

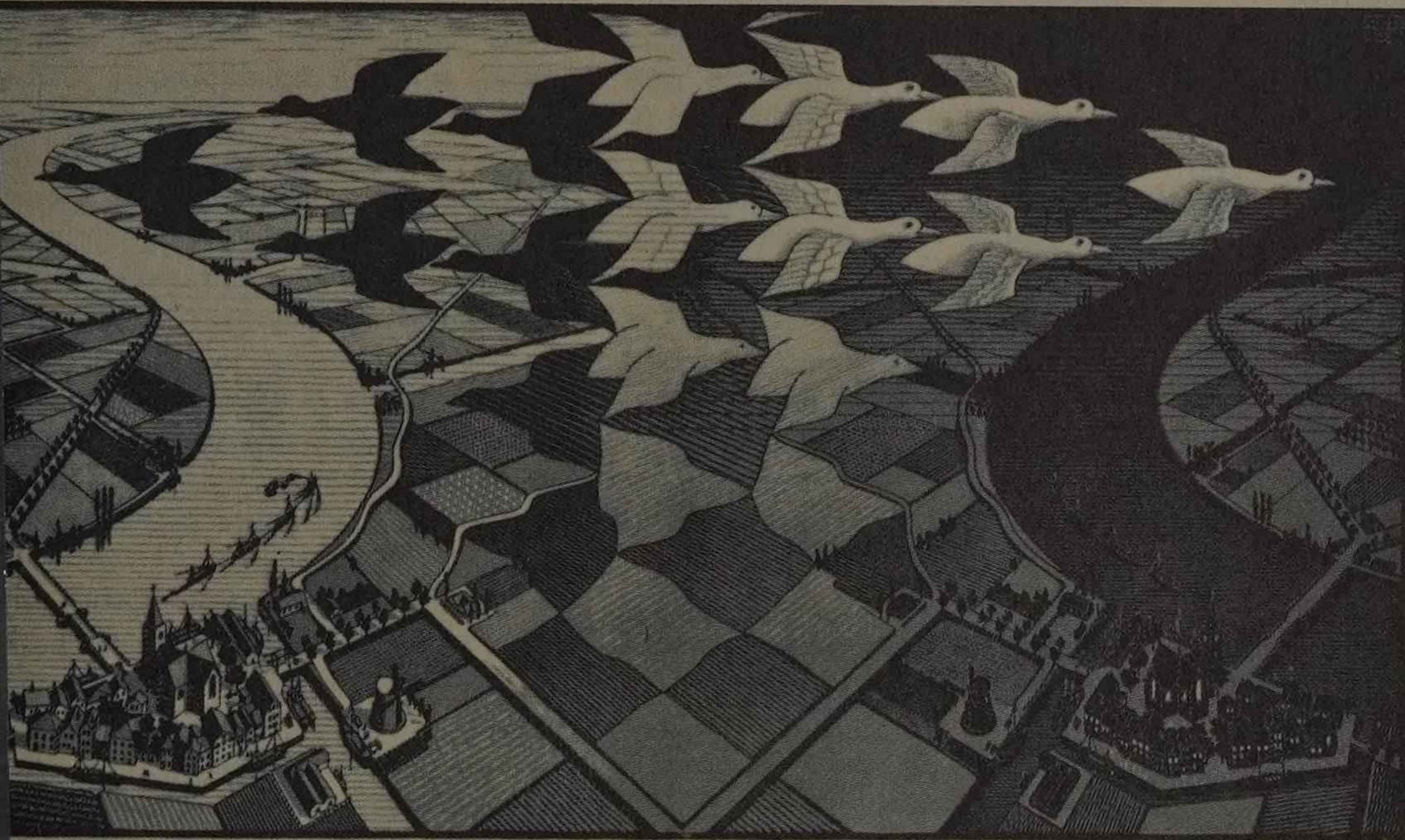


Institute of Noetic Sciences

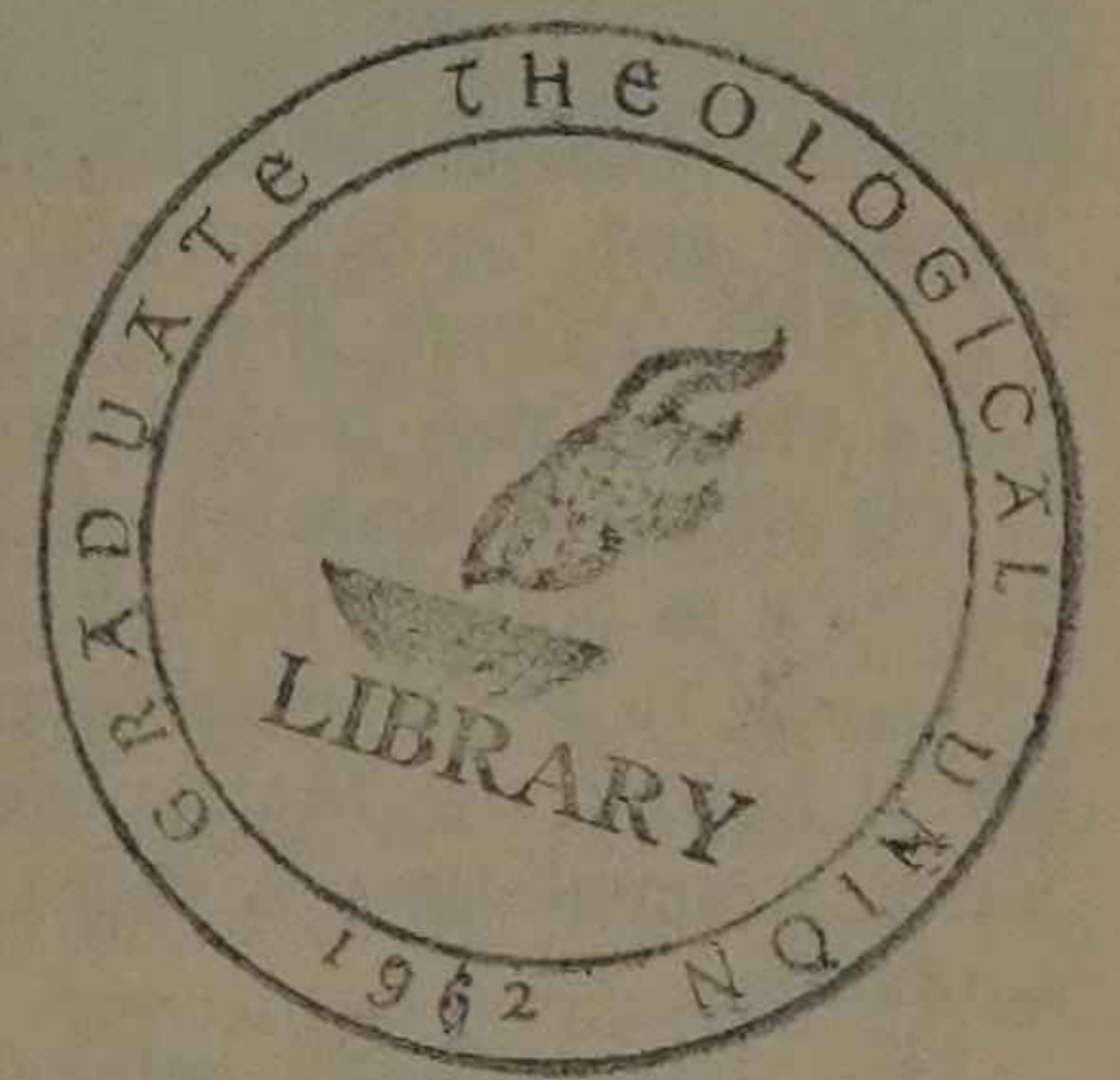
Newsletter

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Day and Night by Escher



OCT 16 1980

The Aquarian Conspiracy: Grounds for Optimism

by Brendan O'Regan

Every writer dreams of capturing the essence of a period. Few win that prize when the accolade is finally awarded, for writers tend to acknowledge it somewhat grudgingly since it means that that particular prize is no longer available to them. If the period in question also happens to be one in which vast, complex series of change in all sectors of society happen at once, the field of contenders for the ultimate interpretation grows very large indeed. The early winners tend to be those who manage to catch a catchy phrase to the trail of a would-be change that in its smart way has as a smug put-down, the journalistic equivalent of the raised eyebrow. And so a serious mind can return to matters of more weight and substance in the comfortable conviction that all those loose ends didn't really need to be understood or significant anyway. Now that they have been labelled, they will simply go away. The plethora of changes in society we have all observed in the late sixties

and the decade of the seventies have been "handled" in terms of the passing fads of the "me decade", the "new narcissism" and other such terms of intellectual disgrace.

Then, just as we thought everything might settle back down to "normal", along comes Marilyn Ferguson's *The Aquarian Conspiracy* with the nerve to offer not only an entirely alternate cartography against which to map the significance of those changes in the social landscape, but to do so in terms of asserting that they are the basis for an optimistic philosophy of social change in the 1980's! As everyone knows (don't they?), optimism is considered to be in poor taste intellectually, particularly at a time when problems loom larger on the horizon than our sense of available solutions.

And just because this is so, this is a very important book not only for the possibilities it helps to make visible but equally in terms of what we may learn from the kinds of disagreement it will

provoke from the various sectors of the literary, academic and political communities it is virtually bound to incense. Perhaps the ultimate test of the book will be whether or not it can function as an effective bridge between the world as it is seen in the mainstream and the one portrayed as possible in the book. At issue directly are our views of change, personal and social, how it happens and why. At issue is our view of when it is time to let go of the old and embrace the new . . . rather as if the chrysalis had to go through a committee to decide if a) Is this really a butterfly on its way to being born and b) Is this cocoon a fossil to be discarded on the way to the future or a lifeboat back to the land we knew?

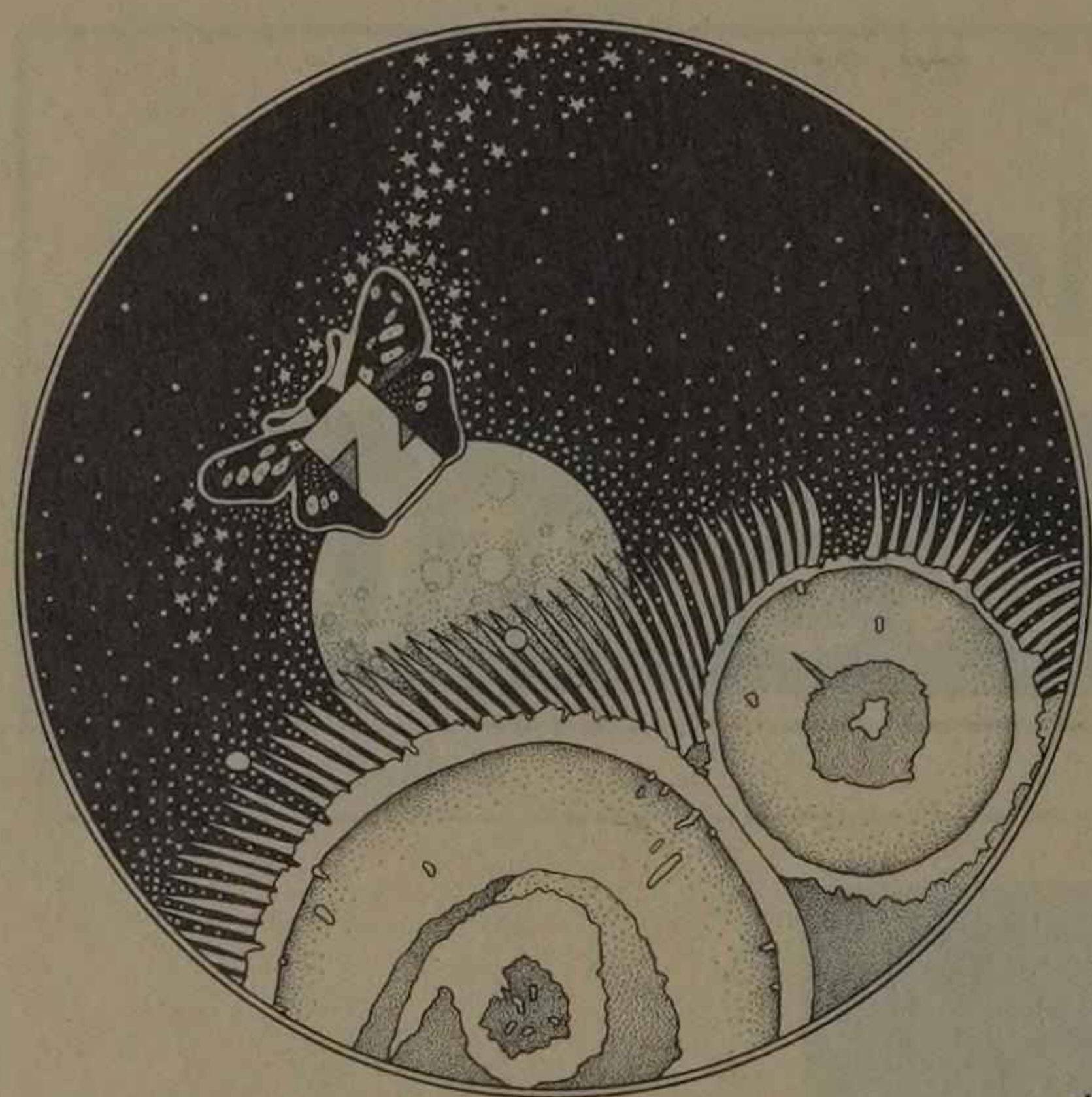
It is a special art to be able to survey the line of any frontier and return with an accurate assessment of those portions of it that will endure. The very act of gathering data from the front lines of change requires in itself a uniquely open kind of mind which has to be able to per-

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Cordoba Colloquium Assesses

"Science and Consciousness"

by Willis W. Harmon



No doubt the most significant fact about the recent Cordoba colloquium on "Science and Consciousness" (October 1-5, 1979) is simply that it happened. It was a modest step toward reconciliation of the different branches of knowledge that have to do with the relation of consciousness to the physical world. Its potential historic significance lies less in its actual accomplishments than in what it symbolizes.

The international colloquium was sponsored by the France Culture program division of Radio France. As the division's director Yves Jaigu explained in his opening address, the colloquium will form the basis for a series of future radio programs on what is increasingly perceived as a core issue in today's "crisis of civilization" — the reconciliation of the "two parallel paths" of human understanding, that of rational empirical science and that of the inner search via the mind of intuition and creative imagination.

M. Jaigu explained the symbolic significance of the location chosen for the colloquium. Cordoba was, from the 8th to the 11th centuries, capital of the Western Moslem empire and the gate through which Arab learning and the legacy of Greek culture entered Europe after the Dark Ages. It was the site of "the spiritual catastrophe of the 12th century" when the rationalist influence of the Moslem scholar Averroes prevailed against the more intuitive emphasis of Ibn 'Arabi, and there occurred "the bifurcation of science and spirit" that through the centuries was perpetuated as the gap between the scientific and the religious/mystical ways of knowledge. M. Jaigu expressed the hope "that what was untied in Cordoba in 1200 should be re-tied in Cordoba in 1979". As a further bit of symbolism in embarking on these "new pathways", the five-day meetings were held in the Palacio de la Merced, palace

of the Deputy of the Province of Cordoba, on the historic spot where Queen Isabella interviewed Christopher Columbus and agreed to finance his search for "new pathways".

To anyone who observed the proceedings, the actual accomplishments of the colloquium may not seem to have fully met the challenge of this lofty symbolism. Four main groups were present: fundamental physicists, dealing with measurements and theories of the basic structure of the universe; neurophysiologists, taking off from measurements on the brain; analytical (Jungian) psychologists starting from the contents of the deep unconscious; and philosophers, long assigned the role of somehow pulling it all together. All the four groups in some sense deal with the fundamental problem of human consciousness, but they use totally different metaphors and languages. Seldom have two of these groups assembled to find a common meeting ground, let alone all four. The communications gaps were wide and patience sometimes wore thin. There was a certain amount of ego-protective behavior, and eminent scientists and scholars on occasion showed they could display rather immature reactions. Frustration levels were often high as the task of seeking synthesis proved far more difficult than any of the four groups expected from its own particular vantage point. The colloquium dispersed without having achieved any clear consensus, although every participant would no doubt have reported having learned much from the earnest attempts to communicate across interdisciplinary barriers.

It is chiefly in retrospect that the real significance of the Cordoba colloquium becomes apparent. Those who were present were not aware, even on the last day, of the synthesis that was emerging, nor of the historic and symbolic meaning of the meeting. Pieces were still falling into place in the minds of homeward bound participants as they gathered in twos and threes in airports and on airplanes.

To grasp the importance of this synthesis it is necessary to recall the history of philosophical thought and to note a very recent development in the esoteric art of theoretical physics.

With regard to consciousness and matter there have long been three basic philosophical positions. The materialism which came to predominate in Western science essentially held that the fundamental stuff of the universe is matter, energy, and that consciousness is an epiphenomenon which will ultimately be understood, as well as it can be, from measurements of phenomena of the brain and behavior. The idealism of oriental religious philosophies and esoteric doctrines held that the fundamental stuff of the universe is mind, and that matter is essentially a creation of mind. Realism offered a middle ground, recognizing as equally fundamental the realm of the physically measurable world and the realm of consciousness, but providing no synthesis of the dualism. Conflicts between the philosophies erupted from time to time, the most notorious being that between science (materialist) and religion (realist).

Meanwhile in another part of the forefront theoretical physics was undergoing a revolution after revolution. One set of paradoxes was seemingly resolved by relativity theory; another by quantum mechanics. By the mid-1960's, however, it had become apparent that unresolved paradoxes still remained. In the esoteric jargon of the trade these have come to be referred to as the Einstein-Podolski-Rosen paradox and Bell's theorem. Essentially what it came to was that either relativity theory is faulty, or quantum theory is faulty, or our fundamental notions of causality are wrong, or — and here was the mind-blowing possibility — or all the parts of the universe are in complete interconnection with one another through what David Bohm termed "implicate order". No one familiar with the Eastern philosophies could fail to note the similarity of this last possibility to the Eastern concept of the entire universe existing in the Cosmic Mind, every part related to every other part. The physicist and the mystic, the one probing outward and the other inward, had reached the same point!

Theoretical physics has brought to science a new humility. Science, we may say, does not lead us to ultimate reality but rather to useful models and metaphors. Furthermore, one need not be terribly upset if one model is useful.

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Letter from Chairman Edgar D. Mitchell

Editor's Note: The Institute of Noetic Sciences was founded in 1973 by former Apollo 14 Astronaut Edgar D. Mitchell to study the nature of consciousness to help reconcile the split between the scientific and spiritual worldviews. Dr. Mitchell recently addressed members of the U.S. Congress at a special presentation on "Mind Research: Implications for the Future", organized by the Congressional Clearinghouse on the Future." (See next issue of this Newsletter for his address.)

It is most gratifying to report that the Institute is continuing its rapid growth, now with added space, staff and projects. We are welcoming also new Board members Marilyn Ferguson, Henry Dakin and Justin Marx. All of this is possible because of the surging interest in Noetic programs creating a demand for information, workshops, books, and involvement that we only dared dream about in earlier years.

Probably the most important description of what is happening is told in Marilyn Ferguson's forthcoming book, *The Aquarian Conspiracy*. This is a chronicle of the changing patterns of social thinking brought about by increasing interest in human potential and individual transformation, which translates at a point of critical mass into social transformation. Ten years ago it was not possible to speak openly in such terms without being accused of radical idealism and pseudo-science at best, or hopeless insanity at worst. It was more frequently the case that one talked only with a few trusted friends about interest in ESP or that the universe is like a hologram or that the economic systems can be subject to conscious control, or that a person creates his/her own environment. To suggest that these many fascinating subjects, when brought together, imply nothing but a transformation in the making is "too far out." And yet, now, Congressmen and corporate leaders join with everyday citizens to eagerly try to understand what is going on.

And what is going on? What does social transformation mean? That is probably a question similar to one the butterfly first

asks as it emerges from the cocoon. Usually only historians and anthropologists can trace the course of human evolution, and certainly it is difficult to accurately assess rapid change when one is in the midst of it. But the accelerating awakening of individual human beings to their own potential and what it means as a change in the course of human history is not without meaning to those who are part of it.

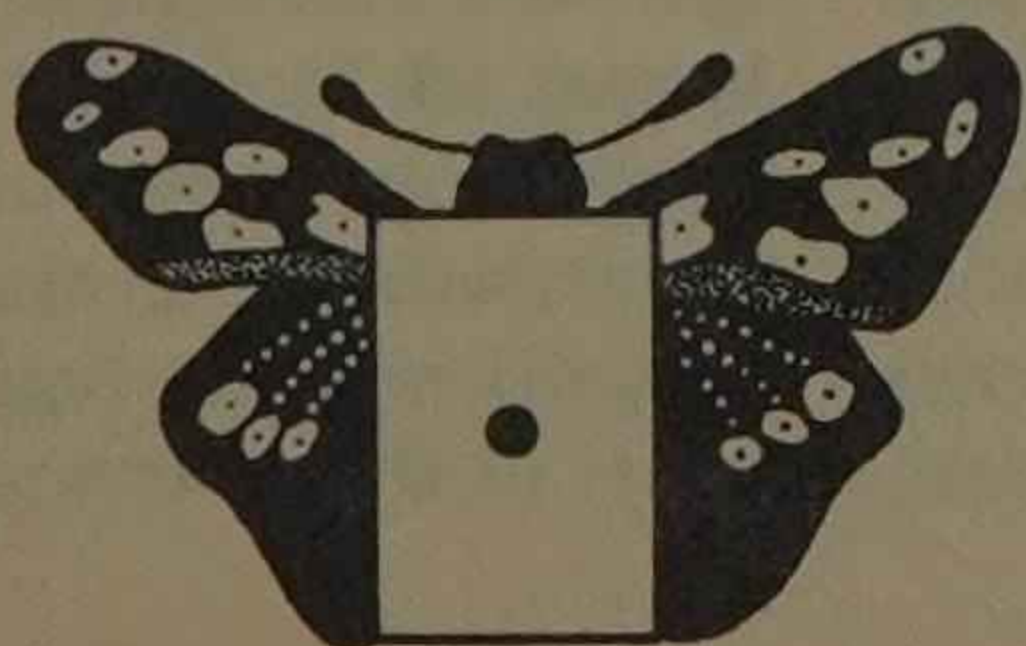
It clearly appears that we are emerging from a cocoon formed by stereotyped thinking, by belief in external forms as shaping our destinies, by belief that we are limited material beings battling for the best feeding grounds. It clearly appears that by developing the highest centers of creative human thought, and by aligning that thought process with Universal principles, mankind frees itself individually and collectively from the linear process of evolution which has led to extinction of most original species on Earth. Perhaps we are at the beginning of another great discontinuity in human evolution which may have been previously characterized as a "missing link", but which may now be fully assisted, promoted, and documented as a conscious, participative effort of the individuals themselves.

