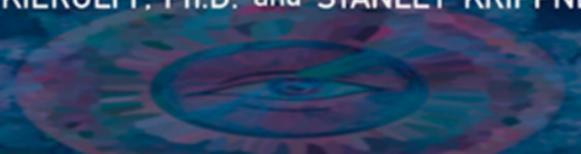




Becoming ★ PSYCHIC ★

Spiritual Lessons for
Focusing Your Hidden Abilities

STEPHEN KIERULFF, Ph.D. and STANLEY KRIPPNER, Ph.D.



“An intriguing and yummy look at the nature of psi. I love the writing style—it’s so clear, accessible, warm, straightforward, and intelligent. Steve’s [Dr. Kierulff] teaching stories are marvelous and Stan’s [Dr. Krippner] chapters on psi research are a wonderful read. It’s great to hear about some of his classic experiments from his perspective as an investigator.”

—Belleruth Naparstek, psychotherapist and author,
Your Sixth Sense: Activating Your Psychic Potential

“Stanley Krippner is one of the most creative geniuses in our society. His work deserves to be honored and advanced. Everything Stan Krippner ever put his name on is exceedingly worthwhile.”

—Larry Dossey, author, *Reinventing Medicine*

“Stanley Krippner is a world-server of the first order. The dimensions of mind, body, and soul have been greatly expanded because of the illuminations he has brought to our time.”

—Jean Houston, author and lecturer

“Delightful! *Becoming Psychic* is a good book—well written and enjoyable—and the anecdotes are interesting. It’s important to talk about spirituality, caring, and connectedness, and how these relate to the deep parts of our being. Knowing more about psi can strengthen our understanding of divine Mystery.”

—Jean Burns, consciousness researcher

“When Stephen Kierulff presented his social psychological survey of voters’ attitudes about nuclear weapons at an American Psychological Association meeting, I was impressed by his work and invited him to join our Peace Psychology Research Group. He became a regular and active contributor to the group and began researching Armageddon theology and its relationship to attitudes about nuclear war. His research report was published in the *Journal for the Scientific Study of Religion*, and he presented his findings at annual meetings of the International Society for Political Psychology and the Western Psychological Association as well as a UCLA lecture series. Two of Dr. Kierulff’s articles have been published in the *Journal of Humanistic Psychology*. I have also interacted with Dr. Kierulff at meetings of a Psychology Interest Group, where he displayed excellent clinical judgment, as evidenced by his comments on case presentations.”

—Thomas Greening, editor, *Journal of Humanistic Psychology*

“I greatly respect Stanley Krippner’s work and his courage in pursuing an unorthodox path in the face of so much opposition or indifference on the part of institutional science.”

—Rupert Sheldrake, biologist and author

“I enjoyed reading *Becoming Psychic*. I found Stanley Krippner’s review of psi experiments to be fascinating, and I found the evidence for psychic phenomena to be convincing. Even if only a little of it is true, then it calls for a significant rethinking of current scientific assumptions, which are by and large atheistic, nihilistic, and fatalistic—all antireligion. It is possible, even necessary, to account for psychic phenomena within a naturalistic framework that is compatible with scientific methods and religious meanings.”

—Ricky Hoyt, Unitarian Universalist minister

“Beautifully written. A delightful read for those interested in the possibility that psi is real.”

—Edward C. Field, Jr., theoretical physicist

“I found myself totally engrossed in *Becoming Psychic*. I went through the intellectual-atheistic-absurdist stage, and it’s not much fun living in the world of *Waiting for Godot*. The real joy for me was in finding confirmation of some of my own experiences, like when you meet someone and start talking and realize you can TALK about these things and the other person won’t think you’re crazy. Whew! What a relief! Marilyn Ferguson talks about ‘sharing pieces of the puzzle’—that’s what reading *Becoming Psychic* felt like. That confirmation is significant for those of us struggling to maintain our balance in a world still dominated by the scientific, materialist paradigm. The argument for a spiritual interpretation of existence is presented articulately, personally, and with a fine sense of humor. I found myself nodding and saying, ‘Yes.’”

—Suzanne Burgoyne, educator

“While I was dean of the School of Human Behavior, in various clinical psychology courses he has taught for us, Dr. Kierulff received very good evaluations from students. Dr. Kierulff is also a creative thinker and researcher. He pursues ideas avidly and researches them thoroughly and with competence. He writes extremely well. His articles have been interesting, lucid, and scientifically sound.”

—Robert H. Lauer, author and educator

“Stanley Krippner has been the driving force in establishing parapsychology as an area of genuine scientific study.”

—Robert O. Becker, orthopedic surgeon and author

“Stanley Krippner is one of my favorite parapsychologists, combining careful experimental work with the courage to deal publicly with some of the more controversial forms of spontaneous psi.”

—David Griffin, author,
Parapsychology, Philosophy and Spirituality

“Of my professors, Dr. Stephen Kierulff was notable in terms of representing some of the finest teaching I have encountered in more than two decades of schooling. Dr. Kierulff represented the ultimate in interest in his individual students. He went beyond teaching us as a group to asking us to participate in his applied social psychology teachings on an interactive basis. Students role-played many concepts, and, as a result, came to know the concepts, and each other, very well. There was much humanity in his classroom and a real respect for each of us, our differences as well as our communalities.”

—Lorraine D. Giaimo

“This book assured me that the Universe cares about me. There should be a large audience for *Becoming Psychic*, especially if they know what they will get if they read it: affirmation that they are part of the whole and that they are loved.”

—Judy Sellens, real estate broker

“*Becoming Psychic* is a compelling combination of anecdotal evidence and scholarly research. I found myself still wanting to join in the discussion long after I finished reading the book.”

—Margaret Williams, writer and editor

“It’s so wonderful to know that I’m not crazy and that these things have happened to other people, too. In this lovely, enjoyable book, Dr. Kierulff—who has led a multifaceted life—candidly tells us what he’s learned, maintaining a wise balance between thoughtful spirituality and worldly savvy. I love this book. The *finale* is beautiful!”

—Anima Ohman, dancer

“*Becoming Psychic* is essential reading, both for the beginner interested in developing latent abilities and also for the adept eager to keep up with the latest scientific findings. Dr. Kierulff’s chatty, user-friendly approach to developing psychic ability is the perfect complement to Dr. Krippner’s lucid explanations of relevant parapsychological research. Brimming with intriguing personal experiences and the latest scientific findings, this readable and inspiring volume touches heart, mind, and spirit.”

—Carolyn Godschild Miller, author,
Creating Miracles: Understanding the Experience of Divine Intervention

“*Becoming Psychic* is an excellent work! Great style of expression. Great introduction. Good motivational mottos. Great dialogue. Excellent descriptions. Good structure. Powerful conclusion.”

—Bakhtiyor “Brandon” Kudratov, accountant, film industry

“Dr. Kierulff is skilled as a writer and has led an interesting life. *Becoming Psychic* reads like an autobiography, with theoretical and didactic information by Dr. Krippner integrating the experience. I enjoyed it.”

—Suzanne R. Engelman, clinical psychologist

Becoming Psychic

Spiritual Lessons for
Focusing Your Hidden Abilities

By

Stephen Kierulff

and

Stanley Krippner



NEW PAGE BOOKS

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BECOMING PSYCHIC

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The Gift of Love

Though I may speak with bravest fire,
and have the gift to all inspire,
and have not love,
my words are vain as sounding brass,
and hopeless gain.

—Hal H. Hopson



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Preface

Thinking adds not one whit to your stature materially, but mentally, spiritually, it may produce the revolution which brings peace and harmony to the world.

—Edgar Cayce

Water from a nearby creek, poured onto rocks baked almost to bursting, exploded into vapor. Everyone in that small canvas-covered dome in Paiute country bent under the hot, heavy steam.

Some things can't be met proudly, they have to be met humbly. The heat of a Native American sweat lodge ceremony is one. Another is the Mystery. I attempt to write with humility. If any of my words suggest puffery or pride, know that I, too, bend before the Mystery.

Our “sixth sense” constitutes an invisible, but nevertheless real, feature of the natural world, and due to its staggering implications—the spiritual lessons, if you will—it is arguably the most significant facet of life on Earth.

It's easy to develop psychic capacities. The biggest barrier is not believing it's possible. Two of the most effective means of overcoming that disbelief are science and story.¹ By and large, I'll provide the stories, while the science aspect will be handled by Stanley Krippner, a winner of the Parapsychological Association's Outstanding Career Award. Dr. Krippner will also share a few juicy stories of his own. The commentaries he's provided for this book are a treat, because Dr. Krippner really is one of the “grand old men” of parapsychology, and his insider stories are a wonderful addition to the literature.

Nevertheless, I don't always agree with Dr. Krippner and he doesn't always agree with me. If we always agreed, one of us would be unnecessary.

Becoming Psychic

The tale of how I learned to become psychic—and, in one domain, failed—begins each of the first five chapters of this book. While the accounts necessarily involve a lot of “me, me, me,” their purpose is to lay down a path for you, the reader, that will engender stories of psychic success featuring “you, you, you.”

Egos aside, psychic events are interpersonal, even transpersonal, and their essence entails love and connection rather than personal glory. In any case, being psychic isn’t that big of a deal. Most people are psychic. And everybody has the potential to become even more psychic.

The important thing about my psychic experiences is that I wasn’t *born* psychic. I *learned* to become psychic. And because I’m a more-or-less ordinary guy, it stands to reason that if I could learn to read minds, view hidden objects, see the future, and heal at a distance by mental intention, then you can, too.

But the *learning to become more psychic* sections are only one aspect of this book. The main course, the real “meat and potatoes” (or, for vegetarians, the soybeans and bok choy) is exploring the spiritual implications of psychic phenomena.

In the following chapters, I refer to others’ psychic experiences only rarely, because mine are the only ones I can guarantee are true. Some of the names and other details have been changed to protect privacy, but all the psychic adventures are 100 percent authentic.

While I’m not a professional psychic, and not always psychic, life has mysteriously given me these gifts and I express my thanks by honoring and sharing them.

The First Way to Become Psychic: Mind Reading

We have to be courageous enough to admit that science is not the only truth in human existence. While it plays an essential part, it doesn't explain all human reality...[and] it does not satisfy all human needs.

—Robert J. Sarno

When I was a kid, my family, friends, and neighbors assumed that nobody, anywhere, ever, was psychic. The word “psychic” pointed to something that didn’t exist.

“You must be psychic,” people would say if someone guessed what was on their mind. They didn’t mean it, though, because they didn’t believe the word psychic denoted anything real.

And they would declare, “Hey, I’m not a mind reader, you know!” as a way of telling me not to expect them to grasp what I wanted from them if I didn’t come right out and say it.

Despite the skepticism, things psychic roused my curiosity, particularly telepathy, which seemed unfathomable. How could anyone possibly read someone else’s mind?

What would it be like to be telepathic, if telepathy were real? What would a person feel inside while being telepathic or doing telepathy? If you could read somebody’s mind, would the information appear in words, like a printed page, with the letters shimmering in your head?

Telepathy seemed impossible, not only to do it, but even to imagine it.

The first apparently telepathic transaction I witnessed involved my pal Stark Switzer. Rambunctious and in our early 20s, Stark and I encountered a guy—tall, thin, bearded, cloaked in a leather vest and dark brown leggings—working as a “seer” at a Renaissance Faire. It was a hot day. Sceptered lords, hooded executioners, scruffy peasants, buxom wenches, and

Becoming Psychic

armor-clad knights milled around, while this fellow stood quietly amid the throng, looking mellow, calm, and medieval.

Given the guy was promoting himself as a seer, Stark challenged him, requesting proof of something psychic. I figured it was just an act, and the man would admit to being no more a real seer than the guys on horses were real knights. Instead, the willowy fellow stood stock still and took on a mood of abstraction. Replying with an understanding plucked from invisible realms, he eyed Stark and said, “You’re in law school now.” He paused. “But you’re thinking of studying medicine, instead.”

The seer was dead on. He knew what was going on in Switzer’s life. And neither of us had ever seen this guy before!

I remember the impact. Switzer usually didn’t show his emotions, but I could tell the seer had shaken him.

As we walked away, I whispered emphatically, “That guy couldn’t have read your mind!” Fresh out of college, full of contempt for people who believed in nonsense like telepathy, I declared, “It’s impossible,” even though I had just seen and heard the evidence.

That first encounter with telepathy took place when I was a callow youth. Years later, experiences with a psychic medium in New York City changed my attitude about mind reading. Later, with my junior high students at a private school in Beverly Hills, I began playing telepathy games.

If you tell anecdotes just to tell anecdotes, they have limited value. But if you describe experiences in your life in order to share what you learned from them, they become invaluable.

—Gary Zukav

Puppy Boy (1975)

“I’m thinking of a whole number,” I said, walking across the school’s wide expanse of lawn, accompanied by Billy, a pupil gifted in mathematics. He turned to look at me, his bright, cheerful eyes mirroring his joyous outlook on life.

“I’m going to send it to you,” I told him. “Mentally. A whole number. See if you can get it.”

Billy gamboled along like a happy puppy.

The First Way to Become Psychic: Mind Reading

The number I sent him was zero. As I was concentrating on sending zero, the end of a cut log caught my eye. It formed a circle, and I focused on sending Billy that circle, the cross section of the log.

After about 30 seconds, the boy ventured, “Zero?”

I was impressed. But by saying “whole numbers” rather than “counting numbers,” I might have provided a clue, so I devised a tighter challenge. “I’m going to send you a number between one and a hundred.”

I sent him 17. After a minute, he said, “71,” which delighted me, because he correctly identified both numerals, although he changed their order.

Billy was talented in math, but his telepathic abilities were not limited to the domain of numbers. During a rainy-day recess, Billy sent me a color. To guard against deception, the sender would write down the color and give it to a classmate. As I closed my eyes and tuned in, my imagination poured a bucket of red paint over my head. “Red?” I guessed. Indeed, the boy had been sending me red, and the piece of paper confirmed it.

Billy’s easygoing trust and rapport probably contributed to our telepathic triumphs. With him, I learned that telepathy is more accurately described as “mind seeing” rather than “mind reading.” Visualization characterizes the experience. No books, pages, or words, just images that correspond—amazingly enough!—with the hidden contents and intentions of another’s mind.

Skeptics might object. “You knew that boy so well you could have guessed red was his favorite color.” Or, “You saw him print R-E-D when he gave the paper to his classmate.” Or, “He might have given you a clue by glancing at something red just before he sent the color.” Yes, that could all be true, but we’re just beginning here, and the evidence for telepathy will build up as we go along.

The point of the “Puppy Boy” story is simple: To become telepathic, you’ve got to try it. Nothing ventured, nothing gained. Try it in a playful spirit with someone who isn’t afraid of you and isn’t afraid of telepathy. If you don’t know an adult who fits the bill, play telepathy games with a child.

When the two parties in a telepathic exchange haven’t known each other for more than a minute, as in the following example, mind reading seems even more impressive.

Everyday life...proves that reality is full of the most extraordinary things.

—Gabriel García Márquez

Chipper, Stout, and Telepathic (1981)

A bushy-bearded man wearing a white turban gestured to me from outside a café. I pushed off from the palm tree I'd been leaning against, sauntered over, and sat down across from him, asking the waiter for iced tea—not hot tea—because Pattaya Beach, south of Bangkok, sweltered during that Asian spring.

I had embarked from Subic Bay in the Philippines, sailed by the coast of South Vietnam, and anchored in the Gulf of Siam, where I boarded a launch to enjoy four days of liberty on shore. It was 1981, and I was working for Chapman College teaching psychology classes aboard a U.S. Navy LST, a landing ship for tanks.

The café occupied a corner in a sedate commercial neighborhood just a block north of a beachfront strip where hookers, sailors, and other sex-seekers scoped out the action in crowded little bars. I hoped this turbaned fellow who'd invited me to join him was a Thai national interested in something other than hustling me.

“Give me *cien dólares*, and I will say you *el futuro*,” the stout walnut-colored fellow said. Bits of Spanish, German, and Italian mingled with his English. He made his living off tourists, I noted with disappointment, but he bubbled over with good vibes. So, as I ran my fingers over the smooth tops and rough edges of the table's multicolored ceramic tiles, I considered his proposal.

“Tell me my future,” I responded in a playful mood, “and I'll give you what it's worth.”

With a cheerful nod of his head, he pulled out a ballpoint pen and wrote on a napkin.

I asked him where he was born.

“Kashmir.”

Lifting the napkin, he wadded it and handed it to me, instructing me to hold the scrunched and indecipherable paper in my left hand. That done, he directed me to write, on a different napkin, the name of my mother, my favorite flower, the number of my brothers and sisters, and the name of someone who loved me. I wrote “Barbara, roses, one sister, one brother,” and the name of my girlfriend.

I handed the second napkin to the jolly Kashmiri. He took it and told me to open my left hand. Unfolding the napkin, I read what he'd scribbled: “Barbara, roses, 1 S, 1 B, Carolyn.”

The First Way to Become Psychic: Mind Reading

He'd written the answers before he asked me the questions. He'd anticipated my responses by reading my mind!

With that demonstration, he captured my full attention. We'd never met before, we had no acquaintances in common, and he couldn't have guessed my favorite flower, the number of my siblings, and the names of my mother and girlfriend. His knowledge of me was limited to the fact that I spoke English with an American accent. The rest was telepathy. That yogi rifled through my mind like a burglar in a bank vault.

But there may be a fly in the ointment. After reading this Bangkok seer story, researcher Jean Burns commented, "This much detail is not typical of telepathy. On the other hand, this would be a typical magic trick, which would only require that the 'seer' misdirect your attention and switch wads of paper after you had written your answers. Are you sure there weren't interruptions to this process when other, apparently mundane, things were going on? Perhaps somebody dropped something and you picked it up, or something of the sort? This story is unconvincing to anyone who has seen what can be done with magic tricks."

Convincing or not, I still have the two napkins, one with my handwriting, one with the yogi's. But alas, they don't prove the yogi wrote his answers before I did. Trickery, if that's what it was, might have unfurled like this:

1. Yogi scribbles something meaningless on napkin, crumples it, hands it to me. I hold it in my left hand.
2. Yogi tells me to write down personal information on another napkin, crumple it, and give it to him to hold.
3. Yogi drops a knife, fork, wallet, amulet, whatever, near me, near my left side, and, being a nice, polite, middle-class American, and unaware of the possibility of deception, I let go of the crumpled napkin in my left hand and pick up whatever the yogi dropped.
4. For a second or two, I am distracted and not watching him.
5. The yogi rapidly pockets the napkin in his hand, copies the info onto another napkin, crumples it, and substitutes it for the one I was holding in my left hand (the one I let go of when I ducked down to pick up whatever he dropped).
6. I emerge from having bent down under the table, I return the dropped knife, fork, wallet, amulet, whatever, to the yogi, I pick up the crumpled napkin, which I assume is the one he wrote on *before* he asked me for my personal info (using,

Becoming Psychic

amazingly enough, telepathy), but which is, in reality, the one he wrote on *after* he looked at the info on the napkin I handed to him before my gaze dropped to the ground, looking for the thing he dropped.

Very clever, these Kashmiris.

Even without the possibility of deceit, such a story could never convince a skeptic, but for those who place their faith in the rigors of experimental design, Dr. Krippner's commentary about scientific research into telepathy (page 29) should offer persuasive evidence.

Back at the south-of-Bangkok café, the yogi predicted, "You'll be rich and famous."

"I don't care about that," I said. "I just want to have a good name."

The transaction completed, I pulled out my wallet and gave him some folding green. He thanked me and said he'd see me again, in California.

If I see him again, as he foretold, will I meet a man who was genuinely telepathic on that warm, humid day in Pattaya Beach, or will he confess to having hustled me?

He won't be hard to recognize. There aren't that many stout, chipper, turbaned, walnut-colored Kashmiris in California.

The resistance to nonlocal mental effects is based largely on the assumption that there is no legitimate theory within science to support these phenomena: they can't happen, and any evidence to the contrary must be flawed. This reasoning is simply wrong.

—Larry Dossey

Mechanisms, Wave Functions, and Fields

Some people dismiss psychic mysteries because there is no known mechanism, wave function, or field to account for the transmission of psychic information and influence. If such a thing were to be discovered, we could build a vertical, analytic explanation on top of it. (For a description of the important differences between vertical-analytic explanations and horizontal-metaphorical-analogous explanations, see Appendices B and C.)

But just because psi (psychic phenomena) can't be measured or analyzed doesn't mean it should be dismissed. After all, electricity was operating

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long before anyone named it, calibrated it, or even conceived of it. Things psychic are in a position similar to the obscure state things electrical abided in for millions of years prior to Benjamin Franklin's key-on-a-kite-in-the-clouds experiment, Luigi Galvani's investigation of twitching frogs' legs, and Michael Faraday's development of the dynamo.

I had a dream that illustrated this point. A fellow pointed up at the sky and said, "There are galaxies out there." I looked but saw nothing but clouds in a wash of hazy blue. No hint of anything like a galaxy.

"They're out there," he said.

I thought about that. Could I possibly believe him? Could I believe in something I couldn't see?

Galaxies aren't noticeable during the day because their faint light is overwhelmed by the sun, but they're still up in the sky and out in the universe even though we can't see them without a telescope. Would any educated person reject the idea of galaxies simply because they couldn't see them? I suspect not, not today, but before the invention of the telescope, *everybody* would have.

The galaxies were there, however, regardless of belief or disbelief.

Psychic mysteries are in a similar spot. They are there, even though they're unexplained and currently unexplainable, except by analogy. They are there, even though we haven't invented the telescope, microscope, or "psi-scope" that can discern them. (Except for the human mind, of course, which is the best and only psi-scope we've got.)

One reason to embrace psychic mysteries, despite the lack of vertical-analytic explanations, is that it's possible there are no underlying layers on which to build an analytic explanation. Psychic mysteries may be primary phenomena, not dependent on smaller components, and therefore impossible to analyze in the usual scientific fashion.

The secularly well educated tend to believe that psi—anything psychic—is bunk. However, that belief is supported not by science, but only illusion, the presumption of a world of dead, soul-less matter.

This book contests the false comfort, pseudo-surety, and arrogance of materialism—the philosophy that known forms of physical matter and material energy can account for everything, including thought, will, mind reading, remote viewing, moving physical objects by mental power, seeing the future, and distant healing by intention. If matter and material energy can't account for it, it doesn't exist, say materialists.

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All matter originates and exists only by virtue of a force.... We must assume behind this force the existence of a conscious and intelligent Mind. This Mind is the matrix of all matter.

—Max Planck

The Spiritual Lessons of Telepathy

The two of us sat side by side on the sofa in the family room of my parents' home. In a tone of acute distress, my then 16-year-old son Benjamin said, "I'm all alone." His darting eyes and anguished look reflected the discomfort associated with one of life's existential givens, isolation.

"That's a profound realization," I said, "and quite true." I paused to let him digest that.

"But we can talk," I said after a moment, "and talking allows us to share our feelings and ideas." I paused again. "So we don't have to be all alone, and lonely, within our individual minds."

His eyes quit jumping around, his shoulders dropped a little, and after a few seconds he looked at me with a steady gaze. "Yeah!" he said, calm and cool again.

Ordinary verbal communication, when deep and honest, can alleviate loneliness. Even without speech, however, the gulf separating us is spanned by telepathy.

In a dream, I asked a short, strong-looking man to guess what number I was thinking of. "Between 17 and four," I specified. The number I had in mind was six. He guessed "Six," and I said, "Hey, you're right!"

Straight-faced, looking into my eyes with a quiet but adamant gaze, he asked, "Why am I not surprised?" Although his response was in the form of a simple question, he was actually posing a riddle.

I was shocked that he wasn't surprised. I couldn't figure it out. While I was still dreaming, the only explanation I could come up with was that he was so telepathic he had a straight pipeline to God and all things psychic. It scared me a little, how unshakable this guy was, how certain he was of his ability to know what was in and on my mind.

When I woke up, it occurred to me the reason the man in the dream wasn't surprised he could guess the number I had in mind was because he knew he was part of my mind. But to me, in the dream, it seemed that he and I were separate individuals, so I was astounded by his prescience.

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But he wasn't astounded.

The message in the dream is that we are all figures in the mind of God, and that's why, if we're awake and aware of who we are, it shouldn't surprise us that we can know what's in someone else's mind. The reason is simple. There is no "somebody else." Psychically speaking, we are all part of each other, part of the One, part of the single underlying and overarching Unity.

The metaphor in that dream captured my imagination. We are all ideas within the Divine Mind.

Then, in this way know God: as having all things in Himself as thoughts, the whole Cosmos itself.

—Hermes

"Since there is only one mind, all of us are telepathically communicating all the time," writes Marianne Williamson.¹

Dream figures that pop up within a single mind communicate with one another. We human figures can communicate with each other telepathically because we reside within the same mind, or we are the same mind, the Divine Mind. This Divine Mind explanation-by-analogy is not meant to discourage the scientific investigation of telepathy. Rather, such explanations can help us overcome our reluctance to use telepathy, even though the mystery of it remains unsolved.

Metaphorical explanations aside, telepathy may eventually be explained by science as a function of brain activity and electromagnetic waves, but the glory of the connection will still be there.

It may not remain a mystery forever, but telepathy will still be momentous. The spiritual lesson of telepathy is this: the sense of separation, aloneness, and abandonment is an illusion.

We are all connected.

What awesome significance that simple realization holds.

We are joined, not only to family and friends, but to absolute strangers as well. Does it mean we should care about *everyone*, because underneath the appearance of separation we are bonded to them as surely as to close family or beloved friends? Does it mean we are called to care about, and to love, everyone?

Love your neighbor as you love yourself.

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As the younger generation puts it, we are but different levels of the same mall. Or to employ a parallel metaphor, we are but different levels of the same Mind.

A Lifelong Lesson

A football surprised me.

It was 1950. I was 8 years old. The back of a Kellogg's cereal box advertised a contest—"Draw a Monster." Send a 25-cent-piece and two box tops to Battle Creek, Michigan, and you had a chance to win a football.

Older guys on my block played football in the street. Maybe if I owned a football, they'd let me play with them.

I drew a monster. It looked crude and funny. It didn't look scary. It couldn't win a football. Downhearted, I showed it to my dad.

"Try anyway," he advised. "Nothing ventured, nothing gained."

So I sent the drawing out in the mail, along with the box tops and a quarter.

Six weeks later, the mailman delivered a carton with my name on it. I got a knife and cut it open. White laces. Dimpled brown leather. A football!

I tried for something I felt was impossible, and I got it.

That lesson was never lost.

In 1979, I met Stanley Krippner for the first time.

I had come to admire Dr. Krippner's writings during my attempts to research transpersonal healing.² I was impressed by his contributions in the book *Dream Telepathy*, which had lifted parapsychology, the study of psychic phenomena, to an exciting new level.

In 1978, by chance (or so it appeared), I responded to a handwritten note on a bulletin board at my graduate school. Someone was looking for a writer to help with a book proposal. I phoned, and it turned out that one of my clinical supervisors, David Feinstein, was planning a book on personal mythology to be coauthored by Dr. Krippner. Feinstein wanted help in transforming their prose from "academic" to something appropriate for the general public—from dry to juicy.

I was hired, and I met Stanley Krippner at a conference in Snowmass, Colorado. Eight thousand feet above sea level, on green summer slopes that, come winter, would be under many feet of snow, I told Stan I was thinking about writing a book about the spiritual implications of psychic phenomena.

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“Great idea,” he said.

Twenty years later, I faced a challenge. My autobiographical essays were complete, but I wanted to include some of the experimental evidence regarding telepathy, clairvoyance, psychokinesis, precognition, and transpersonal healing. The task seemed daunting. I would never have enough time—given the demands of my private practice—to do an adequate job of presenting the scientific view of psi. So, as an alternative, I searched for a coauthor with a solid background in parapsychology.

After wracking the proverbial brain, it occurred to me that Dr. Krippner might be willing to coauthor this book. It seemed unlikely. Famous fellow. One of the researchers who took parapsychology out of the dull black and white of tumbling dice into the Technicolor of telepathic dreams. Busy guy. Author or coauthor of hundreds of books and articles. Lots of obligations.

It seemed farfetched. A real long shot. Actually, it seemed impossible. I had no real hope he would do it. But I wrote to him anyway.

When his reply came in the mail, I opened it slowly. “Don’t get too optimistic,” I told myself, braced for disappointment.

Dr. Krippner said he felt enthused about the project.

It was like opening the carton when I was 8 years old and finding the football inside. I was delighted. No one I knew of was better qualified to present a scientific perspective on psi than Stanley Krippner. (Dr. Krippner’s first commentary, on telepathy, follows.)

Reading these commentaries is designed to break down whatever over-educated, miseducated, faulty presumptions you might harbor about the impossibility of telepathy, so that you, too, can learn to become telepathic.

*Dreams are the modus operandi by which the human and the
Divine communicate.*

—Whitney Bauman

Dr. Krippner’s Commentary on Telepathy

Contemporary parapsychologists agree that case studies are subject to such confounding variables as coincidence, falsification of memory, and outright fabrication. Therefore, anecdotes must be balanced by the results of laboratory experiments and other research.

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For as long as human beings have kept records of their experiences, they have described reveries that appeared to convey the thoughts of another person, dreams in which they seemed to become aware of far-away events, rituals in which future happenings supposedly were predicted, and mental procedures that were said to produce direct action on distant physical objects. These purported occurrences may have been instances of phenomena that parapsychologists now call telepathy, clairvoyance, precognition, and psychokinesis. Collectively, they are referred to as “psi,” which is reported interactions between organisms and their environment (including other organisms) in which information or influence has occurred that cannot be explained through modern scientific understanding of sensory-motor channels. In other words, these reports are anomalous because they appear to preclude the constraints of time, space, and energy. (See Appendix D for the definitions of *anomalous*, *paranormal*, and *supernatural*.)

The word “psi” is a general term that includes a variety of reports and experiences. What they have in common is that their existence is unlikely from the point of view of mainstream science’s contemporary understanding of the physical world. “Psi” is used by parapsychologists to encompass so-called “extra-sensory perception,” “psychokinesis,” and the purported post-death survival of part of one’s personality. The term acknowledges that the mechanism of these reports and experiences is unknown—it may be sensory, extrasensory, or something currently inconceivable, such as a yet-undiscovered form of energy.

“Telepathy” is a word used to describe information supposedly obtained through “mind-to-mind” contact. Etymologically, “telepathy” comes from two roots, “tele,” which means far, and “pathy,” which indicates feeling. Dr. Kierulff’s telepathic experiences remind me of an examination that the famous parapsychologist Louisa E. Rhine conducted of more than 7,000 self-reported telepathic experiences; nearly two-thirds of these reports were said to have occurred in dreams.

Rhine’s findings support Sigmund Freud’s conjecture that sleep and dreams create favorable conditions for telepathy. Carl Jung incorporated the concept of telepathic dreams into psychotherapy, using the term “crisis telepathy” to refer to instances in which a dream contains “anomalous” information about a loved one whose death is imminent, or someone who has suffered an accident, assault, or other life-threatening situation.

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However, anecdotal reports of telepathy in dreams are unreliable from the scientific point of view because it is nearly impossible to rule out coincidence, dishonesty, self-delusion, or logical or sensory clues of which the dreamer was unaware. Coincidence is a simpler explanation than telepathy. While I don't think Dr. Kierulff is dishonest or deluded with respect to his telepathic episodes, science tends to look for the simplest possible explanation of strange events. The experimental method is a way to rule out coincidence and fraud.

The first attempt to study telepathic dreams experimentally was reported in 1895 by G.B. Ermacora, a physician who worked with an Italian medium who attempted to telepathically influence the dreams of a child. Ermacora's investigation produced some remarkably positive results but lacked rigorous controls; for example, the child who participated in the experiment was the medium's cousin. Nevertheless, it was the first serious investigation of telepathic dreams.

It was not until 1966 that telepathic dream studies using electroencephalographic (EEG) monitoring of sleep were reported. Designed by Montague Ullman at Maimonides Medical Center in Brooklyn, these studies matched a volunteer with another person who was dubbed the "telepathic sender." The pair generally had dinner together, had an informal conversation, then separated and spent the night in distant rooms. An experimenter randomly selected an art print (from a large collection, or "pool," of art prints) and gave the print to the sender in an opaque sealed envelope, to be opened only when the sender was in the distant room. The experimenter awakened the subject near the end of each period of rapid eye movements (REMs), which are indicative of dream activity. Then the experimenter requested a dream report. These reports were transcribed and sent to outside judges. These judges worked independently from each other. They matched the dream reports against the pool of potential art prints from which the actual print had been randomly selected. Statistical evaluation was based on the average of these matches, as well as the subjects' own matches following the end of the experiment. Dr. Ullman and his collaborators claimed that sensory cues or fraudulent subject/transmitter collaboration could not have influenced the dream reports and statistical results. The results showed an overall pattern of statistical significance that supported the telepathy hypothesis.

After I joined Ullman at Maimonides Medical Center, I helped to design some of the experiments. But there were many unanticipated

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problems. I remember one morning when the entire process was delayed because the subject, or “telepathic receiver,” had lost an electrode in her hair. On another night, the experimenter read an article in *Life* magazine that featured photos of half-naked priestesses from ancient Crete. The telepathic receiver, a male psychologist, had many dreams about nude women, but none about the art print. As a result, we banned magazines from the laboratory during experimental sessions!

A New York psychoanalyst was engaged as a receiver in several studies that obtained statistically significant results. On one of the nights of the study, the randomly selected art print was *School of the Dance* by Degas; it depicted a dance class of several young women. The subject’s dream reports included phrases such as: “I was in a class made up of maybe half a dozen people; it felt like a school.” “There was one little girl who was trying to dance with me.” An examination of these dreams indicated the ways that the material from the target seemed to find its way into dream content. Sometimes the reported dream material corresponding to the art prints was intrusive (for example, “There was one little girl who was trying to dance with me”). Sometimes it blended easily into the narrative (for example, “It felt like a school”).

Although these dream reports had telepathic characteristics, their construction and description did not appear to differ in significant ways from non-telepathic dreams collected in laboratory studies involving subliminal stimulation. In such studies, someone sits in front of a screen and images are flashed so quickly that he or she is not aware of them. Nevertheless, they often show up in dreams, either as intrusive elements or as material that blends easily with the dream story. Shortly before we initiated our studies at Maimonides, two highly respected psychologists, Herman A. Witkin and Helen Block Lewis, working at the Downstate Medical Center in New York City, performed an experiment in which they showed research participants an emotionally threatening film before they went to sleep. For example, some of the subjects were shown a documentary film of a monkey hauling her dead baby about by the limbs while nibbling at it. Others were shown a film of an Australian Aboriginal puberty rite in which an incision is being made across the surface of an initiate’s penis with a sharp stone. The investigators observed that there were no direct incorporations of film content, but their judges found elements of the film in the dream reports, often in disguised, symbolic form.

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Had this been a parapsychological study, the researchers would never have been taken seriously. They would have been accused of cuing the research participants' responses, of projecting their expectations while collecting the dream reports, and of "reading" purported symbolism into the dream content ("blind judging" was not employed, as in our studies). However, these investigators did not study anomalous phenomena; hence, a less than rigorous approach was permissible, and the study is still frequently cited. In the case of parapsychology, however, it is pointed out that claims of extraordinary phenomena require extraordinary proof. For parapsychological studies to be taken seriously, their data need to be scrupulously collected and carefully evaluated.

In another influential study, dream reports were collected from patients who were about to undergo surgery; the investigators claimed that the upcoming operation was featured symbolically in the patients' dreams. However, the investigators who collected the dream reports were well aware of the type of surgery each patient was facing. They easily could have projected links into the dream content about the scheduled operation, given the ambiguity and variety of much dream material. Again, this was not a parapsychological experiment, and therefore little criticism was directed at this study's obvious flaws.

To evaluate whether the correspondences between our dream reports and our art prints in the Maimonides experiments were due to chance, we sent typed copies of the dream reports and post-sleep associations to three outside judges who worked "blind" and independently. All judges had worked previously with dream reports. Each judge was sent "copies" or duplicate sets of the art prints used in the study. No judge was sent the actual art print that had been used as it might have been possible that a smudge or written note on the picture would have cued the judge that someone had been concentrating upon that particular item. The averages of the judges' evaluations were used as data for statistical analysis.

We turned the task of statistical evaluation over to various consultants who had no apparent bias for or against dream telepathy. Our procedures set a standard for rigorous evaluation that other investigators integrated into their research programs. The results, as previously mentioned, were statistically significant, suggesting that telepathy did occur and was scientifically verified.

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Sometimes the matches were extremely direct. For example, the New York psychoanalyst dreamed about “the French Quarter” on the night that an art print titled *Paris From a Window* was selected. This was a direct match, as were his dreams about “a French policeman’s hat” and “French attire.” On another night, however, “Descent From the Cross” was selected. The psychoanalyst had no dreams about Christ or the crucifixion. However, he dreamed about the “sacrificing” of victims, about a “God authority,” and the “awe of God.” He even had a dream about Winston Churchill, which one judge matched to the site of the crucifixion, changing the proper noun to “church hill.” Keep in mind that when the judges were making their matches, they had no idea which target had been used on any given night; hence, the incorrect targets served as controls against the correct targets.

In 1985, Irving Child, a well-known psychologist, conducted a statistical analysis of all of the Maimonides experiments. Child found that six of our 15 studies attained statistically significant results and that the data from one other study was nearly significant. Including the latter study, statistical significance varied from the 0.06 level of probability (only six possibilities in 100 that chance was responsible for the results) to the 0.000002 level (less than one chance in several thousand that the matches between the dream report and the art print were pure coincidence).³ Therefore, the case could be made that the overall results of our experimental telepathic dream studies have been compelling. On the other hand, several scoffers claimed that there were serious flaws in the procedure. In response, Child declared that some of these criticisms were irrelevant and that others reflected actual misrepresentation and distortion of the original experiments. In my opinion, the lack of replication by other researchers is the most important criticism that can be made of our dream telepathy studies.

In 1989, the Canadian neuroscientist Michael Persinger and I examined the first night that each of 62 subjects in telepathic dream experiments spent at the Maimonides laboratory. A significant difference was observed between “high psi” nights and “low psi” nights. The former results were more likely to occur in the absence of electrical storms and sunspots. This data may indicate that the telepathic capacities of the human brain are sensitive to disruption by geomagnetic activity.⁴ In 1993, we did an analysis of all of the sessions involving the psychoanalyst who had dreamed about the “little girl who was trying to dance with me.” Once again, his “high psi” nights tended to be low geomagnetic activity

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nights, while his “low psi” nights were associated with sunspot activity and electrical storms.⁵ Perhaps these findings will be able to help parapsychologists identify the parts of the brain involved in psi activity, and the environmental conditions that facilitate psi. Then psi would still be a remarkable human ability, but it would no longer be “anomalous.”

Guideline: How to Read a Mind

The following suggestions will help you learn how to read minds the same way I learned. Certainly, there are other ways; nevertheless, these steps worked for me, and they may well work for you.

In *Your Sixth Sense*, Belleruth Naparstek notes that conditions favoring the development of psi include a suitable place and posture, relaxation, a clear mind, positive belief, positive intention, and an open heart.⁶

According to researcher William G. Braud, being physically relaxed, receptive, and attuned to internal perceptual processes in a place with little or no intrusive stimulation, while focusing on a psi task that feels relevant and important are the circumstances facilitating success in psychic pursuits.⁷

Some of the ideas in these guidelines are based on the writings of F. Holmes Atwater, who helped initiate the U. S. Army’s remote-viewing program, later known as STARGATE. Atwater says the stages in learning to become psychic are relaxing, connecting, listening, becoming aware, and reporting.⁸

Telepathic Influence

First of all, if you aren’t already convinced, persuade yourself of the reality of psychic phenomena. One way to do this is to phone one or more of the psychics listed in Appendix G, until you find one who knows something about you that couldn’t have been known except through psychic means.

Then, after you’ve eliminated any doubts about the actuality of psychic processes, after your mind is open, work your way—or *play* your way—through the following procedures of relaxation and autogenic training.

Find someone you trust, someone whose thoughts you wouldn’t object to reading, someone whom you wouldn’t mind reading your mind. (A sexual partner may not be the best choice, because many couples hide the full range of their emotions and perceptions from one another.)

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Get relaxed.

Deep physical and mental relaxation, if it doesn't come naturally to you, can be learned through autogenic training, Jacobsen's progressive relaxation, hatha yoga, meditation, self-hypnosis, and/or belly breathing. Buy an audio- or videotape, or consult a psychologist or other trained professional, if need be.

Relaxation soothes the maniacal "monkey mind." When the muscles are deeply relaxed, the mind follows. (This is the principle of Jacobsen's relaxation.) When the mind is deeply relaxed, the muscles follow. (This is the principle of autogenic training.) When the mind is focused, the body relaxes. (This is the principle of self-hypnosis.) When the breath is relaxed, the mind follows. (This is the principle of belly breathing.)

To experience autogenic training, find someone who will read you these directions, or read the directions into a microphone and make a CD or an audiotape for yourself. If you wish, you can purchase a copy of Dr. Kierulff's *Autogenic Training* audiotape or CD (Feather Stone Press) (see page 254), which will guide you through this relaxation procedure at an appropriate pace.

Autogenics and Deepening Visualization⁹

Get yourself into a comfortable position, either sitting or lying down. Close your eyes. Take a deep, slow breath, and pause for a moment after you inhale. Exhale, fully and completely. Allow yourself to continue to breathe slowly and naturally. Repeat these phrases to yourself, slowly, inside your mind, and allow yourself to feel the heaviness and the warmth.

The first phrase is: *I am at peace with myself and fully relaxed.* (The reader should pause to allow the subject time to repeat the phrase in his or her mind.) *I am at peace with myself and fully relaxed.* (Pause.) *I am at peace with myself and fully relaxed.* (Pause.) Breathe naturally and slowly, remembering to exhale completely. Try feeling the heaviness in your arms, as you say to yourself, *My right arm is heavy. My right arm is heavy. My right arm is heavy.* Allow yourself to let go of the muscles in your arms as you say to yourself, *My left arm is heavy. My left arm is heavy. My left arm is heavy.*

Continue to breathe slowly and naturally, and say to yourself, *My right leg is heavy. My right leg is heavy. My right leg is heavy.* Let go

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of the tension in your legs as you say to yourself, *My left leg is heavy. My left leg is heavy. My left leg is heavy.* Now say, *My neck and shoulders are heavy. My neck and shoulders are heavy. My neck and shoulders are heavy.* Let your shoulders drop and allow the muscles to relax fully and completely.

As you continue to breathe slowly and naturally, say to yourself, *My right arm is warm. My right arm is warm. My right arm is warm.* Feel the blood flow through your arm and into your hand, and say to yourself, *My left arm is warm. My left arm is warm. My left arm is warm.*

Allow yourself to let go even more, and say to yourself, *My right leg is warm. My right leg is warm. My right leg is warm.* Feel the blood flow through your leg and into your foot, as you say to yourself, *My left leg is warm. My left leg is warm. My left leg is warm.* Now say to yourself, *My neck and shoulders are warm. My neck and shoulders are warm. My neck and shoulders are warm.*

Continue to breathe naturally and completely, while saying to yourself, *My heartbeat is calm and regular. My heartbeat is calm and regular. My heartbeat is calm and regular.* Feel your strong, even heartbeat. Say to yourself, *My breathing is calm and regular. My breathing is calm and regular. My breathing is calm and regular.* Feel your deep, full breathing, and your complete, slow exhalations.

Continue on, saying to yourself, *My stomach is warm and calm. My stomach is warm and calm. My stomach is warm and calm.* Then turn your attention to your forehead, and say to yourself, *My forehead is cool and smooth. My forehead is cool and smooth. My forehead is cool and smooth.*

Jacobsen's Progressive Relaxation involves some movements that must be executed carefully and precisely in order to feel comfortable and to be completely safe, so the instructions will not be printed here. Dr. Kierulff's Progressive Relaxation audiotape will guide you through the procedure safely and at an appropriate pace, or you can find a knowledgeable professional, such as a psychologist trained in behavior therapy, who can teach you the technique.

Hatha yoga can help you relax your body and your mind. Look through the yellow pages of the phone book to find a yoga teacher in your area, or buy a videotape that demonstrates how to perform the hatha yoga postures.

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Meditation can relax you and quiet the mind. Try Dr. Herbert Benson's fine book *The Relaxation Response* to learn a nonreligious form of meditation, or try the various religious methods, including Zen Buddhist meditation, walking meditation, or the Catholic Centering Prayer meditation developed by Father Thomas Keating. Other books to consult are *How to Meditate* by Lawrence LeShan, and *Meditation: A Simple 8-Point Program for Translating Spiritual Ideas Into Daily Life* by Eknath Easwaran.

