga of The West" arrived. It was a superb mind-body documentary movie, far more interesting than anything we'd planned.

Entertainingly, one day when I showed the film during a workshop in San Francisco, a woman complained because she didn't approve of staged documentaries, in which everything was so smoothly engineered that you knew that something not-kosher was being pulled! Ha. I explained that the entire movie was essentially ad libbed, without script, and put together as best we could. Eventually I learned from Elda, Dec99, that this documentary has been one of the Hartley Film Foundation's most successful productions—still selling.

* * *

Before leaving the subject of India, I wish to mention what, to me, was the most crucial and surprising part of the entire trip. The portable psychophysiology lab never malfunctioned, even once. I knew that this was "impossible," but it happened.

For almost 12 months, starting in '72, Rex and his biomedical crew had been designing, building, and testing this self-powered laboratory, and we could never make all of its channels work at the same time. Dozens of cross-talk and other malfunctions continually popped up, and had to be deciphered and solved. It was like building a new-model airplane from theory, and hoping it would take off and land for three months with nary a hitch.

On the very last evening before leaving Kansas, 20oct73, Rex and I wired up a subject in the Murphy Building's conference room to make a final trial, and another glitch messed up the data. Pondering the problem, Rex concluded that a different diode was needed in one of the circuits. After it was installed, all the physiology-recording channels worked simultaneously, at least for an hour. Whew!

Rex and I were pleased—but then he said, "Do you think that a week from now it'll still be working?" Horrible thought. Neither of us would have bet on it. But two weeks later when I calibrated every channel of the lab in Rishikesh, with Swami Rama wired up so Elda could get some footage by the Ganges, everything worked!

* * *

That test was important, I told Alyce. If the circuits had failed, and I couldn't repair them, then we'd have to call the whole trip off and go home. A long journey through India without a lab, just to see yogis, would be a waste of time and money.

In order for me to make on-site lab repairs, though, Rex had carefully drawn up every circuit

and wire of every channel. It made a book of wiring diagrams half an inch thick. And then, after we finished testing the machine on Swami Rama, the book disappeared. Someone took it from my briefcase, leaving all other papers undisturbed.

Highly worried, I called The Teacher and explained that this was a serious situation, and said that it would be necessary, if we were to succeed in His trip, for the lab to continue functioning, otherwise we'd have to go home.

Coincidence, synchronicity, whatever—the lab worked perfectly without a single glitch or error for the entire expedition. And though I'd sent a telegram to Rex and had him send a duplicate book to Mr. Dudeja, it never caught up with us in India. It may still be floating around out there somewhere in the system.

* * *

Concerning the India trip, not everyone at Menninger approved, quite similar to the reaction we got when we wished to sponsor CGC69. But Dr. Roy Menninger did approve, and that's what counted, for he was president. I had to raise money from the Laucks Foundation of Santa Barbara to cover airfare and other travel expenses in India, but Dr. Roy authorized the continuation of three full-time salaries, for Alyce, Judy Green, and me. Later, he was pleased with results, and when he saw the movie, he congratulated us for "starting where the others left off."

Interestingly, when Dr. Roy had the task of raising approximately \$15million to build a new hospital complex on Menninger's West Campus, I spoke to groups in Topeka at his request on occasion, explaining what it meant to assume guidance-control of our own autonomic nervous system—that is, how to meet stress without having an animal-like instinctive flight-or-flight response in the body, which, if it became chronic, created psychosomatic "disease." But later, when Dr. Roy began traveling about the country on fund-raising tours, and wanted a representative from our mind-body program, I suggested that Judy Green would be a superb presenter. Not only was she young and beautiful, but she knew the entire spiel.

The follow-up on this was that Roy eventually congratulated me on having such a daughter. Also, he said, wherever he went to talk about the country's need for the Menninger Foundation, "four out of five questions," were about the development of biofeedback. Interesting! It showed where public interest lay, and indicated the size of the future market for mind-body therapy.

* * *

On my part, I was grateful for Dr. Roy's approval and support because monies for our psychophysiology self-regulation research at Menninger, after '73, always seemed to hang by a thread from the Boards of Directors of non-profit Foundations, and his support usually tipped the

balance toward funding of our proposals. Thus, we were able to continue what we'd started at Menninger until eventually we were done, having demonstrated around the country and in many places around the world that mind-body self-regulation powers were inherent in everyone, not just in yogis, and that body health and mental health were closely linked.

Incidentally, before '73, a substantial fraction of our research support came from the National Institute of Mental Health. In fact, in '67 we were awarded the nation's first biofeedback grant (MH #14439).

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CENTER FOR APPLIED PSYCHOPHYSIOLOGY

Regarding support for the Voluntary Controls Program at Menninger, in addition to Dr. Roy's help, several psychiatrists and former graduates of the Menninger School of Psychiatry were influential, notably Arthur Gladman of Oakland, California. And eventually, in '80, when antagonistic psychologists of the Research Department, aided by various administrators, promoted the idea that our biofeedback group should be abolished because our psychophysiologic self-regulation research was an embarrassment to them, as members of a prestigious psychiatric organization, Dr. Roy came out openly and split the Murphy Research Building in two, so to speak, giving half of it to me and the Voluntary Controls Program.

The crisis was precipitated by the fact that Dr. Steven Fahrion, my Voluntary-Controls Director of Research (as well as my son-in-law), had written a hypertension research grant proposal for submission to the National Heart, Lung, and Blood Institute (NHLBI), and the above-mentioned psychologists decided to prevent me from getting Dr. Roy's signature on the proposal, which was needed before NHLBI would consider it. One of these psychologists had read BEYOND BIOFEEDBACK, and on that basis had announced, "Elmer Green and his group have to leave Menninger." A top administrator agreed—and the issue became a "meeting engagement" between traditional and non-traditional psychologies.

Several combative rounds ensued, but eventually when Dr. Roy learned what was happening, and read my counter proposal, to establish a Psychophysiology Department at Menninger with me as its Director, he took the action mentioned above. In this round-about way, the Voluntary Controls Program assumed the functions of a Menninger Department, though it wasn't formalized.

In '83, I began the Copper Wall Research Project, and gradually turned full attention to it. At

the same time, Steve Fahrion's hypertension research proposal was submitted to the National Heart Lung and Blood Institute. It was funded in '85, and as you can imagine, I was highly pleased. Also, Steve took on more management responsibilities, becoming Associate Director, then Co-Director, and finally Director of the Voluntary Controls Program in '88, at which time our name was changed to the Center for Applied Psychophysiology.

Alyce stayed on as a biofeedback therapist and Co-Director of the Voluntary Controls Program until retirement in '86. Later, when someone in the Research Department complained of Green nepotism, I suggested that he take it up with Dr. Roy. "As Chairman of the Board, he might be interested in your point of view." No more was said.

* * *

The above series of events, though stressful, was remarkably useful: First, consistent with taking on a semi-Department status, Steve Fahrion got management approval to change the name of our organization, and Patricia Norris, Ph.D., our daughter, who had supervised clinical activities since '80, then became Clinical Director, Center for Applied Psychophysiology. And since we continued our clinical, research, and educational functions, the latter under the directorship of Dr. Dale Walters, we were a well-balanced team of 20 researchers, clinicians, teachers, and support staff.

Secondly, and most important for *my* plans, Dr. Roy's splitting of the Murphy Research Building freed me to implement, without interference, the Copper Wall Research Project in our own half of the Psychophysiology Lab.

* * *

COPPER WALL PROJECT

Eventually we studied, with 14 well-known "sensitives and healers" from around the country, the electrical effects associated with healing sessions. That program was supported by The Menninger Clinic, the Fetzer Foundation of Kalamazoo, Michigan, the Lawrence Rockefeller Philanthropic Group of New York, and Fred Matzer of Holland. Details of the work with healers and others are available in two reports (Green et al., 1992, 1993) but a short explanation is appropriate.

As said in one of the reports:

The meditation literature of the last century includes a curious

reference to electrical isolation of student monks from ground while they sat in front of a copper wall and beneath a bar magnet. Specifically, a letter from a Teacher to A. P. Sinnett, editor of THE PIONEER, the best known English-language newspaper of India in 1882, said:

"The methods used for developing lucidity in our chelas [student monks] may be easily used by you. Every temple has a dark room, the north wall of which is entirely covered with a sheet of mixed metal, chiefly copper, very highly polished, with a surface capable of reflecting in it things, as well as a mirror. The chela sits on an insulated stool, a three-legged bench placed in a flat-bottomed vessel of thick glass.... A magnet with the North Pole up is suspended over the crown of the chela's head without touching it. The operator having started the thing going leaves the chela alone gazing on the wall, and after the third time is no longer required (Barker, 1923, p. 455)."

Incidentally, my search through several hundred journal articles, abstracts, and titles on meditation, biomagnetic and bioelectrical phenomena, biology and psychophysiology, found no previous study relating to the above magnetostatic and electrostatic procedure, or to any comparable procedure.

[NOTE: One person with whom I spoke about the copper-wall milieu questioned whether "having started the thing going" meant pushing the magnet to start it swinging over the student's head. Having experienced this milieu myself, however, it was clear that what is "started" is the hypnagogic-imagery process which results from looking at one's own image in the wall. In a 45-minute meditation session, once the imagery starts it doesn't stop, even for beginners—unless their subconscious "mind" can't bear the thought of being seen by the Conscious Self, and "freezes" the image. This is not a joke.]

The "operator," who in our early copper-wall experiments, starting in '83, was either Alyce or myself, instructed subjects in how to focus attention on their own image, while at the same time they repeated, mentally, a breathing-awareness mantra. This combination of "mental awareness" and "body awareness" gradually links the body and mind so that after a couple of sessions subjects begin to become conscious of both the body and normally-unconscious psychological processes at the same time.

