

Your Psychic Potential

A Guide to Psychic Development

Richard Ireland



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RICHARD IRELAND



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To the Would-Be Medium

Do not seek the development of psychic powers out of mere curiosity; it is a serious study only to be undertaken with pure motives and a desire for the highest.

Do not mistake motives of vanity for altruism. Be sure that it is the desire to serve that actuates you, and not the desire to wield unusual powers. Many people's vanity masquerades as altruism; by and by the cloven hoof appears and the sensitive goes down at the first temptation.

Always live rationally; do not seek to exercise your powers at any and every time of day. Be as regular in the exercise of your mediumship as in performance of other duties.

“Try the Spirits”: do not accept any control by those who may wish to use you. A

medium is known by the company he or she keeps on the psychic plane as well as on the physical plane.

Do not think the development of mediumship means that the necessity for study and self-improvement has come to an end; often it has just begun.

Remember that an ignorant medium can be a danger. "If the blind lead the blind they will fall into the ditch together." The wider the sensitive's knowledge, the better trained his or her mind, the more effective will be his or her work.

Do not indulge in stimulants, nor excessive smoking. Anything that interferes with the proper functioning of the body hinders the right expression of psychic nature.

Keep the mind calm and poised. Cast out fear and cultivate a loving heart. Regard your spirit guides as helpers and friends whose advice and counsel should be considered, but do not make them a substitute for your own judgment. Spirit guides should be regarded as friends, not crutches to help you walk.

Submit to your reason all teaching that

may come to you. Do not accept anything on the authority of anyone, either in or out of the flesh. Truth alone must be the final authority, and that you have to discover for yourself. If the teaching appeals to you as good and helpful, accept it and live it. Mere acquiescence in a body of teaching is not enough. There are plenty of believers; what the world needs are doers.

Finally, remember that mediumship is a sacred office, the one original priesthood of God. Regard it as such, and by daily prayers and meditation seek to become a channel for the highest.

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Foreword

The lessons contained in this manuscript come from a man who was among the most gifted psychics of the twentieth century. Despite his tremendous work and celebrity status back then, my father's name is relatively unknown today. But to those who knew him and saw his abilities, Richard Ireland was considered one of the most talented and multifaceted psychic-mediums in modern history.

My father completed this manuscript in 1973, but I didn't learn of its existence until 2004, when the book found its way to me, delivered unexpectedly in August of that year. Just one week later, I received a surprising affirmation from medium Allison Dubois that helped me recognize the significance of the work.

I'd never spoken to Allison prior to my reading and basically went in "blind," although she was aware that my father (who died in 1992) had been a psychic-medium. Unlike my father and uncle, I had ignored the psychic path until suffering the wrenching loss of my youngest son, Brandon, in early 2004. It was this loss that inspired me to take up my father's mantle and explore this field—initially for personal reasons, but I then found my efforts expanding beyond anything I had previously imagined, including the release of my first book.

From the beginning of our session, Allison's words proved accurate; she furnished specific information that included names, significant events, and unusual details. For example, referring to my son, Brandon, she said, "He knows that his mom still cries. She'll do it in a way so that nobody will know, like into a pillow or in the bathroom, but he sees her still crying and he doesn't want his mother to cry. He feels sorry that he made everyone so sad, but you know it wasn't his fault." (When I shared this with

my wife Susie later on, tears welled up in her eyes and she confessed to crying in secret. Had I not been told about this by Allison, I would never have known.)

On the heels of that validation, Allison said, “Twenty-five years is being shown as important for you and your wife. Have you hit your twenty-fifth anniversary?” Indeed, our twenty-fifth anniversary had occurred on June 30, 2004, less than two months before the reading. She shared that the well-wishes came from our son.

During the session, Allison also spoke to a matter that was a complete secret. Referencing my father, she said, “I see him signing a book and handing it over to you. I believe this was his book and he is handing it over to you—do you understand?” That was just after I’d been contacted by the man who gave me this manuscript, and who told me that prior to his death my father had asked him to hold the book for safekeeping. But I was left scratching my head over the question, *Why now?* Twelve years had passed since my father’s death. The man who gave me the book told me that he *felt* it was

time I received it, and that it belonged with me. I considered the possibility that my father may have provided the impetus for this action from where he was now, on the other side of life, nudging the man to pass the book along to me. Allison's validation seemed to confirm my feeling that something significant was happening here. And on reflection, there seemed good reason for the delay. Because the book was so far ahead of its time, it actually seems better suited to the world now than to the one my father knew in the early 1970s. For all of the newfound interest in alternative spiritual paths back then, such exploration had yet to become widespread. People today seem more open-minded and interested in diverse forms of spirituality and less accepting of the dogmatic approach of traditional religion.

After reviewing the book it became clear to me that this work was something my father intended to share with the world. Leafing through the manuscript, I found it to be of amazing quality; something that could assist me in my own understanding and development. I'm sure my father wanted to

see the book published so the responsibility fell to me and I embraced it.

Fast forward to December, 2009... I'm driving along on a sunny winter day when my cell phone suddenly rings. My friend Debra Martin, an outstanding medium, is on the other end, intent on sharing a message that she said was coming from my father.

As the first bit of interdimensional Morse code came through, Debra reported, "This is a sacred book."

Then, confirming my earlier sense about the timing of the book's release, she told me, "Your father said that this book couldn't be published before his passing. 'It wasn't time, in a world sense—the world was not ready for it until now.'"

I already felt there was something special about the book but Debra's message drove the point home. I needed to determine my responsibility in this process. I knew that I must convey the importance of my father's training information being used in the right way and for the right reasons. After all, these

writings had been his life's work and I was now their steward.

Next, Debra delivered a bizarre phrase that immediately resonated with me.

“Don't meditate when you drive.”

This statement caused me to flash back to a conversation I'd had with my uncle Robert in early 2004, shortly after losing my youngest son, Brandon.

In that particular discussion, which occurred just months before my uncle's death, he was in the process of providing instruction on different meditation methods. During our conversation, suddenly and out of turn, he said something very odd to me: “Don't meditate when you drive.” At the time, I felt that my uncle's statement seemed strange and out of place—it even made me wonder whether the information had come from another source.

Now I wondered if Debra's message originated with my father, my uncle, or both of them. I also pondered the possible meaning and relevance of the statement. The surface answer, of course, was that meditating while driving can be dangerous.

But the deeper implication seemed to be that some things in life deserve our undivided time, attention, and sincere focus. My father and uncle saw meditation as a special gift—a consecrated pursuit.

In our fast-paced world people try to squeeze in as many activities as possible, often multitasking to be more efficient, but that approach has not made us any happier. Rather, it has piled on undue stress, frequently resulting in physical and mental anguish. Perhaps it is time to reassess *how* we live.

My father inspired people to expand their thinking beyond the mundane and routine aspects of daily physical existence. He wanted them to engage in deep contemplation about who they were, why they were here, and where they were going. In alignment with this mission, he intended the book for individuals who have a sincere desire to grow spiritually and to expand their psychic abilities as a natural by-product of that process. It is also for those who possess a heartfelt desire to understand the nature of these gifts, even if they have no personal

interest in developing them. This book is *not* recommended for individuals who want to develop psychic abilities as a novelty, to serve as a showpiece.

Psychic phenomena and mediumship are not a panacea—they carry a price. In assuming this path, you should not take the work lightly. There can be risks when the untutored dabble in the paranormal. Anxious to expand their psychic awareness, some individuals charge headfirst into this area without learning how to set proper boundaries for their work. They may open themselves to anything and everything—including less-than-desirable energies—which can result in a variety of problems. Not only are the proper protocols important, but spiritual maturity and understanding are as well. These lessons are not easy; discipline and diligence are required, but rewards await the dedicated student.

Debra shared one more piece of information she felt was critical. “Because this is a sacred book, your father wants you to ask each person to take a ‘Pledge of Honor’ before putting these lessons and tools into

practice.” It is for this reason that you will find a “Pledge of Honor” below, which I would ask you to reflect upon. The initial content came from Debra and it reflected the information that she said had come from my father. After reading what she’d written I sat quietly and followed my inner guidance, refining the pledge until it felt just right. Shortly after completing this task I stumbled upon a document that my father had written many years earlier, entitled “To the Would-Be Psychic.” Amazingly, the newly drafted pledge closely mirrored my father’s admonition, which you can find at the beginning of this book.

PLEDGE OF HONOR

I will use this manual to seek guidance in growing my spiritual abilities and sense of inner knowing. In assuming this path I choose to pursue a new and heightened level of connection with the Divine Source and Spirit, from which assistance will be furnished. Using my abilities I will strive to

help others—and in doing so honor those I assist, my spiritual hosts, and myself. I will always carry the highest and best intentions for all—everything I do will emanate from positive energy and pure love. If I use these abilities in the wrong way, my gifts will be taken away from me.

ABOUT MY FATHER

Born into the static and confining environment of rural, depression-era Ohio amidst attitudes of intolerance and resentment, Richard Ireland was a square peg in a land of round holes. For his uncanny prognostications, my father earned the nickname “Crazy Dick”—a moniker used with great frequency by his two older brothers. My father also suffered his father’s wrath for such predictions, as my grandfather failed to understand Richard and his unique ability.

For example, one morning my father predicted the death of a well-known townsman. Later that day, when his prophecy had come to pass, my father was

severely chastised by his father. “You shouldn’t say bad things because they just might happen.”

Addressing my grandfather’s narrow view on such matters, my dad later wrote: “My father considered such precognitive awareness as something peculiar, something to be concealed, a talent for which I was taunted and punished.”

Crossed-eyed since birth, my father was taken to the Columbus Children’s Hospital for corrective surgery when he was five years old. It was during this hospital stay that my father’s life changed forever—when his psychic abilities were publicly unveiled for the first time.

After the operation, my father’s eyes were cupped and bandaged and he was strapped into bed to prevent him from tampering with the dressings. Shortly thereafter, his favorite nurse felt sorry for him and she agreed to release my father from bed after he promised not to tamper with the bandages covering his eyes.

Recalling the event, as documented in his 1970 autobiography, *The Phoenix Oracle*, my

father noted,

The bed had high rails, and there was a rubber ball and a teddy bear in it. Playing idly with the ball, I somehow dropped it over the side of the bed. I climbed over the side rail to get it and the nurse found me playing with it in the middle of the room when she returned, bouncing it against the wall. My eyes were still bandaged, of course! She was quite upset and after reassuring herself that the bandages were still secure, she put me back in bed and called the doctors. How could I see through the bandages? It was most amusing.

The doctors, having discovered my disturbing faculty, devised all sorts of games to try to fool me. One doctor would stand at the foot of my bed; the other would remain in the hall and project his voice in order to pretend that he was the doctor near my bed. But he couldn't trick me. Often the two of them would exchange rings, watches, or coats, but I could always tell one from the other with

this newly discovered “psychic vision.”

Psychic vision is not like seeing with your eyes. It is more like seeing with your whole consciousness. While it seems more frontally directed, it does have a much broader horizon of sight than physical vision and yet not with the clarity of physical vision. It is much more like discerning shapes and objects, as in a darkened room at night, when there is just enough light to see the outline of things. Also it is sort of pulsating. It comes and goes. It is similar to the ebb and flow of the sea in some ways.

With his newfound faculty now realized, my father went on with his life, viewed as an outcast by some and a prophet by others. Growing up, he served as the subject of relentless teasing from his older brothers, who facetiously asked, “O Great Mystic One, what do you see for us today?”

In fact, my father made numerous predictions on a myriad of daily issues with a high degree of accuracy. Subjects ranged from the trivial, like predicting an unschedu-

led visit from Grandpa, to weighty issues such as the untimely passing of his best friend. Young Richard's unwavering confidence and accuracy angered his father and frustrated his older brothers, who wanted him to be "normal."

While my father felt perfectly normal, he recognized that he was different from other people. It was this uniqueness that spurred him to embark on a personal search for meaning at an early age. The driving force for this pursuit was his desire to gain an understanding of the deeper meaning of life and his role in the world. Why had he been born with this ability and why didn't others understand him? To my father, psychic awareness felt like a gift, but others saw it as a curse.

At the age of twelve, troubled by inconsistencies he saw between traditional church teachings and his own personal epiphanies, my father asked pointed questions of his pastor. When he received pat answers that seemed devoid of deep contemplation or direct knowledge, my father began his own study and search. In

the course of his exploration, my father read volumes on various religious and philosophical traditions, balancing his views and broadening his scope of understanding.

One Sunday evening, my father wandered into a Spiritualist church in Woolley Park, Ohio, and his life's course was forever altered. For the first time he saw someone with abilities similar to his own, Minister Berle Jenkins, who gave messages to congregation members while blindfolded. The highlight for my father was a message, said to originate with his recently deceased friend, Melvin, that included a secret code-name known only to the boys. My father was so impressed he insisted that his mother, Margaret Fling, and younger brother, Robert, join him at the next service.

While she had been raised a Protestant, my grandmother immediately felt at home with Spiritualism. After attending services and working with psychic development circles for a while, her natural mediumistic abilities blossomed. Her work culminated with the publication of a book entitled *Rays of Light*, a collection of inspired teachings.

My grandmother also founded her own Spiritualist church in Ashley, Ohio, called the White Lily Chapel, which still flourishes today. As my father would later note, “I feel I owe the church a great deal. They supported and helped me in the development of my extrasensory perception and x-ray clairvoyance, and influenced my future in the ministry.”

During the early stages of their “un-folding,” my father and uncle were mentored by Minister Jenkins, whose natural psychic and medium abilities were complemented by a deep degree of spiritual understanding. In guiding Richard and Robert’s development, Jenkins stressed the importance of establishing a core spiritual foundation, which would serve as the critical underpinning for everything else—including their psychic gifts.

My father began to read scripture in a new and more profound way, finding hidden jewels often ignored or spun differently by traditional religious groups. For example, the passage attributed to Jesus in the Gospel of Luke, “The Kingdom of God is Within You,”

spoke to my father's conviction that our true spiritual journey is an inner one. Through his deeper dive into scripture, Richard realized that he was endowed with the Gifts of the Spirit, referenced by the Apostle Paul in 1st Corinthians, Chapter 12:

Now concerning spiritual gifts, brethren, I do not want you to be uninformed. Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working but it is the same God who inspires them all in every one. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom and another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are inspired by one

and the same Spirit, who apportions to each one individually as he wills.

My father also discovered a passage, attributed to Jesus, which says, “He who believes in me will also do the works I do; and greater works than these he will do” (John 14:12). Profound revelations for a young man who had been pushed to hide his abilities.

With newfound confidence and a sense of peace about his role, my father’s abilities blossomed. At the age of thirteen, while surrounded by a gathering of startled adults, he publicly demonstrated clairvoyance for the first time. In this breakthrough event, my father rattled off names, events, and other information known only to the individuals in attendance. This experience gave him the confidence to pursue the work that he now knew he was born to do.

As my father’s gifts became more keenly developed, he sensed less separation between the physical world and the world of spirit. He knew that people who “died” in a physical sense continued to exist in another,

nonphysical realm. He also came to understand that this other sphere of existence is our normal or natural state and that physical manifestation is a temporary yet necessary stage in our development.

In 1960, my father founded his own interdenominational church called the University of Life. He also demonstrated his unique abilities in churches of various denominations throughout the world and in secular venues as well, hoping to reach people who would never set foot in a church.

Sounding more like a quantum physicist than a minister, it was his contention that "Heaven and Earth are not two worlds but one world interpenetrating in vibrations." And so he sought to part the veil to the other side and lay a foundation for future mediums.

From nightclubs to auditoriums, television appearances to celebrity circles, my father brought exposure to something that was pure, real, and of divine essence. He exhibited psychic and medium phenomena to illustrate that we are more than mere flesh and blood. He wanted to share evidence for

the existence of a universal creative source—God, the Infinite Intelligence, the Eternal One, the Great Spirit, Source, or any other designation to your liking. He also sought to convey the ever-present, infinite nature of our connection to this source.

My father's abilities included clairvoyance, precognition, x-ray clairvoyance (what some now call "remote viewing"), spirit communication, and other unusual phenomena. When people saw his gifts, believers in psychic phenomena were stunned and nonbelievers often reassessed their views. While some of his most profound teachings came via a form of mediumship similar to that of Edgar Cayce, "The Sleeping Prophet," my father was best known for his blindfold-billet demonstrations, which appealed to secular audiences.

My father had a fun-loving, playful personality. He felt that it was important to have a good sense of humor and expressed his often—even during psychic demonstrations. His trademark quip was, "Did you hear about the two psychics who chanced to meet on the street? One said to the other,

‘You’re fine, how am I?’ ”

A man named Tony Deprima was quite skeptical when he met my dad in 1967, but his doubts faded after he hired my father to work at his Phoenix area restaurant/-nightclub. Tony and his partners wanted to hire “entertainment” to infuse the business with new patrons but Tony soon concluded that my father’s abilities were more than a mere novelty. Since the owners were in control of the showroom facilities, they knew that everything was on the “up and up.” It was this firsthand and up-close view that enabled Tony to reconcile his skepticism and accept the legitimacy of my father’s unusual gift.

Tony and his partners were occasionally maligned by belligerent patrons who alleged that management was in cahoots with my father. This gave the men a taste of the world my dad lived in every day. They often tried to test my father’s abilities in a variety of ways by tricking him, but consistently failed in their efforts. One of their mischievous stunts involved moving my father’s wastebasket midstream during his demonstrations, while

his eyes were fully taped and blindfolded. According to Tony, my father would always adjust his aim and continue discarding used papers into the relocated target without missing a beat.

On other occasions, Tony and his partners would take a twenty-dollar bill, record the serial number, and wrap the currency in aluminum foil. In the middle of a demonstration, Tony would send the foil-sealed bill up to my father, asking that he state the serial number while leaving the foil wrapping intact. Tony told me they tested my father in this manner on three separate occasions and he performed flawlessly each time, correctly stating the serial number as requested.

During the demonstration, after volunteers returned to their seats, my father would begin responding to handwritten questions that had been collected from the audience. While touching the individual billets, my father would typically call out a first and last name and then furnish a “mini-reading.” In a typical evening, dad would shock dozens of unsuspecting souls with details about the innermost secrets of

their lives, frequently reaching at least 50 percent of the audience. Since he was able to interact with so many people, any suspicions about audience “plants” were quashed.

After stating someone’s first and last name, my father would typically follow with information about relationships, romance, and predictions about pending births, jobs, and finance. Dad would also reveal serial numbers to people who had placed money inside their folded billets. In some instances my father was asked to provide serial numbers for bills that were still in the audience members’ possession and he was successful here, too. On occasion my father would bring through deceased relatives, although he was cautious about doing this in a nightclub setting. He tried not to give people more than they were ready to accept.

My father possessed a truly unique gift and he wasn’t afraid to share this fact with anyone. Cynics would sometimes visit his demonstrations, intent on making a mockery of the event, but would usually leave shaking their heads. Some realized that they no longer understood the universe as well as

they had previously assumed, leaving with irreconcilable questions bouncing around in their heads. Some very intelligent individuals, such as Kansas University professor Bob Nunley, the late Rabbi Albert Plotkin, Dr. Gladys McGarey (who delivered me into this world), and John E. Bissel, PhD, have since connected with me and shared that my father had a profound impact on their view of life and reality.

Just as moving are personal stories that people share describing how my father touched their lives. One such story comes from a woman in California named Karan:

When my sisters and I were teens, my dad's idea of family time involved loading up the car and driving us to Palm Springs. My favorite show there was one that featured a psychic named Dr. Richard Ireland.

In preparation for the demonstration, the audience was instructed to write down questions, seal them in an envelope with some currency—if they wished—and then pass them along so Dr. Ireland would

receive them on stage. He began each show by placing tape and blindfolds over his eyes.

In the next part of the show he would “read” questions from the audience. My sisters and I used to spend the days before a trip to his show trying to carefully construct the best questions.

Dr. Ireland would hold each envelope and make comments about what he “saw.” I remember that once he told a couple that their son was going to do very well in school and the woman says “we don’t have a son.”

He responded, “Well then, congratulations.” It turned out that this was a couple that my dad knew and yes, indeed, they gave birth to that unexpected baby boy seven months later.

The most amazing reading he gave to our family was for my sister Marit. She sent up a question asking where her missing birthstone ring had gone. He said “I can’t tell you exactly where it is, but it is in something blue and overstuffed.”

We had no idea what the heck that

meant, but about half a year later, Marit was cleaning out her closet and pulled down a small overnight bag. It was a vinyl case and when she unzipped it, the bag literally popped open. The thing was jammed full of a blue crocheted blanket and wrapped up inside of that blanket was the ring. Ever after, we were true believers.

At the peak of his prominence, my father counseled celebrities such as Mae West, Amanda Blake, David Janssen, and Glenn Ford. In addition to his Hollywood connections, there was an understated buzz around our home, hinting that my father occasionally received calls from the White House. I do possess a significant piece of evidence that strongly supports this premise—a handwritten note from Dwight and Mamie Eisenhower. I don't know why the Eisenhowers would have known my father unless it was related to his psychic ability or ministry.

Accolades aside, my father would undoubtedly want to be remembered first as

a compassionate person. At the close of each demonstration he would always wrap things up by saying, “It’s nice to be important but it’s more important to be nice.” Cutesy, perhaps, but true—he was speaking from the heart.

My father believed that the ultimate directive for everything in the universe is love. Positive energy, creativity, and love all flow forth from the same source. When love or compassion becomes the impetus for our actions, we automatically act in accordance with what my father termed “Divine law.”

If my father had any single message that he wanted to share with the world, it was that “There is no death and there are no dead.” He always used his gifts to illustrate that we are a “soul having a physical experience.” Everyone is inexorably connected to a divine, eternal source that has no beginning or end, and whose essential nature is love. My father did not give birth to these doctrines but he did serve as an effective mouthpiece—especially for those who would never set foot in a traditional church.

I wanted to share this brief biographical

piece so you would know more about the person who crafted the material you're about to read. And for those who are interested, please look for a new edition of my father's autobiography, *The Phoenix Oracle*, which I plan to republish in the near future.

I would like to acknowledge the contributions of Fred Hann, who assisted my father in the development and completion of this book. Fred attended my father's ESP workshops for several years, gleaning all key teaching points and helping to ensure that all pertinent information was included in this volume.

I sincerely hope this book helps you connect with a deeper part of yourself and enriches your life experience. There is an underlying aspect within that is the "real you," capable of connecting with the source of all being.

This material has had a profound effect on hundreds of others who attended my father's workshops and it is now impacting my life in a positive way. I hope that you, too, are able to use these lessons as tools to assist you on your journey.

*Blessings,
Mark Ireland*

Preface

Historically, Westerners have always been more concerned with the visible than the invisible world. And by the invisible I am, of course, not referring to the colorless void of outer space, the transparent atmosphere of Earth, the microscopic realm of viruses and bacteria, the mysterious domain of atomic and subatomic particles, or the imperceptible zones of the electromagnetic spectrum. Rather, I am alluding to the spiritual and psychical forces that have been known to Far Eastern initiates and Native American contemplatives for ages.

The Sioux, in fact, were quick to recognize that the white settlers, their Christian religion notwithstanding, were spiritually obtuse. Rather than appreciating the religious, symbolic dimension of a physical

object, they noticed that whites tended to disregard it altogether unless it had some obvious, practical use or could be converted into gold or "green frog skins," the Native American phrase for greenbacks. It was this tunnel vision, this exploitative, pragmatic outlook, that, as Lame Deer, an aged, contemporary Oglala Sioux medicine man, has said, caused the Native American to remark that the "white man sees so little, he must see with only one eye." Indeed, white settlers and their descendants have used their lopsided vision to create both order and chaos. Exercising their intellect to the point of becoming mentally muscle-bound and somewhat insensitive, they have erected an enviable civilization on the one hand and waged apocalyptic war on the other. But while their wars are wholly disgusting, their civilization, appearing as a glittering but sterile façade of glass and stainless steel, is not completely satisfying.

It is true that their technology and culture surpass all those preceding it. Yet, even though they may live in splendor and luxury, even though they have mined gems, ore, and

minerals from the guts of the Earth, cruised beneath the poles in nuclear submarines, shrunk time and space by spanning continents and oceans in supersonic jet aircraft, successfully assaulted Mt. Everest and ceremoniously planted a “pre-starved” flag upon the surface of the moon, they are restless, frustrated, and unhappy because they do not know themselves. Making that recognition is a step in the right direction, for it places them on the verge of realizing that the fulfillment they seek in the world actually lies in the world within. After centuries of being “one-eyed white men,” they are starting to sense that something lies beyond the images reported by their physical vision. In other words, their spiritual eye is beginning to open.

But just how does one go about fully opening this eye and seeing with it? That is what this book is all about. Before previewing my ten chapters for psychic development, however, let me fill you in on their origin.

These chapters are based upon a series of workshops that I have held in major Western and Southwestern cities over the past few

years. The workshops grew from undergraduate seminars that I conducted at leading universities across the country. These gatherings drew people who were interested in finding out about the psychic in general and in discovering how it was working in their lives. They wanted to discover their extrasensory talents and gain some conscious control over them. I offered them a method for doing just that in my Challenge Technique.

The workshops and seminars have been so successful that I have received many requests to have them put into a readable format. These requests have come not only from those who, for some reason or another, were unable to attend one of my scheduled presentations, but also from those who have attended and want a more permanent and expansive reference than offered by their skimpy notes. In addition, hardly a day goes by without someone asking me how they can develop their psychic. In the past I have directed them to *The Phoenix Oracle*. While that book is still an excellent introduction to the subject of ESP, its section on develop-

ment is rather sketchy since the book is largely autobiographical. To overcome this deficiency and satisfy the growing need for a well-defined self-development program, I have transformed my workshop lecture into a group of ten chapters.

These chapters have expanded upon the contents of the workshop while maintaining its original structure. So much new material has been added, in fact, that I have come up with a lesson devoted entirely to “Talent and the Psychic” ([Chapter 7](#)), a subject that is just touched upon in the workshop. Those familiar with my lecture will recognize other new features. My discussions of the four levels of psychic sensitivity ([Chapters 4, 5, and 6](#)) have been greatly enlarged and the number of psi experiments has been increased to include the testing of clairvoyance and psychokinesis ([Chapter 9](#)). In fact, an entire section on PK appears in [Chapter 9](#). Also appearing for the first time are a Psi Potential Test ([Chapter 8](#)), a Psychic’s Diet ([Chapter 10](#)), a bibliography that includes recommended reading as well as works cited, and, as a bonus, a compre-

hensive “Master Glossary of Parapsychological and Metaphysical Terms.” And these are just some of the highlights!

In short, for you “old-timers,” it is a whole new ball game. And, for those of you who are approaching my program for the first time, you have a treat in store. Everything is simply and thoroughly explained, well defined, and illustrated with a wide range of vivid stories, fascinating examples, and engaging personal anecdotes. And, while my approach to the psychic is scientific, you are certainly not going to be bored by a dry academic treatise. Far from it. I have attempted to make the lessons as lively and interesting as life itself. But, before you turn to them, let me provide a bird’s-eye view of what they hold in store.

[Chapter 1](#) kicks things off with a general introduction to the wide variety of phenomena investigated by the science of parapsychology. The dangers of forced development are underlined and natural unfoldment is emphasized. You can get your natural unfoldment under way by practicing a simple meditative exercise provided at the

conclusion of [Chapter 1](#). To keep your development rolling along, you will have to know how to cope with certain inhibitory fears that may arise along the way. These are dealt with in [Chapter 2](#). [Chapter 2](#) will teach you how to become more sensory, a prerequisite to becoming extrasensory.

[Chapters 1](#) through [3](#) will lead you to the crest of a hill, so to speak, where you can view the entire panorama of psychic phenomena. Your development will proceed in a more orderly fashion by realizing that this panorama can be divided into four spheres of psychic activity. I have identified them as the Intuitive Level, the Emotional Level, the Level of Spirit, and the Level of A-one-ness. The first two levels are covered in [Chapter 4](#); the remaining ones are discussed in [Chapters 5](#) and [6](#), respectively.

Manifesting through one or more of these levels, it is not unusual for the psychic to enhance, guide, or even control artistic endeavors. [Chapter 7](#) explores the relationship between artistic talent and the psychic, which is itself a talent. You will learn where the psychic appears in the creative

process and will discover why the artistic personality is especially receptive to ESP. Granted that the psychic is a talent, how do you go about playing “talent scout” and discovering your own sensitivity? [Chapters 8](#) and [9](#) will show you how. The Psi Potential Test will help you realize that the psychic is a subtle but very real part of your everyday activities. [Chapter 8](#) will also draw your psychic out of its shell by involving it in psychometry and telepathy experiments, which are carefully explained. The testing will continue in [Chapter 9](#), which will probe your psi potential for evidence of clairvoyance, precognition, and psychokinesis.

Discovering that the psychic is alive, well, and expressing itself spontaneously in your daily world is one thing; getting some control over it is quite another. [Chapter 10](#) offers a means for doing just that by presenting the Challenge Technique, which is the very keystone of my system. This chapter will also provide you with a Psychic’s Diet and, in a section rounding out your understanding of meditation, will survey the five basic ways of inducing “unthinking concentration,” a state

of consciousness that works hand in glove with the Challenge Technique. My sevenfold program of psychic development brings [Chapter 10](#) to a conclusion and forms the capstone to the entire series. It summarizes all the methods that can aid your development in a handy checklist. Following my program will help manifest your psi potential by increasing your awareness of the subtle forces that form a part of the invisible world and are constantly weaving themselves in and out of your life. In the pages that follow I will tell you how to go about recognizing these forces and achieving some degree of control over them. My advice will be of no value, however, unless it is applied. I can put the ball into your hands but I cannot make you run with it. Many have scored by following my program. I sincerely hope that, through discipline, effort, and perseverance, you can join them.

*Richard Ireland
Palm Springs, California, April 1973*

Introduction to Parapsychology

“Parapsychology” derives its meaning from the Greek *para*, which means “beyond,” and the word psychology, which is the science devoted to uncovering a knowledge of the psyche and its mental processes. Because parapsychology deals with phenomena such as extrasensory perception (ESP) and psychokinesis (PK), paranormal events that are difficult to produce and measure under laboratory conditions, it has been something of a stepchild among the sciences, at least until recently. In the last decade, universities have begun to look upon parapsychology as a respectable branch of science. More will be said about the current acceptance of

parapsychology and the developmental trends in this new science. First, however, in order to have a good idea as to the conditions preceding a scientific study of the paranormal, it is necessary to go back in time to the first flickering of human consciousness.

PSYCHIC PHENOMENA AND PREHISTORY

Although parapsychology is a relatively new science, the phenomena it studies have been a part of human experience since earliest times. There are two kinds of evidence that lend probability to the theory that prehistoric people not only believed in paranormal powers but, at least to a certain degree, possessed them. The first kind of evidence stems from the existence of cave paintings and artifacts. The other kind, less direct although certainly no less valid, comes from anthropological studies of contemporary Stone Age cultures.

Strong evidence exists to indicate that prehistoric people believed in a form of PK

(the ability of mind to influence matter) to facilitate hunting. By drawing an animal picture on a cave wall or amulet, they believed that they could obtain power over that animal, guaranteeing a successful hunt. Archaeologists have discovered sufficient clues in the areas of cave paintings to justify the proposal that pictures of game animals were used in rituals of sympathetic magic to positively influence the outcome of a hunt. The persistence of this kind of practice attests to a strong belief in the validity and efficacy of such paintings. In at least one instance, there is an indication that part of the ritualistic preparation for each new hunt was the fresh depiction of the particular animal being sought. A scene in the cave of the Trois Frères in France shows a myriad of overlapping animals that obviously were repeatedly drawn not for any artistic reason but for the purpose of renewing PK power over the animal represented.

The recent discovery of a Stone Age culture in the southern Philippines provides a living link with our prehistoric ancestors. These people revealed to visiting anthropolo-

gists that they rely heavily upon the power of dreams in providing guidance to ensure survival in their densely overgrown, tropical rain forest environment. Precognitive dreams tell them where game animals abound. Another kind of dream puts them in touch with their sagacious ancestors who, living in the treetops while in their disembodied state, take a benevolent interest in guiding the struggling living.

Paranormal phenomena continued to manifest even after prehistoric tribal society was largely superseded by the city-states of Mesopotamia and Greece in the growth of civilization.

ANCIENT GREECE AND DELPHIC PROPHECY

The area around Delphi, in northern Greece, prospered as clients and devotees of the god Apollo sought prophetic advice through an entranced priestess. Many today believe that the priestess' trance state was precipitated by her inhalation of noxious fumes that

emanated from fissures in the temple floor. The theory, of course, still does not account for the precognitive elements of many Delphic prophecies, prophecies that were inexorably fulfilled.

The sense of inescapable fate or destiny contained in stories centering around Delphic prophecies is characteristically Greek. Perhaps the most famous concerns Oedipus, who, after being told by the oracle that he would kill his father and marry his mother, ironically plunged headlong into the disastrous situations foretold in the very process of trying to avert them.

As interesting as the oracular stories of Greece are, however, the richest storehouse of esoteric and occult lore in the ancient world is not to be found in the Hellenic peninsula but in the Valley of the Nile.

ENIGMATIC EGYPT

Herodotus, an ancient Greek whom posterity has called the “Father of History,” traveled widely throughout the known world of his

time. With judicious circumspection, his history reports a consultation with and initiation by the Egyptian priesthood. Apuleius, author of the ancient classic *The Golden Ass*, reports a similar initiation into the Mysteries of Isis (consort of Osiris, Egyptian god of the underworld) with the same deliberate lack of detail. It is known that these Mysteries, as well as the Eleusinian Mysteries of ancient Greece, involved a ritual based upon the cycle of death and rebirth. The actual proceedings of an initiation, however, were a strict secret whose disclosure was punishable by death.

Dr. Paul Brunton, noted psychic, author, and metaphysician, states in his book *A Search in Secret Egypt* that these Mysteries were calculated to awaken initiates into the realization that they possess an immortal, subtle “double” or “duplicate” of their physical body. This double, better known to occultists as the astral body, normally resides in the physical body, much as a hand fits into a glove. During sleep and in certain trance states, however, it is capable of temporarily leaving its physical sheath and exploring not

only material reality but other, unknown dimensions. Furthermore, this astral counterpart does not perish when the change known as “death” occurs; it is merely freed from its cumbersome encasement of flesh.

Those who are convinced that the ancient Egyptian “Mystery Schools” taught the existence of an astral body cite the depiction of the *ka* on temple and tomb walls and the use of the *ka* hieroglyph in the Egyptian vocabulary. The *ka* is a human-headed bird, representative of a person’s immortal essence, which often appears hovering over a person in the supine attitude of a corpse.

The astral body is not the only paranormal phenomenon that is traceable through the many published works related to esoteric Egyptian matters. Initiated members of the priesthood are also said to have possessed abilities of clairvoyance, paranormal healing, and prophecy-precognition. There is even a school of thought that claims the heavy building stones used in the construction of the pyramids and temples were put into place with the use of PK.

The writings of Joan Grant provide an

account not only of paranormal practices but also of everyday life in ancient Egypt. This remarkable woman has written a series of “far memory” books, many of which detail lives she claims to have had in ancient Egypt. The most famous of these books is *Winged Pharaoh*. While these books are somewhat controversial, they are unsurpassed for their idealism and vivid evocation of life in that far-off, forgotten era.

PARAPSYCHOLOGY AND THE BIBLE

Perhaps the compendium of psychic phenomena occurring in antiquity that is most familiar to the reader is the Christian Bible. Anyone who has been brought up in the Judeo-Christian tradition will immediately be aware of Old Testament prophets such as Isaiah and familiar biblical tales such as Joseph’s dreams of the seven fat and seven lean years. Usually, however, biblical events containing elements of the supernatural are not thought of in

parapsychological terms, terms that actually most accurately describe and at the very least define these miraculous happenings. A person does not have to look far in the Bible to find a multitude of allusions to such subjects as witchcraft and black magic, divination by means of material objects, water dowsing (recall the instance where Moses touched a rock with his staff and water gushed forth), clairaudience, clairvoyance, paranormal healing, precognitive dreams (such as those aforementioned of Joseph), prophecies, telepathy, teleportation, glossolalia, and mystical experience.

THE FAR EAST AND THE PARANORMAL

At this juncture it needs to be mentioned that Far Eastern countries such as India, China, Tibet, and Japan should not be overlooked as sources every bit as rich in occult lore, spiritual doctrines of paranormal import, and psychic phenomena as Western and Middle

Eastern countries. Studying the life and teachings of India's Gautama Buddha, for instance, a man of great spiritual stature who preceded Jesus Christ by hundreds of years, is an undertaking that will acquaint the reader with a wealth of paranormal examples.

Whereas the East produced such religious luminaries as Buddha, Lao Tzu, Bodhidharma, Milarepa, and Padmasambhava, the West spawned such famous people as Plotinus, Meister Eckhart, Saint Joan of Arc, Andrew Jackson Davis, and Emanuel Swedenborg.

The biographies of these people read like a veritable treasury of the preternatural and inexplicable. It was not until the nineteenth century—long after Western civilization had seen the Roman Empire quake and tumble, the gloomy, feudalistic Middle Ages trundle by, and the sunrise of the Renaissance—that psychic phenomena was stripped of its cloak of superstition and objectively scrutinized by those with scientific minds.

THE FOUNDING OF THE SPR

The British hold the distinction of organizing the first scientific study of the paranormal. Distinguished scholars such as Fredric W. H. Myers, who wrote the classic *Human Personality and Its Survival of Bodily Death*, banded together in 1882 to found the British Society for Psychical Research (SPR).