This evolutionary leap is seen clearly to be within our capability when we recognize that human beings have almost unlimited creative potential. When freed from constricting beliefs we can choose the future for ourselves and society as a whole that we most deeply desire. It is a heady thought that we are free to choose our future. But freedom implies respon-



sibility — in this case the responsibility to work together, to share a dream, to recognize that at some level we are One; further to recognize that the rules for satisfactorily living on this planet have already been laid out for us. These rules include cooperation instead of competition, sharing instead of territorial imperative, love instead of distrust and disinterest. It is entirely possible that humankind individually and collectively can endorse such principles in sufficient numbers to dramatically change the shape of society on earth. This change will not come about by "doing" but by "being" — that is living out within one's self the principles of tranquility, cooperation, love and sharing. Experience is showing us every day that individuals and small groups who practice such principles undergo miraculous transformations in their way of life. Thus a great discontinuity in the progression of humankind on Planet Earth is no further away than a decision of individuals to transform themselves by basing their lives on these principles.

In the past we have undertaken great tasks with high energy, great amounts of activity and often the need for immense resources. It is clear that this transformation project will not yield to such linear approaches of human endeavor; however experience is showing that it *will* yield simply to the desire of individuals to change themselves in order to create a more tranquil and productive life style, and thus by their participation begin the transformation of the whole.



LET THERE BE PEACE ON EARTH,
AND LET IT BEGIN WITH ME.

Key Issues of the 1980's

by Willis W. Harman

As the new decade begins the question naturally arises: What will be the key issues of the 80s? Clearly the energy situation and the unremitting Mid-East crisis loom large. So do the rise of inflation and the fall of the dollar. Can a depression be prevented, and how — now that the Keynesian remedies don't seem to work well any more? How much pollution and how much government regulation? What response to Third World demands for a "new international order"? What is realistic defense policy in the age of Superkill?

What two or three issues would you select as the most fundamental?

Whatever else is to be said about the important issues of the 80s, they form an inseparable web. None of them can be considered in isolation. Start anywhere and you are led to all the rest. Take for example the U.S. requirement for huge amounts of foreign oil at enormous cost. This need is intimately related to productivity and U.S. competitiveness in world markets; also to employment. Defense policy is directly linked to oil needs. Were we able to cut back on energy demands significantly, all these areas would loosen up — problems would seem less severe and more options would be available. Not only that, the problems of pollution and resource depletion would ease. But the economic health of the nation is presumed to depend on consumption, and consumption depends on energy. There seems to be no remedial action for part of the system that doesn't risk a worsening of affairs in some other part.

It is all very baffling, especially to those who can remember when societal problems seemed much simpler. A new technology or an ingeniously appropriate piece of legislation, and *that* problem was brought under control. Never mind that a new problem appeared on the horizon. We would solve unemployment with the Employment Act of 1946, insect nuisances by spraying everything with DDT, air pollution with the catalytic converter, poverty with the War on Poverty, and inflation by "fine tuning" the economy.

And so we began to suspect that our present problems, which seem to be very much a product of the tremendous success of industrialization and technology, will require more fundamental change than the Mr. Fixit mentality offers. The

really basic issues of the 80s have to do with that change. To explore further we will have to remind ourselves how we got to the 1980s.

The present form of industrial society is the consequence of a multifold modernization trend that is discernible as early as eight to ten centuries ago, in Western Europe. At its root was a shift in the basis for the values guiding individuals and institutions — from the traditional religious base to a pragmatic, utilitarian one. This shift in the basis for values, and the accompanying shift in world view, marked the division between medieval and modern times; it laid the foundations for the development of industrialization, science and technology, materialistic capitalism and materialistic communism.

It is to this level of fundamental premises underlying industrial civilization that we have to look for the deepest issue of the 80s. That issue is a new form of what a previous generation knew as the conflict between science and religion. Scientists of that earlier time had concluded that the world's religious traditions were based on illusion. Nothing resembling spirit, or even consciousness, showed up in their measurements. There was nothing in their observations that suggested divine or psychic intervention in a deterministic physical world. The most sensitive measurements revealed nothing of human purpose, of spiritual yearning. Bertrand Russell had stated the case most bluntly: "That man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and beliefs, are but the outcome of accidental collocations of atoms . . . these things, if not quite beyond dispute, are yet so nearly certain that no philosophy which rejects them can hope to stand."

The British physicist Sir Arthur Eddington described an ichthyologist who had combed the seven seas with a net of one-inch mesh and come to the "scientific" conclusion that there are no creatures in the ocean with a diameter less than one inch. In similar manner the scientists of that earlier day had searched the measurable world and concluded there is nothing resembling consciousness nor intuition. Modern-day physicists,

however, discover that if you push physical science far enough you find a need to postulate an "implicate order" not discoverable through the gross methods of quantitative measurement. (See the article in this issue on the Cordoba colloquium, p. 2.)

Indeed, it appears that by using more subtle methodologies it will be possible to construct an "other science" dealing with the experience of consciousness and the manifestations of hidden unconscious processes, including the mysterious realms of psychic phenomena and those mystical states of consciousness which have inspired the deepest value commitments in all cultures and all times.

It further appears that through such endeavors many of the ancient barriers between traditional formulations of these insights can be broken down. It will be possible to obtain global agreement on basic propositions regarding our mental and spiritual nature, just as it has proved possible to obtain global agreement on the positions of the planets, the composition of distant stars, and the function of DNA in the cells. Since in the end all social institutions reflect the world view of the society creating them, such agreement on fundamental human potentialities and motivations is a necessary prerequisite to the kind of global order that will reduce the threats of persistent conflict, endemic misery, recurrent terrorism and nuclear holocaust, and foster a future world in which humanity will live in peace.

By no means is there yet agreement on these two propositions — first that the materialistic bias of conventional science needs correcting, and second that global agreement can be achieved on basic premises with a balance between physical and spiritual, measurable and intuited. Because so much hangs in the balance, these two issues emerge as among the most fundamental of the coming decade.

Believing that these two issues are indeed crucial, the Institute of Noetic Sciences has undertaken two projects with the aid of the Charles F. Kettering Foundation and various other donors. One is an invitational conference, to be held near Minneapolis next fall, for representatives of major foundations and federal funding agencies, to discuss the importance of consciousness research and means for fostering its support. The other is a later conference to explore how close we are to agreement on common global premises regarding consciousness and inner experience. Progress on both of these projects will be reported in subsequent issues of this newsletter.



Mona Lisa

daVinci

An inherent danger for a maturing democratized society is that the pursuit of egalitarian goals creates neglect of the very characteristics that allow attainment of success, that is, the pursuit of excellence, emphasis on creativity, and nurturing of those exceptional human beings who possess the rare talents needed in the vanguard of human progress. Without such talents being utilized by leadership throughout history, mankind would still be struggling in the dark ages. If a modern society fails to continually cultivate those areas where creative intelligence can mature into exceptional capabilities, the society will find itself slipping backward toward the more primitive values and institutions characteristic of mundane leadership.

Noble social goals to improve the lot of the least talented cannot possibly succeed without developing the highest capabilities of the most talented who can lead the way.

To emphasize this need—whereas U.S. federal expenditures for social betterment are hovering near the 50 percent mark of the total budget of about \$400 billion, the most recent figures show only \$2.56 billion devoted to training, understanding, and research of “gifted” individuals and their exceptional talents. This is approximately .0013 percent of the federal expenditures for achieving social goals and is a distressingly small investment considering the magnitude of the problem.

The creative, cognitive, and intellectual potential of the human mind is vast and of almost limitless variation. On the other hand, the characteristics that distinguish the unusual talent from mediocrity are not at all understood. In fact, some of the unusual talents possessed by a few are not even believed, much less understood.

EXTRAORDINARY CAPABILITIES

A century of competent but always controversial research by dedicated men and women of science demonstrates convincingly, for those who will study the record, that a variety of extraordinary capabilities are indeed facts of our existence. Further, it seems that human beings are usually, and probably always, the causative agents. Not only is the range of verifiable events quite large but the lines of evidence point to little understood properties of our human mental machinery as the perpetrator of, or at least collaborator in, these events. They have been inappropriately described as *miraculous*, *paraphysical*, *paranormal*, *supernatural*, *spirits*, and other such terms that make a traditionalist's skin crawl. For this reason, it is important to dispel any notion that this chapter will give strength to ideas of “unnaturalness.” Let us attempt to cut through superstition and myth and get to the crux of the matter regarding cause, but keeping in mind that *natural* does not necessarily imply a “material” or conventional viewpoint — quite the contrary.

A Look at the Exceptional

by Edgar D. Mitchell

Excerpted from *Mind at Large* by Charles Tart, Hal Puthoff and Russell Targ, Eds. (Praeger, New York, 1979).

To the extent that each of the reported capabilities is valid and observable, it is part of the natural order of the universe, which people in science attempt to understand. There are no unnatural or supernatural phenomena, only very large gaps in our knowledge of what is natural, particularly regarding relatively rare occurrences. We should strive to fill those gaps of ignorance. The fact that claims about many phenomena have associated with them a high “giggle factor” and have historically attracted an unsavory assortment of cranks, quacks, frauds, and charlatans who prey upon the gullible should not deter the dedicated investigator from seeking the truth.

Only recently, after many years of effort by a handful of dedicated investigators, has it been possible to bring certain investigations out of the closet and to publish research results in prestigious professional journals. This fact reflects equally the perseverance of the investigators and the entrenched rigidity of our scientific traditionalism.

With all candor, however, it must be stated that of the varied forms of extraordinary mental activity, the most shunned of which bear that distressing label *psychic*, only a few have yet achieved a sufficient level of scientific control and scrutiny to be repeatedly demonstrable under laboratory conditions. Some that meet the test are telepathy, precognition, clairvoyance, and, now, remote viewing, which perhaps includes several of the

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A Look At/cont. from p. 5

other categories. These forms of activity rightly deserve to be accepted and explained by the scientific community at large.

There are numerous other events, however, which are quite real but relatively more rare, and which have proven to be more difficult to control. These have yet to be adequately documented in the manner required by our traditional methodology. This is true as much because of the limitation of our methods and concepts as by the rarity of the events. We must remember that it is not nature's task to adapt to our rigid, and often erroneous, preconceived notions but rather our task to be sufficiently creative and intelligent to understand the myriad clues nature gives us. The experienced field investigator who has traveled to different parts of the world to observe and measure in situ those individuals who possess these extraordinary faculties should be heeded. Many have arrived at the conclusion that in fact, *all* the various reported events can be, and often are, genuine occurrences. I refer in these cases not only to prodigious feats of computation and memory but, more specifically, to major psychokinetic phenomena that have been observed and reported by reliable investigators. None of these has as yet been sufficiently studied under laboratory conditions. It is this author's contention, however, that in the fullness of time, the entire class of psychokinetic events will be learned and brought under the conscious control of a sufficiently large sample of individuals that field studies can move into the laboratory, where more careful scrutiny is possible.

It is because many experienced observers agree strongly with the view that all the mental functions now considered extraordinary will, in due course, be made more ordinary that it is time to speculate about what this will mean to our social functioning and institutions. Is there an obvious impact not only on our thinking and way of daily life but, also, on our values?

Toward that end, let us analyze that class of extraordinary human mental functioning often referred to as *psychic* and, from the sparse knowledge we currently have, speculate what is likely to happen should this class of events move out of the realm of extraordinary and become more accepted and, perhaps, more available.

Types of Extraordinary Capabilities

Preliminary indications are that the potential for psychic functioning is, like musical talent, widely but not uniformly

distributed. Further, in the Western cultures, there are good indications that it has been suppressed as being evil or, alternatively, psychotic. Like other talents, it requires a certain level of skill and technique, which apparently can be developed with proper training and perseverance. The degree to which an individual or group of individuals can become more proficient in psychic functioning and the factors that govern proficiency are still not clear. One should not lightly dismiss the admonitions of mystics of nearly every culture who seem, as a group, to be the most proficient. They urge caution and have for centuries cloaked their rites in secrecy and ritualistic language. In order to gain the forbidden knowledge, they prescribe ascetic disciplines of behavior and training to safely achieve the emotional stability and spiritual purity necessary for proficient functioning. Whether these precautions are valid or whether they serve merely to preserve the status and mystique of the elite few is a proper subject for conjecture.

For the purpose of this speculation on societal implications, assume that satisfactorily safe training can be effected and permit us to classify the events into the following categories:

1. *Animate awareness*: this includes the traditional categories of telepathy and pre- and postcognition and includes the subsets of self-awareness and awareness of other animate life forms.

2. *Matter awareness*: this also includes traditional categories but is distinguishable from Category 1 in that the information received pertains to other than the animate universe.

3. *Animate control*: this category is concerned with the active processes of exerting direct or indirect influence on another individual or group of individuals by extraordinary means and includes, as a subset, control of other forms of animate life. It also includes, as a subset, the ability to control one's own physical mechanisms beyond the boundaries currently understood in classical psychology and physiology.

4. *Matter control*: this category includes the traditional notion of telekinesis, or PK, as applied to the inanimate universe.

I have chosen to use these categories rather than the traditional parapsychological terminology because they represent an ascending order of rarity and complexity, not only in interpretation but also in the implications they produce for the social order.

It is reasonable to hope that categories 1 and 2 and some phenomena in Category 3 could be explained within the

classical structure or by modest extrapolations therefrom. On the other hand, it is exceedingly difficult to understand how Category 4, consisting of "mind over inanimate matter," can be understood without major reworking and expansion of current concepts about the fundamental nature of matter and, additionally, some new insights about the nature of mind.

It is the author's personal bias that as a result of the study of Category 4 events, the idealist model (that is, that consciousness and thought represent the fundamental action principle of the universe) will be essential for explaining these events. (The competing models are the materialistic model, in which matter is the fundamental "stuff" of the universe, and the dualist model, in which matter and thought are separate and distinct realms.)

However, rather than preempt here the theoretician's job of explaining such events, it will suffice to suggest that in due course, all four categories will be established as valid and will require explanation. Personal observations to date convince me that all these categories are a part of the natural order of an evolving universe. They will be developed in sufficient measure during coming generations to exert influence for the betterment or destruction of our social system.

Social Consequences

To digress, a further discussion of the four individual categories previously mentioned will facilitate in understanding them.

Category 1 is concerned with awareness of, and perceptiveness about, other living systems. This awareness appears to extend the boundaries of conventional notions about space, time, and information flow. An individual with fully developed perceptual capabilities could, at will, be aware of the feelings, emotions, and thoughts of other individuals. The limits of information resolution and the range of subject matter that can be perceived in this manner have yet to be explored. However, the remote-viewing experiments of Puthoff and Targ give some indication that the distance, range, and resolution of information transferable between cooperating persons is considerable.

Not only is objective information transferable from mind to mind, but the condition of the transmitting system is also usually discernible. Is it healthy, is it comfortable, is it honest, or is it lying? What would it be like to live in a society where one's inner feelings, state of health, and covert motivations could be perceived directly?



William Blake

The diplomatic, political, military, and emotional games that society currently plays, and upon which much institutional interaction is based, would, of necessity, fall apart. The alternative would be an "awareness race," in which adversaries would engage in the self-defeating practice of keeping score and outmaneuvering the other's deceptions. This would differ from current practice only in the speed and directness with which it took place.

Category 2 awareness suggests that information about the "states of matter" can be directly perceived by the human organism by, as yet, unknown processes. To cite a practical example, the studies by Dean on executive ESP show a strong correlation between the decision-making abilities of successful executives and their ability to precognize a random ordering of numbers subsequently selected by a computer. From this study, it would appear that successfully guessing the future needs of a company requires some of the skills required for successfully guessing the outcome of random inanimate events. For this to happen, some information flow from the matter and from the event must take place so that it can be perceived by the human organism. One develops this notion to its logical extreme, one arrives at the concept that information about the universe and its functions is *directly knowable* to a selected and trained individual who wishes to obtain such information. One is challenged to ask at this point, "Is mankind ready for this?"

Category 1 and Category 2 awareness are essentially concerned with the passive process of gaining information by *direct cognition, direct perception, intuition*, or any number of other terms that are more or less applicable to these little understood processes. Both categories involve a vastly expanded awareness func-

tions available to some, perhaps many, humans through mechanisms yet to be formally explained. The foregoing speculations about what one might expect if large numbers of humanity could develop these abilities to a high art represent a deduction carried to its limit. The truth is probably less dramatic and probably lies short of the limit, at least in the foreseeable future.

As dramatic as the previous discussion of passive processes may seem, it pales in comparison with the implication of the active process of Categories 3 and 4.

Category 3 is direct control of animate systems. Keep in mind that in today's world, humans attempt to control the animate universe through the usual channels of communication, with appeals to reason, law, and self-interest. Where such appeals fail, resort is made to manipulation and coercion. Category 3 only adds another tool to our bag of tricks, a tool realized by consciously changing the information flow of Category 1 from a passive process of awareness to an active process of projection. All of the benefits and detriments currently enjoyed by humanity are accentuated by addition of this powerful means of direct influence. The opportunity for beneficial assistance seems great, but the opportunity for coercion and manipulation of the unaware seems even greater. Perhaps the most important beneficial aspect of Category 3 is the implication of greater control of the individual's own organism.

The traditional notion is that humans are limited in conscious control of the self by many physical and psychological factors. Certainly, studies in biofeedback, meditation, hypnosis, and guided imagery suggest that control can be greatly extended beyond what has been considered possible — perhaps, down to the level of individual cells in the body. If such techniques can become well developed, the

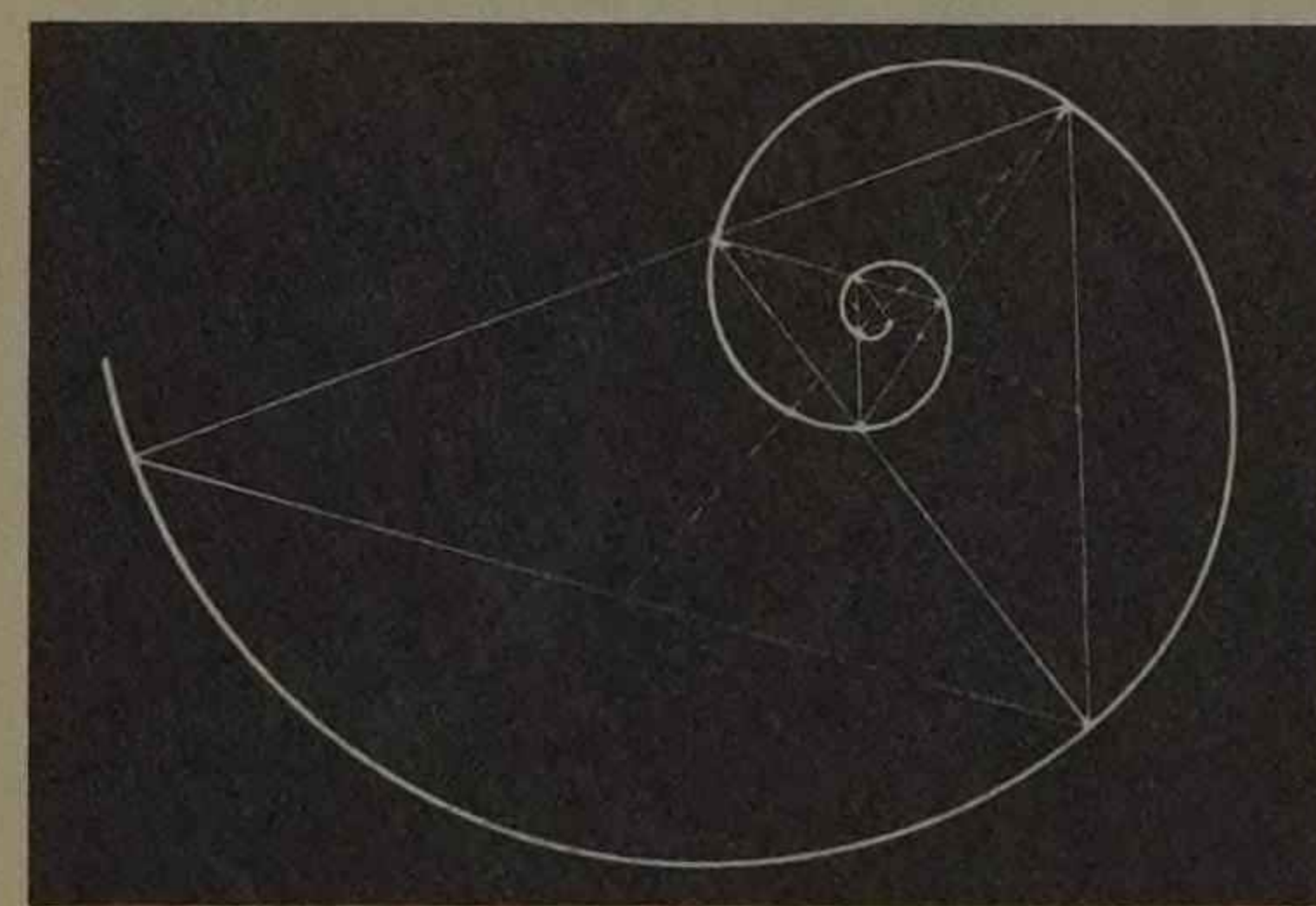
implication for self-improvement, health, well-being, wisdom, and fulfillment are quite profound.

It should go without saying that the proper training technique for gaining control of Category 3 capabilities is to *first* learn to control self and then, cautiously, extend one's boundaries out toward the rest of the animate universe. (Nature's wisdom regarding man will hopefully prevent any other approach.)

