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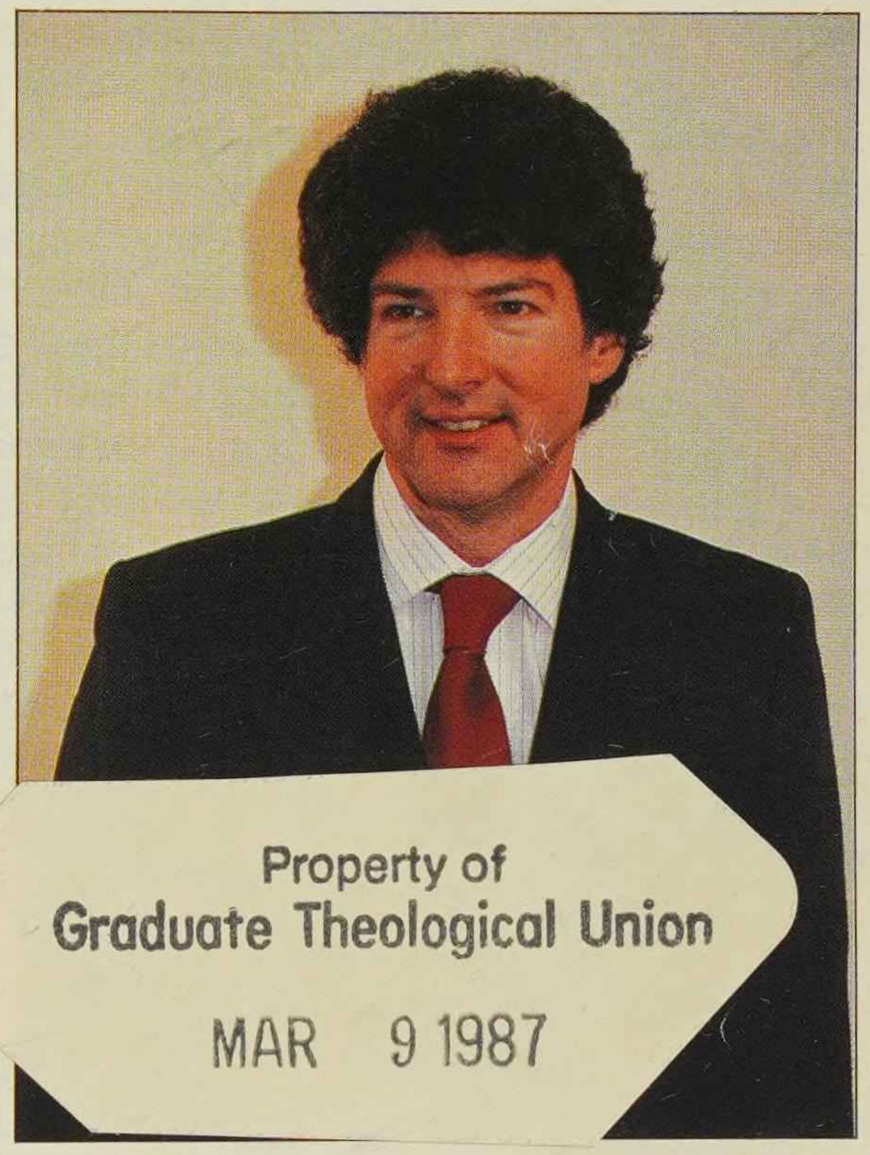
January/February 1987

New Realities

Oneness of Self, Mind and Body

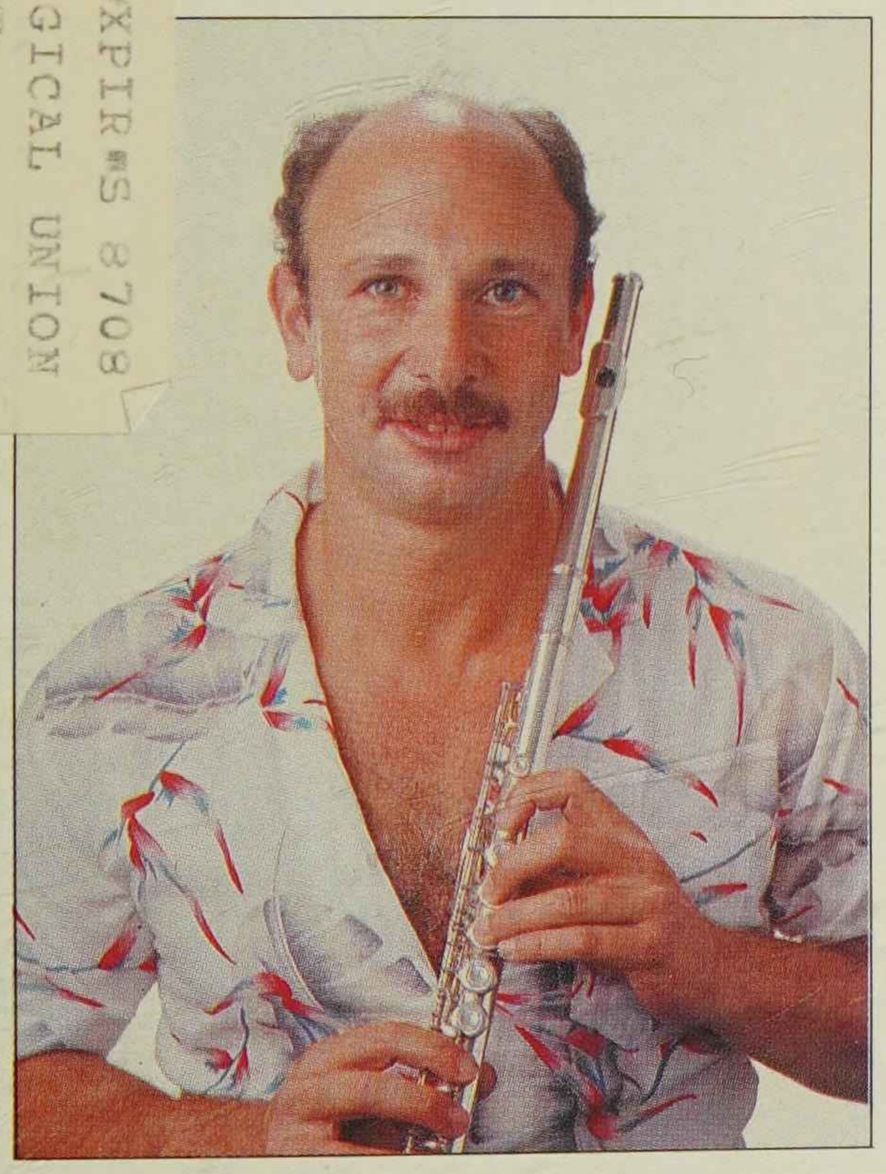
IN THE BUSINESS OF CREATING

"We can shift to an orientation
vated not by fear, guilt, pity, or
ndulgence, but by aspiration
ard that which is highest . . .
onditional love and compassion,
a vision of the planet in which
human spirit is fulfilled." *(page*
Robert Fritz of Technologies For Creating



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"Most all
of us benefit
from and love music that calms us,
nurtures us, inspires us, and much
more. It plays a fundamental role in
the transition to a new age. We want
to spread this vibrant energy form
as far as we can." *(page 10)* Steven
Bergman of Steven Bergman Enterprises

New Realities

Dear Reader and Friend:

In the September/October issue Jim Bolen and I announced the transfer of the magazine's ownership from New Realities Limited Partnership in San Francisco to Heldref Publications in Washington, D.C. Jim and his able associate, Shirley Christine, agreed to participate in an editorial transition, in which they would produce the two remaining 1986 issues, while a new editorial group was put in place.

I am pleased to report that with the current issue this transition is now complete. Central in the new arrangement has been the appointment of an eight-member Editorial Board to aid in the development of editorial policy and in the acquisition and selection of articles. The new board, appointed by me upon the recommendation of the former editors, consists of the following members. In addition to the magazine's original editor and publisher, James Bolen, and its long-time managing editor, Shirley Christine, there is John Enright, Willis Harman, Michael Murphy, Charles Tart, Michael Toms, and Judith Skutch Whitson. Most of these people have appeared in the pages of past issues of the magazine and are well known to you. The group held its first meeting in late summer and engaged in fruitful and lively discussion of editorial topics. In addition, they suggested specific articles, several of which appear in the current issue.

We at Heldref plan to continue to solicit their help, as well as to enlist the support of a group of consulting editors who are about to be appointed. In addition, a group of contributing editors, who have long been associated with the magazine, will continue to write articles and columns. Production of the individual issues of the magazine will be handled by the Heldref staff, which I will be heading as editor and publisher. Assisting me with the editorial function will be Joy O'Rourke, an editor of over 10 years of experience at Heldref, who will be serving as associate editor. Subscription service, promotion, advertising, design, typesetting, and graphics will be provided by in-house professionals who also produce Heldref's other 45 journals and magazines.

I want to let you know how pleased Jim Bolen and I have been by the letters many of you have written to express your appreciation for the resumption of publication of the magazine and to express your ideas on editorial content. We welcome your suggestions and hope that you will continue to let us know how we can make *New Realities* of greater service to you.

Cordially,

Neal Vahle
Editor and Publisher

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New Realities

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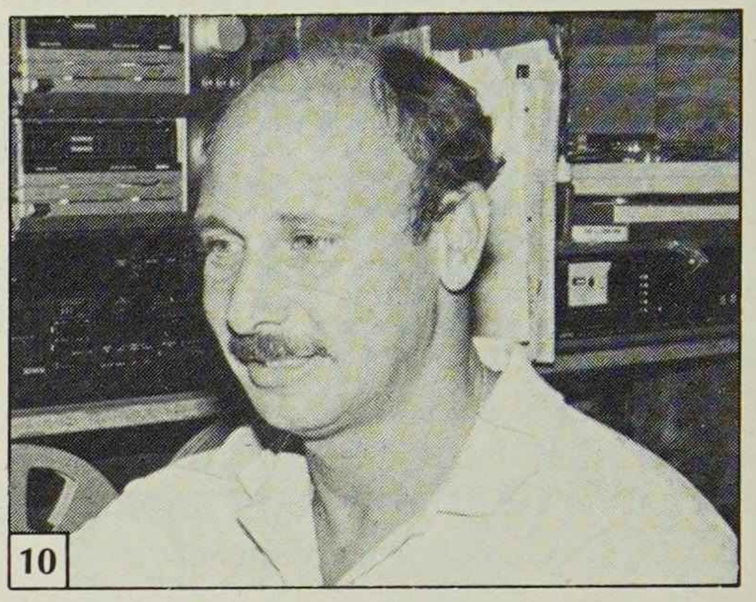
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A PLACE FOR MIRACLES

The Option Institute and Fellowship

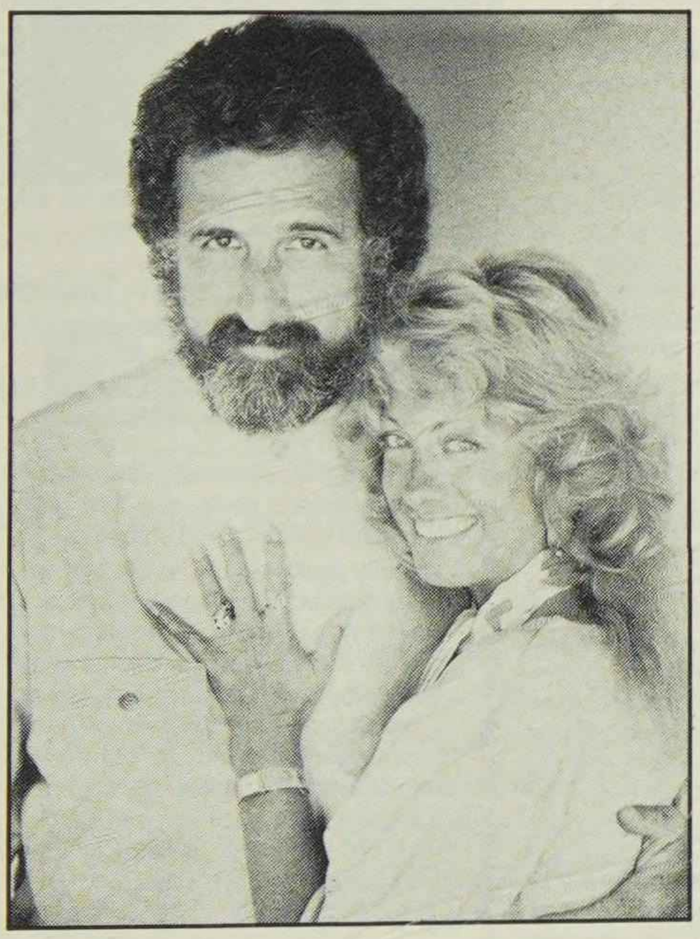
From the people who brought you "SON-RISE," "TO LOVE IS TO BE HAPPY WITH," and "A MIRACLE TO BELIEVE IN" . . .

"Their work is awe-inspiring . . . it is quite a contribution."
— Carl Rogers

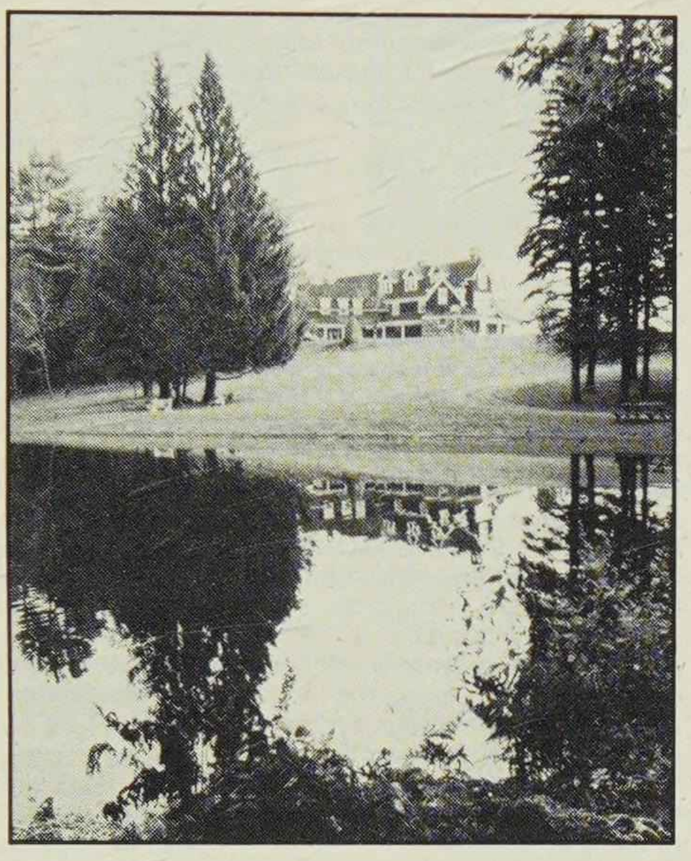
"The kind of love everyone secretly wants but is afraid to ask for." **— Los Angeles Times**

"There are lessons in love for everyone here."
— The Boston Globe

WE WATCHED THEM do what everyone said was impossible. First, Barry and Suzi Kaufman re-birthed their own son from the supposedly "incurable" illness of autism (bringing him from a mute, self-stimulating, functionally retarded, under-30 I.Q. state to a highly-verbal curious, extroverted, happy little boy in a regular school, on top of his class and demonstrating a near-genius I.Q.) Then they helped other families do the same with other children suffering from a host of disabilities and dysfunctions, while continuing to open their own home by adopting orphaned, abandoned and starving



children. Then, they extended their work to adults and began teaching the non-judgemental and accepting attitude which was the foundation of their work. They not only worked with adults facing crisis or wanting to effect change in their lives but also



trained educators and health-care counselors in their approach, The Option Process.

In addition to frequent appearances in mass media worldwide, they've taken their teachings to the remotest part of Appalachia, to the Andes in South America, and to the cities and country-sides of Europe, Canada and the United States. Their books, "Son-Rise," "To Love Is To Be Happy With," "Giant Steps," "A Miracle To Believe In," and others have inspired a world searching for humane, loving and self-trusting answers to very personal dilemmas, some previously labeled "irreversible" by experts.

Even as 250 universities began putting their books on required reading lists, the Kaufmans were training professionals and interested individuals to work with adults, adolescents and children. As the demands for their help increased they conceived a vision of a training center where they could teach more people, perhaps precipitate more apparent "miracles" and spread the word that there is a loving and caring solution to every problem.

As a result they established The Option Institute and Fellowship on a peaceful New England mountainside, where the non-judgemental and loving attitude that is the basis for Bears' and Suzi's work is not only taught but lived—providing the most ideal setting in which to learn to explore, experience and trust ourselves . . . in effect, to be our own experts and be happy without embarrassment or regret.

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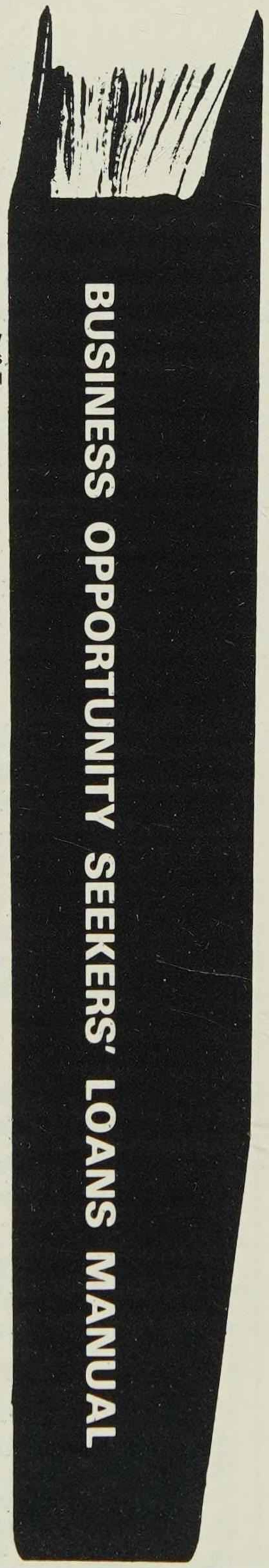
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All properly prepared applications are processed faster...no red tape!

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Most men and women seriously interested in starting their own business are eligible to apply — including those who already own a business and need capital fast for expansion...or to stay afloat...even if they've been flatly refused by banks and turned down elsewhere! Yet, too many never qualify, simply because they do not know how to "properly" prepare the loan application...

In order to help those people applying for these guaranteed and direct loans fill out their loan applications the "right way" our business research along with diligent compilation and effective efforts, has successfully assembled and published a comprehensive, easy-to-follow seminar manual: The Business Opportunity Seekers' Loans Manual, that will **quickly show you practically everything you'll need to know** to prepare a loan application to get federally Guaranteed and Direct Loans.



Here are just **some of the many important benefits** the Business Opportunity Seekers' Loans Manual provides you with:

- **a completely filled in sample set of actual SBA loan application forms, all properly filled in for you to easily follow—aids you in quickly preparing your own loan application the right way. Each line on the sample application forms is explained and illustrated in easy-to-understand language.**
- **fast application preparation procedures for getting loans for both new start up business ventures and established firms.**
- **advises you on how to properly answer key questions necessary for loan approval and in order to help avoid having your application turned down—gives you advice on what you should not do under any circumstances.**
- **what simple steps you take to guarantee eligibility—no matter if you do not presently qualify.**
- **where you can file your application for fastest processing.**

At this point the most important question you want answered is Just where is all this loan money coming from? Incredible as it may sound—these Guaranteed Loans, Direct Loans...and Immediate Loans are indeed available right now — from the best, and yet, the most overlooked and frequently the most ignored and sometimes outright ridiculed "made-fun-of" source of ready money fast capital, in America — THE UNITED STATES GOVERNMENT

Of course, there are those who upon hearing the words "UNITED STATES GOVERNMENT" will instantly freeze up and frown and say

"only minorities can get small business loan money from the government!"

Yet on the other hand (and most puzzling) others will rant on and on and on that

"don't even try, it's just impossible — all those Business Loans Programs are strictly for the Chryslers, the Lockheeds, the big corporations, not for the little guy or small companies" etc

Still there are those who declare:

"...I need money right now...and small business government loans take too darn long. It's impossible to qualify. No one ever gets one of those loans."

Or you may hear these comments:

"...My accountant's junior assistant says he thinks it might be a waste of my time!" "Heck, there's too much worriesome paperwork and red tape to wade through!"

Frankly — such rantings and ravings are just a lot of "bull" without any real basis — and only serve to clearly show that lack of knowledge...misinformation...and and not quite fully understanding the UNITED STATES GOVERNMENT'S Small Business Administration's (SBA) Programs have unfortunately caused a lot of people to ignore what is without a doubt — not only the most important and generous source of financing for new business start ups and existing business expansions in this country — but of the entire world!

Now that you've heard the "bull" about the United States Government's SBA Loan Program — take a few more moments and read the following facts:

- **Only 9.6% of approved loans were actually made to minorites last year**
- **What SBA recognizes as a "small business" actually applies to 97% of all the companies in the nation**
- **Red tape comes about only when the loan application is sent back due to applicant not providing the requested information...or providing the wrong information**
- **The SBA is required by Congress to provide a minimum dollar amount in business loans each fiscal year in order to lawfully comply with strict quotas. (Almost 5 billion this year)**

Yet, despite the millions who miss out — there are still literally thousands of ambitious **men and women nationwide** who are properly applying — being approved — and **obtaining sufficient funds** to either start a new business, a franchise, or buy out or expand an existing one. Mostly, they are all just typical Americans with no fancy titles, who used essentially the **same effective know-how** to fill out their applications that you'll find in the Business Opportunity Seekers' Loans Manual.

So don't you dare be shy about applying for and accepting these guaranteed and direct government loans. Curiously enough, the government is actually very much interested in helping you start a business that will make a lot of money. It's to their advantage — the more money you make the more they stand to collect in taxes. in fiscal 1986, our nation's good old generous "uncle" will either lend directly or guarantee **billions of dollars** in loan requests, along with technical **assistance** and even sales procurement assistance. Remember, **If you don't** apply for these available SBA funds **somebody else certainly will.**

Don't lose out — now is the best time to place your order for this comprehensive manual. It is **not sold in stores.** Available only by mail through this ad, directly from **Financial Freedom Co., the exclusive publisher,** at just a small fraction of what it would cost for the services of a private loan advisor or to attend a seminar.

For example:

*Initially, this amazing Guaranteed and Direct Loans Manual was specially designed to be the basis of a Small Business Loan Seminar — where each registrant would pay an admission fee of $450. But our company felt that since the manual's quality instructions were so **exceptionally crystal-clear** that anyone who could read, could **successfully use its techniques** without having to attend a seminar or pay for costly private loan advisory assistance services.*

Therefore, for those purchasing the manual by mail, no 3 day class, no course and accommodations are required. And rather than $450 we could slash the price all the way down to just a mere $20 — a small portion of a typical seminar attendance fee — providing you promptly fill in and mail coupon below with fee while this special "seminar-in-print" manual offer is still available by mail at this relatively low price!

Remember, this most unique manual quickly provides you with actual sample copies of SBA Loan application and all other required forms—already properly filled in for you to easily use as reliably accurate step-by-step guides—thus offering you complete assurance that your application will be properly prepared and thereby immediately putting you on the right road to obtaining fast no red-tape loan approval

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Simply — look over this most effective money raising loan preparation assistance manual for 15 days — and, then, if you are not convinced that it can actually help you obtain the Business Loan you need right away — just return it for a full and prompt refund

GUARANTEE #2

Even after 15 days — here's how you are still strongly protected — if you decide to keep the manual — and you apply for an SBA Loan anytime within 1 year your loan must be approved and you must actually receive the funds or your money will be refunded in full

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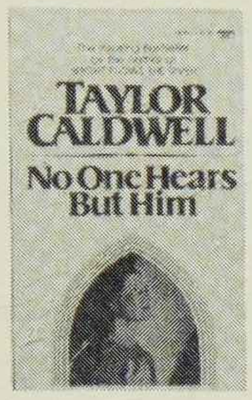
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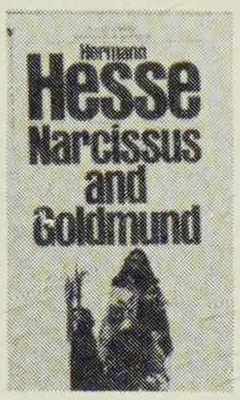
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Universal Principles

By Arnold M. Patent, Esq.

Defining Your Purpose

If I were asked to pick the concept that has the greatest potential for quickly turning one's life around, I would pick the concept of purpose. What is purpose? Purpose is the role you define for yourself in the Universe. We are all part of this total experience. The Universe is an orderly experience with the potential for harmony, abundance, peacefulness, and joyfulness for everyone who is willing to see it that way. The first step in support of seeing it that way is to define your purpose in those terms.

I have set forth at the end of this article a simple four-step exercise to assist you in defining your purpose. I'd like to make a few comments about the exercise to help you successfully complete it.

The first two steps are preliminary. They are intended to prepare you for the later steps. Keep your responses to these first two steps simple and short. It is best to use just one word (noun) for each quality selected in Step One (two qualities are sufficient). In Step Two, select one or two verbs. When you finish the first two steps you should have no more than four words.

The first two steps personalize the exercise. The third step is the essential part of it. In the third step you are asked to define your perfect world. Use as few words as possible. And use words that evoke feelings. It is the feeling quality of your perfect world that is the essence of the definition. Reach for the feeling. If you have any difficulty with the feeling part, go as far as you are willing and then re-define it again at a later time and whenever you are willing to add more feeling to it.

This definition of purpose is an ongoing experience. Read it every day. In the rereading of it you will notice how you can re-define and improve it. Allow this to happen. You keep changing and so will your purpose.

Purpose, as a concept, like many of the other Universal concepts, is one of implied perfection. Avoid shying away from this. We are entitled to experience a life of total perfection. One of the ways we move in that direction is through our definition of purpose. In order for it to be a valuable statement, our purpose must be inspirational.

The Universe is an ongoing experience of magnificence. As we focus on this and define our lives in terms of this, we open our awareness to it. Our definition of purpose is the creation of our vision for ourselves and others in this magnificent Universe.

Defining our purpose helps us to locate the limits we have placed on allowing ourselves to personally experience this magnificence. Focusing on the definition and redefining it helps us to release those limits. A major breakthrough occurs with the insight that the limitations are self-imposed. Once we really understand this, further progress is accelerated.

Purpose, defined as suggested above, will be such an inspiration that it will change your perception of everything in your life. It is helpful to use your purpose, consciously, in this way. Look at it often, and particularly when you are feeling discomfort or are about to make a decision. The same experience, viewed in the context of your purpose, will look and feel different to you.

Once we have an individual purpose, we are now ready to expand the use of the concept to groups. Each of us is a member of many groups. We are members of family groups, social groups, business groups, religious or fraternal groups, political groups, and educational groups. Just as the individual purpose infuses our individual experiences with inspiration, so does the definition of group purpose inspire the experiences of groups.

So valuable and important is the definition of group purpose that it is pointless to be part of a group that does not have a purpose. How do we arrive at an appropriate definition of the group purpose? Each member of the prospective group, by himself, defines his purpose for the group. The members of the group then compare their separate statements and together create a simple statement that represents the feelings of the group.

It is important to allow yourselves as long as you need to complete the definition. Until completion, focus on it as a priority item at every meeting. By reviewing it at every meeting, the group will be led to re-definitions as they become useful.

Once you have your group purpose, feel the energy of it. Feel the inspiration of it. If it doesn't inspire the members, it isn't defined appropriately. Keep at it until it reaches the level of inspiration. You owe that to yourself and to the other members of the group.

Many of the people I have met and shared Universal Principle with through my workshops are part of a national support system. It is comprised of many individual support groups that were created to model the advantages of mutual support. We have found that the definition of group purpose is one of the most important factors in the success of these groups.

What we have found is that any group of people can create an ideal support group. And whenever an obstacle to the ideal experience occurs, it can be removed by redefining the group purpose. What you will notice, when this happens, is that the redefinition moves in the direction of Universal Principle. The only reason the obstacle presented itself in the first place is that the existing definition of purpose was not at a Universal level.

It is important to be aware that the Universe is on purpose. And part of its purpose is to encourage us to have a purpose that aligns with it. There is a motivation within

ach of us that encourages us to proceed in his way. Many people ignore it or push it way. However, more and more people re feeling it and honoring it.

For those who are ready to proceed, you an find the additional information you might need to form a support group in my book, *You Can Have It All*, published by Money Mastery Publishing, P.O. Box 336, Piermont, N.Y. 10968.

For anyone who is in an *existing* group—be it a marriage, a job, a social group, or any other—your approach will be different unless all members of the group follow the foregoing suggestions. If you are the only one willing to see it differently, then I suggest that you use the "Three Step," as set forth in my book.

The first step is to remind yourself that you created the situation, just as it is. The second step is not to judge yourself or anyone else involved. If you are judging anyone, then practice forgiving that person. The third step is to ask yourself how you would ideally like to feel and then do whatever is necessary to evoke that feeling.

Every group has the potential to be an ideal support group. Even if you are the only one in the group who is willing to see the others as perfect just the way they are, that willingness on your part is sufficient to change the feeling quality of the group in a very significant way. Others will change in response to your change.

I'll continue with specific suggestions for the formation and conduct of support groups in the next column. Have a happy New Year.

Exercise for Defining Purpose

List two of your unique personal qualities, such as enthusiasm, creativity, humor.

List one or two ways you enjoy expressing those qualities when interacting with others, such as to support, inspire.

Assume the world is perfect right now. What does this world look like? How is everyone interacting with everyone else? What does it *feel* like? This is a statement, in present tense, describing an ultimate condition, the perfect world, as you see it and feel it. Remember, a perfect world is a fun place to be.

