

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