During the same decade that saw the founding of the SPR, William James, eminent American psychologist, was engaged himself in psychic studies. Active in both the SPR and the American Society for Psychical Research, founded in 1885, James submitted articles on his findings for publication in the journals of these societies and authored books such as *The Varieties of Religious Experience*. The scope of James' investigation included studies on the trance state, automatic writing, astral projection, clairvoyance, and mediumistic phenomena. In the latter research category, James was notorious for discovering fraudulent

mediums. His investigation of a Mrs. Piper of Boston, however, a woman he referred to as the “one white crow” among a multitude of disreputable black ones, stands as a testimony to the unimpeachable integrity of her mediumship.

ESP IN THE LABORATORY

Much of the early psi research was qualitative. That is to say, it focused on a study of spontaneous phenomena such as precognitive dreams. Early researchers were at a loss to express such cases in quantitative, statistical terms that could reveal patterns of occurrence that might be used as the basis for an explanatory hypothesis.

Dr. J. B. Rhine and his wife, Louisa, who are, strangely enough, both botanists, were among the first to conduct a systematic study of ESP that yielded quantitative data. Dr. Rhine, who used the five well-known geometric symbols printed on cards that are used in ESP testing, began his work in the early 1930s at Duke University, Durham,

North Carolina.

Dr. Rhine's Pearce-Pratt telepathic studies stand as a monument of incontrovertible evidence that shows psi is a reality. Acting as the telepathic recipient in the test, Pearce produced a score of 119 correct "hits" out of three hundred trials. The odds against such a score are over a trillion to one.

PARAPSYCHOLOGY ACHIEVES RESPECTABILITY

Under the mounting evidence adduced by researchers such as Dr. Rhine, universities across the country gradually began to recognize the reality of psi and concomitantly the validity of parapsychology as a respectable branch of science. By 1952 Dr. Gardner Murphy, director of research at the Menninger Foundation, Topeka, Kansas, was able to say that parapsychology was now a permanent part of university research.

At many universities throughout the country, parapsychology is extending from the research laboratory into the classroom.

Dr. Freda Morris, medical psychologist at the University of California in Los Angeles, exemplifies this trend. She uses the results of her research in areas such as psychic photography as a basis for classroom instruction during a seminar she holds on parapsychology. Dr. Morris' seminar at UCLA is just one example of a large number of courses on psi that are being offered at universities across the country. Such institutions include San Diego State, the University of Minnesota, the University of Texas, Duke University, Stanford University, and the University of Connecticut as well as a large number of junior colleges. A complete listing would make monotonous reading. There are even psi courses being offered at the high school level.

A recent issue of the journal of the ASPR reports that there are currently eight textbooks of general psychology that give attention to parapsychology. One of these texts is geared to the high school level. Many secondary schools such as the John Swett High School in Crockett, California, are providing courses relating to psychic

phenomena on an elective basis. The response to such courses has been characteristically enthusiastic.

It is gratifying to see an expansion of parapsychological education to meet growing demands and the need to train future investigators and researchers. It must not be forgotten, however, that grist for the educational mill and new insights into our psychic nature are constantly being produced by an increasing number of professionals entering into psychic investigations.

CURRENT PSI INVESTIGATION AND BEYOND

R. E. L. Masters and Jean Houston, a husband and wife investigative team, are at the vanguard of contemporary psi research. Hoping to understand and map all major areas of human consciousness, their innovative experiments and careful evaluations are typical of the current investigative plunge into the mysterious depths of the human mind.

Masters and Houston often expose agent (“sender”) subjects to a totally cork-lined “sensory deprivation chamber” to prepare them for telepathic experiments modeled on those conducted at the famous Maimonides Dream Laboratory in Brooklyn, New York. After using the sensory deprivation chamber to put an edge of unusual acuity on an agent’s senses, the experimenters place the agent in the “sensory overload chamber,” where he or she is bombarded by a thematic, synchronized sight and sound show selected at random from a library of such programs. The agent, located in the sensory overload chamber in Masters and Houston’s laboratory, is fourteen miles away from a sleeping recipient, who is subsequently called upon to recount his or her dreams and pick a theme, reflecting the primary character of dream impressions, from eight selections. The results of these experiments give strong indication that telepathic activity has been responsible for an agent’s induction of preprogrammed material into the dreams of a receiver.

This husband and wife research team is

not only interested in the states of consciousness that produce telepathic phenomena, they are also intrigued by levels of consciousness bordering on the mystical. In order to probe this aspect of the human psychic experience, they use a mechanical device, medical in origin, called the “witches’ cradle.” This apparatus consists of a tubular steel framework that supports a cage large enough to hold a human being in an upright position. The subject is blindfolded, strapped into the cage, and swung. Disoriented after a period of time from the pendulum-like swinging of the cage, the subject often goes into a trance state that sometimes precipitates profound cosmic revelations. A similar state is induced by the so-called “whirling dervish” mystics of the Far East. One of Masters and Houston’s subjects, a theologian, reported experiencing an intense state of awareness where, among other things, he felt at one with the mind of God.

By using the “witches’ cradle,” Masters and Houston are apparently able to extend a subject’s field of consciousness beyond the limitations of his or her own organism into a

more universal state of conscious awareness. This phenomenon gets into the whole subject of what philosopher-mystic Alan Watts calls the organism/environment field (a complementary relationship in which neither exists without the other) or what W. G. Roll, director of the Psychical Research Foundation, calls field consciousness (FC). According to Roll, a large part of psi research in the 1970s will be directed toward a more complete understanding of the FC level of awareness.

PRELIMINARY WORDS ON DEVELOPING YOUR ESP

The purpose of the preceding historical survey of the paranormal was to acquaint you with the variety of psi phenomena and to help convince you that humans can function beyond the limitations of their five physical senses. The study of such functioning is actually what parapsychology is all about.

This chapter initially stated that parapsychology was “beyond” psychology. It

is beyond orthodox, behavioristic psychology in the sense that it does not limit itself to an *a priori* assumption that people are material entities and everything they are and do are by-products of their corporeality. Such a restrictive outlook immediately removes the consideration that the quintessence of being human might well be something immaterial, animate, and spiritual.

Parapsychology is oriented in the direction of such as William James, who was not afraid to consider the Aristotelian notion that every human may indeed be a soul (or mind, if you will) in a body. This mind-body outlook is traditionally known as the concept of duality. Parapsychology, interested in this duality, wishes to explore the nonmaterial dimension of humanity, the dimension that is entered through the gateway of the psyche.

This premiere chapter may be regarded as the gateway to your own psychic self-development. At this point, I would like to say that half of the self-development process is a process of self-discovery. The many people I have helped toward a realization of their own psychic potential will vouch for the

truth of that statement.

It is most likely that the psychic is already functioning in your life and you are unconscious of it. Many people go through life acting on the basis of “hunches” or “feelings” and never know they are using ESP. It is a truism that something does not exist until your realization of it gives it existence. Learning to recognize ESP as it functions in your life will give it a sense of actuality, intensity, and vitality that will provide you with a firm basis from which to continue your self-development.

It is my hope that you may go beyond the intellectual apprehension of parapsychological matters and participate in them experientially, with the totality of your being. The suggestions and exercises given in this and future chapters are geared to actualize psi experiences that you will find exciting and engaging.

DANGEROUS METHODS OF SELF-DEVELOPMENT

It is good to approach any new undertaking with enthusiasm, but excessive zeal—and here I am talking about the propensity toward radical activity—is to be curbed. A feature found too frequently in the human personality is the legitimate desire to possess something coupled with the blind drive to have that something *right now*.

Unfortunately, our fast-paced, materialistically oriented culture, with its stimulating, high-turnover mass media messages of new, “indispensable” products, fosters and reinforces the application of such an impatient, “can’t wait” attitude. This attitude also is strengthened by affluence; money is looked upon as the magic key that will quickly unlock happiness in the forms of various fascinating technological treasures. All too often, however, living as we do on the plane of polarities, the meretricious, seductive treasure box that attracted us turns out to be a Pandora’s box.

There were many in the past, as there will be in the future, impatient with the development of their psychic. At one time or

another they dismissed the safe regimen of natural unfoldment, which is the only course of development that I endorse, for the quicker, more risky shortcuts that employ artificial aids to speed up the opening of the “third eye,” or psychic center. All too often, these shortcuts are the source of sometimes irreparable mental and/or physical damage. Before proceeding further in the chapter, it will be wise for you to become acquainted with these ill-chosen techniques.

Drugs

Sadly enough, many well-intentioned people look upon drugs, especially mescaline and LSD (the real mindblowers), as a means of becoming instant psychics. These drugs have been usefully employed medically and during carefully controlled scientific experiments. There are certain types of patients, for example, who, unresponsive to conventional treatment, respond favorably to treatment incorporating some kind of hallucinogen that is carefully administered by medical professionals. Laymen, however, can best

exercise their wisdom in the area of hallucinogens by not using them at all.

Psychedelics can and do give glimpses into the astral plane. Some people report out-of-the-body experiences or an ability to see the human aura. An interesting thing to point out, however, is that out-of-the-body experiences and glimpses into the astral plane are common occurrences while you are dreaming. An ability to see the human aura can be naturally cultivated by using lenses that have been treated with a special purple dye. This technique was developed by a gentleman named Dr. Kilner, author of the book *The Human Aura*.

The individual who is intent on using psychedelics, however, is opened up to many dangers. Dr. Richard Alpert, a noted authority on the use of hallucinogens, who gained his expertise from firsthand drug experiences (he was once the close associate of the now-infamous Dr. Timothy Leary), warns that too-frequent use of psychedelics can lead to a mental dependency that results in a complete frustration with normal, everyday reality. Becoming irrationally

irritable and out of touch with the everyday world is the very least that can happen to a psychedelic user. Just as likely, and much more horrible, is the more or less permanent initiation into a psychotic state of mind. In plain, simple language, psychedelics can make you loony.

Furthermore, there is the outside chance and danger that, while playing with this chemical version of Russian roulette, your psychic center really might be opened. This may sound like a good thing at first glance, but it isn't. Premature birth isn't as good as a normal delivery. Similarly, premature opening of the psychic center can result in being so inundated by unfamiliar, bizarre, totally weird impressions that you may think that you are going crazy. This state of mind can be every bit as harrowing as genuine insanity. The normal person, faced with the sudden mental shock that accompanies a prematurely opening psychic center, is just not adequately equipped to cope with the flood of new experience. Mental institutions are full of drug-abused psychotics who tried to become psychic overnight. Don't you

become one of them.

Hypnotism, Yoga, and Concussion

Pill-popping is only one of many ill-chosen paths that impatient, misdirected people take to become extrasensory. There are other, more exotic routes that lead to the same disastrous destination. The most frequently used are hypnotism, yoga, and concussion.

The use of hypnotism to develop psychic awareness is a chancy business. What makes it so attractive is the fact that hypnotism was the catalyst that precipitated a psychic ability in such famous figures as Emanuel Swedenborg, Andrew Jackson Davis, and Edgar Cayce. You never hear of the unfortunate, unsung unknowns whose mental well-being was severely disturbed by an “expert” hypnotist.

While I am not entirely against the use of hypnosis for extrasensory unfoldment, I will say this: leave hypnotism to trained doctors, psychiatrists, and psychoanalysts. Never place yourself in the hands of an amateur hypnotist for *any* reason.

The use of yoga is also a risky business, especially if the *chela* (student of yoga) resorts to extreme techniques to force psychic awareness.

There are many different types of yoga (Hatha, Rāja, Karma, Kriya, Bhakti, etc.). A discussion of the various merits and detriments of each yogic system is beyond the scope of this chapter. Some systems may be very beneficial to an individual's health and spiritual well-being, with psychic unfoldment occurring as a kind of by-product of yogic practice. What I want to talk about are not the tried and proven classic forms of yoga but the abuse of these forms.

According to yogic tradition, there is a powerful source of energy called the *kundalini* ("serpent fire") that lies coiled and dormant at the base of the spine in a normal, undeveloped person. After using a certain yogic method for a long period of time, the *kundalini* is stimulated to rise up the spine, opening seven energy centers, or chakras, in the process. A by-product of the opening of these chakras is psychic awareness.

There are methods of concussion that

many foolish people have employed, at the peril of their body and soul, to artificially awaken the *kundalini* and send it on its spinal path of liberating ESP. Some have severely struck the coccyx, or base of the spine, with a blunt instrument. Others, probably unable to tell their head from their tail, have placed a sharp jewel between their eyebrows (where the sixth or frontal chakra is located) and had someone strike it with a heavy mallet, hoping that after the headache subsides (if they are still living) their third eye would be opened.

The dangers inherent in these practices are obvious. Concussion of the spine can produce paralysis; concussion of the head can effect many different types of cerebral lesions, from skull fracture to brain damage.

There is an extremely unusual case of psychic development on record that involves the factor of concussion. Before he became an internationally known psychic, Peter Hurkos worked at a job that required him to climb to great heights. One day he was working atop a thirty-foot ladder when he slipped and fell on his head. The concussion

was not fatal, nor did it cause him to have amnesia. Instead, his psychic center was opened. I mention this case because of its bizarre nature and not, of course, to encourage you to “accidentally” fall off a ladder yourself!

NATURAL UNFOLDMENT AND MEDITATION

A review of the dangers of artificial, forced development brings me back to the statement I made earlier: natural unfoldment of the psychic is the safest and best method. [Chapter 2](#) will introduce concepts that are the *sine qua non* of natural development. In addition, I will discuss the importance of extending sensory awareness and outline the many levels on which the psychic operates. For the moment, however, I want to acquaint you with an exercise you can begin practicing now that will aid your extrasensory evolution.

In order for the psychic to work, you must be able to still the interfering thoughts of

your conscious mind and turn inwardly. It is very important for you to be able to let go of your restless thoughts, your hopes, dreams, desires, and frustrations. Ideally, when the mind is completely stilled, you should be in such an objective, passive state of mind—almost a prayerful attitude—that you are no longer even conscious that you have a body.

It is for this reason that you should choose a place for meditation that will allow you to completely relax all muscular tension. You may be thinking at this point that the ideal place for meditation is a bed. In a sense you are right, but I have found that it is so much easier to slide into sleep when supine than to maintain the meditative state. Therefore, I recommend that you perform the meditative exercise in a chair (a comfortable one).

Sit with the spine erect, without straining, and place both feet flat on the floor. Put your hands on your lap with the palms turned upward. Begin a slow and rhythmic respiration and close your eyes. Turn your attention to the point between your eyebrows. Now, letting go of all distracting personal thoughts, the thoughts that are

your mental static, let your mind relax into a state of objectivity and passiveness. If distracting thoughts continue, do not try to block them out. Merely watch them. They will soon settle down, just as sediment drifts to the bottom of a glass.

Meditation should be practiced for about fifteen minutes in the morning, directly after waking, and fifteen minutes in the evening, immediately before retiring. Meditation, which should become a daily habit, is a very simple exercise and yet it is a prerequisite for developing the mental control, quietude, and sensitivity necessary for your psychic growth. In [Chapter 2](#) you will be given the methods for using the meditative state in connection with ESP.

TWO

Fear: The Emotion that Inhibits Development

THE ORIGIN OF FEAR

Fear is something that we have acquired. Newborn babies are fearless. We had to be conditioned, through the classic process that psychologists refer to as the S-R (stimulus-response) cycle, to feel this paralyzing emotion. We had to be exposed to fear-inducing situations (loud noises, for example) before we realized our capacity for depressing dread and hair-raising terror.

Fear, apart from the reflexive fear of

sudden shock, results from the real or imagined feeling that we are separated from the company of friendly people and familiar situations and exposed to the unfamiliar and threatening. We have a comfortable sensation of at-one-ment with the familiar and friendly, a sensation that is essential for the functioning of the psychic, but feel totally cut off and isolated when confronted by the unknown. Essentially, therefore, the most frequently encountered form of fear is caused by what we do not understand.

The purpose of this chapter is to provide you with the tools to gain the kind of understanding that will enable you to function psychically without the inhibiting influence of fear. In my decades of work and teaching, I have found that fear is the one factor that restricts the use of extrasensory talents more than anything else. It is my hope that you can facilitate the growth of your psychic talent by coping with any fears you might have by initially recognizing them and subsequently removing them. The techniques for achieving both of these ends are provided in the following pages.

DIFFERENT TYPES OF FEAR

There are different emotional shades of fear, just as there are different shades of color. The mild fear, occasioned by an adrenaline-producing horror film or amusement ride, lies at the end of the spectrum that blends into pleasure. The literally heart-stopping kind of fear we know as terror lies at the other end. In between these extremes are the indefinite feelings of anxiety, disquiet, apprehension, and phobias, not to mention the spontaneous fears produced by dangerous, threatening situations.

THE COLOR OF FEAR

The aforementioned analogy between fear and color is not, as you may have thought at first, purely poetic. It is literal. Emotions are instantaneously reflected as colorful shapes, which are either geometric and sharply defined or cloudlike and diffuse, in what we

referred to in [Chapter 1](#) as the human aura. The aura, it will be recalled, is a kind of atmosphere around the body that is the result of an etheric emanation. Trained clairvoyants are able to perceive the changing, kaleidoscopic pattern of auric colors in others.

Roughly speaking, each color corresponds to an emotion. Fear often appears in the aura as a livid, palpitating gray.

I have worked with Dr. Byron Butler on a number of occasions in studying and photographing the human aura. Someday we hope to publish the results of our work. For the present, however, I would refer you to two books written by the famous theosophical clairvoyant, C. W. Leadbeater. These books contain fascinating color pictures and descriptions of the auric emanations pertaining to fear. Leadbeater's books are cited in the [Chapter 2](#) section of the bibliography.

The recognition that fear has an auric aspect will help you understand this incapacitating emotion more completely. Additional understanding will come from a

consideration of what medical science has to say about fear.

THE INHIBITING EFFECTS OF FEAR

Just because fear is a psychic product does not mean that it cannot incapacitate physical organs of the body. Medical science refers to the crippling effects of fear as psychodramatic disorders. Given the proper circumstances, fear can paralyze your limbs, make you go blind, and cause you to lose your hearing.

I know of a Midwestern farmer who accidentally overheard his wife one day as she spoke to her lover over the telephone. The shock that his wife was an adulteress was too much for his conscious mind to accept. His subconscious mind found a way out of his dilemma by causing him to go deaf. In such a condition, he could no longer overhear his wife's telephone conversations, even though his physical organs of hearing were perfectly sound.

In its most virulent form, the incapacity produced by fear can cause death. June Callwood, in her book *Love, Hate, Fear, and Anger*, gives the example of two hundred people who died of fright in a London bomb shelter during the German blitz of 1943. When the corpses were discovered, there was not a bruise on them. A bomb had struck nearby, causing the shelter lights to go out, and the people had simply stopped breathing.

It can readily be seen, therefore, how fear can produce the kind of incapacity that results in an utter lack of physiological and psychological control. The lack of self-control is highly detrimental to psychic development. It is impossible to obtain the single-pointed concentration of mind necessary for psychic operation when both mind and body are in the icy grip of fear. Even in a situation where use of the psychic is not attempted, lack of self-control can be irritating, annoying, and highly embarrassing, as it once was to an astonished French gendarme.

A military officer who is one of the country's foremost experts on the tactics of

escape and evasion tells a story about his experiences as an agent for the French underground during World War II. His story illustrates the incapacitating effects of fear on the human system in a very picturesque manner.

He and his comrades decided to rob a bank that was a keystone in the financial structure of the German occupation forces. The robbery was supposed to be committed while the sole guard, a French gendarme, was at lunch. Instead, during the course of the robbery, the gendarme, a very corpulent, jolly-looking fellow, returned to take his post at the bank far ahead of his normal schedule. To prevent his interference with the robbery, our underground agent, who was stationed by the door to detain incoming customers, poked his .45 automatic pistol very forcefully into the gendarme's flabby sides, at the same time informing him that if he made one false move he would be a dead man. The gendarme was so nonplussed and frightened by this unexpected turn of events that he was unable to maintain his control of certain delicate bodily functions.

Charles Darwin, in a classic study of the expression of emotions in humans and animals, relates that extreme fear affects the intestines and loosens the sphincter muscle. The result is that waste material is no longer maintained in the body. Such was the case with our gentle gendarme. Caught completely by surprise, he was unable to do anything except stand motionless and listen, along with his fellow captives, to the involuntary, vulgar music of his alimentary orchestra. It is no doubt true that he wore his humiliation with more discomfort, and for a longer period of time, than his breeches.

The type of immobilizing fear that completely unglued our courageous gendarme produces more fascinating reactions than we have yet observed. Darwin, as we have already seen, was extremely interested in the physical and physiological reactions of fearful subjects. He noticed the violent beatings of their hearts, the malfunction of their salivary glands, which produced parched throats, the paleness of their skin, and numerous other symptoms. What he did not document was the behavior

of the psyche under high-stress situations. This is a subject we must explore, because it will lead into information that will qualify what I said earlier about the inhibiting effects of fear on the functioning of the psychic.

EXTREME FEAR CAN UNEXPECTEDLY TRIGGER THE PSYCHIC

Infrequently, cases of ESP are reported by persons whose bodies and minds have been subjected to extremely stressful situations. High-stress situations, although they deviate from the kind of anxiety-producing ones that we normally encounter in our everyday lives, warrant our attention.

The precedent for the appearance of ESP in connection with extraordinary stress was established centuries ago, perhaps even in prehistoric times. History does tell us, however, that Western and Eastern religions have spawned anchorites, hermits, recluses, ascetics, and “holy men” who have willfully sought divine experience by thoughtlessly subjecting their “sinful” mortal shells to all

kinds of excessive deprivations and mortifications. Such spiritual practitioners were prevalent in Europe during the Middle Ages. It is not surprising that their masochistic asceticism sometimes resulted in exalted states of consciousness accompanied by extrasensory insights. The price they paid for such glimpses into the paranormal, however, often cost them their sanity.

Self-mortification for religious purposes, of course, is today more a matter of curious historical record than contemporary practice. Every so often, however, modern people find themselves in stressful situations similar to those of historical religious recluses. Although these situations, unlike those experienced by recluses, are not self-induced, they have the same effect of sweeping the mind from its plateau of normal perception to the brink of extrasensory awareness. People sometimes find themselves teetering on such a brink during the course of wars.

Battle stress tends to produce an unusual sensory acuity that verges on the paranormal. Soldiers often claim that they can

“smell” an approaching enemy. There are even a handful of reports that tell of a defender who is able to thwart an enemy sneak attack because he just “knows” when and where the attack will occur. General Patton, in his autobiography, revealed that much of his military genius was due to his somehow “knowing” what was over the next hill.

Then there are those rare, dramatic moments in the fear-charged atmosphere of battle when something outright unearthly and completely paranormal takes place. Happenings that defy ordinary experience can only begin to be explained by accepting the existence of the psychic as a fact. The late Arthur Ford, a world-famous medium of high reputation, tells of just a case in his last published work, *Unknown But Known*.

Ford was visited one day by three Vietnam veterans who had just been released from the hospital at Fort Bragg after recovering from serious battle wounds. They had been with three other soldiers in a dugout when an artillery shell exploded right on top of them. Three of the six were blown to bits. The three

survivors later compared notes and found that they agreed in having seen and heard something extremely bizarre. Directly after the explosion, one of the three fragmented bodies temporarily reassembled itself and said, "I will die but you will be saved." This peculiar prophecy, of course, was fulfilled. Ford, however, reveals another interesting detail in connection with this story. It seems that within minutes after the shell exploded, a helicopter arrived on the scene. The pilot said that a disembodied voice told him to pick up three wounded men who were directly below his hovering craft.

The battlefield is just one of many stressful locations that liberate extraordinary powers of perception. Accident scenes and penal institutions are others that often function as stage settings for paranormal dramas.

EXTREME FEAR IS USELESS IN DEVELOPING PSI ABILITIES

The combination of shock, stress, and

psychic insight that has been illustrated by the example taken from Ford's book is typical of countless similar cases. Such instances obviously do not, by any stretch of the imagination, reflect the pattern of normal, everyday events.

I am interested in teaching you how to control the psychic so that it can function as a useful daily tool. The kind of psychic perception experienced by the three *dramatis personae* of our example has three characteristics that render it useless for our purpose.

First, unlike the psychic state that I seek to awaken, the perceptive level attained by the three soldiers was spontaneous and transitory. They did not ask to see what they saw and, as is the case in the majority of such occurrences, it is highly unlikely that their experience made them any more psychically aware than they were before. What happened to them was interesting, valuable, and meaningful but probably only a once-in-a-lifetime experience.

Second, the abnormal situation that elicited their psychic perception was highly

dangerous. The three surviving soldiers were lucky that they had not been blown to bits. Expecting either a fortuitous or preplanned high-stress situation to produce psychic ability is like expecting to become a virtuoso pianist by standing under a falling piano. The fate of such misguided individuals is to pluck the strings of a harp rather than tickle the ivories of a keyboard.

Finally, our soldiers had no control over their extrasensory input and were subsequently in skeptical disbelief of the output. Granted, the prophecy made by the reassembled soldier was useful and comforting, but it was gratuitous. Control over the psychic is, of course, an implicit part of the method I teach. The precise Challenge Technique I use will be described in a future chapter. With it, you are able to ask a specific question of the psychic (input) and you expect to get a specific answer in return (output). What makes my method especially convenient is the fact that you don't have to set off a nearby explosion every time you want psychic guidance!

FEAR AND ANXIETY

Unless I am quite mistaken, your day-to-day home and work life bear little resemblance to a battlefield or other high-stress locale. The kinds of fears that inhibit psychic growth in the average person are not the terrors produced by a charging man-eating lion but the small, persistently gnawing, mouselike fears that we label apprehensions and anxieties.

Before going further, I would like to point out that most psychological authorities of today distinguish between anxiety and fear. Anxiety is a feeling of dread that has no specific focus or apparent cause. It is a general mood of impending misfortune that causes a neurotic depression. You feel down in the dumps and you don't know why; that is anxiety. When you have a certain kind of dread or apprehension or are alarmed because of some specific thing that you can pinpoint, then you are experiencing fear. You are hanging on the ledge of a building nine

stories above the pavement and know that your thumping heart, profuse perspiration, wide eyes, and suddenly frizzed hair are due to your fear of falling.

I am going to leave the complex subject of the etiology of anxiety to the psychoanalytical specialists and talk about specific kinds of fears that can inhibit psychic unfoldment. By the way, don't let the word "etiology" throw you. It is just a fancy word that psychiatric specialists use to mean "the study of causes, origins, or reasons."

THREE FEARS THAT SUPPRESS PSYCHIC UNFOLDMENT

The kinds of fear I am going to talk about are like obstructions that either impede or altogether block the flow of the psychic stream. There are basically three types of fears that create these obstructions: personal fears, fear of social disapproval, and an actual fear of the psychic itself. An understanding of this latter fear will act as an introduction to the others.

Fear of the Psychic

Unfortunately, there are still many people today who don't work to recognize the existence of the psychic because they are afraid of it. Many people, reacting irrationally, regard all psychic phenomena as the work of the Devil. People with this kind of temperament have been around for at least two thousand years and still shown no sign of waking up. It will be recalled that Jesus was accused of working for the Devil when he finished a particular psychic healing. The essence of his reply to his thoughtless accusers was, "Would Satan cast out Satan?" The psychic is no more inherently evil or a work of the Devil than your eyes, arms, or legs.

The psychic is as normal and as common as the water we drink. I think that everyone is psychic, to a greater or lesser extent, just as everyone has some kind of capacity to play the piano or paint a picture. The psychic is a talent that is just as valid as that of the musician, painter, sculptor, writer, or

inventor. When I was younger, I used to think that everyone else was “abnormal” because, unlike me, they did not consider themselves psychic.

People are constantly having “hunches” and “feelings in their bones” that prove to be correct. Further, they frequently find themselves in odd, advantageous situations that they attribute to “coincidence.” They may rationalize away such phenomena with a superficial argument but they would never regard their experience as psychic. That would be equivalent to saying that there were mysterious, inexplicable events in the universe; such a universe would be too uncomfortable to live in.

I have news for such people: the universe is one big mystery. Science can provide no better answer for how the psychic works than how the eye sees. All scientists can do is come up with shrewd guesses about the working nature of things. These guesses may have important-sounding titles like hypotheses, theories, or laws, but they are still guesses. Scientists are simply short on their supply of guesses that attempt to

explain the paranormal because the science of parapsychology is so young.

Ironically, many of the people who disclaim the paranormal are themselves very gifted psychics. Rather than developing their abilities, however, they pretend that their wonderful talents do not exist, because they are afraid of them. They might as well be afraid of the wiggling of their fingers. Perhaps their fear arises because the psychic is something that cannot be physically grasped and studied. To them it is something invisible, intangible, and therefore mysterious. Strangely enough, these characteristics are common to the mind as well as to the psychic, a point that these people seldom consider. They do not stop thinking, out of fear, simply because they cannot see the source of their thoughts. The fact that the mind and the psychic have common characteristics is actually an indication of their integral relationship. There is a similar integral relationship between the five physical senses and the body.

Nevertheless, there are people with ESP

who pretend they don't have it. I know of an extremely gifted Phoenix laborer who is a natural psychic. His avocation is amateur archaeology. He has made many astounding "finds," all of them as the result of "hunches." He was driving down the road one day, for example, when he pulled off to the side, parked his car, and went straight up the side of a small hill, where he started digging. Being the archaeological nut that he is, he always carries a shovel around in his car. In no time at all he had unearthed a small, beautifully woven Native American basket that was hundreds of years old.

This same laborer is also adept at the practice of astral projection and trance mediumship. He refuses to develop these talents, however, because he is afraid of the harmless experiences he has had. His psychic "glimpses" have proven too unnerving and disorienting for him because they depart too much from ordinary experience. Besides, he doesn't want to be considered "kooky."

I know of another example. A pugnacious old rancher, now deceased, could correctly

detect the imminence of a disastrous hailstorm when the sun was shining and there was hardly a cloud in the sky. He could also use a forked twig to dowse for water with uncanny accuracy. If, however, you suggested that he was psychic, you had better look out, for you had a fight on your hands!

At this point you may be sitting back and thinking that you are different. Unlike the laborer and the rancher, you are not a bit fearful of psychic happenings. Stop and look at yourself again. Don't you think it is a little presumptuous to have such an attitude unless you have already experienced the psychic either directly (in yourself) or at least indirectly (in those around you)? As I intimated before, not all paranormal phenomena have the spectacular scare appeal of an unexpected apparition. Most of it is much more subtle. The psychic has probably been constantly operating in your life but you have just been unaware of it. I am certain that you will not make the mistake of others, who have found fear instead of enlightenment in their newly awakened sense of the psychic.

It is my opinion, however, that a certain amount of apprehension regarding psychic matters still lingers in the back of almost everybody's mind. This is true because psychic matters simply lack the culturally conditioned familiarity that has made us completely at home with things like moon rockets, the Beatles, miniskirts, and television. Such apprehension is not at all inhibiting; it is healthy and normal.

Fear of Social Disapproval

It is true that psychics and the paranormal are becoming more accepted by society as part of the norm. Part of this trend is due to the legitimacy that has been granted parapsychology; it now has the status of a true science.

Nevertheless, I can understand how developing psychics would be very reluctant to make their talents known to the public, let alone to their family and friends. It is a fact that some families, even in this enlightened era of the dawning Aquarian Age, are inimical rather than receptive to the notion

that one of their members is a developing psychic or a reputable sensitive.

There is, for example, an elderly lady living in the Midwest who has been a very talented psychic since childhood. Her psychic counsel and advice have helped a countless number of people. In the past few years, however, her psychic abilities have been severely restricted by the suppressive influence of her unsympathetic husband. He has threatened to leave her without financial support if she ever gets seriously involved in her psychic work again. I am certain that her case is not that unusual.

Although some of our citizenry have inherited the prejudice, narrow-mindedness, and hostility of witch-hunting in Salem, Massachusetts, things are improving. At any rate, things certainly are a far cry from the days when I was called "crazy Dick" and mocked as a "Great Seer" by my family and friends.

Generally speaking, I have found that social approval of the psychic has gone hand in glove with a psychic's success in tuning in on past, present, and future events. Public

approval is in direct proportion to the number of correct “hits” a sensitive can come up with. In the process of trying to gain public approval, even if that public is limited to family and friends, a beginning psychic is sometimes confronted by one of many personal fears.

Personal Fears: Inadequacy

The feeling of inadequacy, either real or imagined, is one of the most inhibiting of all personal fears. Simply stated, you are afraid that you are not going to measure up to the image you have of yourself or the image you think others have of you. Since psychics are human, this is one emotion that is difficult to completely outgrow. I occasionally get pre-performance butterflies, even though I have been giving psychic demonstrations for decades. For the beginning psychic, however, I would make the following recommendations.

INCREASING YOUR PSYCHIC CONFIDENCE

First, you must build up your confidence in the reality of the psychic. You must not have the slightest doubt that ESP exists. After all, you have to believe wholeheartedly in the realities of ice-skating or painting before attempting them; otherwise, you would never try them in the first place. You can strengthen your confidence in three ways:

1. Read everything you can get your hands on that pertains to parapsychology. Your reading should include, but not be limited to, the recommended books, magazines, and journals listed for this chapter in the bibliography.
2. Attend lectures on ESP and ESP demonstrations given by visiting psychics.
3. Become aware of nationally televised talk shows that regularly feature psychics and investigators of the paranormal. Usually, guest appearances are booked far enough in advance to allow you to schedule time for watching a particular program. I myself have appeared on major television talk shows such as *The Virginia Graham Show*.

When you have banished all doubts about

the reality of ESP you can get completely involved in the task of developing your own psychic.

Future chapters will be accompanied by interesting tests that will help you realize the extrasensory strengths that you possess. For the moment, however, there are confidence-building ESP exercises that you can perform either in private or with a small group of friends. David Hoy's book *Psychic and Other ESP Party Games* is an excellent guide to such exercises.

Making your initial approach to the psychic in a relaxed, casual manner, much in the same way you would approach any game situation, is bound to alleviate any fears you might have about the quality of your performance. Such an approach has the further advantage of providing you with a more accurate profile of your true ESP potential. After participating in Roy's interesting and entertaining experiments, you should be well on your way to strengthening your psi confidence. If you perform better in some type of tests than others, don't worry about it. The psychic has

many facets. A talented telepathist may do very poorly in precognitive tests, and vice versa. The important thing is to find the particular type of psychic talent or talents that you possess so that you can efficiently direct your developmental efforts.

PSYCHIC STRENGTH FLUCTUATES

Another thing that is important to mention at this juncture is the fact that the psychic waxes and wanes in strength. There are days when I feel really “with it” and other days when I completely “turn off.” There is some evidence that tends to link fluctuations of the psychic, like so many other rhythmic processes, to lunar cycles. Forearmed with the knowledge that the wavering strength of the psychic is a normal phenomenon, you will not become unduly concerned when you experience it.

Personal Fears: Fear of Psychically Revealed Reality

When your psychic becomes sufficiently developed, it is likely that sooner or later you

are going to have to face another kind of personal fear. It is a fear that is associated with an unwillingness to accept the kind of reality that is psychically revealed as an inevitable part of future events. You have to be prepared to accept all revelations, no matter how unsatisfactory, inhuman, or unjust they may seem to you. This is easier said than done. I learned early in life that being a psychic is a mixed blessing.

Melvin McCarty was one of my early childhood friends. We were playing outside of his house one evening when his mother called him in for dinner. After dinner he was going to a movie in town. "Good night," he said to me as he walked toward the house, "I'll see you tomorrow." "No," I said, "I won't see you tomorrow because tomorrow you'll be dead." I said this with a spontaneity, forcefulness, and bluntness that surprised even me.

Another friend of mine, who lived next door to me and was aware of what I had said to Melvin, awoke me early the next morning with the news that Melvin was dead. He was killed in an automobile accident while

coming back from the movies.

Experiences such as the one I had regarding Melvin tend to make a novice psychic rather apprehensive as to what may be revealed next. Such fearfulness destroys the objective state of mind that is prerequisite for clear psychic perception.

Subjective influences, which include hopes and desires as well as imaginary fears and nervous apprehensions, must be completely removed from your mind when you consult your psychic faculty. If your objectivity is compromised, you will receive distorted, garbled, and completely unreliable answers to your questions.

HOW TO DISSOLVE COMMON FEARS

It is necessary to have a sharp inner awareness if you are going to be successful in having the mental objectivity that is associated with extrasensory receptivity. Complete involvement with a fearful emotion means that you have wrongly

identified with that emotion. When this happens you have lost control of yourself. You cannot maintain inner awareness if your reservoir of psychic energy is being absorbed by some thirsty fear, a fear that will suck up all the energy it can *if* you let it.

You are not the cloud of fear that is scudding through the sky of your consciousness. Such an affirmation should become second nature to you. When you have decided to attentively watch that fear, just as you would watch a cloud, you have begun to control it. Maintaining watchfulness, the inner awareness I just spoke of, displaces energy away from the fear and directs it into your watching. The longer you watch, the more energy the fear loses. Finally, its last gray wisps have completely dissolved.

The trick of this technique is, of course, to maintain the vigil of watchfulness with complete perseverance and utter detachment. Don't begin to vacillate, being the observer one minute and the fear the next. That sort of approach saps energy and wastes time. Make up your mind from the

very beginning that you are determined to watch the fear until it is entirely nonexistent.

This technique, which can be used successfully to vanquish any troublesome emotion, has the added advantage of letting you fully understand the nature of common fears. The more active and acute your inner awareness is, the more roles of fear you will be able to recognize.

Early in this chapter I stated that, in general, people fear what they do not understand. Understanding fear by watching it will also save you from the sort of endless, useless, circular “dog chasing its tail” state of mind that so many people fall into. This circular state of mind appears when people try to avoid an actual or imagined fearful situation by running away from it, either physically or mentally. This kind of person is afraid of being afraid. What they do not realize is that by not dealing directly with the first fear, they have actually created a second fear. They are now not only afraid, but afraid of being afraid. To make themselves more miserable, they may become afraid of being afraid of being afraid, *ad nauseam*. If you

discipline yourself to sincerely apply the technique I have just provided, this will never happen to you.

