

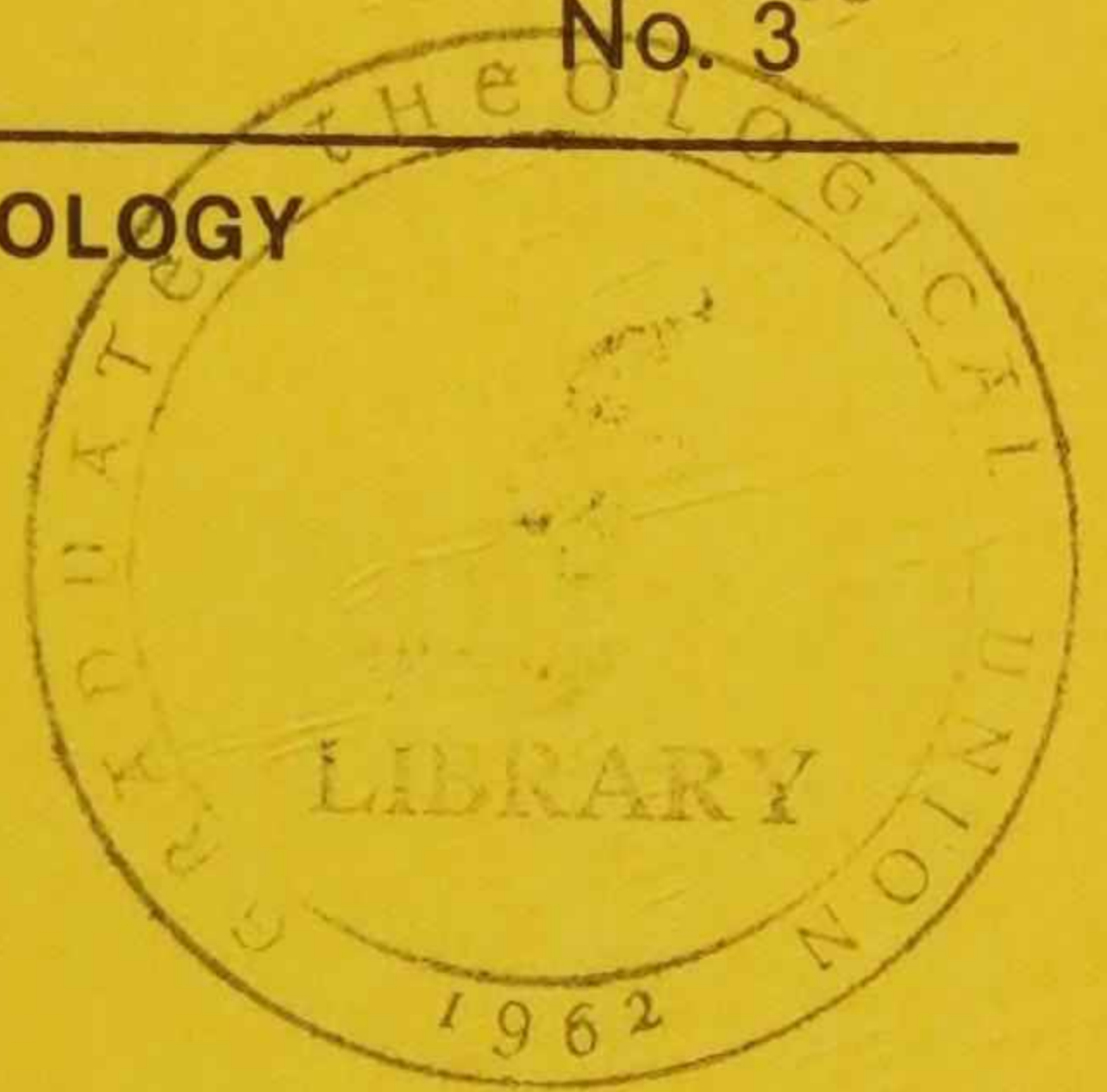
METASCIENCE

QUARTERLY

A NEW AGE JOURNAL OF PARAPSYCHOLOGY
AUTUMN 1980

DEC 09 1980
No. 3

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METASCIENCE

Vol. 1

QUARTERLY

No.

A NEW AGE JOURNAL OF PARAPSYCHOLOGY

AUTUMN 1980

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The MetaScience Foundation is devoted to the pursuit of scientific information in the field of Parapsychology and related areas. *MetaScience Quarterly* is designed to convey this information in an academic and professionally responsible manner in the hope that such knowledge will shed more light on the nature of man's existence.

NOTE: We are especially interested in empirical and theoretical papers on the following topics: telepathy, synchronicity, precognition, psychokinesis, UFOlogy, astrology, graphology, Kirlian photography, the physics of consciousness and related areas.

MetaScience Foundation is a legally established non-profit organization. All contributions are tax-deductible.

Soviet Parapsychology is the topic of Part II with an article by Russian scientist Barbara Ivanova on psychic animals. **MSQ** would like to thank Dr. Marshall Gilula, editor of *Journal of Holistic Medicine*, for the Ivanova piece. Doctor Gilula was fortunate enough to have spent a number of months working in Russia on studies on the EEG and telepathy and his report follows.

Part III contains an in-depth interview with the world famous psychic Uri Geller which was conducted at his apartment in June 1979. Four years ago in 1976, with Howard Smukler, I first met Geller briefly, and in this informal setting saw him psychically bend two keys; the second key was my own. As the key was in the process of bending I placed my hands on Geller's in an attempt to feel something. My hands detected nothing strange, however I do have a distinct memory of seeing the key start to bend and continue to bend. This account is corroborated by Mr. Smukler, who was then editor of **ESP Magazine**. During these past seven years I have also witnessed the controversy continuing unabated, concerning whether or not Geller is a charlatan or a psychic. Fortunately, during the interview, I was able to ask some of the questions regarding deeper issues, if in fact Uri is who he claims to be. Also in this section is an article by A. Li, as he attempts to explain how the eye sees auras.

Right now I have before me over 2800 pages of writing on Uri Geller. This includes three biographies, four scientific texts that show conclusive evidence regarding his abilities, as well as four critical works, uncompromising in their position that Geller is merely a magician.

The Geller issue is so far-reaching that it is impossible to calculate his influence on the thinking of many of the greatest philosophers, scientists and physicists of our day. Each person who reads these words has an opinion concerning Uri Geller. Your own position not only reflects upon the reality or non-reality of this young Israeli, but also, as we shall see, your own concepts regarding the great mystery of our existence.

A Word of Thanks

MetaScience Quarterly wishes to thank Howard Smukler for donating his entire parapsychology library to the MetaScience Foundation. His continuing support is most appreciated.

Corrections

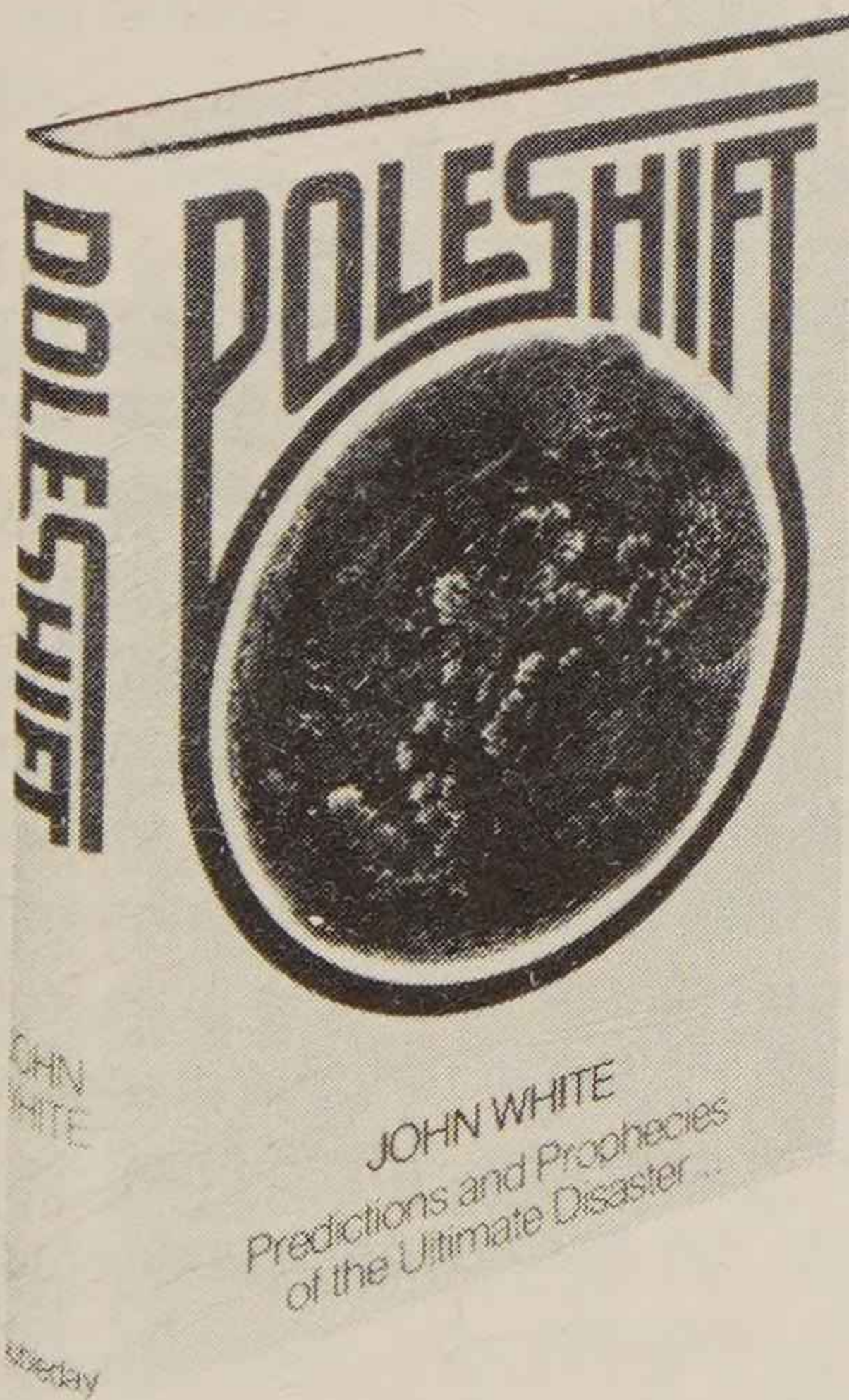
The page numbers of Volume 1, No. 2 of **MSQ** should have been numbered from pages 101-176. Instead they are numbered pages 1-76.

On page 59 (159) of Volume 1, No. 2, paragraph five of Dr. Gora's article "Pythagorean Concepts in Quantum Physics, Part I," the sentence: "Obviously, q and p can no longer be represented by ordinary algebraic quantities for which $qp = pq$ and hence $qp - pq = 0$." should read: $qp - pq \neq 0$. This inequality is due to the fact that q and p are not normal algebraic symbols. In describing the vibrational and rotational qualities of the atom's particles, q is a cartesian-type space coordinate of the oscillating particle and p is the corresponding momentum (mass times velocity). Rather than being represented by ordinary algebraic quantities, the quantum-mechanical q 's and p 's represent matrices or square arrays of ordinary algebraic quantities.

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DOUBLEDAY

Letters to the Editor

Dear Sir:

I would personally nominate the two following books for the 1970's decade, **UFO — Contact From the Pleiades** and **Uri, A Journal of The Mystery** by Andrija Puharich. The first book proves an airtight case for U.F.O.'s and puts them in a new category—I.F.O. (Identified Flying Objects). The man to contact for an article on this story is Marcel Vogel, the Plant Man, out in California. The second book demonstrates a nexus with another space civilization for the next step forward in humanity's evolution through the Jewish race.

The man to contact for an article on the thirty year plan which culminated in a mind link with other space civilizations is in your editorial comments, "as bizarre as the man appears to be," Andrija Puharich. This man is considered in some circles the greatest parapsychologist of the 20th century. He represents the Sherlock Holmes of parapsychology.

Sincerely yours,

Virginia Gibson
49A Church Street
Bedford Hills, NY

Dear Marc:

Many thanks for sending me the current Quarterly with that sparkling and laudatory review of **Cosmic Pulse**. I am most grateful for your kind words anent my work, and highly appreciative of your ability to render my views accurately—something few reviewers are able to do, it seems.

As far as Wilhelm Reich (WR) is concerned, many people have replicated his work with the orgone accumulator, including R.H. Atkin, a physicist at Cambridge University in England, and Dr. Bernard Grad, a physicist and lecturer at McGill in Toronto. Virtually all of the licensed psychiatrists who are medical orgonomists have also had to run the full gamut of Reich's experiments, including Experiment XX—although I am doubtful that all were successful in the latter crucial area. I have concentrated my efforts mainly on weather engineering, which I have taken quite a distance down the road from WR's day, but this has not been done through WR's indications in this area—most of which are incorrect—but rather by synthesizing Anthroposophical knowledge with WR's physical discovery of the chemical ether.

As I stated in **Cosmic Pulse**, nobody can correctly evaluate WR's final days as a free man without accurate spiritual knowledge. You weren't around in those days, and it is as well to bear in mind that the psychiatrists—all qualified to the highest standards—who knew Reich well totally reject the diagnosis of paranoia that has become popular since. The late Dr. Albert Duvall told me, for example, that he had been himself a psychiatrist for more than twenty years when he knew and worked with WR. He said that to call WR paranoid was absurd. In Duvall's

words: "He was anything else BUT paranoid. Far from such a state, he was by contrast and in fact, the kindest and most considerate man I have ever known." You may want to take note of this divergence between the numerous retrospective diagnosis of WR, and the diagnosis made by the psychiatrists who were his longtime associates.

On the UFO photos that John White has told you about, it will be a long time before a complete corroborative exhibit can be assembled. All of us have other things to do than work on the UFO subject, from which I have been retired for a couple of years anyway. The Rumanian engineer has grave difficulties with police surveillance, and the material has to be virtually smuggled to this side of the Iron Curtain. Nevertheless, it is coming to hand, and the Italians have irrefutable evidence of the plasmoids that supports and expands my original 1957 discovery of these things.

I will certainly keep in mind your kind offer to publish these findings, but as things now stand, I believe we will put them into a privately published book of some kind, put out perhaps 2,000 copies and let it all go at that. The sheer magnitude of the discovery will ensure that another quarter century or more will pass before orthodoxy will find its own way to these revolutionary discoveries. For my part, while it has been most thrilling and satisfying to have my work replicated and verified after more than twenty years, I have no more time available to fool with something so far beyond the spiritual and intellectual capacities of mechanistically biased humans. We have to face the facts of our age, which are that armored humans will wreck the earth before they will open themselves to anything as life-giving and life-sustaining as this. What humans are like and what we are justified in expecting from them comes to us in all its clean clarity from WR—the most comprehensive and correct descriptions of social pathology ever presented.

In any event, we are many months from having such a collection completed, but how strange it seems that NASA has recorded images just like mine of 1957-58 and **suppresses** the photos. This is an expression of what I had to say in the previous paragraph. Thanks to John's enterprise, we now have a "NASA Critter Collection", but they are worming out of it by having loudmouth Oberg identify these photos as frauds. Pure social pathology.

Thanks again for your kindness in reviewing PULSE and giving it a boost. The book is, of course, a total commercial failure in all its editions and printings, but that doesn't mean that it isn't a success otherwise. Just getting it into the world was a major victory, and I thank you for your reinforcement of that victory.

With kind regards,
Very sincerely yours,

Revor James Constable
Merlin Weather Engineering
San Pedro, California

Dear Marc:

Kudos for your outstanding Winter, 1980 edition. The Quarterly renders a valuable contribution to that vast area separating the physical sciences from the non(pre)physical.

The letter from John Palmer Ph.D. struck me as a caustic, inept attempt to "put down" the contents of your earlier submitted paper. Since I haven't studied your manuscript, I can't say whether I agree with Palmer or not, regarding its accuracy. However, I think he mishandled the reply; for he lost contact with the objective scene, which is his presumed Cradle of Safety. Palmer performs a gross disservice to the scientific world, his colleagues and yourself—when his obvious emotional and subjective prejudices come through.

Yours truly,

Bill Cox
Pyramid Guide
714 Rosarita Lane
Santa Barbara, CA 93105

(Omni Publications offers four cloth bound books on Tesla for \$50.00 instead of \$68.95. These are: **Colorado Springs Notes, 1899-1900, Lightning in His Hand, Experiments with Alternate Currents of High Potential and High Frequency**, and **Inventions, Researches and Writings of Nikola Tesla.**)

Colorado Springs Notes: 1899-1900

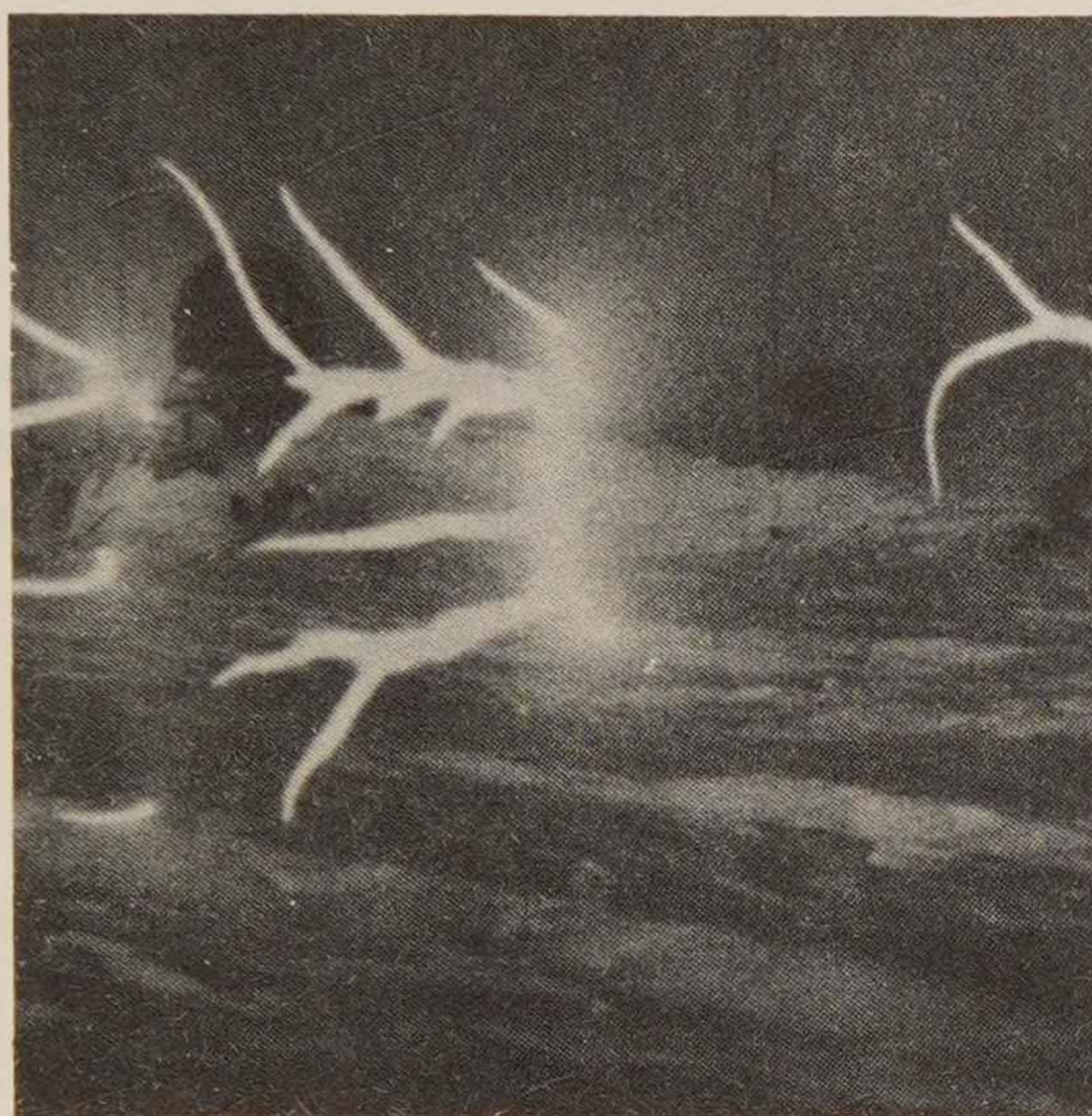
This is the text of the crucial research diary that Nikola Tesla kept for his personal use of experiments he conducted in Colorado Springs, Colorado between June 1, 1899 and January 7, 1900. With the help of special coil arrangements, he conducted a series of experiments with which he discovered "stationary waves" travelling in our planet, and thereafter proceeded to articulate radio systems, as well as the transmission of electrical energy without wires. He describes events still difficult to comprehend with today's scientific terms of reference. A very advanced research is his work with artificial ball lightning, and the use of the planet as a resonating circuit. The notes are very well introduced and commented on by Prof. Aleksandar Marincic, who works as scientific adviser to the Nikola Tesla Museum. (He can be reached at Bulevar Revolucije 73, 11000 Beograd, Yugoslavia.) Any serious student of electrical engineering will find creative opportunities with this masterpiece.



FOR SPECIAL ARTICLE ON NIKOLA TESLA
see Vol 1 #1 of MetaScience Quarterly.

See back page of this issue for details.

Another Sparking Photograph!



The above picture was submitted by Professor Harold Sternbach from the University of Rhode Island. It was taken in 1958 in Antarctica by one of his former students who claimed that the spikes in the photo typically appear on pictures taken there. Note the similarity to the sparking photograph from MSQ, Vol. 1, No. 2.

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Note: Due to rescheduling, the deadline for the first annual MSQ awards has been moved up to coincide with the 4th issue.



Editorial:
**The Mind of the Skeptic &
the Hierarchy of Doubt.**

by Marc Seifer

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The following paper will critique the four works below in its attempt to present a full picture of Uri Geller.

ESP and Parapsychology: A critical re-evaluation, by C.E.M. Hansel, Prometheus Books, NY, 1980. \$15.95.

The Psychology of the Psychic, by David Marks and Richard Kammann; Prometheus Books, NY, 1980; \$15.95.

Science and the SuperNatural, by John Taylor, Dutton, NY, 1980; \$10.95.

'Book Review of *The Geller Papers*' by Ray Hyman in *The Zetetic*, Vol. 1, No. 1.

"After years of dependence upon the 5 senses and the attendant acceptance of mortal limitation, I am certain that you can see how intensely important it is that your thinking become geared to new possibilities in order to function free of human restrictions; but by those who say because they do not know, 'Impossible,' let me say to all freedom's name. 'Try!' . . . Prepare your consciousness for the knowledge of tomorrow . . . Beloved ones, you must be sane and balanced in all you do, but realize that true science borders on the miraculous to those who do not understand its formulas." *St. Germaine in Studies in Alchemy* by Mark Prophet.

In this day of uncertainty when political poles shift almost 50 points virtually overnight, rumors spread that America's trips to the moon were a hoax and Bob Dylan is reborn a Christian, it is no wonder that the controversy surrounding Uri Geller has attained another level of acid criticism. 1980 has seen the arrival of three new books each of which attempts singlehandedly to bury, once and for all, the psychic powers of Uri Geller.

When I initially decided to interview Mr. Geller, I did so for a number of reasons:

1. to present his views accurately after nearly a decade of intensive scrutiny.
2. to ask him questions that I felt had remained unresolved.
3. to list a series of eyewitness accounts of Geller's metal bending.
4. to draw conclusions based upon a positive assumption concerning his abilities.