A simple five-step formula for meditation is:

1. Sit quietly, eyes closed, spine straight.
2. Pick a word (such as "om" or "love") and say it every time you exhale.
3. Focus on the word, or your breath, and not on your thoughts.
4. When letting go of your thoughts, be gentle with yourself. Most of us tend to think too much, so just put your thoughts softly to the side and focus on your breath or the meditation word.
5. When you find your thoughts intruding again, gently refocus on your breath or your meditation word.

Meditation can also contribute to psychic development by getting the mind accustomed to paying attention to little things, small stimuli, and by cultivating a sense of spaciousness in the mind. When your mind resembles a blank slate, you notice immediately when something is written on it, no matter how lightly it is written, no matter how tiny the print may be. Psychic stimuli are often like that, tiny and almost imperceptible, so meditation helps prepare the mind to take notice of them.

Self-hypnosis can lead to relaxation. Many books and audiotapes teach self-hypnosis. Hop on to the Internet and perform a search to find a product that suits your needs. (Dr. Kierulff's self-hypnosis tape or CD is also available through Feather Stone Press.)

Belly breathing, which is a simple technique, can also relax you. Belly breathing consists of breathing slowly and evenly, so the belly, or stomach, rises when you breathe in, and sinks when you breathe out. Inhale and the belly rises. Exhale and the belly falls. It's like a balloon that expands when it has more air in it, and deflates when the air goes out. Belly breathing is the natural way to breathe. When you do it slowly, you send a signal to the primitive parts of the brain, saying, *Hey, everything's cool; no danger in sight; nothing to worry about; might as well relax.* Simple to conceive

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of, easy to do, belly breathing works wonders. To relax even faster, close your eyes as you do it. (Naturally, you want to be sitting down or lying down when you try this, and you don't want to do it when you're driving or when you have to be especially alert.)

After you succeed in becoming deeply relaxed, while sitting quietly with your eyes closed, forgo the outer world where the raucous cacophony of sense-data submerges the still, small voice of psychic knowing. Focus inward. Tune in to the private mental world where intuition reigns. Let go. The telepathic connection you seek will be found inside your consciousness, not in any outside, sense-mediated location.

In letting go and turning inward, allow a sense of peace and calm to replace any mental hyperactivity. As much as possible, disconnect yourself from information originating from your ears, eyes, nose, taste buds, and sense of touch. Float. Slow the mind down. Drift along in inner space.¹⁰

When you feel secure and cozy in your inner world, suggest to your partner that you begin to play telepathy guessing games. (You will have to set this up beforehand, of course.) Your partner should be relaxed and floating along in inner space, too. Then, follow this format: "Tell me what color (number, president, state, country, animal, or whatever) I'm thinking of."

When you send your telepathic message, close your eyes, make sure your muscles are relaxed, and connect yourself—mentally, spiritually, psychically—with your telepathy partner via your imagination. Reach out and touch your telepathy partner with your mind. Feel yourself to be adjacent facets of the multifaceted One Life. Or try to feel yourself to *be* your partner, sharing the same heart, the same mind—two people in one mysterious body.

Every which way you can, picture and imagine the telepathic object you intend to convey to your partner. If you are visualizing that you and your partner share the same mind, there is no need to "send" the image, just imagine it, and your partner will imagine it, too. If you use this method, then, in the following directions, replace the word "send" with "think" or "imagine."

Send the telepathic object as a word. Print it in your mind. Send it printed left to right, send it printed right to left. Imagine writing it longhand. Write it in your mind.

As a picture, send the object in color, send it in black and white, send it sitting still, send it moving or shimmering, send it in bright light, send it in the shade, send it in different textures.

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Imagine the object beaming from your mind to the mind of the receiver. Imagine the object printed, or imprinted, on the receiver's forehead.

Imagine yourself touching the object. Send the feeling in your fingers to the fingers of the receiver so the receiver can feel the object, too.

Try sending via other senses. Send a smell or a taste. Try sending a sound, or a song, or a bit of music. Try sending a posture. When your partner is far enough away that he or she can't see you, can they discern what position you are sitting or standing in? Attempt odd or unusual postures. Send the information stored in your muscles and tendons as you maintain that posture.

Are some receivers better than others? If so, why? Is it something about the character of the receiver or something about the nature of the relationship between the two of you?

Try sending psychic images to a person thousands of miles away. Set up a telepathy appointment by phone. At the appointed time, send, and then find out whether your partner accurately received. Does physical distance create any difference in the hit rate of your telepathy attempts, or not?

When you succeed at telepathic influence, you may have accomplished something akin to psychokinesis—moving matter with mind. The matter you have moved, presumably, is the perceptual apparatus in the receiver's brain. (Of course, there may be some other explanation for telepathic achievements, but psychokinesis is a definite possibility.)

Telepathic Reception: Mind Reading

In order to receive what your telepathy partner is sending, close your eyes, take a couple of deep breaths, relax, breathe normally through your nose, count down slowly from 10 to one, and pay attention to what you see on your mental screen—your mind's eye. (For suggestions about attaining a state of deep relaxation, review *Telepathic Influence*, page 35.)

Connect with your partner. Listen to the still, small voice within your mind. Look at the peaceful psychic TV screen within your imagination. Listen to, and look quietly at your inner sensations. Just notice (passively, without intense desire, without anxiety) what comes into your mind. Don't grasp, don't worry. Wait and watch and listen patiently.

In the first stage of developing your psychic abilities, just tell your partner about the experience of watching and listening to your inner world. What was it like? What did you hear? What did you see? In the beginning,

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don't focus on whether your perceptions were right or wrong, simply relate what you experienced. Ask your partner to withhold feedback about whether you got a psychic "hit" until you've gone through this stage a number of times. Then, when you feel comfortable, you will be ready to advance beyond it.

When you feel prepared for the next stage, notice the different things when you are tuned in to your inner world and ask your telepathy partner, "Is it *this*?" "Is it *that*?" Accept your partner's feedback as a learning experience. Don't expect to be 100 percent telepathic. Most professional psychics don't claim to be more than 80 or 85 percent correct.

The old saw applies: If at first you don't succeed, try, try again. Accept the reality of your telepathic awareness and let it grow and take form, without analyzing it. A lumpy, indistinct, grayish shape that shows up on your mental screen may slowly transform itself into a recognizable object—perhaps a sailboat. A monochrome image may gradually take on vibrant colors. An outline of a stick figure you believe you're simply imagining may begin to move in ways that are meaningful, characteristic of a particular person. A vaguely defined cartoon turtle may start walking like a real turtle. Sit back and relax and let your telepathic perceptions evolve.

With practice, you may learn to tell the difference between a self-originated object and a telepathic object. Look for the distinguishing features of telepathic objects. Are they brighter? Are they livelier? How do they differ from the objects created by your own consciousness? Is your perception of a telepathic object accompanied by a mysterious sense of certainty? Do you somehow just *know* that the thing that just entered your mind is the object being sent to you?

Some sensitives say that psychic objects present themselves in consciousness without emotion. For example, if you see a train wreck unfold on your mental screen, it is more likely to be a psychic perception if the feeling tone is neutral. If the train wreck is accompanied by fear, it is less likely to be a psychic perception and more likely to have been generated by your ego. See if this applies to you. Is emotional neutrality a characteristic of your psychic perceptions?

There may be a recognizable transition from ordinary consciousness to telepathic knowing. Note whether or not your telepathic perceptions occur after a period of blankness, confusion, sensory scrambling, or some other process. This can provide a clue to help you figure out when a mental object is telepathically spawned or self-generated.

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In addition to hearing and seeing telepathic objects, experiment with feeling, smelling, sensing, or simply knowing them. Determine which sensory or extrasensory modality serves you best.

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*May we be reminded here of our highest aspirations, and inspired to
bring our gifts of love and service to the altar of humanity.*

*May we know once again that we are not isolated beings but con-
nected, in mystery and miracle, to the universe...and to each other.*

—Anonymous

In the early 1970s, I owned and operated a little store in Sussex County, New Jersey—Ye Olde Minde and Bodye Shoppe—where I sold books and waterbeds and offered Esalen-style massages. Across the hall was a beauty shop, and one of the customers, sitting outside in the hall while waiting for her hair to dry, told me she'd learned to be clairvoyant—learned how to see external objects in her mind without using her eyes—by taking a four-day course in New York City. I was captivated by her story and I signed up for the course.

When my former wife and I took the four-day Silva Mind Control course developed by José Silva, the instruction included training in visualization—lying on the floor and imagining things. During this exercise, I got a frightening mental picture of coming home from school when I was 10 years old and finding little pieces of red and brown in our garage. Not understanding what they were, it took me a minute or so to comprehend that they were my hamsters, which had been torn apart by our cat. Screaming with horror and fury, I grabbed the cat and whammed it into the fence. Then I realized the cat had acted out of instinct. Crying, I let go of the animal and it ran away. No amount of punishment would bring back my hamsters—four generations of soft, cuddly, warm, cute, loving, trusting, big-eyed, furry, adorable little creatures.

I decided never to love anything again, never to give my heart to any living being, and I think I succeeded at being cold and distant until my marriage got under my skin and I was tempted to love and trust my wife.

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That day on the floor in the hotel in New York City, sobbing with the memory of the desecration of my hamsters, I began to admit the depth to which my sweet wife had opened my heart. I let love in.

It was as if 20 years of misery were being washed out of me. I felt as limp as a pile of sand—wrung out and cleansed, like a proverbial dishrag. Perhaps it was that emotional scouring that opened me up so I could learn what I wished were possible but thought was preposterous—the ability to see external objects with my mind.

In *Your Sixth Sense*, Belleruth Naparstek writes: “The emotions of grief and of falling in love, both of which pour adrenalin into the bloodstream, heighten awareness, and intensify the energy field around the heart, are powerful psychic activators.”¹

At the end of the course, our instructor, Gerry Merklinger, handed me a 9 × 12 manila envelope and said, “Inside is a photograph of a 16-year-old boy who has run away from home.” He asked me to “see” this person without opening the envelope, and to try to figure out where the wayward youth might be located.

I used the Silva Mind Control techniques to go down to my “level.” I closed my eyes, counted from 10 to one and became relaxed, entering the state of consciousness where one has access to the Mystery. I found myself visualizing a younger boy, age 13 or 14, not 16, sitting at an outdoor café in what looked like France or Italy.

“My clairvoyance isn’t working,” I said. I felt disappointed with myself because I wasn’t able to get any sense of the 16-year-old boy Merklinger had specified.

“Open the envelope anyway,” the instructor said. “Take a look at the picture.”

It staggered me! The 13- or 14-year-old boy I had pictured was exactly like the one in the photograph. “This is the boy I saw,” I said, “but I didn’t mention it because he looked so much younger than 16!”

Merklinger said several other people had “seen” this boy in European settings, as I had. Apparently, my clairvoyance *had* kicked in. Or perhaps it would be truer to say I had tuned in to something that had always been within me. In any case, I was nearly open-mouthed with amazement.

I learned from this “seeing the picture” episode that the mind can receive information, psychically, that is more complex than just a number, name, or color. Consider the intricacy of all the little bits of knowledge

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necessary to distinguish one face from another, as compared with the simplicity of “red” or “17” or “Barbara.” The sheer amount of data involved in pictorial clairvoyance is astonishing. How can so many interrelated facts make their way into a mind without going through the eyes or ears? I saw that 16-year-old boy just as he was, just as he looked—like he was 13 or 14 years old. But I saw him in so much detail, with such clarity, I felt I could have distinguished him from any of the other billions of humans on Earth.

“Astounding” is an appropriate word to describe clairvoyance.

It’s startling.

And how it happens is a mystery. While people offer various metaphorical explanations, no one has developed a coherent vertical explanation that analyzes the workings of clairvoyance. (See Appendices B and C for a discussion of vertical explanations.)

*The soul thrives on the intangible,
the invisible, the inscrutable,
and it’s our good fortune that the world
has been designed in such a way
that we’re in no apparent danger of
comprehending very much at all.
The whole thing—Earth, the universe,
our own consciousness—
is one wall-to-wall carpet of miracles.*

—Sarah Shapiro

Real-Life Psi

What parapsychologists dub “psi” has been known to Hindus for thousands of years as “siddhis.” Muslim mystics, Sufis, use the term “karamat,” while the New Testament refers to “spiritual gifts.” But regardless of the concept employed, psi (including telepathy, clairvoyance, psychokinesis, precognition, and transpersonal healing) connotes more when considered in the matrix of ongoing human experience.

Beyond wanting to help the reader become psychic, there is a reason why I tell you how I learned telepathy and clairvoyance. There is a reason why life experiences make up the backbone of this book.

As philosopher Stephen E. Braude points out, it would be foolhardy and indefensibly myopic to attempt to decipher the mystery of psychic

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phenomena based solely on evidence from the experimental lab, because psi typically depends on a person's physical or psychological needs.² "The crucial relationships between psi functioning and a person's needs and interests are never as clear or as potent in the lab as they can be in real-life situations."³

The Spiritual Lessons of Clairvoyance

In the spring of 1997, walking with my friend Joe Engleman around the docks in Marina Del Rey, waiting for our sailboat to be launched, I asked him about the implications of clairvoyance. A statistician, Joe is usually thoughtful and self-contained, and in response to my question, he mentioned remote viewing, a term favored by engineers.

In a famous series of experiments, Californians "remotely viewed" events happening in South America.⁴ "The brain is extremely sensitive," hypothesized Joe. "It sends out waves, and can pick up waves, over distances of thousands of miles."

That's one theory. But if it were true, why hasn't anybody ever detected a "clairvoyance wave" with an electronic device?

What *is* clairvoyance? What is it based on, or in?

How does clairvoyance happen?

And why does it happen?

It may be that the *what*, the *how*, and the *why* are unknowable. As with other psychic mysteries, clairvoyance is an enigma. Perhaps the only thing we can understand is the *when*.

When clairvoyance arises, it is often because there is a need. Sometimes it happens when we ask for it or pray for it, sometimes it shows up unbidden.

Ricky Hoyt, a Unitarian Universalist minister, thinks of clairvoyance as a type of telepathy—telepathy with nonhuman, nonliving existence. All of existence—from electrons to billiard balls to Blue Whales—has a spiritual or mental aspect that connects us to it and allows us to know it, maintains Hoyt.

What are the spiritual implications of clairvoyance?

Could it be that ignorance is a self-imposed limitation and not a *given* of human existence?

The late American psychic Edgar Cayce said, "...there are no limitations. One only limits self by doubt or fear."⁵ That idea is exciting, though mind-boggling.

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If I could envision a 16-year-old boy before I opened the envelope, and if a person in California could see what was happening thousands of miles away in South America, what *can't* we see? What *can't* we know? And why do we choose not to know it?⁶

“It is the father’s good pleasure,” said Jesus, “to give you the kingdom.” The kingdom apparently includes clairvoyant knowledge.

As with any gift that is rightfully ours, we have to claim it—name it and claim it.

With knowledge comes responsibility. Some dismiss the gift of clairvoyance because they don't want to take responsibility for all they could know. Some prefer the bliss of ignorance, rather than the power and responsibility of knowledge. Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness, that most frightens us. We ask ourselves who am I to be brilliant, gorgeous, talented and fabulous? Actually, who are you not to be? You are a child of God.

Your playing small doesn't serve the world.

There's nothing enlightened about shrinking so that other people won't feel insecure around you. We were born to make manifest the glory of God within us. It is not just in some of us, it's in everyone.

And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others.

—Marianne Williamson, *A Return to Love*

The spiritual lesson of clairvoyance, awesome as it may be, is hinted at in this line from the song “It’s in Every One of Us” by David Pomerantz: “We can all know everything, without ever knowing why.”⁷

Clairvoyance may eventually be understood from the point of view of material science, but that wouldn’t undermine its awesome spiritual implications.

Dr. Krippner’s Commentary on Clairvoyance

“Clairvoyance” is a word used to describe information reportedly obtained by means other than the currently identified sensory mechanisms. From the French for “clear-seeing,” clairvoyance involves observing something real and current—not just imaginary—in the mind’s

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eye. It's the power to discern things not present to the senses, and it includes anomalous perception of distant events or shielded objects. Clairvoyance is one form of so-called "extrasensory perception" (ESP).

Distinguishing the various categories of ESP, especially telepathy and clairvoyance, is often difficult. For example, Carlos dreamed of a gift that his friend Maria, who lives overseas, had decided to buy him for his birthday. Was this an example of telepathy? Or could Carlos have had clairvoyant knowledge of the gift itself? Or was the match between the dream and the gift simply due to a chance coincidence?⁸ Rex Stanford, a parapsychologist who has conducted some of the most rigorous experiments in the field, commented that no term in the parapsychological jargon is as confusing to the newcomer as the term clairvoyance.⁹

When laboratory tests are designed to test for telepathy, there is always the possibility that the research participant is also utilizing clairvoyance—focusing on the "target" card or picture, as well as the thoughts of the person in the other room, the other building, or the other city. As a result, many researchers who conduct this type of test say that they are investigating "general extrasensory perception" (GESP), thus admitting that any significant outcomes could be due to telepathy, clairvoyance, or a combination of both. Indeed, the results could even be due to the research participant's precognition—the advance knowledge of the target.

The term "remote viewing" is used by many parapsychological researchers instead of GESP, and in the 1970s, various U.S. Government agencies initiated a program to investigate its possible utility for espionage and information-gathering. Remote viewing could have saved the U.S. Government a considerable amount of money, but the agencies concluded that it was not dependable enough to justify further expenditure of funds. Some of the remote viewing results were striking, however; information was obtained by several remote viewers who had been blocked by shielding or hidden structures. Edwin May, a physicist who worked on the project, described how one remote viewer was able to describe a target successfully after having been told only that it was "a technical device somewhere in the United States." The remote viewer drew and described an object similar to a microwave generator, also describing its function, its approximate size and housing, and that it had a "beam divergence angle of 30 degrees." The actual target was a microwave generator in the U.S. Southwest; the remote viewer had

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correctly stated its function, its size, its housing, and its beam divergence—a remarkable accomplishment.

Dr. Kierulff's anecdotes regarding presumptive clairvoyance illustrate how terms may be misleading because of overlaps. Was his "seeing" the sealed picture in the envelope a case of clairvoyance, telepathy, or precognition? One cannot be sure.

I am reminded of an event that occurred at an international parapsychology conference in southern France that I attended in 1968. Eileen Garrett, who I consider to have been the finest medium of the 20th century, hosted the conference, and her associates had asked me to bring a target envelope with me. I had a student assistant, Jay Davidson, prepare the target so that I would not know the nature of the picture that he had sealed in the envelope. Garrett, speaking under the influence of one of her mediumistic "controls," stated that the envelope contained the picture of a man kneeling underneath an electric light fixture. Indeed, the target was a photograph of the interior of a mosque in Washington, D.C., and it portrayed a man on his knees in prayer underneath an electric chandelier.

Following this successful demonstration of clairvoyance, Garrett went on to say, "This picture does not interest me as much as the person who brought it to the conference." She then gave an unerring physical description of me, as well as an accurate personality sketch, ending her report with the statement, "In fact, he is very much like Dr. Krippner, who is at the conference with us today." (Garrett knew me, but she did not know that I had brought the sealed envelope to the conference.)

After this coup, Garrett continued, "What interests me most of all is the person who prepared the picture. He is a bright young man who is interested in science; before the end of the month, his name will be in the newspapers, and before the end of the year, there will be an addition to his family." Upon returning to New York City, I discovered that the student she referred to had been featured in Manhattan newspapers because he had won a citywide button-naming contest for originating the slogan, "Ignore this button." When I mentioned Garrett's prediction, Jay told me that his sister and her husband were expecting a baby, but not until January. The baby was born on December 28, just in time to confirm Garrett's prediction.

When I have utilized target pictures for tests of clairvoyance, I have selected two colored envelopes that are opaque, placing the target picture in the smaller envelope, and then placing that envelope in a larger

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one. This procedure is necessary because sometimes a research participant can accidentally or deliberately glimpse the target picture through a single white envelope. Two psychologists, David Marks and Richard Kammann, demonstrated that an astute person could perceive the outlines of a folded drawing through the envelope if allowed to put it up to the forehead, with a light in back of the envelope. When the Israeli performer Uri Geller visited New Zealand, Marks and an associate were permitted to test Geller in his hotel room. They had prepared a drawing of a sailboat, had placed it in a single envelope, and later handed it to Geller. Marks and his associate were surprised when Geller was able to duplicate the picture. Later, Marks retrieved the discarded envelope and claimed that it had been opened when Marks was out of the room and when his associate was distracted. Perhaps Marks's assumption was correct. But if the testing conditions had been well conceived, neither of the experimenters would have allowed themselves to be distracted during the test, nor would they have left the room.¹⁰

Clairvoyance, GESP, and remote viewing all seem to transcend people's ordinary ways of perceiving. But I recall what Margaret Mead, the renowned anthropologist, once told me, "Why call this ability 'extrasensory' perception? It might be 'supersensory' perception. People may have subtle sensory capacities that have not yet been discovered."

I suspect that Mead was on the right track. As a result, I try to avoid the term "extrasensory" whenever possible.



Wheeler Hot Springs

The contrast between Dr. Krippner's commentaries and my vignettes reminds me of a visit to Wheeler Hot Springs (now called Matilija Hot Springs), north of Ojai, in Ventura County, California. In a rustic setting, I immersed myself up to my neck in a huge barrel of hot water, and then, when sufficiently steamed, I hopped into a nearby vat of cold water. It's a bracing experience to go back and forth, hot to cold to hot to cold—strange but delightful.

To me, my contributions to this book seem warm and fuzzy, full of "spiritual" speculations, and, in contrast, Dr. Krippner's commentaries are sharp, cold, and rational, reflecting his application of rigorous thinking and the scientific method to the mysteries of the psychic world.

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I like both approaches—the warm and fuzzy, and the cold and sharp. And I like going back and forth between them.

Both of them are designed to help you become psychic. The stories resonate in the right hemisphere of the brain, and the review of research resonates in the left. Going back and forth between the two provides you with a whole-brain experience of the psychic realm, and it jogs the logical faculty and the imagination into considering an astonishing possibility—“I can do that, too!”

Guideline: How to See Things Your Eyes Can't

- A. If you sign up for a course that teaches clairvoyance or remote viewing, choose one that is reasonably priced, and one that is offered by an instructor you have reason to believe is sincere rather than someone who may be a con artist. Talk to somebody who has already taken the course in order to get an idea. (There is little research on whether these courses actually enhance ESP, and the existing research is contradictory and inconclusive.) If you don't plan to take a course, just start playing clairvoyance games with someone whom you enjoy, someone with whom you feel relaxed and safe.
- B. Establish the same mental and physical conditions for remote viewing that you were instructed to use for telepathy (page 35).
 1. Get yourself physically relaxed.
 2. Sit in the same posture, in the same place, every time.
 3. Close your eyes.
 4. Turn inward.
 5. Count down slowly from 10 to one, in a fashion that links the countdown with your natural rhythms, such as counting down one number during each exhalation.
 6. When you get down to one, say a silent prayer, or “om,” “love,” “one life,” or whatever you choose, but pick one thing and say it to yourself each time you enter this mental space.
- C. Then, play and practice with a partner who has hidden an object in an envelope or a box. Have your partner instruct

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you to envision the hidden object clairvoyantly, remotely, psychically.

- D. Go back and look at the section on refining your telepathic abilities, because the same suggestions apply to refining your capacity for remote viewing.
- E. After you develop the ability to see hidden objects psychically, elevate the challenge to a higher level by trying it with a partner who has arranged identical envelopes or boxes with different things in each.
- F. If you want to test yourself in an experiment, engage two partners. The first partner fixes up different items in identical containers (without you being present) and then leaves the scene of the experiment. The second partner opens the container after your clairvoyant vision (or guess), and tells you whether you were correct or not.
- G. Of course, you can be the one who opens the container after your psychic perception or guess, but then if your clairvoyant search was successful, you won't know whether it was due to clairvoyance or whether it was precognitive. (But that isn't such a big deal, because, either way, it will have been psychic.)
- H. Anyway, if you have someone else open the container to give you feedback, you won't know whether your success was due to clairvoyance or to precognitive telepathy (or telepathic precognition). But that's the way it goes: psi seems to slip and slide over the boundaries of the categories we construct to comprehend it.
- I. Whether you attribute your success to clairvoyance, telepathy, or precognition, rest assured that it is remarkable.¹¹

Three

The Third Way to Become Psychic: Moving Matter With Mind

Be glad you have the opportunity to be alive at this time, and to be a part of that preparation for the coming influences of a spiritual nature that must rule the world. These are indicated, and these are part of thy experience. Be happy of it, and give thanks daily for it.

—Edgar Cayce

In 1973, when my former wife and I lived on the slope of a valley surrounded by rolling hills, I wanted to shed light on everything hidden, so I joined the Rosicrucian Order, a learn-through-the-mail organization.¹ I figured it might have something to teach me. One evening after I arrived home from work, the distinctive envelope containing a Rosicrucian packet lay there waiting on the kitchen table.

After eating dinner, I read the instructions about how to use mental power to move material objects. The easiest thing to propel would be a small object floating on water. The directions suggested rubbing an ordinary sewing needle with your fingers in order to get body oils on it, then placing it on top of the water in a glass. To my surprise, it floated. The needle moved around the surface, slowed down, and eventually came to rest.

I mentally pushed that needle with all my might.

Pushed. Shoved. Commanded. Demanded.

After a while, I took a break, looking out the kitchen window at the little field of corn we had planted in the backyard. I admired the doghouse we'd built. Two pooches slept inside.

Focusing on the floating needle again, I mentally pushed. Shoved. Leaned. Forced.

To no avail.

Nothing.

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I took another break, and went out on the front porch and listened to the chorus of frogs singing in the pond across the road. I looked up at the sky and saw the constellations twinkling happily, despite my frustration.

I went back to the glass with the floating needle. What could be easier than moving a floating needle? There was practically no resistance to overcome.

Shove, push, insist, grimace, narrow eyes, laser beam of intention. Move!
Nothing.

I failed to budge the floating needle. I failed to produce psychokinesis (PK). Since then, I've learned that approaching PK *playfully* is the way to go. Apparently, I was trying too hard.

But that wasn't the end of my pursuit of PK.

[A] unity or deep interconnection exists between mind and matter...in some way fundamental to life and to reality as a whole.

—Marilyn Schlitz,
“Global Consciousness Project Conference”

Up Close and Psychokinetic (1976)

My former wife and I moved from the East Coast to Los Angeles in 1975, and I began teaching a course in parapsychology at UCLA Experimental College.

I also volunteered at a lab at the UCLA medical school where Dr. Thelma Moss set up a Kirlian photography studio. Using a Tesla coil, she captured the electrical fields around Israeli magician Uri Geller's fingers—on film—as he tried to bend metallic objects with mental power.² I wasn't in the lab when Geller was there, but I heard the stories and felt the observers' excitement. Intrigued, I bought a Kirlian photography kit and set up a darkroom in our apartment.

A book by “The Amazing Randi,” a skeptical magician, debunked Geller and his supposed metal-bending powers, but I had the feeling Geller was legitimate and Randi was just a rabid nonbeliever. I wanted to see metal-bending myself. Was it real or just an illusion? I wished for nothing more than an up-close and personal encounter where Uri Geller would bend a key while I looked on.

Several years later, at the Santa Monica Civic Auditorium, Geller put on a show called “The Mind Can Do Anything.” Even though I was living in San Diego at the time, I asked a friend in Los Angeles to go to the box office and buy a ticket for me.

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People brought keys, broken watches, spoons—whatever they wanted bent or fixed through mental power. The audience was with Geller all the way, depositing more than 50 nonfunctional watches and clocks on the stage, many of which were said to be ticking by the end of Uri's performance.

In the parapsychology class I had taught at UCLA Experimental College, a guest magician once faked “the Geller effect” (which has become another term for psychokinesis) by using a pull-the-wool-over-their-eyes, razzle-dazzle, bend-the-key-over-a-small-metal-rod-in-the-palm-of-your-hand-when-nobody-is-looking routine. I hoped Geller could do better than that.

I was so motivated by the prospect of seeing PK that I spent the whole day getting geared up, and to conserve my stamina, I didn't talk to anybody all day. I went by the auditorium a few hours before Geller was due to appear. For some reason, I wanted to stand in front of the auditorium and *see* it before I went in.

In a café nearby, I ordered dinner, and some fellow tried to start a conversation with me, but I only spoke with him for a moment because I was saving all my energy for the Geller event.

I arrived at the auditorium and sat as close to the front as I could, but the place was packed and I was stuck pretty far back. After the program started, I noticed some people moving forward and sitting in the aisles, so I did the same and got up to the sixth row.

Geller—young, energetic, athletic, dark-haired—seemed bright and quick, but ordinary, like someone who might be selling health food supplements. He started his show with an ESP game where somebody from the audience would write the name of a color on a blackboard behind him, and Geller, facing away from the blackboard, would tell the audience to send him the color so he could try to discern—through mass telepathy—what it was.

He did it correctly twice, and then before he tried a third time, I found myself thinking, “I wonder if I could get him to see a different color?” *Yellow* was written on the blackboard and presumably everybody in the audience was sending him yellow. But I decided to send *red*. I made a tremendous mental effort, closing my eyes, envisioning the color *red*, spelling out the word *red* in big mental letters. I sent it to him backwards, printing *red* in my mind from right to left, so he would see it (from his perspective) written from left to right. I sent *red* every which way I could think of—a personal experiment in telepathic influence.

Geller took a long time before he answered. He hemmed. He hawed. He waffled. The first two colors he had guessed or “ESP-ed” quickly and

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they were both right. But for this one he took a long time. He wavered. He seemed confused. I kept sending him *red, red, red*, while everybody else was presumably sending *yellow, yellow, yellow*.

Geller finally ventured, “Orange?”

I was elated! Maybe 3,000 people in that auditorium were sending *yellow*, and I was sending *red*. Mix the two together and you get orange, so I figured my telepathic influence had balanced out all those others’.

Next, in front of a TV camera, Uri bent and broke a spoon as if it offered no more resistance than a piece of soggy spaghetti. The bending was projected onto several large-screen monitors. After the spoon broke, he held the ends of the pieces to the cheek of an 8-year-old boy to show they weren’t hot. If you bend an ordinary kitchen spoon by brute force, it will be hot from the friction.

After that, Geller said he was going to walk out into the audience to “get some energy.” I perked up and sat up straighter. He stopped in front of me, in the aisle, six rows from the stage, apparently feeling that I was where the energy was. Over my head, right in front of my eyes (I tilted my head back and looked up), he held a house key that had been given to him by a member of the audience.

Now, I know a good magician could have made it seem like it was a house key donated by a member of the audience while, in fact, substituting a different, special key. But the key looked thick, like a house key, the kind that is impossible to bend without a vise and a pair of pliers.

He “stroked” the key with his index finger. I put quotation marks around “stroked” because the strokes were *over* the key and he wasn’t touching the key with his stroking finger.

After about a minute, the key began to bend upward, *toward the strokes*, not away from them. It was not bending because of pressure from the “stroking” finger. The key seemed to be bending *toward* the finger, not away from it. While I watched, the key bent 15 or 20 degrees, right in front of my eyes. Then Uri hopped back up to the stage and the key continued to bend in front of a closed circuit TV camera. We viewed the process on a large screen. Over the next minute or so, that key bent a total of 40 to 45 degrees.

It was amazing! I don’t want to say unbelievable, but it was astonishing.

When I tried to think of something I’d seen that was amazing to that same degree, what came to mind was a Boeing 747 poised above the 405 San Diego freeway on the way to a landing at LAX. Those planes look like

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they're sitting in the air, contrary to the law of gravity, although we know they're actually gliding in for a landing. A huge aircraft such as a 747 stays up because of Bernoulli's principle, but what is the principle behind bending a key with mental power?

Several explanations are advanced for the key-bending phenomenon. One is that Uri hides a pre-bent key somewhere and then pushes it out slowly through his fingers to make it appear as if it were bending. Another is he has a bionic finger—or he uses a hidden laser beam, or bimetallic keys, or chemicals.

The other explanation is the mind, or the brain, can do anything. (Well, maybe not *anything*....)

Stanford Research Institute (now SRI International) and other laboratories found no evidence of fraud in the laboratories' metal-bending experiments with Geller, and some of those examinations involved more than just short-distance eyeballing.³

While hundreds of people on several continents have reportedly demonstrated metal-bending abilities, Dr. Krippner, skeptical, challenged me to name three. I can name two—Jane Katra and Uri Geller. In *The Geller Papers*, editor Charles Panati names many more, although some are referred to by their initials.

As a serious hypothesis, "the mind can do anything" may be untestable as well as over the top, but something bent that key, and I don't think it was a bionic finger. I must admit, however, magicians can do extraordinary things.

I've been to the Magic Castle in Hollywood and watched magicians make playing cards seem to disappear and reappear, and not only cards, but coins and eggs and even grapefruit. It's fantastic what magicians can do. But I have never seen a magician bend a key the way Geller did, and I've read accounts by several professional magicians who've watched him bend keys and said they were convinced it was more than a magic trick.

Looking for more information about Geller, I talked with David Barkley, who taught at Harvard Medical School before he became a publisher and systems analyst.

"How do you think Uri Geller bends keys?" I asked. "I saw him do it about 14 inches from my eyes. It didn't look like a bimetallic strip. It didn't look like hocus-pocus. Do you believe mind can affect matter?"

"I don't know," said Barkley. "But I am reminded of this marvelous story. The London Museum sent a team of people to India to see a fakir who had the ability to go into the middle of a field and meditate upon a rope.

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The rope would ascend into the heavens and a little boy would climb up the rope into a cloud. Then the fakir would climb the rope after the little boy. Then they would both come back down. Then the rope would gradually coil back up. He did this in front of a team of 20 professional scientists from the London Museum. They were in awe and they filmed the whole thing. When they returned to London and looked at the film, they saw that for an hour and a half the fakir and the boy had been sitting there doing absolutely nothing at all. Therefore, they concluded he was a fake.”

I laughed. “Great story,” I said.

The anecdote provides a wonderful illustration of the peculiar blindness some scientists display when it comes to the anomalous and the paranormal.⁴

In one of his books, Uri Geller seemed to be attributing his powers to extraterrestrials in UFOs that sometimes hovered above him, but I don’t know whether he was being serious or fanciful.

Later, I tracked down a collection of scientific papers about the Geller effect, hoping to gain some clarification. Four professional magicians investigated Geller, found no fraud, and at least two of the physicists who examined him in their laboratories had been amateur magicians.⁵ The stories told about Geller by physicists and magicians are on the order of dreams made real—unbelievable.

Of course, what I saw with my own eyes was unbelievable, too.

Parapsychologist Edwin May spent hundreds of thousands of dollars constructing a state-of-the-art device to test Geller’s purported metal-bending abilities. May says Uri produced nothing—zip, nada, no paranormal effects.⁶

On the other hand, Russell Targ, a retired senior staff scientist for Lockheed Missile and Space, told me he attended a PK party thrown by Jack Houck, a metallurgical engineer from McDonnell Douglas, where he saw a spoon roll up in the fist of Jane Katra. Jane, a healer, was meditating, and cried out in surprise when the spoon bent 180 degrees in her hand. After photographing the graceful curve, Targ took another spoon of the same type and tried to reproduce that fluid arc. With brute force, he managed to break the back of the spoon, but he couldn’t parallel the smooth twirling effect found on Jane’s spoon, which later bent another 90 degrees, as if on its own. The 270 degree bend in the end of the bowl, toward the handle, could not be duplicated in a laboratory.⁷

Among parapsychologists, Geller is not much cited these days, because the scientific parameters in the labs in which he produced his effects are felt to have been less than airtight, or less than magic-tight.

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Dr. Krippner experienced a series of interesting run-ins with Uri Geller, which you can learn about in his commentary on psychokinesis on page 62.

For me, PK is the least certain of the psychic mysteries. I am confident about telepathy and clairvoyance, but unsure of psychokinesis because I haven't done it.

I hesitate to ask this next question, because PK itself, even in its micro version, stretches the imagination, but when considering the implications of psychokinesis, I cannot help but pose the query: *What are the outer limits of PK?*

A mountaineer lost his grip on a vertical slope and fell backwards. He appealed to God for help and felt himself being pushed back onto the face of the rock, where he was able to grab hold again. From his point of view, his prayer, and the immediate response, saved his life.⁸

At first glance, it seems this tale must have been a product of delusion, illusion, hallucination, or fabrication. But what if it were real? Could it have been an instance of psychokinesis? If we can fool around with PK by exerting small influences on tumbling dice, can a person play for keeps and exert a large psychokinetic influence on a human body—in the climber's case, his own?

Another question emerges. Is psychokinesis misnamed? The “psycho” in psychokinesis suggests the effect springs from the human psyche, but the climber thought the source was Spirit—God. (The English language experiences difficulty in this terrain. The assumption that psyche and Spirit exist independently of one another may be misguided.)

Fundamentalism in the Religion of Science

I have no complaint against science—in fact, I consider myself a scientist. I'm a soft scientist, to be sure, a social scientist dealing with psychological variables less precise than one might wish, but I'm still a scientist, and my empirical research has been published in *The Journal for the Scientific Study of Religion*, which has a reputation for rigorous standards.⁹

So, as a scientist as well as an individual, I have nothing against science, but I do take issue with fundamentalist scientism.

First, what is “scientism”?

In a sense, scientism is the religion of science: the belief, similar to a religious belief, that science is the best method, perhaps the only method, for investigating and decoding the whole of the universe. In addition, scientism

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promotes the belief that anything science cannot “see” is simply not there, except perhaps in the musty mythologies that hang like cobwebs in the imaginations of befuddled brains.

Second, what is “fundamentalism”?

Fundamentalism can be illustrated by taking a look at Christian fundamentalists, who believe all the statements in the Bible are literally true.¹⁰ From that premise, a host of other convictions may follow, including the notion that Jonah actually lived and breathed in the belly of a whale, a wife should always defer to her husband, children who are perpetually disobedient should be killed, and Methuselah lived more than 900 years. Fundamentalism is hard-core, reactionary religion, and it exists in Judaism and Islam and other religions, as well as in Christianity.

It also exists in the religion of science, where it is called scientism.

What, then, is “fundamentalist scientism”?

Let us turn to astrophysicist Bernard Haisch for an answer. Director of the California Institute for Physics and Astrophysics in Palo Alto, Haisch maintains that fundamentalist scientism:

...is a dogma that the only possible reality is that explored or conjured up by physics and limited to matter and energy. It is the belief presented as fact that science has proven that God and any possible subordinate immaterial intelligences...are merely leftover antiquated myth. It is the conviction that our own consciousness cannot be anything grander than a bit of brain chemistry.... This dogma of fundamentalist scientism is dangerous because it leads inevitably to the conclusion that there cannot be any purpose behind the existence of the universe or its tenants.... The end result of a philosophy espousing a pointless universe can only be ugliness and destruction, for no matter in what mantle of stoic nobility one attempts to cloak it, it is no fountain of hope but rather a poisonous brew of pessimism.¹¹

Fundamentalist scientism, which usually carts along atheism and materialism as fellow travelers, cannot grapple with psychic mysteries, cannot even think about them clearly.

Conceptual Help From Quantum Mechanics

When I try to figure out how thoughts and intentions can affect matter, as in psychokinesis and transpersonal healing, I am restrained by my junior

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high school picture of atoms as a solid nucleus of protons and neutrons surrounded by whizzing planetary electrons. There doesn't seem to be any way an insubstantial thought or emotion or intention could affect that little cluster of mini billiard balls, those protons and neutrons. Yet mind does affect matter in psychokinesis, so what model will allow me to imagine vaporish consciousness moving solid matter?

I can't visualize how it happens, but I *can* start with the idea of matter as less than solid. Now, protons and neutrons are not really solid, they are made up of quarks. But I had always thought of those quarks as being solid—solid little billiard balls.

Here's the thing, though. A stream of molecules (with the centers of their atoms made up of quarks) can be projected at two parallel slits, and a mind-blowing thing happens: those molecules suddenly act like a wave. Contrary to the conventional laws governing solid matter, molecules will go through a thin, solid barrier in which two parallel slits have been cut, and they will form an interference pattern on the other side, as if they were waves rather than particles. This is as surprising as throwing a basketball at a chain-link fence and seeing it pass through the holes and break up into little pieces and then reassemble itself on the other side in the shape of a pear.

Go figure.

The double-slit interference experiment, which was hailed by Nobel laureate Richard Feynman as “the mother of all quantum effects,” was successfully executed not only for small molecules but also for 60-atom buckyballs. (Buckyballs, carbon atoms arranged like spherical geodesic domes, are named after Buckminster Fuller.) Physicists have even started discussing conducting the double-slit interference experiment with a virus.¹²

If those molecules and buckyballs were in any sense “solid” and remained solid, they couldn't go through two parallel slits.

What happened to the solidity of matter?

Quantum physics is like that.

But the beautiful thing is that it makes it easier to drop the junior high school notion of matter as dead little billiard balls that exist in a vacuum and can't be affected by spirit or consciousness or emotion or intention.

As someone said, the world begins to look more like bits of information than bits of matter.¹³ And as Sir James Jeans said, “the universe begins to look more like a great thought than a great machine.”¹⁴

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Hurray!

We have finally found an image of the world that is not so material. And we are closer to conceptualizing a mysterious natural world that can be influenced through mysterious psychic means.

As Dr. Haisch so aptly puts it:

Science consists of a spirit of inquiry and methods to investigate and analyze. It is a highly successful enterprise for investigation of the physical world. But to claim that investigation of the physical world rules out anything spiritual is fundamentalist scientism that is both irrational and dogmatic. Rejection of evidence that cannot yet be measured with instruments in a laboratory is contrary to the scientific spirit of inquiry. It is time to move beyond dogmatic fundamentalism in both religion and in science.¹⁵

The Spiritual Lessons of Psychokinesis

Psychokinesis is an anomaly. Mind moves matter and nobody knows how it happens.

Some physicists account for PK by saying that consciousness influences matter at the level of photons and electrons by collapsing possibility waves, generating what is known as the quantum leap.¹⁶ Some go even further, suggesting that mind—or Mind—is the primary substance, the creator of the material universe.

Of course, most scientists consider matter primary and mind secondary. Some even think that consciousness is a useless epiphenomenon and everything essential occurs electrochemically, amidst the network of cerebral neurons and synapses.

I know this is a big *if*, but if it *is* the other way around: if Mind (Spirit) is creative, and matter is the result and not the cause of mind, we may be essentially spiritual, rather than material. If so, the name of the game is not, as the T-shirt states, “He or she who dies with the most toys wins,” but rather, “He or she who accumulates the most spiritual growth wins.”

Dr. Krippner’s Commentary on Psychokinesis

Dr. Kierulff’s efforts at moving a floating needle initiated him into the realm of psychokinesis (PK), the alleged ability to influence objects or events without the use of any known physical forces. The realm

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of PK is often divided into “micro-PK” and “macro-PK,” the former referring to influencing small objects, even subatomic particles, and the latter referring to the influence of objects on such a large scale that the effects are immediately observable. Most parapsychological research has focused on micro-PK, where the effects can be detected only by a statistical analysis. An example would be the attempted influence on dice so that a certain number faces upward more often than one would expect by chance, or the utilization of a random event generator where research participants have tried to make the lights in a circular display light up consecutively in a clockwise (or counterclockwise) direction. The lights are dependent on a random process, usually radioactive decay.

Some researchers believe that the PK effect sought by Dr. Kierulff is more effective if a group of individuals makes an effort at the same time, and if the endeavor is done in an atmosphere of playfulness rather than the strenuous striving that characterized much of Dr. Kierulff’s exertion. This was the procedure used by eight men and women in Toronto, Canada, who set out to create a PK phenomenon. Suspecting that their collective efforts could produce an unusual effect, they invented a man they named “Philip,” decided on his physical characteristics, assigned a time when he was conjectured to have lived, invented names and dates, and even fabricated a loveless marriage and a tragic romance with a woman named “Margo.” They “called” to Philip, trying to “conjure him up.” When they had no success, they thought that perhaps they were being too serious. They had always held their meetings in a well-lit room at different times of the day, but now they began to tell jokes at the sessions, all the while keeping their hands placed around a sturdy table.¹⁷

Finally, Philip answered. The answers came in a simple code: one rap for yes, and two raps for no. But the table did not remain still; it flung itself across the room, followed members when they rose from the table, and exhibited a playful personality of its own. The presence of no one person was needed for the effect to appear, and no visiting specialist could find a simple explanation for the raps, even after they were tape-recorded and analyzed. On one occasion, a thin metal medallion that was kept on the table during a session bent slightly at the edges. The last participant to leave looked at the medallion again, finding it totally crumpled.

Was the metal bending done by sleight of hand? Were the table movements due to unconscious muscular activities of group members?

