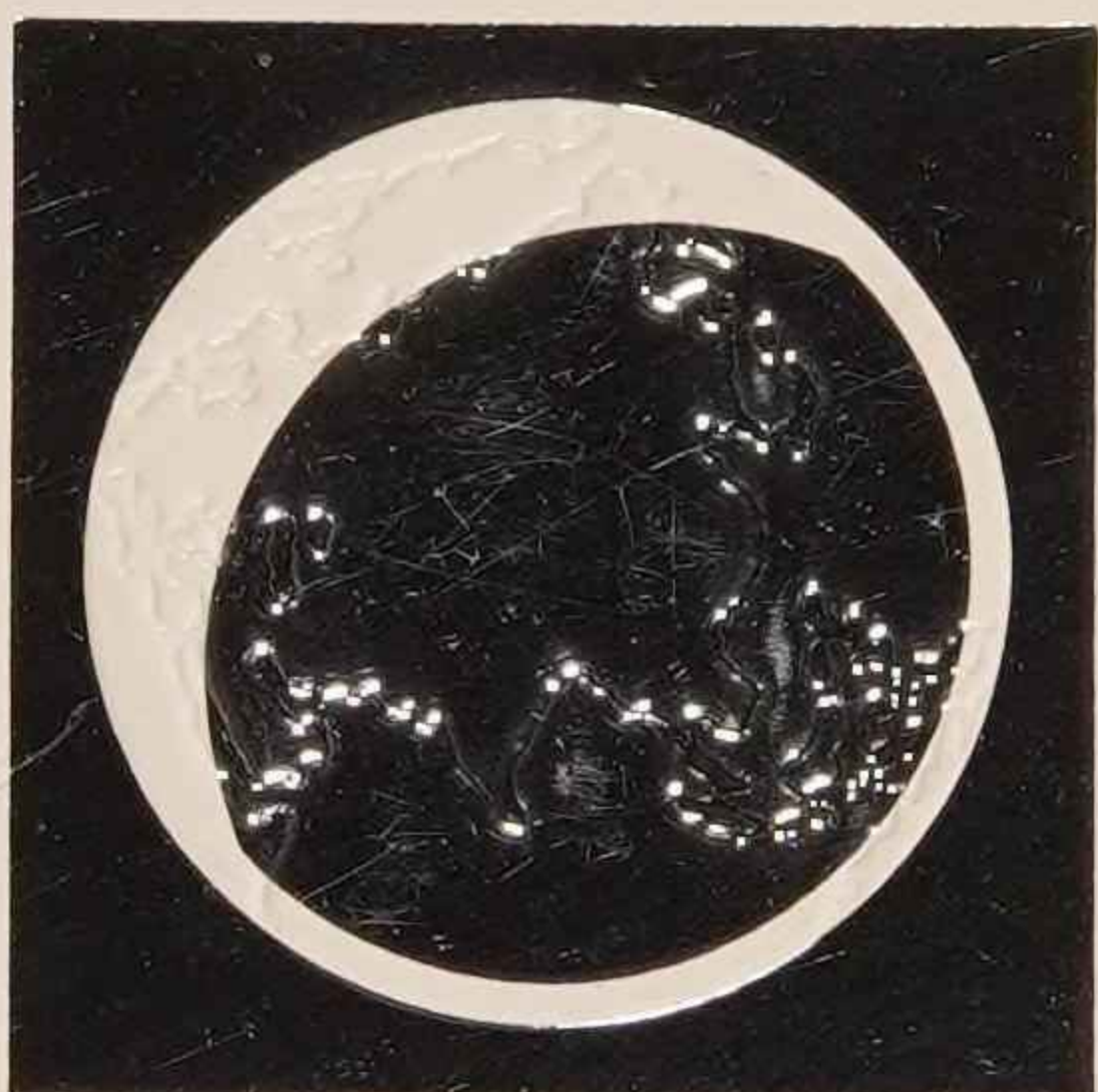
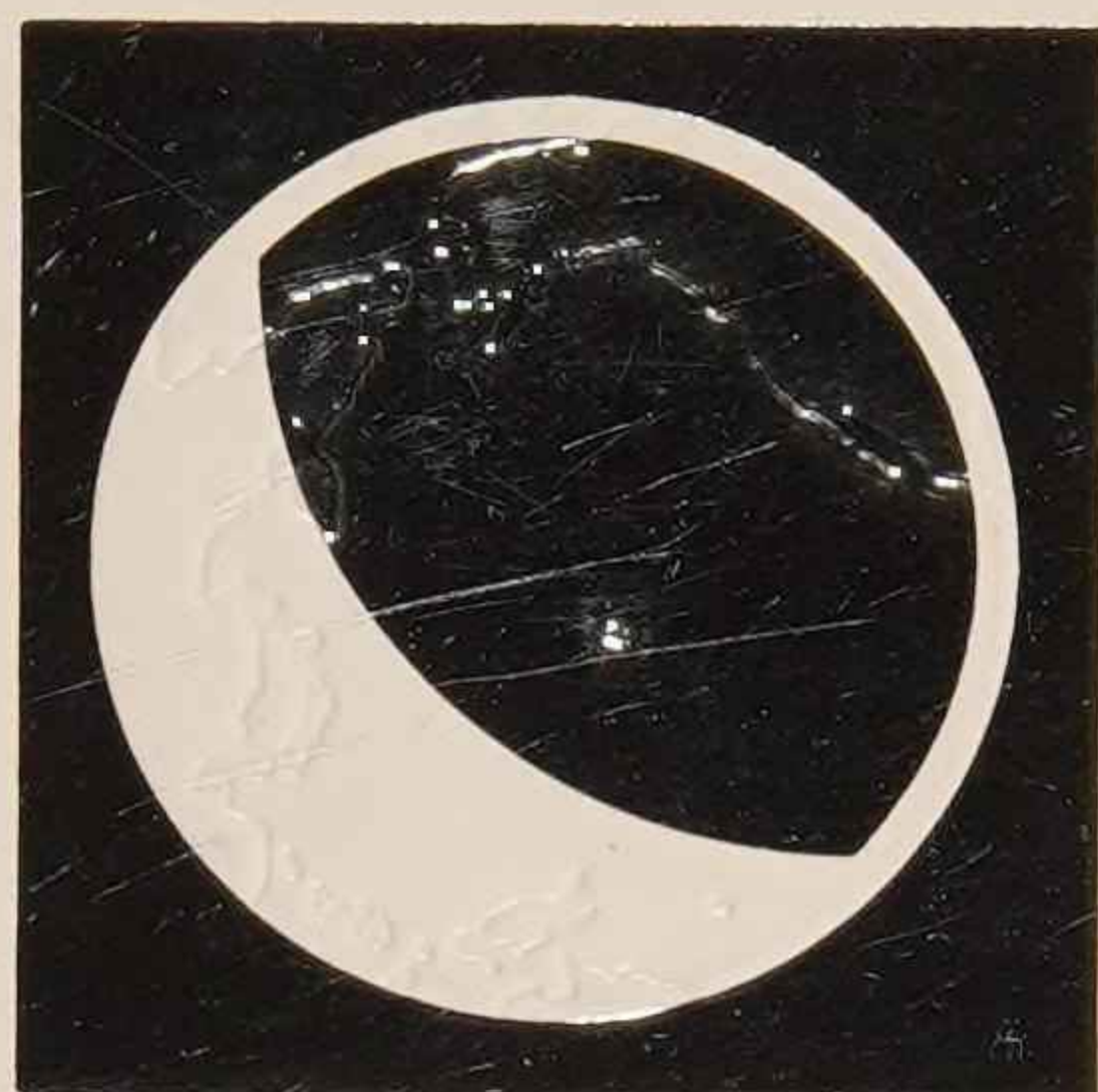


# NOETIC SCIENCES

REVIEW



SUMMER 1987

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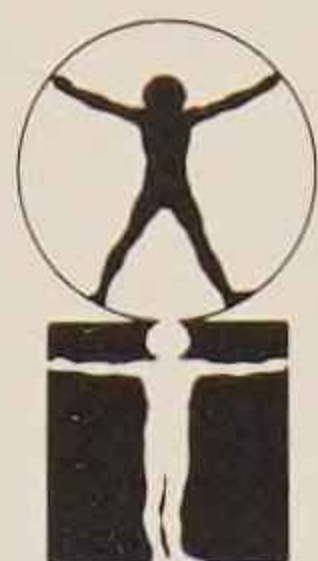
*. . . despite our differences, we're all alike. Beyond identities and desires there is a common core of self—an essential humanity whose nature is peace and whose expression is thought and whose action is unconditional love. When we identify with that inner core, respecting and honoring it in others as well as ourselves, we experience healing in every area of life.*

*—Joan Borysenko*  
Minding the Body, Mending the Mind

# NOETIC SCIENCES REVIEW

Number 3

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**The Institute of Noetic Sciences** was founded in 1973 to support research and education on human consciousness. A tax-exempt, non-profit public foundation, the Institute's purposes are to broaden knowledge of the nature and potentials of mind and consciousness, and to apply that knowledge to the enhancement of the quality of life on the planet.

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## THE COVER

Our cover graphic represents Earth at four points in its orbit, corresponding to the seasonal equinoxes and solstices. Proceeding in a counterclockwise direction, Winter is at the upper right, followed by Spring, Summer and Autumn. Art by Kevin O'Farrell.

# Minding the Body, Mending the Mind

*Editor's note: "There are countless examples of the mind's power over the body," says Joan Borysenko in her new book. "We are only beginning to understand the science behind them and the importance of feeling hopeful and in control."*

*Minding the Body, Mending the Mind takes the reader through the time-tested program of the Mind/Body Clinic in Boston. Exercises are offered, scientific data on their purpose are presented, and anecdotes on their success with others are given. This training is for more than the body's "inner physician". It also speaks to the inner philosopher and, as it helps one change in attitude and grow in understanding, it draws out the strength and resilience needed for balance in the world.*

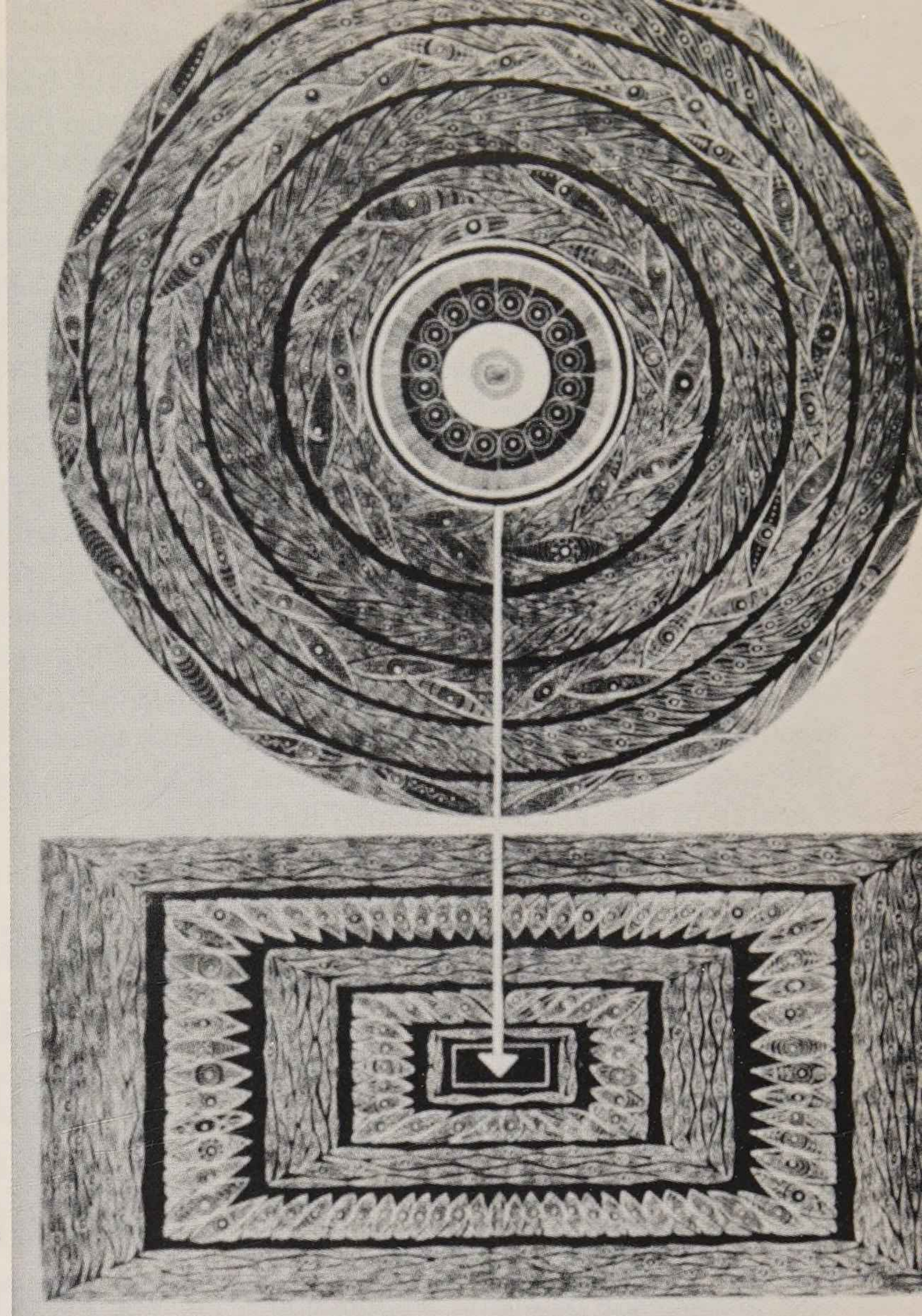
*One of the architects of the new medical synthesis called psychoneuroimmunology, Borysenko is also a cell biologist, a licensed psychologist, and a certified instructor in yoga and meditation.*

by Joan Borysenko

*Several years ago at the Tufts University School of Medicine, I saw an incredible movie demonstrating acupuncture anesthesia. As assistants twirled a few needles, a surgeon incised a patient's chest, cracked the ribs, and removed a lobe of the lung—all while the patient, his head demurely hidden behind a sheet, talked amiably and sipped tea. I was watching with my husband, immunologist Dr. Myrin Borysenko, and we were both astounded by what we saw. I could only shake my head when Myrin asked a colleague of ours from the medical school what he thought. "It's nothing," our colleague said. "Just hypnosis."*

*Until the last few years, scientists often have been in the position of having to deny what they were seeing, simply because the underlying mechanisms were not understood. Science is a search for explanations, a complex structure built of small, measurable units, yet some things that happen to real people in the real world just don't fit inside the well-established categories.*

*An individual with multiple personalities is diabetic in one identity but normal in all the others. A subject under hypnosis raises a very real blister on her skin, even though the "hot iron" the hypnotist says he is touching her with is, in reality, an ordinary pencil. In a clinical test, one-third of women receiving placebos instead of chemotherapy still lose their hair. How can this be?*



Genshehi Tsukagushi

My roots and those of the Mind/Body Clinic are in laboratory research. The effect of mind on immunity is a research interest that I share with my husband, Myrin. The immune system, the body's front line of defense against disease; the cardiovascular system; the brain and nervous system—all have been explored independently. In recent years, however, neuroscientists working with psychologists and immunologists have forged a new scientific discipline with the tongue-twisting name of psychoneuroimmunology, or PNI, a field that explores the body's most subtle interconnections.

Much PNI research centers on a group of hormonal messengers called *neuropeptides*, which are secreted by the brain, by the immune system, and by the nerve cells in various other organs. What scientists have found is that the areas of the brain that control emotion are particularly rich in receptors for these chemicals. At the same time, the brain also has receptor sites for molecules produced by the immune system alone—the lymphokines and interleukins. What we see, then, is a rich and intricate two-way communication system linking the mind, the immune system, and potentially all other systems, a pathway through which our emotions—our hopes and fears—can affect the body's ability to defend itself.

In the 1940s, Swiss physiologist and Nobel laureate Walter Hesse experimented on the cat brain and discovered that

he could produce two diametrically opposed energy states simply by stimulating different areas of the animal's hypothalamus. One state was a kind of "passing gear" for heightened activity; the other was a state of very low energy expenditure characterized by deep rest and relaxation—the bodily equivalent of "neutral".

More recently, Dr. R. Keith Wallace and my colleague Dr. Herbert Benson documented a similar state of profound rest in humans who practiced transcendental meditation. Benson's subsequent studies proved that this state could be elicited through any form of mental concentration that distracted the individual from the usual cares and concerns of the mind. He termed this innate, hypothalamic mechanism the *relaxation response*.

When the relaxation response is called on, heart rate and blood pressure drop. Breathing rate and oxygen consumption decline because of the profound decrease in the need for energy. Brain waves shift from an alert beta-rhythm to a relaxed alpha-rhythm. Blood flow to the muscles decreases, and, instead, blood is sent to the brain and skin, producing a feeling of warmth and rested mental alertness.