Category 4 is the control of inanimate matter. This, of course, is the most provocative, most rare, most controversial, and least understood of capabilities. The Western world still does not generally accept this type of functioning as a part of reality. However, it is analogous to the "white crow" problem in logic. Finding just one of the set proves that the set exists. Similarly, finding just one bona fide case of mind over inanimate matter proves that such control exists. Finding additional individuals capable of such control poses untold problems, challenges, and implications for the belief systems that shape our reality. In the minds of many capable field investigators, the traditional paradigm has already been shattered.

The practical implications of this are probably small, since few are likely to develop such capabilities to a high proficiency. The profundity of the issue lies in the implications to our system of thought about the nature of man, the universe, and reality. In spite of the relative rarity of these events, the question must be asked, Could it be that we, each one of us, every day, by our thoughts are subtly influencing our environment, our reality, our universe without consciously knowing it, or is this type of control strictly the province of a few rare individuals who possess this unique capability?

My purpose in presenting these ideas was to ask the provocative question, to illustrate with the extreme example, and to examine the broad implications of what must be considered "extraordinary events." It is left to the reader to fill in the gaps and to ask questions regarding day-to-day implications for such fields as medicine, business, politics, and education.





Where is Our Positive Image of the Future?

by Willis W. Harman

America began with an inspiring image of the future — a “new order of the ages” (the “Novus Ordo Seclorum” on the back of the dollar bill). Through most of two centuries a positive image of the future shaped our actions; at various times it highlighted Westward expansion, or economic expansion, or the hope of the Old World’s downtrodden, or keeping the world safe for Democracy. Since the mid-1960’s we have seen the image grow dim. No one who has observed the U.S. over the past decade has any doubt that a gloomy cynicism has set in.

America in the past few years has come to be, possibly for the first time in its history, without a clear positive goal. We look to a future that is economically uncertain, inflation-ridden, energy-starved; noisy, crowded, and polluted; plagued by threats from hazardous chemicals to nuclear holocaust; surfeited by technological gimmicks and disillusioned with the “technological fix;” nostalgic for a happier past.

Yet perhaps the present period, which may have appeared as a discouraging decline or a time of vexing dilemmas, is better viewed as the beginning of a profound transformation — a transformation which, could we but see its end, would provide the stirring image and sense of direction we presently lack.

Such transformations have happened

before in history, but rarely. Lewis Mumford, writing in 1956 on *The Transformations of Man*, argued that there have been at most three or four such major transformations in the history of Western civilization, the last two being the end of the Roman Empire and the end of the Middle Ages. We may be, he said, approaching another such great transformation. If he is right, how wrenching and traumatic will the transition period turn out to be? That will depend to a great extent on how well we understand the approaching change and with what lack of fear we meet it.

Ours may be the first society in history to be able to prevision such a transformation and prepare for it. That is partly because of the tools for thought we have developed that can be turned to forecasting the future. It is also because of the general speedup of historical developments, what with a culture used to continual change and with worldwide instantaneous communication, such that the next transformation may fairly complete itself within the time-span of a single generation.

What kinds of signs would you look for to confirm a suspicion that a Great Transformation of industrial society were underway? Four, at least:

1. Signs that the ways and institutions of the old society were working less

well than in the past, and appear to be still less well adapted to the future.
 2. Signs that a widening group of people were perceiving the society to be headed toward an undesirable future, and that an alternative future image was beginning to emerge.
 3. Evidence that signs preceding revolutionary change in the past are present today, and that a growing social force can be identified potentially capable of producing major institutional change.
 4. Signs that the tacitly held basic premises of the culture might be changing. (Lewis Mumford claims: “Every transformation of man . . . has rested on . . . a new picture of the cosmos and the nature of man.”)

Those signs are all present today.

Signs of breakdown

One of the signs that a society is approaching a critical time is when it contains within it basic contradictions that people would find too threatening if they noticed them — so they simply fail to see them. As examples, consider the following:

- We are taught by society that fulfillment comes from the consumption of scarce resources. This assumption woven through the structure of materialistic modern society; it permeates

advertising; it underlies the standard economic indicators, the concept of economic growth, the desirability of obsolescence through "progress." The dominant institution in modern society is the economy, and the goals of the economy tend to be the goals of society. The economy is judged on the consumption of goods and services all of which use up scarce resources and exude polluting waste. Hedonistic consumption, once a vice, is now promoted; frugality, until recently a virtue, is now bad for the economy. Yet on a finite planet, "spaceship Earth," in the end we must become frugal. Eventually, the consumption ethic leads unwaveringly to increasing global competition and conflict.

We are taught to think of employment as a byproduct of economic production — keep the production rising and people will have jobs. However, modern societies face limits to production; meanwhile pressures continue to increase labor productivity so the same production yields fewer jobs. Thus meaningful work becomes a scarce commodity. But in modern society employment in the mainstream economy is the individual's primary way of relating to society, of making a personal contribution and receiving affirmation in return. Satisfying social roles are essential to the well-being of all persons. What is the future of a society in which satisfying roles are so defined as to be an increasingly scarce commodity?

Energy is so intimately related to jobs and productivity that we dare not consider seriously an energy policy that aims at a drastic cutback in energy use. Yet the costs of our foreign oil purchases, in economic and security terms, are undermining U.S. strength as a nation.

It does not seem practicable, in conventional thinking, to ask the rich of the world to significantly decrease their material standard of living to redistribute to the world's poor. Yet in another sense they cannot afford not to. World distribution of food, income, and wealth is far more uneven than is the distribution in any single country, even those with the most notoriously unjust political orders. Economic forces and population pressures seem to conspire to cause the maldistribution to grow steadily worse. The rich "North" partakes of a feast that the world's limited resources cannot sustain, while the teeming populations of the impoverished "South" remain trapped by poverty, illiteracy, and

high birth rates in a remorseless cycle of deprivation. The threat of ultimate global conflict over this disparity looms ever greater.

- We have been taught to believe that technology will solve social problems. Economic and technological development have indeed brought abundance, solved problems, and liberated humankind in numerous ways. Yet in recent years we have heard technology made the villain, accused of creating environmental and social problems, and even threatening democracy. Fundamentally, the very momentum of economic and technological growth leads toward the automatic making of far-reaching social decisions (for example, modern agricultural methods essentially eradicating the small family farm).
- If these contradictions were not enough to bring us to an Orwellian 1984, they are topped by our perpetuating the threat of nuclear holocaust and calling it "national security."

Towards an Alternative Future

The roots of these characteristics are centuries back. At the end of the Middle Ages there began, first in Western Europe and eventually in practically all of the world, the journey on the path which led to industrialization, modernization, economic development. Sociologists have used the term "secularization" to describe the predominant characteristic of this path — the shift of society's guiding values from the traditional religious base to impersonal, utilitarian values. The values that shape social choices were increasingly influenced by materialistic and economic factors. Transcendent spiritual values and goals became steadily less influential.

By the end of the 16th century this

breaking out of the traditional mold had led to the beginnings of both capitalism and modern science. The new practical value emphasis generated effective and efficient new methods of production which brought the beginning of the Industrial Revolution two centuries later. Within another century the ethic of "controlling nature" through combining science with technology was firmly established. Knowledge that would generate new manipulative technologies was increasingly favored and supported over other kinds of knowledge (which were left to the humanities and religions with the tacit understanding that if science didn't deal with them they couldn't really be very important).

Knowledge about wholesome human values, ethics and behavior became neglected. Indeed, some of our eminent scientists assured us that freedom, dignity, love, integrity, creativity, and spirituality were "unscientific" concepts and it would be fruitless to seek fundamental knowledge of them. Economic rationality has come to substitute as a pseudo-ethic because we have become exceptionally confused about the eternal value issues. Thus profit passes as an adequate goal for the corporation, and GNP likewise for the nation.

Goods and services are increasingly produced by industrialized processes and offered and purchased in the mainstream economy. They are shaped more and more by the criteria of the economy. Our bodies are serviced by the "health care industry." We who are coming toward the end of our years will be taken care of by the "nursing homes industry." When our bodies are no longer serviceable they will be disposed of by the "funeral homes industry." Our education, travel, leisure, food preparation, social life, all tend to become "markets" to be satisfied with "products."

In the process, the per capita demands on physical resources (particularly energy) and impact on the environment have steadily increased, both because of rising spending levels and because of changes in the kinds of products bought (for example, moving from re-usable wooden boxes to aluminum and plastic containers; from natural fibers to synthetics).

Along with the impressive accomplishments in public health have come new threats to health as well — noxious and hazardous chemicals; artificial foods and unwholesome dietary characteristics; psychological stress from crowding, noise, and isolation from the natural environment; proliferation of nuclear weapons of mass destruction.

continued on p. 10



Positive Image/cont. from p. 9

In response to the negative aspects of these characteristics of the long-term modernization trend, there have sprung up in the U.S. over the past 15 or 20 years a host of special new movements. (Similar movements with slightly different emphases have appeared in the other highly industrialized countries — Canada, Western Europe, Japan.) For convenience these can be grouped under four major themes:

- *Ecological Outlook* — concern for environmental protection, resource conservation, wilderness preservation, and fostering wholesome relationships between man (woman) and nature.
- *Appropriate Technology* — focusing on the relationships between people and technology, emphasizing use of small, decentralized technology that is under the control of the user; that does not cause undue insult to the environment; that is resource conserving; and that is compatible with a voluntarily simple lifestyle (favoring, for example, solar energy and conservation, and opposing dependence on gigantic coal-powered and nuclear-powered electric systems).
- *Person Liberation* — emphasizing development of self reliance and self-emancipation from prejudice and stereotypes relating to race and sex; from oppression by “patriarchal” social institutions; from the dehumanizing effects of the giant organizations of industrial society.
- *Spiritual Revitalization* — emphasizing the search for guiding meanings and values; renewed attention to the spiritual; release of full human potentiality; seeing health as holistic, involving mind, emotions, body, and spirit in organic unity.

Each of these movements — environmentalist, civil rights, anti-nuclear, feminist, holistic health, “conservative society,” “appropriate technology,” “human potential,” and so on — seems understandable in its own terms. But if instead of viewing them one at a time one asks what the overall pattern means, it appears to be aimed at deflecting the various aspects of the long-term modernization trend, to bring about a “New Age” society that is qualitatively different from the post-World War II “late-industrial” society.

A widening group of people are associated with these movements or affected by them, and tending to perceive this society (and other advanced industrial societies) to be headed toward an undesirable future. An alternative future image

of a “New Age” society is beginning to emerge, characterized by a synthesis of the four thrusts of the social movements mentioned earlier.

Signs of Transformation

Sociological studies of past periods of revolutionary change in various societies indicate that typically certain indicators show up sometime before the revolutionary change period, foreshadowing it. These indicators include alienation of persons from the institutions of society, rising rate of mental illness, rising rate of violent crime, social disruption and use of police to put down dissension, tolerance of sexual hedonism, religious cultism, and economic inflation. All of these indicators are with us. (Barbara Tuchman's recent book *A Distant Mirror* describes the appearance of similar phenomena in a previous period of transformation, the 14th century in Western Europe.)

The single most powerful means of bringing about social change is through challenges to the legitimacy of institutions and institutional behaviors. We need only remind ourselves that in a few short years following World War II, much to the surprise of seasoned watchers of international affairs, score of colonies of the larger nations suddenly became independent countries. This remarkable liberation movement occurred with remarkably little bloodshed, primarily because legitimacy was withdrawn from the institution of political colonies.

Challenges to the legitimacy of the behaviors of large corporations and large nations, racist and sexist institutions, patriarchal customs, and the like have been frequently-used tools of the contemporary network of transformation-focused social movements. Thus not only do the signs of impending transformation seem to be present, but there is demonstrated public awareness of how to use legitimacy challenge as a tool for social change. Both of these facts make the transformational hypothesis more plausible.

Changing Premises

Finally, for an indication of how far-reaching the transformation may be, we need to look for signs of a profound change in the basic premises underlying industrial society. Most fundamental of all is the premise that what is real is measurable. From Galileo on, the conviction has grown that what can be quantified is important; what cannot is either unimportant or doesn't exist. In an industrializing society, knowledge that could be used to predict and control qualified as “scientific;” it became easy to forget there might be any other kind of know-

ledge. Yet every stable society that ever existed on the globe, ancient or modern, Eastern or Western, derived its basic value commitments from another kind of knowledge. That is the intuitive knowledge of deep inner experience from which sprang all the religious traditions of the world.

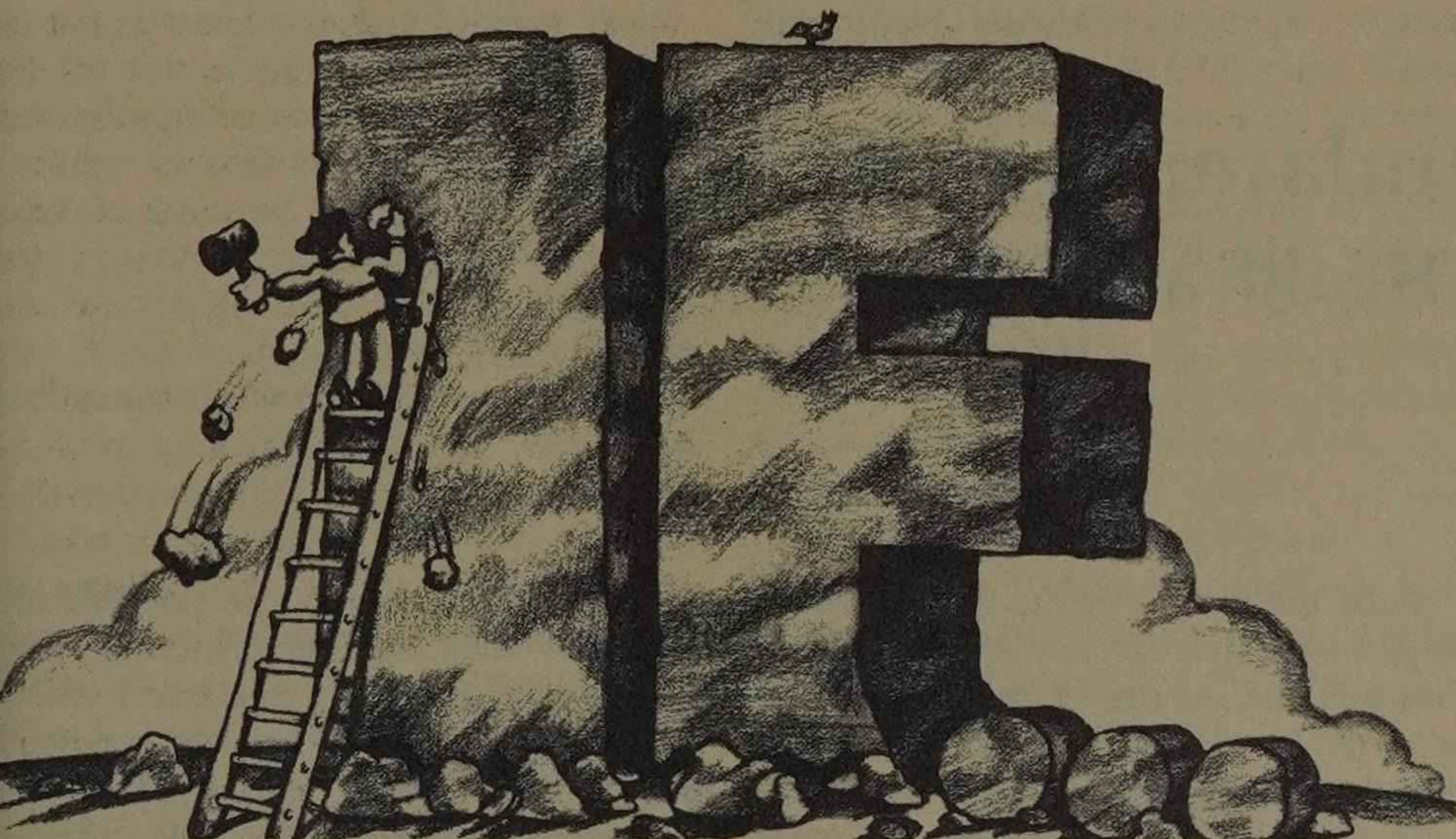
Western scientific-technological zeal tended to downgrade if not debunk that kind of knowledge. The growth of materialistic science eroded the transcendental base of Judeo-Christian values — or, more accurately, of the perennial wisdom of all the world's religious traditions. As a result we were left like a ship with ever more powerful engines, but no chart or compass. We acquired more and more “know-how,” and seemed to know less and less about what is worth doing.

Both within the scientific community and in the broader culture can be found numerous indications of our becoming aware of this extraordinary and dangerous imbalance. Among the scientists we see new inquiries into unconscious processes, hypnosis, the psychosomatic origins of illness, biofeedback training, psychic phenomena, “levels” of consciousness. We are learning the extent to which we create or cure our own illness, the ways in which our minds are joined other than by ordinary visual or aural communication, the ability of the mind to “image” solutions to complex problems. In the culture at large the quest for individual spiritual meaning and for caring relationships has replaced both the old dogmatic religion and the nihilism of the mid-twentieth century. The shift in basic premises implied by this “new transcendentalism” is fully as great as the shift from the traditional religious beliefs of the Middle Ages to the materialism of the industrial world.

Metamorphosis

If indeed the signs point to a coming profound transformation to some sort of trans-industrial “New Age,” should we view the transition period with apprehension, even granting an attractive image of the long-term future? Perhaps there is a second case to be made for a positive image of the transition process. The analogy of metamorphosis, the process by which a caterpillar becomes a butterfly is suggestive.

The metamorphosis of a larva to become an adult insect begins with the degeneration of much of the larval tissue. Simultaneously there is a proliferation of growth around special cells called “imaginal cells.” These colonies of new cells in effect create parts of the new creature that will eventually emerge from



the pupal shell. When they grow large enough, they merge to form the adult insect, and the remainder of the larval tissue in between disintegrates. It may well be that the metamorpho-

sis of industrial society has already begun, with thousands of "new age" organizations and experimental communities and voluntary associations playing the role of "imaginal cells," linked by a vaguely

defined image of a sparkling new future.

Perhaps Lewis Mumford described it as well as anyone can, a quarter of a century ago:

We stand on the brink of a new age: the age of an open world and of a self capable of playing its part in that larger sphere. An age of renewal, when work and leisure and learning and love will unite to produce a fresh form for every stage of life, and a higher trajectory for life as a whole . . . In carrying man's self-transformation to this further stage, world culture may bring about a fresh release of spiritual energy that will unveil new potentialities, no more visible in the human self today than radium was in the physical world a century ago, though always present . . . For who can set bounds to man's emergence or to his power of surpassing his provisional achievements? So far we have found no limits to the imagination, nor yet to the sources on which it may draw. Every goal man reaches provides a new starting point, and the sum of all man's days is just a beginning.

NIMH Grant Report

Holistic Medicine Book Available Soon

The IONS Holistic Medicine Project has prepared an extensive reference book and annotated bibliography on holistic medicine for the U.S. National Institute of Mental Health. The book will be published by the government and will also be available as an IONS publication.

The book consists of 27 chapters on topics ranging from socio-ecological health factors, through the use of the mind in health, to alternative health care approaches. Each chapter is contributed by an expert in the field, who discusses the topic and provides an annotated list of basic books, articles, and research reports.

The research is directed by Dr. Arthur Hastings and Dr. James Fadiman. They are editors of the book along with Dr.

James Gordon of NIMH.

The Institute of Noetic Sciences was selected for the federal contract because of its research and educational activities in holistic health and its extensive network of consultants and researchers.

The topics that are in the book include holistic paradigms, ecology, social context, family, traditional systems, use of the mind, meditation, hypnosis, autogenic training, placebos, nutrition, herbs, touch, psychic healing, physical fitness, homeopathy, color and light, music, childbirth, stress, dentistry, aging, dying, alternative health centers, self-care, and the future of health care.

Members and friends of the Institute can purchase the book by sending in the coupon.

In-Carnation

At first there was nothing — a memory of undifferentiatedness. The sound of a deep and dark womb of four-dimensional emptiness.

The irresistible strength of ultimate purpose pulsed through and I perceived that the world was — and had always been — a world of pure existence without a me or an it, without form, without patterns and without names.

With sadness I felt my separateness and saw that I was and that the world was. Subject-object became again distinct and wonderment arose and with it, memory, and with it, the awareness of my human existence.

And Lazarus said, "Why did you call me back, Lord? I have already been through here."

Jean Taupin

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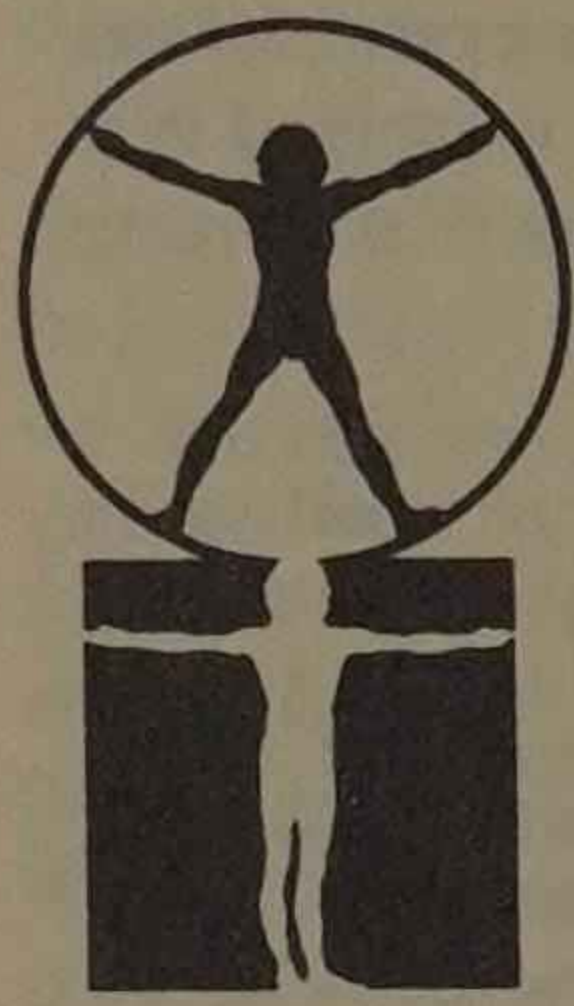
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Project Update: Holistic Medicine

The Mind in Health and Disease

by Kenneth R. Pelletier, Ph.D.