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The philosopher Stephen E. Braude finds the evidence for PK similar to that of an unsolved crime; there is no doubt that the crime has been committed, but the identification of the criminal is no small task.¹⁸ Advocates of PK have hypothesized that “subtle energies” are at work, that effects in quantum physics “collapse” the customary “wave packets” surrounding the objects or events that are influenced, or that research participants unconsciously obtain information about the object or events they want to control and plan their activities accordingly.

Debunkers of PK propose simpler explanations based on coincidence, fraud, or the misinterpretation of naturally occurring circumstances. Two young magicians, Steve Shaw and Mike Edwards, volunteered as research participants at a parapsychology laboratory in the early 1980s, and their alleged PK ability was investigated by the research staff for several months. Another parapsychologist and I were invited to interview the young men in 1982, and shared our suspicions concerning their motives with the laboratory staff. Our distrust was confirmed the following year when they appeared at a press conference with James Randi, the magician, claiming to have hoodwinked the gullible investigators.

The Uri Geller Controversy

The most controversial research participant who has claimed macro-PK ability is Uri Geller, the Israeli entertainer. Dr. Kierulff’s firsthand testimony resembles the accounts of many other people who have told me about Geller’s purported ability to bend metal before their eyes. I have seen Geller at work several times, beginning in 1973; his effects are often spectacular, but I have never seen him perform under conditions that I have considered foolproof. For example, when Geller and I both appeared on a television show hosted by Barbara Walters, he seemed to bend a key and a spoon simply by stroking them. However, James Randi obtained a videotape of the show, conducted a frame-by-frame analysis, and claimed that it was apparent that the silverware had been pre-fatigued before the attempted bending.

At that time, I was part of a team conducting parapsychological research at Maimonides Medical Center in Brooklyn. We raised the money to study Geller’s alleged efforts at our laboratory, and invited Randi to preview our plans for the tests. Randi, of course, tried to use

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sleight of hand to perform the tests that we had designed, and could not pass a single one of them. He left us after scratching the bottom of a desk in a faulty attempt to bend a spoon without being detected. Randi admitted that if Geller could perform under our conditions, he might have to revise his negative opinion.

So here was Geller's opportunity for vindication. His successful attempts at PK, as well as ESP, at other laboratories had been scoffed at by debunkers who claimed that the safeguards had been perfunctory at best. But Geller never kept his appointment at Maimonides, claiming a conflict in his schedule. We made an additional appointment with Geller, and again he canceled it. We tried one more time, and again we were unsuccessful. Randi gleefully told us that our controls were so well designed that Geller would never show up. It seems as if he was correct and, as a result, I remain unconvinced regarding Geller's PK capacities. How to bring macro-PK into the laboratory has baffled parapsychologists for decades.

Geller, in the meantime, made a great deal of money working for private industrialists, advising them on where to locate natural resources such as water and oil. He has joined the list of controversial celebrities whose talents may be in doubt but who "laugh all the way to the bank."

Surveying the Data on PK

Laboratory experiments examining the possibility of the direct mind-matter interactions have been reported for more than a century. Two classes of experiments most frequently reported include tossing dice while "intending" certain die faces to appear, and attempting mental influence on electronic random number generators (RNGs), "intending" certain colors to flash on or off.

In 1989, Dean Radin and a colleague collected every published study concerning PK dice experiments, locating 73 relevant articles from 1935 to 1987. Over this half century span of time, a total of 2,569 people had attempted to mentally influence 2.6 million throws of the dice in 148 different experiments, and just over 150,000 throws of the dice in studies where no attempt was made to influence the dice by PK. For the latter studies, the hit rate was 50.02 percent, exactly what would be expected if chance were at play. For the experimental studies where PK was intended, the hit rate was 51.2 percent. Even though 50 percent

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does not seem much different from 51 percent, it produces odds against chance of more than a billion to one. Radin concluded that PK seems to have been at work.¹⁹

Attempts to bend spoons are often referred to as “PK on static objects” while attempts to influence dice or flashing lights are called “PK on moving objects.” There is a third type of PK study, “PK on living objects,” which is also known as distant mental influence on living systems (DMILS), and the largest systematic body of this work has been reported by the psychologist William Braud and his associates. In 1991, Braud and his associate Marilyn Schlitz summarized all their studies to date; they consisted of 37 experiments employing seven different physiological response systems, such as blood pressure and muscle tremor. These studies comprised 655 sessions with 499 people or animals acting as “receivers” and 153 people acting as “senders.” These experiments produced data resulting in odds against chance of more than a hundred trillion to one. PK was deemed responsible for the results of these experiments.

Dean Radin has written a note about these robust results in his book *The Conscious Universe*, stating that “when scientists in the United States are asked what they know about parapsychology or psi research, they typically respond with stories about Uri Geller or James Randi.” Much of the same response can be found among the general public. However, continues Radin, “they are actually so *irrelevant* to the scientific evaluation of psi that not a single experiment involving either person [Geller or Randi] is included among the thousand studies reviewed” in his book.²⁰

Guideline: How to Move Matter With Mind

- A. Rub a sewing needle to get body oils on it, carefully float the sewing needle on the water in a glass, then put a piece of plastic wrap over the glass to eliminate the possibility that the needle could be moved by your breath, or by air currents from other sources.
- B. Try moving the needle, not by effort, not by will, but playfully, with your emotions.
- C. This may sound absurd, or worse than absurd, but playfulness may be the key here, so try talking to the needle. Treat it as if

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it had a mind of its own.²¹ Ask if it feels like moving. Encourage it. Persuade it to move.

- D. Roll a cigarette. We're not talking about rolling a cigarette a la Bull Durham, but rather causing an ordinary manufactured cigarette to roll. Use your mental and emotional intent. To make sure it isn't just your breath or some errant breeze doing the rolling, put 10 cigarettes (or marbles, or other round things) on a table, and pick one to focus on. Mark it with a fingernail, pencil, or pen. Now make it roll.
- E. Bend a spoon without physical force. Set the spoon a short distance away. Influence it to bend. Or lay the spoon in the palm of your hand and get it to bend. (Don't rely on any physical force to bend it, because that might be foolishness rather than psychokinesis.) Joan Borysenko suggests you "develop a strong image of the spoon bending, then 'get out of the way' by saying something funny or strange that will get your mind off the fact that you're trying to bend the thing."²²
- F. If you succeed at metal-bending, watch what you're thinking and feeling when you're near computers, copy machines, or other electronic equipment.

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Four

The Fourth Way to Become Psychic: Healing From a Distance

[P]sychic feats cannot be ignored, even if they are an affront to reason.

—Allan Angoff,
Eileen Garrett and the World Beyond the Senses

In contrast to the earlier sections on telepathy, clairvoyance, and psychokinesis, this next segment is going to be more detailed, because my journey has not been a simple one. With telepathy, I heard about it, I doubted it, I saw it, I still doubted it, I eventually tried it, it worked for me, and that was the story (more or less). With clairvoyance, I heard about it, took a four-day course, learned to do it, and that was the story. With psychokinesis, I tried it, failed at it, saw Geller apparently succeed, and that was the story. With transpersonal healing, however, my excursion has been longer and more convoluted. My attitude has gone from unconditional embrace to wholesale disbelief to a developing view I won't even try to define. Therefore, this chapter is going to be more elaborate, spanning the 40 years from 1950 to 1990. Besides detailing my involvement with transpersonal healing, it will include some related experiences, such as my miseducation at the University of California, and my encounters with mediums, which influenced my attitude toward the paranormal in general and toward transpersonal healing in particular.

Bear with me. Transpersonal healing is well worth your time and attention. You might want to utilize it some day, for yourself or someone you love.

Also, you may be interested in learning how to do it yourself.

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Believe those who are seeking the truth; doubt those who find it.

—Andre Gide

My development as a transpersonal healer began in 1950 with a nudge from my religious heritage. Many denominations boast of healings to prove the superiority of their path, but when differing dogmas are set aside, a common denominator may emerge, uniting faith healing, psychic healing, spiritual healing, energy healing, healing at a distance, and the laying-on of hands.

Though I don't consider myself a Christian Scientist anymore, several cures associated with that religion will be related, simply because these things happened to me, or around me.

People have experienced misery, even tragedy, because they relied exclusively on nonmedical treatment when medicine would probably have alleviated the affliction.¹ Lucky for me, my mother always maintained that C.S. stood for common sense as well as Christian Science, so, as a child, I was never put in a position where a choice had to be made between my religious beliefs and my physical well-being. Some children are not so fortunate.

I don't advocate exclusive reliance on transpersonal healing techniques. Nevertheless, they do sometimes work. Of the following true stories, some are more conclusive, others merely suggestive.

Healing TB (1950)

When I was 8 years old, my father worked 12 to 16 hours a day, determined to make it rich. My mother slaved away, taking care of the house and kids while he was gone. Attending to three young children left my mother overtired.

In September 1950, she and a group of friends tried to climb 14,900-foot Mount Whitney in California. Standing at the base of the mountain, looking up at the summit, two others in her group gave up, electing to go back and drive to the coast and enjoy a weekend at the beach.

But my mother didn't opt for the ocean. She hiked up to 10,000 feet, where, panting and exhausted, she quit. Another climber, her friend Audrey Hollander, didn't menstruate for three months after the ascent and concluded she was pregnant, although she wasn't. It was a stressful climb for the women.

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After my parents returned home, my mother woke up coughing. The doctor ordered an X ray of her lungs, observed something peculiar on the film, decided it was tuberculosis, and sent her to a sanatorium in the foothills where the air was fresher.

“When will Mommy be back home?” I asked.

“I don’t know,” my father said.

“Will Mommy *ever* come back?”

“I don’t know.”

Living without my mother turned my world gray and vacant. The fact that no one talked about what it meant to have my mother taken from me, about what it meant that she had a disease that could kill her, left me feeling empty. I despaired.

After a week or two, my father took me to visit my mother. Walking into a huge, olive-gray, canvas tent with side flaps open to the afternoon breeze, I saw her and ran to hug her.

“Mommy!” I looked into her eyes. “Please get better.”

She sat propped up in bed with some leather-bound books on her lap. “I’m reading these books in order to get well.” She ruffled my hair and smiled comfortingly at my worried face.

After the visit, I again suffered from the separation and uncertainty. In an inarticulate way, I wished and prayed with all my heart for her return.

Then one day she was back home, looking rested and happy. I was joyous. She said the two books had healed her, and she started taking me to Sunday school. She bought copies of the two books for me, the Bible and *Science and Health with Key to the Scriptures*. I didn’t get expensive copies bound in soft Morocco leather, like hers; I got boxy ones covered in blue cloth that felt rough under my fingers. But the words were the same. And that was crucial. Because those words had healed my mother, or so I was told.

Impressed by the accounts of healings of tuberculosis in *Science and Health*,² and feeling she had been cured, my mother requested another X ray. The new film, examined by a specialist, came back without any telltale specks, and she was allowed to return home.

I felt enormous gratitude for the magic in those books.

At Sunday school, the teacher said, “More than 75 years ago, a woman named Mary Baker Eddy rediscovered the principles Jesus employed to heal people.”

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Christian Science appealed to me because I believed it was responsible for reuniting me with my mother. I studied the lesson-sermon each week, using short, thin rods of erasable blue chalk to underline passages in *Science and Health* and relate them to corresponding sections of the Bible.

“God is good and all powerful,” my Sunday school teacher said. “God created everything. Evil is just apparent, not real. It has no power over good, just as darkness has no power over light.” I was taught that God is as much feminine as masculine, as much a mother as a father. I was taught that matter is nothing, an illusion. God—Life, Truth, Love, Principle, Mind, Soul, Spirit—is all.³ I was taught that knowing these truths could conquer sin, sickness, and even death. Such was my introduction to Christian Science.

Healing Kathy (1953)

“Would you know the truth for Kathy and heal her of her belief in a cold?” With that soft-spoken question, my Aunt Evelyn, a serious student of Christian Science, introduced me to the idea that I could heal.

I’d never before attempted to heal anyone, although, in Sunday school, I’d been told it was possible. Auntie Ev apparently sensed my hesitation. “You’re old enough now” (I was 11) “to know the truth for Kathy and see her as she really is, a reflection of God, perfect and healthy in every way.”

I followed my aunt’s suggestion and went into her quiet bedroom to read the lesson, the weekly selection of passages from the Bible and *Science and Health*. I read, “Matter is made up of supposititious mortal mind force; but all might is divine Mind.”⁴

Leaning back against a pillow, I thought, *I’ll bet “supposititious” means the same as “supposed”—supposed mortal mind force.* In my Sunday school classes, I had been taught that mortal mind, the limited human mind, was the illusory counterpart of the all-powerful, all-good, omnipresent Divine Mind, the only real mind.

Earlier in the day, my 8-year-old cousin Kathy had shuffled past me with a tissue in her hand, still in her pajamas and robe at noon. “Hi! Whad’s goig od?” she’d asked.

“Nothing,” I replied.

After playing with my 15-year-old cousin Mike for a couple of hours, I got bored. Cars and girls were Mike’s main topics of conversation, and, being 11, I didn’t understand what he found so fascinating about them. I wandered back into Aunt Evelyn’s house, poked my hand in the cookie jar, and looked in the fridge, just puttering around. Finally, I sat down and browsed

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through some magazines. That was when my aunt requested I help heal Kathy.

Stretching out on Auntie Ev's bed, my chin resting in my hands, I read in *Science and Health*, "Without the so-called human mind, there can be no inflammatory nor torpid action of the system. Remove the error, and you destroy its effects."⁵

If I remove the false belief behind Kathy's cold, I thought, *it'll disappear*. I spent a moment wondering what "torpid" meant. My Sunday school teachers said Mary Baker Eddy's vocabulary was second only to Shakespeare's. You needed a dictionary to be a Christian Scientist.

I flipped the pages to the next section of the lesson. "In Egypt," I read, "it was Mind which saved the Israelites from belief in the plagues. In the wilderness, streams flowed from the rock, and manna fell from the sky."⁶

If the Divine Mind could save the Israelites from the plagues, I figured it could heal Kathy from her belief in a cold.

From what I gathered, the truth that set people free is that they are spiritual, not material, and they are perfect. Any imperfection, such as Kathy's experience of a cold, was a misperception, an error. "Knowing the truth" was knowing that Kathy was, in reality, a perfect spiritual being, unafflicted by disease.

I tried my best to know the truth for Kathy, but I questioned whether I understood how. What did it mean, "to know the truth"?

After an hour or so of reading the lesson and trying to know the truth for my cousin, I forgot about her. I forgot why I was in my aunt's bedroom. I forgot why I was reading the Bible and *Science and Health*. Lying on my back, eyes upon the white ceiling, I felt elevated by a wordless sense that everything was God-created and perfect. Bliss enveloped me. My mind floated into a peaceful place, far away from memory or desire.

In that wonderful state, I got up, ambled out of the bedroom, and encountered Aunt Evelyn in the hallway.

"Thank you," she said. "Kathy is healed."

"What?" I had forgotten about Kathy.

"She's healed," repeated Aunt Evelyn. "She doesn't have a belief in a cold anymore. I knew you could do it!" Aunt Evelyn patted me on the back as I squeezed past her in the narrow hallway. "In fact," she said, "we both know God does the work, but your knowing the truth for Kathy helped to heal her. You and Kathy can go out and play now, if you want."

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In front of the house, which was flanked by orchards, I ran and hid behind a walnut tree. Kathy covered her eyes, counting to 20. While she searched for me, I ran back to the place she'd started from and yelled, "Olly, olly, oxen free," thereby announcing I'd won the game of hide-and-seek.

She came running over, her long blonde hair flapping.

"Where were you?" she panted.

"Behind that big tree with the broken branch." I pointed. As she glanced over at my hiding place, I looked at her nose.

No drips.

No sniffing.

Was it coincidence? Was it just time for her cold to clear up? Or could what I had done in Aunt Evelyn's bedroom have improved Kathy's state of health? Could it, could I, really have helped to cure her?

"Mom told me you knew the truth for me," Kathy said. "You got rid of my belief in a cold. Thanks." Then she wrinkled her nose, adding, "How did you do it?"

Not only did I not know *how*, I didn't know *whether* I had done it. Nevertheless, I spouted what I felt was the correct explanation. "In reality, no one is ever sick," I said. "So when you know the truth, knowing the truth changes the appearance. And that gets rid of the belief in sickness. It reveals the truth. The perfect child of God was there all along. It's like the sun is there all along, even if clouds make you think it isn't."

"Yeah," she responded, looking down at her shoes. "That's what Mom and my Sunday school teachers say. But I don't understand it."

I didn't understand it either. But I *thought* I did.

Uncertain as to whether I had actually helped heal Kathy, I held onto it as a possibility, something to investigate. I read the New Testament and all of *Science and Health*, trying to discover the basis of the spiritual healing of physical ills. After a few years, I formulated a desire to become a Christian Science practitioner, one whose profession it is to heal the sick by knowing the truth. My Sunday school teachers spoke of practitioners in terms of respect. They were the wise, the good, the powerful. I wanted to be one of them. I wanted to be able to heal people through spiritual power.

But I didn't understand how it worked, and it seemed unlikely I would ever learn how to do it in a reliable fashion.

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To them the idea of anything that isn't chance or matter is absolutely out of bounds. They hate it.

—John Updike, *Roger's Version*

Education (1959–1962)

In high school, I read *The Interpretation of Dreams* and everything else I could find by Freud. But the most haunting book I came across was Somerset Maugham's *The Razor's Edge*, a 1944 novel in which the protagonist, Lawrence Darrell, travels to India and learns how to heal people of headaches. I wanted to learn how to do that, too. That book so fascinated me that I sought out everything Maugham had written.

At college, the intellectual *Zeitgeist* caused me to abandon my religious beliefs. In their place, I absorbed a theory of knowledge that insisted things are real only if they can be verified through one of the five senses.⁷

It seemed the biggest brains in the biggest universities were logical, sensible, despairing atheists. I became one, too. It was exciting to exist with nothing between myself and the inky depths of the universe—no God, no inherited structure of meaning, no guiding myth.

It was as if I had sworn allegiance to the worldview Charles Tart terms *The Western Creed*:

I believe in the material universe as the only and ultimate reality, a universe controlled by fixed physical laws and blind chance.

I affirm that the universe has no creator, no objective purpose, and no objective meaning or destiny.

I maintain that all ideas about God or gods, enlightened beings, prophets and saviors, or other nonphysical beings or forces, are superstitions and delusions. Life and consciousness are totally identical to physical processes, and arose from chance interactions of blind physical forces. Like the rest of life, my life and my consciousness have no objective purpose, meaning, or destiny.

I believe that all judgments, values, and moralities, whether my own or others', are subjective, arising solely from biological determinants, personal history, and chance. Free will is an illusion. Therefore the most rational values I can personally live by must be based on the knowledge that for me what pleases me is Good, and what pains me is Bad. Those who please me or help me avoid pain are my

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friends, those who pain me or keep me from my pleasure are my enemies. Rationality requires that friends and enemies be used in ways that maximize my pleasure and minimize my pain.

I affirm that churches have no real use other than social support; that there are no objective sins to commit or be forgiven for; that there is no divine retribution for sin, or reward for virtue. Virtue for me is getting what I want without being caught and punished by others.

I maintain that the death of the body is the death of the mind. There is no afterlife, and all hope for such is nonsense.⁸

Snared by this nihilistic creed, I felt smart, I felt elite, but I also felt disconnected.

In my senior year of college, my grandmother mailed me a subscription to the *Daily Word*, published by the Unity School of Christianity in Missouri. Flipping open the little booklet, I looked at the message for the day, which was about appreciation. The Bible quote was from Psalms 71:8: “My mouth is filled with thy praise.” I threw it in the wastebasket and did the same every month when another one arrived.

I didn’t find any guidance I could use. My experience of higher education taught me that religion and spirituality were nonsense. According to my reading of Freud, the only real things in life are the two biological foundations: sex and aggression. Freud also stated that the two bulwarks of mental health are love and work. I would also have benefited from knowing about Freud’s respect for love and work, and also from knowing that Freud was a member of the British Society for Psychical Research, but it wasn’t mentioned by publishers of psychoanalytic works in the 1950s and early 60s.

[M]odern man has been persuaded he’s surrounded by an airtight atheist explanation of natural reality. What I’m saying is, Hey, wait a minute, there’s more going on here than they’re letting you know.

—John Updike, *Roger’s Version*

Edgar Cayce (1966)

It was the summer of 1966 when my friend Stark Switzer and I attended a Renaissance Faire and bumped into the bearded guy who worked

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as a “seer.” When Stark asked the tall fellow to tell him something psychic, he did. He proved he was acquainted with Stark’s personal life, something he had no ordinary way of knowing. He proved he was telepathic. (This story was relayed in more detail on page 19.)

Full of college-educated contempt for people who believed in stuff such as telepathy, I told Stark, “It’s impossible.”

“No,” said Stark. “It happens. You ought to read *Many Mansions*. It’s about Edgar Cayce, an American psychic.”

I borrowed Stark’s copy of the book by Gina Cerminara, and read it with fascination. Cayce, born in 1877, had done clairvoyant readings.

Some of his biographers depicted him as a simple, faith-filled man, but Cayce was far from simple. The stories told about him seemed wonderful, but hard to believe.

When he was 13, an angelic presence promised Cayce he’d be a healer. At first, thinking it was his mother, he ran into her room, but she sent him back to bed. In school, he was in a daze and couldn’t spell. That night, he slept on his spelling book and remembered every word. Until then, he had done poorly in school; afterward, he did well.⁹

In 1900, when he was 23, Cayce’s voice failed. Medical doctors were unable to cure his aphonia, but, in 1901, a magician-hypnotist revived his voice temporarily. This led Cayce to experiment with hypnotic trance readings, which healed his voice and persuaded him to do readings for others.

In 1902, Cayce’s first “miracle case” involved a reading that led to a cure for a child, Aime Dietrich, after specialists could do nothing for her.

Cayce’s self-induced trance was said to be closer to death than ordinary hypnotic states. His consciousness would travel, sometimes thousands of miles away, contact “the body” in question, and speak of things beyond Cayce’s usual ken. When the facts were later checked, it was usually found that what he had said was valid. Cayce tapped into a wiser dimension of consciousness in that altered state. He felt he was opening himself up to God and helping people the way Jesus did.

His wife, Gertrude, contracted tuberculosis in 1911, and her doctor considered the condition hopeless. She asked Cayce for a reading and credited her husband’s powers with the miracle of saving her.

Although I was raised a Christian Scientist and taught to view miracles as natural, college had knocked all such notions out of me. I regarded myself as a committed atheist, but something about Cayce’s accomplishments

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fascinated me. I was secretly and desperately wishing I could let my heart embrace what my college-educated mind could no longer accept.

Cayce diagnosed people, often from a distance, asking only for their names and physical locations. His diagnoses usually didn't involve formal labeling of the illness, but his understanding and descriptions were comprehensive. He prescribed remedies, sometimes procedures that were unheard of, which were often, but not invariably, successful.

I wondered whether this were true or just an imaginative tale. If it were true, I wanted to learn how to do it. Diagnose illness from a distance? It seemed impossible. Yet something within me fervently wanted to learn how it was done.

I bought every book about Edgar Cayce I could find. I wrote away for the texts of the original readings on topics that interested me, visited the Association for Research and Enlightenment Library in Virginia Beach and later joined a Cayce-inspired Search for Enlightenment group.

The book that intrigued me most was *The Outer Limits of Edgar Cayce's Power*, which detailed Cayce's success at making others rich and his failure to do the same for himself.¹⁰ He felt conflicted, and a strong part of him resolved that he should not prosper excessively from his mysterious ability. Oil wells, gold, he searched for them but never made a bundle. Sometimes, after he gave up the search and sold the land, those who bought the property reaped the rewards.

Cayce maintained that by tuning into the Kingdom of God, everything one needed would be provided. "Seek first the kingdom of God and all things shall be added to you which you have need of! Most of us think we need a great deal more than we do!"¹¹

He took a turn away from conventional Christian doctrine by affirming reincarnation. Other Eastern influences included a focus on meditation. "Meditation is emptying self of all that hinders the Creative Forces from rising along the natural channels of the physical body."¹²

Part of the Cayce mystique is the poetic voice that sometimes comes through in the readings, for example, "Let each individual know that it is as a harp upon which the breath of God would play."¹³

One part of my mind was fascinated by the miraculous Cayce stories, while the college-educated part labored to find hope in the miserable trash heap of atheistic materialism.

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To find meaning in the mystery of existence is life's...fascinating challenge.

—Huston Smith,
The World's Religions

Mediums and Thistles (1968)

Time magazine came out with an issue about hippies in the mid-1960s. I was fascinated. I loved the idea of hippie freedom. With 40 bucks in my pocket, I traveled from Los Angeles to the Lower East Side in New York City. Letting my hair get long, growing a shaggy beard, I embraced the proverbial combination of sex, drugs, and rock 'n' roll.

Still in my 20s, I fell in love with an enchanting young woman named Marnie. We lived together in Manhattan's East Village. Once in a while, Marnie went to a local medium whom I'll call Bubba.

Despite being immersed in the Cayce material, I thought mediums were fakes. Only weak-minded people would lend credence to such things.

I teased Marnie about her gullibility. She kept bugging me to check it out.

Marnie eventually persuaded me to see Bubba, who lived in a modest residential neighborhood in Brooklyn. The old lady invited us to sit down at her kitchen table, closed her eyes, and became unusually still. She said she saw spiritual guides around me, American Indians and Buddhist monks, and she mentioned that someone would be handing me a thistle.

I had to admit I had been drawn to Buddhism and Native American spirituality, so Bubba was right about that much. But I tried to figure out what the thistle suggested. To the Scots, it signified the tough, spare character they considered desirable.

But seeing "guides" and a thistle didn't establish much. I figured that Bubba faked her trances. Like the Red Sea Moses is said to have parted, my skepticism came flooding back as soon as I left Brooklyn and reentered Manhattan. Bubba was in it for the money, I concluded.

Marnie talked me into seeing another medium, Reverend Rose Erickson, who occupied a suite in the Hotel Ansonia at 72nd Street and Broadway. I was still dubious and went along just for laughs. Hand in hand with Marnie, I hopped the subway uptown, and when I saw the sign on Reverend Rose's podium, *Expect a Miracle*, it opened up a sense of possibility. "Why not?" I asked myself. "Why not a miracle?"

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The medium directed me to write down three questions. Her answers to those three questions established that Reverend Rose knew more about me than Marnie could have told her, specifics that could have come only through telepathy or clairvoyance. I was impressed.

She said, among other things, that money comes from God, people need me, and I should let people come to me. She mentioned the 23rd psalm, then “Our Father” (which no doubt referred to the Lord’s Prayer), and then *The Power to Succeed*, the title of a book. She said the spirits laughed at me because I cared more about other people than I did about myself. She was right about that—I had gotten caught up in advancing Marnie’s career while ignoring my own.

She told me I was an old soul. One of my reincarnations had been as a Savonarola, and, therefore, I should avoid crowds. (I looked up “Savonarola” in an encyclopedia. He was a priest who ruled an Italian city, who forbade gambling, fornication, and other things the populace enjoyed, so they banded together and killed him.) Another of my lives, Reverend Rose said, was as a wino lawyer, and, therefore, I shouldn’t drink wine. (So I don’t.) She said I was a surgeon-priest in one life and the spirits now call me “the physician.” She maintained I was mediumistic, in that spirits communicate with me without my having to go into a trance. In addition, she said, “Mr. Campbell will help you.”

I didn’t know who she was talking about. A month later I bought a new car, a 1969 Buick Electra 225, at a dealership where the manager, who turned out to be a Mr. Campbell, gave me a 20 percent discount. That blew my mind. Reverend Rose gave me the name of the guy who gave me a \$1,000 discount on a new car before I had even heard of him!

Of course, it could have been coincidence. Campbells abound. But over the course of a year, I took 40 friends and relatives to visit Reverend Rose, and she read 39 out of 40 correctly. She claimed to be about 80 percent accurate.

The most dramatic reading entailed her knowing my father had been involved in a boating accident, something I hadn’t mentioned to Marnie, something Reverend Rose could have known only through psychic means. One could theorize she found out about it by doing research into my family, but that would have been difficult or impossible, because she was in New York City while my family was in California, because I was using an assumed name (figuring *Kierulff* wasn’t the kind of name you’d find on an album cover), and because I hadn’t told Marnie anything about my real identity or history.

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Sketchy notes from a session with Reverend Rose follow.

STAND FIRM

Don't weaken your will power, don't hesitate

EXPRESS YOURSELF

Be particular about food

Don't drink

Step by step

Intellectuals

Don't burn candle at both ends

Find a place to relax

Need a companion

Sincerity, honesty, purpose

Don't hesitate

Marnie not right for you

Meet young lady

Marriage

Marnie and I broke up, not because I was blindly following the medium's suggestions, but because things weren't working out. Within a year, I found a *companion*, a wonderful, cheerful, warm-hearted *young lady*. We got married, and our home became a *place to relax*. I began associating with *intellectuals* and decided to get my Ph.D. I did *burn the candle at both ends*, despite Reverend Rose's warning, and I wish I hadn't. I try to follow her advice about food and drink. As far as *stand firm*, I'm doing the best I can, and with regard to *express yourself*, this book is my way of doing just that.

Mediumistic Precognition (1969)

Extraordinarily, Reverend Rose predicted the outcome of my quarrel with Dave Kapralik, vice president of Epic Records, part of the giant entertainment conglomerate CBS. In 1968, Kapralik signed me up to do three things. One was to produce an album of a musical group I had brought to New York from Texas. The second was to write an article about Sly and the Family Stone. The third was to produce and publicize an album for the singer who wrote "Everybody Get Together, Try and Love One Another Right Now" (a 1960s anthem).

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Dave Kapralik was a clever guy. He pushed all my buttons. I wanted to do right by him, but the albums I worked on went nowhere and the piece I wrote about Sly and the Family Stone (which was supposed to make them famous) took me so long to finish that the group was already acclaimed by the time I completed it. I asked Kapralik to pay me the \$600 we'd agreed on for the article, but he got angry and implied it would be the end of our working relationship if I demanded to get paid.

Kapralik meant a lot to me. Simply put, he was the symbol of my success. I had left Los Angeles in 1966 and arrived, as a hitchhiker, in New York City with only \$40 in my pocket. I slept on park benches in Washington Square and ate hot dogs from vendor carts for all three meals. Nevertheless, within a year or two, I was producing a record for CBS. Kapralik was the emblem that showed how far I had come.

I had worked so long and hard on the article that I insisted on getting paid the \$600 for the Sly Stone "make us famous" piece. True to his word, Kapralik dissed me. He eventually paid me, but whereas I was formerly treated like a VIP—his secretary, Barbara, whisked me into his office whenever I showed up, with or without an appointment—I now had to wait half an hour to see the man and he was always "too busy" to spend much time on my ideas.

This troubled me. I respected Kapralik and I valued his high regard. To ease my distress, I asked the medium Reverend Rose how things were going to turn out. She told me Kapralik and I would enjoy a friendly lunch in a restaurant overlooking a yacht harbor.

The idea of a cordial outcome to the predicament comforted me, though I didn't believe it was likely. In particular, the image of the yacht harbor seemed sheer nonsense. I had no idea whether a yacht harbor existed around Manhattan. The docks, yes; but a yacht harbor? The whole thing read like a fairy-tale ending, and I didn't put any faith in Reverend Rose's prediction.

About seven years later, after I had moved from New York to the West Coast, forgotten all about Kapralik, my career in music replaced by teaching, I signed up to attend a holistic education conference at a hotel that turned out to overlook San Diego Bay.

As I walked into the lobby, I saw a poster advertising the entertainment for the gathering, a singer-songwriter named Dave Kapralik and his band. I felt astonished that my seven-year-ago East Coast contact was going to be there on the West Coast.

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As the musicians set up their instruments on the stage, I reintroduced myself to the man who had dismissed me in anger. Without my 60s guise—wild hair, long beard, hippie garb—he wouldn't have recognized me. To my surprise, Kapralik responded with delight and invited me to lunch. We rode the elevator to the top floor of the hotel, where we enjoyed an amicable meal and discussed Kapralik's having quit CBS to start his band. We ate and chatted and savored the sight of yachts in the harbor—varnished hulls and white sails shimmering in the sun—at which point I remembered Reverend Rose's prediction that he and I would enjoy a friendly lunch in a restaurant overlooking a yacht harbor.

I hadn't talked to Kapralik since moving from New York to California, and I haven't seen him since that yacht-harbor lunch. But Reverend Rose was right, seven years before that day, and 3,000 miles away.

Talk about precognition! Talk about seeing the future! Seven years and 3,000 miles, and she was right on the money.

How is that possible?

Some would say it wasn't precognition. Some would say Reverend Rose planted an image in my mind, and I then subconsciously influenced Kapralik to show up at a hotel overlooking a yacht harbor. But why would Reverend Rose put that particular image in my mind if it were not precognitive? And isn't it a bit much to suppose I could subconsciously exert the psychic influence necessary to (1) track Kapralik over a distance of 3,000 miles for seven years, and (2) get myself to show up at a hotel next to a yacht harbor on the same Saturday he did (when I had no conscious way of knowing he would be there), just to fulfill Reverend Rose's prophecy?

That alternative is just too complicated. I think she saw the future.

Rogue Spirits (1968)

There was another side to my experiences with Reverend Rose, not exactly a dark side, but something Native Americans might call the coyote aspect, the trickster.

Reverend Rose said she let rogue spirits into her sessions.

At the time I was living with Marnie and going to see Reverend Rose, I was into the music scene. I was in a successful rock 'n' roll group that toured with the Beach Boys, I had a contract to write songs for a music publishing company, and I had another contract to produce a record for CBS. I was hungry for riches and fame.

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Dropping a toad in the cauldron of my ambitions, Reverend Rose told me I would find success with an African-American singer from Boston named “Sheena.” I advertised in the Boston papers for a singer named Sheena. Spent money advertising in every Boston-area newspaper. Had my hopes up high. Got excited.

Responses?

Zero. Wild goose chase. Snipe hunt. Spiritualist bullshit.

Maybe Reverend Rose was tapping into my subconscious and running with one of my dreams, a songbird to rival Diana Ross.

I saw her pull something similar with another musician, an old man who played trombone, a fellow who had outlived his musical era, a guy she (or “the spirits”) sent running here and there all over Tin Pan Alley with promises of song-writing contacts. The hapless man was made vulnerable by his belief in his outdated dreams, and he got jerked around by Reverend Rose’s contact with “rogue spirits” looking for a good laugh.

Funny, I could see that the trombonist didn’t have the proverbial snowball’s chance in hell of achieving his dreams by following Reverend Rose’s guidance. I could see that he was the victim of Reverend Rose’s rogue spirits, I could see that *he* was the butt of a spiritualist’s elaborate joke, but what I didn’t realize was that that *I was, too*. But I didn’t want to give up my fantasy of a dark, sultry, magnetic woman, Sheena, who would sing my songs and make me rich.

In another runaround, Reverend Rose told me someone would give me a piano. So, before I made some money in the music business, I spent hours trying to cajole well-heeled friends into buying me a piano in exchange for a percentage of the profits flowing from the songs I would write with it. I tried to wangle a free piano any which way I could. No luck.

Finally, when I got married in 1970, my wife brought her baby grand into the union. Yes, somebody “gave” me a piano, but not the way I figured, and not until I’d spent hours and hours trying to make it happen. The “spirits” were laughing all the while, I suppose.

I became disgruntled with the dead ends Reverend Rose led me into, I got fed up running around trying to fulfill prophecies of the future that would later come true, but always *despite* all my efforts, and usually in ways I never could have imagined. I didn’t want to hear anyone predict anything about my future, because I didn’t want to get caught up in trying to self-fulfill the forecast.

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Surprisingly, my mother gave me some good advice. I was astounded she knew anything about the subject, but she said that good mediums can be valuable the first few times they “read” you, but the quality of their advice often peters out over recurrent sessions.

Finally, Reverend Rose told me my ancestors didn’t approve of my communing with spirits. I eventually stopped going to see her, and after a few episodes with other mediums, I left the scene altogether, figuring my ancestors, or my instincts, were right. “Be willing to be led,” Edgar Cayce advised, “not by spirits, but by the Spirit of God—Good—Right.”¹⁴

Reverend Rose may have sent me on some useless forays, but she also convinced me of the reality of telepathy, clairvoyance, and precognition. I felt like a second-class citizen because she had something I didn’t have: the ability to see the future.

An intense and unwavering flame arose within my heart. More than anything else, I wanted to do what felt impossible. I wanted to take “a sneak peek into the future.”¹⁵

I didn’t want to hear a medium’s predictions about the future.

I wanted to view the future for myself.

J.B. Rhine (1968)

For me, his stature equaled that of the faces carved on Mount Rushmore.

J.B. Rhine operated the parapsychology lab at Duke University, where he became famous for his experiments in psychokinesis, throwing dice thousands of times and calculating the likelihood a desired number would turn up.

Rhine told a group of interested listeners (of which I was one) that he got into studying ESP because he wanted to disprove it; he wanted to show that the psychic things Jesus was reported to have done were impossible. Instead of discrediting ESP, to his surprise, he found that his experiments proved ESP *did* exist.

Psychic events pepper the Bible, including the New Testament. When Jesus is gathering disciples, he says he has seen one of them sitting under a tree before he meets him—he apparently had a clairvoyant vision of a man who was going to become his follower.¹⁶

In another New Testament tale, standing at a well, Jesus asks a woman to draw some water for him. She says, “What are you asking *me* for? I’m a Samaritan and you’re a Jew.” (Most Jews considered Samaritans detestable half-breeds and refused to relate to them.) Jesus responds, “If you had

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asked *me*, I would have given you living water” (John 4:7–30). Then he tells her she’s living with a man who’s not her husband and she runs off and tells everybody in her village he knew everything about her. This could have been an instance of telepathy.

The story of Jesus withering the fig tree could have been psychokinesis. And of course, the miraculous cures reported in the Bible may have been transpersonal healings.

J.B. Rhine impressed me as having a granite character and a gigantic reputation. It intrigued me that a scientist of Rhine’s status would feel his research backed up some of the claims of the New Testament.

Strangely enough, before I composed this story, I had relayed it to no one except my chess buddy Chuck. When Dr. Krippner read the rough draft, he had doubts about the validity of my account of Rhine’s motivations.¹⁷ He had never seen anything in print to back it up. I wondered whether my recollections were accurate, and I felt reluctant to include the story here lest it turn out to be more imagination than fact. But on the other hand, I didn’t want to remove it because it seemed like such a beguiling anecdote.

Then, in August of 1999, I recounted this story to a cheerful, charming woman I met at the convention of the Parapsychological Association. She listened with interest, then surprised me by responding, “Well, I ought to know something about it, because I’m J.B. Rhine’s daughter.” Introducing herself, Sally Rhine Feather explained that her father had been raised in a religious family, had become an agnostic in college, and had felt sad at having been misled by religion.

Was it just coincidence that the first person I told the story to after Dr. Krippner expressed his doubts about it turned out to be the best person in the world to shed light on it?

I sent the tale to J.B. Rhine’s daughter Sally, and she wrote me the following in return:

Dear Steve,

Here’s the way I always heard him tell it: J.B. grew up in a home where Mom was religious, probably the typical Methodist beliefs of her day in a rural mountain town but not necessarily fundamentalist. As a young man he got very involved emotionally in religion but then in college “lost” these beliefs when he came up against scientific findings. This undermining of his beliefs was quite a blow to him, having been so devout before that, but it was

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more of a sad occasion than an anger-producing one. He became an agnostic rather than atheist. In fact, I used to hear his comments about the difference, as an agnostic keeps an open mind while an atheist has closed his, much like a religious person whose beliefs depend upon faith alone, rather than facts.

By keeping this open mind, later in graduate school, J.B. was alert to and intrigued by the claims of psychical research as possible proof that would support religious beliefs.

So, I think you could tell a good story.

Sally Rhine Feather¹⁸

Sally remembers it differently than I do. I “heard” J.B. Rhine say he got into researching ESP in order to disprove the claims of the New Testament, but Sally, his daughter, is convinced it was just the opposite—her father wanted to find evidence that would *support* his religious beliefs. No doubt she’s right and I’m wrong, but the conflict adds a juicy little twist to this narrative.

Healing Shirla’s Toothache (1969)

The New York City rock ‘n’ roll group I played for folded after failing to get a third hit record, so I found a job in the nearby suburb of Upper Montclair, New Jersey, where I was befriended by Walter and Shirla, a couple I met in an encounter group. At 26, I was in the position of an older brother to their children, who ranged in age from 12 to 17, and I fell midway between a son and a peer in relation to the two parents.

One Saturday afternoon, hanging out in their big, cozy kitchen, I looked over at Shirla and asked, “What’s up? You look miserable.”

“I have a toothache,” she said, chin in hand, sitting with her elbow resting on their round oak table.

I felt sympathetic. “Even though I’m not a Christian Scientist anymore,” I said, “I talk to a practitioner once in a while. She’s good. You ought to call her.” I dug up her phone number. “She’ll help you get over the toothache.” I figured a toothache was a small thing, probably psychosomatic, something that could be easily cured through Christian Science.

Shirla followed my suggestion, scooted her chair around, picked up the wall-phone and dialed the practitioner. I listened to her side of the conversation.

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“Hello....I’m calling because my friend said you could help me with a problem concerning my tooth.... Yes, well, I appreciate your recommendation, but I’m afraid I don’t believe in ‘the Christ spirit.’ I’m a Buddhist.”

I didn’t know she considered herself a Buddhist!

“The Buddha spirit within my consciousness can heal me? And how do I allow this to happen? Okay, I’ll try it and I’ll phone you back in a couple of weeks. Thank you.”

Shirla turned to me and explained. “The practitioner said to cancel my appointment with the dentist, give it two weeks, and if it hasn’t worked, then make another appointment to see the dentist. She said the Christ was the same as the Buddha, in terms of consciousness, and the Buddha/Christ spirit within me could heal the toothache.”

Framed by her black hair, Shirla’s face seemed to be at peace, more energized than before, with a kind of glow.

“I just went to the dentist to get my teeth cleaned,” she told me a couple of months later. “The toothache pain the practitioner had treated had gone away, so I hadn’t seen the dentist for a while. The dentist said it looks like I don’t need a root canal any longer.”

“That’s great!” I kept my composure, but felt flabbergasted. A root canal! If I’d known the problem was that serious I wouldn’t have suggested Christian Science. (But perhaps “Buddhist Science” should get the credit.)

Annie Heals My Ear (1969)

My sister Annie came to visit. She had married a Christian Scientist and was steeped in “Science.” Woeful due to an ear infection, I moped around bemoaning the fact that my eustachian tube was plugged up.

After listening to me bewail my affliction, she quoted a passage from one of Mary Baker Eddy’s writings: “Remember, thou canst be brought into no condition...where Love has not been before thee and where its tender lesson is not awaiting thee.”¹⁹ That statement dispelled my gloomy sense of powerlessness, and immediately—in less than a second—my clogged eustachian tube cleared halfway.

Maybe things weren’t hopeless, after all.

That evening, Annie talked me into going to a Wednesday Evening Meeting, where Christian Scientists give testimonies about healings. From the pulpit, I heard these words from the Bible: “Be strong and of good

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courage, be not frightened, neither be dismayed, for the Lord your God is with you wherever you go” (Joshua 1:9).

That cleared up the lingering doubt in my psyche, and as soon as I heard it, I was healed. The clogged eustachian tube opened up all the way.

After the meeting, I told Annie what happened, and she responded with something memorized from *Science and Health*: “...cease to claim that soul is in body, that life and intelligence are in matter, and this matter is man.”²⁰ She told me to look for my true identity in the spiritual realm.

Annie read me something else from Mary Baker Eddy’s writings: “Happiness consists in being and in doing good; only what God gives, and what we give ourselves and others through His tenure confers happiness: conscious worth satisfies the hungry heart, and nothing else can.”²¹

“That much is true,” I responded, but then I argued that Christian Science is based on faulty logic. It relies on deductive reasoning and when its premises are invalid, the conclusions are invalid. “Christian Science may be Christian,” I said, “but it’s not science.”

“It healed your ear, didn’t it?” my sister retorted, smiling warmly.

I had to admit something did, but I refused to give credit to Christian Science.

“Christian Science heals,” she said. “You just experienced it.”

“I experienced something,” I conceded, “but it’s not proof of Christian Science. Mom said we got into C.S. by mistake. Her ‘tuberculosis’ was probably just a speck of dust on the X ray. Besides, Christian Science makes you feel guilty if you get sick,” I argued. “They make you think it’s your own fault.” I was into Sigmund Freud, Edgar Cayce, and Reverend Rose, and I wasn’t about to give an inch to Mary Baker Eddy or my little sister.

Years later, I learned that the signs of tuberculosis on my mother’s X rays were probably due to her having been exposed to TB when her father died from it. In those days, tuberculosis was thought to be shameful, a result of weak character, so her mother and older sisters had lied to her, saying her father had succumbed to Malta fever. If our mother had known the facts and relayed them to her doctor, she would never have been diagnosed as tubercular nor sent to a sanatorium.