Scientists know that the relaxation response evolved as a means of protecting the organism from burnout. Nature also provided the "passing gear" we call the fight-or-flight response. I'm sure you've felt it many times when you were suddenly afraid, when you were sure someone was breaking into the house, or when the plane you were on suddenly dropped as it hit a pocket of air. Before you knew it, you were breathing fast and shallow, your palms were sweaty, and your mouth was dry. The fight-or-flight response means your heart is pounding, your blood pressure is up, your muscles are tense, your pupils are dilated, and your skin is covered with goose bumps.

This integrated response evolved millions of years ago because it ensured that the whole organism would be ready for action at the slightest hint of danger. The response is still with us today, hard wired into the human body's communication systems, even though in our infinitely more complex world, danger can take the form of unpaid bills or boredom in a marriage or some unspo-

ken dread produced entirely by the imagination. Fighting and fleeing are not very useful options against such dangers. Nevertheless, through the fight-or-flight response, anxiety still has access to the pathway that elevates blood pressure, and stress still activates pathways that lead to muscle tension and thereby to numerous aches, pains, and bodily disorders.

Anxiety has still other ways of making us more prone to illness. In laboratory experiments, we've learned that stress, whether acute or chronic, releases a whole array of hormones that provide quick energy. Two of these hormones—adrenalin and cortisol—are also potent inhibitors of the immune system. . . .

*The body  
cannot tell the  
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survival  
and events that  
are present in  
thought alone.*

Why should stress sometimes decrease immunity? Some scientists find an explanation by once again looking back in evolutionary history to the most stressful event in an animal's life—the danger of a bloody attack by a predator. They reason that damaged tissue from a wound could be mistaken by the immune system as foreign cells, resulting in an immunological catastrophe—an immune reaction launched against the self. In anticipation of trauma, then, the stressed immune system takes a temporary dip.

A fascinating psychological twist to this phenomenon came to light in a study of dental students that Myrin and I did in collaboration with Dr. John Jemmott, Dr. David McClelland, Dr. Herbert Benson, and others. We discov-

ered that the stress of examination periods reduced the level of a particular antibody in saliva, an antibody that is part of the first line of defense against colds. Exam time is typically when students are most likely to catch colds, but the more important finding for our work was that the students who in psychological testing showed the greatest need for power were the ones with the greatest drop in antibodies! The exams were much more a threat to them than to students with a more easygoing approach to life.

Other studies at Ohio State Medical School done by Dr. Janice Kiecolt-Glaser and her husband, Dr. Ronald Glaser, showed that exam stress decreased the function of an important type of lymphocyte called the natural killer cell. These cells are responsible for patrolling the body and destroying virus-infected cells as well as cancer cells. Exam stress also caused a precipitous decline in the production of interferon, a molecule that boosts the function of natural killer cells and other types of immune cells.

Disease, however, is rarely a simple matter of isolated cause and effect. While stress and helplessness can depress immune function, clearly we don't get sick each time we're stressed. It's far more reasonable to consider stress as one of the many factors that may tip the balance toward illness.

Each of the mechanisms I've discussed—the hormonal messengers linking the brain and the immune system, the fight-or-flight response, immunosuppression, and the relaxation response—function in bodies subject to three other important determinants of well-being: heredity, environment, and behavior. . . .

The one factor that has links to every determinant of health, other than hard-wired genetic constitution, is, of course, behaviors. We decide about our health habits—whether we exercise, what we eat, whether we smoke or drink. Just as important, our minds have the ability to spin out endless imaginings that are quite real to the body, imaginings that unleash the hormones and neuropeptides that tell the body what to do. Most of us are unable to control even those negative mental fantasies of which we are conscious. Worse still, we're often unaware of what

## A Program of Healing

We've always known that we can literally die of broken hearts and shattered dreams. Laboratory findings are now corroborating that intuitive sense. The most pressing question for us, then, is how to reconnect with hope, faith, and love, and how to use these states for minding the body and mending the mind.

How can we overcome conditioning that often causes us to close down in fear rather than open up in love? At the heart of the process are the techniques—meditation, breath control,

and mindfulness—through which we can reach an internal balance point where the mind becomes still. In the state of stillness, the physiology shifts into the relaxation response. Negative conditioning circuits are derailed, and the mind is open to the formation of more productive habits.

Through our program described in my book, you will learn to reach that balance point, becoming aware of your own limiting mind habits and their effect on your body. You will be able to prevent the automatic, conditioned

responses that lead to stress and physical illness by creating new circuits that activate your own inner healing potential. You will learn the attitudes of stress hardiness—reframing life's stresses as challenges, which is the key to breaking away from helplessness and regaining control of body and mind.

A side effect of this program of healing is a reconnection to the values that are most important in life: an openness to love, an attitude of forgiveness toward ourselves and others, and peace of mind.

is going through our mind. Through the program described in my book, you will learn how the mind works and how to control it in a way that maximizes your health.

### Mind/Body Programming

Every time you miss your exit on the highway because you are daydreaming, then "wake up" to discover yourself miles farther down the road, you are demonstrating the power of the unconscious mind. Once something is learned, we don't have to think about it consciously. The task simply repeats itself as soon as we initiate the program—in this case, by putting the key in the ignition. The rest of driving is second nature because our nervous system has been conditioned—or imprinted—with the driving pattern.

Because of our conditioning, we are all creatures of habit. Most people get anxious before taking an exam partly because they have become habituated to feeling anxious at exam time, whether or not the situation at hand is actually threatening. Once threatened by an exam, a neural connection is established. The next time an exam comes up, the probability is that we'll activate that same conditioned circuit.

Physiological conditioning is a kind of rapid learning that evolved to help us master cause-and-effect situations that might determine survival. We all are familiar with Pavlov's famous experiment. A dog is given meat powder, which naturally makes him salivate. A bell is then rung every time the meat powder is presented. After a

time the dog salivates merely at the sound of the bell. We see the same mechanism operating in ourselves when we're working away contentedly, then glance up at the clock, notice it's lunch time, and suddenly become hungry. . . .

What we've learned from Soviet studies following Pavlov's model is that the immune system itself can be conditioned. In this country Dr. Robert Ader and Dr. Nicholas Cohen at the University of Rochester injected rats with an immunosuppressant drug called cyclophosphamide and at the same time added a new taste—saccharin—to the animals' drinking water. The saccharin acted like Pavlov's bell. After a while the rats were suppressing their immunity at the taste of saccharin alone. . . .

Conditioning is a powerful bridge between mind and body, and a primary focus of our work at the clinic. The reason is that the body cannot tell the difference between events that are actual threats to survival and events that are present in thought alone. The mind spins out endless fantasies of possible disasters past and future. This tendency to escalate a situation into its worst possible conclusion is what I call awfulizing, and it can be a key factor in tipping the balance toward illness or health. Perhaps you're hung up in traffic, sure to be late for an important 9 am meeting. Or it's midnight and your child is still out, or the doctor tells you she wants to repeat a test, or so on in endless variation. The flood of "what ifs" and "if onlys" engages the various human emotions, which can influence virtually all bodily functions.

The way our minds work—the degree to which we awfulize—also depends on previous conditioning. The responses of our parents and other influential role models shape our own reactions to life. Awareness of our conditioning is the first step toward unlearning attitudes that have outlived their usefulness. Such awareness opens our ability to respond to what is happening *now* rather than reacting out of a conditioned history that may be archaic. This is the skill you will learn if you really apply yourself to the techniques outlined in *Minding the Body, Mending the Mind*.

### The Dangers of Helplessness

The acute stresses of life produce temporary physiological responses from which the body recovers. It's the chronic stresses—often caused by conditioned negative attitudes and feelings of helplessness—that are the real challenge to healing. Feeling constantly helpless can upset our endocrine balance, elevating the immunosuppressant hormone cortisol and destroying its natural diurnal rhythm. Chronic helplessness also depletes the brain of the vital neurotransmitter norepinephrine, the chemical in our brains that is necessary for feelings of happiness and contentment. Immunological studies, too, reveal that the inability to feel in control of stress, rather than the stressful event itself, is the most damaging to immunity.

Most of us eventually will feel that life is out of control in some way. Whether we see this as a temporary situation whose resolution will add to

to page 7...

# Freeing the Inner Physician

The first step toward becoming conscious is learning to become aware of the constantly changing landscape of thoughts, feelings, and perceptions that constipate the mind and mask awareness of the inner physician. Lost in the inner dialogue, we are only partly awake, sleepwalking our way through life.

To develop a state of inner awareness, to witness and let go of the old dialogues, you need an observation point. If you went out in a boat to view offshore tides but neglected to put down an anchor, you would soon be carried off to sea. So it is with the mind. Without an anchor to keep the mind in place, it will be carried away by the torrent of thoughts. Your ability to watch what is happening will be lost. The practice of meditation, which calms the body through the relaxation response and fixes the mind through dropping the anchor of attention, is the most important tool of self-healing and self-regulation. . . .

Since all of us have periods of concentration, the state of meditation is actually quite familiar. It occurs whenever we are fully engaged in what we are doing. In all those cases, a shift occurs between what's in the foreground and what's in the background of the mind. Think about how you feel when you are really in the present moment with something. It may be skiing, swimming, reading a good book, making love, planting flowers—anything that holds your attention. Take a minute and remember this feeling. Peaceful, right?

For once, the mind is not reading its list of things that must happen before we can be happy. It's not reciting the list of awful things that could happen to steal our happiness. It has taken a back seat to *just being*. This is the meditative state that elicits the relaxation response. It is peace. . . .

The peaceful state that we're all looking for is present all the time. The problem is that we cannot appreciate it as long as the mind is in turmoil.

Learning to meditate is like learning to do anything. The first requirement is motivation. Without it, there is no energy to make the effort. For most of us, this is no problem. Stress, pain, suffering, no peace of mind—these adverse circumstances become opportunities because they force us to change.

The second requirement is effort. You must practice in order to learn. All the reading in the world isn't worth a week's practice. At a minimum, ten to twenty minutes a day are required to start getting the hang of meditation.

The third requirement is determination. Usually people quit anything when they decide that they'll never be any good at it. Meditation is no exception. Because you are zeroing in on your mind, what you'll notice at first is its turbulence, as well as its moments of peace. If you interpret the turbulence as "I can't do this", your mind has won using one of its favorite tricks. . . .

## The Process of Meditation: A Summary

(See pages 42-46 of *Minding the Body, Mending the Mind*)

1. **Choose a quiet spot** where you will not be disturbed by other people or by the telephone. *Many of us are used to being at the beck and call of the world; this is one time you are not. You must make time for yourself.*

2. **Sit in a comfortable position**, with back straight and arms and legs uncrossed, unless you choose to sit cross-legged on a floor cushion.

3. **Close your eyes.** This makes it easier to concentrate.

4. **Relax your muscles sequentially from head to feet.** This step helps to break the connection between stressful thoughts and a tense body.

Starting with your forehead, become aware of tension as you breathe in. Let go of any obvious tension as you breathe out. Go through the rest of your body in this way, proceeding down through your eyes, jaws, neck, shoulders, arms, hands, chest, upper back, middle back and midriff, lower back, belly, pelvis, buttocks, thighs, calves, and feet. This need only take a minute or two.

5. **Become aware of your breathing, noticing how the breath goes in and out, without trying to control it in any way.** *Let the breath happen by itself.* You may notice that your breathing gets slower and shallower as the meditation progresses. That's due to the physiological effects of the relaxation response, the fact that your body requires less oxygen because your metabolism has slowed down.

6. **Repeat a focus word silently in time to your**

**breathing.** You may have chosen a word or phrase to repeat just on the out breath, or you may have a phrase that is broken up, part on the in breath and part on the out breath.

7. **Don't worry about how you are doing.** Your mind will not stop for more than seconds at a time, if at all, so don't expect it to. Each time you notice that you've drifted into thought, try labeling where you were, for instance, *thinking, thinking* or *anger, anger* or *judging, judging* and then let it go, getting back to the anchor. In this way, you begin to train your mind in awareness—the antidote to denial and mental unconsciousness. The awareness you develop in meditation will begin to carry over into life, affording you much more choice in how you respond and restoring your ability to enjoy life.

8. **Practice at least once a day for ten to twenty minutes.** Remember that practice is indispensable to progress at anything. In meditation your goals are twofold. The session itself is the goal. In the true sense, the process is the product. Your only goal is to sit and do the meditation. Even if it seems that the only thing you're doing is chasing after your mind to tie it down again, remarkably the relaxation response is still most likely occurring. Long before patients think they know "how to do it", they begin to notice that they are generally feeling more peaceful and their symptoms are beginning to improve. The second goal is that, of course, it does get easier and more deeply peaceful after repeated practice.

... from page 5

our store of knowledge and experience or as one more threat demonstrating life's dangers is the most crucial question both for the quality of our life and our physical health.

Our ability to create the conditions of life most dear to us—realizing our hopes and dreams, goals and aspirations—depends on having control both over events that we initiate ourselves and over those that come into our lives unbidden—the seeming stresses, obstacles, and disappointments. Without the conviction that we have some control, we have no way to negotiate the tides of life.

In the early 1970s, psychologist Jay Weiss exposed two rats to the same stress—a mild shock to the tail—in a situation where only one of the rats had control of the stress. A third rat served as a comparison and was not shocked at all. The first rat learned that by rotating a wheel he could turn off the shock, both for himself and for the second rat. In this way both rats got exactly the same amount of stress, but the difference was that one rat could control the situation while the other was helpless. The helpless rats developed ulcers twice as large as those of the rats who had control.

Unpredictability is closely related to uncontrollability. If rats were signaled with a beeping noise for ten seconds before the shock came on, they had much less severe ulcers. Knowing when to anticipate the stress allowed the rats to relax during the “safe” periods, reducing the wear and tear of chronic anxiety, which is really chronic fight-or-flight.

People who feel in control of life can withstand an enormous amount of change and thrive on it. People who feel helpless can hardly cope at all. Almost everyone knows people of both sorts. The truly imperturbable types might be represented by James Bond, because 007 is nothing if not stress hardy. Bombs explode around him as he parachutes into the supervillain's diabolical nuclear reactor, but he calmly combs his hair and picks lint off his navy blazer. On the other hand, there are emotionally fragile male protagonists in Woody Allen films. Insecure and awfulizing relentlessly about how bad things could get, Allen's

characters are prone to develop ulcers when faced with what to order for dessert. The potential hazards of helplessness and emotional repression didn't escape Marshall Brinkman and Woody Allen in their script of *Manhattan*. In it, Allen plays one of his typical retiring males. Diane Keaton, playing his girlfriend, announces that she is leaving Allen for his best friend. When the Allen character looks unperturbed, Keaton becomes agitated, demanding to know why he

doesn't react. He sighs and tells her that he can't express anger. “I grow a tumor instead,” he says. Psychologist Martin Seligman from the University of Pennsylvania points out that our ability to develop control begins in infancy, when the good mother mirrors and responds to the actions of her child. Baby smiles, mother smiles. Baby coos, mother coos. Baby cries with hunger, and mother responds with milk. Through this “dance of development”, the infant learns that it has control, that it can ensure its own survival.

Human infants raised in some institutionalized environments are deprived of this dance of development. They have no control since they are fed on schedule, changed on schedule, and have little interaction with caretakers. Previously happy infants become weepy. After a few months they stop crying and become withdrawn, staring at the wall. At first they ignore people who approach them; later they begin to shriek. They lose weight, often develop insomnia, and are very prone to infections. Many die before they are three years old.

If no control is possible, then helplessness sets in. If your actions and responses don't make any difference, if you have no impact on the world, why bother? The person who has experienced helplessness in one situation is



Yoshitushi Mori

more likely to act helplessly in other situations. He or she has been conditioned.

Seligman contends that we learn to be helpless, and the resultant depressed behavior then feeds on itself. Helplessness is characterized by a decreased motivation to do anything about life's difficulties and by a negative mind-set that makes it hard to appreciate that you did something right when you actually do change the situation. Emotionally there is anxiety as long as you are trying to control an unpredictable situation, then depression and giving up when the situation seems beyond control.

#### Hardiness:

#### Overcoming Helplessness

Life is filled with changes. It's whether we can cope with those changes or not that determines whether we will grow with the situation or be overcome by it, whether we will act helplessly or have hope. Dr. Suzanne Kobasa and her colleagues have studied the difference between these two extremes. In studies of business executives and lawyers, Kobasa first found that those with a great deal of life stress could be protected from physical illness by a combination of three attitudes which together describe the stress-hardy personality. *Commitment* is an attitude

of curiosity and involvement in whatever is happening. Its opposite is alienation—as seen in the children in foundling homes who have withdrawn from the world. The second attitude is *control*, which we have seen is the opposite of helplessness. It is the belief that we can influence events, coupled with the willingness to act on that belief rather than be a victim of circumstances. The third is *challenge*, the belief that life's changes stimulate personal growth instead of threatening the status quo.

The attitudes of hardiness lead to a kind of coping that Kobasa calls transformational. Committed people who believe they are in control and expect situations to be challenging are likely to react to stressful events by *increasing* their interaction with them—exploring, controlling, and learning from them. This attitude transforms the event into something less stressful by placing it in a broader frame of reference that revolves around continued personal growth and understanding.

