



The School of Athens by Raphael

The Human Consciousness Research Program Spring Hill Conference Launches New Institute Project

From its very beginning, the Institute of Noetic Sciences has hoped to create a forum for the best ideas in the field of consciousness research. Though there have been and are many different kinds of groups that concern themselves with specialized aspects of the field as a whole, there still does not seem to be a truly *interdisciplinary* forum for grappling with the central questions that inevitably underlie all disciplinary approaches to issues concerning the nature and role of consciousness. Such a forum is more than just a nice idea. It is a basic need in contemporary science for reasons that are as much conceptual as they are organizational in nature.

The Institute of Noetic Sciences took what it hopes will be the first major step toward creating this kind of *interdisciplinary* forum with the convening of a diverse group of scientists from fields ranging from neurophysiology, experimental psychology and psychiatry to an-

thropology, parapsychology and experimental physics. The group came together at the Spring Hill Conference Center outside of Minneapolis, Minnesota, in October of 1980 to discuss common problems of theory and methodology in the emergent science of consciousness research. Many would undoubtedly have argued that to attempt to have such a highly diverse group transcend their respective language barriers was courting disaster. However, rather the opposite turned out to be the case and the substance of the conference turned out to be rich interdisciplinary fare.

It was not as though we were without precedent, however. One model we have kept in our minds comes from the way in which the field of neuroscience evolved in the early 1960s. This was a time when scientists from a wide variety of disciplines, never previously having much to do with the study of the brain,

decided more or less simultaneously that the brain should be their next frontier. This meant the development of a whole new series of approaches to the study of the brain. It required new models of how the brain might work, drawn from approaches varying from molecular biology to information theory. It also signalled the need for a new phase in the development of journals in science to accommodate this new wave of interest and investigation. During these initial years, there were no journals of this new field of "neuroscience" just as there are really no journals of "consciousness research" today. This was all confounded by the fact that the neuroanatomists, the molecular biologists and the information theorists had not yet learned to talk to each other. Some would say that this is still true today; however, large strides have been taken. What was needed at the time to achieve these strides was

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The "Global Premises" Project (that isn't yet)



Courtesy of Amber Galleries, San Rafael, California

Colossus by Vaclav Vaca

It is unusual, we'll admit, to be publishing a *Newsletter* article on a project that hasn't happened yet. But then when you look at it another way, the early phases of the project have been going on for centuries, and the project won't be completed in our lifetimes—so we can appropriately talk about it at any time. We happen to think it is one of the most important tasks ever.

The core of the project is simple—as simple as the word spreading out from the little child about the Emperor's sartorial lack, in the famous story of "The Emperor's New Clothes." The message is only a little more complicated, and almost as obvious once you see it: *There is one and only one basis on which can be erected the fair and sustainable global order which the planet so badly needs—namely, a true picture of humankind's deepest motivations and ultimate goals.*

Now there are a lot of people who don't buy that yet, so that's why we need a project. Like spreading the word about the Emperor's clothes, anyone can participate. We would like to share with you what IONS intends to do. Because you are already a part of that.

The basic story to be told, as we see it now, goes something like this:

(a) Awareness is spreading that some sort of new global order must emerge if

pressing global issues are to be resolved in a way that will result in fair and sane use of the earth's resources, preservation of the integrity of the earth's life support systems, and implementation of the right (recognized by the United Nations Covenant on Economic, Social, and Cultural Rights) of all people to a minimal satisfaction of basic needs and of non-Westernized cultures to pursue their own "alternative development" paths.

(b) Such a new global order has to be built on some sort of consensus about basic premises, and the materialist premises underlying Western science and the present Western economy are not capable of generating that consensus.

(c) The esoteric core of the world's spiritual traditions, presumably based in universal human experience, compatible with native cultures of developing countries around the world, potentially far more compatible with Western science than had once been thought, seems to point in the direction of that eventual consensus.

This is a critical time in U.S. and world history. It is a time of exceptional value confusion; the industrialized countries are long on technical "know-how" and short on agreement about what is ultimately worth doing. The major problems of society, rather than being solved by further economic and technological growth, seem exacerbated by further growth. These problems tend to be highly interrelated such that no particular in-

stitution in society has the responsibility and authority to manage their solution; what is required instead is the cooperation of a number of institutions in public, private, and voluntary sectors.

That is true for the nation; it is much more true at the global level. Numerous recent publications and studies, including the recently issued "Global 2000 Report to the President" (by the Council on Environmental Quality and the U.S. Department of State) make it clear that at the planetary level we are faced with a host of trends that can't continue. A long quotation from the conclusions to that report based on official government statistics will emphasize the point:

If present trends continue, the world in 2000 will be more crowded, more polluted, less stable ecologically, and more vulnerable to disruption than the world we live in now. . . . Despite greater material output, the world's people will be poorer in many ways than they are today. . . . For hundreds of millions of the desperately poor, the outlook for food and other necessities . . . will be worse. . . . Life for most people on earth will be more precarious in 2000 than it is now. . . .

The world's population will grow . . . more than 50 percent. . . . In terms of sheer numbers, population will be growing faster in 2000 than it is today. . . . Ninety percent of this growth will occur in the poorest countries. . . . The large existing gap between the rich and poor nations widens. . . .

World food production is projected to increase 90 percent over the 30 years from 1970 to 2000. . . . The bulk of that increase goes to countries that already have relatively high per capita food consumption. Meanwhile per capita consumption in [parts of] South Asia, the Middle East, and the LDCs of Africa . . . will actually decline below present inadequate levels. . . .

The richer industrialized nations will be able to command enough oil and other commercial energy supplies to meet rising demands through 1990 [but] for the one-quarter of humankind that depends primarily on wood for fuel the outlook is bleak. . . .

Regional water shortages will become more severe. . . . In many LDCs, water supplies will become increasingly erratic by 2000 as a result of extensive deforestation. . . . The world's forests are now disappearing at the rate of . . . an area half the size of California each year. . . . An area of cropland and grassland approximately the size of Maine is becoming barren wasteland each year, and the spread of desert-like conditions is likely to accelerate. . . .

Extinctions of plant and animal species will increase dramatically. . . . As many as 20 percent of all species on earth will be irretrievably lost as their habitats vanish.

The slightly earlier report of the President
(continued on next page)

Message from Edgar D. Mitchell

IONS continues to attract attention and new support as the mainstream of world social consciousness turns in the direction we have helped establish over the past years. Dr. Harman's frequent papers at symposia and other major scientific gatherings are among the most erudite and challenging of any scholar in the field urging the scientific community to look beyond the limits of the methodologies we have been using.

It is increasingly clear that the vision of a noetic science upon which the Institute was founded is becoming a reality. The loyal support of our membership, the dedication of directors and staff, as well as the increasing awareness of broad segments of the population, have all combined to bring this vision into pragmatic focus.

Whereas in our formative years we timidly asked the question "Are there extended models of human capability which we should be using to understand what world society can become?", we can now confidently perceive that there are. And furthermore, we have a pretty good idea of what those models are like and how to go about achieving the potential they represent!

It has been apparent for many years that we standard-issue human beings, if left to our traditional thinking, would create the tools of our own destruction—and then proceed to use them. The pundits who advise that "Human nature will never change" gave us little hope that we, the citizens of Planet Earth, could ever re-organize our thinking and our institutions to avoid the seeds of disaster which we have sown throughout our history.

dent's Commission on World Hunger had noted our failing ability to manage the world, looking forward to a world that is "hungrier, dirtier, more crowded, more deprived, more incapacitated, more quarrelsome, more prone to conflict." These prognoses come as a shock to Americans brought up to believe that material progress would lead us to the promised land.

Most of us living in affluent industrial society have been reluctant to recognize that our time is characterized by *trends that can't continue*. Whether you look to population, urbanization, resources, state of the environment, hazardous chemicals and toxic wastes, militarization (with rising world expenditures long ago exceeding \$1 billion a day), debt (including escalating Third World debt of 400 billion, or twenty times the cost of

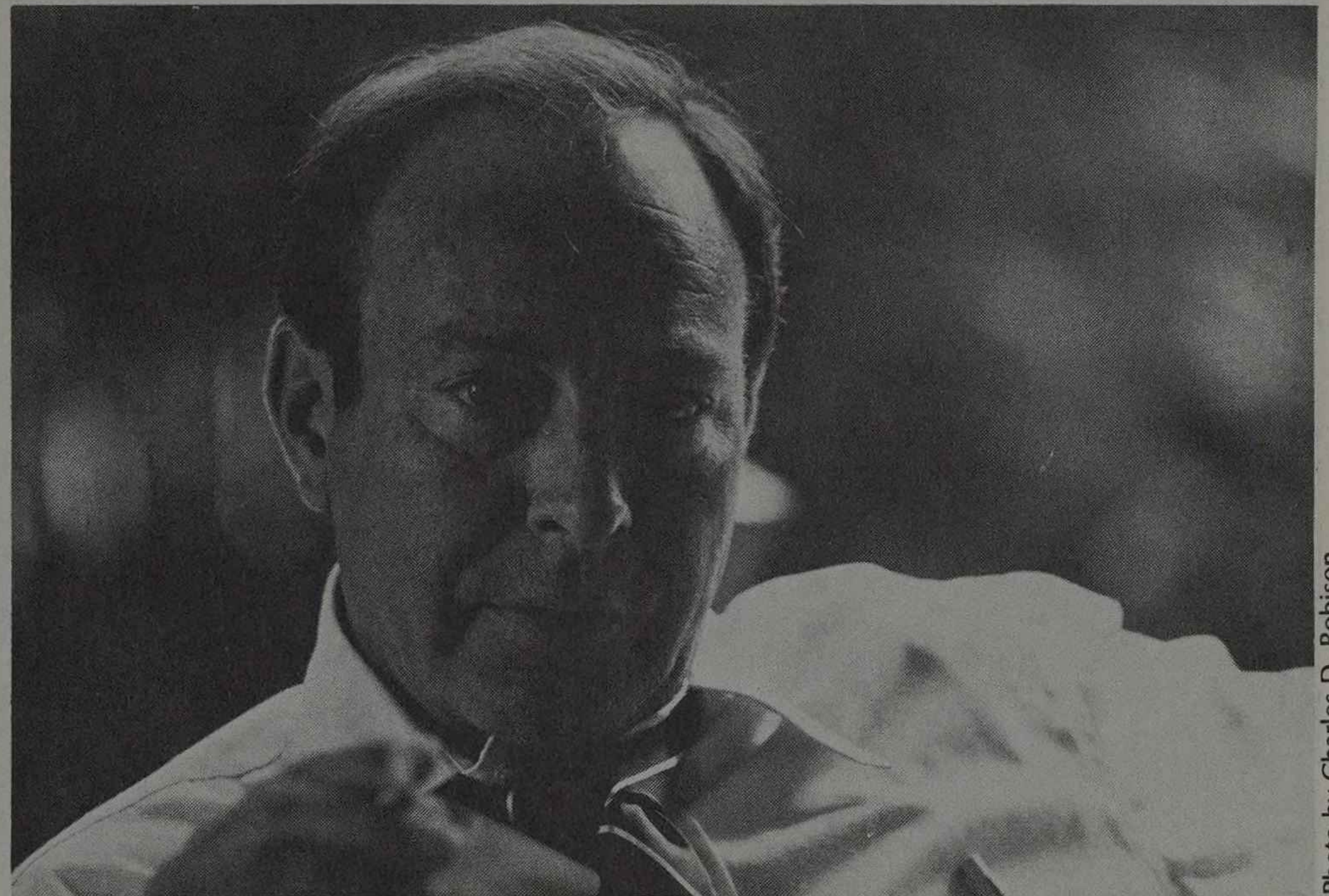


Photo by Charles D. Robison

Times are changing, however, and we can with assurance now state from our experience that humans are creative beings, more spirit and mind than body, limited in our capability to create a satisfying future only by the limitations we accept for ourselves. When William James suggested that we humans use only a tiny fraction of our potential, he challenged us to find out what we can be if we tap our unused internal resources. We believe that we can now, with some assurance of success, learn to tap those resources that we each individually possess and utilize them to change our limited view of what we are in order to as-

sure a more sane and productive future both individually and collectively.

The Institute in its development continues to be in the vanguard of thinking in the area of consciousness studies, posing the challenging questions and suggesting possible answers, goading the traditional thinkers and assisting in organizing the most visionary. This we see as part of our task as we try to "think globally and act locally" to create a more satisfying future.

The support of our loyal members, both those of past years and those yet to be introduced, is sincerely welcomed as we go forward.

the entire Marshall Plan for restoring war-ravaged countries after WW II)—the lesson is increasingly apparent. The global trends of the past 30 years can't continue.

The Third World is a sleeping giant, just beginning to awaken. It includes roughly two-thirds of the world's population. Its demands for a new global order are an increasingly important component in the ongoing dialogue about our planetary future. These demands which in the 1950s had emphasized political independence and an end to colonialism and imperialism, and later on had focused on economic development and a "fair deal" in international commerce, in recent years have acquired a new emphasis—an emphasis on human development and self reliance, on preservation of cultural integrity, on care for the

earth that it may serve all its inhabitants, present and future. Thus the awakening Third World adds underscoring to the point that trends of the last 30 years *will not continue*.

How deep the roots of the crisis really lie is evidenced by the contradictions that we find to be inherent in the present global order. The rich nations *must* consume and waste on an ever increasing scale to keep the economy growing, to avoid the spectre of massive unemployment, and to give hope to those whose "slice of the pie" is inequitably thin. Yet the *planet can't tolerate* the consequences of the consume-and-waste ethic which dominates industrial society. Not in terms of resources, not in terms of habitability of the environment, not in terms of impacts on the world's poorest populations. (continued on page 5)



Tiger Tateishi

A TALE OF TWO CITIES (Toronto and Ulan Bator)

Two recent conferences in which IONS staff played significant roles contrast in many ways. Yet together they illustrate how rapidly the world is changing, and how ready it is for something like the "Global Premises" project outlined on page 2 of this *Newsletter*. One of these was a meeting of 5000 futurists, in Toronto July 20-24, billed as "The First Global Conference on the Future." The second was a UNESCO working conference on "New Theoretical Concepts in Development." It had about one hundredth the attendance, the majority from Third World countries, and was held August 19-23 in the capital city of the Peoples Republic of Mongolia, Ulan Bator.

The Toronto meeting was the Third General Assembly of the World Future Society, held jointly with the annual meeting of the Canadian Association for Futures Studies. Delegates came from 45 nations, including a variety of Third World nations, mainland China, and the Soviet Union. They heard over 1000 speakers at 400 sessions describe problems ranging from resource shortages and environmental pollution to famine

and the global firewood shortage. Yet the mood was not doom and gloom. Rather, as Conference Chairman Frank Feather observed, "The delegates perceive an overwhelming need for a major transformation in human affairs on a global basis."

Over and over the point was stressed that the nations of the world are increasingly interdependent both economically and ecologically, and that a desirable future will be achieved only through industrialized and Third World countries cooperating in global development. As Mahbub ul Haq of the World Bank summarized in the closing plenary, "We can recognize the reality . . . that there are definite limits to the unilateral actions of the power nations; that the time for genuine equality between nations has finally arrived; that the rich nations need the poor nations for future markets and for new economic frontiers while the poor nations need the rich nations for their capital and technology; and that we can together build the premises of a mutual partnership, not a permanent struggle."

The aptly chosen theme of the conference was, "Thinking Globally, Acting Locally." Honorary Conference Chairman Maurice Strong explained, "We have just begun to see the real and deep-seated conflicts that can be engendered—conflicts over scarce resources, conflicts over land and living space, conflicts over the control of ocean resources, even conflicts over the use of the air waves. These conflicts will range from the 'local' level to the 'global' level. But whether local or global, the issues must inevitably be perceived within a global framework while being dealt with at the most effectively managed scale and level of decision-making, i.e., locally."

IONS Board member Marilyn Ferguson, vice-president Brendan O'Regan, and Advisory Council member Barbara Marx Hubbard played key roles in the discussion of one of the most persistent topics at the conference, namely the signs of a fundamental transformation of industrial society and of an underlying paradigm shift. (If there remains anyone who isn't hep to the word "paradigm," Marilyn Ferguson explained that it is a way of organizing one's perceptions that makes the world appear logically consistent.) The subject of personal and planetary transformation was so popular that sessions were consistently filled and Marilyn's had to be repeated a second time to accommodate the disappointed crowd who couldn't squeeze into the scheduled session.

IONS president Willis Harman gave the keynote address entitled "To Think Globally and Act Locally, Perceive Newly." Taking off from the inspired conference theme, he asked what chance there is that we could learn to "think globally" when different peoples around the globe have such fundamentally different pictures of reality. And what likelihood is there that "acting locally" would lead to anything but fragmentation and anarchy, unless there is achieved some deep agreement that insures all those local actions will add up to overall good social choices. Reason to think these crucial questions may have positive answers is offered by a perception of reality some have termed the "perennial wisdom"—found in the esoteric core of the world's spiritual traditions, compatible with the diverse cultures of the earth (which invariably have concealed within them some version of it), and not in the long run incompatible with a science that has expanded to explore the vastness of the human mind.

At the second of these meetings a far smaller group of scholars assembled for a week to explore recent thinking on de-

development issues. They came from countries of the capitalist world, the Communist bloc, and the Third World, most with significant experience in problems of developing nations. The principal focus of the conference was the concept of development *alternatives*.

A decade ago the predominant concepts of development were either to play catch-up with the rich capitalist industrialized countries or to follow the Soviet pattern. In the past few years various alternatives to these two choices are receiving increasingly serious attention. Broadly speaking, these concepts of development alternatives tend to emphasize most or all of the following:

- Human development prevailing over economic development for its own sake;
- Social control over development resources;
- Local and collective self-reliance, especially as regards food production and technology application;
- Local participation in decision-making;
- Preservation of cultural integrity and basic traditional values;
- Economic and cultural "decolonization";
- Third World cooperative participation in world resource policy and management of the global commons (e.g., ocean fisheries, seabed minerals).

IONS president Harman was the only participant from the U.S. His contributed paper emphasized the critical importance of developing consensus on ultimate human values, motivations, and goals, and on humankind's proper relationship to the Earth, our common home.