Without belaboring the point, you can see how putting "mind" and "body" together in con-

sciousness in this way might help an inexperienced person to become at-least-slightly aware of the subconscious, while wide awake. Note, this is psychofeedback, not biofeedback.

Incidentally, in October '99, professor Arthur Hastings, one of the early Council Grove Conference conferees, phoned me from the California Transpersonal Institute with an inquiry about the copper wall. He and a group were experimenting at CTI with a mirror-technique of interrogating the subconscious. I told him of the Rosicrucian mirror-image method as well as the copper-wall method. New (ancient) methods of studying consciousness apparently are surfacing.

* * *

The Tibetan meditation procedure described above stimulated several questions. Namely:

1. Is the body isolated from ground in order to conserve an electrostatic charge that builds up during meditation? The ANSWER seems to be yes.
2. If so, can a technology be developed (instrumentation, procedures, data handling, etc.) for detecting body-potential phenomena in and around the bodies of experimental subjects? The ANSWER is yes. Note For Experimental Psycholoists: Copper-wall "body potential" as measured in this research is not to be equated with "galvanic skin potential" (GSP) or "galvanic skin response" (GSR).
3. What does the NORTH UP magnet do? ANSWER: It seems to bring to consciousness many of the normally-unconscious aspects of our minds. Apparently "lucidity" in Tibet means awareness of both the light and the dark sides of ones own psyche. Interestingly, many Hindu and Buddhist gurus say that sleeping with the head to the north facilitates awareness of dreams and other normally subconscious processes, such as OB travel. And Seth, the Teacher who was channeled by Jane Roberts, advised the same thing. Concerning Seth, though he speaks from a bardo and Lotus point of view in SETH SPEAKS (Roberts, 1985), it is clear to me that what he sees, and what I see a portion of, are different perspectives of the same "landscape."
4. What would happen with the magnet oriented SOUTH UP? ANSWER: From listening to many after-session verbal reports, and later reading hundreds of transcribed reports, SOUTH UP, compared to NORTH UP, seems to inhibit awareness of subconscious processes in both men and women. In a few sensitives, SOUTH UP was felt as a heavy weight pressing down on the body. One subject, Mietek Wirkus, said that if he hadn't trusted me not to damage him, he would have torn the physiologic electrodes off and left the room!

5. With the magnet ABSENT, would a meditation experience be different from the NORTH UP and SOUTH UP conditions? ANSWER: With “regular” subjects, who in main were Menninger psychologists and psychiatrists and spouses who had meditated for two years or more, ABSENT was not noticeably different from either NORTH UP or SOUTH UP. But for “sensitives” who participated in meditation sessions, the effect was noticeable.

Incidentally, I was able to recruit for the copper-wall project fourteen nationally-known women and men who over a lifetime had demonstrated parapsychological awareness as “sensitives,” or had been accepted across the nation as “healers” of high repute. For them, differences between the three magnetic conditions were noticeable.

Unfortunately, because the Project ran out of money, and at the same time Menninger found it necessary to downsize, all research of the kind we were doing was discontinued in '94. Though polygraph data had been collected from all subjects, as well as verbal and written reports, no time or money was available for conducting a formal double-blind “content analysis” of subject’s experiences. So the above answers tell only what we experimenters observed, on-line so to speak.

6. Would a range of magnet strengths have a corresponding range of experiential effects? ANSWER: We experimented with two magnet strengths at the crown of the head, 14 gauss (about 28 times greater than average magnetic field strength) and 140 gauss. “Sensitives, in particular, could discriminate between these two field intensities.
7. What do participants see when gazing at their reflection in the wall? ANSWER: Fascinating images! Almost all regular subjects were acquainted with “inner awareness,” at least to some extent, since they’d been meditators. But in the Copper Wall Project milieu they sometimes observed that their own familiar face was quickly replaced by an “endless” series of other faces, one right after another.

One subject, Ken Godfrey, the Veterans-Administration psychiatrist who had received permission to test LSD with psychiatric patients (under carefully controlled conditions, of course), and who had helped set up CGC69, saw dozens of faces and figures, men and women from many lands and, judging from their costumes, from many times. And from their vague familiarity, after one session he said he felt that he’d tapped into the masculine and feminine memories of his own former lives.

Wouldn’t a follow-up on that idea make an interesting research project? Especially if the copper-wall participant could learn to interrogate the images and elicit specific time-and-place information, which might then be historically authenticated.

Some of the regular participants, after adaptation to the copper-wall procedure, which in one

experiment consisted of 30 45-minute sessions, transcended their shadow-side experiences, which seemed to come to consciousness first, and moved into what I would call “*MOM* experience.” Eventually, we plan to compile a book from these experiential reports.

8. In the above-described copper-wall milieu, what are the characteristics of meditative “lucidity” in Westerners? ANSWER: From findings with copper-wall participants, as well as personal experience, I’d say that lucidity for Westerners, just as for Tibetans, Hindus, Sufis, Kaballists, mystic Christians, and other “seekers,” consists first of bringing to “light” the shadow sides of our psyches; second, convincing these subconscious shadows to give up “fear” and “guilt;” and third, welding them into a transparent Being who can transmit, un-colored, the Light of the *SOUL*. As thus defined, a “lucid” person is one who is finishing her or his Earth-School curriculum.

In other words, for a person who becomes fully “lucid,” in the Tibetan sense of the word, the bardo will have no hold. We may “go through” it when our time comes, but it will have no sticky snares. We become spiritually Free Agents, able to be of service wherever we choose in the Planetary Mindnet, or explore elsewhere in the Kosmos if that is our wish. This, as I see it, is what happened with Alyce a few months before she dropped her physical connection. See Chapter 7.

9. Does the copper of the reflecting wall have an effect on what a subject perceives? In ANSWER to this question, let me share a conversation I had with Genesis, the Teacher who on occasion was channeled by Caroline Myss, one of the copper-wall “sensitives.”

* * *

COPPER WALL INTERVIEW WITH GENESIS

On 25jan90, after we’d conducted several hundred sessions with “regular” subjects, I asked Caroline if I could speak with Genesis about copper-wall issues. When she said yes, we obtained the following information, edited originally for context and sentence structure, and edited now with square brackets as indicated.

GENESIS: Do you wish to comment on the copper wall?

ELMER: I do, and now is my chance to ask, since Caroline and I have talked about it, if you would like to be a participant in the copper wall milieu, or would rather comment on it from your knowledge, as it is. Caroline thought that you might wish to be there in person, so to speak, with her wired up and you commenting on your impressions. But my own feeling, as of now, is that that probably is not necessary.

GENESIS: No, it isn't. That is not necessary. But I will say to you that this type of training can produce great results, make no mistake. This type of training can produce substantial results....

.... this chamber is a very real training center. It is very real, and I tell you, many people will benefit from this research. Decades and decades from now it will be looked on as ever so crude. But by that time the use of copper electromagnetic fields will be almost as common as bathrooms.

ELMER: Well...

GENESIS: [The present copper-wall work will be recognized as useful.]

ELMER: Our present goal, of course, is to get the door open. It is not to answer all the questions.

GENESIS: No, you see, that is just it, it is opened.

ELMER: I would like to ask about your impressions of [both the magnet and the copper used in this experiment].

GENESIS: Of course.

ELMER: Originally we started with a magnet that gave us a field of 14 gauss at the top of the head, which is quite weak.

GENESIS: Yes.

ELMER: Later we increased the field ten times, to 140 gauss, the field strength which is now being used by us in research with healers, and others.

GENESIS: Yes indeed.

ELMER: And we have noticed that the subjects, in general, are feeling the increase in strength of the magnet in their psychological, perceptual awareness.

GENESIS: Yes, indeed.

ELMER: And I am quite well convinced, even though constrained by the double-blind feature of the research, that the magnet that we are working with right now is adequately strong. I wondered if you had any impression.

GENESIS: It is adequately strong. But you could do even 10 times 16.

ELMER: That would be 160 gauss at the crown of the head.

GENESIS: Yes, but you could do that. You could go up to that level without risking an imbalance in the unconscious-conscious bridge.

ELMER: Okay. It is that issue, the possibility of over stimulation, that I have been a bit worried about. Because I have a feeling that something real is happening in the copper-wall milieu.

GENESIS: That is very real.

ELMER: I do not want to go too far.

GENESIS: You could do 160. You could do that. Beyond that I would say, no, unless the person was stable within this bridging.

ELMER: Can you expand on that?

GENESIS: Yes, let me explain. What occurs is that magnetic fields will always have their influence first on the lowest frequency in your energy. By this I mean your lowest physical frequency, your lowest psychological, your lowest etheric frequency, all of your lowest frequencies, and then it works its way up to the higher frequencies. It's entry point is always at the base, always at the most primary. Consider the emotional frequency. Here is where, for many people, you go into the energies that they recognize as suffering, or psychological torment, or grieving, or unfinished business, or rage. Such energies, do you see?

ELMER: Yes.

GENESIS: They will come up across the board. It will bring up correspondent physical associations, and an increase in anxiety, an increase in pain, wherever the pain may be. At first it would have to be at the base chakra, within the hip region, and in the lower back, and in the legs and the bowels. It would be in this area before it worked its way up the spectrum. It will enter in this way. You have to go through this entry point and stay with it until it works its way through, and then up into higher vibrational frequencies. Does this makes sense to you?

ELMER: Yes, but the question comes up, "How is this related to NORTH and SOUTH magnetic orientations?" The original suggestion from Tibet was to use the magnet NORTH UP over the crown of the chela's head.

GENESIS: The direction of the field is quite related to what happens. Think of a triangle, will you? Picture that. The top is above your head. It is as though you were sitting on a trapeze that is like a triangle.

ELMER: Okay.