Combine the three prior subdivisions of this paragraph into a single statement. For example, *My **purpose** is using my creativity and enthusiasm to support and inspire others as we all freely express our talents in joyfulness, harmony, and love.*

STEVEN BERGMAN



PRESENTS

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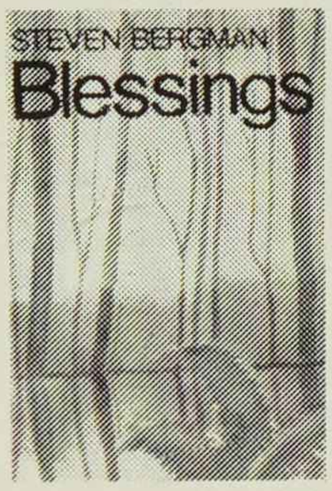
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BERGMAN'S MUSICAL ODYSSEY

By ROBERT NEUBERT

Steven Bergman is engaged in a joyous musical odyssey that reaches people ranging from unborn infants to stressed-out executives. More than a quarter of a million people throughout North America and overseas have experienced the distinctive music produced by Steven Bergman Enterprises, which seeks to touch the heart and spirit while counteracting negative energy in the world.

The audience Bergman attracts is diverse, largely because of the healing and relaxing ambiance that many listeners say affects them deeply. It includes expectant and new mothers, their infants, young children, spouses, people embarked on a path of heightened consciousness, as well as harried business professionals who appreciate a chance to step out of their hectic schedules and unwind with calming audio cassette tapes.

Bergman's firm is experiencing rapid growth today because, as he says, "Most all of us benefit from and love music that calms us, nurtures us, inspires us, and much more. It plays a fundamental role in the transition to a new age. We want to help spread this vibrant energy form as far as we can."

Seven years ago, Steven Bergman Enterprises began with three companies distributing his music. Now, more than 40 independent distributors market his tapes, as do several dozen mail-order catalog houses. National childbirth organizations have also endorsed the tapes in their member bulletins.

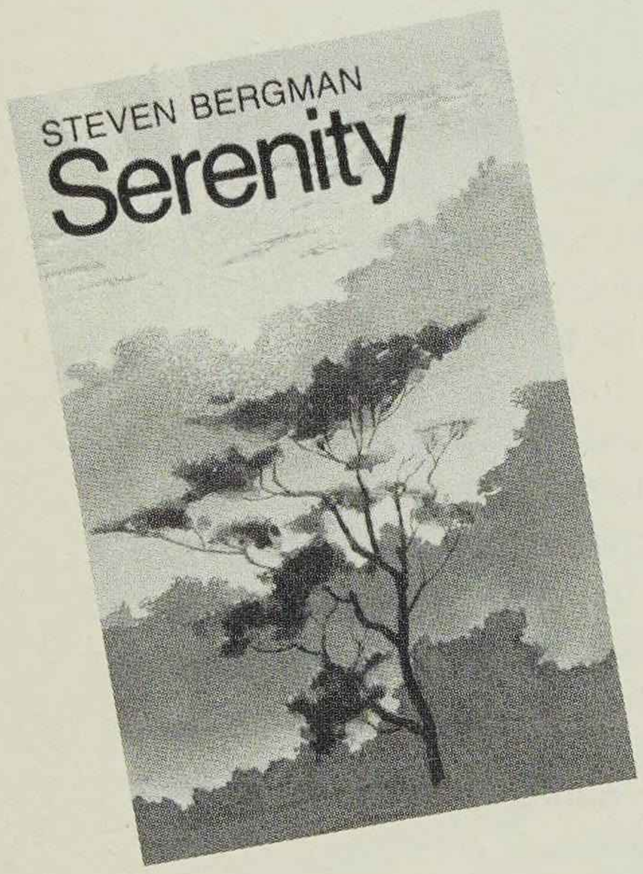
Although music comprises the bulk of his releases, Bergman is quick to point out that "we're not just a music company. We're also branching out further into human development with the aid of well-known experts who help people deal with the issues that come up as we move through the human life cycle—infancy, toddlerhood, adolescence, teenage years, adulthood, parenthood, mid-life, and senior citizenship."

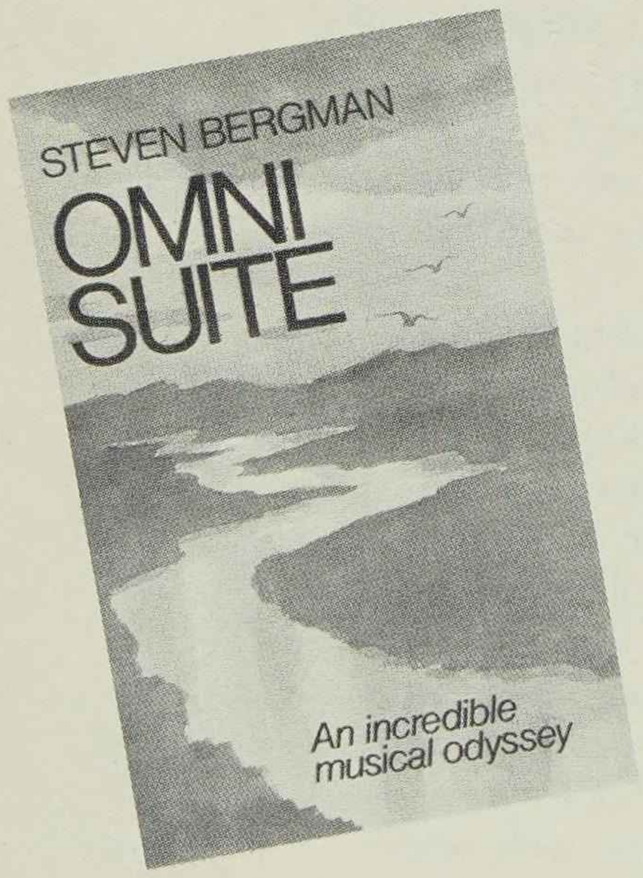
Part of this new expansion includes talk tapes for children and their parents, using visualization and guided imagery techniques to enhance children's self-esteem and develop quality time for both parent and child. Work is proceeding as well on a series of special tapes that gives couples an opportunity to explore their potential in a couples relationship. "More than anything," Bergman states, "I want to offer people alternatives, giving them options, and ideally creating a better world for us all."

This idealism and commitment is a natural progression of communicating in audio and visual images for the past 30-plus years, which began when the Brooklyn-born Bergman began playing music professionally at the age of 13. His initial guidance came from his father, who was a band leader and vocalist. The young Bergman soon formed his own groups and played professionally through high school and college, winning a trip to Europe with one musical group.

After graduating from City College of New York with a degree in business, Bergman earned a degree in communication arts from Michigan State University. He returned to New York as a music program-







mer for a major radio station, and helped produce commercials for advertising agencies. But the drive to perform persisted. He moved to California in 1967, playing in various musical groups and expanding into professional photography as well.

About this time he began a continuing involvement with the human potential movement. Gradually he began composing and performing his own creations, concentrating on shows that integrated this music with still and motion picture photography. The music was relaxing, soothing, and calming, and reflected an emerging holistic approach to life expressed during this period by a growing number of writers and other thought leaders.

When Bergman settled in the Monterey Peninsula area in 1977, he began focusing on this emerging type of contemporary music. In 1979 he released his first audio cassette tape, "Music for an Inner Journey." It soon expanded into a trilogy of adult relaxation music tapes with the addition of "Omni Suite" and "Simplicity."

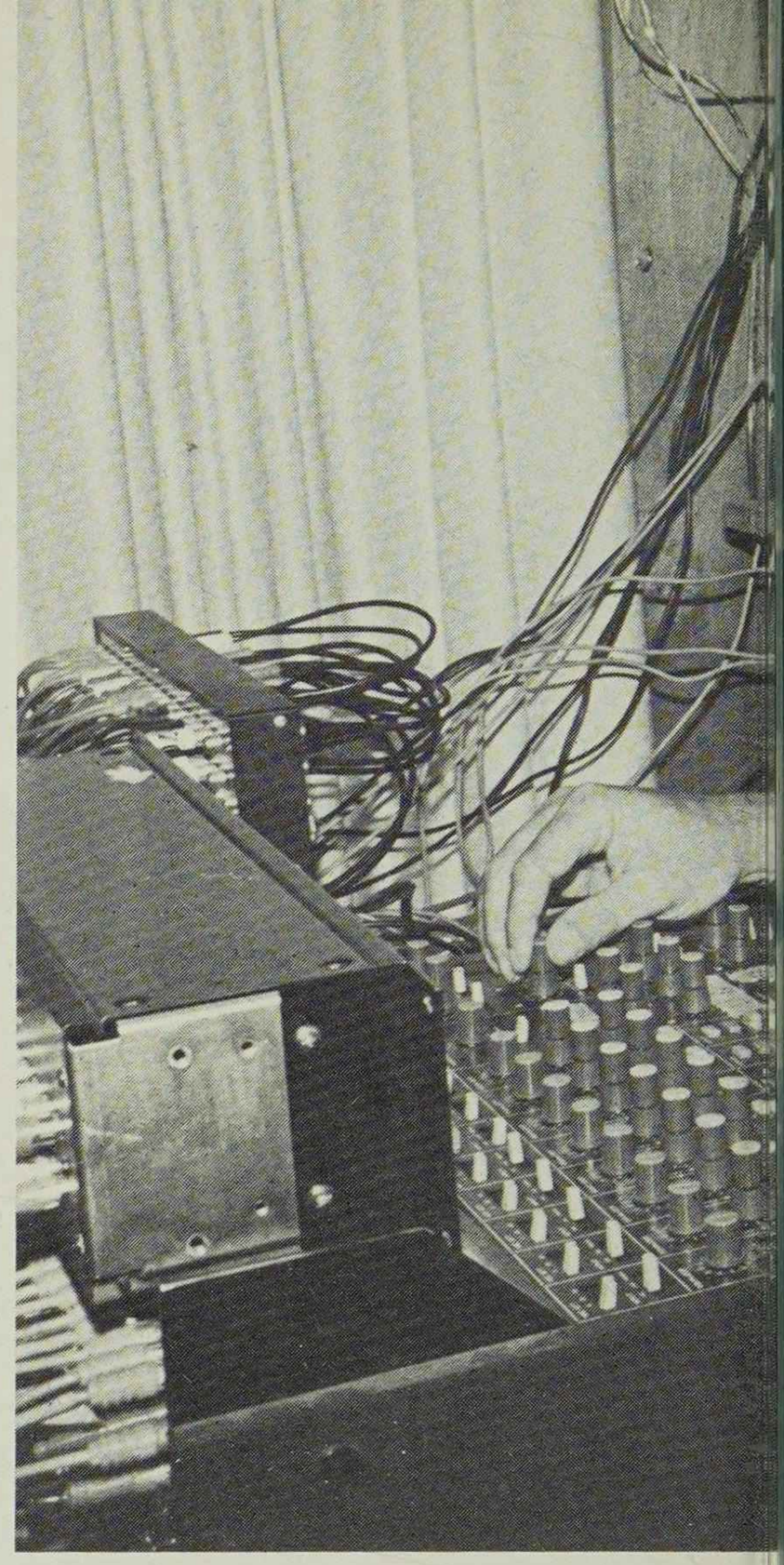
Several years ago, "Sweet Baby Dreams" was the first in a series of tapes aimed at infants, children, expectant and new mothers, and spouses. Interwoven with the music is the heartbeat of a pregnant woman, creating a comforting atmosphere especially for crying babies. Two more releases, "Slumberland" and "Lullabies from around the World," created a trilogy of tapes available as a single product.

Nearly two dozen cassette albums have been released to date. Other infant and children's tapes include "Love Song," "Sleepytime," and "Heartsong," and a gift pack featuring all three titles.

A dramatic burst of creative energy over the past two years has resulted in a number of adult relaxation releases, including "Serenity," "Inspiration," "Inner Peace," "Blessings," "Joyous," and "Uplifting." And in mid-1986 came the first children's self-esteem tapes, "You, First!" "Starburst," and "Dream Castle."

In addition to many individuals and families, Bergman's fast-growing audience includes a number of birth and childhood educators, and practitioners of disciplines such as yoga and meditation. After taking a course in Reiki, Bergman composed and contributed a cassette tape, "Shanti," to the Reiki organization to help maximize the effects of this healing modality.

"There are 12 positions healed for five minutes each, so it was easy to select meditative and inspiring musical pieces, with thirty minutes on each side of the album," Bergman explains. "A bell-like tone is added



to indicate position change every five minutes.

"Many teachers find this technique helpful with their Reiki students, and several teacher organizations are now offering the tape to Reiki teachers throughout the world."

Those who have heard Bergman's tapes almost invariably respond enthusiastically, as this cross section of comments indicates:

- The tape is really beautiful! I love the gentleness and serenity I feel when I play it. Thank you for sharing that with me and for opening a new avenue. (San Jose, California)
- The ethereal quality creates a transcendent consciousness . . . it is no news that this sound (of a pregnant mother's heartbeat) can have a calming effect on restless babies. We owe it to ourselves to be surrounded by such beauty. (*Mothering Magazine*)
- It has made my Reiki treatments very special to a lot of my "patients." (Lawton, Oklahoma)
- I listened to your "Music for an Inner Journey" during an eight-day retreat I made recently and liked it very much. (Cleveland, Ohio)



• I am using "Sweet Baby Dreams" in
ny prepared childbirth classes during re-
axation and breathing practice, and I'm us-
ng it in my fitness classes for pregnant
vomen at the end of relaxation and breath-
ng. (Childbirth Education Center of Sum-
nit County, Colorado)

• We are of modest income, but your
apes are a luxury we must afford. (English-
own, New Jersey)

• I have started a taped program for one
f our more impaired units and included
'Inner Journey." The reaction was excel-
ent by both staff and residents. It served to
elax and calm all who listened to it. (Dallas
Home for Jewish Aged)

• I'm a pre-school teacher and I've found
othing can compare to "Slumberland" at
est time. (Kodiak, Alaska)

• I work in a neonatal intensive care unit
t Tulane University Hospital and played
ne tape for several sick but restless little
nes. They calmed down immediately, and
m convinced the music was the perfect
nerapeutic touch. (New Orleans, Louisiana)

• We use your cassettes for teaching
neditation in our retreats. (Casa Cristo Re-
entor, Puerto Rico)

• My husband and I played "Soothing Lullabies" during the birth of our daughter at a birthing center. It was truly one of the most wonderful experiences of our lives. (Hilo, Hawaii)

• Part of a necessary awakening on the planet, Bergman and (William) Bolthouse are creating harmonious environments in homes, businesses, and healing centers all over the world. . . . What began as an Inner Journey has become an outer one as (they) joyfully broadcast their music to the world. (*Community Spirit*, Carmel, California)

• Our group is really enjoying your tapes, and many of our couples are using them in labor. (Lamaze Association of Dane County, Wisconsin)

Not content with his success in audio cassette tapes, Bergman has also branched out into video with his first release, "Soothing Massage for Expectant and New Mothers." This practical videocassette shows for the first time how nurturing massage movements can be used to bring relief from many aches and pains during pregnancy and the postnatal period.

"We're planning other video productions now, including couple massage and infant massage," Bergman adds. "The potential for helping others through video is tremendous, and we intend to explore it fully."

Steven Bergman tapes are available through any one of the dozens of wholesale distributors or mail-order catalog houses. These include new age music distributors, mainstream adult music distributors, national childbirth organizations, children's catalogs, religious catalogs, book distributors. The company also advertises in *Mothering*, *Reiki Journal*, and *Childbirth Educator*. A free catalog can be obtained directly from Steven Bergman Enterprises, 220 Dela Vina, Monterey, CA 93940.

Bergman's audience includes a number of birth and childhood educators, and practitioners of yoga and meditation.

Even as his business grows bigger and more complex, Bergman's philosophy remains simple. "Essentially it's doing my very best to contribute to the emerging consciousness of the new generation of children and parents, including a gentle and subtle reminder of the need for peace on Earth and an end to starvation," he states. As a part of this philosophy, Bergman donates a substantial share of his revenues to organizations dedicated to humanistic, global objectives.

And so, it all seems to be coming together nicely for this New Yorker who began playing high school sock hops as a teenager. Where it will take him and his company of friends remains to be seen. Steven Bergman, for one, isn't going to spend much time guessing. "The evolution of my music is really a miracle," he acknowledges. "I had no idea when I started out it would expand to where it is today. Given that, it seems presumptuous to even speculate on where it will take me in the years to come.

"I just know wherever that will be, it will be a joy getting there, and sharing the results with people around the world."

Robert Neubert is a New Realities *contributing editor and president of Robert Neubert Associates, a communication consulting firm in Monterey, California.*

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Jonathan Huntress

Hugh Prather has been called an American "Kalil Gibran". His intense spiritual work began in the mid-seventies, although it is obvious that his preparation goes back to his childhood. He has an international reputation as an author. Over the years he has given hundreds of workshops and talks. He has spent much intensive time on various crisis lines and has done extensive counseling. While previous seminars and workshops were sporadically recorded, it was not until Hugh started the Dispensable Church in Santa Fe, New Mexico, on Thanksgiving Day in 1981, that a concerted effort was made to record a series of his talks. The Sunday talks touch on almost every conceivable problem, gently shining the light of forgiveness upon them and showing how easily than can be let go. Hugh has the ability to see the commonality of all problems and questions, and in his answers he shows that the answer to one question can answer all questions.

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By TAISEN DESHIMARU

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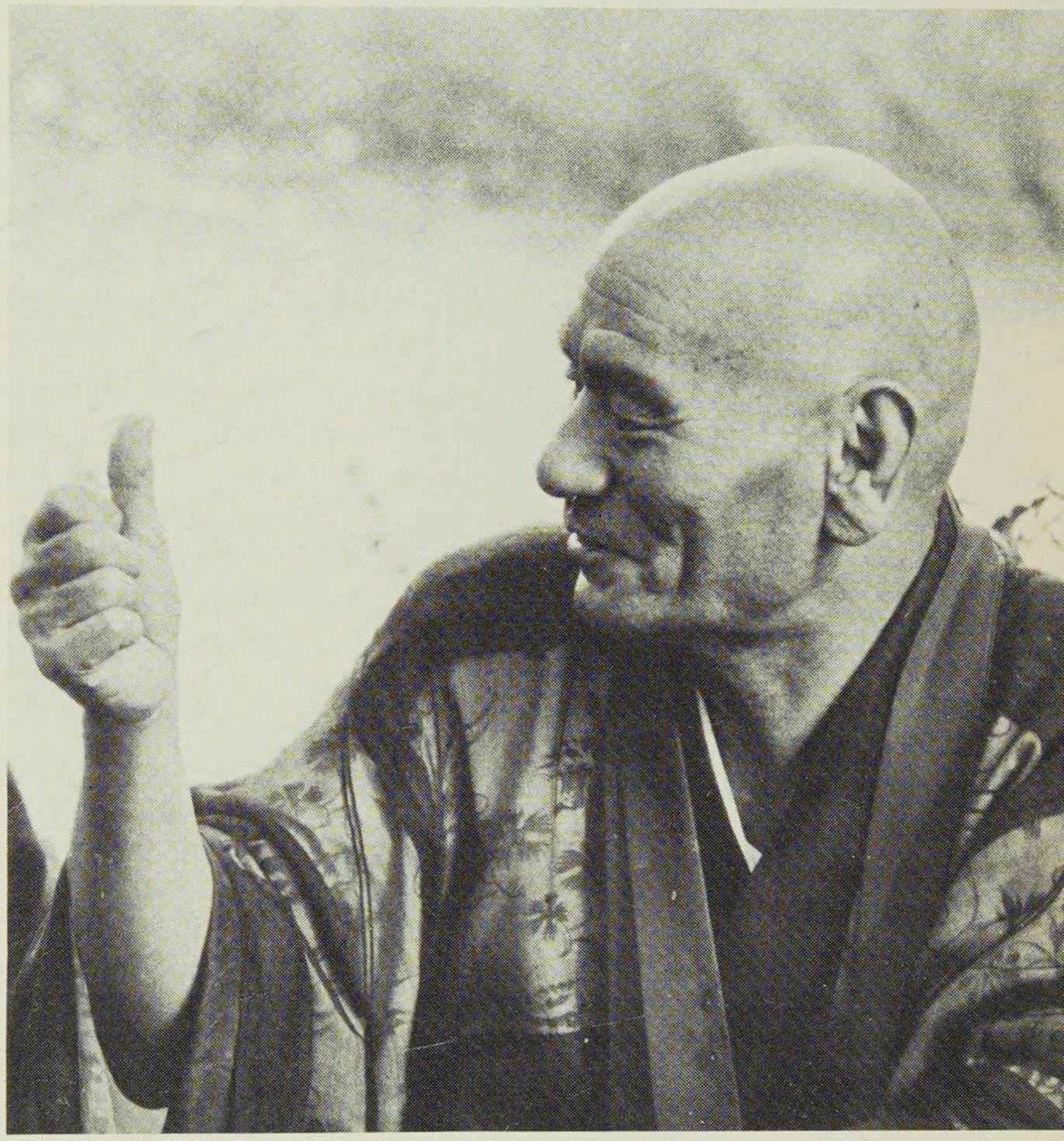
Taisen Deshimaru was a Sotσ Zen monk who came to France from Japan in 1967 and settled in Paris. He died in Tokyo in April 1982.

His master was Kodo Sawaki, a great reformer in the first part of this century, who cut through the forests of doctrine, ceremony, and immobility of present-day Zen in Japan, where it had become frozen in the role of a sociological institution weighted down by its past. Sawaki went back to Dogen Zenji himself, the thirteenth-century founder of Soto Zen who is now beginning to emerge as one of the major religious thinkers and leaders of all time.

Taisen Deshimaru lived an ordinary life. He went to a university, got a job, married, and had children. Religious forces were at work in him from childhood, however, and he followed his master for many years while continuing to grapple with the everyday problems of everybody. He wanted to be ordained, but Kodo Sawaki told him to stay as he was in order to have the experience of people who were not isolated by the monastic life; in that way he would be able to offer a teaching that was more relevant to them.

He was ordained in due course, received the Dharma transmission, and after his master's death departed for Europe as a Soto Zen missionary.

In the decade-and-a-half he spent in Europe Deshimaru taught *zazen*, the practice of Zen, tirelessly, day after day. He traveled and lectured constantly. At the end of 15 years he had several thousand

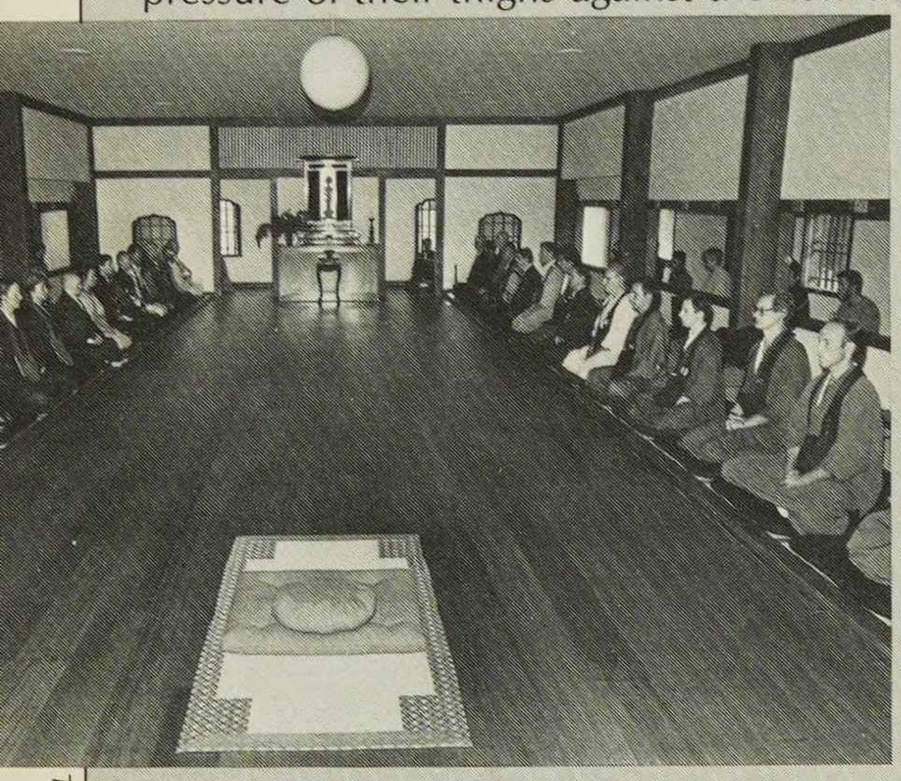


Excerpted from the book Questions to a Zen Master *by Taisen Deshimaru, by the permission of the publisher, E. P. Dutton. English translation copyright © 1985 by E. P. Dutton, Inc., New York.*

Zazen: The Wakeful Posture of Awakening

The secret of Zen is the practice of *zazen*. Zazen is difficult, I know. But, practiced daily, it is a very effective way of expanding consciousness and developing intuition. Zazen releases and mobilizes energy; it is also the posture of awakening. While practicing one must not try to achieve or obtain anything; there is no object, only concentration on posture, breathing, and attitude of mind.

Posture. Seated in the middle of the *zafu* (a round cushion), one crosses the legs in full or half-lotus position. If this is impossible, the legs are simply crossed without placing either foot on the opposite thigh, but it is essential that both knees press firmly against the floor. In the lotus position, the feet pressing against the thighs activate major acupuncture points corresponding to meridians of the liver, gall bladder, and kidneys. The samurai of old automatically stimulated these centers by the pressure of their thighs against the flanks of their horse.



CERARD MURRELL

Breathing is most important. Everything that lives, breathes. In the beginning is the breath. Zen breathing is like no other kind. Its chief aim is to establish a slow, powerful, natural rhythm. If you concentrate on breathing out, long, deep, and gently, and fix your attention on the posture, then the breathing in will take care of itself. The air is expelled slowly and silently, while the pressure of the movement exerts a powerful downward force in the abdomen. You "push down on the intestines," thereby massaging the internal organs. The masters compare Zen breathing to the moo of a cow or the first breath of a newborn baby.

Attitude of mind. Correct breathing can follow only from correct posture. In the same way, the right attitude of mind flows naturally from a profound concentration on posture and breathing. Whatever has "wind" lives long, intensely, and tranquilly. The practice of proper breathing enables nervous reactions to be neutralized, instincts and emotions controlled, and mental activity directed.

Circulation within the brain is significantly improved. The cortex rests and the conscious stream of thoughts ceases, while blood is freed to irrigate deeper levels. They wake from their half-slumber and their activity confers a sense of well-being, serenity, and calm, very close to deep sleep yet fully awake. The nervous system is relaxed, the "primitive" brain active. One is receptive, attentive to the highest degree, through every cell in the body. One thinks with the body, unconsciously; all duality and contradictions are left behind, and there is no needless expense of energy.

So-called primitive peoples still have an active "old" brain. In developing our kind of civilization we have educated the intellect, refined and complicated it, and lost the strength, intuition, and wisdom that derive from the inner nucleus of the brain. That is why Zen is a priceless treasure for people today, or at least for those who have eyes to see and ears to hear. Through the regular practice of zazen they are given the opportunity to become new by returning to the origins of life. By grasping the very root of existence, they can accede to a normal condition of body and mind (which are one).

When seated in zazen, the images, thoughts, mental constructions arising from the unconscious are allowed to float past like clouds in the sky, with no resistance and no hanging back. Like shadows before a mirror, the emanations of the subconscious drift back and forth, and vanish away. And one reaches the deep unconscious *hishiryo*—where there is no thought, beyond all thought, true purity.

Zen is very simple and at the same time hard to understand. It is a matter of effort and repetition—like life. Sitting there with nothing to do, with no object or desire for profit, if your posture, breathing, and attitude of mind are in harmony, you can understand true Zen, you can perceive the nature of Buddha.

T. D.

disciples in Europe, North America (including Canada), South America, and North Africa, and over 100 *dojos* had been founded to practice and extend his teaching. He had a temple in Paris and another, larger one near Blois in the Loire Valley.

At the time of his death, he had published some 20 books in various European languages. One of these volumes, originally published in France in 1981 under the title *Questions a un Maitre Zen*, used the *mondo*—the traditional question-and-answer format between student and teacher used at *zazen* training sessions—to answer a layman's basic questions about one of the most influential spiritual movements of our time. The dialogue selections presented here are excerpted from the 1985 English translation.

STUDENT: Your expression, "Zen is beyond religion," could be taken to mean that Zen is supposed to take the place of all religions, to supplant them. What do you really mean?

MASTER: Religions remain what they are. Zen is meditation. Meditation is the foundation of every religion. People today feel an intense need to go back to the source of religious life, to the pure essence in the depths of themselves which they can discover only through actually experiencing it. They also need to be able to concentrate their minds in order to find the highest wisdom and freedom, which is spiritual in nature, in their efforts to deal with the influences of every description imposed upon them by their environment.

STUDENT: What is karma?

MASTER: Karma means "action." If you strike someone, shoot, point your finger, your gesture has an effect. Just as zazen has an effect, here and now and in the future.

There is the karma of the body, of the mouth, and of the consciousness. If you kill a person, even if you are never caught and brought to trial, one day the karma of that act will certainly appear in your own life or in that of your descendants. This is not a matter of morality.

Zazen is the best karma: the body's posture is simple and exact. You are silent and your mind is beyond thought. Karma disappears. It's not necessary to try to get away from it or cover it up, but good karma, on the other hand—that you must try to create.

During zazen you let your dreams and illusions go by, and they disappear. Not thinking doesn't mean sleep, it means thought that is fresh. Zazen refreshes the

rain, the features of the face become no-
le. When you rest the forebrain, where ra-
ional thought takes place, infinite wisdom
rises. . . .

TUDENT: Do karma and fate mean the
ame thing?