Persons low in hardiness, those conditioned to be helpless, are likely to engage in what Kobasa calls regressive coping. Like the foundling home infants, regressive copers back away from stress and dwell instead on their own repetitive emotional reactions. Their attitudes are the opposite of hardiness. They are alienated from activities, feel powerless to change things, and are therefore threatened by anything that rocks the boat. These people are the ones who are the most likely to fall ill when stressful events arise.

Harvard psychiatrist Dr. George Vaillant, in a landmark study reported in his book *Adaptation to Life*, showed that mental health is the most important predictor of physical health. He analyzed data collected about the lives and mental and physical health of a group of Harvard alumni over a period of thirty years. He found that men with immature coping styles, similar to regressive coping, became ill four times more often than men with harder styles.

We are now beginning to understand some of the mechanisms underlying the erosion of health by poor coping. We are unraveling the intricate effect of chronic stress on hormones, neuropeptides, and the central nervous system, which in turn can affect every

system of the body, from the immune to the cardiovascular. The effects of stress are buffered by effective coping and also by the love and support of other people. Vaillant found that lonely men often became chronically ill by the time they reached their fifties. It's only through our relations with others that we develop the outlook of hardiness and come to believe in our own capabilities and inner goodness. The lonely baby is in no position to become hardy. The lonely adult may have problems sustaining the attitudes of hardiness.

Several years ago, the small town of Roseto, Pennsylvania, raised considerable interest in the scientific community because of its very low rate of death from coronary heart disease. Epidemiologists began to study the Rosetans, expecting to find low levels of the major risk factors for coronary heart disease: cigarette smoking, fat consumption, a sedentary life-style, and obesity. They got a big surprise. The Rosetans had terrible health habits. They were high in all the risk factors. It turned out that their protective factor was actually the social fabric of the community. The extended family was alive and well. People tended to stay within Roseto, and so there was a great deal of closeness. People knew one another, their family histories, their joys and sorrows. In Roseto there were plenty of people to listen and to lend a hand when needed. Statistics revealed that when people moved out of Roseto, their rate of heart attack rose to the predicted level. Social support, the great stress buffer, turned out to be more important than health habits in predicting heart disease.

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*Joan Borysenko, PhD, is Co-founder and Director of the Mind/Body Clinic at Boston's Beth Israel Hospital and Instructor in Medicine at Harvard Medical School.*

Minding the Body, Mending the Mind (Addison Wesley Publishing Company, 1987) is available from the Institute members' ordering service for \$14.95 (member's price is \$12.70). See page 28 for ordering information.

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## *Using the Breath to Let Go of Pain*

Close your eyes, center yourself with a sigh of relief, and shift to abdominal breathing. As you breathe, let yourself be fully aware of the pain. This may be physical pain or emotional pain like anxiety, guilt, fear, sadness, or depression that settles in your heart, belly, throat, or muscles. *Don't close off.* Open up to the pain. Pain is always moving and changing. At first, as you dare to notice it fully, it may seem more intense. Then it may flicker off and on or change positions. A pain can transform into heat or an electrical feeling, or it can transform into pleasure, since the two sensations are actually close from a neuroanatomical perspective. . . .

Now imagine that you can breathe in and out of the pain just as you can imagine breathing in and out of your belly. Imagine the in breath as loving attention—the opposite of trying to push away. It helps to support your imagination by recalling or imagining a time that you were really loved or loving. As you breathe in, let that feeling of love penetrate the pain. Cradle it as you would a child. Breathe out and use your imagination to support the breaking up and flowing away of the pain. *Breathe and imagine without attachment to the results.* . . .

This attitude of being the loving witness of pain or any other event that is happening in the moment is called mindfulness—the nonjudgmental quality of being in the moment. . . . I guarantee that it will change your experience of pain. For some people, it may diminish the pain markedly and even allow the pain to disappear. For others, it de-escalates the cycle of anxiety—pain caused by the second layer of attitudinal suffering. Don't skip the step of thinking about secondary gain. If pain is getting you attention, and somewhere you think that it's your only way to get attention, your mind will not agree to let go. It will undermine your every attempt to breathe love and mindfulness into your pain.

# Toward an Extended Science

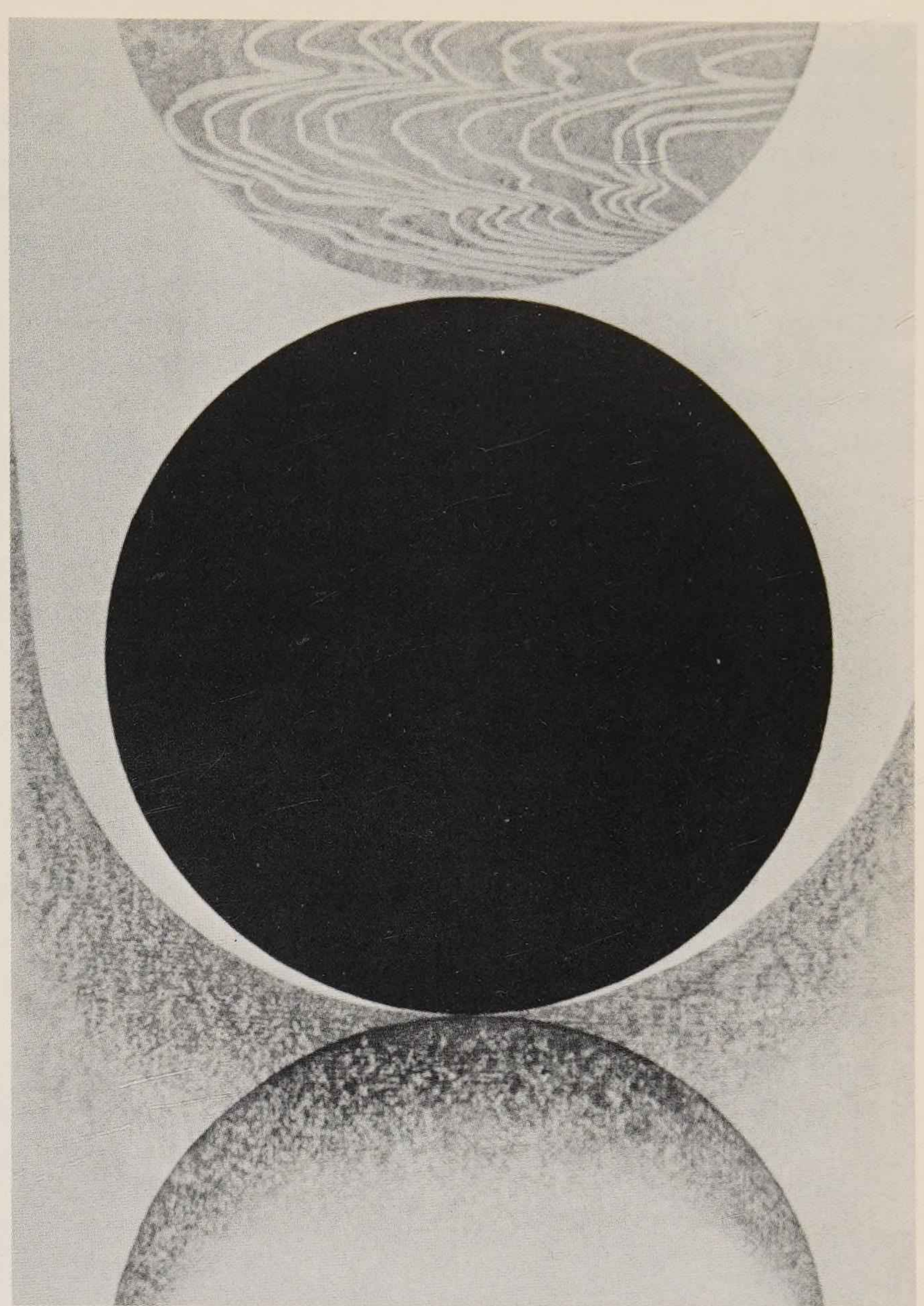
by Willis W. Harman

Throughout the ages, individuals and communities seem repeatedly to have come upon the awe-inspiring creative factors and forces of the human psyche. Time and again, as an outcome of such discoveries, great philosophies and religions have come into being, which for a while profoundly influenced the course of human events. But time and again, also, the knowledge appears to have been lost or become inaccessible, or at best preserved within small, closed esoteric groups. With the vogue of positivistic science in the earlier part of this century, the religious meanings associated with such experiences were rather thoroughly debunked, and serious exploration of the creative unconscious was discouraged.

Recently, however, there has been a resurgence of interest—both in the broader society (in various meditative disciplines, mind-body approaches to health care, arcane studies and religious philosophies) and also in the scientific community, in research on consciousness. Scientists of considerable stature such as neuroscientist Roger Sperry, physicist David Bohm, neurophysiologist Sir John Eccles, and biologist Rupert Sheldrake have argued what would have been rank heresy only a decade or so ago, namely that there are unmeasurable, nonphysical aspects to reality that have to be taken into account scientifically because they are part of human experience—not the experience of the physical senses, but the experience of the deep intuition and of alternative states of consciousness. As William James had written, “No account of the universe in its totality can be final which leaves these data disregarded”.

The question which troubled scientists a half century ago, “Does mind exist?” (since it cannot be measured), seems strangely anachronistic today. The question remains, however, how to study mind in a way compatible with the scientific tradition of open inquiry and public validation of knowledge, and yet not be bound by too narrow and inappropriate a concept of “scientific method”.

As Nobel laureate Roger Sperry put the issue: “Beliefs concerning the ultimate purpose and meaning of life and the accompanying worldview perspectives that mold beliefs of



Reika Iwami

right and wrong are critically dependent, directly or by implication, on concepts regarding the conscious self and the mind-brain relation and the kinds of life goals and cosmic views which these allow. *Directly or indirectly social values depend . . . on whether consciousness is believed to be mortal, immortal, reincarnate, or cosmic . . . localized and brain-bound or essentially universal. . . .*”

## The Bias of Western Science

The observation that Western science is characterized by a certain bias should not be either surprising nor appear as a criticism. For one thing, there is inevitably a partiality in the support pattern. Modern society's institutions tend to give preferential support to research that appears likely to benefit the economy or to bring advances in military or medical technology. In the early stages of science much of the impetus came from the needs of military engineering and celestial navigation.

Another kind of bias arises because of the methodological difficulties in some areas. It was reasonable enough, in the early years of empirical science, to concentrate efforts where the conduct of inquiry seemed a little more straightforward—in mechanics and anatomy, for example, as compared with explorations of the human mind.

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## One Model for an Extended Science

Let us consider one schema for structuring scientific knowledge in a hierarchical way. (Among the foremost contributors to the idea of hierarchical models in science are Karl R. Popper in *The Self and its Brain*, G.N.M. Tyrrell in *Grades of Significance*, Michael Polanyi in *Personal Knowledge*, Ken Wilber in numerous writings, and Arthur Koestler in the proceedings of the 1965 Alpbach Symposium on "Beyond Reductionism".)

Imagine a set of bookshelves, the shelves of which are labeled, upward from the bottom shelf, "Physical Sciences", "Life Sciences", "Human Sciences", and "Spiritual Sciences". The volumes on the "Physical Sciences" shelves deal with the physical sciences, more or less in their present form. In the volumes on the "Life Sciences" shelf we find expositions of the biological and health sciences. Here, however, we encounter holistic concepts like "organism" and teleological concepts like "function" that are foreign to the discussions on the bottom shelf. Discussions of the "Human Sciences" on the third shelf contain even more holistic and abstract concepts like "personal health" and "personality" and "individual purpose". The fourth shelf labeled "Spiritual Sciences" (required if the deep subjective experience of untold mystics, prophets, artists, and poets, down through the ages, is to be honored) deals with the suprapersonal. Here we find discussed still more abstract concepts, perhaps, such as "universal purpose". (The accompanying diagram hints at how the topics of health care and evolution might involve qualitatively different concepts when approached from the four levels.)

It is apparent that an extensive "level-1" science of the physical world already exists. In

## Four Levels of Models and Explanations

Level	Health example	Evolution example
4. Spiritual sciences	Spiritual health; wholeness	Universal purpose
3. Human sciences	Individual biological health	Individual purpose
2. Life sciences	Organ function; illness	System function; natural selection
1. Physical sciences	Metabolism rate; body temperature	Molecular biology; mutation; physical characteristics

the life sciences and psychiatric theory there are fragments of a "level-2" science which repudiates the claims of some molecular biologists that eventually all behavior is explained by the genes. As for "level-3" science, humanistic psychology and sociology are even more fragmentary. At the fourth level we find attempts such as transpersonal psychology and Tibetan Buddhist psychology.

Behavioral conditioning may seem to fit comfortably at level 2, whereas volition, intention, comprehension, and paying attention are level-3 concepts; values and meaning may be thought of in terms of level-4 concepts.

James Lovelock's "Gaia hypothesis" considers the Earth as a self-regulating organism; in its most widely accepted form it is a level-2 concept, but some would attribute consciousness to the planet in a level-4 hypothesis.

In systematic biology, a level-2 science, the quality of connoisseurship becomes important in species recognition. Empathy may be a desirable characteristic of the

scientist at level 3. At level 4 one encounters the problem of a limited number of qualified observers (qualified in terms of their own inner development), and it has been extremely difficult to avoid the pitfalls of dogma and cult.

**Questions asked.** Questions not appropriate at one level of models may nevertheless fit at another. Thus teleological questions, in terms of purpose or goal, have no place in the level of reductionistic science of physical reality. At the next level, however, it is appropriate to ask about the function of the body's immune system, or of elaborate instinctive patterns in animal behavior. At the third level volition may be acceptable as a causal factor, and personality is a meaningful construct; one can inquire into the significance of personal acts and habit patterns. At the suprapersonal or spiritual level questions about "other kinds of consciousness" achieved in meditative states, and guidance of choices by some kind of deep intuition, may be meaningful.

There was furthermore, in those early years, a tacit agreement with the Church that the upstart scientific enterprise would not stray too far into the territory of the soul and of the spirit, since those were the province of ecclesiastical authority.

Thus for practical and political reasons that were quite valid at the time, the scientific enterprise early became characterized by three assumptions which have almost become synonymous with "scientific method":

- The *objectivist* assumption, that there is an objective universe which can be explored by the methods of scientific inquiry, and which can be approximated, progressively more precisely, by quantitative models;
- The *positivist* assumption, that what is scientifically "real" must take as its basic data only that which is physically observable; and
- The *reductionist* assumption, that scientific explanation consists in explaining complex phenomena in terms of more elemental events (such as gas temperature and pressure in terms of the motions of the molecules; human behavior in terms of stimulus and response).

The method developed from these assumptions served well for many purposes. However, it led to a long history of science defending the bulwarks against the persistent reports of phenomena and experiences that "don't fit in"—the spiritual and religious; the exceptionally creative and intuitive; the "miraculous" in healing and regeneration; the paranormal; seemingly teleologically motivated instinctual patterns; etc. These defensive efforts have often seemed to be unfruitful and divisive.

*Suppose, instead, we were to take an approach opposite to that dictated by history; namely to assume the validity of any type of human experience or extraordinary ability which is consistently reported down through the ages, or across cultures, and explore the characteristics of a science that could accommodate all of these.*

As we examine some of the implications of this approach, it begins to look like a far more constructive and unifying way to go.

### Holistic Models and Hierarchical Causes

In contrast with conventional science, such a more comprehensive science will include more emphasis on holistic models and will center around some concept of hierarchically related causes. Let us illustrate this with some simple examples.

It may seem almost obvious that *the whole is qualitatively different from the sum of the parts*. A chemical compound displays qualities quite different from the qualities of any of its separate ingredients. An ecological system has characteristics one would not

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have suspected from simply examining its component organisms. A culture has characteristics that are not simply the sum of the behaviors of the individuals who compose it. The human body is not simply the sum of the organs and tissues that compose it.

Yet that basic principle has implications with regard to causative models which have not been appreciated through the history of science; that lack of appreciation has led to bitter dissents. *If characteristics emerge at higher system levels that are qualitatively different from those at lower levels, then the sciences appropriate to different system levels will be qualitatively different.* The science of cells is qualitatively different from the science of organisms, which in turn differs from the science of ecological systems.

A simple extension of this principle leads to the concept of a hierarchy of complementary and

mutually non-contradictory "explanations" for the same phenomenon. The factors that enter into an explanation at one level of system complexity may be meaningless at another level. Thus at one level of system hierarchy a conscious decision to act may be part of the explanation, whereas at another level we can comprehend only non-volitional, physical forces.

For example, suppose I come down with a cold. At one level of explanation we may say that a virus "causes" the cold. At another level, we might point to an imbalance in the vast ecological community of microorganisms which inhabit the space known as "my body". At yet another explanatory level we may observe that the reason the ecology got out of balance was due to something called "stress"—a psychological response to the environment such that the body malfunctions in response to the "fight or flight" impulse.

These three explanations, all valid in their own way, are at different levels in some sort of hierarchy. Moving from the first to the second to the third, there is a progressive increase in the amount of the universe included in the system under consideration. The causal agents are progressively less physical and more abstract. Note that the abstract causes are not less "scientific" than the others; they merely occur at different levels in the hierarchy.