GENESIS: NORTH then, is a current that pulls the energies up and out, enhancing this process of moving in from the lower frequencies, and through, and up. Am I saying this clearly?

ELMER: Okay, but what happens then with SOUTH?

GENESIS: With SOUTH UP it is like a salmon going against the current.

ELMER: Okay.

GENESIS: The energies automatically want to rise. All energy automatically wants to rise. It is its natural impulse, its natural intelligence. The SOUTH UP magnet retards this rising process. It puts it on "slow." It retards it, slows it, but it does not stop it, no. But it does slow it. It puts it in "slow motion." Yes, that is the term. It puts it in slow motion. Whereas NORTH UP gives it a more smooth-flowing naturalness.

ELMER: Okay. And what is the purpose of the copper?

GENESIS: The copper is an energy field that first of all is significant because it breaks the currents of the surrounding territories. Indeed?

ELMER: Yes, it does.

GENESIS: That of itself is of great significance. But also, it is the element that is the most harmonious to the lower frequencies where the process must begin. What if the walls were gold, what then? What would happen? If you used walls of gold, I can say that you would run risks in conjunction with magnetic fields. What then? Within that energy field you would run the risk of creating blindness, of creating severe distortions, of letting out great imbalances because the magnetic energy of gold is far too high a frequency to begin with. Beginnings require copper.

ELMER: How about iron?

GENESIS: No, it is too low. You cannot use iron. But silver is another issue. Once a disciple is skilled at "energy management," that is the term I would use, silver has additional useful properties. Silver is, in fact, quite a dynamic stabilizer. Gold, on the other hand, is a superb conduit.

Now what if the chamber were crystalline? Then what? If the chamber were made up of different crystalline spectrums, from different spectrums of amethyst, to herkimers, to quartz,

largely quartz. Perhaps the surrounding top frequency in herkimers and another frequency in amethyst, and the lower frequencies in such things as celestite, surrounding the lower energies. Now you are talking of a very different type of chamber, one that would retard the AGING process, maintain cellular stability.

ELMER: We don't expect to research that. That'll be in the next century.

GENESIS: That will indeed. Does this answer your question?

ELMER: Yes. Now I have one more related question.

GENESIS: Yes.

ELMER: I am planning to prepare a grant proposal for the Fetzer Foundation for two additional years of research funding on the copper wall...

GENESIS: I think you should increase your request for funds. Don't you?

ELMER: Perhaps we will.

GENESIS: I think you should suggest at least 125 thousand for next year, and possibly 150 to 175 thousand.

ELMER: Well, if we did that we would be able to work more effectively and rapidly. Here is what we're trying to do now. Patricia Norris. . . .

GENESIS: Yes, I know Patricia Norris.

ELMER: ...has asked that some of her patients be used in copper-wall therapy-research. I said it could be done, especially if the copper-wall milieu were used systematically, with a project designed in such a way that findings with patients could be published.

GENESIS: Let me make a strong suggestion. May I?

ELMER: Yes, please.

GENESIS: Be cautious. Recognize that if you work with someone bearing the label PATIENT, you must be very careful. This is because of what that word does within the psyche itself. Within the psyche, that word is a very potent archetype suggesting instability, suggesting fragmentation. That being the case, I offer this caution. If the copper chamber is to be used, that it only be used for the HEALING effects of emotional discharge, and that the patient be very carefully

schooled ahead of time, and not introduced too rapidly to ideas of expanding the consciousness, but rather mending and healing, releasing magnetic fields that are toxic and painful.

ELMER: You are saying, then, that the purpose would be to discharge, or release, disturbing psychological material.

GENESIS: Yes, yes.

ELMER: In the original letter to A. P. Sinnett, presumably what Morya, or Koot Hoomi, meant by saying that the copper wall milieu would facilitate a psychological state of "lucidity," was that a person would consciously become more aware of the contents of the unconscious. That, at least, has been my interpretation.

GENESIS: Precisely.

ELMER: And you say that the patient would have to be relatively stable, in advance, to be able to face the consciousness effects of the copper-wall milieu.

GENESIS: That is my point.

ELMER: Pat Norris would have to select her patients very carefully.

GENESIS: Very carefully, very carefully. Patients that are able to go about the task of conscious HEALING, of knowing what they need to release, of wanting to let go, for example, of the magnetic fields of unfinished business, or wanting to move on and perhaps break the bonds of a relationship that is no longer appropriate. These are different issues from opening the deep unconscious of someone who has a history of instability, especially if the word PATIENT means something to them.

ELMER: All right.

GENESIS: And do use this as a very clear gauge, Elmer. The word PATIENT is an archetype. If the person you are dealing with sees and feels and thinks of himself or herself as a PATIENT, Elmer, let your alarm go off. If they are well beyond that, and understand that they are HEALING, that is a different archetypal pattern. That person can be trusted to benefit from the experience. Is this a clear distinction?

ELMER: Yes, if they think of themselves as being healed.

GENESIS: As being in the healing PROCESS.

ELMER: In the healing process.

GENESIS: That, then, is an energy field you can trust. If they see themselves as PATIENTS, that archetype cannot be used.

ELMER: That is why in Client Centered Therapy the word CLIENT is used, and PATIENT is avoided.

GENESIS: It is a very very potent archetype of the most debilitating kind.

ELMER: Hmm... okay, very good.

GENESIS: Indeed?

ELMER: Very interesting. I have one more question. Alyce and I have talked of her using the copper wall milieu. Would the stronger magnet be useful for her? [By this time, Jan90, Alyce was deeply into Alz.]

GENESIS: Yes. It would very much, and with the magnet NORTH UP. Keep it north up. Do not reverse the magnet field for her. Can you do that?

ELMER: Of course.

GENESIS: The NORTH UP energy will bring about an increased stabilization of her energy. Yes indeed.

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Now consider for a few moments the copper-wall research with experienced healers, whom, in reports, we called “Non-Contact Therapeutic Touch therapists” (Green et al., 1992).

CONTROL GROUP: Over a period of ten years we designed and constructed laboratory gear, and designed and conducted experiments, originally with a one-wall lab, and then with a more-elaborate four-wall lab. In all we ran 870 45-minute meditation sessions with 29 regular subjects (Menninger therapists and their spouses who had meditated for two years or more) and in all that time we had only one session in which an electrometer, used as a super-sensitive voltmeter, showed spontaneous non-volitional surges of electrostatic potential greater than four volts in the subject’s body, which was isolated from electrical ground by glass blocks under the chair.

That single subject, incidentally, happened to be a woman physician, and the three surges of voltage she produced (lasting approximately three seconds apiece) were each of 12 volts.

SECOND SET OF TESTS: Subsequently, during 54 45-minute meditation sessions with nine healers, men and women who in years of practice and teaching had gained national fame, we observed 68 spontaneous non-volitional surges of electrostatic potential greater than four volts in their bodies. These anomalous electrical phenomena were simultaneously detected as electrical pulses in the copper walls of the lab, which functioned as antenna. Some of these body-potential surges, especially from one woman healer, were 200 volts in amplitude, more than two-million times greater than large brainwave signals.

THIRD SET OF TESTS: During 90 variable-length healing sessions with volunteer healees, seven of the nine healers (together) produced more than 300 electrostatic surges greater than four volts in their bodies. The median value was 8.3 volts. One surge reached 190 volts.

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As a parenthetical note on the “significance” of these body-potential surges in healers, please consider some paragraphs from my ’92 ISSSEEM presidential address (Green, 1994, p. 165):

...the magnitude and number of body-potential surges associated with healing trials, and seen as electrical pulses in the copper walls, did not seem to correlate in any simple one-to-one way with effects reported by those being treated.

One of the healers, for instance, often said to the [client] after the session was over, that it would take a day (and sometimes 48 hours) before effects were noticeable. Though we were studying electrical phenomena correlated with healing trials, rather than medical effects (and presumably were not concerned with outcomes), I later asked a few of these “delay” individuals if anything happened, and generally received an affirmative answer. One person, though, waited for 48 hours and no relief was noticed, and then while walking along thinking of something else, after 54 hours, suddenly became aware of the fact that the pain associated with walking was gone.

When I asked the healer about this variable delay, the explanation I received was that depending on the source of the person's problem, it was necessary for the person's energy system (which had other levels than mere physical-type subtle energy) to be entered in various places, and some "levels of source" were "farther away" from dense physical, and it took longer for effects to work their way...through the system.

On other occasions, therapeutic effects associated with this healer's sessions were noted immediately. But, and this is the point, we did not observe with this healer an obvious relation between body-potential surges and reported physical effects, either by the healee or by the healer. On occasion, effects were noted, but no electrical surges were detected.

Another healer ran for 1/2 of a healing session with the volunteer being treated at a distance (5 rooms away, 50 feet) without producing a single body-potential surge, and when I asked about it, because that healer had produced a number of surges in close up healing, I learned that the healing visualization was of a type that called on, and focused (it was said) "divine energy" from the individual's environment. Then this healer said that another kind of visualization could be used, called "radiatory," in which healing energy was focused first through the healer's body. When I asked that that visualization be given a try, the walls and body soon showed "typical" electrical surges and pulses.

The reason I...mention these findings, is that it seems incorrect to assume that the magnitude, number, or total absence of body potential surges in healers is a measure of their healing ability. Electrical pulses radiating into the environment may be found in the presence of healers, depending on what they are "doing," but it would not be correct to assume that a yardstick has been discovered with which to measure healing ability. Much more could be said about this.

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CLIENTS: In regard to “volunteer healees,” most of whom were from our Applied Psychophysiology group, and suffered ailments such as “tennis elbow,” “strains and pains,” and “colds,” we neither documented nor followed up on their problems. The reason: I wished to study physics-type phenomena rather than medical phenomena. The difficulties in conducting a medical-outcomes experiment in a proper way are numerous and time-consuming.