While preparing the Geller report, *MetaScience Quarterly* received in the mail a series of books and reports all of which conclude that Geller's psychic abilities are fraudulent. To many people these books come as a relief because the skeptic or so-called "rational" thinker can sit back once again, resting assured that the world is exactly what he wants it to be. And frankly, I must admit after reading through them, their arguments are most persuasive in pointing out that no study ever performed on Uri Geller has proved anything. During the discussion of these books an attempt will be made to point out valid criticisms on the various Geller experiments. However, in order to truly appreciate the real intent of the attack on Uri Geller, we must realize an overriding issue, i.e., *the psychological reasons behind the skeptical point of view*. Unfortunately, the intent of the critic of parapsychology must also be analyzed along with his criticism. Although most of the writing appears objective, all of the authors of these books have one thing in common: **THEY DO NOT BELIEVE MAN IS TELEPATHIC.**

Forget, for the moment, Geller's psychic metal bending capabilities—the critics sighted below accept absolutely *no* finding in parapsychology.

Just a few weeks ago, in April of 1980, I had an informal meeting with the magician and skeptic James Randi. The discussion concerned my ability to prove that I could see auras. During the course of the week (before I met with Randi), in three different parapsychology classes I encountered three psychic experiences.

4/22/80—Tuesday Night: A lady in my class had been having difficulty dreaming. I told her simply to command her subconscious to remember her dreams, and finally, after weeks of trying, she recalled the following dream:

I dreamt that you (Marc Seifer) came to class with a brown paper bag with a lunch inside. During the lecture the bag disappeared and you became upset because your lunch was missing. You were so upset that I went out and made you lunch.

I immediately identified with the dream because almost every morning I make sandwiches for myself and my girlfriend and always place them in a brown paper bag. On many occasions I then proceed to pick up my books and drive my girlfriend to work, and when I look for the sandwiches I find that I have left them home. This occurs so often that I get rather annoyed at being so absent minded. I therefore told the lady dreamer that telepathy was the most likely explanation for her dream. There was no possible way for her to have known about my forgetfulness regarding the lunch, as I had never told anyone about it.

4/23/80—Wednesday Night: A male student came up to me at the end of class to tell me the following story. He had enrolled in a course on China and after purchasing the text book he noticed that the cash register slip had superimposed a series of digits onto the total. The double rung symbols looked quite like Chinese writing to him. This student saved the slip as an example of synchronicity (meaningful coincidence.)

4/24/80—Thursday Night: During a break in the class, a female student came up to me to say that she had just seen the movie **The Late Great Planet Earth**. "Shortly thereafter," she said, "I went to the book store to buy some books." With that she handed me a cash register slip almost identical to the one from the night before. I was pleased and amazed at the unusual coincidence. "Don't you see," she said, "the numbers add up to \$6.66, the number of the Anti-Christ."

Certainly, neither one of the last two coincidences are overly unusual, but together they are a spectacular example of synchronicity. I related these three incidents to Randi later that night and he simply discounted them as chance. The point he made was that if life is truly random, then randomness demands that, occasionally, seemingly unbelievable coincidences do occur. "Just as a random number generator will occasionally generate three sixes in a row," Randi said, "the same thing happens in everyday life. The two cash register stories are pure coincidence. If coincidences didn't occur," he added, "then that would be something!"

In **The Psychology of the Psychic**, by David Marks and Richard Kammann, they explain this particular line of reasoning in their expose of "Koestler's fallacy," (i.e. Koestler's discussion of Carl Jung's term synchronicity or meaningful coincidence). "We mean the mistaken assumption that odd matches cannot arise by chance. It is a simple deduction from the probability theory that an event that is very improbable in a short run of observations becomes, nevertheless, highly probable somewhere in a long run of observations." They conclude that synchronistic events are really short run illusions of a longer hidden series. (pp 165-170.)¹

You, the reader, must judge for yourself whether or not this logic, based upon number theory, explains the three anecdotes described above. The following day, April 25, 1980 (my brother's birthday), I flew to Newark and then on the California. Guess who I met on the plane going to Newark—Randi!

Before we begin with the skeptic's discussion of Uri Geller, I would like to give a brief history of the Geller Phenomenon and also reiterate that the people who are most vocal in their opposition to Uri Geller are really attacking all areas of parapsychology. **THEY ACCEPT ABSOLUTELY NO FINDING IN PARAPSYCHOLOGY!** Their notion of reality cannot accept a world-view which allows any element of mystery or conscious design. Life, for these people, is a chance process, quite mechanical, and thus one dimensional.

Most of the discussions by these books revolve around the text, *The Geller Papers*, and especially the report by Targ and Puthoff. This book was first published in 1976 and was a serious attempt by Charles Panati, then science editor for *Newsweek*, to compile a series of scientific studies on Geller into one comprehensive volume.

Our story begins five years earlier, in November of 1971, when the medical doctor and parapsychologist Andrija Puharich travelled to Israel to study the psychic named Uri Geller. Puharich had studied the Brazilian psychic surgeon Arigo years before and he was well acquainted with other psychics such as Eileen Garrett and Peter Hurkos. However, with Arigo's early death, Puharich felt that he had failed as a parapsychologist because of his inability to introduce this extraordinary human being to the Western scientific community. Puharich saw Geller as a second chance; and after validating that his telepathic and psychic metal bending capabilities were genuine, he proceeded to bring Uri to America and have him tested at various research centers around the world. Three years later in 1974, Puharich published the book *URI, A Journal of the Mystery of Uri Geller*, where he describes his meetings with Geller and also describes a number of UFO encounters which he claimed were not only directly linked to Geller's paranormal abilities, but were responsible for them!

The book was so controversial that Uri was moved to write his own account of the meeting. However, his book, *My Story*, only seemed to confirm Puharich's extraordinary claims. Although there were personality clashes, Puharich kept his promise to himself and proceeded to line up a number of research centers to study Geller.²

Shortly thereafter, Charles Panati, author of *SuperSenses*, collected the various studies and published them in *The Geller Papers*. Interestingly enough, Puharich's name is virtually non-existent in the book. He was too far-out for the conservative Panati, who sought merely to establish Geller's psychic abilities. In personal discussions with me, he completely discounted the entire extraterrestrial connection. In 1976 in *ESP Magazine* I naively wrote: "*The Geller Papers* . . . should lay to rest any controversy that remains concerning Uri Geller's psychokinetic powers." Little did I know how wrong I could be!

Ray Hyman's discussion of *The Geller Papers* in *The Zetetic*, is a sharp and devastating critique. One of the most convincing articles was "*Uri Geller's influence on the metal alloy nitinol*," by Eldon Byrd, Naval Surface Weapons Center, White Oak Laboratories, Silver Springs, Maryland. Nitinol wire, composed of approximately 55% nickel and 45% titanium has a physical memory, remembering the shape it is manufactured in. No matter how the metal is bent afterwards, it should always return to its original shape after reheating. Byrd claims that Geller merely stroked the metal lightly; then, as he, Byrd, held it tightly between his two hands, a kink was produced in the metal that could not be altered. Theoretically, this was impossible even if Geller had used pliers and a bunsen burner (which is totally incomprehensible, as he would have been seen). The metal, after reheating should have returned to its original shape, but Geller had done the impossible, i.e. permanently altered its atomic structure. Thus, it would appear that this experiment was foolproof.

Hyman informs us that Eldon Byrd did not perform these tests at the Naval Surface Weapons Center, but rather the Isis Center For Research and Study of the Esoteric Arts and Sciences. Martin Gardner found that Byrd's claims that nitinol was not accessible to the public was also false because, "Charles Kalish experimented with nitinol in 1972 (a year before the first experiment with Uri) and developed a magic trick based on its use. The trick was actually marketed by an English magic company." (p.75 of *Zetetic Scholar*, Vol. 1 No. 1). Further, "Gardner reports how he discovered that with the help of pliers, he could bend the wire at a sharp angle and then straighten the wire. By holding the wire between the thumb and first two fingers and pressing with his thumbnail, Gardner reports that he could have easily created a fault at the wire's center. Placing the wire in boiling water, Gardner found that the wire assumed a right angle shape, just like the Gellerized wire." (See p.145 in Marks and Kamman.)

This is disturbing news that creates doubt in the reader's mind regarding Geller's alleged psychic abilities. The critics seemed to have successfully attacked

one of the most convincing studies to date.

Hyman also criticizes Targ and Puthoff's article on Geller's telepathic powers which appeared in *Nature* (and which will be discussed below) on the grounds that their article curiously did not discuss Geller's other abilities to divine hidden objects, influence a compass and bend metal. Why, Hyman asks, are they "willing to grant Uri's paranormal powers only in the realm of perceptual phenomena?"

The point is a firm one. Puharich has suggested that Targ and Puthoff were afraid that *Nature* and the rest of the established scientific community would not believe Geller's psychokinetic abilities. The reason they did not attempt to publish the PK studies could have been three-fold:

1. They wanted to start off slowly at first so as to get the telepathy studies accepted.
2. Fear of ridicule.
3. The controls on the metal bending were not as tight as they would have liked them to be.

Little did they know how much controversy the simple telepathy studies would generate. It is interesting to note that their latest book on parapsychology, co-authored with Charles Tart does not even mention Geller in the index! The skeptics have been so successful in discrediting Uri Geller that most parapsychologists won't study him under any set of circumstances. With hours of video tape on file and many eyewitness experiments in metal bending, it is unfortunate that "Targ and I (Puthoff) have been agnostic on the subject of metal bending since the beginning."³

Hyman's criticism of the Zorka, Dickson article, however, is a rather weak attack. Both Zorka and Dickson are members of the Society of American Magicians. Hyman states that Zorka's scientific controls were poor and that, "Dickson's account differs enough from Zorka's on several key matters to place an entirely different light on the existing evidence." Hyman, however, never attempts to tell the reader what these differences are. Since these men are qualified magicians, Hyman should have made more of an effort to explain his criticisms or refrain from criticism all together. His statements concerning the Zorka/Dickson study are virtually worthless as published. In fact, to date, Zorka's small article is perhaps the most convincing one of all, as it is simple and straightforward. Zorka, voted 'magician of the year' in Atlanta in 1974 writes:

The tests took place in a room that contained no mirrors, no windows and one door, by which we entered. The door was locked behind us. Mr. Dickson, (consultant for the Broadway production of *The Magic Show*) Mr. Geller, and I sat facing each other. No one else was present in the vicinity of the testing area.

The first test involved Uri Geller's attempt to bend a fork that I provided. The fork was made of forged steel, with a nylon reinforced handle. I specifically selected this fork because of its extreme resistance to physical stress. I placed the fork in Mr. Geller's outstretched left hand. His fingers curled around it, and in moments, without the fork's leaving my sight for even an instant, it literally exploded, sending fragments of the handle across the room . . . p. 159.

In another test, I watched from a distance of no more than 5 feet, as a key bent beneath Geller's touch. I was able to see, under controlled conditions the bending process actually taking place . . . There is no way, based upon our collective knowledge (as professional magicians) that any method of trickery could have been used to produce these effects. p.160

After letters of protest Zorka wrote the following:

I had been hoping to get Geller alone, so I had come prepared. I handed him a fork and asked him if he could bend it for me. He looked puzzled, as if wondering why we needed to be alone. Why couldn't I give him the fork in the hallway? I told him I would explain in a moment. The fork . . . has a black nylon reinforced handle, and is stamped 'forged stainless—Japan' . . . I tested a similar fork the

day before. I could not bend it by hand. When I put the fork in a vice and tried again, the handle cracked, as it did with Geller, but with one significant difference. The metal rod which extends from the tongs of the fork and is inserted into the nylon handle was not affected. The handle cracked before the metal would give. With the fork Geller used, the handle cracked and the metal rod inside the handle was bent. p. 164

The rest of the letter contains a vivid description of Geller's failures and then another key bending episode:

He didn't even take it from me. He told me to hold it between my thumb and forefinger. As I did, he stroked it with his finger and it started to bend. I placed the key in my palm and watched it as it continued to bend. I cannot explain it. p.166

Hyman, does, however, make a number of other astute observations concerning *The Geller Papers* in that Panati has not included any reports critical of Geller. This is true. Nevertheless, *The Geller Papers* does contain almost twenty different reports and a list of all the people involved at the time; they all thought that Geller's abilities were genuine.

The Morning After Syndrome

Certainly, there is a well-known tendency in parapsychology to reverse one's opinions regarding extraordinary psychic events as time intervenes. D. Scott Rogo, a prolific writer in the field, discusses in his article "Parapsychology And the Genesis of Doubt,"⁴ William James' thoughts on the 'will to believe.' Critics, he says:

... charge that anyone who believes in ESP and/or PK ... are merely regressing to ... magical thinking.

Although we probably do harbor such a tendency deep within our unconscious minds, few psychologists have ever grappled with what might be labeled the 'will to disbelieve.' This term can be defined as our innate tendency to dismiss evidence of the paranormal no matter how illogical or irrational our line of reasoning may be ...

The reason for the odd proclivity parapsychologists have for constant self-doubt about what they have witnessed, especially with regard to spontaneous psi events, seems obvious. This tendency to doubt and disbelieve what one knows to be true may in fact stem from unconscious resistance to the notion that our thoughts and minds can influence the outside world or other people. This is a notion diametrically opposed to everything we have learned about the world through constant reality testing.

Therefore, Rogo observes, many parapsychologists suffer from the 'morning after syndrome,' believing something one day and then reversing themselves the next. Rogo cites Charles Richet, nobel prizewinner in physiology as an example. After witnessing materializations with the great Italian medium Eusapia Pallidino, Richet stated, "Suffice it to say that doubt was no longer possible." Shortly thereafter, however, Richet was unable to sign the investigating committee's report.

In 1899, Richet addressed the Society for Psychical Research in London ... "At the moment when these facts take place, they seem to us certain, and we are willing to proclaim them openly. But when we return to ourselves, when we feel the irresistible influence of our environment, when our friends all laugh at our credulity—then we are almost disarmed, and we begin to doubt. May it all have been an illusion?"

Our own conviction—the conviction of men who have seen—ought properly to convince other people; but by a curious inversion of roles, it is **their** conviction, the negative conviction of those who have **not** seen, and who ought not, one would think, to speak on the matter, which weakens and ultimately destroys our own conviction.⁵

Rogo concludes that the process of doubt surrounding the psychic event is as much a part of the overall event as the psychic manifestation! He agrees with John

Beloff, former president of the British Psychological Society, that Leon Festinger's work on 'cognitive dissonance', may house the answer to the opinion reversals. When one has beliefs or knowledge that disagrees with each other," as in a paradox, . . . the subject is motivated to reduce dissonance through a change in behavior or cognition."

Physicist Jack Sarfatti, the late Wilbur Franklin (a metallurgist) and John Taylor (a mathematician) are three scientists who have suffered from 'the morning after syndrome.' Franklin had tested Geller successfully in his attempts to psychically bend and break a platinum ring. He writes in *The Geller Papers*, after analyzing electron microscope photographs of the bent and broken metal: "There is no known method whereby room temperature induction or other electromagnetic means could result in fractures of the nature seen . . . paranormal influence must have been operative." (p.80) Sarfatti, is a well-known researcher in the quantum physics of consciousness. His reversal is most curious as the reality of PK activity is crucial for the entire thrust of his theoretical work! Taylor also has spent much time discussing the theoretical implications of PK and metal bending, and his writings and position reversal will be discussed in detail below.

Interestingly enough, all three men's public refutation can be traced directly to the Amazing Randi's abilities to duplicate many of Geller's feats by admitted magic tricks. It is for this reason that it is crucial to understand Randi's position regarding psychic phenomena in general, as well as his feelings about Uri Geller. In a recent *DMNI* interview, Randi gave Santa Claus a greater probability of likelihood than the reality of ESP. Keep in mind again that Randi accepts absolutely no finding in parapsychology. Based upon his limited and limiting view of man's potential, how indeed, could he ever accept Uri Geller.

The Hierarchy of Doubt

The most important convert to the skeptical position is John Taylor. Taylor is caught in great doubt regarding his over-riding need to define fairly rigid boundaries to reality. He is deeply disturbed by the Geller phenomena, having written a number of positive articles on Geller as well as the laudatory book, *Superminds*; and he has tested Geller quite extensively, oftentimes receiving positive results. In *The Geller Papers* he wrote:

A brass strip about 20cm long was taped horizontally to the platform of the balance. The major portion of the strip extended out from the platform, and Geller stroked the top surface of it while I measured, directly, by reading the scale, and by using an automatic recording device, the pressure he was applying. At the end of the test the strip had acquired a bend of 10 degrees, although Geller at no time applied more than 1/2 an ounce of pressure. It was out of the question that such a small pressure could have produced the deflection. What is more, the actual bending occurred upward—against the pressure of the finger. . . .

While Geller was doing the experiment, we found it a little disconcerting, to say the least, to have the needle, which indicated the amount of pressure on the letter balance, also bending, as it moved through 70 degrees.

Taylor went on to write *Superminds* which was reviewed in *MetaScience Quarterly*, Vol.1, No.1, where he not only supports Geller's PK ability and speculates on the possible ways the mind could interfere with the structure of matter, but Taylor also displays photos of a number of other children who can also psychically bend metal.

However in his latest book *Science and the Supernatural*, which purports to explain away the whole of parapsychology, he completely reverses himself and states four pages from the end:

Our investigations are finally over. We have searched for the supernatural and not found it. In the main, only poor experimentation, shoddy theory and human

gullibility have been encountered. There is also the realization that nearly all of the claimed paranormal phenomena are in complete contradiction to established science. p.162

This statement is **pure hogwash**. Just as Newtonian physics works quite well for man's everyday calculations, and relativity gives a more expansive picture at velocities that approach the speed of light, our 5 senses are quite adequate for explaining most human activities. ESP does not violate any laws. There are no laws, only lawful relationships, i.e., boundaries set up by our current knowledge concerning the known properties of the universe. How can Taylor be so presumptuous as to discuss what is lawful for realms of existence which man does not know about?

This brings us to the third book critical of Uri Geller, *The Psychology of the Psychic* by Marks and Kammann. They begin their discussion with a subjective attack on astrology, graphology and palmistry based upon only one peripheral study performed in 1949 on gullibility! In the opening pages they state, "Our brief study of natural biases and errors in human perception and judgment suggest that the entire spectrum of psychism, occultism and pseudoscience are products of these illusions." In looking over the bibliography we find not one book on any of these topics! This author is frankly curious as to how Prometheus Books could actually publish this compilation of hearsay and mud-slinging and promote it as "a refreshing beacon of rationality." As a scientific treatise it is a sham, for the authors, by their own admission, deceived Geller in a few **informal** (and thus unscientific) tests, and base their derision of Geller, parapsychology, astrology, graphology, palmistry and synchronicity by only other people's ideas and with absolutely no examples of their own scientific research.

Their entire criticism of Geller could be reduced to an alleged hole in the wall which separated Geller from Targ and Puthoff's room where these two scientists were attempting to transmit messages. (The hole did exist as a way to get cable wires from room to room, however, it was sufficiently blocked.) This hole in the wall idea stems from Hansel's quarter-of-a-century old criticisms of the Pearce/Pratt telepathy studies. Gaither Pratt sat up in a third story room and watched Pearce enter a library 100 yards away. Then Pratt, at a predescribed time, shuffled a deck of cards and, **without looking at them**, placed them one by one on another pile. After the run, Pratt would record the answers on two copies, keeping one and returning one in a sealed envelope to JB Rhine. Pearce would do the same thing. Hansel stated that it was possible for Pearce to have sneaked back to the third floor where Pratt was during their many tests, and peek through a window, run back to the library (entering by a back entrance) and record the correct results! Comparing Marks and Kammann's text, their speculation regarding Uri Geller are almost identical. Geller simply peeked through a hole in the wall to obtain the correct answers. Shipi, they also claim, was his accomplice. Targ and Puthoff state quite clearly that Shipi was never in the target area at the time of the experiment. We could summarize their astute powers of observation by quoting their perceptions regarding these photos which appeared in their book. Note the curious white spots which appear on the photos where Geller(?)'s hands are supposed to be.



A frame by frame analysis of my film confirms that Geller had undoubtedly bent the key on his way across the room . . . Geller firmly clenched the key in both hands in a good position for bending. (see photos, p78)

Just for curiosity's sake, this author would be interested in knowing which one of those three or four blurs is Uri Geller! Concluding this section with their own question, "How far should we excuse deliberate deception?"

The last book reviewed is by C.E.M. Hansel, a well-known critic of parapsychology for over a quarter of a century. He writes in his new book, *ESP and Parapsychology: A Critical Re-evaluation*:

While it is not clear at that time whether psychological events would ever be fully explicable in terms of natural laws known to science, nothing in human behavior seemed at variance with known processes. (p5)

Hansel 'feels' that ESP displays properties unknown to science.

While telepathy seemed unlikely, but not impossible—for it was conceivable that some sixth sense lay undiscovered—precognition displayed characteristics foreign to science, since, in this case, an effect seemed to precede its cause.

Hansel realizes that if telepathy were proven, so would precognition be, as they were both established as facts of science by the same means (by using ESP cards). We must digress for a moment from the Geller controversy, because Hansel is the hub of the critic's wheel. If we can understand Hansel and his actual motives, we will then have insights into Martin Gardner, James Randi and the other well-known skeptics. These men are highly intelligent and dedicated in their beliefs, and they represent the mainstream. They gain their strength from Hansel, who happens to be brilliant in his astute criticisms of parapsychology.

The backbone to experimental parapsychology is JB Rhine's works with ESP cards. Hansel deftly picks apart Rhine's early controls which tended to be loose and haphazard; and because of Hansel's criticisms parapsychology as a science has not yet recovered. Many parapsychologists are still involved in 'proving' the reality of ESP—subconsciously, perhaps, so that they can satisfy the powerful Hansel, and thus alleviate their own doubts.

Hansel uses " 'the miracle versus deceit argument.' Briefly, this means that it is easier to believe that deceit occurred during an experiment than to believe that a miracle (ESP) occurred. If an experimenter or the subject could have cheated, then the critic can validly assume that he did."⁶

Although this is an effective criticism, and Hansel can be congratulated for helping parapsychology tighten up its controls, Hansel still begs the question:

Is Man Telepathic?

Only through self-verification can Hansel ever find out. His belief that "nothing in human behavior is at variance with known processes." is an incongruous statement. Our birth and existence is steeped in mystery. The more we learn, the more we realize how much more there is. So-called "known processes" are tips of ice-burys of unknown processes. Can Hansel explain our instincts or our ability to recognize? The skeptical point of view is ego-centric. Man is a little speck in the oceans of the cosmos.

Initiation

The secrets to parapsychology do not only lie in the scientific investigations of others. They lie with our 'I-ness', our own self. By criticizing, instead of experimenting, with, say, one's own dream life, the skeptic escapes himself; and by drawing the line **before** telepathy, critics avoid completely the problems inherent in precognition and psychokinesis. Hansel's book is certainly the best and most balanced of the lot, but Hansel has a deep fear that man does not have all the answers, and so he does his best to stop us before we have to confront the unknown.

All of these critics: Taylor, Randi, Gardner, Hansel, Hyman(?), Marks and Kammann have rejected the **whole** of parapsychology. Their argument is not with Uri Geller; it is with the hundred odd scientists that pursue this area of investigation and with the ten decades of conflicting research. They are forced to attack even simple dream telepathy studies, because their whole notion of reality is at stake. If man were actually proven to be telepathic, there's no telling what ramifications may follow . . . or is there?

And where are you, dear reader, on the hierarchy of doubt?

Interestingly enough, there are at least three well-known parapsychologists who accept Geller's psychic metal bending capabilities but pretty much reject the whole UFO tie-in. These men are John White, Charles Panati and the late Itzhak Bentov. Having to 'draw the line somewhere', White and Bentov attribute Geller's abilities to 'low level poltergeist activity', i.e. astral tricksters. The following is an eye-witness account of Geller's metal bending reported by John White, one of the most respected authors in the field:

I took a heavy baby's diaper pin, opened it, and held it by the bottom loop. With a dozen people watching, (Edgar Mitchell, Andrija Puharich, John White, Gerald Feinberg and others), Uri lightly stroked the pointed half in the middle between his thumb and forefinger. If there had been the slightest pressure from him, I would have felt it. But there was no pressure. He stroked the pin for about 15 seconds and then we saw the pin begin to bend where he was rubbing it. . . . I then put the pin on a saucer in the middle of the dining room table where we had gathered for lunch and the pin continued to bend.⁷

These prominent psychic researchers accept Geller's PK prowess, but reject the alleged source of these powers. White's prevalent explanation is that Puharich hypnotized Geller into believing the UFO connection. Since it is well known that Puharich claims ties to extraterrestrials, and also that he has hypnotized Uri, this hypothesis is worthy of consideration. It is interesting to interject here, however, that Puharich himself told *MetaScience* in a recent interview that "reality is a learning curve." He finds no need to draw any hard and fast lines. Rather, his view is open and dynamic.