Healing a Headache (1976)

After seven years of teaching elementary and junior high school, I decided that if I were ever to pursue my dream of a doctorate in psychology,

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I'd better do it soon, so I entered graduate school. In the Tests and Measures class, I was required to submit a research project and chose to do it on spiritual healing. One of my fellow students, Miranda, mentioned she had a headache, and during a break, at 6 p.m. on November 29, 1976, I attempted to heal her.

Before beginning the procedure, I told her I'd been successful in healing several other people. I told her to relax, not to think of anything, and to consider the possibility her headache would go away.

I used the Silva Mind Control technique, visualizing three 3s, three 2s, and three 1s; then counting down from 10 to 1, slowly, in the following manner: "10...9...8...feel going deeper...7...6...5...feel going deeper...4...3...2...basic plane level...1. This produced a state of consciousness José Silva calls the basic plane level, or simply "the level."

Imagining a net passing through Miranda's body from feet to head, I dragged the discomfort out through the top of her head. The net seemed to be impeded in the area of her breasts and in her head. I imagined peace, love, relaxation, and acceptance filling the space in Miranda's head, pushing out the aches, which I visualized as stones. The aches/stones were devoured by the "sharks of God," things I imagined into existence to get rid of disease. As sharks, they seemed tough and impervious. As sharks of *God*, they could eat anything and transform it into goodness, or at least nothingness. I couldn't conjure up anything more powerful than the sharks of God, so these sharks ate up the stones that symbolized Miranda's pain—in my imagination, of course.

Several stones seemed difficult to push out of her head, and the sharks had difficulty eating them. One stone crumbled into smaller pieces, not all of which were devoured by the sharks. I imagined those little stones being sucked up by "the vacuum cleaner of God," and I tried to avoid the idea of vacuuming them into my own head. When the clean-up job seemed more or less complete, I opened my eyes and asked Miranda if her headache was gone.

"Yes," she said. Thirty seconds later, she said she felt slight aches if she thought about it, but it "wasn't like before."

I asked Miranda to express her experience of the healing. She wrote, "When I first closed my eyes, I was aware of a lot of tension and worries about specific things. I gradually stopped thinking and just relaxed. I felt the aching in my head become less. When I opened my eyes, my headache was gone, although afterwards I've felt occasional aches."

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The correspondence between the images in my mental realm (the rocks being swept out of her head by the net, but some of them breaking into smaller pieces, not all of which could be eliminated) and Miranda's experience (her headache going away, but then occasional aches appearing afterwards), seemed remarkable.

It occurred to me that perhaps I had learned to do what the hero of *The Razor's Edge* had learned to do—cure a headache. Somerset Maugham's fictional protagonist, Lawrence Durrell, learned it somewhere in India, while I had learned it in a hotel in New York City during a class on Silva Mind Control.

As part of the project, I wrote to Stanley Krippner, who was well known for his work in dream telepathy and spiritual healing. I knew him only through his books and articles, and I figured he'd be so busy he wouldn't write back, but he did, and he gave me some helpful suggestions about how to structure research into transpersonal healing.

Marital Healings (1976)

After my experience with Miranda, I decided to do my master's thesis on transpersonal healing. To that end, I created an elaborate questionnaire and assigned identification numbers to the healers and healees I envisioned enlisting in the research. In actuality, only two people participated in my study: my former wife (designated as healee #64) and myself (healer #37). The following is my account of a "Nonmedical Healing Case Study."

Healee #64's story:

As a nursing mother, I did not want to take aspirin when I got a headache, but I had purchased a new bottle of Tylenol anyway. Healer #37 said he would try to heal me without aspirin if I asked him for help. The healer rubbed my head for five minutes and said he would do some mental healing work for me. The headache was gone in 10 minutes. Previously, a headache would last overnight or at least a few hours.

My own account follows. In an attempt to be more scientific, I tried to use an impersonal, objective point of view.

Nonmedical Healing Study

Case History

Healer: #37

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Healee: #64

Healer's story: I approached #64, who was sitting on a lounge chair at 1 p.m. rocking her infant in a carriage. She said she had a headache in her left eye, and asked if I would heal her of it. I wondered if I had enough time: I had a 1:30 appointment and had to leave at about 1:15. I didn't answer her right away, but I did start running my hand through her hair and massaging her eye. I used the Silva Mind Control technique of pulling out the cause of the illness by visualizing a net being drawn through the patient's body, dragging out the cause of disease. I didn't use the 3-2-1 countdown preliminary, and I don't think I even closed my eyes as I visualized the net. I just did it in my imagination while I talked with her. There didn't seem to be anything in the net, and no resistance to the passage of the net through her body, so I figured it wasn't a deeply serious headache (or eye-ache). I suggested to her it would probably go away pretty quickly, realizing I was employing suggestion, and figuring the symptoms would be amenable to suggestion. I said I would "work" for her using Christian Science affirmations²² and Mind Control visualizations if I had free time while waiting for my appointment. Even before I left the room, she said she felt somewhat better. Later, I drove to my appointment, waited, and stared out the window at some trees, feeling calm and centered and spiritually at ease. I focused my attention and intention on her feeling better. I did not use any special mental technique, however, because I felt that this, along with what I had done before, would be sufficient.

When I saw healee #64 again about 3 p.m., she was sitting outside, rocking the infant, and she looked tired. She said she was tired, but that the eye-ache had completely disappeared within 10 minutes. I rocked the infant in the carriage, and she took a nap.

Again, the contents of my imagination fit the experience of the one who was healed. I imaged there would be no resistance to the healing, and, indeed, the headache "completely disappeared."

But as I was learning in graduate school, correlation doesn't necessarily imply causation. In other words, just because two things (like what goes on in my imagination when I intend to heal someone, and what goes on in their body as I try to heal them) seem to run down parallel tracks, doesn't mean one caused the other. On the other hand, however, when correlation is found, the relationship *may* be causal. My intentions, my use of Silva

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Mind Control techniques and Christian Science affirmations *may* have caused Miranda and my former wife to experience themselves as being largely or completely healed.

These transpersonal healings, if that's what they were, piqued my interest, but they didn't prove anything, because they could have been due to suggestion. I kept looking for bigger fish to fry.

Without intending to, in 1977, my former wife provided something more substantial to work with, something more serious than an ordinary headache.

At the Foot of Love (1977)

One of my buddies in graduate school, Gregg, described himself by saying, "Please forgive the alliteration, but I'm a former fanatical fundamentalist Christian." Some of my friends couldn't stand Gregg. Precise and overbearing, he sometimes came across like a walking encyclopedia. He carried the demeanor of a stuck-up older brother casually lording it over a bunch of adoring siblings. Gregg had plenty of positive aspects to his personality, though, and I enjoyed his company.

One Sunday afternoon he was at our place when my former wife was complaining about her toe. At a slight angle to the rest of her toes, it looked swollen and red, and she couldn't walk on it. We both figured it was broken, and she was planning to see a doctor the next morning.

Gregg and I were chatting about this and that, enjoying a beer or two, playing guitars, and singing. The topic of healing came up. "I had a reputation for being a healer in my group of fundamentalist Christians," he said. "I prided myself on my healing ability."

I looked at my wife. "Want him to work on your toe?"

"Okay." She smiled her Mona Lisa smile.

The last thing a healer needs is someone looking on with a half-skeptical attitude, so I went outside and sat around on the patio while Gregg did his thing. (Why was I half skeptical? Gregg was a guy I drank beer with and played guitar with and sang with, an ordinary guy, not an extraordinary guy. Imagining him as a healer was difficult for me. But another part of me was open to him doing what he claimed he could do.)

I stayed outside on the patio for approximately 10 minutes.

When I came back in, my wife smiled broadly. "My toe doesn't hurt anymore." After Gregg left, she told me the whole story. "He said to me, 'Imagine Jesus is here with you and he is going to heal your toe.' He got

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down on the floor, kneeled at my feet, made sure I was imagining Jesus was there, and then he touched my toe. There was a loud crack. It moved. And the pain went away.”

The next day, her formerly ailing toe looked like her other toes—normal—neither red, bent, nor swollen.

She never went to a doctor and she never complained about the toe again.

A week later, I interviewed Gregg, asking him in detail about the healing.

“Your wife was working on a crossword puzzle,” Gregg related. “The stereo was on for a while, so I considered the milieu not to be particularly conducive to meditation. I told her to close her eyes and think of someone who loved her with intensity. I laid my hands on the affected foot and my hands seemed to fixate and focus on a spot, as though this was the place they should be, a spot behind the ankle. I did feel something physically happening there. I experienced a sense of timelessness.”

“Did you say anything else to her?” I asked.

“I told her she should ‘take dominion.’ Then when I touched her foot with both hands, I said, ‘Take the healing, because it is yours.’ Then after a while, I said, ‘See Jesus looking at you with compassion and saying, *Be healed.*’”

“What were the vibes?” I asked. “How were you feeling?”

“I was trying to get in touch with the sense of compassion Jesus must have felt when he saw people who were not at ease,” Gregg said. “And at the same time, I was trying to get in touch with my *own* sense of compassion.”

“Did you hear anything? Did you feel any warmth? Did you see, hear, or feel any movement in your hands or in her toe?”

“I did feel some movement within the foot,” he said, “and I felt something happening in my hands. I manipulated the foot physically, although I didn’t touch the toe itself.”

“Was there anything unusual,” I asked, “or were you just massaging her foot?”

“It did seem like something that you could call psychic electricity or bio-healing energy. It’s hard to describe.”

“What was your degree of expectation this would work? Were you sure, were you doubtful, or what?”

“I’d have to say about 50/50.”

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“How about your sense of how long it took?”

“I was aware of the passage of time after I felt the movement in the foot, but not before.”

“Anything else you want to add?”

“Well, *love*,” said Gregg. “Just, you know, one human being to another. Your wife is attractive, but I’m not talking about coming on to her, but I felt closer to being in a state of love both during and after the contact with her foot.”

I felt there was more to learn about the healing, so I talked with my wife and asked her to further describe what happened.

“My one toe,” she said, “the one next to the big toe, swelled up to about one and one-half times its normal size. I wondered how I could get my shoes on and leave the house. Gregg placed his hands on my foot. My eyes were closed. I experienced a cool, buzzing sensation on the side of my foot. Then I felt something move inside my toe. It felt like an alignment was taking place. Gregg told me to realize my dominion and I thought about that. Then he said to picture Jesus saying to me with compassion, ‘You’re healed.’ After that, my toe looked about the same, but it *felt* normal again; whereas before the healing, my toe hurt quite a bit and I couldn’t bend it very far.”

Two weeks later I was still wondering about the essence of the healing, so I asked her for even more details. “I felt a lot of love and caring coming from Gregg,” she said. “He put his hands on the sides of my heel and I felt my foot to be solid and whole. I felt sensations in my toe, a feeling of warmth.”

A month later, I still wanted to know more about it, so I asked my wife to write down what happened. She wrote, “I dropped a marble chessboard on a toe of my right foot. The toe was black-and-blue and swollen. I called the doctor, who told me that for a broken toe all he does is tape it to the other toes for a few weeks. After the experience with Gregg and his healing, there has been no pain unless something directly touches or hits the toe. Since the healing, it hasn’t hurt much.”

After all of these inquiries, I still couldn’t decide whether the healing was a big deal or not. The striking part of it was hearing Gregg had told her to imagine the presence of somebody who loved her intensely. Love as the healing power seems significant. Could something as hard to pin down as *love* be able to move a toe into alignment? Maybe it was merely a self-fulfilling prophecy and my wife’s innate biological intelligence decided to comply with Gregg’s intention. Her ability to move her toe into alignment

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was clicked into operation by Gregg's words and suggestions. But what's so "mere" about that? If it worked, it was impressive.

And it worked.

The more power one gives to his thought—the more completely he believes that his thought has power—the more power he will have.

—Ernest Holmes, *The Science of Mind*

The Sharks of God (1978)

A few years after I started graduate school, I heard Mitchell May tell the thrilling story of how a man named Jack Gray helped heal him after a car accident busted his legs in so many pieces the doctors wanted to amputate. Mitchell was Jewish, and I was curious as to how he felt about a certain reputed expert in the field. I asked him what he thought about Jesus.

"He's the greatest," said Mitchell.

Now a healer himself, Mitchell writes:

One principle that I use...is not to allow appearances to define reality. It is essential not to make judgments about what we appear to be seeing [when we are dealing with someone who requests spiritual healing]. Our bodies are literally light traveling at 186,000 miles a second. The light is vibrating so fast that our bodies appear solid. That is the best our eyes are capable of seeing. As beautiful as our senses are, they literally see one one-billionth of the known electromagnetic spectrum. With this limited information we have about the world, we venture to make our judgments.²³

Mitchell's hyperbole expresses a solid point: we simply don't know much about how one mind can affect another mind or another body.

With that, I introduce the following account.

Back in 1978, Cynthia, tall and attractive, married to a pilot, invited us to her parties and we got to know her family.

One day, Cynthia mentioned that her sister was sick, hadn't been out of bed for 10 years, and was scheduled to undergo an operation. "Wait," I said. "Don't tell me any more." I told Cynthia it was an opportunity to practice what I'd learned in Silva Mind Control. "Let me see if I can do a clairvoyant diagnosis."

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Cynthia agreed, so I closed my eyes and counted myself down into the calm, receptive level of consciousness where psychic processes are facilitated.

I visualized an outline of her sister, whom I'd never seen before, not even in a photo. "She seems to be about 5'5" and has hair that stops about halfway to her shoulders, pageboy style. Does that sound like her?"

Said Cynthia, "That's her."

I ran a bar of light over her body, looking for black spots that indicate diseases. Dark spots mark trouble areas. I saw a dark spot in her mind or brain, a black spot on her chest or in her chest, and a dark spot in the pubic region.

"Focus on the chest," said Cynthia.

In my imagination, I opened up her sister's chest and looked inside. "Is your sister a smoker?" Gunk filled the lungs. "Her lungs seem to be clogged up."

"She doesn't smoke," said Cynthia, "but she's got some kind of fungus in her lungs."

At the moment, I was too engrossed to notice I'd done what Edgar Cayce had done, clairvoyant diagnosis at a distance, something that seemed impossible, something I had wanted to do since I'd read biographies of Cayce years before. (Of course, rather than diagnosis at a distance, the information I received could have been derived from Cynthia's mind. Also, my diagnosis was minimal compared to Cayce's, which were so thorough they often educated the medical experts.)

"Besides diagnosis," I said, "I learned how to do spiritual healing. Does your sister live here?"

Cynthia said her sister and her husband lived in Nebraska, and she wasn't sure if she'd welcome a spiritual healing attempt, but she *thought* she would. "She's had some people from her church praying for years. I'll phone her and let you know."

Three days later, Cynthia called me and told me her sister Margaret welcomed the idea of my doing healing for her at a distance.

"Terrific!" I said. I planned to set aside 20 or 30 minutes every other day. "I'll start working on her and keep going til she's healed."

I don't know why I felt so confident, and I don't know why Cynthia didn't balk at my claim that I could heal her sister Margaret, who had been sick in bed for 10 years and lived more than a thousand miles away.

She gave me her sister's address (which was something Cayce always asked for) and I began work that afternoon, entering a meditative state,

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going down to my level, and clearing out Margaret's lungs with imaginary pipe cleaners. I reamed the bronchial tubes one by one and tossed the junk away. Because the fungus seemed malignant, I had my allies, the sharks of God, gobble it up.

It was tough going. It took a long time to get the stuff out of her lungs. I did a little bit one day and then a few days later I had to do some more. Gradually, her lungs got clearer. Each time I went down to my level and envisioned them, the diameter of the opening of the bronchial tubes was larger.

Once in a while, it occurred to me I was using mental means in an attempt to influence a sick body more than a thousand miles away, and I felt daunted. But whenever I needed reassurance, I used powerful affirmative statements from Christian Science. "Mind is not helpless. Intelligence is not mute before non-intelligence."²⁴ "...Immortal man, spiritual and eternal, is found to be the real man."²⁵ "Spirit is all-knowing...."²⁶ "...God is omnipotent, supreme."²⁷

With a combination of Christian Science words and Silva Mind Control visualizations, I proceeded to clear out Margaret's lungs on the assumption that what I was doing in my imagination was changing the reality of her physical being.

After a couple of weeks, Cynthia told me her sister's operation had been postponed.

Several weeks after that, as I continued the treatment, Cynthia told me Margaret's doctors thought maybe the operation wasn't necessary after all.

For some reason, I was certain my transpersonal treatments were more powerful than anybody else's prayers.²⁸ It never occurred to me to question that conviction. Discounting everybody else who was praying for her, I figured I was going to make the difference. After all, if those other people had been praying for her for five or 10 years and she hadn't gotten any better, and I had only been doing it for a couple of weeks and she had already improved, who was making the difference? My pride told me I was responsible. However, at the same time, I knew the Mystery was doing the healing. The Mystery was the electricity; I was just flipping the switch.

After about two months, every time I opened up her chest it was clear. The sharks of God had devoured every little glob of fungus, and it would never appear anywhere in the universe again. So I wrote to her and told her that in *Spirit*, at the level of the blueprint of the physical world, she was healed. It might take a little time for her healing to come about on the

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physical level, but nothing more could be done because I had done it all, and it had been successful.

For a while, no communications came from her.

Some time later, Cynthia told me Margaret was flying out to visit her; it was the first time she'd been out of bed in 10 years. Cynthia said that Margaret was healed.

I felt delighted—not surprised, but delighted.

Cynthia also said her sister wanted to bring me a gift and she asked if a piece of cut glass would be a good token of her gratitude.

I didn't want a gift. I figured the Mystery had done the work and it would be inappropriate for me to accept a gift. So I never brought it up and the gift was forgotten. (Dr. Krippner notes: "A gift would have been a good idea; it would have allowed the healee to complete the circle. Even encouraging a donation to charity would have been wise.")

I asked Cynthia to have Margaret phone me when she came to visit. Margaret called and said, "Thank you so much." And she asked me, "What did you *do*, exactly?"

I told her what I did and how I did it. She seemed grateful and awed.

Margaret was healed, whether through my work or through her own expectations and beliefs, I don't know, but she didn't need the operation, and she was up and around, healthy and grateful.

Coincidentally, after that experience, my former wife and I began attending a Church of Religious Science. I read several books by Ernest Holmes on spiritual healing. His religious philosophy, *Science of Mind*, seemed similar to Christian Science, but without the liability of insisting that spiritual treatment of physical disease be conducted without concurrent medical treatment.²⁹ I later read a little pamphlet by Paramahansa Yogananda, Hindu founder of the Self-Realization Fellowship, author of *Autobiography of a Yogi*, who cautioned that treating a serious disease through spiritual means alone, without physical or chemical intervention, was on a par with trying to live without eating, and should be relied on exclusively only by those who can do both.

I wonder: Was Margaret's healing due to the medication the doctors gave her? (But if medication were responsible for the healing, wouldn't it have worked sooner in the 10 years she was sick?) Or was it the placebo effect working through her hopeful expectations? Was it the love I sent, along with the love of her friends and family? Was it my strong, unwavering intent?

Or was it the sharks of God?

The Laying on of Hands (1990)

Chuck, my chess-playing buddy from back East, moved to the San Francisco Bay area. One day he phoned me and said he'd been reading Lamsa.

I asked who Lamsa was.

"A channeled entity who says really heavy things are coming down, and people ought to move where they can grow their own food," he said. "I've been thinking of Montana. Lamsa says it's going to be stuff with the weather. Droughts."

I told Chuck I believed less in that stuff than he did.

"Yeah, well, Lamsa says these things are caused by people's thoughts and emotions—earthquakes, AIDS, droughts."

I disagreed. (Cordial disagreement, the heart of good conversation, works as long as both parties remain agreeable while disagreeing.) I told him I thought earthquakes were caused by movements of giant sections of the Earth, plate tectonics, like the Pacific plate moving against the North American plate; and AIDS was caused by a virus, not by people's thoughts.

"Uh-huh," said Chuck.

"Things operate according to their own laws," I maintained. "You don't always have to be concerned about the quality of your thinking," I said. "You don't have to worry about your negative thoughts causing an earthquake."

Chuck said he agreed. "It isn't your thoughts." He told me he had been over at John F. Kennedy University in Orinda where people were spoon-bending, and they said it wasn't their mental energy that did it, but their emotional energy. "People were bending spoons all around me," said Chuck. "I talked to some guy and told him I couldn't get worked up over spoons, but if some person needs healing, my hands get hot."

"Some girl at this meeting had a deep cut in her leg," said Chuck, "and my hands got real hot, and we went into a room and I put my hands over her leg."

"What happened?"

"She said the pain was less and she felt a lot better. But I picked up her mental space and became unbalanced. Some guy picked up that I was off-center, and he talked with me about it."

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The dialogue continued for a while, progressing into chit-chat about what was new with Chuck's wife, his daughter, the weather, and so on, until we said good-bye.

Later, thinking about the conversation, it intrigued me that the presumed energy flow from healer to healee was reversed during Chuck's attempt to heal the woman with the wounded leg. It was as if an "imbalance" flowed from the healee to the healer.

It's not clear to me whether this "energy flow" is imaginary or involves an as-yet-undetected type of energy. Regardless, after I finish working with a client in psychotherapy, I sometimes go through a brief physical ritual to clear any imbalances, conflicts, or negative emotions that might otherwise stick with me. I ask to be left without obstructions, a clear channel for good.

I often do that before a session, too.

Let your light so shine before others, that they may see your good works and give glory to your Father who is in heaven.

—Matthew 5:16

Fertility Rights (2002)

Nicole, my niece, married her high school sweetheart, Tony, one of the nicest guys on Earth. More than anything else, Nicole and Tony wanted a baby. After two miscarriages, they lost heart. We were all pondering the sad possibility that a new generation would never sprout from them.

Nicole, a smart cookie, was in law school. She felt skeptical regarding all things religious, spiritual, and psychic. I began a campaign to convince her that mysteries abound in this life of ours, and as part of that mission, I took her to a psychic on Pico Boulevard in Los Angeles, one whom I'd never met, somebody who just happened to work out of a store front near the Chinese restaurant where we were having lunch.

"Psychic Anne," a young woman, saw us individually. Nicole said Anne told her she had lost two babies but had the possibility of three children if she wanted them. Nicole was delighted at the idea but still didn't believe anyone had the power to see the future.

Six months later, she got pregnant and miscarried again.

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I sent Nicole a book about childless women who used prayer to help bring a baby into the world, and I volunteered to use my experience with transpersonal healing to keep the next fetus viable.

Nicole said okay, she'd like me to do that, so I tuned in, relaxed, sat still with my eyes closed, and visualized the formation of a healthy baby.

When she got pregnant again, everybody in our family was convinced it would be another failure, but I repeated to Nicole what I had seen with my eyes closed. I saw, I experienced—and it brings tears to my eyes now as I write this—I felt the most energetic, powerful, lively little force I had ever felt, and this extraordinarily lively little ball of red-orange glowing vibrant life-stuff came barreling out of the blue and headed straight up the birth canal of some young woman, presumably a symbol of my niece, and this quintessentially vibrant and alive and determined little red-orange ball of life implanted itself within the womb of that young woman and broadcast a nonverbal message to the effect of “I will not be thwarted in my purpose by anything or anybody!”

It was there to stay and to grow and to be born and to live and nothing was going to stop it.

This moving picture, this moving image, was not something I consciously produced, but something I saw. I had intended to generate something similar to it by deliberate mental effort, but never in my life have I been able to create an image of anything so intense or purposeful or vigorous or dynamic. It seemed to come from beyond me and go through me and I felt privileged to view it.

My sister told me not to get my hopes up for Nicole's latest pregnancy. Everybody in our family held that attitude. Nicole had been pregnant three times and she'd had three debacles, so most of us didn't expect anything from this one. However, I told my sister, “I think this one's going to be different.”

She thought about that, waffled silently for a few seconds, and then, for whatever reason, said, “Yeah. I think so, too.”

Nicole now has a healthy baby, Timmy, cute and adorable. My mother refers to him as a “butterball,” a term she uses for a child she loves with all her heart.

Nicole e-mailed me, saying, “When I got pregnant with Timmy I prayed hard every single night that he would stay alive. I cried in the shower frequently, begging God to save my baby. Maybe it worked :-)”

Nicole and Tony say that since Timmy arrived, they've never felt happier.

Explanations of Transpersonal Healing

Transpersonal healing has hit the mainstream. Research on the effectiveness of intercessory prayer is being conducted at Duke and Temple Universities, and Harvard Medical School offered a course on spirituality and healing.³⁰ A review of scientific studies suggests “there is some evidence to support the hypothesis that being prayed for improves recovery from acute illness.”³¹

Transpersonal healing may be facilitated by several different paths: One is the placebo effect. The patient wants to get well, wants to please the healer, and so, somehow, does. A second pathway may involve a beneficent influence flowing from the healer to the patient, or from the Earth to the patient, or from the Divine Mind to the patient. A third incorporates the idea that humans exist on a spiritual level—a soul level, if you will—and the healer harmonizes the healee, or facilitates the healee’s realization of pre-existing harmony at that level.³²

But these pathways might be purely conjectural. None has been proven to be the cause, exclusive of the others. Nevertheless, something accounts for transpersonal healing even if we’re not sure what it is.

The distinctions between different causal pathways may be a function of our lack of knowledge or our limited vocabulary. As author Joan Borysenko points out, “In intercessory prayer...one is asking for divine intervention, while in distant intentionality one is focusing the power of one’s own mind and will. But perhaps the two are, in fact, the same thing.”³³

The Spiritual Lessons of Transpersonal Healing

What it comes down to is this: the mental intentions of one human being can have physical effects in another.

Experiments have shown that psychokinesis can influence living systems. Transpersonal healing could be PK affecting living *beings*.

My experiences with unwavering intent suggest that, as Jesus claimed in Mark 11:23, “Whoever says to this mountain, ‘Be taken up and cast into the sea,’ and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him.”^{34,35} Of course, I haven’t tackled any mountains, but others have.

One remarkable report is found at the end of Harmon Bro’s fine book, *Edgar Cayce on Religion and Psychic Experience*. Over the course of a

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few minutes, a healer shrinks the fat out of a woman's legs and makes them shapely again. Bro, the writer, watches, amazed.³⁶

A spiritual lesson that can be derived from transpersonal healing is simply this: *love heals*.

Dr. Krippner's Commentary on Anomalous Healing

Nonmedical healing facilitated by the intention of one human being for another cannot be explained by known medical pathways or processes.³⁷ It is at variance with biomedical diagnosis, prognosis, and treatment. By definition, anomalous healing is meaningful, substantial, unexpected, and inexplicable from the point of view of mainstream science.³⁸

Dr. Kierulff has related compelling stories regarding his friend Gregg's laying on of hands in treating his former wife's toe, as well as describing his own distant healing experiences. These accounts illustrate some typical characteristics of those who practice what is often called "transpersonal healing," or more precisely, "anomalous healing."

Most healers use mental imagery and become absorbed in the process, often to the point of feeling that they are "merging" with the client. The imagery includes mythic symbols (for example, "the sharks of God") that support the healer's belief systems, diagnostic information, and treatment process.³⁹

According to one study, practitioners of anomalous healing who treat their clients through touch tend to display "expansiveness, grandiosity, and a belief in limitless possibilities." These healers enjoy "being the center of attention" and have great confidence in their capacities. Furthermore, these healers "are aided...by sublime self-confidence..., and are drawn, in fact or in fantasy, to center stage." Some of these healers claim to experience conducting "God's healing power," while others say that they experience "transferring energy" from their bodies to that of their clients.⁴⁰

I had what might be considered an anomalous healing experience in 1965 when I was suddenly hospitalized for internal bleeding. On the same day, Shirley Harrison, a friend of mine who is a "psychic sensitive" living in Maine, told her daughters she had to fly to New York City "because Dr. Krippner needs me." Harrison added, "I believe he is seriously ill. He has bleeding ulcers and will be operated on before Monday evening."

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The surgery for duodenal ulcers took place Monday morning, and was successful, but my problems were not over because an incision in the right side of my abdomen, left open to permit the drainage of waste fluids, did not close. Harrison visited me in the hospital and, upon becoming aware of my condition, spontaneously remarked that four loose stitches needed to emerge from the opening before it could heal, and she predicted that this would occur within three days. Taking Harrison at her word, I used mental imagery to evoke images of the loose stitches. On the second day of my attempts, two double stitches seeped from the cavity, and on the following day the wound closed.

Howard Mickel, professor emeritus of religious studies at Wichita State University, investigated and authenticated to his satisfaction the case of Ralph Duncan, a leukemia patient. While hospitalized, and considered to be in the terminal stage of his illness, Duncan had a near-death experience during which he encountered a luminous being who he took to be Christ. The figure's eyes were "shooting fire" while giving Duncan the message "That's enough, it's dead, it's gone." These words were still ringing in Duncan's ears as he felt that he had returned to his body with the conviction that the Christ figure had healed him of his malady, a judgment later supported by his physicians. Ten years later, Mickel found that Duncan was still free of leukemia and was doing well.⁴¹

These are examples that Western biomedicine would consider "anomalous"; that is, at variance with biomedical diagnosis, prognosis, and treatment. Indeed, the word "healing" itself is rarely mentioned within the context of the biomedical model. However, anomalous healing experiences fit the criteria given by Rhea White for "exceptional healing experiences," in that they are meaningful, substantial, unexpected, and inexplicable according to mainstream science, and taken seriously by the experient, even in the face of attempts by authority figures to dismiss them.⁴² In addition, they often contain a transcendent quality that is capable of changing the experient's sense of identity and worldview.

Anomalous healing experiences are often reported by people who have undergone conventional biomedical treatment. But another body of reports has been elicited from Westerners who have engaged in procedures labeled as "complementary" (that is, a treatment used to "complement" biomedicine) and "alternative" (that is, a treatment used as an "alternative" to biomedicine).

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Such descriptors indicate that these treatments do not adhere to the political, economic, and legal structure of a particular society in a given historical period. From this perspective, Christian Science practitioners are examples of those who engage in “alternative” treatment, because they typically work outside of the biomedical system rather than utilizing their ministrations to “complement” conventional treatment.

Dr. Kierulff’s description of his mother’s recovery provides a provocative case in point. Following her recuperation from a condition diagnosed as tuberculosis, his mother attributed her revival to immersion in the writings of Mary Baker Eddy. At the same time, she was undergoing conventional medical treatment in a sanatorium; however, neither the out-of-doors environment nor the services of the staff were credited for the woman’s rally, despite the track record that sanatoriums held at that time.

Later, at the age of 11, Dr. Kierulff was asked to “know the truth” for his 8-year-old cousin Kathy, who was suffering from a cold. Kathy’s rapid recovery would not have been considered unusual for a child of that age with a self-limiting sickness. In addition, Kathy had been told that her cousin was “knowing the truth” for her, thus fostering positive expectations and possibly eliciting the placebo effect.

Some years later, Dr. Kierulff abandoned his religious beliefs on the basis of his college professors’ arguments. He traded one authoritative worldview for another; college texts and lectures superseded Mary Baker Eddy’s books. It was not until his exposure to the work of Edgar Cayce that he realized he wanted his heart to embrace what his educated mind had rejected.

Dr. Kierulff was caught in a vortex of conflicting epistemologies, or theories of knowledge. Early in his life, he bowed to the authority of Christian Science doctrine. At college, he exchanged this epistemology for the dogmas of his atheistic professors. However, the residue of his college years was an epistemology based on logic and reason, an epistemology he yearned to supplement or even exchange for an epistemology based on emotion and feeling.

These epistemologies clashed when Dr. Kierulff became involved with Marnie, accompanying her when she visited self-styled mediums, who made some remarkably accurate statements about his past, present, and future.

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There are many possible epistemologies, and it is not uncommon for people to combine them, relying on authority when they need to make a moral decision, on emotion when they are ready to choose a mate, and confining reason to business and financial dealings. In addition, there are epistemologies based on “hunch” and “intuition,” and others based on sense perception and direct experience. Finally, some individuals make decisions based on firsthand or secondhand knowledge of empirical research data, the hallmark of Western science. (Dr. Kierulff immersed himself in the empirical approach during his graduate education.)

Some researchers who operate from an empirical epistemology have designed experimental studies to test the effectiveness of “distant healing,” “therapeutic touch,” and other practices. There are three major reviews of these studies of anomalous healing effects.

Sybo A. Schouten concludes that “few experimental studies on the effect of psychic healing...are available which fulfill basic requirements such as matched groups and a double blind design”; as for case histories, “there hardly exists a case which is well documented.”⁴³ However, after examining the same body of evidence, Daniel J. Benor concluded that “there is highly significant evidence for healing effects on enzymes, cells in the laboratory, bacteria, yeasts, plants, animals and humans.”⁴⁴ An intermediate conclusion has been offered by Jerry Solfvín, who writes, “The studies reviewed here show a rather high rate of success for observing, with varying degrees of control, apparent influences on living matter in mental healing contexts. This is very encouraging in that it represents a solid first step toward building a science of mental healing, or mental intention to heal. It is clear, too, that it is only a first step.”⁴⁵

Other scientists have attempted to provide useful guidelines for the study of complementary and alternative healing practices. In 1995 a panel convened by the Office of Alternative Medicine of the U.S. National Institutes of Health identified 13 parameters it deemed necessary to understand the theoretical infrastructure of systems of complementary and alternative medicine (CAM) and to design appropriate research protocols.⁴⁶ The parameters included the system’s epistemology, the classifications and vocabulary used by the system, its theories, its goals for treatment interventions, its outcome measures, the context of its social organization, its specific treatment activities and substances (for example, herbs and medicines), the scope of the system, an

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analysis of its benefits and barriers, its views of suffering and death, a comparison with the dominant medical system in the culture, and how it sees responsibilities of the patient, practitioner, and other players in the recommended treatment.

The panel also provided a useful definition:

Complementary and alternative medicine (CAM) is a broad domain of healing resources that encompasses all health systems, modalities, and practices and their accompanying theories and beliefs, other than those intrinsic to the politically dominant health system of a particular society or culture in a given historical period. CAM includes all such practices and ideas self defined by their users as preventing or treating illness or promoting health and well-being. Boundaries within CAM and between the CAM domain and the domain of the dominant system are not always sharp and fixed.... In the United States in the 20th century, the dominant healthcare system is, for want of a better term, biomedicine.⁴⁷

Many of the world's treatment systems do not accept the causal categories of Western biomedicine (for example, accidents, infections, organic deterioration). Several surveys have found alternatives to Western biomedicine's explanations in a majority of the world's societies. In conducting research with these resources, the panel urged that an initial question must ask, "What are the primary goals of the system?"

The goals of biomedicine often differ from the goals of an alternative or complementary treatment. For example, biomedical investigators rarely ask such questions as, "Is there a recovery prone personality?" In addition, there is no current diagnosis in Western biomedicine for disregard for one's natural environment, although it would be a sign of imbalance and dysfunction for most indigenous practitioners.

There are many accounts of unexpected recoveries from serious sickness that, if accurate, have little or no explanatory basis in the context of biomedicine. In order to merely describe (much less explain) these events, Western researchers frequently take nomenclature with which they are conversant and superimpose it on phenomena in situations they do not understand, or on cultures with which they are unfamiliar. Examples of terminology with an obvious bias are "witch

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doctor,” “voodoo treatment,” and “magical thinking.” Such terms as “remarkable recovery” and “spontaneous remission” are less objectionable because they leave the door open for unconventional explanations.

When the term “spontaneous remission” is used, it is with the implicit understanding that no cure is “spontaneous” in the sense that it lacks a causal agent but, rather, that the putative cause is unknown. Indeed, relatively little is known about the absolute course of any disease, and the rates of remission for untreated conditions are uncertain. One can never be sure of what might constitute active interventions, especially when a variety of treatments are utilized simultaneously.

O. Carl Simonton, Stephanie Matthews-Simonton, and James L. Creighton sardonically comment that when a malady does not proceed in ways that can be easily explained, the result is called “spontaneous” in much the same way as the term “spontaneous generation” covered medical ignorance during the late Middle Ages. In those times, no easy explanation was available for why maggots could grow out of nonliving matter, such as rotten food, and so it was said that they were “spontaneously generated.” In much the same way, “spontaneous remission” is held to result from mechanisms that are not yet understood.⁴⁸

Other terms are equally problematic. What are the parameters that separate the “normal” from the “paranormal,” the “physical” from the “paraphysical,” the “non-miraculous” and the “non-remarkable” from the “miraculous” and the “remarkable”? By definition, a “miracle” is an event that can be perceived by the senses, but operates outside the ordinary laws of nature, and is brought about by some power outside the laws of nature. If such events occur, there is a limit to the extent that they can be studied scientifically because empirical science demands that the assertions made by an investigator are, at least in principle, falsifiable.

For example, the International Medical Commission at the shrine in Lourdes, France, insists that in order to be judged as the result of divine intervention rather than biological processes, the pilgrim’s purported “cure” of a “dire” condition must be of “supernatural” rapidity, and must be final and definite. D.J. West examined 11 “cures” pronounced “miraculous” between 1946 and 1956 by the International Medical Commission at the shrine in Lourdes, concluding that the recoveries were well documented. On the other hand, West observed that a lack of pre-Lourdes medical records made a complete

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appraisal of most of the cases impossible.⁴⁹ As a result, I agree with the Christian Scientists that so-called “miracles” are completely “natural,” even if I disagree with the explanatory processes proposed by Christian Science.

It is important to differentiate “healing events” (treatment outcomes) from “healing experiences” (the subjective aspects of treatment including its attributed meanings, its ritual context, and the client’s feelings). Dr. Kierulff described several apparent “healing events,” but he also described the accompanying “healing experiences.” If more writers would follow this procedure, the literature would be richer and fuller, with an accompanying increase in science’s ability to describe and understand these phenomena.

Possible examples of what biomedicine would consider “anomalous healing events” include: following spiritual services, documented growths of sizable pieces of new bone in Great Britain,⁵⁰ the reported regrowth of lost permanent teeth in the United States,⁵¹ the removal of bone spurs by a “psychic surgeon,”⁵² the alleviation of an anthropologist’s long-standing chronic back pain following the ingestion of a psychotropic Amazonian tea,⁵³ and remission from lupus nephritis following treatment by a native Filipino healer.

In the latter instance, a young Filipino-American woman was diagnosed with lupus, a disease that is notably resistant to treatment, and conventional biomedical procedures were unsuccessful. In desperation, she returned to the remote Philippine village of her birth, reappearing with a “normal” diagnosis three weeks later. She reported that the village healer had removed a curse placed on her by a disgruntled suitor; 23 months later she gave birth to a healthy girl. In R.A. Kirkpatrick’s description of this case study for the *Journal of the American Medical Association*, he discounts the possibility that the lupus “burned out,” and asks “by what mechanism did the machinations of an Asian medicine man cure active lupus nephritis?”⁵⁴

In the meantime, there is the constant risk of gullible people spending time and money with “healers” of questionable ethics and dubious effectiveness instead of seeking prompt medical attention. C. French cites the refusal of some religious groups to let its adherents’ children receive medical treatment as tragic and inexcusable.⁵⁵ Seth Asser and Rita Swan studied the medical records of 172 children in the United States who died after their parents withheld medical care for religious

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reasons. For 140 of the children, there was a 90 percent chance that biomedical treatment would have insured their survival, and for 18 more, there was a 50 percent chance.⁵⁶ W.R. Simpson reported that death rates among graduates of a Christian Science college were higher than graduates of a comparable secular college.⁵⁷

For any model to be taken seriously, it must take the placebo effect into account. At its best, this effect is a simple nontoxic, nonmutilating, and often effective method of stimulating and facilitating the client's own intrinsic healing process. Technically speaking, a biomedically inert substance given in such a manner to produce relief is known as a "placebo," and the resulting patient effect is called the "placebo effect." In other words, the effect is a response to the act of being treated, not to the administered treatment itself. A placebo can actually increase the recipient's discomfort if he or she has been led to expect such results.

J.D. Frank and J.B. Frank cite data indicating that the placebo effect is often so strong that it has produced salutary effects even when patients are told that the substance they are taking is a sugar pill.⁵⁸ They conclude that the patient's state of mind is a critical variable.

H. Rehder, who asked a celebrated faith healer to perform three at-a-distance healings with three seriously ill patients who were not told about his intervention, underscores this point; no change was noted in their condition. Later, they were told about the healer and for some time they prepared for his distant treatment, but the healer was told to do something else at the time. Nevertheless, one patient was cured permanently and the other two made dramatic improvements.⁵⁹

The astronaut Edgar Mitchell describes his mother's reaction to the ministrations of Norbu Chen, a colorful healer. Mitchell's mother had such impaired eyesight that, without her glasses, she was legally blind.⁶⁰ Upon awakening the day after Norbu Chen's treatment, Mrs. Mitchell found that her eyesight had improved to such an extent that she dropped her glasses to the floor and ground the lenses into shards under the heel of her shoe. After going about her routine for several days with virtually no visual impairment, Mrs. Mitchell called her son to ask whether Norbu Chen was a Christian. When she received a negative answer, she concluded that her healing must have been the work of evil forces. Within a few hours, most of her renewed vision had slipped away and new glasses were required. If the improved vision had

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been the result of a placebo effect, this case demonstrates how the effect can cut both ways.

Perhaps the emerging field of psychoneuroimmunology (PNI) will provide explanations of the relationship between psychological and physiological factors in the onset of sickness, the maintenance of health, and anomalous healing. Since the 1950s, work has been accumulating that provides evidence that the central nervous system, the endocrine system, the immune system, and virtually every other bodily system function not as separate, but as overlapping subsystems. Simply put, the systems are “hardwired” (neurally connected) to work together, as well as being “softwired” via hormones, neuropeptides, and other neurotransmitters.

Some of the most relevant work is that of C. Pert and her associates,⁶¹ who have identified the receptor sites for neuropeptides and hypothesized that they serve as “messengers,” or a bridge that links and mediates emotions and thoughts with bodily processes to the extent that it makes more sense to speak of a “bodymind” rather than “body” and “mind.” V.S. Rotenberg, P. Sirota, and A. Elizur take the position that PNI’s theoretical basis is still “vague and ambiguous”; even so, they point out that the research literature indicates that behaviors that initiate “search activity” (those oriented to change a situation, or the participant’s attitude toward it, in the absence of the precise prediction of the final outcome of such activity) prevent autoimmune disorders; renunciation of search activity predisposes the organism to these and related problems.⁶²

After reviewing the available literature, H.J. Irwin concludes that “notwithstanding the admirable efforts of a handful of investigators, considerably more phenomenological research into the healing experience should be undertaken because the present research literature is relatively meager and much of it is unsystematic.”⁶³ Particular attention needs to be given to the interactions between the experience of anomalous healing, the setting in which the experience takes place, and the beliefs and personalities of the experiencers. Dr. Kierulff’s anecdotes are a welcome addition to this literature, and other writers would do the field a service if they recalled such experiences, linked them with their epistemology at the time, and entertained a variety of explanations for their anomalous healing experiences.

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A joint committee of the British Medical Association and Anglican Archbishops' healing commission called for a wider scope of inquiry, noting that "there are multiple factors—whether of body or mind—which...conduce to the restoration of health." But the commission added that because the human being "is a unity and health a condition of full functioning, we cannot afford, especially in critical illnesses, to disregard any means at our disposal which may lead to the restoration of...health, since all the functions of the personality react upon one another."⁶⁴ It is precisely these "means at our disposal" that are deserving of attention not only in the study of the experiential aspects of anomalous healing, but in other exceptional human experiences as well.

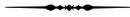
It might be well to point out that the benefits of anomalous healing are not limited to humans. Canadian researcher Bernard Grad, studying an especially gifted healer, reported that wounded mice healed faster when "energy" was directed at them through the healer's hands, compared to when the mice were left to heal by themselves.⁶⁵

Dr. Kierulff's healing of the woman in Nebraska and his friend's healing of his former wife's toe both dovetail with an investigation of the inner world of healers published in the *Journal of the American Society for Psychological Research*.⁶⁶ Most of the healers said they went beyond their usual sphere of concerns, expectations, and desires when doing a healing. "Willing" the healee to be healed was followed by a "surrender" of ego-involvement. Empathy, selfless love, sympathy, and compassion were essential. They felt healing at a distance was possible because individual consciousness is connected to other living organisms as well as to a higher source.⁶⁷

In September 2003, I visited the shrine of the Madonna dello Scoglio in southern Italy and had two conversations with Brother Cosimo Fragomeni, whose visions of Mary led to the construction of the shrine. Several anomalous healings have been attributed to visits to the shrine and/or to the prayers of Brother Cosimo. I met one woman who claimed to have been healed of terminal cancer, and another who reported that her paralysis had disappeared. Upon inquiry, I discovered that only one case has been medically documented with before and after examinations, that of a young boy who touched the rock where Mary is said to have first appeared to Brother Cosimo. Today's medical technology is sophisticated enough to make investigations of these phenomena time-effective and cost-effective. I urged the patrons of the shrine to waste no time in documenting events occurring at this location.