At a less sophisticated stage of science there was a tendency to consider the level of physical causation to be somehow more "real" than the more abstract levels (positivism). Thus for example there was considerable initial resistance to the idea of psychosomatic illness, or the idea that positive emotions might have a salutary effect on the body's immune system. Furthermore, "scientific explanation" tended to imply interpretation at the level of physical causation (reductionism). Thus teleological causes (explanations involving purpose) were ruled out. A reaction of the arm to an external stimulus could be dealt with scientifically, but an arm movement *for the purpose of reaching a desired object* could not. The need is increasingly apparent to somehow extend science beyond the restrictions of this predilection for the physical level. ➤

## Characteristics of a Hierarchically Structured Science

*Questions asked.* In the past, scientists have tended to insist that teleological questions and value-focused questions are not appropriate to science. Of course, they have always been asked in some areas, such as the health sciences. A question about the function of some part of the body's regulatory system is teleological, and certainly a question about what leads toward health is value-focused.

To those who still ask whether these kinds of questions are appropriate to science, one can reply with the question, "If not science, then what?" There is no other authority in modern society with the prestige of science to ask these important questions.

*Models and metaphors.* It is apparent that the models and metaphors used at one explanatory level may be obviously inappropriate at another. The holistic metaphors appropriate to considering human personality are "nonphysical" and do not appear at the physical level; on the other hand, atomistic explanations of organic processes at the physical level leave out the essence of what is being studied at the higher levels.

It should be noted that there need be no claim to exclusivity in terms of which level is ultimately "real". Physicists led the way in the recognition that reality is too rich to be fully expressed in any model, theory, metaphor, or equation. Wave models do not invalidate particle models, and vice-versa; the two metaphors are *complementary*, not contradictory. Similarly, an explanation of human behavior in terms of the philosophy of life adopted does not contradict, but rather complements, an explanation in terms of repressed desires and conditioned responses.

A scientist may behave professionally as though the physical level describes what is "real". Another scientist (or for that matter, the same one) may lead his/her personal life as though only the suprapersonal level of mind and spirit points to the ultimately real. There is no contradiction involved, and the individual does not become a

schizoid personality for holding both views at the same time. Indeed, a person may be a better scientist for not having to fight so strongly to defend the positivism and reductionism appropriate to the physical level.

Of course there are aberrations to be avoided, arising from adopting too extreme a position. The extreme positivist, reductionist position leads to having to deny the reality of the most immediate experience, such as that of attention and volition. The extreme suprapersonal position can result in a person who is ineffective through not being "grounded".

*Methodology.* The methodology used is that appropriate to a given level, and may be quite different for a different explanatory level. The rigidly con-

## *Many of the scientific controversies of the past disappear when we reframe them. . .*

trolled experiment, and the expectation of strict reliability of experimental results, are appropriate to the physical level and, to a more limited extent, the organismic. Even at these levels there may be intrusions of observer effect which are understandable from higher levels but "anomalous" at the lower.

The idea that the scientific observer can not be "objective" in the sense of isolating himself completely from the phenomena observed applies at all levels to some extent, and particularly at the higher ones. What the scientist perceives is a function of unconscious conditioning and previous suggestions picked up from the environment. Furthermore, as the universe is perceived from the higher levels, the contents and processes of the experimenter's mind can affect the experiment

in ways not understandable from the lower explanatory levels.

These kinds of considerations become especially relevant whenever "consciousness as causal reality" is a significant factor in the phenomena being observed. They suggest that strict interpretations of objectivity and of reliability through replicability are inappropriate in research on subjective experience. But surely, if they are, there must be other criteria something like these which *are* appropriate. Perhaps as the scientific exploration of these areas becomes more mature, something like the Buddhist ideal of "nonattachment" will replace the concept of strict objectivity which, as is well known, no longer seems to fit even the relatively dependable area of the physical sciences. And something like "trustworthiness" (perhaps established on the basis of multiple imperfect tests) may replace strict reliability through replicability.

Consider as an example some of the recent work on multiple personalities. Is it really true that, incredible as it may seem at first thought, the same body may be inhabited by more than one personality? This holistic concept can hardly be explored at all without interacting with the person(s); thus objectivity in any strict sense is inappropriate. However, the ideal of nonattachment to preconceived notions of what can and cannot be is clearly pertinent. Not too long ago, the concept of an alternative personality expressing itself through the same body depended almost entirely on the psychiatrist's impressions. The concept has gained credibility in recent years because of the discovery that when the personality shifts, various measures of bodily functioning (such as fundamental voice characteristics; chemical composition of body fluids; allergic reactions) also change.

One other methodological point is important to note. In carrying out research that involves higher explanatory levels, the observer is not unchanged by his scientific activities. One cannot explore altered states of consciousness without being sensitized and otherwise changed in the process.

It is also the case that a willingness to be transformed is an

essential characteristic of the scientist of the higher explanatory levels. The cultural anthropologist who would see clearly another culture than his own must allow that experience to change him so that the new culture is seen through new eyes, not eyes conditioned by the scientist's own culture. The psychotherapist who would see clearly her client must have worked through her own neuroses which would otherwise warp perception. The scientist who would study at the level we have called "spiritual science" has to be willing to go through the changes that will make him/her a competent observer.

*Data admitted.* It seems clear that the new science will in some way have to deal with subjective reports of deep inner experience. When this has been put forward in the past (for example in introspectionism, phenomenology, gestalt psychology) the idea was rejected by the main body of scientists. Perhaps it will come forward now in more sophisticated form.

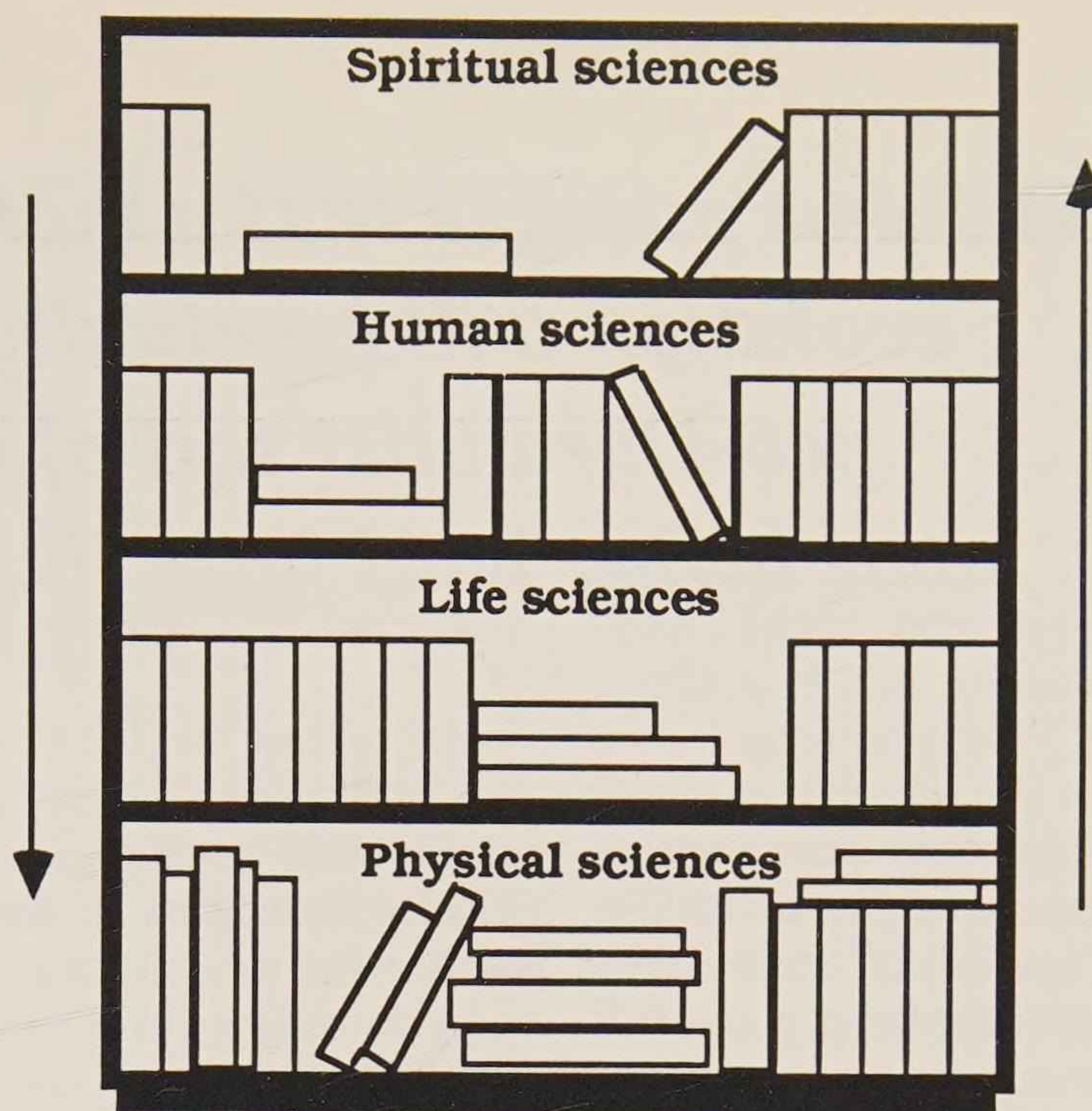
At the level of "physical reality" admissible data is primarily in the form of quantifiable physical observation. At the organism level somewhat more holistic kinds of observations become important, such as instinctive behavior patterns, or the functioning of the digestive system. Self-reports of inner, subjective experience become relevant at the personal level, and essentially comprise the sole source of data at the suprapersonal level.

### "Upward-looking" and "Downward-looking" Explanations

Reductionism has been so characteristic of most science that one almost automatically thinks of scientific explanation in those terms. We understand (scientifically) a phenomenon when we can describe it in terms of more elemental phenomena. Prestige is given to an explanation of behavior of a living organism in terms of responses to external stimuli, biochemical tensions, DNA composition and structure, etc.—in other words, *downward-looking* explanation.

Yet it is clear that scientists also use (often reluctantly) *upward-looking* explanation—explanation in terms of

Downward-looking  
(reductionistic)  
explanations



concepts at a higher level. For example, when the immune system attacks a particular virus it is not understood as just a complex chemical reaction; it can only be really understood in terms of the *function* of the immune system being to protect the organism from harm (a level-2 concept). In regeneration of a lobster claw after amputation, the complex building process can only be understood in terms of some kind of morphogenetic image of the nature of a whole lobster claw. To understand altruistic behavior it is necessary to invoke at least level-3, and possibly level-4, concepts. Teleological explanation (in terms of purpose or goal) is only one form of upward-looking explanation.

It is as though in the accompanying diagram the physical-sciences shelf and the downward-looking arrow have been in boldface throughout most of the history of science. Only in very recent years are we ready to consider seriously the complete knowledge system implied by the rest of the diagram.

At the same time we recognize the validity of both downward-looking and upward-looking explanations, we need to note that the basic hunger for meaning, for making sense out of our lives, which is so characteristic of the human condition, tends to be more satisfied by the upward-looking explanations. They may or may not be more fundamental by some rational argument, but they *feel* more fundamental.

### The Reframing of Unfruitful Controversy

One of the most important results of coming to think about science in this hierarchically structured way is that many of the scientific controversies of the past simply disappear when we reframe them in terms of such levels of explanations. The behaviorist issue is clearly a matter of a certain group of scientists insisting that they will not deal with what is not at the level of physical measurability. The vitalism controversy, to take another example, becomes a matter of recognizing that when dealing with living systems, higher explanatory levels are required than when dealing with most inorganic phenomena. Dualistic approaches amount to considering only two levels, rather than at least four. Miraculous healings, such as those meeting the stringent criteria set by the International Medical Commission at Lourdes, France, may in the end be considered to fit at the suprapersonal level and to not contravene the usefulness of the physical and organismic levels of explanation for many other purposes.

One such perennial controversy has been over interpretation of the phenomena of *morphogenesis*. Morphogenesis, literally the birth of form, is particularly evident in healing, regeneration (restoration of a mutilated organism), and embryonic growth. An extreme form of regeneration is found in some simple animals, like the hydra or planarian, where a tiny fragment of the

*It seems possible that a more adequate theory of evolution will eventually include both the neo-Darwinist sort of mechanism and some higher level force like "universal mind".*

organism can regenerate a complete individual. In embryonic growth, multiplication of a single cell eventually results in the formation of a complete organism, with many diverse cells performing widely differentiated functions. In order to explain the phenomena, the concept has been introduced of a vital force, peculiar to living organisms, that directs form and development. "Vitalism", as this idea has been termed, has in general been very controversial in the scientific community. The term "morphogenetic field" has been used since the 1920s to describe the organizing principle whereby the many cells are guided to combine, with differentiated functions, to produce a living organism of particular form. (The same term was later extended by Rupert Sheldrake to account for complex instinctual behaviors in animals.) But there seems to be no satisfactory way of explaining morphogenesis at the physical level; some higher-level concept appears to be required.

A somewhat similar controversy is present with regard to evolution (complicated by the fact that fundamentalist Christianity and the United States Supreme Court are also in the act). The prevailing neo-Darwinist theory tends to account for the evolution of high-order species through random mutation and natural selection. This, however, leaves many puzzles, not the least of which is that posed by structures (such as the two eyes for binocular vision) which would appear to have no survival value in any intermediate stage, so that it is hard to imagine their evolution taking place in any sort of incremental way—and

equally hard to imagine through a sudden transformational leap. It seems possible that a more adequate theory of the evolutionary process will eventually include both the neo-Darwinist sort of mechanism and some higher-level morphogenetic directing force, something like a universal (or at least planetary) mind.

Particular mention should be made of the principle of parsimony—the idea that a simpler and more aesthetically elegant conceptualization should be preferred to a more elaborate or complex one, when both accommodate the known facts. This principle would seem to have been often misapplied in the past, when it has been used to disallow explanations at the higher levels in favor of straining to reinterpret (or disallow) data to fit the explanation into the physical level.

Explanatory concepts at one level may be very useful in complementing the primary explanations of phenomena at some different level. The conceptualizations at the physical level, for example, may add rich detail to psychosomatic processes where the basic explanation appears to be at a higher level. The highly sophisticated suprapersonal conceptualizations of the Tibetan Buddhist psychologies, on the other hand, may contribute important insights into processes at the personal and organismic levels.

#### **A Concluding Comment**

The importance of the issues raised here can hardly be overestimated. We in modern society give tremendous prestige and power to our official, publicly validated knowledge system, namely science. It is unique in this position;

none of the other coexisting knowledge systems—not any system of philosophy or theology, nor philosophy or theology as a whole—is in a comparable position. Thus the criticality of our science being adequate is unparalleled. *It is impossible to create a well-working society on a knowledge base which is fundamentally inadequate, seriously incomplete, and mistaken in basic assumptions.* Yet that is precisely what the modern world has been trying to do.

If one takes seriously the implication that Western science is an artifact of Western society, based on implicit assumptions compatible with that society's basic reality outlook, it follows that the primary impetus for a fundamental change in its underlying assumptions will come not from scientists, but from the surrounding culture. Indeed, we see much evidence over the past quarter century that such a force may be gathering.

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# Temple Award for Creative Altruism

by Thomas J. Hurley III

"The first step toward a greater output of a better quality of love is an increase in the exceptional apostles of love and the creative geniuses of goodness among us," wrote Harvard sociologist Pitirim Sorokin, who focused the later decades of his life on understanding altruism and its role in transforming society. Founder of the Department of Sociology at Harvard in 1930, Sorokin also founded and directed the Harvard Research Center for Creative Altruism from 1949-1959. The purposes of this center were to study altruistic love and to investigate techniques to foster it in the human universe.

Fostering unselfish creative love is no less important now than it was when Sorokin published his classic *Ways and Powers of Love* in 1954. But just who are the "exceptional apostles of love" and goodness? Should we look for them primarily among well-known public figures who do work that almost anyone would agree is selfless or humanitarian—people like Mother Teresa or, in an earlier day, Albert Schweitzer? Or might they not also live almost inconspicuously among us, ordinary people whose lives are unmarked by any special achievement? Sorokin apparently thought so—he studied "good neighbors" as well as saints in order to understand the altruistic personality.

You can help us identify and honor contemporary exemplars of unselfish love by nominating candidates for a new prize being established by the Institute of Noetic Sciences this year. The Temple Award for Creative Altruism will honor those persons whose lives and work embody the inspirational light of unselfish service motivated by love. The first annual presentation of this award will be made on November 14, 1987, in Washington, DC, at the Institute's Exceptional Abilities Symposium. The \$25,000 cash award, donated by Institute Board Members Paul Temple and Diane Temple, will be distri-

buted evenly among one or more recipients.

With this award, we want to honor people whose lives are imbued with the altruistic spirit. The award is not being given for isolated, individual acts of altruism or self-sacrifice but rather for a consistent pattern of loving service. Additional criteria are now being formulated by our selection committee.