ASTER: No, they are not the same. Karma
equals action. Action of our body, our con-
ciousness, our speech. If I strike you with
ny fist, for example, that is karma, an ac-
ion that becomes karma. When we speak
ve create karma. When we think we create
karma that plants a seed in the alaya, the
'reservoir of consciousness." If you steal,
hat becomes karma, a karma that will not
e good and that will bear evil fruit.

At a *sesshin* (a period of intense zazen
raining) once, one of my disciples did not
ehave well—too much sex, too much
drinking—and the day he left he had an ac-
ident in his car with a young lady. That
ime, karma returned to the surface very
quickly. Even little things reappear. What-
ever we do with our body, speech, or
hought, very certainly karma is created.

Karma is one of the basic principles of
Buddhism, although the problem of how to
change one's karma exists in other relig-
ons, too. How does one disconnect one-
self from one's bad karma and have a better
karma? I think zazen is the best method.

STUDENT: If someone has a bad karma,
how can he or she be interested in zazen?

MASTER: Everybody has a bad karma. You
too have a bad karma. Karma is not a mon-
olith. There are many different kinds of
karma. The source is completely pure, the
tributaries are muddy. Every one of your
thoughts, every one of your actions influ-
ences your body, your face. *Every single
thing becomes karma.* If you tell a lie, you
create karma.

Chanting the *Hannya Shingyo* creates
good karma. Shutting one's mouth in one's
everyday life creates good karma. People
are forever talking. Silence is a good karma.
If you have a longing for fine food and
don't eat it you create good karma. If you
drink too much whisky or cognac and then
stop, that becomes good karma. But every
single thing creates karma.

Practicing zazen is the greatest, the abso-
lute karma. But karma is not just one thing.
The two sides of the scales must always bal-
ance, one good thing weighing against one
bad one.

STUDENT: Is it possible, sitting in zazen, to
sever attachment and desires through con-
trol of the mind and posture?

MASTER: Yes; but not after a single sesshin.
That is why you must go on practicing.

It is no easy matter to sever attachment.
*Attachment represents karma that has not
been manifested.* Intellectually, one can
understand that one must sever attach-
ment, but in practice it is extremely hard
to do.

If you continue zazen, unconsciously,
naturally, automatically, your attachments
diminish and in the end, even if you want
to attach yourself to something you can no
longer do it.

STUDENT: Is freedom something real or is
it an illusion?

MASTER: True freedom is inside the mind.
Some people appear to be free, but in their
minds they are not free at all. I feel free in
myself, even though I have to obey the pre-
cepts. I don't have so many desires, I live
simply. Even when my projects fail, even if
my whole mission were a failure, I should
still have my monk's robe and my shaven
head and my kesa and I could sleep by the
side of the road—a true Zen monk.

People who are ambitious and full of de-
sires are always searching for freedom, but
they can't find it. They are always worried
and sad, their desires keep growing and
growing, and in the end they fall ill or be-
come neurotic.

STUDENT: You often say that the greatest
freedom comes through zazen, but you
also say that it is impossible to do away
with all one's illusions. Isn't that a contra-
diction? How can you reconcile illusions
and freedom?

MASTER: It is possible. Illusions really come
to an end only in the coffin, but it is important
to regulate, control them. Cutting them off
by force—with a chastity belt, for example—
simply makes people hysterical.

So, how are we to regulate them through
the practice of zazen? Control does not
mean cut. In our lives today, for example,
we may want to make money so we con-
centrate on money, but without running
after it, without attaching ourselves to
money, and we receive it without greed;
otherwise, it runs away like the cat. To re-
main peaceful always, and not anxious, is
best. And in that way, through zazen, we
can regulate desires as they arise.

STUDENT: You often say that practicing
zazen solves the problem of life and death.
But how can it solve the suffering of other
people?

MASTER: First you must solve your own
suffering, because if your own brain is not
in a normal condition, you cannot help
other people. You would make them even
more complicated than they already are.
One day you yourself told me that *samu*
(physical labor) helped you to solve your
sufferings. "Before I used to suffer a great





Art: from the "Ten Great Disciples of Buddha" by Shiko Munakata, 1939 (collection of Paul A. Ryan).

deal. The poison in my body and mind is now gone." If you practice zazen you can help other people. There's no need to think about it consciously. Practice zazen. Don't complicate things. Then you will be able to solve the sufferings of others. It takes wisdom to be able to help.

STUDENT: So the most important thing is to keep concentrating here and now?

MASTER: Past karma comes to an end. It appears and reappears, you must let it pass by. During zazen, too, karma rises up as in dreams, good and bad dreams. You must let them pass by. The karma of consciousness is the most subtle. Those of the body, of activity, of speech are easier to deal with because they are also governed by laws and the presence of other people, so it is easier to correct them.

Religious life is reflection. If you practice zazen you can decrease your karma unconsciously, automatically, naturally, and reflect.

STUDENT: Isn't practicing zazen a way of escaping from the economy, society, the world?

MASTER: No, I don't believe that. A newborn child is attracted by food, by its mother's breast. An adolescent is intensely aware of sexuality. Adults are drawn to money and possessions. And then come honors. But when human beings find that none of these are enough to bring the happiness they want, then they turn toward spirituality. That is not running away; on the contrary, it is proof of realism, evolution. *Only human beings have access to the spiritual realm.*

STUDENT: How can a busy career be reconciled with the practice of Zen?

MASTER: It is just because your life is so busy that the practice of Zen will be so good for it. You will do what you have to do much better because you will be concentrated, and you may also rid yourself of a mass of useless things. You will see your everyday life with new eyes. One koan says, *"When mind is free everything around is free."*

STUDENT: What would the world be like if everybody were a Zen monk?

MASTER: It is not necessary to become a monk: I have never denied the importance of work and everyday life. Everyone should be able to earn his food. "Here and now" is important!

In this dojo we do not practice zazen 24 hours a day; even I am not always practicing zazen. Through practice, zazen becomes the support of your everyday life; through zazen your entire life becomes Zen.

STUDENT: What should people do in their everyday lives?

MASTER: Work, go to the toilet, eat; whatever you like! If you practice zazen regularly you get into the habit of it; as far as I personally am concerned, for example, my brain works the same way in everyday life as it does during zazen.

Zazen early in the morning influences the rest of your day, and you learn to react to everything that happens with the same steady frame of mind. When people leave the dojo after morning zazen they are calm, and this carries over into their life outside; their minds are clear, tranquil, not at all tired . . . it's very effective. That's one reason why people like to practice.

STUDENT: How do you reconcile the idea of "no-gain" with zazen in everyday life?

MASTER: If, during zazen, you have no goal and are not hoping to get something, you are *mushotoku*. If you gain something without wanting it, that's good. You don't have to refuse it. But you must not try for it. During zazen you must not want to grasp something—illumination, enlightenment, good health, calm nerves, no more anxiety, progress in Zen. It is not necessary to think that way. Just follow my teaching: concentrate on posture and breathing. That is enough.

To have a goal, not just in zazen but in everyday living, to want to get something or grasp something, *is a sickness of the mind*.

STUDENT: Yes, but sometimes the very fact that you don't have a goal can be a problem.

MASTER: You don't need a goal if, here and now, you are concentrating on what you are doing: on your work when you're working, on your food when you're eating, on going to the toilet when you're on the toilet. When you speak, just speak, and say only what is important in that particular situation.

Here and now, if you are concentrated, your concentration will follow you to your death and illuminate you unfailingly; but that is not having a goal.

On the other hand, *you must have an ideal*, that is necessary. But an ideal and a goal are completely different. The greatest ideal is universal love, not selfish love. Universal love is not a goal, it's an ideal.

Hope is necessary too. What is hope? Do you hope to become a clever politician? Not so good. A great artist? Maybe. But what is a great ideal? Action without any thought of profit, *mushotoku*. That is the greatest ideal.

It's useless to long for money or honors. Only concentrate here and now. That is Zen.

STUDENT: What should we do to live zazen in everyday life?

MASTER: You should concentrate on each act of everyday life: when you're in bed with your wife, concentrate on her. If you think about zazen just then, it's no good. Harmonize with your family; then it will follow and harmonize with you!

STUDENT: Can you explain here and now?

MASTER: It is consciousness of time and space. What is happening here and now is what matters. Don't think about the past or the future, but concentrate on here and now. When you urinate, just urinate; when you sleep, just sleep; when you eat, practice zazen, walk, make love, exactly the same. Concentrate on the present act and nothing else. If you are not happy here and now, you never will be.

STUDENT: How long does now last—an hour, a minute?

MASTER: Much less, much more. *Now is already over*, it doesn't really exist. When I say, "Now is what matters," I mean practice zazen now, not this evening or later. And in the course of zazen also: this breath now, concentrate now.

But now as a unit of time does not exist. If you think about it, it's already gone, in the past. There is no such thing as a now, so what is most important is to concentrate on the point, and it is the connection of this point to all the other points that forms the duration of concentrating-here-and-now, just as in geometry an alignment of points forms a line.

STUDENT: Can you talk about satori?

MASTER: *You can't understand it with your brain.* If you practice zazen, on the other hand, you can experience satori unconsciously. The posture of zazen itself is satori.

Satori is the return to the normal, original condition. It is the consciousness of the newborn baby. Christ said the same thing, that we must return to the true original condition, without karma, without complications. Unlike what many people think, *satori is not some special state, but simply a return to the original condition.*

Through the practice of zazen one becomes peaceful. Through one's body one can discover the consciousness of satori. So posture is very important. You can't discover satori with your head in your hands like Rodin's thinker. That is why people in the East respect the posture of the Buddha. It is the highest posture of the human body.

STUDENT: You often say that everything is Zen; so why does one have to practice?

MASTER: The only knowledge most people have of Zen is through books or the martial arts or ikebana (flower arranging) or chado (the tea ceremony). These things are all part of Zen, just as every phenomenon is part of Zen, even toilet paper is Zen. But if you don't have the experience of zazen you will understand nothing of Zen, because zazen contains the spirit of Zen. Without that, the rest have nothing to do with Zen.

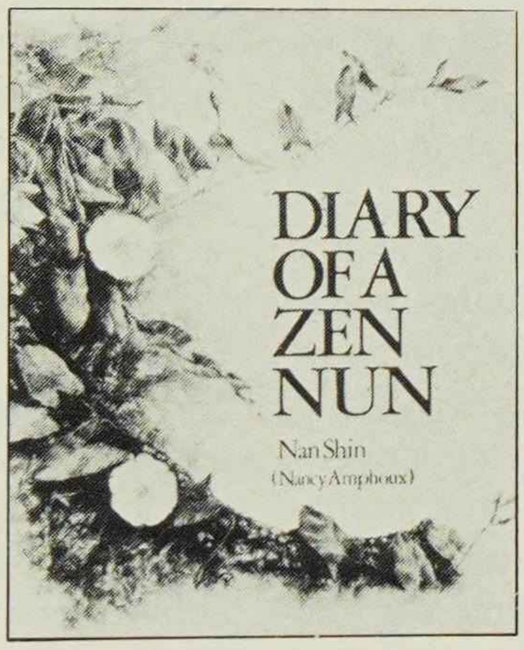
STUDENT: Sometimes people ask me why I practice zazen and I never know what to say.

MASTER: The answer is different for each person. The first time I asked my master Kodo Sawaki what the advantages of zazen were, he said, "Nothing." That answer aroused my interest at once. But one of my friends, hearing the same answer, got up and walked out. I was caught.

STUDENT: How does one practice zazen alone at home?

MASTER: Practicing zazen alone is hard; the atmosphere in the dojo, the master's presence, and the presence of other disciples are a great help to meditation. My master often used to say that when he had to practice zazen alone, without his disciples, it was hard for him. There is emulation in the dojo; it keeps you from giving way the first moment you feel tired or have a twinge of pain. Fear of the *kyosaku* (the "stick of awakening," used by Zen masters), and fear of disturbing those around you are stimulants. And the master, constantly correcting your posture, prevents you from getting into bad habits and growing sleepy. When we practice zazen together, each zazen is as though it were the first.

But if for one reason or another you cannot come to the dojo, then choose a quiet place to practice zazen, far from noise and the telephone and your family. Sit for 20 to 30 minutes, concentrating on posture, breathing and attitude of mind. Be vigilant; nobody is there to correct you. The inability to come to the dojo must not become an obsession with you; the best thing to do is to concentrate on your work, on every moment of life. You must want to come even if you can't—that's what matters—but it must not become an obligation. This attitude will beget good karma.



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The Power of Lucid Dreaming

AWAKE AND AWARE IN YOUR SLEEP

By STEPHEN LaBERGE

As I wandered through a high-vaulted corridor deep within a mighty citadel, I paused to admire the magnificent architecture. Somehow the contemplation of these majestic surroundings stimulated the realization that I was *dreaming*! In the light of my lucid consciousness, that already impressive splendor of the castle appeared even more of a marvel, and with great excitement I began to explore the imaginary reality of my "castle in the air." Walking down the hall, I could feel the cold hardness of the stones beneath my feet and hear the echo of my steps. Every element of this enchanting spectacle seemed real—in spite of the fact that I remained perfectly aware it was all a dream!

Fantastic as it may sound, I was in full possession of my waking faculties while dreaming and soundly asleep: I could think as clearly as ever, freely remember details of my waking life, and act deliberately upon conscious reflection. Yet none of this diminished the vividness of my dream. Paradox or no, I was awake in my dream!

Finding myself before two diverging passageways in the castle, I exercised my free will, choosing to take the right-hand one, and shortly came upon a stairway. Curious about where it might lead, I descended the flight of steps and found myself near the top of an enormous subterranean vault. From where I stood at the foot of the stairs, the floor of the cavern sloped steeply down, fading in the distance into darkness. Several hundred yards below I could see what appeared to be a fountain surrounded by marble statuary. The idea of bathing in these symbolically renewing waters captured my fancy, and I proceeded at once down the hillside. Not on foot, however, for whenever I want to get somewhere in my dreams, I fly.

As soon as I landed beside the pool, I was at once startled by the discovery that what from above had seemed merely an inanimate statue now appeared unmistakably and ominously alive. Towering above the fountain stood a huge and intimidating genie, the Guardian of the Spring, as I somehow immediately knew. All my instincts cried out "Flee!" But I remembered that this terrifying sight was only a dream. Emboldened by the thought, I cast aside fear and flew not away, but straight up to the apparition. As is the way of dreams, no sooner was I within reach than we had somehow become of *equal* size and I was able to look him in the eyes, face to face. Realizing that my fear had created his terrible appearance, I resolved to embrace what I had been eager to reject, and with open arms and heart I took both his hands in mine. As the dream slowly faded, the genie's power seemed to flow into me, and I awoke filled with vibrant energy. I felt like I was ready for anything.

The dream I have just recounted is a sample of a little-explored and fascinating world of inner experiences. Being "awake in your dreams" provides the opportunity for unique and compelling adventures rarely surpassed elsewhere in life. That alone ought to be more than enough to spark the interest of the adventurous in lucid dreaming, as this remarkable phenomenon of

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Erte's Illustration: detail adapted from "The Zodiac—Aquarius," (collection of D. C. Lawrence).



dreaming while being fully conscious that you are dreaming is called.

Yet adventure may prove to be the least important of a variety of reasons you might find it rewarding to cultivate the skill of lucid dreaming. For example, lucid dreaming has considerable potential for promoting personal growth and self-development, enhancing self-confidence, improving mental and physical health, facilitating creative problem-solving, and helping you to progress on the path to self-mastery. In 1975, Dr. William Dement, Stanford University professor and a pioneer in sleep and dream research, prophesied that "the eventual function of dreaming will be to allow man to experience the many alternatives of the future in the quasi-reality of the dream, and so make a more 'informed' choice."

The suggestion that lucid dreams could improve the quality of your life applies to both your everyday and everynight life. One reason for this is that whatever wisdom you acquire in your lucid dreams seems to remain at your disposal to help you live your waking life. Moreover, the reverse is equally true: You can remember the lessons you have learned in waking life in your lucid dreams. Unfortunately, neither is usually the case for the ordinary dreamer, who experiences a lack of connection between dreams and waking life. Typically, non-lucid dreamers suffer from a state-specific form of amnesia, so that while awake they remember their dreams only with difficulty, and while asleep they recall their waking lives through a carnival mirror, darkly and distorted, or not at all.

Consciousness brings the lucid dreamer other gifts besides the capacity for deliberate action. The lucid dreamer is also generally able to think clearly and to remember past experience and intentions. Lucid dreamers can usually recall any particular plans they may have previously made regarding what they would like to do in their dreams. But for the average lucid dreamer, it means being able to face one's fears in dreams, or to explore new realms of experience, or to work on some particular problem within the dream.

The impact resulting from the emergence of lucidity is probably proportional to the clarity and completeness of the dreamer's change of consciousness. There are degrees of lucidity, and the common experience of awakening from a nightmare after realizing it was "only a dream" is typical of the lower ranges (or why escape from what is "only a dream"?), and is usually accompanied by no greater feeling than relative relief. But the full-blown lucid dream, in which the dreamer stays in the dream for a period extended enough to allow the experience of wonder, can be associated with an electrifying sensation of rebirth and the discovery of a new world of experience.

First-time lucid dreamers are often overwhelmed by the realization that they have never before experienced their dreams with all their being, and now they are utterly awake in their sleep! This is how one lucid dreamer described the expanded sense of aliveness brought by the lightning flash of lucidity: he felt himself possessed of a sense of freedom "as never before"; the dream was suffused with such vital animation that "the darkness itself seemed alive." At this point, a thought presented itself with such undeniable force that he was driven to declare: "I have never been awake before."

The carry-over of positive feelings into the waking state shown in this dreamer's experience is an important feature of lucid dreaming. Dreams, remembered or not, can color our mood for a good part of the day. Just as the negative aftereffect of "bad" dreams can cause us to feel as if we got up "on the wrong side of the bed," the positive feelings of a good dream can give us an emotional uplift, helping us to start the day with confidence and vigor.

This is all the more true of an inspirational lucid dream. As a result of such experiences, lucid dreamers may be motivated to try out new behaviors leading to psychological growth and positive changes in their waking lives. Since we are free to try out untested behaviors in our lucid dreams without fear of harming ourselves or others, the lucid dream state provides a uniquely secure environment for personal (as well as scientific) experimentation—a laboratory as well as a playground for developing new ways of living.

Although lucid dreamers normally continue to take the leading role in their dream plays, they no longer fully identify with the part they are playing. They are in the dream, but not altogether of it. This detached but not disinterested frame of mind allows them to confront otherwise fearful nightmares and anxieties, and by resolving inner conflicts, furthers psychological development toward self-integration and inner harmony (see box).

DREAMING THE WAY TO INNER HARMONY

One of my experiences can serve as an example of how the awareness that you are dreaming can help you overcome anxieties and move toward harmony. I dreamed that I was in the middle of a classroom riot; a furious mob was raging about, throwing chairs and trading punches. A huge, repulsive barbarian with a pockmarked face, the Goliath among them, had me hopelessly locked in an iron grip from which I was desperately trying to free myself. At this point, I recognized I was dreaming, and remembering what I had learned from handling similar situations previously, I immediately stopped struggling.

As soon as I realized the struggle was a dream, I knew that, as a matter of principle, the conflict was with myself. It was clear that this repulsive barbarian was a dream personification of something I wanted to deny and set myself apart from. Perhaps it was merely a representation of someone, or some quality in another, that I disliked. But since whatever it was touched me closely and deeply enough to cause me to have this dream, I knew that the way to inner harmony lay in accepting whatever I might find in myself—even the odious barbarian—as part of myself.

Doing so invariably resolved my dream conflicts and brought me closer to my goal of self-integration. My experience had shown me that, in the dream world at least, the best and perhaps only ultimately effective way to bring hate and conflict to an end was to love my enemies as myself.

When I attained lucidity in this particular dream and stopped fighting (with myself, I assumed), I was absolutely certain about the proper course of action. I knew only love could truly resolve my inner conflict, and I tried to feel loving as I stood face to face with my ogre. At first I failed utterly, feeling only repulsion and disgust for the ogre. He was simply too ugly to love: That was my visceral reaction.

But I tried to ignore the image and seek love within my own heart. Finding it, I looked my ogre in the eyes, trusting my intuition to supply the right things to say. Beautiful words of acceptance flowed out of me, and as they did, he melted into me. As for the riot, it had vanished without a trace. The dream was over, and I awoke feeling wonderfully calm.

S. LaB.

Lucid dreaming would seem to qualify as the strangest paradox yet to emerge from paradoxical sleep. What makes lucid dreaming so paradoxical is that lucid dreamers, while being completely out of sensory contact and therefore fully asleep to the outer world, are at the same time fully conscious of their dreams and as much (or nearly so) in possession of their mental faculties as when awake. They seem to qualify, then, as being fully awake to the inner worlds of their dreams.

Among the majority of professional sleep researchers, such a notion seemed so difficult to credit, before our unequivocal proof to the contrary at Stanford, that it was generally assumed that accounts of so-called lucid dreaming resulted from the waking fantasies of overly imaginative minds. To most sleep and dream researchers, it seemed that such things as lucid dreams did not—could not—take place during sleep at all. And if lucid dreams, whatever they were, were not a phenomenon of sleep, then they became someone else's problem, outside the scope of sleep research, and that was that.

Philosophers have also tended to find anecdotes of lucid dreaming problematic and even absurd, and this is one of the reasons that the mere existence of lucid dreams is conceptually important. The proven fact of lucid dreaming effectively challenges a number of conventionally held misconceptions about dreaming, consciousness, and reality.

Can anyone learn to have lucid dreams? Does it take some special talent possessed by a gifted minority, or is this remarkable ability merely one of the everyday miracles of the human brain?

This question has the same answer as the question, "Who can learn to talk?" Everyone attains as much proficiency in his or her native tongue as is required for everyday speech; beyond that, the degree of fluency depends upon motivation, practice, and innate ability. The degree of language mastery exhibited by great writers and poets far surpasses the level with which the ordinary person is content, and what I have said regarding this skill applies analogously to the skill of lucid dreaming. The Shakespeares of lucid dreaming are bound to be few, but why shouldn't everyone be able to attain at least some proficiency in the field?

In my view there are two essential requirements for learning lucid dreaming: motivation and good dream recall. The necessity of motivation is obvious enough: lucid dreaming, after all, demands considerable control of attention, and hence we must be motivated to exert the necessary effort.

You may wonder whether it is possible to learn to dream lucidly at will. My own experience has shown *me* that it is. That it took me two-and-a-half years is probably due to the fact that nobody taught me how. Since I did not have a very clear idea at first of what I was doing, I wasted much of my time and effort. With the induction method that I finally developed, I believe anyone who is motivated can be successful in learning how to dream lucidly, and in a fraction of the time it took me.

Lucid dreaming provides both a laboratory and a playground for developing new ways of living.

In order to have a lucid dream and know about it when you awaken, of course you have to remember your dream. For one thing, the more frequently you remember dreams, and the clearer and more detailed your pictures become, the more likely you are to remember lucid dreams. The more familiar you become with what your own dreams are like, the easier you will find it to recognize them *as dreams* while they happen. Thus, if you want to learn to dream lucidly, you need first of all to learn to reliably recall your dreams.

For the most part, those who want to remember their dreams can do so, and those who do not want to do not. For many people, simply having the intention to remember, reminding themselves of this intention just before bed, is enough. One effective way to strengthen this resolve is to keep a dream journal beside your bed and record whatever you can remember of your dreams every time you wake up. As you record more dreams, you will remember more dreams. Reading over your dream journal can provide an added benefit: the more familiar you become with what your dreams are like, the easier it will be for you to recognize one while it is still happening and therefore to awaken in your dream.

An infallible method for developing your ability to remember dreams is to get in the habit of asking yourself, every time you wake up, "What was I dreaming?" This must be your first thought upon awakening; otherwise, you will forget some or all of the dream due to interference from other thoughts. You must not give up too quickly if nothing is recalled at first, but persist patiently in the effort to remember, without moving or thinking of anything else, and in most cases, pieces and fragments of the dream will come to you. If you still cannot remember a dream, ask yourself what you were just thinking and how you are feeling. Examining your thoughts and feelings in this way can often provide the necessary cues for retrieving the entire dream.

In developing dream recall, as with any other skill, progress is sometimes slow. It is important not to be discouraged if you do not succeed at first. Each of us masters the ability to recall our dreams at our own rate. But virtually everyone who stays with it improves through practice. Here is the recommended procedure spelled out step by step:

- During the early morning, when you awaken spontaneously from a dream, go over the dream several times until you have memorized it.
- Then, while lying in bed and returning to sleep, say to yourself, "Next time I'm dreaming, I want to remember to recognize I'm dreaming."
- Visualize yourself as being back in the dream you just rehearsed; only this time, see yourself realizing that you are, in fact, dreaming.
- Repeat steps two and three until you feel your intention is clearly fixed or you fall asleep.

If all goes well, in a short time you will find yourself lucid in another dream (which need not closely resemble the one you have rehearsed).

The mental set involved in this procedure is much like the one you adopt when you decide to awaken at a certain hour, and go to sleep after setting your mental alarm clock. The ability to awaken *in* your dreams may be regarded as a sort of refinement of the ability to awaken *from* your dreams.

The reason for the "early morning" specified in step one is that lucid dreamers have reported that such dreams occur almost exclusively during the morning hours. Our research at Stanford indicates that lucid dreaming occurs during "rapid eye movement" (REM) periods, and since most REM sleep takes place in the later part of a night's sleep, this is likely to be the most favorable time for lucid dreaming.

If you find yourself just too drowsy to follow the procedure as described above, you might try to wake yourself up by engaging in several minutes of any activity that demands full wakefulness, such as writing

down your dream, reading, or simply getting out of bed. This is because certain activities have been observed to promote lucid dreaming upon a subsequent return to sleep. Dream researcher Patricia Garfield, for example, found that "sexual intercourse during the middle of the night was often followed by a lucid dream." Researcher Scott Sparrow, in contrast, reported that early-morning meditation favored his lucid dreaming (but only if he did the meditation for itself and not to have lucid dreams). Other lucid dreamers indicate early-morning reading or writing to be favorable. The diversity of these activities suggests that it is not the particular activity, but the wakefulness that facilitates lucid dreaming during subsequent sleep.

Undoubtedly, the future will see the development of much more effective techniques for lucid-dream induction that promise to make this world available to anyone who needs or desires it. Who knows—perhaps entry into lucid dreams will one day be no more difficult than falling asleep.

Stephen LaBerge, Ph.D., is currently engaged in lucid dreaming research at Stanford University.

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ROBERT FRITZ AND TECHNOLOGIES FOR CREATING

By NEAL VAHLE

Most personal growth techniques, and the courses in which they are presented, have their origins in the field of psychology. DMA Inc.: Technologies For Creating (TFC) is one of the few personal development seminars that grew out of the creative arts. Its originator, Robert Fritz, is a musician and composer who studied at the Boston Conservatory and taught at the New England Conservatory of Music. He developed the course out of his personal experience with the creative process as a composer, teacher, and performer.

TFC is comprised of several courses which present principles that people can use to create the results they want in their lives. The concepts, which are simple and easy to apply, are based on theories about the creative process and human behavior that Fritz set forth in his book, *The Path of Least Resistance* (Salem, Mass.: DMA Inc., 1984).

Fritz asserts that most people approach life from what he calls the "reactive-responsive" orientation. Rather than creating the results they want, people allow themselves to be controlled by the circumstances of life. The power in life is viewed as belonging to factors outside themselves—forces which they either respond to or resist. Circumstances they may react to may be amount of available time or money, or their mood, feelings, or energy level. Fritz described their prevailing attitude when he wrote,

"Our planet has been characterized by reactive-responsive people acting within the framework of structural conflict and being led through the path of least resistance from circumstance to circumstance, mostly being driven by those circumstances, hardly ever having a real vision of what they truly wanted to create."



Avoidance strategies are common among reactive-responsive people. They worry a lot, trying to make sure that unwanted things will not happen, or trying to prevent negative consequences. As a result they compromise what they truly want for safety and security, and live their lives with an undercurrent of dissatisfaction and cynicism.

Fritz's goal is to enable people to shift orientation—to make a structural shift, as he calls it—from reactive-responsive to the creative orientation. He seeks to teach people to master the creative process.

The creative process, according to Fritz, begins with choice. Vast human energies and resources are brought forward when key choices are made consciously. Probably the most important question that can be asked in choice making is "What do I want?"