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In the meantime, Brother Cosimo struck me as exemplifying empathy, selfless love, and compassion.



This is a friendly universe and God interpenetrates it as a loving Presence and an all-intelligent Mind, so we fret not and go ahead.

—Ernest Holmes, *Science of Mind*

Guideline: How to Heal From a Distance

- A. Before you try healing from a distance, obtain the prospective patient's permission. It isn't ethical to intrude on someone psychically without their "okay." Also, don't ask anyone to forgo or suspend medical treatment, because psychic healing shouldn't be a substitute for prompt medical care.
- B. Use the procedures suggested in the telepathy and clairvoyance guidelines to become relaxed and focused.
- C. Close your eyes and visualize someone sick becoming well. Imagine the process in detail, in specific detail. If it's difficult to visualize, work at it until you can do it.
- D. An alternative to the process suggested in step C is to visualize someone sick as being well (rather than becoming well).
- E. (This step is optional.) After doing step C or D, turn it over to God, or your Higher Power, or the Divine Mind, or the Universe, or whatever or whomever you believe in or pray to. Let God do the healing. Let God be responsible for the healing.

One way of doing this is to imagine the patient laying in your arms. Lift your arms up to God and hand the patient over to God for healing. Let go of any sense of personal responsibility. "Let go and let God." This frees you from anxiety or tension associated with a sense of personal responsibility for the healing.

- F. Make a sick person well by doing steps A through E.

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- G. You can start by healing minor illnesses and work your way up to major ones. (But there may be little difference between healing major and minor illnesses.)

Dr. Krippner's Commentary on Mediums and Oracles

In the realm of psychic phenomena, the first account of a scientific experiment in Western history involved an attempt at remote viewing. The story goes that King Croesus of Lydia was unsure as to whether he should fight the Persians. With a researcher's skepticism, he decided to probe the capacities of the various oracles whom he might consult for advice. He devised a test that would be specific enough to rule out pure guesswork or chance coincidence, sending messengers to all the well-known oracles of the day. The famed Oracle of Delphi, of ancient Greece, was the only one of the sibyls who made an accurate statement. She said, "Croesus is boiling a lamb and a tortoise together in a copper vessel with a copper lid." And so it is said, she was accurate in every detail.

Despite this promising beginning, the story does not have an upbeat ending. King Croesus sent his messengers back to the Oracle of Delphi to ask if he should wage war against Persia. This time, the sibyl's reply was that if the king "crossed the Halys River," a "great empire would be destroyed." Croesus crossed the Halys River, waged war on Persia, lost the war, and his own empire was destroyed. Technically, the oracle was correct, even though she might have hedged her bets when she was called upon to demonstrate precognition rather than clairvoyance.



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The Fifth Way to Become Psychic: Seeing the Future

All have some psychic powers. The psychic lies latent within yourself. First find deep within that purpose, that ideal to which you would attain.

—Edgar Cayce

Although some people consider seeing the future impossible, I've experienced it many times. The problem is, I don't know whether I've seen the actual future or just something that looks like it. But more about that later. First, a story.

This tale, about the first time the future popped up in my present, was submitted to a short-story writing class at UCLA and I hyped it up somewhat, but the psychic aspect is factual and the chess player is a real person, a genuine friend.

Chess and Precognition (1969)

Chuck—Walter and Shirla's bright, 6-foot-tall, 17-year-old son—played chess on his high school championship team. During his junior and senior years, he sat "first board" with the best players. The team won or tied for first place in the county 75 percent of the time.

The pressure of combat led Chuck to play his best. Tapping into his survival needs, he *willed* his opponents to make mistakes. Although I was the merest of amateurs, my will must have been almost as strong as his, in that I eventually beat him about once out of every three games.

Chuck sat hunched over on the couch while I perched on a chair on the other side of the coffee table.

"Chuck, I've got to tell you," I said, sliding a pawn forward two spaces for my opening move, "yesterday, I meditated after doing yoga exercises,

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and I saw something. My eyes were closed. Just a picture in my head, a commuter, an upper-middle-class white-collar guy, wearing a dark suit and hat, walking down the street with his briefcase in hand.”

Chuck moved a pawn.

I made my next move, then continued with the story. “Now that, in itself, is no big deal. The big deal is that earlier this morning I saw him for the first time in external reality, the train commuter, the same guy I visualized in my head yesterday.”

“*Today*, you saw him?” Chuck asked. “The day after your vision during meditation?”

“He looked exactly as I saw him yesterday,” I said. “He walked through my *external* field of vision today, as he did in my *internal* field of vision the day before. It was the first time in my life I’ve seen a dark-suited, East Coast, hat-wearing train commuter. We don’t have them in California.”

“That’s unbelievable.” Chuck pushed his glasses up the bridge of his nose. “How can you see something in your mind’s eye before it happens in the outside world?”

“From the standpoint of a materialist,” I said, advancing another pawn, “you *can’t* see the future. If everything is matter, neutrons and electrons, stuff that obeys the laws of physics, including the law that causes come before effects, then precognition can’t exist.”

Chuck moved a bishop. “Queen check,” he said. “Better look out. Talk about visions and the men in white coats will be knocking on your door.”

I moved a pawn to protect my queen. “People who experience visions are disregarded by the mainstream culture these days,” I said, “but what else would you call a mental video that turns out to be a preview of reality? It’s a vision.”

“Precognition is seeing, hearing, or knowing something before it happens, right?” Chuck doglegged a knight out of his back row. Preparing to castle, I figured.

“Right,” I said, advancing my bishop. “Precognition is a window to another world, a spiritual world.”

“What’s spiritual about it?” Chuck moved one of his bishops. “Precognition is just accessing the probabilities, the natural flow of cause and effect.”

“How could I subconsciously assess the probability of seeing a train commuter the day before I saw one for the first time?” I angled a bishop out of my back row. “And how could my subconscious assessment come

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up with a vision of the exact same guy, walking through my field of vision with the exact same gait, wearing the exact same outfit? Where's the flow of cause and effect in that? And what's natural about it?"

"Nobody can see the future." Chuck advanced another pawn. "It's impossible."

"If it doesn't fit a person's concept of reality," I said, "they reject it, just as Benjamin Franklin and the French Academy of Sciences rejected the idea that rocks fall from the sky."

"What are you talking about?" Chuck moved his hands away from the chess board and sat back, staring at me. "Rocks don't fall from the sky."

"I'm capturing your bishop," I said. "The 18th century scientists hadn't conceived of meteorites, so they decided farmers telling stories about rocks falling onto their fields were liars or dolts."

"You got my bishop," Chuck smiled, "but I'm taking your knight. Oh, meteorites. Yeah. They *are* rocks, aren't they? From the sky."

"Seeing the future: How does one explain it?" I tried to distract him from his plan to protect his king by castling. "How does one explain it," I asked, "if not from a theistic point of view?"

"What does theism have to do with precognition?" Chuck stared at the board. "Just because you can see the future doesn't mean there's a God."

"Right, it doesn't. Not necessarily, anyway. But it does imply that there is more to life than *stuff*—more than physics, chemistry, and neurology."

"I'm skeptical," he said.

"Nobody can convince anybody of the actuality of precognition." I dispatched a bishop diagonally across the board to bollix up his castling defense. "The idea of seeing the future seems ridiculous. It thrashes against the seemingly impregnable outposts of science, and the scientific mind rejects it."

"Causes precede effects," Chuck intoned, while his eyes searched out possible moves. "Something in the future can't be the cause of something in the present."

"Check!" I said as I moved my queen diagonally to the left. "Yes, that's one of the foundational beliefs of the orthodox scientific worldview. It's a good law, because it's right, for most phenomena, most of the time. But it doesn't apply to precognition."

"Scientific laws are universal."

"Hey!" I protested. "You can't castle when you're in check."

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“You’ve been reading up on tactics, haven’t you?”

I refused to be sidetracked. “A scientific law is a formulation of what *always* happens, or what *usually* happens, in language that suggests it *has* to happen. That’s all a law is,” I emphasized. “So when a scientific law is broken, all it means is that whatever people figured always happens, *doesn’t* always happen.”

“Nevertheless,” he said as his eyes darted back and forth over the board, “causes do precede effects.” He moved his king out of check.

“Not always,” I countered. “Sometimes, apparently, effects precede causes.”

“That Reverend Rose Erickson, that medium you talk about, is she precognitive?”

“Queen check.” Poker-faced, I hid my hope for eventual victory.

“Hmmm,” said Chuck, “you’re getting better.”

“Reverend Rose foresees the future regularly,” I said. “She believes that discarnate entities, spirits, are telling her the future.”

“So, if precognition works,” Chuck said, protecting his queen, “*how* does it work?”

“I can’t explain how it works,” I admitted. “But then I can’t explain how my television set works, either. That doesn’t stop me from using them, though—my precognition or my TV.” I advanced my remaining knight. “Checkmate.” I tried not to gloat.

“Damn!” Chuck exclaimed. “Either I’m getting careless or you are getting better.” He rubbed a hand over his head, looking down at the board, puzzled. “Speaking of weird or impossible things, I don’t suppose you’d want to go for another game?”

“Now?” I asked.

He looked up, nodding yes.

“No.” I smiled. “I’m savoring my win.”

Chuck’s jaw came forward and his lips curled down in a frown. Fiercely competitive, he didn’t like losing to an amateur.

We traipsed off to the kitchen to brew some tea and talk some more.

The world is more than quantifiable and the domain of truth is wider than the doors of scientific vision.

—Roger Pool,
Times Literary Supplement

An Eerie Feeling (1970)

A dramatic instance of precognition occurred after I proposed to the charming young woman who agreed to become my wife. I converted to Catholicism in order to be married in her church. Besides pleasing her family, I wanted to find out what the Church might have been keeping secret from outsiders. It wasn't just curiosity. I felt a desire to attach myself to the ritual, the symbolism, all that had been starved out of the Protestant tradition during the Reformation.

Jumping straight out of the Middle Ages, the baptism ceremony addressed itself to the devil: "Lay off. This guy is one of ours, now. Stay away!" (Fancier language, of course.)

I loved it.

For a wedding present, my fiancé's mother embroidered something, and her father framed it. In her trance two years before in 1968, Bubba, the medium that Marnie had taken me to visit, had seen someone handing me a thistle. An eerie feeling swept over me as I unwrapped my mother-in-law's gift and saw an embroidered green and white thistle standing 3 feet high in a polished maple frame. Bubba had foreseen my future!

It made me wonder about the validity of concepts we Westerners typically discard, such as fate and destiny.

But there may be another explanation. After Bubba planted that fascinating thistle-image in my mind, my mother-in-law could have telepathically tapped into it as she was trying to decide what kind of a gift to give us.¹ But to suppose it was merely telepathy doesn't answer two important questions. Why would Bubba sow that seed in the first place? And why would she claim she was seeing the future if she weren't?

Look, I'm sorry I can't tie it all up nice and neat for you. But the truth is that we're only just beginning to understand how psychic ability works, and there are still a hell of a lot more questions than answers. I can't explain how I was able to see what I saw—I only know that I saw it.

—Kay Hooper

A Voice Providing Protection in the Mountains (1972)

With my arm around my wife, I was driving through some wooded hills. “Put both hands on the wheel,” something whispered inside me. “Get ready!”

A minute later, a deer jumped off the hillside and leapt in front of our car. Because I had both hands on the wheel and was ready to turn, I was able to avoid striking the animal. It missed the fender by no more than an eighth of an inch, rushing by so fast that it looked like we’d hit the thing, but there was no crash, so we must have missed it.

Without the whispered warning, that deer would have been slaughtered and sent our car careening off the road, down the slope, maybe killing the two of us as well.

As the Bible has it, “Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it.”²

Pay attention to that voice.

“We created man,” the Koran says, “and we know what his soul whispereth to him....”

When it whispers, take note.

“Keep your feet on the Earth,” says Edgar Cayce, “but your head, your soul, your mind, to the whisperings of God.”³

This experience and the one involving the “psychological vampire” related later on page 152 entail hearing a voice that seemed to know the immediate future.

The following alternative is offered by Reverend Ricky Hoyt: “The voice knew the immediate present of a deer bounding through the forest toward the highway and warned you to be ready for a future that likely would occur.

“I believe that God,” says Hoyt, “who is the seer of all future possibilities, does whisper words of encouragement and warning as we make the choices that turn possible futures into real presents. ‘Get ready,’ God whispered, so that the possible future of a car accident and a dead deer did not become an *actual* future.”⁴

*When they call to me, I will answer them;
I will be with them in trouble;
I will rescue them, and honor them.
With long life will I satisfy them....*

—Psalm 91:15

An African Cross (1990)

Two perpendicular slivers of light severed the darkness one night in 1990, as an ultra-thin, brilliant cross showed up in a dream.

About a week later, on my way to a seminar at UCLA, I passed by the student bookstore and felt something fateful waiting for me inside. Drawn to the section on anthropology, I picked up a book by Laurens Van der Post, where I discovered the Bushmen of the Kalahari Desert use a finger to draw a cross in the air in order to fix their attention and tune into information psychically.⁵ If they want to know what somebody is doing miles away, they use this method. The cross in my dream wasn't a Christian cross, I realized, it was this kind of cross. It was much too thin to be a traditional Christian cross.

Freud theorizes that dreams reflect the emotional residue of the previous day's events, but my dreams often contain elements of things I have yet to experience.

*That which is, already has been;
that which is to be, already is.*

—Ecclesiastes 3:15

Dreadful Premonitions (1984 and 2001)

Walking around my neighborhood in late August of 2001, I looked up and sensed something horrible coming. The sky, like a seer's crystal ball, seemed suffused with a detrimental force, a harbinger of earthquakes and something worse—very difficult times ahead. I considered selling my house and moving to Brazil.

The earthquake arrived on the afternoon of September 9, 2001, as I sat with friends and we analyzed one another's dreams. Everything shook for about 10 seconds and then it was still. Not too bad. Just another minor California temblor.

But the nightmare on the horizon hadn't lifted. I could still feel it, a baleful presence in the sky.

On September 11, 2001, my sister called me early in the morning and said, "Turn on the TV." She hung up before I could ask why. With millions of others, I watched a plane crash into the World Trade Center, then watched the Twin Towers crumble. The misery behind my sinister premonition revealed its ugly face.

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The first premonition I ever had was in 1984, when I got a sense that something appalling would befall my sister Annie. Never had I experienced such a dreadful intuition. I didn't realize at the time that such feelings can serve as warnings and the "terrible something" can be avoided, so I didn't tell anyone. Holding my breath, I hoped that whatever was going to happen to my sister wouldn't be too horrible.

One or two weeks passed, and I actually felt relieved when I heard the news. My sister's car had been struck by another vehicle but no one had been killed. Lamentably, the accident wrenched my sister's neck. But perhaps "accident" is the wrong word. If premonitions warn us beforehand, in what sense is an accident accidental? There may be no such thing as chance.

If I could relive that span of time, I would warn my sister and try to zero in on the danger and tell her what it was so she could attempt to avoid it.

Louisa Rhine published the story of a woman who awoke from a harrowing dream that her child would be crushed by a falling chandelier.⁶ Her dream included a view of a clock displaying a specific time. She told her husband, who said the whole thing was nonsense. Nevertheless, before going back to sleep, she moved her child's crib out from underneath the chandelier. Before dawn, a loud noise startled the woman awake. The chandelier had crashed, but the crib was no longer underneath and the baby was safe. The clock on the wall registered the time that had been shown in the dream.

What looked like the definite future turned out to be a picture of a *possible* future. Reverend Ricky Hoyt notes: "Because the future hadn't happened yet, she was able to make present choices that evaded the tragedy. The nonprecognitive interpretation is that she (clairvoyantly) sensed the chandelier was loose and might fall, and took appropriate action."

Do all such glimpses invoke a possible future, or might some betoken the actual future?

[C]onventional space/time does not bind the remote viewing process...remote viewing can collect information from the future....

—F. Holmes Atwater,
Captain of My Ship, Master of My Soul

Precognition Versus Prediction

Precognition seems to open a window on the future, displaying coming attractions. Precognition, real precognition, glimpses a future event that is already cast and set. That future event is closed; it can only turn out one way.

Precognition isn't just prediction. It isn't knowing that after the first domino falls, the last domino in the row is bound to follow. Neither is it the notion that all events are determined and preordained. The following example of prediction illustrates, by contrast, what precognition entails.

Theoretically, if you knew all the variables associated with a game of pool—the exact position of each of the balls, the angle and the force with which the cue stick would strike the cue ball, the “bounciness” of every square inch of the pool table’s cushions, the resistance offered by each area of felt on the table, the habitual manner in which each player made his or her decisions—you could accurately predict what would happen when each player took a turn. In a sense, you could know the future before it happened.

That sounds like precognition, but it's not. It's only prediction. Prediction, however reliable, is not precognition. Prediction entails a rational, logical, objective attempt to foretell the probable future, whereas precognition goes beyond the reach of prediction to see the actual future even when the actual future is unpredictable.

Precognition scoops up information by some mysterious psychic process surpassing logic and reason.

Let's try another example. A man has a stack of bills at his apartment, is without a job, and has just spent his last nickel. A reasonable prediction is that the man will be forced to move because he can't pay the rent. We predict things based on what we know. We also predict by knowing laws, such as the laws of physics governing the movement of billiard balls, or the law that ice melts on hot days. It's not an example of precognition to say, “I foresee all the ice melting in my glass of soda within an hour.” That's a prediction that could be made by any 5-year-old who has ever left a cup of ice out in the sun on a hot day.

Precognition, as distinguished from prediction, is seeing the unpredictable and saying, “The man won't get kicked out of his apartment because he's going to win the lottery in two days.” Or, “The ice in the glass of soda won't melt because a freak storm is going to drop the temperature below freezing.”

Precognition is based on “vision,” not reason.

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Plain old prediction, if and when it turns out to be correct, can look like precognition. It can give the same result. But it does so by different methods.

Prediction is ordinary, reasonable, and logical, whereas precognition is extraordinary, psychic, and not limited by logic.

Precognition goes beyond prediction and somehow sees what will follow, not only from the predictable but from the unpredictable, as well.

The future enters into us, in order to transform itself in us, long before it happens.

—Rainer Maria Rilke

True Cognition Versus Contrived Precognition

Not everything that looks like precognition is “true” precognition. By definition, true precognition *truly* goes to the future to report what’s there (metaphorically speaking, of course).

But a psychic perception that resembles true precognition could come from things pieced together or “contrived” in the present. To use the deer-in-the-mountains example, it seemed like the voice that told me to “put both hands on the wheel” had seen the actual future, but the voice stemmed from a perception of a *possible* future, not an *actual* one. Possible futures can be pieced together through telepathy or clairvoyance acting in the present. They are not so paradigm-shattering as true precognition. True precognition busts the bank wide open because true precognition calls into question the nature of time.

Let me clarify this distinction. “Contrived” means rigged, made up, or artificial. A play is contrived. The plot of a movie is contrived. A scam is contrived. Contrive is a word that means “to form or create in an artistic or ingenious manner.”⁷

So what I will call “contrived precognition” is not actual, true, real precognition. Contrived precognition is formed by subconscious psychic perception along with simple prediction. Contrived precognition looks like true precognition, but isn’t.

True precognition may or may not exist, but if it does, true precognition, by definition, taps into the future directly. By contrast, contrived precognition comes up with what looks like a glimpse of the actual future, but it is just a possible future derived from psychic or other information available in the present moment.

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Contrived precognition is not mind-boggling.

True precognition, on the other hand, *is* mind-boggling—it seems logically impossible.

Contrived precognition is calculated; reason plays a part. But true precognition bypasses reason, conscious or subconscious, and provides a preview of the actual future.

The distinction between true and contrived precognition is vital. If all instances of precognition are contrived rather than true, then life is pretty much what we think it is, although shot through with psychic processes. But if true precognition exists, if people can see the future directly, then life and time don't work the way we commonly think they do and we have to conclude that we're living in something like a dream.

What it comes down to is this: Is “reality” real, or not? If true precognition exists, then reality, as we usually perceive it, is not real. But if all precognitive experiences are merely contrived, then life, although mysterious, is still comprehensible.

True precognition, distinct from contrived precognition, is incomprehensible.

But being the curious creatures we are, if true precognition exists, we'll do our best to comprehend it anyway.

[R]eality, in my experience, is usually odd. It is not neat, not obvious, not what you expect.... Reality, in fact, is usually something you could not have guessed.

—C.S. Lewis, *Mere Christianity*

Schmoozing Deeper Into Precognition

In July of 2000, schmoozing during the coffee hour at the Unitarian Church in Santa Monica, I spotted a compact, purposeful fellow walking around with a book titled *Parapsychology, Philosophy and Spirituality*. The guy, Max Johnson, was offering a course in process theology through the adult education program.

I bought a copy of the book Max was carrying and found that the author, David Ray Griffin, who teaches philosophy of religion at the Claremont School of Theology and Claremont Graduate University, writes convincingly about telepathy, clairvoyance, and psychokinesis, but he feels strongly that parapsychology would gain more respect if it dropped the incoherent

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notion of true precognition. After all, the future hasn't happened yet, so how could anyone "see" it?

Griffin believes that all instances of precognition can be explained in ways that don't invoke the impossible notion of seeing a tangible future.⁸ He is convinced that what looks like true precognition is never true but always and only contrived. To support his thesis, Griffin lists a number of ways that precognition can seem true but be nothing more than contrived.⁹

This question—whether precognition is always contrived or whether it is ever true—is of paramount importance. If an unpredictable future can be known in the present, the consequences for our ideas about reality are more than enormous, they are gargantuan.

Let's face it, if true precognition is real, then we do not understand three little things: time, life, and the world. (Three *little* things.) Why? Because we assume that all three (time, life, and the world) proceed from "then" to "now" to "later." But if a glimpse of something that happens "later" shows up in the "now," as seems to be the case with true precognition, it doesn't fit with our view of reality. It can't.

Given that our conclusions about time, life, and the world hang in the balance, given that this discussion may call into question everything that appears real and it may alter our idea of what life is about, let's see whether the following instances of precognition should be considered amazingly true or just mazingly contrived. ("Mazingly," a freshly minted term, means displaying the convoluted characteristics of a maze.)

If you don't find these kinds of details all that interesting, just skip this intellectual jousting match and jet on to the next section, "Wiggling Along Like a Wave" (page 132). But for those who might enjoy a careful attempt to apply logic to an illogical idea, where a great deal hangs in the balance (just our concept of time, life, and the world, after all), the ensuing section may yank the rip cord on the parachute of an exciting mental adventure.

Two Cases of Precognition—True or Contrived?

If one of the following cases of precognition can withstand the assault of explanations based on the idea that precognition is always contrived, if one of these cases can be judged to be true precognition, it shows that true precognition is possible, no matter how much it flies in the face of our assumptions about life, time, and the world.

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*1. In 1981, I dreamed a bullet slammed into President Reagan.
A few months later, John Hinckley Jr. shot him in the chest.*

A dream that foretells the future can stem from coincidence, true precognition, or contrived precognition. Rather than glimpsing the future in a mode of true precognition, my sleeping mind could have contrived this by tuning in to would-be assassin John Hinckley Jr.'s plans—in the present, not the future.¹⁰ Professor Griffin suggests that “unconscious telepathic knowledge of other human souls, plus unconscious inference and dramatization” could create what looks like a truly precognitive dream, but the whole thing is merely contrived.¹¹

If I tuned in to Hinckley before the event, then this was telepathy masquerading as precognition, and it wasn't true precognition at all. If the dream was contrived precognition, then all I saw were Hinckley's assassination *plans* rather than his actual future-time *attempt* on the president's life.

If, in contrast, the dream was truly precognitive and did arise from the future assassination attempt—a headline-making, world-shattering event that evoked strong emotions in millions of people—it might be attributed to the fact that the psychic signals given off by millions of people are a lot stronger than the signals given off by just one (in this case, John Hinckley Jr.).

Of course, it could have been coincidence rather than any kind of precognition, but when a number of such coincidences add up—and I've experienced hundreds of precognitive dreams—then chance and coincidence become less plausible explanations.

*2. I saw a sexy woman in a dream the day before I encountered
her in a hot tub.*

I awoke with the clear recollection of a dream on a pleasant Saturday morning in 1987. As is my habit, I tried to decipher the meaning of the dream, but the sensuous female mystified me. Freudian, Jungian, and Gestalt techniques failed to unlock her secret symbolism.

Later that day, I traveled around at whim, doing errands, having lunch here, deciding to visit a friend there, debating with myself about what to do and when to do it—having a good time, taking it easy. I luxuriated in my sense of liberty, embarking happily on a journey of branching possibilities. At the end of the day, after many decisions that seemed to have been made completely freely, I wound up at my health club. After finishing with my workout, I padded into the hot tub area, settled into the steaming pool, and relaxed. Within a minute or two, the gorgeous woman I dreamt about

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that morning stepped into the hot tub, followed by her boyfriend. I was flabbergasted. My choices had led me to something foreseen by my sleeping mind that morning.

If the telepathy hypothesis is trotted out, supposing this precognitive experience to be contrived, it would have to explain why I tuned in to the woman in the hot tub before I met her.

If clairvoyance is invoked, again supposing this precognitive experience to have been contrived rather than true, it would have to explain why my sleeping mind would bother to produce an image of this woman before we shared the hot tub. Before I met her (to state the obvious), I didn't know her and I had no reason to focus on her.

But let's suppose that my sleeping mind *had* wandered around until it discovered this woman. Suppose further that she was available to be affected by my subconscious telepathic influence, due to her membership at the health club and her being free that Saturday, so she ended up in a hot tub with me by the end of the day.¹²

If I were able to do it, I would impel an attractive woman to share a hot tub with me every chance I got, but I question whether my sleeping mind has the same urges as my waking mind. It seems a frivolous thing to do with all that subtle clairvoyance and telepathic influence.

On the other hand, if my hot tub–woman dream represented true precognition, it would have involved my future self saying to my dreaming self, “Look out. You're going to be blown away by a stunning woman tomorrow. She'll be wearing nothing but a skimpy, thin, revealing bathing suit. Be prepared. Don't let your jaw drop! Don't do or say anything stupid.” The dream was advance notice of something that was going to have an emotional impact on me, and I can understand why my sleeping mind would have warned me about it.

When I entertain the notion of contrived precognition, the telepathy and clairvoyance hypotheses, there seems to be no reason why my sleeping mind would have picked that individual woman out of 3 billion on the planet to tap into (even if I had seen her somewhere before without realizing it), unless I knew I was going to meet her the next day. And if that were the case, then my sleeping mind would have been exercising true precognition as well as subconscious telepathy or clairvoyance; in which case, true precognition is still the applicable explanation.

Just when I think I've pinpointed a dream that demonstrates conclusively that true precognition exists, Professor Griffin trots out a

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true-precognition-eating ogre, an explanation invoking contrived precognition that is impossible to refute. Here it is:

A discarnate spirit learns the content of a person's dream telepathically and then brings about an event corresponding to it. The discarnate might be a misguided spirit who believes in the reality of true precognition and wants others to believe accordingly; or he or she might simply be a fun-loving spirit doing this for kicks.¹³

Professor Griffin might say that in the sexy hot tub woman example, down deep I wanted to believe in true precognition, so my subconscious mind drove me to bring about events that suggested its truth. If so, then Griffin's "confused spirit" would be one of my inner "demons," some subpersonality skulking around giving birth to sneaky or naughty psi.¹⁴ My thinking about the woman, after dreaming about her, could have brought her to me through the mysterious operation of telepathic influence, because, theoretically, my subconscious mind has an impish side that wants to convince me I'm truly precognitive when I'm not.¹⁵

I can't discredit that explanation. If you believe in sneaky, naughty discarnate entities, or impish subpersonalities, then every instance of precognition can be regarded as contrived.

But I can live contentedly without assuming that true precognition exists, because the ingredients of contrived precognition—subconscious receptive telepathy, telepathic influence, clairvoyance, and other forms of psi—are far-reaching, intelligently coordinated, and capable of mimicking true precognition with amazing precision. Either way, with or without true precognition, life is full of magical, mystical things.

Nevertheless, there are some crucial spiritual and philosophical goodies that hang on the outcome of the debate between true and contrived precognition, so now that the battle has gone to the mattresses, let me flip out the ace I've held up my sleeve. The clincher is this—as Dr. Krippner will show in his following commentary—the experimental evidence favors true precognition.

Why do those contrived explanations, which have been puffing out their chests with contentious pride, cave in when a well-done experiment shows up? Simply because rigorous experiments are designed to rule out alternative explanations. All the anecdotes from all the gin joints in all the towns in all the world can't prove true precognition exists, but one well-designed experiment can.

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My personal belief is that true precognition exists. When I'm on a roll, I experience precognition about every other day. Most of my precognitive hits are routine, ordinary, and only a few have been momentous, but if a fun-loving discarnate entity were doing this for kicks, that impish spirit would have little time for anything other than these tricks, and I don't think I'm special enough to have a demented discarnate dedicating its post-mortem existence to doing nothing more than duping me. (On the other hand, I'm willing to believe that one of my "inner demons" would be so inclined.)

Even Professor Griffin doesn't take his impish hypothesis all that seriously. He offers it only to drive home the point that an improbable supposition regarding discarnate entities is better than the *impossible* assumptions underlying true precognition.¹⁶ But if an objective standpoint exists from which to settle the debate between contrived precognition and true precognition, it is the experimental evidence, which, as you will see, favors true precognition.

Hold your horses. Could a devoted discarnate entity or a determined inner demon alter the outcome of an otherwise foolproof experiment? If so, where would that leave us? After reading Dr. Krippner's commentary, you can decide for yourself. (Just one very short section divides you from that commentary.)

*I look upon time as no more than an idea, and I consider
eternity as another possibility.*

—Mary Oliver

Wiggling Along Like a Wave

True precognition, which seems an unlikely process, if not an impossible one, reminds me of something said by a friend of mine.

Armed with a doctorate in theoretical physics, Edward C. Field maintains that physicists have a view of reality that may seem strange to a layperson; for instance, in that light behaves like a particle sometimes while at other times it wiggles along like a wave. Not to be omitted from the boisterous Halloween promenade, electrons, too, speed around switching costumes of particle- and wave-like Dr. Jekyll and Mr. Hyde. And 60-atom buckyballs join this loony dance, too.

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Picturing these things is difficult, and they are impossible to understand in any ordinary way. They seem to be impossible, but they're true.

Like true precognition—impossible to conceive, but possibly true.

Dr. Krippner's Commentary on Precognition

As Dr. Kierulff indicates, precognition—which comes from the Latin for *before knowing*, and refers to *knowing beforehand*—is defined as anomalous knowledge of future events, and it provides one of the most serious challenges to mainstream science. But it is also a challenge for psi research. I have talked with mainstream scientists who can conceptualize “mind to mind” interaction, and even “mind over matter” phenomena, but when it comes to premonitions of the future, they draw the line because such an occurrence would be at odds with the principle of cause and effect.

But could quantum physics provide a basis for understanding successful precognition experiments? Can precognition be explained by particles that move backward in time? The Nobel Prize-winning physicist Gerard 't Hooft states that such explanations are based on a superficial knowledge of physics. After reviewing arguments in favor of precognition, 't Hooft concludes that the “signals” psi researchers talk about would violate causality, would have to be transmitted over enormous distances, and would need to be coded and decoded flawlessly to provide useful information. These possibilities, he states, are “absurd in the eyes of a physicist.” For 't Hooft, people can be tricked by their own brain, which antedates memories or perhaps even fabricates them. In other words, in this skeptic's opinion, “Paranormal phenomena are in the eye of the beholder. They happen between human ears, not outside of them.”¹⁷

A skeptical physicist such as 't Hooft might argue that it was not the first time that Dr. Kierulff had seen, but only the first time that he had noticed a dark-suited, hat-wearing train commuter walking down the street; his post-meditation image simply had alerted him to something that was uncommon but not as rare as he conjectured. The premonition about his sister's auto accident would be chalked up to coincidence; people often have emotionally toned concerns about family members, most of which are unjustified and forgotten. The zoologist Richard Dawkins conjectures that as a result of the world's immersion in a global culture, the opportunities for coincidence are far

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greater for everyone living in the 21st century than the opportunities were for their ancestors.¹⁸

Leaving the world of the skeptics, consider Louisa E. Rhine, one of the founders of modern parapsychology, who spent several decades cataloging the thousands of reports sent to her describing presumptive psi experiences.¹⁹ By 1963, she had placed 10,066 experiences into four categories. The “intuitive” category was responsible for 30 percent of the reports while 13 percent was termed “hallucinatory,” 18 percent was “unrealistic dreams,” and 39 percent was “realistic dreams.” Hallucinations are more spectacular than intuitive hunches, but there were fewer of them than intuitions. Unrealistic dreams might be thought to be more dramatic than realistic dreams, but they were outnumbered by dreams that seemed lifelike. People spend more time awake than asleep, but there were slightly more psi-related dreams than waking experiences. Apparently, the workshop of the unconscious has its own framework, one that may differ radically from conscious logic and reasoning.

Dr. Rhine discovered that three out of four reports of precognition occurred in dreams, even though one would think that an experience about a future event could occur at any time of the day or night. She conjectured that the dreaming unconscious might run ahead to the future more often than waking awareness does. One of the dreams in Rhine’s collection cast its shadow into the distant future. A woman wrote this account:

I was a school girl of about 14—going on 15 years of age. Mother wrote the dream as I related it to her... [In the dream] I am older than 14 1/2, but I do not know what I look like. I am standing at the kitchen sink in a strange but pretty house and I can see only black night out the window. Reflected in the window is a clock, and I must turn around to see what time it says. The time is 2 a.m. Around me are many people, drinking coffee, and letting tears roll unchecked down their faces. I hear a baby crying, and Annie [my cousin] walks in holding a tiny baby. At the sink I am washing baby bottles and measuring Kayo syrup, while at the stove behind me, water is boiling for formula. That is the end of my dream.

The letter-writer went on to say that she never knew her cousin Annie well, and was puzzled by her appearance in the dream. Seven years later, the letter-writer was married and the mother of a baby girl.

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Her family was now living in California, not far from her cousin Annie. One evening, the letter-writer's father became ill; she and the baby drove 200 miles to be with him during his last moments of life, forgetting to make enough baby formula for a 24-hour-period of time. While she was at the hospital, her cousin Annie came over to take care of the baby. Returning to the house, the letter-writer was told by Annie that she would have to make some more formula. While standing at her mother's kitchen sink, she happened to see the clock reflected in the blackness of the window, many people crying over her father's death, and Annie walking into the room carrying the baby. The dream of seven years ago seemed to have come true under tragic circumstances; the dreamer's mother had saved it in her journal, permitting a close inspection of the details.

Dr. Rhine and her husband, J.B. Rhine, admitted that this collection of reports was prone to error, faulty memory, or downright lying. Most parapsychologists admit that retrospective accounts "are likely to be imprecise representations of the original experience, marked to an unknown degree by omissions, embellishments, and other distortions."²⁰ The dream about Cousin Annie carries more weight than most because of the details and the claim that the dream had been written down at the time it was reported. Even so, the match could have been coincidental; most people tend to have four or five dreams per night, and some of them, by chance, may well correspond with future events. For this reason, our research team at Maimonides Medical Center designed an experiment to test precognitive content in dreams that would eliminate most of the alternatives to psi. In 1969, I received a telephone call from Arthur Young, inventor of the Bell helicopter, asking if we would like to initiate a formal study of Malcolm Bessent, a young Englishman who was the great-nephew of Annie Besant, a celebrated medium and one of the first Western writers to speculate about the connection between yoga and psi experiences. We responded positively, and, with the financial help of Young, designed two studies in which Bessent tried to dream about experiences that he would have the following day. A member of our research team "packaged" these experiences in advance; the particular package was chosen by throwing dice once Bessent awoke.²¹

The packaged experiences consisted of photographic slides and appropriate music or sound effects that Bessent would listen to with stereophonic headphones. For example, one morning a packaged

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experience labeled “police” was randomly selected; while Bessent listened to music from James Bond films, he watched two dozen slides showing police arresting people, giving tickets, and quelling disturbances. Several hours earlier, Bessent had reported a dream:

I just had this scene of a university campus with a lot of people there, and, you know, they were just sitting around and suddenly all these people in motor uniforms came marching into the scene...and so it was obvious that the outcome was going to be violence of some kind....It tied in with the dream I had the other night about a police state....What is curious is that I should think of it tonight. It has, perhaps, some significance with the target.

Later that same night, Bessent had a dream about “500 National Guardsmen” and, later, guessed that the slide-and-sound experience of the next morning would “have something to do with authority-type figures.”

Our team of outside evaluators also experienced the slide-and-sound sequences, then matched Bessent’s dream reports with the packaged experiences. For both studies, the results were highly statistically significant. For the second study, a team of sleep laboratory technicians was employed who had no knowledge of the purpose of the study, further eliminating the possibilities of fraud or inadvertent clueing of Bessent.²² Critics of parapsychology have never proposed an alternative explanation of the dramatic results of these two studies; however, the studies have not been replicated in other laboratories.

The psychologist Dean Radin designed another landmark study in precognition. The term “presentiment” is used to describe a vague feeling of something about to occur but without any conscious awareness of a particular event, and Radin’s group explored presentiment by charting unconscious nervous system responses to future events. The experiment took advantage of a well-known psychophysiological reflex known as the “orienting response” first described by the Russian scientist Ivan Pavlov in the 1920s. This response is comprised of a set of physiological changes experienced by an organism when it faces a challenging situation, and includes dilation of the pupil, altered brain waves, a rise in sweat gland activity, a reduction in blood flow to the hands and feet, and an uneven heart-rate pattern. These bodily changes sharpen perception, improve decision-making capacity, and increase one’s

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strength. It is relatively easy to produce an orienting response by showing someone an emotionally provocative photograph.²³

Radin's team had the participants sit in a chair about 2 feet from a color computer monitor with electrodes attached to the first and second fingers of the left hand to record changes in skin conductivity. A device was attached to the pad of the third finger of the left hand to record both the heart rate and the amount of blood in the fingertip. After the electrodes were attached, the participants rested their wired-up left hands in their laps. They used the right hand to hold a computer mouse, and pressed the mouse button when they were ready to begin the experiment. This action caused a computer to select one target photo at random from a large pool of possibilities, but at first it showed a blank screen. After five seconds, the selected picture was displayed for three seconds, followed by a blank screen for five seconds, and then another five-second rest period. In this experiment, participants viewed 40 pictures in a single session, one picture at a time, while the three physiological responses were continuously monitored and the results recorded by a computer.

The photos had been divided into two categories: calm and emotional. Calm pictures consisted of landscapes, nature scenes, and cheerful people; emotional pictures consisted of autopsies, erotic scenes, and other disturbing and shocking portrayals.²⁴ After seeing the calm pictures, the physiological responses remained placid, but after seeing the emotional pictures, the physiological responses demonstrated the "orienting response." This was to be expected. But what defies ordinary explanation is that before participants saw either type of picture, their electrodermal activity began to rise, revealing they were anticipating the forthcoming target, and the rise was higher if the picture was going to be emotional. This response was dubbed the "presentiment effect." These two dozen participants had viewed some 900 pictures, 317 of which were calm and 583 of which were emotional. The change in the combination of electrodermal activity, heart rate, and finger blood volume for participants was highly significant.

Radin presented these results at the 1996 convention of the Parapsychological Association, and Richard Bierman, a psychologist at the University of Amsterdam, decided to attempt a replication. Bierman's results were also statistically significant, suggesting that presentiment actually does reflect foreknowledge of future events. In my opinion, this is currently the most important experiment in psi research.

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The finding makes sense from an evolutionary perspective because the ability to employ precognition to anticipate danger would be advantageous for an organism's survival.²⁵

How does one explain the results of experiments that suggest precognition and other psi phenomena exist? Many parapsychologists construct theoretical models involving "alternate realities," "serial time," "collective minds," and "interpersonal fields." In his survey of these models, the parapsychologist Douglas Stokes commented, "One of the most exciting developments...has been the growing realization that psi phenomena need not be in conflict with established laws of science." Even so, Stokes admits that even theories that seem highly testable are "still awaiting empirical confirmation."²⁶



The only place where we can study the principles of the invisible side of Nature is in ourselves....

—Thomas Troward

The Experimental Evidence for Precognition— Is It Valid?

Some parapsychologists, as Dr. Krippner has pointed out, tell us that true precognition is a fact because laboratory experiments support the hypothesis.

However, Stephen Braude, chair of the philosophy department at the University of Maryland in Baltimore County, thinks we can't rule out sub-conscious psi-mediated collaborative influence by the people running the precognition experiments. It may be that they subconsciously conspire to get nature to behave as if the future is affecting the past.²⁷

Braude's doubts parallel Griffin's demonic alternative, and they have been given a boost by Marilyn Schlitz and her colleagues, who conducted experiments hinting that when two different researchers run identical experiments, the experimenter's beliefs and expectations can have a crucial effect on the results.²⁸

Philosophers' qualms and experimenter effects aside, the laboratory research described by Dr. Krippner seems to provide evidence of true

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precognition. We may still have reservations—something on the order of “how can true precognition *possibly* be true?”—but, for the sake of discussion, let’s shelve those reservations for a moment while we explore what we can dig up to show how true precognition might work.

In the consciousness of eternity, time is not, neither is space. In man’s consciousness there appears so much mercy, so much love, that these have been called time and space.

—Edgar Cayce

Explaining How True Precognition Works

Explanations can be helpful, or they can muddle the mind. Several have been advanced to explain the mechanism of true precognition. Let’s see whether they clarify the issue or just add another layer to some already complex ideas.

The first explanation we will consider is: *The concept of space-time can be extended to include eternity. To an individual walking forward through a loaf of space-time (picture a loaf of space-time like a long loaf of French bread), events would appear to happen in the present, but if you could see the entire loaf of space-time from above, all of the future would be sitting there in front of you. It would be easy to see the future, because it’s all there, all at once, now.*

This explanation substitutes a spatial metaphor for the customary temporal metaphor employed to describe time. It draws a mental diagram that, although intriguing, is actually less comprehensible than M.C. Escher’s famous lithograph of medieval men walking simultaneously and impossibly up and down steps without end.²⁹

Escher’s phantasm of quasi-endless ascent and descent can be understood as a deception based on spirals that seem to be horizontals, designed to fool the perceptual processes.³⁰ But what is the geometry behind the production of true precognition? And who can understand the significance of living a life riddled with precognitive dreams?

We’ve examined and discarded the “loaf of space-time” explanation as being nothing more than an “as if,” nothing more than a metaphor, so now let’s examine a second explanation.

When the collective unconscious sketches out what it is going to do the next day, if two people have unconscious plans that coincide,

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they may dream of meeting one another before they meet in reality, and they would consider the dreams precognitive.

Like the first explanation, the second has its problems. It reifies a process, the collective unconscious, conceptualizing that process as if it were a “thing.” It describes the collective unconscious as if it were a person who could form intentions. But—who knows?—maybe the collective unconscious *can* form intentions. However, as if that “maybe” weren’t objection enough, this explanation then summons up omniscience, the presumption of all-knowingness—not only of physical facts, but of subconscious mental intentions—in order to resolve the mystery of true precognition. But employing one mystery to decode another doesn’t satisfy our yearning for a solution. The “collective unconscious” explanation is as unconvincing as the previous “loaf of space-time” metaphor.

A third way of thinking about true precognition is that the future or some of its particulars exist, somehow, in the present, available to be seen, or foreseen. This is just a variation of the “loaf of bread” metaphor without the bread.

A fourth explanation is that the future somehow causes itself to be seen in the present, through backward causation, which is also known as retrocausation. Now, ordinary forward causation goes on forever in a chain of cause \rightarrow effect \rightarrow cause \rightarrow effect \rightarrow cause \rightarrow effect. Each cause generates an effect, which becomes the cause of another effect, which becomes the cause of yet another effect, and so on, forever. With backward causation, however, it is assumed that something in the future causes something in the past (or present) without the chain of backward causation extending back to the beginning of time. So if backward causation accounts for true precognition, it would be different from the forward causation with which we are familiar. The retrocausation explanation is at least more than a metaphor, but it also proves unsatisfactory because it is impossible to test.

None of these four ways of imagining how true precognition might work seems consistent with common sense, but that’s the nature of the beast that is true precognition. Like a fire-breathing dragon, it’s illogical. If true precognition paraded itself only in fairy tales, it would make things a lot easier, but when true precognition jumps off the page and starts burning holes in our understanding of life, where is the Sir Galahad who can whip out his sword and conquer such an inexplicable creature?