Mainly, however, I wasn’t interested in finding out whether “healers” could “heal,” which I already knew was a fact, but wished to develop a scientific way of detecting in the environment, in the walls, some of the effects of healing efforts—entirely separate from what those being treated might say, or what medical analysis might show before and after, in experimental and control groups.

* * *

Why is such a physics-type demonstration of “subtle energies” important? It’s because every human on this planet has these healing powers, at least in a rudimentary way according to all of the healers we studied, and it is crucial for world health that this fact be recognized scientifically, and eventually taught in school, even if only as part of a biology class.

And since physicists won’t study and theorize about something which they can’t detect with instruments, it’s useful to show how any open-minded scientist, believer or non-believer, can demonstrate for himself or herself that electrical effects associated with healing can be measured. These effects, please note, are not statistical inferences, as in most parapsychological research, but are straight-forward engineering-type phenomena, like turning a light switch “on” and “off.”

* * *

The reason I say “open-minded scientist” above, is because it is being demonstrated that a firmly-projected attitude can influence whether or not a subtle-energy effect is observed by machines (Adams, 1997; Haaland, 1999; Pittman, 1999). It may come as a shock to most researchers, but their own mind influences a machine’s sensitivity to subtle-energy phenomena.

In that regard, NOVA's PBS presentation called "Secrets of the Psychics," (Feb98) demonstrated, to a knowledgeable viewer, that a powerful disbelief, projected by Randi the Great, prevented Russian psychics from functioning as they'd anticipated. Both NOVA and Randi naively assumed that an investigator's attitude isn't part of the physical equation. Too bad. They wasted a lot of footage that could better have been used on a film made with "open-minded physicists."

* * *

And if they argue that any such "open-minded physicist" might already be a "believer," and thus bias the results, then they've shot down their own argument. That's the strange logic of many skeptics.

The fact of the matter, as I see it, is that most skeptics are frightened for fear that they, themselves, are more than they think they are. If that were shown to be the case, their EGOS would then flounder in a sea of uncertainty, highly diminished in their view. More on this subject in Chapter 11.

* * *

We anticipate that additional copper-wall work eventually will lead to the development of voltage-feedback devices which will be useful in the training of young healers. LESS CHEMICALS AND MORE HEALERS might then become a familiar bumper sticker.

To understand the source of this human bio-power, and learn how to use it, is as at least as important for humanity as to understand and use atomic power—and in my view, more crucial.

* * *

For your interest, Figure 3 shows the four-wall setup in the basement of the Gardner Murphy Research Building where our Psychophysiology Lab was located. I say "was" located because during Menninger's down-sizing, that building was first closed, '94, and then razed, '99. And what remains of that remarkable place, where Gardner Murphy established a genuine mind-body Research Department in 1962, is green grass.

* * *

Also for your interest, two body-potential surges generated by one of the healers are shown by the heavy line in Figure 4. The first downward pulse, of about 45 volts (as measured on the body-potential scale at the right side of the diagram), lasted about two seconds, peaking at TIME = 3:20 minutes:seconds. The second downward pulse, of about 60 volts, also lasted about two seconds, peaking at TIME = 3:29.8 minutes:seconds. And between the two voltage surges we see a sine-wave-like rippling line. This was caused when the healer, watched by two video cameras, moved her right hand in a circular motion above the patient's head as she "gathered energy" for the second healing burst!

During this healing session, which lasted 35 minutes, 86 similar body-potential surges were observed, ranging from 4.1 volts to 162.1 volts, with a mean of 21.0 volts.

The fainter lines on the diagram show small voltage reflections produced in the walls by the healer's body-potential surges. Their magnitudes, about 1/12 of the body's (see the voltage scale on the left side of the graph), were expanded in the diagram in order to more easily show time/voltage relations between the walls and the body. For further discussion see Green et al. (1991),

* * *

Incidentally, concerning future copper-wall plans, a few pages back I indicated in my Biosketch that I am Science Director of the Dove Health Alliance. This Alliance, planned by Karl Maret, M.D., is mentioned further in Chapter 9, but suffice to say here that we expect to reactivate the Copper Wall Project in Topeka. At that time, experiential data from the first project will be analyzed and studies of etheric energy will be continued, hopefully with optical and thermographic instruments in addition to electric and magnetic gear.

Peter Parks, Ph.D., my chief research assistant, and colleague over a period of 12 years, and his wife Sarah, both of whom stayed with Menninger as biofeedback therapists after the copper-wall research ended, have indicated their interest in continuing what was originally planned.

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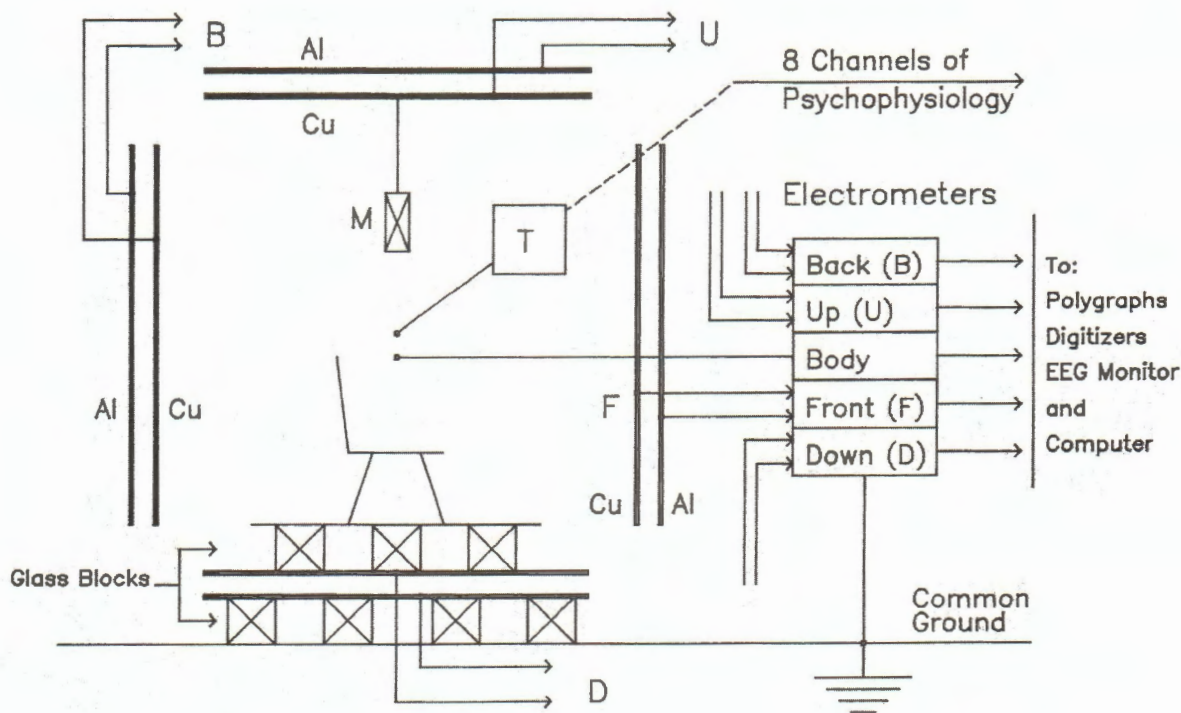


Figure 3: Schematic diagram of copper-wall meditation room. Four pairs of insulated copper (Cu) and aluminum (Al) panels float in electrical space around a research chair which also floats electrically, insulated from the “down” wall (D) by glass construction blocks. A bar magnet (M) is suspended over the subject’s head during meditation and eight battery-powered channels of psychophysiological data lead to the control room via optical telemetering (T). Signals from the four Cu panels, front (F), back (B), up (U), down (D), and from the subject’s body, are fed into single-ended electrometers. Aluminum panels are grounded through the electrometers. Data from all channels are forwarded to polygraphs, digitizers, and a computer. Two video cameras that “watch” the subject during sessions (one on each side) are not shown.