One last eyewitness quote is from an old Barbara Walters TV show (circa 1975) "Not For Women Only." Walters is holding a key that she and her staff have supplied:

Uri: OK, I'll touch it very gently. I'm rubbing it. You can feel that there's no force.

Barbara Walters: (*she concurs*) Very lightly. Very lightly (*she repeats softly*).

Uri: (*long pause . . . deep impatient breath*) Wait—hold it like that. (*long pause*) I always say, why do you let me down when I'm on television? (*impatient breathing*) Hold it here. Gently here.

B.W.: It seems to me it's already bending.

URI: No, it was . . .

B.W.: It's bending (*her voice is soft and reflects awe*).

URI: Is it?

B.W.: Yes, I'll show you. I'll put the both of them together and show you.

URI: Wait, I know what I'll do . . . I'd like you to go like that.

B.W.: What do you mean, like what?

URI: Move also this piece, rub it.

B.W.: Rub it?

URI: Yeah, but open so everyone will see. Hold it (*unintelligible*).

B.W.: I think that's enough to show people.

URI: Yes, it's going! . . . (*Walters places the key down*) . . . Look it's bending more.

B.W.: It's continuing to bend. This is the one Uri did which is continuing to bend . . . I'm not even touching it and it's . . .

URI: Look, it's . . . you see, it's plastic (*applause*). I wish people would see it's not a break even. It's . . . it looks like puddley wax . . . it's like the energy eats the metal from inside. Can you see it?

B.W.: Yes, I can see it.

Conclusion

The Geller controversy is an occult mystery of the highest order. It not only attacks parapsychology at its very roots, but also, the rest of science is put on the line. What is at issue here is the role of faith and man's need to feel secure in his world view. Geller disturbs us all at deep levels, for on the one hand his abilities suggest that we are not alone; and yet, on the other hand, like lost innocence, the Geller phenomena strikes at the very basis of our technological and quite successful civilization. His full message may strip us bare, forcing us to question once again man's existence and place in the hierarchy of consciousness. Hopefully, acting as a catalyst, Uri will bring seeker and skeptic together.

Notes:

1. For brevity's sake, we can not go into an in-depth study of synchronicity at this time; but will defer it for a future issue. The point of this discussion is to display how the skeptic views occurrences normally experienced as 'psychic'.

2. Part of the Geller phenomena has been the appearance of a number of children who have also displayed psychic-mental bending ability. *Human Dimensions*, a parapsychological periodical, has published a double issue which contains studies of a number of these children by Robert Cantor, MD, Vol.6, Nos.3&4. Included are successfully controlled experiments by Professor John Hasted, Department of Physics, Birbeck College, University of London. Mark Shaffer, doctoral student at the University of California at Irvine has also reported success with young psychic metal benders (see *Journal of Occult Studies*, Vol.3 pp283-289).

3. *Psychoenergetic Systems*, Vol.2, No.1&2, 1977, p.175.

4. "Parapsychology and the Genesis of Doubt," by D. Scott Rogo, *Parapsychology Review*, Vol.8, No.6, 11/12/1977.

5. *Ibid.*

6. *Parapsychology: 100 Years of Inquiry*, by D. Scott Rogo, Dell Publishing, NY, 1975, p.21.

7. "Uri Geller, the Outer Space Connection," by John White, *Gnostica*, Vol.6, No.6, Jan/Feb/1979, p.28.

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Politics and Spiritual Consciousness: Search for a Multi-Disciplinary Paradigm

by M. M. Sankhdher

Abstract:

The purport of this paper is to bring out the political component from the composite structure of integral humanism and to draw implications therefrom for an Indian paradigm of politics relevant to modern times. The intention is to identify the concept of spirituality as a basic factor in Indian political philosophy, assuming that spirituality as reflected in the noble aspirations of religion is the summum-bonum of social living and existence and is also the prime motivation of politics.

There is now a growing universal realization that the belief in spirit, institutionalized in religion, has been a tremendous force of historical significance in the evolution of society in any part of the behavior. It has given to society and politics much of its character, shape and coherence, affecting human behavior in diverse ways either directly or, indirectly, through codes of morality, customs, mysticism and superstitions. Despite alien invasions for capturing political power or infiltration into thought processes, India's faith in spirituality has continued unabated. It continued to play a meaningful role in the growth of political ideas and influences, in providing a solid foundation for democracy and in mobilizing resistance to authoritarianism, totalitarianism and narrow, distorted structures of pseudosecularism.

Uniqueness of India's political tradition lies in conceptualizing political power within the context of integral humanism. Indian thinkers have viewed life as one whole of which politics is one dimension. So while for the sake of convenience, the study of power in the Indian situation can have an independent status, for a proper understanding of political character, knowledge from other sources needs to be integrated within a humanistic framework. In this sense, integral humanism postulates politics as its essential ingredient, an ingredient in the comprehension of the totality of the human situation.

The secret of India's relative success in working out democracy (in the midst of military regimes and dictatorships) lies in her political culture's interaction with democracy. In the growth of Western democracy too, the major influence of Christianity is undeniable. Even Marxists acknowledge the role of metaphysics in political theory and also the contribution of the concept of the sovereign individual

which, in turn, implies the belief that man has an immortal soul. There is a wide consensus among historians and political scientists today of the indispensability of spiritual faith in the formation and development of democratic political culture just in the same way that in the past religion was the most important driving force in the genesis of democracy.

Spiritual influence on politics was an indisputable historical fact. The increasing doubt over the sustainability of modern democracy without its emphasis on the dignity of the individual person and the growth of his personality reaffirms its importance. It is a legitimate question in both the Western and the Communist intellectual camps whether the formal devices of democratic government alone could hold society together without spiritual drives and impulses and whether sociopolitical structures will not breakdown without the cement of a spiritual culture? The view that ultimately democracy for its successful operation depends on an unflinching faith in the human spirit finds strong support in Indian classics.

Integral humanism is the quintessence of Indian wisdom distilled through the ages; it also provides a philosophical foundation to the principle of organized life. The cultural prerequisites drawn from Indian experience of successfully functioning democratic political systems—embodied in the doctrine of Dharma—comprise certain liberal attitudes or beliefs in tolerance, love, integrity, freedom, duty and service. According to the system incorporated in the way of life, power and office are regarded as public trusts, co-operation and harmony as social virtues and moral life and spirituality the highest ends. The emphasis on commitment to Dharma, derived from spiritualism and self-consciousness, to permeate the great majority of the people as a guarantee for the success of democracy has been maintained. Once democracy loses its moorings in the deeper consciousness, corruption and other evils are bound to creep in and decline must set in.

Dharma as the psychological make-up of the Indian people—the inner drive—has been such a stimulating force that even modern political science has recognized its indispensability to the functioning of democracy. Integral humanism places Dharma at the centre of the scheme of things and stresses the fact that institutional, structural and organizational factors, though necessary for self-governance, cannot operate without ethical support and this ethical support stems from no other source than Dharma.

However, a recent tendency, inspired by normative-ideological and empiricist approaches, to dismiss notions of Dharma, spirituality and consciousness as abstract and of no consequence to political analysis distorts reality and bases conclusions on defective data. Integral humanism, on the other hand, accords to these concepts their intrinsic worth in the multivariate social situation. Thus integral humanism adopts multidisciplinary methodology without diluting its commitment to political science in that it treats the political man and the economic man as the infants who would outgrow their limits and reach the maturity of the universal spiritual man.

To question the fact of consciousness—cosmic and divine—as a relevant variable for the political scientist for his own understanding of the reality of power is misplaced. Scholars who follow scientific method now, therefore, feel inclined to ask scientists to take a stand in this matter. Specialization in political inquiry compels political scientists to describe and examine ideas, emotions, sentiments, motivations and intuitions, however much they have tried so far to escape from ethical arguments in their scientific preoccupations. Yet the dominant attitude of the present-day political scientists is unfortunately epitomized by the impatient stricture of avoiding the element of divinity, spirituality and morality in scientific political discourse.

Of late, nevertheless, a radical distinction between consciousness as a subject matter of scientific inquiry and consciousness as a source of knowledge is beginning to be drawn. This phenomenon heralds a new development in political enquiry in as much as it subsumes or transcends ideological warfare. Just as the

***DHARMA:** Noble living; that which holds your true nature.

awareness of God was at the centre of political thought in ancient and medieval times until Machiavelli attempted to displace this category by a frankly amoral atheistic approach followed by Comte and Marx who rejected metaphysical lines of thought, spiritualism should have now occupied that place.

Immanuel Kant's *Critique of Pure Reason* stated the impossibility of proving or disproving spiritual consciousness by scientific means, but his *Critique of Practical Reason* established the categorical imperative of moral law with the certitude of fact. This dichotomy is spilled over to the twentieth century as Western political theory is groping for its resolution. Propositions of 'is' and 'ought', facts and values, methodological doubts, etc., tend to sharpen the prevailing cleavages. The dogma of science, as opposed to spiritual experience or revelation of intuition as evidence, holds the ground. Scientists, as a matter of professional norm, abstain from metaphysical questions, reflections, speculations and contemplation, and such other issues. The problems of matter vs. spirit, probings into the realms of spirit and beyond are clearly marked as far removed from observable reality and hence hypothetical.

Integral Humanism

Integral humanism exposes the fallacies of the scientific dogma by blending true science, i.e., comprehensive knowledge, with belief in the perfectability of human personality, assuming a spark of divinity in every human being. The well-designed integrated fabric of Indian philosophy behooves man to discover in himself a universal being and elevates him from a bio-psychological organism to the status of all-knowledgeable, all-powerful being. Such a self-realized soul, conscious of his potentialities and devoted to his Karma with a Dharmic disposition satisfies the criteria of speedier evolution. The efforts toward making such a man is the best guarantee of a sound political system and the best test of an educational system. The form of government does not matter when the spirit of man, his dignity, his personality are respected. If democracy comes closer to such a practicable ideal, it is desirable; if it does not, alternatives have to be found. Therefore, the fact of people's conviction in spirituality cannot be negated in a political set up, whether or not such a belief is scientifically tenable. The weakness of the present-day political science arises from its failure to recognize the reality of people's conviction about the soul in its communication with the universal soul.

The domination of Western scientific methodology in social sciences for over seventy years coincides with the explosion of knowledge in astronomy, physics, chemistry, biology, psychology and cybernetics fostering a greater confidence in science and notions of material progress and evolution advocated by Darwin and Marx. Social sciences have been greatly swayed by this typical scientific *weltanschauung* and have tended to interpret spirituality as non-existent. Political scientists should be made aware of this confusing admixture of methodological and materialist arguments and they must try to disentangle them by their glorious literature and the researches into the cosmos. In this task of laying down the parameters of political science, Indian philosophy, theology and integral humanism can be extremely useful and make a lasting contribution.

Since in the present stage of our knowledge, the assumption of spiritual reality is as much a hypothesis as any other explanation of reality, we may introduce the former in our scientific analysis. The maxim: man is a spiritual being — should be the hypothesis of a new framework for new political system. To attempt such an exercise does not imply any disrespect to the merits of the modern scientific method. It is scientifically appropriate to base theory and research on such an avowed assumption or hypothesis and give this assumption of spiritual reality a scientifically legitimate place in our scholarly work on the nature of politics. Such exercises will transform the character of political inquiry and help in providing

correctives to the dilemmas of spirituality versus politics. It will restore the ancient Indian science of man to its proper place in the modern perspective. Moreover, it will bring balance, depth and integrity in our study of the political man in terms of reality which is material and yet transcends sense perception.

For this purpose, varified truths and valid judgements from different sciences have to be integrated and pressed into service of humanity at large. Darwin's law of heredity, Hegel's dialectics, Marx's economics, Freud's psychoanalysis, Einstein's relativity, Watson's behaviorism have to be examined as tips of the iceberg of the total description of reality shrouded in mystery and not exposed to the techniques of comprehending the phenomenological world of existence. In many cases, ignorance of a truth awaiting scientific validity is given the name of mystery, superstition and unreason. This attitude has hindered the fuller utilization of India's spiritual treasures.

The spiritual assumption of integral humanism may cause us to ask questions such as these: What is the relation between material welfare and happiness? The direction, content and meaning of progress, power and corruption? The essential nature of political nature? Needs of personality? Morality and politics? — and so on. Metaphysical or reflective discussion on problems of this kind—some more coherent than others but scientifically all merely tentative, as in the case with every scientific investigation—may in turn lead to concrete research projects on strictly political subjects handled by competent researchers in empirical methodology who would integrate inescapable elements in thinking, feeling and action and elements that bridge 'ought' and 'is' in man. The integral humanist approach may stimulate research on humility and politics, sacrifice and service as goals of political career, influence of simplicity and truthfulness in political leadership, role of individuals in revolutions, causes of human corruptibility, human yearning for self realization, etc.

Hence the study of problems of integral humanism in theory and practice can go hand in hand with scientific methodology, tools and techniques for refinement and institutionalization of the creative spiritual alternative. Not only would the limitations of the scientific approach then be taken care of, the obscurity and vagueness of spiritual and metaphysical concepts would also be tested by scientific precision of language and terminology. The existing gaps between physics and metaphysics, matter and spirit, psychology and consciousness, morality and politics, can thus be reduced. Top-heaviness of philosophy and lop-sidedness of science can also be gradually remedied by the stimulus of this nature.

Machiavelli and The Human Spirit

Similarly, Indian notions of political science comprising the whole gamut of theories, doctrines, dogmas, beliefs and assumptions need to be liberated from irrelevant Western and Communist concepts. The European concept of a secular state has no parallel in the genesis of Indian political theory. India has witnessed an unbroken tradition of the strong compatibility between spirituality and politics. In fact, Dharma has played a determinant part in the laying of the spiritual/moral foundation of politics and has influenced behavior of the people as well as of the rulers in the past. There is no wonder that Machiavelli emerged as the symbol of the modern Western political culture. Liberation of politics from religion was hailed as big an achievement as the Renaissance. That was a secular revolt against organized religion.

Even though India's religion has been spiritual rather than theocratic, we look towards ourselves through Western glasses equating Dharma with religion. On Indian political questions, Western interpretations are taken as authentic in the absence of a genuine Indian effort to discover our identity. For the Indian science of politics there is no danger of a religious tutelege. However, Indian political science faces a common danger with the West from the fact that science is being trapped by atheism and nihilistic forces in the fashionable garb of academic and intellectual respectability.

The thrust of integral humanism should awaken political scientists to the

challenges for building up a new paradigm of spiritual reality as a profound alternative of universal significance. Integral humanism in all its wider ramifications should be the subject matter of academic discussions in centers of learning in an attempt to unfold the spiritual basis of politics and power. Instead of the intelligentsia and the educated youth drifting away from politics on the assumption that it is a dirty unscrupulous game and the last refuge of a scoundrel, they should be brought into the mainstream of eternal values of life and destiny and made to contribute to the process of purifying politics. For the Western scholars, the effort to restore morality in politics would be a painful effort because of the long separation of politics and ethics; for India such an effort would be easy, natural and widely acceptable. The integration of science and spirituality will have a profound and lasting impact on political science research, teaching and political behavior of the elites and the masses alike. A radical transformation of the political system can then be expected.

Thus, the question of formulating a creative political theory which transcends the present *ism*-consciousness, can be taken up in its limited relevance and can be posed thus: What has spirituality to do with politics? If the striving to gain self-awareness or a total vision of reality is not mere individual concern, unaffected by his social bearings, we would surely concede that politics is outside the realm of spirituality. It can, then, be argued that the task of self-realization has indeed to be cut off from social and political conditions and environment and a person is legitimately entitled to confine himself to the solitary, inward exercise in perfection, indifferent to the state of society around him. Spiritualists have never bothered about mundane affairs. The quest of the spirit, God or salvation is immune from worldly, material activity.

Political theory, as a consequence of this outlook, has suffered a loss of identity. Finding spiritualism irrelevant to politics, political theorists have, in fact, disowned their ancestry and have adopted foster parents in the form of liberal or socialist theoreticians in other lands. A fairly long period of slavery has enslaved Indian intellectuals. It has produced in pseudo-modern and ultra-socialistic minds a distaste for Indian tradition and as such for the Indian way of life. Political scientists of this country vie with one another in imitating out-of-context methodologies and concepts having no visible link with the Indian reality.

Political theory is stranded. The position created by technology, reason and science is highly disastrous to the evolution of the human mind. What is most obvious is man's helplessness in the face of a continuous deterioration which is occurring on account of our intellectual bankruptcy and the perversions of political and social orders all over the globe. Initiative must come for new forms of thinking which will lead to a fundamental revision of tenets of human nature and, by implication, of the whole fabric of the modern society. It should be emphasized that any effort at restructuring of society and political systems must begin with the exploration of human nature, analysis of man's goals and values and the problems of human existence.

Cosmic Law and Political Theory

The new, methodology for the discovery of political norms, principals of source and exercise of power, has to explain and define the Cosmic Law which governs the entire gamut of living and non-living relationships—fundamental laws of spiritual manifestation of the material universe.

The aim of cosmological approach is not merely to turn political studies individualistic or soul-oriented but to make a human being sensitive to his environment and sufferings of his fellow-beings. The outstanding lesson taught by all great spiritual leaders of mankind, and where Indian saints and sages have excelled, is to raise the level of human consciousness in order to facilitate the process of evolution. The greater the degree of illumination, the more creative and active does the mind become to grapple problems—social and political.

The crisis in political and social theory today stems from the commitment of the mind to narrow empirical or sociological goals. Knowledge of the self is completely missing from all our parameters and frameworks of references. The foundational reference point is a mighty law of Cosmos (like the inevitable Law of Gravity) which rules human or animal destiny. If a political theorist closes his mind either to self-knowledge or to the Cosmic Law, it does not mean that such knowledge or law is non-existent.



From Nebuchadnezzar's Dream. Bible of Rodan,
Bibliothèque Nationale, Paris.

A political thinker has just to raise his own perceptions and insights and go deep into the recesses of his consciousness before he can discern the subtle forces of existence and evolution. It would be of lasting benefit to mankind if the political theorists would draw their inputs from classical wisdom embodied in ancient scriptures and are able to discover the hidden or tangible links between spiritual power and political power. Political theory would, then, concretely transcend the existing ramshackle theoretical structures and thereby establish its universal acceptance and validity. This, indeed, is a challenging mission.

But since there is no dearth of the necessary intellectual inputs for a renaissance-in-the-making, the whole movement depends on harnessing of energies of persons imbued with a passion and mission to change the world before a catastrophe overtakes it.

One would in vain labor the point of the rising disillusionment with communism. Solzhenitsyn and Sakharov, among others, have amply described the tragedy of the Communist world which Sidney and Beatrice Webbs vainly hoped would herald a new civilization. The meaning of progress, freedom, humanity, equality and justice have been completely distorted in Marxist versions and the quality of life in the Communist lands has reached a new low despite their achievements in technology and weaponry. Dissenters, opponents of the regime and religious people are confined to lunatic asylums or prison houses. A recent 8-volume work, *Marxism, Communism and Western Society* provides a comprehensive treatment of the negations of Marxism in practice. Friedrich Hayek and Karl Popper have objectively and systematically exploded the Marxist foundations. Schumacher and Schumpster have designed an alternative technology movement relevant for the present age. Daniel Bell, Alvin Toffler and Charles Reich offer a solution to the problem of alienation by projecting a new concept of consciousness and reality. They highlight the role of individual in the evolution of political culture.

Besides what Wilhelm has suggested the new researchers in psychology and physics, related to man's inner being with his spiritual resources, reduce Marx's theory of alienation to utter simplicity. The distinction between soul and ego, between nature and spirit open up new vistas of exploration of determinants—material and non-material—in the final analysis of ultimate causality. The imperative need to rethink on transcendental lines has been rightly hinted by Donald Wilhelm.

but he has left it at that. The parameters of the multi-disciplinary paradigm have yet to be established. The new light on matter and reality should indeed be the starting point, as it were, for a synthesis and knowledge derived from diverse sources.

Higher Consciousness and Eastern Thought

It is being realized now that Indian philosophy and concepts require scientific terminology and precision. Einstein came closer to Indian thinking in his radical transformation of man's notion of matter by equating it with energy. Edwin Schrodinger accepts the validity of Vedants for understanding human nature in all its ramifications and subtle manifestations. Walter Pankow, R.L. Thompson, Max Delbruch, William Heidcamp, Werner Heisenberg and others are pioneering new studies on transcendence, eco-systems and soul-force. The real guidelines for tomorrow's world can emerge from an integral humanist philosophy supported by an adequate synergetic methodology on the following tentative propositions.

The alternative schemata should comprise the enquiry into the following areas which have been lying scattered and unorganized and waiting to be woven into a systematic, coherent whole, i.e., a total comprehensive fabric.

a revaluation of goals—the concept of happiness;

a probe into human nature—experience and sense perception;

an analysis of motivation—relation of instinct reason and consciousness;

a study of interaction of mind and creativity—psychology and cosmology;

a test for methodology—philosophy, sociology, history and science; and an understanding of phenomenological and spiritual realms.

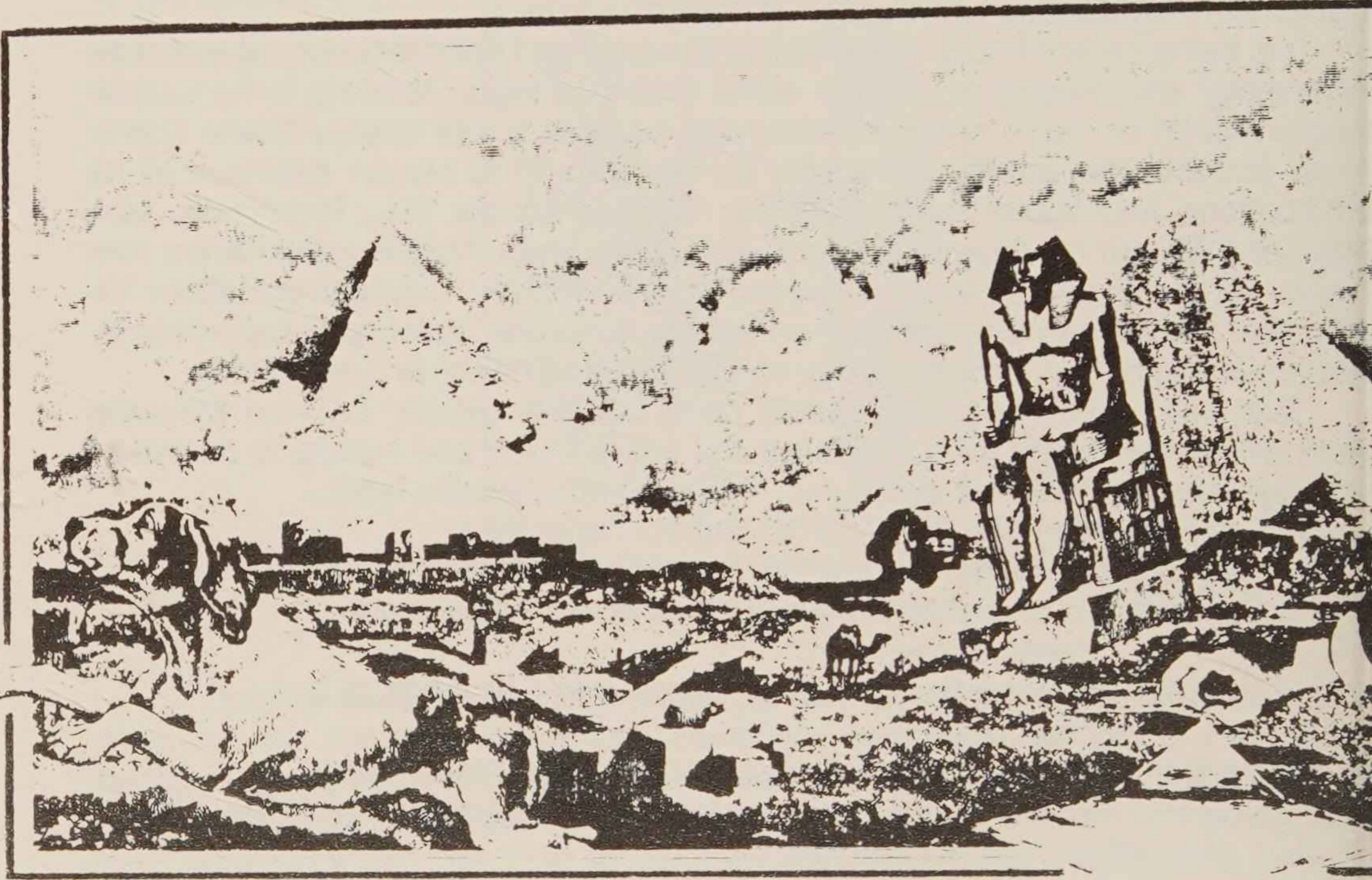
Conclusion

In sum, an in-depth study of the various themes suggested above and the task of assimilating the essentials in a meaningful synoptic framework remains to be done. That would mean a heroic intellectual effort for transition from useful jargon to fruitful research.