Explanations advanced to unravel the tangles presented by true precognition are ultimately as baffling as the phenomena they seek to explain.

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True precognition is incompatible with our customary view of the world and how it works. It is unfathomable.

“...Something is happening here but you don’t know what it is,” sang minstrel Bob Dylan.³¹ Something’s going on with true precognition, and no one knows what it is. But that doesn’t stop them from coming up with explanations.

A Flimsy, Filmy Explanation for How True Precognition Works

Imagine my disappointment when I traveled from New York City out to the south shore of Long Island—a two-hour drive—to hear a talk that promised an explanation for precognition, and the only thing presented was the model of a reel of movie film. In a movie, it’s possible to see what’s coming next, or even the end of the drama, because the film is all there right now, and, if you chose to, you could pick up the reel and look at any frame of the film at any time. Yeah, right.

To think that I paid actual, valuable U.S. greenbacks for that lecture, plus time spent driving, sitting, and listening, and all I got was a metaphor, a puny analogy.

Well, life isn’t a movie, and getting an analogy when one wants a useful, convincing, analytical explanation is thin stuff. All I got was a story about how precognition could work if life were a motion picture, which it isn’t.

Given the current state of our understanding of true precognition, we could do worse than to rely on author Kurt Vonnegut, Jr., who, in *The Sirens of Titan*, came up with the splendid phrase *chronosynclastic infundibulum*, which consists of “those places...where all the different kinds of truths fit together.” In the chronosynclastic infundibulum, past, present, and future all happen at the same time. Precognitors experience precognition because they become “unstuck in time,” like Billy Pilgrim, the protagonist of *Slaughterhouse Five*. This is meant to be funny, of course, but what’s really funny is that we don’t have a better explanation for true precognition than Vonnegut’s outrageous, fictitious one.³²

An explanation for true precognition that consists of something more than an implausible picture of an impossible model, or more than a twisting, turning, tautological roller coaster that takes us right back where we started from, would necessarily carry us beyond the material senses. If true precognition is real, then, in some sense, life, time, and the world are not. If life and time here on Earth were what they appear to be—a forced march from

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now to later, from birth to death—then true precognition would be impossible. If true precognition occurs, it implies that there is a fundamental aspect of life that goes beyond the apparent limitations of Earthly existence. Thus, true precognition provides the “evidence of things not seen,” the basis for having some degree of faith, some degree of “assurance of things hoped for.”³³

One of the things I hope for is that “the material, at best, is only temporal, or temporary, while that which may be builded from spiritual desire, spiritual purposes, is eternal”—a promise gleaned from the Edgar Cayce readings.³⁴

Dr. Krippner maintains that many people can envision an explanation for true precognition that doesn’t involve going beyond the usual assumptions of material science. I don’t believe him. He says I haven’t read enough. But I can’t imagine reading anything that would offer more than a measly metaphor to explain precognition.

Now, here’s an interesting little twist to these spiritual speculations. Experiments show that animals experience precognition. If true precognition exists, it includes animals as well as humans. Precognition may be something that evolved in order to help animals, including humans, survive, which is what is implied by the Edgar Cayce readings.

That’s all very well. Anticipating mortal danger by getting a two-second jump on the future confers an obvious evolutionary advantage, but what are the spiritual implications of seeing days, weeks, months, years, and even centuries into the future, as some humans appear to have done?

Sell your cleverness and buy bewilderment.

—Rumi

Precognition and Free Will

True precognition intimates that a future event already exists in a detectable way, so as to be foreseen. That future event can only turn out one way. But if the future is set in concrete, it destroys our notions of free will and moral responsibility, at least in regard to the set event.³⁵ Philosophers will have a tough time piecing together the ethical fragments generated by the detonation of our assumptions about the flow of time.³⁶

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But why worry? As the song has it, “Don’t worry, be happy.” Perhaps certain outcomes in the future are foreordained, while we can use our will to freely choose the outcomes that are not fixed and settled.

The philosophical conundrums engendered by true precognition are endless, so let’s segue to something less convoluted.

The Spiritual Lessons of True Precognition

In contrast to psychic mysteries previously considered, true precognition is more than anomalous, it is paranormal. (See Appendix D for definitions of *anomalous*, *paranormal*, and *supernatural*.)

Despite being ridiculed by skeptics, true precognition is the most important of psychic mysteries because it undermines the seeming sanctity of the flow of time—not only on the level of milliseconds, where quantum mechanics has done a good job of mixing things up with its mathematical formulas that suggest the possibility of time going backward for a short period, but on the macro level, over spans of hours and years.

Science may be forever unable to unlock the secret of true precognition, which is an authentic mystery—“a special, unique kind of problem for which there is no solution.”³⁷

Mystery or not, just as clairvoyance demolishes the tyranny of distance, precognition demolishes the tyranny of time.

Life appears to be based on and in time, and time appears to be moving into the future. But if we can see the future, is time a mirage? Is life—and are the lives of each of us—illusory?

If so, what is behind the illusion?

In the attempt to deduce the spiritual lessons of true precognition, logic fails, because true precognition is illogical, situated so far outside the bounds of reason that it opens the gates to spiritual speculations of all kinds.

Although most materialist perspectives deem life to be random and purposeless, life may be orderly and meaningful from a spiritual point of view—even though the aim is hidden, inaccessible to the five senses. Life seems not to be concerned about us, but it may be designed in such a way that it provides the most profound care for us—spiritual care. True, material existence sometimes crushes people (figuratively and literally) with financial, marital, or physical disasters—stock market crashes, divorces, earthquakes, volcanic eruptions, and tidal waves (not to mention ordinary, inevitable death)—but it may be that our spiritual essence is given a chance to grow and is nurtured rather than harmed by these experiences.

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As was suggested long ago in the book of Ecclesiastes, “That which is, already has been; that which is to be, already is.”³⁸

The spiritual lesson that follows from that wisdom is this—“Do not be anxious about anything....”³⁹

As Jesus said, “Take no thought for your life....”⁴⁰

Indeed. Why worry if things are mapped out in advance?

Oh, I know it can’t be that simple. Sure, why worry? But if that’s all there is to it, then why hope? Why dream? Why create? Why plan? Why build? Why do anything?⁴¹ I don’t have the answers, but true precognition, if it exists, suggests we’re smack dab in the midst of a mirage.

As the Hindus say, don’t get caught up in *Maya* (illusion).

As Paul wrote in his letter to the Ephesians, “For we are his workmanship, created...for good works, which God prepared *beforehand* that we should walk with them.”⁴²

True precognition, of all the psychic mysteries, is the one least likely to be deciphered by physical science, the one most likely to keep pointing toward a domain of experience that cannot be explained, a territory that declares, “You live in a mystery,” a mystery that hints that the life you live is sacred.

Author Eugene Linden, in *The Future in Plain Sight*, imagines a new religion that establishes itself by the year 2050:

Maya, a new belief system that explicitly recognizes the limitations of science and its subordination to nature...owes its name to the Hindu veil of maya, the illusory fabric of reality, but it traces its scientific roots to James Lovelock’s Gaia hypothesis, first articulated in the 1970s.... Among the articles of faith of Maya is the notion that the best science can do is offer up powerful metaphors that enable humanity to manipulate nature. Over time, through the application of human imagination, a discipline might replace these metaphors with yet more powerful images of reality, but Maya accepts as an *a priori* truth that nature is ultimately unknowable.⁴³

Maya doesn’t yet exist as a religious belief system, but true precognition makes me want to sign up. Bound by space, time, cause, and effect, within the confines of our limited human viewpoint, true precognition pops up like a jack-in-the-box, clown-faced, revealing the underpinnings of Nature-Life-Spirit to be impenetrable and incomprehensible.

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But at least one thing can be inferred about those underpinnings—they manifest an extraordinary degree of intelligence. Precognition, however it is accomplished, whether by “true” or contrived means, shows that psychic mysteries are not limited to mind reading, not limited to seeing distant or hidden objects with the mind’s eye, and not limited to figuring out the future, but can involve *all* of those things, organized by means of an “Intelligence” that has a broader scope and a higher IQ than the sense-based consciousness of any Earthly being. What’s called for in the face of the mystery of precognition is awe—epistemological modesty, and awe.⁴⁴

Guideline: How to See the Future

- A. Write down or tape-record your dreams.
- B. If you don’t remember your dreams, program your bio-computer, your subconscious mind, to remember them by saying to yourself, silently, as you are falling asleep, “I will remember my dreams,” or better yet, “I remember my dreams.” Put a pencil and paper next to your bed in order to write down your dreams when you wake up. (You can tape-record your dreams, if you prefer.)
- C. If you prefer not to work with dreams, write down the thoughts and images that enter your mind when you meditate. If you don’t meditate, just write down the thoughts and images that enter your mind when you’re daydreaming.
- D. Note any correspondences between the images in your dreams, meditations, and daydreams and the things you see later, or the emotions you feel later, or the things that happen to you later, during the next day, week, and month.
- E. When you find a remarkable parallel, see whether you can eliminate telepathic influence, subconscious clairvoyance, and the other elements of contrived precognition as possible causes.
- F. When you can do step E, you are solidly in the realm of the greatest psychic mystery on Earth—true precognition. How anybody, anywhere, anytime, can possibly see the actual future is the most mysterious of all the psychic mysteries.

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Becoming More Receptive to Synchronicity

*All that you may know of God must be manifested through yourself.
To hear of Him is not to know. To apply and live and be is to know!*

—Edgar Cayce

Carl Jung illustrated his notion of synchronicity with an event that may have been precognitive. One of his female patients dreamt someone handed her a scarab beetle. As she told Jung the dream, a beetle batted itself against the window. Jung opened the window, the beetle flew in, he caught it, and handed it to her. “Here is your beetle,” he said.¹ Her dream came true. Someone—Dr. Jung—handed her a beetle. Her dream foretold what happened.

Jung called it synchronicity, a manifestation of the Tao, the mysterious Way spoken of by the Chinese sage Lao-Tzu. But perhaps it was something simpler—precognition.

To the extent that synchronicity is distinct from other psychic mysteries, it may be too subtle to be developed, but it can be noticed and appreciated. On the other hand, if synchronicity can be developed, it would likely be through roundabout means such as prayer, meditation, and the desire to be of service.

“Synchronicity” makes a nice sibilant sound in the mouth, a sweeter sound than “precognition.” Poetic and intriguing, the concept of synchronicity entertains. While I prefer the causal specificity of precognition to the acausal ambiguity of synchronicity, not all instances of synchronicity are precognitive, and this next story would be stretched beyond the breaking point if I invoked precognition to explain it.

Bobby and the Bass Guitar (1982)

In the adolescent wing of the mental hospital, the 20 patients formed a tight-knit little society, deciding who was cool and who was not. One of the new arrivals, Bobby, a too-tall, painfully withdrawn 15-year-old, fell into the “not cool” category. With knotted eyebrows and slumped shoulders, he drifted around the edges of the groups of other teenagers, dragging himself like a whipped mutt.

During a staff meeting, one of the psychiatrists noted that it was hard to reach this particular kid. “The boy’s suffered a psychotic break,” said the doctor. “In therapy, he barely talks with me; he just sits and stares off into space.”

The chief psychologist held up some of Bobby’s drawings. “Look at the person he drew—vacant eyes, no pupils. Here’s the house—no door, no windows. The tree has no leaves, hardly any branches, no roots. The kid’s disconnected, a zombie. We’ve got to get to him before his insurance runs out or we’ll have to send him to the state hospital, which is a snake pit. You know what’d happen there. He’d rot.”

I worked as a psychiatric technician—a “psych tech”—in that mental hospital. Low on the status hierarchy, I was servant to all and master of none. One day, lurching in the hospital’s huge cafeteria, I listened to an attractive young secretary who complained that her musically inclined husband worked evenings and weekends with a band and she hardly ever got to see him.

I told her I had played with a rock ‘n’ roll group when I was in my 20s. “What instrument?” she asked.

“Electric piano and bass guitar.”

She said her husband’s band was looking for a bass player.

I got excited about auditioning for the band, so when I drove to my parents’ home, I retrieved my old Fender bass from the back of the closet and practiced for hours, toughening up my fingers, regaining some of the dexterity of my youth. But part of me was thinking, *You’re too old for this. You don’t even know the songs young people enjoy these days. This is ridiculous. You’re 40 years old. It’s a symptom of mid-life crisis. Put the bass away. Or sell it.*

But another part of me, when it was time to drive back, packed the bass in the trunk of the car.

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I had lunch with the secretary again, but realized that she, and therefore probably her husband, must have been about 20 years younger than me. My idea of becoming a part-time musician was a silly dream. I felt so embarrassed about bringing my bass that I didn't even mention it to her.

Meanwhile, back on the job, I began wondering how I might help Bobby, the withdrawn teenager. I sat across from him in the dayroom. While other patients played checkers, chatted, or watched TV, I slowed myself down to match the rhythms of the frightened, awkward, silent boy. A question formed. I asked Bobby softly, so as not to startle him, "What can you do well?"

Bobby seemed astonished that anyone would talk to him. After he got over the shock, he rested his gaze shyly on the cream-colored Formica table, saying nothing.

"Are you good at anything?" I asked again.

Bobby raised his eyebrows, apparently astounded the conversation was continuing. "Good at anything?" he repeated.

"Is there anything you can do well?" I said gently. Bobby looked away. I didn't know whether the troubled boy was thinking of a response or just spacing out.

I waited. I didn't ask him if he was good at football or baseball or any other particular thing because I didn't want to bring up something at which he might have failed.

"Look at that imbecile sitting there," one of the teenagers on the other side of the dayroom whispered to a friend. "A brainless lump."

I hoped Bobby hadn't heard the comment.

Bobby faced me. Eyes still focused on the table, he said, "Base."

"Base what?" I asked. "Baseball?"

"No," he said. "*Bass*. Bass guitar. That's something I do pretty good."

I felt surprised by the coincidence that we both played bass. "Did you bring it with you?" I asked.

"I wanted to," Bobby said, "but they wouldn't let me."

"Funny," I said, "I used to play bass, too."

"You did?" Bobby made eye contact for the first time.

"Yeah. Twenty years ago."

Bobby didn't say anything. He looked forlornly over at a group of his peers who were standing around telling jokes and laughing.

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Figuring that Bobby would be scared if I attempted any further interaction, I said goodbye and walked away.

Bobby gaped longingly at the other teenagers. Many were licentious or self-destructive. Most had been abusing drugs. Only one or two were withdrawn, and none as severely as Bobby. He protected himself by fading into an emotional isolation so deep he might never escape.

An idea came to me. I knocked on the door of the director's office.

"Yeah?" came the harsh voice from inside.

I walked in. "Can I give Bobby my bass guitar?"

The short, gruff, no-nonsense, 60-year-old director leaned back in his red leather chair and raised his cowboy-booted feet a few inches above his mahogany desk, dropping them with an unfriendly clunk. "It's against the rules," he almost snarled.

I explained the situation, figuring that even a hard-head like the director would feel sympathetic.

"No," he said. "Absolutely not. Rules are rules. No gifts."

I felt downcast at first, but then a flash of inspiration lit my mind. "If I can't *give* it to him, can I *sell* it to him?"

A frown crossed the director's face. He looked puzzled for a moment, then he scrunched up his shoulders and his eyes darted left and right as if he felt cornered. After a period of restless silence, he admitted there was nothing in the rules about selling something to a patient. "If the boy wants it," he said reluctantly, "and as long as you don't charge an excessive amount, I can have no objection."

I walked around until I found Bobby. "Do you want to buy my bass?"

"Really?!" His eyebrows shot up.

I nodded.

"Sure!" said Bobby.

The bass was worth \$200. I asked him for \$50.

"I couldn't pay you all at once," said the boy. "They only let me have \$10 a week spending money."

I suggested \$5 a week for 10 weeks. Bobby said, "Great!"

The next day, as I handed my bass to the boy, he said, "Outtasight!" He slung it over his shoulder and began thumping the bass line to a popular song, humming the tune.

"Look what Bobby's got!" one of the kids exclaimed.

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Another asked, “Where’d you get that?” and walked over.

“Cool!” said a third, “Lookit that,” and joined the group forming around Bobby.

I eased my way over to a corner of the dayroom, watching and listening.

One of the older boys called out, “Hey! Bobby! My man! You look good with that git-tar around your neck.”

A girl giggled and whispered to a friend. They both laughed and moved a little closer to the group around Bobby.

Another female patient remarked to no one in particular, “Bobby’s kinda cute, isn’t he?”

“Look at his biceps!” The first girl said to her friend. “It must be from playing that thing!”

Within 10 or 15 minutes, half of the teenagers in the adolescent wing had positioned themselves near Bobby. Several holdouts slouched in sullen postures, making disparaging comments, but most wanted to be part of the action.

“Hey, Bobby!” said one of the boys. “You know that radical new song from Def Leppard?”

Slowly, in a barely audible tone, Bobby asked, “Which one?”

“I’ve got it on tape,” responded the boy. “Let’s go down to my room so you can learn it. Bring your buddies.”

Somebody else suggested, “Let’s all go.”

“Can we all fit in one room?”

“Who cares?” said a fourth. “We’ll squeeze.”

Then a fifth one said to the first, “Not your room, let’s go to Bobby’s room!”

“Yeah!” said a sixth. “Bring your tape player!”

One of the boys slapped Bobby on the back. “Okay by you, dude?”

“Okay by me,” Bobby said softly, and he smiled the tiniest of smiles.

“All *right!*” the teenagers chorused, and the entire group marched down the hall with Bobby and his bass in the middle of the pack.

“There’s been a change with that new boy,” the chief psychiatrist said at the next staff meeting. “Bobby, the withdrawn one? I think he’s going to make it.”

I couldn’t believe I’d considered auditioning for a band of 20-year-olds. What got into me?

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*Do you not know that your body is the temple of the Holy Spirit
within you, which you have from God?*

—Paul, I Corinthians 6:19

The “Vampire” (1978)

After I joined a group of environmental activists in San Diego who met for two hours every Monday evening from 8 to 10, something “not-me” spoke up from within the depths of my mind, in a remarkable interlude of synchronicity.

After I’d been with the group for a few months, I experienced misgivings about one of the older, more dominant members, whom I’ll call Mr. B (the B stands for “bear”). Mr. B was a big, heavy, muscular, grizzly-sized, 65-year-old alpha male with sharp claws and even sharper teeth. If I had met him anywhere else, I would have walked away from him as soon as possible. Nevertheless, I liked the other participants and felt dedicated to the goals of the group, so I put up with Mr. B, even though he had a habit of cutting people down in the most brutal way, oblivious to their pain.

Without mercy, he dismissed the comments of a bright, cheerful, but somewhat naïve young woman who had trustingly shared her opinions. The poor woman’s eyes popped open with fright. Anxiety spurted out of her like blood from a slashed artery. But by that time, Mr. B was looking away, and so was almost everyone else in the group. The victim cringed in embarrassment because I’d noticed how damaged she felt. Mr. B’s attack on her self-esteem had squashed her like a bug under a hobnailed boot.

I wasn’t able to find the words to express what bothered me about Mr. B. For some reason, his toxicity was beyond my ability to articulate. During meetings, I would struggle to convey what was wrong with the way he treated people, but I tied myself into knots without communicating forcefully enough to change the situation. It seemed nobody else saw it the way I did.

Mr. B enjoyed an attractive, intelligent, insightful protégé, Ms. Y, who backed him 95 percent of the time, as if she were his emotional slave. The two of them teamed up to defeat any challenge to Mr. B’s leadership.

Then Mr. B, who happened to be a flawless, passionate, and compelling “nature” writer, more than a little famous in the environmental movement, took an extended tour to meet with various European activists. He was

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gone about six months. The group gradually became loving, supportive, considerate, compassionate, patient, and understanding. We relished the new atmosphere so much that we tried to figure out a way to meet more often. I became so fond of the group I wanted to live with them.

When Mr. B returned, the group slipped back into its previous pattern—sniping, power struggles, backbiting, withholding, and fear. The following paragraph, taken from a novel, describes Mr. B and his effect on the group.

I think there are people who feed on other people's discomfort and fear, really *feed* on it, like vampires. They get their sharp little teeth into your big juicy fear and enjoy sucking away at it. And they can smell blood, too. They can follow that smell to its source —*oh, it's you, is it?*—Sniff, sniff. Mmmm. And then *chomp!* Since people like this are completely insensitive, it always amazes me how they can sense somebody else's trouble.²

One Monday, before going to the meeting, I prayed to know what to do about Mr. B. I read the *Daily Word* and *Science of Mind* magazines for inspiration. I meditated and did a “spiritual mind treatment” concerning the group and myself. I asked my sister Annie to pray for me and Mr. B during the two hours we would be meeting that evening.

I entered the group with the expectation that this night we would experience a breakthrough, and, as usual, when I pray and prepare myself for an event, and when my sister prays for me, I felt quieter and more at peace. I said less, listened more, and saw harmony, or preparations for harmony, where otherwise I might have perceived strife.

At one point during the meeting, a voice within me said, “Watch what I'm going to do.” Given what happened, it would be easier to believe I didn't hear that voice, but I did.

Within a couple of seconds, Ms. Y, the vampire-man's toady, the one person who seemed least likely to do anything of the sort, piped up and said, “I'm really sorry we haven't been able to change Mr. B's sadistic....”

I forget how she ended the sentence—sadistic actions, sadistic behavior, sadistic tendencies, or sadistic whatever—because as soon as she said the word *sadistic*, my attention went interior. I think everybody's did.

The silence pulsed as we considered that awful word, *sadistic*. That was precisely what Mr. B was—*sadistic*.

Tremendous power can be packed into a small word.

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Social sadism, as distinguished from sexual sadism, can be defined as “the use of persons weaker than ourselves as outlets for our resentments and frustrations, and especially for the infliction of humiliation on such people in order to bolster our own sense of self-worth.”³ Mr. B had been bolstering his sense of his self-worth, over and over again, by sadistically demeaning others.

Sadistic. The word reverberated in the room. Like someone yelling, “The Emperor has no clothes!” it caused a shock. We were paralyzed into silence.

Nevertheless, after the group had assimilated this new perspective, it became easier to deal with Mr. B and to protect others from his savage zingers.

The thing that astounds me about this incident is the voice that told me something was about to happen, just before it occurred. That inner voice took *responsibility* for it, too, saying, “Watch what *I’m* going to do.”⁴

Who was the “*I*” that knew, a moment beforehand, what Ms. Y was about to say?

It wasn’t me. It wasn’t any part of me for which I can take credit.⁵

It didn’t seem to be just precognition, because the voice suggested personality, will, and choice. “Watch what *I’m* going to do.”⁶

I did watch. And I was amazed. I’m *still* amazed.

My search for an explanation for this event dies in the light of the love that infuses it. The lesson from this anomalous, perhaps paranormal, metanormal, anything-but-normal experience is that love works in mysterious ways, and that pure-hearted prayerful intention knows fewer limits than we imagine.

If I stretch my mind into distant realms, I could ask, *Was it the voice of an angel?* Some people consider angels to be emissaries conveying Spirit’s messages to humans.

But conjecturing about angels seems too abstract and metaphorical. It’s more likely that the voice represented an announcement from Ms. Y, a telepathic aside, before she girded her loins, hopped up on stage, and flabbergasted us by uttering that power-packed little word *sadistic*.

However, the voice I heard in my mind sounded nothing like Ms. Y.

Who can figure out, really, what the source of that voice was? And is there something misguided about the question? Perhaps there is just One Person, and our seeming separateness is a fabrication. In support of the

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oneness theory, Eknath Easwaran, an American sage of East Indian origin, wrote:

In every one of us...there is a single living spirit. The still, small voice whispering to me in the depths of my consciousness is saying exactly the same thing as the voice whispering to you.... The voice, says the [Bhagavad] Gita, is the same in every creature, and it comes from your true self.⁷

Whoever or whatever said it—angel, spirit, true self, or simply Ms. Y’s telepathic subconscious—it opened a gateway for healing. Aberrant psychosocial processes have to be acknowledged, identified, and named before they can be healed. “When you name something correctly, it often arrests or deflates the energy involved...”⁸ Putting a heavy, negative label such as *sadistic* on a person’s barbed and poisonous put-downs makes it difficult for that individual to get away with the same kind of stuff again, especially if someone points it out when it recurs.

“Synchronicity” doesn’t solve the mystery of this striking event, but if we have to squeeze it into a category, that’s probably the best fit.

Dr. Krippner’s Commentary on Synchronicity

Many devotees of popular music are familiar with the song “Synchronicity” as recorded by Sting and the Police. What was once an esoteric term confined to Jungian analysts and their journals has now become a part of mainstream conversation. The word “synchronicity” can be used to describe a seemingly anomalous match between an internal event, such as a dream or thought, and an external event, such as the unexpected sudden appearance of a person. In “Bobby and the Bass Guitar,” Bobby’s conviction that he was “pretty good” at bass guitar matched the fact that Dr. Kierulff had carried his bass guitar to the hospital, albeit for a different reason.

Dr. Kierulff tells of a match between his dream of a brilliant cross and his discovery of a book describing the Kalahari Bushmen’s practice of drawing a cross in the air. He mentions additional dream synchronicities including one of an attempted assassination of Ronald Reagan a few months before it occurred. An especially interesting example of synchronicity is the inner “small voice” that said to Dr. Kierulff, “Watch what I’m going to do,” just before a member of his group made

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a breakthrough statement about a man Dr. Kierulff described as a “psychological vampire.”

For Jung, synchronicity demonstrates an “acausal orderedness” in nature that complements the three foundational principles of physics—causality, space/time, and the conservation of energy. Jung used this acausal orderedness to explain the phenomena of radioactive decay as well as the properties of the natural numbers; his followers add Bode’s law in astronomy, which accurately predicts the distance of the planets from the sun without postulating a cause-and-effect reason for this accuracy. Jung claimed that his synchronicity principle echoed the Chinese concept of the Tao—a “web that has no weaver”; the philosopher Philo’s notion of people as “microcosms” that contain the “whole” of creation; and the mathematician Leibniz’s concept of “preestablished harmony” between body and soul.

This pattern of correspondence is termed an “isomorphism” by contemporary systems scientists and chaos theorists. In the ancient Chinese oracle known as the I Ching, a hexagram resulting from a toss of the coins represents an inner event because the coin-tosser interprets the hexagram verse in his or her own way; if this verse applies to one’s life situation (the outer event), the coin-tosser often feels that synchronicity is at work.

Because these judgments are extremely subjective, two colleagues of mine once designed a formal experiment in which 40 individuals were asked to think of a personal problem for which they had no immediate answer, then were given a cup containing three coins and were asked to throw them six times while thinking of their problem. Later, each person was given two verses from the I Ching; one was associated with the hexagram they had thrown with the coins while the other had been chosen at random. They were also queried as to their attitude regarding ESP. The 24 individuals with a positive attitude toward ESP gave a higher rating to the verse that corresponded to their coin-tossing, while the 16 people with a negative attitude toward ESP gave a lower rating to that verse. The difference between the two groups was statistically significant.⁹

According to Jung, these correspondences occur because archetypes are activated when someone focuses on a personal problem, or makes an emotional connection with his or her own capacities for power, beauty, villainy, or creativity. As a result, one’s mental threshold is lowered, giving unconscious processes an opportunity to express themselves.

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This formulation resembles Rex Stanford's concept of the "psi-mediated instrumental response," which holds that people unconsciously scan their environment for cues, incorporating psychically derived information into their ongoing decision-making behavior. An everyday example would be a person who, on the way to an appointment, confuses the train station, gets off at the wrong stop, and bumps into the person he was planning to see, who was running late for the appointment.

A physician, Irving Page, who describes himself as "a dyed-in-the-wool skeptic," was speaking at a medical meeting in Jacksonville, Florida. For no apparent reason, he felt he needed some fresh air (a mental event). Page stepped from the hotel onto an overpass on the freeway for a few minutes. When he returned, he was paged by the president of a large company who was waiting for him in the hotel lobby, a college friend he had not seen in 40 years. In Page's words, "With little reason, I had wandered out on the overpass at the very second he was passing under it in his car. He thought he saw me, and thought it hard enough to turn around and inquire if there was a medical meeting in town" (a physical event).

After winning a leading role in the film *The Girl from Petrovka*, Sir Anthony Hopkins wanted to read the novel (a mental event). After an unsuccessful search for the book in London, he was passing through Leicester Square and noticed a discarded book on a bench (an external event). It was *The Girl from Petrovka*. During the filming of the movie, Hopkins met the book's author, George Feifer, who mentioned that he no longer had a copy of his novel, having loaned his last copy to a friend who had lost it in London. Hopkins gave Feifer the book that he had found. As Feifer opened the book, he noticed his own handwriting; it was the same book he had loaned to his friend.¹⁰

Charles Tart differentiated truly acausal, synchronistic events from several types of causal events. For Tart, "physical causality" postulates a physical mechanism to account for meaningful correlations between events, while "psychological causality" postulates a psychological mechanism. "Presumed physical causality" and "presumed psychological causality" refer to puzzling correspondences that may eventually be explained by straightforward extensions of current knowledge. "State-specific causality" recognizes the limited and semi-arbitrary qualities of the ordinary state of consciousness, and the possibility that different cognitive styles in altered states can make puzzling correspondences comprehensible and causal. "Paranormal causality" results when ESP

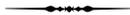
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or PK cause a correspondence between events, although the mechanics of these processes are currently unknown. “Being-specific synchronistic causality” represents genuinely causal relationships that are not able to be grasped because of the inherent limits of human nature.¹¹ On the other hand, “absolute synchronicity” is a genuine, meaningful relationship between events that is actually acausal.

In other words, people should not toss around the word “synchronicity” carelessly, because few of these correspondences appear to be noncausal once the other alternatives have been ruled out.¹²

Synchronicity has engaged the attention of such great thinkers as Arthur Koestler, the essayist, and David Bohm, the physicist, whose concept of an “implicit order” is used by some writers to try to place synchronicity within the framework of quantum physics. Other writers—more skeptical—point out that the world is a busy place; its billions of inhabitants are constantly thinking and interacting, thus coincidences are inevitable. Moreover, it is easy to find correspondences between events when a person has access to an unlimited amount of data and makes a conjecture after the two events have taken place. Statisticians have computed the probability of coincidental recollections of a known person in a five-minute period before that same person phones them; the likelihood is more common than one would suspect. In psychology, attribution theory demonstrates how easy it is for some people to assign causes, motives, and explanations to complex events.

In conclusion, synchronicity can be seen as more of a description of coincidental events than an explanation of them, and the concept should be a starting point for serious inquiry rather than an end point.



Seven

The Spiritual Lessons of Psi

*Each one of us has immediate access to the Intelligence
of the Universe.*

—Ernest Holmes,
The Science of Mind

The first part of this chapter is speculative. For those of you who prefer true stories and want to skip metaphysical conjectures, go ahead. (But don't miss "Dark Angel," "A Profitable 'Prophetic' Dream," and particularly the concluding story, "R. D. Laing and Caritas," which one reader referred to as "a monument to caring.")

Nonetheless, for those of you who like to sink your teeth into philosophical hypotheticals, here comes a big bundle of it.

Psi Categories and Dichotomies

Having considered a number of different types of psychic experiences, let's focus on the spiritual implications of psi. In doing so, we will discuss psychic mysteries in terms of three categories—anomalous, paranormal, and supernatural—because the differences between these three classifications are enormous. (See Appendix D.) The progression from anomalous to paranormal to supernatural is like the succession from bit to byte to megabyte, or from warm to hot to hotter-than-the-sun.

Between anomalous and paranormal is a gulf wider than the geographical split between Africa and Brazil. If psychic mysteries were only anomalous, then nothing shattering would be involved, and science might eventually integrate them into the materialist model. However, if one or more of the psychic mysteries are truly paranormal, this splinters the all-encompassing presumptions of natural science, opening the way for consideration of the supernatural.

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Having proclaimed that something momentous is at stake—a pivotal issue hinging on the distinctions between anomalous, paranormal, and supernatural—let me state clearly that everything paranormal is anomalous, but not everything anomalous is paranormal. Similarly, everything supernatural is paranormal; but not everything paranormal is supernatural.

Telepathy, clairvoyance, and psychokinesis may be paranormal in addition to being anomalous. But true precognition, if it exists, is definitely paranormal: it involves the presence of the future in the present, which is (from the point of view of common sense and common science) *un*-natural, and therefore perhaps *super*-natural.

Neither Dr. Krippner nor I have the answer to the mystery of true precognition or any of the other psychic mysteries. No one does. But that won't stop me from speculating.

Dichotomies are subject to doubt. *Caveat emptor* (Let the buyer beware). The English language, including the terminology in this book, harbors dualistic assumptions—brain in contrast to mind, matter in contrast to energy, and psyche in contrast to God. Einstein's famous $E = mc^2$ formula tells us how matter and energy are linked, but we don't know how brain and mind—or psyche and Spirit—are connected. Like ice, water, and steam, they may be different forms of the same thing.

Although dichotomies sometimes draw problematic, or even false, distinctions, they do facilitate discussion. A nondual vocabulary might be a better way to conceive of these things, but I'll save that argument for another day.

The warning about dichotomies also applies to dividing “supernatural” from “natural.” The separation may be artificial and deceptive. Natural might be a broader category than we assume. Natural may not be separate from supernatural. Perhaps “nature” has been defined in a mechanistic way, and all matter contains what we call supernatural properties. The pioneering psychologist William James speculated that every atom carries a bit of “mind-stuff.”

Looking at it from the other direction, perhaps the supernatural includes that which we consider physical and material.

The thought of the ages has looked to the day when science and religion shall walk hand in hand through the visible to the invisible.

—Ernest Holmes

Dr. Krippner's Commentary on Psi Categories

Dr. Kierulff highlighted some useful distinctions between the anomalous, the paranormal, and the supernatural. Terms such as “supernatural” and “miracle” refer to purported events and experiences that can be perceived by the senses, but are brought about by processes outside the ordinary laws of nature.¹ If such events occur, they can be *described* scientifically but cannot be *explained* scientifically. Personally, I have never had an experience and have never witnessed an event that I would consider “supernatural” or “miraculous” in the way that these terms are typically used. Some writers call childbirth, an unexpected healing, or life itself “miraculous,” but they are speaking metaphorically. I share the wonder they express regarding these marvels of existence, but would use different terms to express my delight and astonishment.

An event or experience is “paranormal” if it is not easily explainable in terms of mainstream science’s understanding of time, space, or energy. It is important to realize that the prefix “para” simply means “alongside” or “beside,” not “outside.” In other words, “paranormal” refers to events and experiences that can be investigated scientifically, even though their eventual comprehension might involve a minor or major shift in current scientific worldviews.

An event or experience is “anomalous” if it is rare or puzzling. All paranormal phenomena are anomalous but not all anomalous phenomena are paranormal. Two colleagues and I edited a book titled *Varieties of Anomalous Experience*, and we defined the term “anomalous” as referring to experiences that are “uncommon,” or are “believed to deviate from ordinary experience or the usually accepted explanations of reality.”² We focused on experiences (which are subjective in nature) rather than events (which are more objective, hence amenable to measurement and verification). Of the anomalous experiences we discussed, several would fall into the paranormal category (for example, psi-related experiences, past-life experiences, and anomalous healing experiences) and others would not (for example, hallucinatory experiences, synesthesia, and lucid dreaming). Others would, at times, contain paranormal elements (for example, out-of-body experiences and mystical experiences). Hence, Dr. Kierulff’s categories are very much in concordance with the perspective we took in *Varieties of Anomalous Experience*.

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However, an experience does not have to be paranormal to have spiritual meaning. For me, the term “spiritual” refers to an individual’s (or a group’s) focus on higher, deeper, or broader life meanings that transcend ordinary existence. These spiritual meanings often are described with such words as “finding one’s mission in life” and discovering “sacredness,” “ultimate satisfaction,” “altruism,” “ideals,” or “transcendence.”³ Any of these descriptions could be used in depicting ordinary as well as extraordinary events, and it is the profundity of these experiences that makes them “mysteries,” or challenges for human inquiry.



The Bal Shem Tov said, “The difference between nature and a miracle is only the frequency.” ...Without miracles, one might believe that the laws of physics define reality. However, once we see the inexplicable, we become aware of a transcendent reality. We then understand that nature itself is miraculous.

—from “Chanukah, Eight Nights of Insights” (*LA Times*)

No Schlock, That Sherlock

In an attempt to determine the spiritual implications of psi, our methodological standard will be one used both by modern science and the fictional Sherlock Holmes—observation, induction, and deduction, guided by commonsense logic. However, we should admit that the application of common sense to phenomena that are *un*-common and mediated by something *other* than the senses is a tall order and perhaps an impossibility. Nevertheless, let’s give it a try and see what we come up with.

Observation: Events have taken place around me that corresponded with my conscious experiences in patterns that can be characterized as telepathy, clairvoyance, psychokinesis, transpersonal healing, and precognition.

Induction: Psychic mysteries are real. They are true. Careful observation of episodes in my own life tells me so. (Either that, or I’m a liar.)

Deduction: Given the reality of psychic mysteries, what can we deduce from the fact of their existence? What are the spiritual lessons of psi?

One thing we can conclude is that materialism may not be the best yardstick by which to judge what is real and what is not. The particle of

matter or the wave of energy that mediates the flow of information and influence in telepathy, clairvoyance, psychokinesis, and precognition has not yet been discovered, and may not even exist.

What we're left with is the possibility that something nonmaterial is involved. The best guess, perhaps the only guess, is that this possible non-material something (not "material" in the conventional sense) involves a spiritual substance with the capabilities of human consciousness.⁴

If matter is not the sole or basic substance, and if something involving consciousness is basic or of equal standing, then we must take Spirit and spirituality seriously. If Spirit exists, and if it is fundamental rather than merely a by-product of matter, then we should gauge our conduct by spiritual values rather than by material ones. The GDP (gross domestic product) that now appraises a society's progress should be replaced by the RSP (refined spiritual product). Something more meaningful than numbers should measure the health of our individual and collective enterprises. Not everything that counts can be counted. Not everything that can be counted counts.⁵

Another deduction is that existence is participatory.⁶ We are not just helpless victims of random physical conditions. Rather, to some extent, we influence the matter as well as the minds that surround us.

Yet another conclusion derived from the reality of psychic phenomena is that existence itself is a mystery. Except, perhaps, for one thing. It is possible to know what's worthwhile.

"You."

An appreciation of psychic mysteries foment a 180-degree revolution in our view of existence.

As physicist David Bohm sees it, love, compassion, and intelligence are enfolded into the very stuff of the universe.⁷

Psychic mysteries suggest that you and I are loved by whatever or whomever is behind appearances. Or, if nothing is behind appearances, then we ourselves are love. In either case, connection is what it's all about.

Remembrance of psychic mysteries elevates joy in living and erases the depression of disconnect caused by the supposition that life has no meaning.

Coming full circle from the nihilistic atheism of my college years, I now believe—as the events related in this book demonstrate—that life has a purpose, and that life's purpose entails love.

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Rather than chaos and coincidence, the cosmos exhibits connection and concern.⁸

Something is there that cares about us.

This...aristocratic illusion concerning the unlimited penetrative power of [logical] thought has as its counterpart the plebian illusion of naive realism, according to which things “are” as they are perceived to us through our senses.... But the real nature of things, that we shall never know, never....

—Albert Einstein

Theodicy: The Question of Evil

The traditional word for “the something that cares about us” is God.

English author George Orwell noted that imprecise or misleading language can corrupt thought.⁹ So, to avoid contaminating the concepts that will serve as the building blocks for our next set of ruminations, let’s carefully define this influential term, “God.”

In certain contexts, “God” is a reasonable idea, as long as we recognize that when we use the word we don’t know what we’re talking about. We’re on thin ice unless we employ a definition.¹⁰

In this section, let’s use the term “God” to refer to the Mystery *behind* psychic mysteries, the Mystery *in* psychic mysteries, and the Mystery *of* psychic mysteries—whatever accounts for psi. No assumptions about God are incorporated here, no religious dogma, no belief system, only an equivalence—Mystery.

Now, the idea that there is something behind psychic mysteries, something that connects them, something that accounts for them, is only an inference. Psychic mysteries may simply exist as an aspect of life with nothing behind them. However, even if that were the case, the spiritual lessons derived from psychic mysteries would still stand, in that they stem from the *existence* of psychic mysteries, not from any speculations about what may be behind them.¹¹

That said, let us now consider several different concepts of God.

A Unitarian is said to have declared that God is either All or nothing. The following instance of the All-or-nothing formulation was given by a British physicist, Julian Barbour. Asked whether there is a God, Barbour

replied, “Not unless it is all [of the universe] and the way it functions together.”

Even an atheist could agree with that definition.

By contrast, Edgar Cayce defines God as the universal consciousness. “For each soul is a part of the universal consciousness, the universal energies that we worship or know as God.”¹²

A story illustrates yet another God-concept. A woman walks into his office and tells Rabbi Levy she doesn’t believe in God. “Do you have to believe in God to be Jewish?” she asks.

Instead of answering her, the rabbi responds by posing a question of his own: “Do you believe that there are connections in the world—between you and other people, you and nature?”

The woman answers, “Of course. What kind of person would I be if I didn’t?”

The rabbi then asserts, “We can *know* that there are connections in the world, and we can call the sum of those connections God.”¹³

I am calling the sum of psychic connections God.

One of the characters in a John Updike novel defines God as a “purposive...intelligence” that exists somewhere “behind all phenomena.” Another of Updike’s characters refers to God as “that tender shadow on the underside of our minds.”¹⁴

Eric Butterworth maintains “God is not a person to whom we should pray, but a spirit by which we should live.”¹⁵

Another definition of God that I fancy is: “An ultimate Goodness at the heart of the universe.”¹⁶

In the gospel of John we find: “God is love, and he who abides in love abides in God, and God in him.”¹⁷

I would *like* to believe that God is love, “an ultimate Goodness at the heart of the universe,” but for the purposes of the following discussion, hewing as closely as possible to the dictates of logic, let’s confine ourselves to a definition of God that parallels the rabbi’s: God is the sum of the connections that facilitate psychic mysteries.

With that concept packed in tightly behind us—or, if not tightly, at least as snugly as it can possibly be packaged—we move forward to a big question: Can the Mystery, God, be considered both good and all-powerful, given the presence of death, misery, and evil in the world?

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The study of the problem of evil is called theodicy. One of the resolutions of the puzzle is that God may be all-good, but not all-powerful.¹⁸ A second resolution is that evil, misery, and death may not be as substantial as they seem.¹⁹ This would be the case, for instance, if the material world were essentially a stage upon which the play of the soul is produced. The evil which befalls an actor in a play is not real.

But the second solution introduces its own problems. Reverend Ricky Hoyt, Unitarian minister, in writing about theodicy, says:

Evil, misery and death are real. Evil is caused by (or better yet, defined as), the deliberate choice to ignore the urges of God and follow an opposite path. It isn't helpful to separate the material and the spiritual and then claim reality for one and illusion for the other. I believe it is all real, and interconnected at the very basis of existence. We are spiritually called to alleviate suffering in the physical world, and to work against political injustice and all forms of oppression. I cannot follow a spiritual system which allows abdication of the Earth, its creatures, or the material side of existence.²⁰

Psychic mysteries do not tell us which of the answers to the problem of evil is correct, but they do indicate that the world is not what it appears to be. Precognition insinuates that time is not what it looks like—always linear and progressive.²¹ Telepathy and clairvoyance suggest that distance is not always the obstacle it seems to be. Psychokinesis shows that mind and nonliving matter may be more interactive than we think.

What are the implications of this?

Logic doesn't take us far in this unknown territory, so, reluctantly abandoning the admirable methodology of Sherlock Holmes and modern science, we must rely on less respectable procedures, such as speculation, and less honorable authorities, such as tradition.

A sojourn in the Earth is as a lesson in the school of life.

—Edgar Cayce

Beyond Logic

It may be that the purpose of the world is to provide a school for souls to learn to become wise. If that is the case, then it doesn't matter what

you accomplish or accumulate in life. What counts is the quality of the spirit you develop in your attempts. As Cayce said, “It is the ‘try’ that is the more often counted as righteousness, and not the success or failure.”²² This spiritual lesson is also found in the Bhagavad-Gita, which advises us not to become attached to the outcomes of our actions.²³ What matters is the quality of our spirit, not the results of our efforts, not our outer circumstances.

Deep significance pertains not to what is outside us and around us, but to that which is within us. *That*—with practice, diligence, and grace—is something we can work on. Moths and rust may corrupt everything on the outer, but the inner can’t be eaten by moths, can’t flake away due to rust. The inner is incorruptible.