The fuller meaning of these two conferences becomes more clear when you place alongside them the International Colloquium on Science and Consciousness held last year in Cordoba (see Winter 1980 IONS *Newsletter*, p. 2). At that meeting a group of scholars from diverse disciplines and national backgrounds spent a week exploring the potentialities of an emerging science of consciousness.

The point of all of this is that, of the issues that formed the central focus of these three meetings, none were hardly even being talked about a scant five years ago. And that is why we said at the beginning that the "global premises" project, impracticably ambitious though it may seem, is timely now, whereas a few years ago it would have been premature. ●

Global Premises/cont. from page 3

The problem appears to lie in the basic implicit premises that underlie the great industrial machine—such as the premise that ultimately human satisfaction lies in the consumption of scarce resources, that it is reasonable to allow economic values to predominate over humane and social values, that human destiny is to "control nature," that the principal function of knowledge is to generate technology. From such premises stemmed our great material achievements. But from them also have come such insanities as persons being regularly referred to as "consumers" without feeling highly offended; or the concept that pollution control is a new "growth industry," good for the economy; or international policy based on a "balance of terror."

Only recently has it begun to appear that there might be another candidate set of fundamental premises which do not exhibit these disadvantages, and might form the foundation of a viable global order. At the same time that the materialism of the West (both capitalist and communist varieties) has been demonstrating its shortcomings in all of the ways mentioned above, scholars were discovering several very pertinent facts:

(a) All the durable spiritual and religious traditions of the world, despite their outward diversity, appear to have an esoteric core understanding which is more or less the same in each. This core "perennial wisdom" is apparently based in universal human experience. It includes assertion of an intuitive "supraconscious" awareness which may occur spontaneously or be fostered by any of various spiritually focused disciplines. This awareness is recognized by the individual as his own "higher will," and also as in some sense not separate from the corresponding higher minds of his fellow human beings.

(b) In its Western form this "perennial wisdom" has had a profound effect on Western civilization. It has been an intermittently visible stream throughout the history of Christianity. In its Hermetic, Cabbalistic, sufistic, Rosicrucian, and Freemasonry forms it greatly influenced the history of the Middle East, Europe, and the United States. (All or nearly all of the Founding Fathers of the United States were Freemasons.) In another of its forms it guided the attitudes of the North American Indians toward the land and the creatures of the earth. Nor should the influence of the Eastern forms be forgotten, from Emerson and the early Transcendentalists to the contemporary widespread interest in Eastern religious philosophies and practices.

(c) The "perennial wisdom" is not, as once thought, irrevocably incompatible with Western science. Rather, as the fragments of an eventual science of consciousness have been created—

e.g., hypnosis research, sleep and dream research, biofeedback training, perceptual psychology, transpersonal approaches in psychotherapy—it becomes increasingly plausible that continued inquiry will tend to reaffirm the "perennial wisdom."

In short, the "perennial wisdom" of the world's spiritual traditions implies a set of premises about ultimate human values, motivations, and goals, and about persons' ultimate relationships to one another and to the life forces in the universe, which

(a) seems more likely to foster an eventually ecologically sustainable global order than the materialistic premises underlying the present world economy;

(b) seems less likely to foster destructive competitiveness for scarce global resources;

(c) would tend to elevate the influence of social and humane values relative to economic and technical values, and put human development over economic development;

(d) would tend to emphasize the self-fulfillment and social contribution functions of work relative to the economic function;

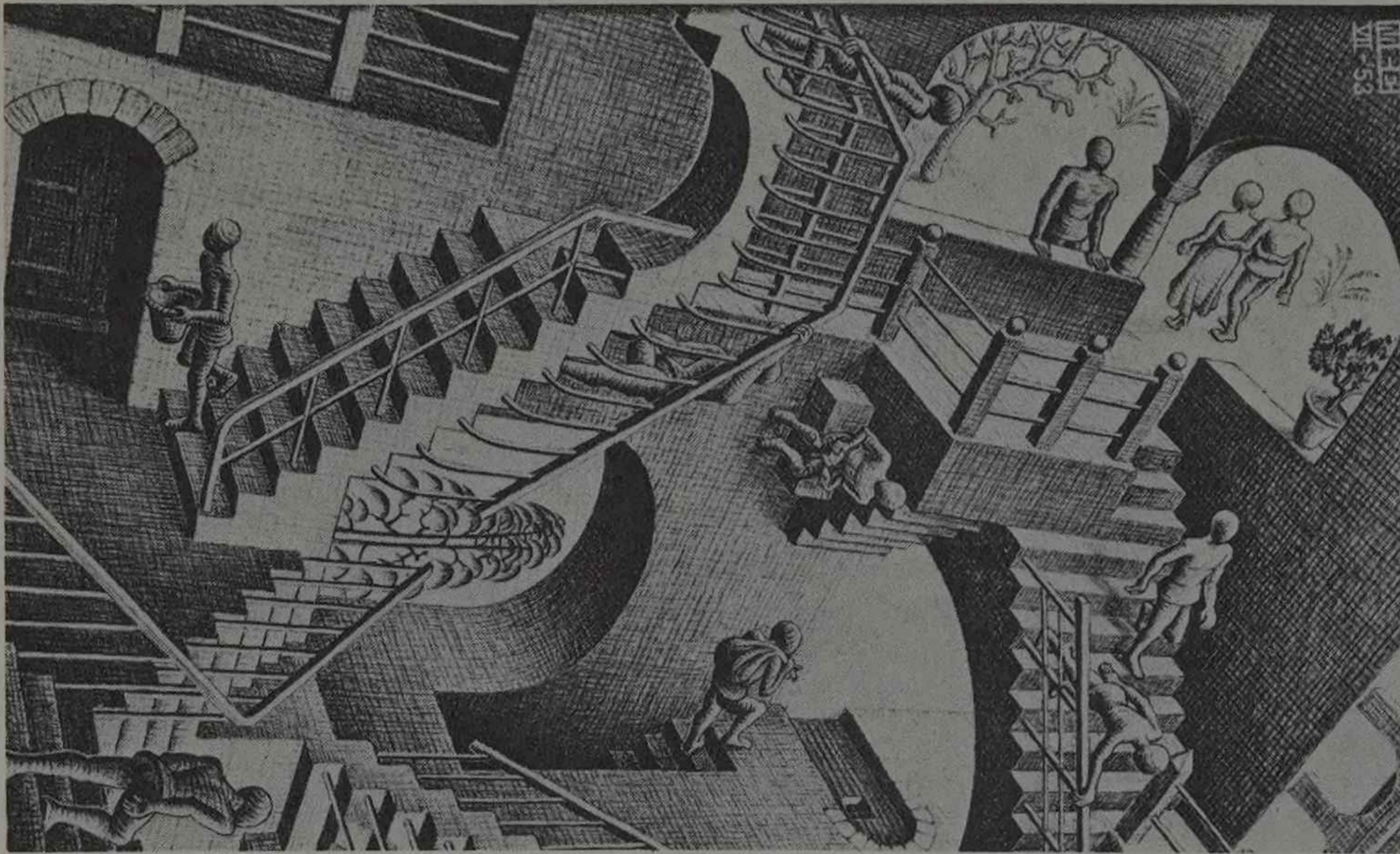
(e) would foster development of a global order that protects and preserves cultural integrity, rather than running roughshod over traditional values and so-called "primitive" cultures. (This follows because the "perennial wisdom" is already contained within the core beliefs of all cultures.)

Thus the project we mentioned at the beginning of this article is nothing less than getting the above argument seriously considered in the ongoing global dialogue about our common future. It has implications for national and international policy, for reshaping the global order, for human and economic development around the globe. It needs to be articulated more fully, and examined from the viewpoint of many diverse cultures around the world. There need to be meetings and working conferences involving people from many cultures, especially those of the Third World. There need to be publications with widespread dissemination. We will be working collaboratively with several other organizations. This will be an expensive project, involving much international travel, resources for which are not yet visible.

But it will happen. This is an idea whose time has come. We believe in this project—in the need for it, and in its ultimate "rightness." It seems to be probably the most important task any of us have been involved with, ever. We wanted to share it with you.

By Willis Harman

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Relativity by Escher

Engineering Anomalies Research

By Robert G. Jahn, Brenda J. Dunne, and Roger D. Nelson

Editor's Note: The Institute of Noetic Sciences has joined with several other sponsors to support the establishment of a laboratory at Princeton University's School of Engineering/Applied Science to develop instrumentation and experimental design to provide the basis for an engineering assessment of the influence of human consciousness on physical systems or processes. These include experiments in low-level psychokinesis, supplemented by experimental and analytical studies in precognitive remote perception. The laboratory is operated under the direction of Bob Jahn, Dean of the School of Engineering/Applied Science and Brenda Dunne, Laboratory Manager.

Scholarly research into a broad range of so-called "psychic phenomena" over the past one hundred years has produced an array of provocative anecdotal results, but none that is fully convincing in the traditional scientific sense. Nor has this research yielded sufficient empirical correlations to support any category of theoretical model for explication of such phenomena, let alone to refine such a model to useful validity. Yet the potential implications for many fields of human endeavor of such processes are so profound and pervasive that the ef-

forts for demonstration and resolution continue in several disciplines.

Among these, engineering is neither immune from potential impact nor impotent to contribute to the search. Throughout its two major domains of modern activity—the processing of energy, and of information—there arise many engineering situations and systems that are potentially vulnerable to psychic interaction, most evidently those involving delicate man/machine interfaces; low-level information processing components of the microprocessor genre; elaborate data-storage systems; devices utilizing random noise sources for reference or process initiation; and large-scale integrated circuits.

It thus behooves engineering to examine the possibility of psychic interactions with the same thoroughness and precision with which it deals with the more conventional aspects of the design and testing of such systems, and it is well-equipped to do so. Modern engineering instrumentation, data acquisition and processing techniques, and theoretical formalisms lend themselves to much more systematic and sensitive study of various classes of psychic phenomena than has heretofore been attempted. Carefully conducted, such studies could determine the degree of reality of such effects and, if substantiated, provide

some characteristics of the mechanisms involved.

The Princeton Engineering Anomalies Research program is intended as an initial step along this road. At present, it comprises two major portions. The larger involves an ensemble of psychokinesis experiments in which operators attempt to produce small anomalous disturbances of simple physical systems. These studies are complemented by a lesser effort in so-called "remote perception," included because of the relatively high yield reported by a variety of experimenters, the possible correlation with the psychokinesis effects, and the potential implications for a number of contemporary engineering fields such as information theory and coding, pattern recognition, and artificial intelligence, all of which are under study in adjacent laboratories.

Psychokinesis Experiments

The psychokinesis studies consist of a number of simple physical experiments which, by virtue of their inherently large output-to-disturbance ratio, may be vulnerable to PK influence. The experiments involved are drawn from a variety of physical areas—mechanical, electrical, optical, chemical, fluid mechanical, and thermodynamic—but all have the common feature that a minor disturbance of some vulnerable element precipitates a perceptible change in a display which the operator may utilize, much like a biofeedback indicator, to develop his own strategy for interaction with the system. Four such experiments are currently in operation:

1. Random Binary Generator

This electronic system is composed of three separable sections: a source of random electronic noise; a sampling circuit which translates the noise signal into a random sequence of positive and negative pulses; and a readable display which counts and displays the results of the sampling in some optical or acoustical form. Each of these is a module that can be modified or entirely replaced without disturbing the other two, thereby permitting isolation of the sensitive element.

Early experiments with this equipment have confirmed the randomness of the undisturbed system, including its conformity to normal binary statistics, and have yielded statistically significant results in a series of over 8000 trials under both positive and negative PK instruction.

This experiment has recently been refined to permit online data acquisition

and computer analysis, whereby parametric correlations over a wide range of operators and experimental conditions become feasible.

2. Dual-Thermistor Experiment

In this experiment, two electronic thermometers, called thermistors, each with its own electronic bridge and voltage source, are connected differentially to an oscilloscope preamplifier. With suitable ground planes and cable shielding, sensitivities greater than 0.001°K are obtainable, and by subtracting the two output signals, the major portion of spurious electrical and mechanical interference is eliminated. The effects of ambient thermal variations in the laboratory are essentially excluded by enclosing each of the thermistors in identical glass flasks immersed in a large liquid reservoir, and the undisturbed system exhibits stable baselines over long periods of time.

The task of the operator is to achieve an increase in the reading of one thermistor with respect to the other. Some anomalous responses have been observed in preliminary experiments with this equipment, but no systematic data have yet been accumulated.

3. Optical Interferometer

A Fabry-Perot interferometer, using a diffuse sodium lamp as a light source, is adjusted to produce circular fringes on a screen visible to the operator. Small changes in the separation of the interferometer plates cause the fringes to migrate radially inward or outward. By visual observation of the fringe movement, plate motions of less than 0.1 wavelength, or 5 millionths of a centimeter, can be readily detected. If a pinhole is made in the screen and the transmitted light allowed to fall on a photomultiplier, yet higher sensitivity can be achieved. This arrangement has the advantage of providing quantitative output data, while the operator simultaneously sees an attractive optical display of his progress which he may use as feedback.

In several preliminary experiments with this device, involving several different subjects, anomalous shifts of over $\frac{1}{2}$ fringe have been observed and recorded on a strip chart. Considerable effort has since been spent in improving baseline stability, to the point that the most immediately suspect spurious influences have been ruled out. Experimental protocols and analytical processes which can detect yet more minute perturbations in the display are now being refined and implemented, prior to a systematic testing program.

4. Gaussian Distribution Analogue

This device, $6' \times 10'$ in size, drops some 10,000 $\frac{3}{4}''$ spheres through a "quincunx" array of 336 nylon pegs in about 12 minutes. As a consequence of the multitudinous collisions of the spheres with the pegs and with each other, they are dispersed into a good approximation of a Gaussian distribution as they fall into 19 collecting compartments at the bottom. The goal of the operator in a PK experiment is to distort the distribution in some prescribed fashion. Photodiode counters mounted in funnels at the entrance to each bin provide real-time digital displays of the bin populations to supplement the more qualitative feedback of the growing ball stacks seen by the operator, and to provide precise data for subsequent statistical analysis.

In addition to these operational experiments, four others are in various stages of design and construction:

5. Crooke's Glow Discharge

This device presents a $36''$ long \times $2''$ diameter cylindrical glow discharge marked by a sequence of bright and dark zones near the negative electrodes, typical of DC discharges in a narrow range of low gas pressure and high terminal voltage. The number and locations of these striations are sensitive to the mean free path of the current-carrying electrons, i.e., to the gas density, electron temperature, and local electric field. Striation position is monitored by photo-electric detectors, and the goal of the operator is to expand or contract the pattern on random demand, to a significant extent compared to the normal background jitter.

6. Random Walk Sphere

Small metallic or dielectric spheres are bounced on an optically flat, precisely horizontal circular plate of glass, which is oscillated by a vibration coil at frequencies from 10 to 20,000 times per second. In the absence of any external disturbance, a sphere started at the center of the plate migrates randomly toward the outside edge, arriving with equal probability at any position. Since the sphere may make as many as 100,000 collisions in the process, it may be vulnerable to statistical distortion of its trajectory and consequent terminus. The task of the subject is to direct the sphere to a prescribed terminal region.

7. Luminous Decay

Phosphor-coated objects mounted in a light-tight box are made luminous by brief exposure to an ultra-violet lamp,

and the subsequent decay in their luminosity is observed by the operator and by a photo-detector. The PK task is to distort the photochemical decay process in the phosphor to yield luminous decay rates above or below normal. Since relatively small photon fluxes are involved, from an optically "forbidden" transition, there is the potential for significant statistical influence on the emission process. In the present implementation, the operator can observe the glowing phosphor and an oscilloscope trace of the photocell output simultaneously.

8. Photoelastic Strain Detection

Most experiments on PK deformation of solids employ conventional engineering strain gauges as detectors of deformation, although some use of micro-acoustic sensors has been reported. Both of these techniques require substantial interface electronics before a feedback signal reaches the operator. We are exploring the use of photoelastic strain visualization techniques as alternative means of feedback in such experiments. Although less sensitive than the electronic methods, these have the advantage of coupling the operator more directly to the sensitive element of the experiment via an attractive optical pattern much like the fringe migration in the interferometer. In addition to representation of a direct bending effort, this technique may also be applied to a levitation experiment wherein the specimen is suspended on a photoelastic lever arm of suitable dimensions.

A number of other PK experiments are in a conceptual stage, to be designed and implemented as time and resources permit:

9. A hyper-finely tuned resonant electrical circuit where very minor changes in the physical components of the circuit produce large changes in the output signal.

10. A microwave resonant cavity closed with a diaphragm, slight displacement of which yields large changes in the resonant energy density and hence in an output signal.

11. Delicately balanced laminar/turbulent transition in a fluid stream, highly unstable to small input disturbance.

12. Linear and torsional pendula with high-gain optical readouts.

13. Atomic and molecular resonators, such as cesium or ammonia clocks.

14. Tuned acoustical systems, such as Helmholtz cavities and resonant linear vibrators.

15. Unstable surface tension configurations in liquids.

16. Mossbauer motion-detectors employing resonance absorption of nuclear decay particles.

In our laboratory, no more than a few of these experiments can be pursued at any one time. However, by examining a fairly broad range of such systems, we hope to extract a repertoire of studies that have the highest yield and reproducibility, while still providing sufficient variety of tasks for our operators that their interest remains fresh and their creativity high. In all of this we regard ourselves to be developing viable experiments, rather than collecting large data bases, and we will gladly share any of our concepts and experience with other laboratories interested in applications of these devices.

Remote Perception Studies

Our remote perception experiments employ relatively untrained percipients and are conducted predominantly in the precognitive mode, wherein percipient's impressions of a remote geographical location are obtained prior to an agent's visit to the target site, and indeed, prior even to the selection of the target.

Traditionally, evaluation of remote perception data has involved the assignment of ranks by independent judges who compare each perception with a number of alternative targets, a process vulnerable to the vagaries of the judges' opinions, possible telepathic functioning on their part, and limitations on their capacities to deal effectively with large target pools. In an effort to circumvent much of this uncertainty, we have explored the application of various information theoretic methods to the quantification and assessment of remote perception data, and have devised a technique, based on a limited binary alphabet of 30 target/perception descriptors in terms of which each target and each perception may be represented for subsequent analytical comparison. While this approach is less sensitive to the holistic impressions and symbolic representations which human judging might capture, it provides a rudimentary framework for quantitative evaluation of signal-to-noise ratio of the specific information acquired and a basis for standardization far less dependent on subjective interpretation.