For this a new process of learning, in the frame of atma-brahma metaphor as outer-learning through scientific method and as inner-learning through experience and insight on the assumption of a basic complementarity of spiritual and physical manifestations of reality has to be initiated. This poses a challenge to develop a new understanding of human systems of which politics is a sub-system as an expression of life and to transcend the familiar focus on adaptation, stabilization and change. Integral humanism would demand the structuring of an evolutionary paradigm for integrating man and society by achieving a conciliation between Awadharma and Dharma in all fields including the political. For common understanding on every general plane integral humanism postulates an order of human being where the state is supposed to play a limited co-ordinating role, the principle of co-ordination governed by the supreme law of the will of the people, on the one hand, and a system of partnership of the state with other functional groups in society, on the other—all working for the realization of the goal of human perfection and happiness. Practical achievement of such ideals would depend on the educative process of rediscovering facts and reality and reinforcement of our cultural imperatives.

Biography

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Sudden Ascent

Collage design by Robert Adsit

Biography

Robert Adsit is a free lance artist, graphic designer and Associate Editor of *MetaScience Quarterly*. Having worked on the original theatre program for *Hair*, Mr. Adsit's credits also include *Print Collector's Newsletter* and most recently, work for Paramount Studios. His paintings have appeared in numerous galleries throughout New York City.

His Holiness The Dalai Lama, Defender of the Faith

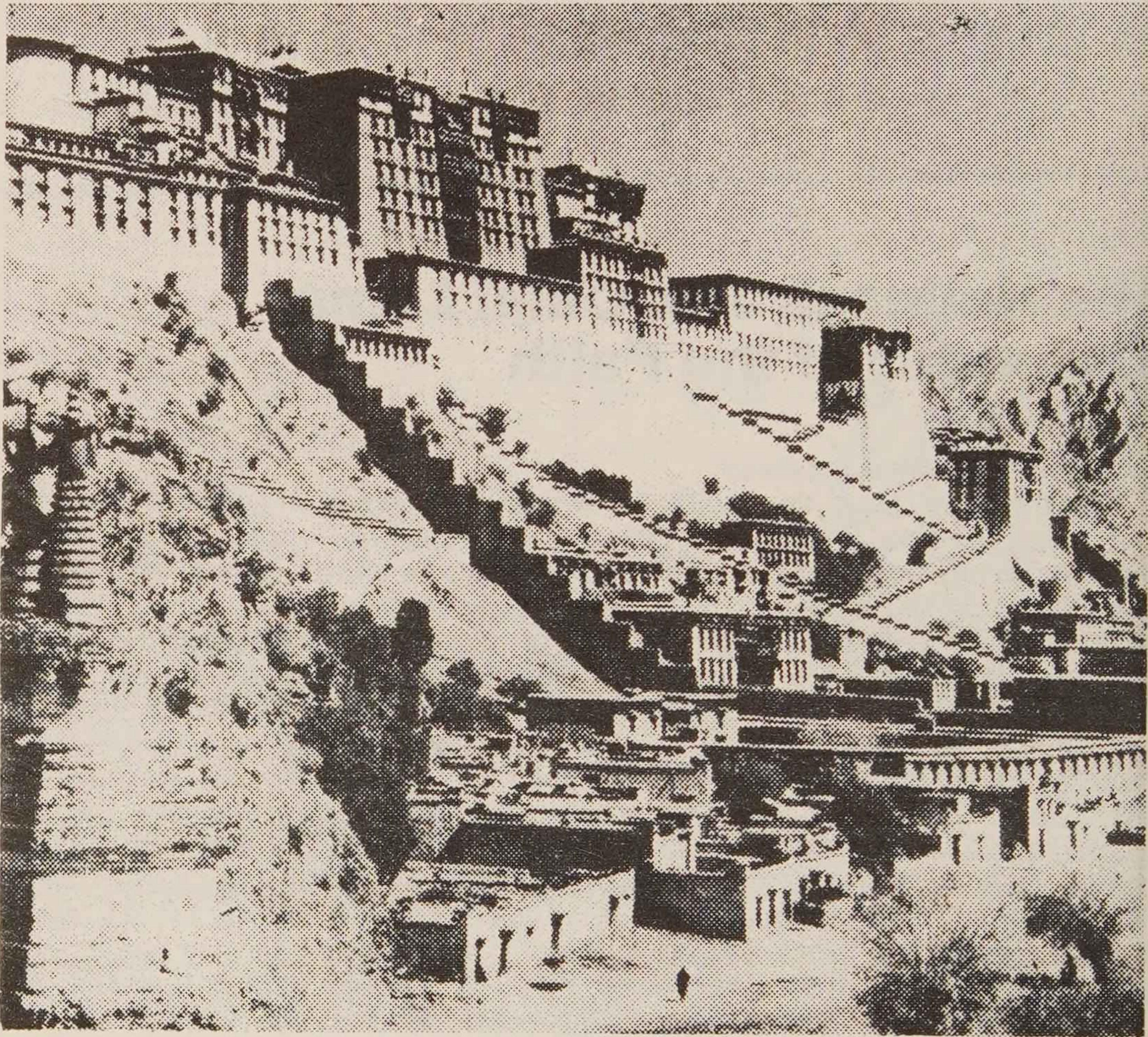
The Tibetan Book of the Dead

In the early part of the 1900's, Dr. W.Y. Evans-Wentz journeyed from Oxford University in England to Ceylon and India and up through the Himalayas in his quest for Holy Men. During his five years of wandering he visited perhaps the most mystical place on the planet, Tibet. Nestled between Nepal, Bhutan and Sikkim, this land has always maintained the aura of mystery associated with the very highest states of existence. Having sat with high lamas for a number of years, and working with Tibetan translator Lama Kazi Dawa-Sandup, Evans-Wentz "in the spirit of true devotion and humility" undertook the "sacred trust" and published in 1927 the *Bardo Thodol* or *Tibetan Book of the Dead*. In presenting the work to the West, Evans-Wentz asked Carl Jung to write a psychological commentary. Jung's insight into Freudian psychoanalysis and its impact on our thinking coupled with his knowledge of transcendent states of consciousness helps shed much light on the development of Western thought even today, half a century later. With Freud's fear of metaphysics, the "black tide of occultism,"¹ Western man, on the one hand discovered the reality of the subconscious mind. This became labeled the *personal unconscious*, the storehouse of one's experiential memories. On the other hand, inquiry into one's own individualized past, helped also to obscure the realization that other layers of the unconscious transcended the individual's psyche. This realm, which Jung called the *collective unconscious*, contains pre-existent and metaphysical states of consciousness. "At-one-ment" (with the Universal Mind) can only be achieved by integrating Eastern or Buddhist thinking, Jung suggests.

Unable to comprehend the "voidness of nothingness," Western man stays rooted in the "neuroticism of the Sidpa (or rebirth) state." Insight, Jung tells, us, lies in the realization that each soul is actually "the radiant Godhead itself . . . the soul is the light of the Godhead, and the Godhead is the soul."² It is the "primacy of the soul" that leads one, through direct experiences, to self-realization.

Although the *Tibetan Book of the Dead* is believed to have been first committed to writing in the time of Padma Sambhava in the 8th century, AD, nevertheless, its message is probably many centuries older. Below is a summary of some of its fundamental teachings adapted from the chapter by the same name:

- Enlightenment results from realizing the unreality of existence.
- His doctrine (Buddha) is not unique. It is the same doctrine which has been proclaimed in the human world for the giving of salvation, for the deliverance from the circle of rebirth and death, for the realization of Nirvana, since immemorial time, by a long and illustrious dynasty of Buddhas, who were Guatama's predecessors.
- The goal is and can only be emancipation from Sangsara (worldly existence).
- Such emancipation comes from the realization of Nirvana (transcendence through the extinguishing of desire and individual consciousness.)
- Nirvana is non-Sangsaric, being beyond all heavens, hells and worlds.
- This is the ending of sorrow, the realization of reality.³



The Potala.

A Short History of Tibet

Tibet is the highest country in the world, twice the size of Texas. It lies on a plateau, 13,000–20,000 feet above sea level and is surrounded by mountains. It is also the source of several important rivers that flow through India and China. Up until 1959 it was a theocracy. Today Tibet is ruled by the Communist Chinese.

Tibetan Buddhism is led by lamas, priests, or monks who practice their religion in places of worship called lamaseries. The most important religious and thus governmental figure is the Dalai Lama who, until 1959, resided in Lhasa in the Potala. Next in line is the Tashu Lama, head of the great Tashu Lamasery.

About 1,200 years ago Tibet's people were converted to Buddhism. 400 years later the Mongols took control but their stay was short-lived. In the 15th century the first Dalai Lama was born. His name was "Gedun Truppa, a nephew and leading disciple of Lama Tsongkhapa who founded the Gelupa, or 'yellow hat' sect of Mahayana Buddhism. Translated literally Gelugpa means those of the way of virtue."⁴

In 1720 the Manchus of China conquered Tibet, and one way or another, the Chinese have maintained control ever since. When the Manchus were overthrown in China in 1911, the Tibetans revolted, but they were only partially successful in forcing the Chinese out.

After opening up trade links with the British in India, in 1914, Britain attempted to have a treaty signed which would place Tibet under external control of China but allow Tibetan internal autonomy. Refusing to sign the document, the Chinese maintained, in theory, their right of ownership, whereas Tibetans declared themselves

free and independent.

However, this declaration was more a wish than an actuality, as the Chinese continued to oversee Tibet throughout the 20th century, although internal autonomy continued until the 1950's.

In 1933 the 13th reincarnation of the Dalai Lama died and so the search for the new incarnation began. From Tibetan lama Rato Khyongla Nawang Losang, we learn how the government knew where to find the next Dalai Lama. Only seven years old, Losang, himself the reincarnation of the 9th Khyongla of Tibet, visited the Potala in Lhasa, the capital:

"The chapel contained the tomb (of the 13th Dalai Lama) . . . (which) was three stories high, facing south, with an enormous glass window that provided much better light than could be found in any other chapel of the palace. The Dalai Lama's body reposed on a throne within its second story surrounded by relics, books and images that had been placed there before the ceremony of sealing took place. A life sized gilded copper image of the seated Dalai Lama, holding in his right hand a lotus and in his left the Wheel of Law, was set against one wall of the chapel. . . . In the corners of the room square pillars . . . supported the chapel ceiling, and on the northeastern pillar, as the chapel keeper pointed out to us, there had grown a star shaped meadow fungus, now protected by a glass box. We all studied the growth with curiosity. Although somebody remarked that it probably had grown because the wood of the pillar had not been dry enough when set in place, its appearance was nevertheless uncanny. . . . Later we came to realize that it was an indication that the new Dalai Lama would be found in Amdo, in the north east."⁵

After a vision from the regent, the next Dalai Lama, Lhamo Thondup, then only two years, was brought to Lhasa in 1939. However, the Tibetan government had to pay the Chinese governor 400,000 Chinese dollars (about \$92,000 American) for the privilege. "Renamed Ngawang Lobsang Tensin Gaytso—literally the eloquent, the wise, the defender of the faith, as deep as the ocean, he was enthroned on February 22, 1940, the 14th day of the first month of what Tibetans called the 'iron dragon year'."⁶

In 1955 Rato Losang was forced to teach in an oppressed school run by the Chinese Communists. The young people were not allowed to learn about their religious and historical background. Since the country was basically a theocracy this situation became intolerable.

"To my surprise, when I reported for work the next day instead of being introduced to a class, I was told I had been appointed to the Propaganda Office. At that time the Chinese were using Tibetans, whenever possible, to explain to villagers all the fine things our new rulers were going to do for us. . . . The first thing I saw on entering the room was blown up photographs of Stalin, Mao Tse-Tung and Lenin staring out from the walls above the desks like supervising spirits."⁷

In March of 1959 Losang stated that "the Chinese general, commandant of the military post in Lhasa, had invited the Dalai Lama to attend a theatrical performance," to be presented in the forbidden zone inside the Chinese camp. At this same time hundreds of Tibetans were marching to proclaim their wish for freedom, their hatred of the Chinese approaching dangerous levels.

Fearing a kidnapping or assassination, Losang realized the need for an escape plan and made his way to Norbulingka where his Holiness was staying. "As I hurried anxiously along, I heard the loudspeakers, which had been mounted on buildings occupied by the Chinese, warning our people not to revolt against their true friends, these same Chinese." After notifying the Dalai Lama's tutors, Losang and a friend "casually sauntered past the camp, as though out for a stroll in the suburbs." They passed armed soldiers, big guns and pill boxes as they finally made their way beyond the Chinese lines.⁸

Joining many refugees, Losang fought through the difficult mountain trails and was happy to learn that the "Dalai Lama, disguised as a soldier left the palace, walked to the river Kyi Chu, crossed it on a public ferry boat and joined supporters to head for India."⁹ "The day after we arrived," Losang added, "we heard a helicopter flying overhead and were told that the Indian government was delivering rice to us."¹⁰ Prime Minister Nehru granted the Dalai Lama political asylum. During the skirmishes that followed over 10,000 Tibetans were killed by the Chinese. Today there are about 30,000 Tibetans living as refugees in a town called Charmsala in northern India with their beloved Dalai Lama.

Conference Report

In Person, The Dalai Lama

On Friday, October 12, 1979, His Holiness the 14th reincarnation of the Dalai Lama appeared at Brown University, Providence, Rhode Island. He began his talk in Tibetan, stopping periodically to allow the translation to take place. The talk was divided into two parts. An aura combining almost childlike curiosity and radiant happiness surrounded the humble speaker, as his melodic voice began with part one. "When we look on the surface (of peoples) there are many differences; but if we go deep down I feel we are the same. We are all members of the Human Family. We all same, no differences. All humans want happiness, no one want suffering. The essence of all religion," he continued, "is respect for each other: love, compassion, harmony and Godliness. On one side there is hate and anger and too much attachment, and thus unhappiness. On the other side there is love, kindness and the invitation for inner peace. For example, if two people experience identical tragedies there will still be great differences in amount of suffering. This is due to spiritual development and inner attitudes. All racial, ideological and international problems are man made. They are created by ourselves."

As the translator continued, the Dalai Lama would get impatient and suddenly and quite unexpectedly, burst into English.

"If we can adopt a correct mental attitude, we can overcome these problems. So we need human understanding and genuine mutual cooperation on the basis of love and respect for one another. The politician must become religious-minded, not strongly attached to his own religion as that is also dangerous, but sincere, compassionate and open minded.

"In science and technology we achieve a lot; but in terms of real human feeling, we are severely lacking. We need for real warm feeling here." (He pointed to his heart.)

"Whether or not you believe in religion is your own matter. But all must have respect to kindness. If I show kindness then others show kindness in return. If from my side there is wrong attitude, then from other side the same attitude—and outcome is war. Without a moral principle society could not survive. Without inner development, i.e., compassion and love, we can not achieve inner peace; and without inner peace we cannot receive world wide peace."

The Tibetan paused and explained that this was the end of part one of his speech. The audience smiled.

"I would like now to explain something about action, Karma and its effects. Pleasure and pain come from one source: our own inner actions. So thus it is easy to explain Karma. If you act well you will be happy. If you don't, you undergo pain.

"Karma is separated into three types: physical, mental and verbal. In terms of time there are two divisions:

- (1) Building up motivation, i.e., thinking; and
- (2) Actual performance.

Therefore, Karma is being done all the time. Buddha teaches that you are your own action. This is to say, through virtuous or non-virtuous actions, all is due to your own actions. All responsibility lies upon yourself. Whether you know this or not makes no difference.

"The perfect society would contain self-control and self-examination. The type

of Karma one accumulates is in your own hands right now, so practice wisdom and compassion."

During a question and answer period one person asked, "If Tibetans are following the Laws of Karma, action and reaction, how could there be suffering there now?"

The Dalai Lama answered that these people could be working out Karma from former lives from "other nations, other worlds, or even other galaxies."

His Holiness then stated that the main problem lies with the six million people that remain in Tibet rather than with the refugees. Although invited by the Communists to return, he feels that he can serve his country better from the outside. Answering a question about anger he suggested that correct thinking and control of anger will allow it to dissolve. If it is let out, it gradually gets worse.

"How can we learn from our enemies?" someone else queried.

"We can learn tolerance," he said, "and learn to test our inner strength, courage and determination. Paradoxically, it is through suffering that you become closer to reality. If life were very easy, you could never touch reality. Your enemy is your own best teacher."

With a broad smile and a bow to the audience, His Holiness, the 14th reincarnation of the Dalai Lama departed with his small entourage.

by Marc Seifer

Notes:

1. "I can still recall vividly how Freud said to me, 'My dear Jung, promise me never to abandon the sexual theory. That is the most essential thing of all. You see, we must make a dogma of it, an unshakeable bulwark.' He said that to me with great emotion. . . . In some astonishment I asked him, 'A bulwark against what?' to which he replied, 'against the black tide of mud,' and here he hesitated for a moment, then added, 'of occultism.' This was the thing that struck at the heart of our friendship." From C.G. Jung, *Memories Dreams and Reflections*, an autobiography recorded and edited by Aniela Jaffe, Vintage Books, NY, 1963, p 150.

2. *The Tibetan Book of the Dead*, by W.Y. Evans-Wentz, Oxford University Press, 1960, p xxxix.

3. Ibid. pp 66,67.

4. "For Tibetans an End to the Long Exile?", by Paul Grimes. *Asia Magazine*, March/April 1979, pp 33-40.

5. *My Life and Lives*, the story of a Tibetan Incarnation, by Rato Khangla Nawang Losang, E.P. Dutton, NY, 1977, pp 45,46.

6. Op sit (Grimes).

7. Op sit (Losang) p 182.

8. Ibid. p 201.

9. Op sit, (Grimes).

10. Op sit. (Losang) p 215.

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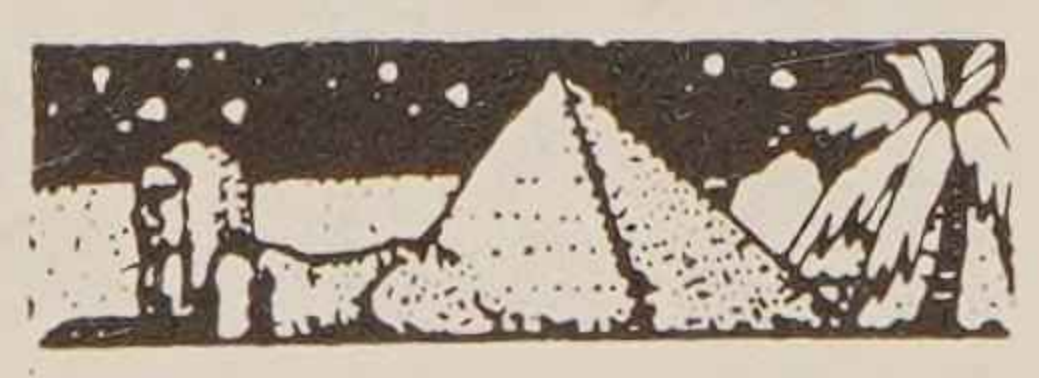
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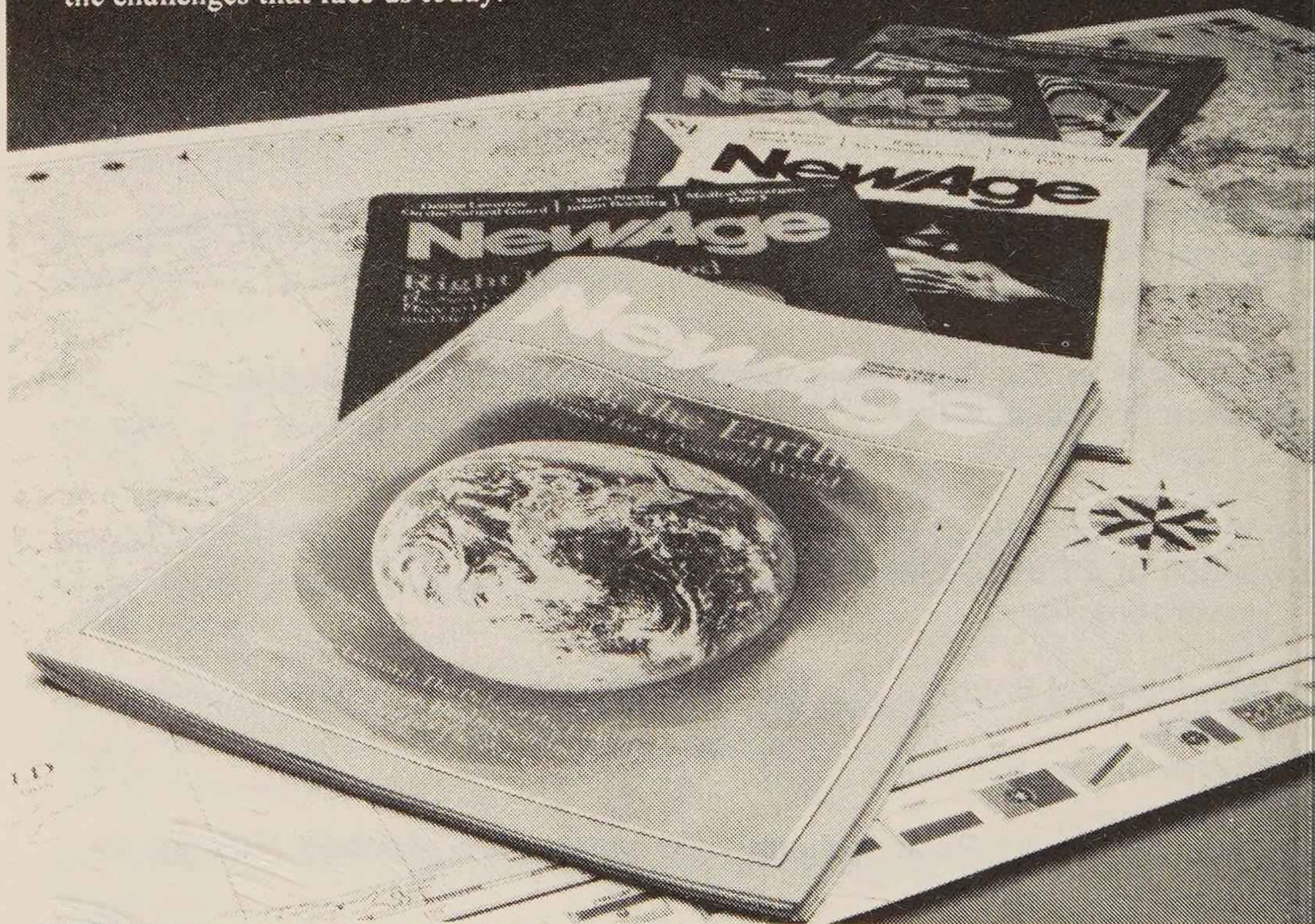
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PART TWO: SOVIET PARAPSYCHOLOGY



The Law of Unselfish Love— PSI in Animals

by Barbara Ivanova

Abstract

It has often been reported that animals display parapsychological qualities. This article surveys the Russian literature in the field as well as my own informal studies with my cat Dayashka.