Editor's Note: The Institute of Noetic Sciences has prepared a comprehensive reference book and bibliography on holistic medicine, funded by a grant from the National Institute of Mental Health. The book is titled Health Care for the Whole Person. A Comprehensive Guide to Holistic Medicine and will be available in June from the Institute. It will also be published by the U.S. government to be distributed to health professionals and members of Congress. Following is an excerpt from the book, "The Mind in Health and Disease" by Kenneth R. Pelletier, M.D. Copies of the book can be ordered from the Institute of Noetic Sciences (see box in this newsletter, page 11).

Since the Middle Ages, scientists and philosophers have tended to divide man into body, mind, and spirit. This split is apparent in the current structure of the healing professions. Physicians are dedicated to the treatment of the body; psychologists and psychiatrists are concerned with treating the mind; and yet a third group, the clergy, is attendant to the soul, to the practice of spiritual healing. While many other societies have created healing rituals that involve the whole person as well as the family and social matrix, western healing practices have been characterized by specialization. If the prevention of pathology is the ultimate goal of the healing profession, then health practitioners and laymen need to address themselves to the entire person — mind and spirit as well as body — in relationship to his or her total environment.

These are early concepts in medicine, extending back to the late Assyrian and Greek cultures. "Psychosomatic" itself is a Greek word: "psyche" means breath or spirit; "soma" means body. But a progressive division between mind and body has dominated recent western medicine, and in the last century emphasis has focused on the body, encouraged by the pathological findings of Virchow, the laboratory work of Pasteur, and the high success of asepsis, immunization, antibiotics, and chemical therapy in stemming disease.

Since the early 1960's, the enormous incidence of stress related chronic conditions and the increasing awareness of effects of emotional and psychological states have helped reinstate the psychosomatic perspective in the causes and relief of disease. Within the healing professions today a more holistic approach is emerging. This approach considers the entire person, rather than his or her fragmented parts, and places emphasis on the psychosocial factors that contribute to disease and facilitate the healing process.

Stress disorders have long since replaced the infectious diseases as the major health afflictions of the post-industrial nations. Many of these afflictions of civilization, including cardiovascular disease, arthritis, respiratory disorders, cancer, and the ubiquitous depression, seem to be associated with particular kinds of personalities and particular kinds of stressful experience. Pathogenic personality factors were hypothesized in the 1940's in the pioneering research of Flanders Dunbar and Franz Alexander. More recently cardiologists Meyer Friedman and Ray H. Rosenman (1974) have described the Type A personality who is predisposed toward cardiovascular disorders and Lawrence Le Shan (1966) the carcinogenic personality who when subjected to extreme stress is likely to develop cancer. One of the most striking research studies in this area is a longitudinal, 16-year prospective study of 1,337 medical students by Caroline Bedell Thomas. Her research focused upon the correlation between medical school personality profiles and later incidence of suicide, mental illness, hypertension, coronary heart disease, and malignant tumor. The most pathogenic and predictive personality pattern — a marked lack of closeness to parents — appeared in those medical students who later developed malignant tumor.

Increasingly, the research and clinical evidence suggests that all disease is psychosomatic and that just as it can be caused by emotional factors so it may be possible to help people to use their minds to restore themselves to health. In this context, symptoms can be seen as a warning, a sign that it is time for the individual

to attempt to undergo a self-healing process, one that may be disrupted rather than enhanced by extreme interventions.

Throughout the history of medicine, practitioners have puzzled about the seemingly inexplicable recovery of mortally ill patients and the sudden morbidity of patients who should have fully recuperated. Among the subtle variables in this process are profound alterations in psychological outlook, lifestyle, and the interaction between mind and body. Beginning as early as the 19th century, the French neurologist Charcot explored the psychosomatic etiology of hysterical seizures. Freud, Sherrington, Pavlov, Cannon, Selye, and others have added to our understanding of the precise mechanisms and biochemical mediators by which psychological states, subjective imagery, and emotions affect the body.

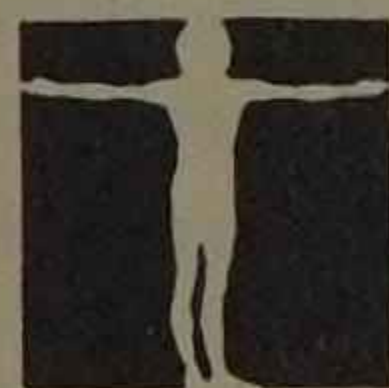
Increasingly researchers have become concerned with the effects of mental and emotional states on health and illness with the possibility of treating the patient as an active and responsible participant in the healing process, not a passive victim of either the disorder or the treatment. This emphasis provides the context for using a variety of techniques — autogenic training, hypnosis, meditation, and clinical biofeedback among them — to help mobilize the individual's natural process of recovery. These techniques enable "ordinary" individuals to control heart rate, blood flow, pain perception and the electrical activity of the brain itself. They have done much to dissolve arbitrary distinctions between the voluntary and involuntary nervous system, between what can be controlled by the mind and what can not.

The results of this work suggest that as yet unexplored capacities of the mind may exert more influence on an individual's creation of and response to illness than contemporary medicine has so far acknowledged. Psychological factors may thus be the basis of the spontaneous cancer remissions which have been documented by Everson and Cole, of the "placebo" effect, and of what Jerome Frank (1963) has termed "the faith that heals." Recent research (Snyder, 1977)

suggests a particular biochemical procedure for this process — the newly discovered endogenous opiates or “endorphins.” In studies of post-operative pain, placebo analgesia appeared to be induced by endorphin activity and reversed by naloxone, an opiate antagonist. During the years ahead much of our attention should be directed toward trying to understand the far-ranging aspects of our mental life in remissions from serious illness as well as its onset, to explain why some individuals emerge from illness with increased rather than impaired functioning and why others succumb easily to relatively minor illnesses. A truly holistic medicine cannot but emphasize the capacity of the mind to play a vital role in healing or slaying the individual.

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- This discussion of the use of visual imagery as a therapeutic tool in cancer management may be read as a companion book to *Getting Well Again* or as a work in itself. It represents the first stage of an empirical evaluation of the role of imagery in cancer therapy. The authors have developed a replicable way (IMAGE-A) of scoring a patient's imagery and of using these scores to predict outcomes. Examples of drawings of the images are included and the applicability of this scale to disorders other than cancer is discussed.

Bloomfield, Harold H., and Kory, Robert B. *The Holistic Way to Health and Happiness*. New York: Simon and Schuster, 1978.

This book demonstrates that individuals can prevent severe disorders particularly by using the power of the mind to guide their behavior and reduce stress. Areas of health maintenance considered are: meditation, stress management, diet, exercise, psychosomatic factors, and spiritual influences. Although the book is not referenced as fully as it could be, both practitioner and laymen can benefit greatly by implementing the clear procedures that are outlined in it.

Cooper, Kenneth H. *The Aerobics Way*. New York: H. Evans and Company, 1977.

This book helps readers to develop a safe exercise program in clearly defined, gradual stages based upon periodic assessment of their aerobic — oxygen consuming — capacity. This excellent book makes the Royal Air Force program of exercise available to the general population and offers ways of applying its principles to a variety of physical activities. If this book shortchanges the emotional and spiritual side of exercise, it does pay attention to the interactions of exercise with age, sex, and diet.

Cousins, Norman. Anatomy of an Illness (as perceived by the patient). *New England Journal of Medicine*. December 23, 1976. 295 (26) 1458-1463.

This moving personal account of Cousins' recovery from a progressively degenerative condition contains extraordinary insight into such issues as placebo effects, vitamin C, diet, and the curative value of humor. It serves as a prototype for nonantagonistic cooperation between patient and doctor, biomedical system and individual and, most importantly, between mind and body.

DeBakey, Michael, and Giotto, Antonio. *The Living Heart*. New York: Grosset and Dunlap, 1977.

This work provides clear and succinct information concerning all aspects of cardiovascular disorders, which are at present the major cause of death in the United States. It is a superb “state of the art” overview by one of the world's most eminent heart surgeons and his research colleague. Most importantly, the book elucidates both the applications and limitations of purely biomedical approaches to cardiovascular disease. It enumerates both the primary (serum cholesterol, hypertension, smoking) and secondary (obesity, alcohol, stress, personality) risk factors and suggests that early intervention can be accomplished only through systematic reduction of the risk factors.

Engle, George L. The need for a new medical model: a challenge for biomedicine. *Science*. April 1977, 196 (4286), 129-136.

This article clearly differentiates between purely biomedical approaches to health and those that consider these elements in a psychosocial context. It points out that consideration of psychosocial influences in health and disease has been excluded by convention and convenience, not by necessity. Engel proposes an extended model of medicine in which responsibility, decisions, and practices are shared by patients, social workers, psychologists, physicians, and researchers. This is an expansive and stimulating article that raises fundamental philosophical and pragmatic issues in a period of transition to a more inclusive model of health and disease.

Farquhar, John W. *The American Way of Life Need not be Hazardous to Your Health*. Stanford, California: Stanford Alumni Association, 1978.

This overview of “lifestyle medicine” is replete with specific health maintenance directives for stress, exercise, nutrition, weight control, and smoking. Relying heavily on the development and use of positive mental imagery as a therapeutic principle, it is invaluable for both professionals and laymen.

Friedman, Meyer, and Rosenman, Ray H. *Type A Behavior and Your Heart*. New York: Alfred A. Knopf, 1974.

This classic study of the psychosocial precursors and concomitants of cardiovascular disease presents detailed analyses of the behavioral characteristics of those Type A people who are particularly vulnerable to hypertension and myocardial infarction. The book is useful in the psychological understanding and clinical management of patients with cardiac disorders and serves as a model for integrating biomedical and psychosocial investigations of disease states.

Gunderson, E.K. Eric, and Rahe, Richard H. (Eds.) *Life Stress and Illness*. Springfield, Illinois: Charles C. Thomas, 1974.

In 1972, NATO sponsored an international symposium on stress and its contribution to psychological disorders, myocardial infarction, depression, schizophrenia, and their underlying psychophysiological mechanisms. The product of that conference, this anthology lends empirical validity to the concept of a stress syndrome by providing research replicated in different laboratories and clinical contexts. While there is an inevitable lack of cohesiveness among the

continued on p. 14

Bibliography/cont. from p. 13

essays, they provide an impressive argument in favor of combining psychosocial and biochemical research and a ground plan for much of the work that needs to be done.

Knowles, John H. The responsibility of the individual. *Daedalus*, Winter 1977. Also *Proceedings of the American Academy of Arts and Sciences*, 1977 106 (1).

To date, this is the best single attempt to differentiate individual, medical, and socio-political responsibility for health. Knowles presents striking evidence that biomedical technology, national health insurance, and more doctors are not the solution to improving health or reducing costs. He emphasizes the kinds of health maintenance activities that are documented in Marc Lalonde's *The Health of Canadians* and concludes that the "right" to health care should be replaced by "a moral obligation to preserve one's own health."

Pelletier, Kenneth R. *Mind as Healer, Mind as Slayer*. New York: Delacorte and Delta, 1977.

Pelletier presents an extremely useful summary of research on the psychological origins of much of the illness that besets modern Americans and a clear and readable precis of the work currently being done — in biofeedback, autogenic training, hypnosis and meditation — to

mobilize the positive healing force of the mind.

Samuels, Mike, and Samuels, Nancy. *Seeing with the Mind's Eye*. New York: Random House, 1975.

Applications of stress management techniques and visualization have played an important role in the developing areas of psychosomatic medicine. The Samuels' abundantly illustrated volume is the best book for clinicians and laymen to use in acquainting themselves with visualization. In it the authors consider the historical, psychological, physiological, and metaphysical aspects of visualization and provide specific exercises and references for its therapeutic application. This is a useful book for anyone using visual imagery in clinical practice.

Saward, Ernest. The current emphasis on preventive medicine. *Science*, May 26, 1978. 200, 889-894.

A leading proponent of health maintenance organizations, Saward emphasizes the need for a reallocation of financial and human resources from crisis intervention to prevention. The major emphasis is that greater health at lower cost will result from reducing environmental hazards, improving nutrition, and adopting lifestyle practices conducive to health. Since it convincingly addresses the cost benefits of such a program and its particular relevance to a time of budgetary restrictions, this article is extremely important.

Simonton, O. Carl, Matthews-Simonton, Stephanie, and Creighton, James. *Getting Well Again*. Los Angeles: J.P. Tarcher, 1978.

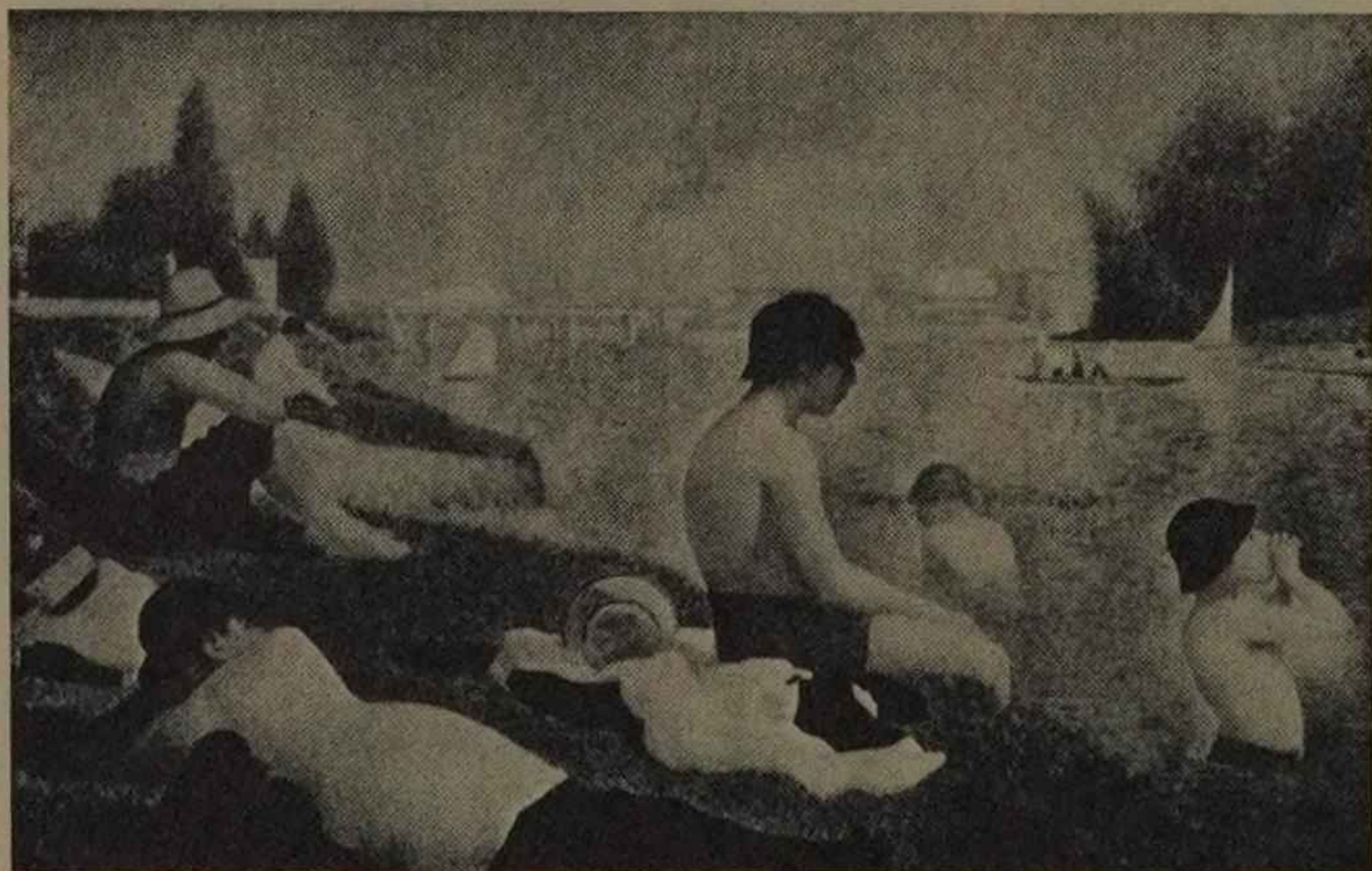
This pioneering book concerns the application of visual imagery to the overall clinical management of cancer. The authors maintain that certain positive visual images — white blood cells destroying cancer — may help cancer patients to retard and halt the growth of their tumors as well as to feel better.

Concepts covered include relaxation procedures, interpretation of visualizations, issues of pain and fear of death, and the psychosomatic dimensions of cancer. Although the book lacks sufficient data on outcomes and presents no controlled studies, it is the single most important book for anyone who wishes to work with cancer patients in a holistic way.

Williams, Roger J. *Nutrition Against Disease*. New York: Bantam, 1973.

This book maintains a solid base in biochemistry as it elaborates basic data on every aspect of nutrition from the sociopolitical and environmental to the behavioral and the physiological. Among the areas covered are the role of diet in cardiovascular disease, obesity, dental disease, arthritis, longevity, alcoholism, and cancer. Although the book is somewhat dated, it is a solid approach by an eminent biochemist firmly committed to health maintenance.

Institute Organizing National Conference "In Pursuit of Wellness"



Bathers

Seurat

The Institute is currently planning a major national conference entitled "In Pursuit of Wellness", with the Office of Continuing Education of the University of California, San Francisco and the Department of Mental Health, Office of Prevention of the State of California as co-sponsors. The meeting is to take place in

San Francisco in October, 1980.

Three documents are serving as the major focus for the design of the conference. They are the Institute's report to the National Institutes of Mental Health on "Holistic Medicine", the Surgeon General's recent report entitled "Healthy People" and a new survey of the attitudes

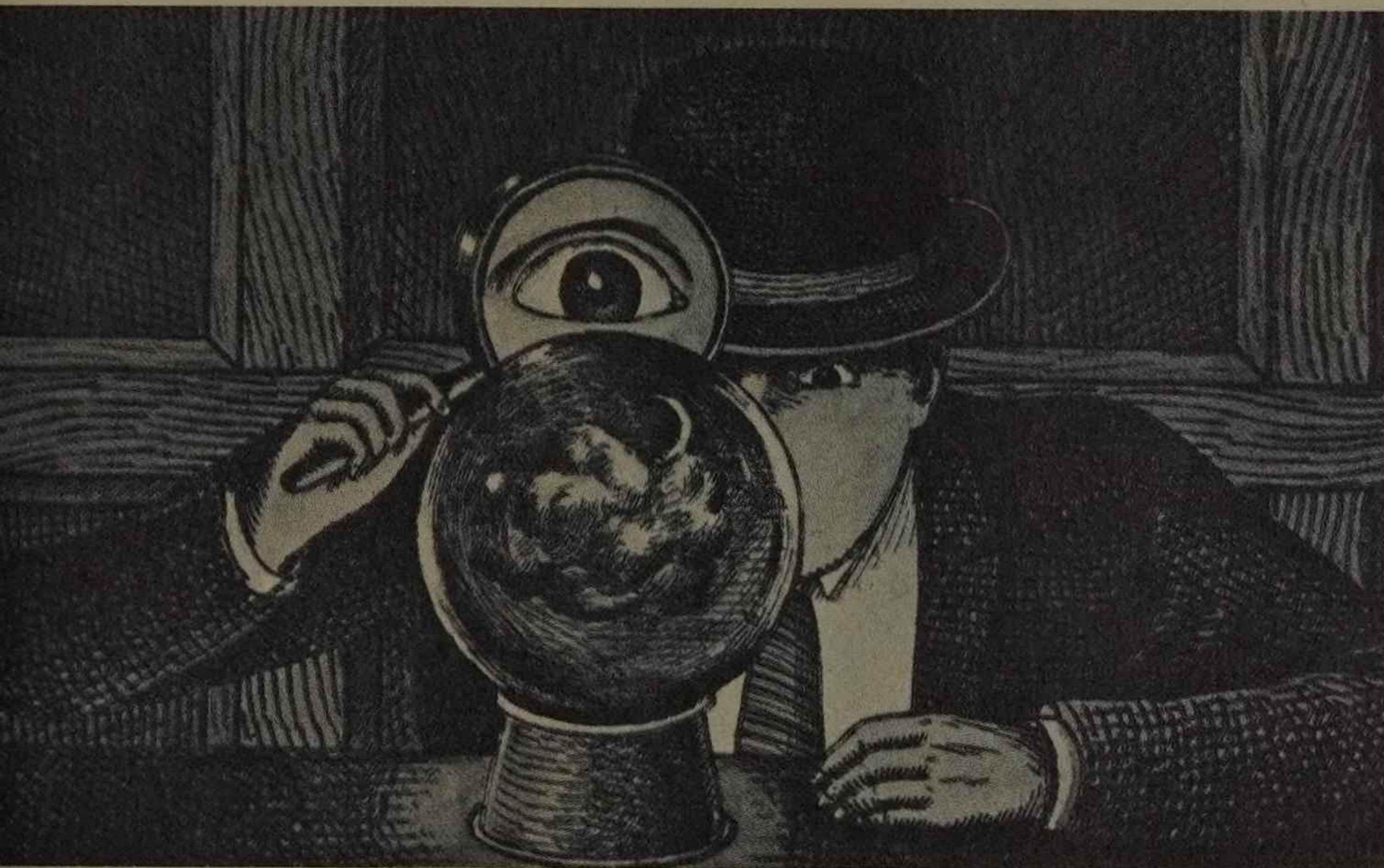
of Californians toward their physical and mental health conducted by the Office of Prevention of the Department of Mental Health entitled "In Pursuit of Wellness". All three documents in one way or another seek to go beyond conventional definitions of health as the absence of disease and the conference will explore various ways of getting beyond the current disease model.

Speakers planned for the meeting include Buckminster Fuller, Jonas Salk, Norman Cousins, and Governor Jerry Brown. Full details on the entire program will be available soon and will be mailed to our members.

This is the first time the Institute has become involved in mounting a national meeting in collaboration with the University of California and the Department of Mental Health of the State of California and represents a new phase in our effort to work with major organizations. Present plans include the preparation of proceedings and the possibility of a documentary film on wellness based on the conference for national distribution.

Maximum Executive Performance

Institute Begins Exciting New Project for Mobil Oil International



In November of 1979, the Institute formally began work on an exciting project that marks a new departure for the organization in more ways than one. In order to begin the process of data gathering and analysis necessary for the work involved, the Institute has expanded its office space and taken on new staff to carry out the research work. It also marks a new area of application of our interests to the executive sector.