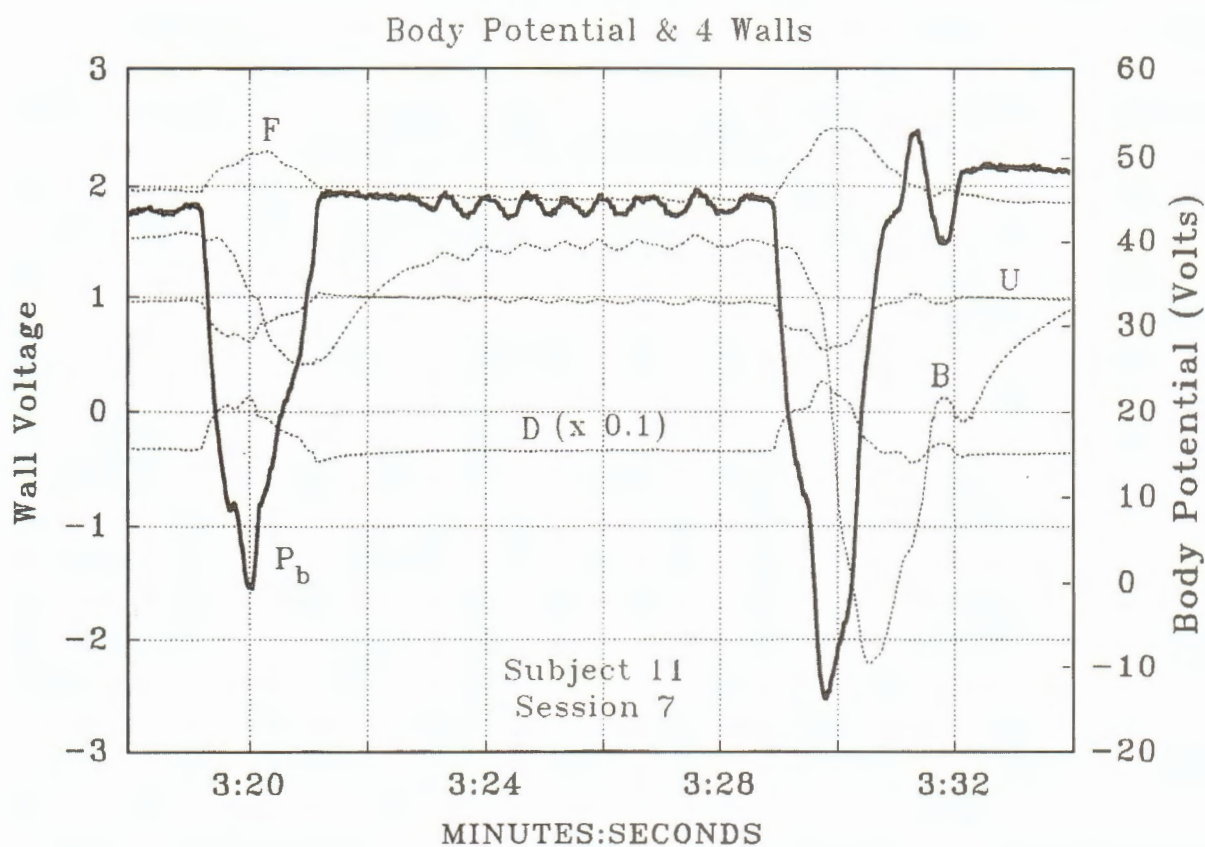


Figure 4: Copper-wall voltage records (for details see Green *et al.*, 1991). Typical graphs of body-potential (P_b) surges and wall-voltage responses (lines labeled F, B, U, and D) during a non-contact Therapeutic-Touch session of Therapist #11 (first therapy session). The sine-wave ripple between the two P_b surges is the therapist's hand-motion artifact. It is noteworthy that the surge responses of the front wall (F) and the back wall (B) went in opposite directions, and their peaks were not coincident in time. Fifteen additional P_b surges during this single session had amplitudes greater than 25 volts.

* * *

Returning to chronology: Rather than review all events which led up to '87—and then terminated when Alyce developed Alz—in the pages below I focus only on those additional features of our years at Menninger which were, to us, of special interest.

First to summarize: Between the years of '69 to '74, the Voluntary Controls Program conducted approximately 250 biofeedback workshops, about 200 of them with small groups, usually less than eight persons, weekly in Topeka—all without announcements. Later we limited these Topeka workshops to about eight per year, with larger groups, with advertising.

Also, the Voluntary Controls Program, using a Menninger postage policy which in the early days had no budgetary limits for groups such as ours, distributed about 100,000 biofeedback reprints in answer to approximately 30,000 letters. Also, we bought and distributed approximately 40,000 10-cent thermometers with which people could demonstrate to themselves, using the Autogenic phrases we'd adapted from Autogenic Training, how easy it was to "tell the autonomic (involuntary) nervous system" how to normalize stress-distorted blood-flow patterns of the body.

Norman Cousins alone (Cousins, 1979, 1983), after he became adjunct professor in the Department of Medicine, UCLA, distributed in his own workshops many hundreds of these thermometers, obtained from us.

In all, those were exciting years. Not until internet came along, could such a mass distribution of ground-breaking information again be accomplished so easily and quickly. Menninger doctors, Will, Karl, and Roy, be praised. Let the flow go, was their policy, at least that was the way I interpreted it.

And now, on to some remarkable developments in the field of psychology, which made Voluntary Controls and the Council Grove Conference seem "right on time."

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ASSOCIATION FOR TRANSPERSONAL PSYCHOLOGY
and the
AMERICAN ASSOCIATION FOR HUMANISTIC PSYCHOLOGY

In '69, Anthony J. Sutich, with the help of a few other forward-looking psychologists, founded the JOURNAL OF TRANSPERSONAL PSYCHOLOGY and was its editor until '75, and then was followed for 25 remarkable years by Miles Vich. But even before that transpersonal beginning, Tony had responded to the persuasion of Abraham Maslow and others and founded, in '61, the JOURNAL OF HUMANISTIC PSYCHOLOGY.

Those two achievements alone were ground-breaking, and monumental, but further inspired by Maslow, whom Tony called "the prime mover not only of Humanistic Psychology but of Transpersonal Psychology as well," (Sutich, 1969), he established the two professional societies that are most responsible for the sky-rocketing still-in-progress revolution in American psychology, beyond "behaviorism" and beyond "classical psychoanalytic theory"—first the American Association for Humanistic Psychology ('63) and then the Association for Transpersonal Psychology ('71).

Very similar to the way in which "Integrative Medicine" is being incorporated into Departments of Medicine around the country after the turn of the century, departments of psychology are becoming partners in the humanistic-and-transpersonal experiential revolution that is moving scholars away from the simplistic view of humans as "animals" (whatever that misunderstood word might imply), toward a view of humans as "complex creatures with *souls*."

Use of the word "*souls*," however, is my doing. To avoid conflict with "formal" religion, which both Maslow and Sutich felt would accomplish nothing useful, they used words and ideas as follows,

First, with some exceptions....it is almost impossible to use laboratory procedure—at the present—in the scientific investigation of transpersonal phenomena. Second, it is necessary to operate on a basis of certain assumptions about man before there can be adequate study of those psychological aspects of the nature of man that are encompassed by the term transpersonal. For example, one of the assumptions is that inherent in man, or intrinsic to his nature, are continuous impulses or needs, or a "drive" or tendency, toward ultimate states of being, experiencing and relating. Third, it is assumed that these tendencies are "instinctoid" in nature.... Fourth, transpersonal tendencies are assumed to be positive, that is, good, desirable, beneficial, essential, ultimate, "divine," etc. Fifth, transpersonal...needs can be investigated scientifically. Sixth, respectable scientific methodology is already available and suitable for such investigation....

A little faith, a bit of courage, and a readiness to accept the challenges of inquiry into ultimate, positive human needs and possibilities appears to be all that is necessary at the outset if the incredible achievements of the past have taught us anything. The "courage to be" (Tillich, 1952) implies the "courage to inquire"—even to inquire into the nature and functions of "ultimate" psychological phenomena! [Sutich, 1969, p. 17.]

Having met Paul Tillich at the University of Chicago and been inspired by his existential-Christian message for reinterpretation of the Bible, and having read many of Tony Sutich's words before meeting him (and later Abraham Maslow) it is easy to see why Alyce and I were eager to contact the people who were most intimately connected with the JOURNAL OF TRANSPERSONAL PSYCHOLOGY.

* * *

About the time Alyce and I became acquainted with Tony and his transpersonal colleagues, many of whom attended early Council Grove Conferences, he founded the Transpersonal Institute, and in '71 its Board of Directors named Alyce as first president of the Association for Transpersonal Psychology. That cemented connections and friendships with dozens of transpersonal students and writers, including members of the later-established California Institute of Transpersonal Psychology, now called the Institute of Transpersonal Psychology.

* * *

Abraham Maslow, who had revolutionized psychology in the Fifties with his ideas of the transcendent "peak experience," further expanded on the idea that Transpersonal ("transhumanistic") Psychology was a "fourth force in psychology." The first three "forces" were: (1) Behaviorism, animal-type psychology as determined by biology, physics, and chemistry; (2) Freudianism, a Darwinian-type view in which the human being is treated "as if he were an animal, which of course he is, but as if he were merely an animal, only an animal, so that the animal characteristics which are unique to man are somehow not considered properly 'scientific;'" and (3) Humanistic Psychology, in which "higher needs," such as love needs, are "instinct-like in the sense of being genetic, to an appreciable extent determined by genes."

Transpersonal Psychology, however, "the fourth force," transcends the "third" when "...the fortunate, developed, self-actualizing person," answers "...the following kind of questions: 'What are the moments which give you the greatest kick, the greatest satisfaction? What are the great moments [peak experiences] of reward which make your work and your life worthwhile?'" The answers, he said involved values such as "truth, goodness, beauty, perfection, excellence, simplicity, elegance, and so on" (Maslow, 1969a).

Also, in the first issue of the JOURNAL OF TRANSPERSONAL PSYCHOLOGY, in an article titled, "Various Meanings of Transcendence," Maslow gives the best description of what it means to be "transpersonal" that I've ever seen (Maslow, 1969b). In outlining 35 kinds of transcendence, he comes close to describing what I've noticed as characteristics of the individuals whom I call Teachers, on Earth or on trans-bardo levels, such as The Teacher, Himself. On Earth, the Dalai Lama is an example.

[NOTE TO THE READER: If you wish to know what these Teachers are like, as I view them, read Maslow. The first issue of the JOURNAL OF TRANSPERSONAL PSYCHOLOGY (1969) can be found by your librarian, or possibly you can get a reprint of Maslow's article by writing to JTP. Incidentally, in '00, Miles Vich retired as editor. Hats off to him for having taken up so beautifully where Tony left off. And, all the best to Kaisa Puhakka, the new editor of JTP (45 Franklin Street, Suite 313, San Francisco, CA 94102, website-atpweb.org, email-atpweb@mindspring.com, ph-15-863-9941).]

* * *

Abraham Maslow and Tony Sutich, both of whom left the physical Earth years ago, were heroes for Alyce and me. Tony, in particular, was a fascinating example of "the courage to be."

We first met him when we drove up the California Coast to Palo Alto, from Ojai, in '70, where we'd been speakers at the Inauguration of Meditation Mount, a beautiful hilltop meditation center (P.O. Box 566, Ojai, CA 93024), established by Florence Garrigue.