In essence, the strategy is to reduce the burden on the judge from an impressionistic assessment of the quality of a

perception to the identification of specified elements of information therein, after which a procedure of computerized scoring and ranking takes over.

Application of this judging method to a variety of successful remote perception data yields scores well above those statistically expected by chance, which are relatively insensitive to the particular scoring/normalization recipes, and are in coarse agreement with earlier, more qualitative human judging. Application to evidently less successful experiments produces less significant, but still consistent results. Application to dummy random targets and perceptions, and to unsuccessful experiments yields appropriately insignificant scores.

We are currently exploring the advantage of employing ternary responses to convey more shaded information about the aspects queried. A given feature of a target could thus be specified as (a) definitely present, (b) ambiguous or unspecified, or (c) definitely absent.

In addition to the ongoing refinements of the analysis program, experiments continue to test the spatial and temporal parameters of the phenomenon, the value of further controls in the protocol, the effects of learning on percipient performance, and the role of the agent in the process.

Theoretical Models

The experimental efforts in PK and precognitive remote perception outlined above provide the basis for proposition and examination of various theoretical models which bring to bear established physical formalisms on the observed effects, in an attempt to begin the classical iterative dialogue of theory with experiment that may eventually converge to viable models and more replicable demonstrations. In our first exercises of this sort, we have formulated various heuristic models of psychic interaction that invoke concepts and formalisms drawn from classical electromagnetic theory, statistical mechanics, thermodynamics, and quantum mechanics and have relevance both to psychokinesis and remote perception processes. While not at present permitting quantitative comparisons with experimental results, these models suggest certain human and physical parameters which may be relevant, and hint possibilities for their optimization which guide the design and operation of our experiments.

Further details of any aspects of the research program outlined here are available from the authors. ●

HCRP/cont. from page 1

some kind of organizing force that attempted to monitor all these new developments and bring them together in a way that could both determine what the most crucial questions for the emerging field of neuroscience might be, and in turn help interested parties coming from a diversity of disciplines to have a sense of each other's approaches and problems.

In response to this need, there emerged the Neurosciences Research Program at the Massachusetts Institute of Technology which served to integrate widely varying research efforts. Over the years, the N.R.P. Bulletin from M.I.T. has served as one of the major places where one could look for an interdisciplinary perspective on the neurosciences. As a group, it has been instrumental in bringing together the various groups of scientists interested in solving some of the most difficult technical, theoretical and methodological problems in what has now become the field of neuroscience.

Our equivalent interdisciplinary forum aimed at the emerging field of consciousness research was the Spring Hill Conference. It was organized by the Institute of Noetic Sciences and was co-sponsored by the Charles F. Kettering Foundation, the Minneapolis Foundation and a number of additional private donors. The thirty-one scientists participating in the conference came from a wide variety of disciplines and from all parts of the United States. A list of those attending is reproduced on page 16 of this *Newsletter*. Attending also were another thirty-three representatives from a number of foundations, corporations, and related organizations. The central theme was an assessment of consciousness research, the state of the art, key methodological puzzles, the questions surrounding societal implications of success in solving these questions and the problems being experienced by researchers in obtaining needed support for their work. The conference was the first in a planned series of meetings to be held during the next several years. The proceedings of this first meeting will be contained in a report on the first phase of the HCRP to be released in the early spring of 1981.

The objective of the HCRP is to catalyze development of a multi-institutional research program on human consciousness, through a variety of activities involving both the scientific and funding communities. Presently, research in this field is scattered among many disciplines. As a systematic field of inquiry,

consciousness research is in its infancy. It is still largely unexplored; it lacks connections among disciplines. Research findings are fragmented, and unrelated by over-arching conceptual frameworks. The profound potential of human consciousness research would seem for the most part unacknowledged and underestimated by the larger research community and by the public at large.

Human consciousness research includes at least the following major areas:

A. Research on states of consciousness including:

1. Physiological concomitants (e.g., brain waves, electric fields) of distinguishable states (e.g., meditative, trance, dream)
2. Processes for altering states (e.g., biofeedback training, meditation)
3. Applications (in health care, education, creative problem-solving)
4. Social, psychological, and behavioral implications
5. Assessment of the distribution and personal/social significance of "peak," "mystical," experiences across cultures and throughout history

B. Pertinent aspects of conventional research including:

1. Research on unconscious processes (e.g., effects of suggestion, expectation, etc., on perception and behavior; memory and recall; dreams and symbols)
2. Research within the neurosciences (e.g., location of the site of mental functions in the brain; subjective effects of local brain stimulation)
3. Anthropological and holistic studies (e.g., cross-cultural studies of altered-consciousness experiences; phenomenological approaches to psychology)
4. Fundamental physics (e.g., role of consciousness in physical observation)

C. Research on exceptional human abilities

1. Extraordinary mental and physical capabilities
2. Research on individuals gifted with "paranormal abilities"

The difficulty and subtlety involved in making a coherent field out of consciousness research is pointed up by the observation that present researchers appear to be using at least three significantly different paradigms:

1. *Neurosciences paradigm*

This paradigm predominates in such fields as brain research and psychobiol-

ogy. It tends to be restricted to deterministic, physicalistic models and explanations; to test knowledge by its reliability in prediction and control; to use reductionistic interpretations of phenomena; to assume an objective observer ideal (with the significant exception of the observer effect in quantum physics).

2. *Psychodynamic paradigm*

This paradigm applies most especially in fields such as psychotherapy and psychiatric research. It tends to use models which include nondeterministic, teleological motivations (which are typically understood as transmutations or elaborations of physiological needs and instinctual energies and desires); to include consideration of inferred unconscious processes, thoughts, strivings, feelings, percepts (recognizing that these are in practice not totally reducible to physical and chemical phenomena); to make extensive use of self-reports as primary data; to admit a strong interaction between observer and observed.

3. *Humanistic existential paradigm*

This paradigm is used in fields such as cultural anthropology, and humanistic, perceptual, and transpersonal psychologies. It tends to assume that knowledge is acquired by looking within as well as without, and that one cannot, *a priori*, set limits as to how far intuitive knowledge may reach; to include consideration of some sort of fundamental motivation to actualize one's potentialities.

It was really only with the advent of quantum physics that scientists began to become comfortable with the idea that reality is too rich to be adequately represented in any one model or even one paradigm. Hence both a "particle" and a "wave" theory seem necessary. And it is only very recently that some scientists are becoming comfortable with the

proposition that each of the three paradigms above in their own way may have something to contribute to our fuller understanding of the mysteries of our own minds. Only now are we realizing that there is no necessary conflict if phenomena that stand out clearly in one paradigm may not seem to fit well in another. (For example, neither purpose in the second paradigm above, nor volition in the third fits well in the first.)

These methodological issues point to one of the reasons that consciousness research has received comparatively little attention in the evolution of modern scientific investigation. Because of the utilitarian preoccupation that characterized the society within which modern science developed, science tended to emphasize that portion of human experience which is susceptible to physical measurement, and that knowledge which is applicable to prediction and control of the physical environment. The "other part" of human experience, the subjective "inner" realm of consciousness—including the intuitive, creative, aesthetic, and the spiritual—did not lend itself to a quantifying, prediction-and-control methodology. And so it tended to be set apart from the domain of science.