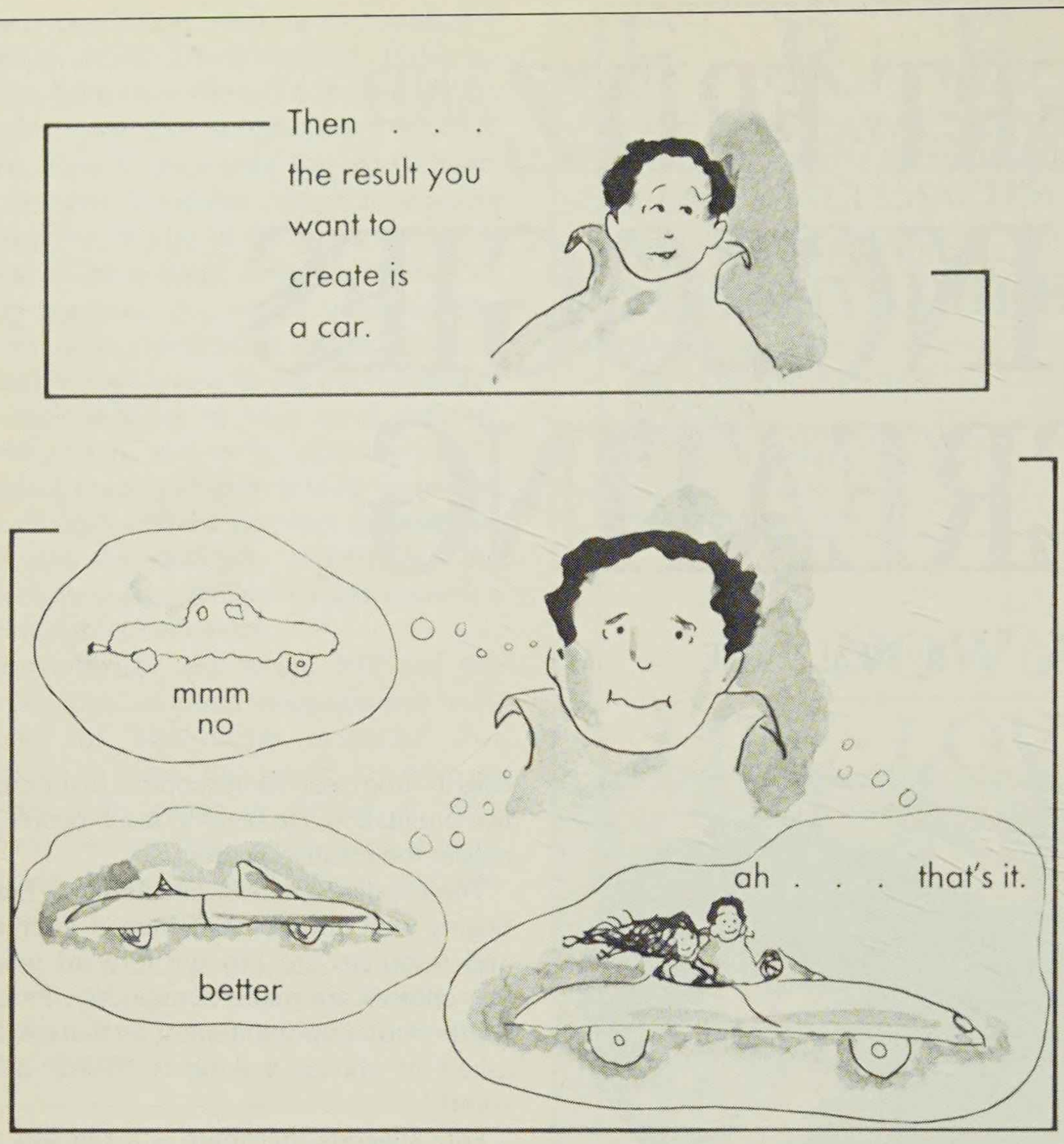
Fritz suggests that there is a category of choices that a person must make to enter the realm of the creative. He calls them "fundamental" choices, the four most fundamental of which are: to be the predominant creative force in your life; to be true to yourself; to be healthy; and to be free.

Fritz believes that a person, by making these choices, may begin the shift to a life orientation or state of being based on the creative. He sees fundamental choice as being essential in the life-building process.

Following upon fundamental choices are what Fritz calls primary and secondary choices. A primary choice is about major results. You make a primary choice to have a good relationship, a meaningful job, or to create a work of art. Secondary choices are those many decisions that go into supporting the primary choice and facilitating the realization.

Fritz sees the creative process as consisting of a three-phase cycle of events in which choices are made and results are produced.

1. *Conception*. In this initial phase of the creative process you conceive of exactly what you want—not just what you think it is possible for you to have, but what truly matters to you. It is important not only to know what you want to create, but to



From A Short Course in Creating What You Always Wanted to . . ., *by Robert Fritz, Salem, Mass.: DMA, Inc., 1985.*

know your starting point—where you are in relation to where you want to be. Fritz stresses the impossibility of getting to where you want to go if you are unaware of your present circumstances. Current reality, even if it is unpleasant or distressing, is essential feedback.

At the beginning of the creative process, when you hold in your mind a clear vision of what you want and at the same time are aware of current reality, you will notice a discrepancy between the two. This distance or difference Fritz calls "structural tension." Structural tension can serve as a powerful force in enabling people to move from where they are to where they want to be.

Telling yourself the truth is essential, because by misrepresenting your starting point—making it either better or worse—you reduce the structural tension and lessen the likelihood of your creating the results you want. Fritz emphasizes the importance of the "underlying structures," or "structural tendencies." These structures themselves, more so than simply the vision of what you want, lead you along the path of least resistance toward your goal.

2. *Action*. Taking steps toward your goal is essential. You begin by inventing, improvising, experimenting. When painting a picture, you start with an idea of what you want to create and begin taking action. You look at what you've done, get the feedback, examine what you've got, compare it to what you want, and make adjustments. You may take this out, put this in.

There is no one right way, no right plan or standard formula. As you work with the creative process you gradually develop a practical instinct for what actions to take and when to take them. You improve as you go along.

Fritz emphasizes that the moments of greatest power are those when things are not going well. At these times you make real progress when you focus on your vision and take action in the direction of the result you have chosen. Momentum is created that carries you forward.

3. *Completion*. In this final phase of the creative process you acknowledge what has taken place, and accept the fruits of your labors, whether this be the full realization of your vision or simply completing an important step.

Early in the TFC Basic Course the student is asked to write out a list of 13 goals. As the course progresses, the goals are refined and updated as old ones are achieved and new ones identified. Each morning and evening a brief period is devoted to focusing on selective goals (visualizing the full completed results) and then reporting inwardly on current reality. Structural tension is created as the person establishes the distance between vision and existing conditions.

Fritz recommends that during the day, if things go wrong and current reality includes unwanted circumstances, time should be taken to re-create structural tension through a "pivotal technique." This important procedure can be performed in a matter of moments. It has four steps.

- Notice what is going on. Fully acknowledge the current situation.
- Ask "What do I want?" and then answer the question with a vision of it fully manifested.
- Refocus on what you want and formally choose it, saying the words inwardly to yourself "I choose to . . ."
- Move on to another activity.

You then let the process develop organically without pressing, pushing, or trying to make it happen. Creating, according to Fritz, has nothing to do with will power, coercion, emotional fervor, strong determination, or high intention. "If you know how to create you do not need to be coerced or to coerce yourself into doing it." But you must know what you want to get, and "when you know, let it take you. When you know how to create, you invent along the way the steps which most effectively bring the result into being."

Fritz sees creating as a skill that can be learned, and the failure of many people to create what they want in their lives is due primarily to ignorance of the creative process. "If there is something wrong with people, it is that they don't know how to create what they want, and the need for justification about why they can't disappears when they learn how. . . . The real problem is ignorance." He notes that when people learn how to create from the TFC course, "they go out and do it." It is like learning to swim or play a musical instrument. We all

have natural ability, but it takes someone to each us how, and like sports or music, we get better with practice.

Fritz believes people can create far beyond what they believe they can do. We are all natural creators, but we have had little training on how to use the creative process. Similarly, most people have the capacity to be literate, but not everyone learns to be literate.

Fritz points out that what he is offering is no "magic pill." It takes both know-how and work. Nevertheless, he asserts that if you develop the techniques, it will not only be possible for you to create what you want, but there is a high probability that you will actually do it.

Underlying Fritz's approach is a belief that the subconsciousness (defined as that part of our consciousness that operates "below" the normal self-conscious waking state) embodies powerful natural energies that go far beyond those available to the conscious self. Most important, the subconscious tends to attract and bring into being whatever it has concluded that you want. The techniques that Fritz teaches are aimed at re-educating the subconscious to focus natural energies toward the results you self-consciously choose.

It is important, therefore, to give the subconscious strong, clear suggestions. What you believe or assume, Fritz contends, will tend to be manifested in your experience. If you believe that life must be hard, then it will be. If you believe that you can create results easily and naturally, then you will.

A key element in the TFC approach is the "working premise" regarding the superconscious. Fritz assumes that there is a third level of consciousness existing in addition to both the self conscious and subconscious called the superconscious. In various spiritual disciplines this faculty is called the "higher self," "inner teacher," "spiritual guide," etc. Fritz believes that it is essential that we activate this critical part of ourselves. By tapping into the superconscious we make possible the emergence of the deeper spiritual side of ourselves.

A key objective of TFC is the alignment of the three levels of consciousness (self conscious, subconscious, and superconscious). It is assumed that, if these faculties are operating in harmony or in unison, not only will you know what you truly want, but that your life will be lived in the orientation of the creative.

Fritz summarized the goals of the organization when he wrote:

"We can shift to an orientation motivated not by fear, guilt, pity, or self-indulgence, but by aspiration toward that which is highest, a challenge worthy of society, a manifestation of natural human goodness, unconditional love and compassion, and a vision of the planet in which the human spirit is fulfilled."

Fritz's opinion is that mankind is entering a new era in its history, with new doors opening. He sees it as "an era motivated by vision, energized by aspiration, rooted in current reality, being forged by each creative act and leading to transcendence."

****

Robert Fritz himself is a bushy-haired, boyish-looking man of 43 with a devilish twinkle in his eye—a light, playful gleam that this interviewer found highly engaging. Dressing casually (when interviewed he was wearing a maroon cardigan sweater and an open-collared shirt), Fritz works with a staff of 20 in an office that has a quiet, unpretentious joyousness about it, overlooking a waterway leading to the Salem, Massachusetts, harbor.

Upon meeting Robert Fritz it seemed improbable that this Boston-area composer and performer could be leading an expanding self-development organization with 25,000 graduates and courses taught worldwide in two languages besides English. Born in 1943 in Cambridge, Fritz was educated in the suburban Boston public schools and at the Boston Conservatory of Music, where he majored in music, receiving a B.A. and then a Master's of Music in composition. After studying composition on fellowship in Germany, he returned to the United States, where he worked as a studio musician in New York City and Hollywood and as a clarinetist with the Darius Brubeck band, before returning to Boston in the early 1970s to teach music composition at the New England Conservatory of Music.

His experience as a teacher was instrumental in the development of Technologies For Creating. At the New England Conservatory he developed a technique for teaching first-year composition students to write music at the senior level. Using an approach that employs structural tension, he found that young composition students quickly became competent composers of music. He had applied the technique successfully in creating the things he wanted in his own personal life and became convinced that he could teach others how to do it. He then offered to teach the technique to friends and colleagues, on the assumption that they could also apply it in creating what they wanted in their lives.

Comments of Graduates

"I am usually skeptical of programs which promise to make you more efficient and effective. . . . They rarely leave a lasting effect. Not true with Technologies For Creating! I found that the skills developed are not only lasting, but they go to the core."

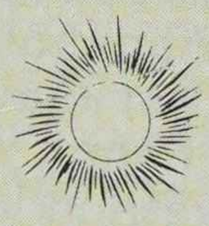
Alan G. Weinstein, Ph.D.,
Chairman, Management and
Marketing Department,
Canisius College,
Buffalo, N.Y.

"Astounding, very powerful, and significant changes occurred immediately in my life. Specific results included a new work situation, a new living situation, far better relationships, and a sense of alignment with my purpose on the planet. The course was so powerful! I felt my life change radically from the inside out."

Morgan Frey-Daleo,
Dancer and Teacher,
Fort Lee, N.J.

"I have seen some incredible things happen, both in my life and in the lives of my students and colleagues in a variety of settings (corporations, prisons, psychiatric centers . . .) . I endorse Technologies For Creating fully."

Jonathan A. Freedman, Ph.D.,
Director of Education
and Training,
Hutchins Psychiatric Center,
Syracuse, N. Y.



DMA

Course Structure and Organization

The centerpiece of the TFC curriculum is the Basic Course. It is presented over a five-week period (one evening each week) and costs $275.00 in the U.S. Unlike other personal growth seminars, which are given to large groups in hotel meeting rooms, classes are small (10 to 15 students) and are often presented in the instructor's living room.

Each student is given a copy of Fritz's book, *The Path of Least Resistance*, and a 100-page course manual which contains exposition, techniques, exercises, and discussion sheets. In addition, tape cassettes are provided for additional work at home between weekly meetings. Daily practice takes about a half-hour and is essential if the techniques are to be fully learned and integrated. The course is developmental. A structural approach leads the student from very simple steps in the first week to very sophisticated abilities in the later weeks. With continuing practice, these abilities continue to develop after the course is over.

Additional courses that enable the student to build upon the foundation established in the basic course include: The Advanced Course; Intuition, Perception, and Reality; Person to Person; and the Instructor's Training. In addition, the Basic Course is available by correspondence for people who live more than 90 miles from the nearest TFC instructor.

The organization that presents the TFC curriculum is called DMA Inc., and was founded by Robert Fritz in Boston in 1975. The organization has grown rapidly and now has offices in several cities in the United States as well as in Canada, Australia, and Great Britain. There are presently over 25,000 TFC graduates and approximately 1,700 qualified teachers of the Basic Course.

Additional information about the courses and dates they are offered is available from the DMA central office located at 27 Congress St., Salem, Mass., 01970, telephone (617) 741-0780, or from the following regional offices: Atlanta (404) 452-1648; Boston (617) 875-0246; Buffalo (716) 885-1992; Chicago (312) 943-9168; Cincinnati (513) 871-8823; Los Angeles (213) 932-1096; New York (212) 777-8797; San Diego (619) 450-1435; San Francisco (415) 969-5449; Santa Fe (505) 983-4778; Seattle (206) 725-6149; Washington, D.C. (703) 527-3868; London, England 441-267-2759, 441-249-7509; Sydney, Australia (61-2) 46-6109; Toronto, Canada (416) 533-5573.

After succeeding in teaching his friends, he saw that it would be a simple step to teach these people to impart the technique to others. This was the core idea upon which the DMA organization was founded in 1974. The existence 12 years later of 1,700 practicing teachers (there are 200 in the New York City area alone) and over 25,000 graduates of the Basic Course is testimony to the viability of Fritz's idea.

I asked Fritz if he had been influenced by writers in the field of psychology or any of the modern psycho-therapeutic approaches. He replied that the major influences in his life had been creative people—musicians like Beethoven, Bach, and Mozart, writers like Robert Frost and Edna St. Vincent Millay, and political leaders like John F. Kennedy and Martin Luther King.

Unlike other leaders of self-development organizations who devote themselves exclusively to growth and expansion, Fritz continues to pursue a variety of other interests. His career as a professional musician continues. Though he no longer teaches music, he composes music regularly, having recently produced an album of electronic music titled "Nectars of Mu." He performs occasionally and plays the piano. He is also active in the African Food and Peace Foundation. Fritz lives in the countryside outside Salem with his wife, Roslyn, a chamber musician, and a son, Ivan, who is 12.

Though he remains the chief executive officer of DMA Inc., and involves himself in the development of new courses in the creative process, he has turned the presidency over to Robert Hanuch, who is responsible for day-to-day operations. Fritz has allowed the organization to grow "organically," as he calls it, by word-of-mouth. There has never been a major program for expansion, nor has there been a mass advertising campaign. Chances are that if you know about DMA, it is because a friend has told you about it. Fritz believes that the graduates who become teachers are the most effective communicators of the value of the course to friends and prospective students.

Neal Vahle is editor of New Realities.

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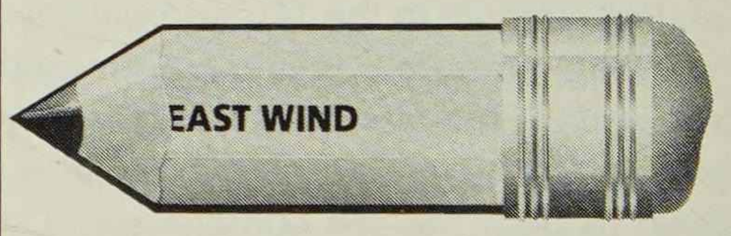
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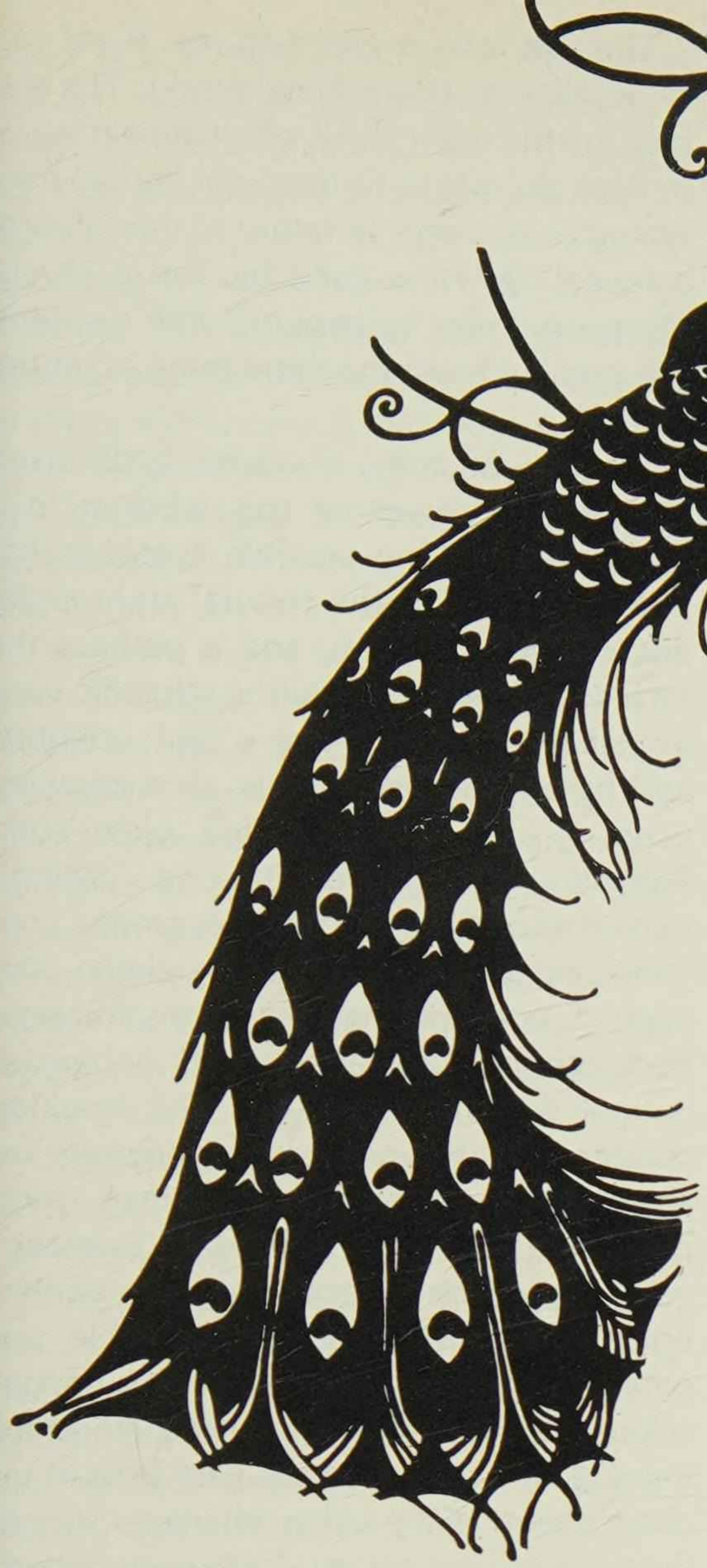
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☐	☐	4. I am non-violent.
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THE REENCHANTMENT OF THE WORLD

By MORRIS BERMAN

Can we discover how to recapture the wisdom of an age now gone by in a mature form?

The view of nature which predominated in the West down to the eve of the Scientific Revolution was that of an enchanted world. Rocks, trees, rivers, and clouds were all seen as wondrous and alive, and human beings felt at home in this environment. The cosmos, in short, was a place of *belonging*. A member of this cosmos was not an alienated observer of it but a direct participant in its drama. His or her personal destiny was bound up with its destiny, and the relationship gave meaning to his or her life. This type of "participating consciousness" involves merger, or identification, with one's surroundings, and bespeaks a wholeness that has long since passed from the scene.

The story of the modern epoch, one often told in terms of cumulative scientific and technological achievement, is from a different view a tale of progressive "disenchantment" of the world. From the sixteenth century onward, mind and spirit have been progressively expunged from the phenomena of the world. In the shift from feudalism to capitalism, the Cartesian scientific paradigm emerged as the dominant world view of the West, and human beings became not participants in the cosmos, but isolated observers of it.

Scientific explanation, the "cutting edge" of modern thinking, insists on a rigid distinction between observer and observed (even when, as in quantum physics, it notes the observer's influence on the observed). Its way can be described as nonparticipatory. Scientific consciousness is alienated consciousness: there is no ecstatic merger with nature, but rather total separation from it. Subject and object are seen in opposition to one another. Everything is an object, alien, not-me; and I am ultimately an object too, an alienated "thing" in a world of other, equally meaningless things. This world is not of my own making; the cosmos cares nothing for me, and I do not really feel a sense of belonging to it. What I feel, in fact, is a sickness in the soul.

Translated into everyday life, this peculiarity of the dominant world view results in alienation and futility. Jobs are stupefying, relationships vapid and transient, the arena of politics absurd. In the vacuum created by the collapse of traditional values, we

The story of the modern epoch is a tale of progressive "disenchantment" of the world.

have evangelical revivals; retreat to oblivion through drugs and television; and desperately search for wholeness through therapy. This pervasive anomie and cultural disintegration reflects itself in a whole host of symptoms, ranging from alcoholism, mental illness, and teen-age suicide to meaningless wars and the demonstrated inability of industrial economies to provide meaningful work.

We are *not*, as far as I can see, witnessing some sort of peculiar aberration tied to such late-twentieth-century problems as inflation, loss of empire, pollution, and the like. Rather, we are witnessing the inevitable outcome of a logic that is several centuries old being played out in our lifetime. This is not a matter of direct causality; science is not the *cause* of our predicament. But the scientific world view is *integral* to modern mass society, and to the alienation just described, and some sort of change in world view is essential if that alienation is to be reduced, or (it is to be hoped) eliminated. And we do see, already, many diverse signs of a response to this, in terms of a searching around for a new connectedness, a new pattern of meaning.

This, then, is the modern dilemma. We cannot (or are unlikely to, at any rate) go back to alchemy or animism; but the apparent alternative is the grim, scientistic, totally controlled world of nuclear reactors, microprocessors, guided missiles, and genetic engineering—a world that is virtually upon us already. Some type of holistic, or participating, consciousness and a corresponding new sociopolitical formation will have to emerge if we are to survive as a species.

So, we stand at a crossroads in the evolution of Western consciousness. One fork retains all the assumptions of the Industrial Revolution and would lead us to salvation through science and technology; in short, it holds that the very paradigm that got us into trouble can somehow get us out. Its proponents, Eastern as well as Western, view an expanding economy, increased urbanization, and cultural homogeneity on a Western model as both good and inevitable. The other fork leads to a future that is as yet somewhat obscure. Its advocates often seem to be an amorphous mass of Luddites, ecologists, regional separatists, steady-state economists, mystics, occultists, and pastoral romantics. Their goal seems to be the preservation or resuscitation of such things as the natural environment, regional culture, archaic modes of thought, organic community structures, and highly decentralized political autonomy.

The first fork, it seems to me, leads to a blind alley or Brave New World. The second, on the other hand, often appears to be a naive attempt to turn around and go back whence we came; to return to the safety of a feudal age now gone by. But a crucial distinction must be kept in mind: recapturing a reality is not the same thing as returning to it.

The real difficulty, of course, is discovering how to recapture this wisdom in a mature form. One possible synthesis has been provided by the cultural anthropologist, Gregory Bateson, and is perhaps the most fully articulated holistic scientific view available today—one that is both scientific *and* based on unconscious, tacit knowing (*Steps to an Ecology of Mind*, New York: Ballantine, 1972). For Bateson, "Mind" (which also includes value) becomes a concrete reality and a working scientific concept; a concept that puts consciousness back into the observer-observed, or human-natural world, relationship. The resulting merger of fact and value represents an enormous challenge to the human spirit, not merely a calming of its fears. Bateson's work represents a recovery of an earlier, organic world view, but in a credible, scientific form. It turns the conscious/unconscious dialectic into a creative method for investigating reality. At the very least, it indicates some of the salient characteristics of the emerging but not yet visible post-modern world view.

Bateson's holistic view is in direct contrast with secular humanism, the Renaissance tradition of individual achievement and mastery over nature. That sort of arrogance is completely unscientific, in his extended sense of scientific holism. This holistic view includes the important lessons of myths, the wisdom of "primitives," and the archaic algorithms of the heart. It is not opposed to the scientific intellect, but only to the inability of that world view to locate itself in a larger context. In this picture, a key task for the individual is to become familiar with and appreciate the extent of *tacit knowing*, the complex set of informational pathways (including the social and natural environment) that constitutes any system characterized by Mind. Wisdom is the recognition of the limits of conscious control; it requires putting the ego in the context of a larger self.

One of the most obvious characteristics of a future "planetary culture" in this liberating vision is the straightforward revival and elaboration of these larger, or "analogue" (as opposed to linear), modes of expression. Such a culture would be dreamier

and more sensual than ours. The inner psychic landscape of dreams, body language, art, dance, fantasy, and myth would be seen as legitimate forms of knowledge, playing a large part in our attempt to understand and live in the world. There would be a strong shift in medical practice toward popular and natural healing; an avoidance of drugs and chemical manipulation; and a near-merger between ecology and psychology, since it would be recognized that most disease is a response to a disturbed physical and emotional environment.

The body would be seen as part of culture; in fact, as the basis *of* culture. This would involve a drastic reduction in sexual repression, the seeing of birth and death as natural processes, a greater awareness of ourselves as animals, and a greater closeness with animals in our daily lives. In a reversal of recent trends, there would be a revival of the extended family, with the elderly mixed in with the very young, their wisdom being a continuing part of cultural life.

There would also be a shift in the ideal of personality, from the ego to the self, and the interaction of the self with other selves. The result would be an emphasis on community rather than competition, on individuation rather than individualism, and an end to the false-self and role-playing that have so badly desacralized human relationships. Power would be equivalent to centeredness, *inner* authority, rather than the ability to make others do what you want them to regardless of what *they* want. In other words, power would be defined as the ability to influence others *without* pressure or coercion.

This future culture would have a greater tolerance for the strange, the nonhuman, for diversity of all sorts, both within the personality and without. The ideal would be the many-aspect person of kaleidoscopic traits, with a greater fluidity of interests, working and living arrangements, and sexual and social roles. The principle of diversity would require the preservation of endangered species and endangered cultures, as factors that enlarged the gene pool of possibilities and thereby made life more stable, durable, and interesting.

Politically, there would be a strong emphasis on decentralization, with smaller-scale institutions subject to local control. Political structures would be more regional and autonomous. Mass production would yield to craftsmanship; agribusiness to small, organic, labor-intensive farming; and nuclear power plants and other centralized energy sources to renewable energy options appropriate to their own regions.

The economy would be steady-state, a mixture of small-scale socialism, capitalism, and direct barter. This would be a "conserver" society, with nothing wasted, and a great emphasis on regional self-sufficiency. There would be little interest in profit as an end in itself. The posture toward others, and toward natural resources, would be one of harmony rather than one of exploitation or acquisition.

Such a planetary culture would erase our temporary feeling of homelessness, and the sense that our personal reality was at odds with official reality. The universe would once again be felt as nurturing and benevolent. Meaning would no longer be something that had to be found and imposed on an absurd universe; it would be given, and men and women would have a feeling of cosmic connectedness, of belonging to a larger pattern.

Some type of holistic consciousness will have to emerge if we are to survive as a species.

How are we going to get there? From the present vantage point, the vision of a future in which men and women had control over their own destinies, and in which ego-consciousness was more reasonably situated within a larger context of Mind, seems utopian in the extreme. Yet the only alternative is cultural suicide. Western industrial society was a bold experiment, but the experiment is now over. We have reached the limit of that paradigm, and are now faced with the difficult choice of disintegration, or paradigm-shift; or madness, or creativity.

One of the most effective agents for this set of changes is, paradoxically, the decay of advanced industrial society itself. The conserver society will probably not come about because of voluntary effort, but because the planet simply cannot support the world of an ever-expanding Gross National Product. We may choose to make a virtue out of what has been called "Buddhist economics," but we shall have to return to a steady-state economy whether we like it or not. Social change is also being generated by millions of individuals who have no interest in change per se, but have effectively undertaken an "inner migration" toward self-renewal.

Holistic society is thus coming upon us from a variety of sources that cut across the traditional left-right political axis. Some forms of feminism, ecology, ethnicity, and transcendentalism (spiritual renewal), which ostensibly have nothing in common politically, may be converging toward a common goal. These holistic movements do not represent a single social class, nor can they even be analyzed in such terms, for by and large they represent the repressed "shadows" of industrial civilization: the feminine, the wilderness, the child, the body, the creative mind and heart, the occult, and the cultures of the rural peripheries.

And if there is any bond among the elements of this "counterculture," it is the notion of recovery. Their goal is the recovery of our bodies, our health, our sexuality, our natural environment, our archaic traditions, our unconscious mind, our rootedness in the land, our sense of community, and our connectedness to one another. What they advocate is the direct attempt to get back from the past what we lost during the past four centuries; the attempt to recover our future.

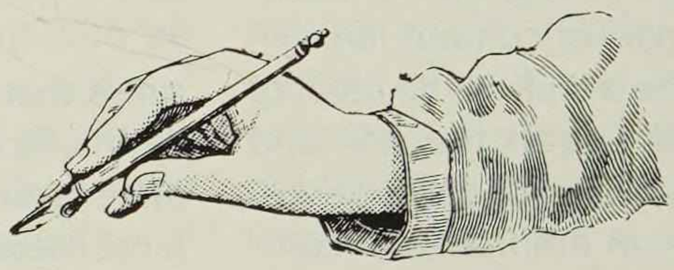
To sum up, then, the past four centuries have witnessed a progressive rise in the mechanistic idea that we can know the natural world only by distancing ourselves from it. This idea essentially destroyed the animistic, holistic tradition that preceded it, which viewed human beings as participants in the cosmos rather than as isolated observers of it. Changing our current situation will require more than a revolution in our epistemology; but there is no doubt that such a revolution, which would include a major shift in values, will have to take place. It is very likely that the new world view which is emerging will be more ecological than animistic. But whatever its exact parameters, it will be grounded, philosophically and experientially, in the intimate connection between human beings and nature.

