

Other Books by Paul Von Ward

Solarian Legacy: Metascience and a New Renaissance

Dismantling the Pyramid: Government by the People

OUR SOLARIAN LEGACY

MULTIDIMENSIONAL HUMANS
IN A SELF-LEARNING UNIVERSE

PAUL VON WARD

PAUL @ VONWARD.COM



HAMPTON ROADS
PUBLISHING COMPANY, INC.

2001

Contents

Acknowledgments .....	.xi
Preface .....	.xiii
A Time of Reckoning? .....	.xiv
Self-Starting a New Epoch .....	.xv
Transcending Science and Religion .....	.xvii
A New Cosmogony .....	.xix
Individual Choice .....	.xxi
Notes .....	.xxii
Introduction .....	.xxiii
What We Don't Know .....	.xxiv
Revised Historical Perspective .....	.xxvii
My Personal Bias .....	.xxxi
Testing Our Assumptions .....	.xxxiv
Society-Shaping Influences .....	.xxxv
Taking New Directions .....	.xxxvii
A New Human Story .....	.xxxix
Notes .....	.xlviii
Part 1: Three Perspectives on Reality	
Notes	3
Chapter 1: A Self-Conscious Universe	5

Hermetic Principles	12	Five Physical Senses	131
Contrasting Views of the Universe's Origin	18	Multiple Senses in Tandem	134
Emerging Patterns	21	Five Subtle Senses	138
Attracting Forces	25	Senses and Consciousness	142
Starting from Zero	28	Senses and Manifestation	144
Animating Consciousness	32	Refocusing Conscious Awareness	147
Notes	37	Expanding Science's View	152
Chapter 2: From the Void	40	Defining the New Metascience	158
Building Blocks	43	Notes	163
Looking Glass Metaphor	46	Chapter 5: Mind as Universal Consciousness	167
Mind and Creation	48	Memory as Cause and Effect	171
Conscious Intentions	50	Memory as Influence	174
Patterns Reflect Intent	52	<u>Nonhomocentric</u> Consciousness	176
Life from <u>Matenergy</u>	56	Unified Yet Multifaceted	178
Power of Thought	60	Nonhuman Consciousness	193
Nature Limits Us	63	Notes	203
From Cells to Systems	67	Chapter 6: Mind as Local Incarnation	206
Microcosm Reflects the Whole	69	Individual Incarnations	208
Practical Implications	71	Self-Defining Beingness	213
Notes	74	Multifaceted Personalities	229
Chapter 3: The Earth Perspective	77	Expanding Self	232
Self-Learning Beings	79	Self-Healing	238
Cataclysmic Past	83	Notes	241
Beyond Creationism and Darwinism	90	Part 3: Humans as Solarians	245
Extraterrestrial Intervention	94	Chapter 7: Our Stellar Potential	249
The Mars Factor	100	Honesty with Ourselves	250
Ignored Artifacts	102	Family of Cosmic Beings	257
Forgotten Knowledge	107	Connected to the Source	263
Visitors or Immigrants	110	Attributes of Human Incarnation	267
A Stellar Home Base	115	Spectrum of Conscious Life	282
Notes	118	Notes	286
Part 2: Consciousness Manifests Itself	123	Chapter 8: Conscious Self-Realization	288
Chapter 4: A Three-Faceted Reality	125	Selfhood	291
Design—Forces—Matter	127		

Otherness	294
Personal Choice	298
Self-Learning Requires Testing	311
Self-Aware Interdependence	315
Notes	321
Chapter 9: Opting for Galactic Citizenship	323
Dangers of Stellar Space	325
Honoring Our Legacy	329
Adopting a Metascientific Perspective	334
Using All Senses	337
The Human as Self-Learner/Teacher	343
Obtaining Galactic Citizenship	347
Self-Regulating Membership	353
Fully-Conscious Living	356
Notes	361
Suggested Reading in Addition to Works Already Referenced	363
Index	365

Acknowledgments

This book, like all human creations, is a product of the species and the universe of which we are parts. As I cannot claim credit for all of it, neither can I give credit to all who have made contributions. The initial inspiration for it came from my own seeking of answers to the questions with which we all grapple when faced with awareness of our apparent mortality. But the energy and thoughts necessary to bring such disparate pieces of human knowledge together have flowed from an all-sustaining life force and the unseen fields of our collective consciousness.

Most of the information used in this book has come from the research and analysis of friends and colleagues on whose shoulders I stand. Many of their works are referenced in the notes and suggested reading list. I have only added my unique perspective on how all the pieces fit together, drawing new inferences from the material. Thus, I must take responsibility for the decisions on what to include in the final version of what was truly a community effort.

Earlier versions of significant sections of the material in this book were originally published in *Solarian Legacy: Metascience and a New Renaissance*. I express my appreciation to the people of Oughten House for its publication and to those at Medicine Bear Publishing for its distribution. All those who participated in the preparation of that volume have my eternal gratitude. If you have read *Solarian Legacy*, I trust that you will find many of the ideas expressed in it to be much more

nonconventional historical perspective of Earth and human history.

For each chapter we use metascience to illustrate the cost of limiting our analysis to only one epistemology (way of knowing). Each incorporates into the scientific model insights from traditional wisdom and possibly from advanced beings or other dimensions of consciousness. This approach expands our thinking about the place and role of humans in the cosmos.

Physical science has given humans a rich appreciation for the complexity and detail of our tangible universe. It captures a palpable model of the vastness and richness of galactic systems and the stew of particles and waves of which they are made. Spiritual traditions have given us a feeling for inner realms and forces that hold together the almost unimaginable magnitude of a universe that is 99.999999 percent space. Recent writers attempting to synthesize the two perspectives have given us either physical models that lead to an anthropomorphic God or metaphysical models that incorporate the human-centered material realm.

Until the sixteenth-century advent of Copernicus, most European scientists and philosophers held to the Ptolemaic geocentric view that the Earth occupied a stationary position, around which the rest of the universe revolved. Even though scientists since Copernicus have known the Earth revolves around the Sun and our solar system spins within a galaxy, there is still a strong tendency to act as if the Earth and humans are unique and alone in the vast universe. A few scientists still argue that the life-filled Earth is a rare if not unique event.¹ But even some of the most thoughtful among us who accept the probability that life and conscious beings may exist throughout the universe hold on to implicit assumptions that place humans on a uniquely local evolutionary path in the center of a Great Chain of Being.²

In the twenty-first century, as we have given up the "geocentric model" of the universe, we must move beyond our current "homocentric concept" of life and consciousness. We cannot hold fundamentalist religion solely accountable for

the idea that all the universe was created especially in support of human purposes. Science and philosophy, too, share responsibility for the prevailing human-centered view of the universe.

I believe the concept of a Solarian legacy, transcending the current models of both science and religion, will help us take a "nonhomocentric" view of reality. It will help us understand humanity's place in a universe where we are neither the center of attention nor the most advanced consciousness around. The first three chapters make the assumption that humans are part of a universal phenomenon of life/consciousness manifesting in local space-time, parallel with similar events in other parts of the universe, and that events are controlled by the same embedded principles throughout the universe, with some at more advanced stages than others.

Notes

1. Peter D. Ward and Donald C. Brownlee, *Rare Earth* (Tokyo: Springer-Verlag, 2000).
2. Ken Wilber, *A Brief History of Everything* (Boston: Shambhala, 1996); Duane Elgin, *Awakening Earth* (New York: William Morrow, 1993); Peter Russell, *Waking Up in Time: Finding Inner Peace in Times of Accelerating Change* (Novato, CA: Origin Press, 1998).

same, whether people believed that it had evolved from a natural event or that it had been divinely and fully created at the beginning of historical time. Both groups considered the universe something whose laws could be discovered and whose elements could be manipulated by humans. Whether the laws were mechanical or divine, they were all seen as focused on humans—the homocentric view of reality.

The perception of a static universe with fixed boundaries was shattered in 1929 when Edwin Hubble (after whom the orbiting Hubble space telescope is named) saw that other parts of the universe were moving rapidly away from us. (Five years earlier he had discovered galaxies beyond ours.) Hubble interpreted such movement to mean the universe was expanding; and if it was expanding, it had to have a history of accumulating events. These events could result from either a single creative event such as the Big Bang or a continuing process of external influence. Since the latter opens difficult questions about the nature of unknown forces outside our universe, most scientists have settled on the simplistic Big Bang theory. As a result, modern humans are still locked into very limited assumptions about themselves and the inner nature of cosmic reality.

Science mostly follows its fragmented search for knowledge, separating it into isolated disciplines. That makes it easier to categorize some human experiences as natural and normal and dismiss others as anomalous, accidents, or artifacts of overactive imaginations. For example, most aspects of the ancient discipline of astrology are ignored by official institutions, although the experiences of untold millions indicate strong correlations between actions of celestial bodies and human behavior. Likewise, the link between thought and the microcosmic activity of cells is still largely ignored by mainstream science, as is the whole area of extrasensory communications. Science's focus on four forces of physics, assuming we have discovered all of them, precludes the study of other likely forces, ones that could explain the many so-called anomalous phenomena.

Despite institutional fragmentation, a renewed sense of wholeness is now emerging. Forward-thinking professionals

in physical science, archaeology, anthropology, psychology, and consciousness research now take a systems approach, treating humans as parts of a larger organism. (Ken Wilber's use of the concept of "holons," parts within parts of a larger whole.) The new scientists are joined across institutional barriers by nonsectarian mystics to expand the time frame of assumptions about human history and definitions of matter and consciousness. Each intuitively is rediscovering the singular, living universe of traditional peoples, the same seamless reality I experienced in childhood.

I hold that science's understanding of the living universe can be enhanced by gleaning insights from our legacy of knowledge from earlier civilizations. A reassessment of some traditional beliefs may reveal they have much to contribute to a new metascience model. For example, the ancients appear to have known that matter arises from different vibrational patterns in a field of invisible energy, an insight rediscovered by quantum mechanics in the twentieth century. Remember Fritjof Capra's 1970s book *The Tao of Physics*.

The Judeo-Christian tradition proclaims, "In the beginning was the Word." The Australian Aboriginals believe the ancients sang the world into being.¹ "Word" and "song" imply that the use of sound or vibrations lead to the formation of the material universe. They also imply that the energetic vibrations that shape energy quanta into particles are not just random patterns. They have inherent meaning, not unlike Plato's view that ultimate reality was form or idea. This suggests that consciousness must preexist matter to conceive of the ideas or forms of different vibrations that underlie various configurations of matter.

Most mythic traditions—whether from Central America, North America, India, China, Egypt, Greece, or the Middle East—include allusions to a conscious being or force that formed something out of nothing. The fact is that neither the traditionalist nor the scientist knows how it all started. Later in this chapter I have chosen to use British physicist David Darling's poetic story of the beginning of material time² to illustrate conventional science's current assumptions about

how our present universe came to be. To fill some of the gaps in this conventional view, I introduce in this chapter what I believe to be some useful advanced scientific principles from antiquity.

Several esoteric traditions developed their own explanatory (scientific) principles for the workings of the universe. One such system, the Hermetic, which has come down to us from prehistory, I find comprehensive enough to have used its framework for many analyses in this book. I believe its relevance will become self-evident in this and following chapters.

Hermetic Principles

The Hermetic Principles, named after a legendary personality known to ancient Greeks as Hermes Trismegistus (meaning "thrice great"), have been known and articulated by intellectual elites for more than 5,000 years. Recorded history identifies a being who transferred several fields of advanced knowledge to humans differently in different cultures. Thoth, or Seth, was his Egyptian name; in India he was Manu; and in the Judeo-Christian tradition he has been called Lucifer or the Serpent.

Despite the lack of clear information about its origins, Roman-influenced scholars knew the collection of knowledge by its Latin name *Corpus Hermeticus*. Many consider it to be the source of basic natural teachings that infused all the intellectual, scientific traditions of Egypt, Greece, the Near East, and Europe for several millennia.³ A few learned initiates guarded the insights and passed them on discerningly over the centuries to those deemed ready for the teachings.⁴ During the Inquisition and other periods of religious persecution by Christians and Muslims alike, it has been dangerous for independent scholars to reveal their belief in a natural reality that does not assume divine intervention. Consequently, most of the Hermetic insights were lost to the masses, as well as to most scholars and students, before the advent of the modern era.

The term "hermeticism" has been primarily associated by many with alchemy, or the alleged transmutation of metals into gold. However, it involves a broad and integrated approach to

the understanding of matter, energy, and more subtle forces. It provided the intellectual precursors to Western mystery traditions that seeded the European Renaissance. The term "hermetic" has come to mean secret or sealed for that reason.⁵

From information that fills volumes, I have taken a classic distillation known as the Hermetic Principles. The seven are Mentalism, Polarity, Correspondence, Vibration, Rhythm, Gender, and Cause and Effect.⁶ (See table 1 below.) Although they can appear to be so simple and mundane that the casual reader is wont to lightly skim them, they may actually be more far-reaching than the basic assumptions of Newtonian mechanics or quantum physics. The current work of a number of researchers included in this book tends to confirm the validity of these concepts. Readers can judge for themselves whether they add to one's understanding of each of the following chapters and make it possible to relate seemingly different phenomena to a unifying set of principles.

Table 1. Hermetic Principles

1. Mentalism:	Everything exists first as an idea.
2. Polarity:	There are two aspects to every phenomenon.
3. Correspondence:	The same fundamental rules apply at all levels.
4. Vibration:	All elements of the cosmos are in constant motion.
5. Rhythm:	Each entity, energy, and idea has its own cycles/patterns.
6. Gender:	Yin and Yang, receptivity and expressiveness, exist at all levels.
7. Cause and Effect:	All aspects of the cosmos are in a singular interactive system.

Mentalism

The Principle of Mentalism is reflected in the Biblical quotation, "In the beginning was the Word/Logos." Ultimately all

receptive audience. The continual creative act of Mentalism finds its way into the Polarity of sound and silence where the Correspondence of scales manifests in several instruments. Music that is universal taps into the vibrational signature of a species, causing effects in emotions, health, communications, and a sense of community.

Contrasting Views of the Universe's Origin

Now let's return to a physicist's description of that first burst of ordinary matter and its consequences. Here we can see how the Hermetic Principles function both sequentially and simultaneously in the development of the physical universe. To facilitate understanding the difference, I have put the conventional materialist view of the universe's history in italics. In many places where one or more of the Hermetic Principles apply, the relevant names are shown in parentheses in the contiguous text. In using such juxtapositions, I do not intend to denigrate the efforts of my physical science colleagues, but to demonstrate the value of complementing a modern perspective with the insights of some ancient, but obviously useful, wisdom.

Scientists feel confident that somewhere between 13 and 20 billion years ago there was an explosion (Vibration) into form, a Big Bang, when out of no-place, no-time, and no-thing the universe appeared. At that moment, from a seedlike but invisible point, came streams of protons, electrons, and neutrons. The electron is almost nothing; the protons and neutrons are 1,800 times heavier. But there are many electrons swirling around, vibrating in emerging space. Each electron has an antiparticle (Polarity) called a positron.

Each electron or positron is equal in mass to its respective twin, but the twin's electric charge is reversed. (Manifesting the Polarity Principle), the positron's charge is just as positive as the electron's is negative. The two are in reality only halves (Polarity) of a pair, but one that also represents the poles of gender. Male and female, they jump about forming the stuff of ordinary matter, engaged in the cosmic dance of creation. As long as they keep the right distance, held in position by their opposing electric charges, they function as matter. While the appropriate distance in this attraction of polar opposites is maintained, they are stable. But when they breach an invisible boundary, they destroy each other.

Given this destructive potential, why didn't all the electrons dissipate billions of years ago? In destroying each other, electrons and positrons create (Cause and Effect) a pair of different particles—new photons. Thus, death leads to birth, and that which disappears returns in another form, manifesting the Principle of Rhythm. These new photons are different from the old particles; they are particles of light, pure energy with zero mass or charge. The Rhythmic Principle insures an ongoing equilibrium. When two of these new photons collide they give birth to two new particles, replenishing the reservoir of matter.

It is worth noting that Genesis 1:1-3, reflecting advanced knowledge in antiquity, has the correct order for this ongoing process of creation. First the void, chaotic darkness without form. Then, "God said, 'Let there be light,' and there was light." Photons followed the chaotic swirling of electrons, neutrons, and protons. The creation and destruction of subatomic particles involved a repatterning of pure energy, governed by inherent principles of unknown origin. Whatever the origin, this implicit design illustrates the Principle of Mentalism.

Theoretical physicists believe they can calculate back to the point when the universe was 10^{-43} second old. One ten-thousandth of a second equals 10^4 on an exponential scale. So 10^{-43} is only 100 million, trillion, trillion trillionths of a second. At this "Planck time" (named after Max Planck, a founder of quantum mechanics) all forces and matter acted as one unified force. Because their mathematical calculations do not work beyond the moment of Planck time, physicists assume gravity had split off from the singular force that hypothetically existed in the beginning (The Principle of Cause and Effect does not support such inferences).

At 10^{-35} second old, physicists postulate the existence of two forces: gravity, and another that combined the currently understood electromagnetic force (Vibration and Rhythm) and the weak and strong forces (Gender). The universe was pure energy, with point-like particles of quarks and leptons. (See chapter 2.) Matter and antimatter were equally balanced (Polarity). Physicist Blas Cabrera at Stanford University has hypothesized the existence of monopoles or free magnetic poles that formed another kind of matter (Gender).

At 10^{32} second, the universe was only about the size of a grapefruit; gravity and the strong force now stand with the electro/weak force (electromagnetic and weak forces still combined). At 10^{20} second, black holes may have formed (Polarity). At 10^{12} second, the temperature of the universe was 1,000 trillion °C. At 10^{10} second, according to a "hot" bang theory, the universe was about the size of our own solar system. At this point the four forces labeled by modern physics were distinguishable from each other. (The Principle of Gender comes more fully into play in this array of weak/strong, restraining/liberating forces.) Between 10^6 and 10^4 the stew of quarks began to coalesce into triads and form neutrons and protons, elementary particles that coexisted with leptons.

At one-hundredth of a second, the universe had cooled to 200 billion °C. Hundreds of types of particles were engaged in the cycle of birth and death and re-creation (the Principles of Rhythm and Gender).

At the end of one second, the universe was a bubble of space only 200,000 miles across, according to a "cool" bang theory. Its temperature was 10 billion °C. The antiprotons and the antineutrons had gone. On another track, some electrons had merged with protons to yield neutrons and neutrinos. The latter are so infinitesimal in mass, if they have mass at all, that they can achieve almost the speed of light and pass through the most dense matter unimpeded.

The Hermetic Principles pose intriguing questions about the preceding conventional description of the process. What if antimatter (feminine gender) forms the black holes we find scattered around the visible universe? Do current assumptions adequately take into account the role of a balanced polarity in matter/antimatter ratios? Is a new cycle of creation (Rhythm) started when antiparticles rejoin and destroy their twins in the world of ordinary matter? Could this be the basis for hypotheses regarding the origin of multiple universes?

Stephen Hawking¹⁰ has attempted to better understand the dark counterpart (Polarity) of visible matter. He postulated the existence of billions of tiny black holes (necessarily formed in the early fractional second when pressure and temperature were high enough). This theory marked a shift from his and others' earlier view that black holes were caused only

by collapsing stars. Hawking broke with another earlier assumption and now believes such holes may emit energy and explode. These attributes are predictable from the Hermetic Principles of Polarity and Rhythm.

During the early nanoseconds (one-billionth of a second) of the universe, time as we know it did not exist. With such concentrations of mass and energy, developments occurred at an exponential rate. As much could happen in the first one-tenth of a second as happened in a second, and the first ten seconds, and then the first one hundred seconds, and so on (a scaling function of the Principle of Correspondence).

The initial explosion produced unimaginable heat, but as the seconds turned into minutes, actions slowed down and things cooled off. The subatomic particles coalesced into elements—ordinary hydrogen, heavy hydrogen (deuterium), and the heaviest hydrogen (tritium).

Next, the various densities of helium came into being. On and on through the periodic chart, elements formed as particles bonded according to some a priori set of inherent ratios and relationships (Mentalism). (The orderly pattern of reality reflected in the periodic table of elements indicates that even at this early stage a conscious order was at work.)

Three to four minutes after its birth, the universe was filled with radiation, caused by electrons destroying almost all the positrons (Cause and Effect). The strong force started forming the nuclei of the above-mentioned heavy atoms. At about this time, a hydrogen/helium ratio of 3:1 is believed to have developed (Rhythm).

At the end of thirty minutes, the temperature was 300 million °C (only fifteen times hotter than our present sun). The average density of everything was less than one-tenth that of water.

As the hours turned to days and years, space expanded, but the quantity of matter stayed approximately the same. For thousands of years there was only a mist, charged and swirling in a huge electromagnetic field, before strings (long, thin, wriggling tubes of energy) began to appear.

Emerging Patterns

While the collective theories of modern physicists, italicized in this chapter, may be descriptive of the universe's physical development, they cannot be considered explanatory. The

existence of emergent patterns (strings) from the very beginning of the universe implies that something other than chance was at work in the mist (Principle of Mentalism). Scientists have not assumed an a priori set of patterns or inherent design in the Big Bang point from which the rest of phenomenal matter burst forth. Had humans been around, they could have seen the patterns emerge, but now we can only attempt to reconstruct them from the traces that remain. Research in physics has explicated some of those patterns, but as this book demonstrates, important parts of phenomenal reality (and most of nonphenomenal reality) remain unexplained.

Physicists and astronomers in NASA's COBE program (Cosmic Background Explorer) have measured the apparently ubiquitous background radiation (long wavelength microwaves) spread throughout the universe. It is assumed to be at the edge of the universe, revealing its age and expanse. In early 2000, a team (led by Andrew Lang of the California Institute of Technology and Paolo de Bernardis of the University of Rome) reported the best defined yet minuscule temperature differences (less than one hundred-millionth of a degree) in this radiation. The differences are analogous to ripples on an otherwise smooth pond surface, but in this case they are ripples (referred to as strings, earlier) in the fabric of space-time. Thus, 10 to 15 billion years ago, shapes (termed "fossils of creation" by astrophysicist George Smoot) began to differentiate themselves in the primeval fog of the universe. What caused those ripples and how they led to the complex organisms in today's universe (superstring theory) are still unknown.

Even with great scientists, mind-sets sometimes get in the way of increasing knowledge. Einstein believed so fervently that the universe was stable—not expanding or collapsing—that he initially adjusted his own perfectly working equations for his theory of general relativity in order to support his bias. When a highly reputed contemporary theoretical physicist like Stephen Hawking, without looking at the facts, dismisses solid evidence from the field of psi research, it discourages other scientists. What some science writers labeled the "most important" discovery of 1998, measurement that the speed of

separation was accelerating among some parts of the universe, illustrated how new data are forced into preexisting models. People committed to the Big Bang/Open-Ended theory were unwilling to consider the possibility of rhythmic expansion and contraction as being as integral an aspect of the macrocosm as it is in the microcosm.

These examples illustrate the danger of self-limiting assumptions. Physicists' deliberate exclusion of the role of other principles, including conscious intent in the coherence of energy and matter, calls into question their Big Bang theory and related hypotheses. Increasing recognition of the way mind influences the behavior of subatomic particles—at the core of quantum physics—requires that consciousness now be considered an element in the building of such theories.