The scientific journal *Science and Life* (*Nauka y Zhizn*) carries a regular column under the heading of "Our Smaller Brethren". In number 12 of 1975, a story entitled "My Life-Saver" described a very interesting case which illustrates (along with thousands of other cases) that animals have a faculty of precognition and are able to use it volitionally to rescue people. In brief, a certain tom-cat, Smoke, one evening returned home early after only half an hour of meandering around. During the night, Smoke did not let his master sleep. Several times he woke his master and made him go to the door as if asking to be let out. And then Smoke would not leave, but instead sat in the doorway and meowed alarmingly. Finally, as his master went to bed again, Smoke meowed loudly and tried to pull the bed-covers off. This seems to indicate that in one way or another, he wanted to get his master out of bed. The man, thinking, "What is the matter with this cat?", finally got up and followed the cat to the door once again. Suddenly, there was a loud noise. A very large portion of plaster from the ceiling had fallen on the pillow, covering it completely. Clearly, serious damage would have occurred if he had not followed his pet. And as far as Smoke was concerned, the cat, who had exposed himself to danger by remaining near the bed to summon his master and pull off the covers—now looked at the bed, the ceiling, the master, and then nonchalantly walked through the door and into the night. He had nothing more to do in the house for the moment. Thus ends the story. "Coincidence," you say? There are definitely too many coincidences. And not only with cats.

On October 10, 1976, "Izvestia," the official Soviet newspaper, published an article—"Mysteries in the World of Animals." The following question was put to the readers: "If you throw a stone into the river and your dog finds it and brings it back, how can he find the exact stone underwater? How can he use his sense of smell there? The dog has to be guided by a still unknown 'sixth sense' for orienting underwater", writes the author. He then relates other cases of dogs finding their way in an unknown terrain, running hundreds of kilometers through woods and towns, etc.

In the book *Operation 'Ch'*, written by B. Riabinin (Moscow, 1976), there is an essay on "Accuracy in finding Directions and Fidelity." Many case histories are given which illustrate a synchronicity between the time and moment of illnesses and deaths of dogs when their masters who were very far away would become ill and die. One specific case described a dog that became ill and would not eat for three days. The dog laid in a doorway and periodically howled with tears. Following this period, the dog got well and resumed its normal behavior. Two days later, the family received news that the dog's master had been involved in an airplane

accident, was unconscious for six hours, and literally spent two days at death door. At the exact moment when the hospitalized master was being operated upon and died, the dog began howling. The dog also began again when the funeral began miles away. . . . Coincidences?

Riabinin's book describes a dramatic occurrence. A dog belonging to one of Napoleon's soldiers lost in Russia ultimately wound up finding his master after travelling for a year and a half. The dog had to pass through parts of Russia, all of Poland, Germany, and parts of Italy as well as France! There were rivers, towns, woods and numerous other dangers encountered.

Cats, too, have been known to demonstrate abilities for finding their masters and the will for it. There is a story about Lisa, the cat who walked over 600 kilometers during one wintry month to find her way back home. The trip away from home she had made in a basket while travelling on a train. Therefore it would not have been possible to remember the correct route back. Another case described involves a cat who came home by covering 1250 kilometers during a single month.

Horses have also displayed direction-finding abilities. In 1944 a whole herd of horses was transported by train from Mongolia to Kazakhstan. On one rainy day the horses were left alone in a meadow. Then they mysteriously disappeared. Three days later, they were all stopped by frontier guards at the border of Mongolia.

There are even cases involving wolves. Prof. P. Manteufel described a tame wolf that was transported in a closed box from the Moscow Zoo to be displayed at a conference on animals. The wolf escaped but ran directly back to the Zoo and into its cage.

How can we explain all this? Birds, butterflies, fish, etc.—how do they find their way? Instinct? What is instinct? A word—not an explanation. How does instinct of this kind operate?

Let us take the concept of the "biological clock" which functions in people and animals as well as in plants. They "go to sleep" by closing their leaves at exact times which are typical for a given plant. All living beings seem to be marvelous auto-regulating and self-restoring cybernetic systems which work much better than even the most sophisticated systems created by man.

Riabinin's essay continues to illustrate the "Law of Unselfish Love." Dogs have been known to save small children by carrying them out of a house just minutes before the roof comes crashing down. It has been reported that many dogs sense the imminence of earthquakes and to rescue people by leading them out of dangerous areas. Wise men in villages, who trust in animals and their abilities to foresee events have often been able to predict earthquakes and avalanches and act accordingly, helping to save others, too. Non-believers would be perishing. Many dogs have risked their lives by staying in a dangerous area instead of running away. The "Law of Unselfish Love" has often proved stronger than the will to live. But the main source of all these facts, and the animal's means of acquiring such parapsychological information—how and when to act, where to run, how to override the instinct of self-preservation, helping others, etc—all that is still unknown. Where is the source of such information? How do the animals get it? Why do they sacrifice themselves? What is this Law?

My Psychic Cat Dayashka

For several years I have observed the behavior, gifts and parapsychological qualities of my cat, Dayashka, and I have experimented on him in these directions (but logically, without cruelty or other negative attitudes). Here, in short, are some examples taken from my diary which I have kept for several years.

"Dayashka!"

"Mew-rrr-eeek?" —(A clearly interrogative intonation.)

"You are impolite, sitting with your back to me! Turn! Tail there, head here!" And he turns, just as I say the words, not in the least bit in a hurry and looking at me

with haughtiness, as always. How did he understand? Does he know the words?

Once his nose was dirty. I said: "Your nose is dirty! Wash it!" I did not expect any reaction and said it jokingly. But he immediately began to groom his whole nose area. How could he know what I wanted him to do? Do cats actually understand much more spoken language than we suppose them to know? On another occasion, I said, "Leave me alone, Dayashka! I have to work. Play with your string!" Immediately he grabbed the string he plays with and then looked at me as if to check out my reaction. For a dog, this might be normal behavior—but a cat.

At times it seems to me that it is not me observing him, but quite the reverse. My friends often react to him at first by saying "How clever and fine! What contact he has with people!" Some months later, they add "A human cat . . . It's frightening!" Still later, their reaction was: "It's better not to humanize him further. What a terribly strong look! We'll not be surprised if he begins to walk on two legs and then begins to speak!"

Once I experienced intense physical pain. Dayashka seemed very upset. He licked my face, and repeated my moans. I fainted. His loud wailing brought me to my senses. Mewing at the top of his voice, he stood on my chest and looked at me with eyes filled with fear and desperation. When my pains ceased, he became calm. I called my niece who is a biologist and asked her to explain things to me: "What am I to do with my cat? Why does not an alarm signal work on him?" He should try to escape rather than trying to help me!" Her answer was, "You are a member of his little pack." But not many humans would act in such a way—trying to help instead of running away.

He has a four-word human vocabulary (and many other signal-words which I can clearly distinguish now in his own cat-language). The human words are: "No", "Mommy", "Hurrah!" and "Nyum-nyum." The last word, in the language of Russian children, means "to eat". Dayashka seems to use all four of these words at exactly the right moments. No one, who visits me says either "Mommy" or "Nyum-nyum." So from where does Dayashka get these expressions? There is nothing miraculous about it. The sounds are not difficult for cats to pronounce. He is an intelligent cat partly because I treat him as a friend, speak with him and contact him gently, and respect him. He also uses many other "words" that are always repeatedly pronounced in certain limited situations. Studying the intelligence of animals represents a challenging field of work. There is more to it than we realize.

Thought transmission is something many pet owners have speculated about. Here is another case: once Dayashka pulled a nail out of the wall. He worked and worked on it for not less than a hour. Finally, the nail loosened. When I described this event to some of my friends in Dayashka's presence, he immediately ran over to the very spot in the wall where the nail had been and began to illustrate, by pantomime, how he had pulled out the nail! He had to jump to the top of the door jamb for this, and then he had to move in a very difficult pose! But he did it. That was too much! It not only suggested telepathic communication (he caught on to our thoughts or the sense of our conversation), but his behavior suggested vanity, pride, and many other human qualities. To this day he has never again approached that spot in the wall over the door. Many cases like that one show that we undervalue the inner world of our pets who are our friends and family.

Many cases are known—but we do not pay enough attention, do not draw the needed conclusions, do not treat the animals as they deserve to be treated. A friend from the town of Riga told me that from the moment that he developed a very dangerous illness of his legs, his little dog slept exactly on his sore legs, and sat on his lap all day long. The dog could not be moved from the spot, literally clinging to the legs. Later, the same dog faded away and died after a month of this. The master felt better, the illness disappeared.

PSI and Survival

The same situation has since developed with my cat Dayashka. If my knees hurt, he will sleep on them at night until they are well. If the pain is in my chest, Dayashka will sleep there, or by my hands if that is where the pain is located. The type of behavior and effect is well known among pet "owners", although it seems a monstrous thing to me that a living being can serve as the "owner" of another one.

A woman who was a teacher and a former colleague of mine told me the following story (I was a teacher before becoming a parapsychologist): She was living in a village one summer and found it necessary to go to another one. It was a long walk and on the way two large black dogs joined her. They were good company. At one point it was necessary to cross a river. Suddenly, while on the bridge, the dogs would not allow her to continue across the bridge. She tried everything she could to dissuade them, to frighten them away, but they simply stood in her way and would not let her cross the bridge. Finally she gave up and returned home. The next day she was told that a party of drunkards in the forest on the other side of the bridge had committed some crimes of molestation. The rapes had occurred literally minutes after the time when her two canine companions had prevented her from crossing the river. The dogs had definitely protected her, possibly even saving her life. But how could they have "known"? And what caused them to behave in such a manner? The "Law of Unselfish Love" for humans held with these animals as well as with other species such as dolphins, horses, etc. Even rats can indicate danger. It is common knowledge that rats often leave a doomed ship. Here is an interesting story: The owner of an old ship decided to sink it and collect the insurance on it. But he was unable to hire sailors for this last voyage because they had all seen rats leaving the ship. How could the rats have known about the owner's mental decision-making process? This PSI quality of prescience regarding future dangers is necessary to any living being during the process of survival and evolution of the fittest.

I. Zayanchkovsky wrote an article entitled, "Animals as Sinoptics" (weather forecasters) which was published in a collection of essays ("On Land and Sea", Moscow, 1973). He describes very interesting facts which detail how animals feel and forecast weather changes, natural calamities, etc. In 1902, a glowing cloud of gas shot up from a volcanic crater on the island of Martinique. In the course of thirty seconds, the entire town of Sainte Pierre was immolated. Eventually beneath the ruins of the town were found the charred remains of thirty thousands people and only one, single corpse of a small cat. As it turned out, long before the eruption of the volcano occurred, all the birds had flown away from the town. Then serpents and other reptiles abandoned the town. Finally, dogs, cats, and other animals fled. If the people of the doomed town would have known about and possibly had believed in this type of animal intuition or "clairvoyance", they might not have perished.

As we know, human beings are animals too. We might have died out or become extinct long ago without some channel of parapsychological information which has had a preservative function through all of history. Let us remember so many cases when people escaped death because they followed the "dim feeling that something was wrong" or some other hints from the "great unconscious" which urged us to save our lives and the lives of others.

But here is another side of the problem: we would be, perhaps, less human if it were not for the "Law of Unselfish Love" and the examples of it that our animal brethren continue to demonstrate to us, through all of history. We say now: "Th

dog has humanized man". The same is true for other animals. They not only help us, and occasionally save us by using their psi-faculties, but they continue to educate and humanize us in other ways, as well. Families who have animals are generally much more interesting to visit. They are often more sensitive and kind-hearted, less aggressive and selfish. Daily contact with any of our animal brethren of Nature makes us more worthy of being called Human.

Biography

Barbara Ivanova, residing in Moscow, may be written in care of Dr. Gilula. She is a well known Russian parapsychologist who has been on the lecture circuit within the Soviet Union for the last six years. Barbara teaches a wide variety of different parapsychological subjects and is fluent in five languages.

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I know it is the hope of many of us who have labored with the controversy of our field that history will look back kindly on this embryonic period of occult study. Perhaps when metal-bending is a common event and extraterrestrial contact has been established, we can all say that we were at the right place, at the right time and pursued our instincts to the fullest. Hopefully the *Journal of Occult Studies* will play a small, but important part in both justifying our efforts as well as unlocking the elusive secrets of paranormal events.

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American-Soviet EEG Biofeedback Study: Report On 1978 NIH-Sponsored Trip And Establishment Of Cooperative Research Project

by Marshall F. Gilula, M.D.

Abstract

This project was approved in 1975 by the John E. Forgarty International Center for Advanced Study in the Health Sciences, NIH, under the USSR Individualist Health Exchange Program.

Actual length of time spent in Moscow was from May 14, 1978 until July 2, 1978. The approved research project had two parts.

- (1) Application of EEG biofeedback and other autonomic indicators to the diagnosis and treatment of the so-called "Hypothalamic Syndrome;"
- (2) Attempting to initiate a long distance telepathy project between Moscow and Miami.

This article comprises my tour of a number of Soviet neurophysiology laboratories and work on closely related research.

A Tour of Russian Laboratories

The entire stay in Moscow was extensively supervised by the Foreign Department of the Anokhin Physiology Institute. Representatives of the Institute met me at the Moscow International Airport and returned me to the same airport at the very end of my stay. At the beginning of the visit, I found out that my hosts had planned to divide the summertime equally between Moscow and Leningrad. The number of institutions they were planning to have me visit seemed to be so large, that I requested concentrating on Moscow only as a strategy for cutting down on some of the apparent diffuseness of the projected visits. From inception of the project, the study in theory initially aimed at working with psychiatrists in the First Moscow Medical Institute (Korsakov Clinics—Psychiatry Department.) In actuality, I had only two very brief visits to the Korsakov Psychiatric Clinic, and had almost no contact with any psychiatrist while in Moscow. On both visits my contactees were relatively well supervised at all times by members of their Foreign Department. These meetings occurred during the summer of 1978 at a time just prior to the trials of dissidents Ginsberg and Sheransky. Allan Stone, M.D., president-elect of the American Psychiatric Association, decided not to show up in Moscow that summer like the other scientists who expressed their solidarity with the dissidents by not attending other exchanges or conferences.

The bulk of my time was spent at the P.K. Anokhin Institute of Normal Physiology, which is a branch of the Academy of Medical Sciences of the USSR, and which is dedicated to one of Ivan Pavlov's last students. Pavlov's other "last student" remaining in Moscow is Ezra Asratyan, M.D., the head of the (Academy of Sciences) Institute of Higher Nervous Activity.

Anokhin is an institute of basic neurophysiology. Most of the scientists I spent time with were, on paper, neurophysiologists and physiologists. The bulk of the research observed officially involved neurophysiological approaches to rats and rabbits. The first half was spent working with graduate students and a couple of faculty members who had interesting approaches to the neurophysiology of stress and addiction. The second half of my official visit was spent in the laboratory of a 43 year old biologist who is currently working on his doctoral dissertation. His basic interest is connected with studying the autonomic parameters concerned with the process of firing a rifle, and his laboratory equipment was judged to be nearly the best in the institute.

For the first half of the visit, my official host was Alexander Vladimirevich Kotov. Dr. Kotov was a junior faculty member, and supervised the work of several talented graduate students who were working with rats made alcoholic and then withdrawn from alcohol. This group also worked with chronic implanted hypothalamic electrodes used to study different types of feeding and drinking behaviors. Some of the latter studies were also replicated with implanted electrodes in rabbits. Official host for the second half of my stay was Henry Tsarturovich Agayan, an Armenian physiologist, who was an ex-athlete, a part-time race driver, and a very busy administrator.

From the 14th of May until the 18th of May, 1978, I had a general orientation to the Anokhin Institute and began spending time in the Laboratory of Neurophysiology of Motivation belonging to Dr. Kotov. The original program stated that I was a specialist in the field of psychology, and that my work would be on the theme of "correlative investigation of basic EEG rhythms with motor activity indicators of man."

On the 19th of May there was a one day visit to the psychiatry department at the First Moscow Medical Institute. The visit was with Professor F.B. Berezin, and his Foreign Department colleagues. The six or seven of us sat across a long conference table and discussed different topics rather vaguely. I did not have an interpreter during any of the visit, and during some of the psychiatric conversations, I very much wished for one.

From the 22nd-24th of May, I found it interesting to visit the laboratory of Evgenii Antonovich Yumatov, who used several strains of white and grey rats to measure arterial hypertension after a certain period of time in immobilization. In London, Dr. Benson Herbert has agreed to publish a short paper on this study in *The Journal of Paraphysics*.

The following two days were spent with Professor Nikolai Nikolaevich Timofeev, who was Chief of the Laboratory of Artificial Hypobiosis. His laboratory seemed to be a Soviet equivalent of our "Cryonics." The basic idea was to use hypothermia (subnormal body temperatures, artificially induced—usually to facilitate cardiac surgery) as a way of suspending the life processes. On May 29 and 30 I was given my first two days to work in the Lenin Library and my host helped me to get a library card. I left a copy of one of the books I'd helped edit while a resident in Stanford University's Department of Psychiatry.

A visit to the Bordenko Neurosurgery Institute occurred on May 31, 1978, and this was the only time during my stay that I actually ended up visiting a clinical EEG laboratory. This institute specialized in surgically-correctable conditions, and they had several East German and Hungarian electroencephalographs as well as some contemporary evoked-response equipment.

By the beginning of June, I started to become acquainted with the Laboratory "of the Physiology of the Psychic Function of Man" belonging to Henry Agayan whom I described before. Several days were spent repairing the equipment that had shipped over to the Soviet Union, and the young technicians and engineers proved themselves to be extremely resourceful in using older Soviet transistors to replace a couple of damaged biofeedback equipment components. The Autoger

20 EEG was the biggest piece of equipment that I took to the Anokhin Institute. Within a few days, the EEG was functional, but I discovered that the concept of biofeedback was difficult to transmit to my colleagues. It was not just a matter of language, however, because even the word for meditation has many different meanings and can include words like "immersion," "concentration," and other terms that even cover areas like hypnosis.

During the last week of my visit in Moscow, Professor Sudakov had me give a lecture in Russian to personnel of the Institute. Even after being at the Institute for a little over two months, the difficulty in communicating words like meditation, concentration, and hypnosis still seemed more than really semantic. I talked about the use of consciousness techniques in clinical practice. At the end of the lecture, I read from a script which I had carefully translated into good Russian beforehand with the help of some friends. This script was a Systems Analysis description of a Tibetan technique of meditation. The hundred or so people in my audience carefully and politely listened. Many of them went along with the instructions and suggestions on how to meditate. Feedback after the lecture was something to the effect that an American scientist had hypnotized an entire hall of Russians!

The Laboratory of Experimental Physiology and Reanimation under the leadership of a famous academician named Vladimir Aleksandrovich Negovskii, was my next point of visitation on June 5. This professor I had known as a medical student in 1968 on a previous visit to the Soviet Union. His assistant, a Dr. Kur'evich, very kindly told me that he considered most of the significant work in cardiac resuscitation and brain death determinations to be going on in the States. He did give me some interesting ideas about neonatal resuscitation and refocused me back on several different American and British resources in this experimental area.

By this time, the Chief of the Anokhin Institute, Konstantine Victor'evich Sudakov, assigned to me a 38 year old neurologist named Vladimir Yakovelevich Repin who was very interested in right brain-left brain relationships. Dr. Repin had practiced psychotherapy for several years while also working as a clinical neurologist, and was further interested in problems of cerebral dominance and speech loss and rehabilitation following strokes. In terms of actual cooperative research work in the laboratory, he and I carried out the most and closest contact. He seemed to be the easiest person to teach about EEG biofeedback, because he was actively involved in studying a small series of patients by using a verbal hypnotic induction technique as a way of reducing stress. Along with the three or four Armenian graduate students who worked in Agayan's laboratory, Dr. Repin and I planned an experimental protocol to see if we could understand how to study EEG biofeedback. We also wanted to compare the effect of "smooth" mathematical integration of biofeedback signal with "coarse" integration of biofeedback signal. The signal studied was a white sound wave envelope. In each case, the actual mathematical integration of the biofeedback signal was studied in terms of how it affected respiration, EKG, and several autonomic indicators such as GSR. None of our results were conclusive. One of our "soft" impressions was that a smoother wave envelope had a greater tendency to induce alpha production. And the beginning of intense alpha production was frequently heralded by disturbances in one or more of the autonomic indicators.

On June 12 there was another one-day visit to the Psychiatry Department. At this time, I spoke with the Chief of the Department, a Dr. Zharikov. The previously described Dr. Berezin was present during part of the meeting. My main objective in speaking to him was to give him a souvenir set of 25 cassette tapes put out by Endo Laboratories of the Harvard University Psychiatric Board Review Course. My psychiatric hosts seemed edgy at this, the time of the dissidents' trials, and I did not go out of my way to confront them on such things as civil rights issues, etc. Besides the usually-described Soviet abuses of psychiatry, other features I learned about included the fact that Soviet citizens who rated socially very often were able to

have any record of psychiatric treatment totally eradicated from the hospital and other civil records. There seems to be an even greater double standard than in the States practiced when it comes to admitting to a history of psychiatric treatment in the Soviet Union. Meditation and yoga are subjects actually connected in the relatively recent past with dissident activities. There are instances in some of the current books on psychiatric abuses by the Soviets which described people going to jail for publishing a book on Hatha Yoga. Yoga and meditation were definitely not as acceptable as "hypnosis."

One of the difficulties I had in communicating about the subject of biofeedback centered around the Soviet tendency to view any alteration in consciousness or any altered state as being hypnosis or a hypnotic state.

Until a little past the middle of June, I continued working with Dr. Repin. The laboratory graduate students were exceedingly kind and supportive to me. They even alternated taking me out to lunch and dinner on their rather small stipends.

On June 19, I had my first visit to the Institute of Higher Nervous Activity. It was during this time that I met Dr. Yurii Andreyevich Kholodov, who is widely known throughout the Western world for his work on the influence of magnetic fields on human beings as well as other forms of life. Despite having only two days with Dr. Kholodov, I made what I felt was genuine scientific contact with him. Although his qualification degree was a doctorate in biology, he seemed also to have more of a general grasp of neurology than anyone else I met during the stay in Moscow. We exchanged reprints and books, and I promised to help hunt down a certain type of interference filter. Dr. Kholodov is still busily constructing a meter for measuring the human body's magnetic field. Although none of the Soviet scientists I met would deal with me in terms of telepathy, Kholodov pointed out that we could possibly set up a long distance project that would involve studying EEG and autonomic indicators on two different subjects, who would be located at a geographic distance from each other. The way he conceptualized the study was that it would be a way of looking at the simultaneous effect of a particular magnetic storm or solar storm on two geographically separated beings.

The remainder of my stay, until the 22nd of July, gave me the opportunity not only to do some sub-sets of experimental data gathering, but also to roam throughout the medical bookstores of Moscow and explore the metro system.