## MEMBERS' NOMINATIONS INVITED

Our preliminary list includes:

- Sustained commitment to altruistic values and activities
- Dedicated and consistent responsiveness to others
- Personal presence marked by maturity, depth, integration and "centeredness"
- Relationships marked by love, compassion and respect
- Capacity or tendency to inspire altruistic values and actions in others, or to awaken others to the deepest dimensions of life and being in which we are all connected
- Demonstrable willingness to extend oneself for the benefit of others
- Consistency between expressed values, beliefs, and goals ("ends") and the way one actually lives, works, and treats others ("means")

Creative altruism expresses itself in many forms, of course; its scope ranges from the simplest acts of generosity toward one other person to work that affects the well-being of all humanity or the Earth. We will thus consider for the Temple Award individuals from all ages and walks of life, not just public figures who command recognition by virtue of their prominence.

People known only in their local communities, or only to particular groups—even "good neighbors" known only to family and friends—are viable candidates for the award. It is to learn more about and to honor this full range of forms in which the altruistic spirit is expressed that we may choose to make several smaller awards to more than one recipient.

We encourage you to nominate candidates for this award. You are also invited to suggest revisions or additions to our list of criteria for candidates. Your input is especially valuable now since this is the first year in which we will be making this award. You can help us define not only whom we should be recognizing but also why we ought to be honoring them at all!

Nominations will be accepted until September 1. A jury composed of friends and affiliates of the Institute will screen nominees and make the final selections. Recipients will be selected by October 1, and the Temple Award ceremony will be Saturday night, November 14.

Several thorny issues arise in establishing a prize of this kind. We have been warned, for example, that awarding this prize might undermine the very qualities for which it is given. According to this argument, drawing attention to a person's selflessness will foster a degree and kind of self-consciousness—maybe even self-importance—that will subvert or distort that selflessness. (Perhaps we should stipulate that candidates be those who are not susceptible to such temptation!) Another concern is that publicity attending the award will draw unwanted attention to the recipient and interfere with his or her ability to live normally and work effectively. Your thoughts on such questions are welcome.

A different kind of issue arises in relation to selecting recipients at all.

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# THE TEMPLE AWARD

## *Institute of Noetic Sciences*

*Those gifted with spiritual genius have always taught that human life is an expression of the divine. They have also taught—and the lives of ordinary people as well as saints bear this out—that one of the most profound expressions of the divine light at the core of our beings is creative altruism, the capacity for unselfish service motivated by love. Each of us, in inspired moments, experiences this directly.*

*The purpose of the Temple Award of the Institute of Noetic Sciences is to honor those persons whose lives and work most clearly radiate this irrepressible light of love in the heart of humanity. The extraordinary commitment of these men and women to creating a world that supports the full realization of human potential is a continual reminder that such a world is possible. Their personal presence inspires hope, commitment and courage among those who know or are influenced by them. Their embodiment of the enormous energies of love and service provide a living model of the highest human attributes. By honoring exceptional altruism, whether found in societal leaders or “good neighbors”, we hope to call attention to what we believe to be the fullest expression of our humanness, thereby reminding us all of the power of love.*

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Were we trying to identify the *most* deserving individuals—the greatest saints or “creative geniuses of goodness” on the planet today—we would be faced with a monumental task of screening and investigation. Fortunately, we are *not* trying to identify the *most* deserving individuals. Rather, we intend to select and honor a few *deserving* individuals as a way of pointing to the functions and significance of creative altruism in both individual lives and society. This modest task is much more manageable, for we believe that altruism is a pervasive feature of the world we inhabit.

Sorokin defined creative altruism as unselfish love motivated by service. Whether we now think of it as an energy, quality, capacity or way of being, we want to focus more attention on its “hidden dimensions” in the world today. By honoring specific individuals—and, by extension, all those whose lives are dedicated to helping others in the spirit of love—we hope to help “reframe” public perception of creative altruism, and to highlight *models* that can inspire and motivate others. Expression of the altruistic spirit is not the province of a select few; it is the birthright of us all.

*Editor's note: In establishing the Temple Award, we have asked for suggestions and advice from numerous members of the Institute's Board, staff and membership. We have also asked selected people to write “concept papers” to help us explore, in more detail, the award's purpose, potential criteria for selecting nominees, and problems or opportunities that might arise in honoring individuals for altruism. The accompanying paper was prepared at our request by Dr. Sherry Rochester and Patricia Hopkins, authors of a forthcoming book tentatively entitled The Feminine Face of God. For it they drew on interviews done during the past year with more than 30 exemplars of feminine spirituality and altruism. The paper represents one perspective on the issues raised by the Temple Award. The criteria and outlook suggested in it, while provocative and inspiring, form but one set of recommendations that we will integrate with other ideas and perspectives in developing the final set of criteria for the award.*

## How to Make a Nomination

Nominations should include the following information:

- Candidate's name, address and telephone number(s)
- Brief description of the candidate's work
- Reasons for making the nomination
- Supporting materials (of modest length)

Please be as concise as possible in describing the nominee's work and your reasons for nominating him or her. Also be sure, however, to provide enough information for us to appreciate this person's character, and, where appropriate, to understand the scope and significance of his or her professional work. Please include your own name, address and telephone number(s) in case we need to contact you in relation to this nomination. If you do not wish to be contacted, let us know that as well. Thank you for your interest in this award and for your efforts in support of our work.

## Selection Committee for the Temple Award

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Williamsburg, MA

Mr. Michael Murphy  
San Rafael, CA

Ms. Diane Temple, co-chair  
Arlington, VA

Dr. Willis Harman  
Stanford, CA

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Oakland, CA

Mr. Russell Schweickart  
Washington, DC

Mr. Ian Watson  
London, England

Ms. Victoria Watson  
London, England

## Proposed Selection Criteria

# Living from One's Ideals, Vision, and Works

by Sherry Rochester and Patricia Hopkins

Webster's International Unabridged Dictionary defines altruism as the “un-calculated consideration of, regard for, or devotion to others”. In the 1950s, Pitirim Sorokin removed the religious and philosophical veils surrounding this word by stating that the practice of altruism and the moral transformation of humanity is “the most important item on today's agenda of history”. He declared that “without a notable increase of what we call creative unselfish love in man and in the universe, all fashionable prescriptions for prevention of wars and for building a new order cannot achieve their purpose”. Can there be anyone of conscience in the world today who doubts the sobering and urgent truth of this statement?

Creative, unselfish love—the core of all great spiritual traditions—would seem to be humankind's most natural and simple birthright. Yet how do we go about identifying those who live out that birthright and express it creatively? Specifically, for the purpose of this concept paper, what criteria can the Institute of

Noetic Sciences use to select appropriate candidates for the Temple Award, an award whose purpose is "to honor those persons whose lives and work most clearly radiate this irrepressible light of love in the heart of humanity"?

One place to begin is by identifying those individuals who *live their ideals* in the process of manifesting their *vision* and their *works*. They serve a larger purpose they may call Love, or God, or Truth. Whatever they choose to call it, the focus of this individual's life is not merely to attain personal well-being and security, but to contribute to the good of others. The meaning in such a person's life is derived from inclusiveness: The well-being of others is not seen as separate from one's self, and the knowledge that this is true is rooted in one's spirituality.

Individuals who truly *live their ideals* have personal qualities that reflect their larger purpose and support their vision and works: a certain presence; a congruence between their words and actions; a willingness to make mistakes and an openness in talking about those mistakes; and a feeling of love and respect in their interpersonal relationships. They inspire others, and their day-to-day lives reveal their values far better than eloquent words.

Another important feature of those guided by a deep sense of purpose is *vision*. Often there is a vision of what is needed for the betterment of our world. The vision in itself is not enough, however. It must be effectively communicated so that others can participate in it; otherwise, it remains simply a dream. A third criterion is *works*: the manifestation of that vision in the world. Anchoring of the vision can take many forms, such as the founding of a social movement, the development of an institution to serve others or further human ideals, or the creation of new art forms for empowering others to live more selfless, loving lives.

While these criteria should help in identifying potential candidates, the ultimate success of the selection process will depend on how the Institute chooses to interpret *living from one's ideals, vision, and works*. Since we have been asked to make recommendations for this process "from

a feminine perspective", we will address what we see as some of the key interpretive issues in each of these areas.

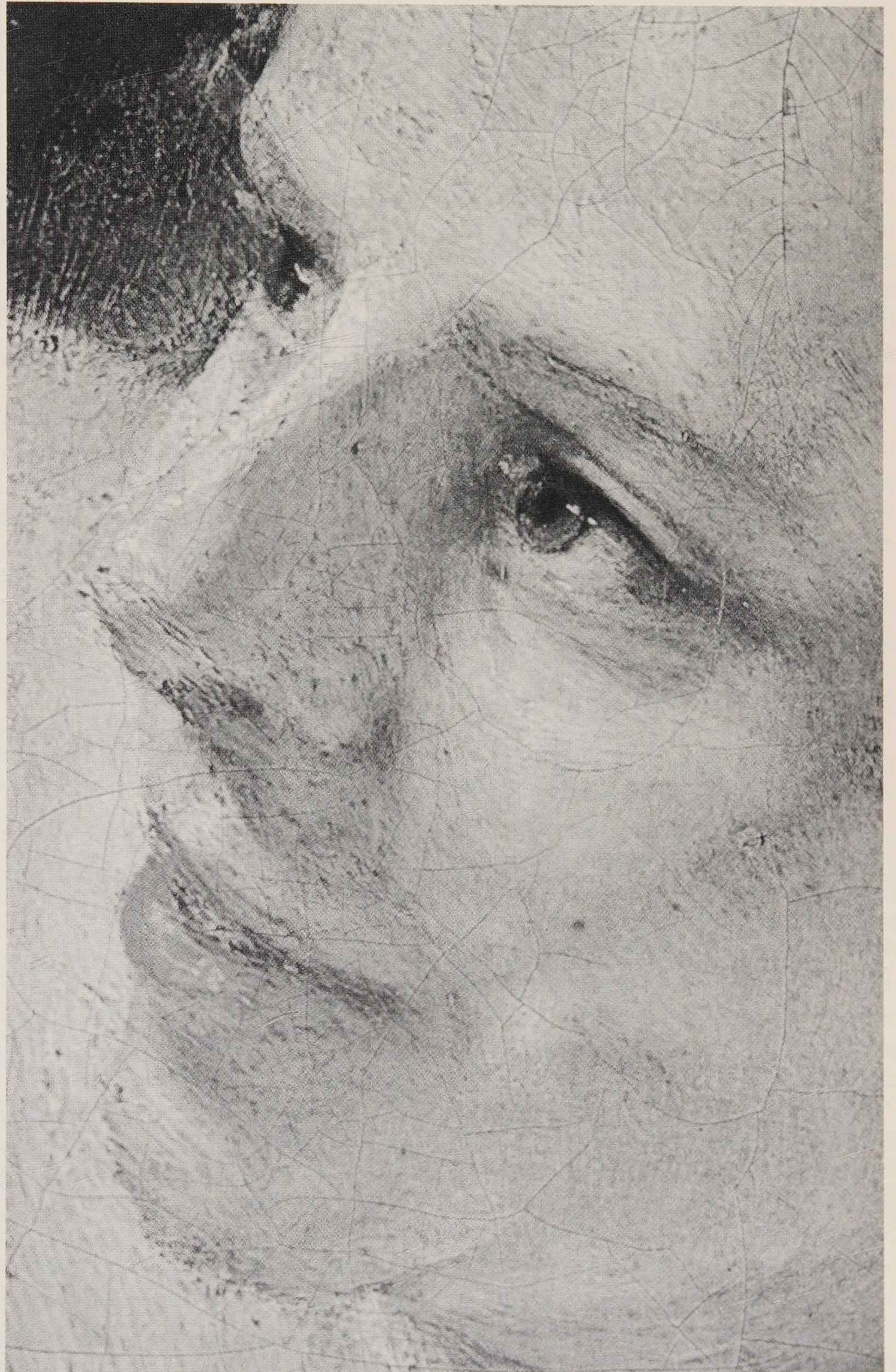
The issues we will be discussing are ones we have had to come to terms with in our study of the development of spiritual maturity in women. We first became aware of these issues in selecting exemplars for our study, and the issues continue to challenge us as our research proceeds. We sincerely hope that by sharing with you some of the more subtle, and, we feel,

"feminine" considerations about what it means to be spiritual and/or altruistic, we will enrich your options for choosing award recipients whose lives demonstrate an extraordinary commitment to the full human possibility.

### Selection Criteria

In the next several pages we examine in detail the criteria we have recommended: *living one's ideals, vision, and works*. We discuss why

Rembrandt



# *Vision—a transformative perspective that brings the intangible qualities of spirit into a form that inspires and moves us.*

each one is important, how it can be interpreted and applied, and, finally, the need for balance among the three.

## **Living One's Ideals**

We feel means and ends cannot be separated in the life of an altruist. For someone who includes the well-being of others in his/her own well-being, means and ends become one. We recommend therefore that the committee selects candidates who will not try to make their ends, however humane or spiritual, justify their means. This is what we mean by "living one's ideals". To make this concept more concrete, we have translated it into four personal qualities that are significant for the Temple Award:

### **1. Integration of personal and public selves; congruence between what is said and what is done.**

We are living in an age when the shadow sides of saintly teachers and great public figures are being exposed with almost daily regularity. The renowned spiritual teacher lectures on the virtues of celibacy while sexually exploiting his students; the public altruist is privately obsessed with accumulating money and securities; the leader of the peace movement frequently flies into rages. When words and actions do not come together, there is a lack of integration and our best possibilities are not modeled. Thus, we believe an integration of public and private selves is a sine qua non for the candidates.

### **2. Candidates should have "presence", not just charismatic charm.**

Although charisma was originally regarded as a spiritual gift, in our times it is used to describe a kind of personal magic which arouses popular enthusiasm. We believe the selection committee should distinguish this kind

of magnetic charm from those qualities of centeredness, depth, and serenity which communicate a real sense of the candidates' spiritual maturity. This is what we mean by "presence". It is of much greater importance than charisma, although we are not overlooking the optimal possibility that a candidate could have both.

### **3. Willingness to talk about mistakes and failures.**

There are two reasons we feel this is significant. First, it is an indicator of several other qualities we would find desirable in a candidate: openness, the capacity for self-examination, and the acknowledgement of one's human vulnerabilities.

Second, the willingness to talk about mistakes and failures makes one real and accessible to others. Since the Institute is looking for an individual who can both embody the principle of altruism and serve as a model, it is essential that others be able to identify with this person as a fellow human being, rather than a larger-than-life ideal.

### **4. Consistent demonstration of love and respect in interpersonal relationships.**

We feel strongly that the nature of the candidates' interpersonal relationships—with family, co-workers and staff—is of utmost importance. As one individual put it recently, "If someone spends his life making speeches and going to meetings while his family is in shambles, I find it hard to take him seriously." So do we.

It is clear that this list of personal qualities is not exhaustive, but we have chosen these four because they stem directly from the belief that means and ends are inseparable. It is also obvious that these qualities will be present in different degrees in the various candidates. It will be up to the selection committee to determine what other qualities should be valued and what is an

appropriate balance of those qualities in each candidate.

## **Vision**

Vision here refers to a transformative perspective that brings the intangible qualities of spirit into a form that inspires and moves us.

What makes a vision transformative? It must have a capacity to bring new or deeper meaning into our lives, to stretch us beyond our personal identity to a greater possibility. This may be done in several ways. The vision may *redefine the outer world*. For example, Carl Sagan's television programs which describe the beauty and mystery of the cosmos and present the dangers of nuclear winter have made the distant stars more real and have revealed to us the previously uncalculated risk of destroying our planet's atmosphere.

Alternatively, a vision may *redefine who we are*, as the humanistic psychology of Abraham Maslow and Carl Rogers has done. Or a transformative vision may offer a *new understanding of our interaction with the rest of life*. Whether that be with other humans, as Martin Buber describes, or with the consciousness of the Earth, as Joanna Macy and Sister Miriam MacGillis suggest, these visions have a potential for radically changing our lives.

We feel that the new visions of Dr. Macy and Sister Miriam are uniquely feminine in that they emphasize relatedness and feeling as valid sources of truth. They describe an interaction with our Earth which is based on caring and protecting—not in the manner of stewards or overseers—but as children of a generous mother who has provided for her family from the beginning of time.

For a vision to be transformative, it must not only give a new or deeper meaning, but that meaning must be accessible. A vision that is profound and paradigm-breaking may nevertheless be uncommunicable to a wider audience.

Teilhard de Chardin's planetary vision, for example, was largely inaccessible in 1925 when he first coined the term "noosphere" to denote the transforming power of mind. For the vision to communicate, its symbols and story must be *understandable* beyond the private meaning system of the visionary. It must be seen as *important*—as having direct implications for people's lives. And it must be *inspiring*, motivating people to bring it into form in their own lives.

Visions which have these features can be assessed separately for accessibility (breadth) and profundity (depth). We can define the vision's "efficacy" as its breadth x depth.