A complex universe could not have randomly evolved from the protomaterial and nonmaterial elements, were they merely floating around in absolute chaos. Certain preexisting, unseen forces or dynamics were essential in bringing form from the primordial stew (Mentalism, and Cause and Effect). Modern scientists have discovered four such forces—gravity, weak nuclear force, electromagnetism, and strong nuclear force—which they now hope to reduce to a single principle called GUT, or Grand Unifying Theory. But why assume that all operative forces have been discovered? How can one believe in a single force that excludes consciousness?

Science, asserting that matter creates mind, still appears caught in the Cartesian trap of dividing mind from matter. While matter is coextensive with mind and cannot exist without it, the consciousness-manifests-matter postulate (Principle of Mentalism) can be validated in human experience (healing with imagery) and in formal experiments (the creation of neuropeptides through positive thought). Other examples are discussed in later chapters.

In the rush to reduce four physical principles to one GUT, some conclude that all forces except gravity may be a single force operating within the atom. In 1979, scientists Steven Weinberg, Sheldon Glashow, and Abdus Salam received the Nobel Prize for experimentally demonstrating

billion suns. The HST has revealed that the blue star *Eta Carrae*, previously thought to be fading into oblivion, is in fact erupting.¹⁶ It appears that stars, like other organisms, are born and then die, but before they die they join violently with other stars to produce offspring that perpetuates the stellar family. The same may be true, if the Principle of Correspondence is operative on a larger scale, of entire universes. If universes die and are born again, is a process of conscious reincarnation at work?

Animating Consciousness

With the mention of consciousness, this discussion of our universe takes a dramatic turn. We know consciousness exists because we have it. Consciousness is more than thinking; in consciousness we are aware of our thinking. Yet few physicists attempt to confront the everyday reality of human self-awareness because it cannot be perceived directly and measured by the five ordinary senses. The physical world clearly manifests the effect of consciousness, but not how consciousness influences it. Thus, many of us subsequently ignore evidence of so-called paranormal abilities, including the anomalous results of telepathy and psychokinesis that show specific characteristics of a fifth and/or sixth force.

As human beings, we elaborate our individual experience of consciousness through the physical senses, but we are keenly aware that we are more than they reveal. In this book, as we review the ways in which individual and group consciousness affect matter and energy through forces focused by human intent, it will become evident that a larger consciousness is at work around us. Even though most scientists personally recognize the inconceivability of a universe such as ours occurring by chance, the profession's norms discourage formal inquiry into external consciousness as causation. (See the suggested reading list at the end of chapter 9 for examples of expanding the frontiers of science.)

Some scientists who admit the impact of consciousness on the behavior of matter, but have no theory about it, conclude with a concept Brandon Carter has called the "anthropic

principle." Carter's theory, drawn from quantum physics, holds that we as human beings create the universe by the way we look at it, just as an experimenter who wants to measure light finds a wave of light where another could observe a particle. Unfortunately, the circular logic of this concept permits one to escape without fully addressing the issues of primary consciousness. From where did consciousness originally arise? How does it work? Must it always be connected to matter?

Any comprehensive theory of the universe must take into account the role of mind and consciousness. One theory, that of hyperspace, which posits up to six dimensions beyond our four-dimensional version of the universe, leaves room for a "scientific incorporation" of consciousness into a descriptive model. But most scientists still believe our everyday world can be accounted for by a limited number of basic physical laws. Thus far their formulation of laws is not as comprehensive as the Hermetic Principles, which do provide for conscious intent in the patterns of creation.

This chapter has, up to this point, focused on the objective universe, from the outside looking in, with a selective interweaving of the Hermetic Principles that combines physics and metaphysics. Before we leave the macrocosmic scale, we introduce an expanded schema that integrates consciousness and as yet unnamed subtle forces with the material universe. This schema assumes that at least three facets (consciousness, subtle energy, and matter/energy) are necessary to account for the full range of human experience (to satisfy a condition of metascience discussed earlier). Those facets must function at all levels in a singular, integrated model of the universe, and together create space-time from a void some call the "ground of being." (Paul Tillich used the term in theology for the state before creation, and physicists use the term "ground state" to mean the lowest possible level of energetic activity.)

The graphic on page 34 identifies all these components. How they interact in nature and among conscious beings will be the subject of the rest of this book.

* new. The same thing happens in the mating dance of human lovers and other life-forms. The merging of polar energies results in the creation of offspring ("spring" is an appropriate term, given the energetics involved). This process is repeated among the stars.

Astronomers believe our Sun has a mate (Gender), a "brown dwarf" named Nemesis located about 25,000 times the distance of the Earth from the Sun. The mating of their energetic centers (Polarity) has produced our family of planets, moons, and asteroids. Early in the twenty-first century astronomers had discovered more than fifty such stellar pairs, apparently producing planets in a manner similar to the "lovers" Sun and Nemesis.

Now we have discovered a similar birthing process at the galactic level. Our galaxy has at its center two huge force fields that emit several times as much radiation as our sun and are a strong source of radio waves. These two energetic centers (Polarity) may include a dense, fiery group of young stars and/or a black hole. Thus, they appear to fill the role of "parents" (origin and maintenance of stellar offspring) in our galaxy.

i Given this symmetry, I believe it is not too farfetched to postulate an analogous pair of energy centers engaged in a mating dance of creation at the level of the universe itself. I have somewhat humorously labeled it the "Grand Couple." But this book goes deeper than descriptions of interesting physical analogies. Key to its central thesis of a self-conscious universe is the hypothesis that a certain form of consciousness has manifested itself at each of these levels, from the microcosmic to the macrocosmic.

If that hypothesis is correct, then all forms of manifestation in the physical universe involve an expression of conscious intent, as in the schema presented above. The following chapters present evidence suggesting that the expression of conscious intent coheres some form of subtle energy into morphic fields. These fields possess the ability to concentrate ordinary energy into physical form. The result is that consciousness informs and transcends all organisms. In this manner nontemporal awareness benefits from conscious experience in transitory phenomena, in what I have labeled a "self-learning universe."

Gary Schwartz and Linda Russek, in their book *The Living Energy Universe*,¹⁹ clearly illustrate how memory is retained in all aspects of the universe. Their research shows how memory lives on in so-called inert matter, living cells, and larger systems. With memory access to past experience, each new moment enables a conscious entity to assess the difference between past and present, and experiment against its perception of still unrealized potential. This is the learning process: projecting an outcome, attempting to realize it, and accessing the degree of success. Awareness of the resulting degrees of congruence or incongruence between the actual experience and the original intent leads to self-learning.

I have chosen to speculate that the conscious intention to fully experiment with itself impregnated the subtle-energy womb of the Grand Couple. From that desire came the physical universe with its polarities of energy and matter—or "matenergy," as I prefer to label the two poles. The power of the original expression of intent was strong enough to cause a part of the original force to concentrate itself as the medium of subtle energy. The further coherence of the subtle energies transmuted them into the world of spirits, atoms, molecules, and organisms. The next chapter explores how our universe still vibrates at the microcosmic level from the kinetic energy generated by that initial desire to self-actualize.

Notes

1. Bruce Chatwin, *The Songlines* (New York: Penguin Books, 1988).
2. David Darling, *Deep Time* (New York: Delta, 1989). Most current estimates of the age of the universe range from 15 to 20 billion years.
3. Some believe the same or a comparable being was a source of knowledge for the Toltecs, Mayans, and Incas of the Western Hemisphere. For example, the Mayan calendrical system has several principles similar to the Hermetic ones presented here.
4. This tradition is the basis for the plot of James Redfield's popular book *The Celestine Prophecy*.
5. Three Initiates, *The Kybalion: A Study of the Hermetic Philosophy of Ancient Egypt and Greece* (Chicago: The Yogi Publication Society, 1912).

in turn is easier to change than a physical condition. Therefore, this model suggests that the noumenal force of conscious intent is the most potent power we have to shape future events. Charge up a new idea, and the physical shift will follow.

As we will see later, humans are not confined to this side of the mirror. Through meditation, dreams, and other beyond-the-body states of consciousness, we can "see" this side from the noumenal side of the mirror. Keep in mind that all three (pattern, subtle energy, and matenergy) are just different aspects of one whole (the object, the mirror, and the reflection as an ensemble), but understanding the three facets is essential for the next level of human development.

In his book *The Holographic Universe*, Michael Talbot⁶ suggested that—at a level beyond the current concepts of physics—matter, energy, and consciousness blend into a single field. But simply combining that triad obscures a range of unexplained influences and communications experienced by human beings. To explain the ability of the individual's mind to interact with and influence ordinary matter and energy in its body and externally at a distance, another medium must be invoked—the energeial realm of subtle energies. More comprehensive treatment of how the three facets interact comes in chapter 4, but for this chapter, we need to focus on the indirect impact of human consciousness on matter at the microcosmic level.

Mind and Creation

Humans, like all organic beings, possess a level of consciousness-incarnate that we call mind. (The word "mind" throughout this book represents consciousness in an active state.) Considerable evidence demonstrates the power of a human mind to influence the behavior of matter. Here are some examples:

- Deepak Chopra has popularized the earlier-referenced research by Candace Pert that demonstrated the human ability to think neuropeptides into existence.⁷ He has illustrated its role in self-healing.

- Microbiologist Celeste White has summarized significant evidence to indicate that individual human mental effort can have a minute, though vital, impact on the creation and/or manipulation of crucial bits of matter, including DNA sequences. Her review includes methods to reduce the electrical excitability that triggers epileptic seizures; guided imagery to affect the immune system, blood flow, and heart rate; and use of hypnosis to cure genetic illness (warts).⁸
- Robert Becker, in *The Body Electric*,⁹ shows how the expression of feelings or thoughts causes direct current (DC) to flow along the body's nerve sheaths (perineurals). In this instance, the mind shapes waves of energy parallel to its previously described influences on particles of mass.

These examples of physiological and biochemical reactions to conscious intent show that the two basic categories (matter and energy) of physical building blocks are susceptible to the power of one being's mind.

Applying the Principle of Correspondence, one can assume that scaling up the mental/emotional effort (by many individuals concentrating together) likewise scales up the physical effect. Research at Princeton University's PEAR (Princeton Engineering Anomalies Research) Laboratory has demonstrated that effect with physical objects and computer software.¹⁰ The larger the number of people who share and focus the same intention on an object, the greater the effect; but we cannot yet be certain of the ratio of increase. Perhaps five people acting together have as much impact as ten or twenty-five acting separately. (This principle explains why group prayer or community rituals are more powerful than isolated and independent individual efforts to promote healing from a distance.) These experiments demonstrate the interconnectedness of all beings and all dimensions.

One difficulty with the looking glass, or any other physical analogy, is that it still perpetuates the idea of a dichotomy, like that of spirit/matter, brain/mind, or heaven/earth. We must somehow be able to see ourselves, the mirror and frame, and the reflection as a whole within an even larger whole.

For example, a colleague was rapidly deteriorating from an alleged HIV-induced decimation of her immune system, fading in and out of consciousness. One day I gave her a black-and-white photograph I had taken and carefully developed. Seeing it, she sighed and asked how I knew to offer it to her. "That's exactly how I have been feeling," she remarked. The next day she passed from this incarnation. The photo was of a basket of kittens looking at themselves in a mirror. It was impossible to distinguish between the furry, playful animals and their reflections. We need metaphors, like the Zen moon-in-the-water concept: the image in the water is the subject and the moon in the sky is the object, and "moon-in-the-water" is a field jointly created by the apparently separate subject and object. But the metaphor, too, is part of a larger field encompassed by our mind.

Even the process of selecting a metaphor reveals the requirement for some overarching element, like conscious intent. Such an element is necessary to account for a particular choice from among many available options. The simplest answer to the question of how creation works is that conscious intent has the power to collapse infinite possibilities into manifestation.

Conscious Intentions

The ongoing flow of conscious intentions continually shaping matter and energy in our universe never ceases. Making individual choices is like paddling one's canoe in it, taking advantage of eddies and whirlpools, but unable to stop the stream whose origin lies in some unfathomable spring. So the issue for individual conscious beings is how to express intent while in the continuous flow. The answer lies in the moment-to-moment choices people make, at the finite level where there is freedom to choose. To pose no resistance to the current is as much a choice as direct action. The Principle of Cause and Effect works in the act of nondecision as it does in deliberate choice.

Even with a small choice, one can manifest a different emotion (a form of subtle energy) than would occur from

habit (past choices). For example, as mentioned earlier, the simple intention to be happy creates a neuropeptide out of the available stock of the hydrogen, carbon, oxygen, and other atoms in our brain cells. Thus, a single thought, while not redirecting the river, initiates a reaction that affects the human body's "canoe route." We need more research to identify the points where the "paddle" of individual intent can be most effectively inserted in the flow of life.

French scientist Jacques Benveniste and his colleagues, researching homeopathic medicine, found evidence to indicate that a treated liquid continues to have the same effect even after the liquid has been diluted to a point where no physical trace of the antiserum can be found. Their research suggests that something like an energetic trace or residue exists independent of the original material. (Schwarz and Russek in their book give many other examples of memories stored in seemingly inert matter.) If the patterns can be assumed to exist by their continuing effect (like the traces left by virtual particles), there must be a mechanism that communicates their instructions to the material involved.

While we do not yet understand the operating mechanism, such noumenal pattern traces can be projected by computer-generated light waves or by human thought. Rupert Sheldrake's description of morphic fields may explain how these non-matter-bound patterns can have such power. These fields, described as "thought bundles" by Nancy Parker in her fine novel *Omega Transmissions*, contain the invisible, but energized, constructs or patterns necessary for manifestation in the physical realm. Whether it is in the movement of material objects, the creation of a molecule, or the repatterning of genes, the above studies clearly suggest that some type of energy or force transmits the conscious intent to the matter involved.

Through the joint action of trace patterns and morphic fields, matter is influenced by ideas—whether latent memories or newly created ones. A latent memory trace may exist from a creative source outside our space-time or be the result from a long-ago conscious thought developed within our space-time.

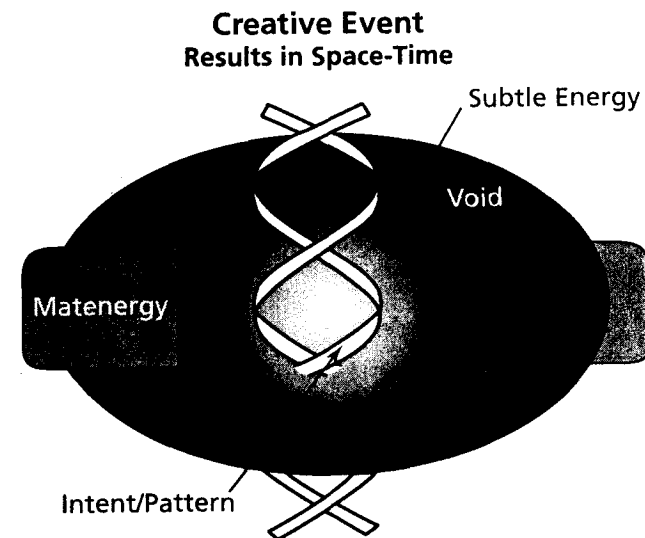
(It could also be a residual from a previous life or shared memories.) A newly created field can come from almost any contemporaneous source.

Given the power of the ongoing river of consciousness, if parents-to-be do not consciously energize their intentions to shape DNA patterning at the time of conception, does the memory of an earlier creative act—embedded in the parents' genes—determine all the zygote's inheritance? The two possibilities appear to be either that all genetic instructions passed from parents to the newborn preexist conception, or that some new patterns are introduced. Thus far, we have only anecdotal accounts of correlations between parental images at conception with subsequent experiences of the child. However, may this be one way that microevolution (caused by conscious intent) occurs within a species?

It is interesting to speculate whether since the original appearance of the human species, whose genetic structure represented some "first" intention, there has been deliberate, external intervention (physical or mental). In other words, has some intermediate creative force subsequent to the initial unfolding of the species acted on the human gene pool? The next chapter suggests that the answer is yes. Regardless of the final answer to that question, I think it is reasonable to assume that every current genetic pattern, in any species, is the trace of a bygone creative thought.

Patterns Reflect Intent

The following graphic summarizes my inferences about the interplay of three aspects of our integral universe: the noumenal void (1) where infinite patterns exist; a subtle-energy field (2) where the intentions—expression of pattern—can cohere morphic fields; and matenergy (3) from which the morphic fields concentrate physical forms.¹¹ Only after one potential pattern is selected (by consciousness acting within itself), energized into a subtle form (in the intermediate realm), and manifested (balanced between cohesion and disintegration in the realm of matter and energy) do we have a space-time event.



It would appear that we can draw on a preexisting repertory of the universe's patterns that can be rearranged by human will. (Perhaps they are the precursors of the mythical superstrings of modern physics.) In other words, at least at this point, the universe carries a set of inherent patterns that, when used in varying combinations and with appropriate energy, cause matenergy to manifest. Lynnlaire Dennis, during a near-death experience, perceived a series of intricate shapes and flow patterns that seemed to represent what we know about the inner relationships of the building blocks of life.¹² For several years now a group of scientists have been exploring the implications of using these patterns to understand the fundamental wave structure of the universe.

At this point it might be helpful to clarify possible confusion about the term "energy." In the context of space-time, electrical engineer Thomas Bearden helps us to understand that we use the word "energy" to describe both the capacity for activity and activity itself.¹³ He and others see the capacity as the source. But as both the capacity and its active state are in space-time, as two aspects of a polarity, many agree there is

another form of energy—sometimes called subtle energy. This is what I have described as the nonmaterial force activated by conscious intent that serves as the transforming medium. The concept of a subtle energy linking the two other aspects (physical and imaginal) of our universe implies consciousness is the highest-level “organizer.” Prior to either an intentional or accidental joining of matter and energy comes the truly creative event, when the idea or pattern is first conceived. This purposeful thought or conscious intent that designs the initial pattern must come from the realm of either a local mind or general consciousness.

The experience of a three-faceted universe, where all facets coexist to the point of singularity, and are wholly interdependent, is difficult to model graphically. Michael Talbot and Itzhak Bentov (scientist and mechanical engineer, respectively) believed the holographic model moved closer to explaining the totality of such a multidimensional universe.¹⁴ (Edgar Mitchell, *Apollo 14* astronaut and founder of the Institute for Noetic Sciences, is a current proponent of a hologram concept based on quantum mechanics.) In a hologram, you can literally know the whole from the part, a modern demonstration of the Principle of Correspondence. The smallest fragment of a holographic record can be broken off and still reflect the entire image when subjected to laser light. The hologram itself is a record of “interference patterns,” that is, the way an object breaks up the waves of light from two directions. To make the image visible, the film is illuminated by a laser beam like that used in producing the hologram. The interference patterns then redistribute the laser waves (all the same frequency), revealing the photographed object suspended in a field of space.

The holographic principle is reflected in every human cell (except red blood), where all the DNA instructions for the entire complex of organs lie quiescent, yet capable of giving birth to whatever is ordered—a brain, a kidney, a toe. At the same time, each cell knows its own place, its own purpose. Geneticists involved in genome research believe the 95 percent of DNA formerly known as “junk” may include these instructions. The

inescapable conclusion is that the patterns for any part exist in every part of the universe. Though invisible and unmeasurable, like the holographic laser beam, conscious intent converts their potentiality into actuality.

In the omnipresent noumena, decisions to manifest one part or the other are communicated instantaneously throughout the whole, unlimited by matter, energy, or the speed of light. Physicists demonstrate scientific proof of this capability by separating paired subatomic particles and registering that they react in tandem when either one is individually acted upon. Researchers also have caused one cluster of photons to disappear, only to find a cluster with identical information appear in a new location (the popularly known “Beam me up, Scotty” experiment¹⁵). Similarly, biologists prove the same point when they separate human white cells at great distances from the body and track the cells’ reactions to changes in the donor body’s state.¹⁶ We see the result of the communications; we do not yet understand how it occurs.

Current theories positing explanations of this holographic communications phenomenon include Irish physicist John Bell’s 1964 assertion that the primary substance of the universe is nonlocal (exists everywhere), and British physicist David Bohm’s belief that an invisible field connects all matter and events in the universe.¹⁷ This field is assumed to exist outside the domain of ordinary reality, clearly part of the other side of the glass in the mirror. It acts—like the Christian Holy Spirit and the Hindu Brahman—as the breath of life for cosmic beings.

The holographic construct, to some extent, raises a question about the Big Bang theory with which we must grapple (and for which quantum mechanics offers no easy explanation). Recall this book’s opening chapter’s descriptions of that “incomprehensible first second.” How could the potential for everything that is now contained in the universe have survived in unconnected fragments blown apart 15 billion years ago? Yet its present entirety is still wholly represented within each infinitesimal part. This fact illustrates the Principle of Correspondence, where microcosm reflects macrocosm and vice versa.

Deliberate patterns of thought energize the cells in the body to return to a state of wholeness that effectively eliminates the virulent symptoms. The mental message communicated to the cells is that they can and should reject this or that as an outsider. Such natural responses avoid the side effects of typical allopathic blockbuster doses that frequently do more harm than good. Conscious intent, by precipitating the response of the whole system, enables the body to reject the disease patterns.

This chapter exemplifies the metascientific approach by integrating cutting edge research from the physical sciences with innovative studies of the interactions of consciousness and subtle energies with the material realm. It demonstrates ways in which conscious intent influences the microcosm of particles and cells and suggests how subtle energies facilitate that interaction. The result is an expanded vision of the potential humans have to consciously participate in the natural system and their ongoing development.

Notes

1. Michio Kaku, Hyperspace: A Scientific Odyssey Through Parallel Universes, Time Warps and the Tenth Dimension (New York: Anchor Books/Doubleday, 1998).
2. Peter Russell, "Mysterious Light," Noetic Sciences Review (December 1999-March 2000).
3. Richard Morris, The Edge of Science (New York: Simon & Schuster, 1990).
4. Gabor Belovari, "IANS Updates," New Science News (Spring 1993).
5. Candace Pert, Molecules of Emotion: Why You Feel the Way You Do (New York: Charles Scribner, 1997).
6. Michael Talbot, The Holographic Universe (New York: HarperCollins, 1991).
7. Deepak Chopra, Quantum Healing: Exploring the Frontiers of Mind/Body Medicine (New York: Bantam Books, 1989).
8. Celeste White, "Consciousness and Gene Regulation." Proceedings, Conference of International Association for New Science, Denver, CO, October 1996.

9. Robert O. Becker and Gary Selden, The Body Electric (New York: William Morrow, 1985).
10. Information on the scientific study of consciousness related to physical phenomena by the PEAR Laboratory at Princeton University can be found at Web site www.princeton.edu/~pear/.
11. Paul Von Ward with Harold Puthoff and Paramahansa Tewari, Free Energy (Video, vols. 2 and 3) (Ashland, OR: New Renaissance Communications, 1994). Note the discussions of advanced physics.
12. Lynnclaire Dennis, The Pattern (Mendocino, CA: Entagram Productions, Inc., 1997).
13. T. E. Bearden, The Final Secret of Free Energy (Huntsville, AL: Association of Distinguished American Scientists, 1993).
14. Itzhak Bentov, A Cosmic Book (Rochester, NY: Destiny Books, 1988).
15. "Teleportation" experiment by University of Innsbruck in Austria reported in Nature, December 1999. Anton Zeilinger and colleagues wanted to see if they could teleport quantum information. They destroyed photons in one space and had them simultaneously show up at another location.
16. Robert B. Stone, The Secret Life of Your Cells (Westchester, PA: Whitford Press, 1989). This book deals with Cleve Backster's research.
17. Ilya Prigogine and Isabelle Stenger, Order Out of Chaos (London: Heineman, 1984); James Gleick, Chaos (New York: Penguin Books, 1987); David Bohm, The Undivided Universe: An Ontological Interpretation of Quantum Theory (London: Routledge, 1992), and Wholeness and the Implicate Order (London: Routledge and Kegan Paul, 1980).
18. James D. Watson, Double Helix (New York: Atheneum, 1985).
19. Peter Tompkins and Christopher Bird, The Secret Life of Plants (New York: Harper & Row, 1973).
20. Institute for Resonance Therapy, Am Struckmannsberg 32, D-44534 Lunen, Germany (e-mail: IRT-Cappenberg@T-Online.de).
21. B. Haisch, A. Rueda, and H.E. Puthoff, "Beyond E=Mc²," The Sciences (November-December 1994); 26-31.
22. Renee Weber, Dialogues with Scientists and Sages: The Search for Unity (London: Routledge and Kegan Paul, 1986).
23. Steven Weinberg, Dreams of a Final Theory (New York: Pantheon, 1993).