An Experiment in Psychic Phenomena

Dr. Stan Krippner, of the Humanistic Psychology Institute in San Francisco had given me the home phone number of a Soviet parapsychologist. I telephoned Barbara Ivanova and she was not afraid to meet me unofficially. Our meeting began during the second half of my stay, and were a valuable supplement to the official work that I did at the Anokhin Institute. It was strange and paradoxical that the parapsychological laboratories Barbara had been working in which had been closed down 5 years prior to my visit, had been located in the basement of the very building (the Anokhin Institute) that I worked at during this visit.

Barbara is described in two chapters of the recent book by Gris and Dick, *The New Soviet Psychic Discoveries*, and, although the two chapters devoted to her by these two authors are somewhat inaccurate and typical of "yellow journalism", she is well known to parapsychological researchers on every continent. Barbara was careful to point out to me that although she was not a political dissident, she did have some connections to the then-publicized dissidents, and one of her friends Larissa Vilyenskaya, was actually close to Sheransky and Ginsberg.

Barbara is a professional linguist by vocation and parapsychologist by avocation despite the fact that she has worked professionally in parapsychology throughout the Soviet Union. She is fluent in five languages and has been involved in teaching German and Portuguese for different language schools in the Soviet

Union. She is least skilled in English and Spanish, although she is fluent in both. Since having the previously-described laboratory closed down by the KGB, she has been forced to live by giving seminars in private settings such as homes, traveling throughout the Soviet Union for privately organized lectures, and then also by working as an interpreter for different traveling groups. Although she has not worked for Intourist, she has had some semi-official work as an interpreter for groups of athletes that would be touring throughout the USSR. For some reason, this type of work was not considered as politically sensitive as the Intourist-connected jobs.

Some of the small digital biofeedback devices I had taken with me were left with Barbara and her friends. The largest EEG and a GSR biofeedback device was left at the Anokhin Institute. One transcutaneous neural stimulator I left with a distant relative in Moscow who is an engineer. Another TNS device and a positive feedback EMG device were left as well with Barbara and her friends.

There were many points during my stay in Moscow when it seemed that Barbara could have been an immense help to me—both with the official research project as well as with interpreting. Because she was officially a person not allowed to work, I was obliged to leave these two parts of my experience quite separate.

One exception to this involved two distinct experiments in out-of-the-body travel that Barbara and I decided to try. I had been describing to her the experimental set-up at the Anokhin Institute. Since I was the one in the laboratory most familiar with EEG biofeedback, the graduate students would wire me up, and have me practice producing alpha or theta while they checked on the various pieces of laboratory equipment required for monitoring the other parameters. When I explained to Barbara that EEG biofeedback, in my experience, was an excellent clinical entre to trance and similar altered states, she was quick to understand. After discussing the different types of altered states that can result from meditating on an EEG biofeedback signal, we elected to try a very simple approach to studying the trance that resulted from alpha biofeedback. While I was sitting in her apartment, Barbara had me mentally fixate on a certain point of one mantle. She had me sit across the room and look at the spot and visually memorize what the entire room looked like. We then placed a shiny lightweight metal case on the edge of the mantle. The case was stable, but close enough to the edge so that a gentle force could easily cause the case to topple over. Once more, Barbara instructed me to mentally fix the image of the case and entire room in my mind. On two successive days, I telephoned Barbara from the laboratory just before the graduate students were ready to wire me up. Barbara agreed to observe what, if anything, might happen in her apartment during the time that I was in trance and being monitored by the laboratory equipment. My part of the experiment would be to see if it were possible to program myself so that during the trance I might try to move the metal case from its semi-precarious balance point on Barbara's mantle. Barbara closed the doors and windows to the outside, and made sure that she sat in the adjoining kitchen while the experiment was going on. Although this type of experiment was new to me, the use of EEG biofeedback for attaining a trance state was a practiced skill. Our results were non-conclusive, but nevertheless interesting. On both occasions, it took five to ten minutes to go from a resting, relaxed state to the trance. There was absolutely no indication in our laboratory that anything unusual had happened. A short period of rapid heartbeat was the only physiological sign that I hinted to my laboratory colleagues about my trance state.

On the first occasion, it was easy for me to remember the visual image and to fixate on it as I began meditating on the alpha in white sound. Subjectively, I remember nothing further except for waking up later and feeling very refreshed. On the periphery of Moscow, Barbara had been sitting in her kitchen for the thirty minutes, and she waited to see what would happen. When she returned to the main

room of the apartment, the metal case was still on the mantle. There were, however, scores of papers scattered around the apartment as though a strong breeze had come through. Her response to me was, "Close, but no cigar." There had been no breeze coming through the kitchen that she could remember, and the windows and doors to the main room of the apartment had been closed during the experiment. During the next day's trial, I found it difficult to concentrate on the visual image of Barbara's apartment that I had fixed in my mind. There were loud noises of building repair going on out in the corridor, but I decided to try anyway. With some difficulty, I felt myself relaxing and slipping into a trance again. When my colleagues woke me up, they joked with me about needing to sleep more at night. Twice during the course of the experiment, the electrical power to the building had been shut off. It had been necessary for the graduate assistants to recalibrate some of the devices each time that the power was turned on again. They elected not to wake me up because I seemed to be sleeping so well. When I spoke to Barbara after that experiment, she said that nothing had moved in her apartment but asked me if the experiment had been interrupted or not. When I queried the reason for the question, Barbara replied that she had felt two interruptions going on and did not know what they were. Whatever subjective connection she had with my laboratory during the proposed out-of-the-body experiment, that connection was broken on two occasions by a sense of interruption. The assistants laughed at how shutting off the power, turning off the lights in the light-tight laboratory, and so forth had seemed to bother everyone except "sleeping" me.

Correlating EEG Biofeedback with Other Autonomic Indicators

Midway through my stay at the Anokhin Institute, my hosts located and brought to my laboratory a large East German EEG that seemed to be about 10 years old. The device had large tube-type components and no instructions, electrodes, or accessories with which I could successfully use the piece of equipment. In comparison to some of the other science exchangees in Moscow, I learned that my hosts were actually being very cordial to me and were trying to be nice as well. Despite not being the most expert electroencephalographer, it was still possible to recognize the various controls, filters, and the like. Trying to get the antique EEG going was good experience for me as well as a lesson in frustration.

My host, Henry Agayan, very much the busy administrator, popped in and out of the laboratory and gave me a good view of what the energetic Soviet administrator-scientist's life is like.

After having a conversation about research progress with Professor Sudakov there were then some "official" experiments that were carried out with every member of the laboratory present. Henry was there. Professor Sudakov was there and there were also some visiting scientists from Eastern Soviet republics and from Yugoslavia.

The experimental protocol that we finally ended up deciding to use was a study of EEG biofeedback: correlation of EEG biofeedback with several "autonomic" indicators such as EKG, respiration, GSR, and also studying the effect of smooth versus "rough" mathematical integration of the biofeedback signal wave envelope upon the feedback process itself.

Ultimately, we used a relatively brief experimental paradigm which had the following schedule:

- 1) Explanation of Experimental Procedures—five minutes
- 2) Biofeedback—ten minutes
- 3) Rest—five minutes
- 4) Biofeedback—ten minutes with "course" integration
- 5) EEG (without biofeedback)—five minutes
- 6) Biofeedback—five minutes with "fine" integration

This particular study was merely an attempt to find out if alteration of the biofeedback signal in terms of its mathematical wave envelope had any effect on the process itself, as reflected by the EEG and autonomic indicators previously described. Besides developing an appreciation and respect for different scientific underpinnings, there was also some worthwhile experience and information derived from observing 8 simultaneous channels of information going by on an oscilloscope. It was instructive to concomitantly see the raw EEG data one channel away from the EEG biofeedback signal itself (in this case, the biofeedback signal was white sound).

Another observation that is perhaps not totally original came out of this. White sound is often used as a biofeedback signal. We wondered about the advisability of using white sound when working with alpha EEG biofeedback, since white sound *per se* has a tendency to induce alpha production.

In this latter study, Dr. Repin was probably the most helpful single scientist, although the whole collection of graduate students and assistants turned out to be very supportive. Our decision to carry out the cooperative EEG biofeedback study was made and we decided to try to let the project extend until the end of 1979.

Subsequent correspondence shows an ongoing interest in continuing the work. Further collaborative work in other areas such as with Dr. Kholodov of the Institute of Higher Nervous Activity and with Dr. Gur'vich of the Institute of Reanimation, can undoubtedly be explored and established while doing the Anokhin project. These may ultimately have even more significance for clinical research into the human nervous system.

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PART THREE: THE HIERARCHY OF DOUBT

AN INTERVIEW WITH URI GELLER

by Marc Seifer

The following interview was conducted in June of 1979 at Uri's apartment on the East side of New York City. Also present was Associate Editor Robert Adsit; Shipi Shtrang—Geller's friend—and Trina Vatter, his secretary, were here as well, but they did not participate in the conversation.

MSQ: Have you ever used Magician's tricks?

URI: No, I have never used magic tricks. If a person other than a psychic can duplicate using tricks what I have done at Stanford Research Institute—under the same controlled conditions with the same scientists—he or she will be \$100,000 richer. No one can prove that, in the past, I was a magician because I wasn't. If I were, there would be some form of advertisement, poster or article of which there are none—once again proving I was never a magician.

MSQ: In Targ and Puthoff's book *Mindreach*, they claim that you drove a car blindfolded. Can you describe that incident?

URI: It was a form of telepathy. I drove a few hundred meters. That was all; but I stopped doing this because it can be so easily duplicated by magic.

MSQ: What do you think about John Taylor's reversal of opinion concerning your abilities?

URI: He says that it's not paranormal.

MSQ: But . . .

URI: . . . therefore it's not *paranormal*. That's what he says. Read it, (*Geller hands me the article: "Taylor states that recent tests have revealed no paranormal events that cannot be explained in normal physical terms." In Parapsychology Review.*) Read that carefully. It's not paranormal.

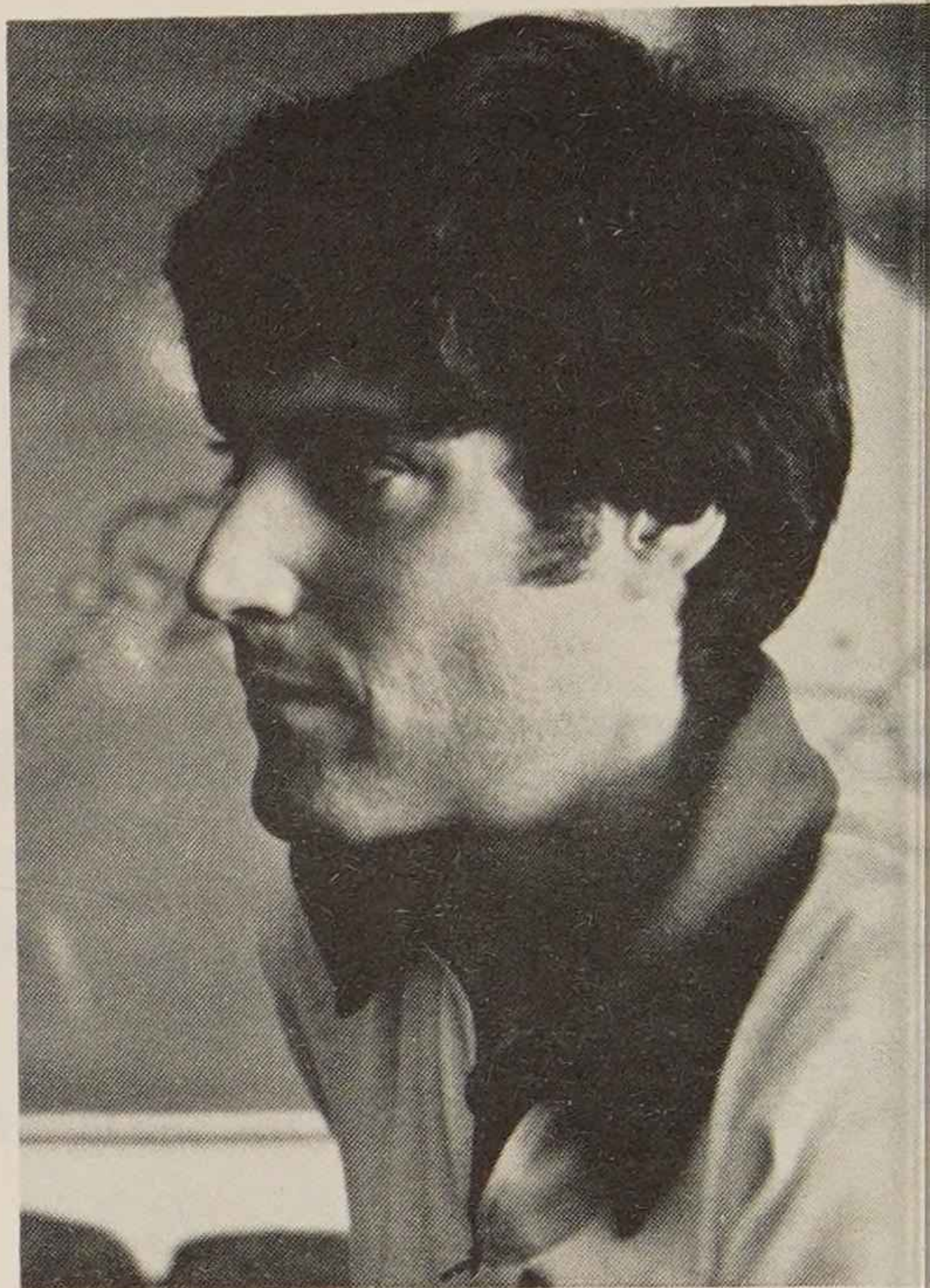
MSQ: Oh, I see (*I said, not wishing to belabor the issue. But at this point Geller lives in and admits his feelings concerning Taylor's recent conversion to the list of the skeptical*).

URI: That's what he says. Now I was really shocked when I saw that because he was actually saying that he doesn't believe in it. But he was afraid to say it all the way. But the man saw me do so many things. Not only me, but children—five, six year old children; but again, there came the Randies and the Martin Gardners. You know he was not a strong man and he just couldn't take it.

MSQ: Do you work with any kids?



A painting by Uri Geller.



URI: In England I will now again.

MSQ: Do they seek advice. Is there pressure on you?

URI: No, not really. The thing is . . . look, I'm not a Guru, and I'm not a teacher, and I don't want to go into that. But these children are puzzled. When I'm there I'm teaching them and showing them how to do it. How to believe in it and that's it. But you know, I think my major . . . I don't think I've done the major mission yet. I don't know what the mission is. We all have a mission right? I've done a lot of convincing and I've created a lot of controversy in the last six years and I think it contributed very positively. Who would have even talked about this subject ten years ago, and still—so one scientist doesn't believe—John Taylor—but the rest do. Mitch Williams believes—everyone who tested me does—**Tested me**—forget the people who didn't test me and say they don't believe in it. I couldn't care less. As long as they spell my name correctly, I'll be happy. I always say that. But unfortunately the hard scientific community does not believe in psychic phenomena. Not me only. They don't believe in paranormal. They don't believe in **MetaScience**. They don't believe in parapsychology. They don't. They think it's a fraud, it's fake, it's nothing—nothing valid, and let's face it, the hard scientific community directs us and tells us what to do. You are wearing that shirt because they said **yes**, and you wear it. It's not dangerous to your body. You eat the foods that they say are OK. They ground the planes that have faulty parts. So we are really living under scientific control. You understand me?

MSQ: Yes.

URI: So I don't know what it will take to change their minds. I don't know. I think that it will be a happening that we won't have control over. I think it will be a happening that will come from outside. Some huge enormous phenomena. Then they'll say, 'My God, we've been wrong.'

MSQ: Do you think you are connected to that?

URI: I don't know. Me working in a laboratory for another 50 years and other psychics will never convince them—because they'll just say, "No, we've been duped. We haven't been there. The controls weren't tight enough. We've been hypnotized." So that's where it stands.

MSQ: Is there ever a point where you need a guru; or have you met anyone in particular that you feel has really helped you spiritually?

URI: You mean a person that does not exist in our dimension?

MSQ: (*Taking the lead*) Yes.

JRI: Look, I believe that somewhere . . . I'm not saying I'm being guided, but that there is some connection with something outside me. And I'm not talking about extraterrestrials now. Maybe it is an extraterrestrial! Or an entity—or a civilization. I don't know. I just don't know.

You know, after Puharich's book, people said he's either lying or making it all up. He wasn't lying nor was he making it up. Everything he wrote actually happened. So what—after what I've seen and heard, I can't say no . . . There must be some . . . some link with something outside me.

MSQ: How many times have you seen a UFO?

JRI: Well, three times for sure. There were other times I saw lights in the sky at night, but I am not sure. And then I photographed UFO's through a plane's window, and there it was. I haven't seen them, but they were by the plane. In Israel, I saw one in the desert and another one in Tel Aviv; I saw it with my own eyes. There it was. That's for sure. But again, you know, as time is passing and years are (long pause) fading out, I always . . . and I . . . get more information. I sometimes think, well maybe it's in my mind to see. It wasn't really there. I don't know.

MSQ: As you get older, do your powers seem to increase or decrease?

JRI: They increase. There is no doubt in my mind. It is much easier for me to do a lecture today, telepathy and work with scientists. Things happen much faster in laboratories than they used to.

MSQ: What would an average week be for you in terms of activities?

JRI: It depends what I do this year. This year I'm concentrating on my book . . .

MSQ: Which is . . . ?

JRI: It's about an extraterrestrial that comes to this planet. And Trina is typing it now and I hope to publish it in this country. And then I'm working on a health and nutrition book because I have changed all my diet in the last three years.

MSQ: You look a lot thinner. You were thin then, but now . . .

JRI: Yeah. I became a vegetarian, and I'm on a, call it, a health kick, or whatever. But I'm beginning to learn that it definitely does something to you. I don't want to use the term purifying yourself, because everybody uses that. But it has done something to my system. My powers are sharper, and I feel better.

MSQ: You're thinner in the face.

JRI: Well, I jog 10 miles a day. That's why I'm thin. I eat a lot, but strictly vegetarian.

MSQ: What do you think about the Arab Israeli situation? You must be emotionally involved?

JRI: Well, I am extremely happy there is peace now. I'm worried about that . . . there is no doubt in my mind that Sadat is going to be assassinated. I don't know what will happen first. He's either going to have a heart attack or be assassinated. That is what I am pondering. What is going to happen then? The Israeli people . . . we gave up such an enormous distance topographically and strategically. You know, we needed that space. The air space. The time, the minutes count today. How many minutes does it take for a jet to get to a point, and we gave up that zone. So I'm wondering who is going to be next; and are we going to be able to keep the peace-treaty.

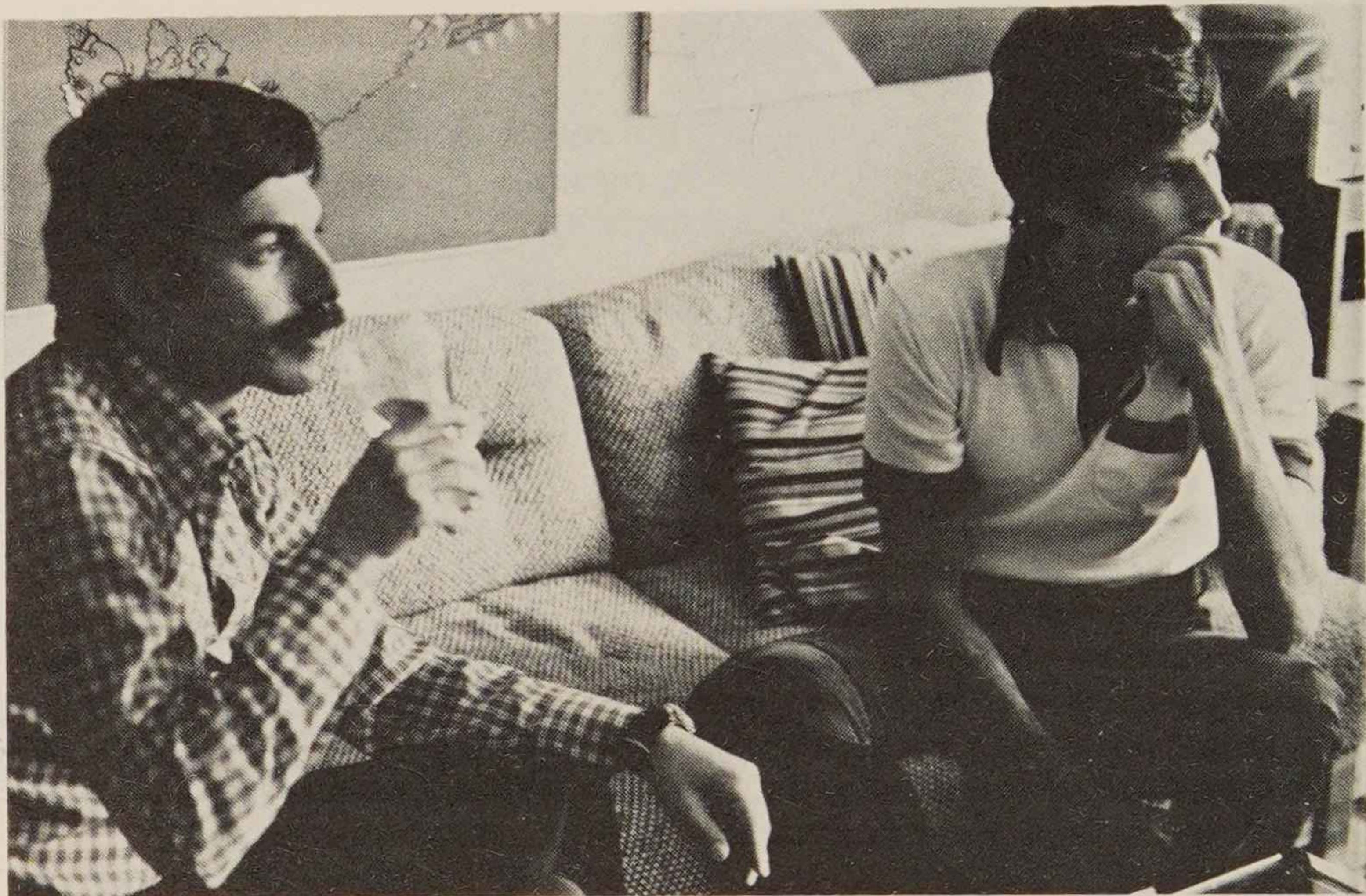
MSQ: Did you use your powers at all during either war?

JRI: No, not really.

MSQ: Because in our interview with Andrija Puharich, he said that you "Messed up radar," or something like that.

JRI: Yes, but this was not during the war. This was after. I worked for a while with a certain agency, and a radar system was messed up in Europe when I did a show, and in England it was very interesting.

MSQ: Can you do it now, if you wanted to?



Marc and Uri during a break in the conversation.

URI: No.

MSQ: You say you have more control now . . .

URI: You know what, yeah, but I don't think I . . . I mean, if I would sit for four months somewhere maybe I could achieve it. Maybe. I never tried it and I don't want to try. But I don't want to be eliminated. You know it could be very . . .

There are so many people that don't believe in me. There are also a lot of people that do believe in me in some high ashrams in the government. They know that what I do is real. They have sponsored a lot of tests. This could become dangerous.

MSQ: What world leaders that you have met are aware of your abilities?

URI: Carter . . .

MSQ: So he doesn't doubt that you have psychokinetic abilities?

URI: Oh no. Carter, I think is a believer. You can see it on his face.

MSQ: Did you do something with him there?

URI: No, I did it with Rosalyn Carter. I bent a spoon and a key; and Kissinger, a knife . . . You know, it was amazing . . .

MSQ: Are there any senators or congressmen that you are in touch with?