Most of us, it seems, trade off breadth for depth. It is as if we are given eight ounces of water to pour into any glass we like—tall and narrow, or shallow and wide—but the amount of water must stay constant. Vision is like this: It can be deep or broad, but rarely both.

We emphasize this point because preferences differ, and the selection committee may find itself tied up in arguments preferring a candidate who is deep to one who is broad. It is important to recognize that this preference is usually a matter of style and that the value, like the amount of water, may be a constant. Occasionally there will be an exceptional person who moves the whole efficacy issue of depth x breadth into a larger area, having what amounts to "gallons" of water to give away. If such exceptions can be found, they should be honored.

### Works

Works refer to what the candidate brings into the world. It may be a fledgling institution, a work of art, or a social/spiritual movement for large-scale change. Works are relatively easy to see, and appear easy to evaluate. The committee can ask: *What is the magnitude of the accomplishment here?* We would add an essential complementary question: *To what extent are others empowered through this work?*

There are probably as many kinds of empowerment as there are creative initiators, but two distinctions are useful. First, someone with a powerful vision can inspire and empower others to bring that vision alive. In this case,

a *single vision* spawns the work. A second kind of empowerment occurs where someone empowers others to creative visions and new forms. In this case there is a *multiplicity of visions and/or forms* and the empowerer might be regarded as a "hidden leader". Hidden leaders prefer to work in the background, and they rarely propose grand schemes. However, this does not mean they lack a larger vision; rather, their vision is rooted in empowerment.

Maria Rifo is an eighty-year-old Chilean immigrant who is such a hidden leader. In the last few years she has

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initiated a credit union to enable Mexican-Americans to build their own homes, and organized and taught catechism classes in Spanish for children of immigrant farm workers in Northern California. She is constantly busy, counseling young and old on how to do just about anything that requires dealing with bureaucracies. She is barely known outside her community, but within it she is helping Spanish-speaking immigrants come into a sense of their own power, and develop the skills they need to thrive in this society. Her goal, she would say, is to become unnecessary.

A leader may also be "hidden" because he or she recognizes the surpassing value of anonymity in getting things done. For instance, we know two corporate executives who have taken leaves of absence from their management positions to work on an absorbing project. For the last two years they have been meeting privately

with the highest government leaders in the United States, the USSR, and China to encourage them to publicly co-sign a joint peace initiative. Their success in these meetings has been phenomenal. It reminds us of what someone said recently: "If you're willing to give up taking credit, you can do just about anything."

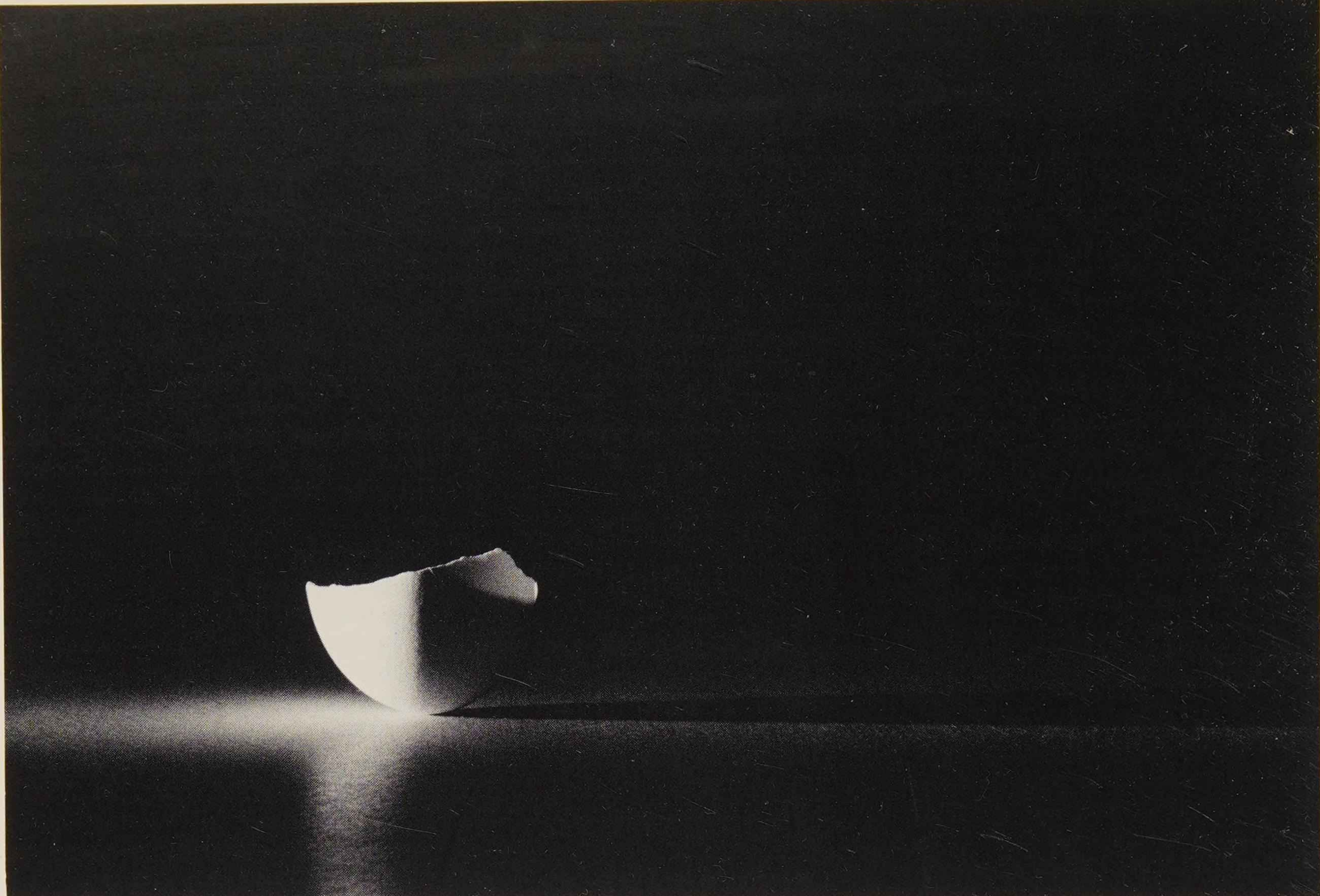
### Balance

At this point, we can say something about balance. It would be possible to select candidates who are admired and respected for two of the three criteria we have described, but are weak in the third. For example, we have met people of great spiritual presence and vision who are unable to bring their vision into form. We have also encountered those who are geniuses at creating form, but do not acknowledge the staff whose work makes the form possible. Finally, we have met successful institution builders who empower others, but are anxious and unhappy themselves. They are being driven, rather than nourished, by their sense of purpose, so they are unable to live privately what they have created in public.

These examples suggest just how out-of-balance one can be, and still make a contribution. We would not, however, like to have someone so out-of-balance honored as an exemplar of creative altruism. Therefore, we recommend that the selection committee seriously assess the balance of strengths and weaknesses in a candidate, and use that balance as a fourth selection criterion.

### Summary

When honors are given for altruistic work, the tendency is to dwell on magnitude of accomplishment and breadth of vision. Often the candidate's charisma is present as an unspoken third. We think these are necessary considerations, but not sufficient for the purposes of the Temple Award and the Institute. Instead of charisma, we urge you to look for presence and humane relationships; in place of accomplishment alone, search for empowerment; and rather than a vision that is broad or deep, hold out for one that moves into a whole new realm of efficacy. □



David L. Smith

*If one can flow with change now, then at the big moment of change called death, one can let go naturally. It is very simple because the Truth is simple, and change is the Truth, or true nature of this world.*

## Survival of Consciousness: A Tibetan Buddhist Perspective

*Editor's note: The accompanying article was adapted from a talk delivered by Tibetan Lama Sogyal Rinpoche at the Symposium on Consciousness and Survival, co-sponsored by the Institute of Noetic Sciences. Rinpoche was one of a panel of eleven scholars and scientists who were asked to apply insights from their research findings on mind/body relationships to the question: Does individual consciousness survive bodily death?*

*Not surprisingly, keynote presentations and ensuing discussions reflected a rich diversity of responses—ranging from the assertion that the question is meaningless to begin with, to Rinpoche's observation that in Buddhism survival is taken as given, the concern being rather with the quality of consciousness that survives after leaving the body. Proceedings from the Symposium are now available from the Institute. See page 25 for more information.*

What I would like to share with you is based on Tibetan Buddhist teachings, particularly *The Tibetan Book of the Dead*. This is knowledge of how to deal with death and dying. I hope it will help in preparing for our own deaths, helping dying persons, and also aiding people who are already dead, but who are not beyond reach of help. But at the same time I would like to say that to really equip oneself fully in this particular way requires a lifetime of dedication and training in the Buddhist point of view. One must have a certain understanding of one's own mind so that when a person is dying, the true nature of the mind is manifested in its fullest force. For one to prepare in this way for death or to help someone else who is dying, that person generally needs seven years or more of training in the understanding of the mind. Even so, I present briefly the fundamental attitude that is necessary in order to help the dying.

First, I would like to comment on the research and work that is being done in this country on death and dying. From my point of view there is something lacking, even in the marvelous work of Elisabeth Kubler-Ross and others like her. They rely only on the reports of people who have died and come back. I think it would be very helpful if there were more research into the wisdom of other cultures which are more deeply rooted and more ancient. The experiences of these people who have died clinically for a few minutes are only the first experiences that occur at death. These initial experiences cannot reveal the nature of the many other experiences that follow. So, one cannot jump to conclusions and assume that the entire death process is revealed in the few minutes these people have lived through.

The most crucial attitude toward death is acceptance. When death is not accepted, there is fear and panic. That is why Buddhist teachings stress the development of mindfulness and recognition of impermanence and death. *Everything that is seen, everything that appears in life is constantly changing or dying. If one can understand the aspect of change and flow with it, then there is less pain and suffering. On the other hand, if one tries to freeze this process by wanting things to be solid and to be always as they are now, when they break or separate there is tremendous pain, disappointment, and shock. The first thing one is taught in Buddhism is to see that the nature of life is change.*

The great Tibetan yogi Milarepa said that because he feared death and impermanence, he retreated into the mountains. There he meditated upon impermanence and death. Upon learning to accept them, he was able to come back into the world and start living again.

Death cannot be prepared for as if it were a moment that is somehow separate from the rest of life. Rather, it is prepared for from now onward by accepting the change that constantly occurs. If

one can flow with change now, then at the big moment of change called death, one can let go naturally. It is very simple because the Truth is simple, and change is the Truth, or true nature of this world.

However, if the changing nature of life is not understood, then one pretends that everything will be all right and will remain the same. That cover-up thinking, which is done again and again, creates an insensitivity to change and even to death. This is one of the reasons that this generation has institutionalized death in hospitals. So many deaths are seen happening on television that one is no longer moved by it. It seems that

*Until we reach a deeper perspective on the nature of death, and a new respect for its life-enhancing qualities, we will never be able either to properly care for the dying or personally understand and experience the meaning of life.*

death only happens to other people. In fact, this is like the logic with which people hope to win lotteries! You think that you are the lucky one. But when death comes, you are unprepared. There is no way to know with certainty how or when death will occur. For this reason the holy places in Tibet contain prayers that say, "May my death be peaceful. May my death not be traumatic. May my death be clear to me so that it becomes an opportunity for liberation."

#### **Luminosity of Inherent Mind**

In order for death to be clear in that way, it must be understood that the mind has two levels. First, there is the inherent Mind, the awareness when our mind is truly clear—the deep Mind, which is like the sun, brilliant and shining. That is the Buddha-Mind. On that level our individual mind and the

Buddha-Mind are one. Then, on the surface, there is the cloudy mind, the thinking mind, which is flickering, jumping, and confused. It is because this confused mind covers the sun of our original Buddha-Mind that we are stuck and not free. In order to recognize the inherent wisdom of the Buddha-Mind, the clouds of confusion and thinking must be removed. All the teachings are aimed at trying to remove the cloud of confusion that covers the sun of our inherent Buddha-Nature. Once these clouds are removed through spiritual practice, our true Mind can spontaneously manifest. The way of making this cloud disappear is by letting our grasping and confusion go.

Each of us has surely experienced a moment of life when we are able to let go a little bit, when we are calmer and in touch with a sense of a kind of spaciousness or tranquility. In that state the mind becomes clear, sharp, and direct. It is as though there is a crack in the cloudy sky, and the sun of our inherent Buddha-Mind comes out. In that moment there is a feeling of oneness and knowingness. There is also a vision of tremendous light.

That kind of mystical or spiritual experience comes very directly and vividly at the moment of death. Sometimes it comes so strongly that this light or sun of true Mind almost blinds us. We may faint or go unconscious at that moment, and as a result we withdraw. We don't let ourselves go and recognize the inherent Buddha-Nature of our own minds. We do not gain liberation.

You see, when you are dying, you are leaving your gross body and your world behind, but most importantly you have to leave behind your assumptions about the world that are in your head. But this letting go is not easy.

My teacher summed up this wisdom in one line: "At the moment of death, leave behind both your attachment and your aversion." The most important thing is to keep your mind pure without any grasping and to direct the mind into its inherent luminosity. This luminos-

At the moment of death, friends and relatives must release a dying person. When loved ones communicate deeply, there is a feeling of oneness—there is no separation. The dying person feels that he or she can go. A person can hold on and not die for many days if you do not give permission for them to go. This can be very traumatic. For the dying person the most important thing is to keep the mind clear and pure and not to think of those left behind.

In Sikkim in the early sixties, there was an old nun who had been practicing spirituality all her life. She became ill

and could tell that she would die soon. She started packing her things up and simplifying her life. Then one morning my aunt, who is also a very great teacher, checked the old nun's pulse and saw the signs of the elements dissolving. She immediately called an old man in our family, who was also a great teacher.

It was about nine o'clock in the morning. He came into the room and told the nun, "I think it is time for you to go. You must see what your teachers have taught you to see. This is the time to put your visualizations into

practice. Whichever wisdom of the Buddha you can relate to, unite your mind with that and don't think about us here behind. It is OK. I am going shopping; when I come back, perhaps I won't see you, so goodbye."

He did this with a smile and the nun also laughed. That kind of confident humor is important. Also, in that moment we cannot give the dying person new teaching. Whatever one believes in most is what should be affirmed. If a person believes in a particular form or image of God, that is the form that will comfort them after death.

ity or light is our experience of the emptiness of the Buddha Mind. When that luminosity appears, you can relate to that light directly with your inherent intelligence; then there is freedom. If that does not happen, you become lost in confusion. Then after the luminosity experience you wake up from the light and begin to relive the past experiences that were strongest in life. This return to the past creates rebirth, which is simply a continuation of our habits and tendencies. If you can cut away the force of these habits at the moment of seeing the luminosity and let go, you are free. But if you do not let go and rather dwell in your past, you will be reborn.

From the accounts of many Tibetans who have died and come back, we have learned how this process continues. After the experience of luminosity, if you fail to recognize it as your own true Mind, you faint or lose consciousness. Then when you wake up, you begin to feel like you are being blown everywhere. You cannot stay in one place. You are blown by the wind to all of the places you have been in life. It is said that you go to a place even if you only spit there once.

At this time your consciousness is so clear that you can read other people's minds. You become clairvoyant. This is a stage where the deceased's relatives as well as friends can help or harm a lot because the dead person can know their minds. If the relatives are

fighting over the goods left behind, that can make the deceased one lose faith in them and turn vengeful. This can result in the dead remaining associated with the gross realm as a ghost. It is also possible that if a priest or someone else doing a service for the deceased is not sincere, then that person may lose faith in the teaching.

#### Helping the Dying

If you wish to be helpful to those who are dying or have recently died, the most important thing is to tell the truth. The person must be told that he or she is dying. If you don't tell them, there is much confusion. After dying, the person may not know that he or she has in fact died. Also, you must refrain from pleading for them not to go. This would make the person more and more attached. If you are a friend, you should be there in a strong and clear way. The person dying is feeling very insecure because their whole world is falling apart. The absence of strength in the face of another's death is a reflection of our own personal anxiety. To beg the dying person to stay in life is not in their best interest at all.

If you are there with the dying person, you can call all the power of all the Masters and the Buddhas and help the person. They should also ask the Buddhas to help them go freely and well. It is very

simple. Buddhas are not biased. They come more easily to lamas than to ordinary people, but they come equally, like the way the sun shines equally on everybody. If you ask their help with confidence, their blessing will be there.

In *The Tibetan Book of the Dead*, one hears of many visions that come to a dying person. These visions are not accorded by different figures of Buddhas. Rather, they are the different energies in the mind that is leaving. In a sense, the true Mind is beginning to shine. As it does so, one is slightly awestruck by visions. Some of these rays are peaceful; some are powerful; some are quite wrathful. Because you are not used to these visions, you may react or recoil from them. But if you can realize that these visions are the display of energies of your own mind, then there is liberation and freedom.

Spiritual practice is a way to prepare for death. It is important if you have been practicing for awhile that you learn to "essentialize". In other words, you must know what your practice is so that in the moment of death you can do it very spontaneously. You can't just say, "Wait a minute; I have to do my practice". That does not work. It is a matter of whether you've got it or not. You must be involved in real meditation, that is, meditation that reveals the Buddha-Mind.

