

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 Erickson<sup>18</sup> 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.<sup>2</sup> 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.<sup>3</sup> 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,<sup>4</sup> 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.<sup>5</sup> 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.<sup>14</sup> 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.<sup>15</sup> 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