PART 2

Consciousness Manifests Itself

By now I hope you agree with me that our universe and our history are much more complex than we ever imagined. This section explores the nuanced multidimensionality of humans in the context of a conscious, self-directing universe. It takes a nonhomocentric view of reality, where humans are only one group of actors in a cosmic drama, minors aspiring to the big league of self-learners.

The implications of recent discoveries in frontier science, when integrated with insights into nature from ancient but highly advanced sources, suggest that the universe as a whole arises from the state we call consciousness. Many experiments like those covered in part I point to consciousness as both the origin and arbiter of developments in physical reality. *Homo sapiens'* study of nature, including their own experience of it, intimates that all levels of reality have some degree of awareness of what happens to them and something of the cause. On the basis of this awareness of cause and effect, all conscious entities (even viruses) can engage in adaptive behavior. This

makes it possible for any level of consciousness to assess the results of its intention (or purpose, even if only to survive) against the reactions of all other levels. In other words, an individual conscious entity (or a collective of entities, such as a species) can learn whether a specific intention can work in the context of the whole universe, and if not, what will work.

If such learning can result from the interaction of local consciousness with energetic and material existence, then it is not unreasonable to infer that universal consciousness learns from the synthesis of the self-learning from all the parts. Further, if all those self-learning parts derive from one singular consciousness, then the conscious universe in its entirety must be self-learning.

With increasing awareness of self and environment, it is normal for *Homo sapiens* as conscious beings to seek the code that will reveal how they fit into the whole. Part 1 gave us a sense of the universe from the microcosm to the macrocosm. It also reviewed what we have discovered of an extended human history in our solar system. Now let's attempt to understand how humans as conscious, organic beings function as a part of the larger system. Part 2 attempts to fit the human piece of the puzzle into the model of a self-learning universe.

To do that, in chapter 4 we first look at the three facets of reality in relation to organic beings. Remember, the three facets introduced in part 1 are the noumena (consciousness), the energeia (subtle energies), and phenomena (physical). We review how physical beings are both composed of those facets and interact with the three external to themselves. We develop an understanding of the powers of sensing and creation at all levels, and how beings use the subtle senses to expand their grasp of the universe. In chapter 5 we look at the realm of universal mind, and how individuals are embedded in and relate to the whole, at how general consciousness connects all beings in a mutually supportive system. Chapter 6 deals with how universal consciousness concentrates part of itself into a local form (the process of incarnation) and how the resulting individual maintains its integrity in space-time and beyond. The implication of the predominance of consciousness among the three facets is highlighted for human learning and development.

A Three-Faceted Reality

The universe, from the conventional scientific perspective, is unidimensional: everything is part of and limited to the material realm. Even most multidimensional-physics models are limited to matenergy and various concepts of space-time. Many philosophers think of the universe in dualistic terms: mind and matter. Some religions see three parts: body, mind, and spirit. Metascience offers another concept: a multifaceted universe with all elements interactive and conterminous. In this idea of an integral universe, all facets are dependent on one another—one part cannot exist as it is without all the others.

In a three-faceted universe where consciousness is supreme, conscious beings, by definition, include all three facets (noumena, energeia, and phenomena). This means *Homo sapiens* and all other life-forms comprise and interact with consciousness, subtle energies, and ordinary matter and energy to varying degrees. In my view, the subtle-energy facet is the realm of emotional charges.

Activities of the universe involving matenergy can be perceived by the physical senses, but other levels of reality require more subtle senses. The next leap in human knowledge needs an integration of all ways of knowing. A review of the full range of human experiences, including those now often called anomalous, reveals the need for a more expansive intellectual framework to understand interactions between individual

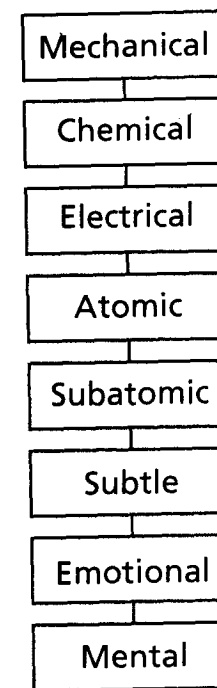
Jewish Kabbalah point to the same insights in esoteric knowledge. As seen in chapter 2, the discipline of particle physics has identified the basic triadic nature of the subparticle level.

That is why I contend that a combination of these metaphysical and scientific concepts helps create a broader science: a metascience with a more comprehensive approach to knowing. Metascience points to theories that postulate an intermediate or subtle-energy field with its own set of forces responsive to permutations of thought or ideas. It can enhance our understanding of the processes that, to use the concepts of quantum mechanics, collapse a potential pattern of reality into experienced or observed reality.³

* As we saw in chapter 2, the phenomena and energiea first exist in potential form, to be activated by conscious intent. This means subtle energy and ordinary energy and matter exist in inchoate states until consciousness imprints them with its patterns. These patterns then manifest themselves from unformed energiea and phenomena as perceptible entities, shaped by the subtle and physical senses. (This is consistent with the anthropic concept in physics that material reality does not exist until conscious beings perceive it.) This is why human emotions (energeial-level events) are determined by preexisting beliefs (noumenal-level intentions). Our metascientific challenge is to understand the dynamics of transformation of subtle and ordinary energy from its potential (state of rest) to its kinetic (action) state.

* Scientific knowledge of all energy spectra is still fragmentary, with our understanding becoming more diffuse as we move from top to bottom on the continuum shown below. We think we understand gravity in the mechanical arena⁴ and chemical energy expressed as heat in the conversion of matter, but the other areas seem less certain as one moves down. For example, Robert Jahn of Princeton University hypothesizes that consciousness interacts with the material realm through a quantum wave function, but it is unclear where that interaction fits on such a spectrum in terms we can verify.

Energy Continuum



The common forms of energy all occupy the phenomenal realm (electrical, nuclear, solar, muscular, etc.). But new concepts of energy beyond the electromagnetic spectrum have become necessary to understand various phenomena. Research with scalars—waves that continue to reverberate whenever matter is removed from space—now leads to progress in the development of so-called free energy technology. Scalars have been considered cosmic waves by some, because they are believed to be faster than the speed of light, leaving no trace in the material realm. The term “tachyon” has been used to designate them, and the term “zero-point energy” (ZPE) is also used by some to refer to this mysterious energy.

Waves like the above, but not part of the electromagnetic spectrum, may be the subtle energies of the energiea. I employ the term “subtle energy” when referring to any energy assumed to be in the energeial realm, because it avoids

confusion with the ordinary energy of the electromagnetic spectrum (which can be either wave or particle).

In the model offered here, subtle energy or *energeia* arises from consciousness, as *matenergy* appears to rise from *energeia*. But new experiment designs are needed to test how an idea (from the noumena) acts on subtle energy (from the *energeia*) that in turn shapes *matenergy*. Recall that *matenergy* denotes a polarity of matter and energy, two ends of the same dimension in the phenomenal realm.

Metescience research projects should begin with the assumption that energies in the *energeial* and the *noumenal* realms, like the phenomenal, possess both potential and kinetic states. Therefore, the research design must incorporate the possibility of spontaneous, nonlinear conscious response. Perhaps the ancient Tao philosophy (expressed in the Tai Chi Chuan school of Chinese martial arts) which says Wu-Chi, the state of nothingness that holds the potential for both static and dynamic states,³ requires mindfulness in its use.

In its potential form, physical energy is force waiting to be released, whether a precariously balanced rock, a piece of wood or food, or an atom. In my three-faceted model, embodied (incarnated) emotions are derived from potential subtle energy, and local mind derives its potential from general consciousness. In our four-dimensional world, kinetic energy involves vibration in space-time, be it in the rebounding billiard ball or a surge of electrons. The pulsing of prayers and telepathic transmissions, like the movement of air molecules and the flitting of electrons, are manifestations of kinetic energy.

The important point here is that all levels of energy transformation from potential to kinetic involve the expressive aspect of some form of communication. Each is ultimately caused by an expression of intent.

When humans understand that various forms of energy and matter come from conscious events, we open the doors—using the receptivity of all our senses—to greater expression of our inner power. The making of imaginal choices creates thought patterns (morphic fields, as in the popular hundredth monkey theory) that energize physical reality. Between ideas and their

manifestation lies the interface where the subtle energies of the emotional realm (*energeia*) await activation by mental patterns. (As we'll see later, this interface has an expressive—yang—and a receptive—yin—side.) These concentrated emotions, in turn, activate the media of electromagnetic, mechanical, and chemical energies to affect the phenomenal realm.

The earlier discussion of the role of ideas and emotions in the creation of neuropeptides offers an illustration of this sequence. The fully conscious being in a multidimensional, feedback-using universe requires multilevel senses to act as gateways between the realms. The following review of different categories of senses illuminates how the three realms interact, providing feedback to one another. This feedback loop, revealing the effects of initial intentions and adaptations, is essential in a self-learning universe.

A conscious entity demonstrates its self-learning nature when its mind (noumena) receives subtle-energy messages (energeial emotions) of an impending deterioration in cell functions (phenomena) and changes its mental polarity from negative to positive. This shift of attitude (noumena) gives rise to positive emotions that stimulate molecular change in cells. And the circular learning process continues as long as one remains fully aware of the interactive levels of sensing.

Five Physical Senses

In her book *A Natural History of the Senses*,⁶ Diane Ackerman uses the written word in a sensual exploration of a world teeming with physical stimuli that define the limits of our material world. Humans luxuriate in a flood of wonders that, while sharpening their focus, actually limits their experience. Given the quality of interaction available within the rich material environment, it is no wonder that many of us end up stopping there.

The five ordinary senses are the entry points through which data from the relatively dense material plane connect with our physical bodies. At the outer perimeter of the physical body, these specialized cells receive input from the external environment and send it to the brain for analysis. Some of

30. Jacques Vallee, *UFO Chronicles of the Soviet Union* (New York: Ballantine Books, 1992).

31. Rupert Sheldrake, *The Presence of the Past: Morphic Resonance and the Habits of Nature* (London: Collins, 1988).

32. The popular, though possibly apocryphal, hundredth monkey story illustrates an amazing phenomenon: the learning in one group of monkeys is somehow absorbed by a separate, distant group of monkeys.

33. John Horgan, *The End of Science* (Reading, MA: Helix Books/Addison-Wesley, 1996).

Mind as Universal Consciousness

From what we know of the experiences of primitive and aboriginal peoples, early humans sensed and interacted with realms outside of and beyond the five senses. As in nature-oriented societies today, they must have perceived inner communications from other species and the natural world around them. Records of art and rituals suggest they experienced a general realm of consciousness through dreams and communications with ancestors and other ethereal beings. In shaman-led rituals, their minds traveled outside the physical body. The most ancient myths indicate early humans understood the interconnectedness of all things, physical and spiritual. They, like traditional peoples today, acknowledged the power of this inner world of which they were only parts.

Throughout human history, including the period of pharaohs and Greek kings and up to modern times, people have sought to obtain counsel from the noumena. They used trances, dreams, prophets, runes, symbolic cards, the *I Ching*, and other forms of divination to sense the universal flow of energies and conscious trends that influence individual lives.

I believe that a new look at the role of ABs in human history will reveal that our ancestors' awe and misunderstanding of them brought about the advent of supernatural religions in

the Near East. ABs arrived from interstellar space, communicating through the air with radios and telepathically with humans, performing feats of magic (advanced technologies), living life spans longer than humans, and disappearing into the skies. To the still naive humans, the ABs became the personifications of many of the natural phenomena they did not yet understand. The gap in knowledge was so great that the ABs were worshiped, assumed to have control of the powers that early humans thought were part of nature. This experience interrupted the natural progression of humans, during which they would have come to a working understanding of the three-faceted universe.

The Sumerian tablets describe how humans served the AB colonizers, becoming dependent on them for both their physical well-being and for scientific understanding. The inner circle of humans apparently understood the physical nature of the long life spans of the ABs and their journeys into the heavens. But the common folks easily confused such technical realities with their own simple insights about after-death and out-of-body travel. The stories humans told one another about the exploits of the ABs made them out to be immortal. (For Westerners the Hebrew, Egyptian, and Greek myths exemplify how fact became the legends of the gods.)

During the period we know as prehistory, some of the ABs (think of Thoth and Prometheus) apparently taught humans advanced concepts of the energeial and noumenal realms. But when the global cataclysm (known as the Biblical Flood) wiped out most of civilization around 11,500 B.P., much of that knowledge was lost. Human survivors became technically dependent on the ABs and also let their own inner powers fall into disuse.

When the ABs departed (for reasons still unknown) from their role as overt colonizers of Earth, humans developed forms of worship designed to entice them back. Many literally sacrificed themselves to induce favorable actions from the now invisible gods and to urge their return. Humans developed a psychological state of dependency, insecure in their own powers and holding the departed gods responsible for

both the good and bad developments in their lives. Supernatural religions developed, based on the illusion that humans could be saved only by adherence to beliefs and rituals that called on divine (departed ABs') assistance.

Modern science in the European Renaissance originally grew out of the natural tradition of science and philosophy, based on human experience of all realms and the wholistic perspective of Greek and other mystery schools. But its focus on materialism, ceding the inner realms to supernaturalism, left behind any sense of an integral, three-faceted universe where consciousness and subtle energies are indispensable to the physical realm. Leaving theologians free to dominate human belief systems related to the inner realms, science chose to label as "anomalous" the human experiences of consciousness.

This development let fall into the crack an entire realm of natural human experience. No satisfactory answer was offered to many questions. How do we account for dreams and other alternate states of consciousness? What about evidence of communications from the dead and other beings outside our physical space? How do we explain the influences of thoughts on material objects? Where do memories reside? This chapter reviews evidence of a general field of consciousness and ways in which it defines the lives of conscious beings.

While scientific thinking holds that all action of importance takes place in the material realm (phenomena), the experience of conscious beings proves otherwise. Analysis of each phase in life (birth, struggle, joy, creation, growth, attraction, pain, death, etc.) reveals the functioning of emotions (energeia) and consciousness (noumena). For physically incarnated beings to perform at full potential, they must be aware of and open to the interaction of the phenomena with the energeia and noumena. Incongruence between or suppression of any one aspect dims the experienced fullness of life. Unfortunately, since the beginning of the current historical era on Earth, not much more than 5,000 years ago, humans, while elaborating various material technologies, have regressively reduced their awareness of and attention to the more subtle realms.

The spotlights of Western science and supernatural religion have drawn attention to the rational mind and physical senses, while ignoring the other aspects. Non-Western philosophy, whether Hindu or Muslim, also has a perspective as dualistic as the Cartesian view that differentiates between the physical universe and the hidden plane. They claim that the former is knowable and discoverable by science, but that the latter is separate and accessible only through, respectively, yogic meditation or the inspired Koran. But in reality there are no such impermeable barriers.

The evidence reviewed in this book indicates that the subtle realms usually thought of as beyond our natural reach are not really beyond after all. If all consciousness is a single spectrum, then even "heaven" and "hell" can only be different states of mind. If the Logos of ideas is a hologram, then any person can express or test any idea. While archetypes and collective emotions may affect us, we in turn can help change them. Regardless of the nature of the experiences—extraterrestrial, extradimensional, outside history, or beyond the waking state—they involve the same source and the same outcome in our seamless, conscious universe.

The discoveries of parapsychological research—including the antics of Tomaz Green-Morton in Brazil,¹ who performs materializations while drinking rum and blaspheming—demonstrate the singular and neutral nature of universal consciousness. Neither adherence to a specific scientific protocol nor a particular religious orientation is necessary for access to this realm. Metascience is a route to fully understanding the conscious universe because it combines all ways of knowing, eventually testing them in the phenomenal realm before claiming discovery of truth.

Metascience places access to knowledge in the hands not only of specialists, but also of independent individuals willing to test their hypotheses in all realms. The following discussion illustrates how consciousness permeates the realms of subtle energy and matenergy, and serves as the unifying force for every aspect of universal life.

Memory as Cause and Effect

Even though the noumena, from a conceptual perspective, is distinct from phenomenal reality, in existence and function it is not a realm beyond. As we have seen in chapter 3, the noumena and phenomena are synthesized through the energeia, which acts as the bonding and transforming force. As integrated parts of the whole, all three have mutually dependent functions, affecting the way beings live in the world of mundane affairs. The noumenal record of their ongoing interaction gives continuity to life-forms and their behaviors. Such continuity is sometimes labeled memory (cellular, muscular, energetic, mental, etc.). See the outstanding book *The Living Energy Universe* by Gary Schwartz and Linda Russek on the formation of memory at all levels.

Memory can be described as the glue that holds a particular set of patterns together. Thus, memories are the patterns of images and ideas that live on in the noumena. They remain in a coherent form as long as conscious beings have charged them with sufficient emotional energy, from the energeia, to keep them intact. The permanent Hall of Akashic Records, referred to in esoteric literature, would consist of such charged individual and collective memories. Passing thoughts or comments, unsupported by additional emotional investment, seem to dissipate quickly. When patterns or ideas have not been adequately charged (using subtle energy) even the most finely tuned brain cannot retrieve them (like computer images lost before we activate the Save key).

When reading this, think of your own experience trying to recall a fleeting thought to which you paid no real attention. When a thought has a subtle energy boost (emotional charge), it appears to be reflected in strengthened neurotransmitter connections. This involves the synergy of mind-emotion-body connection. I believe the Principle of Mentalism applies here.

If I am correct, the primal Logos or schema for the universe could have easily evaporated, had the Grand Couple not infused it with sufficient intentional energy to impel continuing manifestation in the phenomenal realm. On the human level, a single passing fantasy on a lazy summer afternoon

ways of knowing. The fact that a being's field of conscious wakefulness can access other sections of the conscious gradient and synthesize the data indicates that general consciousness has no internal barriers. Low magnitude of signal (the phenomenon of dissipation over time and distance) or efforts of other beings to concentrate defensive shields may hinder access, but in principle, all the noumena is accessible by a "local" personality.

Therefore, an incarnated being can utilize deliberate remote viewing, passive receptivity to telepathic signals, planned or spontaneous OBEs (and although not likely sought, NDEs), dreams, hypnosis or guided inner searches, and meditation or other techniques that relax the boundaries of local consciousness. The latter may include any number of techniques to induce an expanded state of awareness (drumming, dance, chants, hallucinogenic substances, or even fatigue). When physical beings approach death in phases, there is a tendency to shift back and forth between local and expanded areas of consciousness. Systematic exploration of all these approaches should enable a species to define the parameters of the energeial and noumenal realms as accurately as they define the physical universe.

Other Conscious Species. Another powerful category of evidence for a unified field of consciousness involves other beings with whom humans can communicate through both the physical and the inner senses. There are numerous historical and contemporary accounts of human contact with other groups of conscious entities.

Humans are not the only sentient beings on the Earth (and I don't mean other animals) and apparently have never been. As previously mentioned, since the late 1940s, thousands of sightings of "alien" spacecraft have been reported around the world, with many involving direct or telepathic communications with the occupants. Physical interactions (including medical procedures and sexual contacts) have been verified through material evidence, rigorous hypnotic techniques, and polygraph tests. The sources referenced in this book and many others provide credible descriptions of these activities.

Self-labeled galactic anthropologist Marcia Schafer's currently ongoing personal story is of particular interest in the context of consciousness.¹⁵ Her descriptions of a wide range of species beyond our solar system and their various levels of conscious development and forms of communication are consistent with the three-faceted universe posited here. Her experience with flesh and blood entities and others who primarily inhabit the subtle realms supports the notion that consciousness can manifest itself in different degrees of subtle energy and material concentrations.

That many individuals have been involuntarily subjected to AB experimentation is now well documented. Ova have been taken from some women for fertilization elsewhere, while others have been impregnated and then had the tetus removed at a very early stage. Men have had sperm extracted or been forced to ejaculate into AB females. Some women have reported contact with their hybrid offspring.¹⁶

While shocking and outside the bounds of our concepts of civilized behavior (unless we commit the acts against animals or humans we consider beneath us), most of these encounters seem to involve no inherently hostile intent on the part of the AB abductors. They appear to have no desire to inflict unnecessary harm and frequently promise further contact and communication. Their potential for empathizing with the psychological terror felt by some of their human abductees may be blocked by the nature of their own situation. Some abductees have received the impression that the ABs need the abductees' genetic stock and something of their emotional force to strengthen their own weakening species. Humans and some ABs may be mutually dependent in some as yet unrecognized way.

Evidence also exists of more threatening types of AB presence. As among humans, these beings are clearly at different levels of moral and psychological development. Some appear to fall below the best of human ethical perspectives. (See earlier-referenced work by Robert Sprinkle on abduction experience.) As disheartening as it may seem (since we no longer need to take sides in the Cold War), many believe it

new chants to the Awaited White Burkhan. . . . The Mongols await the appearance of the Ruler of the World and prepare the Dukang of Shambhala. . . . The Jews await the Messiah at the Bridge. . . . The Moslems await the Muntazar. . . . The Christians of Saint Thomas await the Great Advent. . . . The Hindus know the Kalki Avatar and the Chinese at New Year light the fires before the images of Gessar Khan, ruler of the world.²¹

The historical analyses of Zecharia Sitchin and William Bramley²² suggest that this sense of expectation may have evolved from the promises to return made by ABs as they left behind our human ancestors. Supporting this notion is the fact that the sixteenth-century Spanish conquistadors were welcomed by the natives of Central and South America whose legends predicted the return of powerful light beings. That behavior expressed the same yearning motivating the Jewish prophecy of a Messiah and the Christian belief in the Second Coming. If core tenets of religions, like that of a "divine" messiah or savior, were actually based in historical experiences with ABs and promises of their to return to Earth, do humans have a natural need for religion?

Given a twenty-first-century, metascientific perception of the nature of universal consciousness and individual access to it, are traditional religions necessary? Our natural desire to understand the interaction of unseen energies and consciousness with physical life no longer has to turn to religious institutions for satisfaction. In fact, to do so limits the search. Even though religious institutions meet needs for a sense of community and personal support, that purpose can be served without the theology that reinforces social exclusivity and power over others.

In other words, our psychological needs can be met without resort to unseen and argued-over gods. By falsely attributing divinity to their respectively chosen ABs or imagining divine beings, religions have diminished humans by failing to appreciate the power that derives from each individual's direct membership in the universe's family of self-directing beings.