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TOOLS FOR TRANSFORMATION

Drawing on Insight from Within

By Betty Edwards



Creative endeavors often start when one simply "looks around" with curiosity and interest, perhaps searching specifically (either casually or intently, depending on your involvement with the subject at hand) for parts that are missing, that don't fit, or that "stand out" in some way.

Here we will attempt a special drawing technique to examine an aspect of your own personality or life, something that seems missing or that doesn't fit. Something that you don't quite understand. You will make your thoughts and perceptions visible in an analog drawing that will bring the problem to a conscious level of awareness. You will "see" the problem, and something in the drawing will perhaps jog your mind and you will ask a question. It can be a beautiful question.

In the creative process, beauty and the aesthetic response to beauty are deeply involved. Saint Thomas Aquinas, the Italian philosopher of the thirteenth century, said that three things are needed if beauty is to be achieved: wholeness, harmony, and radiance. Aquinas linked beauty with truth, and held that faith and reason constitute two harmonious realms in which the truths of the heart (faith) complement those of the mind (reason). The drawing you are about to do can be thought of, then, as having an aesthetic goal: to be a work, no matter how slight, that comes from the heart and therefore presents a beautiful truth that can later be comprehended in the realm of reason.

Drawing a Problem in Analog Form

Please read all of the directions for this exercise before you start your drawing. It is important that you have no preconception about what your drawing will look like.

1. Scan in your mind's eye various aspects of your current situation and select one that seems to be causing a problem: something that doesn't fit, or that you don't quite understand. The situation can be a personal one, involving only you, or a situation concerning someone else, or a group of persons, in relation to you. The problem can be related to your career or business, or to a social situation that is of concern to you. It should be a problem, however, whose solution would be a benefit to you and to others in some significant way—in fact, the more important the problem is to you, the better. You will be doing an analog drawing of the selected problem.

2. Do not *name* the problem before you draw. The time will be right to name the problem *after* you have drawn: our aim is to "fly by" the net of words in order to see; premature naming of the problem may draw in the net of words too closely, perhaps excluding something that is in fact part of the problem. If you say something to yourself in words, try to limit the words to "What I know about this situation is, . . ." or "What's bothering me is, . . ." or "At this point, the way I see it is. . . ."

3. Understand that you need not know beforehand what the drawing will look like. Again, the purpose of the drawing is to *find out*. Understand also that you will not solve the problem with this drawing—that is not its pur-

pose. The purpose is to see the situation in a new light, to put it into a new perspective, to "see the picture."

4. Use a pencil for the drawing, and keep an eraser handy.

5. Draw a boundary line as the first step. This is to provide a *format* for the problem—to draw a line around it. The format can be any size or shape you wish, and can be roughly drawn, carefully handrawn, or carefully measured and drawn with a straightedge or ruler. This boundary will serve to separate the problem from its immeasurable surroundings and will allow it to be apprehended as one thing, one unified whole—the *integritas* of Aquinas, the first aesthetic requirement.

6. Do not censor what you draw. Again, this drawing is private and need not be shown to anyone. Summon courage and let the drawing emerge on the paper. Make sure that you draw no objects, no recognizable symbols whatsoever, no words, no pictures, no rainbows, no question marks, no daggers, no lightning bolts—nothing but marks on the paper, the *evidence* of visual thought.

If one drawing seems not to be enough, or if you want to make changes without erasing large areas of the drawing, take another piece of paper and start again—and another, if necessary—as many as you need. Some individuals like to define the problem progressively.

Begin now to draw. (Use a separate sheet of paper and remember to first draw your own boundary or frame using any shape or size.)

When you have finished your drawing, hold it at arms' length and look at it. You have stepped into the first stage of creative problem solving. You have stated the problem in the visual parallel language. You have set it out so that you can see it.

From Out of the Blue

Regard this drawing as a message from the visual, perceptual part of your mind. Your task is to apprehend the message, to *read* it. This is the *consonantia* of Aquinas, the second requirement for beauty. You—as the apprehender, the viewer of the message—must pass from point to point of the drawing, perceiving the relationship of part to part within the boundaries of the format. Attempt to see the image as a whole and at the same time to see the parts. You are looking for your own thoughts, which will perhaps appear as unexpected or surprising forms. You may have drawn something you didn't expect you would draw. Yet subsconsciously, you know the vocabulary of the visual language—its lines, forms, structures. You know how to read them, and what the drawing *tells*. You know all this because . . . you know it. You can see it. (When for example, one individual found that she had unexpectedly drawn "a block of granite or ice," that was the information she needed—not necessarily that the person she drew is like a block of granite or ice, but that she *felt* that way and didn't know it.)

Search your drawing now for new information about yourself.

The Meaning of the Message

The next step is to grasp the information or the message by capturing the analog in words. Remember, however, that words can serve only to "tag," or title, the analog—barely to grasp it—and cannot even begin to encompass its complexity.

The trick is to hold the two statements—the visual *and* the verbal--in mind at once as a dual representation of the same thing, equally valid and equally valued, one complementing the other.

To complete this exercise, then, consult your drawing again, seeing what is there, and then capture its message by stating it in words, either silently (in writing) or out loud to yourself or to someone else.

If you write out the words, you may want to use another sheet of paper. This is in order to allow the drawing to continue to stand alone and communicate its complex message without interference from the verbal mode, which tends to overpower and limit the visual language. You may write at length and in some detail if you wish, or you may be as brief as one word. Remember, however, that words can only *barely begin* to represent the infinitely more complex drawing, and since you have the dual representation, you actually do not need a lengthy description in words.

Finally, perceive your drawing as "the thing it is and no other." This is Aquinas' third requisite for beauty—the *quidditas*, or whatness, of the thing. These slight drawings that, in the philosopher's terms, "come from the heart" have a wholeness derived, I think, from the *trueness* of their content, which is spontaneous, harmonious, and unstereotyped. As you confront your drawing now, perceive its wholeness and its harmony, and respectfully bestow on it for a moment the "luminous silent statis of esthetic pleasure."

Sources and Resources:
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★ PULL OUT ★
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for easy study and practi

OWNING OUR SHADOW

Recognizing and Accepting the Enemy Within

By RALPH METZNER

The shadow, the id, the beast, the devil, the monster, the adversary—these are some of the many names of a psychological complex that is present in all human beings. We can regard it as a psychic image that functions as an inner opponent, our opposite, with whom we struggle and argue throughout our lives. To reconcile this opposition has been recognized as a central challenge on the path of individuation, or self-transformation. Ancient wisdom of East and West and modern transpersonal philosophy and psychology affirm that getting to know these opposites, seeing them as aspects of our being, is essential to growth and wholeness.

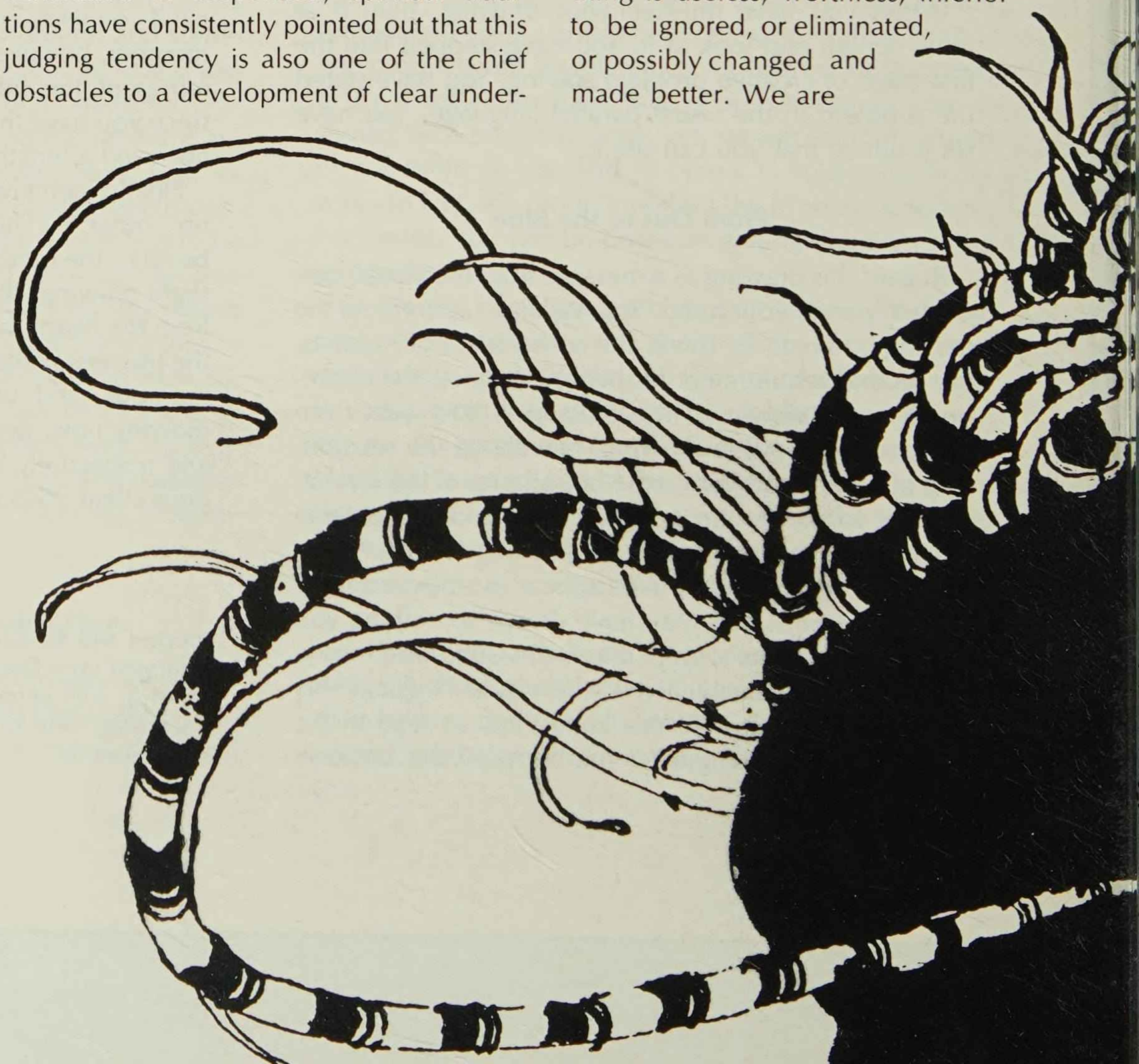
The *good/bad* or *good/evil* judgment is often superimposed on the duality of spirit and matter, or spirit and body, of Spirit and Nature. The spiritual realm of the human being is then regarded as *good*, *light*, or *higher*; and the material world, the realm of Nature and the body, is seen as *inferior*, *dark*, *fallen*, or *sinful*. Sometimes, paradoxically, the superimposition is reversed: The Self, or Spirit, is identified with the shadow—it is feared or hated. This happens when we deny or reject our higher nature, the spiritual aspect of our being.

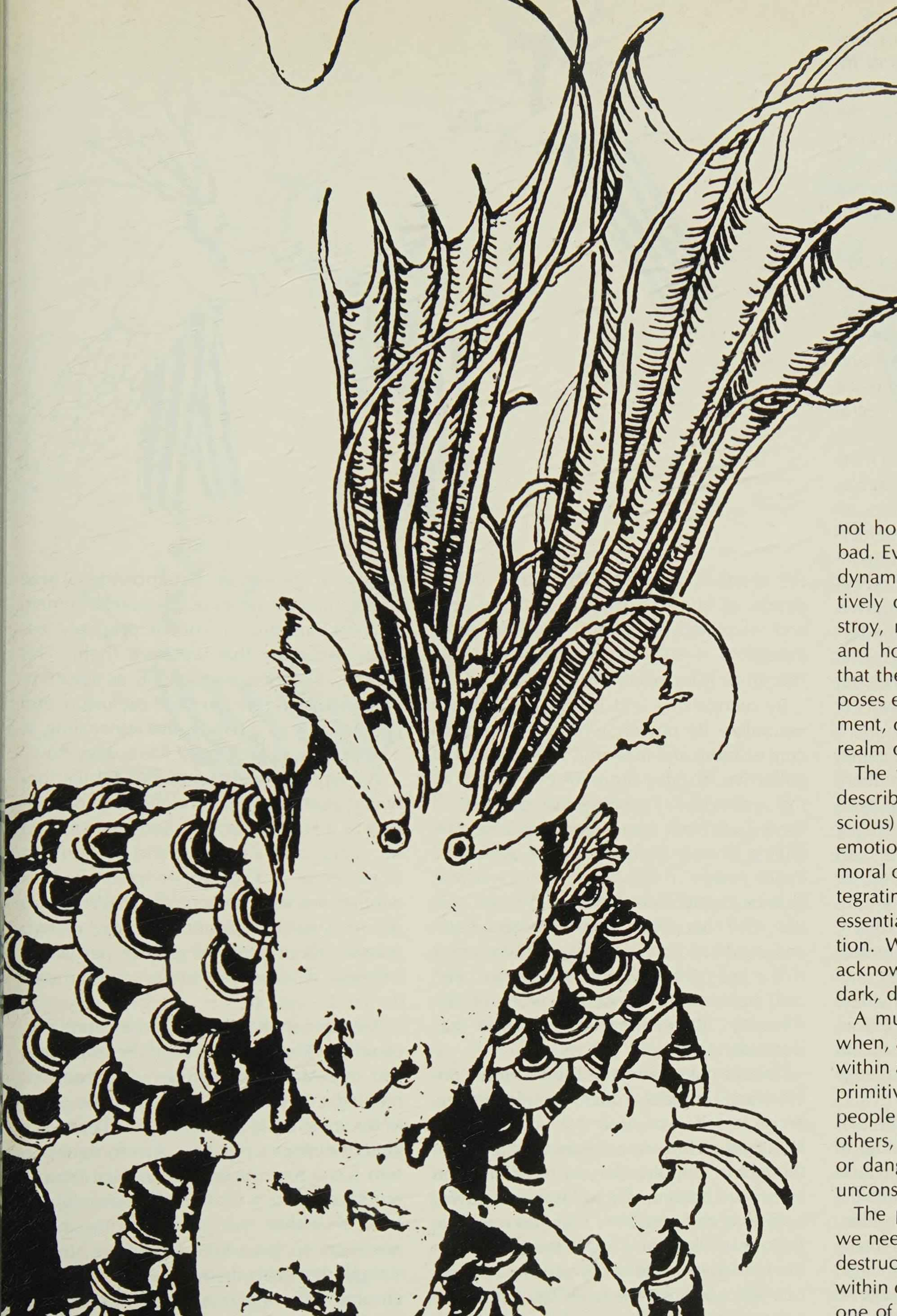
Our task of transformation in relation to these dualities is integration: We must bring about a co-existence of the opposites—the male and the female balanced in a wholeness that transcends both; the human and the animal integrated in a peaceful inner friendship or alliance; the self and its shadow come to terms. We must make friends with the inner enemy; or, if not friends, then at least, and at first, we must get to know our inner adversary. We must get to the point where we can truthfully say, "nothing that is human is alien to me."

Throughout history people have experienced this entity that we call evil in many different ways. A common thread is the recognition that something is wrong. A mistake has been made or something horrible has occurred, or something uncanny, something that threatens reality. This wrong must be corrected or dealt with in some way.

Our feeling of wrongness or mistakenness derives from our capacity for judgment. While the ability to make discriminative judgments is undoubtedly essential to survival, and hence not something to be eliminated or suspended, spiritual traditions have consistently pointed out that this judging tendency is also one of the chief obstacles to a development of clear understanding. Judgments, especially prejudgment, contracts and distorts our perception. The implication is that discriminative judgment must be integrated with kindness or compassion for this opposite to be transformed.

There is a difference between the judgment *good/bad* and the judgment *good/evil*, although they have in common that they are both judgments imposed on experience. The judgments we make are a function of our conditioning—of cultural and familial values that we have accepted. The difference is that *bad* suggests that something is useless, worthless, inferior—to be ignored, or eliminated, or possibly changed and made better. We are





not horrified by something we think of as bad. Evil, on the other hand, is much more dynamic. It is a force or tendency that actively opposes the good, that tries to destroy, negate, tear down, kill. It frightens and horrifies us. Traditionally it was said that the devil, the embodiment of evil, opposes everything we do towards enlightenment, or tries to block our approach to the realm of Spirit, Self, and God.

The "shadow," in Jung's psychology, is described as a "dark" (meaning unconscious) aspect of the personality. It has an emotional charge and presents a significant moral opposition to the ego-personality. Integrating the shadow is regarded as an essential step in the process of individuation. We must be able to recognize and acknowledge the existence in ourselves of dark, destructive tendencies.

A much more difficult task confronts us when, as is often the case, the dark aspects within are not recognized, and the intense, primitive feelings are projected onto other people in our environment. They, the others, then are the ones who are bad, evil, or dangerous; this permits us to maintain unconsciousness of our own dark aspects.

The projections need to be withdrawn: we need to "own" our shadow, so that its destructive impact can be neutralized within our own psyche. This is undoubtedly one of the most difficult and elusive problems we may encounter in our self-examinations or in psychotherapy.

While it is probably true for most people that the shadow is a kind of aggregate of destructive, violent, and aggressive impulses, this need not always be the case.

Illustrations by Gary Lund. Provided through the courtesy of Spirit Speaks *magazine.*



For example, a professional killer or psychopathic sadist who consciously and intentionally indulges in destructive or murderous actions is not expressing the shadow side. Such an individual has no difficulty accepting and expressing feelings of murderous hatred, and this behavior is not the opposite of any conscious purpose or conscience in their psyche.

For such people, values are reversed, and they cannot recognize or express feelings of tenderness, compassion, or kindness. What is in the shadow, in the darkness of unconsciousness, are the good feelings and impulses. For transformation to take place in these people, there must be an integration of these good feelings.

We all clearly differ in which of our traits and qualities we regard as unacceptable. For some it may be sexuality, for others aggressiveness, for yet others, laziness or inertia. One person's shadow may be quite innocuous and acceptable to another. What makes some part of our nature *shadow* is not its destructiveness per se; it is the fact that we are unconscious of this aspect. That which is consciously unacceptable to us, yet lives somehow in the unconscious layers of the psyche, is what causes problems.

Thus, in some ways, the notion of something unacceptable, and therefore hidden, is perhaps more appropriate than the symbol of the shadow. One may have a feeling of rejection or exclusion toward some part of the psyche—some thought, feeling, or impulse. This part is excluded from awareness, and from the conscious sense of self, or identity. This alien element is rejected, split off, separated from awareness, not acknowledged. In the process of individuation it must be acknowledged and assimilated. For wholeness, we need to accept the unacceptable—a paradoxical challenge indeed!

We want to hide this unacceptable part from ourselves, but we are rarely able to hide it completely from others, because others do not necessarily have the same difficulty in seeing this aspect of our character. For example, if I have a self-image that does not allow me to express rage, then I will defensively hide every urge to express it openly. I will be unconscious of the feeling of rage, and of my (nonverbal) expression of it. Other people, however, are not likely to be invested in my image of myself as being without rage, and they will perceive my feelings.

For the process of transformation, the symbolism of both *shadow* and *mask* underscores the importance of awareness and recognition. That which is hidden in the shadow or behind the mask, in the depths of our own psyche, must be seen and identified. I cannot integrate some aspect of myself unless and until I can recognize it for what it is.

By recognizing and identifying evil, we neutralize its power, which is based on concealment and masking. This is as true of collective manifestations of evil as it is of the individual's intrapsychic process. If there had been more Germans able and willing to call attention to the genocidal death camps of the Nazis, that particular holocaust might not have gone as far as it did. The one thing that can stop state-endorsed torture and murder is to expose it to the eyes of the world: to document and call attention to it, as the work of the Amnesty International organization has demonstrated.

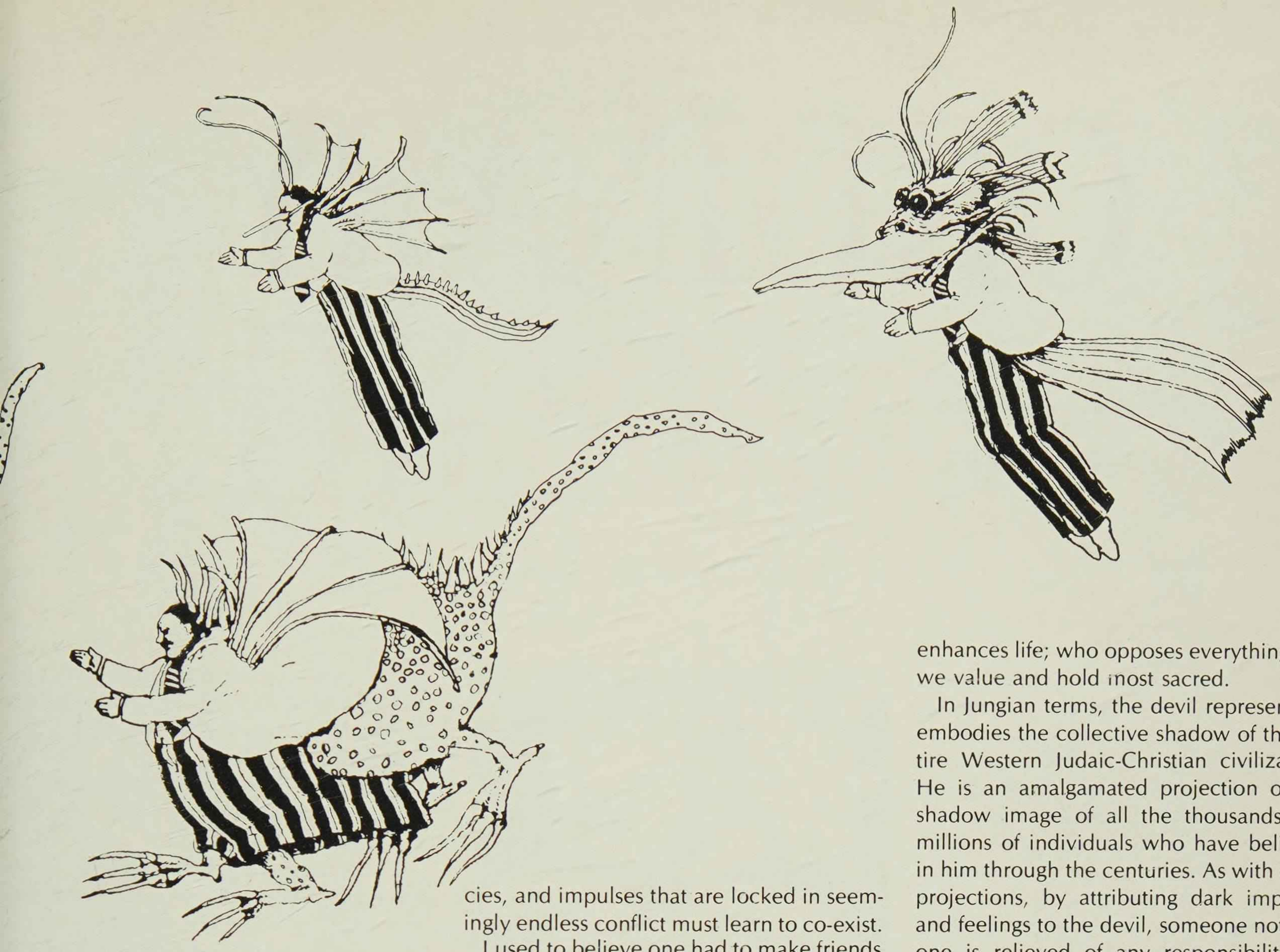
As a way of making this theme more concrete and personal, I offer the following exercise in self-awareness: Ask yourself what about yourself you most want to hide. What thought or impulse do you have that you least want anyone else to know about? Try accepting the possibility that you might do that, or be like that. To face the shadow, or the hidden evil side of our psyche, requires courage and inspired humility. It requires courage because the dark face is terrifying and destructive. It inspires humility because our self-image and self-esteem are definitely diminished by such a confrontation.

The question naturally arises as to why it is apparently so difficult for human beings to transform their negative complex, when all that is needed is to recognize it, identify it, and understand it. The reason for the difficulty is ignorance, not-knowing. These threatening elements of the psyche remain unconscious and unknown precisely because we deny that we have them. This process, experienced mentally as negation, emotionally as rejection and exclusion, and perceptually as a hiding and concealing, is a stoppage, a blocking of life-energy flow.

We typically experience the conflict between good and evil tendencies in our nature as a kind of struggle between yes and no. A part of us affirms life and another part of us denies it. The experience of doubt is another yes versus no situation: When we are in a state of doubt, we are "of two minds" about something. One part of us believes it, says yes to it; another part denies it, says no.

We can see that denial per se is not necessarily evil or destructive. If the impulse is *bad* or destructive, then denying it and inhibiting it may well be the path of the *good*. In the most basic terms, the word *no* sets a limit, it defines a situation. Any form or pattern has a limit or boundary. That boundary says no to a further expansion of the process within that form. So the no is necessary to set a limit to the yes. In the struggle between them we experience the chronic split in our nature. And we also generate the energy for the process of transformation.

I recommend the following exercise in awareness: Observe what it is you often find yourself denying. What are you saying no to in yourself? The exercise becomes a transformative one if we then accept those things as part of our experience. To accept them does not mean we act out the baser impulses; rather we accept the fact that we



experience them, and that they exist. We can say yes to the feeling or impulse while saying no, setting limits, to its expression where not appropriate. Thus both sides are acknowledged.

In some of our experience, the duality of good and evil is felt as a defensive stand-off, a separation, a gulf, a rejection. We are unconscious of the shadow aspects, blind to our faults; we want to separate from that in us which we feel is rotten. In other phases of our experience, there is a more active struggle or conflict going on. We may love and hate simultaneously, or feel both attraction and aversion toward the same object or person. We may be in turmoil as our fears and inhibitions struggle with impulses of lust or aggression. In meditative states, or dreams, or psychedelic visions, we may witness what seems like a clash of opposing tendencies in our psyche, like armies battling in the night.

The task of personal transformation is to turn this inner warfare to inner peace. We need to come to terms with "enemies," both inner and outer. The clashing opposites must be reconciled. Forces, tendencies, and impulses that are locked in seemingly endless conflict must learn to co-exist.

I used to believe one had to make friends with the inner enemy, the shadow self. I now feel that making friends is perhaps not necessary, that this "other side" of our nature may always stay in opposition to our true nature. We may want to keep this figure, to function as what Castaneda's Don Juan calls a "worthy opponent," for warrior training. But we need to understand this enemy. Making friends with the inner enemy may be possible. Getting to know him or her is essential.

For transformation to take place, we need to learn to become wise, impartial judges of ourselves, not punitive, vindictive judges. And again, we must start by realizing that the opposing enemies, the clashing and competing forces, are all within—both the judge and the accused, the jailor and the prisoner, the executioner and the condemned.

The figure of Satan, at least in Western culture, has all the traits and qualities that are part of our shadow or unacceptable side. He is the liar, the slanderer, the destroyer, the deceiver, the tempter; the one who brings guilt and shame; the adversary, the unclean and dark one who denies and negates everything that enlarges and enhances life; who opposes everything that we value and hold most sacred.

In Jungian terms, the devil represents or embodies the collective shadow of the entire Western Judaic-Christian civilization. He is an amalgamated projection of the shadow image of all the thousands and millions of individuals who have believed in him through the centuries. As with other projections, by attributing dark impulses and feelings to the devil, someone not-self, one is relieved of any responsibility for them—as expressed in that most classic of excuses, "the devil made me do it."

The devil is the multifarious figure whose features can be detected somewhere behind the persona-mask of every man and woman. It is the beast that haunts every beauty, the monster that awaits every hero on his quest. But if we recognize, acknowledge, and come to terms with it, a great deal of knowledge formerly hidden, unconscious, in the shadows becomes conscious. When we recognize this devil as an aspect of ourselves, then the shadow functions as a teacher and initiator, showing us our unknown face, providing us with the greatest gift of all—self-understanding. The conflict of opposites is resolved into a creative play of energies and limitations.

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ORDINARY MAGIC

Discovering our basic goodness through the practice of mindfulness

By JEREMY W. HAYWARD

Perhaps you are sitting at the kitchen table. You have finished breakfast, washed the dishes, and are ready to go out for an appointment. But you are not in a hurry, and you sit there looking out of the window at the street. It is a warm day with high clouds. People are walking down the sidewalk in bright summer clothes—blue suits, a red and yellow dress, a white shirt. Some are moving briskly, almost urgently, others are strolling. A horn toots, a vendor cries his wares, a child laughs.

Suddenly your eye catches a flag flapping in the breeze on the roof across the street. For a moment your mind rests with the flag. A sudden flash of freshness, almost of joy, enters your state of being. Your mind seems suddenly fresh and open, your body relaxed and warm. There is a quality of lightness, humor, and almost timelessness. It is very simple. Yet for the remainder of the day you feel utterly refreshed for no good reason. This is a flavor of basic goodness.

Unconditioned goodness is said to be the most immediate, intimate, and all-pervading aspect of our everyday experience. It is always there; it does not come and go. Our recognition of it may be fleeting, but it does not depend on any particular circumstances. We may be in a very mundane situation, such as I have just described, or in a more extreme situation. A sudden glimpse of unconditioned goodness is always possible. Traditionally such realizations are said to be most likely to occur spontaneously at a moment of sudden surprise, or they may occur as a result of the practice of meditation. Still, the glimpse of openness can come along at any moment.



PHOTOS BY VERNON SIGL.

Such moments are a first step. If they are acknowledged and allowed to enter our state of being, then gradually our lives begin to open out; we begin to cheer up and feel a natural wholesomeness and dignity. If we do not acknowledge these simple experiences, then they are forgotten and our lives continue along their particular and familiar grooves. Discovering and acknowledging such moments constitute a journey of opening that needs some discipline and some training.