A concern for maximum performance in the executive world has greatly increased. This is due to the growing awareness that now, virtually all corporations in any given industrial sector have the same technology at their disposal, and so the competitive edge has shifted to the domain of effectiveness in utilization of the human resources of the corporation. Hence most work on maximum performance in the business world has been ap-

proached from a strictly organizational performance standpoint, there has been little if any work done to analyse the executive from the point of view of the individual's internal or subjective barriers to or motivations for performance. There is a widely dispersed scientific literature which has emerged in the last decade on such subjects as fear of success syndrome, self-sabotage research, lowered self-esteem amongst others, and their role in lowering the ability of the person to function in a wide range of situations. In turn, there is also an emerging literature on means of eliciting higher levels of performance. This project will be perhaps the first time that this work has been surveyed on a truly interdisciplinary basis to assemble what science has to say about these subjects.

The support from Mobil International is the first phase of the funding of what

we hope will expand to a much larger effort designed to create a computerized data base on maximum performance which may eventually be available to corporations. Other corporations are now looking at the proposal with a view toward becoming part of the initial pool of subscribers who would receive the data from the project on a proprietary basis before any collectively planned general release. The expanded funding base will make the preparation of an on-going series of bulletins and reports possible. These will grow out of what we learn from the results of the first part of our survey for Mobil International.

An essential part of the team assembled by the Institute to carry out this work is the presence of Dr. Jerry Fletcher, formerly with the Office of the Assistant Secretary for Education, Department of Health, Education and Welfare in Washington D.C. Dr. Fletcher has been concerned with maximum performance issues in education for many years and has written extensively on the subject. He is co-directing the project with the Institute's Director of Research, Brendan O'Regan. Supervising the computer literature searches and organizing the data base is in the capable hands of Mr. Patrick Marshall who has joined us to develop the Institute's information and library systems. Additional help on the analysis of the data being gathered is coming from Dr. Arthur Hastings, who co-authored/edited the Institute's book entitled *Health Care for the Whole Person*, due out from the National Institutes of Mental Health, Washington D.C. in 1980. The next issue of our Newsletter will contain more details on the project and its progress.

The Healthy Corporation *by Rick Carlson*

The Corporate structure has long been the subject of extensive controversy. It has been both praised and damned extensively, but irrespective of its merits it remains for most of the Western world one of the fundamental institutions which profoundly affect everyone's life. And yet the Corporation is usually assessed either in terms of its economic impact or with increasing frequency in recent years by some measures of its social contribution. Rarely, however, has the corporation been examined in terms of its own health, as an organism with its own motives

and aspirations, its own purposes, and its own mode of behavior, for which the pursuit of its health is either maximized or compromised by its actions.

The Corporate structure will face a series of unprecedented demands during the last quarter of this century. The healthy corporation is one which is sensitive to images of the future, and to the needs of the larger society of which it is a vital part. Some of these images, presented as alternative scenarios by our futurists, include the "business as usual" theme. Yet there are others, equally

adept at visualizing the future — who believe that business as usual is an unhealthy course, not only for the corporation but society as a whole, that there are competing values and assumptions regarding the future and for the role of the corporation in that future.

The primary requirement for the healthy Corporation is thus an ability to adapt to a changing environment. No less important are the following additional five criteria of health.

1. It must be an institution which cares about the welfare of its employees and expresses that care by facilitating free choices of health-related behaviors by individual employees. This will be especially important in the future because,

continued on p. 17

Institute Sponsors Seminars to Explore Creative/Intuitive Decisionmaking



“There must be a better way . . .”

How many times have we heard this statement? Certainly in these times of uncertainty and crisis we are hearing it and perhaps even saying it more and more often. The statement alone is full of hope that a better future is possible and actually becomes the catalytic thought which augers change in the very thinking of it. It is a curious paradox that at the same time we are witnessing the disintegration of systems and institutions around us, there is an emerging current of optimism born of the personal transformations that growing numbers of persons are experiencing. These transformations are written about with deep understanding and intelligence by Marilyn Ferguson in her new book, *The Aquarian Conspiracy* (see page 1 of this Newsletter) and portend a possible future that we have heretofore only dared dream about.

The power of the transformative experience and the desire to share it and explore its meaning both to the individual and to society is an important thread in the tapestry of possibilities that is being woven in our culture today. In response to this desire, the Institute of Noetic Sciences has held two invitational seminars to gather together people who share very little in common except their belief that there must be a better way, and their common bond of having individually undergone profound life changing transformations.

The first meeting was held at a country retreat in a southern state in early December, 1978 and is reported on in *The Aquarian Conspiracy* as follows:

“The fourteen men and six women who attended included a Congressman, the heads of foundations in Washington, New York, and California, a former presidential speechwriter, the dean of an Ivy League college, the retired dean of a medical school, a Canadian policymaker, the owner of a major-league baseball team, the director and the assistant director of a famous think tank, an artist, a publisher, and three federal policymakers. Most did not know each other.

They had been invited by a letter that explained that, despite their diverse backgrounds, they had something in common:

‘We tend to share a conviction that this nation, and industrialized society in general, is experiencing profound transformation. We perceive that the next decade could be perilous if we fail to understand the nature and transcendent potential of the transformation.

We agree that at the heart of this transformation is a change in the basic social paradigm, including fundamental beliefs and values underlying the present form of the industrial economy. In our own positions in government, business, education, or professional life, we sense a deep need for the society to find its spiritual moor-

ings, its sense of destiny, of right direction.

We seek the support and comradeship of others of like mind, confident that when minds are joined in common search and purpose, the effect is amplified. We recognize that our country was guided in its initial decades by this kind of joining of minds in common purpose.

It is in keeping with these shared convictions that the meeting be quite unstructured. There will be no chairperson. There is no agenda. There will be no speeches. Simply come prepared to share your deepest hopes and concerns. We have no specific expectations for what may emerge from this meeting.’

After dinner the first evening, the attendees were asked to introduce themselves one by one. What had started as a simple formality became the agenda for that night and part of the following morning; the process became the program. Almost like tribal storytellers around a fire, they told their tales of power and of transformation, intensely personal and moving narratives. Defenseless and matter of fact, they talked about their fears and successes, their despair and disillusionment, the ways in which life blows had often proved blessings, turning them toward a more rewarding path. Strangers who trusted each other immediately, they recounted the ways in which

the society's most sought-after prizes had failed them. At some point each had experienced a profound shift in perception, often at a time of personal trauma. Each was overtaken by deeper, more intense needs. Life became a spiritual quest, a joyful, mysterious search for meaning, marked in most cases by an accelerating occurrence of coincidences, events that seemed significant in their timing — synchronicities.

Each had come to feel strangely like an instrument of evolution, following a path that was only lighted step by step; they were feeling their way into this new reality, testing their inner gyroscopes. Clearly these odysseys followed the same form, with the same landmarks here and there. And the participants had concluded, independently, that they must join others to make a world in which such journeys were less lonely. They must conspire.

Over the next three days they talked about cooperating to a particular end or purpose, but again and again drew back from anything like a "master plan". They knew they could effect changes in society — action was their forte — but they were concerned about imposing a specific vision, afraid that they might be tempted to "play God" despite their best intentions. There was honest conflict, self-inquiry, resolution. Twos and threes joined for long conversations, long walks. Many hours were spent searching the further reaches of that most difficult of power issues, close personal relationships.

Occasionally they all joined hands for ten or fifteen minutes and "listened" in silence. At times, when a silent interval followed urgent debate or confrontation, several were in tears, having experienced a release of tension and often a shaking insight into themselves or into the perspective of someone else.

Here and there, without a master plan, the joining of purpose happened. Linkages were formed: friendships, plans for meetings, joint projects, introductions to mutual friends. Four of the participants met afterward on the East and West Coasts to set up a new international foundation for peace. Soon they were presenting small seminars on the new consciousness for generals at the U.S. Army War College and in the offices of the International Communications Agency. Within the month, several in the group mobilized to intervene successfully on behalf of the academic freedom of the dean when his research was judged too controversial by the president of his university. Those who lived in proximity (Washington, New York City, the Bay Area) pooled their connections and enlarged their networks.

The congressman enlisted the aid of participants in his effort to obtain testimony and funding for research into altered states of consciousness."



The second seminar was held in August, 1979 at Asilomar, California and also included an unlikely group of participants: An owner of a number of large radio and television stations, a professor of international relations who was also a Sufi master, presidents of several organizations, a representative of a major foundation, a vice-president of a large life insurance company, an expert in foreign defense, an independent marketing consultant, government employees and even a new age political activist all met to explore their own personal odysseys. Again, the format was unstructured with no agenda and no group leader. This lack of structuring permitted a flow of communication and sharing which allowed participants to really get "in touch" with their own and one another's experiences of transformation. It became apparent that if humans are connected, they become aware of this when they communicate at their deepest level of being. The format of the seminar invited this kind of "getting in touch" by providing an environment of safety, trust and openness. In this setting individuals could experience, feel, . . . "know", their connectedness. Out of this awareness emerged new energy for the belief that another kind of world is indeed possible, that there is a better way.

An important result of these initial seminars was the establishment of bonds of trust amongst participants that has led to a network of mutual support across the country. This networking seems to be the way in which the emerging new order is being built (see "Social Change: New Ways of Welcoming the Future", Spring, 1978 Newsletter). "People", says Robert Theobald, "are the organizing principle."

Based on the positive response to these initial seminars, the Institute of Noetic Sciences is planning a three-day retreat seminar for Institute Members. Persons interested in participating in this event should write to Diane Brown at the Institute or phone her at 415/434-0626 for details.

Healthy Corporation/cont. from p. 15

if history is a guide, the corporation will become the preeminent institution for the delivery of human services toward the end of this century.

2. Employee participation in corporate life should increase, and decision-making within the corporation become more decentralized, particularly as the corporation plays a larger and larger role in all aspects of employee life. This is not a call for worker management, but a reflection of the shifting balance of power between the employee, the management and the stockholder as our society struggles with the alienation which these shifts reflect.

3. The corporation of the future must be far more ecologically conscious than it has been in the past. Few would argue that corporate behavior, particularly in the development of new products and services, has been intentionally hazardous, but as evidence mounts that a variety of technological developments are particularly degrading to our environment, the corporation will have to be more sensitive to the external impact of its activities. It will no longer be satisfactory to simply "internalize" this external impact in terms of cost effectiveness.

4. The healthy corporation needs to be more conscious of the appropriateness of the technology it uses. "Small is beautiful" is too simplistic a motto, but on the other hand, growth for its own sake and uncontrolled technological development arguably combine to erode the very biological basis of life. Hence there is a need for a measure of "appropriateness" with respect not only to technological development, but also with regard to the provision of services and the political life of the corporation.

5. The profit motive has served the corporation well as an undisguisable barometer of the efficiency and effectiveness of corporate activity. Those who call for the abolition of the profit motive would leave the corporation without a means to measure its success as an institution. Yet the profit motive alone, stripped to its essentials, has in many instances led to social and environmental deterioration. Hence, what is needed are other measures for the *utility* of the surplus value generated by corporate activity. Rewards and incentives and appropriate distribution of surplus are essentials of corporate life, but the test of the past — the profit test alone — may be too severe a measure for the survival of our eco-sphere. New measures are needed which better reflect the social criteria under which corporation generated surplus value will be distributed.

TRANSFORMATION: TOOLS FOR CHANGE



The Sleeping Gypsy

Henri Rousseau

When you have heard the umpteenth young person say, "That trip changed my life," and you have heard the umpteenth parent say, "I can't believe what has happened to my child!" and you, a grandmother, have followed the trail out into the wilderness and come back to hear yourself say, "Something happened; I am different," then you know that you have stumbled across a tool for change that works.

The Vision Quest experience, offered by Rites of Passage, Inc., is as old as the ancient stone circles found by archeologists in the California deserts, and as new as the pain in your heart that drives you toward rebirth and renewal of spirit.

The trip takes a week. The long dusty drive into the western desert or mountain wilderness area is a real as well as symbolic severance from all that is familiar, comfortable, and predictable. You will have left behind all but the most minimal of possessions — no more than you can carry on your back. You will camp for two nights with twelve to fifteen fellow seekers and the Rites of Passage staff. Then you will go off alone to a spot you have chosen during the intervening day. There, protected from the blazing sun or the dessicating winds or the occasional storm only by your sleeping bag and a tarp, you will live alone for three days and three nights. You will fast, drinking only the water you have carried from base camp. Following the practice of ancient peoples from every culture, every part of the world, you will seek to be filled with the Spirit as your body purifies and empties itself. You will pay attention to your dreams. You will cry for a vision — insight into the meaning of

your life as you are living it or wish to live it. There will be no one to see or hear you and so you are free to sing, to cry, to chant incantations you did now know you knew, to speak to stones, to birds, to ants, to the not-so-implacable stars — and sometimes to hear answers. You will build the tiniest of fires against the gathering dark each night and feel the immensity of loneliness. There is nowhere to hide, even from yourself. You are spiritually, psychologically, and even, if it is hot, physically naked.

The third night you will arrange a circle of stones large enough to sit or lie in — a tomb to be entered at sunset for a night — long vigil and a womb from which to be reborn at dawn. When the sun washes the mountains across the valley with pink light, you will return rejoicing to the utter human-ness of hot coffee and a reunion break-fast with your Quest mates. Then you will prepare to return to civilization to allow the changes that have been initiated at the core of your being to play themselves out in altered patterns of attitude and behavior.

What I could not believe as I came off my first Vision Quest was the ease with which the mind and heart create self-generated rituals, and how these seem to connect the rational mind with the archetypal roots of one's being. The symbols and ritual events suggested by Rites of Passage directors are very few and very basic — the significant dream, the ritual fire, the purifying fast, the mandalic circle, the vigil, the pan-human ritual process of severance, solitude and return. Each individual combines these basic elements so innovatively, and quickly invests them with such personal

Rites of Passage

by Virginia H. Hine

meaning, that one suspects an unrecognized hunger in the human soul for just this kind of spiritual activity.

The power for transformation inherent in ritual is accessible in the Vision Quest experience because, first, it is not borrowed ritual ripped from a cultural context of another time and another people. It is self-generated ritual created by participants themselves using stripped-down, archetypal symbols as building blocks. Second, there is an undeniable impact on the human spirit when it is set into meaningful, ritualized contact with the spirits of Nature — the cosmic God as he speaks through his humblest creatures. *Rites de passage*, known in every traditional culture since the beginning of human history, are, in fact, the most time-honored tools for personal transformation. But the secularization of modern society has blinded us to this major source of power for change. Our de-mythologized, de-ritualized culture has relieved us of a meaningless, and therefore useless, set of tools for transformation, but failed to supply us with adaptive substitutes. We have thrown the baby out with the bathwater. The "baby" in this case is the incredible power of ritual to make deep psychological and spiritual changes in the individual, enabling him or her to become, in fact, a new person. We have also sacrificed the link between our public life and the Source of spiritual power. "The function of ritual," writes Joseph Campbell in *Myths to Live By*, "is to give form to human life, not in the way of a mere surface arrangement, but in depth." In shedding now-meaningless rituals, we have robbed ourselves of the spiritual depth that structured interior

in primitive and traditional cultures. For over a decade, I have watched with detached anthropological interest what I consider a process of re-ritualizing American culture, beginning with the now widespread custom of creating one's own marriage ceremony. I assumed, in good social science fashion, that the emergence of new ritual forms would be an outward expression of an already accomplished inner change. But not until I experienced it did I realize with a shock the power of self-generated ritual to actually *produce* significant inner change. I had been interested in Rites of Passage, Inc., a struggling New Age organization, because it was clear that they were trying to fill a terrible gap in modern industrial society — a meaningful way to mark the passage from dependent childhood into self-reliant adulthood. As I observed more closely, I saw that their

re-creation of the primitive Vision Quest seemed to be not only marking the change but in fact creating it. Young people in their late teens were coming back *in fact* more self-reliant, *in fact* more sensitive to their parents as people rather than as roles, *in fact* more willing to take responsibility for their own futures. And given the slightest support from their surprised parents and peers, they stayed changed. I was observing, I assumed, a New Age counterpart of the age-old puberty rituals initiating young people into full adult status in the tribal community. It was not until my own experience of their first all-adult Vision Quest that I began to see the implication of *rites de passage* for transformations in later life — job changes, separations and divorce, geographical uprootings, retirement, the "empty nest", loss of loved ones, and preparation for the ultimate

transition.

It will take time and much experimentation before, as a society, we begin to generate shared rituals to restore spiritual depth to political and economic, as well as personal life. In the meantime we must have the courage to tap the power of ritual creatively as individuals. It is easier to submit to disciplines and rituals provided by an authority figure than to surrender to one's own myth, one's own ritual. But, as Jerry Fletcher has written, "It is in working with the capacity to surrender to something one has set in motion that the highest levels of human attainment are possible." In periodic return to solitude and the wilderness, in company with others going through a life passage, lies the opportunity to set in motion something deep enough and true enough to be worthy of one's own surrender.

Public Policy and Transformation

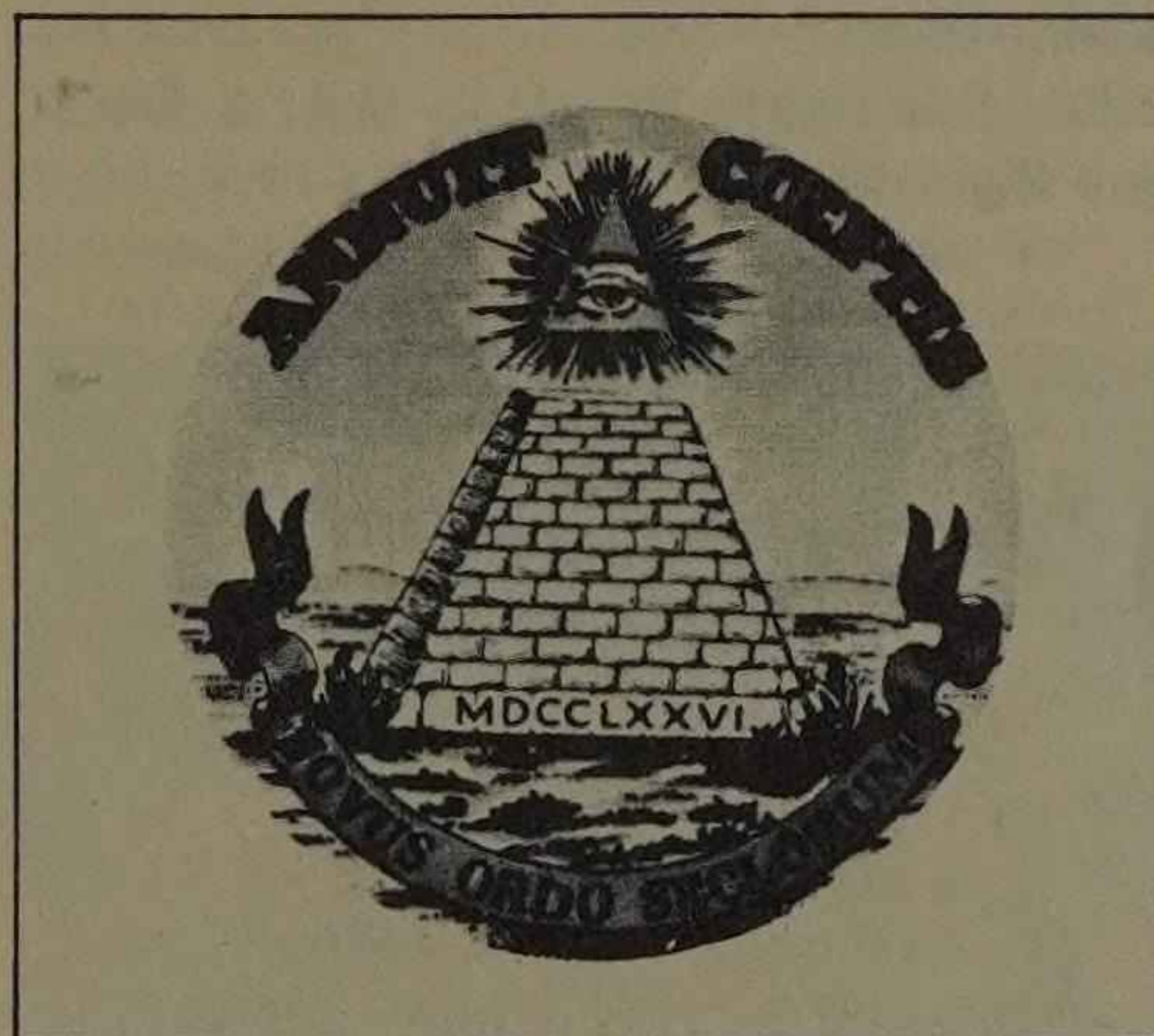
NOVUS

by Judith Skutch
and William Whitson

Not long ago a group of friends met to explore their growing feeling that there must be a better way of living in this world today. Their shared conviction that the individual *can* make a difference in governance resulted in a decision to join in quiet contemplation to promote a free flow of ideas directed toward the creative resolution of their frustration with the way things are. Out of this process a mutual vision was kindled — one which reflected the fundamental truth of our spiritual nature expressed in public policy. Subsequent meetings drew like-minded people to continue the process of inner refinement with innovative problem solving on a societal scale as the goal.

When an idea whose time has come is initiated, a synergistic reaction occurs. The identical thought sparks similar responses in minds already engaged in such experience. Quickly and effortlessly a cross country communication network developed linking those already dedicated to seeking viable alternatives to the way we perceive our public policies. Individuals and groups identified themselves in mutual interest. NOVUS was born as a vehicle for the politics of re-perception. Many participated in bringing definition to its purpose.

The name NOVUS was inspired by the motto on the reverse side of The Great



Seal of the United States. NOVUS ORDO SECLORUM translates "New Order of the Ages." The symbol which appears on the dollar bill shows the unfinished pyramid with the all-seeing eye in the capstone position. It reminds us that the structure of society will not be complete until the Spiritual Principle is given its central place.