While people can be diverted by self-serving leaders of religion and other institutions, in the final analysis people demean themselves. When we turn to such authorities for spiritual answers we give up personal responsibility. Some leaders may initially seek to inspire humanity to new heights, yet the limited expectations of the masses hold them back. A self-deprecating public forces the status quo on the would-be avatar who might otherwise manifest a more evolved state.

Millions of people, for example, believe that Sai Baba, a man from the village of Puttaparthi, India, is God-incarnate. For more than half a century, his miracles and teachings have attracted thousands of people for daily *darshan* (bestowing of a guru's blessing). Spending their time in acts of adulation, metaphorically grabbing for his feet, they prevent their own self-realization. Although Sai Baba, like Jesus 2,000 years ago, says, "Look within yourself. We are all the same," his followers tenaciously deny the divine consciousness within themselves. He preaches a vision of equality among all beings, a code of community service, and values that support enlightened human behavior. But the thousands awaiting his *darshan* expect him to provide the answers, from a magical cure for diabetes to a cost-free way to clean up the environment. They hope Sai Baba will accomplish these ends without any effort on their part.

Thinking of beings like Jesus and Sai Baba as gods-incarnate, people ascribe to them the characteristics of all-knowing, all-seeing, all-powerful paragons, thus making it psychologically possible to accept a lower standard of behavior for themselves. When such chosen beings are set apart by the misguided view that they must be crucified (Jesus), urged into battle (Mohammed), or adored but not emulated (Sai Baba), they serve as scapegoats for human failings. The Piscean Age presumption of an unbridgeable chasm between such "divine beings" and human consciousness resulted in a delusional escape from self-responsibility, in the expectation of an external savior.

The twenty-first century needs metascience-based myths that transcend politicized historical interpretations, for example, the fourth-century Nicean Council censorship of the founding principles of Christianity, and reveal the commonality

joining humans and other species. Such a Solarian legacy will reflect our understanding that the universe and all its beings are consciously, energetically, and materially undivided and indivisible. The true "masters" of the twenty-first century will not be specialists who devote all their attention to mutually exclusive religious tenets or the self-limiting restrictions of conventional disciplines. Mastery will be self-mastery, but of a self responsible for one's impact on the whole.

Self-Responsibility. Ironically, communications with ABs will help humans realize more fully the scope of their own powers. When humans psychologically accept as siblings other conscious beings with powers that have traditionally been labeled "divine," they will in effect be accepting humanity's cosmic nature. Part of the process of assuming the mantle of cosmic self-governance must be a deliberate search for unknown family members. Humans must deliberately try to communicate with cosmic siblings through the subtle senses, as well as through the physical senses. All senses and instruments need to be tuned and aimed in the right directions.

On October 12, 1992 (500 years after Columbus "rediscovered" America), NASA launched the 100-million-dollar SETI (Search for Extraterrestrial Intelligence) Project to listen for possible radio signals from intelligent extraterrestrial beings. This program was justified on the statistical assumption that humans might not be alone in the universe.²³ If there are intelligent beings, so the argument went, they might be trying to communicate with us, and therefore we ought to electronically scan the skies for messages.

The project involved astronomers using telescopes in Puerto Rico, West Virginia, California, and Australia, and computer centers around the world. Designed to scan the quietest sector of the radio spectrum (1,000 to 10,000 megahertz), SETI sought—among billions of frequencies—signals that stand out from natural noises and emissions from Earth. The logic went like this: Intelligent beings would use one wavelength, keep it on for a period of time, call attention to it by transmitting in pulses, and compensate for the Doppler effect of their moving planet.

Fortunately, that expensive project was defunded by Congress.²⁴ Public resources should not be devoted to such a low-priority task when so much concrete evidence of nonhuman consciousness exists here on Earth. To ignore the evidence is analogous to staring at the sky for a single source of music while ignoring the songbirds in the trees. Society can no longer afford to ignore evidence in its front yard out of either intellectual conceit or fear of public reaction to the truth.

Carl Sagan, considered by many to be the government's "unofficial debunker" of alien research, writing in the mass-appeal medium of *Parade Magazine*, appeared in an unintended way to be preparing the public for the inevitable AB encounter. In September 1993, he wrote of SETI, "Conceivably, this might be the last generation before contact is made—and the last moment before we discover that someone in the darkness is calling out to us."

Sagan attempted to be reassuring when pointing out that SETI was passive and not likely to be detected by malevolent aliens. He reminded readers that since current science and knowledge would soon be outmoded by human progress, more advanced civilizations should not be feared. Recognizing the likely widespread impact of the denouement of ill-founded societal assumptions, before his death, he implicitly cautioned that acceptance of proof that humans are not the universe's only conscious beings will dramatically reshape politics, ethics, economics, and religions. *

Individuals who have the most vested in the political and economic status quo may consider this inevitable revolution to be reason enough for the continued government denial of the growing evidence of UFO/AB activity. In 1960, the Brookings Institution in Washington, D.C., prepared a report for the U.S. government which warned that public knowledge of the existence of other intelligent life in the universe might lead to societal disintegration. Many believe fear of such an outcome has motivated almost fifty years of government cover-up.

Such fears are ill-founded: ordinary citizens, as is so often the case, are way out in front of their formal leaders. Many

already recognize that opening to cosmic consciousness is essential for planetary progress; they understand that true participation in cosmic life is a collective experience, shared not only with fellow humans, but with all conscious beings.

To consciously claim a species' role in a singular or integral universe requires recognition that beings from all levels—angels, devas, spirit guides, and aliens—need one another. None exists just to give instruction or issue commands; their communications represent only their own experiences, from which others can learn. Through such egalitarian and symbiotic exchanges, the various species can nourish each other. Even those with hostile agendas must be dealt with in the same manner.

Currently on Earth, crime and violence anywhere constrain freedom of movement in the neighborhood or around the globe. Pollutants in the atmosphere deplete everyone's ozone. Poor ecological practices deprive all of wholesome food, air, and water. Emotional and mental alienation in some weakens the fabric of a whole species. Children are discarded, and even murdered, as adults fight over ephemeral issues and cringe with inner fear of honest and constructive engagement with other beings.

The result is species-wide alienation from its true nature in which each member is held in a lower, more unstable path by suppressing our connections to other realms and other beings. If creative energy is spent in avoiding responsibility for oneself, the web of defensiveness does not change and perpetual fears remain in place. But when individual energy is spent helping the whole community progress, and in giving more physical, social, and psychological freedom to other beings, all are individually freer to realize their cosmic potential.²⁵

Why do humans attempt to avoid responsibility for discovering the truth about themselves? The highly educated, affluent devotees of a channeled entity displayed an easy acceptance of channeled platitudes while revealing a deep need for reassurance that they were his special charges. Perhaps this need to remain dependent in a "lower status" is a function of the anxiety felt when sensing one's own latent powers. Humans may be frightened by their own potential for greatness.

People can avoid the myopia of devoteism by remembering that they equally share the weaknesses and strengths of the inappropriately elevated person (or being). Sai Baba, for example, admits to acquiescing to the Hindu tradition of dividing men from women in public, even though it contradicts his teachings. Just over five feet tall, he compensates for his short stature with wildly blown hair, exaggerating his claim to omniscience perhaps to bolster the confidence of the village child he once was. Everyone shares such psychological defenses of charismatics—in material or energetic form—as we forget, or are not allowed to exhibit, our natural limitations and potential.

If human society is to learn to perform at its peak, with everyone moving higher on the natural spiral of development, the false distinctions that set leaders and followers apart must be abandoned. All conscious beings are inherently equals. That privilege and responsibility characterize humanity's Solarian legacy as we begin the twenty-first century.

Notes

1. Brian O'Leary, *Second Coming of Science* (Berkeley, CA: North Atlantic Books, 1992).
2. Rudolf Steiner, *Cosmic Memory* (New York: Harper & Row, 1959).
3. Prior to Rupert Sheldrake, the idea of a morphogenetic field was advanced by Paul Weiss in the 1930s and more fully developed by J. V. Bronsted in the 1950s.
4. Richard Wilhelm and Cary F. Baynes, *The I Ching or Book of Changes* (Princeton, NJ: Princeton University Press, 1975).
5. It provides for the selection of relevant advice on personal issues from a book that describes general force fields and vectors. Individual selections from the various descriptions come through subconscious attraction to the symbol appropriate to one's question. From the Celtic tradition, a similar process used objects known as "runes" to relate personal questions to general information.
6. Robert J. Hannon, Letter to the Editor, *Mensa Bulletin* (January-February 1994).
7. Zecharia Sitchin, *Earth Chronicles and Genesis Revisited* (New

Individual Incarnations

Where does the concept of beingness or incarnation fit in the context of the three-faceted model? How does modern physics handle it? The late physicist David Bohm would have seen an incarnated being, at its primal level, arising from what he called the "implicate order" (and what theologian Paul Tillich called the "ground of being"). Combining the perspective of superstring theory (introduced in chapter 1) with the three-faceted model, an incarnation starts as a tiny, but perceptible ripple in the continuous field of consciousness, that is, a pattern within the noumena. Over time it results in a small concentration of consciousness, emerging in relation to similar amorphous entities composed of subtle energy activated by other patterns of intent. Although each is clothed in this subtle field and embodied in matenergy, no solid membrane fully divides one beingness from all others.

In quantum mechanics, the individual body is but a delicate pattern of cosmic position-holding, analogous to the invisible but well-defined space around airplanes circling in their various landing approaches. (Possible versions of such holding patterns are at www.pattern.org or www.rwgrayprojects.com/Lynn/newCH/.) These holding patterns of beingness (a local mind) are maintained by clusters of intentions not unlike the inner vision held by a performer on a tightrope, imaging the maintenance of place and form without permanent structures. In a metascientific context, a being-incarnate, in sum, is a set of bits of matter (itself only quanta of gross energy) focused by invisible conscious intent in a virtual field of subtle energy.

While the above paragraphs paint reasonable images of consciousness-incarnate, or the mind, we have very little understanding of that tenuous link between local consciousness (that of the whole contained in each individual entity) and general consciousness. If one assumes that the human experience of beingness is not unlike that of all species and dimensions of beingness (Principle of Correspondence), it can be inferred that the following descriptions apply to all conscious beings.

During a physical life or incarnation, the individual concentration of consciousness never totally breaks off from cosmic consciousness. As a being defocuses (in death) from material bonds, its mind/memories may meld back into cosmic consciousness, yet retain some degree of the integrity experienced during incarnation. Given the evidence we have that some departed personalities are able to continue to interact with the living, it appears that an individual identity can persist for an indefinite period beyond death. This tangible evidence is the strongest case that can be made for a form of immortality, believed by some to exist in the "noosphere," perhaps a combination of the energeia and noumena. This assumption is reinforced by reported NDE and OBE contacts with noumenal/luminal beings who communicate through the inner senses and also have subtle energy-type forms.

The force of intentions that hold a personality together derive from a combination of universal mind, group mind, and individual mind. In other words, we seem to be individually self-empowered, but not totally, to shape the scope and focus of the developing pool of consciousness known as our personality. The extent to which we are capable of self-managing the cohesion of the patterns that hold us together is not clear. We express this in such terms as "Mary has a strong personality," in contrast to "Bob who can't hold himself together very well."

When, within a human incarnation, there seems to be little or no volitional control of the boundaries of consciousness, psychologists label the individual "psychotic." If the boundaries are intentionally permeable, the being is called a "mystic," meriting respect and emulation. Both so-called psychotics and mystics generally define their respective states in relative isolation from others. When there is the need to engage socially, the psychotics are usually coerced by institutions to give up their "insane" communications. If psychotics resist, they are frequently drugged to insensitivity. A more humane approach would use subtly sensitive support from others, involving the reestablishment of joint parameters to define self. (For a fuller discussion, see chapter 8.)

Both the mystic and the psychotic teach us that maintaining the integrity (mentally, emotionally, and physically) of any being requires developing a certain degree of congruence with the expectations of the larger community. The term "joint parameters" is appropriate: a being must manage the creation of self, but must work together with others at the same time, taking into account their acts and thoughts. To this extent, ongoing personality development is a collective function, involving the embeddedness of the individual in the whole through our energetic and noumenal connections.

One can deliberately connect with other beings and objects, including collective and species memories (see the work of Stanislov Grof²) through the porous fields of local consciousness. Without falling into a mystical or psychotic state, one can give oneself permission to range far and wide, in the manner of a shaman³ who walks daily with one foot in each world. One can choose to expand the scope of conscious experience far beyond ordinary definitions of personality.⁴

Moving with ease in the sea of consciousness, surfing the noumenal cosmic waves, one can engage in the play of "synchronicity." The phenomenon, so labeled by Carl Jung, manifests where physical events seem to conspire to meet one's needs for information and interaction with others. The frequency of synchronous events in a life relates to the degree of conscious openness exhibited.⁵ The implicate order's self-learning impulse supports and accommodates such connection seeking. People get what they express a need for through prayer, holding a vision, or positive affirmations. Understanding the workings of synchronicity at the level of individual being provides insight into the functioning of the universe as a whole. Thoughts communicated from any point can elicit a response from anywhere else.

As discussed earlier, the Principles of Mentalism and Correspondence insure that thoughts affect all realms. When a thought is "consciously" expressed, it reverberates in the subtle-energy field. Like the proverbial stone dropped into a pond, it moves out in ever widening circles, but in all directions (not just the two-dimensional water surface). The

vibrations of a thought pattern gather to it relevant subtle energies, giving rise to powerful forms in the etheria.

The resulting thought-form, in its energized state, interacts with organic and inorganic systems, affecting people, plants, animals, and machines. Radiating and becoming mingled with other forms and beings on the same frequency, it creates new energy flows and events in the never-ending process of creation. While intentions may be absorbed by more powerful forces of a similar nature, or may be largely neutralized by the opposite polarity, an impact discernible by the physical and subtle senses is always inevitable. The admonition, "Don't wish for it unless you really want it," is sound advice.

The quality of life for any beingness is therefore a function of the quality of consciousness it manifests in space-time. When thoughts remain negative too long, cells are thrown out of balance and become diseased. Animals and plants are agitated, and materials in machines and tools exhibit stress. Positive thought-forms have the opposite influence. (It is important to remember that each being is a combination of positive and negative thoughts and energies. We can't have one without the other, so the key is to find a constructive balance that contributes to progress or growth.) But neither radiates unimpeded throughout the universe. Each intention can only fit into a complementary receiver—an open being, an unprotected system, or neutral matter—that will reciprocate accordingly. In other words, intentions cannot create new reality unless they find a willing response somewhere in the whole.)

Whether and how a thought's vibrations penetrate the thinking of another depends on its strength and precision, and also on the state of the potential recipient. Both parties must be "in tune." The intended receiver can be either open or self-defended. When beings are relatively unprotected they are susceptible to vibrations consciously focused in their direction. Experience shows that thoughts of hatred and alienation from a few can infect a society, and vice versa. (There are reports of humans being so unprotected that they are taken

those who believe some patterns (forms of consciousness) pre-exist human conception, and may be required to inform the act of conception itself. Therefore, the ongoing integrity of an act of conscious incarnation depends on the continued integrity of the whole package.

If the local concentration of consciousness precedes the cohesion of the subtle-energy body and the formation of the physical body, the termination of a fetus is no different than killing a twelve-year old or a person a half-century in age. In all cases, a particular conscious incarnation is irrevocably destroyed. If the essence of the being is fused with its physical host from the moment of conception until the breath of life leaves the body, the age of the physical carcass in no way diminishes the inherent integrity of the "personality." (If we believe we have the moral right to kill another incarnate being under a particular circumstance, how do we draw that line in the context of this paragraph?)

Current human genome research relating to homosexuality and schizophrenia leads some to believe that genes inevitably shape a being's behavioral pattern, as they appear to determine physical attributes. This adds complexity to the long-standing heredity-versus-environment argument. The determinists seek a particular gene or cluster of genes relating to a personality trait (schizophrenia) or behavioral predisposition (homosexuality). When they find a certain degree of correlation, they speculate that identified gene sequences interact with the rest of the body to shape behavior. Some go so far as to believe there is direct causation.

I believe as a broader understanding emerges, more people will theorize that inherited genes provide a predisposition toward certain outcomes, with the ultimate outcome a function of environmental influences and human choices. But that position still begs the question of whether or what role consciousness plays in the individual's initial and subsequent gene profiles. To stipulate that a biologically fixed gene pattern must precede a particular expression of consciousness (as a strict biological determinist would do) denies the possibility of nonlocal⁹ consciousness, incarnation, and reincarnation.

On the other hand, evidence that patterns of energy (individual emotions) and forms of matter (gene sequences) follow—within certain cosmic parameters—conscious intent supports the concept of conscious incarnation. In this case, the inherited genetic patterns would reflect pre-incarnation and parental expressions of intent. The result is a unique brain/body, like a keyboard, with which the incarnated consciousness can "play" its own "tune." If this concept of incarnation is valid, it is logical to suppose the focus of consciousness expressed in conception holds the being together through its physical cycle. That means a significant degree of self-redefinition can take place during an incarnation, depending on the being's strength of will.

Beings with a strong sense of their conscious development may be able to maintain the integrity of a self through successive incarnations. The more energized the mental patterns during one or more lives of growth and self-direction, the more likely the perpetuation of an individual integrity through the rigors of death, birth, and childhood in the process of successive reincarnations.

It will be an interesting challenge to use cloning (creating duplicate plants and animals, and eventually humans, from the DNA of an existing being) to help decipher the effects of preexisting consciousness on the development of the new personality. Research by Ian Stevenson (referenced earlier in this book) has identified a number of cases that strongly suggest no direct DNA linkages between the current incarnation and the past life believed to be the person's former incarnation. Given separations in race and locations between the two lives, no direct gene connections are feasible. This contradicts the view of some that so-called past-life memories are really gene memories.

Regardless of the validity of any particular transpersonal hypothesis, each being is faced with the daily challenge of defining oneself in relation to other beings and the material world. Given at least three facets—physical body, subtle-energy field, and mind—maintaining the integrity of self is a multilevel process, ranging from largely instinctive physical acts of self-nourishment to highly structured regimens of

exercise, diet, and conscious engagement. Although self-determination is inherent in human life, it is easier for people to go along with generally accepted physical and social norms. Traditionally defined jobs, professions, and other roles help an individual shortcut the process of self-definition. More consciously aware people realize the need for individualized and progressive control of their energy patterns and physical behaviors. The most aware realize the need for self-discipline over even their thoughts.

Just as some beings' bodies are more resistant to viral or bacterial invasions, so some minds are more resistant to penetration. Resistance on the physical level, including the maintenance of a healthy immune system, has its analog in the permeable membrane of consciousness. Susceptibility to spirit attachment, possession, multiple personality, or delusions is a function of weakness in one's psychological immune system (the personal subtle-energy field). **IT IS KARMIC**

Because of the less obvious nature of subtle energy, conscious attention is required to maintain personal integrity at that level. Most humans are conscious of the need to monitor their feeling states and take appropriate actions to keep on a positive track. They realize that some degree of self-direction is not only possible but desirable. They know enlarging the sphere of self-direction frequently requires extending one's personal reach and encouraging change to group patterns.

Thus, beingness, as the local manifestation of consciousness, never stops changing. The Principles of Vibration and Rhythm result in the pushing force of accumulated experience and the simultaneous drawing forward by a vision of what might be. As in composing a symphony, the being has an almost infinite variety of motifs from which to choose, but the final "score" results from the note-by-note decisions of the self-composer. Such is the nature of self-definition for incarnate beings. However, as the animation of a musical score depends on musicians, so does the performance of one self-defined life. Several parameters inherent in the universe establish limits on one's freedom to self-create. The following ways limit the individual's range of freedom.

Reciprocity of Influence. Complementing its process of self-definition, a being requires the collective input of its primary community to maintain the internal integrity of self. (See chapter 8 for further discussion of these interactions between self and other.) The reactions of the larger community and nature to individual intentions constrain the evolving character of a beingness. For example, the more other members of a community permit the acting out of individuals' constructive or benign intents, the freer they become to explore their own potentials. Freeing others frees one's own creative energies. The more supportive beings are of others, the more support they receive.

In a reciprocal universe the negative actions (as well as positive ones) of all beings come back to haunt them. When a course of events is set in motion, even though one can never predict the final outcome, its effect will return to the initiator. The Hermetic Principle of Cause and Effect—reflected in the Hindu concept of karma and in the Biblical injunction, "As we sow, so shall we reap"—works on currently unimagined levels through the interconnectedness and indivisibility of universal consciousness.

→ As intent is the most important element of any action in determining the effects of individual behavior, so it is for the collective. Why is that so? As beings physically communicate, their inner message speaks telepathically more strongly than either voice or actions. Through their subtle senses, other cosmic beings perceive it through common access to the etheric and noumena. It is therefore not surprising that hidden hostile intent still evokes a defensive response from the core of the other person.

One may realize short-term gains by trying to conceal true intent, but the dynamic of action/reaction sets into motion a cycle of reciprocity on the inner level. Beings who have been originally deceived will not continue to be, and ultimately their lack of support through later connections, direct or indirect, will derail the progress of one's plans. Repetition of negative patterns can also debilitate the actor's own psychological well-being. (The case of someone like Lee Atwater—the former Republican "dirty tricks" strategist who died of a brain

words, it signifies the extent to which one uses the senses in all three facets discussed in this book: physical, subtle, and noumenal. It also indicates the range of one's time perspective as well as how broadly one casts the net searching for information.

CQ does not necessarily correlate with IQ and EQ. One may have a high IQ that is focused on a very narrow area of human knowledge. Another may have a good EQ that functions in a given cultural context but not in others. Neither would have a very high CQ. CQ does not mean having the same depth of awareness in all fields, but it does require being aware of the existence of all fields of knowledge and all ways of knowing. Neither a scientist who knows only his own specialty nor a psychic who remains in the noumenal realm would have a high CQ. High CQ beings attempt to identify and synthesize knowledge from all sources. Their desire to expand overall knowledge and understand its implications for the whole system motivates their engagement in the universal process of self-learning.

Selfhood can decide to undertake any number of steps to expand its CQ. The opening may start with the physical or emotional or mental realm. One will lead to another if not blocked by conscious avoidance.

Openness Does Not Insure Truth

The spontaneous or deliberate opening of self gives a being access to more noumenal and energetic information, but that does not mean it is all valid. Truth cannot always be distinguished from fiction through use of ordinary awareness; the same is true for subtle senses. Since the noumenal borders between personal experience and that of others are so porous, care is needed in interpreting all such communications. The universe's self-learning impulse mandates that the input from any one or combination of senses should be confirmed through other channels before a final meaning is accepted.

To take one area in hypnosis to illustrate, care must be taken to insure only personal memories get tapped by the

hypnotist. Memories recovered in hypnosis will be misleading if they are influenced by the hypnotist's suggestion or by information bleeding through from the impersonal noumena. In the former, one may be led to create an event that did not happen; and in the latter, the experience of another may be read as one's own. Externally verifiable data should be sought to confirm at least partially the hypnotically reported experience. For example, in the case of the UFO abductee, obtaining field evidence (physical traces, scars, or other body markings) or confirmation of part of the experience by third parties is crucial for credibility and subsequent research. It's useful to note that people who consciously recall the same events that others have repressed can be used for cross-validation of hypnotically retrieved material.

The same caution should be applied to all subtle-sense ways of knowing. Receiving information through a disembodied channel does not guarantee its validity or relevance to the issue under consideration. When beings have access to anything in the noumena, they must be as careful using it as using gossip conveyed over the garden fence. Information in the noumenal realm can be just as deceiving or misleading as various aspects of the phenomenal realm. Unfortunately, many naive people have placed too much faith in the idiosyncratic perspective of a being from another plane.