THREE

Increasing Sensory Awareness

INTRODUCTION

[Chapter 2](#) discussed the problem of fear and the possible ways of dissolving it to help facilitate psychic development. Like the growth of any other talent, however, psi unfoldment is a gradual process. Before being exposed to the four levels of psychic sensitivity, it will be beneficial for you to begin working on expanding your sensory sensitivity.

Exercising the psychic extends your awareness into entirely new dimensions.

Unless you begin to realize the full potential of your five physical senses, you will be ill equipped to perceive and digest the data coming from your awakened psi faculty.

As creatures of habit, we have allowed ourselves to fall into the restrictive ruts of daily routines. We have stifled our five senses, not realizing that they are capable of helping us live a richer and fuller life than our circumscribed, day-to-day existence.

This chapter is designed to help cleanse the windows of your five senses. When the layers of grime and film have been removed, your five senses will perceive the world with all the pristine freshness of clean, bright, transparent light. When that happens, you will have become sensory in the truest sense of the word. At that point, your unfoldment will proceed apace, for as I have often said, in order to become extrasensory, you must first become sensory.

FACTS ABOUT THE FIVE SENSES

The human sense of touch is not as sensitive

to air-pressure changes as a cat's "teletactile" whiskers; our nose, unlike that of the salmon, cannot smell upstream for hundreds of miles; and our sense of taste, unlike that of a fish, which has taste buds in its skin, is localized to the area of our tongue. Further, our ears lack the radar sensitivity of a bat's, and our eyes are incapable of matching a hawk's telescopic vision. Nevertheless, humans are the highest creature on nature's totem pole because we, unlike our specialized animal friends, can readily adapt to nearly any environment on Earth.

Even though human sensory organs are surpassed in certain areas of performance by those belonging to other members of the animal kingdom, they are still marvelous, incredibly complex instruments. Since we are going to become more sensory, it will help us to know something about the capacity of our sense organs. I am indebted to Joan Steen Wilentz's book *The Senses of Man* for some of the facts that appear in the following.

Seeing

It is fitting to begin our review of the senses with the eye, not only because it is the most studied sensory organ in the body, but also because it contains 70 percent of all the body's sense receptors. This latter fact is undoubtedly related to the predominantly visual quality of our dreams.

It is not surprising to find that the bulk of the information we receive from our environment is visual. In contrast, John Lilly, the famed biophysicist, reports that a mammal like the dolphin receives most of its information acoustically.

Because the eye plays such an important role in bringing us environmental information, it is valuable to note that our visual organs can be easily deceived. Increasing your sensory awareness, a knowledge of what appears interpreted in the light of knowing what in fact *is*, will decrease the possibility of visual deception.

Simple forms of deception stem from a confusion of geometric shapes when seen under certain lighting conditions at a distance. Thus, a tall cylindrical object may

look the same as a tall rectangular structure.

The illusions created by point of view, distance, and perspective have fascinated many scientists and artists. M. C. Escher, the famous artist, has made many works that completely boggle and disorient our minds. In one of his creations, there are a series of staircases joining at right angles to each other. Some of the stairs appear to go up—or are they descending?—and some we know positively lead downward—or do they really ascend?

A man by the name of Adelbert Ames created a special kind of room that has since been named after him. This room creates an illusion using two average-size adults. When placed beside each other in the room, the one appears to be a giant while the other looks like a midget! Ames has also made a wire sculpture that, from every point of view except one, looks like an abstract grouping of different lengths of wire. From that one special viewpoint, however, it takes on the shape of a perfectly common chair!

A different kind of visual experiment has revealed that, when a ray of red light is shone

into one eye and a ray of green into the other, the color sensation experienced is that of yellow.

People with truly defective vision, such as astigmatism, or nearsightedness, or farsightedness, are relatively common. Less common are those with an unusual degree of visual acuity. Gordon Cooper, the famous astronaut, is an example of a person with hypersensitive vision. While orbiting the Earth, he was able to distinguish many terrestrial features that would have escaped the notice of an average person. This is because Cooper can see at twenty feet what a person with normal vision can see at only twelve feet.

Hearing

In comparison with the other four senses, hearing is a recent evolutionary development. While vision can detect a source as small as one quantum of light, the smallest amount of energy that a scientist deals with, the ear can hear over a spectrum of sounds that extends from the drop of a pin to a noise

one trillion times louder.

Wilentz tells us that the ear is so sensitive that the eardrum, which she calls the microphone of the body, has been measured to move as little as one billionth of a centimeter, which is about the size of the diameter of a hydrogen atom. Even more amazing, this extremely slight movement is translated by the apparatus of the inner ear into a detectable sound.

I know of a rather unusual case involving two teenage boys who, while living in a remotely located trailer, became startlingly aware of their extraordinary auditory sensitivity. On more than one occasion, these lads have heard a beautiful music that does not come from any artificial, man-made source.

This case reminds me of the ancients' reference to the "music of the spheres." It also brings to mind *Aum*, the universal sound talked about by the Hindus, or the "Eck" sound current that the late Paul Twitchell frequently mentioned. All of these terms refer to the same scientific and occult fact that the universe is composed of

innumerable energy vibrations. I think it plausible that the teenage lads were hearing a universal symphony, consisting of the intertwining, contrapuntal, electromagnetic, and etheric vibrations, a symphony that is normally inaudible to the human ear.

A less metaphysical example of supersensitive hearing is provided by Wilentz. She reports that a family in Schenectady, New York, living near the transmission towers of three radio stations, complained of odd “whirring” noises. An Air Force investigation team concluded that all members of the family possessed acute hearing and were actually picking up on the atmospheric disturbances produced by the operation of these towers.

Feeling

Skin, the organ of touch, is the largest organ system in the body. Ashley Montagu declares that, in an average adult, it consists of between 16 and 18 percent of the total body weight.

Scientists have called the sense of touch

the “mother of the senses,” because it is the earliest to mature. Touch sensitivity tests, conducted on living, human embryos, support this statement.

Touch sensitivity varies with different areas of the body. The back, for example, is less sensitive than the fingertips. It is, in fact, the nonhomogeneous distribution of cutaneous nerve endings that provides for a certain amount of tactile deception.

There is a common experiment on the order of a game that you may have participated in that illustrates tactile deception. To perform this experiment, two people are needed. The person selected as the subject is to determine whether one or both points of a pair of dividers have been applied to his or her skin. The difficulty in the subject's sensory determination comes into play when the distance between the divider points is shortened. On the back, for example, one of the least sensitive areas of the body, the divider points have to be at least two and a half inches apart before the average person can feel two distinct touches.

Instances of skin insensitivity, however,

can be matched by strange cases of seemingly paranormal skin sensitivity. Both American and Russian scientists have investigated a phenomenon that has been called dermal-optical sensitivity, or “skin vision.” People who possess this ability can determine the color of a card while blindfolded. Although the initial appearance of this phenomenon was accompanied by controversy, it is now accepted as an actuality.

Tasting

We learned early in life that the tongue permits us to experience only four different kinds of tastes: sweet, sour, salt, and bitter. Tasting is a sensory function that scientists, until recently, have tended to overlook as relatively unimportant. A. J. Haagen-Smit, however, biochemist at the California Institute of Technology, says, “By setting up favorable conditions for digestion the flavor factors in food play a role in nutrition comparable to those of vitamins and hormones.” The cultivated taste of the

often-maligned gourmet, therefore, appears to be as such on track as the more cerebral activities of the nutritionist.

Smelling

The sense of smell complements that of taste. If you don't believe me, take a bite out of an onion with your nose held. I will be quite surprised if you can tell the difference between this pungent, crunchy white vegetable and an equally crunchy apple.

Smell is just as sensitive as our other senses. It can, for example, detect thirty-two trillionths of an ounce of musk. Musk is one of the two most powerful odors to humans; the other is vanilla.

At times, however, even normal olfactory functions, sensitive as they are, seem to be superseded by a supersensory "nose." Just as the two teenage boys were able to hear music that wasn't there, so sensitives are often able to smell odors that have no detectable physical cause.

The Phoenix laborer I mentioned in [Chapter 2](#) had a grandfather who used to

smoke a distinctive blend of pipe tobacco. Some time after the grandfather died, the laborer began to occasionally smell a strangely familiar odor around his house. At first he was unable to identify it. Finally, it dawned on him that the odor was the same as his grandfather's pipe smoke. He also came to the conclusion that this deceased relative was haunting his premises; how else would you explain locked doors that would swing open in the middle of the night, even after the locks were changed on them? The laborer based his conclusion upon the fact that the opening-door phenomenon was always accompanied by that acrid smell of tobacco smoke.

TWO KINDS OF UNUSUAL SENSORY PERCEPTION

In our discussion of the five senses, we did not specifically mention two kinds of phenomena that are special kinds of sensory perception. The one is called *synesthesia* and the other is known as *hyperesthesia*.

Students of parapsychology are invariably fascinated by these remarkable manifestations.

Synesthesia

Synesthesia involves the functioning of one sense in a realm that ordinarily belongs to another. To put it more scientifically, it involves the crossed reaction to stimuli. Thus, a person may hear colors instead of just seeing them. Another may see sounds instead of just hearing them. Synesthetic reactions have been reported by mystics, hallucinogenic drug takers, psychics, and subjects of SD (sensory deprivation) experiments. Authors and poets often make use of synesthesia when they want to evoke a particularly vivid and unique experience. Tom Tryon, for instance, in his best-selling novel *The Other*, which happens to be a ghost story, has one of his young characters drink from a copper cup. The rim of the cup is described as tasting “sour ... bitter, the way marigolds smelled.”

I believe that synesthesia implies the

existence of some kind of undifferentiated “bioplasmic” energy. “Bioplasma” is a term coined by the Russians to help explain psychic phenomena. Although it is quite mysterious and still more of a useful construct than anything else, the Russians seem fairly certain that bioplasma is the fourth state of matter (solid, liquid, and gas are the other three). The introduction of bioplasma as a fourth state of matter is as revolutionary a concept as Einstein’s proposal that time is the fourth dimension of the universe (the other three being height, width, and depth). Bioplasma can be useful to us in establishing a metaphysical basis for sensory experience. To many clairvoyants, including C. W. Leadbeater, such a basis would be more factual than hypothetical.

A Metaphysical Basis for Sensory Experience

I began talking about bioplasma by saying that it was undifferentiated. It seems to contain the potential for responding to all possible types of sensory experience. It

appears that the five physical senses are actually filters that select from the full range of bioplasmic potential. It could be said that the selection is made on the basis of resonance. A physical receptor has been structurally determined, during the course of its evolution, by a narrow band of stimulus frequencies. For example, taste receptors have evolved in connection with the tongue. These receptors respond only to the narrow range of frequencies that we interpret as sweet, sour, salt, and bitter. The stimuli (in the case of the tongue this would be the things we eat or drink) produce a vibratory effect on the physical receptor that, in turn, through resonance, determines the range of bioplasmic potential that will respond.

The whole idea behind the bioplasmic hypothesis is that we actually do not “feel” with either our physical senses or our brain. All sensory experiences are, in fact, due to the vibratory response of the bioplasma. In other words, if you strip away the five sensory filters that inhibit the manifestation of the full bioplasmic potential, you will actually see, hear, smell, taste, and touch

with your entire body!

Metaphysicians call this bioplasmic duplicate of the physical vehicle the astral body. The phenomenon of synesthesia, therefore, actually argues for the existence of the bioplasmic double, or astral body.

Hyperesthesia

In our review of the five physical senses, the phenomenon of hyperesthesia was often alluded to and yet never mentioned by name. Hyperesthesia means the same thing as supersensibility: abnormal sensory sensitivity. A person who possesses a particularly acute sensory ability is said to be a “hyperaesthete.”

Some hyperaesthetes, as reported by Wilentz, are able to see into the infrared or ultraviolet range of the spectrum. Hyperaesthetes such as Gordon Cooper have telescopic, “eagle eye” vision. People like the family in Schenectady have unusual auditory abilities.

NORMAL CONSCIOUSNESS: A STATE OF WAKING SLEEP

Although nature has gifted the hyperaesthete with a particular supersensory ability, most of her life, like that of the person with average sensory capability, is spent in a state of waking sleep. At first glance, this phrase, which I have borrowed from Gurdjieff's disciple Ouspensky, appears to be self-contradictory. After reading the following, however, I am certain that you will agree that this phrase is an excellent description of our normal state of consciousness.

In waking sleep you are being controlled by relatively spontaneous, subjective states of mind that hold you in their hypnotic grip. In such a state you are unable to obtain objective insights into yourself, let alone others. The result is a kind of conscious myopia or tunnel vision that severely restricts the span of your awareness.

At an early point in the course of my

parapsychology workshops, I try an experiment that demonstrates to people just how little awareness they have of what goes on around them. I tell them to close their eyes and, without looking, to tell me the color of the carpeting. You would be amazed at the number of people who think that a gold carpet is red! The more questions I ask, the more wrong answers I receive. Finally, I tell them to open their eyes and check on their replies. Most of them are amazed at their inaccuracy. In their amazement they have taken the first step in stimulating their numb senses. The state of waking sleep, therefore, is a condition in which you unconsciously deprive yourself of the expansive vistas of sensory experience. Your sensory receptors become prematurely, but not irrevocably, dull, simply because you aren't stimulating them enough.

SENSORY DEPRIVATION (SD)

Some research scientists have felt the need to study just how a nearly complete lack of

sensory stimulation affects people. They feel their work might provide an insight into the behavior of those who are subjected to brainwashing as well as those who are placed in solitary confinement. Further, their research efforts have a certain amount of application to the manned space program. Using SD data, scientists will be able to predict with greater accuracy the kind of effects prolonged, deep-space flights will have on astronauts assigned to visit nearby planets.

Dr. Jack Vernon used a specially constructed lightproof, soundproof cubicle, nicknamed the "black room," for his SD experiments at Princeton University. He discovered that SD subjects had a great deal of difficulty in estimating time. He also discovered that one out of every four subjects found the conditions of SD utterly intolerable.

A different kind of SD experiment has been carried out by John Lilly, the previously mentioned famed neurophysiologist-biophysicist who won renown through his interspecies communication work with

dolphins. Lilly's SD experiments depart from those of Vernon in two respects. First, Lilly used a large, dark water tank instead of a black room. This type of environment is far more stimulus free than the black room. Next, Lilly himself became both subject and observer. It might be said at this point that Lilly is an eminently qualified observer of the human (as well as dolphin!) mind: he has undergone rigorous psychoanalytical and neurological training. Further, his mind operates on a level of objectivity that far transcends the waking-sleep consciousness of most people.

For a couple of years, Lilly periodically immersed himself in the SD tank to study the structure of his own mind. His SD sessions led to some very peculiar, paranormal experiences.

SD Leads to ESP

Lilly describes one experience that American parapsychologists might call clairvoyance; their Russian counterparts would label it bilocation. During one SD session, Lilly knew

that a female friend of his had “joined” him in the tank. He claims that he was actually able to see, feel, and hear her, even though she was not physically present.

More important than our acquaintance with Lilly’s paranormal experience, however, is a knowledge of the wisdom that his SD experiments gave him: “Every time you reach a limiting belief it must be examined and gone beyond.” Application of this principle to your everyday life will remove the kind of hypnotic fixations that characterize the waking-sleep state. In other words, you will be able to transcend the limited awareness of subjectivity and expand into the state of objective awareness that, as we noted in [Chapter 2](#), is closely associated with the operation of the psychic.

SD and Current Psi Investigation

It may be said that Lilly was an inadvertent pioneer in work that tends to show a connection between SD and ESP. Presently, efforts have been directed along a line to make SD an integral part of psi investigation.

SD is now expected to enhance psi sensitivity: It is no longer a case of exploring SD and discovering ESP as an unexpected by-product, as was the case with Lilly.

It will be recalled from [Chapter 1](#) that SD is being used by researchers Masters and Houston, the husband and wife team, to sensitize sending agents in telepathy experiments. Agents are placed in a sensory deprivation chamber before being subjected to the sensory overload chamber. In the latter chamber, the agent's senses are bombarded with a predetermined, thematic program. Sleeping receivers, located fourteen miles away, are asked to report their dreams. Preliminary results indicate that some kind of telepathic communication has taken place between agent and percipient.

SD, Sensory Sensitivity, and ESP

At this point I want to digress for a moment to say that SD and sensory sensitivity are two roads that may lead to the same extrasensory destination. The connection between SD and ESP certainly does not destroy the

connection between sensory sensitivity and ESP. Both SD and sensory sensitivity can lead to the mental state of objectivity, the threshold of the psychic, and this, I believe, is the crux of the entire matter.

The frame of mind that acts as a switch to shut off ^{3 highlighters} your connection with extrasensory current is intense subjectivity. As seen in [Chapter 2](#), this intense subjectivity can take the inhibiting form of fear. Another way of looking at the situation is this: egotism—a concern for “me first”—detracts from the sense of objectivity and A-one-ness that facilitates the operation of the psychic. SD and sensory sensitivity benefit psychic operation only if they are used to remove attention away from one’s self and extend it to what is beyond the self.

I would strongly recommend that you leave SD experiments to the experts and pursue sensory sensitivity as the more salutary and richly rewarding avenue of approach to the psychic. SD black rooms and accessory equipment are expensive to construct and maintain. In addition, the techniques I am about to give you for

expanding your sensory awareness have a boulevard broadness to them that can connect with and therefore enrich other areas of your life. In comparison, SD is a narrow, dark back alley that may lead to unhealthy states of mind: remember the subjects of Vernon's experiments who found SD intolerable?

HOW TO EXTEND YOUR SENSORY AWARENESS

Sensory awareness can expand in two directions: internally and externally. In order to provide a well-rounded development, which will ensure a more natural, gradual unfoldment of your psychic, we are going to be concerned with expansion in both of these directions.

Extending External Awareness

There is a world without just as there is a world within. We stand on the border of these worlds with the ability to look in either

direction. The world without consists of your environment, the inhabitants of that environment, and your activity. I believe that expansion of sensory awareness into the external world can be best accomplished through three different spheres of activity: the social, the aesthetic, and the avocational.

When I speak of increasing social awareness, I am talking about a process of making the unconscious conscious. Essentially, this process is the basis of all awareness expansion. Social awareness is a means of gradually realizing that you are constantly involved in certain behavioral routines and recognizing that many of these routines are socially induced.

The first step in social awareness is to learn what these routines are, where they originated from, and how they evolved. You will be surprised to find that some of our most "civilized" social habits are analogous to those of our simian cousins. Books like Desmond Morris' *The Naked Ape* and *The Human Zoo* and Robert Ardrey's *The Territorial Imperative* will help you recognize the characteristics of these

behavioral patterns. The next step is the challenge of using this newly acquired knowledge to develop an awareness of these patterns as they exist in your life.

In addition, activity in the social sphere can be enriched by becoming aware of the unspoken communication that goes on daily between people. I am referring here more to visual clues than mental telepathy. There is an entire vocabulary of this fascinating silent language that is explained in books like Julius Fast's *Body Language*. When you learn to read this language automatically, you will have become more aware of the nature of yourself as well as others.

The next phase of external-awareness expansion has to do with the sphere of aesthetic activity. Aesthetics is concerned with response to what is beautiful. You may think that since aesthetics is a matter of subjective response, it is not worthy of attention, because, more likely than not, it produces little except conflicting opinions.

Although I do collect works of art, I do not claim to be an expert aesthete. There is one thing, however, that I know for a fact:

there is a definite relationship between sensitivity to beauty and psychic sensitivity. In addition, there are generally agreed-upon standards of form, balance, and composition that can be applied to any work of art. If this were not true, there would be no examples of the priceless artistic creations that have been universally revered, regardless of time or place.

Therefore, if you are not in the habit of going to museums and concerts or attending cultural events, I suggest that you begin to do so. An appreciation for art may lead to the cultivation of an avocational interest, a point that brings us to our next subject.

Artists might be described as people who have developed a high degree of aesthetic sensitivity and are able to skillfully apply it in creative acts. If, from what I said earlier, you have inferred that a great many artists are psychics, you are right.

Don Ruffin, a very well-known Arizona painter and a good friend of mine, is quite psychic. Some of Don's paintings, in fact, have been inspired by psi experiences he has had.

It is not only painters, however, whose aesthetic sensitivity is augmented by extrasensory awareness. Musicians, authors, and poets also possess psychic talents.

I know of two excellent singing musicians who are psychically attuned. The one, a steel-guitar player, and the other, a drummer, frequently have encounters with the paranormal. The steel-guitar player has profound and vivid visions while in the waking state; he has also experienced bilocation. The drummer has such a rapport with his wife that, while he is at home and she is at work, he can tell within five to ten minutes if she is going to call and what her mood is going to be. Moreover, he seems to be clairaudient, for sometimes he hears her talking to him before the phone ever rings!

Famous writers have also been witnesses to psychic phenomena. I believe it was William Cullen Bryant who said, "I do not write, truly I do not write. I merely see it and write it down." Charles Dickens, the famous English novelist, claimed that many of the characters who appear in his books simply talked to him and he wrote down what they

said.

There have been many American poets who testify to a higher realm of consciousness that I call the level of A-one-ness. Poet Walt Whitman's experience of a lofty, mystical state of unity with the world led to his composition of the many poems that fill his famous *Leaves of Grass*. Ralph Waldo Emerson, an exponent of many Eastern teachings of philosophy and religion, espoused the concept of the Over-soul. He stated on many occasions that all people are of one mind and one soul and that the apparent diversity of all things is an illusion. I would, therefore, encourage you to use and develop your talent in the pursuit of an avocational interest. It makes no difference if your forte be painting, drawing, sculpting, playing a musical instrument, composing music, or writing literature. I would further suggest that you not limit your interest to any one area. Enjoy all of the creative spectrum. For the areas in which you cannot be an active participant, become a sensitive spectator who can appreciate the beautiful creations of others. Sensitivity, creativity,

and the psychic go together.

Expanding Inner Awareness

As I mentioned earlier, the inner world of your psyche is every bit as complex and interesting as the external world. There are three ways of developing inner sensitivity. The first is formal and periodic, the second is informal and more or less continuous, and the third is informal and discontinuous. The first two involve activities of the conscious mind in its normal waking state; the last is an exploration of the subconscious phenomena of the dream state.

Meditation is a subject that was introduced at the conclusion of [Chapter 1](#). It is one of the primary means of expanding your inner awareness. I hope by now that you have made meditation part of your daily routine.

At this point in your development, you may wish to add variety to your meditative periods by selecting a specific subject to contemplate. Selecting a subject has the benefit of disciplining your mind by giving it a point of concentration. The discipline

acquired through this practice will prove invaluable at a later point in your psychic unfoldment.

The subject of love, for example, might become the focus of your meditative periods. There are different facets to love: love of a man for a woman, love of parents for children, love of God, love of country, and so forth. Let your intuition take over in helping you realize, as completely as possible, the different aspects of this great emotion.

Do not let your contemplation become too cool and rational. Plunge into the emotional depths of each kind of love, feeling their characteristics with the intensity that accompanies their natural manifestation. Your understanding of love or any other subject will be very incomplete if you do not allow your meditation to partake of the emotional dimension.

We have been referring to meditation as something rather formal and periodic. That is only one side of meditation. Spiritual teachers like J. Krishnamurti, for example, have extended the meaning of meditation to include observing everything that occurs

within the sphere of conscious activity. The meaning is extended primarily through the introduction of the concept of the silent witness. The silent witness is the *real* you, who, through a process that psychologists call identification, becomes completely absorbed, at one time or another, in mental states or physical events.

The concept of the silent witness, “he who observes with detachment,” is an implicit part of the technique I presented in [Chapter 2](#) in the section called “How to Dissolve Common Fears.” If you apply this technique to all emotions and feelings that arise, as well as to any external situation you may encounter, you will be making use of the silent witness concept. It should be rather obvious that this concept is very advantageous for inducing a state of mental objectivity.

The final method I suggest for increasing your awareness of the inner world is simply to start recalling as many dreams as you can on a daily basis. The psyche, as psychologists tell us, is actually a whole. The division between the conscious and the subconscious

is an artificial distinction that we help maintain by not using the technique of the silent witness. By becoming aware of your dreams, you will be moving toward a realization of psychic wholeness. Psychic wholeness implies a cessation of the tension-producing conflicts that can inhibit the use of the psychic.

A dawning realization of psychic wholeness is just one benefit that will accrue from recalling your dreams. Another may grow out of the habit of recording your dreams in a journal. This journal can be used later as a sort of psychic diary where you can record and keep score of your hunches, feelings, and premonitions. And, who knows, you may find, as did a man by the name of Dunne, that your dreams are a rich source of precognitive material!

FOUR

The Emotional and Intuitive Levels

THE FOUR LEVELS OF PSYCHIC ACTIVITY

At the beginning of [Chapter 3](#), I stated that there are four levels of psychic sensitivity. They are the Emotional Level, the Intuitive Level, the Level of Spirit, and the Level of A-one-ness.

Before proceeding, I want to make something clear. My concepts of these four levels, while by no means arbitrary, are

certainly not meant to be taken as literal descriptions of psychic reality. Words are not things. The four levels I speak of are not that discrete, but are an integral part of the continuum, which is life. The psychic is a part of life; these four levels may sometimes blend into each other. Ultimately, they are intimately interconnected.

My four levels are essentially constructs. More abstract than concrete, they do, however, provide the student with a handle to grasp the truth that lies beyond mere words. This truth will become completely apparent to you only as you experience the many facets of the psychic.

An ancient Eastern sage once told his disciples that his sayings were like a finger pointing at the moon. The finger, only an indicator, should quite obviously not be mistaken for the moon itself. Likewise, my constructs, the four levels, are only indicators to the shining truths of psychic reality.

In the order introduced (Emotional, Intuitive, Spirit, A-one-ness), these levels can be viewed as a progressing gradient that

measures increasing degrees of psychic intensity, transcendence, and reliability. The psychic is most reliable when functioning on the level of A-one-ness, a level that is a very intense, transcendental, mystical state of consciousness. This level, and that of Spirit, will be the subject of two subsequent chapters. For the present, however, I would like to consider the Emotional and Intuitive Levels. The latter will be approached by first considering the former.

An understanding of the Emotional Level will be reached by defining “emotion” and classifying its various manifestations. When this has been done, the relationship between emotions and the psychic will be more readily apparent.

EMOTION AND MYTHOLOGY

Ever since self-consciousness first flickered in prehistoric human minds, we have looked upon our emotions as strange, mysterious, quasi-divine forces. Early civilized people, compelled by their curiosity to find some

rationale behind emotional phenomena, discovered a satisfactory solution through religious interpretations, interpretations that became a system of beliefs that we today call mythology.

The pantheon of ancient Greek gods provides excellent examples of emotional mythologizing. The Greeks decided that the sometimes peculiar, sometimes frightening behavior of their contemporaries, as well as themselves, was due to the capricious behavior of the gods. Those who were smitten by love, therefore, were actually victims of Cupid's darts. Criminals were plagued not by their guilt but by the vengeful Furies. At times, a god could even take complete possession of a person. It was assumed that the god Bacchus had entered into a person who had become whirling drunk.

Further, in trying to come to terms with the irrational reactions that accompany calamity, the Greeks often pictured the collective emotions of a populace in symbolic creatures that preceded or accompanied the electrifying arrival of a particularly

malevolent god ... thus Ares, the god of war, had the two horses Phobos (Fear) and Deimos (Terror) pulling his chariot into battle.

THE EMOTIONS DEMYTHOLOGIZED

Centuries later, Sigmund Freud, the famous Viennese psychoanalyst, found that the horse frequently appeared as a symbolic element in the dreams of many of his patients. He decided, on the basis of a large amount of empirical evidence, that generally speaking, dreaming of a horse (especially riding a runaway horse) signified that the dreamer is troubled by a rebellious, sexual emotion.

Freud divided the psyche into the superego, the ego, and the id. He looked upon the id as a repository of very powerful, raw, primitive emotions, which, in their drive for unrestricted expression, posed a constant threat to the controlling ego.

It was Carl G. Jung, however, a man

whom many consider to be a disciple of Freud, whose probing study of the human mind led him to formulate his “archetypal” conception of the emotions. Through his practice of analytical psychology, Jung noted the recurring appearance of certain emotionally charged patterns and symbols that are universally expressed in mythology, folklore, religion, and the arts.

Jung has repeatedly stated in his writings that, although we in modern times may have demythologized our emotions, we still have not been able to completely understand or control them. The tendency to degrade the emotions as inferior to reason is a development characteristic of Western civilization. The grotesque results of such an unbalanced view are readily apparent in the historic portrait of the Nazi regime. Cool logic and rationality suffused Nazi political and sociological programs as well as their impressive technological developments. The powerful, emotional archetypal forces do not vanish in such a climate; they are simply driven underground to subsequently appear in the guise of pathologically justified acts

such as genocide, the systematic annihilation of a particular group of people.

Crowning reason as tyrant over the proletariat masses of feelings and passions inevitably provokes a rebellion. The rebellion may not be an overt act such as the French Revolution but, even in an insidious, underground manifestation, it will display all of the traits of insanity that made the Reign of Terror infamous. Whatever the cause, when the rabble of emotions are pushed too far, as Konrad Lorenz suggests in his *On Aggression*, they may erupt with such explosive violence that dethroned reason will never know exactly what hit it. As Jung often said, people ignore the forces of the subconscious at their own peril.

“EMOTION” DEFINED

But we have been talking of reason as opposed to emotion, and I think that we should at least consider the view held by people such as Harold Schlosberg and Alan Watts. To them, emotion and reason are not

two separate things but actually the extremes of a polarity. Watts, in his work *The Two Hands of God*, expresses his belief that the world, the plane of duality, actually consists of polar pairs, which we erroneously consider opposites. Reason and emotion, therefore, could be looked upon as the north and south poles of the mental world.

I say that emotion and reason are the extremes of a polarity because rarely, if ever, are people motivated completely by reason, devoid of emotion, or vice versa. Freud, in fact, was of the opinion that all, or nearly all, of our logical thinking is simply the rationalization of certain deeply rooted emotional attitudes that we sometimes recognize as beliefs and prejudices. Even if this were true, however, it does not imply that all cases of rationalized attitudes are corrupt because they are products of subjective distortion. An exception can be seen in the Aristotelian notion that some logically justified emotional habits, such as the cultivation of certain virtues, are positively beneficial.

I do think, however, that the emotional

element is such an integral part of our nature that we would have to be IBM computers in order to produce thoughts completely free of emotion. Either that or we would have to be the result of the same genetic process that produced the fictional Vulcan Mr. Spock, a main character in the popular television series *Star Trek*. Perhaps the mental gymnastics of mathematical geniuses come the closest to purely rational thinking, but even they find a sense of “feeling” necessary in working their way through a labyrinth of complex, abstract computations.

Thus far, we have been speaking of emotion in relation to reason. In so doing, we have considered more of what emotion is not than what it is. It has been said that “Emotion is neither knowledge or action, but something between the two of them.” Even this statement is more of a circumvention than a solution to the problem.

For our purpose, we will take the view that emotions are a group of distinct feelings that are produced by varying types of excitement. The course of the excitement can be real, imagined, or even recollected. By imagined

stimuli I mean cases of mistaken identity; a woman sees a piece of rope and wrongly believes that it is a poisonous snake. By recollected stimuli I refer to the memories of particularly pleasurable or painful experiences, the “two hinges,” as English philosopher John Locke put it, “upon which our emotions turn.” It should be readily apparent that a definition of emotion cannot be made without either suggesting or directly mentioning particular kinds of feelings.

THE CLASSIFICATION OF THE EMOTIONS

Because we are going to be more interested in how the psychic relates to emotion than in reviewing a detailed psychological study of what different emotions are, I am going to keep the business of classification as simple as possible. There will be no endless lists of affects, attitudes, and feelings à la Baruch Spinoza, the Dutch philosopher. Spinoza very methodically enumerated no less than forty-two emotions, a number that far

exceeds that of any other philosophical authority. Instead, I am going to align myself with those contemporary psychologists who are content to begin with a trail of basic emotions.

THREE BASIC EMOTIONS

For the most part we will be dealing with three primary emotions: love, rage (anger/hate), and fear. Since an entire chapter was devoted to fear, our emphasis will be on the first two emotions.

The three primary emotions are analogous to the three primary colors, which play such an important role in the physics of television reception. Many people do not realize that the entire rainbow range of colors that appears on their picture screen is electronically reproduced by combining only three different color beams: red, green, and blue. Similarly, all possible emotional responses can be created from the three basic emotions, either through a process of derivation or one of combination.

Derivation is analogous to the means by which darker or lighter hues are produced in television reception. Affection is a derivation of love, and irritation is a small facet of rage, just as pink is a less intense shade of red.

Combining two or more of television's tricolors produces completely new colors. It will be recalled from the previous chapter how red and green can blend to make yellow. Similarly, two or more basic emotions can combine to make different feelings. Egotism, a good example of combination, can be described as a mixture of self-love, fear of personal inadequacy, hate of the exceptional achievements of others, and anger at personal failures, faults, and shortcomings.

It might be mentioned at this point that a prevalent view among psychologists, and especially those of the behaviorist school, is that emotion is simply the result of certain physiological changes. We interpret a group of somatic, i.e., bodily, changes such as rapid heartbeat, dryness in the mouth, and perspiration as fear. Whereas the primary and stronger emotions can readily be defined in terms of physiological response patterns, it

is more difficult to apply such a method to what William James has called the subtler emotions. How, for example, would the physiological state associated with amusement differ significantly from that accompanying fascination?

THE HUMAN AURA, THE ASTRAL PLANE, AND EMOTIONS

The scientific study of emotion as a physiological product is a relatively recent development. Clairvoyants throughout the centuries, however, have insisted upon another emotional phenomenon that science is just beginning to consider to be a respectable topic of inquiry. I am, of course, alluding to those glowing, colored, cloudlike wisps and bands that sensitives detect around the physical body. Many, especially those of a theosophical bent, are convinced that most of these emanations are the expression of emotions on the astral level. Such emanations are invisible to the physical eyes, which are attuned to the gross

vibrations of the material rather than to the subtle vibrations of the astral.

The theosophical notion of the astral plane as the realm of human feelings, passions, and emotions corresponds to my conception of the Emotional Level. Any emotional state automatically registers as a particular color in the human aura. Since we are not emotionally static, the colors of the aura are constantly shifting around, very much like the psychedelic light shows that accompany modern music. There is a certain pattern of hues, however, that is characteristic of an aura that is undisturbed by any turbulent emotional outburst. This pattern is as distinctive as a person's fingerprints. As such, it acts as a general index of a person's state of spiritual development to the sensitive who is fortunate enough to see and intelligent enough to interpret this manifestation.

Unfortunately, there are very few people in the world today who have the faculty of astral sight. Two famous psychics who possessed this talent are Edgar Cayce and C. W. Leadbeater. Both of these men have

written on the subject. Cayce believed that natural evolution would eventually make auric sight as common as physical vision is now.

Those of you who are familiar with the human aura do know that nearly everyone can see the inner or etheric band of the aura, an area that is closest to the human body. Those interested in developing their etheric vision will find techniques provided in works like that of Kilner's, mentioned in [Chapter 1](#).

While it is true that almost everyone can develop their etheric vision, it is also true that there are common experiences that indicate that most everyone is, at one time or another, affected by an unconscious awareness of the aura. This explanation accounts for widely used expressions such as "I feel blue" or "She's green with jealousy" or "He's black with despair" or "He's yellow as a coward." Further, Edgar Cayce believed that our value judgment of a person's wearing apparel was influenced by a subliminal perception revealing whether or not the color of the clothing complemented or clashed with a person's aura.

THE PRIMARY EMOTIONS: THEIR COLORS

Because you might be interested in matching a familiar person's temperament with the color of his or her clothing, I am going to furnish a very brief, basic guide to the auric colors of the three primary emotions. For those who wish to delve further into the subject of auric colors, I recommend Cayce's *Auras* as well as the works of Kilner and Leadbeater, which have been cited in earlier chapters.

Everyone knows that a person may be literally red (or even purple) with intense anger. It is interesting to note that this color, in a fiery, sometimes intensely scarlet shade, appears in the aura as a component of rage. Absolute rage, which makes us lose complete control of ourselves, is exhibited as black, murky clouds that are backlit by the sooty red of anger and frequently pierced by furious flashes that look like lightning. Love, the most noble of the primary emotions,

when it is not afflicted by the muddy brown of selfishness, is a beautiful, clear rose-red color. Fear, as will be recalled from [Chapter 2](#), takes on the amorphous shape of an ashen mist.

WHAT IS THE EMOTIONAL LEVEL?

Before describing the colors of the basic emotions, I suggested that the subliminal perception of auric colors is a widespread, daily phenomenon that is generally unrecognized. Such perception is, in reality, the automatic or reflexive activity of the psychic on the Emotional Level.

At this point you may be thinking that a certain amount of extrasensory perception is operating almost constantly on the Emotional Level with nearly everyone. This is a pretty accurate observation and is very similar to the one I made that caused me to pay more attention to the psychic so that I could tell others about its modus operandi.

As an extremely sensitive psychic, I am

constantly receiving impressions via the Emotional Level that are reflexive and spontaneous. When I walk down a street or enter a crowded room, I am automatically attuned to the emotional transmissions of others: one person is nervous because he is late for a business engagement, another is despairing about a disintegrating marriage, still another is livid because of the outrageous way she was treated by a discourteous store clerk, and so forth. Like the volume on a radio, while I can turn down these emotional broadcasts, I can never really completely turn them off.