The best form of bereavement is also to do spiritual practice. Meditate and pray and try to reassure the dead person. Tell the dead to look into the nature of Mind. Tell him or her that all the experiences they may go through are only their own mental projections. They have more of an opportunity than us to recognize the true Nature because the mind is more receptive after death. So, if you tell the deceased these things, you will aid the release from this gross world. In fact, if you are really meditating when someone has died, you directly show the true Nature of Mind to that person. You don't have to say anything. If you know what your meditation is and can remain in that with great simplicity and strength, the deceased catches that clarity.

Therefore, if you are with someone who is dying, you must both let go. If you do this, it will be a tremendous learning process—for you as well because death is a powerful

situation. It is really the moment of truth. It can change your way of life! If it is possible, the best thing you could do would be to go on a retreat after the death. Then really do as much practice as you can. Come face to face with the truth of impermanence. Even the greatest teaching of a Buddha's life is his death. This is one of the reasons many of the great teachers are ill at this time. They show us how suffering is a reality. In fact, in Buddhism facing the Truth is the most important thing.

Dying is itself the best way of living now. I'll give you an example. There was a great teacher who before he would go to bed every night would put away everything and leave nothing pending. He even put the cups upside down. Then the next day, if he had life, he was grateful and began again. That kind of preparation is not being futuristic; it is being very present. Even so, taking care of the present should also prepare us for

death. Otherwise there is a problem being in the here and now. You can get stuck here if you forget about the inevitability of death. It is even worse to be stuck in the present than to be stuck in the past. So, you should be here now, but don't get stuck.

When clouds evaporate the clear sky is naturally there. After the fire, only the pure gold remains. So also, what survives after change is what is true. In this truth enlightenment takes place. This is the Buddhist sense of eternity, the space where even discontinuity is part of a fundamental continuity. Death itself is the open space of emptiness.

*The Venerable Sogyal Rinpoche is an incarnate Lama, scholar and meditation master from Tibet. He studied comparative religion and philosophy at Cambridge University, and is now in Santa Cruz, California.*

*The presentations, including this one by Sogyal Rinpoche, of the 1985 Consciousness and Survival symposium sponsored by the Institute of Noetic Sciences are now a book, out this month. The cover photo, below, was given to us by Eric Heider.*

***Consciousness and Survival: An Interdisciplinary Inquiry into the Possibility of Life Beyond Biological Death***

Edited by John S. Spong, Bishop, Diocese of Newark with an introduction by Claiborne Pell

(Cat. #BE-030) 224 pages; \$9.95 (Members' price: \$8.45 See page 28 for ordering information.)



## Book Reviews

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*The Notebooks of Paul Brunton. Vol. 1. Perspectives.* Larson Publications: Paul Brunton Philosophic Foundation, Box 89, Hector, NY 14841. Softcover, 1985, \$22.50

Reviewed by Charles T. Tart, Institute Fellow

Paul Brunton (1898-1981) was one of the early pioneers in translating Eastern mystical thought into Western terms. His 1934 book *A Search in Secret India* brought him to prominence with those who were seeking the higher Self, and his later books included such titles as *The Quest for the Overself* and *The Hidden Teaching Beyond Yoga*. He was one of the first writers to begin opening my own mind.

In the mid-1950s Brunton withdrew from public activity and writing to intensify his own spiritual practice. As he writes in the *Notebooks*:

The Writer who sometimes sits behind the writer of these lines, smiling at my puny attempts to translate the Untranslatable, once bade me put away for an indefinite period the thought of any future publications. I obeyed and there was a long silence in the outer world—so long that two obituary notices were printed by newspapers! I had enough leisure to discover the faultiness of the earlier work and felt acutely that the world was better off without my lucubrations. But a day came when I felt the presence of the Presence and I received clear guidance to take the pen again.

The result of this practice is the posthumously published series *The Notebooks of Paul Brunton*, which I can only call a great gift to us Westerners who are seeking the spiritual. I have never felt qualified to use terms like “a person of great spiritual attainment”, but I want to use it in describing the Paul Brunton I am coming to know through these notebooks. I do feel qualified in using terms like “practical” and “sensible”, though, and I am very pleased that Brunton is not only a person of great spiritual attainment, but his ideas are sensible and practical for Westerners. The everyday (and extraordinary) usefulness of his ideas are his gift to us. I shall quote extensively from the first volume of the *Notebooks, Perspectives*, both to give the flavor of his writings and because I cannot make his points more effectively.

Take the issue of material life, for example. Are possessions the root of all evil? Is poverty the only way to approach the spirit?

There is a point of view which rejects the attitude that destitution and dire poverty are the only paths to spirituality and replaces it by the attitude that a simple life and a small number of possessions are better. The poverty-stricken life is usually inadequate and unaesthetic. We need a sufficiency of possessions in order to obtain efficiency of living, and an aesthetic home in order to live the beautiful life. How much more conducive to success in meditation,

for instance, is a well-ordered home, a refined elegant environment, a noiseless undisturbed room or outdoor spot!

Brunton understands that it is our relationship to things, not things themselves, that has primary importance in our journey. For example,

It is not the world that stands in our way and must be renounced but our mental and emotional relationship with the world; and this needs only to be corrected. We may remain just where we are without flight to ashram or convent, provided we make an inner shift. . . .

What happens to a man is important, but not quite so important as what he makes of it.

Over the years I have come to respect the need for balance on the spiritual path, as well as in ordinary life. Gurdjieff put this well in talking about us as three-brained beings who need to develop our intellectual, emotional, and body instinctive brain well and make decisions that take all these aspects of our functioning into account. Brunton's touches on this balance in many ways. For example,

Solicitude for the body to the extent of learning how to care properly for it, how to keep it in good health, how to keep up its strength, will only help and not obstruct solicitude for the soul. The person whose body is breaking down, whose organs are unable to work properly, whose vitality is poor, is likely to become more worried and preoccupied about his body than the person who is free from these troubles. How can he forget the flesh under such conditions? He will be miserably conscious of it far too often. Lofty advice which pays no heed to it and tells him nothing about how to deal with it may sound elevating to his ear but will not be alleviating to his problem. . . .

Recognizing the dangers of unbalanced decision making, Brunton notes that

The intuitive sensitivity of the artist and the discriminating intellect of a scientist are needed to keep that delicate balance which knows when to assume responsibility for one's own decision, action, and life and when to shift this responsibility to a higher power. The novice's statement that he commits his life into God's hand is not enough, for obviously if he continues to repeat the same foolish judgments and the same guilty conduct as before this commitment, his life still remains in the personal ego's hands. If his commitment is to be effective, it must be accompanied by the duty of self-improvement. Surrender to a higher power does not relieve him of this duty; on the contrary, it compels him more than ever before to its carrying out. The shifting of personal responsibility is achieved only when the awakening of consciousness to the higher self is itself achieved. The mere desire and

consequent say-so of the aspirant does not and cannot become factual until then. He may seek to relieve himself of the pressure of obligation and the irritation of obstacles by this device, but the relief will be merely fictional and not factual.

Brunton's old-fashioned sense of responsibility is also refreshing, especially as he understands how beliefs can increase or decrease our responsibility.

The Laws of Karma make each man responsible for his own life. The materialist who denies karma and places all the blame and burden upon the shoulders of environment and heredity denies responsibility. He begins and ends with illusion.

These notebooks are not intended for reading like an ordinary book. Chapters are organized by topics, such as meditation, the body, emotions and ethics, the intellect, the ego, world crisis, psychic experience, the Overself, etc., but within each chapter you have collections of gems, each standing independently rather than continuously. Some of these are a sentence long, some several pages long.

The way to read is to open the book, perhaps at random, read a few selections, and sit down and reflect on them. My wife and I frequently read a few selections aloud to each other and discuss them. It's a good way to start the day. I might add that the art of reading aloud, which has largely been lost in contemporary culture, is well worthwhile, and Brunton's notebooks are especially well suited for it. You hear things aloud that you don't get from reading.

The first six volumes of notebooks have been published, and eight more are to follow. Complete information is available from the foundation whose address was given above.

The resistance of evil is a social duty. Its strongest expression heretofore has been defensive war against a criminally aggressive offending nation. If resistance is itself an evil, war is the most evil form of that evil. The appearance of the atomic bomb is a sign that a new approach must be found today, that the old way of defensive war will not meet the new problems which have arisen. If man is to end war once and for all and find peace, he must do so both internally and externally. He can do the one by ending the rule of the animal aggressive emotions within himself such as greed, anger, revenge and hatred, and he can do the other by abandoning the slaying of his fellow creatures, whether human or animal. He may take whatever defensive preparations he pleases, but he must stop short at the point of killing other men. The refusal to slaughter would then evoke powerful spiritual forces, and if enough persons evoke them the end of war would be assured. However it is unlikely that such an idealistic course would appeal to more than a small minority of mankind. . . .

### *Evolution: The Grand Synthesis*

by Ervin Laszlo

Boston: Shambhala, 1987;

211 pages; paperback, \$10.95

One of the great needs of our time is to develop means for the mastery of complexity and uncertainty, qualities which will color governance for decades to come. *Evolution* does not pretend to provide all the answers, but it does offer valuable new insights that may greatly enhance our understanding of the nature of the transition we have entered, one which Laszlo terms a "catastrophic bifurcation" in human affairs. This transition, marked by an explosion of world population, the loss of traditional values and the destabilization of whole societies, will lead to an entirely different type of society throughout the world—for better or for worse according to our will and capacity to master it.

To assist us in this awesome task, Laszlo examines the patterns of change and transformation in the cosmos, in the biological species, and in modern society to create a "grand evolutionary synthesis", a large-scale map that shows us where we are in the scheme of things and that helps us identify the processes whose outcome will form future societies. His synthesis rests on the proposition that the course of evolution, however chaotic it may appear to be, is subject to general laws that can be applied to physical, biological, ecological, and social systems. Evolution, he says, is not destiny; it is opportunity. Although its path is not predictable, it can be controlled.

The means to that control is an understanding and acceptance of the nature of change, and Laszlo's book provides a useful tool for this scrutiny. This is an exceptionally meaningful book for our time.

### *Odd Perceptions*

by Richard L Gregory

New York: Metheun, Inc., 1987;

230 pages; cloth, \$19.95

In this stimulating and adventurous book, Richard Gregory presents essays on the rich subject of perception—how we experience colors, shapes, sounds, touches, tickles, tastes and smells is a rich and mysterious inquiry. Wonderful as these sensations are, though, he argues that perception becomes really interesting when we consider how objects are identified and located in space and time as things we interact with, using our intelligence to understand them.

Gregory's essays convey the crucial importance of the major scientists and their achievements in the study of perception; but they also show us how much we can learn from our surroundings, our language, our times, our successes and our failures. Why are we so often fooled, in scientific as well as everyday life?

By sharing with us his interests, thoughts, scholarly concerns—and the ideas he is himself seduced by—Richard Gregory has produced a book that is often funny, always stimulating and provocative. It is essential reading for anyone who is interested in scientific questions and ways of seeking answers.

### *On Dreams and Death: A Jungian Interpretation*

by Marie-Louise von Franz

Boston: Shambhala, 1987;

193 pages; paper, \$12.95

Unlike most contemporary publications on the subject of death, this study is not concerned with problems arising in the *treatment* of dying people. Instead, it deals primarily with what our unconscious, the world of instincts and dreams, has to say about the *fact* of impending death. By delving into the dreams of patients prior to a sudden or anticipated death, Marie-Louise von Franz finds a common denominator which does not seem to be a simple end to earthly existence, but a continuation and transformation into another form of life.

"We cannot manipulate our dreams," states von Franz. "...they are the voice of nature within us. The question therefore is the manner in which nature, through dreams, prepares us for death." Von Franz believes certain basic archetypal structures exist in the depths of the soul which regularly come to the fore during the process of dying. She identifies and analyzes these structures to shed light on such questions as: "Is there life after death? Do the dead really come back in dreams? Does the personality disintegrate after death?" The work utilizes such themes as current-day death experiences and death dreams; basic concepts of Jungian psychology; death and resurrection symbolism of the Western alchemical tradition; and certain aspects of parapsychological research.

Probing beneath Christian and other religious and cultural dogmas, this deeply engaging book by one of Jung's most important living successors sets forth new and stimulating views of such concepts as eternal life and resurrection.

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### *Time Wars*

by Jeremy Rifkin

New York: Henry Holt & Company, 1987;

248 pages; cloth, \$18.95

Time is the fundamental principle that underlies and permeates our physical and biological systems. The temporal realm stretches out to the far corners of the universe as well as down to the smallest structures of subatomic life. Of all the symbolic forms the human family has invented, time is the most inclusive. Even before the bells of Benedictines first ordered the lives of monks, individuals have been organized

into time-regulated groups as a requirement for social and economic security. The distinguishing feature of any society is time, and according to Rifkin a battle is now brewing over our present conception of time. Its outcome may well determine the future form of our society in the coming century.

Just as the "small is beautiful" idea challenged the myth that "bigger is better", Jeremy Rifkin in this book sets the stage for the coming battle between advocates of speed and efficiency and those who find other values more consistent with the needs of our species and the dictates of nature. He argues that by organizing our lives around schedules of increasing precision, we lose the freedom of imprecision; by accepting the tempos and rhythms required to support industrial civilization, we force ourselves into temporal molds other than those created by organic evolution. The long-term effects of this break may be viewed as a societal jet lag whose outer symptoms may include stress and an insensitivity to feeling.

This challenging book takes the hands off the clock and gives one pause; in the words of Ralph Nader, "*Time Wars* is a book you will read in a few hours but will reflect on for a lifetime."

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### *The Realms of Healing*

by Stanley Krippner and Alberto Villoldo

Berkeley, CA: Celestial Arts, 1987;

211 pages; paperback, \$9.95

Enlarged and updated from the 1976 edition, this book provides fascinating profiles and interviews with such well-known psychic and spiritual healers as Rolling Thunder, dona Pachita, and Olga Worrall. In addition, there are two new chapters: One describes the study of the phenomenon of psychic healing in the laboratory, and another theorizes on "How Healing Happens". When science is conceived of as a way of knowing, rather than a body of knowledge, the door is opened to address the subtleties of healing. Krippner and Villoldo are able to entertain possibility while maintaining analytical integrity as they examine recent research in this complex area. Their highly readable work provides a thoughtful and intriguing look at important issues in the study of healing.

## Book Ordering Information

Members may order books listed on page 29 at discounted prices through the Institute's catalog service; please add \$1.50 handling and postage for each book (1-3 books), \$1.00 each book (4 or more) and 6% tax for Californians.

See your new Spring 1987 *Noetic Sciences Catalog* for the complete annotated listings of books on health and healing, exceptional abilities, conscious and unconscious mental processes, global mind change, emerging paradigms, and inner development and spiritual traditions; special papers and reprints; music and lecture tapes; the Peace Packet; and selected back issues of Noetic Sciences publications. This is a discount ordering service for members of the Institute of Noetic Sciences, 475 Gate Five Road, Suite 300, Sausalito, California 94966-0097; Visa or MasterCard charges accepted 9:00 am to 5:00 pm (PST). Call (415) 331-5650.

# The Henry Rolfs Book Series of the Institute of Noetic Sciences

The Noetic Sciences Book Series is dedicated to Henry Rolfs, a long-standing member of the Board of Directors, whose leadership, generosity, and personal courage have been instrumental in establishing the Institute of Noetic Sciences.

## ***Higher Creativity: Liberating the Unconscious for Breakthrough Insights***

(Cat. #BE-050)

*Willis Harman and Howard Rheingold.* Tarcher, 1984. 237 pages. \$8.95

Members' price: \$7.60

Institute authors Harman and Rheingold show that both everyday problem solving and fundamental breakthrough insights are not the province of a gifted few, but, as an innate capacity of the unconscious, can be used by all who wish to learn. They analyze the process of creative discovery and posit the existence of a spectrum of creativity that ranges from ordinary feats of memory on one end to transcendental knowledge and experiences on the other. Tips and exercises for unlocking one's own creative potential are given, and the broader societal implications of these ideas examined.

## ***Waking Up:***

### ***Overcoming the Obstacles to Human Potential***

(Cat. #BE-160)

*Charles T. Tart.* Shambhala, 1986. 323 pages. \$17.95

Members' price: \$15.25

This book by Institute Fellow Charles T. Tart integrates the ideas of G. I. Gurdjieff with modern growth psychology, altered states of consciousness and transpersonal psychology. It is the first book by a psychologist of international stature to examine the Eastern idea that we live in a world of illusion. The world is not illusory, Tart reports, but our perceptions and thoughts are so distorted that we live in a waking dream, or consensual trance. For both personal growth and promoting peace in the world, we need to wake up to our real nature and to reality.