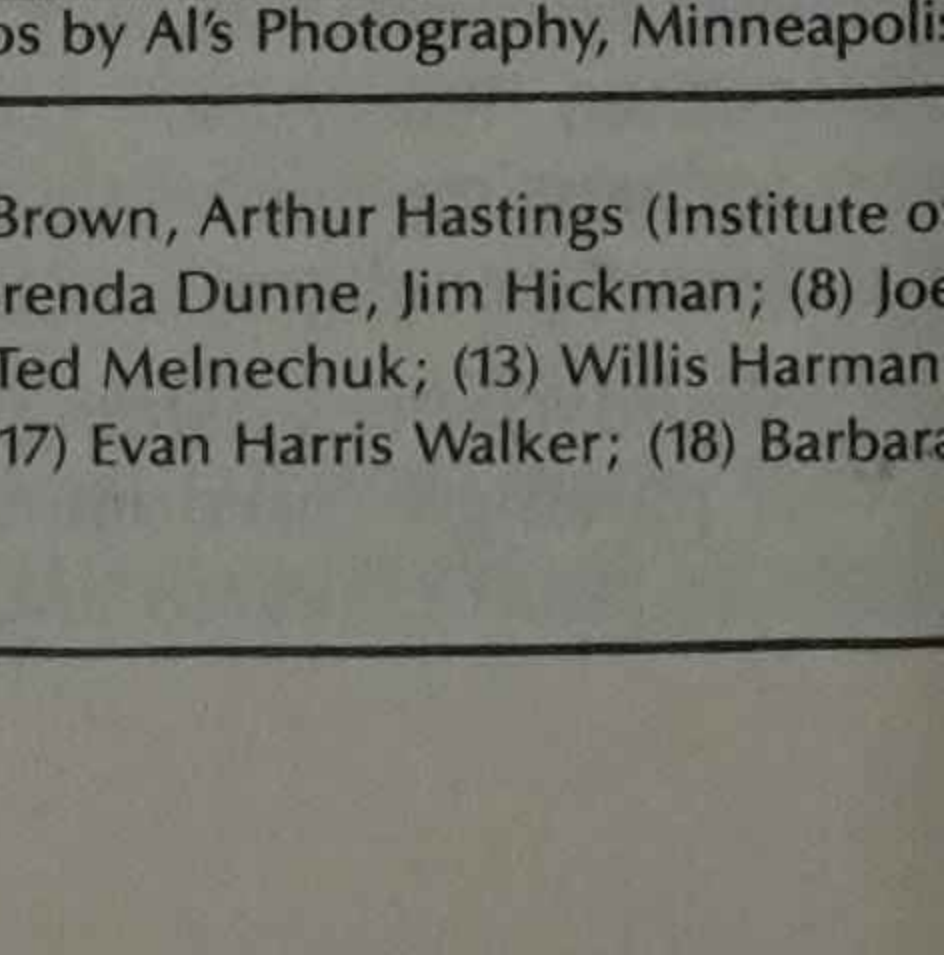
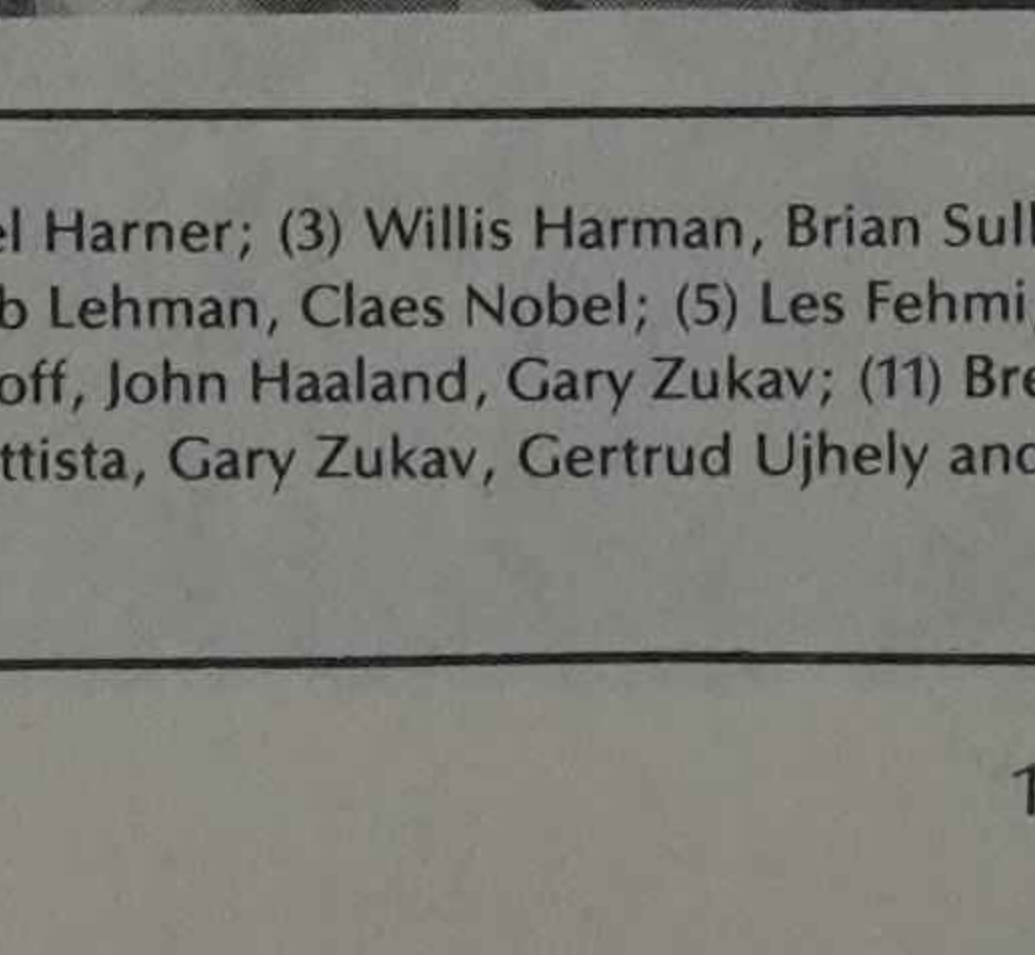
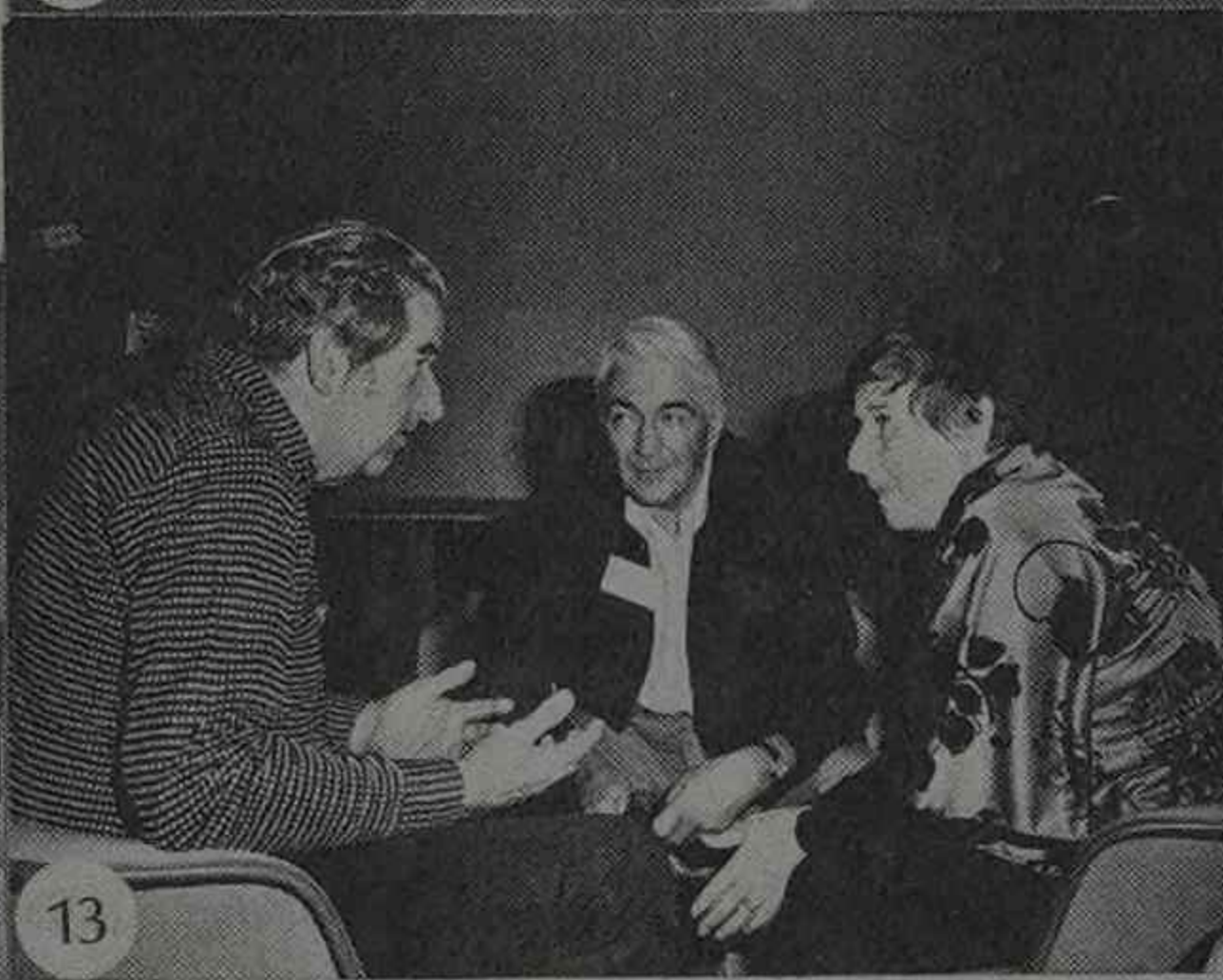
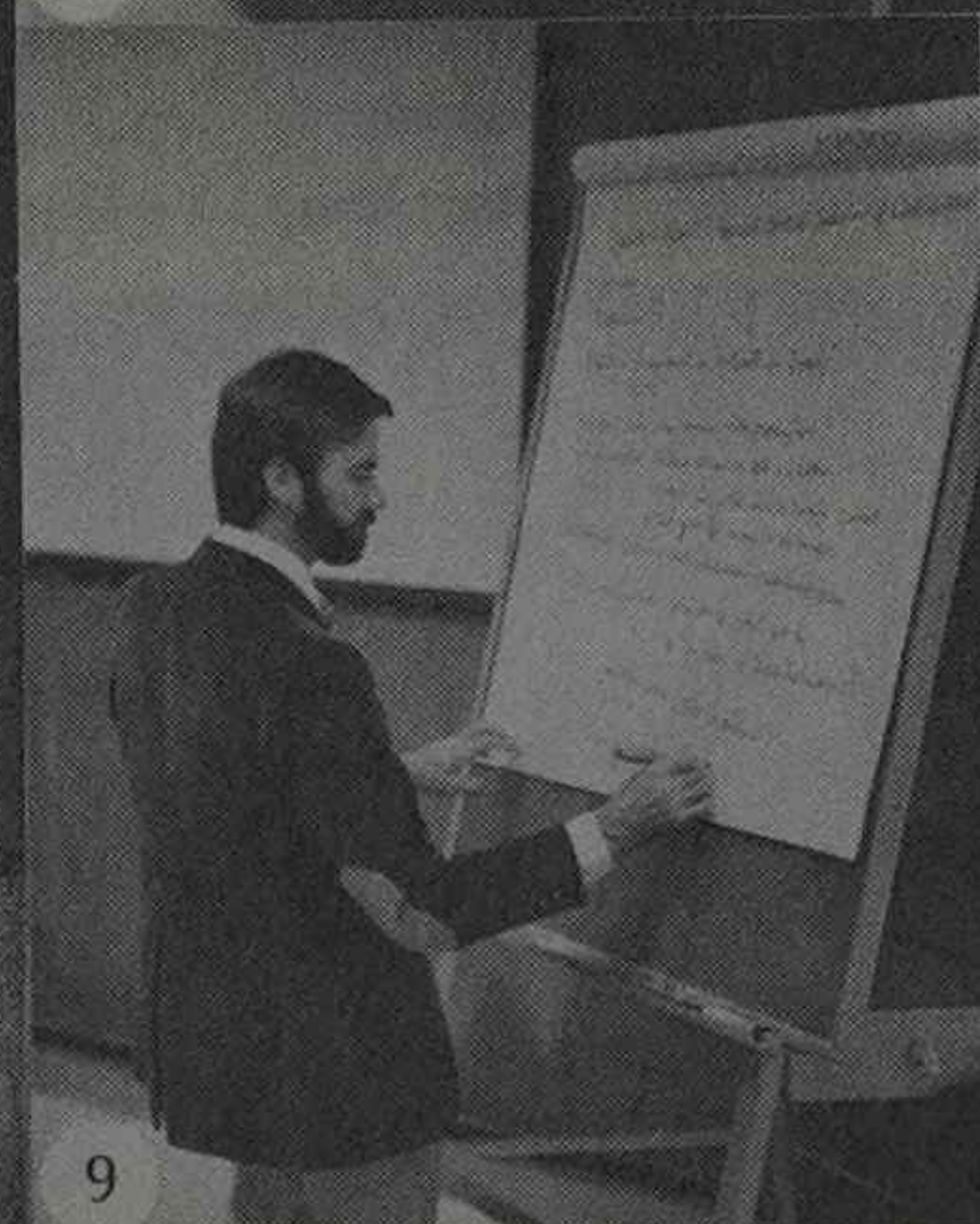
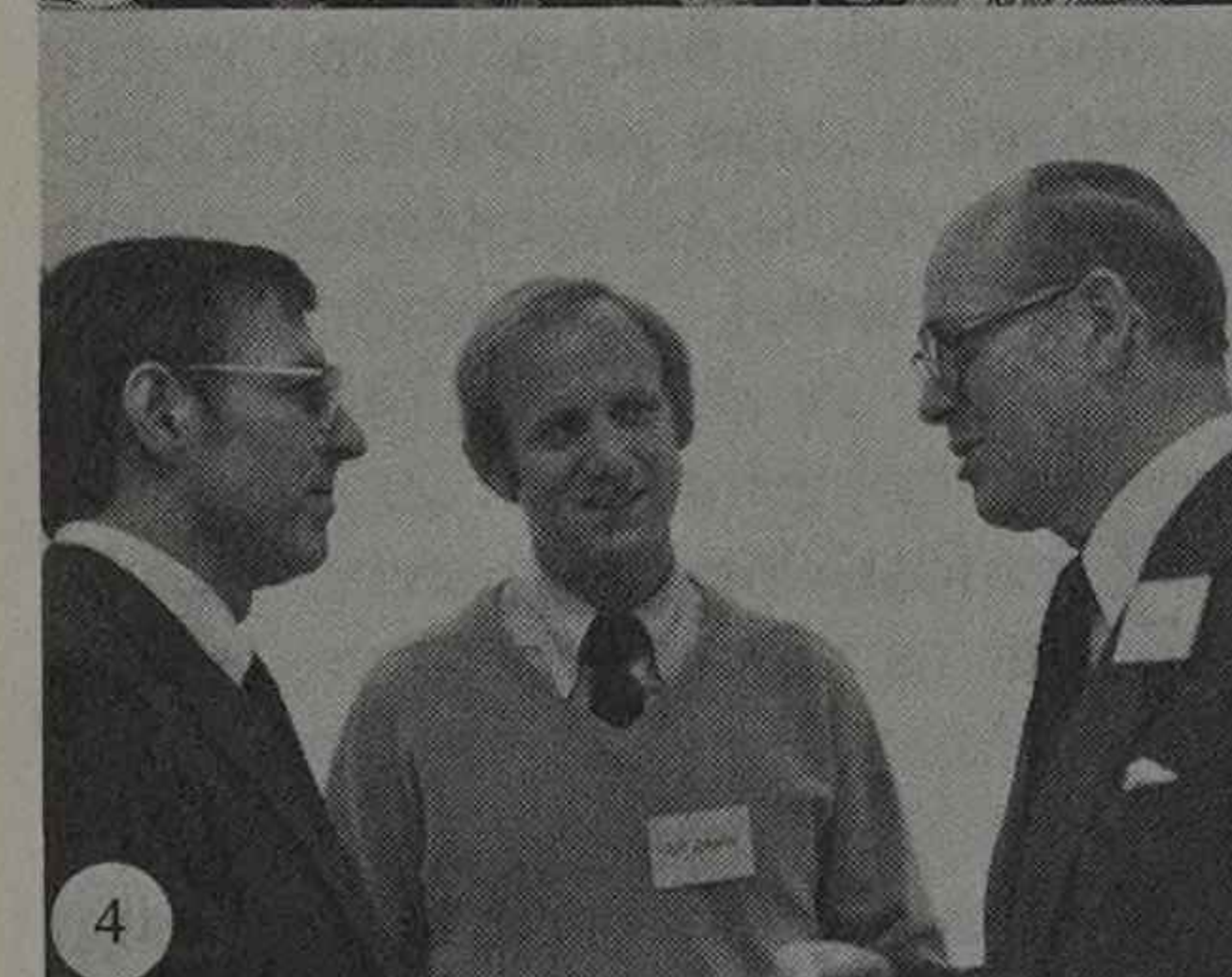
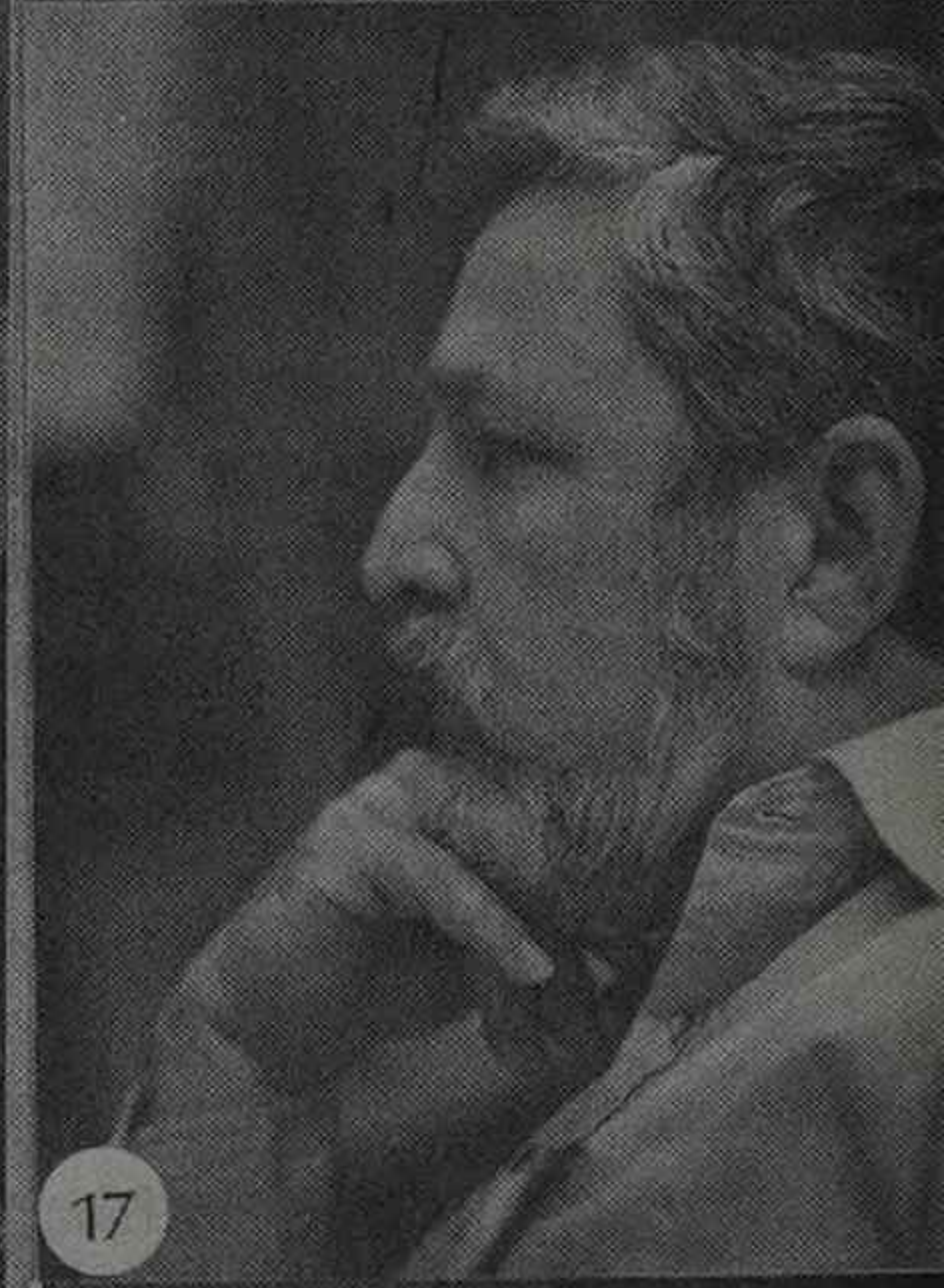
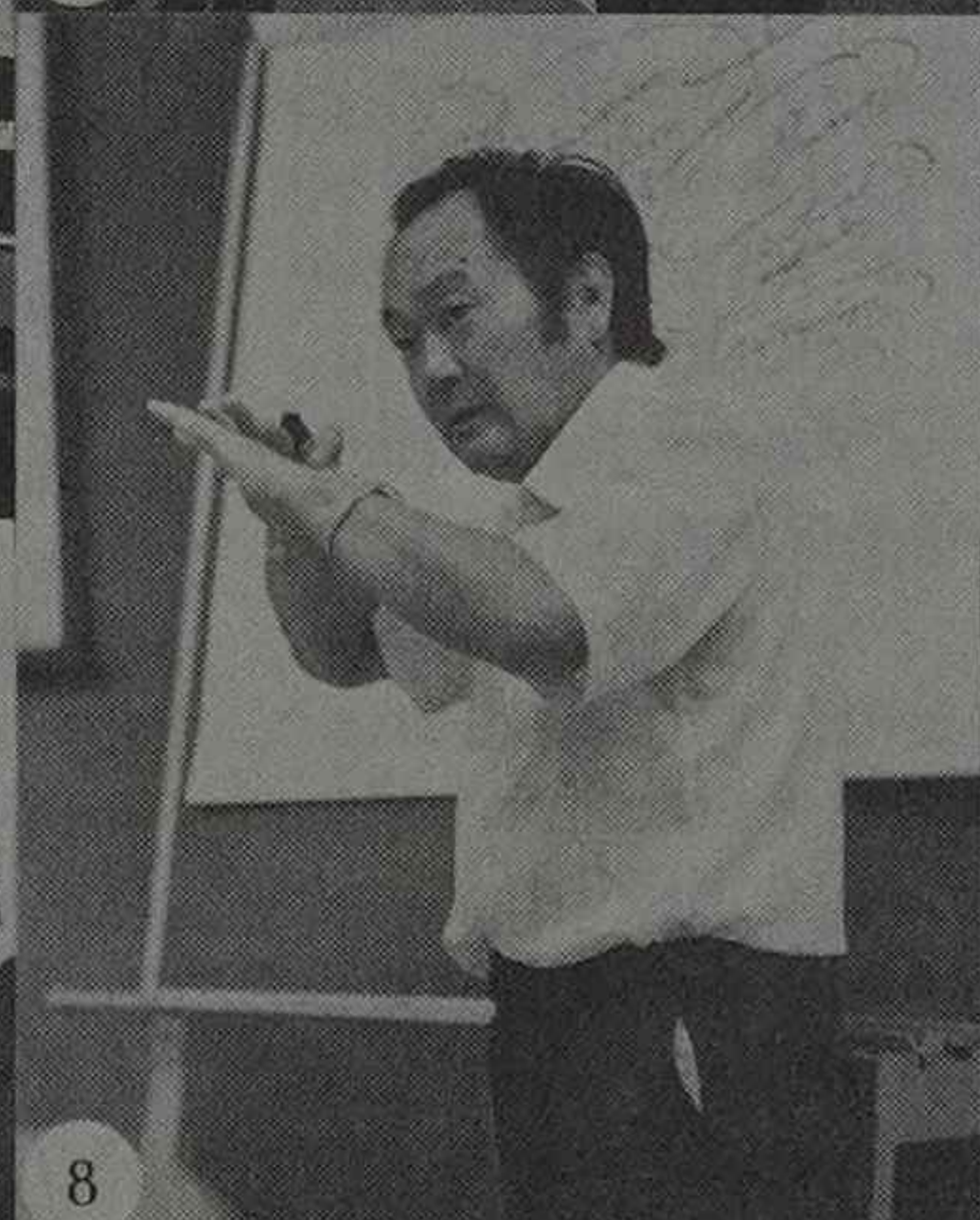
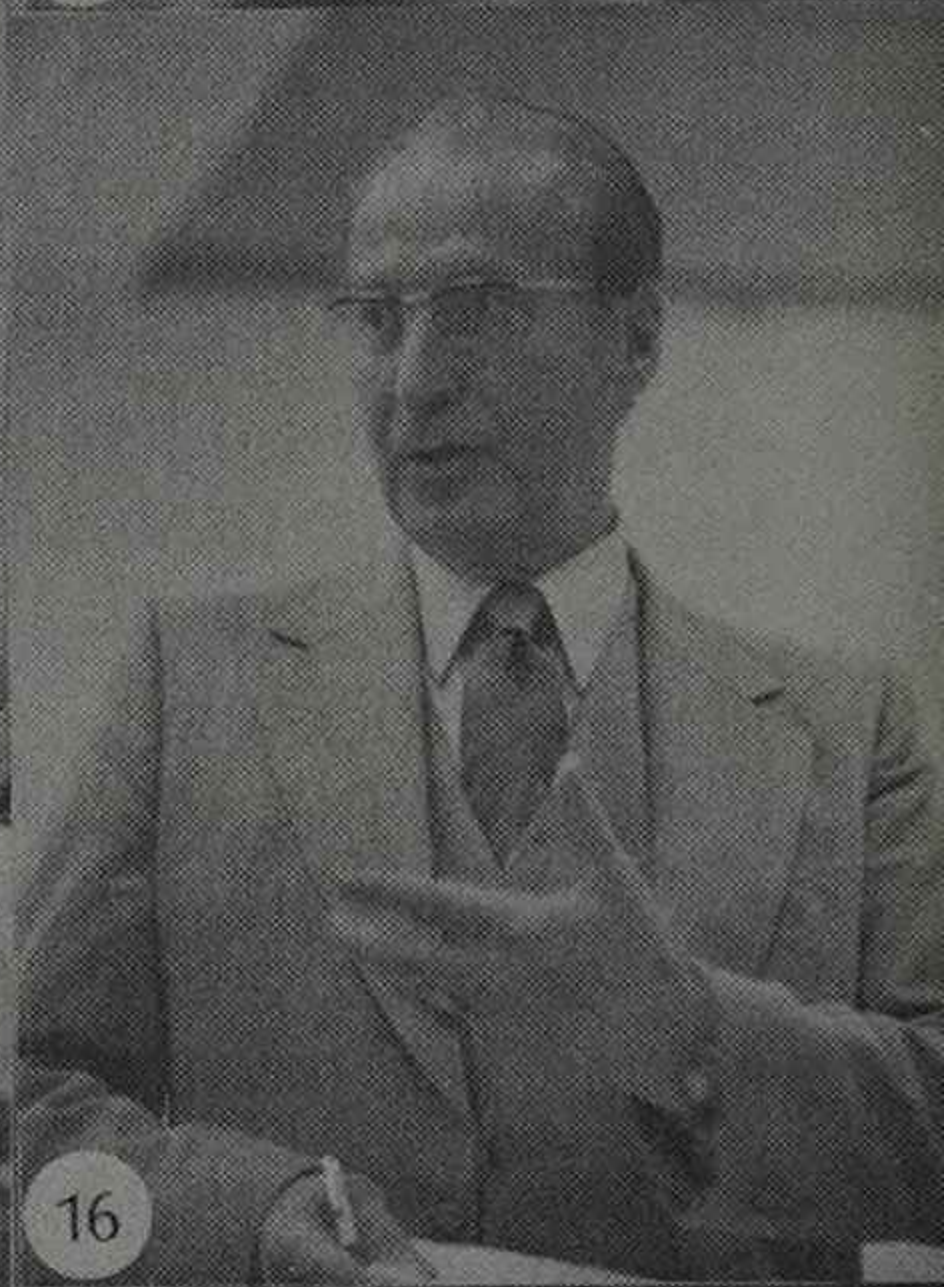
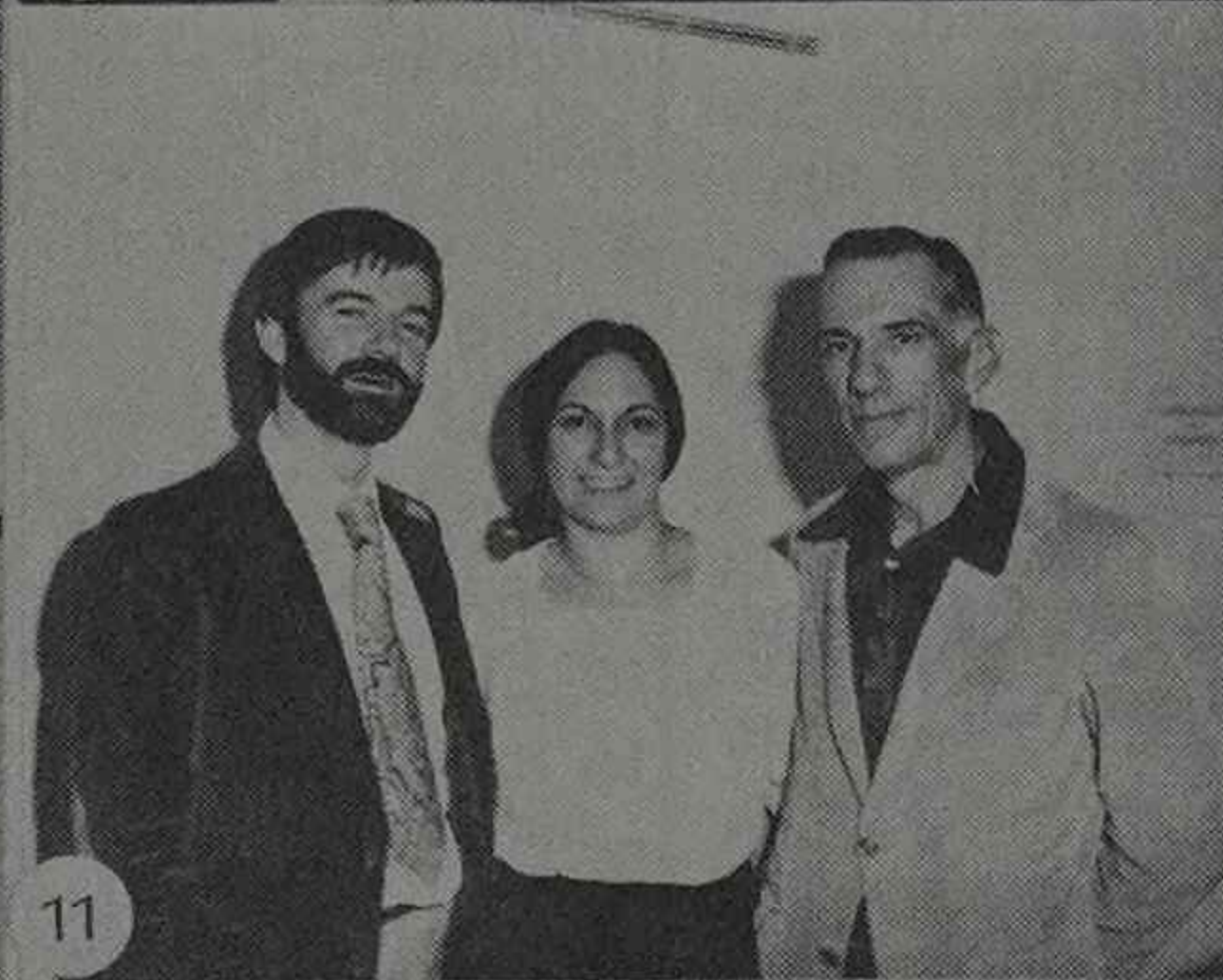
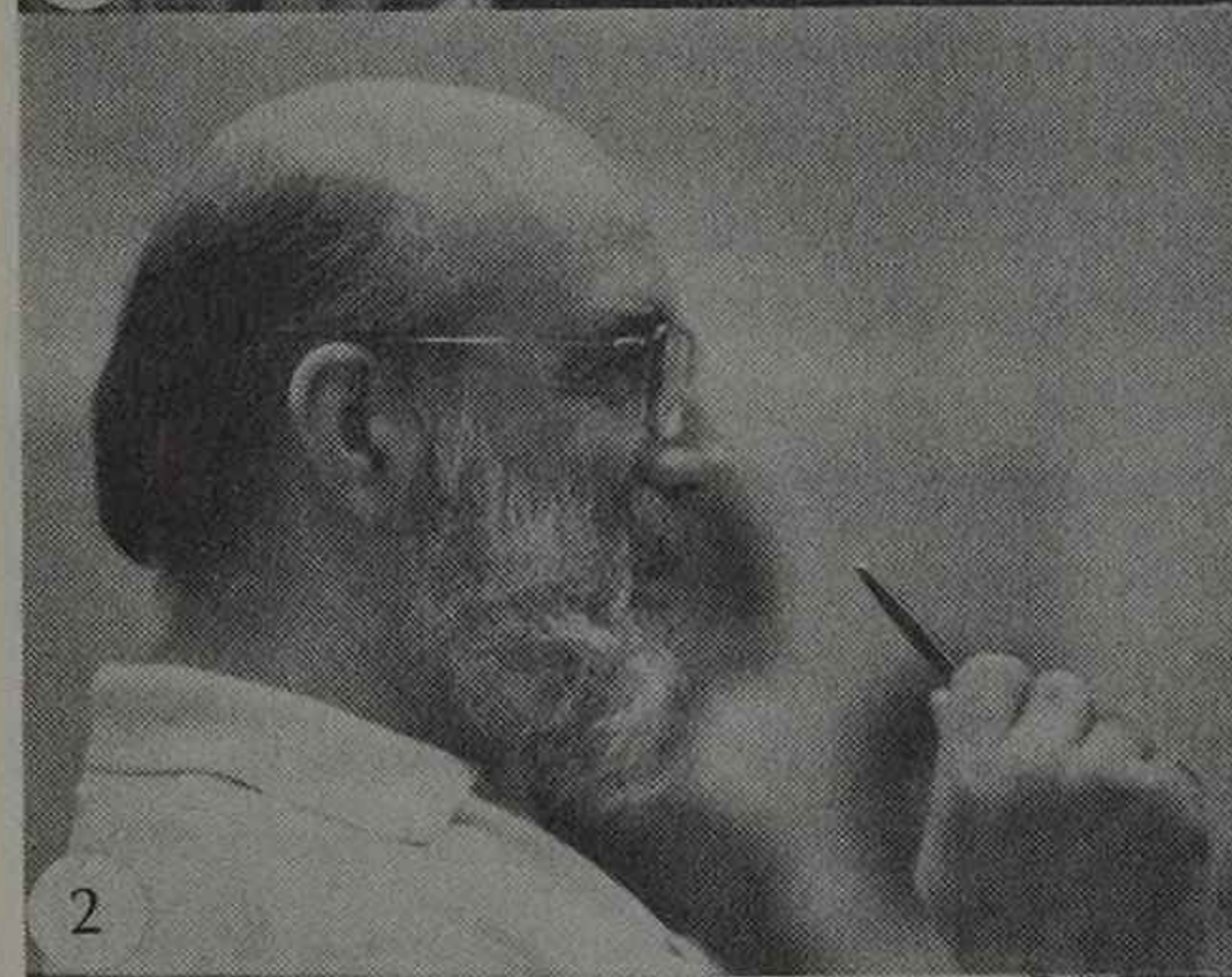
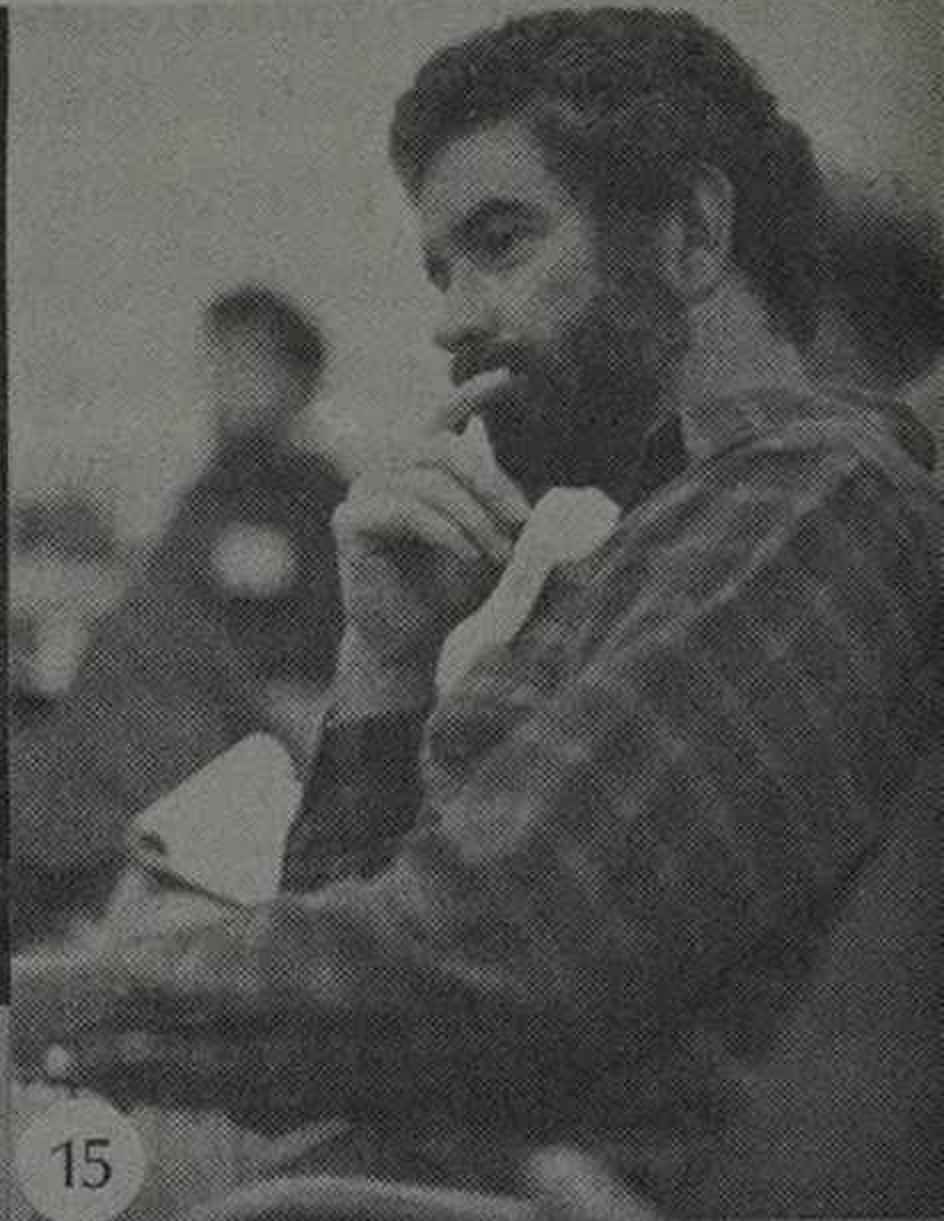
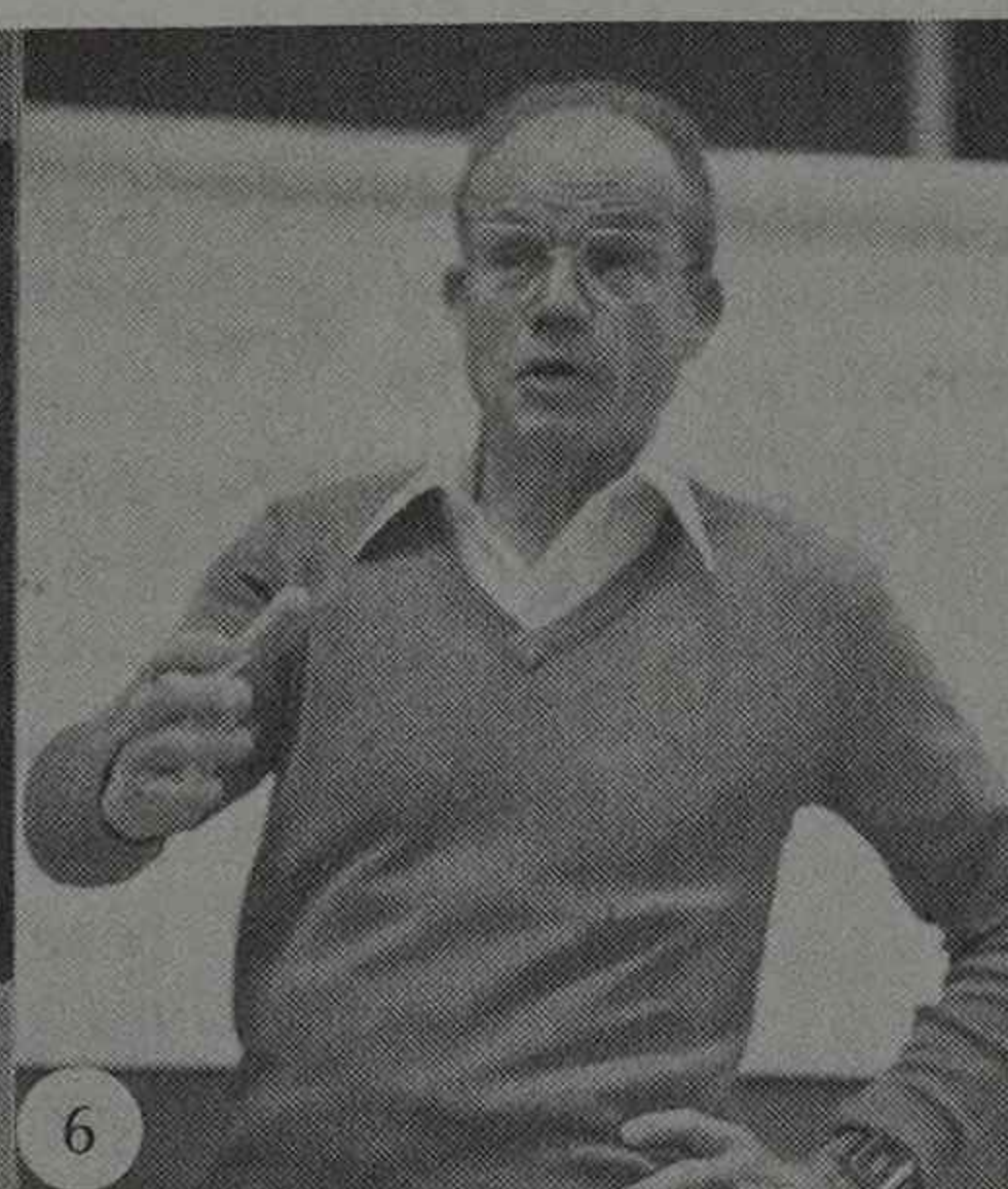
Yet it is that latter realm which has always been the source of the deepest value commitment by which societies guide themselves. And it is this realm which enriches individual experience and enhances human growth. The findings of consciousness research have manifold potential applications of significance—in health care, in education, in developing intuition and creativity. But the most important overall contribution seems undoubtedly to be in helping clear up the value confusion of modern society.