As you can well imagine, it is not an entirely pleasant thing to be bombarded by the gloom, frustrations, and nervousness of others. These dark, depressing feelings would eventually have quite a deleterious effect on me were it not for my ability to observe them with detachment. What also helps, of course, is that these negative broadcasts are invariably leavened by transmissions of light, cheerful, uplifting emotions.

It is my belief that the origin and/or

aggravation of many illnesses, especially those of a neurotic nature, are due to the automatic, unconscious perception of negative thoughts. I know of a normally healthy, beautiful young Italian woman who, simply by stepping into any hospital room filled with ailing patients, can, within minutes, develop symptoms of dizziness, faintness, nervousness, and nausea. It is as though she were receiving the collective negative vibrations of the sickroom through sheer osmosis: The appearance of her discomfort is, of course, completely against her will and miraculously vanishes when she leaves the hospital.

People like this Italian woman make the grave error of identifying with alien emotions or deactivating them by consciously recognizing that they belong to others. Self-control, which is maintained through objective awareness, a state of observing with detachment (the silent witness again), is completely lost through absolute identification, that is to say, complete absorption in an impression.

The business of identification is actually at

the very core of psychic experience at the Emotional Level. With this in mind, we can define the Emotional Level as the rather localized sphere of psychic activity that, either spontaneously undirected or consciously directed, makes us aware of the emotional climate of others by tending to immerse us in it. As will be seen in a subsequent chapter, when the sense of identification is expanded from the local and human to the cosmic and transcendent, the psychic will have enlarged its range of activity to the Level of A-one-ness. The fact that Jesus was very much aware of this mystical level is implied in his statement "I am in the Father and the Father in Me; I in you and you in Me."

Now that you have a definition of the Emotional Level and a feeling for it, I would like to acquaint you with some of the specific kinds of extrasensory experiences associated with it. This purpose will be accomplished through a number of examples from the annals of parapsychology. These examples will, of course, touch base frequently with the primary emotions. Your understanding

will be facilitated by keeping in mind that the first group of examples illustrate uncontrolled or automatic manifestation of psi phenomena, whereas the second group introduce the notion of conscious direction and control.

SPONTANEITY, PSI, AND THE EMOTIONAL LEVEL

Some of the most prevalent cases of psi appearing in conjunction with the Emotional Level are those involving participants who have formed an especially strong bond of love. This love need not have an erotic element; it can even be parental or platonic. The bonding occurs as a result of the deep sense of mutual identification. Two beings, in identifying very strongly with each other, have actually become halves of a relationship, which, psychologically speaking, is a single, living organism. Love forms such a cohesive bond that, in times of a life-death crisis, it expresses itself in the activity of the psychic, which acts as an agent to try to

prevent the earthly disruption of that bond. Telepathy is frequently the aspect of the psychic that functions very dramatically at the time of such crises.

Brad Steiger tells of a Mrs. Frances, who, on July 1, 1951, was waiting in her apartment for the arrival of her husband, a member of an outing party located in a nearby park. At 4:00 p.m. she lay down on her bed and dozed off. Suddenly, she distinctly heard her husband's frantic voice calling her name and saying that he was drowning. She rushed to the lake in the park, only to find that the telepathic communication was all too true. By the time she arrived, a group of people were standing around her dead husband.

Fortunately, it takes much more than the transition known as death to sever the bond of love between two people. Clairvoyance often plays a very important role in maintaining that bond.

Douglas Johnson, the famous English medium, had a very interesting clairvoyant experience that occurred upon the arrival of a woman who had come to him for a reading. He had never met the woman before. When

she entered, he was a bit surprised to see that she was accompanied by a small, red-haired girl, who was holding on to her hand. Johnson told the woman that, considering the nature of her reading, it would be better if the girl waited for her in an adjoining library. The woman was distressed at this comment, insisting that she hadn't brought anyone in with her. Finally, at her persistence, Johnson described the girl. His description perfectly matched that of her daughter, who had died under unusual circumstances.

Interestingly enough, it appears that a bond of love does not necessarily have to exist between two human beings in order for the psychic to operate. I know of several instances where pets are perceived even after they become inhabitants of the next world.

A man who is now a prominent Phoenix attorney told me about a childhood experience that involved his pet dog, Sniffles. Sniffles, who was killed in an accident, had apparently decided that he was one canine who was not going to play dead. There were times when the boy not only sensed the loving presence of this persistent hound, he

also occasionally saw him. When the lad tried to tell his mother of the animal's weird appearances, she explained them away as a product of his overactive imagination. Sniffles, however, made a convert out of her one day, when he materialized in the kitchen, right under her nose!

TELEPATHIC CONTROL AND THE EMOTIONAL LEVEL

Up to this point, we have been talking about love and the spontaneous psychic forces connected with it. It is now time for a change of pace that will provide a much more complete understanding of the association between psi phenomena and the Emotional Level.

Russian parapsychologists have performed innumerable experiments in which a telepathic sender consciously fires a barrage of negative feelings (fear, anger, or sensations of violence) directly at a receiver. The telepathic "gunner" sends a total of nine similar blasts to the human target. The

Russian parapsychologists not only observed a marked disturbance in the receiver's brain wave pattern during the barrages, the receivers themselves complained of headaches and disturbing bodily sensations.

INVETERATE HATE AND PK'D CHICKENS

And so, it appears that science is at last catching up with the occult. Russian parapsychologists are spending time and rubles proving what warlocks, witches, shamans, and voodoo doctors have known for many millennia: thoughts are things that can influence the physical, for worse if not for better!

A woman who had a malicious aunt told me a story providing evidence to indicate that negative emotions are particularly injurious to those who believe in and practice cursing and hexing. A deep-rooted belief in such things, many metaphysicians will tell you, can set up a vibratory "defect" in a person's aura. This auric "weak spot" will attract

thought forms of a similar vibration just as a magnet attracts iron filings. Attached to an aura, negative thought forms will reinforce adverse personality traits by preventing vital bioplasmic energy from nurturing an individual's positive side. Therefore, a situation is created that resembles that of the parasitic lamprey eel and a host fish. The eel will attach itself to and drain a host fish of its bodily fluids. Both the eel and negative thought forms short-circuit all of the vital processes associated with the positive side of life.

At any rate, this woman's aunt literally became a living example of the power of negative thinking. The aunt became motivated by an inveterate hatred and apparently began producing psychokinetic (PK) phenomena—mind over matter—that nearly drove her neighbors out of their minds before it actually drove them out of town.

The aunt was a good friend of her neighbors until a heated argument arose over an inconsequential matter concerning some Halloween mischief. From this point

on, the aunt nurtured a blind hate against her neighbors, telling them that things were going to start going bad for them and continue to get worse as long as she walked the Earth.

Her neighbors were not a little apprehensive when they heard her curse their chickens so that they would stop laying. When the chickens actually did become nonlayers, the neighbors were placed in a tizzy that soon became a turmoil. Next, the aunt directed her virulence against her neighbors' prize, pregnant cow. When the calf was stillborn, the neighbors, fearing that they would be the next victims, sold all of their property at a considerable loss and moved out of town.

This story has an interesting sequel. The aunt had her revenge all right, but, as is often the case with those nurturing a snake in their bosom, not long afterward she became infected by her own venom. She lost all her friends. Even her relatives and children would not visit her. She developed a bad case of cancer, a disease that many metaphysicians consider an inevitable result of

protracted malice, and died alone with a horrible expression on her desiccated face.

KING TUTANKHAMEN'S CURSE

Cursing and hexing are aspects of psychokinesis that are wide open for parapsychological exploration. If you are of the opinion that cursing is a phenomenon with only a horror comic book reality, I would ask you to reconsider. Such eminent investigators as Dr. Nandor Fodor and Dr. Paul Brunton have considered this phenomenon a legitimate subject of scientific scrutiny. Although an inquiry into the literature of curses is beyond the scope of this chapter, I do want to provide an example that will not only give you food for thought, but will also round out our study of psychic phenomena of the Emotional Level.

Is it possible that hate can be stored in what Fodor calls energy gestalts or what the theosophists call malignant thought forms? Can malice be packaged in some kind of invisible, astral casing and be programmed,

with an uncanny homing instinct, to seek out and destroy select human targets nearly 3,400 years later? “No,” you reply. Then I’ll let you provide an explanation for the latest victim of King Tutankhamen’s curse.

In early 1972, news services around the world carried word that Dr. Gamal Mehrez, Superintendent of the Antiquities Department in Egypt, had died suddenly of a cerebral hemorrhage while preparing Tutankhamen’s treasures for a special London exhibit. When the tomb was opened in 1922, archaeologists found an inscription warning that death would swiftly destroy those who disturbed its contents. So far, well over a dozen men associated with either the exhumation, preservation, or exhibition of the treasures belonging to the youthful pharaoh of the Eighteenth Dynasty have died mysteriously.

Perhaps the strangest instance of all concerned Lord Carnarvon, the English financial sponsor of the 1922 expedition. Arriving on an inspection tour soon after the tomb’s discovery, Carnarvon became enmeshed in a web of uncanny, death-

dealing events. Seeking hospital treatment for an infected mosquito bite, Carnarvon contracted terminal pneumonia, a disease almost nonexistent in desert climates. Stranger still, when Tutankhamen's golden mummiform coffins were opened a year after Carnarvon's demise, investigators found that one of the coffins bore a small facial mark that exactly corresponded to the spot where Carnarvon had been bitten!

We have probed the Emotional Level from angles of love, fear, and rage and have examined their paranormal connection with everything from a dying man's frantic telepathic message to a dead pharaoh's dire curse. In between, we even stopped to notice PK'd chickens!

Although these examples are not exhaustive, I do think that they have prepared you with enough understanding of psi and the Emotional Level to permit a penetration into the Intuitive Level.

INTUITION: THE PLATONIC CONCEPT OF THE GOOD

As I mentioned earlier in this chapter, there is no doubt in my mind that all four levels of psychic sensitivity are interrelated. This statement certainly applies to the Emotional and Intuitive Levels. Emotion and intuition are both concerned with feeling. In the case of the former, a certain stimulus, either real or imagined or even recollected, produces a certain feeling. In the case of the latter, a feeling-toned intuition gives an immediate grasp of a particular truth. You are wandering aimlessly in a strange land on a pitch-black night. Suddenly, a jagged streak of crackling lightning flashes, brilliantly revealing the location of a distant house of refuge. Intuition operates just like that.

The use of imagery pertaining to light and illumination as an aid in explaining the mind-boggling process of intuition goes back at least to the time of the ancient Greek mystic-philosopher Plato. In his work entitled *The Republic*, he refers to a concept that he calls the Good. The Good is at the very apex of his metaphysical system. He described it as the light that illuminates the

world of the mind. It is clear that Plato identifies the Good with intuition when he remarks that, from the vantage point of the Good, we can understand all things without sensory experience.

INTUITION: TRUTH IMMEDIATELY APPREHENDED

Intuition, therefore, is knowledge arrived at through a means apart from sensory experience. Quite obviously, intuition does not rely at all upon inductive or deductive reasoning processes. As I have been suggesting all along, intuition is the immediate apprehension of a certain piece of information or bit of knowledge.

The presence of intuition in the everyday world is indicated by such remarks as “I have a feeling in my bones” or “I just *knew* that would happen.” Unlike psi associated with the Emotional Level, intuitive psi does not rely upon any external agent, such as a sending telepathist. Neither is it, strictly speaking, a clairvoyant function. A part of the

mind does not go traveling off to another location, as is the case with bilocation, nor does one perceive a discarnate presence who wishes to impart some message. Intuitive psi is an instantaneous knowing that flashes from the depths of your mind to the surface of your conscious awareness. It is very characteristic of intuitive psi to act as a nagging premonition.

PREMONITORY INTUITION AND FREE WILL

Intuitive psi, appearing as an admonition or warning, has a twofold aspect. It not only reveals a danger, it also gives the conscious will a good chance to avert that danger. Cases involving premonitory, intuitive psi, therefore, stand as evidence that argues for the existence of free will. A psychically anticipated dangerous situation will not materialize if you take the proper evasive action.

I frequently tell people about a Sunday evening when I was about to leave my house

for a speaking engagement at church. Before I stepped into the car, I had a strong premonition that I was going to be involved in an automobile accident. As a precaution, I took a different route from the one I had originally planned on using. *Wham!* The accident happened just as I had foreseen it.

There are some people who would use this incident as a confirmation of the inevitable. They would say that I was fated or predestined to have that accident. I, however, disagree with this line of reasoning. As in any case involving intuitive psi, the premonition is only the hinge upon which your free will turns. It cannot guarantee that your choice will be correct. What I should have done, rather than taking an alternate route, was to stay home!

Fortunately, there are many instances that show that, when presented with an intuitive premonition, an individual has stepped out of instead of into the path of danger. To show you that such situations occur more frequently than you might think, I want to direct your attention to a statistical study conducted by William E. Cox and published

in the *Journal of the American Society for Psychical Research*. By studying the detailed records kept by railroads, Cox amassed statistical evidence showing that a large number of people avoided accident-bound passenger trains. In trying to determine the reason behind this avoidance, Cox studied a certain portion of his data and found that the odds were 100 to 1 in favor of psi as the motivating factor.

INTUITION: A MAJOR FUNCTION OF THE PSYCHE

It would be reasonable to conclude, from the body of evidence of which Cox's is a representative sample, that the prevalence of intuitive activity in the mental world makes it more than just a minor component of the psyche. Jung, the brilliant psychologist, in making a related observation, selected intuition as one of the members of four psychological functions upon which he based his theory of personality types. He stated that intuition is a completely involuntary act.

As pertaining to the operation of the psychic, this fact clearly distinguishes psi operating on the Emotional Level from psi functioning on the Intuitive Level. In the former, it will be recalled, the psychic could either be controlled and voluntary or involuntary and spontaneous. The fact, however, that direct control of psi on the Intuitive Level is not possible does not detract at all from the value and potency of intuitional abilities.

INTUITIVE DREAMS

Because intuition ultimately flows from a mysterious fountain in the depths of the subconscious, it is not surprising that “hunches” and “feelings” can express themselves overtly or symbolically through the language of dreams. Jung mentions, for example, that the eminent German chemist Kekulé, while trying to understand the molecular structure of benzene, an organic compound, dreamed of a snake biting its tail. Such a symbol, incidentally, a universal,

archaic element of the collective unconscious, has been called the *ouroboros*. Kekulé took the serpentine ourobouros figure as a sign that benzene had a ring structure, an interpretation that has persisted to the present.

Scientists, of course, are not the only ones who experience the intuitive wisdom expressed by dreams. Common people often find themselves confronted by compelling, lifesaving dreams.

Louisa Rhine tells about a married couple who were fast asleep until the woman suddenly awoke. She roused her husband and told him about a very strong, real-as-life dream that had startled her. In her dream, she saw the heavy chandelier hanging above their child's crib fall directly on top of their sleeping infant. She had noted in the dream that the time of this horrible occurrence was 4:35 a.m. Her husband, amused by her ridiculous dream, told her to go back to sleep. She finally did, but only after bringing the infant from the nursery into their bedroom. Hours later, at 4:35 to be exact, there was a shattering crash of glass and the splintering

crack of wood. Inside the nursery, the chandelier had fallen, smashing the crib to bits.

Unlike my experience with the automobile wreck, this mother was very fortunate in taking the correct evasive action. What is even more to her credit is that, undeterred by her skeptical husband, she *listened* to her premonition.

It is fitting to emerge from our penetration of the Intuitive Level on an example that ends on a positive note. This is true because intuitive psi, unlike psi operating on the Emotional Level, is rarely, if ever, a direct source of pain and suffering. This is primarily because it cannot be consciously directed as an instrument to inflict harm on another. When it is not furnishing creative insights to scientists, philosophers, and artists, we find intuitive psi playing the role of a psychic watchdog that expresses warnings with a loudness and insistence that match any canine barking. Perhaps in the future, the human intuitive psi will have developed such an acuity that it will earn the distinction of being man's best friend, replacing even

devoted animals like Sniffles in that capacity!

FIVE

The Level of Spirit

REALM OF THE “UNDEAD”

In [Chapter 4](#) we classified certain kinds of psi experience in terms of dominant characteristics that ultimately derive from common mental states. We found that certain emotional and intuitional states were related to psychic activity. These states of psychic activity were identified as the Emotional and Intuitive Levels, respectively. Now we are ready to explore the Level of Spirit, a sphere of the paranormal that is quite a bit more mysterious and provocative than the other

two. This is true because when the mind operates on the Level of Spirit, one is catapulted into an entirely new world. The inhabitants of this realm are largely responsible for its mysterious nature. Many of them, in fact, are what we ordinarily refer to as “the dead.” This phrase, however, is a gross misnomer. I have become convinced, through decades of psychic awareness, that the denizens of the otherworld are, in many ways, more alive than we. As many have heard me say, “There is no death and there are no dead.”

In this chapter you will become aware of the kind of beings who populate the spirit kingdom. Upon passing through the portals of this supernatural region, you will be introduced to various kinds of apparitions. A description of hauntings will lead you to the murky, menacing regions inhabited by the mischievous, sometimes sadistic poltergeists and misguided “demonic” possessors. Emerging from this level you will gradually ascend to higher reaches where you will have the opportunity of surveying the array of beneficent spirit guides, guardians, and

teachers. Your visit to the supernal Level of Spirit will be climaxed by an acquaintance with genuine angelic beings. During the tour you will learn of the theories advanced by scientists to explain the paranormal phenomena precipitated on the Spirit Level and appearing upon the physical plane. I will also describe the dangers involved in contacting and having commerce with spirit entities known as discarnates (those who are not incarnate, i.e., no longer in fleshly form). For the moment, however, I want to provide a historical perspective on our subject.

An examination of the past will show that the concept of an afterworld, a notion underlying all world religions, is a universal belief that transcends time and place. If, for example, your faith in the reality of spirits came about as the result of contact with a spiritualistic church, you will be surprised to learn that so-called primitives have been practicing a form of spiritualism that predates the 1848 rise of its modern counterpart by countless centuries. It may be that you are open-minded, or even perhaps a bit skeptical, about the existence of

discarnates and a world beyond the grave. If this is the case, you will be interested to find that modern parapsychological investigations are tending to confirm the reality of certain supernatural beliefs that originated as far back as the dawn of humanity. Anthropological findings will define those beliefs for us.

THE PRETERNATURAL, PREHISTORY, PRIMITIVES, AND PRACTICAL JOKES

Sir Edward Burnett Tylor, an eminent nineteenth-century English anthropologist, after considering a great deal of evidence, which included careful studies of primitives, concluded that prehistoric tribes believed in animism at least as far back as the Paleolithic era. Animism is a concept that involves a belief not only in the human soul, but also in animal, plant, and mineral souls. In short, every aspect of nature, animate as well as inanimate, has a spirit like ours.

Further, it appears that prehistoric animism was concerned with spirit

communication. Kenneth P. Emory suggests that cave paintings depicting masked figures (such as the ones at the cave near Ariège, France) represent shamans or medicine men who were the living links between the physical and spirit worlds.

A living counterpart of the prehistoric shaman is evident in the aboriginal *birraark* (doctor) of the Kurnai tribe of Australia. Like his Paleolithic predecessor, the *birraark* attempts to act as a channel for communicating spirits by going into trance. These trance sessions, called *corroborees*, closely resemble the kind of séances held in spiritualistic churches. The *corroborees*, like modern séances, are used to discern the future and to determine the well-being of deceased relatives.

As a humorous sidelight, I think it is interesting to note that the mediumistic *birraark* is often the butt of some discarnate tomfoolery. There are stories circulated about *birraarks* who, wandering away from a *corroboree* while still entranced, are found later under a heavy log or at the top of a practically inaccessible tree.

The victimization of the *birraark* by his spirits reminds me of similar experiences that are related by my mother, Margaret Fling, an excellent trance medium. In order to prove the reality of spirits and their ability to manipulate objects on the physical plane, her spirit guides sometimes indulge in unusual demonstrations to convince skeptical sitters. Margaret, for example, has come out of trance to find herself levitated to the top of a séance-room ceiling. Upon another occasion she emerged from trance only to find that she couldn't move a muscle; she had been tightly bound to a chair with a piece of rope that did not exist before the séance. She was so tightly secured that the ropes had to be cut by the sitters. It was twenty-four hours before the rope marks began to disappear from her arms and legs. All of this goes to show that American spirits can be as ingenious as their Australian counterparts, whom the Kurnais refer to as *mrarts*. After some of the "stunts" that have been pulled on my mother, I am certain she would feel that a more appropriate name for spirits is "rats."

Many anthropologists, however, feel that a phenomenon more basic than mediumistic communication lies at the source of the prehistoric, animistic belief in a spirit world. It is a well-documented anthropological fact that primitives all over the world consider dreams as a means of communicating with deceased relatives or spirit guides. Tylor and others assert that the prototype of this notion originated with Paleolithic man. As mentioned in [Chapter 1](#), for example, members of the recently discovered Stone Age tribe of Mindanao in the Philippines rely upon dreams to provide them with the sage counsel of ancestral spirits who supposedly reside in the treetops of tropical rain forests.

THE BIBLE AND EARLY PAGAN RELIGIONS

Prehistoric peoples bequeathed their notion of a supernatural world, along with more tangible things, such as a vestigial vermiform appendix, to their inheritors, early civilized humanity. As a book that documents the

religious and magical beliefs of antiquity, the Bible abounds with references to spirits, devils, demons, and angels. Through the vicissitudes of the nomadic Jewish tribes, the Old Testament brings us into contact with the religious beliefs of such cultures as the Assyro-Babylonian, a derivative of the Sumerian, and the Egyptian. The existence of a supernatural world with entities capable of helping or hindering humanity is the very keystone of these beliefs.

Baal, a Canaanite god with several aspects, was sometimes viewed as the storm god. His name was used as a synonymous catchword by the Hebraic prophets for "false gods." In his description as a "young calf" or "bullock" can be seen a residual animistic influence.

The prehistoric animistic concept of animal souls is a notion that is less submerged in the pantheon of Egyptian theriomorphic deities. Thoth, god of learning and wisdom, who, as you will learn later, had another role, is ibis-headed. Amon, god of reproduction and life, is ram-headed. Animism is more blatantly revealed in the Egyptian practice of worshipping animals as

incarnations of certain gods. Thus, selected cats were sacred to the goddess Bastet, who embodied the generative power of the sun as the producer of vegetables. Specially marked Apis bulls were worshipped as the deity Osiris, god of the dead and of resurrection.

SAMUEL'S SPIRIT SPEAKS

The Hebrews, while espousing monotheism and denouncing the polytheistic worship of their neighbors, were in agreement with the prevailing attitude of the day that the mundane, earthly realm was complemented by a supernatural order of existence. Although Jewish supernaturalism was predominantly centered around Yahweh or Jehovah, it is not surprising that certain Jews, like their prehistoric forebears, communicated with discarnates through mediumistic individuals.

The story of Saul and the so-called “witch” of Endor exemplifies this practice. The New English Bible calls Saul’s psychic consultant a woman “with a familiar spirit.” ironically

enough, in asking her to conjure up Samuel so that he can question him about his destiny, Saul is violating his own edict, which banished those “who trafficked with ghosts and spirits” from the land and forbade their mediumistic practice on penalty of death (1 Sam. 28:3). The fact that the woman was able to penetrate Saul’s disguise when she psychically perceived Samuel’s spirit attests to the genuineness of her talent. Samuel’s shade correctly prophesied that Saul would lose all to the Philistines because he had become an adversary of God.

JESUS, SUBDUER OF DEMONS

The belief in spirits persisted from the Old into the New Testament, where we find it appearing in the distinct form of spirit possession. Viewed from one angle, Jesus’ healing ministry can be looked upon as a continual battle that pitted his spiritual strength against the diabolical tenacity of “unclean spirits” or “devils.” It is interesting that the phenomenon of devil possession is

completely absent from the Old Testament and mentioned in the New only in connection with Jesus. It almost seems that the rabble of evil spirits were purposely reserved as foils to his divine power.

The New Bible Dictionary points out a fact that is often overlooked: the Gospels do not confuse the notion of demon possession with sickness but distinguish clearly between them. This is apparent in Matthew 4:24, where it says that Jesus cured “sufferers from every kind of illness, racked with pain, possessed by devils, epileptic or paralyzed.” I mentioned this fact to dispel the opinion of those who think that the Gospel writers were medically unenlightened and tended to confuse mental and somatic maladies with the activity of evil spirits.

A typical case of possession handled by Jesus is reported in Mark 5, which tells of the Gadarene demoniac. This madman was cured of his painful possession when Jesus drove the tormenting spirits (who called themselves “Legion”) into the bodies of two thousand pigs, who went into a frenzy and drowned after plunging madly into a nearby

lake.

I do not, however, want to leave you with the impression that Jesus' experience with the Level of Spirit was centered solely on demon possession, a subject that we will cover in more detail later. There are many instances that show that this is not true. During his Transfiguration, for example, Jesus was observed talking with two discarnates: Moses and Elijah.

THE PROPHETIC APPEARANCE OF GREAT CAESAR'S GHOST

The pagan Roman Empire, which provided the spawning ground for Christianity as well as innumerable cults, is a rich treasury of supernatural lore that was fertilized by Greek religion and mythology. Centuries before Christ, Homer, the blind epic poet, memorialized the epitome of the supersensible and sensory worlds in his *Iliad* and *Odyssey*, where gods and goddesses vied with one another in support of or against various mortal warriors. In the less fantastic

but more profound realm of philosophy, Socrates was guided by the insistent and unerring voice of his *daimon* (a word that means “spirit genius”).

The Greek city-states subsequently fell under the suzerainty of Rome, where empires were won and lost overnight and fate seemed to direct people’s fortunes. It is no wonder that, in the context of such political and social instability, the appearance of apparitions, universally experienced in Roman times, took on an especially ominous significance.

Although the classics are rife with spectral appearances, perhaps the best-known case, popularized by immortal Shakespeare, is found in Plutarch, that exquisite biographer of famous and mighty ancients. Plutarch tells that Brutus, leader of the conspirators who had slain Caesar to preserve the Roman Republic, saw Caesar’s apparition twice before his military forces were summarily defeated at Philippi. In the first instance, the specter, who looked “like that of a man, but of unusual stature and severe countenance,” told Brutus that he would see him at Philippi.

During its second appearance, the night before the decisive battle, the specter was chillingly silent.

APPARITIONS ANALYZED

Without going into the supernaturalism that colored the centuries following the fall of the Roman Empire, I think it is quite obvious by now that, as far back in time as the archaeologist's spade can take us, people have had innumerable contacts with the dwellers on the Level of Spirit. The question that naturally arises is: "What are these strange things not only called apparitions but also referred to as ghosts, wraiths, specters, spirits, and shades?" Some of the best scientific minds have tried to answer this question; so far it is a nut that refuses to be completely cracked.

There are, however, some interesting theories that have been ventured. They range from an explanation of apparitions as purely physical to strictly psychological. The most recent and, I feel, the most tenable view is

that, having a semi-substantial, etheric reality, they are essentially a hybridization of the physical and psychological, with emphasis on the latter. An acquaintance with these provisional answers will at least cast some light into the shadowy recesses of the enigmatic Level of Spirit.

THE SPR'S CENSUS

Up until the founding of the British Society for Psychical Research (SPR) in 1882, the prevailing, prescientific notion, as H. H. Price points out, was that apparitions are physically present when perceived. Data obtained from the SPR's initial undertaking, however, so undermined this hypothesis that it has never again been taken seriously.

The SPR's first work was a survey called the Census of Hallucinations. It is regrettable that "hallucinations" was used rather than a more neutral term that does not bear the connotation of illusory. It might be said that the SPR wanted to approach their problem, which involved an investigation of

apparitions, i.e., “externalized hallucinations,” as objectively and scientifically as possible. For someone approaching the survey for the first time, however, it appears that the SPR was interested more in psychological aberrations than psychic phenomena.

Although some of the statistical methods used to analyze the census data have been called into question, there is one statistic that is still solidly evidential. Of the seventeen thousand people participating in the poll, nearly 10 percent reported experiencing, while awake, the sensation of “seeing or being touched by an animate or inanimate object or of hearing a voice” that was not produced by any physical, external source. The SPR also provided reasons for believing that 10 percent of the entire British population had experiences similar to those reported in the census.

I want to digress for a moment to point out that recent studies, such as the one conducted by W. Dewi Rees, a British physician, tend to indicate that the SPR’s 10 percent figure is rather conservative. Dr.

Rees' study of widows and widowers reveals that 46.7 percent of them "receive messages from and experience the presence of their former mates even years after their death." His conclusions, based upon a study of 293 persons, are corroborated by a much broader study carried out in the United States by Dr. Robert Kastenbaum, a research psychologist, who did not limit his inquiry to the widowed. Dr. Kastenbaum feels that 50 percent of all normal individuals receive unexpected messages from the dead.

The SPR Census, however, contains another fact that warrants our attention. Visual "hallucinations" were the most common type of telepathic apparition reported. An argument for the reality, i.e., nonhallucinatory nature, of these apparitions is presented by the fact that auditory messages are the most common type of hallucination reported by the insane.

The importance of the census, as it concerns us, lies in its psychological approach to the problem of apparitions. Members of the SPR continued to collect evidential cases and propose tentative

explanations for the ghostly phenomena encountered. It was not until 1942, however, that G. N. M. Tyrrell, onetime president of the SPR, presented a comprehensive, carefully documented theory of apparitions, which, even with its weaknesses, stands as a milestone of parapsychological research.

TYRRELL'S PSYCHOLOGICAL THEORY

Tyrrell insists that apparitions are precipitated by a telepathic stimulus. As such, he submits, all apparitions are purely mental, that is to say, hallucinatory, events. This is not, however, to suggest that they belong to the same category as the delusions of the insane. The essential difference between a psychotic hallucination and a genuine apparitional "hallucination" is that the former is produced by a subjective mental stimulation, which could be the result of an electrochemical imbalance, while the latter is caused by a telepathic impulse sent by an objective agent.

Apparitions, according to Tyrrell, take on the appearance of objectivity because the telepathic stimulus, generated by an agent who, for example, is undergoing a life-death crisis, is converted into an “apparitional drama” by two universal functions of the percipient’s psyche. These functions, which he anthropomorphizes as the Producer and the Stage Carpenter, are relatively autonomous, subconscious contents existing at a point that Tyrrell calls the mid-level of the mind.

In the apparitional drama, the telepathic impulse corresponds to the general plot outline, the Producer supplies the plot’s details, and the Stage Carpenter handles all of the special sensory effects. The result is that a percipient experiences a specially tailored waking hallucination.

It should also be mentioned that a further ramification of Tyrrell’s complex theory is the universality of the mid-level. Everyone possesses the Producer and Stage Carpenter functions. This fact supposedly explains the occurrence of collective “hallucinations,” where a ghost is seen by more than one

person.

Defects of Tyrrell's Theory

While Tyrrell's theory is certainly ingenious, it does have serious drawbacks. I think that the worst defect derives from his use of the SPR's original interpretation of apparitions as some kind of subjective "hallucination." This assumption, which I feel was very much unwarranted, deprived Tyrrell's theory of flexibility from its very inception. As a result, Tyrrell was forced into a rather strained use of his mid-level functions. This can be seen when he tries to explain an apparition's reflection in a mirror or in dealing with cases of collective hallucination. Rather than exhibiting the scientific virtue of parsimony, Tyrrell's theory suffers from labyrinthine complications.

The complications arose because his explanation was based upon the abstract approach of the cloistered theoretician rather than the practical approach of the meticulous field investigator. The former deals inductively with the limited data supplied by

others while the latter bases his conclusions upon the empirical evidence gathered by “on-the-spot” observation. Tyrrell, in his scholarly seclusion, became so mesmerized by the hallucinatory approach that he glossed over the large body of evidence tending to undermine his theory. No matter how you look at it, hallucinations cannot be photographed or tape-recorded. Tyrrell would have done well to observe Carl G. Jung’s opinion. Jung doubted if an exclusively psychological approach could do justice to the subject of apparitional phenomena.

THE ETHERIC THEORY

I feel that the best theory to date was presented in 1965 by investigators working for the International Project for Research on ESP Projection. The theory proposed in their carefully documented and thoroughly prepared report suggests that every animate and inanimate object has an etheric counterpart. This takes us right back, at least

in principle, to Paleolithic man's animistic belief that animate and inanimate objects possess souls! These etheric counterparts exist in psychic space, which sometimes intersects physical space. Our etheric form can act as a vehicle of consciousness that is able to exist apart from the physical body for a certain period of time. Apparitions, the report continues, being etheric, have a certain amount of objectivity to them and are therefore *not* hallucinations. The investigators further state that only a theory that ascribes a semi-substantial reality to apparitions can fit all the facts.

By viewing spirits as semi-substantial manifestations, this theory undercuts that of Thomas Hobbes, English philosopher. Hobbes, basing his argument on a semantic contradiction, supplied one of the strongest supports for the old physical theory that I mentioned earlier. Taking a limited, definitional standpoint, he believed that saying a spirit is "an incorporeal substance is to say in effect that there is no angel or spirit at all." In essence, Hobbes is saying that you can't see something that isn't there. But,

since something is often reported by unimpeachable witnesses, he continues, that something must necessarily be corporeal, i.e., physical, in order to be perceived.

Hobbes, of course, could not anticipate the Etheric Theory. This is true not only because he lacked the comprehensive casework from which to form a suitable hypothesis, but also because his knowledge of matter was limited to three states of being (solid, liquid, gas). The etheric can be looked upon as a fourth state of being, a viewpoint leading to a subject that I raised in [Chapter 3](#): bioplasma. Although it would certainly be premature at this point to equate the bioplasmic with the etheric, I have a sneaking suspicion that these two will turn out to be related in more ways than one. They may even end up being synonymous terms for the same thing.

VARIOUS KINDS OF SPIRITS

Although the Etheric Theory has superseded all others, I found that the systematic

classification of apparitions appearing in Tyrrell's attempt is still quite viable. He made it clear that there are at least five different types: experimental, doppelgänger, crisis, postmortem, and haunting. I have borrowed, modified, and supplemented these types in order to provide you with the widest possible association with the different kinds of beings who operate at the intersection of the material and spiritual worlds. I want to begin by introducing you to a phenomenon that provides the term "apparition" with an extremely unusual connotation.

Phantoms of the Living: Experimental

Most people automatically associate the term "apparition" with the dead. Although this association is generally correct, there are rare instances when the apparition one perceives actually belongs to a living person! This person just happens to be temporarily projected in his etheric body. In some instances, which will be considered directly after this section, the person one sees is

himself!

I would like to pause here to mention that the term “etheric,” as used by the originators of the Etheric Theory, closely corresponds to the theosophical notion of the etheric state of matter. Theosophists relegate etheric matter to the domain of the physical plane, saying that it is a rarefied, although normally invisible form of physical matter. Astral substance, they feel, is an entirely different kind of material that belongs to the plane just above that of the physical-etheric.

Tyrrell calls phantoms of the living “experimental apparitions.” By experimental he is referring to those who attempt to make their apparitions appear to a distant target percipient by prearranging a specific time and place. I would call such experiments “controlled” in order to distinguish them from other, uncoordinated experiments initiated by a projecting agent who does not synchronize with a percipient or notify the percipient of her intentions.

Due to the lack of adept projectors and the difficulty of controlling the phenomenon involved, experiments of either order are

rather rare. It appears to me that the uncoordinated variety is normally more evidential than the controlled, simply because, in the case of the latter, a percipient is anticipating an apparitional visit. Percipients' anticipation may consciously distort what they perceive and therefore color what they report.

I find a good example of an uncoordinated experiment provided by Robert Monroe. Monroe decided to pay an out-of-the-body visit to a woman whom he designates as R. W. He waited until night and, having no trouble projecting, arrived at R. W.'s apartment, where he discovered her sitting at a table. The next day R. W. asked him what he had been doing the night before. When he told her, she said that she had seen him in her apartment while sitting at a table. She described Monroe's apparition, of which she became frightened, as looking like a "filmy piece of gray chiffon." The phantom was transparent; she could see the wall and chair behind it.

Phantoms of the Living: Doppel-

gängers

The Germans refer to an even rarer kind of apparition as a *doppelgänger*. This term, meaning “double goer,” refers to a phantom that is an exact replica of its percipient. In other words, people sometimes haunt themselves! Autoscopy, a word roughly synonymous with *doppelgänger*, was coined by Féré.

Even though the *doppelgänger* is a very infrequent manifestation, famous figures such as Sigmund Freud, the founder of psychoanalysis, Ernst Mach, Austrian physicist-philosopher, and Johann Wolfgang von Goethe, an internationally known poet, have all reported seeing their own doubles.

Goethe's experience is especially strange, since it calls into question our normal concepts of time and space. When he was about twenty-two years old, Goethe had occasion to ride by horseback from Sessenheim in Alsace, to Drusenheim. While on the road, he met himself coming in the opposite direction. Even more peculiar, the apparition on horseback was wearing a pale

gray suit trimmed in gold, which Goethe had never seen before. Eight years later he traveled that same road again, riding in the same direction as the apparition and wearing the suit he had seen!

Crisis Apparitions

The scarcity of phantoms of the living is in sharp contrast to the multitude of crisis apparitions that have been reported. Statistically, they are the most prevalent kind of ghostly phenomena. The crisis apparition makes its appearance to a percipient "A" at or around the time of death of a person "B." Usually, but not always, there is a strong bond of love or friendship between A and B. Not frequently, B's apparition appears to A at the very moment of death, just as if, at the moment of transition between the two worlds, there is a sudden discharge of energy that offers a person a final opportunity to visit on the physical plane. In order to distinguish between crisis and postmortem apparitions, our next topic of discussion, parapsychologists have agreed that cases in

the former category must report an apparition's appearance sometime within a period of twelve hours before and twelve hours after death.