The following incident exemplifies the way an apparently real memory or bit of knowledge can be based on something unreal. As a tool in therapy with a patient, psychologist Milton Erickson¹⁸ once created a fictional man. After regressing the patient back to childhood, he suggested the memory of a person she might have known and created a character for her. In a subsequent therapy session, he regressed her to childhood, using the fictional being as a participant in the resolution of the disorder. Upon waking in her adult consciousness, the patient could not be talked out of her belief in the reality of that imaginal person.

As more and more beings become aware of the potential for multiple paths to knowledge, there is a need to encourage self-discipline in interpretation. Individuals wishing to be

PART 3

Humans as Solarians

Parts 1 and 2 reviewed selections from the mounds of evidence that support the ten hypotheses introduced in the preface. I hope you will test them further for yourself to help correct our history and science to make them more compatible with the realities of our legacy and potential. Part 3 assumes that the universe is a conscious organism, with purpose and direction, and that humans are Solarian manifestations of the consciousness that initiated it. It also assumes that we as Solarians belong to a larger family of conscious beings who recognize our potential contribution to the universe's grand experiment; to call on all its parts to learn how to survive and evolve as a cosmic organism.

I believe humanity stands on the threshold of understanding its true identity. Growing numbers of us now perceive the need for assuming a stewardship role vis-à-vis our home planet. We recognize that we are like provincials in the business of self-awareness, planetary maintenance, and stellar exploration. We will soon recognize our capacity and primary responsibility for nurturing all organic life under the Sun. Just this step alone will revolutionize human interactions

with other species and our natural environment. Many of us are ready to meet and engage with more advanced beings. Some have already made the leap to adopt a nonhomocentric view of conscious evolution in the universe.

Fellow cosmologist Duane Elgin and I, with different reasoning, share the assessment that *Homo sapiens sapiens* now fall in the adolescent stage of development. Like youths approaching adulthood, we are just beginning to sense our power and potential. We don't know what lies ahead, but we are certain of our capability to "take the universe by storm." We have only a dim awareness of how the history of our family shaped us. As we contemplate adulthood, we know we must address some difficult questions: How will our legacy (physical, mental, and social) affect our potential for stardom? Are we up to the task of managing a process of self-evaluation and practice? What are the necessary steps to succeed in the independence of adulthood?

Part 1 gave a new perspective on our legacy in a multidimensional universe and suggested that humans are essential to its conscious development. Part 2 attempted to make the case that as local incarnations of a self-learning consciousness, humans, individually and collectively, have all the faculties necessary for the task. Part 3 identifies the next steps we must take to successfully achieve stellar adulthood.

If through fear we hang on to our childish concepts of reality, we will be overwhelmed in the face of the universe's awesome complexity and unanticipated potential. The more desirable alternative to blindly following our childhood habits (which may lead to the extinction of the species in the next thousand years, as Stephen Hawking and others have suggested) would be to identify and exploit the full range of our Solarian capacities.

Part 3 is, thus, designed to help us move beyond an adolescent stage of self-awareness to an age of self-learning, where we assume active responsibility for our own development. I believe the process of achieving adulthood in a community of stellar beings is a self-selecting one. We will get there on our own merits; no one else makes the application or helps us

with the test. Deciding we are ready to apply for the status of cosmic beings (quite an expanded sense of citizenship) opens us to a whole new range of experiences. It involves us in a profound confrontation with our definition of self and new communications with other species and the universe itself.

Chapter 7 deals with the question of our potential for Solarian participation at a galactic level of responsibility. It reviews what we think we know of relevant human capacities. Chapter 8 considers the attitudes necessary for undertaking a fully conscious path of multidimensional development. It offers new concepts of self and ways human incarnations can interact successfully with other beings. Chapter 9 defines more clearly the concepts of self-selection and self-initiation for species that desire to assume a fully responsible role in what I have termed a self-learning universe. It suggests the possibilities for individual satisfaction and species-wide progress that come from accepting the mantle of cosmic adulthood.

Interestingly, the earlier discussed work by Cleve Backster involving intercellular communication between species stands on broad shoulders. J. Chandra Bose of India was knighted by the British royal family in 1917. He invented the crescograph: it demonstrated that plants have nervous systems and respond to emotional stimuli from humans. And he was drawing on the ancient Hindu appreciation of the inner connections among all living organisms.

Before the turn of the century, several people were laying the groundwork for Einstein and twentieth-century physics. In 1908, Minkowsky conceptually united local space and local time into an absolute four-dimensional space-time. But he, too, was building on earlier work, that of Edward Morley, George Fitzgerald, and Hendrik Lorentz, all of whom had been working with the concepts of ether, contraction, and "local time." Some roots of Einstein's theory of relativity can even be seen in Jainism and Buddhism more than 4,000 years ago. The Jain story of several blind men feeling different parts of an elephant illustrates that perception of any whole is relative to one's location (physically or philosophically).

Given such examples, telling evidence of our true legacy and potential that has been pushed aside by our provincial science and equally narrow religions should be reexamined. In addition to reassessing our history, taking a more mature perspective requires an expanded model of reality, one that includes at least the three facets discussed in this book: noumena, energeia, and phenomena. This expansion in our vertical (scientific) and horizontal (historical) thinking leads to some vision of a multidimensional universe that is internally coherent and operationally congruent. I believe all apparent theoretical and experienced contradictions in our history and our current search for understanding must be satisfactorily resolved in the context of a purposeful universe.

Since no one else out there has been identified to play the role of cosmic coach or director for our species, we must take on ourselves the process of initiation. Channeled material, alleged AB communications, and noumenal insights often appear to be from other beings who would at least be

armchair quarterbacks or drama critics; but the responsibility for how we grow up is really up to us. We must put ourselves through the testing of our adolescent myth of "already knowing it all" against the unknown frontiers of cosmic adulthood.

Family of Cosmic Beings

What does it mean to be a mature, self-learning species in the cosmos? Our provincial and parochial views about the possibilities for conscious life have restricted our thinking about the nature of beings in the universe. Homocentric assumptions have censored our thinking about how we relate to and are related to nonhuman forms of consciousness. The long record of reported interactions with other beings and channeled communications from some of them suggests it is time to think of humans as members of a multidimensional family of cosmic beings.

Our language has many terms that refer to other categories of beings: spiritual, divine, astral, godly, angelic, souls, higher beings, aliens, ETs, and so on. They mean different things to many people. With so many connotations, such terms do not help us distinguish different levels and categories of beingness. We cannot collect information about beings under one rubric and be sure other people use it the same way. Such confusion increases the difficulty of reaching a general consensus as to how much of this is real.

→ Ultimately, I believe the essential nature of all beings will be inherently simple and intellectually easy to grasp. If all experiences of a human being can be reduced to three areas (phenomenal, energeial, and noumenal), then I suggest these three categories may cover all other beings as well. As relatively distinct, but still interdependent, these three facets could provide explanations for our perceptions of and the activities of all other life-forms. Each likely has some combination of these three facets:

- Phenomenal: Consisting of either waves or particles (energy or mass), these beings function primarily in the material realm, using senses similar to those depended on by

humans. Historical accounts as well as current ones indicate many levels of human contact with such beings.

- **Energeial:** Existing in the realm of subtle energies, beings who are primarily in this group would constitute what physicists might call "virtual beings." Once again much human experience with such beings, including humans who have transitioned to that realm, indicates the reality of this category. Any time we can sense an emotional bond with such an entity, it means that we are relating to the energeial realm.
- **Noumenal:** The realm of pure consciousness, reaching beyond ordinary physical and emotional awareness is accessible by all forms. But the beings who inhabit only this dimension are not constrained by the denser concentrations of energy and mass in which the other two function. These beings communicate directly with the human mind without the intervention of subtle or physical senses.

As shown earlier in this book, all aspects of human experience can be seen as a dynamic interaction involving two or three of the above. In humans the three facets are always interdependent, but mind or local consciousness is primo inter pares, the charioteer who directs the horses that pull the chariot. But other beings obviously operate with only one or two of these facets. As discussed earlier, mental patterns are the forms most susceptible to direct manipulation by conscious beings. Natural law appears to set fewer limits in this realm, where the degrees of freedom are much wider than for either energetic or physical activity. It then follows that the less-encumbered beings will be able to exercise greater creative power from the top down.

Let's review how the process works up from the human perspective, and then we can extrapolate in the other direction how more ephemeral beings function. The way the use of visualization in modern sports has expanded the boundaries of physical behavior exemplifies this principle.² What started

with "inner tennis"—the imaging of perfect form serving to focus the athlete's emotional energy—has now led to performances that each year set new heights of achievement in most sports. The ancient practice of Tantric Yoga is another example, wherein physical practices help expand emotional and mental limits.

Coming from the reverse direction, noumenal-level beings would be able to harness subtle energies to cause the materialization of new objects. And energeial-level beings would be able to exercise psychokinesis in reverse and cause physical objects to move (as in poltergeist events). This illustrates how humans fit in the same three-faceted schema with all "flesh-and-blood" ABs that humans report to have experienced. Now let's look at the two nonphysical categories of beings and how we relate to them.

Energeial Beings

The concepts of phenomenal and noumenal beings are currently more easily grasped than energeial ones. The popular terms for these first two would be "physical" and "spiritual" beings. The problem with the term "subtle energy" or "energeial being" (called "astral being" by some) is that the common use of the word "energy" implies the counterpart of matter, the wave instead of the particle. But the energeial being does not involve electromagnetism and gravity. This is why reports of such beings have them passing through walls and floating in the air. (Remember from chapter 4 that the energeial realm is not constrained by the four forces of physics.)

We can better understand these beings if we review some history. Over the ages, subtle energy has been given various labels: prana (Hindu), Holy Spirit (Christian), chi (Chinese), and ki (Japanese). In the history of Western science, it has been conceived of as magnetism (Franz Mesmer), orgone energy (Wilhelm Reich), or an electric current (Robert Becker). Now physicists postulate psi forces, tachyons, Bell correlations, or collapsing wave functions. Physicist David Peat sees it as a force in the process of forming (clinging to form) in the material realm.

In the framework presented in this book, all the above labels refer to the energetic realm, and not the energy of the phenomenal realm. However, the subtle energies, like matenergy, do not act on their own. They require direction from a charioteer. That is why all energetic beings would involve the incarnation of consciousness. The subtle-energy category includes all luminal beings, including those we commonly term as ghostly beings. They are seen by humans through their subtle senses, which is why psychics experienced in using subtle senses see them more easily. (As three-faceted beings, humans, too, have this energetic reality. In that context our own aura is like an energetic being.)

Beings in this realm are more focused on their emotional existence. Some may still be suffering from experiences in physical form, while others may be sharing the angelic joy of noumenal creativity. Since feeling and emotions follow thought, energetic beings are manifestations of a state of mind, just as our physical condition reflects our mental state. (Proof of this power and direction of consciousness, oddly enough, comes from military research with so-called silent sound projects. When EEG patterns [E/M spectrum] are transmitted as inaudible sound to affect emotions, humans can override this artificial intervention by conscious effort.)

The emotional power of energetic beings may help explain a conundrum of science. Although scientists have learned a lot about how nerve cells, called "neurons," send signals, and how the signals in chemical form, called "neurotransmitters," pass from one cell to another, they still cannot explain how such chemical signals give rise to thoughts and feelings.³ Can love and hate, ecstasy and despair, really be the result of nerve cells passing random molecules back and forth? Energetic beings help us understand that emotions reflect the conscious thoughts of cosmic beings, whether they have neurotransmitters or not.

Noumenal Beings

The other category of nonphysical beings includes those who inhabit only the noumena. Before looking at noumenal

beings, let's briefly review our understanding of the noumena. Frontier science, as articulated at the center known by that name and founded by Beverly Rubik at Temple University,⁴ has accepted the possibility that humans possess "an acausal mind-matter interrelationship that is fundamental." In other words, in human beings mind and matter coexist interdependently. In my three-faceted model, they are bonded by the field of subtle energy, or energiea. This means that you can't have a phenomenal being without mind and emotions, and you can't have an energetic being without consciousness. But theoretically you can have a local concentration of the universal consciousness without its devolution into emotions or matter.

The direction of influence that flows from consciousness to matter can be tested in human experience. Examples include the influence of consciousness on the onset of illness, enhanced athletic performance, addictions, remissions of disease, and so on. Human experience in these and other areas indicate the power of local mind to influence matter.

I believe one can reasonably assume that noumenal beings derive from the unlimited well of cosmic consciousness that permeates and animates all beings. It is the human mind that perceives noumenal beings; none of our other senses can do so. The ability to interact with noumenal beings in altered states of consciousness and when out-of-body, indicates humans are part of the same consciousness that incarnates all beings. Even though the consciousness-incarnate in humans is focused and has permeable boundaries, it is undivided and indivisible from the whole.

All this means that noumenal beings can relate to others of their kind, to energetic beings, and to phenomenal ones like humans. We perceive them through our inner senses as pure spirit, pure thought, or pure essence, depending on one's cosmology. In order to do this we must escape our fusion with the energiea and matenergy. That is why an altered state that bypasses emotional and physical constraints is necessary.

Local consciousness, when manifesting its essence in material form, incorporates multiple senses (see chapter 4) to

enable itself to monitor its own participation in a space-time existence. This characteristic makes humans an integral part of the self-learning and self-directing universe. It seems reasonable to believe that all conscious beings, ABs or otherwise, would have one or more channels to sense the living universe. Since the noumenal senses directly link all conscious beings (even the energetic and phenomenal ones), it would follow that solely noumenal beings could also learn of the space-time universe indirectly through human emotional and physical experiences. This may be why some abductees report that some ABs want to draw on human emotions and learn from the physical sensations of humans.

Why some beings exist in noumenal or energetic form is unknown to us, although some cosmologies purport to have explanations. Some believe that noumenal beings can apparently determine in advance which forms to incarnate. Regardless of the mechanism and whether we chose it, awareness of our connections with cosmic consciousness never seems to totally dissipate. At one time or the other, every being seems to glimpse its transcendence. This results from the permeable membrane between local consciousness and universal consciousness (as discussed in chapter 4). We can pierce it by accident (being hit by a bolt of lightning) or design (through meditation).

The point to remember here is that humans share the same essence as noumenal beings (they are not to be feared or worshiped) and we can establish meaningful communication links with them (through a form of telepathy or channeling). This ability to communicate supports the notion of the indivisibility of the three realms. It means humans can directly relate to any category of conscious beings through one or more of our three sets of senses.

For millennia, people—interpreting it in their own way—took information from these other beings. The Egyptians and the Hebrews considered some of their dreams to be divine messages, and on other occasions heard the voices of invisible beings like Yahweh, Thoth, and other ABs. Eskimos and Native Americans, as do most traditional people, saw their

dreams and unbidden visions as natural communications from other beings.⁵ Although visions or ideas perceived from noumenal beings may appear to be nonsensical, they sometimes are straightforward communications, a source of valuable knowledge and wisdom when seriously used.

All cosmic beings (ABs, humans, and others) swim in the noumenal sea of words, images, and visions. We can use it to create and express new concepts, interpret data from our multileveled universe, and engage in nuanced communications with other beings. I believe this noumenal activity contributes to the universe experiencing and learning from itself. When we recognize our cosmic role, the effects become intentional and we experience, with all noumenal beings, a sense of being participants in the ongoing development of the universe.

Consciousness as a force seems to follow the same laws as energy; for example, the law of conservation which ordains that energy cannot be created or destroyed. As a mental force, local consciousness can assume different states (see later in this chapter). The expansiveness of consciousness is inversely proportional to the inhibitions or prejudices that would limit its flow, as in Ohm's law of electricity in which the flow of current is inversely proportional to resistance. The isomorphic nature of the mental and physical realms shows itself in another manner (the way one focuses on an electron determines whether it will be a wave or particle) and (the way one focuses on an idea shapes its polarity, that is, its positive or negative charge). If this theory is correct, then we can grasp something of why thought and patterns are so powerful.

If incarnate beings at any level are conductors or transducers of the cosmic force of universal consciousness, then we are the means through which the universe works its way through space-time. In other words, we are connected to the ultimate powerhouse of the universe.

Connected to the Source

All types of beings described above, including humans, according to the Principle of Correspondence, would be imbued with consciousness arising from the ground of being

The narrow perspective of behaviorism and biological determinism also must be overcome. The former views the development of human consciousness as a function of influences from the environment, social and physical. The latter sees consciousness and its development in individuals as an epiphenomenon of biological evolution. Notable exceptions have been members of two professional communities that have fostered interdisciplinary research: the Association for Humanistic Psychology and the Institute for Transpersonal Psychology. (See their respective Web sites at <http://www.ahp.org> and <http://www.ITP.edu>.) They are potential leaders for the required reconceptualization of consciousness.

Some scientists among us who were not persuaded by the psychoanalytic school of thought and its modern variants turned to chemistry and biology to uncover the nature of consciousness. Equating consciousness to ordinary energy, the materialistic approach assumes that consciousness derives from a being's physical organs. For example, they imagine brain cells consolidate memories of the day's events, getting rid of some of the clutter, and then recharge themselves. Disparate cells are assumed to independently discern an order to events, make value judgments on what is relevant, and discard the rest. This set of assumptions is counter to the continuous and orderly nature of human experience, and likely counter to the experience of sentient beings elsewhere in the universe.

Surprisingly, physicists have helped bridge the gaps left by psychoanalytic and materialistic theorists. As physicists' experiments (discussed earlier) revealed the effects of consciousness on matenergy, it became possible to test psychology's assumptions in the laboratory and in ordinary life. Now we know individuals can access the universal field of consciousness directly, without resorting to some intermediary. Understanding of our direct connections with the source can come through rational review of dream content, interspecies communications, or similar images gained through meditation and other subtle channels.

Insights from brain/mind research reveal that consciousness, like the emotional and physical facets, operates on

frequencies within a spectrum. This spectrum seems to be pervasive throughout the universe. But noumenal information is not always clear or ambiguous. Analogous to the background noise or static on a poorly tuned radio, conscious beings can pick up garbled bits and pieces (in dreams, meditations, etc.). The provision for accident or randomness in the quantum energy level (discussed in chapter 2) seems to apply in the realm of consciousness as well.

All this section is considered to apply to other beings with whom humans have come in contact, and those yet to be discovered. In a universe of seamless consciousness, there can be no beings separate from the rest of us and no independent parts within a local mind that heal or guide other parts. There may be aspects of the whole that receive less attention from the individual's focused awareness, but they are not outside the consciousness of which we are holograms. In a singular consciousness, dreams, visions, or other noumenal material cannot divine or come from another realm. They represent the degree of our focus on aspects of the whole that resonate with the energetic frequencies we chose to emit. We and all our sibling conscious beings are linked to the whole and relate to each other in this manner.

Attributes of Human Incarnation

In assessing the human potential for a stellar role in the universe, we concluded we are not alone. We are members of a cosmic family of beings who may compete with us, but who are also likely to be of assistance to us after we get our planet in order. Even more important, it appears that all conscious beings are indivisibly connected to each other and the ultimate source. Now let's review some of the attributes of the human incarnation that are likely to set limits on what we can achieve.

The Question of Reincarnation

Many believe individual humans arise from a more or less permanent individual consciousness—one that may comprise many incarnations—that operates outside of our space-time. (It

Perhaps the degree of social alienation in each instance is a function of how the behavior is initially defined by those making the judgment. Teachers and counselors may label one person's behavior "hallucinatory" while initiates may label similar behavior in their spiritual guide "inspirational." Instead of naturally encouraging shifts from a less integrated state to another (as group chants and musical patterns in many Hindu temples and Muslim mosques in India do), Western health professionals use a pharmacological fix for periods of unstable consciousness. The latter do not take advantage of the healing power of group intent and deprive the individual of learning how to manage self-integration.

When schizophrenics are overwhelmed by the deluge of uncontrolled stimuli from the energeia and noumena, antipsychotic drugs (such as clozapine, Haldol, or Thorazine) reduce the "aberrational" behavior through sedation (reducing the effectiveness of vision, memory, and movement). The patient's mentally dulled and physically diminished faculties limit the range for conscious self-management.¹⁴ Instead of engaging in a natural process, one's state of consciousness is artificially shifted from the higher level of hallucination to the lower, drugged one. Another approach would be more appropriate, developing the human capacity to benefit from the full range of states, even when they are painful or frightening. Training in managing all states of consciousness and support for their integration into education practices are needed for social progress in the twenty-first century.

Consciousness beyond Intelligence

Among various minds, there are different levels of mental development, emotional maturity, or physical power. We see these differences in humans and in information we have about ABs. When faced with significant differences in other beings, we may project our own biases on them. With ABs, some people see angels, while others see devils.¹⁵ For people focused on technology, other species of beings with advanced technology are perceived to be of superior intelligence, because intelligence is one indicator humans use to compare

themselves to others. This raises the question, what is intelligence?

Are ABs more intelligent, or have they just had more time to develop? Before leaping to conclusions, we should clarify a misconception about the meaning of intelligence. (Recall the discussion of IQ and CQ in chapter 6.) For humans, IQ is a measure of a person's performance on a culturally based instrument that reflects how well certain skills relevant to a particular society have been developed and how well a selected portion of the culture's knowledge base has been memorized.

Other cultures or species are likely to have developed their own such measures. So, is there some way we will be able to compare ourselves to other beings? I believe the characteristic I have called CQ (Consciousness Quotient) may be useful here. Human experience suggests that varying levels of such a developmental gradient do exist. But we have no idea of the respective contributions of the being's state of original consciousness (at incarnation) versus what it learns from experience. In a self-learning universe, the scope for growth from experience would seem to be inherent. Therefore, a being born with a low CQ could learn to increase it over time.

If CQ reflects the overall scope of awareness a being has about all the facets of its universe, for both the individual and the species as a whole, a higher CQ would appear to be the developmental result of self-learning through interaction with and testing of oneself against the experience of living. (These concepts are more fully developed in chapter 8.) Therefore, within a species, changes to an individual's original CQ level are largely self-determined by the degree of openness one has to different ways of knowing and one's willingness to test assumptions against results. *

While theorizing about the CQ levels of extraplanetary beings remains in a phase of interesting speculation, the issue of what causes different levels among human beings and between humans and other local species is subject to some data-based interpretation.

Apparently all human babies have the capability to recognize the differences among all the sounds of any language. In

other words, they are born fully conscious in this aspect of local intelligence and CQ. By the age of seven months they begin to lose that capability for languages not used by others around them. So begins a socialization process that eliminates possibilities for experiencing the whole of consciousness through one important tool, language skills. Learning other languages later on, to some degree, reverses the process. The same narrowing and concentrating begins to take place in other CQ components as cultural patterns of emotional expression, thought, and action are adopted and inculcated.

Just as socialization, a necessary function of incarnation, causes the loss of ability to hear certain sounds, it may diminish use of the inner senses, the capacity to perceive much of the noumena and the energeia. While intrinsic capacities to feel and think with all senses begin as universal endowments, use of them is slowly shaped, limiting subsequent understanding. From early childhood experiences often comes a "self-limiting prophecy," and incarnated beings become less consciously aware than they are capable of being.