The function of the HCRP is to help



Spring Hill Center, Minneapolis

HUMAN CONSCIOUSNESS RESEARCH PROGRAM CONFERENCE



Photos by Al's Photography, Minneapolis

(1) Charles Tart, Barbara McNeill; (2) Michael Harner; (3) Willis Harman, Brian Sulkis, Barbara McNeill, Brendan O'Regan, Diane Brown, Arthur Hastings (Institute of Noetic Sciences staff); (4) John Haaland, Rob Lehman, Claes Nobel; (5) Les Fehmi, Jean Millay, Joe Kamiya; (6) Elmer Green; (7) Brenda Dunne, Jim Hickman; (8) Joe Kamiya; (9) Brendan O'Regan; (10) Hal Puthoff, John Haaland, Gary Zukav; (11) Brendan O'Regan, Brenda Dunne, Bob Jahn; (12) Ted Melnechuk; (13) Willis Harman, Hugh Harrison, Ruth Harrison; (14) John Battista, Gary Zukav, Gertrud Ujhely and Group; (15) Wink Franklin; (16) Glenn Olds; (17) Evan Harris Walker; (18) Barbara McNeill, Diane Brown.

this field develop, through serving and interrelating two communities. One is those whose scientific research interests are within the field of human consciousness research; the other includes those of the funding community who are concerned with development of the field and its applications. Thus the program will include four interlinked sets of activities:

1. HCRP & the Scientific Community

- (a) Monitor ongoing research in the consciousness field and create a comprehensive data base on recent developments, current theoretical and methodological problems and areas where added effort could have a high impact.
- (b) Upon identification of current problems whose solution could have high impact, organize small group meetings on the topic with the acknowledged leaders in the field. Foster inter-disciplinary communication links among scientists involved with related problems.
- (c) Guided by a Scientific Advisory Group established for the purpose, design at least two major working conferences per year around the larger emergent issues to assess the current state of our knowledge. Examples of topics which might be addressed include: Science, observation and consciousness (new paradigms in the methodology of science); Self-regulation, differentiation and regeneration; Image formation, cognition and problem solving; Creativity and intuition; States of consciousness and their psycho-physiological discrimination.
- (d) Publish edited reports on the outcomes of these conferences as well as an occasional newsletter designed to keep the research community informed.

2. HCRP & the Foundation Community

- (a) Stimulate initiatives through such activities as (1) convening of informational and policy conferences for the foundation community and (2) establishment of a *Foundation Advisory Board on Human Consciousness Research*.
- (b) Service this Advisory Board on a continuing basis, providing objective assessment of current advances, methodological progress, critically needed research support, etc..
- (c) Publish a briefing newsletter reporting on all of the above.

3. HCRP & Scientific/Foundation Community

- (a) Generate occasional joint conferences around critical research needs and other issues of mutual interest.
- (b) Stimulate research proposals in areas with important potential applications; stimulate foundation interest in critically important scientific areas; act as "honest broker" between the two communities.

4. HCRP Public Communications Program

Design one major public conference per year to bring the implications of the on-going research to the attention and understanding of the public. This activity will most likely be conducted as a joint venture between the Institute and a major university, as has been done on many occasions in the past with other issues.