The case of Lieutenant David E. M'Connel, RAF, is one of the most carefully documented examples of a crisis apparition ever to appear in the journal of the SPR. M'Connel was killed instantly on December 7, 1918, at 3:25 p.m. when his Sopwith Camel aircraft crashed while flying in a fog from Scampton, Lincoln, to Tadcaster Aerodrome. Sometime between 3:00 and 3:30, nearly four hours after M'Connel's aircraft had taken off, Lieutenant J. J. Larkin, sitting in a room back at Scampton, reported seeing and talking to M'Connel. Larkin claims that M'Connel popped into his room for just a moment and, after exchanging his usual words of greeting and relating that he had a good trip, departed. Larkin, absolutely startled to find that he had seen an apparition, having been highly skeptical of such manifestations before experiencing one himself, stated that the apparition, in appearance and manner, was indistinguishable-

ble from the physical M'Connel.

Similarly, Arthur Godfrey, radio and television personality, felt that the apparition of his father was so palpable that he could reach out and touch it. Godfrey's experience, occurring long before he achieved fame, took place aboard a naval destroyer while at sea. At 2 a.m. one morning he awoke to find his father at the foot of his bunk. The figure bid him farewell and advised him not to grieve. During the course of the day, Godfrey received a wireless communication informing him that his father had passed away at 2 a.m. that morning.

Postmortem Phantoms

From the large number of postmortem cases, it appears that an increasing number of the departed, in postponing their earthly appearance until well after the aforementioned crisis period, are exhibiting an independent spirit (no pun intended) by ensuring that their appearance will not contribute to the statistical norm. Sometimes, it appears that the spirit has spent a bit

of time reconnoitering its new realm. I make such a conjecture because it is not unusual for a postmortem apparition to inform the living that the next world is an indisputable reality. G. P., a Phoenix housewife, will attest to this.

While living, G. P.'s elderly, cantankerous father promised that, if at all possible, he would contact her after his demise as proof that the beyond, in which she believed, actually existed. Three months after the old man's death, she still had not received an evidential, fatherly communication. Finally, one night, she suddenly awoke to find her father's apparition at the foot of her bed. The first thing he said was, "You look worse than I do." This spectral sarcasm, so characteristic of her living father, amounted to a verbal calling card. The phantom parent just stood silently for a moment. G. P. finally said, "So there is one [meaning a life beyond the grave]." Somewhat reluctantly, the apparition responded, "Yes," and then vanished, never to appear again.

Hauntings

Whereas crisis and postmortem visitations are certainly fascinating and evidential of another level of existence, hauntings, by virtue of their incredible variety and their ability to often provide investigators with firsthand, objective evidence, are unsurpassed as ready-made laboratories of the paranormal. Hauntings often include more than human phantoms, which may or may not be visible. This is only to be expected when it is recalled that the Etheric Theory not only provides a semi-substantial double for humans, but also for everything else in the universe. In the course of my experience and studies, I have encountered cases of haunted factories, houses, apartments, castles, churches, clocks, rings, beds, chairs, and gravestones; the frequent appearance of phantom villages, buses, ships, and armies; the recurrent apparitions of dogs, cats, and horses; the haunting odors of tobacco smoke, perfume, and flowers; and the ghostly sounds of walking, running, marching, singing, and music. This list is by no means exhaustive. After presenting an

exemplary haunting reported by an unimpeachable witness, I want to briefly review the irrefutable evidence provided by hauntings before shifting your attention to the mischievous pranks of the problematic poltergeist.

In his autobiography, C. G. Jung tells of visions he had in the late winter or early spring of 1924 during retreats at his tower in Bollingen. Upon one occasion, he listened for an hour to some fantastically beautiful, ghostly music. At a somewhat later date, he had visionary impressions that culminated in the image of a procession consisting of several hundred darkly clad figures that was accompanied by “a great deal of loud trampling, laughing, singing, and playing of accordions.” Jung, a scientific man of sober disposition, was nevertheless compelled to conclude that this repetitive phenomenon was, in reality, a haunting.

It may be that the purpose of the haunting was simply to obtain Jung’s recognition, for he never experienced anything like it afterward. After some investigation, he discovered a probable historical source of the

haunting. It seems that, during the Middle Ages, spring gatherings of young mercenaries, destined to fight for foreign powers, would march from Switzerland to Milan, Italy. Jung believes that the music and singing were associated with the mercenaries' farewell to their homeland.

HAUNTINGS YIELD SOLID PROOF

To those of you who remain unconvinced even when confronted by the testimonies of authorities such as Jung, I offer the following. Investigators of high reputation have tape-recorded and photographed a great deal of discarnate activity.

Some of the most incontrovertible taped evidence I have come across was collected by Dr. Konstantin Raudive of Bad Krozingen, Germany. Raudive began his recording experiments after meeting Friedrich Jürgenson in 1965. Jürgenson, in recording birdsongs, inadvertently picked up inexplicable voices, which he subsequently identified as belonging to departed friends and relatives. It took Raudive three painstaking months before he was convinced

that he had picked up authentic voices of spirits.

Raudive, who is the recipient of an award from the Association for Parapsychology in Switzerland for his pioneering work, has tapes containing approximately one hundred thousand phrases spoken by disembodied voices. He uses four methods to record these voices, which are classified, according to intensity, as A, B, or C. People with normal hearing can detect all of the A voices and some of the B. Acute hearing is needed to perceive C voices.

The messages, which are received in many different languages, usually consist of only ten to twelve words spoken in a characteristically clipped, ungrammatical manner. Most of the recordings, therefore, are not that dramatic. Some highly evidential cases, however, have emerged from Raudive's studies. Vienna University's Professor Peter Hohenwarter, for example, has identified one of the taped voices as belonging to a Professor Gebhard Frei, a deceased colleague. Raudive's most evidential work is documented in his book *The Inaudible Made*

Audible, published in Germany.

More recently, the story of a haunting and its tape-recorded investigation by two BBC technicians was made into a televised report that was viewed by an estimated ten million Britons. While working on an instructional film at a training center for the construction industry, Kevin Gorie, an audio technician, saw an apparition attired in an RAF uniform peering at him from a gallery that overlooks one of the center's squash courts. Detecting unusual sounds, he and the director placed a tape recorder in the building and let it run for a half hour. During this period of time they made certain that the building remained empty. When the half hour was up, they replayed the tape and found that it contained indistinguishable but definitely human voices as well as the sounds of a ghostly squash game. Further investigation into the matter led the technicians to believe that the center was haunted by the spirits of three RAF pilots killed during World War II when their aircraft crashed into a nearby church.

Magnetic recording tape is one means of proving that ghostly phenomena are

objectively real; sensitive photographic film is another. Hans Holzer, that irrepressible pursuer of phantoms, recently published a book entitled *Psychic Photography* that is essentially a collection of authentic, specially selected snapshots giving evidence that something spooky is going on in the world around us. The collection contains Holzer's own famous photograph of the ghostly inhabitants belonging to famous Winchester Cathedral in England. Whereas Jung had a visual impression of his apparitional procession, Holzer discovered that his phantom procession of monks was visible only to the eye of a camera. The interesting thing about Holzer's spectral monks is that they were photographed walking at a lower level than the physical floor of the cathedral. Holzer's research disclosed that the floor used to be lower than its present level. The monks, mentally frozen in the past, continue their haunting completely oblivious to the rearrangement of the physical world around them.

Taking leave of Holzer without mentioning his "ghost hunter" activities would be an

oversight that would leave our study of hauntings incomplete. Holzer has made the process of releasing a ghost something of an art. Intent upon liberating as many Earth-bound spirits as possible, Holzer has employed the services of many mediums and visited innumerable haunts. His international investigations, recorded in a seemingly endless spate of books, follow a regular pattern. After selecting a haunted site and procuring a reputable medium, Holzer, acting as moderator, questions the ghost as soon as it starts broadcasting through its mediumistic channel. Generally speaking, the contacted spirit, who has been continuously reliving some horrible experience that translated it from earthly into spiritual life, is confused, not realizing its membership in the ranks of the departed. Holzer enlightens the ghost as to its condition, alleviates its emotional trauma, and frees it from haunting. It is interesting to note that ghosts that Holzer encounters have no conception of time. They are positively astounded to find that decades and, in some cases, even centuries have elapsed while they

have been caged by the fruitless, largely mechanical, repetitious activity that characterizes their haunting.

INVISIBLE PRANKSTERS

The poltergeist, a phenomenon devoid of apparitional appearances, although there have been poltergeist cases that report the materialization of a solid object out of thin air, is of interest to us as a special kind of haunting. *Poltergeist* is a German word meaning “noisy spirit.” People plagued by this variety of haunting, which appears in historical documents as early as the sixth century AD, attest that physical objects, of different size, shape, and weight, are indiscriminately thrown around inside their dwelling without any visible physical cause. Further, a poltergeist will frequently manifest its presence by activities such as biting, pinching, knocking, rapping, banging, and/or ringing (if there happens to be a doorbell available).

Although some light has been shed on the phenomenon, the poltergeist still wears a cloak of inscrutability. Even such a veteran

investigator as Nandor Fodor admitted, before his death, that he no longer spoke in absolutes when it came to associating the poltergeist with puberty, latent sexual tensions, and/or menstruation. A. R. G. Owen, in a work on poltergeists that won an award from the Parapsychology Foundation in 1963, states that there is a great deal of evidence connecting poltergeistery with the neurotic conditions of girl mediums in particular and adolescents in general. There is also evidence linking outbursts of poltergeist activity with creative tensions of an artistic nature.

Whatever the cause, poltergeists can be disturbing, frightening, and downright annoying. I know from personal experience. I will never forget sleeping in a house that was plagued by poltergeistery. I would no sooner turn off the lights and settle comfortably in bed when “click,” the lights would turn on. I would turn them off, return to bed, and they would flash on again. This activity kept up while my patience wore thinner and thinner. I could even hear at least two discarnates plotting their next move

against me. Finally, in desperation, I addressed myself to these invisible presences and told them off. Fortunately, this tactic worked, for I spent the remainder of the night in a restful sleep.

SPIRIT POSSESSION

Although a poltergeist's trickery can become slightly sadistic, its devilry is outclassed by a phenomenon emerging from the Level of Spirit that, in its most virulent form, can have death-dealing consequences. Spirit possession, a manifestation reported in ancient times not only in the New Testament but also by such luminaries as Lucian, Flavius Philostratus, and Zeno of Verona, takes two forms: voluntary and involuntary. Before exploring these forms I want to mention that the complex subject of possession has been explained in other than a spiritistic manner. I would recommend that you acquaint yourself with the entire array of explanations at your leisure.

Voluntary possession in the distant past is

exemplified by such figures as the oracular Pythoness of Delphi and the Sibyls of Cumae and Samos, who periodically suspended conscious control over their bodies so that a “god” could use them as an instrument of prophecy. This form of possession lingers on today as a strong element in cults like that of voodooism, a doctrine with African origin. Voodooism, especially prevalent in Haiti, where 97 percent of the population practice it, is based upon the premise that “gods” can communicate with humans through possessed worshippers.

History is filled with cases of involuntary possession, which often reached epidemic proportions. A classic example of such an outburst occurred at Loudun, France, from 1632 to 1638, when practically an entire convent of Ursuline nuns was gripped by the disorder. I do not wish to untangle the web of political, religious, and social intrigue that enmeshed innocent victims like Abbe Grandier, a priest falsely implicated in the possessions. His story, by the way, has been recently dramatized in Ken Russell’s brilliant film *The Devils*, an adaptation of Aldous

Huxley's book. I simply wish to provide historical evidence illustrating the fact that possession cannot only be an agonizing affliction, it can also cause death. Although some of the Loudun possessions were spurious, there is indisputable proof that three of the exorcists, contracting the infectious malady they sought to cure, died from the enervating effects of possession. A fourth was driven insane.

Involuntary possession is by no means absent from modern times. An increasing number of physicians and ministers link discarnate possession with criminal activities, prostitution, insanity, alcoholism, drug addiction, and marital disturbances. Carl A. Wickland, MD, and his mediumistic wife worked for three decades freeing troubled patients from destructive discarnate influences. The Wicklands were interested in providing rehabilitation for parasitic discarnates as well as solace for their unwilling, living host(s).

A WORD OF WARNING

Before leaving the infernal depths of the Level of Spirit for a look at the beneficent beings who populate the higher regions, I want to caution those of you who deliberately and indiscriminately open yourself to the possibility of possession or manipulation by misguided discarnates. In the above presentation, I made a distinction between voluntary and involuntary spirit possession. Let me assure you, however, that the former can easily lapse into the latter, especially if you are mentally vulnerable (because of fatigue, drugs, alcohol, or an especially passive personality) and have attracted a tenacious and malicious entity. I know of too many cases where lives and marriages have been ruined because someone, anxious to develop their natural seership and hungry for notoriety, plunged off into the deep end of the sea of Spirit. Unfortunately, many of these daredevils, for that, in fact, is literally what they are, are unable to return to earthly shores. They either become deluded discarnates themselves or end up as permanent residents of an insane asylum.

I would also like to expand my admonition to cover devices like that of the Ouija board, innocent appearing as it may seem. If you are intent on playing around with Ouija, which is all too frequently manipulated by misguided spirits, do not take its pronouncements too seriously. I know of an entire Midwestern family who unwittingly set themselves up as victims of spirit possession because they faithfully followed Ouija's foul advice. Fortunately, these people, who found themselves on the brink of disaster, realized the seriousness of their situation just in time to take proper preventative action.

BENEFICENT BEINGS

It is comforting to know that the Level of Spirit, which reflects the good-evil polarity of the Earth plane, contains beneficent as well as maleficent creatures. In order to survey the kind of beings who have perennially assisted humans in their spiritual ascent, I would like to shift your attention from the infernal reaches of poltergeistery and

demonic possession to the ethereal vibrations of the supernal realm. Those who dwell on progressively higher reaches of the Spirit Level include mediumistic controls and teaching spirits, so-called guardian “angels,” psychopomps (conductors of the newly departed), and true angels being of the highest vibrational order. An acquaintance with these luminaries will bring our study of the Spirit Level to a conclusion.

Spirit Controls, Guides, and Teachers

A sample listing of reputable mediums, past and present, and their corresponding major spirit controls will give you some idea of the large number of spirit beings who have served and continue to serve humanity by teaching and guiding through cooperating human instruments. Symbiotic medium-control relationships include those of William Stainton Moses and Imperator, Arthur Ford and Fletcher, James H. P. Wilkie and Rama (an Egyptian), Eileen Garrett and Uvani (an Arab), and Margaret Fling and

White Lily (a Native American). In addition, through my mediumistic manifestations, many people have become aware of Crowfoot, whose teachings I do hope to soon publish in book form.

The notion of a guiding or controlling spirit dates back to antiquity. Socrates, as mentioned earlier, had his advising *daimon*. More recently, eminent scientists, military leaders, and even actors have reported their unequivocal reliance upon spiritual beings. Carl G. Jung received a great deal of wisdom from Philemon, an entity he often talked with while taking a stroll. John Lilly, the neurophysiologist-biophysicist mentioned in [Chapter 3](#), reveals in his latest book that he has been in contact for many years with two “spirit” guides whose sage counsel has altered the course of his life. General George S. Patton revealed that the spiritual presence of his ancestors often impelled him to battle and victory. Napoleon Bonaparte believed that he had a familiar spirit that protected, guided, and warned him. Peter Sellers, famed actor, recently revealed that the spirit voice of Dan Leno has guided him in his inimitable

characterizations.

Guardian Spirits

Practical counsel, profound teaching, and perfected talents do not exhaust the services selflessly proffered by spirits. Many claim that they owe their very lives to guardian “angels,” a phrase spoken by Jesus and recorded in Matthew 18:10. An individual by the name of W. H. Ziegler, for example, relates that, not long after arriving at Iwo Jima as a serviceman in World War II, he was shoved down by an unseen force just as a bullet whizzed over his head. Ziegler’s many contacts with the unseen have convinced him that guardian spirits are real.

The Psychopomp

The role of the psychopomp, a spirit conductor of newly dead, can be viewed as an extension of the guardian angel’s task of shepherding the living. In fact, it is often the case that one and the same spirit performs both functions.

The ancients, acutely aware of the psychopomp, deified its role in the form of specific gods. To the Egyptians he was Thoth. He appeared to the Greeks as Hermes-Mecurius.

In modern times, people have frequently experienced the psychopomp as a departed loved one or even a group of loved ones, as was the case with Ziegler's grandmother. In her last few moments on Earth, she recognized that her daughter and youngest son were present in spirit to assist in her transition. Her recognition of them is highly evidential for the simple reason that, because of her age and infirmity, she had not been given prior knowledge of their sudden, unexpected deaths.

The psychopomp, therefore, has certainly not been swallowed by oblivion with the onset of modern civilization. No longer identified with the divine form of a Thoth, the psychopomp nevertheless survives in the popular mind as the quasi-mythological, winged, and solemn Angel of Death, a being who is less a reality than a rather unsatisfactory, symbolic attempt to explain the

mysterious kind of deathbed phenomena reported by people like Ziegler's grandmother.

Honest-to-Goodness Angels

Although the proverbial Angel of Death may be more folklore than fact, there is more than enough evidence to show that angels, the most ethereal inhabitants to appear on the Level of Spirit, are real, honest-to-goodness beings.

Christianity inherited the concept of angels from the Hebrews, whose word *mal'akh* is a specific reference to "angels in their capacity as messengers." Their appearance as messengers, however, is but one aspect of their performance as agents of divine will. The Bible, mentioning the names of only two angels (Gabriel and Michael), indicates that angels can serve as instruments of protection, deliverance, judgment, and even destruction. It also reveals that these beings belong to the following hierarchies: angels, archangels, dominions, thrones, principalities, and powers. St. Denis

the Areopagite expanded these to include cherubim, seraphim, and virtues.

Far too many people nowadays view angels, like dodoes or passenger pigeons, as extinct creatures from the distant past that, through the artful taxidermy of religious scholarship, have been preserved with all their brilliant plumage and now, perched on the pages of the biblical aviary, are to be viewed as the most interesting specimens ever to appear in a zoological museum. Such an outlook is ridiculously far from the truth.

Angels are majestic beings of great purity who, unconfined by the pasteboard covers that bind the Old and New Testaments, have appeared throughout history. Many famous individuals have claimed contact with angelic beings. Emanuel Swedenborg, eighteenth-century scholar, mystic, and religious reformer, perceived angels after his inner, spiritual senses were opened in the year 1744. In the early nineteenth century, Joseph Smith found himself entertaining a luminous angel on occasions, which led to his discovery of valuable, ancient records and the founding of Mormonism. S. Ralph

Harlow, a twentieth-century writer, and his wife Marion, witnessed six angels while walking on a beautiful spring day in the area of Ballardsville, Massachusetts. Ania Teillard, a well-known French psychologist, revealed in an autobiographical work that she has been aware of objective, angelic beings for most of her life.

There are many sober, responsible people, therefore, who, braving scornful opinion, have shared the details of their immersion into the Level of Spirit. Their experiences stand as guideposts to those who, walking the rugged path of self-development, are disturbed by glimpses of realms and beings whose reality cannot be dismissed but whose nature cannot be fathomed.

It has been the purpose of this chapter to acquaint you with the phenomena of the Spirit Level as seen from the physical plane in order to help remove the strangeness of experiences you may have had, to prepare you for future psychic encounters, and to lead you into the Level of A-one-ness, the subject of [Chapter 6](#).

SIX

The Level of A-one-ness

INTRODUCTION

You have been guided through an exploration of three levels of psychic sensitivity and are about to become acquainted with the fourth and final level. The exploration of this level, as with those preceding, will take the form of an orientation. Instructions pertaining to the preparation of your psychic for its expansion into these realms will be presented as the exclusive subject of a future chapter.

With an "ascent" from one level to

another, the scope of psychic sensitivity gradually enlarges until it approaches almost cosmic dimensions as A-one-ness psi on the fourth level. Those rare people who reach the uppermost region of the A-one-ness Level, in fact, have a “mind-blowing” experience that investigators such as Dr. Richard M. Bucke call Cosmic Consciousness. Bucke, incidentally, had one such experience himself. This extraordinary experience transmutes psychical awareness into something completely nonutilitarian but even more insightful, sensitive, and mysterious: mystical consciousness.

It is quite appropriate, therefore, to choose mysticism as the best means of approach to an understanding of the A-one-ness Level. Since it is such a highly complex and generally misunderstood subject, a definition of “mysticism” is in order. As an extension of this definition, the subject of mysticism will be discussed first from the standpoint of what it is not and then from the standpoint of what it is. The true nature of mysticism will become apparent through a brief historical survey of its Far

Eastern and Western manifestations, which will yield a list of core experiences characterizing the mystical state. Finally, an interpretation and explanation of A-one-ness psi will itself be offered.

A DEFINITION OF MYSTICISM

As authorities such as Evelyn Underhill, W. T. Stace, and Hal Bridges have pointed out, the popular conception of mysticism is a distortion of its true meaning. Mysticism, as mentioned by Knight Dunlap, originated from the Greek *mysterion*, meaning a secret religious ceremony. *Mysterion* in turn derives from *myo*, which means to be “mysterious or secret.” Translated into our vernacular, it means “to keep one’s mouth shut.” The etymological roots of “mysticism,” however, bear but a slight relationship to the denotation that the word carries today.

Authorities are in general agreement that mysticism refers to union with God or, if you are of a more philosophical than religious disposition, you may prefer Paul Tillich’s

“The Ultimate Ground of Being.” In the West, one who experiences such a union is called a mystic. The union itself has been referred to as Cosmic Consciousness. The Far East has spawned a number of different ways for achieving union with God, which, depending upon the particular philosophical-religious context, has been called enlightenment, illumination, Nirvana, Moksha, Samadhi, or Satori.

WHAT MYSTICISM IS NOT

An enlarged understanding of our definition of mysticism will result from considering the question “What is the nature of a mystical union?” A discussion of nonmystical phenomena will help answer this question.

Mysticism is often confused with the practice of magic or some occult art. Underhill has devoted an essay-length discussion to the differences between magic and mysticism. A major point, which she makes, is that magic selfishly wants to get while mysticism selflessly wants to give.

There are other aspects of the paranormal that are also wrongly associated with mysticism. Although mystics are psychics, a talent that esoteric tradition describes as an inevitable by-product of spiritual development, psychic phenomena, although in certain instances providing an avenue to mystical states of consciousness, should not be confused with mysticism.

Two instances from my own experience are typical of those that have been mislabeled mystical. The first left me with the realization that my life was subject to some kind of divine guidance. As a result, I was given insights that, while certainly significant, were not mystical. The second will lead to the interesting relationship between out-of-the-body projections and enlightenment.

THE CASE OF THE UNDERPOWERED AUTOMOBILE

While driving through mountainous terrain on a trip from Denver to Phoenix on December 31, 1953, I noticed that my car was

behaving in a peculiar manner. It appeared to be losing power, just as if the emergency brake were frozen in the “on” position. At first I was not too concerned. While traveling over mountain roads it is often difficult to tell whether or not one is actually driving on a gradual upgrade. When this is the case an apparent power loss is readily explicable.

Finally, I decided to pull over and make some preliminary checks. Finding that the emergency brake was off and that the normal brakes were not “dragging,” I proceeded onward. The same phenomenon recurred. This time, after pulling off the highway, I noticed from the flow of a nearby stream that I had been driving downhill! Convinced that something really weird was afoot, I began to shake involuntarily. Moving vehicles just do not decelerate on a downgrade.

After regaining my composure, I proceeded on my journey only to find, while rounding a nearby bend, that a calamitous avalanche had just blocked the highway. If my car had been operating normally, it is dead certain that I would have been crushed and entombed under waves of plummeting

boulders, rocks, gravel, and dirt.

A GLIMPSE OF THE BEYOND

Many people erroneously refer to visionary experiences as mystical. As Stace remarks, even mystics themselves, not to mention numerous authorities, do not consider enlightenment, a nonsensory phenomenon, in the same category as visionary impressions. This is true even though scholars such as Reverend W. R. Inge indiscriminately connect the two. Inge, incidentally, was soundly and rightly criticized by David Baumgardt for such indistinct thinking.

The following instance, therefore, although leaving me with a profound belief in immortality and a lingering desire to return to the realm I left so precipitantly, does not rate as a mystical experience. It does qualify, however, as a high adventure on the upper reaches of the Spirit Level.

During 1954 I was hospitalized for an operation that combined a tonsillectomy with

exploratory surgery. It was suspected that I had cancer of the throat. Placed under an anesthetic, I was mildly and pleasantly surprised to find that, instead of blacking out, I started becoming aware of surroundings that in no way resembled those of the operating room. In short, my consciousness had shifted to a point outside that of my physical body.

My nonphysical body, curiously light, was floating, giving me a remarkable aerial viewpoint. Scanning the horizon, I could see beautiful white buildings in the distance. Nearby, the tops of trees passed in procession beneath me as I neared an area where people were walking. A thought ran through my head: "So this is what it is like to be dead!" I felt delightfully alive. Further, I knew that remaining in this marvelous and peaceful realm was a simple matter of alighting on its surface. Preparing for a "soft landing," I descended to within ten feet of the ground. Suddenly I was jerked back through a long, dark tunnel. I emerged from the tunnel back into my physical body, which was lying on a hospital bed.

MYSTICAL UNION AND INTER-LEVEL TRANSFERENCE

If one is able to reach the upper regions of the Spirit Level during astral travel, as in the above instance, it seems reasonable to conclude that it is possible to achieve some kind of mystical union through an out-of-the-body projection to the summit of the A-one-ness Level. A further support for this argument is the fact that, as I indicated in [Chapter 4](#), all levels of psychic sensitivity ultimately intermingle. Since the relationship between the Spirit and A-one-ness Levels is not only as inferior to superior but also as segments of the same continuum, it appears likely that there are “corridors” at the upper end of the former that permit access to the lower region of the latter.

By means of a chemical assistance, I was able to experience the reality of an inter-level transference from the region of Spirit to A-one-ness by coming across one such “corridor” during an out-of-the-body

experience (OOBE). This excursion was reported in *The Phoenix Oracle* and contained elements similar to those reported by mystics.

I am aware that others, using different techniques, have achieved similar results. The late Paul Twitchell, practitioner and advocate of an ancient science of soul travel, claimed full God-realization. Twitchell's experiences upon different planes of existence while out of the body are recorded in his *The Tiger's Fang*. More recently, Robert A. Monroe, a veteran astral projector whose name appears in an earlier chapter, compares the bliss attained in certain spaces of his OOBES with the enlightenment reported by mystics and yogis.

Monroe reports that he entered what I call the summit of the A-one-ness Level on three occasions. Each time he was immersed in complete tranquillity, "exquisite emotion," and a sensation of wholeness or unity with other beings who, like himself, were bathed in the changing colors of a living light and permeated by the vibrations of a beautiful, ethereal music. He felt truly at home upon

this level, so much that each of his exits to the lower plane of normal consciousness were reluctant and involuntary.

I do not mean to imply that psychic adepts are the only ones to experience mystical states of consciousness through OOBEs. Although it is true that those naturally talented and skilled in the use of proven techniques furnish the majority of examples, I know of at least one instance of a spontaneous inter-level transference involving a common, ordinary person who was literally mystified by what happened to him. Referred to simply by the letter "L," this man's unsought mystical experience, occurring through a fortuitous OOB, is presented by Raynor Johnson as Case 13 in his special survey-study of mysticism.

L made his transition from the Spirit to the A-one-ness Level during the night of November 26, 1927, while recuperating from a protracted ailment. Awakening from a sound sleep after hearing a disembodied voice call his name three times, L found that he could neither move nor speak. Such catatonia is characteristic of the initial stages

of astral projection. He was carried out of his body through an exit at the top of his skull by a surging wave of energy that began at his feet. For centuries occultists have known that a point on the crown of the head, referred to as the “aperture of Brahman,” is a means of leaving the body. Feeling certain that he was dying, L passed through darkness, finally emerging into a space that was radiant with a pure white, spiritual light.

L’s mystical experience began with his immersion into this light, a phenomenon that needs further comment. Although intensely brilliant, this light was something that was intuitively sensed rather than seen. As such, it corresponds to the Clear Light of the Void described by Buddhist mystics. While in this “uncreated light,” L was in a state of supreme bliss, knew for certain that all life was One, and experienced the timelessness of eternity. After an indefinite period, L reentered his physical body, finding it as disgusting and confining as a prison.

Monroe’s and L’s experiences preview some of the core phenomena that invariably accompany the mystical state. Before moving

on to a historical survey of Far Eastern and Western mysticism, from which the list of core experiences will proceed, I want to mention that the connection between OOBes and mysticism is certainly not a recent discovery.

The Vajrayana School of Mahayana Buddhism, an emanation of the Buddhist religion begun in the sixth century BC, instructs its religious aspirants, as part of their training in the art of visualization, to construct a mental “diamond body” that can be used as a means of ingress to and egress from high-energy states of mystical consciousness. This vehicle, bearing the descriptive adjective “diamond” because it must protect the spiritual traveler from incredible psychic stresses, appears to be a more sophisticated version of the “Body of Light” created by a method of visualization suggested by some teachers of out-of-the-body techniques.

Because mystical union conveys an overwhelming sense of communion with a numinous, divine Reality that most mystics do not hesitate to call God, it is not surprising

to find that major mystical figures, such as Christ, Buddha, and Lao Tzu, are associated with the creation of new religious orders. This is not to say that mysticism is the exclusive province of the saint. Poets, painters, philosophers, and political leaders have reported experiencing illuminations of varying intensities. Stace claims that, in addition to enlightened theists and pantheists, there have even been atheistic mystics, a fact that is a trifle hard to believe. Historically, however, mystics of a religious bent far outnumber the atheistic mystics, who, if they can be said to exist, are rare birds indeed. At this point you might be wondering who some of the original mystics were.

FAR EASTERN MYSTICISM

Hinduism: The Upanishads

Although the passing centuries have unfortunately erased their names, fossilized fragments of their wisdom have been preserved in a series of invaluable, archaic

writings called the *Upanishads*. Probably the most ancient extant religious texts in the world, and certainly the oldest literature reflecting mystical experiences and metaphysical doctrines, the *Upanishads* constitute the final portions of the Hindu scriptures or Vedas. Although most of the *Upanishads* were written a century or two before the rise of Buddhism, there are scholars who feel that certain segments date back thousands of years before the Christian era. The philosophy expressed in these writings is known as Vedanta.

From the *Chandogya Upanishad* comes a famous three-word saying that is at the very heart of the Vedantist philosophy. *Tat tvam asi* (“Thou art That” or “You are It”) has had an impact on world thought at least equal to, if not greater than, that of René Descartes’ *Cogito ergo sum* (“I think, therefore I am”). As Alan Watts, contemporary Western exponent and interpreter of the Vedantist viewpoint, puts it, the “That” or “It” refers to everything you encounter that appears other than yourself. The profundity expressed by *Tat tvam asi* is that of A-one-ness, which is

my way of putting the ultimate identity of the self and the not-self. This statement directly reflects the experiences of sages and not the speculations of Brahmans.

Buddhism

J. G. R. Forlong states that Gautama Buddha (c. 563 BC–483 BC), née Siddhārtha, was stimulated by the *Upanishads* in striving for a means of alleviating the suffering of humanity. Siddhārtha acquired the distinction of becoming the Buddha (“the wise teacher”) after leaving the sacred Bodh Gaya grove.

Buddhism was nurtured in the cradle of Hindu India, a country that ultimately forsook the offspring she so tenderly raised. It is significant to note, however, that although Buddhism has all but disappeared from India, the Buddha himself has been canonized as a Hindu saint, a fact reflecting Hinduism’s characteristic flexible eclecticism.

To paraphrase Bucke, it is quite evident that Gautama Buddha experienced Cosmic

Consciousness. At the age of thirty-five, after ardently searching for six years, Buddha intuitively perceived the nature of Truth, or Nirvana, a term he borrowed from the Hindus. He attained his enlightenment while meditating under the now-famous Bodhi tree, a type of fig tree, situated in the suburbs of Gaya, India. The word *bodhi*, in fact, has become synonymous with the phenomenon of enlightenment in Buddhism.

As a result of his awakening, Buddha produced the doctrine of the Middle Way, which avoids the extremes of sensuality and asceticism, as a means of deliverance from Samsara (the eternal cycle of birth, suffering, death, and rebirth). The Middle Way rests upon the Four Noble Truths, the last of which yields the celebrated Eightfold Path.

Tributaries from the mainstream of Buddhism developed, as word of Buddha's Middle Way spread throughout Southeast Asia. Today, these tributaries exist in two main arteries, Theravada and Mahayana Buddhism. To complete our cursory survey of Far Eastern mysticism we will be concerned with two important Mahayana

schools, Lamaism and Zen. The former is Tibetan and was mentioned during the discussion of inter-level transference and the “diamond body” under the guise of the Vajrayana sect. The latter, although introduced to Japan in the twelfth century AD, originated in China and will be discussed in connection with Taoism.

Lamaism

Buddhism did not penetrate mountainous Tibet until the middle of the seventh century AD when King Songtsän Gampo married princesses of China and Nepal after warring with these countries. The princesses urged their new lord and husband to import Buddhist books and priests to Tibet. He must have found their charms irresistible, for he readily complied with their wishes even though Bön, his native, animistic religion, was permanently supplanted as a result.

Tibetan Buddhist monks and priests came to be called lamas, meaning “masters” or “teachers.” Lamaism, the particular form of Tibetan Buddhism, derives from this term.

The main thrust behind the inception of Mahayana Lamaism in Tibet came from Padmasambhava, an individual often compared with Bodhidharma, the man who tradition says brought Buddhism to China. To say that Padmasambhava achieved Cosmic Consciousness, Nirvana, or Buddhahood is an understatement if one is to accept the incredible story of his life at face value. His biography, which is most likely an amalgam of fact and folklore, makes him a spiritual superman able to levitate out of sight without taking a single bound! At least in the eyes of the Tibetans, who regard him as something of a cultural hero, he rivals India's Buddha in eminence.

Padmasambhava's importance for us lies in his authorship of a treatise that is both a guidebook for those seeking enlightenment and a reflection of his own mystical experiences. It is called *The Tibetan Book of the Great Liberation*, or *The Method of Realizing Nirvana Through Knowing the Mind*. This work contains much about the nature of mystical union, which he calls knowing the One Mind, that we have already

covered. For instance, he describes the One Mind as eternal and timeless, radiant and yet invisible and inseparable from all other minds. By remarking that “The One Mind ... is Itself the Thatness” he seems to paraphrase the “*Tat tvam asi*” of the *Upanishads*.

In addition, there are things in this treatise that anticipate our discussion of Taoism and Zen. By using the phrase “Unobstructed Voidness” as synonymous with the One Mind, he appears to echo Lao Tzu’s remarks about the Tao as being void. By saying that the transcendence of duality is a prerequisite for at-one-ment, he aligns himself with Chinese philosophical thinking in general and Zen in particular. His concluding advice to seek wisdom within one’s own self, however, makes him one with the illumined sages of all climes and eras.

Taoism

Padmasambhava, in his missionary zeal as a preeminent proselyte of Buddhism, is revered by Lamaists in much the same

manner that Bodhidharma, an Indian monk, is held in esteem by Zen Buddhists. According to a tradition that some scholars now feel to be apocryphal, Bodhidharma planted the seed of Mahayana Buddhism that subsequently blossomed into Zen after his arrival in Canton, China, in 520 BC. His particular brand of Buddhism found especially favorable growing conditions in the rich Chinese soil of Taoism.

Although Lao Tzu is usually considered to be the originator of Taoism, there is a Chinese philosophical tradition tracing its source back to the divinatory *I Ching* or *Book of Changes*, which has captured popular attention of late. Richard Wilhelm, a sinologist who has presented what many regard as the finest available translation of the *I Ching*, reports that scholars now feel the latter part of the book was composed a century before Confucius, traditionally considered to be a contemporary of Lao Tzu. The earlier portions could date back as far as 3000 BC, placing the *I Ching* in relation to Taoism as the *Upanishads* are to Hinduism.

For those of you unfamiliar with the

operation of the *I Ching*, I would like to digress for a moment to mention that it is a series of sixty-four carefully defined oracular hexagrams that are used to interpret patterns perceived in the fall of fifty yarrow sticks. A few coins are sometimes used in lieu of the sticks. An expert, using neither the sticks nor the coins, can discern the best course of action to take in the light of future events, intuited from the spontaneous patterns appearing in his or her surroundings.

Watts says that if the beginnings of Taoism are to be found in the *I Ching* they are not in the text per se but in the theory behind it and the text's practical application. In other words, Taoism is rooted in the spontaneous and intuitive. As such, it encourages the development of psychic sensitivity on the Intuitive Level, completely divorcing itself from the ego-centered, serialistic conceptualizing of rational logic as a means of acquiring knowledge.

It has often been said that a person with good intuition is one who is "in the Tao." Tao is a term meaning "way" or "road" in the original Chinese. Lao Tzu, who mystically

perceived the Tao, tried to explain it as the void that preceded heaven and Earth that acts unceasingly and universally in the maternal, creative act of giving birth to everything. Tao, although unable to be “known” with the intellect, is expressed in the principle of universal growth (*wu wei*) through spontaneity. This spontaneity implies the ordered unfoldment of the universe in a manner that transcends rational comprehension.

The above discussion should still leave you wondering, since the Tao, like Buddha’s Nirvana and Padmasambhava’s One Mind, is, in the final analysis, ineffable and indefinable. The core of mysticism, after all, is not in words but in experience. This is the reason why so many spiritual masters, when questioned about the nature of ultimate reality, have remained eloquently silent. As Lao Tzu says in the opening of the *Tao Te Ching*: “The Tao which can be spoken is not the eternal Tao.”