[Florence, incidentally, had been, along with Alice Ann Bailey and Roberto Assagioli and others, part of a meditation group in which The Tibetan was establishing (had established) a focal point for his meditation suggestions. Meditation Mount is a "meditation counterpart" of the Lucis Trust in New York, from where A.A.B.'s books are issued. A.A.B. herself, departed Earth on 15dec49. Interestingly, Alyce and I had met her at the School of Divine Science, Minneapolis, in '40, when she'd come from England for a lecture tour on The Tibetan's occult writings, and partly, she said, to warn of dangers to the world of the ambitions of dark-side occultist Adolph Hitler. The '99 movie, MATRIX, which A.A.B. would have understood perfectly, wasn't purely science fiction.]

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When we reached Tony's house in Palo Alto, planning to meet with him and other members of JTP's Editorial Staff, Alyce asked me what Tony was like. My answer was that I didn't know. I'd only talked with him on the phone. One thing for sure, I said, he had a big hearty laugh, and every conversation I'd had with him left me with a good feeling. I said, though, that he always seemed sort of stiff.

You can imagine our surprise, then, when we were ushered into Tony's living room to meet the group, and there was Tony, strapped to a gurney on his back, stiff as a board, able to see Alyce and me only if we sat above his head, visible in a large mirror slanted above his face from a floor stand! At the astonished look on our faces, the whole JTP group burst out laughing, Tony included.

When I asked Sonja Margulies, with whom I'd also spoken on the phone, why she hadn't told me what to expect, she laughed and said, "He didn't want me to—because the surprise would be more fun!" We were surprised, and impressed! And because Tony worked as the strong "active" chairman of the Journal (of which we became members of the Editorial Board), in less than half an hour we were thinking only of topics being discussed.

Later, when I asked Tony how he was able to answer the phone so quickly when I called, always within a ring or two, he demonstrated. Though his body had been locked in almost one solid piece for several years, he could turn his head to the right about 30°. And, he could raise his right arm a few inches from where it lay by his side on the gurney, then move it to the right and let it drop in a loop of brass chain. This loop, through pulleys, operated a switch which turned on his phone. The receiver, however, was bolted to the frame of the gurney next to his head, and whenever the bell rang he would rotate his head to the right, pressing his ear to the phone, and his arm would turn it on.

"I can do anything," he said, "except move," and then boomed with laughter. And in addition to his many other accomplishments, Tony later became known as the "transpersonal psychotherapist," and most of his clients were themselves clinical psychologists or physicians.

Despite his 24-hour per day physical-nursing needs, Tony conducted all of his Journal and Association business without a hitch. Far beyond the odd idea that a few experimental psychologists were advancing at the time, that subliminal body motions precede every thought, whether in an athlete or a scholar, Tony demonstrated the reverse, just as the cerebral-palsy physicist, Stephen Hawking, has so well demonstrated.

The "ultimate" step, however, which Tony felt certain of, was that getting rid of his body and neural structure would eventually help, not handicap, his ability to think. A large number of cognitive neuro-scientists are still enamored, though, by brains and bodies. As I said before, their "religion" proclaims that apart from brain, there is no such thing as a human being. More on this in the chapter on "freedom from fear."

Interestingly, on the afternoon before Tony died, several friends gathered at his home. The occasion was Tony's receiving his PhD. Later, Stanley Krippner, who was staying in Tony's home, was about to go downstairs to talk with Tony about some question he had in mind when he looked up and saw Tony standing in the doorway. Astonished, Stan exclaimed "Tony, you're

standing!” Tony answered “This is not my body. My body is dead.” Stan hurried downstairs to find Tony Sutich lying dead on his gurney.

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On a humanistic topic: In Feb70, because the transpersonal viewpoint was criticized in an article published in the JOURNAL OF HUMANISTIC PSYCHOLOGY, I wrote a questioning note to the Journal—and was surprised to immediately get a phone call from John Levy, with whom I’d arranged co-sponsorship of Council Grove Conference, 1969, with Menninger’s Research Department. As John and I talked of the recent revolutionary changes in American psychology, and how these developments might be viewed by Eastern Teachers, such as Aurobindo, John asked if I would organize a Transpersonal Section for the annual meeting of the American Association of Humanistic Psychology, 1-3sep71, in Miami Beach.

To that, I agreed. Very rewarding experience. Over the years since those days I’ve noticed that the “edges” of the humanistic and transpersonal journals and associations have gradually blended. Each journal and each association has its own centering perspective on the organizing power of Mind in a sea of Chaos, but to my way of thinking they don’t contradict one another.

Incidentally, the Transpersonal Section of the Miami-Beach conference included, in addition to Alyce and me, presenters Haridas Chaudhuri (student of Aurobindo who founded the California Institute of Asian Studies, now known as the California Institute of Integral Studies), Kunga Dawa (in place of his Tibetan guru, Chogyam Trungpa, who later founded the Naropa Institute in Boulder, Colorado), Zen-master Philip Kapleau, mathematician Charles Muses, Jungian-psychologist Ira Progoff, psychiatrist Stanislav Grof, and the Indian yogi, Swami Rama.

* * *

Shortly thereafter, an important international movement was given form and substance by Stan Grof, who had been one of the founders of TRANSPERSONAL PSYCHOLOGY, as well as the Council Grove Conference. He became founding president of the International Transpersonal Association (ITA) and through his many contacts around the globe accelerated the expansion of Transpersonal Psychology worldwide.

And eventually, an ITA meeting led to the fulfillment of the second of the two “jungle” vision dreams I’d had at NOTS in ’56. But before turning to that topic, I wish to note that Roger Walsh, MD and Frances Vaughan, PhD, have brought together the many trends which developed in the transpersonal field between the Sixties and the Nineties. Their book called PATHS BEYOND EGO: THE TRANSPERSONAL VISION (Walsh and Vaughan, 1993), with 39 contributors, is the penultimate word.

* * *

BACK TO INDIA

SYNCHRONICITIES. FIRST: In Jun81 Stan Grof asked if Alyce and I would be presenters at ITA's Seventh Annual Meeting in Bombay, 10-20 Feb 82.

SECOND: Not long after, while Alyce and I were discussing how much money would have to be extracted from other projects if we accepted Stan Grof's invitation, another invitation arrived (6 Jul 81) from Ruth West and Brian Inglis of the Arthur Koestler Foundation, London, for whom we'd previously spoken. They wanted Alyce and me to conduct a self-regulation workshop (15 Apr 82) at a meeting of world-health people, including Joseph Califano, Head of the Department of Health, Education, and Welfare under President Carter. And because the Koestler honorarium was relatively insignificant, they said that they would pay First Class air fare between Topeka and London for the two of us! That was a sizeable sum, \$5912.

THIRD: Esalen's American-Soviet Exchange Program, conducted by James Hickman (now known as the Russian-American Center, headed by Dulce Murphy) asked if Alyce and I would go to Moscow (Apr 82) for lectures and workshops with Russian scientists and medical groups, and show "Biofeedback: The Yoga of the West," and also speak at the American Embassy.

[In those strange cold-war days, Arthur Hartmann was U.S. Ambassador to the Soviet Union, and in several private sessions he and Alyce worked on bringing hypertension under control without drugs. Also, we conducted two biofeedback sessions per day for stressed-out Embassy personnel, who felt that they were "living in a submarine," as one of them put it.]

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Putting these invitations together, Alyce and I arranged to give lectures and workshops in India, England, and Moscow over a 75-day period. And what made the India trip feasible was that the Arthur Koestler Foundation agreed that we could use their First-Class travel money to go to India, as long as we reached England on time.

Consequently, three months in advance of the London conference, a check arrived which was sufficient for two coach-class Air India tickets, two months of railroad travel in India, and a return trip to London. And on 18 Apr 82, the day after the London workshop, the 10-day Russian trip began, which covered all remaining travel expenses. Convenient timings.

Also, Roy Menninger authorized full-time salaries for Alyce and me (partially compensated by honoraria and reimbursements, of course) during our absence from Kansas.

By '82, Dr. Roy was well acquainted with our foreign invitations, and had approved travel for biofeedback lectures and workshops in Sydney, Australia; in the Philippines, where we also had a week (planned and orchestrated by Pamela de Maigret) with Dr. Norman Shealy and physicians of the Manila School of Medicine, for observations of "psychic surgery;" in London for the May74 Lectures, and to Florence, Italy, to visit Roberto Assagioli; to Genoa as part of a biofeedback faculty on a Mediterranean cruise ship; to London again, and Rotterdam for lectures and workshops for Marco de Vries, MD at Erasmus University; and lastly, a return to India, Feb87, for a six-nation conference on Energy Medicine (Srinivasan, 1988), organized by the Madras Institute of Magnetobiology and chaired by biomedical-engineer T.M. Srinivasan (Srini), one of the five Founding Members of ISSSEEM, whom Alyce and I had first met in '73 during our research with yogis.

Interesting trips. Many new friends—and then—it all ended.

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ALZ TAKES OVER

For Alyce, the final trip, to Madras in '87, was a disaster. Because of her superb training as an actress and public speaker, she could read, beautifully, what she'd prepared for another conference long before, but she couldn't make sense of a single question from the audience. In fact, Alyce was already part way into bardo consciousness, and sometimes, though she looked unruffled and serene to outsiders, she had no idea of where we were, even during our looked-forward-to trip with Srini and Dr. Ed Maxey to Sai Baba's ashram and University, at Puttaparthi, near Bangalore, where I gave a psychophysics lecture for physicist Al Drucker's graduate students.

It's not possible to adequately describe the inner and outer stresses of the next seven years for Alyce and me; but she survived them intact, and then was finally liberated from a defective brain. And I survived, too. That's the story of Chapter 7—which number is a good one for Alyce, for Chapter 7 explains the final "squaring" (#4) "with the Divine Law," (#7), to use The Teacher's words.

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SQUARING WITH THE DIVINE LAW

The above numbers refer to a vision dream of '41, shortly after Alyce and I were married.