At the October 14-17 "assessment" meeting a number of substantive and methodological areas emerged as of particular importance at this point in the field's development. Some of these are listed below:

Important substantive areas

- Comprehensive and systematic exploration of relationships between states of consciousness and their physical and physiological concomitants. (One especially interesting "window" on the brain appears to be evoked, event-related brain potentials.)
- Comprehensive mapping of states of consciousness, using observers who have been trained to subjectively distinguish states that are psychophysiologicaly distinct.
- Studies of attention as an important key to understanding variations in mental health, aging and senility, ability to learn, and actualization of intuitive and other potentialities of the mind.
- Multidimensional studies of exceptional subjects (top athletes, virtuosos, memory prodigies, individuals gifted in psi).
- Placebo effect and self-regulation in healing and regeneration.
- The lifelong development of consciousness, its typical and exceptional patterns of unfolding.
- Cross-cultural studies of experiences of and traditions about alternate states of consciousness; salvaging the "disappearing knowledge" of primitive cultures.

Key methodological puzzles

- How to incorporate the inherently

subjective and non-verifiable data of self-reports. The technique of convergent operations, gathering and comparing physiological measurements, observations of behavior, and self-reports, is a promising approach but it does not completely deal with the non-verifiability problem. (Joseph Kamiya of Langley-Porter Psychiatric Institute reported some promising results in training observers to discriminate among psychophysiologicaly distinguishable subjective states.)

- How to reconcile the predilection of conventional science for an "objective observer" with the nature of research on consciousness, the understanding of which may require that the observer enter into and perhaps be changed by that which he or she is observing. (An extreme example, reported by Stephen LaBerge of Stanford's Sleep Research Center, was research in "lucid dreaming," where as experimenter he trained himself to be aware of dreaming while in the sleep state and to communicate out with signals even though technically asleep.)
- How to deal with experimenter influence when, for example, a warm, empathic relationship between experimenter and subject is felt to be conducive to the phenomena being studied.
- The need to redefine the concept of reliability of findings for situations where there is explicit or implicit recognition of the ability of the subject to make conscious choices.
- The need to reassess the usual preference for reductive-analytical "explanations," in situations involving a purposive element, which would seem to better fit with a more holistic explanatory mode. (Elmer Green of the Menninger Foundation gave one example, in the role of volition and visualization in healing through biofeedback training.)

In a much-quoted passage in *The Varieties of Religious Experience* William James said of the unusual states of consciousness, "No account of the universe in its totality can be final which leaves these other forms of consciousness quite disregarded. How to regard them is the question—for they are so discontinuous with ordinary consciousness . . . They forbid a premature closing of our accounts with reality." Perhaps the scientific world, equipped with an imposing kit of new tools, is now ready to pick up this trail where James left it nearly eighty years ago.

By Willis Harman and Brendan O'Regan

IN PURSUIT OF WELLNESS

The New Paradigm for Health in the 1980s



By Brendan O'Regan

New paradigms sometimes gather themselves together in a patchwork fashion. They often result from a weaving together of a palette of perceptions gleaned from older wisdom seen anew, careful analysis of things gone awry with the way things are and glimpses of fresh possibilities that may serve as the basis for a new synthesis, a new unifying framework. This would appear to be the kind of template upon which our new framework of understanding of what is meant by the term health will be built as we proceed into the 1980s.

In the past decade, we have seen a great deal of old wisdom given a new

lease of life and application to contemporary health problems. By and large, its re-emergence either coincided with or was caused by growing dissatisfactions with deficiencies in the current health care system. Much has been written about these deficiencies in books like *Medical Nemesis* by Ivan Illich and *The End of Medicine* by Rick Carlson. Even though some have argued that perhaps one or the other of them stated their case a little too strongly, it is still true that today more and more people are all too familiar with terms like "iatrogenesis" (physician created disease) if only because they knew somebody who died because of it. It is also true that the health-care establishment itself has

begun to hear the message and in various ways respond to the demands of its users. It is highly doubtful that we would have alternative approaches to natural childbirth available in even the few hospitals that offer it today if there had not been the vision of another way painted by the holistic health movement. Similarly, the slow but apparently steady growth of hospices to care for the dying can also be seen as a result of the movement toward holistic approaches. And contrary to what many in the medical establishment thought at the time, the intent behind these ideas was not to restore quackery to medicine but to remind us of the larger tapestry of *human* needs, not well served by the growth of the highly "techno-chemical" form of medicine we have today.

However, it is equally the case that even the holistic health movement is, in its own way, rooted in the search for better means for dealing with the situations of illness, their duration and repair. As such, the overall text of the movement has inevitably consisted of assembling more sensitive means of assessing problems, as well as taking the body, mind and spirit of the person into account when attempting to assist them back to "normal" health. Even though it is true that within this context, the edges of a more complete definition of health become visible, it would still seem to be the case that a large portion of what is understood by the term health even here derives its meaning from a sense of how to remove the negatives rather than knowledge of what the positive constituents of health may be. Given that there are a diverse group of disciplines and practices grouped under the umbrella of holistic health, there will inevitably be some who will argue that this is not totally true of *all* of the holistic approaches.

However, in a strictly scientific sense, it remains a fact that there has yet to emerge any *scientifically comprehensive* model of health which is built upon a foundation of indicators that *increase in value as health itself increases* toward the top end of the spectrum. (Rather, we continue to try and work with indicators which typically increase during the course of disease, e.g., temperature, heart rate, etc., and decrease to the norm upon return to "average" health.)

The point of all this in the present context is that even with the impetus derived from the holistic health movement, it remained unlikely that medicine would move that essential quantum step further and search for a positively defined concept of health. Even though there is

much intuitive knowledge about this possibility, volumes of folk wisdom, not to mention measures of common sense, we have yet to take any significant steps toward building the natural complement to our vast empire of scientific knowledge about disease, i.e., a scientifically defined knowledge-base on health. It is really in this context therefore that the fledgling concept of "wellness" becomes most important since it may well be one of the first steps toward consensus on the need to build a new methodology and conceptual structure for our understanding of health. The net result could be that just as we have built the natural complement to our folk-wisdom on disease in the form of increasing our knowledge of the ways of degeneration of the body and the multiple forms of disease that are our collective biological burden, we may now begin to build the complementary body of knowledge we need regarding the ways of regeneration, self-repair, maximum health and well-being.

This formidable task is one of some urgency today as we have slowly realized the limits of a medicine based on control of symptoms and dependent more and more on "technological fixes." We have gradually realized that the old adage about "an ounce of prevention" is not just some nicety we might wish to add on to medicine, but that it may well be the core of an essential next step in the evolution of our health care systems. Of course, part of the reason people often have regarded prevention as not much more than a "nice" idea was that most people trained with an orientation toward disease found it hard to see how the idea could ever be transformed into something workable, with the support of science and a good likelihood of really being applied. One of the essential shifts in perception that had to happen here was that we had to begin to connect the idea of prevention with the concept of wellness before it would even begin to be apparent that progress was possible. Why should this make any difference, you may well ask?

There are undoubtedly many reasons, but a look at a couple of the major candidates may shed some light on the matter. It would appear that there are some significant common denominators between why we have had a hard time conceptualizing a science of prevention and building a conceptual structure for wellness, "superhealth" or whatever our term of choice may be here. Perhaps the missing link in all of this has been our inability to discern the nature

and operation of regenerative processes in the human being. True, we have known of such a concept for centuries and it is even tacitly embodied in such myths as the "elixir of life" or Ponce de Leon's search for the "fountain of youth." We have even been aware of the capacity of other species to regenerate but it is only in recent years that scientific exploration of the capacity in humans has been undertaken. More recently still have we begun to see the connections between these processes and those underlying self-repair in general, whether initiated by psychological processes in the placebo response or by physical processes involved in fitness, nutrition or stimulation of the immune system.



This lack of knowledge about self-repair processes of course mirrors our lack of indices for wellness or health conceived of in positive terms. The richness of our list of indicators for disease, degeneration and decay has had multiple effects on our thinking, not least of which has been how it has rendered us almost incapable of even seeing that the coin may have another side. As we shall see presently, an interesting exercise emerges when one begins to ask basic questions about ourselves, our environment and our health care system from the point of view of this other side of the coin. And contrary to some expectations, they are *not* questions that are impractical to answer or have no bearing on "real" decision-making issues that have political, economic and quality-of-life related implications.

However, before significant shifts in perception about ideas as basic as our notions about health and disease can even begin to occur, there are many intervening developments that have to come about. One of them, of course, is a change in the perception and understanding of the public at large. This has

been slow in building and without it, it would be virtually hopeless to expect any change to occur in the other components of society that make up the overall picture here. When the Institute of Noetic Sciences took its first step toward attempting a positive definition of health in 1976 by funding the first phase of the project "The Search for the Superhealthy," the territory as a whole was of a kind that would undoubtedly have brought smiles to the face of a hermit looking for a quiet retreat! That initial report surveyed what the literature had to say about our scientific knowledge on healthy people and the pickings were slim indeed. In the meantime, it has to be said that they have not substantively increased much, but the context within which such an increase *could* occur has shifted greatly. A short time later, the Institute began work on compiling a systematic data base on holistic medicine—which is now available in the form of our book *Health for the Whole Person*. (It was originally agreed that this report would be published by the National Institutes of Mental Health, which supported its production with taxpayers' money. It has *not* been made so available and thereby hangs a tale we will tell you more about another time!) Not long after this, the Surgeon General's Office issued the report entitled: *Healthy People: The Surgeon General's Report on Health Promotion and Disease Prevention*. This was another important step in the formal recognition of this overall area—though it has to be said that even this report is still cast in terms of the removal of negative factors that have adverse effects on health.

The existence of these two rather large documents, albeit coming from two somewhat different sectors of our society, was in turn supplemented by the publication of a third: *In Pursuit of Wellness* by the Office of Prevention of the California Department of Mental Health. This was a survey of the attitudes of Californians toward their mental and physical health conducted by the Field polling organization. This report, which is available free of charge from the Office of Prevention, was the first such survey of the State and contained a wealth of intriguing facts about how people from a variety of ethnic groups perceived themselves in relation to the issue of wellness. Its title eventually became the title and theme of the overall conference, though with a shift in emphasis toward attempting to detail the list of questions appropriate for a research agenda for wellness.

The combined presence of all three documents seemed to suggest that a change was in the air and it was too important to ignore the obvious next step. Our initial conversations with the University of California concerning the need for a major conference on these topics, given that there were now two government-sponsored reports on the subject as a whole, went positively. Even at this stage (in late 1979) it still seemed somewhat of a risk to assume that there would be a large enough segment of the public interested in the subject to support the economics of running a major conference on the subject. So, there was much work to be done and even greater levels of support necessary before there could be any real sense that the idea would have the impact we hoped it would have. The first form of that support came in the form of a letter of endorsement for the idea from State Assemblyman John Vasconcellos, Chairman of the Ways and Means Committee of the State Senate to the University. Vasconcellos has long been one of the few legislators to have a real grasp of these issues and so his initial support came at a crucial time. The next major entry was the support of the Office of Prevention of the Department of Mental Health both as a sponsor of the event as well as the involvement of its Director, Charles Roppel, as an advisor to the conference planning process. All along, there was the enlightened vision of Dr. Lucy Ann Geiselman, Dean of the Office of Continuing Education in the Health Sciences of the University of California, San Francisco, who served to integrate these rather diverse sources of support.

The final major facet of institutional backing for the idea was not to emerge formally until much, much later, when we were in the final stages of planning for the meeting. It was, however, taking shape behind the scenes in the form of the Governor's Council on Wellness and Physical Fitness for the State of California. The council was created by Executive Order B 59-80, which is reproduced in its entirety on Page 14. Though the Council seems largely concerned with promotional activities within educational and government institutions, there is at least one clause in the charter which proposes the kind of support we are interested in: "Stimulate wellness and physical fitness research." The Council did then eventually endorse the conference and became one of the sponsors. In fact, "In Pursuit of Wellness" was the first event in the public domain that it actually voted to support.

To give life to this overall concept, we were fortunate indeed to secure the services of the internationally known inventor, author and all round Renaissance Man, Dr. R. Buckminster Fuller. At 85, Fuller himself was a living embodiment of the very idea of wellness and gave an opening address which searched the theme of evolutionary change as a context for the pursuit of wellness. His closing remarks, partly drawn from his new book *Critical Path* (to be reviewed in the next *Newsletter*), basically questioned the audience's commitment to the whole subject, with words to the effect: "Do you dare to evolve in this direction . . . Do you dare *not* to?" His remarks brought a standing ovation from the entire audience of more than 850 people. (Indeed, response to the conference was so much more than hoped for that we unfortunately had to turn away several hundred people.)

This was followed later in the conference by major addresses by Dr. George Lythcott, Assistant Surgeon General of the United States, and Dr. Michael McGinnis, Deputy Assistant Secretary for Health, Disease Prevention and Health Promotion, Department of Health and Human Services, Washington, D.C. The major proceedings of the conference as a whole were taped and are available on cassette for those interested. We are reproducing the list of available tapes on Page 16. In future issues of the *Newsletter* we will cover in more detail some of the themes and issues addressed by the conference. The idea that wellness may finally have "arrived" was embodied in the fact that at the close of the conference, Dr. Lucy Ann Geiselman was able to announce that this was now to be known as the First Annual Conference on Wellness and that, due to the highly popular response to the meeting, we



Executive Department State of California

EXECUTIVE ORDER B 59-80

WHEREAS, the State of California has a responsibility to maintain and promote the wellness and physical fitness of all the people of this state; and

WHEREAS, wellness, a state of well-being through self-responsibility, nutritional awareness, stress management, environmental sensitivity and physical fitness, is recognized to be the optimum state of being; and

WHEREAS, there is an increasing awareness on the part of individuals to assume greater responsibility for their own health and greater involvement in health care decision making; and

WHEREAS, it is recognized that the individual is the key and most promising factor in improved health for our population; and

WHEREAS, it is recognized that individuals who are psychologically and physically fit are healthier, more productive and less susceptible to stress, hypertension, cardiovascular and other diseases; and

WHEREAS, an organized and publicized program of wellness and physical fitness would greatly assist efforts already underway in the State of California which emphasize promotive and preventive approaches to health;

NOW, THEREFORE, I, Edmund G. Brown Jr., Governor of the State of California, by virtue of the power and authority vested in me by the Constitution and statutes of the State of California, do hereby issue this Executive Order to become effective immediately:

1. A Governor's Council on Wellness and Physical Fitness is hereby established.
2. The Council shall be composed of persons experienced or interested in wellness and physical fitness appointed by and serving at the pleasure of the Governor, with a Chairperson to be designated by and serving at the pleasure of the Governor. The Chairperson may appoint, subject to approval by the Council, an Advisory Committee to assist the Council.
3. The council shall provide a focal point within state government for all programs promoting wellness and physical fitness, and shall:
Develop and coordinate state and local activities involving the wellness and physical fitness of all Californians, including workshops, clinics, conferences and other similar activities.

could look forward to the Second Annual Conference on Wellness in 1981!

The next major task was for the three main members of the planning committee, Dr. Lucy Ann Geiselman, Charles Roppel and Brendan O'Regan, to come up with a conference design which could adequately both contain and display the diversity and richness of the wellness concept. Since the concept refers to factors at all levels of the individual and the environment, it was decided to deal systematically with each of four obviously major facets:

Human Biology:

Limits and Opportunities

What is the future outlook for regeneration in humans?

What are the biological limits to biofeedback and self-regulation technologies?

What role will genetic engineering technology play in wellness and im-

proved health?

New research indicates that there may be innate biological factors that influence our overall health—our gender, for example, affects individual wellness and longevity in ways that are just beginning to be studied. Future research in human biology will include an increasing effort to understand how innate factors in human biology shape and limit our potential for optional health.

The Individual:

Lifestyle, Choices, and Health

What is the individual's responsibility for creating and maintaining wellness?

What are the innate psychological and social characteristics of wellness?

What is the role of the mind/body relationship in maintaining health?

Individuals who wish to take responsibility for their own wellness can benefit from access to research findings to: explore the vital role of the mind in relation

to bodily health and recovery from sickness; to understand how temperament and personality influence health; and to make connections between social contexts and patterns of health.

The Environment:

Healing or Hazardous?

What is the role of the environment in maintaining wellness?

Can we develop a systematic approach to creating healthy environments?

Can the hospital environment be enhanced to facilitate wellness?

A major new aspect of environmental health research is the potentially positive effect that different environments can have on health. Much is known about what constitutes a "hazardous" environment; but much remains to be discovered about the characteristics of "healing" and life-enhancing environments.

Health Care Organizations:

Evolving Toward Wellness

How will the health science professions change in relation to the informed health consumer's desire to achieve and maintain wellness?

How will health science curricula change as we learn more about wellness through research and practice?

How will the development of insurance reimbursement systems create incentives toward maintaining wellness?

The economics of the medical care system are the subject of continuing research and discussion. The American health care system grew out of an emphasis on combating disease, and now seeks to include a new focus on prevention of illness. How will the existing systems of care change to accommodate this new emphasis, and how will the insurance system reorganize itself to create incentives for people to adopt health habits that lead to wellness and improved health?

To give some sense of the implications for society that the pursuit of wellness would lead to, we then added a final panel composed of a diverse group of people under the title:

The Future and Healthy People:

Political and Social Implications

How will a general reorientation of society's thinking toward the concept of wellness be accommodated politically? What new directions will emerge in the social and corporate worlds if institutions take on responsibility for creating an economic and social environment oriented toward wellness? Perhaps in the decade ahead we will find the answers to these questions. ●

- Assist schools in developing health and physical fitness programs for students, including those with special needs.
 - Encourage local governments and communities to develop local wellness and physical fitness programs.
 - Enlist the support of individuals, civil groups, amateur and professional sports associations and other organizations to promote and improve wellness and physical fitness programs.
 - Assist business, industry and labor organizations in establishing sound physical fitness programs to improve employee health and reduce the costs resulting from physical inactivity.
 - Stimulate wellness and physical fitness research.
 - Give recognition to outstanding developments and achievements in, and contributions to, wellness and physical fitness.
 - Collect and disseminate wellness and physical fitness information, and initiate advertising campaigns promoting physical fitness and wellness.
4. Members of the Council and Advisory Committee shall serve without compensation, but shall be reimbursed for their actual expenses. The Governor shall appoint an Executive Director and staff for the Council as needed.
 5. The Council is authorized to receive and disburse, on behalf of the Governor, federal and other funds made available to promote physical fitness and wellness.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the great Seal of the State of California to be affixed this 8TH day of MAY, 1980.