Zen

The main reason that Mahayana Buddhism was able to take root so rapidly and flourish so luxuriantly in China was its ability to blend harmoniously with Taoism. It might be said that, with the incursion of Buddhism into China, not with Bodhidharma in the sixth century AD but, as Clarence H. Hamilton indicates, as early as the first century AD, the teaching of Lao Tzu mellowed and was put to practical application on an unprecedented scale. Taoism and Buddhism contained so many similarities that, in translations, transcriptions, and teachings, Buddhistic terms were substituted for Taoistic terms on a wholesale basis. This is not surprising, since they are both based upon a common and supposedly contemporaneous mystical foundation. I have, for example, already mentioned that the Buddhistic description of Nirvana as the void corresponds exactly to the notion of the unknowable Tao as the void.

What then, you may ask, is it that makes Zen, a word deriving from the Chinese abbreviation *Chán*, a mispronunciation of

the Pali *Jhāna*, different not only from Taoism but from other schools of Mahayana Buddhism? The answer lies in the particular style of Zen. If Zen can be said to have a purpose, and here I beg the indulgence of Zen experts, it is in providing Satori, the Zen term for immediate mystical illumination, in the most direct manner possible. And Satori, as Garma C. C. Chang relates, is not the end of Zen but only its beginning, for the fruits of enlightenment are infinitely inexhaustible. Zen uses the koan and *zazen* to help reach this beginning.

Before getting into these two subjects, a little preparation is in order. Upon first coming into contact with Zen “no thought,” it is most likely that Westerners will, after a short period of time, feel their minds growing as taut as a piece of stretched and drying, water-soaked rawhide. This is not to say that Zen is deliberately irritating and unsettling. It is just that Westerners have been so conditioned to objective, logical thinking that they keep making the mistake of trying to understand what Zen is all about. Understanding means thinking, and when you think

about Zen you have already missed what you were trying to understand! Zen masters, whose language is paradoxical, the prime characteristic of the koan, will tie your mind in its first knot by telling you that they don't have anything to tell you. Zen practitioners, in fact, are fond of saying that the most important thing Buddha ever uttered about Nirvana is what he left unsaid.

I want to reiterate that experience of A-one-ness or Cosmic Consciousness is ultimately ineffable and indescribable. This is true partly because of the nature of the experience and partly because of the shortcoming of language. Trying to explain nondual Reality (where all opposites are resolved into One) with a language based upon dualistic principles is like trying to unfasten a screw with an ice pick. Just as a slotted screw head is functionally incompatible with the sharp point of an ice pick, so language is not amenable to the expression of the inexpressible.

Because it is impossible for Zen masters to bring their pupils to a realization of A-one-ness by telling them what it is and

how to get it, they use other methods. Lacking a direct approach, they use an indirect one like the koan. Koans, which have been classified according to types and degrees of difficulty, are not riddles, although they sound like ones, nor are they deliberately couched in symbolic or poetic language. The koan gives these false appearances because it is a dualistic, that is to say, linguistic, expression of a monistic, unutterable truth. To put it into Zen terminology, the koan is an expression of a Zen master's "suchness" or Buddha nature.

In order for you to taste the flavor of Zen I have provided the following classic koans and their responses. It should be mentioned that koans, unlike normal questions or problems, do not have a set answer. When pupils repeated a classic answer, their master would soundly chastise them for not coming up with their own intuitive response.

Question: "Who is the Buddha?"

Answer: "Three *chin* [pounds] of flax."

Question: "Who is he who has no companion among the ten thousand things

in the world?”

Answer: “When you swallow up in one draught all of the water in the Western River, I will tell you.”

Question: “When not a thought is stirring in one’s mind is there any error there?”

Answer: “As much as Mount Sumeru.”

Question: “I have heard that there is one thing that cannot be named. It has not been born; it will not die when the body dies. When the universe burns up it will not be affected. What is that one thing?”

Answer: “A sesame bun.”

Pupils are frequently given a koan question to meditate upon; this is where *zazen* (sitting meditation) comes in handy. The answer must be a product of each pupil’s entire mind. Any intellectual answer is automatically incorrect. It must come intuitively through *wu wei*. When pupils have an answer, they present it to the master, who judges its appropriateness during an interview session known as *sanzen*.

It is hoped that the koan “nut cracking” process will, in time, lead pupils to the verge

of Satori so that one day, in their spiritual ripeness, their enlightenment will be triggered by a very simple event. They may be solving a koan or listening to a master or watching a leaf or listening to a bird sing when the flash of A-one-ness will hit them right between the eyes.

Zen's success in raising human consciousness to the A-one-ness Level with a soul-expanding Satori can be measured by its survival through the centuries as an effective religious institution and by the long list of accomplished Zen masters it has produced. Historically, these include Bodhidharma, who has already been mentioned, Hakuin, originator of the koan system, Huike, Seng-ts'an, Tao-hsin, and Fa-yung, men who are practically unknown to Westerners. Until his recent death, D. T. Suzuki was a prime interpreter of Zen to the Western world. Asked to describe his Satori experience, he replied that it was "Just like ordinary everyday experience, except about two inches off the ground!"

A FEW WORDS OF JUSTIFICATION

If you have felt a trifle uncomfortable among the somewhat unusual thoughts, expressions, and terms of Far Eastern mysticism, you will begin to feel a little more at home now that our survey is shifting its attention to the Western mystical tradition. Before examining the various appearances of Western mysticism, as written on the pages of ancient Greek and Christian history, I want to say a few words in behalf of the form that this survey has taken.

Perhaps, after finishing this chapter, it will be felt that my historical survey has placed undue emphasis on Far Eastern mysticism. I can assure you that the amount of attention given to it is justifiable.

Westerners are generally ill informed regarding the valuable spiritual treasures of the Far East or are completely uninformed of their existence. It is my hope that highlighting their major facets has aroused you to

take a closer look at their richness and value by doing outside reading. Such an undertaking will gradually provide you with a contrasting point of view that, strange as it may seem, will freshen your appreciation of our Western Christian heritage. As Watts said, "Until I had studied the religions of the East for some years the teaching of Christ and the symbols of Christianity had no real meaning for me." Even if you have not been aroused to independent research, you will at least be better equipped to receive certain self-development techniques, based upon Far Eastern teachings, that will appear in a later chapter.

However, your exposure to the first half of this survey will serve the more immediate purpose of preparing you for the second half. The eyes of your understanding, already sensitized to gleaming Eastern insights, will view the brilliant Western truths with greater acuity than otherwise possible. Gradually, the realization will dawn on you that the radiance that they transmit proceeds from the same Light.

WESTERN MYSTICISM

The seed of Buddhism in the soil of Taoism produced the delicate flower of Zen. A relationship similar to that of Buddhism-Taoism developed between Christianity and Neoplatonism, a stratum of religious-philosophical thinking originated by Plotinus (AD 204–270) but resembling the bedrock of Platonic teachings upon which it rests. Although the particular conditions brought about by the combination of Neoplatonism and Christianity throughout history never produced a major strain as durable, hardy, and effective as Zen, the geography of Western civilization is nevertheless sprinkled with the captivating flora of their union. Scholars who trace the germinating effects of Neoplatonism upon Christianity see Plotinus as a major force in shaping Christian theology.

Although our exploration of the sphere of Western mysticism is going to be restricted primarily to a zone whose extremities are

defined by Neoplatonism on the one hand and Christianity on the other, it will be useful, for purposes of orientation, to enter this zone through the area of ancient Greek philosophy. The pre-Socratics led to Plato, whose observations contributed to the proliferation of Neoplatonism, which began about five and a half centuries later.

The Pre-Socratics

Around the sixth century BC, while the *Upanishads* were still being composed in the East, seminal mystical ideas, wrapped in speculation, appeared in the West through the teachings of the pre-Socratics. Thales, who is generally regarded as the father of Greek philosophy, set the tone of pre-Socratic thinking by concerning himself with the problem of the one and the many. Assuming a monistic viewpoint, he taught that the world had a single soul and believed that the present diversity of the universe could be traced back to a single cause: water. Thales was followed by Anaximander, who substituted “the indefinite,” a less concrete

conception, for Thales' water. Although Heraclitus and his contemporary, Parmenides, two other pre-Socratics, espoused certain mystical notions, it was not until the time of Plato that a few radiant rays of pure mysticism began to penetrate the murky clouds of speculative sophism.

Platonism

Authorities exclude Plato from their case studies of mysticism simply because there is no direct evidence to indicate that he experienced any kind of enlightenment. His dialogues, however, are suffused with enough material to argue for his being a man of sensitive mystical temperament. This observation is buttressed by the fact that Plotinus, who is unquestionably a mystic, restricted his academic teachings to interpretations of Platonism. Plato's importance to us, therefore, lies in certain of his doctrines that Plotinus found serviceable as authoritative corroborations and ideal expressions of his mysticism.

For an indication of the veins of

philosophical thought emerging from the bedrock of Platonism and running upward throughout the stratum of Plotinian mysticism, I am indebted to an illuminating essay by Underhill. The Platonic concepts of the Divine Triad (the One or Good, the Nous or Spirit, and the Soul), the cycle of flux and reflux whereby all that is originates in the One, to which it ultimately returns, the unreal sensory world and the real world of the Ideas, sparkle like a gridwork of god threads that define the ethereal, quartzlike spaces of Plotinian mysticism.

Plotinian Mysticism

The features of the Plotinian system that had a transforming effect on Platonism and a revolutionary influence on subsequent thinkers were obviously not the simple restatements of borrowed principles but unique spiritual insights that, according to Porphyry, the foremost pupil of Plotinus, proceeded from at least four ecstatic unions that his master had with the ineffable One or Good. Porphyry, incidentally, reveals that he

himself had one mystical experience. Unlike Plato, whose qualifications as a mystic must rest upon shaky inferences, Plotinus qualifies as a full-fledged mystic not only by virtue of Porphyry's remarks but also through the testimony of his personal experience, which is preserved in the classic *Enneads*.

The *Enneads* reveal that the One, true home of the soul, is not accessible through reason. It can be reached only by exercising spiritual intuition, a faculty that all have but few use. Spiritual intuition avoids the dualistic pitfalls of reason. Like the Tao, no qualities can be ascribed to the One. When descriptive attempts are made, paradox inevitably results, as when Plotinus says that the One is "ever active and ever at rest." The One, therefore, cannot be called a being even though, in its ceaseless outpourings, it resembles the Tao as the mother of all beings. During mystical union the One and the soul, like two concentric circles, are indistinguishable. The soul, while in this state of coincidence, realizes the omnipresence of the One, which makes creation

“alive and awake at every point.”

The Illumined Nazarene

Plotinus, whose philosophical expressions emit a luminosity borrowed from his intermittent immersions in the radiant One, resembles the mythological Prometheus, who brought back fire from heaven in order to provide humankind with light. Two centuries before Plotinus, however, a man by the name of Jesus achieved such an intense mystical identification with the One that He became the Light that Plotinus was able to transmit only indirectly. So strong, in fact, was this identification that Jesus had no qualms in saying “Anyone who has seen me has seen the Father” (John 14:9). Using a musical metaphor at one point in the *Enneads*, Plotinus says that our disregard of the ever-present One is like singing out of tune. It can be said without reservation that the continuous regard that Jesus exhibited for the One, a term that he sometimes used, is like a perfectly pitched intonation. His regard for the One is evident in the character

and tone of his teachings, which can be read as convincing arguments for his enlightenment.

Unlike Plotinus, Jesus did not leave any written record of his teachings. It might be mentioned at this point that the late Dr. Charles Francis Potter has written a book to support his heterodox notion that Jesus wrote the pseudepigraphic *Book of Enoch*. Upon the basis of orthodox opinion, however, which does not countenance Potter's view, it might be said that Jesus refrained from writing because he realized that words are but a distortion of the truth. It will be recalled that Jesus remained significantly silent when Pilate asked him, "What is truth?" Evidently, Plotinus was of a similar disposition, for his reluctance in writing the *Enneads* was only overcome by the repeated urgings of Porphyry.

Expressing the inexpressible is such an acute problem for mystics that, like the Zen masters who employ the koan, they often resort to a means of linguistic indirection in the hopes that those "who have ears to hear" will get the message. There are times, in fact,

when Jesus resorted to an enigmatic expression that resembles a Zen master's response to a koan-type question. Consider, for example, Jesus' answer in the following situation. The Pharisees, in referring to the location of events occurring in the "day when the Son of Man is revealed," asked "Where, Lord?" Jesus replied, "Where the corpse is, there the vultures will gather" (Luke 17:37). Some mystics, like St. John of the Cross, have resorted to the imagery of poetry as the best method available to communicate their meaning. Jesus, by couching his teachings in the highly charged symbolism of the parable, is no exception.

While there are occasions when Jesus appears to have deliberately chosen a cryptic parable as a verbal red herring to distract and confuse would-be enemies and detractors, there are other times when his parables are clearly used as fingers pointing to the inexpressible. This is especially true when he refers to the mysterious kingdom of God (or heaven).

Because it lies at the very heart of his teachings, it seems reasonable that Jesus

would have taken special pains to clearly define the kingdom of God. When Gospel references to this subject are examined, however, the features of the kingdom appear blurred by the blowing dust of equivocation and hidden by the smoky shadows of obscurity. In fact, the ambiguity surrounding the concept of the kingdom is temporal as well as semantic.

In Matthew 12:28 Jesus indicates that the kingdom is present in him and works through him. Contexts such as this define the kingdom as innately invisible and yet immanent in his teaching and healing ministry. As it appears in the Lord's Prayer ("thy kingdom come") and elsewhere, it is a future event awaited by the faithful (Luke 11:2). The kingdom, in fact, takes on the aspect of a reward granted to those who suffer "persecution for the cause of right" (Matthew 5:10). The kingdom as a reward is somehow tangible, for it is said to consist of "dwelling places" in the Father's house (John 14:2).

What Jesus meant by the kingdom of God, therefore, presents us with a very thorny

problem. A full discussion would have to introduce the Jewish phrase from which it derives, an undertaking that is beyond the scope of this chapter. For our purposes, however, it is reasonable to conclude that most of the ostensibly contradictory comments and parabolic circumventions relating to the kingdom actually reflect an attempt to utter the unutterable. Like the quality-less Nirvana, the One Mind, the Tao, and the One, the kingdom of God is beyond semantical dualities. Therefore, comments about its existential nature cannot be taken literally. Further, its eternality, a quality derived from its participation in the Divinity, places it simultaneously in the present and the future, a fact that resolves the temporal dilemma.

This, of course, is not to say that the kingdom lies beyond the realm of human experience. In a statement placing him in the same vein as Padmasambhava (“seek, therefore, thine own Wisdom within thee”) and other mystics, Jesus advises that “the kingdom of God is within you” (Luke 17:21). Read in this context the “you” includes even

the sly Pharisees, a group that Jesus upbraided as hypocrites. It is implied that, since even people with a Pharisaic reputation contain the indwelling, unmanifest kingdom of God, they possess the potential for its realization. In this respect the kingdom is like the Far Eastern notion that everyone already dwells in Nirvana but few realize it.

It is just as vain to look for the arrival of the kingdom (Luke 17:20) as it is to seek a Zen Satori. As expressed in the parable of the planted field, the kingdom comes in its own good time, sprouting up unobserved with a spontaneity (*wu wei*) like that of the Tao.

While visiting the region of Judea and Transjordan, Jesus used the presence of children as an occasion for dilating upon the state of consciousness that is a prerequisite for entry into the kingdom: "I tell you, whoever does not accept the kingdom of God like a child will never enter it" (Mark 10:15). The childlike mind, free from the social conditioning that contaminates every adult psyche with the false notion of an ego and the ulcer-producing handicap of dualistic thinking, has enough of its original nature to

respond with a wholeness and spontaneity that brings it into harmony with the kingdom of God. Enlightenment, therefore, is dependent upon a childlike trust in the ability of the mind to work on its own and a complete acceptance of things as they are.

Jesus, whose teaching of the kingdom of God had a tone of authority that amazed and confounded his contemporaries, often made statements that directly indicate the fullness of his awakening on the Level of A-one-ness. Revealed in these remarks is a sense of mystical identification with others, which stands as a corollary of his God-realization. At Capernaum he put his arm around a child and said, "Whoever receives one of these children in my name receives me; and whoever receives me receives not me but the One who sent me" (Mark 9:37). Not long before his Crucifixion, his sense of A-one-ness was expressed in even stronger terms: "I am in my Father and you in me and I in you" (John 14:20).

Words similar to these were used by a man who, before his extraordinary conversion, employed his resources almost

exclusively in the persecution of Christians. It is ironic to find this man expressing himself in a statement of mystical identification that closely resembles that of Christ to his disciples.

St. Paul

“I live, yet not I but Christ liveth in me” was written by Paul of Tarsus, a man whom Underhill calls a mystic “of the first rank” among early Christian missionaries. Paul’s words blend harmoniously with Christ’s perfectly pitched intonation of mystical identification with his followers as well as his Father. Although Paul’s experience on the road to Damascus of a supernatural voice issuing from a literally blinding light is, judged by our criteria, nonmystical, his union with God through Christ is beyond doubt.

The aforementioned Pauline quotation, pregnant with mystical import, is parent to a host of offspring that underline Paul’s immersion in God through Christ. An example occurs in his first letter to the

Corinthians just after he speaks of the gifts of the Spirit: “we were brought into [the one body of Christ] by baptism, in the one Spirit.” Paul’s expressions convey a conviction that could have come only from an experience of Cosmic Consciousness. Speaking modestly of himself in the third person (“I know a Christian man”), he tells of being caught up “as far as the third heaven,” where he experienced “unspeakable words” (2 Corinthians 12:1–5).

Paul’s importance lies in the impetus he gave to early Christian mysticism as the first to attain union with God through the narrow entry gate of the Christ within. As such, many of the blossoms subsequently appearing in the garden of Western mysticism bear a distinctive Pauline tint.

A Myriad of Western Mystics

Western mysticism, however, as the second portion of our survey, is more concerned with the growth of Christian seedlings in Neoplatonic soil than with tracing the diffusion of Pauline color in mystical flora. At

different times and places Christianity sprouted, drawing upon the nutrients of Neoplatonism, to produce an inspiring stock of mystics. These included St. Augustine, Dionysus the Areopagite, Johannes Scotus Erigena, Albertus Magnus, Meister Eckhart, and Nicholas of Cusa. Filtering through the words of these God-intoxicated men is the heady perfume of divinity that, like the mingling scents of freshly budded flowers, clings close to the Earth in an aromatic atmosphere that continues to beckon humankind to its true home.

It is unfortunate that time and space do not permit our inclusion of the particular details that individualize the mysticism of these men. However, we have already amassed enough information as a result of our survey to permit an inductive selection of the characteristic features of mysticism.

THE CORE EXPERIENCES OF MYSTICISM

Experiences that are common to all reports

of mystical union, regardless of time, place or cultural setting, have concerned such eminent investigators as William James, Underhill, Stace, and Suzuki, not to mention Bucke. The Jamesian list is incomplete, whereas that of Bucke, based as it is upon an argument that Stace rightly calls “overstated and exaggerated,” is too shaky. Using the remaining authorities as a guide and drawing upon the preceding examples, I submit the following list as defining the core experiences of mysticism.

1. Intense objectivity: Mystics claim that enlightenment is the most real thing they have ever experienced. In comparison, ordinary consciousness is pale, drab, and downright uncomfortable.
2. Unity: For the duration of a mystical union the many is seen as an illusion; the One is actual and the mystic is that One.
3. Religious awe: Emanations of numinosity, sometimes accompanied by a clear light that is intuited rather than seen, give rise to the unshakable certitude of being immersed in the divine ocean of One-ness.

4. Ecstasy and bliss: The One, being nondual, instantly resolves conflicts into profound calmness and extreme joyousness. Mystics claim that the act of physical love fades in comparison with the ecstasy of union with God.
5. Time and space vanish: With the onset of A-one-ness, spatiality vanishes and time is engulfed by eternity. How can space exist when you are It? How can time continue when All is Now?
6. Inexpressibility: Not only are the emotions experienced indescribable but experience of the One, which is nondual, does not readily lend itself to linguistic expression. This is why mystics resort to koans, parables, paradoxical statements, and poetic language.

COSMIC CONSCIOUSNESS: HIGHEST REGION OF THE A-ONE-NESS LEVEL

The preceding list defines a state of consciousness unavailable anywhere except

on the uppermost region of the fourth level, the region of Cosmic Consciousness. It is here that mystics of all ages have had direct conscious union with God.

In moving toward the sublime region of Cosmic Consciousness, psychic sensitivity becomes so intense that, in its expansion to infinity, it paradoxically tends to isolate. This isolation occurs because, once you are It, there is no need to communicate for, in fact, there is no communicator. Mystics such as St. Thomas Aquinas describe this isolation as being "Alone with the Alone."

During mystical union the identification of finite self with the infinite self is so complete that the former is no longer considered to be of much value. Sages who frequently experience union with God, such as the late Ramana Maharshi, who spent prolonged periods of time in Samadhi, remain indifferent to the condition of their physical bodies. Maharshi, in fact, attained such a state of egolessness that he refused to sign his name to anything. Realizing that the experiencer and the experience are One, he enjoyed the bliss of pure "Is-ing."

In the superconscious state the psychic is no longer of use as a sophisticated means of gathering information. There is, in fact, no one who desires information, for the one who is normally uninformed and the information sought have become One. It is indeed doubtful if the psychic can be said to have any function at all in the region of Cosmic Consciousness because everything there, including the psychic, has returned to its original, undifferentiated condition.

INTRODUCING A-ONE-NESS PSI

In the area immediately below the region of Cosmic Consciousness, however, the psychic does resume a function that can be talked about. I have alluded to the psychic activity occurring within this area earlier by using the phrase "A-one-ness psi."

The prerequisite for the appearance of A-one-ness psi is a state of mental quietude and objectivity. Consciousness views the body, with which it no longer identifies, with detachment and takes up an observing,

meditative attitude that is free from the distraction of egocentric thoughts. The frame of mind created by these preparations induces either a light or heavy state of trance, which allows a clear channel for the manifestation of A-one-ness psi.

The level of trance is a direct indicator of the amount of selfhood, which remains as a mediator between the tangible and intangible worlds. I perform all of my public ESP demonstrations and private consultations in a state of light trance. This permits me to maintain a mediating shred of selfhood to receive psychic impressions and report them on the physical plane. In deep trance, the conscious self yields its role as mediator to an advanced spirit control or an entity, which because it is often said to refer to itself as “we,” may be the emanation of a higher, collective kind of consciousness. Edgar Cayce was controlled in the latter manner while prophesying and giving readings during a “sleeping” state of deep trance.

Up to this point we have been examining the circumstances that create a state of consciousness favoring the appearance of

A-one-ness psi. It is now time to discuss the nature of this kind of psychic talent.

I have often referred to A-one-ness psi as the most reliable activity of the psychic because of its ability to deal effectively with totalities. It is concerned with the entire matrix of people, places, and things that combine to create a complex event and not concerned with just an individual element of that event. The point I am leading to is that A-one-ness psi, with its comprehensive grasp of probabilities, is predominantly precognitive.

A-one-ness psi provides a projection of the future on the basis of existing probabilities. In arranging and assessing these probabilities it resembles a computer. In fact, a deeper understanding of A-one-ness psi can be gained by comparing its operation to that of an automatic data processor.

A-ONE-NESS PSI WORKS LIKE A COMPUTER

The major components of a computer are its

control, input, memory, calculating, and output units. Because it is responsible for operational sequencing, the control unit corresponds to the coordinating, moderating ego of the sensitive. A sitter's question activates the sensitive's input unit through the moderating ego, which receives the question as a physical audio stimulus and translates it into a mental input signal, which is sent to the memory unit. This unit is not to be confused with the collection of personal memories belonging to the psychic. An explanation of the memory unit to which I am referring requires the introduction of the *akasha*, a concept that, since it may be new to most of you, requires further comment.

Akasha comes from a Sanskrit word meaning "nether" or "sky." According to Far Eastern religious tradition, the *akasha* is a very subtle, sensitive substance that entirely permeates and automatically records everything that appears on the physical plane. The phrase "Akashic Records" thus refers to a complete, detailed history of the universe. Past lives form portions of these records, which are perceptible to developed

psychics.

The memory unit is analogous to the Akashic Records or so-called “Memory of God.” At best, “Memory of God” is a lame expression, for God, transcending duality, cannot be said to either possess or not possess a memory. In addition, the word “memory” has undesirable yet unavoidable anthropomorphic connotations. My excuse for using this phrase is that I am following an established precedent. Also, the introduction of neologisms would only obscure the point I am trying to make.

I want to make it clear, therefore, that the Akashic Records should in no way be considered a component of the region of Cosmic Consciousness. Because it must faithfully record the dualities of the physical plane it is located in a lower zone of the A-one-ness Level. The theosophists consider it to be a constituent of the mental plane, which they place directly above the astral plane, a realm roughly corresponding to my Spirit Level.

At any rate, it is quite obvious that the value of the Akashic Records lies in their

storage capacity as a “data bank” of various tendencies that, rooted in the past and developing in the present, will materialize as events in the future. The memory unit responds to the input signal by producing a “printout” of all pertinent tendencies. It may be that the “printout” has its origin in the principle of sympathetic vibration; it is well known to students of the occult that, on higher levels of consciousness, like immediately attracts like.

The calculating unit absorbs, digests, and evaluates the data appearing on the memory unit’s “printout.” Because these processes are accomplished with a lightninglike speed, I have no doubt that some kind of intuitional psi is involved as the calculating unit in the operation of A-one-ness psi. The intuitional calculating unit ends up producing a projection of the future, which is fed to the output unit as a feeling-toned impulse. The impulse is translated into an oracular output statement that is transmitted from the lips of the sensitive to the sitter.

EPILOGUE

The presentation of A-one-ness psi as a computerized process of proven prophetic power brings this chapter to a close. During your orientation to the A-one-ness Level you discovered the incomparable uppermost region of Cosmic Consciousness. The area defined by the operation of A-one-ness psi, an instrument of great utilitarian value, was introduced as lying directly below this region. The lower reaches of the A-one-ness Level were described as permeated by the ethers of the Akashic Records.

While I have emphasized the precognitive nature of A-one-ness psi, this is not to say that there are not other varieties of fourth-level psi as well. The Akashic Records, for example, imply the existence of postcognitive psi, a very real function that I have used myself as a window to the past. Glimpses into the Akashic Records can be of great spiritual benefit. In this chapter, however, I have assumed a view that is more

in keeping with my day-to-day application of A-one-ness psi.

Generally speaking, the psychic counsel and guidance I offer people is geared to alleviate their neurotic tensions and needless worries by supplying them with sound predictions that form a positive basis for healthy, invigorating hope. I am happy to say that there is very little hope that I have instilled that is in vain. Through the decades I have received innumerable responses confirming the accuracy of my prophecies.

This chapter has moved you one step closer to the day when, hopefully, you can draw upon your own ability of A-one-ness psi as a precognitive tool to help relieve the pressures that plague us all at one time or another. The psychic, as I have repeatedly indicated, is a talent; it is an ability to be cultivated. You are now in position to become better acquainted with the psychic as a talent, the subject of [Chapter 7](#).

SEVEN

Talent and the Psychic

TALENT, ARTISTIC PRODUCTS, AND THE CREATIVE PROCESS

Before his death in 1791, Wolfgang Amadeus Mozart had written masterpieces in every musical genre. His versatility and virtuosity are evident in operas, Masses, sonatas, trios, marches, concertos, and symphonies. His accomplishments become even more incredible when it is realized that he began composing at the tender age of five. Mozart is a prime representative of true artistic genius, a representative whose marvelous

accomplishments raise a universal question: “What, in general, is the nature of talent?”

While the expression of talent is evident in an artistic product, talent itself does not reside in a creation but in the act of creating. Mozart’s opera *The Magic Flute* is like the needle of a compass that, instead of indicating magnetic north, points unerringly toward an origin in the masterful skill of its creator. In trying to get to the nature of talent, therefore, it is necessary to have an insight into the creative process.

We will gain such an insight through this chapter after investigating the characteristics of the creative individual. Generally speaking, the differences between artistic and nonartistic persons lie in their sense of humor, quality and frequency of dreams, and their receptivity to what is known as primary process thinking.

Taking our cues from respected psychologists, we will then anatomize the creative process, finding that it consists of two phases. Inspiration, the essential part of the first phase, will be viewed as a kind of mysticism that sometimes ties the creative

process into A-one-ness psi. The relevance of IQ will be examined as we look at the second phase, which tends to be under egoic supervision. This chapter will conclude by delving into the metaphysical basis of talent and by considering the positive influence exerted on creative activities by the inhabitants of other dimensions.

Before proceeding upon the path that I have sketched above, however, it will prove beneficial to focus upon specific cases where the psychic has intimately participated in a creative process.

A CONTINUUM OF PSYCHIC CREATIVITY

The psychic operates with varying degrees of intensity in enhancing, guiding, or controlling the creative process. There are basically four ways in which the psychic lends itself to creative enterprises. In the first three the artist has progressively less control in shaping the material that is coming through her. In the fourth instance,

however, the artist has relinquished all control and permits the creative thrust to shape and form itself. These four types of psychic creativity, therefore, form a kind of continuum where the degree of psychic intensity is inversely related to the amount of conscious control exerted. The greater the psychic involvement in the creative act the less the conscious control, and vice versa. Let us take a closer look at the four divisions of this continuum.

Some artists have been inspired to take up pen or brush as the result of an extraordinary paranormal experience that they wish to preserve and share with others. This is typical of first-division psychic creativity. In second-division instances the psychic weaves itself into the fabric of a creation so gradually and with such subtle spontaneity that its value as a prophetic symbol is not realized until much later. In third-division cases psychic sensitivity and artistic skill cooperate so completely that artists, still retaining at least a shred of conscious control, express an outpouring of material that is both psychic and creative in a semiautomatic process.

Artists may receive clairaudient impressions of a story or see a succession of sentences in their mind's eye, and their task is simply to write down what they perceive. The fourth division is reserved for cases of full-trance mediumship. Artists suspend all conscious control so that they can be used by a discarnate as a clear channel of communication.

THE VARIETIES OF PSYCHIC ARTISTRY

An acquaintance with the continuum of psychic creativity has provided a framework that will enable us to view the following specific examples of psychic artistry with precision. We will begin with examples where conscious control is maximal and psi participation minimal and gradually work up to cases of creativity stemming from complete-trance mediumship.

Ingo Swann's Astral Adventure

During the summer of 1972 a large (6½' x 101") painting was exhibited in New York City at the American Society for Psychological Research. The canvas shows a night view of the Milky Way in the area of the constellations Sagittarius and the Southern Cross. From the foreground a grayish plane of color, reminiscent of highway pavement or an airport runway, stretches to the center of the picture, where it abruptly halts, well before the right- and left-hand edges of the pavement merge into a vanishing point.

This spectacular star-spangled canvas, which Ingo Swann, its creator, calls *Aft Ship's View of Sagittarius*, looks like a scene from the mind-blowing sequence in *2001: A Space Odyssey*. In reality Swann's intention was not to create a tribute to Kubrick's classic film but to translate an OOBIE of his own into an artistic expression.

Swann, who has been painting in New York City since 1958, did not begin having paranormal experiences until 1967. He has been using his contacts with the unknown as the basis for artwork. Swann is not only a

painter of the paranormal but also a psychic investigator: he has worked as a research associate for the American Society for Psychical Research.

Leo Katz's Puzzling Portrait

The paintings of Leo Katz have been hailed by many, including the late Aldous Huxley, as important, prophetic works of art that have a special relevance to our troubled, tumultuous century. Although his brush has painted numerous symbolic statements, some of which have been directly inspired by dreams, there is one that is of particular interest to us because, during its composition, Katz's sixth sense made an unforeseen contribution. The creation to which I refer is the portrait of William Laurence, a man who has been the science editor of the *New York Times*. Laurence considers this portrait, which Katz painted in 1939, to be his most prized possession.

Katz revealed that during his work on the Laurence portrait, his mind shifted into a state of altered consciousness. While in this

strange mental space he decided to create an unconventional background for the portrait. This background contains references to Einstein's famous formula as well as scenes of destruction, a large cloud, and a spiral galaxy.

In 1945 Laurence, because of his integrity and expertise as a reporter, was chosen over his peers as the one who would witness the atomic bombing of Nagasaki. It was this assignment that gave him the key to the cryptic, apocalyptic images appearing in his portrait. The Einsteinian formula and spiral galaxy, a manifestation of atomic force on a cosmic scale, intimated the appearance of an awesome weapon based upon atomic principles. The hint of a large cloud and the views of destruction testified to the deadly nature of that weapon.

Laurence capitalized upon his opportunity as the only civilian observer of Nagasaki's destruction by writing a book and articles on the bombing. His publications were such eloquent spokesmen for pacifism that they won him a Pulitzer Prize. Thus, the mysterious symbols that Katz introduced

into the portrait actually foreshadowed events leading to the high point in Laurence's career.

Richard Bach's Spirited Seagull

As I write these words the hearts of Americans everywhere are being captivated by Jonathan Livingston Seagull, a bird whose name was supplied by author Richard Bach at the behest of a mystifying voice. The slim, navy blue volume, which tells the tale of this winged wonder and bears his name, has soared to the highest reaches of the best-seller list, where it has leveled off and maintained altitude for weeks. What concerns us here, however, is not the book's fantastic sales record—it has sold more hardcover copies than any other best seller published in the last thirty years—but its peculiar genesis.

In 1959 Bach was strolling by a canal near a beach when behind and to the right of him a voice blurted out "Jonathan Livingston Seagull." Bach turned to find that nobody was there.

This was not the first time that he had been addressed by a disembodied voice. Bach is an experienced pilot whose flying has occupied him both as a profession and a pastime. While airborne he has often heard and heeded an uncanny, admonitory, lifesaving voice. Bach, therefore, does not take his clairaudient experiences lightly. Returning to his home after the stroll and the startling encounter, he talked to his invisible companion. With the cooperation of unseen forces, which supplied visual impressions narrated by an invisible commentator, Bach recorded the first installment of the super-seagull saga.

During the next eight years Bach all but forgot Jonathan Livingston Seagull. He couldn't rouse himself to complete a story begun by something or someone else. Besides, the manuscript was not written in his customary style. Jonathan Livingston Seagull, however, refused to remain on a perch collecting dust. The intrepid gull fluttered to life in the conclusion to his story, which was given to Bach in a dream sequence early one winter morning in 1967. With a

persistence that would have warmed the heart of Jonathan himself, Bach was undaunted by a seemingly interminable stream of rejection slips until he finally found a publisher. The rest is literary history.

More Than One Psi Faculty Benefits Bach

The function of the psychic in the production of *Jonathan Livingston Seagull* is especially interesting because it combines the qualities of both division one and three in our continuum of psychic creativity. As such it illustrates that the psychic's protean forms are not only evident in a wide range of different talents but they also can appear in the artistic production of a single individual.

It may well be that, in the eight years' gestation period that intervened between the appearance of parts one and two of the seagull parable, Bach underwent psychological changes that made him more receptive to a dream impression than a clairaudient one. At any rate, it cannot be said with any degree of certainty exactly what sort of psychic

faculty, if any, will spring up as a mysterious accompaniment to the creative impulse. It is, however, apparent that when a certain psychological potential exists, the psychic, by virtue of its capacity to provide illuminating insight, will electrify the creative process as inevitably as a spark, under the proper conditions, will crackle across the gap between opposing polarities. Apparently such potential existed in the mind of Joan Grant, for the illumination revealing the vast inner landscape of her past lives provided enough material for seven “historical novels.”

Joan Grant's Previous Personalities

Joan Grant, the remarkable woman mentioned in [Chapter 1](#), became aware of her psychic perception in childhood. Her autobiographic *Far Memory*, which, unlike her seven novels, was not created in a state of altered consciousness, testifies that her authorial excellence is in no way impaired by the absence of an extrasensory influence. Her fame derives less from her autobio-

graphy, however, than from the so-called far memory books, which combine skillful narrative ability with the rare talent of perceiving her own past lives. The origin of this talent, arising as it did from another psychic faculty, is quite intriguing.

In September 1936 Joan was entertaining some friends with her arresting powers of psychometry, which she was exercising at the time on five authentic Egyptian scarabs. Handling the fifth one had the unsuspected effect of catapulting her four thousand years back in time as the Princess Sekeeta of First Dynasty Egypt. In Joan's initial contacts with Sekeeta she saw her as another person. Gradually, however, her excursions into the past led to such a strong identification with Sekeeta that she was compelled to regard her as a previous personality.

As with the other six far memory books she produced in the next twenty years, *Winged Pharaoh*, as she came to call the story of Sekeeta, was dictated to an amanuensis while Joan was in an altered state of consciousness. While immersed in this unusual state her exterior awareness all

but vanished while her main attention became fixed on a blossoming inner world of the remote, but not always romantic, past. Her continuous dictation, which sometimes curiously slowed down like a 78 rpm record being played at 33 $\frac{1}{3}$ speed, provided the only link between eras of time and space removed from each other by millennia. The narratives resulting from these dictations are remarkable for their wealth of accurate historical detail, coherency, and expressiveness. They were all written without reference to any background materials. Her manuscripts were printed as dictated with the exception of a few passages, which were rearranged to preserve a chronological sequence.

In addition to the seven past lives memorialized through publication, Joan has relived episodes from twenty-three other past embodiments. Altogether, her previous personalities have provided her with experiences from lifetimes spanning two hundred and fifty centuries! Presently in the sixty-fifth year of her thirty-first incarnation, Joan lives in Collonges, a small French

village, where she frequently lends psychic assistance to her husband, psychiatrist Dr. Denys Kelsey. Incidentally, their teamwork, which has cured many people of afflicting neurotic disorders, is documented in a book that they coauthored entitled *Many Lifetimes*.