NOVUS has become an expanding family committed to rekindling the vision of our founding fathers. The network transcends traditional social and political boundaries to connect people in a common search for inner guidance. NOVUS suggests that the intuitive/spiritual vision that is each person's natural inheritance

must be awakened for holistic problem defining and problem solving. NOVUS supports each individual's expression of personal responsibility for societal transformation. NOVUS is a process of joining. Through "listening" together to the Higher Voice within, individuals in small groups liberate their creative energy. NOVUS seeks to make "listening" a national commitment. NOVUS is a belief that a greater joining — a network of small groups — can transform an entire society by inspiring innovative change in every aspect of our lives — personal and societal.

The NOVUS Transfer Center was initiated to communicate the creativity of NOVUS groups and individuals to each other and to the community at large. It distributes a newsletter which conveys alternative approaches to the current paradigm and encourages a new look at our basic assumptions. The NOVUS newsletter suggests action that would demonstrate affirmatively that the individual can and *does* make a difference in the quality and direction of life today and that united we can be that force that makes a better way.

For additional information about NOVUS, send a self-addressed stamped envelope to The NOVUS Transfer Center, P.O. Box 32422, Washington, D.C. 20007.

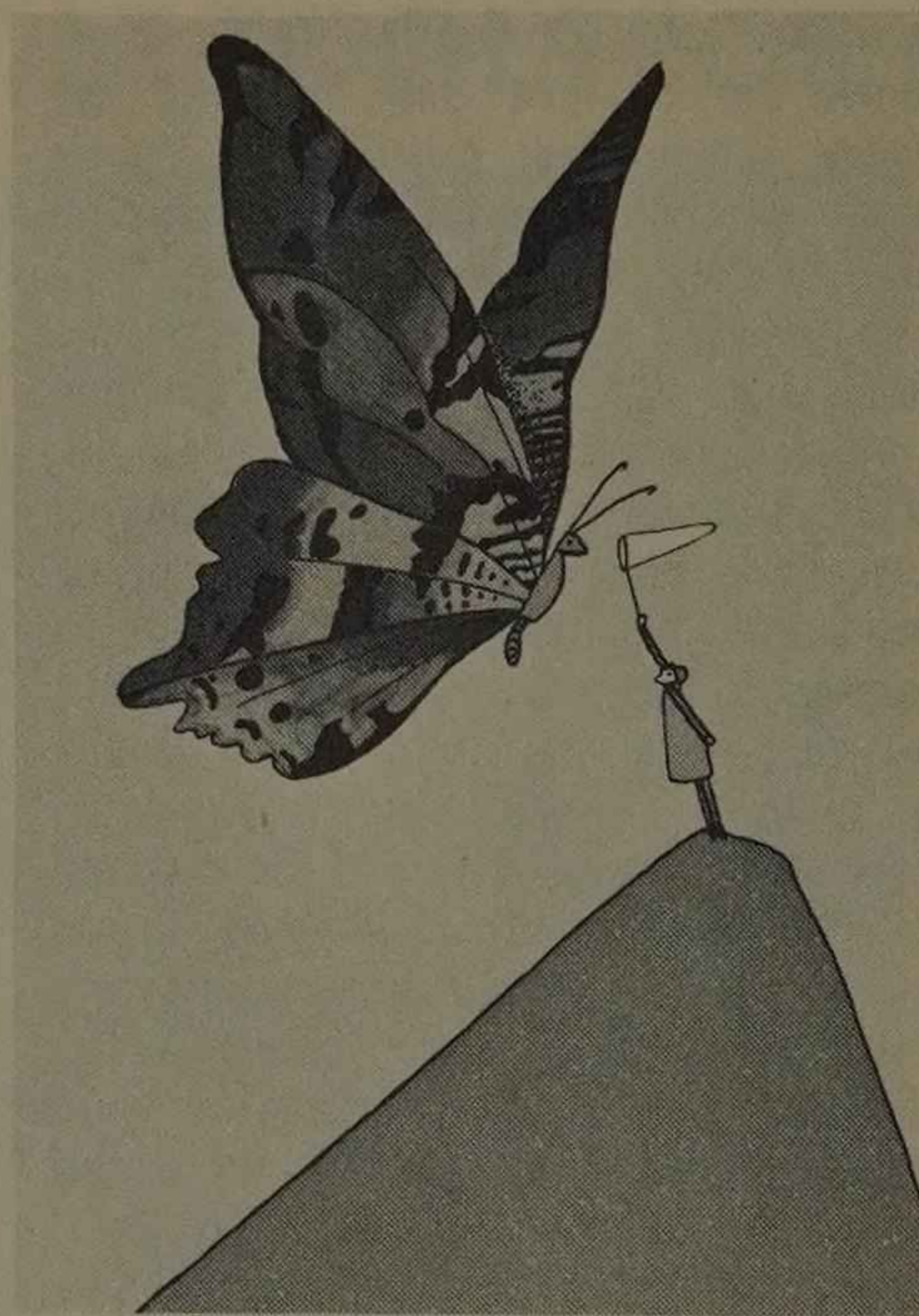
Aquarian Conspiracy/cont. from p. 1

form the contradictory task of both searching for the new according to old established criteria as well as being open to the possibility of entirely new phenomena that may shatter old assumptions. In other words, the chemistries of the growing tip and those of the root, though obviously connected to each other, display entirely different dynamics, and tips do things that roots have never heard of, and probably wouldn't approve of even if they did somehow get wind of them.

Of its very nature then, the stuff of the frontier can never be properly evaluated in terms of the root structures of our knowledge; the chemistry and biology of optimism by definition must have characteristics foreign to the landscape of the familiar.

A key orientation of *The Aquarian Conspiracy* is its view of the manner and ultimate significance of personal growth and change. Basically, the claim is that the complex variety of personal growth movements we have seen in the Sixties and Seventies are not just faddish aberrations, but rather the symptom of deeper senses of dissatisfaction with the way things are institutionally, socially and personally in the lives of a growing number of people. This search for personal meaning has led people toward a seemingly endless variety of explorations, which have in common the end result of deeply changing the values and attitudes by which the people involved ultimately decide what is worth doing with their lives. It suggests that those changes are in essence most profound when they consist, by whatever means (more on this later), of direct personal experience of the most positive joyous aspects of our being. When glimpsed, even if only for fleeting periods of time, those moments become the only logical thread of continuity between a dimly remembered past and a meaningful desirable future, both individually and socially. Very often it is a thread that until that moment may not have been seen since early childhood, before it got knotted up with the fears of a worldview poised somewhere between Malthusian scarcity and the valley of tears, guilt and suffering, otherwise known as original sin.

And herein lies the nub of the probable critical outrage that this book is bound to provoke in some circles. To identify the core of human nature with the positive aspects of visionary experience is curiously one of the few places where academic reductionism and various western religious views coincide. Thus any tract that, in effect, says, let's look at man in his most positive aspects and



The Butterfly

June Sobel

build an agenda for the future from that perspective almost always has the pallbearers of pain and tragedy in the human condition react in outrage: "What about us? You left us out! How could you after all we've gone through for you. The intellectual and spiritual rent due to guilt *must* be paid! Ignore adversity at your peril for it will rise up and strike you hedonists back!"

On this point, Ferguson quotes Theodore Roszak:

"We can learn to savor the scars of our remorse until finally we take our whole identity from them. This is what seems rock-solid and ultimately serious to many of us — that harshly jaundiced candor and grim resignation . . . We finish by believing that sin is the reality of the self . . . Even more efficiently than a police force, it is distrust of self that makes people vulnerable and obedient."

And Ferguson herself continues:

"The fashionable label for psychological dissent, tantamount to the blanket charge of un-Americanism in the 1950's — is narcissism. Critics lump those seeking answers through inward search with hedonists, cultists much as McCarthyites categorized political dissidents with criminals, drug addicts and sexual deviants. Someone is always trying to summon us back to a dead allegiance: Back to God, the simple-minded religion of an earlier day "Back to basics", simple-minded education. Back to simple-minded patriotism. And now we are being called back to a simple-minded "rationality" contradicted by personal experience and frontier science."

The whole point of this book in a way is to see if the reader can for a brief period of time suspend those well-conditioned beliefs to get an unobstructed glimpse of what may be possible. It is not as though the author does not know the opposition but rather that:

"If we are to find our way across troubled waters, we are better served by the company of those who have built bridges, who have moved beyond despair and inertia. The Aquarian Conspirators do not hope because they know less than the cynics, but because they know *more*: from personal experience, from leading-edge science, and from grapevine news of successful social experiments occurring all over the world."

The curious dilemma for the classic rationalist here is that this particular assertion of the power of the subjective transformational experience lies not in its capacity to supplant the rational, but rather in its capacity to act as the mainspring that can drive it to even higher levels of function. It provides new peaks to scale, new goals to reach that, because they come from what we sense is an inner personal realm, connects us to caring about them on an infinitely more personal level. They act as the vital connective tissue between the why of being and creative function in the world at large:

"The paradigm of the *Aquarian Conspiracy* sees humankind embedded in nature. It promotes the autonomous individual in a decentralized society. It sees us as stewards of all our resources, inner and outer. It says that we are *not* victims, not pawns, not limited by conditions or conditioning. Heirs to evolutionary riches, we are capable of imagination, invention, and experiences we have only glimpsed."

It is perhaps easy to also see why someone affected by such a vision can often seem to be concerned only with themselves and the grail of self-knowledge, for as Ferguson points out:

"Whatever the cost in personal relationships, we discover that our highest responsibility, finally, unavoidably is the stewardship of our potential — being all we can be. We betray this trust at the peril of mental and physical health. At bottom Theodore Roszak observed, most of us are "sick with guilt at having lived below our authentic level."

And it is almost certainly the case that some do indeed get caught, at least for a time, in that inward spiral. But a large part of the problem here is that we seem to know so little about the dynamics of personal change, especially when it takes a significant turn during adult life. We have spent most of our psychology, albeit logically, understanding the dynamics of early formative influences. It is only in recent years that a developmental psychology of growth and change in the adult person has begun to emerge. The landmark work of Daniel Levinson (*The Seasons of a Man's Life*) and Roger Gould (*Transformations*) are beginning to pave the way here, and are an important part of the academic underpinning of the book's overall thesis about change. They form what is essentially the dynam

backdrop for change that is a natural part of adult development, whether or not a transformational element enters the picture.

It is perhaps unfortunate that the major sources of transformational experience cited in the book lean so heavily in the direction of some of the more specialized "growth movement" experiences, many of which have for one reason or another been available to variously limited groups of people. Rightly or wrongly, we are still suspicious of insights connected with LSD experiences, est seminars and meditational pursuits. The point is that the sources of transformational experience, if anything, even *more widely* distributed and happen to people who would never dream of approaching any of the ones mentioned above. For example, one might wonder what the combined implications of Levinson and Gould's work together with Andrew Greeley's finding that 45% of the American public have undergone what they describe as a solitary mystical experience, specifically not associated with drugs of any kind, might be in terms of estimating the overall proportion of the population that should be included here? And what of the large numbers of people who have undergone the varieties of "born again" experience are they not perhaps transformed in the same way too?

Even so, the point remains: people's values are being significantly affected by a wide variety of highly personal experiences, and they live their lives differently as a result. They become what, in effect, are the New Missionaries functioning in a leaderless network whose operations, strikingly or otherwise, owe more to the tactics of the guerrilla than they do to the order-of-change mentality of the organized religions.

This is not to suggest by any means that Ferguson is arguing for some simple-minded flip/flop process whereby a few moments of ecstasy somehow generates a veritable army of transformational agents on changing our culture come what may. Rather it is a highly complex process, which as often as not, people find themselves launched on almost before they know it:

"No system promises a shift from ordinary human fragmentation to twenty-four-hours-a-day clarity. Transformation is a journey without final destination. But there are stages in the journey, and they are surprisingly mappable, based on thousands of historical accounts and the proliferating reports of contemporary seekers."

What is going on here is an attempt to generalize the overall thesis of Thomas Kuhn on how change occurs in science, through the now familiar term

paradigm change, to a much broader level of social implication. This expansion includes not only science itself, but in turn stretches deeply in the realms of how we should behave in politics, education, medicine and economics as well. However, rather than viewing all these changes in the diverse areas as unrelated, Ferguson argues that they are in fact multiple expressions of an essentially similar kind of event in the lives of large numbers of people. The diversity of expression emerges from the variety of environments within which these people live and work.

Even if we accept the general thesis that people's values are indeed being shifted significantly by a common kind of experience, there is a natural tendency at this point to come up with the inevitable "So what?". Is there any reason to suppose that these particular value-shifts have any enduring quality and what kinds of values are we talking about anyway? And is there any "real" evidence from science itself that any of this makes sense? It is in searching out the validity of her thesis that Ferguson unleashes a veritable storm of information that almost makes one sorry one asked the questions in the first place! Of course, this is a necessary condition if the book is to be taken seriously, but it does subject even someone relatively familiar with the terrain to a real case of information overload. More seriously, this is really where either the excitement *or* the outrage will begin for most readers.

For those who have a personal sense that the frontier is exciting, challenging and not threatening, there will be a sense of real excitement here. For those that are ultimately threatened by all of this, it is likely they will insist that it all adds up to a massive attack on our rational world and the intellectual edifice of the 20th century. This distinction becomes absolutely crucial to how the book as a whole will be interpreted, as friend or foe to an age of enlightenment. Let's look a little more closely at how the differences may emerge here. The rational perspective, in its purest form, argues that all knowledge flows from man's capacity to collect data, analyse and then "understand" a problem in accordance with an intellectually rigorous theory. For the person narrowly wedded to this view, the subjective origins of a theory remain obscure, if not invisible. Any argument which then suggests that this is not the whole story on the growth and development of man's knowledge is therefore considered anti-rational, dangerous and to be condemned.

The alternate view, which in many ways is the core of the book, is that the rational analytic process is a *post-insight* phenomenon, driven into motion by the creative burst of vision, the flash of understanding described as key by poet, scientist and artist alike. And here, of course, is a paradigm clash right within the emerging science of consciousness itself. The pure rationalist *must* argue that
continued on p. 22



Child Watching the Birth of a New Man

by Salvador Dali

Aquarian Conspiracy/cont. from p. 21

any organization of data from science which encourages any form of non-analytic experience as a way of "knowing" is an opium-of-the-people approach to what they consider to be man's highest heritage.

Having said all this, then let's examine the evidence from science for, and the existence within science of, the process of transformation. Ferguson launches directly into the realm of brain research here, reminding us of the rather startling statistic that:

"In brain science alone, *half a million papers* are published annually. Neuroscience has become such an esoteric discipline, so narrowly subspecialized, that the researchers have extraordinary difficulty in communicating even among themselves. Only a handful of researchers are trying to make sense of the whole."

The overall message here, however, is that many aspects of consciousness are now becoming accessible to scientific understanding and the results are telling us things about ourselves that we never thought were possible. In other words, we possess more control than we thought possible, our brains are more plastic and capable of change than we thought possible, the psychophysiological dynamics of subjective processes like insight and intuition appear to be within our grasp and reinforcing through a variety of techniques and so on.

Our emerging ideas about the true nature of evolution itself have also begun to change in radical ways. Rather than the vast timeframes envisioned by the Darwinian theory, contemporary models are suggesting that the fundamental evolutionary changes may actually occur discretely and suddenly. On the scale of changes in observable human performance, we have the curious phenomenon in sports surrounding the breaking of performance "barriers" like the four-minute mile. When one person, Roger Bannister, broke through that barrier (and remember he was the first human ever known to do so), suddenly there were many others carrying out this "impossible" feat. As Ferguson points out here:

"The proven plasticity of the human brain and human awareness offers the possibility that *individual evolution* may lead to *collective evolution*. When one person has unlocked a new capacity its existence is suddenly evident to others, who may then develop the same capacity . . . These capacities must be released; they evolve in interaction with other human beings and the environment."

What Ferguson is saying here is something that deeply underscores what the whole effort to develop noetic sciences has been about for a long time. It is a perspective on the significance for science as a whole of acknowledging (by first

documenting) and then studying (by a complex of interdisciplinary methods) the whole realm of maximum human performance. Doing so will not only deepen our knowledge of human nature itself, but can in turn have the function of activating untapped potentials in ways that it has to be said are really not yet understood. The primitive state of this part of our science readily becomes apparent when one examines the state of theory regarding the seemingly innate (i.e. unlearned?) skills of the highly gifted musical prodigy. To date, we seem to have gotten only far enough to suggest that these skills are "pretuned" in some unknown way, whatever that means.

Next Ferguson surveys some exciting developments in our theories about the general nature of change itself in natural systems as a whole. Her major focus here is the work of Ilya Prigogine who won the Nobel Prize for chemistry in 1977. His theory of dissipative structures has fundamentally altered the way in which we think about the differences between the closed systems of the inanimate world and the dynamic open systems of the biological realm. The theory posits conditions that it says are general for change in all kinds of systems and in the tapestry of the *Aquarian Conspiracy* forms the reason why Ferguson views with enthusiasm what others regard as the breakdown of so many elements in our society as a whole. Referring to systems in general, we find that:

"Because connections (between parts of a system) can only be sustained by a flow of energy, the system is always in flux. Notice the paradox; the more *coherent* or intricately connected the structure, the more unstable it is. Increased coherence means increased instability! *The very instability is the very key to transformation*. The dissipation of energy, as Prigogine demonstrated by his elegant mathematics, creates the potential for sudden reordering."

In Ferguson's view, "the theory of dissipative structures offers a scientific model for the transformation of society by a dissident minority like the Aquarian Conspiracy." This is bound to be an area where many will question the validity of the extrapolation. It certainly is tempting to take a powerful theory and test it on more and more complex systems.

"Cultures are the most coherent and strangest of dissipative structures, Prigogine remarked. A critical number of advocates of change can create "a preferential direction" like the inner ordering of a crystal or magnet that organizes the whole."

It is probably worth remembering here that somewhat similar hopes were initially held for Rene Thom's Catastrophe Theory, which mathematically defined

the seven basic ways in which any system can collapse i.e. undergo catastrophe. Some of the hopes have borne fruit, but perhaps not quite as much fruit as has been expected so far. Here one is walking a fine line between scientific proof and scientifically inspired metaphor — both of which are valid as mental exercises, as long as one remains quite clear as to which is which.

The notion is then introduced that perhaps the brain itself is a dissipative structure, which if proven satisfactorily may yet form the basis of a scientific understanding of the "Aha", insight or other sudden shift of intuition processes. Ferguson suggests that this in combination with the holographic theory of brain which is still quite controversial in brain research, may perhaps be united to allow us to rationally consider all manner of things unconventional. It may well be that the brain processes information in terms of the holographic model and this would indeed throw a fascinating light on a number of problems in brain research such as models of memory and related areas. It might also help explain some of the exceptional capacities that we referred to earlier, but so far it seems a long way from "explaining" mystical experiences in the way that some of its proponents claim it already does. Here again is a case of the step from theory to metaphor being a forgotten distinction in the enthusiasm of the first glimmer of insight into a difficult problem.

With this new landscape in mind then the reader is urged to survey the kind of world that might result were we to begin to act along the lines of some of the possibilities inherent in this world-view and its concomitant values. But, you may ask, what kinds of values are these and will they work? And is it really true that their presence in the minds of a limited number of people within the range of organizations mentioned will make a difference? Here is where you must judge for yourself — asking all along the way, are there any other possible interpretations for the volumes of data unearthed by Ferguson. The table (opposite) selects from different chapters in the book some of the major distinctions between what is described as the values of the old paradigm and the new paradigm in the areas of Politics & Power, Economics, Medicine and Education. For the student of many of these areas, there can be no doubt that these changes have indeed slowly been occurring and that they have indeed been inspired by a fascinating array of networks that stretch across the entire U.S. and beyond.

The processes of these changes ha



been noted as being somewhat unusual by others. Ferguson quotes Lewis Thomas:

“Effortlessly, without giving it a moment’s thought, we are capable of changing our language, music, manners, morals, entertainment, even the way we dress, all around the earth in a year’s turning. We seem to do this by general agreement without voting or even polling. We simply think our way along, pass information around exchange codes disguised as art, change our minds, transform ourselves . . . Joined together, the great mass of human minds around the earth seems to behave like a coherent living system.”

And therein lies the rub, so to speak! For

one of the core aspects of the transformative subjective experience is not only its insistence upon the positive qualities of our being, but on this seemingly mad notion of “connectedness”, “mystical union” and “being one with the universe” and all that. Well, how silly . . . whoever heard of such nonsense? – said the Square in the Victorian fable, Flatland, upon first being introduced to the idea of the three-dimensional Sphere. “As if circles weren’t trouble enough,” said the Square, “and now you want me to *put them all together* and make a . . . Sphere?! What nerve!”. Ah yes . . . well maybe someday.