FIRST SCENARIO: In the dream, she and I pulled garments out of a zipper bag and found two gold-colored pullover sweaters, on each of which were sewn two maroon numbers, 4 and 7, making a 47 for each of us.

SECOND SCENARIO: As we held these up for inspection, it was emphasized to me by some kind of knowing that she and I were represented by the 4s, and the 7s also said something about us. THE END.

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A couple of days later, when I talked with The Teacher, I told him of the dream, and said I knew it had significance for Alyce and me, but didn't know what. He said, "We gave you that dream so you would ask about it. There are many possible interpretations, all of them correct, but the simplest is that you and Alyce are now, in this life, in the process of squaring yourselves with the Divine Law."

Since then, I have learned that "squaring...with the Divine Law" means the squaring of past-life karmic accounts, and becoming akarmic. As previously indicated, "akarmic" means that the personality is used by the *SOUL* for Lotus reasons, and the *soul* no longer generates effects in the world for its own personal reasons. Relatedly, I learned, partly from The Teacher and partly from a study of The Tibetan's writings, that the 7s also refer to developing an ability to work on the 7 planes of human experience, which Miranon, Robert Monroe's Teacher, called "spirals."

For those who find numerical coincidences entertaining, three license plates which were assigned to me "at random" by the Jefferson County automobile-registration office, have, in addition to letters, the following three-digit numbers, 047, 470, and lastly 469, which, I speculate, hopefully, means for me, "approaching squareness with the Divine Law."

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The details of what happened with Alyce after Madras '87 are reserved for Chapter 7, except for one set of outer-life adventures which gave me a glimpse of what lay ahead.

EPISODE 1: Since the Feb85 day when Alyce and I bought in San Diego a beautiful little 27-foot sloop, called a Nor'Sea-27, she and I had talked of sailing again in the Bahamas. The Nor'Sea-27 was the largest ocean-going sailboat that could be trailered from state to state with-

out getting over-width permits, and was a beauty. Named the BITTERSWEET by its owner, physician Art Myers, who launched it in '78, we kept the name, which turned out to be 100% appropriate.

After I observed in Madras that Alyce's consciousness was beginning to slip out of this world, I tried to dissuade her from the idea of a Bahamas sailing trip, feeling that such an expedition would be too strenuous. But she was adamant. We had to do it. This might be her last chance for ocean sailing, she said. Also, she wanted to sail the route through the islands that we'd first talked of, out to the Atlantic side of Eleuthera, farthest east, and back through Nassau and Bimini on our return to Miami.

On Lake Perry, by the side of which we lived in Ozawkie, we had sailed for three summers after taking the BITTERSWEET from the water at Shelter Island Marina in San Diego. But much different from Alyce's joy and ease during the Atlantic crossing in the DAPHNE, she had become increasingly afraid of a sailboat's heeling motion in unexpected gusts of wind. Each gust produced a sharp feeling of anxiety.

EPISODE 2: Nevertheless, in May88, we hauled the BITTERSWEET down to Dinner Key Marina, Miami. Then, crossing the Gulf Stream, we "sailed" 1100 miles in five weeks through many of the most beautiful of the islands. Eleuthera itself is a bit more than 100 miles in length, and all the hot sunshiny days, and winds and rains, were wonderful, for me.

But for Alyce it was an ordeal, not what she'd had in mind. Consequently, we motored most of the distance with enough sail hauled up to eliminate rolling, but not enough to produce erratic heeling in gusts.

EPISODE 3: At the end of the trip, just as we were approaching Miami, about five miles off Biscayne Key, a pitch-black line squall came roaring down from the north. When it was obvious that we couldn't make it to harbor before the storm hit, I hauled down the sails, lashed everything tight, and headed directly into the rapidly-building gale—and then was barely able, under full power, to keep the bow headed straight. The tops of waves were being ripped off in sheets of spray by hurricane-force gusts, and visibility was zero. What excitement. What adventure.

But Alyce, grasping hand-holds at the companionway hatch inside the boat, sheltered from wind and rain, stared at me at the tiller—and filled with anxiety for my safety called again and again over the shriek of the storm to "hang on." Naturally I wore my flotation vest and had a belt-line tied to a life-line stanchion, but the stress for Alyce as I struggled with the tiller and the waves was so intense that she began to see me in a strange new way.

I noticed this immediately after the storm front had passed, as she occasionally glanced at me

sidelong out the corner of her eye. She said nothing, though, so I hoped she'd be okay, especially since as we motored into Biscayne Bay and anchored, her normal quiet serenity seemed to return.

EPISODE 4: Early next morning we pulled into a slip at Dinner Key Marina, where they said we would be allowed to stay for no longer than four hours. After we tied up, I helped Alyce come ashore and said, "I've got the keys to the Falcon in my pocket (our minimotorhome, with which we pulled the boat-trailer), so we might as well go get it."

Looking at me in an odd way, she said, "How come you have the keys to my car?" Wow, that was a bombshell.

And when I explained, very cautiously, that the Falcon belonged to both of us, she looked me straight in the eye and said, "Just who are you, anyway?"

When I said, "I'm Elmer," she looked skeptical, shrugged, and said, "That's what they all say." And I began to realize that each time she saw me, it was a new event. After that occurrence, there was no time longer than a few minutes, ever again, in which she recognized me, for certain, as Elmer.

Sitting down on the curb, on the way to finding a taxi to take us to the South Miami KOA campground where we'd left the Falcon and trailer five weeks earlier, I showed Alyce the pictures of our children in my wallet, and her picture, too, but she responded saying that I could have stolen, or found, the wallet. It didn't prove anything.

Powerfully taken aback, I turned inside and called *MOM*, and asked for help, and then Alyce and I just sat on the curb for another minute or two, silently. Finally I turned to her and said she'd just have to trust that I had her welfare at heart, and would help her in every way I could.

And she answered, "I trust you."

Then I took her by the hand and stood up, and she came with me to find a taxi. And never in the future when we walked together did I let go of her hand unless necessary, for fear she would see me as an outsider. Interestingly though, except for Alz-type totally-alienated episodes when she knew no one, not even herself, her trust in me remained steady, or at least it always returned.

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That morning hour in Miami was the beginning of many strange out-of-this-world experiences for Alyce and me, and also it began the physically-most-strenuous day of my life. Good

beginning to a tough future. There were enough challenges that day to last three months, and yet, as I look back on it, it was one of the most successful days of my life, a “victory” day.

When we drove back to Dinner Key Marina in the Falcon, a marine show with bands and singers filled all the parking lots, and no dock or ramp was available for hauling the boat out of the water. Eventually, I pulled off the road under some pine trees, to get shade for Alyce, and locked the emergency brake so she couldn’t accidentally loosen it. It was necessary to get the BITTERSWEET out of the water without upsetting Alyce, or losing track of her if she got out of the van.

With the Falcon’s diesel engine idling (which it could do all day without getting hot), and a perfect air-conditioner extracting moisture from hot muggy air, and an endlessly-playing cassette tape of her favorite violin music providing ambiance, Alyce promised not to open the car door for anyone except me. She said the city seemed slightly unfriendly, and she wouldn’t roll down the window if someone knocked on it. She then shut her eyes and leaned back in her seat. I told her that I’d be gone for at least an hour, but that since she had music to listen to, and some orange soda to drink, all she need do was rest and be comfortable. Fortunately, I had two sets of Falcon keys.

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After backing the BITTERSWEET out of the slip at Dinner Key, I motored north along the shore of Biscayne Bay for about half a mile, to the nearest fisherman’s boat ramp, where I felt I would be able to get the boat out of the water. Then, tying her to pilings about 150 feet from shore, I swam to the ramp in trunks and reef-walker sandals, and then ran back to get the Falcon and trailer, and Alyce. She was comfortably dozing. That was a relief. The only good thing about that day was the delightful warm water of Biscayne Bay. What a pleasure.

Later, after three hours of backing in line, trailer by trailer, as dozens of fishing boats went into and out of the water, I finally had the trailer in place, with the cradle under water, and swam out to the BITTERSWEET to bring her in. Because of incoming wind and waves, though, getting this heavy boat lined up took a lot of underwater swimming, attaching and adjusting lines at the bottom of the rudder, but eventually, after many one-foot advances, the boat was straight in its cradle and could be winched up onto the trailer.

Then, while the boat was still a foot back from its proper nest on the trailer, the electric winch stripped its gears. And to top it off, the ramp was so slippery with seaweed at low tide that the Falcon’s spinning wheels couldn’t pull the trailer up. Cuban women were yelling at me to get my boat out of the way, so that their husbands who’d been waiting offshore for an hour could come in. Fortunately, some of the husbands were more friendly, and one of them, to whom I’m still grateful, attached a truck to the Falcon, and together we pulled the boat up.

That was half of it. I then had to lower the mast, using a running-line winch, while also intermittently moving the van back and forth in a crowded parking lot next to a booming night club. Drivers who waited for me to come down from the boat, and move the rig so they could get their cars out, probably wished I'd just go away. But that wasn't possible. Telephone lines and power lines ringed the area.

About 3am I was able to find a double-length parking space where I could stay put. Big improvement. Interestingly, Alyce stayed serene and quiet—and until the mast was in place on top of the boat and lashed down for travel at 7am, she refused to really go to bed. And when I finished the job and came down into the van, 23 hours after we'd found a taxi, she smiled and asked if I was hungry, and would I like to rest while she fixed something to eat!

After four hours of sleep I carefully drove the unbalanced trailer to a boatyard nearby where I borrowed some "come alongs" and in a couple of hours had pulled the 5-ton load forward into place.

Three days later Alyce and I were back in Ozawkie. And then, in her own home, she seemed to normalize a bit, but never again knew who I was for certain, except on astonishing occasions when HERSELF spoke.