Although Joan Grant's artistry is certainly unique and provocative, it belongs more in the fourth division of our continuum than the fifth. The final segment of the continuum is represented by people like Jane Roberts, a full-trance medium whose latest book was created by a sophisticated discarnate who goes by the name of Seth.

Jane Roberts' Sagacious Seth

Due to what appears in retrospect as deliberate planning on his part, Seth, who defines himself as "an energy personality essence no longer focused in physical reality," revealed himself to Jane and her husband, Robert Butts, in stages over a period of time. If he would have tried a more forceful and abrupt contact with Jane than

what he did, it is likely that his attempt would have proven abortive. Fortunately, he exercised thoughtful restraint and due respect for her sensitive personality (she has written a number of creative works). Thus, he avoided undue shock to her mental and physical systems and overcame the hard-boiled skepticism of herself and her husband without encountering insurmountable difficulties. This is not to say, however, that Seth's advent was without some nervous strain and bewilderment. Although Jane did not know it until much later, Seth tried to communicate with her for the first time on September 9, 1963.

She had settled down after dinner to write some poetry when her brain was flooded with a torrent of strange, new ideas that carried emotional conviction as well as intellectual cogency. It seemed as though she were suddenly plugged into some kind of a powerful generator. The experience, which begs comparison with mystical states of consciousness, included a feeling of bilocation and presented her with such incontrovertible insights as the following:

1. Physical matter does not form us; we form it.
2. Animate and inanimate objects, regardless of size, shape, or condition, possess consciousness.
3. This is an illusion that veils reality: we actually live in an “eternal now.”

Seth subsequently dilated upon these and related intuitions after Jane became a full-fledged trance medium, a role that she did not assume until some months later.

Seth did not identify himself until December 2, when Jane and Rob were experimenting with the Ouija board, a project that was connected with Jane's creation of a book on extrasensory development. This book was an outgrowth of her September 9 experience, a date that was indeed the watershed for her psychic career. After that memorable autumn evening she began having genuine, spontaneous psychic experiences for the first time in her life.

Jane's involvement with Ouija ushered in a new relationship with Seth. Her intuition developed to such an extent that she could correctly anticipate what he was going to

spell with the planchette. From that point she summoned sufficient courage to take the necessary one step beyond, which gave Seth the freedom to speak through her for himself.

Jane has been holding “Seth sessions,” as she calls them, for nearly nine years. During that period of time Seth has dictated more than six thousand typewritten pages of metaphysical information. Using Jane as a mouthpiece, Seth has authored a recently published book appropriately entitled *Seth Speaks*. His profound philosophical discussions of reincarnation, the relation of humanity to the universe, the nature of the soul, multiple dimensions, the afterlife, and probable selves fill over five hundred pages. Seth’s comments on probable selves, by the way, will be of interest to us later.

THE CREATIVE INDIVIDUAL

We have just reviewed five cases where the psychic worked in connection with technical expertise to engender unique creative

processes. At one end of our creative spectrum we became aware that Ingo Swann harnessed his talent as a painter to illustrate a psychic experience. At the other end we watched Jane Roberts develop the rare talent of mediumship to channel the creative outpourings of Seth. The problem that confronts us now can be put in the form of a question. What characteristics do Swann, Katz, Bach, Grant, Roberts, and many others possess that qualify them as creative rather than noncreative individuals? Informing an answer to this question would be remiss in not considering the impressions left with me by my large circle of friends and acquaintances whose exceptional professional achievements are a direct manifestation of their superb talents.

These actors, actresses, painters, sculptors, singers, dancers, and authors, almost without exception, exhibit a joy and spontaneity that is a pleasure to behold. Not only do they have an extraordinarily keen awareness, but their way of looking at things is fresh and exhilarating. Their senses have not been anesthetized by the false notion

that everything worth experiencing is beyond the world circumscribed by daily, routine existence. These people have sharp senses that are constantly probing beneath the surface of the commonplace and coming up with one mystery after another. They delight in the endless discovery of new and unusual relationships between things that, at first glance, do not have the slightest resemblance to each other. They have a fascination with paradox and incongruity that is evident in their comic comments as well as their artistic accomplishments. I am quick to agree with psychologists who have found that creative individuals possess a better than average sense of humor. I am reminded that Arthur Koestler, in his monumental book called *The Act of Creation*, sees a very real connection between humor and creative endeavors.

Creative individuals, therefore, do not block and filter reality with preconceptions but are open and receptive. Their manner of thinking is not straitjacketed by convention, nor is their imaginative vision limited by the blinkers of habit and restrictive conditioning. Frank Barron, professor of psychology at the

University of California, Santa Cruz, recognizes the importance that openness and receptivity play in creativity and links it to what Freud called primary process thinking.

PRIMARY PROCESS THINKING

Primary process thinking pertains to nonreason while secondary process thinking has to do with reason. The former involves the natural, uninhibited interplay of instinctual forces. The latter conforms to the rules of rationality, that artificially created, culturally induced system of thought.

An infant's psyche is a gurgling fountain of primary process thinking that is totally devoid of secondary streams of thought. After years of domestic and formal educational conditioning, children will develop sufficient mental tools to enable them to play the adult game of secondary process thinking. They will gradually be able to endure delays and frustrations while learning to plan in seeking the realization of a material goal or its alternative.

Primary process thinking, which Freud associated with the id, lacking secondary process discrimination, can easily confuse the mental image of a goal with the goal itself. By equating fantasy with reality, primary process thinking can produce situations of illusion and hallucination. An example of the confusion that it causes can be illustrated by a person who, lost in a torrid desert and dying of thirst, mistakes a mirage for a body of water.

I do not wish the preceding illustration to imply that primary process thinking is “bad” because it can cause sensory ambiguities, while secondary process thinking is “good” because its logic is useful in solving problems. Making value judgments about these forms of thinking without first considering the context in which they appear is an exceedingly treacherous venture. By proceeding along speciously seductive lines of reasoning, secondary process thinking can raise a glittering edifice of seeming truth that is every bit as illusory as a mirage. Secondary process thinking has, in fact, been introduced here as a contrasting foil to

primary process thinking. Now that we have a good working knowledge of the latter we can proceed to see how it qualifies receptivity in promoting the creative process.

RECEPTIVITY AND CREATIVITY

Barron refers to the type of receptivity we are talking about as “perceptual openness to experience,” a characteristic that forms an integral part of the creative person’s makeup. What makes creative people unique is that they are not only receptive to outer events but also accept as legitimate experience the nonrational, primary process products of their psyche that compose inner events. Within the arena of their awareness, therefore, artists are more likely than others to encounter states of mystical ecstasy, meandering mythological fantasies, vivid dream visions, and the rare, exotic creatures that have been categorized as extrasensory phenomena, for all of these mental events are, as Barron indicates, products of primary process thinking. What is it then that makes

creative people's inner awareness sensitive to the endless flow of exotic images and impressions while their noncreative counterpart, because of a cognitive blind spot, simply ignores them?

The conventional, scientific answer is twofold: heredity and environment. It is not my intention to draw you into a maze of burgeoning genetic symbols in order to show how the traits of a contemporary genius can be traced back generations through the ribbon-like chromosomal patterns in the microscopic gelatin of parental germplasm. I do, however, think it will be interesting to mention a few facts about environmental influence upon the development of eminently creative individuals. To do this I will turn to Harold C. McCurdy, a respected authority in the field of psychology.

THE MAIDEN VOYAGE OF CREATIVE IMAGINATION

McCurdy explored the early years of twenty geniuses in the hopes of finding a "pattern of

environmental influences" operating universally in the formation of exceptionally creative people. In tracing this pattern he noted an effect that stimulates the growth of receptivity to primary process thinking.

An unusual feature he discovered about his geniuses is that whereas their childhood contact with the adult world was expansive and unrestricted, their association with other children was very limited. As a result of this intensive exposure to adult thoughts, originating as much from books as from conversation, their accumulation of knowledge, phenomenal in itself, fed their imaginations as well as their intellects. Further, the stimulation of their imaginations, which aroused processes of primary process thinking, had the dual effect of reacting on assimilated masses of knowledge and, what is even more surprising, transforming undigested lumps of information.

McCurdy goes on to explain that the role of fantasy in the life of genius not only plays a vital part in creative productivity, it also acts as a means of absorbing the shocks of

unsatisfactory social relationships. By retreating into the recesses of their own minds, creative people not only avoid the brunt of unpleasant situations but begin to realize the true depths of their beings. From these depths the resourcefulness of imagination can be applied to the task of an emotionally cleansing, cathartic creation, such as a poem, that reduces suffering by transcending it.

McCurdy's comments about the operation of beneficial environmental influences in fostering the unfoldment of genius can, with slight modifications, be applied to a broader segment of the population than the creative upper crust. Such an application is not without a sound basis. Certainly the difference between a novice and a master artisan is qualitative, not quantitative; it is a matter of degree, not kind. Therefore, I firmly believe that even individuals of lesser rank than Johann Wolfgang von Goethe, John Stuart Mill, or Samuel Taylor Coleridge, to name but three of the twenty men of genius composing McCurdy's study, can track part of their artistic success back to

specific adults who first lit the transmuting fires of their imaginations.

Further, I do not wish to leave the unsung masses completely out of the picture. Even people in whom the embers of imagination glow but feebly bear a relationship with artistic amateurs and professionals. All people possess a hidden “genius” of sorts who, in the most basic of creative acts, weaves tapestries of such luminous beauty and incredibly fine texture that they melt at the slightest touch from the coarse fingers of consciousness.

THE DREAM FACTORY

Friedrich Nietzsche wrote, “Every man is a perfect artist in his dreams.” Although it is poetic and somewhat democratic to regard dreams as an artistic common denominator, it is a gross exaggeration to ascribe equal aesthetic quality to all dreams or to imply that dreams can be universally admired as models of perfection. In the face of modern psychological studies it is more enlightened

to say that although all people dream and many never tap the imaginative potential at their disposal, the dreams of creative persons differ significantly from those of noncreative individuals.

This observation is consonant with the conception of the psyche as an intricate, seamless web of dynamic mental processes. In other words, the psyche is not composed of isolated compartments. What goes on in one area of the mind inevitably affects what goes on in another, just as a ripple on the east bank of a small pool will ruffle the surface near the west bank.

If conscious attention is directed toward creative purposes the unconscious, creative by nature because it is plugged into the primal, rhythmic, cosmic energies of the universe, will prove a resonating, responsive ally. The mental momentum initiated by daily involvement in creative undertakings does not suddenly cease with sleep. Instead, the energies tied up in the momentum are dissipated in the production of a multitude of kaleidoscopic nocturnal fantasies.

Because dreaming is a primary process

activity, it should come as no surprise that artistic individuals dream more frequently and have color dreams more often than their noncreative contemporaries.

But what, aside from a higher frequency of occurrence and a greater probability for color, distinguishes dreams of the creative from the noncreative? A study conducted on students by Joseph Adelson, psychology professor at the University of Michigan, provides some pertinent answers.

I mentioned earlier that an artistic personality invariably displays a livelier sense of humor than others. It would appear reasonable, therefore, to anticipate the appearance of more comic elements in the dreams of creative than noncreative people. Such an assumption is confirmed by the findings of Adelson's study. He discovered that funny situations appeared in 17 percent of the dreams of his creative students. In contrast, the sober dreams reported by all noncreative subjects were entirely devoid of anything comical.

The wealth of data supplied by Adelson's study gave him enough information to come

up with additional findings. He found that the dreams of the creative group were situated in unfamiliar, faraway countries, included weird and physically impossible events, and placed the dreamer in relationships completely unrelated to their roles in real life. The dreams of the uncreative group, on the other hand, unfolded in familiar locales, seldom indulged in the bizarre or unusual, and involved them in the same kind of relationships they had with others while awake.

Finally, the noncreative dreamers, without exception, were active participants in their dreams. In 20 percent of the dreams of the creative group, however, the dreamer maintained a detached viewpoint, as though watching a film as a member of a theater audience. Adelson commented on this difference by saying that the role of the detached observer, evident in creative people but absent in the noncreative, is the first step an artist takes in preparing reality for the process of artistic transformation. This attitude, which quite a few of the creative students had developed, perhaps even

unconsciously, was reflected in their dreams.

STEVENSON AND SURREALISM

Robert Louis Stevenson developed a truly remarkable aptitude for dreaming with detachment. Upon arising from a night's slumber he was able to recall the performances of his inner cinema with such vivid detail that he based many of his stories upon them. Indeed, the tales manufactured by his dream factory were so unusually coherent and fascinating that he began to regard them as the gratuitous efforts of what he termed "the little people" or the "Brownies," alluding to the selfless services of the wee folk in the fairy tale of the shoemaker.

Incidentally, Stevenson's comment that many of his dreams were recurrent ties in with a criterion that has recently been offered as another means of singling out creative individuals. Seventy percent of the fifty-six professional writers participating in a study conducted by Barron reported recurrent dreams. In fact, one subject related that one

of his dreams has replayed itself for thirty years. It appears that this man's dream factory installed a Xerox machine long before they became widely available in the physical world!

Using his pen to transform dreamwork into artwork, Stevenson, writing in the late nineteenth century, anticipated an artistic movement that began in 1924 and came to be known as surrealism. The attitude of the surrealist artist, whether writer, speaker, or painter, is to give the subconscious imagination unrestrained freedom of expression. Conscious direction is looked upon as interference, an unwanted influence that can distort and destroy surrealistic truth. The creed of this movement is essentially rooted in a metaphysic that burdens an artist with the responsibility of giving recognition to a transcendent reality known as the Surreal. Avenues of approach to this realm, which provides a store of ideas and higher truths not available elsewhere, are through childhood, the period when the light of the Surreal sun has not yet been blotted out by walls of conventional thinking; and dreams,

which permit glimpses of the Surreal while meddlesome consciousness slumbers.

Surrealism has a special interest for us because it places a great deal of faith in the spontaneous expressions of autonomous mental complexes. These expressions, which typify primary process thinking, have been known to exert a psychic influence over artistic creation.

More than one individual has detected such an influence in the surrealist painting *Metamorphosis 1942* by Leo Katz, the artist who painted the Laurence portrait mentioned earlier. A detailed analysis of *Metamorphosis 1942*, with its arresting symbology, is beyond the scope of this chapter. I do, however, want to relate the opinions of critics who feel that it depicts the threat posed by a world top-heavy with technology and lacking the necessary mythological and spiritual counterweights. In short, the painting, created twenty years ago, is a metaphor of the very world in which we live today.

Katz, like Yves Tanguy, Max Ernst, and Salvador Dalí, a trio of internationally

famous surrealist painters, was electrified by a transcendent vision and heeded the silent but powerful compulsion to place it on canvas. That inner prompting, anthropomorphized by the Greeks and venerated by all humanity regardless of time or place, is called inspiration.

THE LIGHT OF CREATION

Many of the ancients viewed inspiration, that elusive and exalted state of consciousness, as a manifestation of the supernatural. The Greeks, fond of deifying unusual mental states, saw the lovely, lissome Muses behind all creative endeavors in the arts and sciences. Regarded as the daughters of Zeus and Mnemosyne, the goddess of memory, the Muses, according to a common mythological tradition, are nine in number. Although it is now considered unfashionable, for centuries it was customary for poets to invoke the appropriate Muse at the beginning of a poem. Such an invocation acted as a recognition that her sustained

inspirational support could confer literary immortality upon her suppliant.

As I mentioned in [Chapter 4](#), people in modern times, taking what they claim to be a more realistic view of the world, have demythologized their emotions. Inspiration, no longer a goddess, nevertheless continues to exert an influence that is just as powerful now as it was then.

What then can be said about the sources of this prerequisite to creation, this mysterious, uplifting force that can stimulate the emotions and the intellect? Psychologically it is only necessary to know that the potential for experiencing inspiration is present in each of us. My interest lies in finding out how this potential is elicited and felt as something vibrant and memorable.

Inspiration is the thrilling chord of elation struck by the delicate, sensitive hand of rare beauty. The beauty may reside in the sparkling of a brilliant idea or in the twinkling iridescence of a limpid eye. It must also be mentioned that the sublimity of a masterpiece, be it in the fine arts, music, literature, or whatever, can sometimes

vibrate the inspirational chord with fuller harmony than anything else.

Indeed, the sources of inspiration are inexhaustible. They may be tangible or intangible. They may roar like wildfire from one person to another or unobtrusively light a solitary candle. Unfortunately, the artistic projects contemplated by the meteoric flash of an intense but ephemeral inspiration are far more numerous than the creations slowly warmed to fruition by the steady glow of a reliable sun.

And so we have works inspired by the intangible, such as Stevenson's dream tales or Swann's astral trip or Bach's mysterious voice. Numerous other creations spring from the minds of artists moved by the tangible. Thomas Jefferson, architect as well as statesman, provides such an example. Drawing upon the architecture of the ancient Romans, Jefferson designed and built a library on the campus of the University of Virginia based upon the Pantheon in Rome.

Still others are stirred by a complex combination of the palpable and the impalpable in altering matter to bear the

imprint of Spirit. All of these individuals, however, were guided by the flame of inspiration, a light whose color is but one wavelength in the pure-white radiance of mystical consciousness.

PRIMARY CREATIVENESS

In his posthumous work entitled *The Farther Reaches of Human Nature*, Abraham Maslow, the distinguished psychologist, separates the creative process into two phases. He refers to the first, or inspirational, phase as primary creativeness. He describes secondary creativeness as the translation of inspiration into the concrete terminology of a particular artistic medium.

Before proceeding further I want to point out that Maslow's distinctions allow for flexibility. While one can speak of the predominance of inspiration in primary creativeness, I think it would be an oversight to exclude it entirely from the secondary phase, which stresses the mental and physical efforts needed to materialize an

artistic conception. I do not think that Maslow would disagree with the notion that a fresh inspiration, generated as a particular process of secondary creativeness picks up momentum, could alter the entire outcome of a creative enterprise.

At this stage in our understanding of the creative process we are more concerned with the inspirational phase, because it lends itself more readily to the spontaneous appearance of psi phenomena. The nature of inspiration and secondary creativeness will be undertaken as the next subject in our discussion.

INSPIRATION AS A DILUTE FORM OF MYSTICISM

Maslow says that creative people are so transported by the rapture of the inspirational phase, so moved by what they behold, so absorbed in the fascinating situation at hand, that they utterly lose themselves in the present. Time ceases. As in meditation, their absorption in the object of their contempla-

tion is complete. Space collapses. Selfhood vanishes. Further, the mounting exaltation is crowned by a high that Maslow calls a “peak experience,” a phenomenon another researcher has termed “ecstasy.” All is bliss. It is interesting to note that a writer, participating in one of Barron’s experiments, reported being swept away by a mystical communion whenever he paints. By this time, if you have been on your toes, you will have already recalled that these inspirational feelings have appeared, albeit in a more concentrated form, as items listed in [Chapter 6](#) under the section dealing with the core experiences of mysticism.

In its concentration and one-pointedness the inspirational phase, a period that cannot be called anything less than an extended meditation, sometimes sensitizes consciousness, eased into the receptive state of primary process thinking, to the region of A-one-ness psi. It is no wonder that the creative process sires psychic offspring. Now more than ever you can see why I encouraged you, in [Chapter 3](#), to develop an artistic avocation if you do not already have one. The

exercise of talent, in whatever form it may appear, can make a valuable contribution to your psychic unfoldment.

SECONDARY CREATIVENESS IS PRIMARILY INSPIRED LABOR

The inspirational phase can easily lead into a creative dead end if it does not evolve into secondary creativeness. It all boils down to the fact that you have to work for what you get. This is probably true in the realm of creativity more than anywhere else because of the painstaking efforts involved in the application of skills. No less a genius than Thomas Alva Edison said that his work was “one percent inspiration and ninety-nine percent perspiration.”

The labors of secondary creativeness bring to bear a host of methods, techniques, and skills that comprise the mechanics of artistry. Dedicated artists spend many years acquiring the mechanics of their craft. They practice them indefatigably until their use, like that of the artists' limbs, becomes second nature. It

is only after their acquired skills become as reflexive as their natural talents that they can be used smoothly, effortlessly, and precisely in transferring the artists' inspiration into physical terms without losing any of its original meaning or intensity.

The discipline and hard work that goes into acquiring any artistic mechanics pay off when, as habits, they lose the greenness of self-consciousness and sink into the twilight of preconsciousness to become the mature and willing hands and feet of primary process thinking.

Generally speaking, artistic creation is not, however, the totally spontaneous production of an alliance between the unconscious and the preconscious, although such is the ideal held by those with surrealist intentions. The intellect and will, extensions of egoic consciousness, and purveyors of secondary process thinking, must certainly be taken into account as co-captains whose prime duty in steering the course of the psyche is to keep it from floundering or running amuck on the seas of creativity. As Barron noted in his studies of artists and schizophrenics, it is

the unusual egoic strength of a creative person that permits the free flow of nonrational streams of consciousness within strictly regulated channels of thought.

The strong supervisory reserve possessed by the artist's ego guards against the forces that could brew a psychotic hurricane. This is the difference between sanity and insanity and the reason why the artist, whose psychological profile is very likely to indicate a schizophrenic tendency, is in an atelier rather than an institution. It is, therefore, the harmonious interplay between the ego and the id, as Freud would have it, that accounts for an efficient and effective creative outcome.

IQ AND THE ARTIST

Whereas flaccid willpower and a weak intellect present definite artistic handicaps, the ego does not have to be armed with the mental muscles of an intellectual superman. As Nigel Calder has pointed out, it is very true that some high-IQ individuals are not a

bit creative. It is also a fact, however, that there is a strong correlation between high intelligence and the high order of creativity demonstrated by distinguished artists and scientists. I think that the situation can be pretty well summarized by Barron's statement that "for certain creative activities a specifiable minimum I.Q. is probably necessary in order to engage in the activity at all. But beyond the minimum, which may be rather low in certain nonverbal artistic activities, creativity is not a function of intelligence as measured by I.Q. tests."

THE PRENATAL ROOTS OF TALENT

An interesting and important question arises at this point: "Why is it that only some children are exceptionally intelligent or talented or both?" A complete answer to this question has yet to be devised. Even the social and biological sciences, with their expanding but still fragmentary knowledge of environmental factors and genetics, can

come up with only an incomplete picture of the forces involved. In this section, I want to fill in some of the informational gaps with a tentative proposal drawn from the metaphysical doctrine of reincarnation.

Every so often the public learns of a child who is so incredibly advanced for her age that she makes headlines. As a result, we are all familiar with cases of youngsters who are musical prodigies, mathematical wizards, or intellectual giants. What is so extraordinarily puzzling is that many of these *wunderkinder* are able to exhibit their uncanny abilities either without a strong formal educational background or with a virtuosity that soon outstrips all available teaching. They possess a certain, indefinable something that gives them such a superior edge in developing the technical aspects of their talent and in giving inspired performances that their peers, as well as most adults, are not even serious competition.

Even more intriguing are developmentally disabled children who, maturing into adults, have the dubious distinction of being referred to as “idiot savants.” A psychologist

uses the term “idiot” to mean a person whose intelligence falls into the lowest measurable range. In other words, it is a word that separates human beings from human vegetables. Although intellectually underprivileged, idiot savants, whose paradoxical mental morphology makes them mental midgets on the one hand but cerebral colossi on the other, can perform feats that make them look like electronic computers.

Joan Steen Wilentz, mentioned in [Chapter 3](#), cites the extremely rare phenomenon of twin idiot savants. Charles and George, as they are called, can provide infallibly correct responses to questions like “What was the weather like on the first Wednesday in July 1911?” or “What day will it be on February 15, 2000?” As related in *The Phoenix Oracle*, I was once acquainted with an idiot savant myself. That young man could swim like a fish, play golf like a champion, tickle the ivories with any piano music placed before him, correctly name any musical note after it was struck, and even compose and play his own music. Remarkably enough, not one of these skills was acquired; all developed

spontaneously from inborn talents.

Whereas conventional explanations fumble clumsily in trying to handle the thorny problems of precocity and idiot sagacity, reincarnation handles them with dexterity. Superior skills of the present are simply the outgrowth of past-life efforts. My good friend Gina Cerminara in *Many Mansions*, her classic study based upon the Edgar Cayce readings, provides many cases illustrating that a person's present vocational aptitude can be traced back to a pattern of related endeavors in past lives. An example will make things more concrete.

A reading that Cayce gave to a Hollywood artist and color director disclosed that the talents presently being applied had their origin in at least three other incarnations. This person was an interior decorator in colonial America, a decorator for a queen in Indochina, and an interior decorator in an ancient Egyptian temple.

TALENT AND THE LEVEL OF SPIRIT

Although reincarnation can be applied as a *raison d'être* for talent, it neither accounts for the sudden intuitive flashes that do so much to ignite the fires of creativity nor does it consider certain unexpected influxes of energy that, like a bellows, keep the coals of inspiration brightly glowing. What then is the origin of those bolts from the blue and the sometimes almost palpable, unseen guidance that adds verve and polish to a project or keeps it from faltering and bogging down? Can they all be explained by psychological conventions or is there evidence that at least some of these events bear the imprint of purposeful fingers protruding from another dimension?

Spiritualism, of course, sees helpful discarnates positively influencing creative activities. The late Arthur Ford, for example, purportedly expressing himself through the automatic writing of Ruth Montgomery, claims that prompting discarnate scientists supplied many revelations to Einstein while the great physicist took a catnap. Rosemary Brown, a widowed English housewife, says

that all the sophisticated musical compositions flowing through her pen originate not with her but with such great classical masters as Liszt, Bach, Chopin, and others. Interestingly enough, Brown also reports contact with Einstein. It appears that he is just as eager to share the insights afforded by the afterlife's expanded and unobstructed frame of reference as the discarnates who supposedly indoctrinated him during his earthly snoozes. Although such claims certainly merit close attention and, where possible, thorough investigation, the dimension I have in mind is not that of the beyond.

“HELLO, BACH, THIS IS YOUR PROBABLE SELF SPEAKING!”

Richard Bach, the author we met earlier (yes, he is related to the famous composer), could not shake the feeling that the disembodied voice responsible for his best-selling seagull was an independent entity. While searching for a convincing explanation of his encounter

with the unseen, he came across Jane Roberts and Seth. Seth advised that Bach had been visited by a probable self. What, you are most likely saying to yourself at this point, is a probable self?

Consider that an aspect or counterpart of yourself is developing in another system of reality that is just as “solid” as this one. He or she, Seth explains, is your probable self. Now, you must also realize that, relatively speaking, you are a probable self to the inhabitant of some other system of reality. Seth relates that in realities more advanced than this one, techniques have been found to take out-of-the-body trips to probable selves in other dimensions. That, in fact, is how Bach came to hear the mysterious voice.

Bach, of course, is not the only person to unwittingly host an interdimensional traveler. Another is Jane’s husband, Robert Butts. Seth informed Rob that the unexpected excellence of some prizewinning medical illustrations he had done was, in fact, due to the influence of a probable self who paints as a hobby and works as a doctor. Since Robert’s *profession* is painting, it

appears that probable selves bear something of a complementary relationship to their earthly counterparts.

You may find notions of countless interpenetrating universes peopled by probable selves not only mind-boggling but uncomfortably alien. It is quite natural that your first reaction would be to completely dismiss the entire thing as gibberish. Before you do, however, consider the sober words of John A. Wheeler, Joseph Henry Professor of Physics at Princeton University and respected adviser to presidents and generals. In a recent interview he told Laurence B. Chase that our universe is but one manifestation in a superspace arena containing an infinite number of slightly different universes. This sounds just like an extract from Seth's cosmology.

The metaphysical mechanics transferring consciousness from one reality to another and a discussion of the different coordination points that relate one universe to another are subjects that go beyond the content of this chapter. Those of you who wish to make an in-depth investigation of these matters

should consult the two books written on the Seth material.

My intention in bringing them up at all was, of course, to show how the existence of other dimensions could contribute to the expression of talent in this dimension.

CONCLUDING COMMENTS

From the preceding sections we learned that talent has its basis in the remote past of previous embodiments as well as in the peculiar hereditary squiggles of genetically coded protoplasm. It would be interesting to discuss how these two are related, for I do not think, as do some, that they are mutually exclusive. Environmental conditions can nurture the growth of talent or, by presenting emotional as well as physical obstacles, seriously impede its development. Talent is an abstraction until it assumes one of a myriad of physical forms. These can range all the way from the invisible to the visible, all the way from the somber color of a Beethoven symphony to the joyous lyricism

of a painting by Matisse.

But since our concern in this chapter has been with the psychic as well as talent we have paid more attention to the creative process than creative products. We found that talent is quite likely to generate extrasensory sparks during the inspirational phase of the creative process. This is not to say, however, that the psychic is never present during secondary creativeness. As we have seen from examples illustrating the continuum of psychic creativity, a strand of psi can weave its way into an artistic production with great subtlety or, as in those rare instances when it temporarily seizes the ego's helm, can take command quite dramatically.

There is a close relationship between talent and the psychic apart from their common appearance in creativity. As I have often said, the psychic is itself a talent; as such, it possesses varied and valuable characteristics. It can open fresh sources of inspiration to intensify artistic interest or supply creative enthusiasm. It can enhance any conventional talent by giving added

depth, meaning, and fullness to artistic expression. But the psychic need not work in conjunction with other talents to demonstrate its value and versatility. As exceptional sensitives and mediums around the world have demonstrated, the psychic can earn artistic distinctions working on its own.

Any superior achievements, of course, even in the realm of the psychic, are not without the 99 percent perspiration that comes from practice, sacrifice, and perseverance. If you are sincere about actualizing your psychic potential into a fine art you must be willing to work. [Chapter 10](#) will provide you with my Challenge Technique, a basic exercise designed to strengthen your psychic muscles. In the next two chapters, however, we will review ways of finding out exactly what kinds of natural psychic abilities you possess.

EIGHT

Producing Psychometry and Telepathy from Your Psi Potential

A LOOK BACKWARD AND A LOOK FORWARD

Up to this point the extrasensory demonstrations documented on these pages have been about myself and others. You have been sitting, in the grandstand, as it were, viewing and considering the various performances. As a spectator you have become acquainted with different extrasensory functions. This

chapter constitutes a change of pace, however, for with it your involvement is going to be as much as a participant as an observer.

I have been carefully grooming you as a participant. You have been given a historical perspective of parapsychology and a working knowledge of associated terms, concepts, and constructs. Your actual psychic development, for the most part, has been postponed while your intellect has absorbed valuable orienting information. This procedure has been followed for two simple reasons. It would be foolish to attempt a journey into a strange land without first gathering information about where you are going and then deciding how you are going to get there. An excursion into the psychic dimension is no different. You have progressed beyond the stage of learning the fundamental geography of the four interlocking psychic realms and are basically acquainted, from the accounts of others, with the various kinds of phenomena that can occur within them.

Saturated with secondhand evidence, you are now standing upon the threshold of

firsthand experience. Step with me now, via this lesson, into a “parapsychology laboratory,” not unlike the famous one at Duke University, where you will become the subject of exciting and challenging tests calculated to reveal your abilities as a psychometrist and telepathist. Before undertaking any one of these experiments, however, it will be interesting to assess your general psychic aptitude.

GETTING TO RECOGNIZE YOUR PSYCHIC

When I say it is most probable that everyone possesses some kind of unrecognized psychic ability, my voice blends with an international chorus of reputable sensitives and perceptive parapsychologists. Those of you who have failed to find evidence of the psychic’s operation after ransacking your memories are more than likely ignoring the subtle while searching for the sensational. Like an ingenuous greenhorn intently panning for gold, you are so wrapped up in searching for

knuckle-size nuggets that you are missing the myriad glittering yellow specks right under your nose.

I cannot place enough emphasis on the fact that the majority of extrasensory impressions are not big, splashy, dramatic affairs that come on with an eye-popping 3-D vividness and booming quadraphonic sound. Instead, they are as unobtrusive in their appearance as they are mysterious in their origin. H. H. Price, eminent psychic investigator at Oxford, made the following shrewd statement about the operation of a particular psi faculty: "It is a plausible guess that many of our everyday thoughts and emotions are telepathic or partly telepathic in origin, but are not recognized to be so because they are so much distorted and mixed with other mental contents in crossing the threshold of consciousness."

It is not unusual for a man or woman to approach me with a statement like this: "I think that the whole business of ESP is pretty farfetched. Judging from my own experience, I really can't say that I believe in it. There is one thing I know for certain, however. I often

get intuitions about people that are accurate.” Individuals like this have such a natural, automatic attunement to the emotional vibrations of others that, until I point it out to them, they fail to recognize the extrasensory character of their receptivity.

Failing to recognize gold when we come across it, just because it is not in the form we expected, is one thing. Confusing a worthless, masquerading mineral with a valuable piece of glittering yellow ore is entirely something else. Both, however, are oversights based upon a faulty extrasensory discrimination.

An inability to distinguish between the “true gold” of extrasensory perceptions and the “fool’s gold” of counterfeit impressions is a serious impediment to psychic development. Extrasensory discrimination, the fine art of distinguishing between actual and virtual or false impressions, is an important subject that will be discussed in detail in a later chapter. For the present, however, I want to introduce a helpful little self-test that will not only establish a basis for your extrasensory discrimination but also reveal

the breadth and richness of your own psi potential.

ESTIMATING YOUR PSI POTENTIAL: A SELF-TEST

The following series of twenty-one questions is divided into three groups: Crazy Coincidences, Far-Fetched Feelings and Screwy Sensations, and Uncanny Abilities. Check the appropriate “Yes,” “?” (uncertain), or “No” blank preceding each question. The parenthetical insertions at the end of each question can be ignored until after the test. You will be told how to calculate and evaluate your score at the end of the test.

Crazy Coincidences

Yes ? No

___ ___ ___

1. Have you ever thought strongly about an out-of-town friend you haven't heard from in quite a while and, shortly thereafter, he or she either calls or sends you a letter? (T)

___ ___ ___

2. Has the phone ever rung just as you were going to use it and, quite unexpectedly, you found that the caller was the person you wanted to reach? (T)

___ ___ ___

3. Have you ever picked up the phone to call someone and, without dialing, found that he or she was already on the other end? (T)

___ ___ ___

4. Do you and a friend have the habit of uttering the same thing with the same words at the same time? (T)

___ ___ ___

5. Have you ever been present when a clock mysteriously stopped or a mirror or other glass object shattered at the precise moment that a close friend or loved one died? (PK)

Far-Fetched Feelings and Screwy Sensations

Yes ? No

___ ___ ___

6. Have you ever experienced an unshakable, gnawing sense of uneasiness about a close friend or loved one and found that the time of your uneasiness coincided with their being critically ill, involved in a serious accident, or actually going through the transition we know as death? (T/C)

___ ___ ___

7. Can you accurately "sense" the moods of others even when they are past masters at the art of disguising them? (T)

___ ___ ___

8. Have you ever refrained from taking a trip because of a last-minute, nagging compulsion to remain at home, only to find that the train, bus, or airplane you were going to take was involved in a death-dealing accident? (PRE)

___ ___ ___

9. When introduced to a stranger do you usually react to her with an immediate like or dislike that is eventually confirmed by her behavior? (T/PRE)

___ ___ ___

10. After touching a person's hand or hearing their voice, have you ever received a vivid "inner image" or experienced an intense, unaccountable, and seemingly incongruous feeling that later proved to relate to their past, present, or future? (RE/T/PRE)

___ ___ ___

11. Have you ever visited a new place and experienced the peculiar feeling that you had been there before? (C)

Uncanny Abilities

- | Yes | ? | No | |
|-----|-----|-----|--|
| ___ | ___ | ___ | 12. Are animals attracted to you because you have a “way” with them? (T) |
| ___ | ___ | ___ | 13. Are you able to revitalize the most sickly plant or nurse an animal, diagnosed by others as incurable, back to health? (PK) |
| ___ | ___ | ___ | 14. Have you ever helped someone find something he or she lost because you had a “hunch” where to look, even though you were not around at the time he or she lost it? (C) |
| ___ | ___ | ___ | 15. Do you have a reputation for being able to cheer up the most despondent person with sincere words of encouragement and goodwill? (T) |
| ___ | ___ | ___ | 16. Do you have a business sense for buying the right house, piece of property, or stock at the right time and then selling it for a big profit? (C/PRE) |
| ___ | ___ | ___ | 17. Are you known as a “lucky” person who wins regularly at games of chance? (PK) |
| ___ | ___ | ___ | 18. Are you able to select the right person for the right job with unusual consistency? (C) |
| ___ | ___ | ___ | 19. Are you more of a successful hunter or fisherman than others because you have an “instinct” for knowing exactly where to look for game? (C) |
| ___ | ___ | ___ | 20. Are you more successful in using feelings and intuition rather than logic to solve problems? (C) |
| ___ | ___ | ___ | 21. Have you ever had a dream that came true? (PRE/C/T) |

Profiling Your Psi Potential

Give yourself 10 points for every “Yes” and 5 points for every “?” (uncertain) response. A

“No” answer rates no points.

180–210 = Superior psychic potential

140–180 = Exceptional psychic potential;
your psychic is a rich, untapped
storehouse.

80–140 = Good latent psychic ability

10–80 = Your psychic is hibernating.

10 or less = You have negative psi.

A perfect score of 210 or a nearly perfect score (from 180 on up) confirms what you probably already knew or strongly suspected all along: your psychic sensitivity is not only superior in strength but also versatile in application. You can cultivate talents such as telepathy, clairvoyance, precognition, and psychokinesis (PK) if you haven't done so already.