Can one minimize this self-limiting process? Can one deliberately develop and fine-tune the subtle senses? If local human consciousness is a scaled-down model (as "created in the image") of ultimate cosmic consciousness, can it consciously progress toward its full potential? The experience of some would indicate that we all can at least maintain and enhance to some degree our natural birthright of conscious awareness (CQ). For example, using clairvoyance, Edgar Cayce could diagnose a patient with only a name and address. Many people deliberately access a potential scene from the future using only an hour and a date as reference points. Everyone owns and can enhance these and all the other so-called paranormal capacities described in this book. Can we as a species collectively move ourselves to a new plateau of CQ? That is the question of the millennium.

Spectrum of Conscious Life

In the so-called chain of being, humans have traditionally placed themselves in a divine niche somewhere above animals

but below angels. How our actual placement came to pass remains a great puzzle. But the assertion of such a special niche is becoming increasingly untenable. Able to extensively manipulate their physical environment, human beings undoubtedly have the most highly developed symbol and communication skills among current Earth animals (How we fit into the overall kingdom of conscious beings) is another matter.

In a self-learning universe, a separate category of consciousness would exist for each level of complexity in which experience can occur. This means that the ability to produce similar offspring implies an exclusive level of self-learning, and therefore, a unique role in the total organism. All levels of beingness, including all the plant and animal kingdoms, would meet this criterion. Applying the perspective of earlier chapters, solar systems and larger elements of the universe may also have this reproductive potential. The criterion may also be met by microscopic particles that have been considered inert. Gaston Nassen, with a new type of microscope, observed heretofore unseen somatids¹⁶ reproducing themselves. This leaves us with no indisputable dead/live or unconscious/conscious dividing lines. Every aspect of nature seems to have a role in the purposefulness of the universe.

Let's look at how the truth of this assumption is dawning on our species. The conventional wisdom was that plants could not move, feel, or see. But Cleve Backster and others have now disproved that hypothesis with research showing there is biocommunication within and between species.¹⁷ Conversely, for several thousand years it was thought animals did not have the inherent patterns and energies to regenerate parts as plants do. But in the eighteenth century, Abraham Trembley started a line of scientific inquiry that proved they could. Now Robert Becker believes it is an inherent function in humans that may be expanded.¹⁸

Most people, except the biological determinists, still believe the fundamental distinction between the human species and the animal kingdom is human possession of a soul or unique form of consciousness. Is this, too, only

other words, they are born fully conscious in this aspect of local intelligence and CQ. By the age of seven months they begin to lose that capability for languages not used by others around them. So begins a socialization process that eliminates possibilities for experiencing the whole of consciousness through one important tool, language skills. Learning other languages later on, to some degree, reverses the process. The same narrowing and concentrating begins to take place in other CQ components as cultural patterns of emotional expression, thought, and action are adopted and inculcated.

Just as socialization, a necessary function of incarnation, causes the loss of ability to hear certain sounds, it may diminish use of the inner senses, the capacity to perceive much of the noumena and the energeia. While intrinsic capacities to feel and think with all senses begin as universal endowments, use of them is slowly shaped, limiting subsequent understanding. From early childhood experiences often comes a "self-limiting prophecy," and incarnated beings become less consciously aware than they are capable of being.

Can one minimize this self-limiting process? Can one deliberately develop and fine-tune the subtle senses? If local human consciousness is a scaled-down model (as "created in the image") of ultimate cosmic consciousness, can it consciously progress toward its full potential? The experience of some would indicate that we all can at least maintain and enhance to some degree our natural birthright of conscious awareness (CQ). For example, using clairvoyance, Edgar Cayce could diagnose a patient with only a name and address. Many people deliberately access a potential scene from the future using only an hour and a date as reference points. Everyone owns and can enhance these and all the other so-called paranormal capacities described in this book. Can we as a species collectively move ourselves to a new plateau of CQ? That is the question of the millennium.

Spectrum of Conscious Life

In the so-called chain of being, humans have traditionally placed themselves in a divine niche somewhere above animals

but below angels. How our actual placement came to pass remains a great puzzle. But the assertion of such a special niche is becoming increasingly untenable. Able to extensively manipulate their physical environment, human beings undoubtedly have the most highly developed symbol and communication skills among current Earth animals (How we fit into the overall kingdom of conscious beings) is another matter.

In a self-learning universe, a separate category of consciousness would exist for each level of complexity in which experience can occur. This means that the ability to produce similar offspring implies an exclusive level of self-learning, and therefore, a unique role in the total organism. All levels of beingness, including all the plant and animal kingdoms, would meet this criterion. Applying the perspective of earlier chapters, solar systems and larger elements of the universe may also have this reproductive potential. The criterion may also be met by microscopic particles that have been considered inert. Gaston Nassen, with a new type of microscope, observed heretofore unseen somatids¹⁶ reproducing themselves. This leaves us with no indisputable dead/live or unconscious/conscious dividing lines. Every aspect of nature seems to have a role in the purposefulness of the universe.

Let's look at how the truth of this assumption is dawning on our species. The conventional wisdom was that plants could not move, feel, or see. But Cleve Backster and others have now disproved that hypothesis with research showing there is biocommunication within and between species.¹⁷ Conversely, for several thousand years it was thought animals did not have the inherent patterns and energies to regenerate parts as plants do. But in the eighteenth century, Abraham Trembley started a line of scientific inquiry that proved they could. Now Robert Becker believes it is an inherent function in humans that may be expanded.¹⁸

Most people, except the biological determinists, still believe the fundamental distinction between the human species and the animal kingdom is human possession of a soul or unique form of consciousness. Is this, too, only

Conscious Self-Realization

Conventional science sees individual beings and their behavior as products of the universe's physical forces that shape all its parts. Western religions give humans little more leeway: we are products of their distant god, subject to His divine machinations. In either view there is relatively little scope for personal power and responsibility, and conscious growth is incidental. In the late twentieth century, new views of the universe emerged: it is alive and conscious, filled with memory; it is holographic and reflexive; it is a living energy that evolves. However, when one takes a metascientific view of all that we know and what we can reasonably infer, a more purposeful feature becomes apparent. The universe seems self-learning, autodidactic for a purpose: self-realization. The universe appears to be a manifestation of its own conscious intent to fully actualize its inherent potential through conscious beings.

If humans, as local consciousnesses-incarnate, reflect the image of the self-learning yin/yang force from which the universe manifests itself, then we too are self-learning and self-realizing beings. Abraham Maslow's concept of self-actualizing humans and the Greek idea of entelechy capture this essence at a human level, but the truth appears to be much more awesome. We are simultaneously responsible for both our learning and the teaching. This is what self-learning

means. Our role in the family of all beings is to become as fully self-aware as possible and to consciously shape our contributions to the universe in a manner that enhances the whole. In doing so we eventually—we're not there yet—become co-designers with all other conscious organisms (of not only the outcome, but the process.)

This chapter deals with the dynamics whereby human beings are both nourished and constrained by that which is external, but must inwardly design their own development and its impact on a portion of the cosmos. Conscious self-development involves all the Hermetic Principles: a mental grasp of (all) the parts and how one's intention operates through cause and effect; the harnessing of vibrational frequencies through the gender polarities of feminine receptivity and masculine expressiveness, internally and externally; the shifting of three-dimensional polarities in sync with the universe's rhythm of cycles and epicycles. In all of this, we act in the microcosm as we perceive the macrocosm to be. All conscious human beings engage in a tightrope act, requiring discovery of their freedom and making the most of their powers, balancing between self and other.

For the newly born infant, there is little sense of difference between self and other, with distinctions learned only as others fail to respond to its desires. As it experiences some delay in need satisfaction—perhaps the mother's breast is not available when hunger arises—the baby begins to comprehend the distinction between its beingness and that of others. Experiences of early childhood establish the patterns of physical and emotional separation. The profile varies from culture to culture, but by early adolescence the social boundaries are quite clear in all societies; in many, explicit rites of passage take place to mark the transitions to greater autonomy.

Adult life involves constant management of the boundaries between self and other. Extremes of isolation and co-dependence are usually meant to be momentary: sometimes we need to pull our "shell" about us, and at other times we reach out like a multiarmed octopus. The process is a continuous balancing act. In Western and particularly American

society, people are lulled into a false sense of autonomy by the myth of individualism. They have come to underappreciate the benefits and limitations of human interdependence. Paradoxically, individualism defines itself in relation to the others it shuns, and too much autonomy results in growth-depriving alienation.

Chapter 7 dealt with individual beingness as an incarnation of consciousness within local space-time from the perspective of how the individual derives from the multidimensional cosmos. This present chapter looks at the three-level process from the other polarity: the self-defining nature of the individual's developmental interaction with other multilevel beings (who also have their own unique destinies). Danah Zohar, in Quantum Self implicitly observing the Principle of Correspondence, compared the "thingness" of the particle to the self (personality) and its "wave nature" to the person's relationship to others. Using this quantum analogy, she notes that humans are therefore "waves" or "particles," depending on who is doing the observing. Employing the term "selfhood" combines these two aspects, indicating self is more than a static entity; selfhood implies the dynamic of relating to otherness. (Otherness, as used here, includes other beings and our habitat.)

Continuing with Zohar's analogy from the subatomic microcosm, from one observation point the being is a selfhood (particle) and from another it is otherness (wave). Thus, others are also selfhoods from their own perspectives. Consequently, social reality is always a function of "relatingness," that is, the outcome of reciprocal definitions along the selfhood-otherness continuum by equally powerful beings. This book recognizes that each being has at least three sources of senses and power (phenomena, energeia, and noumena) for use in this process of reciprocal definition of selves. Conceiving of the individual being in an integral, three-faceted universe recalls a lost sense of wholeness,¹ providing profound insights into broader human psychology missed by current homocentric theory.

Selfhood

To understand how beings participate in the self-learning, self-directing nature of the universe, the previous chapter started with the three-faceted model where beingness derives from dynamic interplay between ideas and material forms. The ability of "living forms" to consciously ingest ideas, as they do energy and matter, and transform them for their own use (through the cohesive forces of the energeia) makes self-development possible. Entities below the threshold of organic cells also engage in a constant interchange of matter and energy, but they lack sufficient mobility and flexibility to make the many quantum choices that are intrinsic to self-renewing life or selfhood.

My evolving model suggests the possibility that at some level of species-consciousness, humans literally hold their body cells together with a vision of who they are. On a larger scale, it is conceivable that conscious beings collectively maintain the integrity of parts of the material universe through group mind. (Some ABs have implied to contactees that they have more ability to use group mind than humans do.) Although the power of creation is subject to certain constraints at the human level, a single person can largely determine how well his or her body will perform as an athlete or dancer, or whether it will be ill or well. And the evidence is mounting that we also have a significant impact on other organic entities and our material surroundings. (Many anecdotes describe the ways computers, automobiles, and machines respond to changes in the user's moods. Deliberate psychokinesis and teleportation are other examples of the power of self on other.)

The ability of a being to self-monitor and self-renew does not arise accidentally. It derives from the universal intention expressed at conception that joins together the three realms through the natural principles² that support life. Not yet understanding the primal origin of this initiating consciousness, we can only accept and marvel at ourselves and other beings as the offspring of the yin/yang force I sometimes call the Grand Couple.

Does only one force in the universe have a powerful enough intent to initiate new life-forms? We simply do not know how many species, if any, have the power to take a primal idea and focus subtle energy enough to synthesize new life-forms, without depending on biogenesis (the development of living organisms from other living organisms) or mechanistic genetic manipulation. If the universe is truly self-learning, it could have produced different levels of the Grand Couple, each with its own scope of operation.

According to Raimon Panikkar, "The ancient Greeks . . . had already defined life (zoe) as *chronostou einai*, the time of being. The very temporality of the universe manifests that it is alive; it has youth, maturity, old age, infirmities and even death. Zoe is set against thanatos, death. . . . Time is the very flow of being itself . . . the peculiar way in which each thing lasts."

For humans, beingness is in the here and now, in local space-time. Yet our beingness precludes neither the simultaneous existence of different beings in other dimensions nor our connections to them. In fact, the interconnectedness we experience through the subtle senses, OBE/NDE excursions, and other interdimensional communications reveals that local beingness cannot be severed from its internal, infinite source and context. In some manner, the cosmic umbilical cord is apparently never cut, even for a seemingly independent human incarnation for an Earthly lifetime.

Using Paul Tillich's concept, our local beingness derives from a preexisting ground of being. But since time is an integral part of this existence, the fourth dimension of the space-time, our sense of this self must be only temporary, limited to this incarnation. This logic notwithstanding, there is a long tradition of belief that the human self, or some part of it, is more than time and circumstance, and appears to have some degree of immortality. This would mean that selfhood should have the ability to be aware of both local time and universal time. Many reported transcendental experiences indicate it apparently does.

More concretely, scientific evidence indicates that at birth humans bring preexisting "knowingness" into this beingness.

Recent research has shown that newborns less than an hour old can recognize a human face. Within twelve hours of birth they can distinguish their mother's voice. A father holds his daughter within seconds of her birth, establishing deep, mutual eye contact. But that which the father might label a moment of bonding, may in fact be a moment of mutual recognition. However, as the new being begins to focus more on the phenomenal realm, certain pathways to knowing appear to become constricted.

Noam Chomsky, noted Massachusetts Institute of Technology linguist, believes we are biologically prewired to learn language. Humans are born with the ability to distinguish among all the speech sounds in all languages, even artificial ones, but within a year the recognition skill narrows to those of the native language. Infants can even appreciate the emotional implication of words in a language they have never heard before. While most of the content of early learning appears to come from the environment, the process of comprehension and consolidation is innate. As infants, humans even appear to intuitively grasp physics, the difference between solid and holographic objects. Consciousness-incarnate apparently learns about the externals of this incarnation with skills brought from elsewhere.

Such early demonstrations of knowledge could come only from a holistic, multisense understanding of reality intrinsic to human nature. Much of this multilevel knowledge becomes suppressed by the focus of consciousness required for life in the phenomenal world and by self-limiting cultural patterns. This brief survey of what we seem to understand leaves us with questions that require further study by frontier researchers: What do newborns know? How is taking on human form self-limiting, and must it always carry the price of diminishing awareness? How can we maintain and enhance this broader awareness?

Many children report memories of specific earlier lifetimes, while others frequently have a sense of having already experienced a place or social situation. Much of the so-called fantasy life of children is surprisingly like material from other

Alienation from the whole social organism contributes to the creation of individual violence (evident in internecine warfare of gang members and violent acts of "loners"), and only the whole can heal it. Healing of communities starts with a conscious choice by its members to expand their inner sense of relatedness. Hillary Rodham Clinton's book *It Takes a Village* is intuitively based on the understanding that true self-awareness involves full awareness of community, and self-actualization requires other-actualization.

Personal Choice

Otherness begins at the point along the selfhood-otherness spectrum where an individual's obvious control ends. The human ability to maneuver up to that point is in many respects analogous to the capabilities of a cellular telephone: our movements are practically unimpeded; we send signals simultaneously with others; any one of us can contact any other on the planet if both parties desire; but each has the choice to answer the call or not.

Communication employing the subtle senses works in the same way: at least two beings must open the channel. We send out a call and receive responses from those with whom it resonates. We receive the busy signal of those who choose not to tune in. The scope of eventual communication depends on the intent and skill of the initiator (caller) and the willingness of other beings to engage (pick up the phone). The human's ability to exercise these choices provides the potential for reciprocal access through the subtle senses to any part and, ultimately, to the whole universe, through (to change metaphors) the "cosmic Internet."

The more we want to increase our conscious awareness quotient (the CQ discussed in chapter 7), the more we must engage in such multilevel interaction with others. Conscious, positive understanding seems infinite when we open ourselves in constructive engagement with other beings. Respect, like love, is infinite: the more one gives away, the more one gets. There is evidence that psi abilities like remote viewing increase as we open ourselves to different levels of otherness.

(This may be why some intuitives and remote viewers frequently become more active in social issues.)

The key to self-learning and individual growth is finding an appropriate level of openness between selfhood and otherness. Defining and realizing that balance is a daily goal of conscious beings. To be truly harmonious, we do not give up individuality, but enhance it with the help of others. Living according to our core needs and allowing others to do the same recognizes that the individual's desires are only one factor in the algebra of cosmic consciousness; as any student knows, both sides have to balance for the equation to work. The following four sections discuss contributions to healthy inter-being relationships.

Support Others

We have seen how otherness is essential for developing selfhood. But the best assistance others can offer the developing self is the opportunity for self-learning. The newborn may be mentally awakened by the more conscious beings around it. We adults can draw its attention with playfulness and soothe it with nurturing, but ultimately we help the new being learn how to balance between reception and expression, between venturing out and drawing into itself. Wise elders offer both stimulation and repose, but allow the infant to learn how to select between them at will. The child's early experiences either reinforce innate tendencies to experimentation or negate them, shaping a being's lifelong approach to self-learning. (As with IQ and EQ, early experiences influence one's CQ score.)

Insights derived from the three-faceted model have implications for our current theories about social behavior, particularly so-called antisocial behavior. Humans literally do not think or do anything alone: no thought or action occurs in isolation from other beings and our planetary habitat. Consequently, our fate is to function like members of an improvisational jazz ensemble, playing the instruments we have in concert with other members, agreeing in advance to a set of chord changes, then making up parts in relation to each

other in progression through the set. When the rhythms and harmonies "work," the outcome is music; when any element is off, the result is discordant sound. Therefore, any accurate analysis of one's discordant behavior involves both the self, as one "musician," and its multifaceted relationship with the whole group.

Any interaction between beings involves some form of energy. Even mental or verbal exchanges focus subtle energy (energeia) that in turn affects another's performance. If we unthinkingly project our shadows (the negative parts of ourselves that we ignore) on others, we project an energetic burden onto their role-playing. Public leaders are, to a large degree, either weighed down or uplifted by the subtle energies focused upon them by others. We can support more positive behavior in leaders by projecting constructive energy fields in their direction. The place to start political reform lies in the subtle force fields of our most intimate relations, whence it will ripple out in larger circles.

Individuals tend to perceive reality through their own constructs of selfhood, interpreting otherness through projecting them on it. To make our sense of reality more than a subjective attribution, there has to be confirmation from another being. Since the reality of otherness is a collaborative projection of respective selfhoods, so-called objective reality can only be a function of intersubjective agreement between selfhoods. Recognizing such a subjective and changing interpretation of external reality, useful science and effective politics involve continuous testing, modifications of assumptions, and repeated validations of what we think we know. The same principle of continual mutual validation supports self-learning interpersonal relationships.

Ignore Surface Differences

All species have their unique energy patterns in each of the three facets. Qualities of beingness include differing profiles of frequencies, amplitudes, and wavelengths on any spectrum. Such differing combinations would account for the existence of beings quite unlike us in outward appearance. For example,

when people use the term "beings of light" to describe contacts in NDE or subtle-sense perceptions, they are obviously referring to more amorphous forms of beingness. The range of feasible combinations may be almost infinite, including familiar ones like ghosts, aliens, and angels. Humanity should not be surprised at the varieties of form (costumes) exhibited by the cosmic siblings to be encountered by coming generations.

Before we as a species can be ready to engage with advanced species from elsewhere in the universe, we must learn the lessons of commonality on one planet. If we cannot be mature at home, there is little reason to believe we will behave better elsewhere. Following are the implications of some "real" differences among humans and some "real" implications of differences that are only a matter of social convention.

Problems arise when individuals and groups alienate themselves from others by mentally and emotionally interpreting different "costumes" as the polarity of "outsiders/insiders." These judgments may involve polarizing distinctions in race, language, religion, sex, politics, economic status, dialect, life style, eating habits, or any one of scores of other categories. Every one of these costumes has, at some time and place, led to hostile behavior against the group perceived as "outsiders."

A poignant example is the brutality of the "ethnic cleansing" perpetrated by Serbs against Slavic Muslims and by Serbs and Croats against each other in the former Yugoslavia, where centuries of mutual hostilities-in-consciousness underlie the abuses of the 1990s. In that region, where there are few discernible physical and behavioral differences between neighbors, the religious costume alone is used as a pretext to commit atrocities of pillage, rape, and murder. This behavior, and examples like it in all parts of the world, can be explained in terms of energetics among conscious beings.

Violence against "outsiders" is the result of a two-step process. The first step labels others as sufficiently different to cause mental alienation. This deliberate act of conscious classification results in distortions of both the matenergy and subtle energy flows in the direction of the "outsiders." Within

- those doing the judging, the experience bottles up constructive energy that needs to be expressed to balance the output of negative energy. (Remember that the Principle of Rhythm requires periods of near equilibrium.) The recipients experience the distortions in subtle-energy flows as invasive, subliminal turbulence. This two-way stress occurs on the energetic and noumenal levels, even if the physical manifestations are not immediately obvious.

In the second step, the "insider" decides to take action against the "outsider" in order to relieve the internal energetic stress and return to equilibrium. In reaching this conclusion, one gives oneself "permission" to rampage. Attacks, looting, rape, murder, and other forms of mayhem, whether verbal or economic, result in a temporary dissipation of the clogged energy flows. There is an orgiastic release at one or more levels, returning the violators temporarily to a sense of ease and harmony.

But since the fundamental problem—the conscious denial of mutually beneficial interconnectedness—keeps the subtle-energy channels dysfunctional, the pressure soon rebuilds and the same illusory remedy is tried again. Ironically, this kind of "senseless" violence occurs only among conscious beings with minds capable of assigning labels or calling names. (The *Course in Miracles* very appropriately teaches that "only a stranger can evoke fear; call him brother and he comes into your heart.")

This model of the origins of violent behavior does not support the thesis that such negative outbursts are caused by genetic and chemical imbalances, or environmental pressures and social disadvantage or misfortune, although these factors can influence the degree of dysfunction. Thus, violence from within the homes of the "best in society" should not surprise us. This is the reason it happens every day in modern society.

Only by honoring the common bonds of consciousness, through an open acceptance of the reciprocal mental, energetic, and physical exchanges, can conscious beings avoid the explosion of internecine violence. Effective solutions may include conscious reopenings of the flows between beings by

removal of the divisive label or by involvement in friendly games (some as simple as midnight basketball) and rituals that dislodge the thwarted energetic exchanges. Increasing external pressure or controls will only exaggerate the imbalance. So-called wars on behaviors that deviate from group norms have an opposite effect from that desired. Why have social and political leaders not recognized this? Could it be due to their vested interests in perpetuation of discord?

Overtly destructive behaviors differ from more subtle conflicts of ideas and emotions only in degree. Society pays too little attention to the milder end of the behavior-emotion-idea spectrum because of the lack of understanding of the physical impact of conflicts in the subtle realm. Since the dynamics of the subtle soon become manifest in the physical, we need to get as concerned about how people relate on the inner realms as we do about the way we engage on a physical level. Given the similarly patterned nature of the two, we can begin to cope with the overt problems of conflict by experimenting with how we relate to others on a verbal and feeling basis. The way to "civilize" undesirable behaviors is not to ban or suppress them, but to help channel the negative subtle energy involved into constructive forms. A simple exercise can prove the point.

The next time you encounter a minor frustration with anyone, try perceiving that person as a cosmic being like yourself. Recognize, through your inner eye, that she or he has the same essential attributes and powers you have. Think of his or her glowing selfhood, shaped by consciousness and infused with the same cosmic energy that courses through your chakras. Sense the pulsations of that energy channeled by his or her unique costume of incarnation, derived from the same reservoir of potentialities whence your differing qualities, skills, and aspirations. Express the rising pulse of energy as a compliment or encouragement for some specific trait in the other. Then sense the shift taking place in your internal energy balance and overt behaviors. As you see the other's behavior shift, reflect on the reasons for it. (Apply the same principle to stressed cells in your body and see what happens to the pain.)

extraterrestrial Annunaki twelve-part zodiac and Sumerian astronomy. The name for King Arthur may have derived from Arcturus, the Great Bear of the Big Dipper and the brightest northern star.