URI: No, no senators or congressmen. I'm a personal friend of the President of Mexico, Lopez Portillo. I've met world leaders. But don't you understand? It's politics. It's quite simple. You work for someone and you have a boss, and the boss has a boss and everyone is afraid of getting fired. And you have a salary and you have the kids and the house and the car and the vacations. So they cannot do something outside the . . . you know, what they have to do. They can't suddenly take a risk. Look, Targ and Puthoff took risks. You don't know what troubles they had. You have no idea. They were nearly fired from SRI! You know, fired—means no work, no money, so they have to look for other work. Maybe they won't get a good job; maybe they won't find . . . So it's this bureaucracy. It's terrible; so unless one guy like Carter would stand up and say YES, let's give ten million, or one billion dollars, to psychic research, because there is something there, and that's what worries me; that the Russians are doing that over there and that they are ahead of the Americans, and one day, they are going to pull the wool over this country and us with something psychic!

MSQ: Do you think we can use technology to gain control over psychokinetic abilities?

URI: Not yet. Not yet. Maybe a hundred years from now; two hundred years perhaps.

MSQ: When we were here last you showed us apports that had appeared.¹

URI: Yep.

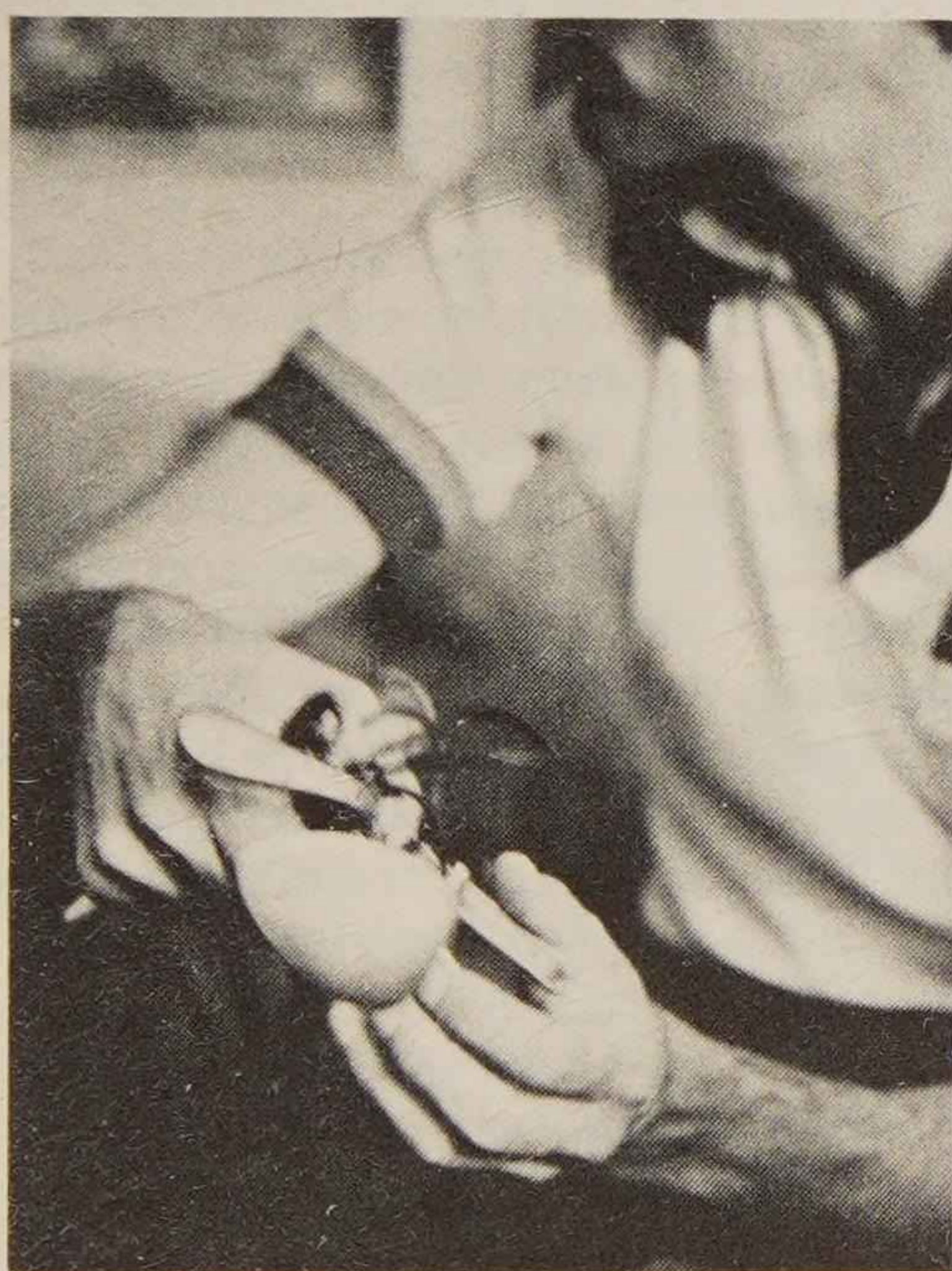
MSQ: How often does that happen?

URI: It just happens; it's less now because I don't want it to happen. In my mind I don't want it to happen. It happened too much; people got scared. But they happen without my control.

MSQ: What appears?

URI: Things would appear; would fly . . . What? Rocks, statues, most of the things up there in the corner appeared. *(he points towards the book shelf across the room).*

MSQ: Were you frightened the first time it happened?



A painting by Uri Geller.

URI: No, No. Look, all these appeared here. *(Geller reaches over to a lamp by the couch and takes it off its pedestal, revealing a well underneath. Inside, he pulls out what could only be described as pure junk: a few large bent spoons, a tiny twisted demitasse spoon, cheap plastic bracelets, a rubber snake, beaten and torn . . . Most of these 'apports' looked as if they had been picked up from the gutter. One couldn't help but wonder why anyone would keep this 'stuff' in such a neat, clean and well-kept apartment. Picking up each, one by one, he continued)* I have no idea where these came from; I have no idea from where this is . . . this . . .

MSQ: Now, when you say they appeared . . . what . . .

URI: Oh, some of them just flew into the room.

MSQ: From?

URI: From nowhere.

MSQ: Did they come from the window *(we are on the fifteenth floor)*, or did they . . .

URI: No, well, a few of them came from the window. They mostly come from the ceiling. A few of them appeared in front of us. In front of people, not only me. You know, these are things that—everyone saw it happening.

MSQ: The last time we were here you showed us some strange statues.

URI: Yes, they are over there, I framed that one. *(Uri points toward a turquoise*

miniature model of an Egyptian God—see photo) See it in the gold frame. That appeared in Italy. I didn't see that appear; I just heard it.

MSQ: You had another one with a trunk, a Tibetan looking statue with four arms.

URI: Yes, that's not here. It's in another apartment. It's a bird, with sort of a little trunk. I put it in a stone. I took that away. That appeared in Stockholm. It came flying through the window . . . so I don't (*mumble*) this anymore. (*his voice gets resentful for a brief instant as he adds*) You asked, so I showed it to you.

MSQ: These (*the pile of 'junk'*) seem so different than the other ones (*the statues from Egypt and Tibet*). It seems the message would be different; wouldn't it?

URI: Look, I don't understand the message. You know I tried to decypher it. But when I see a rubber snake, I mean, what the hell, so I look in the Egyptian mythology; there's really no pattern. That's why I believe it's so **advanced**, that my mind doesn't understand it. You understand?

MSQ: Yes.

URI: There *is* a pattern; there is a meaning for all this. I don't understand this; and **will** one day. And, you know, we are still making the movie, you know, Robert Stigwood (the director of **Saturday Night Fever**). That's still on, as a matter of fact . . .

MSQ: How long has it been? It's been a few years . . .

URI: It's been four years! We haven't come up with the right script. You know some films take ten years to do! And, he's very patient. He believes in this project.

MSQ: Has he done anything lately on it?

URI: Yeah, he did a screen test with me. And, umm, but no filming. Nothing with the movie, and, so that's still on, and I think that will have a message and will be really important for people to understand. (*As Uri is talking, he absentmindedly places the apports back under the lamp.*) We don't know how to end it yet. We came up with another concept just last week. He's on his yacht somewhere so I called him and he really loved the idea. But now, we have to find a writer who can give us the right script. It will be done. Maybe the time is not right yet. Like I told you, maybe it's being controlled by something higher.

MSQ: Have you ever done automatic writing?

URI: No.

MSQ: Are you in contact at all with higher entities . . . on a conscious level?

URI: No.

MSQ: Were you?

URI: There are people who are . . . people who are in touch with such entities . . . believe that. They receive messages through automatic writing. But . . . **they do exist!** There is no doubt in my mind that higher entities and spirits exist. You don't die; your spirit does go somewhere.

MSQ: Who do you think is the greatest psychic that ever lived?

URI: There are so many . . . but you have to know where to draw the line between religious phenomena like Moses and Jesus . . . I really don't know whether to call them psychics.

MSQ: Do you think there are religious overtones to what you can do?

URI: No, I don't think so . . . (*Geller paused here in an attempt to evade the implication of the question*). but then if God created us all, then **everything** has a religious overtone. **Doesn't it?** If you believe in God, then everything has a religious overtone. Religious, I guess that's not the right word.

MSQ: It seems that religions were built around psychic events.

URI: Yes, but, let's not talk religion. I don't believe in religions. There is no such thing as Jewish and Christian and Orthodox. . . . There's no such thing. We are all created by one creator. What we did later with our customs and beliefs is different. But we are all from one creator; so there is no religion. There's just **one** belief and we are all attached to that, somewhere in the cosmos. And, it just doesn't end there; it goes on and we are just a little nothing there. But we are important in that way, in that link in the chain. We go somewhere; we don't know where it is going.

MSQ: How about dreams? Do you dream much?

URI: I think I dream like a normal person.

MSQ: How many books have you written now?

URI: I wrote three other books. None under my name.

MSQ: Are they out?

URI: One is out. Two are going to be published. In America it's very difficult to get them published. I mean I can get them published, but they don't want to pay for it. And I don't agree to that. If you give a person a book as a present and you say, here. He won't read that book. But if he goes out and buys that book, he will appreciate and read it. And I'm not talking about money, because I'm over that; I've made enough money to live comfortably for the rest of my life; from my paintings and from my mindings (*he has probably combined the two words mind and writing*). So it's not the money. So if a publisher says, "Hey, I'm interested in this, I want to put a lot of effort into making this book known."—I'm looking for such a publisher.

MSQ: Then why did you use a pseudonym?

URI: Because I . . . Because in my first book there was a lot of sex and also . . . in the novel there is . . . it's marginal.

MSQ: That was the question I wanted to ask: how many marriage proposals do you get? A lot?

URI: You know what, last week a girl left a note downstairs with a phone number. She says, "I'm Jewish." (*We all laughed.*)

MSQ: I have a scientific question. Is there a relationship between your sexual activities and your psychokinetic abilities?

URI: No, I don't think there is a direct, umm linkage; but there is definitely a, umm . . ., but I don't know, because I have never taken a survey, but I think that people who do have psychic powers somehow are more sexually aroused than people who don't. But that's only what I feel. I don't know how you or someone else . . . But I do find a definite connection between what you eat, and exercises. So if you're just a slow sedentary person doing nothing . . . There definitely is—I mean, you get stronger, physically, mentally, morally, if you follow a certain regimen of exercises and discipline. That's the right word. For when you run 10 miles, you never enjoy it, and you have to have discipline to do it. If you do exercises, the foods—it's all discipline.

MSQ: Have you had showings? (of the paintings on the wall).

URI: Yes.

MSQ: In the city?

URI: Yes. These are the ones I don't want to sell . . . Not in this country. (*The last sentence refers to the city question*). These are the ones I just like. But I sold a lot of paintings in the last four years.

MSQ: When did you start painting?

URI: I started drawing many years ago; but the paintings . . . these I started three or four years ago, and I just thought that its coming from somewhere else. In two weeks I did thirty canvases. THIRTY canvases in two weeks! And big canvases. So, there was something happening. I was in Italy, and that's another place I did see a UFO. I mean, it was at night. So I'm not sure; the light—it came down and landed. So I jumped into the car and started riding, but I never made it there because it was snowing. The wheels started sliding and I never got up the hill; but I was so damn sure that a UFO landed there.

MSQ: You supposedly went aboard once. Do you remember?

URI: That was with Andrija. I remember that, but it was so, so wierd that I don't know if it was in my imagination or it was real.

MSQ: Well, either way, could you describe what happened? I know that these events seem to transcend a normal reality. Can you remember?

URI: Well, I remember it very clearly. We saw a light. It landed in a field in Tel Aviv. And I started running towards it. And I entered it. It was not anything solid; but the light was inside. And I was **given** something. I walked out and started running back; I was a cartridge, a pen cartridge.

MSQ: What did it look like inside?

URI: It didn't. I can't. Everytime I think of it, it looks different. You know. I don't believe it was a UFO. I don't believe that. I think it was what I wanted to see, and what Puharich wanted to create and what **they** wanted to create.

You understand me? I can't believe that I was in a UFO. I can't accept that. You understand me?

MSQ: Yes, somewhat.

URI: Do you know what that means? You are talking about being in a craft, from outer space! From another planet!

MSQ: When you say, "Do you know what it means," (*Uri interrupts to say I believe and I go on*) . . . It flips us out to be here with someone who can bend metal (psychokinetically).

URI: But that's something very physical. That's something that you can see; it happens, and I can do and . . .

MSQ: But it's connected. It's not a separate thing.

URI: I don't know. I believe it is connected. But I'm not sure.

MSQ: How do you feel about the parapsychological community at large? Do you think they have been supportive to you, mixed, or . . . ?

URI: I think they are all so very weak, and after a while tend to believe on the negative side. I don't know who you are talking about; but I'll give you an example. What's his name, the little guy from Maimonides Hospital? Honor?

MSQ: Honorton.

URI: Honorton. OK, he started believing, then changed his mind.² So these people are so weak. I'm sorry for them. They miss the train.

URI: That's all. They'll get . . . One day they'll believe . . . maybe not in this lifetime.

MSQ: Have you ever materialized objects?

URI: Well, not totally under my control. These things (*apports*) are materializations, really. But nothing happens; the problem is wanting them to happen. (*This section was mumbled and blurred*) I can't control them. Sometimes when somebody interviews me things fly around. And sometimes nothing happens. Most of the time nothing happens.

MSQ: What about levitation; have you ever levitated an object?

URI: One time in a laboratory with Edgar Mitchell at Stanford.

MSQ: Any more times?

URI: That was under my control. But I saw levitations. My camera levitated—once in an airplane in front of my eyes. No, I've seen things levitate, but again, it wasn't under my control.

MSQ: Have you ever levitated?

URI: Myself? The only time I can remember that there was an instant of levitation was when I was teleported. I know that for a split second I was up away from the ground. But it was just for a split second.

MSQ: When you were teleported, do you think it was a physical teleportation or interdimensional?

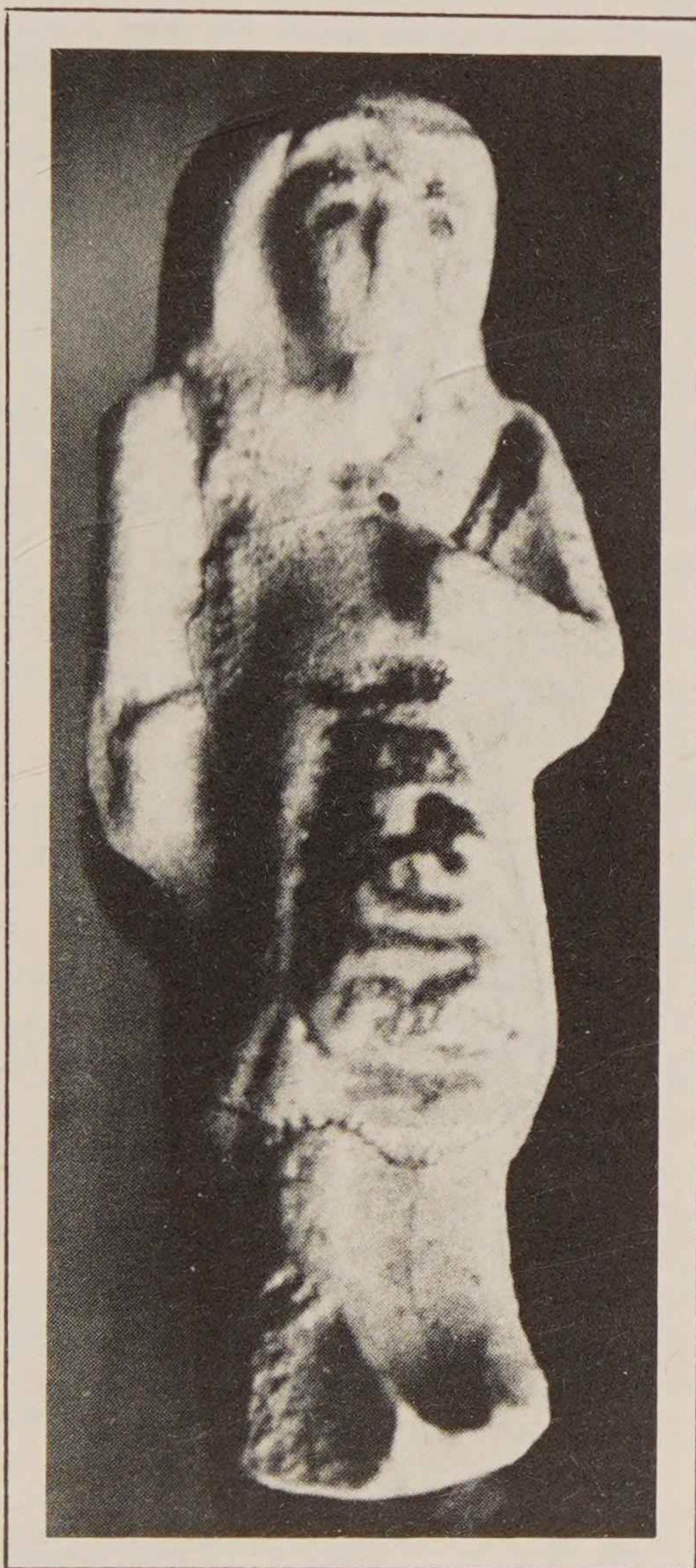
URI: I don't know what you mean by that. But there was no doubt in my mind that I was in Ossining. There I was. I was in Ossining. I mean I drove back.

MSQ: No, what I meant was do you think you were physically moved. I mean, it's really not that far; even a jet plane could make it in a few minutes.

URI: Not even in a few minutes—not even in a minute. Less than a minute . . . really fast jet; but . . .

MSQ: It was the only time it happened?

URI: The only time. I don't want it to happen again. I do think I entered a different dimension. I don't think I was . . . I don't think the body can take such tremendous



An Egyptian apport which appeared to Uri Geller in Italy.

speeds.

MSQ: Were you conscious during the trip?

URI: No. The only time I suddenly realized that I was somewhere is when I saw this mesh in front of me. And my first instinct was to protect my face. And I knew it was a mesh because I saw it and then I went like that (*protecting his face*) and I tore through it and I fell on the table and then I slid off.

It was amazing. But who can believe such a story. I mean . . . You know if I wanted to . . . you could still believe it. I would never tell such things. But if they happen, how can I back away from this. How do you expect somebody to keep such a thing to themselves?

MSQ: What's the last bizarre thing that has happened to you.

URI: Really bizarre . . . let me think. Little things happen.

MSQ: What's a little thing?

URI: There was someone here yesterday and a spoon bent. But that's not . . . I'm trying to think of something really weird. (*long pause*) Nothing like the teleportation. Nothing like that. Oh, I know what happened. It's bizarre. It startled me. When I heard about the DC-10 crash in Chicago I told Trina (*his personal secretary*) and Chiapi that I actually knew someone on that plane. I didn't believe that, but the next

day the paper came I immediately went through it and there was the man—that (Puharich tested me six years ago in Israel. He died. I was shocked. You must have heard of Bentov. He wrote the book *Stalking the Wild Pendulum*.

MSQ: Itzhak Bentov was on the plane?! (*This was the first we had heard of his death. The DC-10 had crashed in Chicago only weeks before.*)

URI: I was shocked. Trina. (*he calls out to her across the room*) What book did I just bring back from Florida—Bentov's book? I was invited to this girl's house and there in the room was this book. And I said, 'My God, it's Bentov's book!' What is it doing here? And I asked her. And she's into psychic phenomena and has many books. So I asked her, 'Is that your book,' and she says, 'It might be.' She didn't know. There was, the only book. With the colors and the pendulum. And I brought that book back (*he claps his hands*) just a few weeks ago. Now, so I call this weird. And there I see his name (*he points across the room to his book shelf to the book*). I was shocked. I didn't believe it was him; and I called up his home. . . . Sometimes I think, why do these people go. You know? But then again, they are not gone. They're not gone. They are a bunch of people (*the DC-10 casualties*) that someone needed up there.

MSQ: What about reincarnation; What do you feel about that? Do you have any thoughts about a previous life?

URI: No. No. I don't. But that's shocking about him. Isn't it?

MSQ: Robert—I feel it right here, (*he points inside*) because I saw him at the ASP (*American Society for Psychical Research*) just a few months ago.

MSQ: Marc—I saw him in November in New York.

URI: Oh, you saw him? And what upsets me is the next day all they could write about in the New York Times, the editors of Playboy, and this and this. And here is this man that gave so much (to science and parapsychology).³ But no, they wouldn't. That's what I think . . . These are the dirty negative people . . . the Carl Sagans and the Martin Gardners!

MSQ: Why are they here? They must be part of the plan.

URI: Yeah. They are the plan of the negative forces.

MSQ: Do you think there are two forces battling?

URI: Everything has a positive and negative. You know that. Everything. Everything. For something good you do there is something negative to it. For something bad you do there is something positive. There is always electricity—negative and positive. There is. So I don't know if you can attach them to black forces. They are here for a reason.

MSQ: Are your goals changing as you go?

URI: Well. I don't know. But, no . . . like the commercial level, I think the movies, is commercial level, but it is very important for my future goals.

MSQ: It will change your life completely.

URI: I don't know.

MSQ: I think so . . . the power of film is just . . .

URI: It's going to be an unbelievable film.

MSQ: So you're going to do your actual thing on film?

URI: Not that only. Not only that. It's going to be way beyond my actual thing. Beyond that. Beyond what I do. It's not going to be *Alien* or a *Close Encounters*. But it's going to be on such a level that . . . you know Stigwood? *Saturday Night Fever*, *Beegee's* and all that. He's going to make sure that the world will know about this film. Because he believes in me. He knows that there is something here.

MSQ: How often do you bend metal?

URI: I don't do it. You know I've done it so many times, and I do it every time at a lecture and I'm flying to Hawaii, so there I'll have to do it. So whenever I don't have to do it I don't want to do it.

MSQ: So you wouldn't want to do it now?

URI: You saw me do it last time. It tires me. I have to hit the road now for 10 miles. It really tires me very much physically and mentally. Even if I do one bending.

MSQ: Marc—I kept the one that you bent.

URI: Good—and it was done for real, without any chemicals or slight of hand.

MSQ: In analyzing your arrival on the scene I have come to have a feeling about why people reverse their positions, because I went through it myself. That is, someone sees you do it, but it's so alien to our normal conception of reality that the person is actually in an altered state when it occurs, a state of awe.

URI: Not only that. I don't think that is why people change. It's, I think, that it can be done so easily with a trick. Just like going like that, physically. You understand me? That's what changes their mind after. And the other thing is in laboratories it doesn't look any different. The molecular structure doesn't look like some weird thing that is unexplainable. But it looks like a physical bend. That may be the major thing.

(The following part of the interview is included because, although personal in nature, it may be considered as an example of psychic phenomena; in this case either precognition or synchronicity.)

MSQ: I brought you a gift. *(Marc pulls out a photo of two dogs on the beach).*

URI: Oh, thanks. Why did you bring me this picture?