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Before telling of subsequent Alz "adventures," though, which, if they'd been college courses, I would have opted out or changed my major, it's appropriate to tell of an opportunity offered me by Carol Schneider and Srini—to help organize an open-membership mind-body Society (other than the Council Grove Conference, which was an invitation-only meeting), in which consciousness and subtle energies could be freely discussed, something that Alyce and I had wanted, but which hadn't materialized 20 years earlier when Barbara Brown founded the Biofeedback Research Society.

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INTERNATIONAL SOCIETY FOR THE STUDY OF SUBTLE ENERGIES AND ENERGY MEDICINE

Carol and Srini proposed (Jan89) to start a subtle-energies Society if I would join as its first president. I, knowing many Council-Grove and Biofeedback-Society people, and also being a

researcher at Menninger, would be able, they felt, to get the attention of many prospective members. I accepted their offer.

And then we agreed to (1) publish a subtle-energies journal with Stephan Schwartz as editor (something he'd told me, during an Esalen meeting on consciousness-and-healing which he had organized, that he wanted to do), and (2) persuade C. Penny Hiernu to become Executive Director of the Society. Penny, at that time was Director of Leadership Education for the Greater Denver Chamber of Commerce, but since she had helped Francine Butler (Barbara Brown's appointee) organize BRS in '70, she had a thorough understanding of the tasks involved in setting up a new Society. We five would thus become Founding Board members.

These plans worked out, as you know. Concerning legalities, through the on-site efforts of Carol, and with the signatures of psychologist Christine Hibbard and physician Ed Wilson, ISSSEEM was incorporated in Colorado (Oct89) as a not-for-profit 501C-3 Society.

The only modification to the original 5-person ISSSEEM Board was that Stephan Schwartz moved on to other enterprises (Jul92), and Steven Fahrion replaced him as Board member and Editor of ISSSEEM's Journal SUBTLE ENERGIES, which name was later changed to SUBTLE ENERGIES AND ENERGY MEDICINE.

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What sparked all this activity in the first place was that Carol, who was a former president of the Biofeedback Research Society, as well as founder and director of the Colorado Center for BioBehavioral Health, Boulder, phoned and asked if I would be willing to be on a proposed panel at the '89 Annual Meeting of the Association for Applied Psychophysiology and Biofeedback, (AAPB), the eventual name of the Biofeedback Research Society. Intrigued, I said okay, because the topic and title, "Cross Cultural Perspectives on the Self and Self-Regulation," concerned states-of-consciousness issues in which I was interested.

The proposed panel, though, wasn't accepted by AAPB's Program Committee. Carol was highly disappointed. For several years we'd talked of focusing attention within AAPB on the psychological aspects of biofeedback training, which was Barbara Brown's primary interest in founding BRS in the first place. And since AAPB89 clearly wasn't going to meet Carol's interests, I semi-jokingly said that she and Srin, with whom she had become acquainted during his work in '88 at the A.R.E. Medical Clinic in Phoenix, might start their own technical-clinical Society in which states-of-consciousness and energy-medicine could both be discussed.

And, to my surprise, they did it.

For those unacquainted with ISSSEEM, its goals are:

1. To explore the application of subtle energies to the experience of consciousness, healing, and human potential. It is designed as a bridging organization for scientists, clinicians, therapists, healers, and lay people.
2. To study systems and energies that interact with the human psyche and physiology, either enhancing or perturbing health.
3. To interconnect persons who work with or conduct research about subtle energies.
4. To encourage an exchange of information through conferences, seminars, and workshops.
5. To cooperate with other organizations that have common interests and goals, enhancing the use of available resources.
6. To inform members and interface with the broader scientific community through BRIDGES, a quarterly magazine, and SUBTLE ENERGIES & ENERGY MEDICINE, a peer-reviewed, scientific journal.

[New members, non-professional and professional, are welcomed. For additional information on the Society, its Central Office and its Chief Executive Officer, Penny Hiernu, can be reached by phone(303-425-4625), fax (303-425-4685), or e-mail: (issseem@compuserve.com).]

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One more set of data: The first well-funded research in the field of subtle energies and energy medicine was organized by counselor-healer Harvey Grady. Having become acquainted with John E. Fetzer (Fetzer Foundation, Kalamazoo, Michigan), Harvey generated a research proposal to study the medical methods and subtle-energy ideas of Edgar Cayce. The proposal was accepted, and in Sep84 the Fetzer Energy Medicine Research Institute (FEMRI) was formed under Harvey's guidance in Phoenix, and granted \$300,000/year for five years.

[For facts on Edgar Cayce's life and his 9,000 intuitive medical readings, read the fascinating book titled THERE IS A RIVER (Sugrue, 1970), and/or contact the Association for Research and Enlightenment, 215 67th St., Virginia Beach, VA, 23451, Ph.1-800-723-1112).]

FEMRI was established as a Research Section of the A.R.E. Medical Clinic in Phoenix, Arizona, where Harvey worked as an administrator, grant writer, counselor, and healer. He also suggested to Fetzer that a Technical Advisory Board be established for FEMRI, and shortly thereafter I became a member, joining geographer/computer-scientist Robert Nunley,

psychologist Stanley Krippner, neurosurgeon Norman Shealy, and physicist William Tiller.

In '85, surgeon E. Stanton (Ed) Maxey of Stuart, Florida, joined Harvey's staff as Director of Research, and after Ed's retirement, and an interim, that task was accepted by Srini, shortly after he and Harvey met at the Madras87 energy-medicine meeting. Srini subsequently obtained "leave" from his position as Professor of Biomedical Engineering at the Indian Institute of Technology, Madras, and moved to Phoenix with his wife, Vasantha Srinivasan, Ph.D., and their two sons, beginning work there in early '88.

By that time, however, Harvey's Fetzer grant was coming to an end, and when it did end, Jun89, John Fetzer brought Srini to Kalamazoo as Director of Research within the Fetzer Foundation. Srini had anticipated being able to develop a fully-staffed Psychophysiology Laboratory at the Foundation, but after the 1992 death of John Fetzer, funding of the Psychophysiology Laboratory was terminated, and Srini returned to Phoenix, eventually becoming Professor and Chair of Electronic Engineering at the ITT Technical Institute.

With those backgrounds, it's easy to understand why both Carol and Srini were ready to break out and start the ball rolling for a more open approach to biobehavioral psychology and subtle-energy research.

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And now, on to INNER LIFE. I should explain in advance, though, that the next chapter, as well as part of the present chapter, comprise the large part of my originally-planned book called VISION DREAMS. And hopefully, even though the present chapter has taken many pages, it has been useful in letting you know "where I came from."

The next chapter will include a bit more of that but, because it also includes some nitty-gritty details of vision dreams, not excluding occasional dark-side indicators of challenges to be overcome, it indicates "where I'm going to." And as I said at the beginning, the telling will be of experiences, not theory.

I quake a bit at the thought of "telling all," but the impression I get from *MOM* is, "If you want this book to be a useful Travel Guide, get on with it." Okay.

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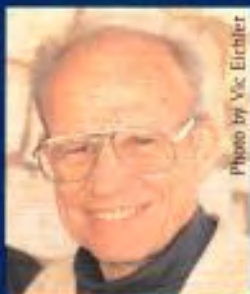


Photo by Vic Eichler

Elmer Green received a Ph.D. in Biopsychology from the University of Chicago. He began his career as a physicist at the Naval Weapons Center at China Lake, California where he worked in optics, electronics, and computing. He is perhaps best known today as the father of clinical Biofeedback and as the founder of the Voluntary Controls Program at the Menninger Clinic. He and his wife and colleague, Alyce, co-authored "Beyond Biofeedback" and for twenty years they lectured and conducted workshops on the theory and practice of Biofeedback Training in the U.S., Australia, Canada, India, Great Britain, Holland, the then Soviet Union, and the Philippines. They co-founded the Council Grove Conference for the study of the Voluntary Control of States of Consciousness, the Association for Applied Psychophysiology and Biofeedback (AAPB) and the International Society for the Study of Subtle Energies and Energy Medicine (ISSSEEM).

In the last seven years of her life Alyce had Alzheimer's. During these years, Elmer and Alyce explored the realms of consciousness beyond Alzheimer's and death, and in the process discovered how we, too, can experience these mysterious and transformative realms.

Part 1 — What this book is about.

"Every human on the planet has two souls, an immortal *SOUL* and a mortal *soul*...if the *soul* (at the death of the body) approaches and blends with the Light of the *SOUL* in full consciousness, that event signifies transfiguration, Unity with the Divine." And that is what this book is about.

An Alzheimer's patient is a person who approaches death so slowly that family members can help that person find the Light of the *SOUL*, and merge with it consciously, and thus be transfigured for entry into the Kingdom of Heaven.

Part 2 — A description of what Alyce and Elmer experienced.

Alyce, as she progressed through Alzheimer's, began living in two worlds at the same time — the "normal" physical world and the "afterlife" world which, in Tibet, is called the bardo.

Alyce was a meditator but not a dreamer, and this development of double consciousness was a psychological shock to her. Elmer, however, was a "dreamer" who was familiar with out-of-body travel. And he was able to meet Alyce in the bardo and assist her in achieving fully-conscious transfiguration before her body died. Her *SOUL* and her *soul* became one.

Part 3 — Learning to enter the Yogic state of deep stillness.

Alyce, radiating the Light of her *SOUL*, even before her body died, becomes an "Angel of the Light" and begins working as a spiritual Teacher. She conducts orientation classes in the bardo for meditators, dreamers, and newly-arrived *souls*.

The effect on Elmer of these pre-death adventures in the bardo is to stimulate "vision dreams" in which it is seen that spiritually-oriented people around the world serve as a "group channel" through which the Light and Love of Divinity is focused by the Fellowship of Light, the spiritual Teachers of all times and lands.