## ***Consciousness and Survival:***

### ***An Interdisciplinary Inquiry into the Possibility of Life Beyond Biological Death***

(Cat. #BE-030)

*Bishop John S. Spong, editor.* Institute of Noetic Sciences, 1987. 224 pages. \$9.95

Members' price: \$8.45

These are the published proceedings of the "Consciousness and Survival" symposium sponsored by the Institute of Noetic Sciences in October 1985. Carole Angermeier Taylor and Senator Claiborne Pell (members of IONS Board of Directors) and Bishop John S. Spong convened an array of eminent discussants on the question: Does consciousness survive physical death? Included are the presentations of philosopher Antony Flew, physicist Paul Davies, biologist Rupert Sheldrake, Tibetan scholar Sogyal Rinpoche, psychology professor Kenneth Ring, psychologist Jacqueline Damgaard, parapsychologist Charles Tart, psychiatrist Stanislav Grof, biochemist Candace Pert, theologian John Hick, and social scientist Willis Harman, President of IONS.

## ***Paths to Peace:***

### ***An Exploration of the Feasibility of Sustainable Peace***

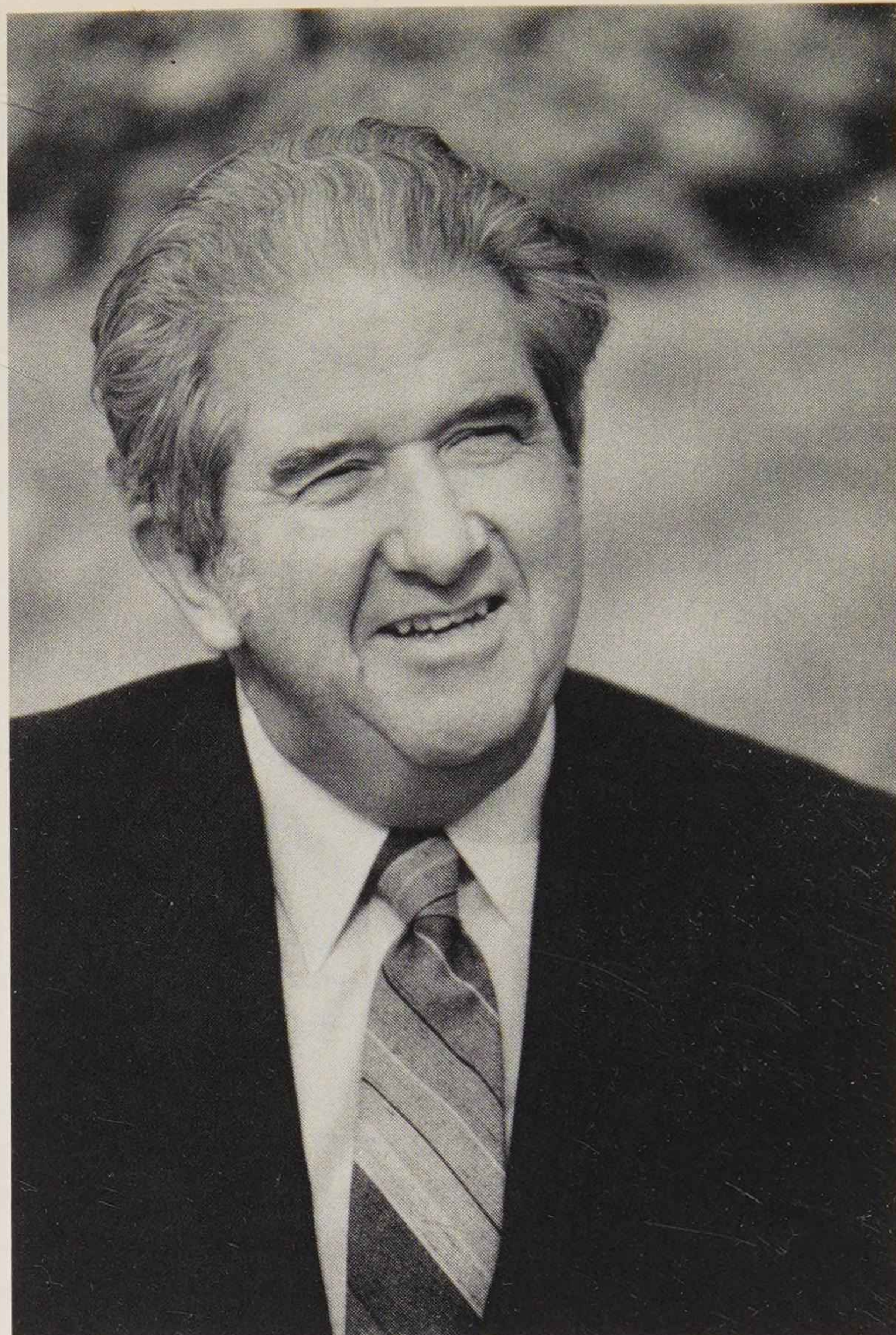
Richard Smoke with Willis Harman. Westview Press. Available in the Fall of 1987.

*See page 28 for ordering information.*

# The President's Circle

*Surely it is not too idealistic to imagine a future global commonwealth in which each of Earth's citizens has a reasonable chance to create through his or her own efforts a decent life for self and family; in which men and women live in harmony with the Earth and its creatures, cooperating to create and maintain a wholesome environment for all; in which there is an ecology of different cultures, the diversity of which is appreciated and supported; in which war and flagrant violation of human rights in the name of the state has no legitimacy anywhere, and there is universal support of the rule of law throughout the world; in which throughout the entire human family there is a deep and shared sense of meaning in life itself.*

—Willis Harman



Megan M. Greene

The President's Circle is being established to support Willis Harman's personal work at the Institute. Willis is deeply committed to working with the global transformation that is so evidently a part of our immediate future—specifically to promoting understanding of why the transition must take place, and how the accompanying strains and human misery can be minimized.

Willis Harman is widely recognized as one of the "practical visionaries" of our time. He himself exemplifies the integration of spiritual and intellectual knowing that is at the heart of the work of the Institute of Noetic Sciences, and that we believe to be so central to the emerging global society.

This special funding is intended to free Willis to use his time in the most effective way possible—meeting and exchanging views with individuals and groups, public speaking, and writing—without undue regard for the financial concerns of the Institute.

Willis is not just a "networker". He has been a catalyst or founding board member of several organizations dealing with the role of business in transformation, the search for global security, global development issues, etc. He frequently gives lectures or workshops on aspects of the "global mind change". All honoraria for Willis' speaking engagements are given to the Institute. However, he often speaks for minimal or no fees when the group or occasion warrants, and he would like even more freedom in this regard.

As to writing, Willis has been a frequent contributor to the Institute's publications and those of other organizations. Recent books published include:

*Higher Creativity*, with Howard Rheingold (Tarcher)  
*Paths to Peace*, with Richard Smoke (Westview Press)  
*Global Mind Change*, in manuscript.

One objective of the President's Circle is to free him to write even more in the future.

The present world transformation is occurring because vast numbers of people are changing their minds. Probably no particular leaders of this mind change are indispensable, but Willis does seem to have a significant role to play. We would like to provide as supportive a base as possible for his contribution. By providing an underpinning of financial support, The President's Circle will enable him to select opportunities solely on the basis of where he is most likely to be able to make a difference.

*The President's Circle will comprise a small group of individuals personally supporting Willis' work. He will expect to meet informally with the members of the group at frequent intervals, at the Institute or in their homes with friends, to update them on his activities, to discuss their personal interests and to give them an opportunity to be a part of his world and his work.*

Members wishing to consider a year's gift of \$5000 to join the President's circle may contact Winston Franklin at the IONS office: (415) 331-5650.

# When you are a member of the Institute of Noetic Sciences. . .

Apollo 14 astronaut Edgar Mitchell founded the Institute of Noetic Sciences in 1973 to expand knowledge of the nature and potentials of the mind, and apply that knowledge to the advancement of health and well-being for humankind and the planet. He chose the word Noetic—from the Greek "nous" meaning mind, intelligence, understanding—to encompass the methods by which we gain knowledge: the reasoning processes of the intellect, the perception of our experiences through the senses, and the intuitive, spiritual or inner ways we have of knowing.

**Noetic Sciences is the systematic study of these all-inclusive ways of knowing  
which form the basis of how we see ourselves, each other, and our world.**

**• you join in supporting research  
that is tapping the vast reservoirs of the human mind. . .**

**Inner Mechanisms of the Healing Response  
Exceptional Human Abilities  
Global Mind Change**

- you are kept abreast of the latest progress  
in this major new field of study;**
- you may order books and lecture and music tapes at a discount;**
- and travel with like-minded companions.**

**You are joined with others throughout the world in supporting research that is moving  
us toward understanding and enhancing  
the quality of life for us all.**

## Annual Membership Application

- \$35 Associate Membership:** *Provides general support of the Institute and members receive monthly Institute publications.*
- \$60 Two Years**
- \$25 Student (fulltime) Membership**
- \$25 Senior (retired) Membership**
- \$100 Supporting Membership:** *Helps additionally to support the research budget; members receive approximately four additional research reports annually.*
- \$500+ Sustaining Membership:** *Helps even more—and receives the additional research documents. (Sustaining members frequently are invited to serve on project committees.)*
- \$5,000 President's Circle:** *The above benefits, plus individual conversations with President Willis Harman and other senior Institute staff members.*
- \$10 additional for members outside United States ZIP codes to cover postage cost.**
- I would like to be a member of the Institute. Please sign me up for the category checked above.
- I am already a member but would like to extend/ renew my membership for the category/years above.

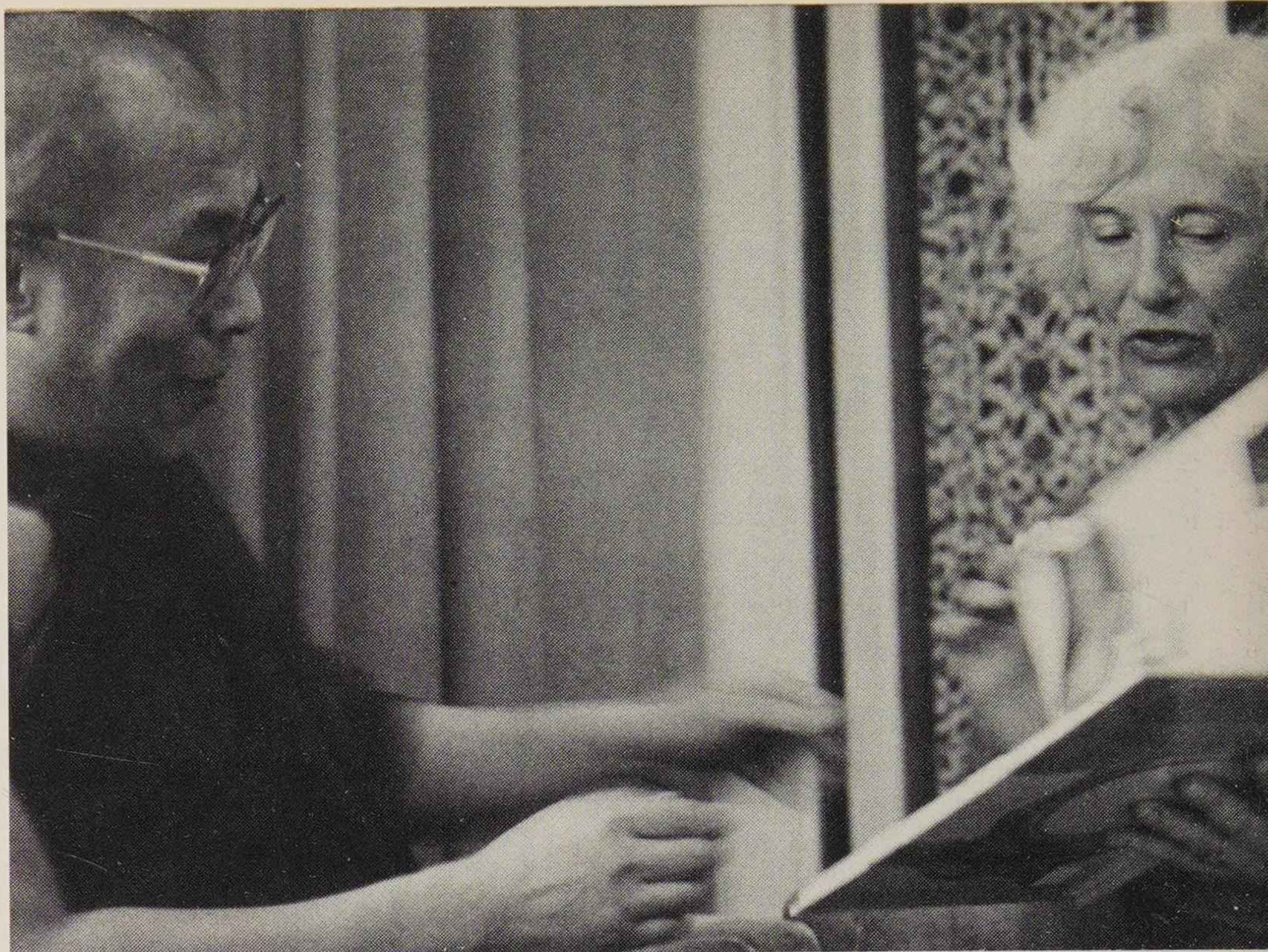
- I would like to give a gift membership to the people listed separately. Please send them gift cards directly, in my name.
- I am greatly encouraged by the Institute's work and would like to make a one time contribution of \$ \_\_\_\_\_  
\*Please earmark my extra contribution for: \_\_\_\_\_
- Please send me an Institute *Travel Brochure*.
- Enclosed is my tax-deductible contribution for the membership(s) checked.
- Check enclosed for \$ \_\_\_\_\_
- Please charge my M/C  VISA
- # \_\_\_\_\_  
which expires \_\_\_\_\_
- Signature: \_\_\_\_\_
- My Name: \_\_\_\_\_
- Street: \_\_\_\_\_
- City/State/Province: \_\_\_\_\_
- Country/ZIP/Postal Code: \_\_\_\_\_

**Or charge by phone: (415) 331-5650, 9-5 Pacific time. Please have your M/C or VISA ready.**

**New members receive a free copy of Higher Creativity: Liberating the Unconscious Mind for Breakthrough Insights, by Institute President Willis Harman and Howard Rheingold (an \$8.95 value). Renewing members receive a free copy of Institute Fellow Charles Tart's new book Waking Up: Overcoming the Obstacles to Human Potential (a \$17.95 value).**

# TRAVEL

*The Dalai Lama  
meeting with  
Institute Tour Director  
Marguerite Craig*



*Joan Ahmet*

Our tours are designed to blend learning, relaxation, adventure, quality hotels, good food, new friendships and fun. We arrange contacts with local people who can teach us about their beliefs, customs, rituals, and healing practices. In group meetings we talk about the meanings behind what we see, comparing this with other cultures we've seen, drawing on the expertise of the group leader as well as the people in the group and with local people. You'll explore bits of a world fast disappearing as nations modernize. We encourage you to journey with us soon, while it's still wonder-full.

## 1987 TOURS

### **FIJI-AUSTRALIA, October 1-22**

There are just four spaces remaining in this healing journey through the South Pacific. We'll blend daily seminars on the nature of healing and our personal healing process with exploration of the extraordinary beauty of Fiji and parts of Australia.

### **BURMA/THAILAND, November 14-December 6**

In Burma thousands of Buddhist temples gleam in the sunlight near Pagan. In Rangoon, Mandalay, and places less known, primitive lifestyles still dominate. We'll see stilt homes on floating islands, water buffalo working the land, widely different tribal groups, craftspeople weaving and carving in time-honored patterns, festivals, dances, shamans, mediums, herbalists. Thailand's contrasts delight and mystify. Incredible temples are tucked next to modern hotels. The Royal Palace has been lavishly restored. In the north we'll meet unusual hill tribal people whose handicraft is renowned. In the south we'll relax on the tropical island of Phuket, meeting their "sea people" and local healers, enjoying the sea and the very friendly Thai people.

## 1988 TOURS

### **THE PHILIPPINES, February 14-28**

A journey to participate in the 2nd International Community Leadership Conference, and to meet with Philippine leaders bringing their country back to freedom and democracy. We'll observe the role of the healers in the medical system of the nation, and learn about the Philippine vision for the future.

### **THE SOVIET UNION, May 8-29**

Psychologists, teachers, artists, students, attorneys and other Soviets we met in 1987 were so gracious and welcoming that we were in homes every day and evening. They look forward to our return. We will be continuing our Citizen Diplomacy by meeting other Soviets, and taking advantage of the Soviet's observance of 1000 years of the Russian Orthodox Church to explore the upwelling spirituality in the USSR. We visit Leningrad, Vilnius, Lvov, Kiev, and Moscow, with time before and after the trip in Helsinki.

### **HUNGARY-CZECHOSLOVAKIA, July 9-23**

### **CHINA, September 24-October 9**

### **JAPAN, October 9-23**

### **INDONESIAN ISLAND CRUISE, Late November**

For information on the 1987 tours, please phone Marguerite Craig, Director of Travel Programs, at (415) 461-7854. For information on the 1988 tours, write or phone the Institute requesting an Advance Brochure. (Members will receive the Advance Brochure in September.)