Therein lies the peace of God.²⁴

As James Alcock, a skeptical debunker, wrote:

The anomalies are, for most parapsychologists, only the means to an end; ultimately, they hope, these specimens will demonstrate once and for all that science as we know it is badly mistaken in its materialistic orientation and that human existence involves an ineffable, nonmaterial aspect that may very well survive the death and decay of the physical body. As long as the need exists to find meaning in life beyond that which is forthcoming from a materialistic philosophy, the search for the paranormal will go on.²⁵

Those words were written to demean parapsychology, but they describe a process that is to be praised rather than dismissed. In general, as Dr. Krippner notes, parapsychologists do not deliberately employ their data to support a faith-based worldview, but many who immerse themselves in the scientific literature come to the conclusion that there is a connective system in the universe that merits such terms as “divine” and “sacred.”

In any case, the *search* for the paranormal doesn’t have to go on. The paranormal has been found—not only by me, but by many—and its implications have been mapped in considerable detail.

Psychic mysteries demonstrate that something within us transcends time and space. Accordingly, psychic mysteries suggest the possibility that we are not trapped in an unfriendly universe in bodies that die and leave us nonexistent; rather, we are beneficiaries of a promise of eternal love, along with all the joy, comfort, and peace bundled up in that marvelous conclusion.²⁶

Becoming Psychic

The mind, then, is not separated from God's, in essence, but is united unto it, as light to sun.

—Hermes

Survival

A charming, literate, big-hearted fellow, Charles Tart popularized the phrase “altered states of consciousness” and introduced the idea of immediate feedback into the teaching of ESP. Dining with him at Stanford University in 1999, I asked what he thought about the survival hypothesis.

Charles leaned back in his chair, put his thumbs under his suspenders, and said, “I wouldn’t be surprised if I survived death, but I will be quite surprised if I survive death in just the form of consciousness I experience now as a living, embodied being.”

In other words, Charles says, something in us may go on, but it probably isn’t the conscious ego, which is highly focused on the body’s well-being and probably won’t be around when the body isn’t there.

The aspect of us that survives would be radically different from our ordinary awareness, that much seems certain, but trying to be more specific about its nature would be beyond the scope of this book. Nevertheless, I’ll devote a few paragraphs to the evidence for survival.

To start, let’s pose a skeptic’s query: What could possibly lend credence to the idea that some immaterial part of us—mind, soul, or spirit—survives the decay of the body?

I’ll get around to answering that question, but first, a short walk on a winding path.

It really helps to understand that we have something—that we are something—which is unchangeable, beautiful, completely aware, and continuous, no matter what.

—Ram Dass

Survival and the Spiritualist Hypothesis

When I first began writing this book, I was depressed. Like all people with a materialist philosophy, I figured that my death would be the end of me, the end of *all* of me.

Nothing left. Nowhere.

Finito. Kaput.

Psychic phenomena showed that something mysterious was going on, but maybe it was nothing more than the brain being a fantastic organ that performs feats beyond what we usually think of as possible. Telepathy links one brain to another. Clairvoyance links the brain to material objects. Awesome. Physicists don't have a clue about what mediates psychic communication. There is no evidence whatsoever that any *known* type of energy accounts for telepathy or clairvoyance. It's all a mystery,²⁷ a puzzle with an infinite number of pieces, a lock without a key. But it doesn't necessarily indicate that any part of us survives death.

When I got into writing the section on precognition, I realized that in contrast to telepathy and clairvoyance—which are admittedly incredible and fantastic—precognition was beyond incredible and fantastic. Seeing the future suggests the future is more than what the present slides into. It implies that the future somehow exists here and now, so we can “see” the future now. Or it suggests that the mind can “travel” to the future and bring back valid information, not just guesswork, to the present.

The belief (or the understanding) that true precognition exists shifts the foundation of what it means to be alive in the world. It shifts that foundation dramatically, like a mental earthquake, a 9.5 on the Richter scale. It *cracks* the foundation, *destroys* the foundation, *scatters* the foundation beyond repair, but...*but*...it does not imply that there is anything that can withstand the death of the body.

Maybe that's just the way life is, I thought. Life includes true precognition. Okay. Weird, but no weirder than some other things in life.

Precognition changed me, and it changed my view of life, but it didn't change my belief that annihilation lurked at the end of bodily existence.

What *did* change my pessimistic view was the evidence for communication with discarnate spirits.

I didn't like the spiritualist hypothesis, the notion that at least some of the spirits of the departed yet exist and can communicate with the living. It does imply that death is not the end, but I didn't like it at all.

Reincarnation, also, did not impress me. I didn't like the idea, even though Reverend Rose Erickson, the medium in New York, told me I was an old soul, I had been a surgeon-priest in a former life, and the spirits called me “the physician.”

Becoming Psychic

Despite my earning substantial fees by telling incarnation stories, I didn't like the theory of reincarnation. Yes, my incarnation stories could be stories of previous lives, but, on the other hand, they could simply be pictorial scenarios revolving around symbols particularly relevant to my clients.

In any case, I didn't want to think about previous incarnations. And I didn't want to think about having incarnations in the future. I didn't want all that complexity. Life was intricate enough without having to take discarnate entities into account. Plus, I didn't think it was true. A buoyant fantasy, perhaps, but just a boatload of false hopes on a sea of frantic wishes.

Because of the unity underlying all life, no one lives entirely unto themselves, but through themselves, they live unto the whole, which whole embodies all other lives.

—Ernest Holmes

Super Psi

The alternative to the spiritualist hypothesis is the super psi hypothesis, which doesn't imply survival. Dr. Krippner defines super psi as "the extraordinary input of clairvoyance, precognition, postcognition, and/or telepathy that could produce a phenomenon that seems to be evidence for spiritualism." Philosopher Stephen Braude defines super psi even more broadly as the idea that there are no specifiable limits to the range or refinement of both ESP and PK.²⁸

If super psi is real, then we don't have to conclude that spirits are giving mediums the amazing knowledge they display. The mediums' own super psi could be the source. But super psi weaves such a convoluted tapestry that the idea of disembodied spirits seems preferable. Following Occam's razor, the principle of parsimony, we should choose the simpler hypothesis. But which of the two is simpler, super psi or survival?

Neither is simple.

Both super psi and the spiritualist hypothesis seem improbable, but to account for the data, one of them has to be valid, and survival, involving the spiritualist hypothesis, seems less complicated and more congenial, so I'll go for that. No kind of logic can back me up on this choice; the distances involved in this journey can be flown only on the wings of desire.

Psychic mysteries lay the foundation for the possibility of survival inasmuch as not all psi could be a function of the brain, but it is only when psi involves brainless minds, discarnate minds, that we can conclude that mind exists without matter. Spirits provide the inkling that our individual lives continue in some form after death.

Skeptical debunkers—scoffers—should have fun with the idea of brainless minds, because they’re convinced people who believe in psychic stuff are stuck with one—a brainless mind. Nonetheless, the fascinating details found in the history of spiritualism convince me of the reality of spirits.

It’s the bulk and the quality of the evidence that persuades. To give a little taste, here’s an example.

At different times, in different places, three different mediums—let’s call them A, B, and C—received psychic communications claiming to emanate from the spirit of a man named Myers, who, when alive, wanted to prove that the personality survives death. Myers loved anagrams. During a séance with medium A, one participant suggests the spirit of the late Mr. Myers should indicate his attempts at mediumistic communication by drawing a circle with a triangle in it.

A week later, Myers’s spirit communicates with medium B through automatic writing, saying instead of a circle with a triangle in it, an anagram would be better...rat, star, tars, and so on.

Five days later, through medium B’s hand, Myers’s spirit writes “aster” (which is Greek for “star”) and “teras” (Greek for “wonder”), followed by quotes from the poetry of Robert Browning, including “The world’s wonder.” Heeding the suggestion given through medium A, Myers’s spirit draws a triangle within a circle by way of the hand of medium B. Between the geometric designs and the anagrams, it begins to look like Myers, dead as his body may be, is doing an outstanding job of proving his personality survived with purposes and intentions intact.

About a week later, medium C draws a star that comes from Myers.

A week after that, medium A receives references to “Star and Browning,” stemming from Myers’s spirit.

A month later, impelled by Myers’ spirit, medium C draws a star, along with “No *arts* avail” and “*Rats* everywhere in Hamelin town.” (Robert Browning wrote a poem about the Pied Piper of Hamelin.) Note the stars and the anagrams based on the letters *s*, *t*, *a*, and *r*.²⁹

And that’s not all. But it’s enough to give you the idea.

Becoming Psychic

I stack the deck by telling the tale as if it were certain the active agent were Myers's spirit, whereas it could have been super psi working through the subconscious minds of the mediums, or maybe a conscious conspiracy. But conspiracy theories skate on thin ice here, because the number of these so-called crosscorrespondences is enormous, the mediums resided in different countries—India, England, and the United States, for example—the number of mediums per case ranged to more than a dozen, and these strange events took place in the early 1900s, before the advent of transcontinental telephone service and air-mail, all of which makes the notion of fraud less credible.

The evidence is not watertight, but it does lend credence to the possibility that the spirit of the late Mr. Myers could and did communicate with the living.

Once spirit communication is accepted, however tentatively, the prospect of survival comes into the picture, too.

Survival Sunk by Evolution?

Survival can be torpedoed by evolution. If we are descendants of fish that evolved limbs, and mammals that evolved a neo-cortex, then how can we possibly have an incorruptible aspect that continues living after our bodies die?

It's a good question. And I have two answers for it:

1. Our evolved brains may be like radios or TVs, in that they seem to be producing a program from within, but they are actually amplifying a program that is being beamed to them from elsewhere. Our spiritual, incorruptible aspect may be like that. If you smash the TV, "I Love Lucy" and "Friends" don't get smashed along with it. If this is the case, when the brain and body die, the spirit doesn't die with them.³⁰
2. Evolution may have developed humans to such an extent that a "spiritual" aspect was generated that can survive bodily death—something self-sustaining that can exist apart from the body. To use a computer analogy, the human hardware may have developed a spiritual software program that can run on other pieces of hardware in other planes of existence.³¹ (If this sounds too vague and spacey, the notion of other "planes" of existence may be fortified by physicists' new theories of other "branes" of existence.)

The Spiritual Lessons of Psi

A spiritual view of life doesn't have to posit Darwin as an enemy. Whatever mystery is conceived of as having produced psychic phenomena may be working behind, in, or through evolution, or it may itself be a product of evolution. The momentous thing is that the mystery—the Mystery—exists.

We participate in a vast, complicated, mysterious order...and we are never going to understand it all.

—Scott Russell Sanders

Spiritual Implications of Survival

Every bodily aspect of what you become, and every physical thing you own, is doomed to decay. It is wise not to get caught up in it.

Change is the only universal law, said the ancient Greek Heraclitis. Don't get attached to the impermanent, advised Buddha. Don't store up treasures here on Earth, where they can be eaten by moth and rust, where thieves break in and steal, for wherever your treasure is, there will your heart be also, said Jesus.³²

Stuff doesn't matter. Spirit does.

*Our humanity were a poor thing were it not for the divinity
which stirs within us.*

—Sir Francis Bacon

Here and Now

To worry about whether one survives death is a waste of time. In P.T. Jones's serio-comic novel *Anima Twist*, the protagonist, Triple, is asked a question about survival. He responds:

The most important issue is not whether you'll be alive in a hundred years, or whether you were alive a thousand years ago, or whether you're living seventeen simultaneous existences on forty-three different spiritual planes right now. The issue is: are you fully alive right here, right this second? This moment, right now, is eternity. The main thing is never other lives, it's always this life.

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Live in such a fashion that if you had to relive your life a thousand times you'd be glad to re-experience every second. Pray continuously, live with break-neck courage, say most of what comes to your mind, and there'll be enough drama in your life to satisfy your soul.³³

Triple is right. Here and now is where it's at.

We owe our awareness to the Ultimate Mystery whom we know by faith is within us, closer than breathing, closer than thinking, closer than choosing, closer than consciousness itself. The Ultimate Mystery is the ground in which our being is rooted, the source from whom our life emerges every moment.

—Father Thomas Keating

The Ethical Implications of Psi

The major ethical implication of psi is the Golden Rule: *Do unto others as you would have them do unto you.*

Why? Because, in effect, you are them, and they are you. What you do to “them,” you do to yourself. If you hurt someone, you are hurting yourself. There is no separation.

Telepathy suggests we are all connected. Clairvoyance suggests everything can be known. We are all one. One mind, one Mind. One soul, one Soul. One spirit, one Spirit.

*Tout est possible, même dieu.
(All is possible, even God.)*

—Renan

Confession

I hate to say it, but sometimes I just don't like this worldview as much as I liked my materialist worldview, my University-of-California-from-1960-to-1963 worldview, my atheistic materialism.

It was so simple. So clean. So pure. So spare. So bare bones. So exacting. Perhaps I loved it because I paid a huge price for it.

I paid the price by dropping my belief in the meaningfulness of life, love, and everything except sex and aggression.

With that tremendous price, it had to be valuable, didn't it?

Atheistic materialism was deliriously beautiful because it was correct, or so I thought. Atheistic materialism was hard and not everybody could embrace it, only the few, the wise, the disillusioned (those with no religious delusions), the finest, the smartest, the best. We were an elite club.

And here I am, now, stuck in the mud with billions of others who believe in—God help me!—spirits.

I can't stand it.

It doesn't seem possible.

But telepathy and clairvoyance and precognition didn't seem possible either. Yet I found they were true. They happen. I knew for sure, because they happened to me.

Atheistic materialism tries to seduce us into dismissing psychic mysteries as irrelevant aberrations. Many of us keep quiet, fearing someone may call the psychiatric emergency team. The problem with clamming up, though, is this: When we ignore the psychic mysteries and their spiritual implications, we're left with a myopic, desecralized, pseudo-scientific, bare-bones, concrete-hearted idea of life, something no more than a sliver of the astonishing truth.

Who says that Spirit/God is not known, knows; who claims that he knows, knows nothing. The ignorant think that Spirit lies within knowledge. The wise one knows It is beyond knowledge.

—The Kena Upanishad, verse 2

“Talk About” Versus “Talk To”

To this consideration of the spiritual implications of psychic phenomena, let us add one last but crucial comment about God, borrowed from the Jewish philosopher Martin Buber.

God is meant to be talked to, not talked about. Talking about God gets you in over your head (your hopeless little head, outfoxed by the mysteries and complexities of life), while talking to God leads you straight to your heart (your big, peaceful, steady, rhythmic, assured, capable, caring heart).

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My son Benjamin, at age 24, wrote to me: “Sometimes when I think less and take a more Zen approach to things, the world makes more sense. In a nonsensical world, thinking sensibly is tantamount to insanity. In a nonsensical world, love means more than ever.”

The bottom line, the conclusion, the moral of all these stories, is this: We cannot understand the Mystery, but we can recognize that it transcends the limits of our physical senses, and we can discern one particularly noteworthy feature—it involves love.

We can live in harmony with it by dedicating ourselves to living in, by, through, and for love.

It’s as uncomplicated as that.

When we try to understand God, we are like children trying to hold sunlight in our hands. We recognize the presence of something ineffable and mysterious, but it always eludes our grasp.

—Kent Nerburn,
Make Me an Instrument of Your Peace

Psychic Psychotherapy

If you’re somewhat psychic and a psychotherapist as well, the two may occasionally mingle. At times, I “know” things about my clients that might otherwise be unknowable. Some of the things that come to me are obviously psychic. At other times, the source is uncertain. For instance, a male client was bemoaning his ex-girlfriend’s behavior, and I said, “She sounds like a woman who was spoiled as a child. Her father probably loved her without reservation, but she was competitive with her mother, so she screened out all her mother’s advice.”

“Damn. It’s like you’ve met her,” he exclaimed. “It’s like you know her and her family!” He confirmed my intuitions with specific details.

Maybe I’ve done psychotherapy for so long that I’ve come to understand patterns of interaction to a degree that can surprise a client. Sometimes I know what my clients are thinking, and sometimes I know what they are thinking subconsciously—beneath the barriers they erect against their recognition of their own motives. Again, that’s not necessarily psychic, but now and then it feels like it is, and to some extent it may be.

During my career as a psychotherapist, my psychic abilities have seldom been used overtly. People come to me for psychotherapy, not psychic readings. Nevertheless, when utilized, as in the next story, the psychic perspective can provide insight otherwise unavailable.

As you would be a channel, as there is the willingness and the desire to be used by those forces or influences sought, there will be given that which will be of aid to others.

—Edgar Cayce

Dark Angel

Kurt, a 17-year-old boy expelled from school for carrying a gun in his backpack, told me that his mother had malignant tumors. I wondered what the prognosis might be.

After being released from the hospital, the boy's mother, Susan, joined us for a session. Peaceful and elegant, she moved with patrician grace, displaying a warm demeanor without any seductiveness as she talked sympathetically about her disturbed son. The essence of motherliness, she radiated quiet concern.

After a number of conjoint sessions, when I felt I knew her well enough, I suggested there might be a way to help her with her physical problem—the tumors. I asked Susan if she'd be willing to be treated on a spiritual level, at a distance, by various transpersonal healers.

"I don't think it will help," she said, "but I suppose it can't hurt."

Judging that to be a statement of acceptance, later that day I tuned in to her, to send her healing affirmations and energy. The transpersonal connection didn't seem clear, though, and I began to wonder whether she was going to live or die. I asked that question, silently, and what I saw by way of reply on my mental screen was a misty English marshland about an hour after sunset. A leaden sky pressed down on a lonely lighthouse whose beacon glowed weakly. Waiting solemnly, a dusky angel stood with folded gray wings.

The picture disturbed me. I sensed the mother of my teenage client was destined to die soon, despite whatever I or anybody else might do to help her, and I struggled to come to grips with that horrible idea.

My own mother would not live forever, and my reluctance to face Susan's demise was amplified by my concerns about my mother's mortality.

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Because I suspected Susan was headed for death, I didn't initiate any transpersonal healing efforts. Instead, I contacted several other healers and asked them to work for her. I also referred her for individual psychotherapy with a therapist who specialized in working with cancer patients.

Armed with the sense that she was fated to pass into the realm of that dark angel, I tried to help Kurt prepare for her death. I didn't tell him she was going to die, because I didn't feel certain about the implications of the somber landscape I had seen. Nevertheless, during our sessions, I guarded against filling him with false hope. I encouraged Kurt to tell her he loved her. Like many boys his age, he loved his mother deeply but hadn't told her for many years.

Kurt's mother was in the hospital for a week or two, then out for a week or two.

I made suggestions that might lessen the guilt and sense of loss Kurt would feel if and when she died.

Later that year, while I was attending a convention at Stanford University, Kurt's aunt left a message saying that Susan had passed on. The news left me feeling sad and contemplative.

I walked around aimlessly during part of that day. At sunset, through a window, I took two photos of Stanford's Hoover Tower, brooding and bleak in the twilight.

When I returned home, I met with Kurt's Aunt Lorraine. The calm way in which she carried herself, along with other clues, led me to ask, "Are you a Christian?" She answered in the affirmative, so I formulated my remarks in a way I thought she would accept.

If I had said I was clairvoyant and precognitive, she might have tuned me out because she probably didn't think in those terms. Instead, I clothed my communication in phrases I thought she would understand. "The Lord has blessed me with a spiritual gift," I told her, "the ability to 'see' things that other people can't see. I felt your sister was an extraordinary person."

I paused to gauge her reaction. She seemed receptive, so I asked, "Would you like to know what I 'saw' regarding your sister when I learned she was ill?"

Lorraine nodded yes.

"I wanted to know whether she was going to live or die," I said, "so I could counsel Kurt appropriately. Praying to be guided, I closed my eyes and saw an angel and a lighthouse. The surrounding area was dark. I concluded that Susan was going to die, but the presence of the angel and the lighthouse made me feel that all was well between her and the Lord, that

she was loved, and that she would be cared for. Even after the pain associated with her death, I feel sure she is all right now.”

Lorraine was silent for a moment. “Yes,” she said, “I believe that’s true. My sister was right with the Lord.”

Lorraine told me that Kurt seemed to be adjusting pretty well to his new circumstances, and the family was keeping him busy.

I suggested that Kurt should feel free to call me if he wanted to talk. As Lorraine was leaving my office, she looked back over her shoulder and said, “God bless you.”

Months later, after I had shot all of the roll of film and mailed it off to be developed, the two pictures of Stanford’s Hoover Tower came back in the mail, the ones I took the day I learned Susan had died. Strangely enough, when I put them side by side, the images of the two towers looked like the dark angel and the lighthouse. They looked like the landscape I’d envisioned months before when I asked whether Susan would live or die. The photos had that same spooky, gray, melancholy feel to them, but with sparks of light in the gloom.

Is it possible that when I asked the question—whether Susan would live or die—something fast-forwarded to the day I would learn the answer, and recorded an impression of the photos I would take that day, and then showed it to me, morphing the two towers into an angel and a lighthouse?

The correspondence between the two photos and my vision of Susan’s future seemed strangely powerful, but, of course, it could be no more than coincidence, coupled with my after-the-fact interpretation.

Regardless of the smaller issue of the photos, the episode with Kurt and Susan taught me to trust my intuition. It taught me that when I ask a question with a pure heart and a caring purpose, the appropriate answer will emerge.

It is profoundly true that, until we can see the wonder of life all around us, unless we see ourselves surrounded by a mystery that challenges our daring exploration, we have not entered on the path....

—J.J. Van Der Leeuw

Incarnation Stories

My psychic abilities and psychotherapy training merge in the telling of “incarnation stories.”

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Some clients want to know about previous lives. Fact or fancy, incarnation stories pull and intrigue us.

When I ask to be shown a client's former life, a drama usually unfolds, projected on my mental screen. I don't make it up, I just watch it—like a movie or a TV show—and I tell the client what's happening as the tale evolves. Clients have said that incarnation stories held deep meaning for them. Even stories that seemed utterly banal to me have been deemed significant by my clients.

For example, when a client asked me to tell him about his previous lives, I closed my eyes and told him what I saw, a person sitting alone, poor and lonely, in a one-room shack overlooking the ocean. There was a shaggy dog running around the place, but no humans to keep him company, and no other dwellings to be seen. The setting resembled the west coast of Ireland. My client told me that despite being Jewish, he'd always felt especially connected to Ireland.

The isolated shack seemed to me to symbolize my client's current loneliness, but he felt it was a reading of a former life, perhaps because that's what we set out to find, or perhaps due to his strong and otherwise unexplained affinity for Ireland.

An incarnation story for a married couple featured a young man and woman ferrying small cartons of goods from a wooden boat to a cave on a rocky shore. It looked like a smuggling operation. The emotionally relevant aspect was the attitude of complete cooperation the couple shared, collaborating in every detail without a speck of animosity or irritation.

I always tell people who ask for incarnation stories that I have no idea where they come from and I offer no assurance that they have anything to do with a former life. Before I do a session, I ask to be guided to see one of the person's former lives, and I relate exactly what unfolds in my mind's eye.

My foray into incarnation stories began after I attended seminars spotlighting hypnosis-induced past-life regressions. The main drawback was the glacial pace. The hypnotized persons would be asked to look down at their feet in order to figure out where in the world—and when in time—they might be, but it took up to five minutes for them to visualize their sandals, boots, moccasins, or bare feet, as the case may have been.

In contrast to the stultifying slowness of hypnotic regression, incarnation stories zip along at the speed of a dream, one thing right after another. I don't know where they come from, but I don't make them up, and my clients seem satisfied, even stirred. After hearing an incarnation story, a

client will generally leave my office in a thoughtful mode, happily satiated, as if he or she had just completed a big meal and needed time to digest it all.

Intuition, which is nothing less than God in [you], silently awaits [your] recognition and cooperation.

—Ernest Holmes

Dr. Krippner's Commentary on Reincarnation

Nearly one in four Americans believes in reincarnation, according to one Gallup Poll, and this ratio holds even among Roman Catholics, despite their church's official stand against the concept. One out of five Protestants believe in reincarnation, again running counter to their churches' positions.³⁴ This belief takes different forms. Some hold that people are eternally reborn, while others are of the opinion that the cycle of rebirths eventually ends when a soul has learned all of its lessons. Some people believe that only fragments of the soul are reborn, and others claim that souls can reincarnate as animals or even insects.³⁵

The pioneering researcher Ian Stevenson prefers the word "previous personality" to "soul," as the latter term carries religious connotations. Stevenson relied upon field investigations of spontaneously recalled memories for his data, but several other investigators have used hypnosis—a technique criticized by Stevenson for its unreliability. Chester Carlson, inventor of the Xerox machine, endowed a chair at the University of Virginia for Stevenson and his colleagues to continue their work in this field. Stevenson's books, monographs, and articles are based on more than 2,000 case histories, half of which he has personally investigated.

The individuals studied by Stevenson usually exhibit three kinds of "past-life" memories, those that are "imaged," those that are "behavioral," and those that are "subliminal cognitive memories." The first includes memories of names, dates, places, and emotions. The second includes memories of activities from the purported past life. The third is quite rare and includes "xenoglossy," or the ability to speak a language that they have never studied in their current life.

Stevenson's field investigations involve interviews with the subjects and their families, searching for witnesses who can confirm or deny the subjects' "past-life" memories, independently confirming or refuting the

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claims of the subjects, families, and witnesses, and determining if there are ordinary explanations for any claims that are confirmed.

For Stevenson, the ideal case would be one in which the subject is able to recall a “past life” in great detail, the recall having been recorded by someone before an attempt at verification is made. If this information turns out to be accurate, it would be even more impressive if the subject displays traits from the “past-life” personality, bears birthmarks corresponding to a wound or mark of the previous personality’s body, and/or is able to speak the language spoken by the “past-life” personality. Needless to say, such an “ideal” case has never been found.

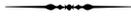
Stevenson proposes the “psychospore” as the mechanism by which an aspect of the previous personality is transferred to the subject. This psychospore acts as a template for some features of the new organism, but transmits less than the totality of the previous personality’s behavioral traits, memories, and physical characteristics. Other writers suggest that there is a “disintegration” of personality after death, but that “fragments” survive and are integrated into the personality of the subject. Some of these commentators imply that the subject plays an active role, assimilating those aspects of the previous personality needed to compliment his or her genetic heritage. Many parapsychologists use the term “super psi” (ESP that operates at an extremely accurate level) to account for Stevenson’s data. Some other commentators dismiss the data as fraud or fantasy; this is the position of most mainstream scientists who have evaluated the reincarnation hypothesis.³⁶

Personally, I have encountered claims of past lives among many shamans I have interviewed. The inter-tribal medicine man Rolling Thunder told me that he could recall segments of his three most recent past lives, all of them North American Indians. In Sao Paulo, Brazil, Carmen and Jarbas Marinho told me that both of them independently recalled a series of dreams about their lives in Pompeii before it was destroyed by volcanic activity. When they finally were able to visit Pompeii, they claim to have correctly described many sites before their tour guide announced them. They brought along their own map, one based on their dreams about Pompeii.

I have had a number of “psychic sensitives” describe my own “past lives.” The one that was most appealing took place in the Hawaiian islands. Unfortunately, the dates given corresponded with a time when the islands were uninhabited!

Nevertheless, I remain open-minded to the possibility of some form of information transfer from a deceased person to a living person. When my colleagues and I edited our book *Varieties of Anomalous Experience*, we were in agreement that it should include a chapter on past-life experiences. I agree with the authors of that chapter that these cases “unfold in similar ways across cultures but also reflect...cultural expectations.” Still, reincarnation research “can expand the understanding of humanity’s deepest needs, wishes, and yearnings, and it can probe, if not answer, the question of survival after death.”³⁷

The “super-psi” hypothesis is often utilized to explain so-called survival phenomena. But the details in some purported messages from the dead and the specific information yielded by some so-called past-life reports are far more impressive than what is typically revealed by laboratory psi data. If ordinary explanations can be ruled out, the case for survival cannot be discounted.



A Profitable “Prophetic” Dream (1993)

The word “prophetic” is employed to describe historic or Earth-shaking precognitive events. The following may not have been Earth-shaking or historic to anyone else, but it was (and still is) to me. So I have used the word prophetic, but I’ve surrounded it in quotation marks to acknowledge my idiosyncratic perspective.

To allow my right shoulder to recuperate, I needed a car with an automatic transmission, but I was saving for a down payment on a house and I felt I couldn’t spare the money for a new car. Driving a stick-shift Subaru necessitated the frequent moving of my right arm, which prevented my right shoulder—inflamed—from healing. I was desperate, but I didn’t imagine there was any way to get what I wanted.

Then, a voice in a dream told me the British pound was going up 30 cents in value. I knew nothing about the economic forces affecting the British pound. I hadn’t been following the ups and downs of the British pound, I hadn’t been thinking about the pound, and I had never invested in any foreign currency.

The dream arrived out of the blue. Nevertheless, the voice in the dream spoke with authority. I risked some of the down-payment money I’d saved—enough to buy a new car if the dream was right and the pound went up.

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Unfortunately, the value of the pound went down. It dropped about 6 cents, and I lost money due to an unmet margin call. Nevertheless, trusting that dream's self-assured voice completely, I reinvested. The pound staggered around, but it eventually went up and I hit the jackpot—or enough of a jackpot to buy a new car, a Saturn with an automatic transmission. Thanks to the gift of the dream, the “shift-less” Saturn, my right shoulder now feels fine.

It seems to have been a precognitive dream.

The dream came without conscious bidding. I hadn't asked for such a dream. I hadn't prayed for a solution to my crisis. I didn't imagine there *was* a solution.

It's worth looking at the clash between competing explanations. Was my shiny new blue-green Saturn a boon from the mysterious realm of true precognition, or just a fringe benefit of garden-variety telepathy or clairvoyance?

Hypothetically, it could have been dream telepathy that informed me that the British pound was going to rise 30 cents in value against the dollar. But that theory, a “precognitive mind reading” theory, would involve some other person knowing what was going to happen in the future. Invoking true precognition on the part of somebody else to explain away my true precognition is not a satisfying explanation.

The clairvoyance angle assumes the British pound itself contained information about what it was going to do in the future, which is ridiculous.

Another possibility: Mass telepathy? Could be. My sleeping mind might have tapped into all the people who were thinking of trading the pound in subsequent months, weighed the probable effects of all their inclinations, and produced a voice to convince my conscious mind. It's an amazing scenario, but it can't be disproved. The Saturn still sits in my driveway.

Each time I hop in to drive somewhere, it reminds me of how the prophet Isaiah chose to describe the workings of the Universe: “Before they call, I will answer...”³⁸

In the gospel of Matthew, Jesus says, “...your Father knows what you need before you ask him.”³⁹

Indeed.

Thanks, Father. I appreciate the gift. And I especially appreciate that you offered it even before I asked. I'm awed and humbled by your generosity.

Simply put, caring is the consciousness to make things better, to extend yourself so things are lifted and are left better than you found them.

—John Morton

R.D. Laing and Caritas

This next story—this final story—travels well beyond the borders of meaningful coincidence.

The late Scottish physician R.D. Laing, world-famous for his poetry (*Knots*) and his books on schizophrenia (*The Politics of Experience* and *The Politics of the Family*), spoke at a university gathering in 1983. The night before Laing's talk, I awoke at 3 a.m., experiencing myself addressing a group of about 100 psychologists, sharing with them secrets that I normally keep hidden behind my scientific facade.

Lying in bed during my waking dream, I imagined I was sitting on a table, swinging my legs. I revealed to my imaginary audience that although I consider myself an informed eclectic in matters psychotherapeutic, my Judeo-Christian heritage is an influence on my approach to therapy and I follow the advice given in the Bible:

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.... Charity suffereth long, and is kind; charity envieth not; charity is not puffed up.... For we know in part, and we prophesy in part.... And now abideth faith, hope, and charity, these three, but the greatest of these is charity.⁴⁰

I realized it would take courage, more courage than I had, to come out and say that in front of a secular audience. Nevertheless, the night-time daydream continued. I wanted to stop it. I wanted to sleep. But the fantasy continued with the intensity of a fever.

I found myself telling the audience of psychologists about my appreciation of the Lord's Prayer as a guide to how to live, and I mentioned some metaphysical interpretations of the prayer.

The fantasy, which I figured to be grandiose nonsense, would not leave and allow me to sleep. While it went on, I felt joyful and confident because I was speaking my personal truth and the words were flowing as easily and naturally as a river. Finally, the "lecture" ended, the fantasy faded, and sleep returned. I looked forward to Laing's talk in the morning.

I woke early and drove to the campus. Laing spoke in the university cafeteria. I liked his Scottish accent. He pronounced "ego" like something Kellogg's would try to sell you for breakfast—"Eggo." His lively, impish eyes, his thinness, his playfulness, and his evident joy all impressed me.

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Laing was scheduled to teach a graduate-level psychology course, and because I enjoyed his talk so much, I decided to attend the specialized seminar course. He sat on a table in front of about 100 listeners, swinging his legs in a relaxed manner as he ambled through a discourse that engaged me at a deep level.

Fifteen or 20 minutes into his presentation he asked, “How many of you have read the Bible?” Laughter greeted this question. “From cover to cover?” More laughter. “Well, since it’s Sunday morning....” Even more laughter from the audience, who apparently weren’t people who read the Bible or went to church.

Undeterred, Laing took a Bible out of his briefcase and said, “I’m going to read some favorite passages of mine, from the Bible.” He paused. “I believe it. That’s the point.”

He read I Corinthians 13, about the virtues of charity, as I had done in my 3 a.m. fantasy earlier that day. He read the words as if he had written them himself, without any oratorical pretense—a statement of belief—his own credo. When he finished, he said, “I would just like to make a comment on two or three aspects of that passage....” Instead of characterizing charity as *love*, he equated it with *caring*, and said, “It’s got to be what we really care about more than anything...to care about this world.”

As if that were not enough to raise a question about the parallels between his talk and the waking dream I’d experienced 12 hours before, he later offered his thoughts about the Lord’s Prayer.

Naturally, I was astounded by the similarities between my 3 a.m. fantasy and his 3 p.m. seminar, yet he added much that was not part of my fantasy and that I was delighted to hear.

“I remember when I discovered these two things about the Lord’s Prayer,” Laing said. “I was absolutely furious at the English translation, at what they thought they could get away with. ‘Our Father which art in heaven.’ Now, it doesn’t matter whether one’s mother is in heaven or this is addressing one’s daddy. One can talk to one’s mommy as well. ‘Our Father which art in heaven...thy Kingdom come.’ The word is feminine, which is translated ‘Kingdom.’ It would be more appropriate to say, ‘thy Queendom come.’ One may be addressing one’s father...but what one is asking for is ‘thy Queendom come.’ They just turned it around and called it ‘Kingdom.’”

After we recessed for 10 minutes, Laing again quoted from the Bible, this time from the works of Solomon. “There is an evil among all things that

are done under the sun.... Also, the hearts of men are full of evil, and madness is in their hearts while they live.”⁴¹

Hearing this much, I couldn't help but think of all the sorrow Laing had taken on, dealing with those who were labeled schizophrenic, with their families, and those whom he apparently regarded as his enemies, the unsympathetic professional “helpers” who treat their patients as if they were inhuman.⁴²

The quote from Ecclesiastes went on, the message being that there is much evil in the world; therefore, “Go thy way, eat thy bread with joy, and drink thy wine with a merry heart. Live joyfully with the wife that thou lovest, all the days of thy vanity, which he hath given thee under the sun.”⁴³

Laing continued, saying, “There's something about the mind behind that, the spirit behind that, that is not depressed by it. ‘The heart of the sons of men is full of evil, and madness is in their hearts while they live. Therefore, rejoice.’”

The world is full of greed, vanity, misunderstanding, and indifference. But don't lose heart, rather, eat with joy, drink with a merry heart, “for God now accepteth thy works.”⁴⁴

I was astounded and felt lighter. The passage from Ecclesiastes, like the one from I Corinthians, became a guiding light, exemplified by Laing—his joy, his artful and effective resolve, and his celebration of life in the face of the misery he dealt with in his professional role. I felt as if every other professor, author, and speaker I had ever heard had been half dead compared with Laing.

I loved his playfulness, courage, sincerity, and lack of fear. His willingness to be himself and to be seen plainly, without affectation, touched me deeply. More than anything else, he *connected* to those he spoke to—including me. Perhaps that is why I could not wait to hear him speak, but heard him, in my mind, at 3 a.m. the morning before I first saw him. (That's not a serious explanation, just rhetorical whimsy, or whimsical rhetoric.)

I listened to Laing, every lecture, for the month he was on the West Coast. Before he left, I hugged him goodbye, and after he flew back to Britain, I dreamed that my heart had been torn out of my chest.

It made me feel comfortable to learn, later, that Laing was often awake, and writing, or thinking, in the early hours of the morning, which meant perhaps he was planning his speech, whether in a dream or awake, while I was having the fantasy that paralleled it.

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I bought his book, *The Voice of Experience*, and found something in it that bears on the temptation to try to explain the synchronistic elements of this story.

We cannot expect to grasp that which holds us in its grasp.... The most ordinary events of the ordinary human world are beyond us. We can see that our single destinies intertwine and interpenetrate, that others figure in our dreams and dramas as we play our unrecognizable parts in the dreams and dramas of those with whom our lives intermingle.⁴⁵

What appealed to me about Laing was his spirituality, his transpersonal approach, his willingness to promote the values of a spiritual sense of life over the belief in the sufficiency of scientism. Many people make a religion of hard science. But this religion of science, scientism, does not provide the sense of connection, the basis for stewardship of the planet, which is so desperately needed.

Scientific thinking and spiritual awareness are not necessarily exclusive or competitive. They can complement and supplement one another. But hard science, though presuming to speak with the tongues of angels, lacks a sense of value. It is, in fact, value-free. It lacks charity, it lacks love. Hard science is like sounding brass, and our world needs—in addition—the softer tones of charity. (The word is from the Latin *carus* or *caritas*—caring—“to hold dear.”)

This passage from I Corinthians precedes the famous Chapter 13:

For by one Spirit are we all...one body, whether we be Jews or Gentiles...and have been all made to drink into one Spirit...there should be no schism in the body, but...the members should have the same care, one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.... Are all prophets?... Covet earnestly the best gifts: and yet show I unto you a more excellent way.⁴⁶

I like the idea that we are all one body, one being, whether we consider ourselves Jewish, Christian, Muslim, Buddhist, atheist, Republican, Democratic, Libertarian, Green, or whatever. Sectarian dogma may divide us, but our common spirituality unites us.

I also like the idea that there is something “more excellent” than spiritual gifts such as prophecy or precognition. Such a gift does not add to the

credit of the one who receives it. There is nothing that anyone can do to earn a precognitive or synchronistic experience or any other spiritual gift. Yet there is something each of us can do that *will* add to our spiritual stature: we can care. We can hold each other, and Earth, dear.

Though I speak with the tongues of men and of angels, and do not care, I am as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and do not care, I am nothing. And though I bestow all my goods to feed the poor...and do not care, it profiteth me nothing. Caring suffereth long, and is kind; caring envieth not; caring vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Caring never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, caring, these three; but the greatest of these is to care.⁴⁷

What will it profit us if we develop convincing theories to explain (or if we personally develop the ability to manifest) precognition, telepathy, psychokinesis, or any of the other psychic mysteries, if, in the meantime, Earth is overpopulated and polluted to the point of ruin?

I ask myself this, and then from some deep part of me comes an answer: these gifts may be useful in dealing with the present crisis, the present opportunity.

In *Think on These Things*, a little book of selections from the Edgar Cayce readings that I gave to Laing as a gift, I underlined one passage:

Be glad you have the opportunity to be alive at this time, and to be a part of that preparation for the coming influences of a spiritual

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nature that must rule the world. These are indicated, and these are part of thy experience. Be happy of it, and give thanks daily for it.⁴⁸

The correlations between Laing's talk and my 3 a.m. waking dream are too hefty to be written off as mere coincidence. Synchronicity is a better term, but it's only a concept, not an explanation.

After I told Laing about the meaningful coincidence between his 3 p.m. lecture and my 3 a.m. fantasy, I said, "The idea that there are separate people is an illusion." His lively eyes smiled and he saluted me, one mystery to another, each of us in synchronistic spin.

"In the experience of a synchronistic event, instead of feeling ourselves to be separated and isolated" in an atmosphere of occult chaos, "we feel the connection to others and the universe at a deep and meaningful level. That underlying connection is the eternal Tao, and a synchronistic event is a specific manifestation of it."⁴⁹ Call it Life, the Ground of Being, God, Spirit, the Universe, Divine Love, nature, the way things are, or something else, but there is no way that an event that apparently violates the laws of space and time can be understood within the confines of a scientific method limited by the assumption that presently known forms of matter and material energy are all there is to life.

A metaphorical phrase that captures the imagination—such as the eternal Tao, the Self, or Divine Love—has the power to settle the mind. When the mind is settled, we are better equipped to enjoy the meaningfulness of our existence and realize our responsibility to care for the bounty in us and around us. Embracing a metaphorical explanation for psychic mysteries can't give us the power to predict and control the way an analytic explanation could, but it favors us by allowing us to get on to other things, such as caring about the beings whom we hold dear—including the being Native Americans revere as our Grandmother, Earth.

The purpose in life, then, is not the gratifying of appetites nor of any selfish desires, but it is that the individual, the soul, may make the Earth a better place in which to live.

—Edgar Cayce

Epilogue

The Earth is the Lord's, and the fullness thereof.

—Psalm 24:1

While working on writing *Becoming Psychic*, I dined with a friend at a Chinese restaurant. After desert, when I broke open the fortune cookie, the little rectangular message read:

There will always be delightful mysteries in your life.

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Appendix A

Attachment Versus Uplift

Many religious traditions emphasize the paranormal powers of their charismatic leaders, but others soft-pedal or even hide them. Becoming attached to the presumed specialness of psychic abilities shifts one's gaze from the real prize, spiritual development. One should not encourage the production of psi merely to gratify pride. In a materialistic age, it is our hope that psychic phenomena can serve as a lift up into the world of spirit and mystery. Psychic or not, everyone can take the important step of enlarging their commitment to loving service.

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Appendix B

Telepathy "Explained"

Naturally, we want to know what makes telepathy work. But before we search for an explanation, let's take a short side-trip to look at different types of explanations.

There are two basic *types* of explanations. They can be illustrated by a reference to a common phenomenon, the experience of temperature. What creates the distinction between hot and cold? From high school physics, you know that heat is produced by the movement of molecules: fast molecular motion in a substance makes something hotter. Less, or slower, molecular motion makes the thing colder. Temperature is understood by analyzing it in the light of the underlying process of molecular motion.¹ Such an explanation is called a "vertical" explanation. It's built on top of what occurs at the lower levels—in this case, the molecular levels—just as the Empire State Building is built upon a foundation of concrete and steel.

The science of parapsychology, which attempts to understand and explain psychic phenomena, is not as far advanced as physics and chemistry are. We don't have any vertical analyses to explain psychic mysteries, because we don't have the slightest idea of what their "lower levels" consist. We don't even know if there *are* any lower levels. Explanations for psychic mysteries have not yet reached the vertical analytic status that would allow us to predict and control these mysteries.

The fact that there are no vertical analyses to explain psychic phenomena forces us to seek an alternative type of explanation. All we have

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available to explain telepathy are analogies. This doesn't mean telepathy is any less real, it just means we don't know anything about its underlying ingredients.

In contrast to vertical analyses, analogies are "horizontal" explanations in the sense that they "reach out to the side" to find similar things or processes that can help us understand the thing in question.

Personally, I like biologist Rupert Sheldrake's analogy, a horizontal explanation, that telepathy and other psi phenomena are products of "the extended mind." The idea is that because our extended minds are not confined to the brain, because they extend throughout space, they can affect anything, anywhere, mentally and/or telepathically, like an extended arm can pick up a bottle of drinking water.

Another of Sheldrake's analogies invokes the idea of "morphic fields," which foster telepathy like magnetized metals foster magnetic fields. Magnets exert an influence at a distance without benefit of physical contact on other metals. Similarly, one mind can exert influence at a distance without benefit of physical contact on another mind, through the morphic field that joins them.²

These are appealing analogical explanations. For our discussion of such explanations, however, let's focus on two older analogies that have been kicked around much longer than Sheldrake's.

Consider the analogy that telepathy is like reading a mind, or the analogy that telepathy works like radio or television, based on transmitting and receiving. These two analogies tell us a little about telepathy, but not nearly as much as we'd like to know.

For instance, we might ask, "What is it that carries telepathic messages between the sender and the receiver?" In the case of TV, we know the carrier to be electromagnetic waves. But in the case of telepathy, we haven't a clue. We can ask such questions about telepathy, but we have no satisfying answers, because the "telepathy resembles TV" analogy is just an analogy, not a proven fact. We don't even know whether the questions we're asking are firmly and intelligently stated. Like asking (in the year 2004) whether the king of England has a beard, it's possible our question contains a faulty assumption.

What if someone tried to plug his head into an electrical outlet because he believed telepathy was really just like mental television? This hypothetical dim-witted person, who wanted to become telepathic, figured because telepathy is like TV, and TV operates via electricity...result = fried brains.