Edmund G. Brown Jr.
EDMUND G. BROWN JR.
Governor

ATTEST:

March Forgy Ee
Secretary of State

Spring Hill Conference

Participants from the Sciences

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Stanford University

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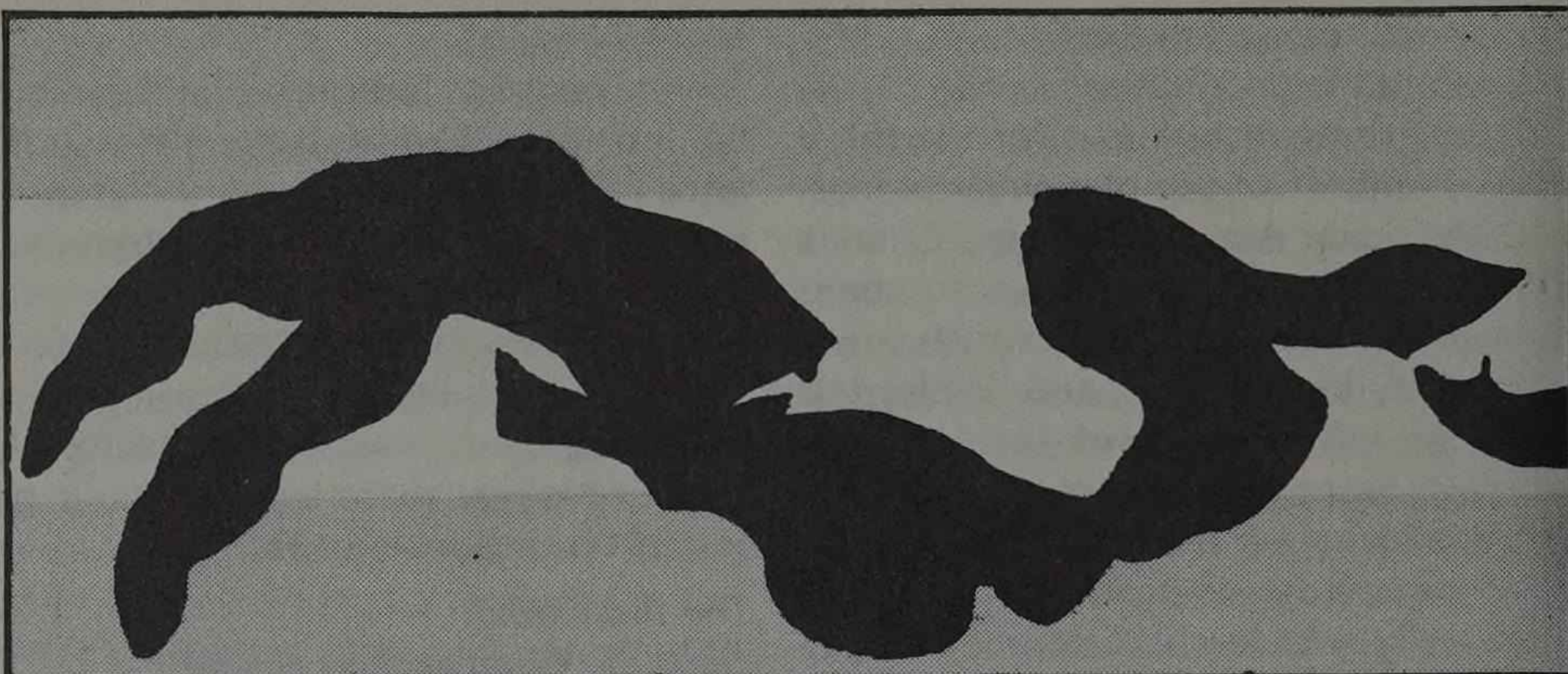
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Gary Zukav, Ph.D., Author, *The Dancing Wu Li Masters*
San Francisco, California



In Pursuit of Wellness

A Symposium: October 24, 25 & 26, 1980
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| No. 2 | The Environment: Healing or Hazardous? <i>Huey D. Johnson</i> , Secretary of Resources, State of California Resources Agency. Health Care Organization: Evolving Toward Wellness - <i>George I. Lythcott, MD</i> , Assistant Surgeon General, U.S. Dept. of Health and Human Services. | \$10.00 | _____ | _____ |
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| No. 4 | The Environment; Healing or Hazardous? <i>Brendan O'Regan, MS</i> , Director of Re- search, Institute of Noetic Sciences. Discussants: <i>Roslyn Lindheim, Ph.D.</i> , Professor of Architecture, UC Berkeley, <i>Herman Blake, Ph.D.</i> , Provost, Oakes Col- lege, UC Santa Cruz, <i>Michael Lerner, Ph.D.</i> , Executive Director, Commonweal, <i>Joyce McCann, Ph.D.</i> , Staff Scientist, Lawrence Livermore Laboratory; lecturer, School of Public Policy, UC Berkeley. | \$8.50 | _____ | _____ |



Superhealthy Day

By Ann Gagnon

What do you call a day where Virginia Satir, Jim Fadiman, Dr. Emmett Miller, and other top professionals present leading-edge concepts in holistic health? SUPERHEALTHY DAY! Thursday, October 23 was so declared by the Institute of Noetic Sciences.

At the beautiful Hillsborough home owned by Mrs. George Pope, a number of Bay Area community leaders gathered for a full day of information and experiences in Superhealth. Participants clad in leotards and exercise suits began arriving at 8:45 A.M. High protein drinks and muffins were welcome treats as the participants seated themselves for the opening speaker, Virginia Satir. Soon after, morning workshops in Tai Chi, Feldenkrais, aerobics and jazz dancing got underway on the spacious lawns and in various rooms of the lovely home.

A delicious and nutritious lunch preceded Jim Fadiman's talk on "The Role of the Mind in Health." Afternoon workshops followed in such areas as visualization and the athlete, deep relaxation, acupuncture, and a total health program.

At the day's end enthusiastic participants declared Superhealthy Day marked the beginning of a tradition. It was only last May that Ann Gagnon, Director of Support Services, and Jane Otto, community leader and volunteer fund-raiser, met to form a committee to plan this event. How rewarding it was then six months later for the committee to hear participants comment, "Let's do this twice a year." "We need two full days so we can experience all the workshops, and not have to make choices." "This is by far the most stimulating fund-raising event I've ever attended." Special thanks go to Nicholas dePaul, Phil Gagnon, Lori Simons, and Sharon Tennison.

Our volunteer staff has grown by leaps and bounds over the last year. As a way of continuing to build community and show appreciation to our volunteers, the staff sponsors informal get-togethers for volunteers to be kept abreast of the many activities and developments at the Institute. It gives all of us a chance to spend time together, while enjoying refreshments and conversation. Please call Ann Gagnon at the Institute if you are interested in joining our volunteer staff. We're certain it will be mutually beneficial.

- o. 5 Health Care Organization: Evolving Toward Wellness, *Evalyn S. Gendel, MD*, Director, Human Sexuality Program Clinical Professor in Psychiatry, UC San Francisco, Discussants: *Halstead Holman, MD*, Professor of Medicine, Stanford University. *David S. Sobel, MD, MPH*, Acting Chief of Preventive Medicine, Kaiser-Permanente Medical Center, Fellow, Health Policy Program, School of Medicine, UC San Francisco, *David E. Hayes-Bautista, Ph.D.*, Associate Professor, School of Public Health, UC, Berkeley, *James R. Brown, MD, MPH*, Director Student Health Service, UC Berkeley. \$8.50 _____
- o. 6 The Future and Healthy People: Political and Social Implications, *J. Michael McGinnis, MD*, Deputy Assistant Secretary for Health, Disease Prevention and Health Promotion, Dept. of Health and Human Services. A Panel of Futurists, Educators, and Politicians Survey the Political and Social Implications of Wellness: *Shirley S. Chater, Ph.D.* (Moderator) Vice Chancellor, Academic Affairs, UC San Francisco, *Willis Harman, Ph.D.*, President, Institute of Noetic Sciences, Associate Director, Center for the Study of Social Policy, Stanford Research Institute, *Rick J. Carlson, JD*, Director, Health Resources Group, *Marilyn Ferguson*, Editor/Publisher, Brain/Mind Bulletin. \$10.00 _____
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TRANSFORMATION: TOOLS FOR CHANGE



While Young Ones Sleep Children Often Dream by Paul Pratchenko

By Cherie Carter-Scott

Editor's Note: Cherie Carter-Scott is the founder and president of Motivation Management Service, Inc. (MMS), a human relations and development firm that trains people to utilize their untapped resources. It offers workshops on self-esteem, self-management and consultants training. Cherie Carter-Scott can be reached at MMS Headquarters, 2015 Steiner, San Francisco CA. 415/563-3033.

How do you discover your destiny or purpose on earth? How do you gain access to the internal code containing answers to life's questions? How can you be certain of a karmic mission or task in this life? Is it all predetermined? What role does choice play? Wandering aimlessly, will it find you, or must you aggressively pursue some course? Is it necessary to leave contemporary society or to seek a teacher who appears to know more than you do? Is there any point to any of it, anyway?

These are provoking questions that have tantalized the world's greatest thinkers as they pondered and studied the nature of man. Myriad "answers" have been zealously put forth in the name of science, religion, philosophy, politics, or psychology. Many professed to know "the Truth," to have discovered "the Answer." Enthusiastic believers proceeded to proselytize. And an apparent division of mankind has emerged of "haves" and "have nots," those who have been privileged enough to know "the Truth" and those who have not, those who have been converted and those who are yet to be.

In reality, truth is available to anyone. It is revealed to those who are receptive within themselves, those who are willing to listen with an inner "ear." It is possible to know with certainty when listening openly what is *true*, what is *right* for oneself, without "already knowing." And the truth that we can each know individually is not transferable; it is knowing what is right for oneself alone, not what is right for others.

How is the truth revealed?

Being eager to hear, unattached to what you think you know, willing to receive whatever message you hear will make you "ripe" for the telling. The telling itself can occur in many ways. Sometimes it is a vision, a flash, a lightning that suddenly illumines everything. It may be an intuitive sense that you must be in a certain place at a certain time, or that you must reach a particular person. Sometimes it is an inexplicable pull towards or away from a person, place, or thing. It can be a moment of clarity where before there was confusion, as if some curtains had momentarily parted. Often, it is much like a scavenger hunt where each step leads you to the next "clue," following one clue leads you to another, and so on. Ignoring, discounting, or missing a clue leaves one in confusion.

Perhaps the biggest challenge is to trust the clues and act on them. For the most part, our training in decision-making is to be logical and rational. We are taught to behave only after careful con-

consideration, armed with sound reasoning. To act upon a feeling, a vision, a flash of intuition is not rational or logical. It is difficult to explain these experiences or to justify acting upon them. It forces the individual to choose which level of reality to trust and act out of—subjective or objective? If I choose to trust subjective reality, what proof is there that I really experienced what I experienced? The doubts and scepticism of my protective mind urge me to discount my experience, to brush it aside. And that leaves me in a state of "I just don't know." To allow the cognitive faculties to pummel any "clue" into oblivion is to leave oneself with no other recourse. "I don't know" calls a temporary ceasefire with; no action can be taken while you are noncommittal, "on the fence." "I don't know" circumvents any argument, as well as renders you powerless.

Creating a conducive environment.

It can be expeditious to use another person in the process of culling the clues, hearing the resonance of your truth aloud, determining a course of action, and receiving support for *knowing* and *trusting*. What are the qualifications for such a person, the optimum facilitator? First of all, this person must want you to discover your own inner truth and be willing to spend the time with all of his/her conscious attention on you. The ideal facilitator wills being "present" with another, essence to essence, with judgments, ideas, projections all temporarily suspended.

The facilitator uses a kind of "x-ray vision" that pierces through apparent limitation, seeing you in your divine, essential *ability*. Beyond the walls of limitations lie the heart's *dreams* and *talents* to bring them into reality. It is the task of the facilitator to catalyze your discovery of all that lies beyond the walls. In this relationship there is no place for compe-

titution or one-upmanship. This relationship involves the merging of energies, unconditional acceptance and encouragement, discovery, and truth. Only those skilled in this mode of facilitating will truly assist you in uncovering clues and in determining your direction and pursuing it.

Everyone has a dream—something you hold in your heart while you yearn for its fulfillment. Its elements include fantasy, magic, and wonder; and it seems just beyond reach, yet desirable enough to believe in the possibility of it being actualized. You may be consciously aware of the dream, or allowing it to lie fallow beneath the surface of your awareness.

In an ideal atmosphere of trust and safety, you can reveal your dream. You can allow yourself to risk letting another in on your heart's secret when you sense there will be no criticism or ridicule; no one to point out its impracticality, to try to talk you out of it, to project his/her own unfulfilled dreams onto you.

The optimum facilitator creates such an environment. Using the tools of Socrates he/she inquires, deftly probes, invites you to uncover or reveal your dream or truth. The next step is to anchor that truth to the physical plane, and with encouragement, to list the first step of action, and the second, and the third, as you build a bridge from the heart to life, as you translate a vision into reality.

Fulfilling one's destiny requires a shift from outer-directed motivation for approval, attention, and the acceptance by others to inner-directed motivation, acting upon the directives of the being. The being is that calm, certain place within that guides our path through life, allowing us to love and trust ourselves and others.

Access to the being is through the feelings. The place where most of us begin is in our analytical minds, where fear,

doubt, and confusion prevail. The process looks like this:

- MIND
- FEELINGS
- BEING
- CHOICES

The optimum facilitator allows and encourages one to go through the process of hearing the mind and experiencing the feelings in order to have a clue, an answer, emerge.

The discovery of one's destiny or purpose has a simplicity to it. There is a sense of "clicking in" or "rightness" that confounds the mind, but feels complete and whole. For a moment at least, the flurry of the mind recedes, and there is nothing to do with the truth but to embrace it and let it be.

To fulfill your destiny is to surrender to your truth, to your own process of evolution, to the tasks at hand, and ultimately, to your God. It means giving up attending to the doubts and fears, and beginning to trust the messages given to you as *real*. It means following and acting upon your inner sense without analyzing it or trying to comprehend it. It will never make sense. No amount of scrutiny will ever lend reason to what is basically irrational by nature. The calm within lies beneath the struggle and thrashing; the challenge is to let go when you don't think you "should." It is rather like skydiving: the only way down is to let go and jump!

Then what? Just be engaged in doing it! Be committed to having your vision, your dream, come true. It isn't enough to have a dream. Those who leave their marks do what it takes to turn the dream into reality. They persevere, they have a tenacity and a deep sense of purpose. When you've discovered your purpose, you've just begun a long journey. You've arrived at the beginning. ●



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HEALTH for the WHOLE PERSON

edited by
Arthur C. Hastings, Ph.D. • James Fadiman, Ph.D. • James S. Gordon, M.D.

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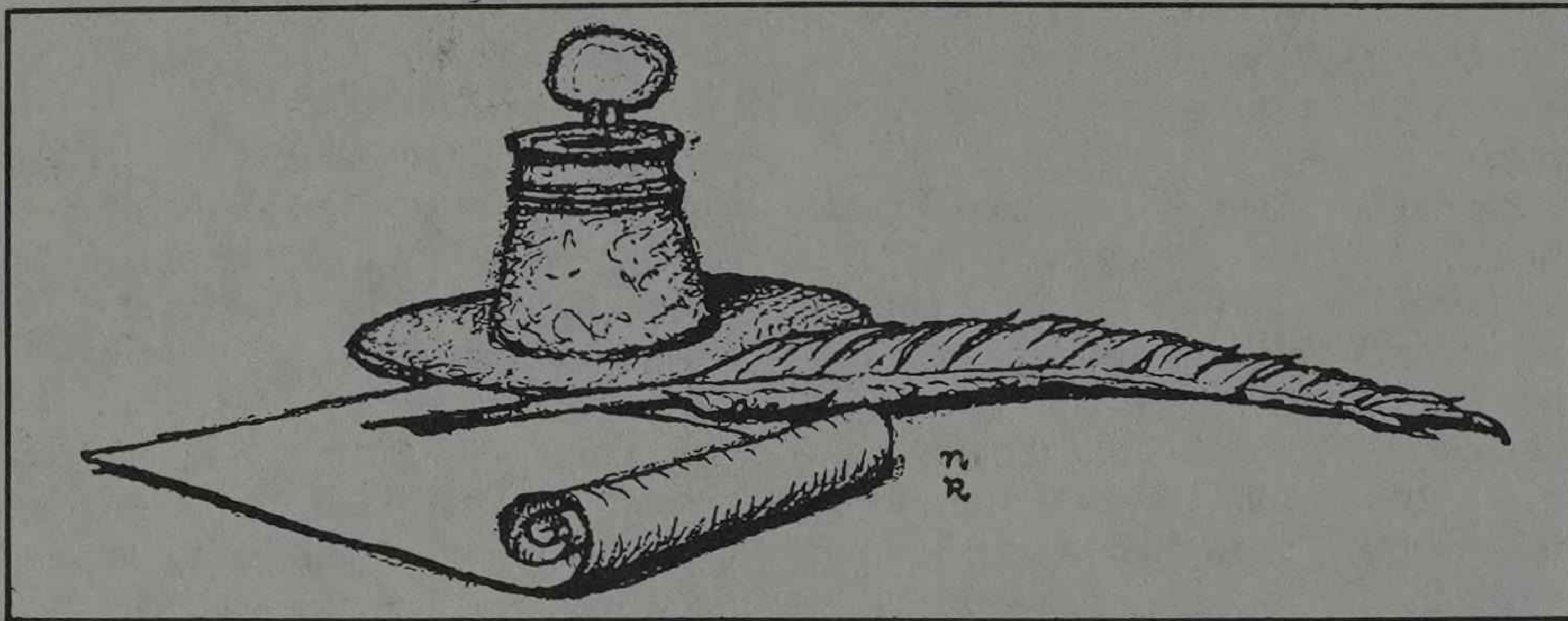
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Noetics Sponsors Tours

Travel is an excellent way IONS members and friends can grow closer while they have a pleasurable vacation in exotic lands (at less cost than individual travel).