As Chögyam Trungpa, a Tibetan Buddhist leader presently living and teaching in the U.S., says:

"Discovering real goodness comes from appreciating very simple experiences. We are not talking about how good it feels to make a million dollars or finally graduate from college or buy a new house, but we are speaking here of the basic goodness of being alive—which does not depend on our accomplishments or fulfilling our desires. We experience glimpses of goodness all the time, but we often fail to acknowledge them. When we see a bright color, we are witnessing our inherent goodness. When we hear a beautiful sound, we are hearing our own basic goodness. When we step out of the shower, we feel fresh and clean, and when we walk out of a stuffy room, we appreciate the sudden whiff of fresh air. These events may take a fraction of a second, but they are real experiences of goodness. They happen to us all the time, but usually we ignore them as mundane or purely coincidental."

The simplest way to discover our unconditioned nature for ourselves is the discipline of sitting meditation, or mindfulness-awareness meditation, which has nothing to do with trying to attain "higher" states, "alternate" states, or union with something greater. Meditation, here, also does not mean meditating *on* or thinking about a particular subject. It simply is a way to become attentive to our thoughts, emotions, perceptions, bodily sensations, and envi-



ronment, so that who and what we are begin to be clearly and precisely seen.

We sit in a relaxed and upright posture, with straight spine, open chest, hands resting naturally on the thighs. To take such a posture already expresses the genuine dignity of being human. To remain in that posture during the ups and downs of our thought and emotional processes expresses the fundamental confidence of trusting in unconditional goodness. The eyes are open with soft gaze, slightly down, and we take

If we do not acknowledge these simple experiences, our lives continue along their familiar grooves.

the same attitude to the other senses—open but not fixed or harshly striving to experience something. As we sit there, we allow our minds to identify with the outgoing breath, to go out with it, and then to return to be attentive to the posture as the breath comes in.

As thoughts, feelings, and physical sensations begin to pop up, we note them and let them be as they are, not trying to push them away, or holding onto them and indulging them. We begin to become mindful of the precise details of our thought and perceptual processes and also aware of the relationship between them. A thought or feeling arises, and then it goes away. Where it arises from and whence it goes, who can say? But occasionally we might catch a glimpse of non-thought, of open mind. A glimpse can be tremendously refreshing. It is such a relief to realize that we can afford to let go of our conceptualizing process altogether. Such a glimpse of our basic nature of unconditioned goodness brings with it a sense of gentleness and tenderness toward ourselves.

Such experiences are probably quite familiar to many of us, so familiar in fact that we usually tend to dismiss them as being, although nice, of no particular significance. Yet such simple moments *are* of significance. They are the footprints of and the pointers to our unconditioned nature. They are the gaps in our tightly organized and controlled lives through which a glimpse of brilliance and clarity is seen.

To acknowledge our unconditioned nature and the possibility of uncovering it through a discipline of meditation is to form the basis of a society in which human relationship and political structures are based on genuineness, on knowing who we are, on the natural empathy of tenderness and gentleness. The primary value of such a meditative discipline is, ultimately, to bring about such a society in order to help others. Nevertheless, in order to help others it is first necessary to at least begin to see our own individual conditioning, our self-imposed and inherited limitations and prejudices.

The change of perception we are talking about is itself a change of one's whole being. One begins to experience one's interconnectedness with the natural power and energy of the phenomenal world. Again to quote Chögyam Trungpa: "So meditation practice brings out the supernatural, if I may use the word. You do not see ghosts or become telepathic, but your perceptions become super-natural, simply super-natural." He continues:

"Normally we limit the meaning of perceptions. Food reminds us of eating; dirt reminds us to clean the house; snow reminds us that we have to clean off the car to get to work; a face reminds us of our love or hate. In other words we fit what we see into a comfortable or familiar scheme. We shut any vastness or possibilities of deeper perception out of our hearts by fixating on our own interpretation of phenomena. But it is possible to go beyond personal interpretation, to let vastness into our hearts through the medium of perception. We always have a choice: we can use perception to limit or close off vastness, or we can allow vastness to touch us. When we draw down the power and depth of vastness into a single perception, then we are discovering and invoking magic. By magic we do not mean unnatural power over the phenomenal world but rather the discovery of innate or primordial wisdom in the world as it is."

Such transformed perception could be called "ordinary magic." It is ordinary because it is in this very ordinary, commonsense world in which we live, the world of cause and effect, of time and space, of life and death. It is ordinary because it is hidden from us by nothing other than our reluctance to see it, by habitual beliefs in struggle and separateness and by fear. It is magic because such transformation of perception happens suddenly, without cause or conditions even though the training may be long, requiring great practice and energy. Finally, it is magic because, when we discover nonseparateness from the phenomenal world, we also discover that per-





ception and "innate primordial wisdom" are not two separate entities.

It is possible to bring about a fundamental transformation at the individual and social level that comes from recognizing unconditioned goodness. Many descriptions of this journey of discovery have been recorded both formally and personally in the neo-Confucian, Taoist, Buddhist, and Shambhala teachings. Also, one finds such descriptions, although rather rarely, in Christian-based contemplative literature. Meister Eckhart is the most clear example in the traditional literature, and Thomas Merton the most well known in recent times. According to Merton,

"The first thing you have to do, before you even start thinking about such a thing as contemplation, is to try to recover your basic natural unity, to reintegrate your compartmentalized being into a coordinated and simple whole and learn to live as a unified human being.

"The contemplative life is primarily a life of unity. *A contemplative is one who has transcended division to reach a unity beyond division. It is true that he must begin by separating himself from the ordinary activities of men to some extent. He must recollect himself, turn within in order to find the inner center of spiritual activity which remains inaccessible as long as he is immersed in the exterior business of life. But, once he has found this center, it is very important that he realize what comes next.*

"The true contemplative is not less interested than others in normal life, not less concerned with what goes on in the world, but more *interested, more concerned.*

"The 'reality' through which the contemplative 'penetrates' in order to reach a contact with what is 'ultimate' in it is actually his own being, his own life. The contemplative is not one who directs a magic spiritual intuition upon other objects, but one who, being perfectly unified in himself and recollected in the center of his humility, enters into contact with reality by an immediacy that forgets the division between subject and object."

Perhaps one of the most extraordinary descriptions, in its clarity and matter-of-fact style, is the personal account of a 50-year-old California housewife, Bernadette Roberts. After early experiences as a child, Roberts lived a Christian-oriented, Carmelite contemplative life for 16 years and became convinced in this discovery of the fruition of that journey—oneness with God. She then married and had four children. However, 20 years later, a "second movement," as she calls it, began to happen to her in spite of herself. It was a journey to the complete loss of self and personal God as reference points or conceptual categories and the discovery of what *is*. As she says, "Empirical reality is not itself an obstacle to seeing [what is], it is what we *think* about this reality that creates an obstacle to a transition that otherwise might not have been necessary in the first place." Further,

"Self is but a temporary mechanism, useful for a particular way of knowing. Finding out what remains in the absence of self is the pearl of great price, a long journey, a change of consciousness and the beginning of a new life.

Mindfulness is when mind is fully present with whatever action we are executing.

"By the time the journey is over, the only possible way of living is in the now-moment. There are no more head trips—no clinging to a frame of reference, even if it is only the reference of tomorrow's expectation. What is to be done or thought is always under foot, with no need to step aside in order to find out what is to be thought, believed or enacted."

It is clear that for Roberts this journey was a spontaneously discovered one of natural awareness; for she says that, at a very early age, "by watching carefully I discovered that my feelings, emotions, and certainly my thoughts were quite separate and apart from something else that could leap and spread joy at some of the most inappropriate moments."

Mindfulness is when mind is fully present with whatever action we are executing: placing a flower, wiping a teacup, washing the car, programming a computer. It is attention to detail, careful and almost deliberate. It is identifying fully with one's body, thoughts, and actions so that there is nothing left over, no self-consciousness, no watcher, no split mind. It is not watching what we are doing but simply *being* fully what we are doing, thinking, and feeling in its smallest, most insignificant detail. Awareness is the quality of sudden openness that comes in when we are fully present. It is a sudden glimpse, a sudden flash of freshness and wider perspective. We cannot discover where it comes from, we



cannot hold onto it, and we cannot artificially recreate it.

With this quality of openness comes a sense of inquisitiveness, of interest in the environment within which our actions and thoughts take place. Awareness might come in as a gap of openness in our solid train of thought or subconscious gossip. It might be suddenly glimpsing a flower or someone's face from a new perspective. It might be a touch of humor in the middle of a fit of anger. It is the spaciousness in our state of mind in which we realize that our thoughts, emotions, and perceptions are not solid, heavy "things," but simply transparent, energetic, and fundamentally wholesome.

In sitting practice, in order to give oneself the best opportunity for mindfulness and awareness to develop, physical activity is reduced to a minimum. In this way, perceptual stimuli become less crowded, and one has a chance to see the perceptual process in detail. That is, one simply sits, cross-legged, with erect posture. The back is upright and strong, the front open and soft, the head and shoulders strong, the breathing natural, eyes and all the senses open but relaxed, not focused.

As he or she sits, the student becomes mindful of posture and of physical sensation which may be restless, even occasionally painful, or quite relaxed. He becomes mindful of the physical sensation in his trunk, his limbs, and his skull, and of the slight movement of the chest and abdomen, and of the breath going in and out. The breath might be rapid or slow, shallow or deep, and we let it be as it is. Underlying this there is a fundamental quality of well-being and wholesomeness, the dignity of simply sitting there like a mountain without clouds. Body is simply there, solid, earthy, unmoving, and whole.

Mindfulness practice, then, is the process of developing basic familiarity with the entire thought and perceptual process and a sense of friendliness to it. Mind is no longer felt as a hostile, strange thing, often distracted, in which lurk unknown terrors. We begin to tame and pacify the wild, restless energy of mind so that mind naturally begins to settle. The idea of "developing peace" is not a stopping of thoughts, but a discovery of the underlying peacefulness and breadth in which perception and thoughts arise, abide, and dissolve.

It is important to emphasize that mindfulness-awareness practice is just that—practice. Practice is simply an opportunity to discover one's basic nature and to develop the gentleness and fearlessness arising from it, on which one's action in the world is based.

A transformation of human existence, the possibility of living together in a society bound by kindness and wakefulness, is not a mere utopian fantasy, philosophical speculation, or religious revelation. The view of the world and how we live in it is profoundly different from the "common sense" view of the twentieth century. However, it is thoroughly grounded in an accurate understanding of the nature of the human body and mind, and of the world in which humanity has its place.

Jeremy W. Hayward holds a Ph.D. in nuclear physics. A senior student of Chögyam Trungpa, he has lectured extensively on Buddhism and its connection with Western traditions and science. He is vice president of Naropa Institute and Shambhala Training in Boulder, Colorado. This article is excerpted, with permission of the publisher, from Dr. Hayward's book, Perceiving Ordinary Magic, *Boulder and London: New Science Library, copyright © 1984.*

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CHANNELING

By ALAN VAUGHAN

One of the most astonishing phenomena of our times is the growing practice of channeling—receiving information from higher sources while in an altered state of consciousness. People who ten years ago regarded mediums as "hokum"—taking Hollywood's portrayal of fraudulent mediums to heart—now avidly attend channeling sessions in their quest for spiritual unfoldment. Channelers (also known as "channels" in popular usage) appear on television and radio, write best-selling books, and most of all, offer a new philosophy of creating reality.

While Shirley MacLaine may be the most famous practitioner of channeling—her best-seller *Dancing in the Light* was channeled from her higher self in five weeks—the credit for initiating the current trend goes to the late Jane Roberts, who in the early 1970s channeled an entity named Seth. In several books and tapes, Seth offered a challenging philosophy that included creating one's own reality, simultaneous past lives, and a magnificent scheme of the spiritual universe. Today hundreds of channelers lay claim to Seth as their teacher.

Tam Mossman, Jane Roberts's former editor at Prentice-Hall, edits a handsome quarterly journal on channeling titled *Metapsychology: The Journal of Discarnate Intelligence*. He continues to publish Jane Roberts's Seth in new manuscripts edited by her husband, Robert Butts. Mossman, incidentally, is skeptical that the other Seths upon the channeling land are really connected to Jane Roberts. Not surprisingly, Mossman is channeling himself: an entity named James, along with other channeled entities, answers readers' questions.



J. Z. Knight channeling Ramtha (photo courtesy of Ramtha Dialogues®).

An Old Phenomenon Goes Modern

How Alan Vaughan Began to Channel

Channeling began for me in 1983 with 15 years of psychic study and practice as a background. After teaching the first day of a psychic seminar in Sedona, Arizona, I was asked by a couple if I could tell them something about their past lives. Although I was then editor of *Reincarnation Report*, I was somewhat skeptical about past-life readings.

Suddenly a tremendous energy flooded over the top of my head. It was like watching a dream, as the Chinese entity Li Sung began to speak through me. He gave them some detailed information about past lives and how they fit into their present life paths. The couple verified many specific details. For me, it was the beginning of an enlargement of consciousness. I felt his spirit to be a co-consciousness with my own spiritual being.



Interestingly, I had first heard of Li Sung in 1967 when three British mediums told me I would begin channeling him one day. As a skeptical researcher, I was horrified at the prospect of being invaded by some Chinese spirit. But, as my attitude became more open, he kept his spiritual appointment.

The next day, Dick Sutphen, a well-known hypnotist and my cotrainer at the psychic seminar, heard about my experience and asked me to channel Li Sung for him and new wife Tara. Li Sung described a number of past lives which they had shared. Sutphen, who had been doing self-hypnosis to research his own past lives, was struck by the many similarities between his own data and what Li Sung told him. That material is summarized in a chapter on Dick and Tara Sutphen by Jess Stearn in his book *Soulmates* (Bantam, 1984). Stearn comments: From what I know of Dick, the substance of the reading was correct.

At our next psychic seminar in Sedona, I channeled publicly for the first time. An amateur psychic gave me a picture she had drawn of Li Sing. Another woman, who came in late and did not know what was scheduled, told me later that she was startled to see a Chinese man superimposed over me. She described him as nearly identical to the drawing. That was confirmation to me that Li Sung really did exist. When he was asked about his life in China, he said that he lived in a village in Northern China about 1200 years ago. He was an herbalist and counselor, and in his youth had studied in the South with "the small philosophers."

Li Sung shows great interest in healing. Once, when asked by a woman about her mysterious illness, he identified it and suggested a treatment. The client, who had been to several doctors but was unable to discover what was wrong with her, soon found another doctor who diagnosed her rare condition and prescribed a treatment nearly identical to that recommended by Li Sung.

In a recent healing experiment for the Mobius Society, Li Sung and I worked together to help a woman who was suffering from a painful kidney stone and was terrified of surgery. We advised her that she would make the kidney stone break up and pass. Both of us channeled healing energy to her, but I felt that the energy seemed stronger when Li Sung was in charge. Her pain stopped, and a few days later she reported that, according to a new X-ray, her kidney stone had vanished. This experiment, which was videotaped at the Healing Light Center in Glendale, California, was designed primarily to test the effect of healing intent on the molecular structure of water. Overall, with 14 healers participating, the predicted spectrographic shift was found at a highly significant level ($p = .0004$, or odds of 2,500:1).

Over the past three years I have channeled Li Sung to thousands of people as well as to radio and TV audiences. I am told that he is generally helpful. The one person who has been helped most is me. Currently I am at work on a book, a screenplay, a TV game show, developing a new seminar, and a computer game to train intuition. Although Li Sung is not involved in those projects, he showed me how to channel my own higher self with its higher levels of creativity—something that everyone can learn. Currently we are working together to teach seminars and classes on channeling.

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A bimonthly publication devoted entirely to channeling is *Spirit Speaks*, which features channeled responses to the same topics from nine different sources. Edited by Molli Nickell, the magazine treats such topics as healing, life in the spirit world, kids and karma, love and sexuality, and relationships.

One of these sources, Soli as channeled by Neville Rowe, explains why the channeled sources sometimes disagree:

". . . there is no such thing as absolute truth anywhere. The wonderful thing about this publication is that it gives everyone wonderful things to think about. Makes you wonder how one spirit can say this and another say that. How can they have such different points of view when they are coming from the same dimension? Very simple; just as two of you will view a movie and one will have seen a tragedy, the other will have seen a comedy. In fact, you may not know you are discussing the same movie because your perspectives are so different. We, within this teaching area, very often must argue amongst ourselves to reach a consensus opinion before we bring it forward through the channel."

Channeled books are outselling all other titles in metaphysical bookstores. The best-selling book, *Jonathan Livingston Seagull*, by Richard Bach was dictated to Bach in two sessions eight years apart by an entity that appeared as a seagull. Bach claims he just recorded the visions and sounds that unfolded before him, which became his book. The two-volume *Course in Miracles* was dictated to a Columbia University psychologist, Helen Schucman, by a Voice that claimed to be Jesus. Other popular sellers include the channeled books of Ruth Montgomery, such as *Herald of the New Age*; *Agartha*, a book of channeled writings by Meredith Young; and *Companions in Spirit*, by Laeh Garfield and Jack Grant. Audio and video cassettes featuring channeled voices are presently booming in sales.

Shirley MacLaine's upcoming ABC-TV movie series of her psychic—as well as her less spiritual—adventures, *Out on a Limb*, has several trance channelers (Kevin Ayerson, for one) playing themselves. J. Z. Knight, an attractive blonde who channels an entity named Ramtha, dramatically addresses televison hosts on "Good Morning, America" and the "Merv Griffin Show." My own guide Li Sung lectures on reincarnation on the "David Susskind Show." In Los Angeles channelers appear on KABC radio's "Open Mind" show on Saturday nights, hosted by Bill Jenkins, and several

hannelers sponsor their own programs on IEU. On the East Coast Richart Alpert (formerly Ram Dass) has forsaken gurus to promote an entity named Emmanuel, who is hanneled by New York medium Pat odegast.

Could it be part of our spiritual evolution hat an increasing number of people are attempting to make contact with higher consciousness? For many, the experience of hanneling is uplifting and gives life meaning. It creates a spiritual context that may e lacking in traditional religions. Since the bject of channeling is to make direct contact with higher beings, whereas in traditional religions one just reads about them, he thrill, the immediacy of that contact vith higher consciousness, may be the driving force behind the phenomenal growth of the practice of channeling.

Channeling has its roots in mediumship, hamanism, and divine revelation. In ancient Greece, the oracles channeled messages from the gods. In the Near East, the Biblical prophets channeled their prophecies and revelations from God. The Koran was channeled by Mohammed. In modern imes the Book of Mormon was channeled by Joseph Smith.

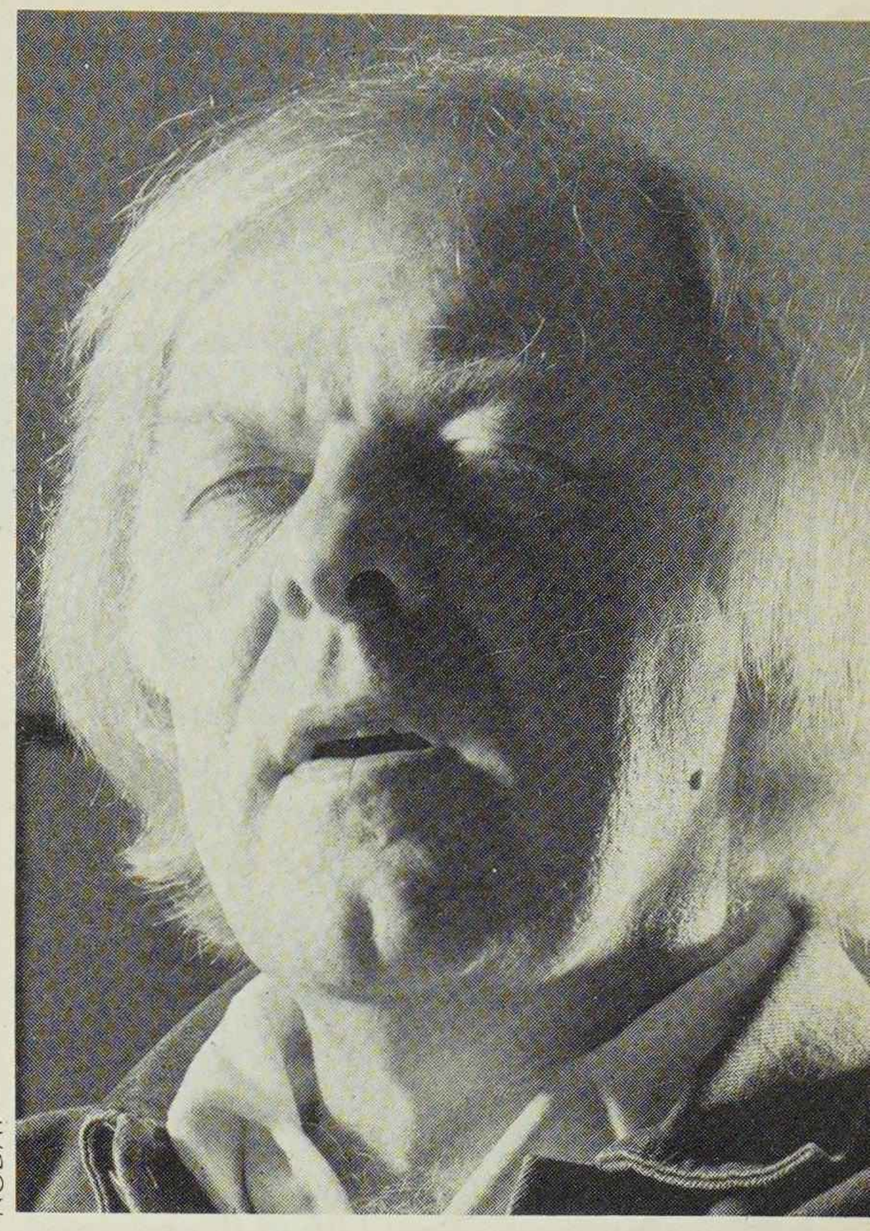
Shamanism, called the first religion, dates back to the Stone Age and survives today in many areas of the world. African traditions of shamanism survive in Caribbean cults, transplanted to the big cities of the United States; in New York and Miami, Cuban and Haitian practitioners of channeling go into a trance to dance and give revelations from heir gods.

Mediumship in the West began in 1849 n Hydesville, New York, when the Fox sisters displayed physical phenomena—raps that were said to be caused by spirits. Like wildfire the practice of mediumship spread over the country and to England. Mediums' revelations claimed to come rom such noteworthy sources as Jesus and Socrates, at the same time that people began to doubt. Incorporated into the religion of Spiritualism, mediumship dwindled here and flourished in England. Beginning in the 1880s mediums have been nvestigated by psychical researchers, who after a century of inquiry still aren't sure about the credibility of their revelations. Some mediums have been caught in blatant fraud, while others have performed extraordinary feats under tight experimental conditions.

Andrew Jackson Davis over a century ago paved the way for the modern style of rance lecturing; an uneducated cobbler, he astounded the scientific community with his extraordinary range of knowledge while in trance. Following in his footsteps, the renowned Edgar Cayce went into trance and channeled his higher self—with connections to the Collective Unconscious—to bring through remarkable medical information and descriptions of past lives.

The 1920s and 1930s were the heyday of many fine trance mediums, but they were overshadowed by the Boston medium Margery. Houdini pronounced Margery a fraud and went on the stage to show how it was possible to fake phenomena. Houdini's performances served as the inspiration for two generations of Hollywood movies about fraudulent mediums. Nevertheless, channeling survived through Spiritualist organizations. Trance lectures that I attended in England 20 years ago sound very much like those being broadcast today over radio and television. What is indisputably clear about the phenomenon in any period in its history is that channeling has always been, and continues to be, replete with extraordinarily fascinating individuals and not a few rascals.

The prevalent style of channeling today is bringing through philosophical messages—messages designed to help people think. This style can be effective in evoking positive changes in outlook and lifestyle, but there is seldom any hint of ESP at work. Indeed, attempts by some psychical researchers to test the validity of a channeler by asking ESP-type questions (What will the temperature be tomorrow in Seattle?) are not only ludicrous, but quite beside the



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point. The questions should be: Does the channel effectively provide information that is useful, inspiring, and life-affirming? Does the channel provide insights and information that trigger your own contact with your higher self to provide your own answers?

Many people mistakenly think the purpose of channeling is to tell them what to do. My guide Li Sung says that the primary purpose is to provide inspiration to trigger a person's higher self to create a better material reality, not to remove obstacles from one's life or to solve his or her problems.

Where Do You Find Good Channelers?

Although talented mediums live all across the country, the greatest concentration is in California. Kevin Ryerson has recently moved to Santa Barbara. There also is the Spiritual Sciences Institute (PO Box 22714, Santa Barbara, CA 93121), headed by two trance channelers, Verna Yater, Ph.D., and Barbara Rollinson-Huss, M.S. The Institute is actively pursuing a goal of building a healing center in Colorado.

In the Los Angeles area, the Channeling Network (432 Altair Place, Venice, CA 90291), produced by Susan Levin, features weekly channeling sessions by a number of mediums. In North Hollywood, the Healing Center of the Advanced Spiritual Church (4446 Ledge Ave., North Hollywood, CA 91602) has weekly programs, and in Pasadena, Ancient Friends Bookstore and Seminar Center (38 East Holly, Pasadena, CA 91103) also has frequent channeling sessions.

The contributing channels (including my guide) to *Spirit Speaks* (PO Box 84304, Los Angeles, CA 90073) live in the Los Angeles area. The Philadelphia publication *Metapsychology* (PO Box 30022, Philadelphia, PA 19103) gives addresses for many of its channeling writers throughout the country. *Psychic Guide* magazine (PO Box 701, Providence, RI 02901) features columns and interviews with channels. Books and videocassettes are available from Bodhi Tree Bookstore (8585 Melrose, Los Angeles, CA 90069).

How do people begin channeling? Some take lessons or spend time meditating. Other channelers develop spontaneously. In the case of Kevin Ayerson, it took six months of meditation with an Edgar Cayce study group before the trance channeling happened spontaneously. Ayerson thought he had fallen asleep, but an entity named John spoke through him. That was the beginning of many sessions, including research work in medical readings. Another guide, Tom McPherson, came through to do research work with Dr. William Kautz at the Center for Applied Intuition in San Francisco. Most famous are the channeled dialogues with Shirley MacLaine in her books.

For J. Z. Knight, the appearance of her guide Ramtha happened as the aftermath of a little joke, in which she was teasing her husband by putting a paper pyramid on her head.

"When it fell down over my face, we started laughing until we cried. I lifted the pyramid up from over my eyes and looked toward the other end of the kitchen. Through my tears I saw what looked like a handful of gold and silver glitter sprinkled in a ray of sunshine. A very large entity was standing there. . . . He looked at me with a beautiful smile and said, 'I am Ramtha, the Enlightened One. I have come to help you over the ditch.' "

That was the beginning of an extraordinarily successful career in trance channeling. Today J. Z. Knight offers weekend intensives, has generated two books, many audio cassettes, and several videocassettes. Written up in books by Jess Stearn, she is better known today than Edgar Cayce was in his time.

The traditional form of channeling is classic mediumship, a study of which provides evidential material that can be verified. Exemplifying that style was Eileen Garrett, who channeled four entities and was engaged in psychic research for over 50 years. Her guide Uvani brought through much verifiable information; for example, when asked by a psychologist where a certain person missing from New York might be, Uvani said, "La Jolla, California." That turned out to be correct. Another guide, Abdul Latif, specialized in healing. Two more guides, Tahoteh and Rama, claimed to be the giver of the Word and the principle of Life. Garrett had an ambivalent attitude toward the guides, and wondered if the psychologists were right in postulating them as aspects of her own subconscious.

Nevertheless, in troubled times, she believed in the guides. When Laura Dale, the late editor of the *Journal of the American Society for Psychical Research*, told Garrett that one of her prize dogs had contracted a disease that was always fatal, Garrett said, "Don't worry. I'll send Abdul Latif." The next day, the dog, who was being treated by a vet at an animal hospital, completely recovered. The vet wrote up the case for a professional journal as the first known recovery from that disease, but, understandably, didn't mention Abdul Latif.

Channeled dialogues with Garrett's four entities appear in psychiatrist Ira Progoff's book, *Image of an Oracle*, and present lucid and powerful philosophical teachings. Progoff concluded that the guides were "dynatypes" or special archetypes of Garrett's unconscious. But he did not attempt to explain how two of the guides were able to come through another medium and show knowledge of their experience through Garrett. As to the question that Progoff was trying to answer—What is the nature of channeled entities?—probably the best answer came from Uvani for another researcher: the medium splits off part of the unconscious into a separate entity, which in turn is manipulated by spirit guides.

Little research into the nature of spirit guides has been undertaken in the last 30 years. Channelers and their followers seldom question that spirits are independent beings. In Laeh Garfield's book, *Companions in Spirit*, an interesting anecdote is cited on this point. At an Esalen seminar on spiritism and shamanism in 1965, psychologist Fritz Perls objected that spirit guides were really manufactured by the inner psyche. "They come from within," he stated. Objecting to that view was Carlos Castaneda, who asserted that spirit guides were outside entities. Perls became so furious that he slapped Castaneda. Castaneda replied by shaking his finger, "Naughty, naughty."

This illustrates how deeply feelings can run about the topic of spirit guides, but it gets us no closer to any clear understanding of them. Not surprisingly, researchers seem to prove just what they thought in the first place. The ultimate answer, however, lies not in the nature of mediumship and guides, but in the application of channeling. Just how useful can it be?

In my 18 years of investigating mediumship and channeling, I have concluded that some mediums proceed only to the first step of creating an entity from their own unconscious—or call it the higher self. Other mediums do in fact channel outside entities. The very first case that I investigated was of an amateur medium who spoke in Koine Greek, one letter at a time, to give philosophy and beautiful poetry. The medium had no linguistic education but, importantly, could answer in ancient Greek questions put to her in English. The precise mechanism of channeling will probably remain as mysterious as the mechanism of all creativity.

