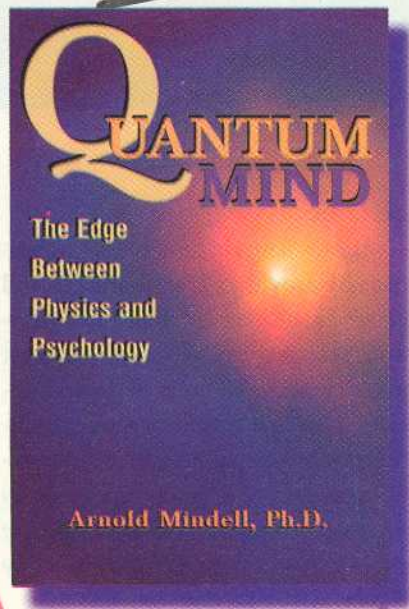


involved the claims of a man who called himself "The World's Greatest Psychic"—Ted Owens. Puthoff and Targ encouraged the young Dr. Mishlove to take over the case for them, and thus began one of the greatest stories ever told.

From 1976 until his death in 1987, Ted Owens demonstrated his abilities to people all over the world. The sheer volume of witnesses in itself is impressive, but what will most astound readers of *The PK Man* is the paper trail that was left in many of the demonstrations. Owens often sent notarized letters to parapsychology researchers and select members of the media weeks in advance of his demonstrations. Then, as the predicted event actually occurred, signed affidavits by witnesses to the event were collected by various researchers and newspaper clippings describing the unusual event (often unseasonable weather of some sort) were collected as well. With the help of Dr. J. Allen Hynek, Dr. Leo Sprinkle, Dr. Harold Puthoff, and Mr. Russell Targ, Dr. Jeffrey Mishlove has compiled enormous amounts of data that the collective group of researchers gathered on Ted Owens. Among the researchers' scores of files were Owens' claims to have caused: the Space Shuttle Challenger accident, the eruption of Mount St. Helens, a massive heat wave in Cleveland, UFO sightings in every corner of the globe, Hurricane David, and the sub-par performances of the Philadelphia Eagles in 1968 and Baltimore Colts in 1971.

Dr. Mishlove puts the Ted Owens case through rigorous scrutiny, never jumping too quickly to conclusions. Indeed, in his concluding thoughts, Dr. Mishlove admits he still has unresolved questions about the Ted Owens case. Did Owens demonstrate real psychokinetic abilities, or was he somehow able to predict the events he claimed to be causing? And causing Dr. Mishlove further difficulty is the claim that Owens' wishes were carried out by what he referred to as the "Space Intelligences." Ultimately, as readers, we find, as it appears Jeffrey Mishlove does, that the Ted Owens case is special, not so much for the answers it offers us, but for the questions it raises.—John Zupansic



**Quantum Mind**  
**The Edge Between Physics**  
**and Psychology**

by Arnold Mindell

Lao Tse Press, Ltd. (Portland, Ore.), 2000, soft cover, 632 pgs., \$26.95

Although it hasn't yet sunk into the general consciousness of mankind, for almost 100 years physicists have known that all things—even the densest matter—are only different arrangements of energy. In other words, there is nothing essentially different between my fingers and the keys they are hitting to produce this review. Both myself and the computer I am using are differentiated only through their separate composition of like energy.

If this is true (and it is), then such realization tends to merge science with spirituality and admits more than the possibility of such unconventional events as telepathy, psychokinesis, synchronicity, hauntings, time travel and much more. The latest researcher into a scientific basis for the paranormal is Arnold Mindell, a physics graduate from MIT and analyst at the Jung Institute of Zurich. Later, he founded psychology training centers in 19 countries around the world. In *Quantum Mind*, he attempts to identify a meeting point between psychology, mathematics, physics, and shamanism from a cosmic perspective.

His quest begins with Carl Jung's prediction that quantum physics and psychology would eventually merge. In other

words, human consciousness must someday blend with the super-consciousness that runs the universe, which Mindell describes as "an interactive mirror reflecting individual awareness."

I was particularly interested in his remarks about synchronicity. "We are inextricably linked with everything we observe," Mindell writes (page 567). "Yet, most of us focus on consensual, classical, Newtonian connections with the environment that are clearly causal."

Both he and physics inform us that there is more to be perceived of existence than our very limited powers of perception allow. We only need to look beyond the curtain of apparent material reality to see the spiritual underpinnings of its physical scenes. This sounds terribly Buddhist, an indication, perhaps, that the scientific spirituality (or spiritual science!) of the ancient past may be returning in our time. Maybe a scientific basis for human spirituality is arising.

Mindell tells us (page 352) that Jung considered synchronicity the mystic key to the workings of the cosmos and mankind's interrelationship with it. He believed it defined "the unitary aspect of being, which can very well be described as *Unus Mundus*, or 'One World.'" His contemporary, Albert Einstein, thoroughly disagreed, concluding that it had "no absolute significance," because the same event that appears to be a meaningful coincidence to one observer will not seem equally extraordinary to another observer from a different vantage point.

But Einstein did not grasp the real meaning of synchronicity, which depends for its existence on the perspective of a particular viewer (or experiencer), and not in a general acceptance of phenomena, like a comet seen more or less equally by everyone. As Mindell points out (pages 354, 355, 356), synchronicity "does not exist in an absolute sense. Coincidence thus implies that two events correspond to one another as far as their meaning is concerned for the individual who is experiencing both events. I prefer to redefine synchronicity as the non-consensus reality experience of a connection between two or more events, at least