Our tours will be headed by people with a deep knowledge of the areas we visit and who have expertise in human consciousness research. Each tour will be designed for an appreciation and enjoyment of the sights for which each area is renowned, as well as for an exploration of the inner wisdom in ourselves and the people we meet.

The trips listed are being planned for 1981 and 1982. It would help us prioritize destinations if you would write or call and tell Marguerite Craig the dates and areas you most prefer. We'll write more in the next *Newsletter*, and will send you brochures on each trip that interests you. We welcome your suggestions on other destinations and your general comments on this new IONS program.

South America - 3 weeks

Peru, Bolivia, Brazil, Haiti—possibly with Stanley Krippner, Ph.D., as our guide, meeting healers, exploring sacred spots, enjoying High Andes cities, including Machu Picchu, jungle areas, including gigantic Iguacu Falls, experiencing Indian and African cultures, including Bahia at Carnival time, and a touch of voodoo in Haiti.

Egypt & Greece - 3 weeks

Exploring the splendors of Egypt's past under the guidance of scholars researching the energy fields in Egypt and the ancient healing techniques buried in hieroglyphic records. Also meeting people

working for peace in the Middle East. On to Athens and its treasures and a 4-day cruise with shore excursions to the Greek Islands of Santorini, Rhodes, Patmos, and others.

Hawaii

Onearth Gathering at Maui, June 13-21, 1981. Speakers include Peter and Eileen Caddy and Willis Harman. This is the first year this important annual gathering has taken place outside of Findhorn, Scotland. If you're going, call us and a group rate could save you money.

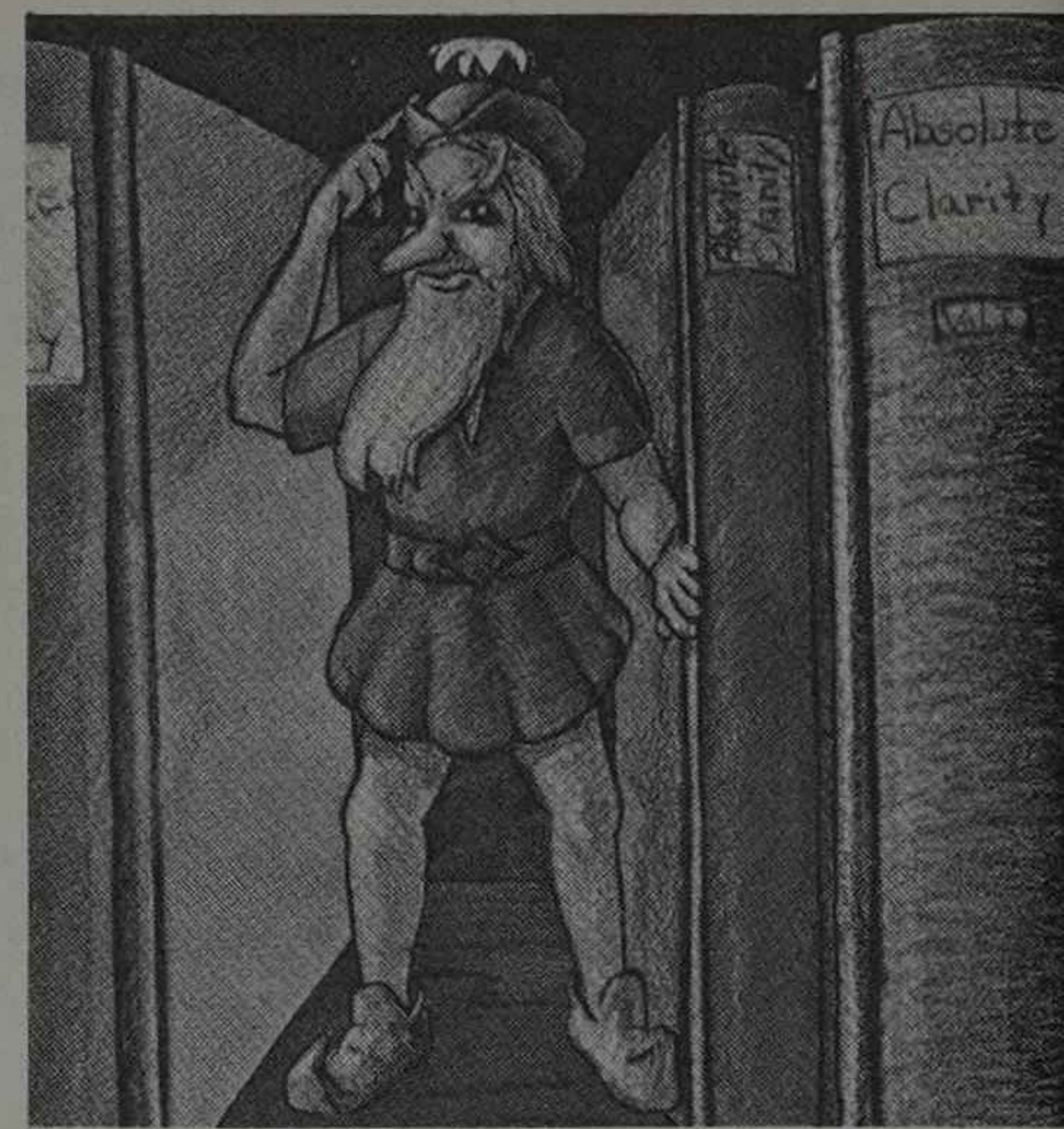
Sri Lanka (Ceylon) & India - 3 weeks

Sri Lanka is probably the world's loveliest island with ancient cities and exotic art; an economy and social system at a crossroads. Southern India's exotic Hindu and Buddhist temples, primitive villages, Sri Aurobindo's ashram and Auroville, international city of the future, Sai Baba's ashrams and social works, the Government College of Indian Medicine and the University of Bangalore to talk with researchers on kundalini energy; north to Delhi, Agra, the Taj Mahal, and perhaps a visit to Mother Theresa's hospice in Calcutta.

England & Scotland - 2 weeks

London, Glastonbury, Stonehenge, Edinburgh, Iona, and Findhorn, with optional attendance at the 11th conference on Holistic Health and Healing in London or a one-week healing class with a leading Scottish healer.

Marguerite Craig, Tour Coordinator



Absolute Clarity by Paul Pratchett

Library Announcement

The Institute, as you know, has recently made a commitment to perform significant research projects on an in-house basis. This commitment, while increasing opportunities, has also increased the needs of the Institute. Among other things, our need for more staff and workspace has grown. Additionally, we have a greater need than ever for a quality library of the essential works in the areas of concern to the noetic sciences.

The need for this expanded library is all the greater since the Institute is engaged in work in relatively new, pioneering areas. Because these areas are new, the libraries and research files of the large universities and institutes do not reflect either the interests or the new organization of knowledge demanded by the emerging new paradigms. In short, if the Institute is to write proposals, conduct research, and disseminate information in the emerging areas of the noetic sciences, it cannot depend on the information resources of already established libraries. A library for the noetic sciences must be developed.

We have, over the past year, gradually expanded the library through acquisitions for particular projects and through a small fund which has been budgeted for general library purchases. Much more, however, needs to be done.

We would be grateful for any donations of books (especially recent books) in any of the following broad subject areas.

1. General psychology
2. Neurology & biology
3. Health & medicine
4. Creativity & the gifted

All donations of books will be greatly appreciated, and are tax-deductible as well.

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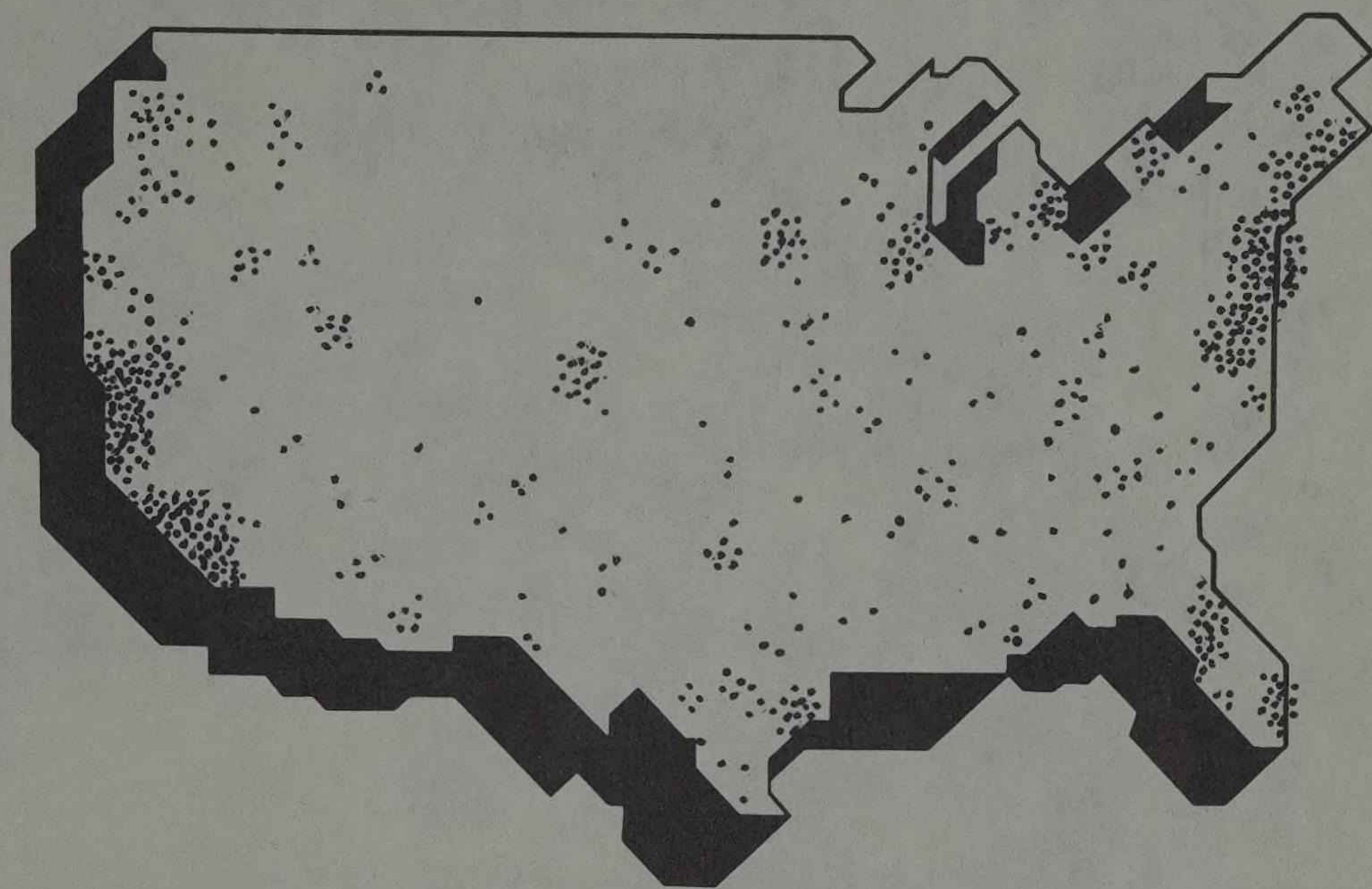
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Join the Noetic Sciences Membership Network —Now Border to Border and Coast to Coast (and Overseas)

As you may know, the Institute was founded in 1973 by Edgar Mitchell, Apollo 14 Astronaut, to support research and educational programs which expand mankind's understanding of the nature of Consciousness and the mind-body link. Today concerned people throughout the Country and overseas have joined with us in this challenging and timely endeavor.

The Institute, a non-profit organization, is financed almost completely by voluntary donations and our activities are limited only by the donations we receive. Will you help? Become an Associate, Supporting or Sustaining Member, receive copies of our *Newsletter* and participate in our activities. Full details are included below.



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Institute of Noetic Sciences

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Attention: Membership Committee

Robert J. Dixon, Chairman



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

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Associate members will receive our *Newsletter* and the opportunity to purchase research reports and other material.

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Supporting members will receive the *Newsletter*, a subscription to *Brain-Mind Bulletin*, and a selection of the Institute's research reports, books and other material.

Sustaining Membership—Annual Contribution \$500.00 Plus.

Sustaining members, in addition to receiving material sent to Supporting members, may choose to participate in various Institute activities including:

- Serving on an informal advisory group.
- Sponsoring a particular research project.

Why do people become members of the Noetic Institute?

"I join wholeheartedly 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*

"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*

"One often wonders how one's name gets on so many lists. In this case, however, I was delighted to receive your *Newsletter*. It is exactly the scholarly and rational type of publication I have been searching for to nourish my interest in alternatives." —*New York*

"I have just absorbed Vol. 8 No. 1 of your *Newsletter*, rather a humble word for a fine magazine. There is a great deal in it that engages me deeply and several articles we may want to excerpt or reprint if we can get permission." —*Massachusetts*

"Congratulations on the publication of one of the most stimulating, well researched and informative Newsletters I have ever had the privilege of receiving . . . I wish to give an Associate Membership as a gift to a friend." —*Palm Beach, Florida*

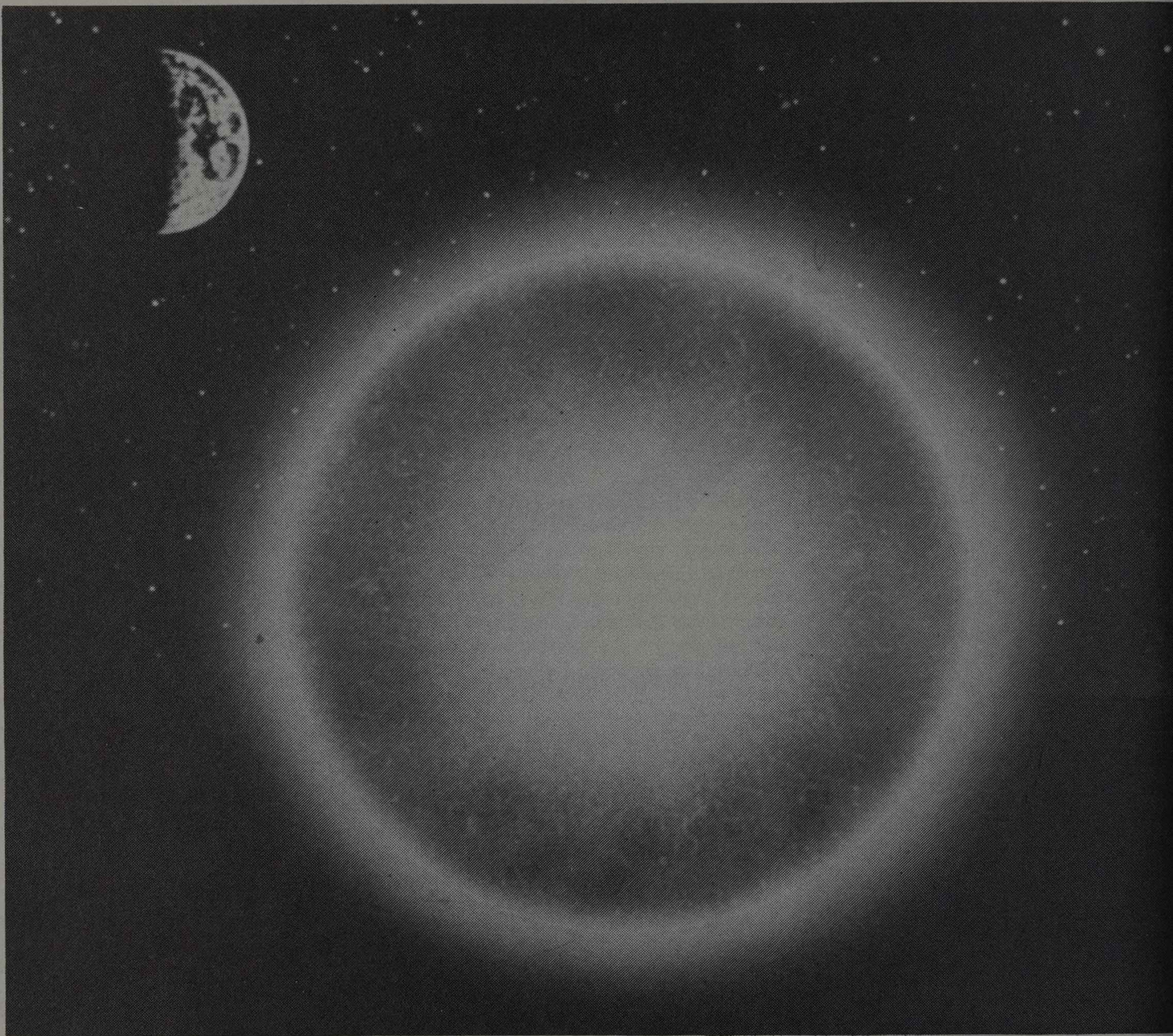
"This is the most literate Newsletter I have seen, and yours is the only Institute I have joined because I believe so thoroughly in the concepts out of which you are operating."

"This (check) is to cover a Supporting Membership for myself. I am also enclosing a list of names of friends of mine in Houston whom I wish to receive your mailing. It seems to me you have done the best job of putting the whole package together of the things in which I am interested." —*Houston, Texas*

"I recently received your package of materials, including your *Newsletter*. I have yet to finish reading through it, but as a writer/publisher let me congratulate you on a continually improving communication effort." —*San Diego, California*

"I have just become an Associate Member of the Institute and am very excited at the scope and vision of your *Newsletter*, so excited, in fact, that I have been showing it to as many people as I know who should know about it." —*Los Angeles, California*

"Your *Newsletter* introductory package arrived at the moment it was most needed. I was renewed by its positivism and hope. I congratulate you on your pioneering endeavors and wish to support you and your work as much as possible." —*Pennsylvania*



Courtesy of Amber Galleries, San Rafael, California

Birth by Geoffrey Chan

*The best and
most beautiful things
in the world
cannot be seen
or even touched.
They must be felt
in the heart.*

Helen Keller