Mediums who claim to be "pure channels" should reflect that if their ancient oriental guides are speaking English through them, it means that the guides are using their consciousness—and so it cannot be truly "pure." The closest phenomenon to pure channeling that I have encountered is the direct radio voice recorded at the Metascience Foundation in North Carolina. A deceased physicist spoke through a complicated radio apparatus, in the presence of a medium/operator, to give details of his life that could be verified (see *New Realities*, Vol. 4, No. 6, July 1982 "Spiricom: Electronics Communications with the 'Dearly Departed,' " by George W. Meek).

Some channelers get confused by what people demand of them. Here they are, doing a wonderful job of giving philosophy, creating dialogues that get people to think; yet when someone asks, for example,

Do Channelers Ever Agree on Things?

That was the question I asked Molli Nickell, editor of *Spirit Speaks*. Her reply cites consensus in *five* major areas. According to Nickell, *"All human beings:*

- *Are fragments/segments of the one source, the universal I Am.*
- *Reincarnate in order to choose each life situation for the purpose of experiencing certain facets of life, be it poverty, riches, health, illness, etc.*
- *Experience many different life situations based on their needs for specific experience leading to understanding of all aspects of being in a physical body.*
- *May achieve inner peace and celebrative lifestyles by understanding who and what they truly are.*
- *Who are currently on the Earth plane have chosen to participate in the evolution of the Earth as it moves into the vibration of the Aquarian or New Age."*

A. V.

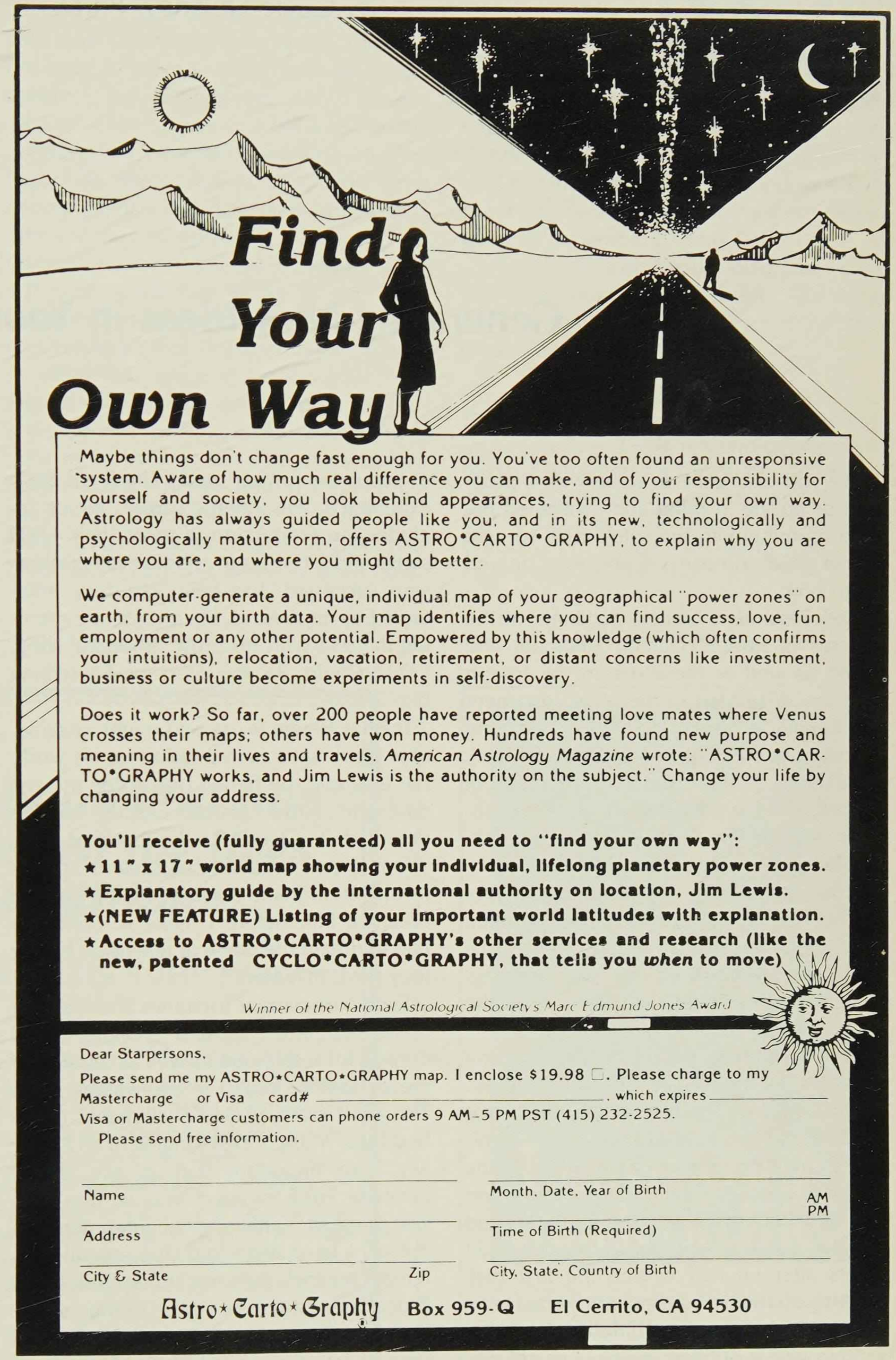
When are we going to have an earthquake?' the answers are never accurate—and that includes Edgar Cayce's earthquake predictions. The problem is that some people naively believe that because they are in contact with a spirit, the spirit should have knowledge of everything in the universe. What they must keep in mind is that death does not automatically bring enlightenment, nor does it confer omniscience.

Many who follow channelers have the mistaken notion that it's like listening to a "spirit telephone." This notion fails to take account of the fact that the medium's consciousness is actively involved in the process of channeling. Any topic about which the medium holds strong views is thus going to be distorted or colored according to what the medium thinks. That process takes place regardless of the nature of the altered state of consciousness of the medium. The channeler can be in deep trance with eyes closed, walking about with eyes open, or in meditation, speaking, or writing. Most channelers have at least a fragmentary and short-term memory of what is spoken through them—as if remembering a dream—but it makes no difference to the quality of the material. Those mediums who remember nothing often feel at a disadvantage, since they must rely on others to tell them what is happening inside their own heads.

In his books Edgar Cayce often spoke of the Akashic Records as being a great library or storehouse of consciousness in another dimension, but many of those books are out of date. So it is necessary to sift through all channeled statements and to judge them on the same critical basis as any other information one acquires.

People who want to practice as channelers need to be educated about ethics. Perhaps a Psychic Hippocratic Oath—at least an agreement to not make people feel worse—is in order. So it's not just a matter of telling people what's true; there is a need to help by providing information that inspires and is useful. If the higher self is involved in the channeling process, the material will be ethical and will hit home in a truly inspiring way.

Alan Vaughan, rated one of the world's most successful psychic predictors, is the former editor of Reincarnation Report *and* Psychic *magazine and the author of five books. He currently teaches channeling classes and seminars, makes frequent TV guest appearances, and is at work on a book about channeling.*



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Exploring Your Dreams

By Gayle Delaney, Ph.D.

Generating New Ideas in Your Sleep

Have you ever gone to sleep with a problem or puzzle in mind and awakened the next morning with the solution? If so, you are in good company. If not, read on and learn how.

Old Testament biblical accounts of the dreams of Joseph, Daniel, Solomon, and Jacob as well as those dreamt by Joseph and the Wise Men in the New Testament are familiar examples of pivotal ideas and inspirations credited to dreams. As far back as 2100 B.C., the Sumerian governor of Lagash in Mesopotamia left us clay cylinders describing in Cuneiform (the first written language) a dream in which he was instructed to build a temple to the goddess of one of his cities. Governor Gudea's dream also contained instructions on the special materials to be used for the building. Mohammed claimed that much of the Koran was dictated to him in dreams.

Among writers, Robert Louis Stevenson not only got the idea for Dr. Jekyll and Mr. Hyde from a dream, but readily admits that at least half of his work was done in his sleep. William Styron came up with the idea for *Sophie's Choice* in a dream, and Richard Bach dreamed the entire second half of *Jonathan Livingston Seagull* eight years after he had written the first half, picking up the story just where he had left it as if there had been no time lapse!

"No one is entitled to say, 'I'm not creative,' because the proof to the contrary is dreaming. Everybody dreams so everybody is not only creative but astoundingly creative. I think the dream is, in a sense, the supreme universal human instance of creativity," Steve Allen told M. L. Zdenek in an interview for her book, *The Right Brain Experience*. Mr. Allen's career, which includes the production of more than 4,000 songs and 30 books in addition to his television successes, has been regularly influenced by his dreams. He awoke one morning in 1954 with his most successful song, "This Could Be the Start of Something Big."

Ingmar Bergman, as one might imagine, uses his dreams as inspiration for his work. For example, he filmed one scene in *Sawdust and Tinsel* almost exactly has he dreamed it. Claude Le Louche has said, "People don't realize that dreams are the most determinant element in our lives. I dream a film before I make it. Someone had to dream the plane or television before they were invented."

Such musicians as Johannes Brahms, Igor Stravinsky, and Richard Wagner used dreams for inspiration as well as revision of pieces already begun in the waking state. The most often played shakuhachi (bamboo flute) music, "Bell Ringing in an Empty Sky," an important part of the sacred Japanese Fuké tradition, was written by a Zen priest after attaining enlightenment in a dream. I have been told that several contemporary rock stars, including Prince and Bruce Springsteen, compose in their sleep, but I have yet to find solid confirmation for this.

At a time when Elias Howe was trying to invent the sewing machine, he reportedly dreamt one night that he was captured by a tribe of savages who took him prisoner before their leader. The king roared, "Elias Howe, I command you on pain of death to finish this machine at once." Terrified, the inventor could find no solution, try as he might. Then, as he was being led to his execution by warriors carrying spears, he suddenly realized that their spears had holes in the tips. That was it! What he needed was to place the hole for his machine's needle in the tip, not in the middle has he had previously thought. His problem was solved and he won his patent.

Otto Loewi, a brilliant physiologist who knew the value of keeping a paper and pen beside his bed, had a dream one night in which he felt he had made a momentous discovery. He wrote down his dream and went back to sleep. When he awoke the next morning, he could make neither heads nor tails of his notes. He could only remember that he had made some important discovery. Luckily, the next night he had what he described as the same dream. This time he carefully wrote it out. What he recorded were the instructions for an elegantly simple experiment that would finally prove the chemical basis for the transmission of nervous impulses. For this he won the 1936 Nobel Prize in physiology and medicine.

There are many other famous examples of dream-generated ideas, such as those of Frederick Kekulé, who thus discovered the molecular structure of the benzene ring, and of René Descartes, who claims that his entire life's work was determined by three dreams he had in 1619. It is often said that Niels Bohr dreamt of the atomic model of orbiting electrons, but when Stanford University sleep researcher William Dement wrote him to confirm this, he received the

rprising response that he had done no ch thing and that, furthermore, it was ord Rutherford who had conceived that odel! I have often read in less-than-well esearched and documented articles and ooks that Einstein came upon the theory f special relativity in a dream. I have writ- n to several physicists, biographers, and cience historians in search of credible con- rmation of this claim, but none of them nows of such an event.

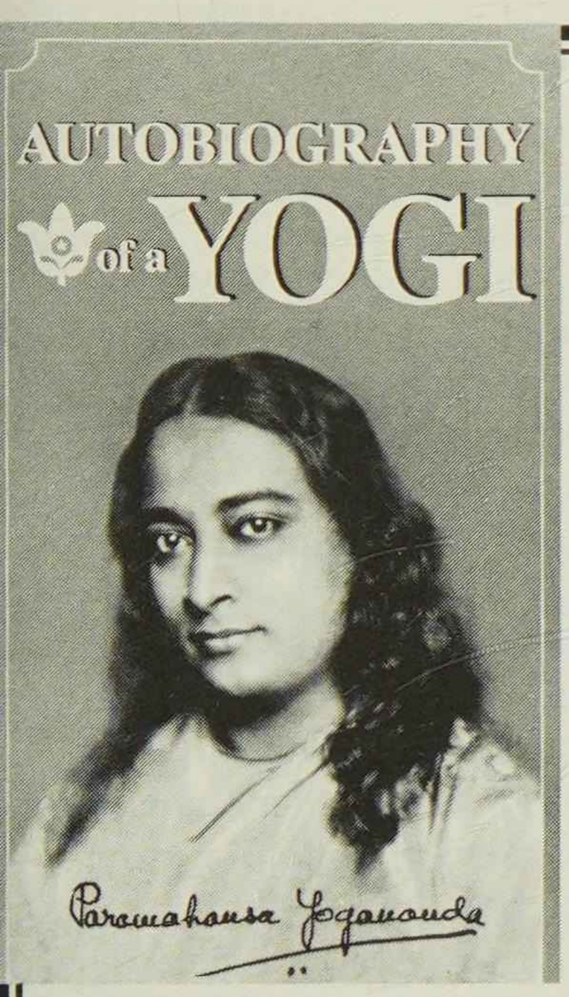
As I continue researching the various ses to which people from every walk of fe have put their dreams, let me invite you o become a co-researcher. If you know of nteresting dream applications in any field, end me what leads you have. If they can e confirmed, and used in my book, I will ratefully credit you as my informant!

In the meantime, why not start asking your own dreams for new ideas? You may not need to solve a scientific or an artistic problem, but perhaps you could use an idea for a term paper or a book or training program you have been working on. Perhaps you need creative inspiration for a decorating or sculpting project; or maybe a different way to approach a difficult relationship would be helpful just now.

If you would like to try to call up a creative dream tonight, write down your request on a piece of paper before you go to sleep and place it beside your bed. Repeat your one-line long request to yourself over and over as you fall asleep. Bring your mind back to this line every time it wanders and you will soon fall asleep because you are no longer allowing your mind to wander to worries about your problem. When you awaken, write down whatever is on your mind without judging its relevance to your request. The idea you have been looking for may just pop into your mind while you are shaving or in the shower, even if you remember no dream at all. Later in the day, review your dream and see if the idea you asked for is there either in literal or symbolic terms.

Good luck, and if you would like, send me an account of your results. We may print a future column devoted to the dream-ideas of our readers.

Dr. Delaney, author of Living Your Dreams *(Harper & Row, 1981), is founding president of the Association for the Study of Dreams and co-director, with Loma Flowers, M.D., of the Delaney and Flowers Dream and Consultation Center (337 Spruce St., San Francisco, Calif. 94118).*



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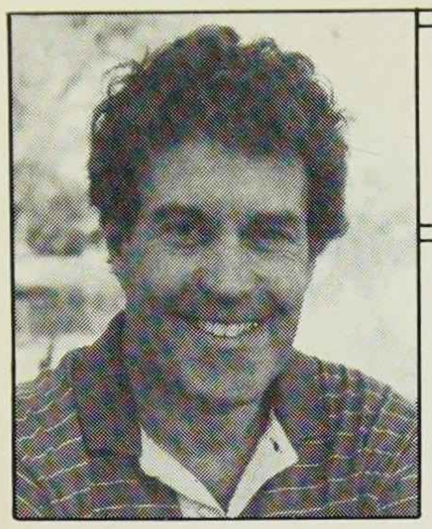
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Notes: On a Spiritual Journey

By Hugh Prather

Growing Old Together

As we have become more youth conscious, the divorce rate has risen. It is no longer uncommon for unions that have lasted half a century to suddenly break up. There are many reasons for this, but the increasing disgust with old age is fundamental. In fairytales the wicked witch was invariably old, but now even the power of wisdom, the respect for experience, is denied the elderly. If we had witches today it would be the young graduate witches versed in the latest advances in magic who would be respected. Old age no longer has a single redeeming value in our society. It, and all that goes with it, is viewed as a curse.

Who would want to be reminded that every day he or she slips deeper into an anathema? And yet, unless there is a growing love to see, that is what each partner reminds the other of. Not verbally of course. And not in the little pretenses of youth retained—the aimless activeness, the drinking habits, a new hair color, perhaps even a youthful, blind embracing of all the latest concepts and beliefs—but in the reflection of inexorable physical change.

The desperate clutching to symptoms of youth makes the mirror that each holds up to the other's aging all the more unforgiving, because the failure to stay young is plainly seen by one's long-time intimate, who cannot be fooled. He or she knows that the other's hair is thinning, the breasts are sagging, the stomach dropping, the memory slipping, the sexual organs becoming unarousable, the digestion demanding an ever higher price for indulgences.

Seen also are the defeats of a lifetime: business failures, inability to achieve the social status wanted, unrealized hopes for the children. So often do the elderly wear defeat that it's almost as if they put it on in the morning. And it is the aging partner who especially looks defeated in the other's eyes because that person's boasts, heard so frequently in earlier years, are now a mockery and every abandoned effort is silently recollected. Bodies fail—this is the law of bodies—and because to our ego a relationship is a union of bodies, we believe relationships also must fail.

Little wonder that the heart slowly turns to stone, appreciation dies, and affections shrink and harden. Before, when your body was young, everything you wore was wonderful. You could do nothing wrong with your hair. Now, all you get from your spouse is an occasional dry kiss on the cheek and a few little courtesies. Now, before going out for the evening, you must ask how you look, and the response never quite reassures. Where did the appreciation go, the little compliments that made one feel confident and good?

Becoming as a Child

Most older couples do not realize how influenced they have been by the values of our time and how absolutely they turn against each other. Instead of being friends and helping one another age happily, they shut off the gestures that are most needed. Perhaps this is why the elderly frequently turn to children with such ardor. A young child will not recoil. They are not afraid to touch old people, to kiss them on the mouth, to say they like their hat, or to ask if their swollen fingers hurt and to discuss it all with them.

Very often small children recognize the priceless gifts that older people have to offer: time and full attention. Most younger adults never give their children absolute time. They talk or play while partly engaged in some other task, or they good-naturedly endure the wasted minutes until they can get to things of greater interest or concern. As they age many people become increasingly aware that one thing the world has plenty of is time. Before, it always seemed to be running out—an illusion created by running people.

If the older couple could take what they have learned and give it to each other, these truly could be "golden years." But each waits for the other to make the first gesture or shuts down if the initial efforts are not honored with sufficient thanks and reciprocity. There *is* an alternative: to start in little ways, quiet and gentle ways, and to yield not to depression and discouragement. Just a little touching, with great sensitivity to what is wanted: a few appreciations shown more warmly, more genuinely; an offer perhaps to take over a task not traditionally your own and then carried out easily, and with the pleasure that comes of helping. Naturally these attempts will feel strained and insincere at first, but kindness is more important than a moment's awkwardness.

The Body's Function

The body is just another way of giving. That is its function—to present the contents of the heart in specific ways that are meaningful to another body. You can do this as effectively through an old body as through a young one. What better time to begin using it in this way now that the limits of its capacity to make you happy are being so honestly seen? Like a telephone, you can utilize the body to give and to receive, but it cannot of itself produce anything of substance, even when it is "full of promise." The time has come to stop thinking of this one limited means as a capacious end. If you long for your dying youth, you are of no use to your partner or to yourself.

If the body is a means of communication, what is it saying to your spouse? Have you let yourself go and in effect are saying, "I don't care what you think"? Isn't it interesting how people will get in shape after a divorce, but while they actually have someone they can't be bothered? Have you stopped caring for your health? If so, your body may communicate mostly misery and complaints. Is your smoking or salt intake going to ravage your partner of his or her

constant companion years before it was necessary?

Are you clinging to the appearance of a younger person's diet? Whom does this fool? Certainly not your body. Why not eat to feel good, to be a little stronger, to have a little more energy—not the fatuous super health so fadish today, but enough to be unpreoccupied, enough that you are in a position to lift your partner's spirits rather than dampen them. For whom do you dress? For whom do you drive? Are you using your body to increase fear or lessen it? You know how hard it is to be old. So bend to help one person, not to hold up the world.

And how do you look upon the body of your partner? The thought that age is wicked and ugly does not have to be believed, no matter how many billboards, bumper stickers, paperbacks, TV ads, magazines, and songs imply otherwise. The notion that an old human is repulsive is wholly groundless, and many artists, especially the masters of earlier eras, clearly did not see age the way we have come to think is obligatory. We are quite arbitrary in applying this perception to humans. Just as old trees and buildings are often revered for their age, the lines of time and experience etched in any elderly person's face can also be seen for exactly what they are rather than as symbols of lost sex appeal, athleticism, and promotability.

In many ways the body itself becomes wiser as the mind that occupies it matures. It is more intelligently sensitive to foods and fears, activities, and stresses, and sends out stronger, less equivocal signals of even little dangers to its health and mental balance. The wisdom is there to be seen, and it is not mental dodgery to behold it in your partner. The question, "How does my partner look compared to others?" can give way to gentle appreciation for what these hands, this face has been through.

You can *love* your partner's wrinkles if you will look at them. The body before you tells you that this person has tried very hard. It is a map of what he or she has been through, and the efforts of a lifetime deserve deep respect, not silly comparisons. Cherish your partner as a priceless possession. Bless every white hair, every degree of stoop, every line, every blemish and bruise. This person truly loves you, and the vessel that contains love is sacred.

Opportunity of a Lifetime

Humans tell themselves little stories about how life is, and especially about how it could be. These, of course, appear in novels, movie and TV dramas, song lyrics, and are implied in many magazine articles and non-fiction books. In a story an author can control events and make an unworkable ideal seem to work. Being separate is the ideal of our time, and in most modern tales life is meaningful and interesting for the protagonists even though they have never committed themselves wholly to anyone. In fact, most of them have never committed themselves to anything, not even their work, and this is made out to be the basis of their secret for a meaningful life—at least meaningful enough to read page after page or watch week after week. These stories often include romance, usually unenduring and based always on external specialness: physical appearance, youth, sex, money, being right, etc.

Occasionally "good" long-term relationships are pictured in which the couple has managed to sustain the honeymoon period indefinitely. Somehow they never grow old and feeble, never go through disturbing personality changes, never have severe sexual problems, never lose what makes them separate and superior beings, and this, rather than a deep inward bond, is the manifest reason they stay together.

The elderly couple have lived a real life. They have tried out achieving many ideals and know that the unworkable does not work. Consequently, they have great potential for perspective. Do not lose this opportunity. You see that love is the only sane idea in the world, and you know what love is not.

Now is the occasion for friendship. Look softly at one another, see the burden, and lightly brush it from your companion's shoulders. There are places only you know how to reach. Be each other's healer and saint. Your hands can still touch, your words can bring comfort, your eyes can smile away the fears. If now you do indeed see the world plainly, then turn and give where your gifts will be stored, where they will they will not be lost. In doing so, each partner will kindle a light the other has known before, and side by side you will bask in the warmth of your giving.

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NEW DEVELOPMENTS IN THE RECONCILIATION OF SCIENCE AND RELIGION

By WILLIS W. HARMAN

The modern world has long assumed a fundamental conflict between science and religion. For a time this conflict appeared as a series of battles over such issues as the age of the Earth, the meaning of the fossil records, evolutionary theory, the Freudian reinterpretation of the human soul, etc. Religion always seemed to lose.

Then as the world moved well into the twentieth century, the conflict subsided, and people tended to live their religious lives apart from whatever they thought science was telling them about the nature of reality. The price paid for this schizophrenia was that neither science nor religion fully satisfied the person's hunger for certainty.

However, now it appears that the resolution of this conflict has a discernible if unexpected form. It is now becoming clear that *whereas there may indeed be conflict between dogmatic, sectarian religion and an equally dogmatic positivistic science, there is no necessary conflict at all between the esoteric "perennial wisdom" of the world's spiritual traditions and a science which has relaxed the positivistic and reductionistic assumptions that characterize much of its history*. This is a more revolutionary development than may be apparent at first thought.

Executive Training with Surprises

On a recent visit to the Pecos River Learning Center near Santa Fe, I got an indication of how basic assumptions are shifting in the practical world of business. Business executives are above all else pragmatic. They are willing to accept whatever works, whether or not the scientists have yet come up with adequate conceptualizations for it. Thus, as they search for new management approaches to adapt to the challenges of

the future, it is not surprising to find them in the vanguard of societal change.

The founder of the Center is an entrepreneur named Larry Wilson, who had earlier founded Wilson Learning Corporation, one of the most successful purveyors to the corporate market of courses in sales, administration, and management. Convinced that the future world of business is so different from the past as to demand a dramatically different kind of executive training, he started this new venture to meet that challenge.

I asked Larry to summarize the core philosophy of his approach. As he explained it to me, the essence of what he is trying to do can be encapsulated in four "learnings." It is especially significant that these learnings are much more representative of some of the more esoteric forms of religion than they are of Western science; in fact, they hardly fit with the latter.

The first has to do with *fear* and *trust*. We all, to varying extents, limit ourselves by our fears—fear of failure, fear of ridicule, fear for our well-being, etc. We don't trust ourselves. We don't even trust our own minds to know what is best for us. We lack trust in others and in the universe, and think that lack of trust is fully justified.

The key lesson here is that fear is a *choice* (albeit an unconscious one). It results from unconscious beliefs that there are things to be feared. Through practicing trust one can "reprogram" the unconscious mind and discover that ultimately there is nothing to fear. (This lesson is not just an intellectual proposition; it must be learned at the experiential level. Among the experiences are physical challenges such as a risky passage over the river on ropes, or the firewalk experience, both of which allow individuals to confront and overcome fear in a highly charged situation.)

The second "learning" is that every person has a deep sense of *purpose*—of being here to achieve some particular destiny. We may be reluctant to admit this publicly, and may even be relatively unaware of it ourselves. However, as we become aware of our own sense of purpose and consciously align our lives with that, we begin to prosper in the truest sense. The best management is based on recognizing that guiding purpose in others, and fostering in the organization a strong and deep sense of purposefulness.

Thirdly, we need to learn to *create a vision*. Holding the vision of a desired goal already sets in motion the factors and forces to actualize that vision. This is the much talked-about power of inner imagery and affirmation to change the unconscious belief system and hence to change, first, our perceptions of the world, but in actuality, the world itself.

The emerging management style seeks to foster commitment to a shared vision of the future, and a high degree of alignment around that vision among members at all levels. Creating the vision is the central thing: Its realization will tend to come about through "coincidences," "lucky breaks," "following hunches," and in ways that feel mysteriously like something more than just chance or following a plan. This is the more true the more the vision is aligned with the deep sense of purpose.

Some ancient, rediscovered wisdom is being put to practical use in modern life.

The fourth learning has to do with *action*, but action with a particular attitude. One learns not to expect the desired goal to be achieved smoothly through rational planning and systematic action. There are likely to result, instead, failures, disappointments, obstacles, opposition, resistance. The attitude to be developed is to treat all these consequences as "welcome feedback from the universe." Such feedback, used in this spirit, will serve to nudge one closer and closer to the path that *will* bring satisfaction. As experience proves that this feedback is indeed forthcoming, trust grows and goals are adjusted to be more in alignment with deep intuitive purpose.

What I want to emphasize about these four "learnings" is that they are really four elements of esoteric understanding, thousands of years old, found in the inner-circle "perennial wisdom" of the world's spiritual traditions. The first is that the universe can be totally trusted, and there is nothing to fear. The second is that the deep intuition, the higher Self, has a role for the particular individual in the evolutionary drama, and in searching the deep mind the person can discover what that role is—in other words, what he/she really most wants.

The third "learning" is the power of inner imagery and affirmation: "Whatever you pray for, believe that you have it and you will" (Mark 11:24). And the fourth is, in a way, how you come to believe in the first—namely, try something, be nonattached to the outcome but learn from it, try again, and so on. In the process, one comes closer and closer to achieving not the goal originally desired, but what the deep Self really wants. "Not my will, but Thy will be done."

For most persons this is surely an unexpected turn of events. With all the faith we have come to have in modern science, we now find that for real wisdom, for effective guidance in the world of practical affairs, a small but widening group of practical people are looking back to ancient knowledge that had long been ignored.

Science's Problem with Consciousness

We have seen that some ancient wisdom seems to have been rediscovered and is being put to practical use in modern life. Why then has this wisdom found no place in the current scientific reality?

The remarkable advances of modern science have been achieved on a foundation set of metaphysical assumptions which include: *positivism*—the assumption that what is real is what is physically measurable; and *reductionism*—the assumption that scientific understanding is to be found in the reducing of phenomena to more elemental events (such as the motion of elementary particles, or the configuration of an electromagnetic field).

Few would question that the positivistic, reductionistic orientation in science has been a useful one, for when the modern worldview began to take shape in Western Europe around the seventeenth century, it involved a revolt of common sense against an authority system that had come to seem repugnant to it. It was a declaration of faith in the senses as opposed to the speculative mind, and in the visible world as opposed to the unseen. For good reason it emphasized the empirical, as a reaction against the authority of Scholasticism, and the reductionist, as a more fruitful kind of explanation than the medieval concepts of ruling spiritual forces.

There were also ample grounds for science separating the objective, which can be viewed by all, from the subjective, which the individual experiences in the privacy of his or her own mind—and good reasons to concentrate on the former. One such reason was that concentrating on the objective accelerated scientific progress; but an equally cogent one was to avoid a territorial clash with the institutions of religion, which viewed the soul and spirit as their special domain.

As Western Europe and North America put increasing emphasis on industrializing

conomic production, they naturally sup-orted research into knowledge that would nprove the abilities to predict and control nd generate new technologies. This trengthened still further the deterministic nd behavioristic tendencies in science.

As great as the confidence in the positiv-stic and behavioristic biases had become y the mid-twentieth century, there was onetheless a feeling on the part of many cientists (as well as non-scientists) that omething important was being left out. After all, the only experience of reality that ve have *directly* is our own conscious wareness.

And so, the puzzling question remains: How to deal with consciousness? It cannot e ignored or explained away.