MSQ: Because it has a concept of infinity and two entities meeting.

URI: Thank you very much. It is strange that you brought me this—again you see. It's all a linkage, because just last night—I'm not going to say anything to her. *(He says nodding to Trina who is sitting across the room. She has not seen the picture, and it is highly unlikely that she was following the conversation because we were talking quietly while she was busy typing and answering the phone and talking to Shipi. Also, the tape reveals that the word dog had not been mentioned as of yet.)* OK, Trina, *(he says loudly across the room, and she stops typing),* just a few days ago, whose two pictures did I put out here?

TRINA: Dogs *(she calls back across the room).*

URI: I framed them. They were 7 and 8 years in my files. But just last week I thought I had to take two pictures out and frame them. Isn't that strange. Exactly a few days ago I had an urge to pull out two pictures of my two dogs and you bring me a picture of two dogs framed. Could that be a coincidence? It could be, but I don't believe it was. I believe everything is linked.

Notes:

1. Apports are materialized objects which sometimes appear around psychic individuals.

2. Recently, Stan Krippner told *MetaScience Quarterly* a slightly different story. He said that Geller broke a number of appointments with Honorton. The Maimonides Hospital had put out a "welcome mat" for Uri with streamers on the walls and the whole bit, and Geller called to cancel an hour or so before his expected time of arrival.

3. For a synopsis of some of Bentov's writing, see *Journal of Occult Studies*, Vol. 1, No. 2, pp 150-151.

Biography

Marc Seifer, MA (Psychology), University of Chicago, PhD student, Humanistic Psychology Institute, teaches parapsychology at Providence College as well as the University of Rhode Island. His articles have appeared in such periodicals as *Gnostica*, *ESP Magazine* and *Parapsychology Review*. Currently he is involved in multimedia approaches to the discussion of higher states of consciousness. He is also editor of *MetaScience Quarterly*.

A Theory of Rhodopsin Contribution To The Seeing of Auras

By A. Li

Abstract

Only 0.008% of the 130 million light receptors of the eye are the means of seeing color. These cells, called cones, are the least sensitive of the two only types of light receptors in the retina. At extreme low levels of light intensity the cones are blind, but the other cells still see clearly in black and white. 99.992% of the light sensors of the eye are called rods. The reactant chemical rhodopsin present at the terminus of the rods is a thousand or sometimes more light sensitive* (e.g. faster) than fast photographic film. The theory postulates that anyone who is able to see auras does so under light intensities which do not fully bleach this chemical from rods and furthermore is using an attention spread which includes more rod sensors than the retinal attention spread of most people. The Rhodopsin Theory also postulates a synergistic relationship between rods and cones which enables rods to contribute to the ability of cones to respond to the translucent colors of the aura.

A key chemical is involved in vision at low and moderate levels of light intensities via the most sensitive of the sensors in the retina. It is named rhodopsin and is located at the terminus of the cells called rods. When light reaches rhodopsin it breaks up into two fragments called opsin and retinene (sometimes called retinal). Such a reaction is termed bleaching. Although the unbleached chemical is bright red, it is also called "visual purple". In stages of bleaching the term "transient orange" is used. The opsin fragment is a colorless protein. The retinene fragment is an oxidized Vitamin A compound.

The response from rod sensors and rhodopsin is called scotopic, in contrast to the response from cones which is termed photopic. There are levels of light intensity which allow scotopic sensory response, but not photopic. Other moderate levels of light intensity generate a response from both rods and cones. Still higher intensities of light result in total bleaching of rhodopsin from rods and response is entirely limited to cones.

When people peer, or look narrowly, at something they wish to recognize, the result is that the focus of aware attention is directed to an area of the retina resident within a small depression and termed the fovea. Of the some 130 million light sensitive cells in the eye some ten thousand are cones which are clustered at the fovea. The rods which contain rhodopsin are situated in the area around the fovea. Rhodopsin bleaches in the light and regenerates in the dark, the reaction being known as dark adaptation.

The main thrust of this theory is recognition of the fact that moderate levels of light illumination generates a vision response in both rods and cones and that rods in a state of partial dark adaptation, synergistically contribute to the response of cones to auras. The theory postulates that people who see auras utilize an increased spread of retinal attention, encompassing a greater number of the

*Only one quantum of light energy is required to activate each rod, which is not enough to cause electrical change in rod membrane to be propagated to the nerve synapse. Thus some chemical amplification is present in the rods. It is no wonder photographic response to auras has not been found.

extremely sensitive rods.

Such a statement about dual responses from both rods and cones requires hard, factual verification. Such verification evidence available to anyone will be presented. The statement that rods synergistically enhance cone response in people who see auras also requires hard and factual verification. Such supporting evidence will also be presented, but it is self-evident that this objective evidence can only be available to people who see auras or who will develop an ability to do so.

The general literature of vision will be found to support the fact that vision focussed on the fovea brings color perception and that peripheral vision from the area of rod concentration brings only black and white perception of shapes and objects. Such a confirmation is too general to be cited here. Instead a personal test by the reader is offered. This test will also demonstrate that responses from both rods in black and white and cones in color takes place under conditions of moderate illumination.

Place colored objects in a room in a circle around the person to be tested. Make the circle reach further to each side than can be viewed from the side of the eyes, when eyes are directed toward the front of the room. Hold the eyeballs as rigid as possible and directed straight forward. Then explore what can be seen at the left and also the right absolute extremes of side-eye vision. It will be observed that at the extreme limits of side vision that shapes can still be seen **but not colors**. Thus will it be objectively demonstrated that moderate light levels provide vision from both rods and cones. The lower the light level present in the room, the greater will be the acuity of perception at the extremes of side-eye vision.

Hard and factual verification of the postulated synergism between rods and cones during the seeing of auras is available to those who can see auras. In the presence of a subject whose aura one can clearly see, place an opaque covering over the eyes of the viewer. Leave it there for a time period that has been experimentally shown to provide dark adaption. Then uncover the eyes and observe that the clarity or brightness of the aura being seen immediately after dark adaption has indeed been enhanced. Then try the experiment in the opposite direction from dark adaption. Flash a light into the eyes of a person viewing an aura. It should be bright enough to destroy dark adaption but not bright enough to stop normal color vision. Until dark adaption of the rods is partially restored from exposure to the applied light, the aura will be observed to have either vanished from the perception of the viewer, or significantly reduced in the eyes of the viewer. A more convincing verification for the postulated synergism between rods and cones during viewing of auras could hardly be asked for.

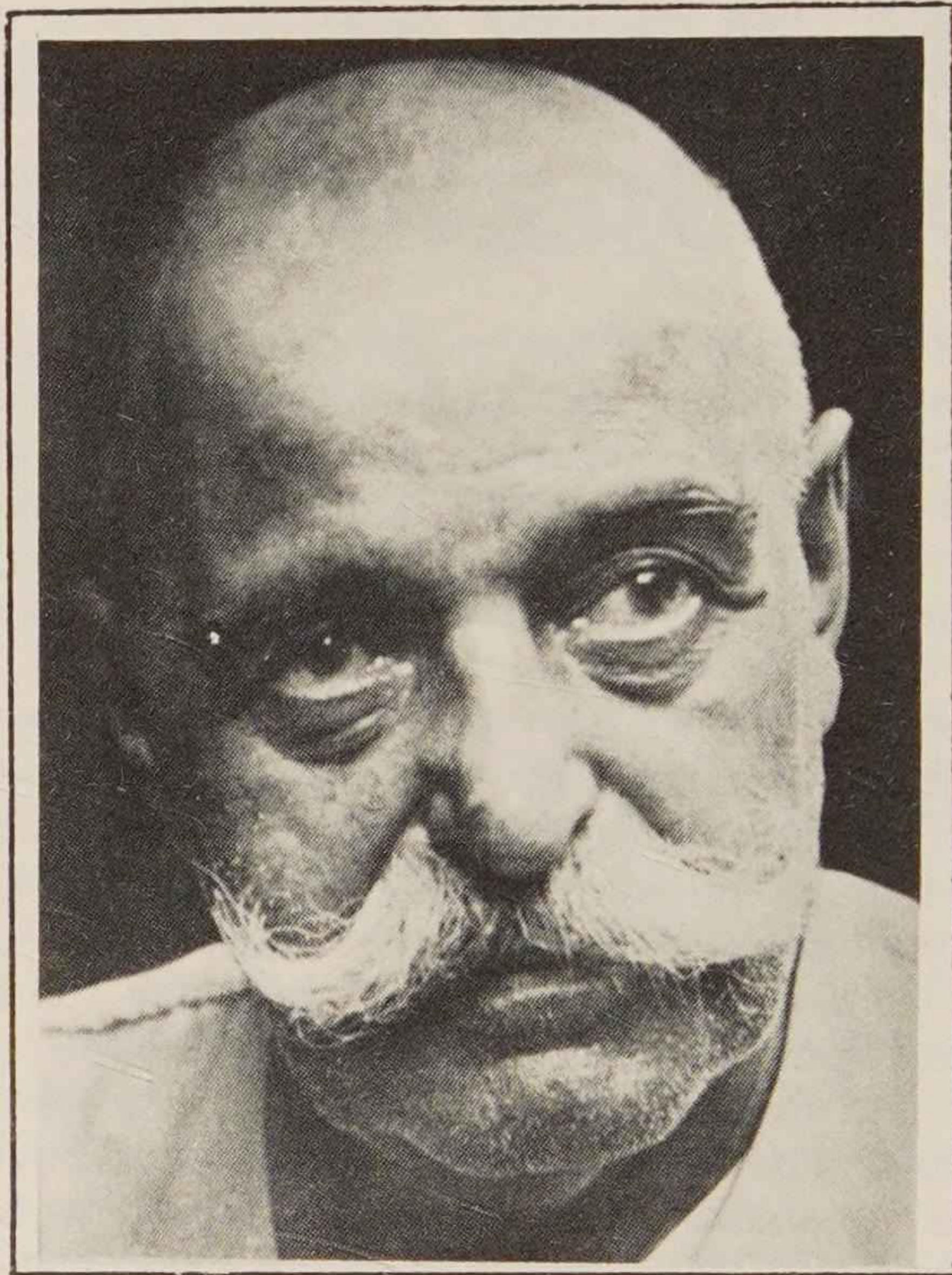
The greater spread of retinal attention which has been postulated as being present in people who see auras at will, will not be dealt with in this paper. It should be borne in mind that elements such as this which are difficult to objectively verify are what keeps initiative thinking in the status of theory or hypothesis. Such elements provide challenge for those who wish to delve deeper and challenge is the priceless ingredient for scientific advance of our knowledge.

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Biography

A. Li is a technical engineer and staid researcher involved in the study of the human aura.



Georgi Ivanovitch Gurdjieff, 1877?-1949.

Gurdjieff

Sometime in the 1870's, midway between the Black and Caspian Seas, two hundred and fifty miles from the cradle of civilization, Georgi Ivanovitch Gurdjieff was born. This was in Alexandropol, a 19th century city in Armenia, melting pot for Persians, Russians, Assyrians, Christians, Sufis, Jews, Muslims and other peoples. Gurdjieff himself was descended from the Russians on his mother's side and from Cappadocian Greeks on his father's. The latter were a race of people who could trace their lineage back over 8,000 years. The young Georgi knew his father as a carpenter, but Mr. Gurdjieff had been a wealthy shepherd until a famine destroyed his entire flock. He told his son stories of Atlantis and legends of higher knowledge and recommended that in life one should provide for a happy old age. In *Beelzebub's Tales to his Grandson*, Gurdjieff describes his first great teaching which came from his grandmother:

When my grandmother—may she attain the kindgom of heaven—was dying, my mother took me to her bedside . . . (she) placed her dying left hand on my head and in a whisper, yet very distinctly, said: "Eldest of my grandsons! Listen and always remember my strict injunction: In life, never do as others do. . . ." (p27) And just from this it began that in my entirety a 'something' arose which I should now call an 'irrestible urge' to do things not as others do them. . . . At that age I committed acts such as the following: If, for example, when learning to catch a ball with the right hand, my brother, sisters and neighbors' children who came to play with us threw a ball in the air, I—with the same aim in view—would first bounce the ball hard on the ground, and only when it rebounded would I (first doing a somersault) catch it, and then only with the thumb and middle finger of the left hand. (p30)

His second book, **Meeting With Remarkable Men**, recently made into a motion picture directed by Peter Brook, discusses Gurdjieff's wanderings in Egypt, Tibet and Mongolia in search for the highest states of consciousness. Traveling with a group of Truth Seekers, Gurdjieff finally came upon a secret school called the Harmoung Brotherhood, a group allegedly founded 4,500 years ago in Babylon. G. Bennett writes in his classic biography **Gurdjieff: Making A New World**, that this school was linked to the Masters of Wisdom, a branch of the Sufis called Khwajagan. These were the builders of society: realistic people who believed in the supreme spiritual force, and also individualized access to this force. Influenced by Zoroastrian tradition, Mithraic and Chaldean teachings, these were the first monotheists, establishing their own culture thousands of years before the Hebrews. Their teachings are a basis for both the Judeo-Christian religions as well as Islamic and Buddhist traditions. Bennett summarizes the essence of their teachings: (pp34,35)

1—Be present at every breath. Remember yourself always in all situations.

2—Keep your intention before you, at every step you take.

3—Your journey is towards your homeland. Remember that you are traveling from the world of appearances to the world of reality.

4—Solitude in a crowd. Learn not to identify yourself with anything whatsoever.

5—Remember your friend God. Let the prayer of your tongue be the prayer of your heart.

6—Struggle with all alien thoughts.

7—Be constantly aware of the Divine presence.

The Work

After twenty years of searching, Gurdjieff returned to the West, re-establishing himself in Moscow in 1912, in order to teach the secret wisdom he had acquired. Three years later the writer and mathematician P.D. Ouspensky, himself a world traveller and seeker of higher knowledge, became one of his students. Ouspensky describes his first meetings with the elusive Gurdjieff in the book **In Search of the Miraculous**:

We arrived at a small cafe in a noisy though not central street. I saw a man of oriental type, no longer young, with a black moustache and piercing eyes, who astonished me first of all because he seemed to be disguised and completely out of keeping with the place and atmosphere. I was still full of impressions of the East. And this man with the face of an Indian raja . . . in a black overcoat, velvet collar and black bowler hat produced the strange unexpected, and almost alarming impression of a man poorly disguised, the sight of whom embarrasses you because you see he is not what he pretends to be and yet you have to speak and behave as though you did not see it. (p7)

In one of their early meetings Gurdjieff summarizes the scope and intent of his entire teaching:

"Have you ever thought about the fact that all peoples themselves are machines?" G. asked . . . "Men are machines and nothing but mechanical actions can be expected of machines."

"Very well," I said. "But are there no people who are not machines?"

"It may be that there are," said G., "only not those people you see. And you do not know them. That is what I want you to understand . . . But there is a possibility of ceasing to be a machine. It is this we must think of and not about the different kinds of machines that exist." (pp18-19)

Gurdjieff says that there are four states of consciousness:

OBJECTIVE CONSCIOUSNESS
WAKING STATE
WAKING SLEEP
SLEEP

All of us live in the waking-sleep state. We think we are awake, but in actuality our lives are ruled by the wishes and desires of other more powerful people, society. In order to wake up, that is, to stop being a machine, we must remember our SELF, and learn through intentional suffering to control our fate. This can only be achieved by use of one's own WILL POWER.

All of life is ruled by the LAW OF WILL which Gurdjieff states has three divisions:

GOD'S WILL
'BIG BROTHER'S' WILL
ONE'S OWN WILL

Since we are all asleep, we therefore tend to be ruled by other people's will and thus, also, the LAW OF ACCIDENT. Higher states of consciousness for Gurdjieff are directly related to activation of one's own WILL, an area of the psyche completely neglected by Western religion and psychology. Whereas Freud placed the unconscious in the center of the personality, Gurdjieff placed the will.

The will lies on that magical border between the mental and physical realms and is the liaison from the soul to the body. Exercise of the will involves self remembering, super efforts and sacrifice. Through 'the work' one attains not only a higher state of consciousness but another astral shell; one that is capable of surviving death.

Man is the only animal able to evolve during the course of his life. Each of us can attain higher states of consciousness by simply seeking out and attaining worthwhile goals and by remembering ourselves. But this involves the ability to see through the illusions of our society and therefore, by its very nature, it is a most challenging procedure. Sacrifice and super efforts are involved for the 'crystallization of the soul' to take place.

During the Russian Revolution, Gurdjieff was able to put his teachings into practice. Following 'the way of the sly one,' he was able to obtain passports for many students by placing one of them, a lawyer, into a Soviet governmental position. He also wrote to the "Council of Deputies, making a formal request for aid in organizing a scientific expedition to the region of Mount Induc in the Caucasus (p49 from **Our Life With Mr. Gurdjieff** by Thomas de Hartmann).

Funded by the crumbling government, this supposed 'scientific expedition' enabled them to leave Essentuki only three weeks before a reign of terror began. Gurdjieff had not only saved the life of the aristocrat Thomas de Hartmann, but had persuaded the deteriorating government to fund their departure and supply train tickets as well! This is only one of many examples of the extraordinary achievements attained by Gurdjieff.

In the early 1920's Gurdjieff settled with his students in Paris where he remained until his death in 1949. Having founded the Institute for the Harmonic Development of Man at the Chateau du Prieure at Fontainebleau, students from Europe and America came to learn his teachings. Visitors included D.H. Lawrence, Gertrude Stein, A.R. Orage, editor of the **New Age**, Mrs. Enrico Caruso and Margaret Anderson, editor of **The Little Review** (a showcase periodical for such writers as T.S. Eliot, Ezra Pound, Orage and Hemingway.) A few years after the founding of the institute there were disagreements with Ouspensky. Nevertheless the writer most probably responsible for the mystic's success, continued to support and refer students to Gurdjieff for the following two decades, although they never actually met again.

Fritz Peters, a nephew of Miss Anderson, spent his youth at the school and

has written of his unique experiences in two colorful books: **Boyhood with Gurdjieff** and **Gurdjieff Remembered**. Peters describes Gurdjieff not only as a powerful and charismatic leader, but also as a con-artist and rogue. Peters often discusses the lack of real substance in many of Gurdjieff's students, but also describes the man's extraordinary knowledge concerning man's possible evolution:

He talked to me for a very long time that morning, and emphasized the fact that everyone had usually a particular recurring problem in life. He said that these problems were usually a form of laziness, and that I was to think about my laziness, which took a fairly obvious physical form, as in the case of the garden: I had simply put off doing anything until someone had taken notice of that fact. He said that he wanted me to think seriously about my laziness—not the outward form, which was unimportant, but to find out what it was. . . . "Must ask yourself, whenever you see your own laziness: 'What is this laziness in me?' If you ask this question seriously, and with concentration, is possible someday you will find answer. This important and very difficult work I give you now."

I thanked him for what he had said and added that I was sorry that I had not done my work in the garden and that I would do it properly in the future.

He brushed aside my thanks and said it was useless to be sorry. "Is too late for that now, and is also too late to do good work in garden. In life never have second chance, only have one chance." (p163-164 in **Boyhood with Gurdjieff**)

Gurdjieff made repeated trips to the United States throughout the 1920's. Appearing in Carnegie Hall, he presented sacred dances from the Sarmoung Brotherhood and helped raise money for his school. The photo on the back cover was taken in 1935 shortly before his trip to Washington, DC. He was to meet Senator Bronson Cutting from New Mexico with the idea of obtaining funding for the Prieure and spreading his schools to America. Unfortunately, the senator died in a plane crash on his way to the meeting.

The Last Days

Gurdjieff's last few years were spent in Paris with his students. Dorothy Caruso, wife of Enrico, writes of this time in her book **A Personal History**:

No matter how late, each night in the salon, after dinner, Gurdjieff took his little accordion-piano on his knee and while his left hand worked the bellows, his right hand made music in minor chords and haunting single notes. But one night in his aromatic store-room he played for five of us, alone, a different kind of music, although whether the difference lay in its sorrowful harmonies or in the way he played, I do not know. I only know that no music had ever been so sad. Before it ended I put my head on the table and wept. "What has happened to me?" I said. "When I came into this room I was happy. And then that music—and now I am happy again."

"I play objective music to make you cry," Gurdjieff said. "There are many kinds such music—some to make laugh, or to love or to hate. This is the beginning of music—sacred music—two, three thousand years old." (p178)

During these same last days J.G. Bennett returned to Gurdjieff after an absence of over 20 years.

On the Saturday before he died, I had two hours alone with Gurdjieff. . . . At one point I said I could never repay him for all he had done for me and my wife. He was silent and then, looking very hard into my eyes, he said: "Only you. Only you can repay for all my labors." (p7)

After reading through most every book on Gurdjieff, this writer would have to agree, for Bennett's book **Gurdjieff: Making A New World**, is a masterpiece of insight as well as an historical compilation of the life of so enigmatic and crucial a figure for the 20th century. In the chapter entitled *Gurdjieff's Question*, Bennett gives the answer to, "What is the sense and significance of life on the Earth?"

Explaining Gurdjieff's most difficult and cumbersome work, *Beelzebub's Tales to His Grandson*, Bennett discusses the concept of *reciprocal maintenance*, whereby man feeds God and God in turn feeds man.

What is this doctrine? Reciprocal maintenance in its special sense connotes that the Universe has a built in structure or pattern whereby every class of existing things produce energies or substances that are required for maintaining the existence of other classes.

Gurdjieff uses the terms *involution* and *evolution* to describe the process. Involution is the transformation process in which a high level energy acts on lower energies through an apparatus (such as the human body) . . . Involution is entropic, that is to say the overall level of energy is always lowered in all involutorial changes.

Evolution is the reverse process. It is the production of high level energy from a lower level source. This also requires an apparatus, but of a different kind, for the 'upgrading' of energy is improbable and cannot occur at all unless some high level energy is present. Life is an evolutionary process that goes against the direction of probability. The work by which man is transformed is evolutionary.

Nevertheless, the work would be impossible without 'Help from Above' . . . This notion is significant for understanding evolution in man both as a race and as an individual. . . . Accidental combinations . . . (or) conscious creative influences, (both) . . . within the field of possibilities (are) set by the natural laws of transformations of energies.

The Creator observes such events (such as the 'accident of life') and only after they have occurred, intervenes to guide the process.

This supernatural intervention is not arbitrary but depends on the relationship of entities whereby each maintains the existence of others in a kind of mutual support system. . . . If this were all that the doctrine of reciprocal maintenance was about, it would not be a revolutionary idea. The sting of this particular doctrine comes with the inclusion of man as a class of beings whose 'lives also serve for the maintaining of something great or small in the world. . . . Like every living or non-living thing, man is an 'apparatus for the transformation of energy' and that he is specifically required to produce sensitive and conscious energy needed for maintaining the harmony of the solar system. He can produce energy voluntarily or involuntarily. The first way is by 'work on oneself', that is striving for self perfection. The second way is by dying. (pp189-191)

Gurdjieff is suggesting here that organic life, and especially man, are both essential for the evolution of the earth and for maintaining cosmic harmony. Each part depends on the other. Fritz Peters also describes this man's final days in **Gurdjieff Remembered:**

The day I was to leave, Mr. Gurdjieff said that I would probably never see him again. "As you can see with own eyes," he said, "I now very tired and I know that when I finish my last book my work will be done. So now I can die, because my task in life is coming to an end." He looked at me gravely and continued. "This also mean that I can do nothing more for you ever. . . . So when you get out of the army do not come back here but go home to America." (p110)

However, Peters saw Gurdjieff once again. After returning to Paris a number of weeks later,

I found him alone, at his apartment. He opened the door for me himself and was wearing a night shirt, looking very sleepy. He gave me what I can only describe as a 'cold' look and asked me what I was doing there . . . "Can not say good bye again—this already done," he said. (p116)

Peters turned and left.

by Marc Seifer

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