Uncannily similar to the twelve tribes of Israel and the twelve tribes of Delphi, Glastonbury was divided into twelve Hides (1,440 acres each), which recall the twelve houses of the zodiac. Ancient Delphi and Glastonbury, both sited on springs with magic waters, were considered communications links to advanced beings. Some interpret the Glastonbury myths in spiritual or etheric energy terms, but they are equally plausible as accounts of AB-type activity.⁷

In the original Celtic language, *Iniswitrin* (now Glastonbury) meant "the isle of crystal." It was known as the location of a crystal palace (possibly a spaceship) in a fairy fort. In fact, all the area was known as the land of the fairies (nonhuman beings). Glastonbury was reportedly ruled by Gwynn ap Nudd, a being who came from deep underground. As the story goes, Saint Collen confronted Gwynn in the fairy fort and then later disappeared for a time in his palace cum space vehicle. In a parallel English legend, Guinevere, like Persephone of Greek legend, was abducted to another world. These stories are not unlike some told by modern-era abductees, but we have no easy way to confirm differing interpretations.

Whoever the ABs were, humans co-existing with them in many locales, saw these beings as natural members of their cosmic family. In a period of suppression of such views, popular movie classics like *Star Trek* and *ET*, television programs on angels, and modern science fiction help keep alive these ideas of an expanded cosmic family. Until a new public consensus develops, we are left with isolated and disparate individual and small-group reports of communications with other members of our cosmic family. Without a generally accepted theory to explain these experiences, society is subjected to much misinformation and distortion of meaning in these interdimensional contacts. Some of the books on AB contacts and communications referenced here help to place

such individual experiences into a larger family context.⁸ Humans currently engaged in various forms of communication with other realms should keep in mind that such beings are shaped by the intellectual and cultural histories of whatever galaxy or dimension in which they exist. Therefore, the reception of a message from one of those beings via channeling, direct contact, or other media does not mean the human recipient has been given the cosmic truth; it is only talk within the family.

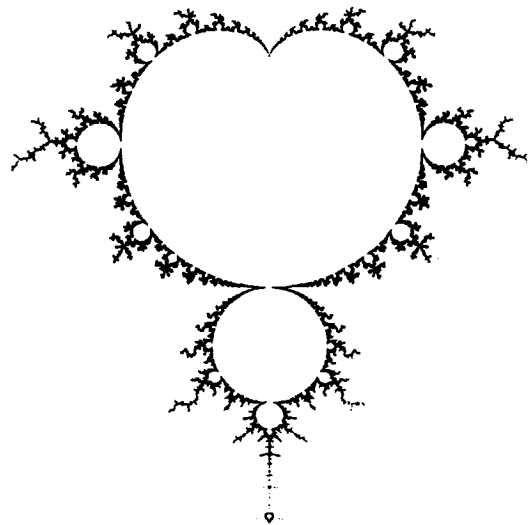
Communications with other realms should be taken for what they are: expressions of individual beings or groups sharing their idiosyncratic views with their human cousins. Reading, hearing, or being a channel for such communications sets no one apart: we are all channels, exchanging data continuously with beings and dimensions with whom we share a fundamental reality. The cosmic ordinariness of all this (the multidimensionality of conscious beingness, the multiplicity of messages and channels, and the inescapable links of any being with all others) should make it easy to avoid overly dramatizing any particular message or interpretation.

Polls in the new century reveal that over 50 percent (an increase of several percentage points over five years ago) of Americans believe UFOs are real, and about one-third think official contact has already been made with aliens. Although increasing numbers of humans now acknowledge their membership in a cosmic family, for many to take such a step would be a threatening experience. Even so, many members of our Earth family may have already made it.

In the early 1990s, the Roper Organization published a report entitled *Unusual Personal Experiences*.⁹ It came to the incredible conclusion that, based on its sampling techniques, perhaps 2 percent of the American population—more than 5 million people—have had experiences consistent with a UFO abduction history. (Note that the term "abductees" excludes contactees—those who have had an encounter but have not been taken aboard a craft for physical and mental examinations.) Roper used as criteria for assuming abduction the subjective impressions given in response to survey questions.¹⁰



the potential that focused human consciousness has for creative interventions in nature. Both the process (human concern possibly manifested through plants) and the content (the inherent order in apparent chaos) deserve further research.



A Crop Circle as Mandelbrot Set

As of this writing, crop circle researchers have not been able to develop foolproof criteria to distinguish an authentic crop formation from a hoaxed one. But ignoring all of them due to some known hoaxes loses a precious opportunity for insight into our living planet. Many formations are associated with lights and shapes in the sky usually identified with ABs, but the UFOs may simply have been attracted to the phenomenon and not been creators of it.

In the summer of 1992, in an attempt to test the hypothesis that we can interact with the crops through the medium of consciousness, I designed an experiment to determine if we could influence the formation of particular shapes in the grain fields of a selected area in England.¹³ Around midnight, a group of colleagues and I meditated at length on the same image (a bow tie, known only to us) on top of Silbury Hill. Some days later, a formation appeared in the field where we

had focused our vision, with a bow tie included among the several designs composing the formation. Even though hoaxers made unproven claims to the formation, our experience was not unlike the sequence involving a letter Martyn Hughes sent to the *New Scientist* in August 1991. In it Hughes asked, "How long before we see a Mandelbrot Set (in a crop formation)?"—and a design like that shown above appeared a few days later.

A connection between human consciousness and the so-called crop circles may be only illustrative of the many possible interactions between individuals or groups and the vibrant nature of our cosmic habitat. Industrial society has forgotten the tradition of such human interaction as manifested in Native American rain dances, spring fertility rites, harvest festivals, hunting prayers, and so on. If the human mind can influence the pattern of falls by plastic balls in a cold mechanical cabinet—such are Robert Jahn and Brenda Dunne's findings in the Princeton Engineering Anomalies Research (PEAR) Laboratory at Princeton University¹⁴—what is the potential for a powerful exchange of influence between us and other living systems? If we can engage particles in a dance into and out of form, is it possible to consciously obtain responses from weather patterns and other aspects of our habitat? Wilhelm Reich reported success at producing rainfall with his deliberate focus of orgone (energeia). Ted Owens's psychic intent was reportedly associated with several dramatic weather events.¹⁵

Self-Learning Requires Testing

In the discussion of selfhood in relation to otherness in a self-learning universe composed of multiple conscious beings, two assumptions are implicit: (1) No single source of all knowledge can be controlled by any one being, and no beings have totally exclusive knowledge. (2) Any being has potential access to all knowledge through one's individual or group experience. But each being has the responsibility to distinguish between uniquely personal interpretations of that experience and what others would consider a valid interpretation. The following paragraphs illustrate my thinking about these two assumptions.

chapter 4), and (2) intangible connections involving no physically measurable force or interaction. John S. Bell is among the theorists who believe this inner reality must be vibrating faster than light. F. David Peat is among those who infer no activity as such is involved.

From the perspective of the Principle of Correspondence, one would expect subtle channels to be varied but comparable to those we know. Though radio waves were always present, now that they have been "discovered," we can use them to transmit sound. Gaining broader vision will likely "reveal" forces linking all beings and species and realms that we now mistakenly label "inert" (like the 90 percent of the brain we allegedly do not use, like the 90-plus percent of DNA we consider to be "junk," like the 95 percent of hypothesized matter in the universe that we can't locate).

Balance in the universe is sometimes obvious and sometimes subtle. (Playing the ever changing boundary between selfhood and otherness) is a part of that subtlety. Each being plays a dual "teacher/student" role in the dance between chaos and harmony. In our mutual relationship with the cosmos, we are acted upon as we act. As Raimon Panikkar says, "We leave our traces on things, and the things on us." This principle of reciprocal impact becomes increasingly more applicable the higher the level of consciousness (CO) involved.

The insight of interdependent self-learning requires careful reflection during its application to daily events. If our focus is solely on the indivisible aspect of reality, ignoring the polarity of gender and its creative rhythm, we may find ourselves believing that all is preordained from the moment of chapter 1's Grand Rebirth. However, to remember that one is always a self-directing actor in a cosmic play reveals choices about finite (quantum) acts, each with its own short- and long-term cosmic implications. In the selection of one course of action over another to close a quantum gap, we exercise our bit of free will in the cosmic play of co-creation. Our individual selves thus co-design a reality that outlives our personal moment in space-time.

Notes

1. Anna F. Lemkow, *The Wholeness Principle* (Wheaton, IL: Quest Books, The Theosophical Publishing House, 1990).

2. Though these principles seem almost totally beyond an individual's influence, speculation grows that conscious beings acting in concert might have the power to influence the direction and degree of some of the universe's most constant constraints, such as the speed of light and gravity. Rupert Sheldrake, *Seven Experiments That Could Change the World* (New York: Riverhead Books, 1995).

3. Raimon Panikkar, *The Cosmotheandric Experience: Emerging Religious Consciousness* (Maryknoll, NY: Orbis Books, 1993).

4. Noel Langley, *Edgar Cayce on Reincarnation* (New York: Warner Books, 1967); Jane Roberts, *Adventures in Consciousness* (New York: Prentice-Hall, 1975).

5. Peter R. Breggin, *Toxic Psychiatry: Assault on the Brain with Drugs and Electroshock* (New York: St. Martin's, 1991).

6. James Lovelock, *Gaia* (New York: W.W. Norton, 1988).

7. John Michell, *New Light on the Ancient Mystery of Glastonbury* (Glastonbury, UK: Gothic Image Publications, 1990). Richard Leviton, *Searching for Arthur* (Charlottesville, VA: Hampton Roads Publishing, 1997). Barbara Marciniak, *Bringers of the Dawn: Teachings from the Pleiadians* (Santa Fe, NM: Bear & Co., 1992) and *Earth: Pleiadian Keys to the Living Library* (Santa Fe, NM: Bear & Co., 1995).

8. Katharina Wilson, *The Alien Jigsaw* (Portland, OR: Puzzle Publishing, 1995); Marcia Schafer, *Confessions of an Intergalactic Anthropologist* (Phoenix, AZ: Cosmic Destiny Press, 1999).

9. The Roper Organization, *Unusual Personal Experiences: An Analysis of the Data from Three National Surveys* (Las Vegas: Bigelow Holding Corporation, 1991).

10. The "right" responses were from case studies of two researchers (Budd Hopkins and David Jacobs, widely known counselors and authors of abduction-based books). Five types of unusual experiences revealed by their hypnotized subjects were codified into yes/no questions. Using them, Roper asked a random sample of respondents if they had: (1) awakened, paralyzed with a sense of a presence in the room, (2) believed they could not account for an hour or more of lost time, (3) felt as if they were flying through the air, (4) seen unusual lights in a room, or (5) discovered scars on the

accept responsibility for our future will meet the second standard for galactic citizenship.

Adopting a Metascientific Perspective

The third standard for galactic citizenship is the adoption of a more advanced approach to seeking knowledge and relating to the multidimensional universe. The concept of isomorphism can help us to understand the multidimensional, yet integral, nature of our universe.

Applying the term "isomorphic" to two systems implies that, except for one variable, both behave according to the same principles. For example, in hydraulics and aerodynamics, all the laws that apply to one apply to the other, though the former deals with fluids and the latter with air. A similar isomorphism applies in the fields of ecology and consciousness research. What we have learned about the interrelated and indivisible nature of ecological systems applies equally to the study of cosmic consciousness. While developing an understanding of how our physical pollutants affect the whole system, we have yet to grasp that our mental and psychological pollutants contaminate the global society and the cosmos beyond. In a three-faceted universe, just as physical pollution causes global warming that distorts our planetary weather patterns, hostile or destructive personal thoughts and emotions engender distress for all consciousness, and return to darken our own souls.

Metascience using all human senses (physical and subtle) and all sources of wisdom can help us gain a deeper understanding of our universe. It assumes a priori that exclusion of any source of knowledge, or failure to take advantage of any sense, dooms humanity to a diminished life—less than the full birthright of our Solarian legacy. Thus, adoption of metascience will help us meet the third standard.

Three examples can illustrate the value of metascience combining ancient wisdom with frontier science: (1) Using the early human notions of a singular consciousness to teach people how best to relate to the natural environment. Early American rituals and prayers reinforce the values of modern

ecological insights. (2) Enhancing practical applications of telepathy and intuition through experimental development of the subtle senses. We now have mechanical devices that provide feedback to the individual on his or her success rates. (3) Explaining the uses of traditional divinatory texts like *I Ching* and other forms of divination in terms of biocommunications and synchronicity. Recognition of the mechanism through which such practices work will enhance their reliability.

It is clear to most people that undisciplined advances in technology (can disturb the finely tuned balance that now exists among natural systems) As discussed earlier, genetic engineering may pose more danger to conscious life than nuclear power and other heavy technologies. Even in these new areas, I believe the use of ancient concepts such as the Hermetic Principles can be helpful in framing theoretical issues and research design. The following examples illustrate their relevance to some questions facing modern science.

Will thinking of aging as a problem of "quality control" for certain genes (as does the Scripps Research Institute and other centers) that can be easily remedied by insertions of new DNA strings, lead to problems? The Principle of Rhythm suggests that each element in an organism has its own inherent cycle. If this is so, intervention at one point (on one element) without being able to predict its effect on the other elements can serve to destroy the larger system. Use of subtle sensing could help map the connections that require consideration. And conscious intent may be harnessed to have the same effect more efficiently, if such life expansion is compatible with the demands of consciousness.

In the macrocosm, the Principle of Cause and Effect controls the play between the Moon and the tides, between the stars and our solar system. In the microcosm, it helps explain the creative dance between mind and matter, including distortions in physical and subtle energies. Physical and emotional diseases must be traced to their roots in consciousness if deep healing is desired. Observing the physical universe's cycles of birth, growth, decline, death, and rebirth, synchronized by the Principle of Correspondence, we can better understand the

In a cosmos that integrates matenergy, subtle energy, and mind, precipitous leaps to action or reaction in attempts to achieve a desired end will be recognized for their futility. We will learn that behavior incongruent with inner-sense communications precipitates reverberations with unforeseen consequences, in effect undermining the desired outcome. For example, the legal killing of people who kill ignores the inner implications of the death penalty for the whole society. This violent form of dealing with destructive behavior reinforces its causal energies—psychological or energetic alienation and severance of conscious connections. Regardless of how many killers are physically killed, unless society eliminates its support for violations of subtle and mental bodies (by anyone in a position of economic or personal authority over others), high murder rates and other expressions of violence will remain.

In the “unitary or integral” system that characterizes our universe, there are no strictly local effects; perturbations in any person or group reverberate throughout the whole. As ecoethics evoke a sense of our personal responsibility for the health of the whole planet, we need a Solarian ethical code for conscious living that holds our focus on the long-range implications for others, and for ourselves, of our thoughts, words, and deeds. Because the physical, emotional, and intellectual development of any one being is dependent on the progress made by all, no individual punishment or unique reward is appropriate. Paradoxically, self-realization must occur collectively as well as individually.

Recognizing that any situation results from a set of consequences accumulated from myriad prior events (and their indirect, inner connections) leads to the conclusion that only a comparable confluence of complex and synchronistic forces can bring about a desired change. Making good social policy is like riding the rapids of a swollen stream to reach a rock on the opposite shore: mastery of society's river is accomplished by making integrated sets of small adjustments suggested by all senses in a given instant. All postmodern institutions could benefit from the leadership experience of metascientific white-water rafting guides. Any new law, policy, or program

should be based on a three-faceted assessment of its reverberations throughout the species and beyond. Its impact on human emotions (subtle energies) and mental vibrations must be taken into account.

Multilevel Learning

Solarian learning will always include attention to the dynamics of a three-faceted universe. For example, there is even a subtle-energy aspect to the need for new learning (as any good teacher intuitively knows). A vacuum of knowledge or a perceived deficit of understanding (one pole) charges an energetic impulse, or emotional desire, to acquire new information or answers (the opposite pole). During the phase of actively seeking the new answer, one attempts to reach a new energetic threshold, a point of emotional conviction, where the kinetic energy dissipates into an “I see” experience.

When this process operates at low CQ levels (introduced in chapter 7), energetic satisfaction may be achieved with little qualitative judgment. Most any answers from sources deemed acceptable will do. (This is why propaganda works with unthinking people and converts are the most energetic proponents of the new dogma they have accepted.) Since answers are the energetic polarity to the quest, a being strongly holds them until it feels an internal incongruence. Only then will a new round of seeking begin. Human emphasis on the cross-discipline testing of answers or assumptions facilitates escape from closed-loop thinking. In other words, only the more advanced beings will continually monitor the congruency of their conclusions with other areas of knowledge.³

The role of subtle energy in learning explains why most sentient beings have an energized resistance to external pressure to shift a mind-set. Just as there are ingrained matenergy patterns (as in genes, muscular memories, and planetary orbits), embedded emotional or subtle-energy patterns, regardless of their validity or current relevance, stay in place until reconfigured by deliberate acts or trauma that transmute their polarities.

Successful societies develop individual and group practices that facilitate transmutation of dysfunctional energy blocks to new learning. In traditional societies, activities that led to new answers included group festivals, ritual dance, or other physical disciplines. In some societies, to underscore the importance of self-learning, individuals were sent alone into the wilderness or on a quest to discover new answers for themselves. The more dramatic the instability, the more motivated people are in the search for a new personal order. Therefore, consciousness-state-shifting rituals and emotion-laden initiations have similar results. (Limited applications of this concept have been incorporated in some modern consulting and personal growth techniques.)

Institutional Change

We must apply the energetic and consciousness insights of self-learning on individual issues to their possible use on institutional questions. To think that organizations can simply order the transformation of pent-up energy charges or smother their expression to elicit new behavior is no longer credible. Exclusive reliance on the external use of force to bring about a learning shift must be eliminated; whether laws, police regulation, or religious prescriptions, they all harden the resistance or divert it into a different channel of expression.

Only when individuals freely participate in their own transformation will constructive transmutation of the undesired polarity (fear, anger, etc.) occur. As forest experts are beginning to grasp the wisdom of permitting small fires that are necessary to the forest's health, thereby avoiding the infrequent but huge conflagrations that destroy the entire forest, society's future leaders will learn how to facilitate the transformation of destructive energy polarities before they get out of hand. Management of subtle energies in the process of self-learning and growth will characterize Solarians.

Mastery of the subtle senses will revolutionize human understanding and behaviors on every level. Such mastery will dramatically change the character of human intercourse, eliminating much of the intentional use of hypocrisy and

deceit prevalent in business and politics, as well as personal relationships. In a turn to fully conscious leadership practices, societal, political, and organizational processes will be very different from our current legalistic, confrontational, and top-down approaches. Until the subtle senses are publicly incorporated into the deliberations of the U.S. Congress and other governmental councils, these bodies cannot effectively serve the humans touched by their actions.

How would such governance feel? What would it be like to begin official deliberations by focusing on everyone's inner communications, and responding to them in a cooperative way?

With widespread use of the power conveyed by the subtle senses, officials would find themselves subject to the will of their equally powerful Solarian followers, whose potency resides in their ability to give or withhold their subtle-energy support. The inner power of the individual rests in the control one has over the opening of personal energetic and noumenal membranes. Without that mental and subtle-energy support from the group, no leader can maintain authority very long.

How different the court system would be if the subtle senses were used to reorient the current criminal justice approach of legalistic confrontation about physical evidence. Imagine how the behavior of defendants and plaintiffs alike would change if the purposes of the investigation and trial processes were to ascertain the truth of the inner and outer realms, in addition to what can be proved by the narrow rules of evidence. What if the jury's responsibility was to assign appropriate responsibility for corrective action and compensation to all in the society who had contributed to the "crime." If the focus were on personal intent and impact, not on bureaucratic procedures, everyone would become more concerned about the effect of their actions on the whole.

Depersonalization and the monstrous scale of current financial, business, government, and even nonprofit organizations have undermined the self-disciplining forces of community ethos and personal accountability. The energy available for self-learning is consumed by efforts at self-protection. Formal social control mechanisms such as elections, audits,

financial reports, and so on, cannot keep up with this erosion of social integrity. We need social inventions that incorporate knowledge of the three facets and intervene in the processes of multilevel co-creation. One such social invention would be the systematic introduction of the use of the subtle senses into the leadership and management of organizations.

Nonintrusive soundings of an organization by skilled and responsible use of subtle communication channels could tap into negative, confused, or blocked energies that presage problematic performance. Intuitive professionals could diagnose the noumenal origins of the energy patterns and relate them to behavioral trends. (A number of corporations now turn to emerging intuition consultants for help.) Trusting in the full range of senses, they could use multiple insights to develop interventions that lead to greater organizational clarity and interpersonal harmony. With the professions of management consulting and organizational development radically reformed, people would have nothing to fear but their own intentions.

The realization of this three-level model of effective behavior requires an approach that is the opposite of the Western system of education, in which the objective is to create people who are alike and who can serve the status quo. Instead of the right answers being given to the students by the teachers, teaching the process of self-learning would assist children in realizing the power of their inner senses. The roles of shaman and apprentice provide useful models for the process of Solarian education. In this process, the teacher encourages confidence in the inner wisdom of each being and its innate impulse to wholeness. The teacher helps the student learn how to become the teacher.

Conscious role-playing helps to learn this new way of being. As in improvisational theater, the players make up the script in concert with each other. In other words, they play the dual role of actor/director. All that is required is a commitment to pay attention to every possible cue, regardless of the sense through which it comes. The technique can be used in every field.

By knowing that positive energy flows easily through the autonomous nerve/muscle system while negative energy sets

up resistance, one can easily shift polarities using a conscious reinterpretation of the idea or event. The need for catharsis, the recognition or expression of repressed fears or other negative feelings, on the battlefield and in political or bureaucratic warfare, can be satisfied by improvised games or encounters created explicitly for the temporary assumption of different modes of expression. This allows for simulated self-learning that can then be transferred to the actual arena. Currently, certain energy-shifting training techniques used by body workers, therapists, and drill sergeants unwittingly involve such subtle pattern reprogramming.

The Solarian challenge is to create collective experiences of consciously designed catalytic events that transform society's inertial energy into a force for openness and experimentation. In other words, people must consciously stimulate and involve the energeia and the noumena, as well as the phenomena, in efforts to develop their full potential. When most people learn these transformative methods, humans will have met the third standard. A quality of social cohesion will evolve that makes possible planetary transformation, the flowering of humanity's Solarian potential.

The Human as Self-Learner/Teacher

The implications of the Solarian legacy have much broader scope than we have imagined. We, as a mature civilization, will have an open-ended dual role in the universe, to both design and participate in its evolution. Attempts to describe with certainty particular limits to these roles, to logically and empirically prove that any such finite boundaries exist, founder for lack of proof. The physical boundaries of cells disappear under the microscope, atoms change their nature, subatomic particles flash in and out of existence, and energy is easily transmuted from one form to another. There are no ideas or memories that one can call exclusively one's own. The boundaries between life and death vanish in the face of other dimensions. Even gravity and time prove flexible in the experiments of frontier scientists.