	OLD PARADIGM	NEW PARADIGM
POWER & POLITICS	<ol style="list-style-type: none"> 1. Impetus toward strong central government. 2. Either pragmatic or visionary. 3. Government to keep people in line (disciplinary role) or as benevolent parent. 4. Humankind as conqueror of nature; exploitive view of resources. 	<p>Favors reversing trend, decentralizing government wherever feasible; horizontal distribution of power.</p> <p>Pragmatic <i>and</i> visionary.</p> <p>Government to foster growth, creativity, cooperation, transformation, synergy.</p> <p>Humankind in partnership with nature. Emphasis on conservation, ecological sanity.</p>
ECONOMICS	<ol style="list-style-type: none"> 1. Promotes consumption at all costs, via planned obsolescence, advertising pressure, creation of artificial “needs”. 2. Aggression, competition. “Business is business”. 3. Short-sighted: exploitation of limited resources. 4. “Rational”, trusting only data. 5. Centralized operations. 	<p>Appropriate consumption. Conserving, keeping, recycling, quality, craftsmanship.</p> <p>Cooperation. Human values transcend “winning”. As in New Games: “Play hard, play fair, nobody hurt”.</p> <p>Ecologically sensitive to ultimate costs. Stewardship.</p> <p>Rational and intuitive. Data logic augmented by hunches, feelings, insights, nonlinear (holistic) sense of pattern.</p> <p>Decentralized operations wherever possible. Human scale.</p>
MEDICINE	<ol style="list-style-type: none"> 1. Treatment of symptoms. 2. Professional should be emotionally neutral. 3. Body and mind are separate; psychosomatic illness is mental, may be referred to psychiatrist. 4. Placebo effect shows the power of suggestions. 	<p>Search for patterns and causes, plus treatment of symptoms.</p> <p>Professional’s caring is a component of healing.</p> <p>Bodymind perspective; psychosomatic illness is province of all health-care professionals.</p> <p>Placebo effect shows the mind’s role in disease and healing.</p>
EDUCATION	<ol style="list-style-type: none"> 1. Emphasis on <i>content</i>, acquiring a body of “right” information, once and for all. 2. Learning as a <i>product</i>, a destination. 3. Priority on performance. 4. Emphasis on analytical, linear, left-brain thinking. 5. Concern with norms. 	<p>Emphasis on learning how to learn, how to ask good questions, pay attention to the right things, be open to and evaluate new concepts, have access to information. What is now “known” may change. Importance of <i>context</i>.</p> <p>Learning as a <i>process</i>, a journey.</p> <p>Priority on self-image as the generator of performance. Strives for whole-brain education. Augments left-brain rationality with holistic, nonlinear, and intuitive strategies.</p> <p>Concern with the individual’s performance in terms of potential.</p>

The Coming of Age of Extrasensory Perception

Mind at Large

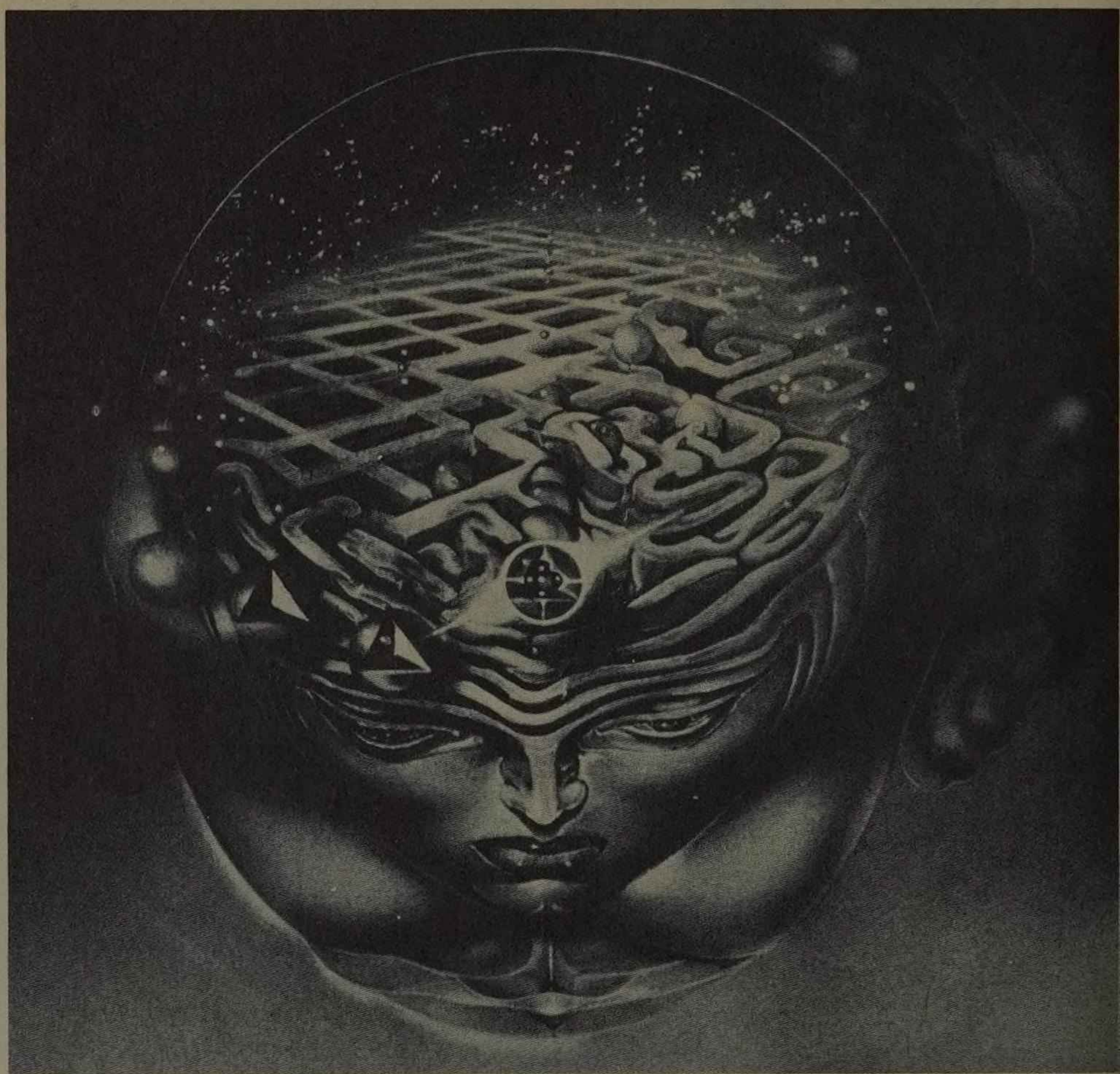
Edited by Charles T. Tart, Harold E. Puthoff and Russell Targ
Praeger, New York, 1979.

"An inherent danger for a maturing democratized society is that the pursuit of egalitarian goals creates neglect of the very characteristics that allow attainment of success, that is, the pursuit of excellence, emphasis on creativity, and nurturing of those exceptional human beings who possess the rare talents needed in the vanguard of human progress. Without such talents being utilized by leadership throughout history, mankind would still be struggling in the dark ages."

Edgar D. Mitchell, Chairman
Institute of Noetic Sciences

Mind at Large is the most exciting compendium of research data on what is currently known about the nature and reality of extra-sensory human capabilities yet to appear. It is in many ways both an indication of the level of sophistication we have witnessed emerging in the field in the 1970's, as well as the maturing of the investment made by the Institute of Noetic Sciences in supporting various portions of the research contained in the book at its earliest stages of development. If logic had anything to do with it, the appearance in 1979 of *Mind at Large* would have been hailed by the scientific community as a whole as the inter-disciplinary-coming-of-age of research into extra sensory perception and related paranormal phenomena. The notable absence of any such reaction from the major scientific journals should tell us something quite important about how the scientific world really works — however it is an uncomfortable lesson which most scientists prefer to ignore. In short, the world of science is just as deeply affected by the ebb and flow of beliefs, passions and emotions about various subjects as the so-called less rational sectors of our society. What it is prepared to allow about the nature of any phenomenon is connected with its facts and research data to be sure, but in a highly variable fashion that has much to do with perceived threats (whether real or imagined) to conventional beliefs.

It has unfortunately become almost a cliché for any proponent of an unconven-



Warum

tional viewpoint to complain that the real reason their work is not accepted is because *their* work represents the advanced wave of some bold new paradigm in the now familiar vein of Thomas Kuhn's term for the prevailing theory dominating any given field. It is then usually argued that when enough of the right kind of supporting data emerge, *then* we will experience a paradigm shift and accept as normal what we have heretofore rejected. It is not at all clear that such is really the case. Data of all kinds has been accumulating to suggest the reality of psychic phenomena, although we have not yet seen any decline in skeptical reactions to the field. It is therefore time to look a little more closely into the phenomena of resistance to certain kinds of ideas in the scientific community, at the same time reminding ourselves that we could just as easily be talking about the manner in which the cancer research establishment has certainly played down the data on nutrition and emotional correlates of the disease, instead of only looking at the resistance to data on psychic phenomena. Both are cases where a collision course between data and desired beliefs has somehow been set up within the scientific community and its organs of communication.

Perhaps the most perceptive comments about the why of all this have come from Dr. Gunther Stent in his article entitled "Prematurity and Uniqueness in Scientific Discovery" in a 1972 issue of the *Scientific American*. Stent proposed that if ideas were too far ahead of their time to "take root", and/or they were limited to only one or a small number of demonstrations, we should expect their rejection. Both criteria appear to have been applicable to psychic research for quite some time, however anyone willing to really inform himself of the current state of the literature can see that the problem uniqueness has all but disappeared. In the 1970's we have witnessed a slow but steady erosion of the repeatability problem in making a psychic event reliably observable. It is certainly not perfectly reliable yet, but as we shall see, this could well be due to the need to ask certain kinds of questions about the nature of the phenomena that we are only now beginning to address. The issue of whether the data is still premature relative to the scientific climate of our time is much more difficult to answer. It is here that we may wish to consider adding a condition to Stent's two postulates, namely that it is really only when the data on a subject simultaneously connects either to

continued on p. 21

Remote Viewing: State of the Art-Current (1978) Knowledge

Characteristic	Known	Unknown
Target acquisition	Subject can acquire and describe target site on the basis of presence of cooperative experimenter at site	What is necessary for target acquisition (names, maps, pictures, other coordinate systems); whether person unknown to subject can be tracked on the basis of biographical information, pictures, and so forth
Target attributes sensed	Descriptive aspects (shape, form, color, material) are described better than analytical concepts (function, name), although at times, the latter come through excellently; written target material correct only occasionally; alphabet targets successful only statistically	Whether analytical psi can be trained to levels similar to descriptive psi
Time of flight	Information access often appears to be available in essentially "real" time	Time-of-flight of psychoenergetic phenomena; mechanism of propagation
Temporal resolution	Real-time activities at the target site are often perceived; experiments have included successful real-time remote viewing to within ten seconds; estimated bit rate $\sim 10^{-1}$ bits/s; ephemeral, rapid, or repetitive targets more difficult	Extent to which a subject can improve temporal resolution, accuracy of the process; upper limit to bit rate and ability to track targets in motion
Spatial resolution	1 millimeter (mm)	Extent to which subject can improve spatial resolution
Distance effects	Accuracy and resolution not a sensitive function of subject-target distance over intercontinental distances	Whether, or at what range, distance effects become important
Shielding	Faraday cage or seawater electrical shielding not effective shield	Whether magnetic shielding effective
Sensory modalities	In addition to visually observable detail, subjects sometimes report sounds, smells, electromagnetic fields, and so forth, which can be verified as existing, at target locations	The accuracy of nonvisual sensory modalities; other sensory modes available
Factors that appear to inhibit success in remote viewing	A prior subject knowledge of target possibilities; absence of feedback; application of ability to trivial tasks (testing for the sake of testing); use of repetitive target sequences	Effects of environmental physical factors; electromagnetic jamming
Factors that appear to enhance success in remote viewing	Interest factor for subject; a priori necessity and relevance for obtaining information (seriousness of purpose); presence of a facilitating monitor to ask questions and direct the subject's attention; practice with feedback	Effects of environmental physical factors; electromagnetic generators for targeting
Accuracy and reliability	Analysis of remote-viewing transcripts generated by experienced subjects indicates that for a given target site, roughly two-thirds of the subject-generated material consists of an accurate description of the site; while about one-third is ambiguous, general, or incorrect	Achievement levels to be reasonably expected
Use of redundancy to improve signal-to-noise ratio	Redundancy, whereby more than one individual attempts to collect data on a given target, improves reliability by reducing the effect of the biases of individual subjects	Optimum number of subjects for efficient utilization of this approach
Robustness of phenomena	Continuing demonstrations at SRI and replications in other laboratories indicate that the capability known as "remote viewing" is a robust human perceptual ability	
Distribution of psychoenergetic capacity in population; identification of good subjects	Abilities appear widespread, though latent; volunteers with no previous history of psychoenergetic functioning exhibit ability in screening experiments, indicating that reliance on the availability of special subjects may not be necessary	Percentage of population with natural talent or trainable; optimum screening procedures; medical or psychological profile of good subjects
Improvement potential	Subjects trained over a several-year period have shown improved performance both with regard to accuracy and reliability	Whether near-perfect results as sometimes obtained can become routine
Technological considerations	Low-level perturbation of equipments observable during remote viewing (magnetometer, noise, and nuclear decay driven random event generator)	Degree to which phenomena can be stabilized, mechanized, energy stored; to what extent psychoenergetic processes can be amplified by technological means
Theoretical considerations	Phenomena characteristics often appear to be at variance with present scientific models	Precise mechanisms responsible for the phenomena; relationship of phenomena to electromagnetic and quantum levels.

Mind at Large/cont. from p. 24

a widespread body of data in related fields, and/or to the making of a socially vital decision that any field ultimately comes of age. Though the former point seems true, it is a more complex question than a book review permits one to explore. The latter point, however, appears to be seriously upon us in terms of how we will make the political decision to vote funds for the construction of any more secure missile systems when at the same time we possess data on remote viewing that suggests that their security in real terms may be highly vulnerable. In short, if the point of voting these billions of dollars is for building missiles whose location we hope to conceal from an aggressor, and we know that remote viewing research in the public domain already appears capable of detecting them, then it is at our own peril that we now ignore the facts of the case on the legitimacy of psychic research in general and remote viewing in particular.

Though the major emphasis of the book naturally reflects the main research themes of the editors' own work on remote viewing research, there are also provocative chapters on psychokinesis research, attempts to link aspects of the data to electro-magnetic hypotheses some analysis of contemporary physical theories that may one day account for the data, a sobering review of the unclassified Soviet work, and, at last, some consideration of the views of the human subjects themselves without whom the field would not exist.

The table on page 25 extracted from the book, provides the most succinct summing up of the current state of our knowledge about the remote viewing phenomena.

An examination of the range of characteristics mentioned in the table gives an immediate sense of the complexity of the phenomena as well as the interdisciplinary thrust that is becoming the hallmark of the research effort today. Further, in sharp distinction from the "so what if it is real" school of thought, a rich research agenda for the future effort of the field emerges from the contrast between the Known and the Unknown columns in a form that could well serve as a map for charting future research into the entire range of extraordinary human capabilities. It would be ironic indeed if this ugly duckling area of scientific research helped to create the research agenda for the emerging field of research into maximum human performance as a whole. It is here that the potential of the field as catalyst to the overall effort of scientific understanding of the human being

emerges. In particular, the contributions by research subject Ingo Swann, perhaps the first from a subject in any such compendium, makes some highly salient points regarding our lack of knowledge of and tendency to ignore information from the subjective side of the field.

As Swann points out, "There has been, within the official literature, some effort to determine the characteristics of the psychic type of personality. For the most part, this effort has been sporadic, falling victim to the exclusion principles operating in the official community. Identification of the psychic type certainly has not received overwhelming attention, nor does this category of parapsychological work appear to have other than a low priority.

Evidence exists, however, that there is a psychic type of personality, or at least a type of subject personality that is most likely to be successful in experiments."

This whole area of work is at least as important as the inter-disciplinary surround we use to examine in greater depth the highly complex technical questions now emerging from the field as a whole. We are highlighting it here because it has received so little attention, understanding that it is equally vital for the experimental sophistication of the field to increase accordingly. Looking to the future of the field, Swann aptly points out: "A tentative assessment of the future of psychic research (but an assessment that the author does not feel is too hasty or unwarranted) indicates that a great deal of future parapsychological achievement in research will rely upon revealing the subjective determinants of both subject and research alike. As noted before, the official literature carries no reports on the mental makeup or subjective realities of experimenters. The subjective realities of subjects, when written up, exist in the unofficial literature, which is diverse, cloudy, and of a massiveness that is prohibitive to organized investigation, save in the presence of a large staff, adequate funding, and computer storage and retrieval systems."

It would seem unwise to delay decisions to proceed on the further development of psychic research especially when the need for reliable knowledge about the real limits of remote viewing technology connects to issues of national concern. When we look back at 1980 ten years from now, it seems a very safe bet that *Mind at Large* will be seen as having had a major shaping influence on the course of both this research and its social applications throughout the 1980's.

Brendan O'Regan

Love is Letting Go of Fear

by Gerald G. Jampolsky, M.D.
Celestial Arts, Millbrae, CA, 1979
\$4.95

Jerry Jampolsky, who profoundly changed his life through living the teachings in the *Course in Miracles*, shares vignettes from his life experiences to illustrate lessons from the *Course*. The lessons he selected in this book deal with releasing guilt and fear and choosing to love and forgive by living in the present. Jerry urges the reader to set a single goal of achieving peace of mind. He holds to the emerging holographic theory in consciousness research that all minds are joined, and says that the illusion of separateness is the source of our pain and fear.

Hugh Prather, who writes a foreword for this book, reiterates this need for joining. He said when counseling he focuses on the countless similarities in himself and the other and is thus able to turn to the spiritual core and seek a direction with the client — a direction that "unites us from within."

Both Jampolsky and Prather live their lives by tuning in to daily guidance from an inner voice, and find joy and peace by following that guidance.

Jack Keeler's amusing cartoon illustrations offer the right brain images to reinforce the book's 12 lessons. The lessons are ways to shift consciousness into an on-going state of love and forgiveness. Jerry claims "the essence of our being is Love, and, as such, we are the light of the world."

Gerald G. Jampolsky, M.D., is a psychiatrist. He is founder and consultant to the Center for Attitudinal Healing in Tiburon, California. He and the children with catastrophic illness who are served by the Center wrote *There is a Rainbow Behind Every Dark Cloud* (Celestial Arts, 1978) to help children deal with fear and other problems of serious illness.

Marguerite Craig

"I have seen the truth.
It is not as though I had invented
it with my mind. I have seen it,
seen it, and the living image of it
has filled my soul forever . . .
In one day, one hour, everything
could be arranged at once!
The chief thing is to love."

—Dostoevski

Our Second Life

Gay Gaer Luce
 Macorte, New York, 1979
 \$9.95

There are times when a line on the t jacket says it all. "The person of 60 grow as much as the child of 6." Luce's new book is first of all a message, "do it, don't just read about it." What? The list is long and based on experience with the first SAGE group started in Berkeley in 1974. Nearly all growth and awareness techniques developed in the last ten years were tried by group in one form or another. Some were found particularly effective in promoting positive changes in body and mind as the latter part of life unfolds and is described in detail in the second part of the book.

In some ways there is nothing new in this book, and this is of course as it should be. Those who have not been completely absorbed in conforming to the prevalent social prototype of the older person will hear its message: You too, can grow and change and enjoy life — all you need is the desire to do so. Love for humanity and for yourself, the beauty of the world and of other human beings, all is there within your grasp whatever



Norman Rockwell

your age.

Illness and death are not denied either but can be accepted with more serenity than anger, seen as a part of a greater flow. For there is a purpose to old age, a purpose which has been acknowledged by most cultures but ours. It is an age when the duties and obligations of midlife have been fulfilled, when the doors open on a new vision of reality, balanced between the experience of life and the anticipation of death. This purpose has a name which has always been associated with the latter part of life, and the name is wisdom. The SAGE experience, so aptly named, aims simultaneously at freeing the older person

from the prison of cultural restrictions and at changing the cultural values which imposed these restrictions. These problems form a self-perpetuating system with a negative valence detrimental both to the individual, whatever his age, and to society as a whole. The SAGE movement is a pioneer effort at breaking through the circle at its most sensitive point by providing older persons with an opportunity to promote their inner growth. Those who have thus continued to grow have traditionally become in Dr. Luce's words "our sages, healers, prophets and models for generations to come."

Jean Taupin

Project Update: SAGE

SAGE is presently offering groups to our citizens in many parts of the San Francisco Bay Area. Groups meet once a week for three to four hours at a charge of \$100 for three months. Groups meet on Tuesdays, usually, to avoid an institution-like feeling. Each group is facilitated by a full-time staff trainer who has been trained in SAGE for at least four years. There is a maximum of 12 people in each group. SAGE is also initiating 12-week training for people interested in working with groups of seniors. Older and young people are both involved in these trainings and as many as 3 interns participate in the various SAGE Bay Area groups the time they meet. The training process includes training in group process and one day of training per week and a full day training intensive with Gay Luce.

Training is open to anyone desiring leadership training. For more information contact Tim O'Shea, Executive Director, SAGE, 114 Montecito Avenue, Oakland, CA 94610. Phone: 415/763-0965. A new training series will begin in March and costs \$900.

Nationally SAGE staff are anticipating developing a series of training consultations over two-year periods in different communities so that they can respond to enthusiasm in a given community with intensive and effective training rather than short workshops. Presently they are negotiating such programs in Long Island and in the Washington/Virginia area.

SAGE is also planning to set up two summer camps this year as one-week intensive training on an inter-generational basis somewhere in the Bay Area. SAGE

is currently training staff at the San Francisco Council of Churches Day Care Center for the Elderly so that they can do SAGE trainings with Church volunteers on an on-going basis.

The NIMH grant that helped SAGE function the past three years has expired and staff are currently seeking training grants from foundations and other sources. Their long-range plan is to communicate with corporations and governmental agencies the financial benefits of doing SAGE-type trainings in pre-retirement years that will reflect self-care benefits in terms of reducing medical expenditures for employees. They also are seeking funds to make some new videotapes for training. They plan a series of 10-20 minute videotapes focusing on group leadership skills. Present videotapes in 12 minute and 45-minute lengths are available for rent or purchase.

AAAS & the Joan of Arc Amendment

New Moves to Protect the Purity of Science?

by Jean Taupin
& Brendan O'Regan

Most people don't think of Joan of Arc as having much to do with modern science and this is as it should be. However, the question of how to "properly" burn at the stake those aspects of frontier science that offend the sensibilities of the powers-to-be has been on quite a few people's lips ever since the Wheeler request that the Parapsychological Association be expelled from the AAAS (American Association for the Advancement of Science). Readers of our last Newsletter will recall that at the AAAS meeting in Houston, physicist John Archibald Wheeler made an impassioned, if not very well informed, plea that anyone wishing to investigate any aspect of parapsychological phenomena promptly be dubbed a "pseudoscientist" and that their ranks as a whole be excluded from membership in the AAAS. Thus the halls of science would remain unsullied by data that doesn't quite fit with the impressive edifice of modern physics. Though censorship as a means of protecting orthodoxy has a long tradition, it has not usually been the chosen technique for the advancement of science by most scientists. More often, one is told to get back to the drawing boards though no doubt one can tire of this request after a certain period of time.

It was only when the AAAS received the Wheeler request that it was realized that no one amongst the founding members of this august body had ever felt that a censorship amendment would really be a part of what the AAAS was to be about. The annual meeting of the AAAS took place in San Francisco from January 3 - 8 and this was the time when a response to the Wheeler request had to be made. Events leading up to the meeting began to hint that the AAAS would indeed expel the Parapsychological Association, though there seemed to be more rumor than fact in the allegations. Some peculiar "evidence" did emerge in the form of a letter purportedly from Paul Kurtz, head of the now somewhat dismembered Committee for the Investigation of the Claims of the Paranormal, to an unknown donor. This letter assured the donor that his contribution would definitely be made use of to effect the expulsion of the Parapsychological Association from the AAAS at the San Francisco meeting and that this was to be a first step toward the eventual discrediting of this kind of work in the major American



Fleur de lumiere

Sulamith Wulfing

universities. When confronted with the letter, Kurtz denied having written it. How it got on his Committee's notepaper and acquired a signature resembling his was never explained. It did however give some people cause for wonder as to what might happen in San Francisco and in particular what kinds of statements would be made during the symposium on pseudoscience which was largely set up by members of the Committee.