Analogies can lead to instant dementia if we're not careful to ask, "In what way?" With analogies, if you don't ask that one vital question, "In what way?" you're in danger of arriving at a foolish conclusion.

Now, in what way *is* telepathy like TV? Well, perhaps in that it involves transmitting and receiving, but it certainly doesn't have to be plugged into the wall. Unfortunately, no analogy exactly parallels what it attempts to explain. Analogies clarify some aspects as they cloud others.

No clear-cut, vertical, analytical explanation has been put forth to answer the central questions about psychic phenomena. Resorting to horizontal explanations—analogy—suggests we simply don't know as much as we need to know in order to construct a vertical, analytic explanation.

Analogies are either similes (this thing is *like* that thing) or metaphors (this thing *is* that thing). But the term "metaphor" is often used to include similes as well, and the word "metaphorical" can be used to describe an analogy. Unfortunately, for those who value precision, the term "metaphor" is often used to include similes rather than exclude them.

Equally unfortunately, explanations can serve to stop inquiry.³ When hearing a metaphorical explanation, some people respond with, "Oh, that's it—telepathy is mind reading—or mental television!" and they quit pondering the amazing actuality of it.

To counter the soporific effect of such interpretations, this book has dealt with psychic mysteries without pretending to know how they happen. Telepathy may be *like* mind reading, or *like* operating a TV, but it isn't either one, and metaphorical explanations—horizontal explanations by analogy—don't warrant the end of our curiosity.

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Appendix C

Vertical Versus Horizontal Explanations

To illustrate the difference between a vertical analytic explanation and a horizontal explanation-by-analogy, let's consider an example from the world of chemistry.

Question: Why does dropping a piece of zinc into a bottle of hydrochloric acid create an explosive gas?

Answer: A molecule of hydrochloric acid is made up of a hydrogen ion attached to a chloride ion. When zinc is dropped in the acid, it attaches to the chloride ion, replacing the hydrogen and setting it free. Hydrogen—the lightest of the elements, with one proton and one electron—bubbles up to the surface of the solution and escapes into the air. When you capture the hydrogen gas in a balloon and light it with a match, it will “pop.” If you collect a lot of it before you expose it to a spark, it will explode (this is what happened to the Hindenburg).

As can be seen, the layers of this vertical explanation analyze the reaction in the light of subsidiary processes or mechanisms.¹ On the macro level are the metal and the acid; on the level beneath that, molecules and ions; on the level below that, atoms and elements; and on the micro level, protons and electrons. These tiers create the framework of a vertical analytic explanation. When we hear such an explanation we learn something essential about the phenomenon, something that can help us predict and control it.

In contrast to the precision of vertical explanations-by-analysis, let's examine an explanation-by-analogy. Such analogical or metaphorical

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explanations are soft and fuzzy compared to a vertical explanation. In the following example, we scrutinize a scatological, seriocomic explanation-by-analogy.

Suppose we were living several hundred years ago, before the creation of the periodic table of the elements and before the development of the theory that atoms contain electrons; in other words, before the advent of modern chemistry. We drop a piece of zinc into a bottle of acid and it produces a flammable gas. We want to know why. But we don't know what underlies the process (the concept of molecules has yet to be invented), so we can't build a vertical explanation. Given our ignorance, all we can come up with is a horizontal explanation, an analogy.

We could explain the zinc-acid reaction by saying it resembles something else. We devise an explanation-by-analogy by comparing the zinc-acid reaction to bean-eating, which also yields a flammable gas. We say that adding zinc to a bottle of acid is in some way similar to eating beans. Now, the critical point in trying to think clearly about an analogy is to ask, "In *what* way?" In what way is A like B? In what way is X analogous to Y? In what way is the zinc-acid reaction like bean-eating?

With an analogy, if you don't ask that one vital question—"In what way?"—you are in danger of coming to an asinine conclusion.

Dropping zinc into acid, which liberates hydrogen gas, is analogous to the production of methane in the gut, where friendly bacteria engulf and digest the fiber in the beans we eat. Lest the reader conclude it's tacky to tackle this particularly touchy topic, let me defend my choice by noting that methane is a major culprit in the tragedy of global warming, and therefore flatulence—especially as generated by the planet's throng of cattle, which are in turn spawned by the Earth's multitude of humans and their demands for beef and dairy products—is a major environmental concern. By introducing the issue here, I'm trying to move us beyond our reluctance to air the topic.

Now, to the question: "In what way is the zinc-acid reaction similar to bean-eating?" The answer is, "They are similar in that both yield a flammable gas." That is the only way in which they are alike. The gastrointestinal zinc-acid analogy would be misleading if it were taken to mean that zinc could be equated with food. Despite the need for trace amounts of zinc, we wouldn't want anyone to misinterpret the analogy and spice up their breakfast by sprinkling ground-up zinc on their granola.

The trouble with explanation-by-analogy is that it doesn't explain as much as a vertical analysis does; it doesn't explain enough to predict and

control; and analogies sometimes lead to incorrect conclusions. But if explanation by analogy is all you've got, it's all you've got. And with psychic mysteries, it's all we've got.

And because it's all we've got, the important thing is to use it. Don't dismiss psychic phenomena because we haven't got a good vertical analysis. That would be like throwing the baby out with the bathwater. Tossing the psychic mysteries out of life would be like tossing the tomato sauce out of the chili or tossing the water out of the sea.

Psychic mysteries are the spice in the food of life, and they are the irrepressible liquid in the bays and basins of life. Keep them, contemplate them, ponder them, savor them, for they contain a spark of the divine.

That last phrase—a spark of the divine—is nothing more than a metaphor, but, as I've said, it's all we've got, so hang onto it until a good vertical analysis shows up, and hope that the vertical explanation, if it ever does come along, is as inspirational as the analogy.

Metaphors aren't all that bad, anyway. In their book about the intersubjective approach to psychotherapy, *Making Sense Together*, Peter Buirski and Pamela Haglund summarize F.M. Levin's insights about the usefulness of analogies:

[M]etaphorical language...may serve as a bridge among multiple levels of neurological functioning. For example...a metaphor may link modalities of touch, hearing, and sight; it can bridge past and present experiences simultaneously; it might connect affect with a narration of experience; and it could allow for associations among different developmental levels of cognitive processing (such as preverbal sensorimotor experiences, and, later, more advanced levels of symbolic representation). The ambiguity of the metaphor and its implicit comparison between that which is similar and yet not identical allows for simultaneous multiple processing in the brain by which new associations and therefore new understandings can emerge.²

Until the vertical stuff shows up, make mine metaphorical. As Roger Nelson says, "The evidence [for psi] compels us to accept explanations that we cannot yet explain."³

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Appendix D

Definitions

Anomalous: Deviating from a general rule, method, or analogy; being out of keeping with accepted notions of fitness or order; inconsistent with what would naturally be expected; exceptional; irregular. Anomalous events are puzzling, singular and not easily explained by mainstream science—for example, psi-related experiences such as telepathy, clairvoyance, psychokinesis, and precognition.

Paranormal: Not only anomalous, and not only not easily explained by mainstream science, but also not at all scientifically explainable at the present time. “Paranormal” describes interactions between organisms and the environment that seem to go beyond (and in the process, shatter) contemporary scientific concepts of time, space, or energy.

Supernatural: Not only paranormal, but also existing outside the accepted and known order of nature; occurring through some agency, especially a “divine” agency, that appears to go beyond natural laws; attributed to an invisible agent, such as God, or a god, demigod, ghost, or spirit.

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Appendix E

Professional Psychics Who Participate With the Edgar Cayce Institute for Intuitive Studies

In providing the names and the contact information of various individuals who profess to be psychic, we must acknowledge that insincerity and trickery are sometimes found in this field. For example, there was one person who called herself “psychic” and wanted to charge a potential client \$1,000 for lighting candles. In contrast, we hope all the people and institutions we have listed here are always straightforward and above board and that no charlatans have been included. Let the buyer beware. If you have stories of gratitude and success (or disappointment and failure) with respect to those on our lists, e-mail your narratives to FeatherStonePress@aol.com, or mail them to the publisher. In this litigious age, we must note that we are not endorsing anyone by publishing these lists.

Psychics on this list have been field-tested. For information on how psychics may audition to get onto this list, visit the Website at www.creativespirit.net/researchonpsychics.

Becoming Psychic

Coni Buro, Ph.D.

21 Stuyvesant Oval #12f
New York, NY 10009-2041
Phone: 212-529-8205
E-mail: ceburo@aol.com

Michael Ferniany

1323 Micheltorena Street #12
Los Angeles, CA 90026
E-mail: mferniany@hotmail.com
Website: www.geocities.com/Athens/Ithaca/8846

Rev. David Gardner

PO Box 7363
Norfolk, VA 23509
Phone: 757-628-6566
E-mail: dawaga@juno.com

Atira Hatton

PO Box 68207
Seattle, WA 98168
Phone: 206-767-5611
E-mail: atira@connectexpress.com
Website: <http://www.angelscribe.com/atira.html>

Carol Ann Liaros

1966 Niagara Street
Buffalo, NY 15207-2725
Phone: 716-876-4414
E-mail: caliaros@msn.com

Judith Morales

1124 Sorrento Drive
Brownsville, TX 78520
Phone: 956-542-4620
E-mail: judith-morales@excite.com or JudithMorales@myway.com

Dee Patterson

120 Sears Avenue, Suite 205
Louisville, KY 40207
Phone: 502-894-9977
E-mail: deepatt@bellsouth.net
Website: www.deepatterson.com/

Rev. Cay Randall-May, Ph.D., general readings and medical intuition

13013 North 23rd Place
Phoenix, AZ 85022-5126
Phone: 602-404-8646
Fax: 602-404-2191
E-mail: CayPrayNow@aol.com
Website: www.cayrandallmay.com

Henry Reed, Ph.D., psychologist and psychic

Creative Spirit Studios, Flying Goat Ranch
3777 Fox Creek Road
Mouth of Wilson, VA 24363
Phone: 276-579-2883 or 800-398-1370
E-mail: starbuck@ls.net or henry@henryreed.com
Websites: www.intuitive-connections.net and www.henryreed.com

Mary M. Roach, metaphysical consultations

PO Box 1469
Virginia Beach, VA 23451
Phone: 757-426-6124

Cathy Rosek, psychic

568 Trailhead Road, Monument, CO 80132
Phone: 719-488-9571
Fax: 719-488-9716
E-mail: cirosek@yahoo.com
Website: www.universalspiritualview.com

Becoming Psychic

Linda Schiller-Hanna

7148 Chatham Road

Medina, OH 44256

Phone: 330-725-0597

E-mail: linda@lightworker22.com

Website: www.lightworker22.com

Agatha Tutko

909 Ivy Valley Way

Cosby, TN 37722

Phone: 423-487-5858

E-mail: agathat@excite.com

Paula Vaughan, spiritual counselor, business and medical intuitive, and medium

1133 Utica Circle

Boulder, CO 80304

Phone: 303-447-0250

Website: www.paulavaughan.com

Appendix F

Alternative and Supplementary Healers, Psychics, and Organizations

Dr. Krippner's Statement:

I have not “endorsed” any of the people or organizations on this list, but can state that they are sincere individuals known to me personally, and I have had positive reports from many of their clients. None of them would deny the importance of prior or concomitant treatment through conventional medical practice.

Becoming Psychic

American Holistic Health Association

PO Box 17400

Anaheim, CA 92817

E-mail: mail@ahha.org

Website: <http://ahha.org>

Rosalyn Bruyere, spiritual healer

261 E. Alegria Avenue #12

Sierra Madre, CA 91024

Phone: 626-306-2170

Fax: 626-355-0996

Merry Browne, channeling

4550 Gills Court

Louisville, KY 40219

Rosemary Cathcart, spiritual counselor

3427 Hopkins Lane

Nashville, TN 37215-1507

Phone: 615-383-3773

Center for Psychological and Spiritual Health

Website: www.cpsrh.org

Bruce Davis, Ph.D., spiritual counselor

PO Box 1123

Fairfax, CA 94930

Robert Ginsburg, energy healing, a scientific approach, in person or at a distance

Phone: 310-820-8249

Fax: 310-826-9499

Website: www.robertginsburg.com

Leslie Gray, Ph.D., shamanic counselor

San Francisco, CA

Phone: 415-263-0423

E-mail: lgray@woodfish.org
Website: www.woodfish.com

JacQuaeline, clairvoyant healer, spiritual teacher (intuitive and advanced consciousness training programs)

Triune Light Center
12021 Wilshire Blvd., #254
West Los Angeles, CA 90025
Phone: 310-390-4825 or 888-827-1186 (toll free)
E-mail: TriuneLightCtr@aol.com
Website: *www.ExploreYourMind.com*

The Revs. Constance Johnson and Lewis Johnson, spiritual healers
1416 Pelican Bay Trail
Winter Park, FL 32792
Phone: 407-657-2106

Fawn Journeyhawk-Bender, shamanic healer, Carson Indian Colony
461 Oneida Street
Carson City, NV 89703

Donne Komisar, psychic diagnostician
Phone: 707-665-9214

Justina Lasley, M.A., dream consultant
Mount Pleasant, SC
Phone: 843-884-5139
E-mail: DrmKpr@aol.com
Website: *www.DreamsWork.us*

Rev. Gwenievere Maria
Tiburon, CA
Phone: 415-383-6617
E-mail: gwenievere@spiritualhealinginc.com

Joanne B. Mied, growth counselor, and Rev. Dolores Lukus, spiritual healer
Psychogenic Solutions
Phone: 415-898-0067

Becoming Psychic

Miracles Healing Center, spiritual healing based on “A Course in Miracles”

4120 County Highway B

Wisconsin Dells, WI 53965

Phone: 608-253-HEAL

Fax: 608-253-2892

Monterey Institute for the Study of the Alternative Healing Arts

3855 Via Nona Marie, Suite 102-C

Carmel, CA 93940

Phone: 408-646-8019

Janet Piedilato, Ph.D., shamanic healer and herbalist

600 Forest Ave.

Staten Island, NY 10310

Phone: 718-447-7200.

Brant Secunda, shamanic healer

PO Box 699

Soquel, CA 95073

Phone: 831-475-9560

E-mail: shaman@shamanism.com

Website: www.shamanism.com

Greg Schelkun, spiritual healer

700 E Street

San Rafael, CA 94901

Phone: 415-459-0680

Patricia Sun, spiritual healer

PO Box 7065

Berkeley, CA 94707

Barbara Thompson, Reiki teacher, shamanistic healer

PO Box 18153

Baton Rouge, LA 70893

Phone: 504-344-1811

Mietek Wirkus, healer, bioenergy consultant

4811 St. Elmo Avenue

Bethesda, MD 20814

Phone: 301-652-1691

E-mail: mmwirkus@erols.com

Website: www.mietekwirkus.com

Karl R. Wolfe, Ph.D., spiritual counselor

1223 Wilshire Boulevard, Suite 115

Santa Monica, CA 90402

Phone: 310-729-2578

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Appendix G

Professed Psychics and Healers

We are not endorsing anyone here, just providing a list. Some of these folks are personally known to Dr. Kierulff, some have come highly recommended, and others were included in another publication.

Lisa Araquistain, clairvoyant and healer: relationships, careers, goals

Phone: 510-848-2361 or 408-691-0937

E-mail: laraquistain@earthlink.net

BlackBirdWing, clairvoyant, empath, healer; love, life, spiritual readings

Phone: 800-275-5336, ext. 068/922/919

Website: www.blackbirdwing.com

Mara Bishop, intuitive consultant, shamanic and spiritual healing practitioner and teacher Durham, NC

Phone: 919-419-1074

E-mail: mara@WholeSpirit.com

Website: www.WholeSpirit.com

Becoming Psychic

Echo Bodine, psychic, spiritual healer

PO Box 385321

Bloomington, MN 55438

Phone: 612-827-7277

E-mail: nancy@echobodine.com

Susan Hull Bostwick, spiritual healings, specializing in women's readings

Phone: 707-815-5926

E-mail: susanb@berkeleypsychic.com

Christy Carrico, clairvoyant readings and healings (23 years experience)

Phone: 650-851-8340

E-mail: goldensuns@bigfoot.com

Carolyn Coleridge, spiritual intuitive and clairvoyant, psychic counselor and trained psychotherapist, master's degree in clinical social work

Phone: 323-578-0872

Website: <http://lavendarlite.tripod.com/>

Andra Dare, clairvoyant

Phone: 415-533-1662

Josiane d'Hoop, healer, medical intuitive, psychic

Chapel Hill, NC

Phone: 919-933-6612

E-mail: forhealing@nc.rr.com

Website: www.walkthruthedoor.com

Carol Eckels, life readings and healings

705 C Street #8

San Rafael, CA 94901

Phone: 415-454-7195

Gail Ferguson, intuitive consultant

PO Box 322

Fox Island, WA 98333

Phone: 253-549-4995

E-mail: intuition@gailferguson.com

Website: www.gailferguson.com

Carmen Figueras, clairvoyant readings for 20 years; long-distance readings
Phone: 510-848-2361

Christina Frei, psychic reader, phone readings
Phone: 203-762-0815
E-mail: cfrei@pacbell.net

Donna Spring Gulick, intuitive spiritual counselor and healer
104 Phipps Street
Carrboro, NC 27510
Phone: 919-368-1181
E-mail: d2gulick@earthlink.net

Rev. Eric Mader, trance medium, readings and healing
Phone: 650-961-8456 or 510-644-1600

Rev. Ruth Ann McGrath, psychic medium and spiritual healer
Madeira Beach, FL 33708-3303
Phone: 727-391-2034
E-mail: revruthann8@earthlink.net

Colleen Rae, empath and psychic
Phone: 877-432-9944
E-mail: joyflow@earthlink.net
Website: www.joyflow.com

Rachel G. Rowson, psychic
Raleigh, NC
Phone: 919-571-4664
E-mail: rrowson@nc.rr.com
Website: www.untamedwisdom.com

William Sherwood, readings by mail (\$15 per question with photo)
125 Uhiwai Place
Wailuku, HI 96793

Rev. Paul Siebert, trance medium, readings and healing
Phone: 707-545-1869

Becoming Psychic

Michael Todd and Ginny Carlson, psychic reality, integrating the spiritual with the physical; professional readings/healings on all issues

Phone: 510-251-6560 or 800-557-3233

Website: *www.psychicreality.com*

Rev. Jeffrey A. Watts, specializing in readings for gays and lesbians

Phone: 800-936-9336

Website: *www.insightmind.com*

Robert Richard Wright, psychic and trance medium

Long Island, NY

Phone: 516-409-1055

E-mail: robertrichwright@aol.com

Appendix H

Psychic Training Schools, Research Centers, Workshops, and Programs

Berkeley Psychic Institute (BPI)

2018 Allston Way

Berkeley, CA 94704

Phone: 510-548-8020

Website: www.berkeleypsychic.com

The Edgar Cayce Institute for Intuitive Studies (Henry Reed, Ph.D.)

215 67th Street

Virginia Beach, VA 23451

Phone: 757-457-9034

Website: www.edgarcayce-intuitionsschool.com

Consciousness Research and Training Project, Inc. (Joyce Goodrich, Ph.D.)

Box 9G, 315 East 68th Street

New York, NY 10021

Discoveries of the Intuitive Heart (Henry Reed, Ph.D.)

503 Lake Drive

Virginia Beach, VA 23451

Phone: 804-422-0371

Becoming Psychic

Healing Light Center Church

261 E. Alegria #12

Sierra Madre, CA 91024

Phone: 626-306-2170

Fax: 626-355-0996

Website: *www.rosalynlbruyere.org*

Natural Psychic School of Metaphysics (Linda Schiller-Hanna)

Medina, OH

Phone: 330-725-0597

Website: *www.lightworker.com*

Sacramento BPI

2018 Nineteenth Street

Sacramento, CA 95818

Phone: 916-441-7780

Santa Rosa BPI

520 Sonoma Ave.

Santa Rosa, CA 95401

Phone: 707-545-8891

Southern California Psychic Institute

760 N. Euclid, Suite 212

Anaheim, CA 92801

Phone: 714-772-8269

Website: *www.socalpi.org*

Notes

When only the author's last name, date of publication, and page number are given here in the Notes, complete information can be found in the Bibliography.

Preface

1. The "science and story" idea is from Robinson, *Death of a Hero*, 19.

Chapter 1

1. Williamson, *Return to Love*, 164.
2. Dr. Krippner defines transpersonal psychology as "the study of experiences in which one's sense of identity extends beyond the personal to encompass wider, broader, higher, and/or deeper aspects of humankind, life, and the cosmos." In "Cross-cultural Perspectives on Transpersonal Hypnosis," Leskowitz, *ed.*, *Transpersonal Hypnosis*, 141.
3. Child, "Psychology and Anomalous Observations," 1219–30.
4. Persinger and Krippner, "Dream ESP Experiments."
5. Krippner and Persinger, "Dreams and Distant Target Material." "The effect size is equivalent to a correlation coefficient between 0.35 and 0.45."

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6. Naparstek, *Your Sixth Sense*, 74.
7. Braud, "Psi Conducive States," *Journal of Communication* (1975). Referred to in Atwater, *Captain of My Ship*, 82–83.
8. Atwater, *Captain of My Ship*, 84–95.
9. Adapted from J.H. Schultz and W. Luthe, *Autogenic Training: A Psychophysiological Approach in Psychotherapy*, Grune and Stratton (1959). A similar exercise can be found in *Guide to Stress Reduction* by L.J. Mason, *Celestial Arts*, rev. ed. (2001), 41–45.
10. Atwater, *Captain of My Ship*, 87.

Chapter 2

1. Naparstek, *Your Sixth Sense*, 48.
2. Braude, *Limits of Influence*, 9, 50.
3. *Ibid.*, 229.
4. Puthoff and Targ, "Perceptual Channel for Information Transfer."
5. Cayce reading #2574-1.
6. Dr. Krippner notes: *It is not usually a matter of "choice." The geophysical conditions may not be right for clairvoyance.* Research suggests that geomagnetic activity may influence the flow, or lack of flow, of clairvoyant information.
7. Dr. Krippner considers this conclusion "too extreme." So do I, but I don't know what the limits of psi-mediated knowledge might be, or if there *are* any limits.
8. Edward C. Field, Jr., a Ph.D. in theoretical physics, asks: "Or was it an educated guess, based on what Carlos and Maria know about each other? For example, it would not be telepathy or clairvoyance if I dreamed my daughter gave me a book by my favorite author."
9. Stanford, "Ganzfield and Hypnotic-induction Procedures in ESP Research," in *Advances in Parapsychological Research* 5, ed. S. Krippner, 59.
10. Marks and Kammann, *The Psychology of the Psychic*, Chapter 6.
11. The only way to know that your remote viewing is strictly clairvoyant rather than telepathic or precognitive is to focus on something that (1) no one knows about, and (2) something you will never know about in the future. A challenging assignment. The catch-22 in this homework is that when you follow it carefully, you'll never be able to find out

whether your clairvoyance was successful. (Oh, well. That's life in the midst of the Mystery.)

Chapter 3

1. "The Rosicrucian Order is not a religion and does not require a specific code of belief or conduct. It provides a path of knowledge rather than a dogmatic system of beliefs." Rosicrucian Order (AMORC), 1342 Naglee Avenue, San Jose, CA 95191; phone 800-882-6672; <http://www.rosicrucian.org>.
2. The Kirlian apparatus relies on a Tesla coil to induce electric fields in the objects photographed. Thelma Moss's activities with Geller are reported in Panati, ed., *Geller Papers*, 107–122.
3. Uri Geller's apparent psychokinetic abilities, studied at Stanford Research Institute (since renamed SRI International) by Puthoff and Targ, are described in their book *Mind-Reach: Scientists Look at Psychic Ability* (New York: Delacorte Press, 1977), 135–165. The adequacy of their precautions is debated by parapsychologists, and their experiments with Geller are now seldom cited. Details of many investigations can be found in Panati, ed., *Geller Papers*.
4. There is no documentation for this charming but apocryphal story. See Lamont and Wiseman, "The Rise and Fall of the Indian Rope Trick," *Proceedings of the Parapsychological Association, 42nd Annual Convention*, 1999, 147–165.
5. Panati, *Geller Papers*.
6. Edwin May, personal communication, August 1999.
7. Russell Targ, personal communications, August 1999 and April 2000.
8. The climber's testimony appeared in a Christian Science publication, perhaps a *Sentinel*, probably between 1950 and 1959. Another account involving purported defiance of the law of gravity can be found in Atwater, *Captain of My Ship*, 16.
9. Kierulff, "'Armageddon Theology' and Willingness to Risk Nuclear War," 1991.
10. Britannica World Language Edition of *Funk & Wagnalls Standard Dictionary*, 1960.
11. Haisch, "Scientific Imagination," 22.
12. Tegmark and Wheeler, "100 Years of Quantum Mysteries," *Scientific American*, 72.

Becoming Psychic

13. Stapp, "Harnessing Science and Religion," 8.
14. Jeans, *The Mysterious Universe*, 166, 186.
15. Haisch, "Scientific Imagination," 22.
16. Mathematician John von Neumann interprets the world as being "everywhere in a state of pure possibility except where some conscious mind decides to promote a portion of the world from its usual state of indefiniteness into a condition of actual existence.... Von Neumann's model of reality treats mind as 'elemental,' as fundamental as quarks and gluons for the proper functioning of the universe." Herbert, *Elemental Mind* (New York: Penguin/Putnam, 1994), 156, 161.
17. Owen, with Sparrow, *Conjuring up Philip*.
18. Braude, *Limits of Influence*.
19. Dice have six faces, and the probability of one face turning up after a roll is 1 in 6, or 16.67 percent. However, in this experiment the results are expressed after calculating "a 50 percent equivalent chance hit rate." Radin, *Conscious Universe*, 134.
20. Radin, *Conscious Universe*, 239–240.
21. Naparstek, *Your Sixth Sense*, 77.
22. Joan Borysenko, "The Power of the Mind to Heal," seminar, Encino, Calif., November 17, 2001.

Chapter 4

1. Three books that illustrate the point are *The Religion that Kills: Christian Science: Abuse, Neglect, and Mind Control* by Linda Kramer, Ph.D. (Lafayette, La: Huntington House, 2000); *God's Perfect Child: Living and Dying in the Christian Science Church* by Caroline Fraser (New York: Holt, 1999); and *The Unseen Shore: Memories of a Christian Science Childhood* by Thomas Simmons (Boston, Mass.: Beacon Press, 1991).
2. Testimonies about the healing of tuberculosis are in Eddy, *Science and Health*, Chapter XVIII, 600–700.
3. We should "discard the false notion that the material universe is separate from Spirit," wrote Paramahansa Yogananda, as quoted in *Science of Mind* magazine, July 1999, 16. Whether monism or dualism is actually the case, I don't know. Each view has something to recommend it and something to recommend against it.
4. Eddy, *Science and Health*, 310.

5. Ibid., 378–379.
6. Ibid., 133.
7. Michael Lerner, in Ronald S. Miller’s interview, “Globalizing Spirit,” *Science of Mind* magazine, November 2000, 41.
8. Tart, *The Western Creed—A Belief Exercise*, revised March 23, 1994.
9. This paragraph and most of the three paragraphs that follow are adapted from the “Biographical Chronology for Edgar Cayce” (Virginia Beach, Va.: A.R.E. Press).
10. Cayce and Cayce, *Outer Limits*.
11. Cayce reading #262-89.
12. Cayce reading #281-13.
13. Cayce reading #281-60.
14. Cayce reading #257-78.
15. “A sneak peek into the future” is a phrase used by Usha Lee McFarling in “A Pulse of Light Breaks the Ultimate Speed Limit,” *Los Angeles Times*, July 20, 2000, A-17.
16. John 1:47-50. But Rocco Errico writes: “‘When you were under the fig tree I saw you’ is an idiomatic phrase that means, ‘I have known about you since you were a child or since you were in the cradle....’ The idiom comes from an old custom. During the summer months, fig trees serve as protection from the scorching sun. While the women work in the fields, their babies lie under the cooling shadow of the trees. Today, Aramaic-speaking people say, ‘I saw you when you were in the yolk of an egg.’ These expressions are idiomatic terms of speech, and must not be understood literally.” (*Science of Mind* magazine, July 2003, 89.) Presumably, some of the other accounts of clairvoyance in the Bible are not merely idiomatic expressions.
17. I remembered J.B. Rhine as saying that he set out to *disprove* the claims of the New Testament, that he had been *angry* about his religious upbringing, and that he had been an *atheist*. Sally Rhine Feather set me straight.
18. E-mail letter, February 26, 2001 (edited). Sally Rhine Feather can be reached through the Rhine Research Center, 2741 Campus Walk Ave., Bldg. 500, Durham, NC 27701-1728.
19. Eddy, *The First Church of Christ, Scientist, and Miscellany*, 149.
20. Eddy, *Science and Health*, 467.
21. Eddy, *Message to the First Church of Christ, Scientist*, 17.

Becoming Psychic

22. Students of Christian Science generally would not consider their approach to involve “affirmations,” but I do. Despite having joined other churches since, I see no reason to jettison the good stuff I learned in my earliest religious affiliation.
23. “The Practical Mystic: An Interview with Mitchell May,” by E. Sonne, *Science of Mind* magazine, February 2000, 41. Edward C. Field notes: “Our eyes are not the only way of sensing the [electromagnetic] spectrum. With instruments, we can sense it all.”
24. Eddy, *Science and Health*, 191.
25. Ibid., 190.
26. Ibid., 487.
27. Ibid., 17.
28. “Focused, emotionally charged prayer is more powerful than just repeating a ritual, as most praying people do.” Paul Von Ward, personal communication, August 2001.
29. The second liability of Christian Science has been summed up by Paramahansa Yogananda: “Discard the false notion that the material universe is separate from Spirit. A single creative force emanating from omnipresent consciousness produces various aspects of that force to manifest and sustain the universe.” (Quoted in *Science of Mind* magazine, July 1999, 16.) Christian Science posits a separation between Spirit and matter that is meant to be likened to the separation between the real and the unreal, but can too often devolve into that which Christian Science believes exists between good and evil. Differentiating between good and evil may be necessary, but it is tricky, and it can ruin the mental balance of a person who tries too hard and makes his or her categories too rigid. As the first Zen poem declared, “Creating a distinction between good and evil was the original mistake of the human mind.” (On the other hand, would you want to live in a society that didn’t make that distinction?)
30. Murphy, “Thy Will Be Done,” 18.
31. Powell, Shahabi, and Thoresen, “Religion and Spirituality,” 48.
32. LeShan (*How to Meditate*) conceptualizes this as the healer and the healee touching, or becoming one, in the realm of clairvoyant reality.
33. Borysenko, *A Woman’s Journey to God*, 240.
34. The word “mountain” is “used both literally and figuratively” in the Bible “for a great mass, or a vast quantity,” according to *Cruden’s*

- Complete Concordance to the Old and New Testaments* rev. ed. (Guildford and London: Lutterworth Press, 1954), 444.
35. Mark 11:23. Of course, this idea applies within a limited sphere, but the question is, what portion of the limits we live within is self-imposed? Psychic mysteries demonstrate the restrictions are fewer than commonly assumed.
 36. Bro, *Edgar Cayce on Religion and Psychic Experience*. Concerning an unidentified healer, the final story in the book.
 37. Most definitions are taken or adapted from *Webster's New Collegiate Dictionary* (Springfield, Mass.: G&C. Merriam Co., 1977). Parts of some definitions are from Dr. Krippner's previous writings, and some are from C.T. Tart's.
 38. Dr. Krippner's definition is adapted from Krippner and Achterberg, "Anomalous Healing Experiences."
 39. Cooperstein, "Myths of Healing."
 40. Appelbaum, 1993, 38.
 41. Ring, *Lessons from the Light*, 7.
 42. White, "Dissociation and Exceptional Human Experiences," 88–121.
 43. Schouten, "Physical Healing and Complementary Medicine," 378, 389.
 44. Benor, *Healing Research Vol. 1*, 11.
 45. Solfvin, "Mental Healing," 63.
 46. O'Connor, et al., "Defining and Describing Complementary and Alternative Medicine," 49–57.
 47. *Ibid.*, 50–51.
 48. Simonton, et al., *Getting Well Again*, 21.
 49. West, *Eleven Lourdes Miracles*.
 50. FitzHerbert, "The Nature of Hypnosis and Paranormal Healing," 1–14.
 51. Melton, *Finding Enlightenment*, 116, 197.
 52. Maki, *Brazil's Quantum Surgeon*, 176–77.
 53. Narby, *The Cosmic Serpent*, 26–27.
 54. Kirkpatrick, "Witchcraft and Lupus Thematosis," 1937.
 55. French, "Psychic Healing," 1996, 604.
 56. Asser & Swam, "Child Fatalities from Religion-motivated Medical Neglect," 625–29.
 57. Simpson, "Comparative Longevity in a College Cohort of Christian Scientists," 1657–58

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58. Frank and Frank, *Persuasion & Healing*, 144–154.
59. Rehder, “Wonderhealing, an Experiment.”
60. Mitchell, *The Way of the Explorer*, 117–121.
61. Pert, et al., “Neuropeptides and their Receptors,” for example.
62. Rotenberg, et al., “PNI,” 331.
63. Irwin, “The Phenomenology of Parapsychological Experience,” 41.
64. Bendit, *The Mystery of Healing*, 90–91.
65. Grad, “Healing by ‘Laying on of Hands’ .”
66. Cooperstein, “The Myths of Healing.”
67. Adapted from Krippner and Welch, *Spiritual Dimensions of Healing*, 200–01.

Chapter 5

1. Ricky Hoyt, personal communication, December 2000.
2. Isaiah 30:21.
3. Cayce reading #440-14.
4. Ricky Hoyt, personal communication, December 2000.
5. Van der Post, *A Mantis Carol*.
6. This story is reproduced from memory. I mentioned it to Louisa Rhine’s daughter, Sally Rhine Feather, and she remembered it, so I’m sure about the basic outline of the story and who collected it, but not sure where the original account was published.
7. *Webster’s New Collegiate Dictionary*, 1977.
8. David Ray Griffin explains that Stephen E. Braude sees a problem that emerges when backward causation is considered to be the mirror image of ordinary (forward) causation. In ordinary causation, the effect becomes in turn a cause, which has effects, which in turn become causes with effects, and so on, forever. If backward causation is supposed to be parallel to forward causation, then when a future event causes someone to dream of it, the dream should in turn cause previous events, which would in turn cause previous events, all the way back to the Big Bang, if not further. This is inconceivable, and so it forms an objection to the notion of backward causation. (However, it is possible that backward causation, if it exists, may not parallel forward causation in this particular respect.)

9. Griffin, 1993, 93.
10. In my dream, which occurred between two and six months before the assassination attempt, President Reagan was shot in the head. In reality, James Brady was shot in the head, Reagan in the chest. Dreams often confabulate events, an operation that Freud discussed in detail. The “true precognition” hypothesis would be that I tuned into the actual future, and my dream process confabulated what happened to Brady with what happened to Reagan.
11. Griffin, “Parapsychology and Philosophy,” 273, explanation number 7.
12. Ricky Hoyt, personal communication, February 23, 2001.
13. Griffin, “Parapsychology and Philosophy,” 274.
14. David Ray Griffin, personal communication, February 2, 2001. See also Stephen E. Braude, *The Limits of Influence*, 8.
15. Ricky Hoyt, personal communication, February 23, 2001.
16. David Ray Griffin, personal communication, April 2, 2001.
17. t’ Hooft, “Physics and the Paranormal.”
18. Dawkins, *Unweaving the Rainbow*.
19. Rhine, *ESP in Life and Lab*.
20. Targ, et al., “Psi-related Experiences,” 241.
21. Krippner, et al., “A Precognitive Dream Study,” 192–203.
22. Krippner, et al., “A Second Precognitive Dream Study,” 269–79.
23. Radin, “Unconscious Perception of Future Emotions,” 118–19.
24. *Ibid.*, 119–20.
25. Bierman and Radin, “Anomalous Anticipatory Response.”
26. Stokes, “Theoretical Parapsychology,” 189.
27. Paraphrase of Stephen E. Braude’s personal communication, July 30, 2001.
28. Schlitz, “Consciousness and Healing.” The experimenter effect, also known as the Rosenthal effect, is a well-documented variable in psychology experiments. Psychologist Robert Rosenthal showed the “tendency for results to conform to experimenters’ expectations unless stringent safeguards are instituted to minimize human bias.”
29. M.C. Escher’s *Ascending and Descending* can be viewed at www.mcescher.com. Go to “Gallery,” then “Recognition and Success, 1955–1972,” then scroll to the year 1960.

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30. Ernst, *The Magic Mirror of M.C. Escher*, 90.
31. Bob Dylan's song lyric from *Ballad of a Thin Man*: "...Something is happening here but you don't know what it is, do you, Mr. Jones."
32. I am indebted to Margaret Williams and to the Website Wide World of Words for this information.
33. Hebrews 11:1.
34. Cayce reading #1971-1.
35. Ricky Hoyt, personal communication, December 2000.
36. See Burns, "Volition and Physical Laws."
37. Houston Smith, "The Lessons of Peace," interviewed by Kathy Juline, in *Science of Mind* magazine, December 1998, 46.
38. Ecclesiastes 3:15.
39. Philippians 4:6.
40. Matthew 6:25-34.
41. With respect to "Why worry?" Ricky Hoyt notes, "Ah, yes, but also, why hope? Why dream? Why create? Why plan? Why build? Why do anything?" Personal communication, December 2000.
42. Ephesians 2:10; italics added.
43. Linden, *The Future in Plain Sight*, 205.
44. "Epistemological modesty," a phrase attributed to Adam Sullivan, refers to the necessity of taking a humble stance with respect to figuring out how we know what we know, as well as how we *can* know what we know.

Chapter 6

1. Jung and Pauli, *The Interpretation of Nature and the Psyche*.
2. I lost the information regarding the source of this quote. (I believe it was a novel by a female author.) If any reader recognizes the source, please send a note to New Page Books (the publisher), and we will give proper credit in a future edition.
3. Rorty, "What's Wrong With 'Rights'."
4. "The voices that you need to hear, whisper, slowly and infrequently," writes Stewart Brand, former editor of *The Whole Earth Catalogue*. "The only way to hear them is to listen.... There's a difference between intention driving us on, and mystery pulling us on. Mystery will always educate and correct. Intention can go off the end of its own limb."

From “How Stewart Brand Learns,” by Katherine Fulton, *L.A. Times Magazine*, November 30, 1994, 40.

5. Perhaps the section of the subconscious that has access to precognitive awareness expresses itself—sometimes—to the conscious part of the individual by encoding information in what seems to be a foreign voice. The tendency is to attribute the voice to an external source, but it may be an internal process. For a dramatic account of a voice rescuing a woman from serious harm, see Lisa-Marie Lacroix, “The Voice,” in *More Hot Chocolate for the Mystical Soul*, ed. Arielle Ford (New York: Penguin Putnam, 1999), 229–232.
6. Dr. Krippner says this strange occurrence might have been an example of synchronicity, an internal event matching an external event.
7. Easwaran, *The Compassionate Universe*, 101.
8. Robinson, *Death of a Hero, Birth of the Soul*, 49.
9. Rubin and Honorton, “Separating the Yins from the Yangs.”
10. Bryson, “What’s a Coincidence?” 60–65.
11. Charles T. Tart pointed out that “if we could alter our state of being (and it’s possible, in principle), we could grasp this kind of causality, as opposed to absolute synchronicity.” Personal communication, April 16, 2000.
12. Tart, “Causality and Synchronicity.”

Chapter 7

1. Broderick, *The Catholic Concise Encyclopedia*, 240.
2. Cardeña, et al., “Introduction: Anomalous Experiences in Perspective,” 4.
3. Krippner and Welch, *Spiritual Dimensions of Healing*.
4. A substance, as defined by the philosopher Descartes, is a thing that can stand on its own and does not depend on some other substance—in this case, matter—for its existence.
5. This insight has been attributed to Albert Einstein.
6. The felicitous phrase “participatory universe” is from Marilyn Schlitz, 1999.
7. From “A Sense of Unifying Order,” a sermon by Ernest Pipes at the Unitarian Church, Santa Monica, Calif., March 29, 1987. See Bohm and Hiley, *The Undivided Universe* (New York: Routledge, 1993).
8. Dr. Krippner asked me: *Where are you now? Catholic? Science of Mind? Association for Research and Enlightenment? What?* The

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answer is that I'm a spiritual eclectic. No single heritage provides all the answers. I follow Reverend Rose Erickson's dictum that all temples, churches, mosques, and synagogues are houses of God, and I have felt welcomed by—and have learned something from—every one I visited or joined. "I feel like I am a member of the mystical branch of all religions." (J.C. Robinson, personal communication, May 10, 2000.)

9. George Orwell, *Politics and the English Language*.
10. Marlene Everingham notes that Meister Eckhart insists that the moment we define God, that is what God is not.
11. Barbour, in Prendergast, "Time Out of Mind," 21.
12. Cayce reading #1648-1.
13. Levy, "The God Puzzle," 19–20.
14. Updike, *Roger's Version*, 75–76, 249.
15. Eric Butterworth, "Let There be Light," *Science of Mind* magazine, November 2001, 85.
16. Cahill, *Desire of the Everlasting Hills*, 213.
17. John 21:17. Quoted by Cahill, 178.
18. This is the position taken by Rabbi Kushner in his book, *When Bad Things Happen to Good People*. The problem of evil may not have any resolution. It may be that God is neither all-good nor all-powerful, or it may be that God is all-powerful, but not all-good in a way that excludes evil.
19. "Theodicy," a sermon by Ricky Hoyt, Unitarian Church of Santa Monica, Calif., July 12, 1998.
20. Ricky Hoyt, personal communication, December 2000.
21. Time appears to be linear and progressive, except perhaps at the micro level, where a positron can be conceived of as an electron moving backward in time. J.R. Gott III, *Time* magazine, April 10, 2000, 68.
22. Cayce reading #931-1.
23. Krishna's advice to Arjuna in the Bhagavad-Gita.
24. The peace of God, which passeth understanding. Philippians 4:7.
25. Alcock, "Parapsychology as 'Spiritual Science,'" 563.
26. The last part of this sentence is a slight modification of material from *The Daily Word*, December 15, 1998, 29; Unity Village, Mo.: Unity School of Christianity.

27. Larry Dossey, personal communication, November 28, 2000.
28. Stephen E. Braude, personal communication, July 30, 2001.
29. This account is based on David Ray Griffin's in *Parapsychology, Philosophy and Spirituality*, 163–164. However, Griffin took pains to put “Myers” in quotes, while I show my bias by telling the story without them. Griffin, like myself, uses the cross-correspondences “as evidence (albeit not proof) for communication from surviving spirits.” David Ray Griffin, personal communication, July 27, 2003.
30. Larry Dossey promotes this view in *Reinventing Medicine*.
31. David Ray Griffin promotes this view in *Parapsychology, Philosophy, and Spirituality*.
32. Matthew 6:19 and 21.
33. Jones, *Anima Twist*, 121–22.
34. Schmicker, *Best Evidence*, 124.
35. Milton, *Alternative Science*, 190.
36. Matlock, “Past Life Memory Cases,” 187, 267.
37. Mills and Lynn, “Past life Experiences,” 307.
38. Isaiah 65:24.
39. Matthew 6:8.
40. I Corinthians 13.
41. Ecclesiastes 9:3.
42. Dr. Krippner notes that the sorrows Laing took on included his alcoholism and the financial demands related to his former marriages.
43. Ecclesiastes 9:7 and 9.
44. Ecclesiastes 9:3 and 7.
45. Laing, *The Voice of Experience*, 66.
46. I Corinthians 12:13, 25, 26, 29, 31.
47. I Corinthians 13.
48. Cayce, *Think on These Things*.
49. Bolen, *The Tao of Psychology*, 103, quoted in Keutzer, “The Power of Meaning,” 90.

Appendix B

1. Stephen E. Braude, personal communication, August 5, 2001.
2. Sheldrake, *The Sense of Being Stared At and Other Aspects of the Extended Mind*.
3. Bateson, *Steps to an Ecology of Mind*.

Appendix C

1. Stephen E. Braude, personal communication, August 5, 2001.
2. Levin, *Mapping the Mind*, summarized by Buirski and Haglund, *Making Sense Together*, 129–130.
3. Nelson, *Psychotherapy Networker*, May/June 2002, 19.

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Becoming Psychic

If you enjoyed this book, you may want to read *Anima Twist* by P.T. Jones, published by Feather Stone Press in 2003. *Anima Twist* is a serio-comic novel involving some of the themes treated in *Becoming Psychic*. A description of *Anima Twist*'s plot, along with readers' reviews, can be found on the Website at www.FeatherStonePress.com.

Three different audiotapes or CDs are available from Feather Stone Press, 111 North La Brea Ave., Suite 609, Inglewood, CA 90301-1752:

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