→ How in a universe of such flexible nature can we define natural boundaries to our own existence? Only by testing each limit to selfhood that we manage to bump against, in a continual flow of experimentation and learning from the results. This means we must design the lesson we wish to learn and then try it out on ourselves. We instinctively do this to some extent in every arena of life, but as we have seen from the experiments described in earlier chapters, we are farther along the path of self-knowledge in some areas than we are in others. Some frontier scientists suggest that breakthroughs in understanding more profound than those of twentieth-century physics and chemistry are imminent. The first step to becoming a self-learning species is to master self-healing.

Conscious Healing

The power of conscious healing has become one of the first breaches in the self-defined limits in our traditional paradigm. Using ourselves as subjects (true self-learning), we have tapped into ways to access our subtle and noumenal powers. Many scientists who have felt the power of meditation and friends' prayers, or the energy of psychic healers, are leading the way. Some physicians now systematically combine their inner-sense knowing with modern tools of diagnosis and treatment. For a good example, see Judith Orloff's Guide to Intuitive Healing.⁴ Taking advantage of our invisible thoughts and energy patterns to heal diseased cells without physical contact will transform the field of medicine. In the year 2000, Blue Cross of California exemplified progress in this area when they incorporated patient use of guided imagery as a part of their authorized presurgical preparations.

While not yet widely accepted, healers can use computers to focus and transmit patterns of energy through light waves that potentize (or patternize) clear water. Recognition of this by the scientific establishment will help many to accept the same focusing of healing patterns (intent) by a conscious healer. Individuals in turn will be encouraged to assume such power in their heads and hearts, issuing guidance to their own cells. Those who would be facilitators of healing will soon

learn that their most useful role is that of reinforcing thoughts of health and the flow of subtle energies that a person permits into his or her body.

Gone will be the days of antibiotics, vaccinations, super drugs, and massive doses of radiation and chemicals that in the long run destroy more than they heal. The physician of tomorrow will return to the realm of metascience to incorporate thoughts and emotions into treatments of the body. She (all true healers, regardless of their sex, practice the "feminine" art of receptive channeling of subtle energies) will encourage the individual to tune into the thought-forms and the emotional state relevant to the area of dis-ease.

Environmental Healing

Extrapolating from self-healing, Solarians learn that their conscious interaction with the environment is an integral part of the self-learning cycle. People then master the channels of communication with plants and animals, and establish cooperative relationships with ecological systems. Food scarcity will be a thing of the past as humans consciously cooperate with other species who share their nurturing life forces with them. People will no longer want to eat matter that has had the life frightened, squeezed, or burned out of it.

With multirealm ecological thinking, we will envision the interactions of our thoughts, feelings, and actions with all beings. Individuals will take into account the perspective of the rivers, the birds and the bees, the earthworms and the viruses, the rocks and the trees, and on and on, when we intervene in their lives. Using subtle senses to augment physical ones, humans will "listen" to the desires of other life-forms as well as our own.

Human self-learning with natural systems will expand understanding of our interrelationships with the mechanical realm. Sometime in the future there will be general access to the power of psychokinesis and even manifestation. Consciously directed interaction of the subtle energies with matenergy could fuel power transformers and transport vehicles, and many other forms of consciousness-assisted technology. The result would be a fundamental shift in economic

systems as subtle energy is proven to be a limitless resource easily available to everyone.

Reintegrating with Nature

Direct participation in the healing of self and ecosystems will lead humans to rediscover their niche in the natural system. The creation of "academies for remembering" could help facilitate rediscovery of our natural heritage. Using multi-sense processes, we can deepen our appreciation of the alive universe. We will perceive that everyone is inextricably and fundamentally connected to the universe, as did traditional hunters, who believed that in seeking their prey in the wilderness they were also being sought by it.

Modern society has delegated to impersonal systems the acquisition of food, the reading of the weather signs, and the provision of mechanical communication channels. While such systems will be difficult to dismantle in urban and suburban centers, control of them will become more community-based as people engage in the maximum use of subtle communications to access their inner power. By inserting themselves back into the natural flow of intraspecies and interspecies life, people will experience the ecological whole as conscious participants. Feeling less alienated from others, each will become more connected with the essential self.

Anyone can learn this natural approach from examples like that of the Arhuaco Indians who live in the Sierra Nevadas of Colombia, South America. They continue to hold a worldview that predates the arrival of Columbus: living correctly means being in harmony with the natural principles of the universe. They believe illness or other problems occur when the laws of nature are violated. Their earth is alive, filled with an inner spirit that transcends time and finite matter. Everything, including rocks and all beings, lives forever, with only shifts in form and place. The right motivation is crucial in starting any action or interaction: if one begins with the wrong intention, nothing goes well.

When we recognize that basic assumptions or intentions shape all elements of life, we must reexamine the concept of

the artificial division we have created between the institutions of government and inner reality. This does not mean we should invite dogmatic religions, as they currently manifest themselves, into public positions of authority, for all the reasons previously discussed. However, the American relegation of the nonphysical realms to the church, restricting government to the five-sense, left-brain, mechanistic mode of thinking and problem solving, has deprived politics and other public discussions of constructive input from the energeial and noumenal realms. Citizens need to find a way to introduce browsing, hearting, splaning, shading, and rooting (see chapter 4), as well as the senses of consciousness, into the process of public dialogue and political discourse.

Once again, a key example is the environmental arena, where there is apparently no a priori limit to our destructiveness. The only constraints on human behavior toward the planet depend on the exercise of personal judgment. Given that the current state of the Earth is the result of countless generations of intervention by conscious beings, perhaps even to the point of creating myriad species, there is no question of letting the planet go back to a natural state. As apparent stewards of the planet, we must devise satisfactory alternatives to the destructive trends and seek the support and concurrence of other species. Only with their cooperation are we likely to succeed.

Obtaining Galactic Citizenship

With the advent of a truly self-learning society, humans become qualified for membership in the galactic community. Membership will open new doors to greater participation in the vast, conscious, perhaps 20-billion-year-old universe into which we have incarnated. The price of admission is a simple declaration of (independence) from any would-be rulers (human or otherwise) who wish to deny, or are blind to, our Solarian legacy. For unknown reasons, perhaps our earlier immaturity, older races appear to have been partially responsible for keeping humans in the dark about their true nature. However, to the extent that myopia is self-imposed, there is no

physiologies were as distinct from each other as human imagination could make them. In stories set a thousand years in the future, these races managed to abide by an accord of galactic peace, and served as models or development specialists for less advanced, planet-bound peoples.

Humans possess the potential to fulfill that visionary role. It is time to begin consciously rehearsing for the ultimate family reunion. Scott Jones, through his Foundation on Human Potential, in 1995 presciently organized a conference in Washington, D.C., on the knowledge and skills needed for meeting alien cultures. As made clear by several presenters, humans have already demonstrated how quickly they can reorient their thinking about other beings, even former enemies (Americans vis-à-vis Germans, Japanese, Russians, and Vietnamese). Transmuting their subtle emotions, groups that previously found it easy to kill the others, were, in a very short time, able to embrace them as friends and new business partners. With a capacity for such transformations, humans may be good candidates for galactic leadership roles in a fraternity of many cosmic cultures.

As humans come to recognize their Solarian legacy and take cognizance of nonhuman cousins, what are the psychological and behavioral implications of this rite of passage? Self-consciously admitting themselves to the fellowship of a more mature cosmic community dramatically broadens perceptions of roles and responsibilities, and thereby enhances the joy and pleasure from daily life in this incarnation. The expansion of consciousness enhances not only the sense of doing, but the power of doing! Individual strength is multiplied by orders of magnitude when large numbers concentrate their energetic and noumenal forces for the same purpose.

Benefits of Self-Initiation

Moving from a state of Earth-bound somnambulism to one of appreciation for a fully living universe activates our underused inner powers. Knowing we possess such powers, humans cannot help but behave differently. The old approaches of seeking personal advantage, using any manipulation necessary, and

attempting unilateral control over events are recognized for their pettiness in the multileveled universe. In such a reality, impulses to covertly manage processes and people in one's own interest, or even in service to family and community, are seen as intellectually and ethically immature.

Reaching this point means we now understand the interactive nature of membership in the larger community of consciousness. We have learned that the extreme desire to produce (the expressive pole) has an integral counterpart in selfhood (the receptive pole of greed). We know that if the expressive energy is too strong, the receptive one is equally so. If we do not pay attention, the latter may lead us to believe we deserve the benefits of our galactic role with no need to share with others. But in the galactic community, as between individuals, we cannot escape the balancing power of universal principles. That which is gained in one form must also be given in another. Karmic justice comes calling when we halt the open give-and-take and try to close an account in our personal favor.

This means we cannot play the role of conquering colonists if we aspire to acceptance as positive contributors to stellar progress. We must go into space, as we must learn to live on Earth, respectfully working with other beings as conscious co-creators of our sphere of influence in the universe.

Honoring the connections that bind all beings together, we learn to interpret the waves of subtle energy from other beings. Recognizing that they too wish to maintain their own integrity, we exhibit mutual respect for jointly designed outcomes, leaving behind our attempts to manipulate otherness for selfish purposes. Respect for physical, emotional, and mental boundaries results in the reactions of others becoming more positive and supportive, with everyone requiring less expenditure of physical and subtle energies.

We can test these principles in Earth circumstances, where decisions and actions based in the multileveled knowingness of the subtle senses are found to be more satisfying. Such positive and powerful interactions make an immediate difference in daily life: people accomplish more with less, and feel better

doing it. Instead of lonely self-promotion as unique stars, cosmic actors glory in the camaraderie of joint success.

Becoming aware of one's co-creative power gives rise to a sense of responsibility for its use. Knowing that the capability to unleash subtle energies that wreak havoc on unprotected others also has the potential to destroy oneself, conscious beings learn to exercise judicious constraint. The functioning of the Principle of Cause and Effect makes it impossible to escape the ramifications of one's intentions: for beings with the inborn-power humans possess, the universe guarantees accountability by individuals, groups, and nations. Solarians have no choice but to cooperate in the interest of their own long-term well-being.

A leisurely pace for developing interplanetary cooperation may be fine in Asimov's fiction, but humans do not have another thousand years to prepare for membership in the cosmic fraternity. From within human society come the challenges of interracial, intercultural, and intragroup breakdowns that are straining social institutions on every continent. And at any moment, humans could be faced with learning to interact constructively with a variety of sentient beings: co-habitants of Earth, co-Solarians, or beings from without this solar system. Humans now have no choice but to accept a cosmic perspective: the internal and external pressures to expand our vision cannot be held back.

Humanity's twentieth century, an explosive period of emotion-charged creativity and violence, must certainly have been of interest to older, more advanced cultures. They may seek overt dialogue if we do not seek them, providing answers to questions we did not know to ask. Who knows, we may be seen by other civilizations as the "generation to come," with ideas and energy that will change the course of Solarian or galactic development. We could be offering them as much hope for the future of the larger community of cosmic beings as our children do for us. (Some channeled materials suggest this, but maybe the messages are only our hopeful projections.)

Self-Regulating Membership

Sustaining membership in a galactic fraternity of a self-learning universe must be a self-regulating process. Our Solarian legacy and our inner powers make it easy to envisage our participation in an intergalactic era of cosmic creativity. But whether we obtain and maintain the rights of cosmic citizenship remains our responsibility.

I suspect that even the tentative acceptance of the likelihood of the existence of other actors in the cosmic drama puts us on the tryout list. But as long as we are concerned about being upstaged, replaced in the homocentric role we have given ourselves in the universe, we are not likely to be called for tryouts. We are probably still a bit too anxious because we do not yet know the power and attitudes of our fellow cosmic players. Whether their intent will be hostile, cooperative, supportive, or disdainful of the human level of development remains to be seen. With no clear idea of what to expect in terms of languages and appearances, their personal habits, or their social norms, how can humans prepare for all the possible scenarios?

We can only work on ourselves, knowing that breakthroughs cannot come until we imagine another way of being. Many believe that humanity is already in some sort of transition. I believe the ultimate transition will be a planetary renaissance. With such an act of discovery and redefinition, we will emerge from the current phase of constricted consciousness and emerge into an expanded level of awareness of our legacy and potential. (See some of the eight books by Jacquelyn Small dealing with this kind of transformative process. She uses an integrative breathwork technique to help individuals clear the channels of the energetic and noumenal senses.) We must do the same thing on the species level.

I believe metascience can help prepare us for the shock of full awakening. Its model of a three-level universe provides a set of principles that give us the basis for reasonable assumptions. First, the Principle of Correspondence suggests that obvious differences between humans and ABs are in form, not substance. Thus, the term "alien" is inappropriate for beings

who are fundamentally like us—in reality our cosmic siblings. All incarnated beings, regardless of planet of origin, are irrevocably linked to one another beyond space-time at the emotional and mental levels. And as we saw earlier, humans have no difficulty communicating with subtle-energy beings or beings of pure consciousness. We need only to open ourselves to these other dimensions.

One likely surprise for many people will be the discovery of the parallels between humans and other cosmic beings in the area of psychic capacities. One of the desirable, and probable, outcomes of recognition of our cosmic siblings, in spite of surface differences, will be a change for the better in attitudes and behaviors among members of the human family. We will recognize, like the early Mahayanist reform movement in Buddhism, that in the search for greater illumination and wisdom we must consciously improve the performances of the species before any individual can fully progress. Most likely, more advanced beings will have already learned this lesson, so we should begin to put it into practice among humans before we get on the larger stage.

The physical differences among cosmic siblings with which humans will have to cope will generally require only adjustments in the way we think of them in relation to ourselves. While this incarnation may have us in different species, humans may recognize beings they have known in other incarnations. This recognition is possible because the physical life spans of beings from other planets are likely to be a function of some factor such as the duration of their home's orbit around its sun, while the longevity of noumenal entities may be comparable across the galaxies.

One of the confusions that apparently arose in earlier human contacts with extraterrestrials was the impression that they were immortal. To ancient humans, the normal life spans of beings whose home-base years were so much longer than humanity seemed like eternity. Judging from the perceptions of human civilizations during the period from 6,000 to 3,000 B.P., the visiting beings chose not to share knowledge of differing life spans with humanity. Some humans came to believe that the offering of extended life to a few faithful

human servants was the gift of immortality. Unfortunately, that understanding has been used to buttress belief in misleading religions by holding out the promise of eternal life to those who die in service of their causes. Loss of such a lure should return life's focus to the cosmic here-and-now.

Another benefit to society of initiating the process for full membership in the cosmic community will be the demise of myths about divine beings, created to gain obedience from millions of believers. All the debate about the appearances of various "gods" and their miraculous feats, explained by Zecharia Sitchin and historians like him, will become moot. When people understand that tales in religious texts of seemingly divine travel in and communications from the air, and other seemingly miraculous feats, were only the normal activities of advanced civilizations, there will be no support for belief in divine commandments and special dispensations from such ordinary cosmic beings. When the concept of Yahweh is seen as a composite representation of several senior officials among visiting interstellar travelers, his alleged rules, and those of Mohammed (perhaps another such traveler) and other religious leaders, will no longer be taken as holy writ. Only scriptures that have experiential relevance to our multi-dimensional lives in this space-time will be considered worthy of teaching our children.

This means that religions still viable at the end of the twenty-first century, those truly relinking humans to their inner realities, will have divested themselves of "divinely inspired" scriptures and holy books. They will have eliminated their historically rooted hierarchies, done away with "special revelations," ceased artificial ritual, and stopped professing supernatural power. Instead, they will form natural communities of seekers after truth, using the experiences of all members to allow for the broadest possible use of noumenal knowledge integrated with daily experience. They will invite other communities of seekers to share their own findings and test conclusions of any group in public forums.

Thus, our membership in the galactic neighborhood will come from our own efforts to participate with all beings as

consciously as possible in the natural reality of our multidimensional, self-learning universe.

Fully-Conscious Living

How will it feel to become fully Solarian? As one gains an appreciation of the intricate and multidimensional nature of cosmic consciousness, the vision of performing at a higher level, in congruence with this new knowledge, becomes a strong motivating force. Solarians will be like the Olympic athletes who are spurred on by the awareness of their potential and the opportunity to demonstrate it before their peers.

To act routinely when there has been no opportunity for or awareness of greater possibilities is excusable, but not to attempt one's potential after the dawn of self-awareness leaves one feeling unsatisfied. For example, now that we know about multiple-leveled senses, to live without taking full advantage of them is analogous to engaging in a boxing match with one hand tied, or trying to paint by numbers without the color code. We feel the frustration of functioning with only half the resources available to us, and that knowledge incongruency (as discussed earlier) feeds the quest for new information and experience.

The quality that distinguishes the conscious performer from the uninitiated one is a desire to continually expand the circles of awareness of both the inner and outer worlds, using all the senses or gateways between the realms to enhance the richness of the incarnation. The ability to shift frequently, maintaining an overall balanced state, lessens the need for drugged sleep or artificial mood changers and converts the pace of waking life to one of sustained alertness to subtle information. This enhanced state of consciousness provides more options for deliberate self-direction in the management of one's own life, in collaboration with other conscious beings.

Solarians living in full awareness of their true legacy and its potential are awakened to assume responsibility for the quality of theirs and others' lives. People who know that their thoughts make a difference can no longer remain indifferent to their mental state. The idea of focusing constructive thoughts through large group meditations (coordinated over

distance) has gained wide acceptance. Some groups have organized times for small groups to gather at UN headquarters to meditate on peace and other themes, backed up by simultaneous meditations around the globe.

In a fully conscious state, life is seen as a cosmic dance, in which certain capacities and patterns of behavior are intrinsic to the incarnation, but where the design of the specific steps is left to choices made in conjunction with one's partners. Mature selfhood uses all the senses, stretching to the fullness of all polarities: anguish and joy, satisfaction and guilt, initiating and reacting, holding steady and abruptly changing course, and receiving and expressing. A single incarnation has many stages with all these qualities, with plenty of time to learn and practice. In maturity, the being, positioned and energized by the experience, clearly portrays its totality for all to see.

Precognition or prophecies will be part of everyone's portfolio. But they will be seen as only a glance at the possibilities or probabilities of events extrapolated from present trends. With that insight, instead of perceiving them as certainties, we will see them as options that require conscious choice on our part: whether to change the stream of events or to let our earlier habits determine the future.

Living as Solarians takes only a few crucial assumptions that provide the basis for self-direction. They involve appreciation of all senses and the power of conscious thought in shaping all aspects of life.

- Any person has all the cosmic powers that are inherent in others.
- Each being can test the assertion of knowledge by any other.
- Many developmental paths lead to self-realization.
- Conscious choice is required to stay on a chosen path.
- Intentions manifest themselves through both subtle and physical energies.

One implication of these assumptions is that the knowledge one has about self deserves the respect of others. A corollary of this is that, when two or more beings decide to act in concert, they have equal access to wisdom and should equally share in the design of their chosen joint ventures. Individuals should be careful not to define joint ventures in a manner that infringes on their valued inner boundaries. The maintenance of that equality in all interactions leads to the next insight: Social progress comes from learning how to balance between the two, providing for both individuality and cooperation.

In the final analysis, conscious self-awareness of unrealized potential for our universe motivates humans to step on the cosmic stage for a significantly bigger role. In one of life's great paradoxes, the only way to calm our trepidations about shouldering such new responsibilities is to give up our long-held security crutches. Acceptance of our Solarian legacy (the emerging human story) provides the basic framework we need to assume the galactic mantle of citizenship.

Filling out the new remaining holes in the human story requires an animated, community effort. I have attempted to suggest general directions for different disciplines and institutions, but a planetary renaissance depends on widespread individual enthusiasm. I offer the following meditation on what assuming the Solarian mantle means to me, for whatever resonance it may find in you.

No longer wrapped in the anthropomorphic arms of a father-figure, protective god of my childhood, no longer inhabiting a predictable universe in which my brothers and I had dominion, I now feel more at home and secure in my roles as both actor and director. Gone is the fear of a vengeful wrath if I fail to maintain obeisance to an unseen judge. Gone is the sense of puppet-like, supernatural strings that I can depend on to hold me up or jerk me offstage if I make a mistake. Released from admonitions that I accept on blind faith the answers of a few who claim divine connections, my curiosity quickens as I realize

partial answers to any question lead to a more profound, more illuminating plateau of untold possibilities. With the end of my dependence on traditional religion and conventional science, I opt for a meta-science of broad scope. Accepting all of my senses as valid, the rush of knowing gives me an awesome sense of power flowing through me from throughout the universe.

My sense of being part of a seamless universe—where anything is connected to everything else and where each being is securely embedded in an eternal and vibrant pulsing of consciousness—feels even stronger now than in the cosmology of my childhood. While recognizing that my current thinking, with its unknown interweavings, has more uncertainty than the explanations of any religion or current intellectual school of thought, I nevertheless am more psychologically at ease than ever before.

I see a marvelous galactic field of luminous beings—flowering plants and gamboling animals and soaring humans and ABs—adorned by the stars and planets in a matrix of patterns and forces visible to the mind's eye and linking all elements to each other. I see all of us playing both onstage and in the wings, adding our own variations of form, movement, sound, and color. We change roles at will, moving from that of actor to that of director, from coach to player.

With my inner eye open, I can no longer avoid "seeing" the luminal and subluminal vibrations of all the organic and inorganic entities around me. The boulder beside the path is as vibrant as the tree; its patterns, more stable in a field of flitting forms, helps to ground me to our material planet, and at the same time releases my vision, inner and outer, to soar to the stars. I feel myself suspended among all facets of the cosmic diamond, like the astronaut in microgravity. The winds of subtle forces cause the bodies

to waft back and forth throughout the rhythmic patterns of night and day, life and death.

I stand under the starlit sky and glory in the existence of innumerable conscious beings clustered throughout the universe. I am drawn to merge my partial story of creation and visions of the Grand Couple with my cosmic siblings' perceptions of our origins and our cosmic legacy. I no longer wish to hide in my human uniqueness, but yearn to reach out to the entire family of consciousness, across the galaxies and through the dimensions, to pool our human wisdom in a partnership of beings that vaults everyone to the next expansive plain of cosmic development.

I imagine swimming together in the ever flowing lake of the cosmic void filled with potentialities beyond imagination, aware that the manner in which we play the games of the day will determine a significant aspect of tomorrow's cosmic reality. Knowing that the pace of universal development overshadows the span of human lifetimes, I nevertheless sense each being's incarnation as an essential link in the unbroken spiral of progress. I know the reverberations of our efforts, creative and destructive, will live on in all realms until future generations transform them.

Why would admitting to the many gaps in our current knowledge, giving up the safe conventional theories, result in such a sense of release and ease? I believe dropping the childish pretense of scientific and religious dogma transmutes our suppressed energy of insecurity, caused by the unspoken fear that our certainties may be false after all. Admitting to our ignorance, ironically, gives us a full measure of self-confidence in the value of our own Solarian legacy, and in our collective ability to realize more fully its potential in the twenty-first century.

Notes

1. Labeled ALH 84001, it landed on Earth 11,000 years ago.
2. The work of the Program for Extraordinary Experience Research (PEER), established by Harvard psychiatrist John Mack at the Center for Psychology and Social Change, with humans who experience AB communications or abductions has helped to legitimize such efforts. See their Web site at www.peer-mack.org.
3. This is why we in academic and professional disciplines have not added to human wisdom as rapidly as needed. Attempting self-learning with mental blinders limits our recognition of incongruencies not directly in our path. The previously mentioned Intuition Network—see www.intuition.org—helps to create a world in which all people are encouraged to cultivate and apply their inner senses.
4. Judith Orloff, *Guide to Intuitive Healing* (New York: Times Books, 2000)