As it turned out, apart from a press conference where the usual pot shots were taken at papers like the *National Enquirer* for making unsubstantiated claims for the paranormal, a relatively sober atmosphere prevailed over the symposium itself. Professor Ray Hyman of the University of Oregon made some realistic and moderate comments on the subject of science vs. pseudoscience. He made a careful distinction between pseudoscience, pathological science and science — the first easily identified by a glaring lack of scientific method; the second developing when a recognized scientist acknowledged as competent in his field, makes a claim which is subsequently discredited. Hyman pointed out that he deliberately used the word discredited instead of the word dis-

proved, as this seems to be the course such events usually take. The extreme bitterness and emotional furor that surround these controversies arises from the fact that both the proponents and the critics of the disputed theory seem to be trapped in a conceptual framework which only allows two alternatives: Either the claim is correct or the proponent is incompetent, stupid or outright dishonest. Hyman's plea was simply that scientists should make every effort to avoid "ad hominem" attacks on researchers, which has characterised much of the Committee's rhetoric to date, and limit their efforts to a determination of whether the claim is correct or incorrect and why. With refreshing open-mindedness, Hyman pointed out that banishing skeletons into closets is counter-productive. This is so not only because "ad hominem" arguments are essentially unconvincing (not to say libelous on occasion), reinforcing the unorthodox views of the proponents and discourage attempts at a rigorous examination of the facts under dispute. They further blind the student of science to the intellectual vulnerability of scientists and give the impression that scientific progress is a triumphant march never marred by doubt or failure.

Although the panel was generally low key, we should not heave a sigh of relief too quickly. The Committee for the Investigation of the Claims of the Paranormal still considers it its self-appointed duty to pillory the heretics and presumably has a fresh supply of stakes arriving any time now. The AAAS did indeed adopt the Joan of Arc Amendment — actually they called it the Disaffiliation Amendment — as a formal addition to the by-laws of the Association. So now there does exist a formal means of expelling any member organization where none existed before. Though this meant that things did fall short of actually expelling anyone, it only remains for someone to initiate such a procedure for a group to be threatened with the possibility of expulsion. So it will be up to those of us who represent the idea of an open scientific community, dedicated to the rational and scientific study of the limits of human ability to demonstrate that these phenomena can indeed be explored within the halls of modern science. As we must also remain alert to vigilante moves that will ultimately cast a shadow on the open democracy of science.

Institute Holds Open House

An Open House was held at IONS' extended offices on January 11th. Stimulating conversation, warm feelings, and refreshments made the Open House a success. The Institute will continue to have get-togethers every few months as a means of building support, friendship, and community among members and friends. Local members met the staff and heard Willis Harman and Brendan O'Regan describe our current and future activities.

Ann Gagnon, Director of Support Services, welcomed the members and invited them to actively participate in the Institute's programs. IONS' success in obtaining grants from governments and foundations generates our need for an active volunteer support team. Some of the current areas where assistance is needed are: library research, production of the newsletter, office assistance, design/development of a lecture series and a film program, and fund-raising.

Two major fund-raising events are planned for May. On May 3rd the Institute



William Blake

is participating in THE HUMAN RACE, sponsored by the Volunteer Bureau of San Francisco. People are needed to walk or run the 6-mile course through the Na-

tional Regional Park and over the Golden Gate Bridge, and to solicit sponsors for their walk or run. The Institute will receive 80% of the money pledged by those who sponsor people walking or running for us. This annual event is fun and it can be profitable for us.

Jane Otto, a well-known volunteer fund-raiser, is planning an area-wide fund-raising roller skating event for us on May 4. Volunteers are needed to help organize and direct both of these events.

The Institute of Noetic Sciences offers a unique and rewarding opportunity to expand one's knowledge and to build new friendships. Volunteering can open the door to learning new skills and offers a way to share your special knowledge in ways that bring benefit to many others. In the deepest sense volunteering is a gift of service; a gift of one's self. If you have a desire to participate with us in building a better world, contact Ann Gagnon and she will be glad to discuss with you ways in which you can become part of our growing team of supporters. You can phone her at 415/434-0626, or write her at the Institute.

Cordoba/cont. from p. 2

...the purposes and a seemingly contradictory model is useful for others. The sometimes vicious battles between the followers of Newton who held that light is particles and those who, like Thomas Young, insisted light is waves, were resolved by recognizing that light is both wavelike and particle-like in its characteristics, and both "complementary" pictures may be used for the purposes for which they are suited. Reality is too rich to be captured by one model or metaphor — or theology!

...some of the work in phenomenal psychology had been emphasizing still another integrating concept, that of "levels" of consciousness and levels of explanation. Dreamless sleep is a different level or level of consciousness from ordinary waking, as that is different from the ordinary waking state. The state of intense aesthetic appreciation or creative imagination is another level still, and who knows how many lie beyond that! An explanation of the same thing at another

An event in a dream may seem to have one explanation in the dream but another when recalled in the waking state. Psychic phenomena that seem to obey physical "laws" at the level of ordinary consciousness may seem quite different in a different state of consciousness.

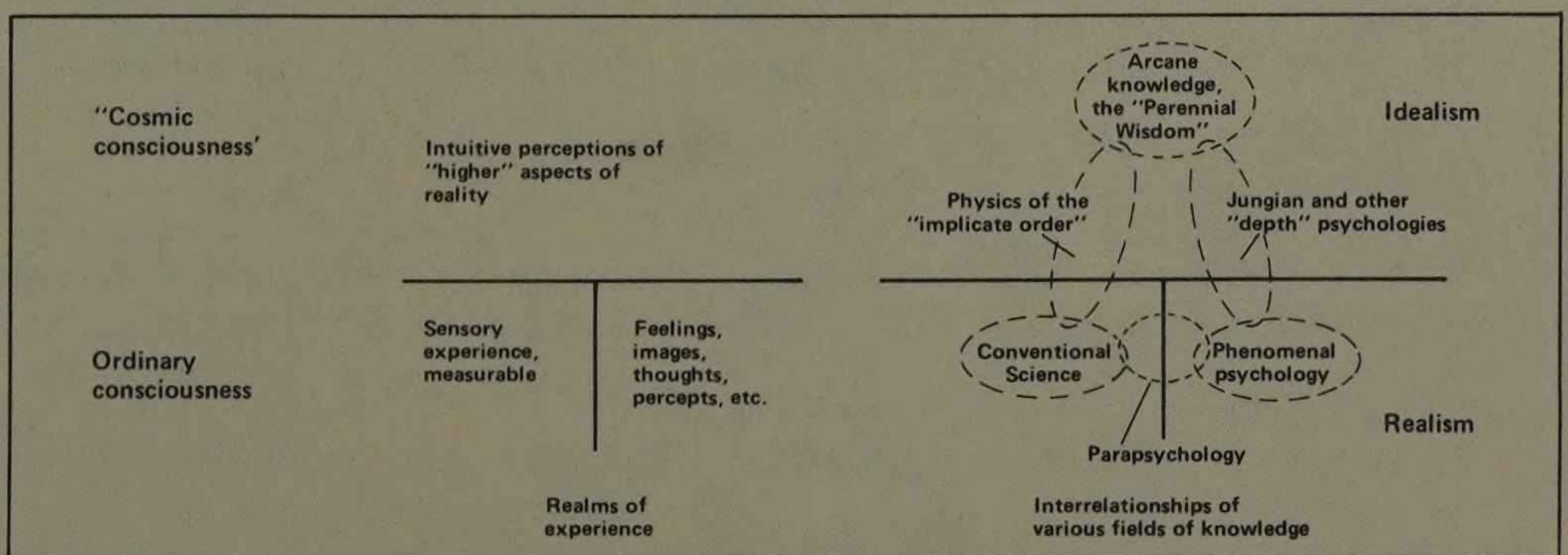
These various fragments of insight now to come together in a remarkable synthesis. Idealism and realism need not con-

...flict as they seem to have through the centuries. One is not "right" and the other "wrong". They may both be right, at different levels of observation. Furthermore, the successes of conventional science with its fundamental emphasis on quantitative measurements do not preclude the potential fruitfulness of a complementary body of knowledge (phenomenal psychology) that takes the phenomena of consciousness as its basic data.

The nature of the emerging synthesis is suggested by the diagram. Three basic realms of experience are to be accommodated: sensory perception of measurable phenomena; the feelings, images, and so on of inner experience; and the "higher" ranges of mystical intuition. Three bodies of knowledge pertain to these three realms respectively: conventional science, perceptual psychology, and arcane or esoteric studies. Jungian and other "depth" psychologies have attempted to "map" the whole world of inner experience. Parapsychology has explored the realm of

phenomena which link consciousness and the physical world. And now the new theoretical physics relating to Bohm's "implicate order" is forming a link between conventional science and the "Perennial Wisdom" at the esoteric core of all the world's religious traditions.

The ultimate importance of this synthesis is not just that it reconciles some old conflicts. It has deep social significance as well. In the end, societies support the pursuit of knowledge because the knowledge is useful — either useful in terms of generating technology and "know-how", or in terms of revealing suitable values and goals for individuals and societies. Modern society has been learning more and more about how to do things, and has been becoming less and less sure about what is worth doing. It is in regard to this matter of regaining our lost sense of "right" direction that this emerging synthesis is so important. That is the real meaning of the Cordoba colloquium.



Books Received

Editor's Note: The following books were donated to the Institute of Noetic Sciences' library and are considered for review in this Newsletter. The Institute welcomes review and library copies of books in fields related to noetic sciences.

- Aickman, Robert, *Cold Hand in Mine*, Berkeley Publishing Co., N.Y., 1975, \$1.95 (paper), 275 pp.
- Beck, Thomas Calvin, *Scream Queens*, Collier Books, London, 1978, (paper), 343 pp.
- Bilenkin, Dmitri, *The Uncertainty Principle*, MacMillan, N.Y., 1978, \$8.95.
- Brady, Constance, *Right Where You Live*, Celestial Arts, Millbrae, CA, 1979, \$9.95 (paper), 187 pp.
- Bresler, David E., with Richard Trubs, *Free Yourself from Pain*, Simon & Schuster, N.Y., 1979, \$12.95, 447 p.
- Bubba Free John, *Love of the Two-Armed Form*, Dawn Horse Press, CA, 1978, \$9.95 (paper), 462 pp.
- Bubba Free John, *The Enlightenment of the Whole Body*, Dawn Horse Press, CA, 1978, \$8.95 (paper), 600 pp.
- Bubba Free John, *The Eating Gorilla Comes in Peace*, Dawn Horse Press, CA, 1979, \$10.95 (paper), 565 pp.
- Chitrabhanu, Gurudev Shree, *Realize What You Are: The Dynamics of Jain Meditation*, Dodd Mead, N.Y., 1978, \$7.95, 125 pp.
- Craig, James & Marguerite, *Synergic Power: Beyond Domination & Permissiveness*, Proactive Press, Berkeley, CA, 1979 (2nd edition) \$4.95, 164 pp. (paper).
- Fuller, Elizabeth, *My Search for the Ghost of Flight 401*, Berkeley, CA, 1978, \$1.95, (paper), 215 pp.
- Gruner, Mark and Christopher K. Brown, *Mark Gruner's Numbers of Life*, Taplinger, N.Y., 1979, \$3.95 (paper), 191 pp.

- Holistic Health Handbook*, Berkeley Holistic Health Center, And/Or Press, Berkeley, CA, 1978, \$9.95, (paper), 476 pp.
- Jampolsky, Gerald G., M.D., *Love Is Letting Go of Fear*, Celestial Arts, Millbrae, CA, 1979, \$4.95 (paper), 131 pp.
- James, Robert Numa, *Discover Your Best Self*, Discoveries Publ. Co., Glastonbury, Conn., 1978, \$8.50, 175 pp.
- James, Robert Numa, *Journey of a Soul*, Discoveries Publ. Co., Glastonbury, Conn., 1978, \$5.00, 137 pp. (paper)
- Kaplan, Richard, Barry Saltzman, Laurence Ecker, with Patrick Wilkins, *Wholly Alive!*, Celestial Arts, CA, 1979, \$4.95 (paper), 147 pp.
- Kaslof, Leslie J., *Wholistic Dimensions in Healing*, Doubleday, N.Y., 1978, \$7.95, (paper), 294 pp.
- Kaslow, Arthur L., M.D. and Richard B. Miles, *Freedom From Chronic Disease*, J.P. Tarcher, Inc., L.A., 1979, \$10.00, 271 p.
- Keyes, Ken Jr., *A Conscious Person's Guide to Relationships*, Living Love Publications, KY, 1979, \$3.95, (paper), 145 pp.
- Needleman, Carla, *The Work of Craft*, Alfred A. Knopf, N.Y., 1979, \$7.95, 142 pp.
- Needleman, Jacob, (ed). *Speaking of My Life: The Art of Living in the Cultural Revolution*, Harper & Row, N.Y., 1979, \$4.95, (paper), 149 pp.
- Newman, James W., *Release Your Brakes!* Warner Books, N.Y., 1977, \$2.25, 331 pp., (paper).
- Owens, Claire Myers, *Zen and the Lady*, Baraka Books Ltd., N.Y., 1979, \$5.95 (paper), 306 pp.
- Oyle, Dr. Irving, *The Healing Mind*, Celestial Arts, Millbrae, CA, 1979 (revised edition), \$5.95, 126 pp.
- Panati, Charles, *Links*, Houghton Mifflin Co., Boston, 1978, \$2.25 (paper), 247 pp.

- Pelletier, Kenneth R., *Toward A Science of Consciousness*, Dell, N.Y., 1978, \$4.95 (paper), 310 pp.
- Radha, Swami Sivananda, *Kundalin Yoga For The West*, Timeless Books WA, 1978, \$19.95, 357 pp.
- Reim, Terry, (ed.), *Daily Planet Almanac 1980*, And/Or Press, Berkeley, CA, 1979, \$2.95 (paper), 224 pp.
- Rhea, Kathlyn, *The Psychic Is You: How To Develop Your Own Psychic Abilities*, Celestial Arts, Millbrae, CA, 1979.
- Robertson, James, *The Sane Alternative: A Choice of Futures*, River Basin Publ. St. Paul, Minn., 1978, \$4.95 (paper), 150 pp.
- Schutz, Will, *Profound Simplicity*, Bantam, N.Y., 1979, \$2.50 (paper), 215 pp.
- Shandler, Nina and Michael, *Yoga For Pregnancy and Birth*, Schocken Books, N.Y., 1979, \$5.95 (paper), 148 pp.
- Smith, Landon, M.D., *Feed Your Kid Right*, McGraw-Hill, N.Y., 1979, \$9.95, 250 pp.
- Spears, Grace, *Everything Talks To Me*, Dell/Quicksilver, N.Y., 1979, \$2.25 (paper), 320 pp.
- Stark, Harold Richter, M.D., *A Doctor Goes To Heaven*, Dorrance & Co. Ardmore, PA, 1979, \$7.95, 197 pp.
- Strugatsky, Arkady & Boris, *Noon, 22nd Century*, MacMillan, N.Y., 1978, \$10.95, 319 pp.
- Tichumanatman, D., *Raising The Roof: The Transformation of Being*, Vantage Press, N.Y., 1979, \$10.00, 246 pp.
- Tulku, Tarthang, *Time, Space and Knowledge*, Dharma Publishing, Emeryville, CA, 1977, \$8.95 (paper) 306 pp.
- Ullman, Montague, M.D. and Zimmerman, Nan, *Working With Dreams*, Delacorte Press/Eleanor Friede, N.Y., \$10.00, 335 pp.
- Whole Foods Natural Foods Guide*, And/Or Press, Berkeley, CA, 1979, \$8.95 (paper), 301 pp.

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ACKNOWLEDGEMENTS

This issue of the Newsletter was produced for the Institute by Diane Brown, Willis Brown and Brendan O'Regan with the assistance of Marguerite Craig, Minnowillo Press, and Descalso Lithograph,

Why do people become members of the Noetic Institute?

Here are a few quotes from letters received along with membership applications.

"I join whole heartedly in your search for a broader, deeper view of possibilities for living. Since first hearing about the IONS I have felt deeply supportive of their creative explorations. Someday I will be financially capable of sending greater monetary support, for now I wish to become an Associate Member and also to purchase a soft cover copy of the Holistic Medicine Book." —*Seattle, Washington*

"—got your letter and newsletter in the mail and thought I'd write. I'm glad to see you acknowledging the Inner/Higher Self." —*San Francisco, California*

"—The Institute is of particular interest to me since I am head of a department of psychiatry." —*California*

"After many years of pushing aside my interest in expanded consciousness, 'something's there', intuitive spontaneity, ESP, non-physical happenings, etc. I am actively pursuing my research by reading and trying to expand my knowledge — both 'inner' and 3-dimensional". —*Millbrae, California*

"Dear Edgar, I appreciate your invitation to join the Institute — the information was inspiring. In fact, I read parts of your letter to my psychology class. The entire package of materials was of high quality." —*Massachusetts*

"I want to help the Noetic Institute continue their worthwhile activities and keep sending their Newsletters which contain information I cannot find anywhere else." —*Connecticut*

"I have enjoyed reading the various bulletins and reports sent to me, particularly with reference to interesting developments in theory and practice of Holistic Health over the country." —*Florida*

"I have been reading with interest your current Newsletter and admire your efforts in turning around our civilization." —*Georgia*

"Thank you for the needed research work you are doing." —*Houston, Texas*



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Attn: Membership Committee
Robert J. Dixon, Chairman

Enclosed is my (our) tax deductible contribution for the membership plan checked below.

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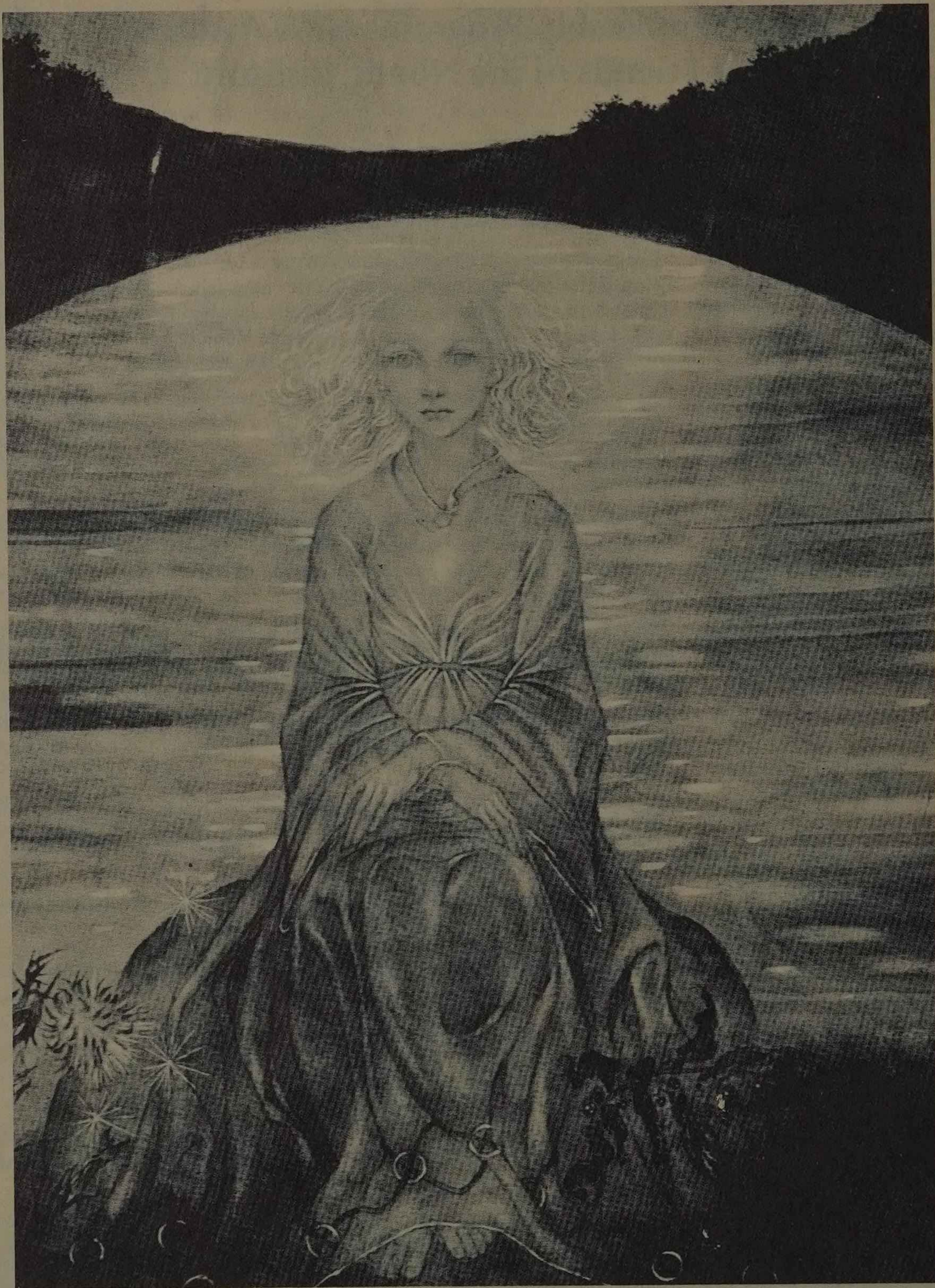
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You and I . . .

we meet as strangers, each carrying a mystery within us. I cannot say who you are; I may never know you completely. But I trust that you are a person in your own right, possessed of a beauty and value that are the Earth's richest treasures.

So I make this promise to you:

I will impose no identities upon you, but will invite you to become yourself without shame or fear.

I will hold open a space for you in the world and defend your right to fill it with an authentic vocation.

For as long as your search takes, you have my loyalty.

Theodore Roszak
PERSON/PLANET