Nobel laureate Roger Sperry's paper "Changing Priorities" (lead article in the *1981 Annual Review of Neuroscience*) eems to me a most significant watershed oint. He noted a profound development, which he described as follows:

"Current concepts of the mind-brain rela-ion involve a direct break with the long-stablished materialist and behaviorist doc-rine that has dominated neuroscience for many decades. Instead of renouncing or ig-noring consciousness, the new interpretation gives full recognition to the primacy of inner conscious awareness as a causal reality."

This brief statement summarizes the pres-ent crisis in science. How does science ac-commodate to *"the primacy of inner con-cious awareness as a causal reality"*? Or must it?

It is in the light of these decades of *de-nial* of consciousness as causal reality that Roger Sperry's pronouncement comes with such impact. It is similar to the impact of Copernicus' observations after centuries of assuming the firmament to be a spherical shell concentric with, and rotating around, the fixed spherical Earth.

The Possibility of a Complementary Science

One proposed way of accommodating "consciousness as causal reality" is through a complementary body of knowl-edge, like the present science experimental and cumulative (in a broad sense at least), but taking as its particular focus subjective experience, consciousness, unconscious processes, etc. This dualistic approach is implicit in the writings of Roger Sperry, Sir John Eccles, and others. It amounts to a shift in the metaphysical assumptions un-derlying science.

The prevailing metaphysical assumption in modern science, including quantum physics, is that the basic stuff of the uni-verse is matter-energy. We learn about reality from studying the measurable world, and matter-energy is what is measurable. Consciousness emerged out of matter (i.e., the brain) at the end of a long evolutionary process. Whatever can be learned about consciousness must ultimately be recon-ciled with the kind of knowledge we get from studying the physical processes of the brain.

The dualistic approach builds on an alter-nate set of metaphysical assumptions. There are assumed to be two fundamen-tally different kinds of stuff in the universe—matter-energy stuff and mind-spirit stuff. The former is studied with the present tools of science; mind-spirit stuff must be ex-plored in other ways more appropriate to it (e.g., inner, subjective exploration).

Thus there develop, in essence, two complementary kinds of scientific knowl-edge. In areas where these clearly overlap (e.g., the role of the mind in healing; the field of psychic phenomena), complemen-tary understandings ensue from the two kinds of investigation.

How satisfactorily would this approach deal with matters of meaning and values? It's hard to say, of course. My own guess is that although this approach will take us a ways, it will fail to illuminate us with regard to some of the key questions. I think that what really is happening is an even more radical shift.

Maybe Consciousness Comes First!

Besides the positivistic/reductionistic assumptions of modern science and the above-mentioned dualistic assumption, there is a third possible position. This third kind of metaphysical assumption finds the ultimate stuff of the universe to be con-sciousness. Mind or consciousness is pri-mary, and matter-energy arises in some sense out of mind. Individual minds are not separate (although individual brains may seem to be); they connect at some uncon-scious level. The physical world is to the greater mind as a dream image is to the in-dividual mind. Ultimately reality is con-tacted not through the physical senses, but through the deep intuition. Consciousness is not the end-product of material evolu-tion; rather, consciousness was here first!

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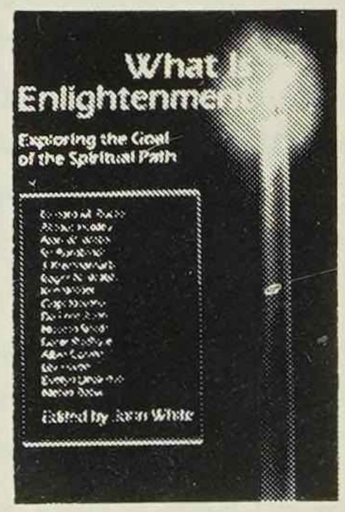
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At first thought the idea that science might be reconstructed on the basis of this third kind of assumption may seem as outrageous a proposition as the heliocentric universe did to many in early seventeenth-century Europe. The idea of matter emerging out of consciousness seems quite foreign to the Western mind; at any rate it would have seemed so a generation ago. (It is not nearly so alien as it was a quarter of a century ago, if we may judge from such indicators as the kinds of books purchased, motion picture themes, meditative practices, participation in esoteric workshops and seminars, etc.)

For the present, this third assumption seems a long way from the picture of the world that emerges out of our various sciences. However, I am guessing that in the long run that is precisely where science will end up.

Emphasizing the "Perennial Wisdom"

Let us not misunderstand. Science has not, is nowhere near, and presumably never will "prove" the inner understanding we are referring to by the term "perennial wisdom." The "perennial wisdom," in turn, is not, and presumably never will be, articulated in a form such that it can be tested in a scientific manner. (It may be, however, exemplified in a life, communicated—partially—in a situation of excellent rapport, and "proved" by living it.)

What would a science based on this third assumption be like? It is no doubt premature to speculate very far, but some characteristics stand out. In contrast to the confidence of the old science that its measurements will eventually inform us about physical reality, this assumption starts from a different point.

The dream analogy, already mentioned briefly, provides a good way to get the "feel" of it. When we dream, there is typically a "story line"—events happen, and there seem to be some sort of causal relationships among them. While we are dreaming, everything in the dream seems real enough. Then we awaken, and recognize that what felt so real was actually a dream. The law of causality is other than it seemed to be when we were asleep. In the dream it may have seemed that one event was the cause of something else, and so on. To the awakened self it is apparent that "I, the dreamer" am cause of the dream—events, interrelationships, and all.

Try to imagine the analogue, however alien an idea it may seem to be at first. In our ordinary state the physical world seems real; various kinds of events take place, and there are apparent causal relationships between them. Some of these relationships are so dependable that we discover "scientific laws" to describe them. (Only rarely does mind seem to intrude in the physical world in such a way that anomalous phenomena occur.)

But suppose one "awakens" from the "dream" of the physical world. It then becomes apparent that the causality law is different than we thought (and were taught): "I, the dreamer" (or "We, the collective dreamer") am the cause of the events and the relationships. The out-of-consciousness, collective/universal mind is creator of the world that the conscious individual mind experiences.

Reality may be contacted not through the physical senses, but through the deep intuition.

This way of looking at reality seems so strange to the Western-educated mind that it is hard to even take it seriously. Observe what it suggests, for example, about the theory of evolution.

According to the generally accepted theory, the present universe began some fifteen billion years ago, with the "Big Bang." Three and a half billion years ago the first life appeared; two tenths of a billion years ago, the first mammals. Through mutations and natural selection, evolution has proceeded to create organisms of increasing complexity. Extremely recently (cosmologically speaking) the human being appeared, experiencing consciousness—a nonmaterial attribute somehow arising out of the material universe.

In sharp contrast, the third metaphysic starts from a totally different assumption: *Consciousness was there all along*. Evolution is pulled in certain preferred directions (e.g., increasing awareness, freedom, complexity) even as it is pushed by "survival of the fittest." Random mutations and natural selection are still in the picture. But at the same time there is room for some sort of teleological guiding force.

Many areas of science would no doubt be as drastically reformulated as evolutionary theory—the relationship between mind and healing, for example, or the understanding of creativity and intuition. On the other hand, most of the physical sciences and much of the biological sciences would remain unchanged.

What Metaphysic Is Correct?

It is futile to seek through research to answer the question "What metaphysic is correct?" Research findings cannot test or "prove" a metaphysic. The basic reason is that *the research methodology itself grows out of a metaphysic*, so the research tends to lead us full circle, back to that metaphysic.

It is my own experience that the longer I live with the third of the above metaphysics, the better it seems to fit. It is in accord with the deepest wisdom of human experience down through the ages; at the same time it does not contradict known scientific knowledge in any irreconcilable way. It feels intuitively right; it does not conflict with personal subjective experiences of conscious awareness, inner freedom, and subjective sense of purpose and meaning in the ways that positivistic science does. It leads to wholesome attitudes and inner peacefulness.

I encounter what seems to be a rapidly increasing number of other people who have come to a similar conclusion. Now, neither this observation nor my own deepening personal conviction proves that our culture is shifting to the third metaphysic. Still less does it "prove" that science is rebasing itself on the third kind of assumption, and that the reconciliation of science with religion is transpiring in precisely that way.

I started out by reporting that I can see a way in which science and religion could come together. That way, we can see now, is for science to reconstitute itself on the basis of the third metaphysical assumption, and for religion to more and more assume the form of the "perennial wisdom." That possibility seems far more likely today than it has at any time in the past. And yet there are contradictory trends as well.

Perhaps all we can say is that the situation will bear watching. Or perhaps—just perhaps—we might want to take a more active role.

Willis Harman, president of the Institute of Noetic Sciences, serves as a senior social scientist at SRI International and is a member of the Board of Regents of the University of California. This article originally appeared in the Institute of Noetic Sciences Newsletter, Spring 1986, and is reprinted here with permission.



New Medicine

By C. Norman Shealy, M.D., Ph.D.

David and Goliath—or PMS?

MS may mean premenstrual syndrome to hysicians, but there's a new meaning in nose familiar letters. The American Medical ssociation recently has been the target of n angry crusade spawned by the youthful eoples' Medical Society (14 East Minor treet, Emmaus, PA 18049). Frankly, I regret, or the sake of us all, that what emerged as n idealistic force that could have had a sigificant positive impact on the changes comng rapidly to patient care has chosen diatribe ver dialogue. Furthermore, in assailing the MA, the PMS reflects a lack of understandng of the wallet issues and the forces prevailng upon the medical system. I suggest you rite to the PMS requesting their literature nd make a judgment for yourself.

The Peoples' Medical Society has grown n its two years to a multi-thousand memership organization. Billed as a non-profit, non-partisan citizens' action organizaon," its stated objective is to be "conerned with health care and the steps that an be taken to revitalize our nation's ealth care system." In a recent cartoon, PMS epicted itself as a small David pitted against he Goliath "U.S. Medical Establishment." Moreover, PMS is currently circulating a petion among its members outlining its intent to e an "effective counterforce to the Amerian Medical Association, whose actions in Vashington, D.C. and in your state capital re threatening your health."

The rage of the Peoples' Medical Society is learly misplaced. For example, PMS mainains that the AMA "fought tooth and nail gainst the establishing of any Medicare sysem at all." In fact, perhaps the AMA was reiss only in its failure to prevent the emerence of the shambles of Medicare that we ow have. Its own proposal was rejected by he politicians who traditionally tend to find scal responsibility distasteful.

While the PMS declares itself "effective, esponsible and non-partisan," in fact it is righteningly ill informed. PMS claims that the AMA has repudiated legislation designed to contain spiralling hospital costs. Further, the PMS chides the AMA for failing to reduce voluntarily spiralling medical costs. Both charges are false and reveal an ignorance on the part of the PMS of medical system functioning. Neither of these cost issues is under the control of physicians or even the AMA. We acknowledge, however, that when one is threatened and frustrated by forces seemingly beyond one's control, a tangible target on which one can vent one's wrath is temporarily more satisfying than trying to define the real culprits. The AMA is, in this situation, the tangible target.

The finding of misplaced wrath gains further credibility when one examines the PMS position on medical malpractice. In its zeal to castigate the AMA and physicians generally, the PMS obfuscates the issues. For patients, the malpractice dilemma has three major factors. No one would deny that malpractice has occurred; the public at some point, by the way, must recognize its more-than-occasional contribution in this regard. The first of the three factors, however, is that claims awards do eventually come out of the public's pocket; they should, therefore, be prudently decided.

The second factor of concern to patients is that insurance companies' malpractice premiums have climbed inexorably over the past ten years as awards and legal fees have also sky-rocketed. The cost of these premiums is inevitably built into the patient's medical charges.

The final factor of grave patient concern is access to medical care of any kind. Many physicians have reacted to the malpractice insurance dilemma by leaving their practices, especially in smaller communities, often leaving medical practice entirely. These are caring physicians, not involved in malpractice proceedings, but feeling very vulnerable, very frustrated. Ironically, physicians these days feel many of the same emotions as the PMS, and for many of the same reasons, primarily that the system seems out of their control!

Perhaps the PMS would do well to review history. The organization predicts that it will deliver to Congress tens of thousands of its petitions vilifying the AMA. This ignores the fact that in virtually every effort the AMA has waged to head off bungling government programs, it has been generously supported by a groundswell of citizens and organizations from all economic levels and career pursuits. In fact, the Peoples' Medical Society is advocating a non-constructive course of action that is totally out of character with the conservationist, health-preserving nature of its parent organization.

The AMA is not without flaws, but certainly a perusal of its publications would indicate that it shares with the Peoples' Medical Society a concern for human health and welfare. Acknowledging this common concern, is it possible that the leadership of the Peoples' Medical Society would encourage a constructive dialogue with the medical community toward responsible change beginning at the local level?

Mud-slinging, after all, squanders precious energy desperately needed to bring about worthwhile change. Perhaps with the AMA and the Peoples' Medical Society working together, the problems extant in our system of medical care could be properly identified and a constructive solution can be undertaken. How about it?

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Looks at Books

THE WAY OF THE PHYSICIAN

By Jacob Needleman
New York, N.Y., Harper and Row, 1985, 187 pp., $15.95

Jacob Needleman's newest book is a continuation of the San Francisco State University philosophy professor's publications inquiring into mankind's spiritual nature and the search for higher knowledge. Taking the form of a series of letters to his childhood physician, Needleman writes about his thoughts and perceptions on the practice of medicine gleaned both from his personal experience and from a series of seminars on human values for physicians that he led at the University of California School of Medicine in San Francisco.

For Needleman, medicine is an exalted profession gone awry with the advent of specialization, technicalization, and computerization, and the only way to save it is for doctors to take up the spiritual search. He believes that the medical mind "requires a harmonic balance of thought, feeling and instinct," but today, with an increasing reliance on the technical advancements of the last several decades, doctors usually "think without feeling or sensing."

Part of Needleman's reverence for the profession is born out of his deep respect for his childhood physician, and his early desire to be a physician himself is well chronicled through a number of anecdotes and stories. In one instance, as a surgical orderly, he was required to take an amputated leg from the operating room to the pathology laboratory. Following orders, he wrapped the leg in newspaper, but being new to the hospital he was unsure of the way, and consequently got on one of the public elevators instead of the service elevator.

Before he knew what was happening, the elevator filled to capacity. At the next floor an obese woman charged from behind him to get out, and the leg bounced from young Needleman's grasp onto the floor. Amid screams and horror, his first reaction was to act as shocked and surprised as everyone else, but as the elevator quickly started to vacate, politely, "with tones appropriate to someone who has dropped a teacup at a dinner party," he apologized and picked up the offending limb and continued along his way. This incident really triggered a crisis in him as he plainly saw the mortality of all humans, and people's fear of facing such dilemmas.

A life of such realizations and spiritual seeking along with his reverence for medicine lead to his basic premise in *The Way of the Physician*, "To be a good doctor, one has first of all to be a good man. And to be a good man, one has to begin by discovering somewhere in oneself the desire for truth and to work at putting that desire above everything else in life, even, at the beginning, above the desire to help one's neighbor." He also quotes from Paracelsus, "The art of medicine is rooted in the heart. If your heart is false, you will also be a false physician; if your heart is just, you will also be a true physician."

While this is all true, somehow Needleman exalts the state of the physician above that of other professions. Thinking that doctors and patients, more than business people, lawyers, and clients, will benefit from the Search, he runs into hot water when he finally meets physically with his doctor, the recipient of these letters. On a trip to Philadelphia he arranged to meet his mentor, now an old man, himself dying. Written in the margin of some of the original letters we see,

"There is nothing sacred about medicine—one dying animal helping other dying animals. Only if a man is a man, then is the practice of medicine sacred, but then so is any other occupation. Either all occupations are sacred or none of them are. . . . I see that Jerry is wrong. There is really nothing unique about the practice of medicine."

Evidently this revelation was quite powerful for the professor. In the closing chapter of the book he does take a wider view, a more generic attitude, in claiming that seeking in itself is honorable, and that in today's world, which he believes has gone downhill, the new cultural hero is The Seeker, one who longs to transform the self, like the Alchemists, from base metal into gold.

While the book's points are well made, Needleman seems to take up too much space and too many words to make the points, and is remarkably narrowminded in his attempts to make out doctors as the fallen angels of our society.

Christopher B. McCluney

Mr. McCluney is a freelance writer living in San Francisco and a contributing book reviewer for New Realities.

BEYOND THE BRAIN: Birth, Death and Transcendence in Psychotherapy

By Stanislav Grof
Albany, N.Y., State University of New York Press, 1985, xvii + 466 pp., $39.50 hardcover; $12.95 paper

Psychiatrist Stanislav Grof is one of our most able and perspicacious explorers in the realms of altered states of consciousness. His early pioneering LSD research and, more recently, the development of what he and his wife, Christina, have termed *holotropic therapy*—an innovative system for inducing powerful altered states without the use of drugs—have led him to challenge the determinism, reductionism, and materialism of the Newtonian-Cartesian worldview. Grof argues that consciousness simply cannot be explained as a shadowy by-product of the highly organized material brain.

Grof contends that his own research provides compelling evidence that consciousness is real independently of physiological processes and confirms the more and more pervasive suspicion that a radically new paradigm must be forged to enable us to understand the vast spectrum of states of consciousness available to us. "The central thesis of this book," he avers, "is that Western science is approaching a paradigm shift of unprecedented proportions, one that will change our concepts of reality and of human nature, bridge the gap between ancient wisdom and modern science, and reconcile the difference between Eastern

piritуality and Western pragmatism."

In a lengthy first chapter, Grof offers a nasterly review of numerous recent theries supporting this thesis. C. G. Jung's oncept of synchronicity, the systems thery of Gregory Bateson, the "bootstrap phiosophy" of Geoffrey Chew, Rupert Shelrake's "formative causation," and Arthur oung's theory of process all converge to upport, in one way or another, the view hat our cosmos cannot be reduced to a omplex mechanism, but is more accurately escribed as an infinite web of interenetrating processes.

Especially significant, thinks Grof, are ome of the speculations based on the field f holography—David Bohm's theory of the olomovement and Karl Pribram's holoraphic model of the brain. Although these vant-garde theories have not yet been synesized into an internally consistent model f reality, they indicate the incompleteness f the Newtonian-Cartesian view and point oward an entirely new way to envision the uman psyche.

In Grof's scheme the psyche does not onsist only of a sensory level and a biographical or psychodynamic one. There are lso perinatal and transpersonal domains argely ignored or denied by most psychitrists and psychologists who operate within the traditional mechanistic paradigm. Exploration of these two levels opens ew doors to an understanding of a variety f emotional disorders and radically alters he psychotherapeutic process. Grof's map f the psyche seeks to integrate "in a comprehensive way the Freudian, Adlerian, Reichian, Rankian, and Jungian perspectives, as well as important aspects of the vork of Ferenczi, Fodor, Peerbolte, Perls, he existential psychologists, and many thers," including insights from esoteric ranspersonal Eastern psychologies.

Much of Grof's analysis of the architecure of emotional disorders is rather techical, but the inherent excitement of the ubject holds the reader's attention. His nalyses of the phases of the birth process nd how these affect later life experiences re lucid and provocative. His use of numerous paintings and drawings illustrating he images and themes of these phases is especially helpful.

Unfortunately, his discussion of the actual echniques of his holonomic integration is rather sketchy. The basic components outlined here are deep breathing, evocative music, and focused body work; in concert they can produce intense experiences akin to those induced by powerful psychedelic drugs such as LSD and can harmonize ordinary and mystical or unitive consciousness, what he calls *hylotropic consciousness* and *holotropic consciousness*.

Beyond the Brain is a stimulating and rewarding book, replete with startling insights and seasoned wisdom. Grof's final chapter on the global political implications of his view is encouraging, providing important clues into the perinatal origins of violence, wars, revolutions, and totalitarian regimes. Of special interest to psychotherapists, psychiatrists, and psychologists, the book will also appeal to the general reader interested in spiritual evolution and the transformation of consciousness.

Fraser Snowden

Mr. Snowden teaches philosophy in Louisiana and reviews books and audiovisual media for a number of national publications.

THE INTUITIVE EDGE: Understanding Intuition and Applying It in Everyday Life

By Philip Goldberg

Los Angeles: Jeremy P. Tarcher, Inc., 1983, 226 pp., $7.95

"If ever an age cried out for intuitive wisdom it is ours." These words set the tone and the intent of Philip Goldberg's book, *The Intuitive Edge*. Even the casual reader will be immediately captivated by the wealth of provocative facts, theories, and hypotheses; the entertaining anecdotes and the pithy quotations drawn from people in the creative arts, science, business, and education. However, for anyone who is seriously intent upon expanding his or her mental horizons, this book can become an instructional handbook, an invaluable guide, and an ever-increasing source of inspiration and support.

The author considers his subject from every angle. Many of the questions that arise have not yet been answered, but that does not stop Goldberg from asking them. He explores definitions and stereotyped notions, the physiological make-up of the brain, and the right brain/left brain controversy. One of the most exciting theories he cites, based on the work of David Bohm, a professor of theoretical physics, is that of the holographic model: "Perhaps we might think of the universe as a vast interference pattern, with every event and every thought contributing to it, like pebbles dropped into a pond. If the analogy holds, each mind would contain within it all the information that ever was in all the universe. We would be, in effect, pieces of an all-pervading holographic plate." Vivekananda, teaching the perennial philosophy, said much the same thing: "All knowledge that the world has ever received, comes from the mind. The infinite library of the universe is our own mind."

The book also describes a variety of techniques to develop and encourage intuition, from corporate brainstorming to Transcendental Meditation. Balancing the theoretical and the practical, the author has included detailed instructions for such projects as an intuition journal, Yoga exercises, deep breathing, recording one's dreams, and setting up support groups; but just reading the book will probably trigger off some type of synchronistic experience. This was certainly true for me. It seemed that simply expressing an interest in the intuitive mind served as an invitation that was rewarded by an immediate response: "Yes, it's true . . . I'm here."

Goldberg sums up the purpose of this book in his closing chapter: "It is hoped that scholars and scientists will step up their efforts to understand the intuitive mind in all its intricacy and depth. . . . But long before we have all the answers, we as parents, educators, policy makers, leaders and citizens can do a great deal to develop our own intuitive faculties and to make the world safe for intuition. If we succeed, intuition will make the world safe for us."

Dori Gombold

Ms. Gombold is a frequent book reviewer for New Realities.

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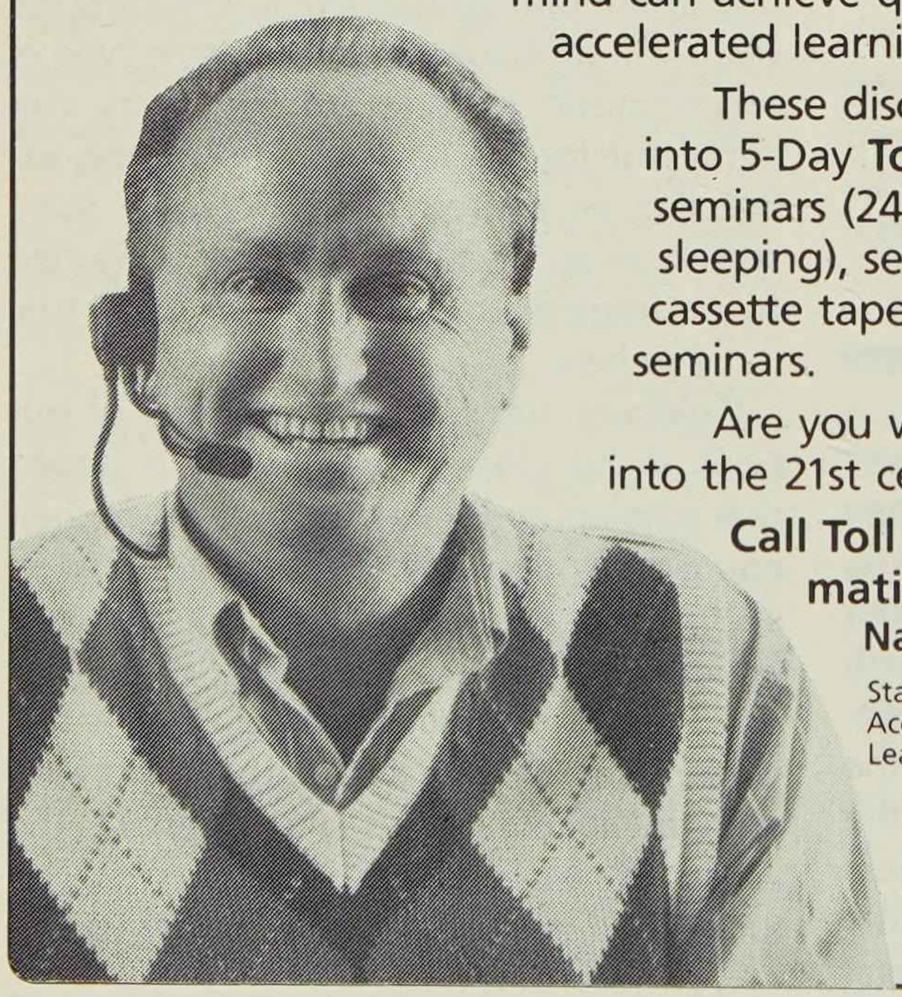
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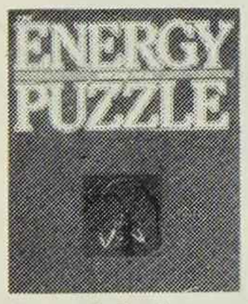
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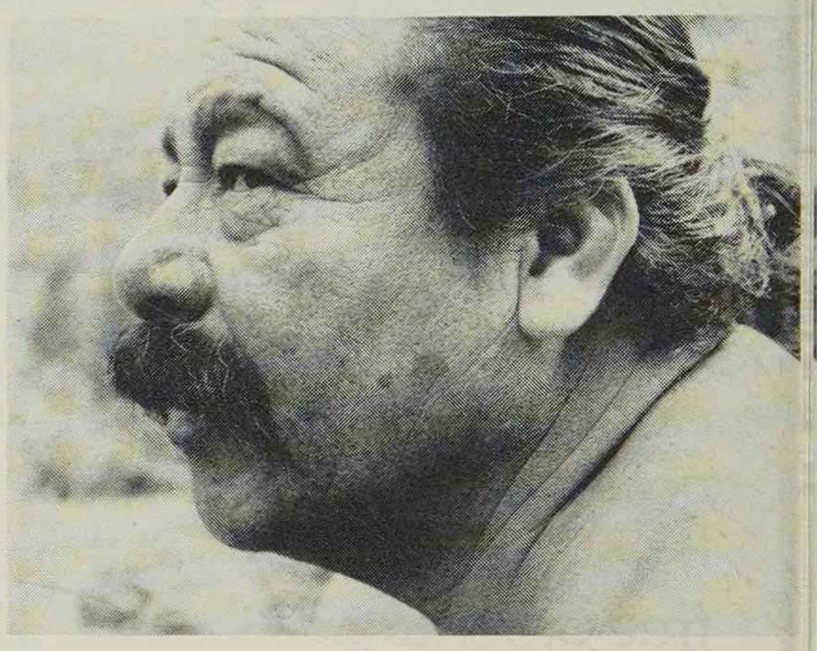
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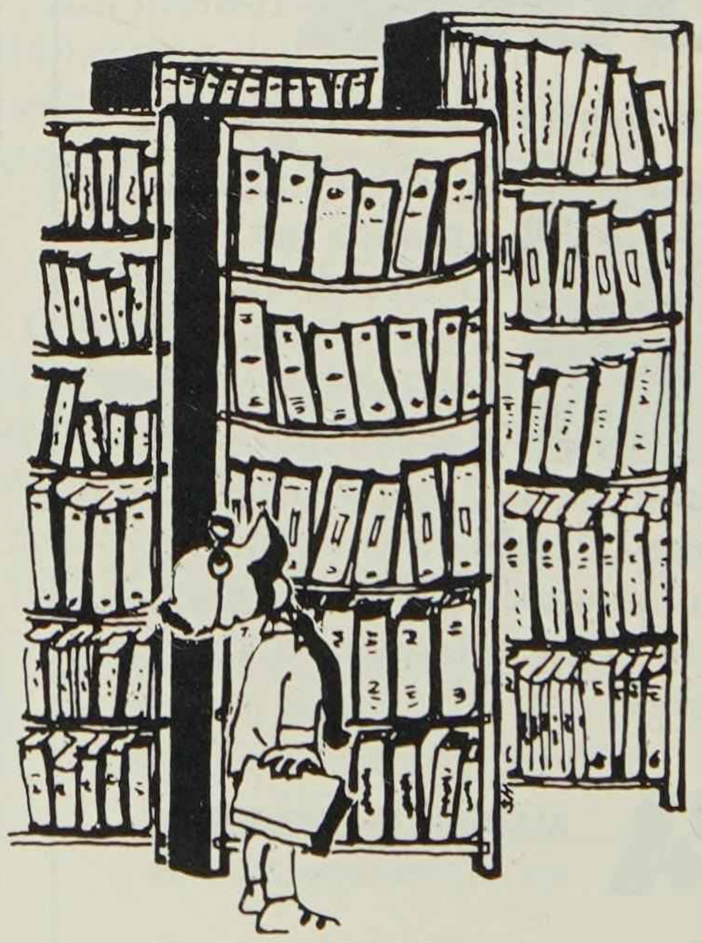
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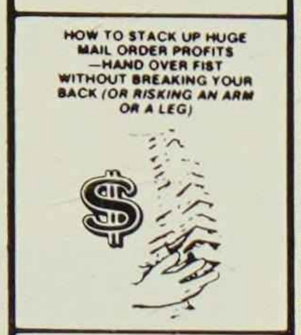
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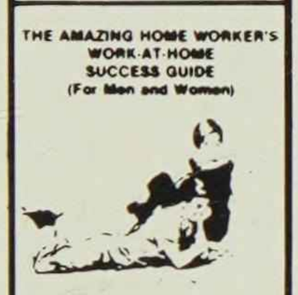
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