A score of 140 to 180 indicates an exceptional psi potential. Your psychic has probably been gradually unfolding quite naturally on its own for a number of years. More than likely it only needs some coaching and it will evolve into a responsive servant.

If your score fell within the 80 to 140

range, your latent psychic ability is indeed good. By recognizing it as it operates in day-to-day situations, you will be able to facilitate its development. Exercise of your particular psi talent(s) will stimulate its (their) accuracy and reliability.

A score that totals between 10 and 80 shows a rather torpid, nearly dormant ability. A realization that you have had psi experiences, however, can spur your lagging development. With an extended effort and a will to succeed, it is possible to develop your psi into a serviceable everyday instrument.

If your score is low, it may raise your spirits to know that points that cluster heavily around a particular psi category are a very good indication. Incidentally, psi categories are indicated by the parenthetical tags affixed to the end of each question.* For example, you may have scored only a 30. If these 30 points accumulated from affirmative answers to all three (PK) questions, however, you can be pretty certain of possessing an uncultivated psychokinetic ability. Similarly, a score of 50 that derives entirely from "Yes" responses to the (PRE)

questions points positively in the direction of your being a prophet.

Do not become disenchanted by a score of 10 or below. Perhaps one or more of the following explanations will reveal what is impeding the flow of your psychic ability, a “sixth sense” that is just as much your birthright as your five physical senses.

THREE EXPLANATIONS FOR VERY LOW SCORES

Negative Psi

A poor score on the psi potential examination might mean that you have negative psi. This term was invented when parapsychologists found that certain percipients were consistently scoring below chance. Such a performance was not a deliberate act on their part. Any attempt to try to score as low as possible on a particular ESP test would have resulted in only chance scores. Parapsychologists, therefore, found themselves confronted with the unexpected fact that

certain persons had a psychic ability but for some peculiar reason it was always backfiring on them.

As yet, no one has provided a satisfactory explanation for negative psi. The factor responsible for the short-circuiting, however, is obviously subconscious. An appealing hypothesis is that the individual with negative psi was involved in a traumatic situation in which ESP played a major role, either in this life or, if you will grant the reincarnationist viewpoint, in a past life. The trauma, quite possibly triggered by the abuse as much as the use of an extrasensory talent, could have placed the reflexive mechanism of repression into play, causing a subsequent “loss” of talent. The loss, a self-punishment proceeding from guilt, would restore some degree of mental balance but, in the process, create an inescapable neurosis.

Defective Memory/Inability as a Self-Observer

A more conventional explanation for a slim score is that you either have a bad memory or

you are an inexperienced, nonobjective observer of your own mental events, or both. These two deficiencies can be remedied if you have the desire and the will to take corrective action. Buy one of the many books on the market that deal with simple, mnemonic techniques to produce a sound memory. Make a constant practice of watching yourself during the day to become a better self-observer.

Please do not construe my advice to mean that I am advocating the practice of self-consciousness. That is another matter altogether. Self-consciousness is an activity that is the personification of nervousness and will tie you up in knots. What I am talking about is an extension of the method first mentioned in [Chapter 2](#) in the section entitled “How to Dissolve Common Fears.” I don’t want you to worry about whether or not you are doing something right. That is self-consciousness. I do, however, want you to become intensely aware of what is going on inside your head as the result of a particular situation at any given moment.

The Inhibiting Influence of a Negative Attitude

A third explanation for a slouching psi profile is your attitude. I sincerely hope that those of you who have come this far with me are fairly certain, if not positively convinced, that the psychic is a reality. At the very least I would count it a welcome accomplishment if I have shifted your attitude from that of hardheaded skepticism to scientific open-mindedness. For those of you who remain die-hard nonbelievers, however, and I hope you are few in number, I have this to say: As far as psychic development is concerned, you are your own worst enemy. Dr. J. R. Rhine and other respected investigators have adduced positive proof that solid belief in the reality of the psychic actually facilitates its manifestation. But, on the other hand, a skeptical “show-me” attitude consistently hampers above-chance performance in ESP testing. If you have a closed mind about paranormal phenomena, and I doubt that you would be reading these lessons if you have, it is most

likely that your low score on the self-test reflects a self-imposed restriction. Growth is certain whenever you step beyond your limiting concepts.

THE RATIONALE BEHIND THE PSI POTENTIAL TEST

I want to make an important point before leaving the self-test analysis behind and moving on to ESP experiments. Don't make the mistake of using the Psi Potential Test as a precise means of ranking your latent psychic talents. It was not designed for that purpose. The test mainly shows how psi has been working as a subtle, integral part of your everyday activities. It was meant to help you isolate portions of your existence where the psychic is most likely to be found and not as an infallible projection of the course your development will take.

It would obviously be foolish, therefore, after finding that the majority of your affirmative replies were in the category of (T) questions, to assert that your strongest psi

talent is telepathy. Such a statement might be closer to the truth if I had given an equal number of questions to telepathy (T) as I did to clairvoyance (C), precognition (PRE), retrocognition (RE), and psychokinesis (PK). Quite intentionally, the test is categorically lopsided, for there is a clear majority of questions that deal with telepathy. I permitted such an imbalance for two reasons.

First, I wanted a test that probed the common and familiar as thoroughly as possible for evidence of psi. To carry out my purpose, I had to have freedom and latitude in the selection of questions. Restricting mathematical requirements would have forced the use of questions dealing with things like apparitions, which are so blatantly paranormal that they positively shriek! Besides, I wanted to steer clear of such easily recognizable phenomena so as to catch the face of the psychic in a less dramatic but nonetheless revealing light. This policy, because it dealt with the homey rather than the haunting, had the added advantage of helping you relate more readily to the

questions.

Finally, some very good questions, which I considered essential to the test, involve the operation of a combination of extrasensory abilities. A good example is the last question, which asks if you ever had dreams that came true. A positive reply might involve telepathy, precognition, and/or clairvoyance. A detailed analysis would have to be conducted in order to decide which one of these faculties, or combination thereof, produced the experience. The possibility that questions can relate to a combination of extrasensory abilities creates an unavoidable imbalance in the number of questions for each category.

Having taken the psi potential examination, which has very likely undergirded your psychic confidence, you are now in a good position to begin manifesting latent extrasensory talents by participating in some very stimulating experiments. The Psi Potential Test helped you realize that you do have some kind of psychic ability. The following experiments, and those that will appear in [Chapter 9](#), will define that realization in more detail. They will show you

very specifically the most likely areas in which your psychic strengths lie. As such, they will provide a service that the Psi Potential Test did not. I will first try to arouse any slumbering psychometric ability you might possess. Then I will show you how to manifest your telepathic talent.

PSYCHOMETRY: WHAT IS IT?

Psychometry is a good departure point for our experiments. Not only is it a talent in its own right but, as many researchers have pointed out, it tends to act like a magnet in drawing out other psychic potentials. You will recall from [Chapter 7](#), for example, that Joan Grant acquired her ability to read her own past lives as a result of a psychometric experiment with some scarabs. But what, exactly, is psychometry?

Psychometry, a word coined by anthropologist Dr. J. R. Buchanan in 1842, is the ability to read the etheric emanations of an inanimate object. Although it is common practice for a sensitive to directly touch the

object being psychometrized, it is not an absolute necessity. Many psychics have successfully read objects by handling the heavy, lightproof envelopes in which they have been sealed. The important thing is for the percipient to develop some kind of rapport with the target. Although some kind of contact with the target object is desirable, especially for novice readers, positive results have been obtained without any kind of contact at all. In such instances, a rapport originating from mental concentration appears to work just as well as that established through physical contact.

At this point you may be saying to yourself, "All this is well and good, but what, in fact, is an 'etheric emanation'?" If your memory is sharp you will be able to come up with at least a partial answer by relying upon the information about the Etheric Theory provided by [Chapter 5](#). The Etheric Theory states that there is an etheric counterpart for everything, animate or inanimate. These etheric doubles exist in a psychic as opposed to a physical space. A previously unmentioned characteristic of etheric matter associates

it with psychometry.

Like a photographic plate or a reel of magnetic tape, the etheric is a recording device. It is so sensitive that its capacity to preserve extends beyond impressions of light and sound. The etheric records entire events. As such, it is part of the Akashic Records mentioned in [Chapter 6](#). It is especially responsive to events charged with great emotional intensity.

A psychometrist can tune in to a particular object and detect the events that have been woven into its aura by people, places, and things. This is why those gifted in psychometry, such as Peter Hurkos and Gerard Croiset, two famous Dutch sensitives, are in great demand by police departments when it comes to solving difficult crimes. Given a victim's bloodstained piece of clothing, for example, a psychometrist can tell with uncanny accuracy the circumstances surrounding the murder. More than one criminal's capture can be traced to the bizarre detective work of a psychic sleuth.

It is, therefore, plain to see that psychometry is far from being just an entertaining

parlor game. Its practical application, however, is not restricted to providing clues for the detection and apprehension of elusive homicides. There are really no limitations to its possibilities. I have used my own psychometric gift in some highly interesting and unusual ways.

I once had a client who came all the way from South America. Without any explanation, he placed a rock into my hands and asked me to psychometrize it. Empathizing with him and attuning myself to the etheric emanations of the rock, I described a mountainous region and a cave that contained a cache of emeralds. Elated by my reading, the gentleman quickly returned to his own country and launched an expedition. Using my detailed description of the cave's location, he found the sparkling treasure of green gems exactly where I said it would be!

Although I cannot guarantee that armchair treasure hunting will pay off as handsomely for you as it did for my client, I can promise that the experience of discovering your own gift of psychometry will

be very rewarding indeed. Let's travel further in the direction of that discovery.

Is Psychometry Your Cup of Tea?

During my popular parapsychology workshops, the first audience participation activity I administer is a test for psychometry. It is fitting that this test should precede all others, not only for the reason provided in the preceding section, but also because my initial contact with laboratory testing involved a formal evaluation of my own psychometric ability. I was tested by Professor E. W. Doloch of the University of Illinois. He computed my overall accuracy at a respectable 85 percent.

I have seen fledgling workshop percipients chalk up very impressive scores on their first attempts at psychometry. I can recall one surprised woman, for example, whose reading was 90 percent accurate. The premier performances given by this lady and other talented novices are unusual but not really that sensational when a particular set of statistics is taken into consideration.

Professor William Denton, a mineralogist who was one of the pioneers in the scientific investigation of psychometry, found that one out of every ten men and four out of every ten women he tested had natural abilities in the area of psychometry.

These figures tend to show that psychometry is a psychic talent that is much more prevalent than, say, psychokinesis. Is it in your repertoire of psychic abilities? A scientific experiment may help you decide.

There are two factors absolutely essential for the experiment. First, you must have access to a number of unfamiliar objects. Second, there must be a way of verifying or disproving the accuracy of your readings. It is easy to satisfy these criteria if you make use of a relatively large group of people. This is what I do when I conduct the test as part of my workshop. Get a group of friends together and tell them you would like their cooperation in performing an interesting experiment. Proceed in the following manner.

Tell them that in a few moments a tray will be circulated in their midst. Each individual

is to select a personal item and deposit it on the tray. The object must be one with which you are unfamiliar. The collection, for obvious reasons, must proceed while you are out of the room.

Arrange to be called back in when the collection has been completed. Choose someone to interrogate you and record your replies (I will soon provide a list of questions). Select an item from the tray.

The Attitude of the Percipient

As the percipient, prepare yourself for this experiment, as well as those that are to come, by assuming a relaxed, meditative state of mind. There are three things that could disturb your mental tranquillity and thereby impair your psychic sensitivity. They are your intellect, self-consciousness, and daydreams. How can these disturbers of the peace be handled?

Your intellect has no place in this or any other psi test. It is as much trouble in an ESP laboratory situation as a varmint in a chicken coop. The psychic, appearing as feelings and

intuitions, is not, quite obviously, a product of logic. The intellect can turn off valid psi impressions because, in looking at them, it may decide that they are ridiculous and absurd. Delicate psychic impulses are soon rendered lifeless if pounced upon by the impatient, incisive jaws of reason. If you have properly relaxed your mind, your intellect will be as limp as the fur of a newly skinned fox.

I have said a great deal throughout this book about the detrimental effects of self-consciousness. It would serve no useful purpose to launch into a lengthy, repetitive review of my comments at this point. I do, however, want to remind you that self-consciousness extinguishes the psychic because it narrows consciousness instead of expanding it. The formula for eliminating self-consciousness is not complicated. Simply concentrate totally upon what you are doing *now* instead of what you were doing, or what you would like to be doing.

Daydreams, sprouting from personal fantasies, are just as effective at choking your psychic as your intellect and self-

consciousness. The daydreams I am talking about could be triggered by anything, including the target object. For example, you may have decided to psychometrize an antique pocket watch. While picking it up, you are reminded of a dear, deceased uncle who had a similar watch. Far from maintaining a meditative mood, a memory such as this can, like the spectacle of a germinating plant captured by the miracle of time-lapse photography, grow into a full-blown fantasy with chain-reaction rapidity. By grounding yourself in a solid state of mental objectivity, you can prevent distracting daydreams from taking root and flowering.

Sighting In on Your Target Object with Twenty Questions

With a strategy to use against any would-be distractions, we can turn once again to the main attraction: unlocking your psychometric potential. This can be facilitated by having the interrogator/ recorder ask you twenty key questions, which are as follows:

1. Does the object belong to a man or a woman? (*Note: Omit this question if the item chosen betrays the sex of its owner.*)
2. Does the owner have a warm and friendly or cool and aloof personality?
3. Does he or she tend to be tall or short?
4. Does his or her build tend to be slim or heavysset?
5. Does he or she have a fair or dark complexion?
6. Is his or her face more round or long?
7. Does he or she like sports?
8. Does he or she drive a car?
9. Does he or she own a car?
10. (*If the answer to 9 was Yes*): Is his or her car foreign or domestic?
11. (*If the answer to 9 was Yes*): Is his or her car dark or light colored?
12. Does he or she work for a living?
13. Does he or she live in an apartment or a house?
14. Does he or she have a pet?
15. (*If the answer to 14 was Yes*): Is the pet male or female?
16. Does he or she have a hobby?
17. (*If the answer to 16 is Yes*): Is the hobby

physically active and athletic or inactive and sedentary?

18. Is he or she married or single?

19. (If the answer to 18 is Married): Are there children?

20. (If the answer to 19 is Yes): Are there more boys than girls or more girls than boys?

Note: The following is a list of supplemental questions to be used, as necessary, to make the number of responses total twenty.

1. Is he or she more youthful or elderly?

2. Does he or she travel a great deal?

3. Does he or she tend to be a conservative or flashy dresser?

4. Was he or she born in this state or another?

5. Does he or she like alcoholic beverages?

6. Does he or she smoke cigarettes?

7. Does he or she wear some type of corrective lenses to improve vision?

The Psychometry Test's Structure

You may have noticed that all of the test questions exemplify a certain pattern. I

designed them so responses were limited to one of two choices. Although this procedure may have produced a few awkward offspring, it does have a very useful advantage. By creating the test in the configuration of the classic “True or False”-type examination, I was able to keep the statistical measurement simple and reliable. Because there is a “50-50” possibility of getting each question right, it is no surprise that, out of a possible score of 20, 10 points would be due to chance.

Before presenting a chart of possible scores, I want to mention the importance of administering a number of test runs. The results of all your ESP tests will be more valid if you adhere to the established scientific practice of repeating them at least five times. Use the average score as the most reliable index of your ability in any area of the psychic. The presence of ESP is more accurately indicated by an above-chance average score taken from five runs than a score selected from any one run.

For example, if you scored 15, 18, 12, 16, and 9 on five runs of the psychometry test,

your average score would be 14 ($15 + 18 + 12 + 16 + 9 = 70 / 5 = 14$). This score, which is well above chance expectancy, shows a good psychometric talent. Incidentally, in participating in the psychometry test, a percipient should obviously never use the same target object in more than one run.

An Evaluation of Psychometry Test Scores

20–20+ = Superior; your ability in psychometry is indeed rare.

15–20 = Excellent; your ESP is hot!

10–15 = Good; your ESP is turning on.

10 = Chance score; try again.

5–10 = Poor; negative psi may be at work.

1 (or less)–5 = Extremely poor; your ESP is definitely working against you.

Give yourself one point for each question answered correctly. The accuracy of your reading is to be determined by the owner of the object you worked with. He or she will accept or reject your answers as they are read

off by the interrogator/recorder.

An Explanation of the Bonus Point System

The chart of possible scores is pretty much self-explanatory except for the use of what I call the bonus point system. The psychometry test differs from all other ESP experiments you will be involved with in that it is possible to exceed what would normally be considered the maximum or minimum score. For the moment, I want to talk primarily about the former, which is reflected by the “20–20+” zone on the chart.

The possibility of scoring above 20 was arranged because I didn't want an emerging psychometric talent to be stifled by the formal configuration of the test, a configuration essential for the translation of the qualitative data of real life into the quantitative language of the laboratory.

During the course of questioning by the interrogator/recorder, it is likely that the percipient will psychically “flash” on facts that embroider upon or even go beyond the

boundaries of the inquiry. This is a welcome sign that the percipient's psychic is opening up. To regard these gratuitous impressions as inadmissible responses would be a gross oversight.

Under ideal, natural conditions, which the parapsychology laboratory, with its contrived situations, fails, unfortunately, to entirely reproduce, the psychic displays a carefree spontaneity. Forcing the psychic to consistently perform at peak efficiency is like the entreaty of the misguided mother who commanded her nervous child to "Be calm!"—a contradiction in terms. This is not to say, however, that conscious control of the psychic is impossible. *Complete* cooperation of the psychic with the will is, most likely, a perfection to be contemplated rather than a reality to be habitually experienced. It is more realistic to hope for a compromise in lieu of perfect cooperation. A compromise would present a working relationship between the determined will on the one hand and the elusive, "on-again, off-again" psychic on the other. Just remember that such working relationships are realities that can be

attained and not unreachable fictions. I would not be writing this book if this were not the case, but I am deviating too far from the point I want to make.

A psychometry test lacking built-in flexibility could hamper, if not actually prevent, the appearance of the compromise I have been talking about. I have provided such flexibility in my test by devising a system of bonus points. Percipients will be awarded one of these points, to be added to their regular score, each time that they come up with a “hit” that was not called for by a particular question.

For example, let’s say that a percipient is asked, “Does he or she have a pet?” and he replies, “Yes, a black miniature poodle who just had puppies.” Let’s assume that this response is 100 percent correct. The percipient would not only get a +1 for accurately answering question 14, but also a +1 for the type of pet, a +1 for distinguishing its breed, and a +1 for detecting the poodle’s recent maternity. Question 15, asking about the sex of the pet, is automatically answered, giving another +1 point. The reader thus

scores 2 regular and 3 bonus points as the result of his penetrating extrasensory perception.

As you probably anticipated, incorrect guesses in excess of the two choices offered as answers for each question are to be subtracted from the total score. It is therefore conceivable that a person could make so many wrong extracurricular guesses that his score goes far into the red and ends up negative. That is why I provided the final zone on that score chart reflecting the remark “1 (or less)–5.”

A Final Word on the Psychometry Test

Having clarified the bonus system, I just want to mention one other thing before switching the topic to telepathy. Perhaps you were observant enough to notice that my psychometry test not only bridles percipients with a question that restricts them to a choice in either one direction or the other, but also places a temporal restriction on their responses. I have made no effort to construct

the test so as to elicit information from percipients that relates in any way to the future. All solicited information pertains to either the past or the present. This does not mean that psychometry cannot peek into the future. The contrary, in fact, is true. Perhaps because of its reputation for crime-busting, however, psychometry is most widely known for its retrocognitive power; it is especially proficient in dredging up facts from the past.

By steering percipients away from the future, I kept them from treading upon the virginal territory to be surveyed during the course of the precognitive experiment that is reserved for [Chapter 9](#). My purpose in doing this was, of course, to avoid a complex mixing of various overlapping psi categories while you were getting your first straight taste of a particular brand of the psychic. This does not mean that I intend to suppress any precognitive impressions that appear during the experiments with psychometry. Because foreknowledge deals with events that have not yet transpired, they cannot be corroborated and evaluated. Hence, they can make no contribution, one way or the other,

to a final score. This is another reason why I decided to keep psychometry from probing the future.

If foreknowledge is spontaneously transmitted through the channel of psychometry, however, by no means discourage it. The best that can be done is to simply record the impression. Judgment upon it will have to be reserved until a sufficient amount of time has elapsed to see if the event forecast will appear.

The fact that, under propitious circumstances, a psychometric circuit can be closed that draws upon a precognitive current is simply an example of what I said earlier about psychometry's effectiveness in tapping other extrasensory resources. This observation is just as true with telepathy as it is with foreknowledge.

It appears very likely that some kind of telepathic communication comes into play between the percipient and the owner of the target object when a significant number of hits, relating to present or very recent conditions, begin to accumulate. In the next part of this chapter you will have an

opportunity to see if your participation in the psychometry experiment has quickened your telepathic ability.

TELEPATHY: WHAT IS IT?

Aside from the brief glimpses provided by [Chapter 1](#), the information you have been given about telepathy came through an explanation of the Emotional Level. Up to now, therefore, your view of telepathy has been indirect, incomplete, and oblique. This was a necessary result of my initial emphasis upon the four levels of psychic sensitivity. Through an acquaintance with these levels, you detoured the kind of annoying bewilderment that possesses the unprepared motorists who can't cope with the entangled nest of lacing and looping concrete spaghetti weaving around large cities on their routes. Instead, you travel with the confidence that comes from familiarity with the simple and precise geometry of a road map. With your "road map," you know that telepathy is an artery branching from a main thoroughfare,

the “Emotional Level freeway.” Although you have seen it from a distance, you have yet to give telepathy a try. We will be approaching the turnoff leading to the telepathy experiment in a very short time. Meanwhile, permit me to give you a full-length view of this captivating subject.

Telepathy, also known as “mind reading,” “mental radio,” “mental telegraphy,” and “thought transference,” is probably the most widely known, discussed, and researched form of ESP. F. W. H. Myers, the pioneer investigator of the paranormal mentioned in [Chapter 1](#), originated the term seventy years ago. He defined telepathy as “the communication of impressions of any kind from one mind to another, independently of the recognized channels of sense.” Briefly stated, telepathy means that thoughts are accessible to ESP.

In the popular mind, telepathy is generally associated with the transmission of human thoughts. An agent, consciously or unconsciously, sends his or her thoughts to a receiver or percipient. It is indisputable that the chances for a successful transmission are

improved if some kind of an emotional rapport has been established between the sender and the receiver. As indicated in my discussion of the Emotional Level, love is one of the most common and strongest bonding agents that can operate between two people. It will, therefore, be quite enlightening to ring the changes, so to speak, on the chains of human relationships forged with love and linked by telepathy.

Loving Relationships Breed Telepathy

The most fundamental, deep-seated association between two human beings grows from the maternal intimacy between a mother and her babe. Dr. Joan FitzHerbert, medical director at a children's clinic in England, has seriously considered that young children, and especially infants, gain some knowledge of their surroundings through telepathic contact with their mothers. At least one researcher has tentatively proposed the possibility of prenatal telepathy. Dorothy Burlingham,

preferring to base her studies on post-uterine situations, collected instances supporting the notion of telepathic communication between mothers and children. Jan Ehrenwald, a respected psychoanalyst, has stated that in the infantile, preverbal stage of development, “telepathy serves a compelling biological need and represents a functional link between the mother and child.”

The married state, which traditionally, although nowadays not inevitably, precedes maternity, creates conditions especially favorable to the development of telepathy. The documented reports of mind-to-mind communication between married couples is practically inexhaustible. I have had many experiences of thought transference with my wife. These are all presented in *The Phoenix Oracle* and do not bear repeating here.

It is interesting to know that many married people have the mistaken notion that telepathy can be triggered only by a crisis such as the one reported to Mrs. Frances Wall in [Chapter 4](#). It will be recalled that, while sleeping in her apartment, she experienced a physical impossibility. She

heard her husband's frantic voice calling out for help as he was drowning in a park. The truth is that telepathy can appear just as readily from the placid pool of commonplace events as it can from the dizzying maelstrom of crisis situations.

A testimony that telepathy is very much a part of everyday life comes from no less a witness than Dick Van Dyke, a star of movies and television. Van Dyke claims that his wife Margie has no difficulty at all in reading his mind and displaying other extrasensory feats. They think of things at the same time and she often knows the decisions he has made before he verbalizes them. Dick and Margie, like countless other couples, are wedded to each other in mind as well as body.

Just as telepathy is the mark of mental union, so children signify the biological success of physical union. Incidentally, if one considers that the pineal gland, associated with the fabled "third eye," is known to secrete a hormone establishing the rate of sexual development, future research may find that the relation between sex and the

psychic is more factual than metaphorical. I am going to leave the task of investigating the pineal gland for such an association to enterprising medical researchers with a parapsychological bent. My present line of inquiry will continue with an examination of a link in our chain of relationships that deals with telepathy between children of the same parents.

Whereas “sibling rivalry” has become an established, idiomatic part of our language, little is ever said about sibling telepathy, which, I feel, is just as widespread. The most dramatic instances of such communication have occurred between twins. Experiments made by parapsychologists at the University of Alberta in Canada show that identical twins and, to a lesser degree, fraternal twins exhibit amazing telepathic powers. Dr. Robert Sommer and his assistants, working at a different research center, studied a number of twins, ranging in age from sixteen to fifty. He found that one-third of them had extrasensory experiences with their former “womb mates.”

The above cases provide specific examples

of the more common types of human relationships spawned from the matrix of love and preserved by unsung telepathy as well as the glorified five senses. Although it is true that love between humans is a common source of thought transference, it is by no means the only one. Many psychoanalysts, for example, have recognized that telepathic experiences can be generated from the professional involvement between doctor and patient. Telepathic exchanges between students and their teachers have also occurred. Recent work done by Dr. Hans Kreitler and his wife, both professors at Israel's Tel Aviv University, has even shown that an effective form of telepathy can exist between total strangers. In fact, telepathy is so potent and flexible that even a short survey of the varied situations producing it reveals the frequent involvement of nonhuman participants. Further, there is no hard and fast requirement that he, she, or it even has to be living!

***Fonda's "Lady," Smith's Chickens,
and Kresgal's "Corky"***

Is there such a thing as a talking horse? Can chickens receive telepathic messages? It is possible for a dead dog to bark a lifesaving warning to its previous master? These intriguing questions all relate to a field of investigation known as anpsi (“animal psi”). Rather than providing answers, I am going to supply the stories behind the questions and let you be the final judge.

During 1927–1929, Dr. J. B. Rhine and Professor William McDougall tested Lady, a remarkable four-year-old filly owned by a Mrs. C. D. Fonda. The horse used a set of alphabet blocks, lined up and lying before her on a table, to spell out answers to questions. A human sender would come up with a question and then write the answer on a tablet concealed from Lady’s vision. Lady would then tap her nose to certain blocks in order to spell out the proper answer. Rhine’s investigation, conducted under strict controls in order to eliminate all possibility of fraud, was very thorough. He concluded that telepathic exchanges between the equine percipient and a human sender were very

likely.

I would be remiss at this point if I did not squelch a fictitious sequel to this case. There is absolutely no truth to the rumor that Professor McDougall once asked Dr. Rhine, "Who was that Lady I saw you out with the other night?" to which the intrepid parapsychologist replied, "That was no lady; I was just out horsing around."

All kidding aside: these two scientists certainly deserve a great deal of praise for their painstaking work. If others emulate their efforts, certainly some sort of sense will emerge from the welter of uninvestigated anpsi reports. Such case assignments are never wanting. Perhaps you can lend a hand to unscrambling the case of Gertrude's eggs.

In the spring of 1940, Gertrude Smith, who has been aware of her psychic talents since the tender age of four, decided to repeat a bizarre experiment she had conducted five years before. While living on a poultry farm in Lombard, Maryland, she devised a test to see if her telepathic powers with humans were equally effective with chickens. Surveying some sprouting sunflowers,

Gertrude hit upon a plan and told it to her parents. She intended to telepathically influence chickens to lay eggs bearing the familiar disc and petals of a sunflower. Her technique was to simply visualize the floral design as it would appear on the surface of an egg. For good measure, she added the image of her initials, "G. L. S."

A few days later her father found the first "sunflower egg." Shortly thereafter she discovered one with her initials in reverse along with the sunflower impression.

She repeated the Lombard, Maryland, experiment on the few feathered fowl scratching around her York, Pennsylvania, home even though no sunflowers bloomed at this residence. Gertrude had the same success this time as she had five years before. She showed the eggs to local newsmen, who promptly drafted an article about the telepathic hens for *The Gazette and Daily*. Her claim is also corroborated by a legal affidavit signed by four witnesses who had examined the remarkable eggs.

Telepathically branded eggs, a phenomenon that undoubtedly ties in with PK, and a

talking horse are lighthearted topics. There is a certain playfulness about anpsi that mysteriously crisscrosses between the contented clucking and wisecrack whinnying of warm-blooded creatures. Like the churning inkiness of an approaching summer electrical storm, however, the case I am about to relate deals with the menacing rather than the merry.

Because of a cruel bullet that partially mutilated his voice box, Corky, a stray collie who was still bleeding from the neck when he was found by Norma Kresgal, was never able to produce anything beyond a croaking bark. Corky became a favorite with Norma and Tom, her husband. Seven years later, they felt a definite loss when Corky passed on.

Two years after the dog's death, Tom got a job requiring a move to New York City. Some months after their move, Norma was awakened one night by some raspy barks sounding exactly like those of Corky. Realizing that she was hearing the impossible, Norma, compelled by the insistence of the barking, decided to get up and investigate. Upon opening the bedroom

door, she was astonished to find that the hall was glutted with thick, curling clouds of suffocating black smoke. She awoke Tom, who aroused the landlord, and the three of them evacuated the building. No sooner had they stepped outside when the entire house burst into a mass of angry, licking flames. Norma is certain that, without the telepathic alarm from her discarnate pet, there would have been a heartrending catastrophe.

The Four Modes of Telepathic Reception

Norma's auditory experience of Corky's urgent signal is, as Hereward Carrington points out, just one of four ways in which a telepathic impression can be received. A telepathic message can also be visual, emotional, or volitional.

Pictures, printed words, or figures constitute the visual image. G. N. M. Tyrrell's particular preoccupation with the ability of a telepathic stimulus to produce a visual image resulted in an ingenious but deficient attempt to explain apparitions. It will be

recalled that his attempt, called the “Psychological Theory,” was discussed in [Chapter 5](#).

Emotional messages can express themselves in the language of depression or excitement. This kind of impression is exemplified by the tugging feeling that “something is wrong” that coincides with the involvement of a friend or loved one in a crisis situation.

The volitional message is characterized by a strong compulsion to perform a particular act that, at the time, seems illogical but is later justified by future developments.

I have defined telepathy, talked about the kind of social relationships that can foster its appearance, and stated the four ways in which it can be received. My full-length portrait of telepathy, however, would be incomplete without attempting to explain how it works.

Is Telepathy Based Upon Physical Vibrations?

Early psychic investigators, such as Sir

William Crookes, looked at the mysterious phenomenon of telepathy and decided, *ipso facto*, that because it was a form of communication, a message originating with an agent had to be sent across space in order to reach a percipient. After all, this was the way new communication devices like Marconi's wireless worked. The electromechanical operating principles behind Marconi's invention, as well as the revolutionary devices contributed by Alexander Graham Bell and Samuel F. B. Morse, were convenient models upon which to build an explanation of telepathy.

Rather than constructing an enduring theory, however, they created more of an analogical distortion. The brain, they reasoned, was like a biological wireless. Thoughts created molecular disturbances in the brain causing the propagation of vibratory waves in the ether until another brain, using a reversal of the process, received the message. When it was introduced, the physical theory looked impressive on paper even though, in retrospect, it has all the cumbersomeness

and unnecessary complexity of a Rube Goldberg invention. Like the conception of a flat Earth, however, it simply could not hold up to empirical criticism.

For all intents and purposes, the physical theory has been scrapped. Although scientists, refusing to believe the facts of their own experiments, have tried to prove otherwise, not a shred of evidence has ever been produced to indicate that telepathy relies upon some kind of physical, electromagnetic radiation. Dr. Leonid Vasiliev, the famous Russian parapsychologist mentioned in *The Phoenix Oracle*, has marshaled an especially impressive body of experimental evidence to substantiate this statement. An important point to note is that telepathy, unlike electromagnetic radiation, does not obey the inverse square law. This simply means that the strength of telepathic signals does not diminish with distance. Neither distance nor time, for that matter, interferes with the mysterious operation of telepathy. But if telepathy does not have a physical basis, how does it work?

A Nonphysical Theory of Telepathy

In order to answer this question, I must introduce the subliminal self, a concept coined by Myers, whose trailblazing work has left a mark at almost every turn of the road leading into the heartland of psychic phenomena. Myers believed that the ordinary, conscious self, which I will call ego consciousness, is but a small, special aspect of a much larger self. Myers calls this more comprehensive sphere of consciousness the subliminal self.

The subliminal self, which only roughly corresponds to the psychoanalytical notion of the unconscious, exists below the threshold of ego consciousness in a state of potential containing possibilities for the most sublime achievements conceivable as well as the most despicable acts imaginable. It is known to us only indirectly, through the uprushing emotions, insights, and compulsions that capture the attention of the ego consciousness.

The subliminal self cannot be measured. Having no dimensions, it cannot be said to exist in space. The same applies to ego consciousness, which is but a specialized extension of the subliminal self. Do not make the mistake of identifying ego consciousness with the body or the brain. Those complex biological mechanisms simply modify and condition consciousness so it can be expressed on the physical plane. The body and the brain take up physical space and exist in time. Ultimately, ego consciousness does not. Evidence in favor of what I and a growing number of others know from personal experience is rapidly mounting: the operation of ego consciousness is not confined to the ten billion cells that make up a bulbous lump of gray matter that weighs about three pounds. But how, you are probably wondering, does all this tie in with telepathy?

Now we know that the telepathic process originates below the threshold of ego consciousness. If the resistance encountered is not too great, a telepathic message will break into the field of ordinary awareness in

one of the four possible forms (auditory, visual, emotional, or volitional). What transpires during telepathy is that the subliminal self of sender "A" relates to the subliminal self of receiver "B." The only insight we have as to how this relationship takes place is in the realization that the subliminal selves of both "A" and "B" actually occupy the same "nonspace." Without a spatial barrier there can be no temporal barrier. It is little wonder that space and time pose no obstacle to telepathy.

The theoretical explanations of our topic have been viewed, and, like a landmark on the border of the territory we have just traversed, recede into the distance. As I promised, we are now going to take the turnoff that, hopefully, will lead you to a firsthand experience of telepathy.

Time for Telepathy

The telepathy experiment is much simpler than the psychometry test. The only props you need are a pencil, some paper, and a pack of twenty-five ESP cards. There are five

cards for each of the symbols illustrated below. The cards are available from any of the occult bookstores that have sprung up all over the country. If you plan on making rather than purchasing your deck, be sure to use an opaque material so that the symbols do not show through to the other side.



In addition to the cards, of course, you will need the cooperation of an associate. Your partner for the experiment should preferably be someone with whom you have established a friendly relationship. Decide who is going to assume which role (sender or receiver) and proceed as follows:

It makes no difference where the agent sits in relation to the percipient as long as the latter cannot detect the target card through any normal sensory channel. Therefore, an agent should guard against sitting in a position that betrays a target symbol to a receiver by reflecting it in a mirror, window, or other shiny surface.

If you want to become meticulous and

very scientific about the whole thing, you can construct a screen to completely block the view between you and your colleague. You might even decide to sit in different rooms to prevent all visual contact. In situations of informal testing, however, I find such precautions unnecessary.

While the receiver is numbering a sheet of paper from one to twenty-five, the sender (agent) can be shuffling the cards. Incidentally, percipients new to this kind of test should reproduce the five ESP symbols at the top of their paper for handy reference. When the cards have been thoroughly shuffled and the percipient is ready, the first of five runs can begin.

During a run, the agent will concentrate on a target card for a period of ten to fifteen seconds before laying it facedown and proceeding to another. After concluding the period of concentration, the agent should call out "next" so as to maintain synchronization with the receiver. It is imperative that all cards be stacked in the same order in which they were selected. If this procedure is not followed, there will be no way to accurately

assess the percipient's responses.

Tips for Senders and Receivers

Best results are obtained when senders use their emotion and imagination as well as their intellect in transmitting. For example, suppose that the target card is a circle. An uninspired sender might just mentally repeat "circle" over and over for the allotted time. Although this is quite an underpowered approach, if you use it, by all means do not move your lips during your mental chanting! A more proficient sender can go through this silent chanting and, at the same time, actually feel what it is like to draw a circle. As an alternative, the sender might even choose to project an emotionally charged figure whose shape reproduces the target symbol. For instance, the sender might choose a cheery, beaming, yellow summer sun to represent the circle. At any rate, uninterrupted concentration, without straining, is essential.

The receiver, on the other hand, should assume the relaxed, meditative attitude I

mentioned in the section in this chapter entitled “The Attitude of the Percipient,” which the receiver should review before participating in this test. It will also be helpful for receivers to realize that the first symbol popping into their head should be the one recorded on their sheet.

Scoring and Evaluating the Telepathy Test

When the sender’s last transmission is complete, the cards should be lying facedown in a neat pile. The sender’s next step is to simply turn the deck over and begin calling off the symbols in the order of their appearance—for example, “Number 1: a plus; number 2: wavy lines; number 3: a star,” and so forth. At the same time, the percipient will record the correct sequence beside her series so that a comparison of hits with misses will be elementary.

Remember that it is best to run through a test at least five times in order to get a good indication of your true telepathic ability. Add up the total number of correct hits, divide by

the number of runs, and find out how well you did by using the following chart.

20–25 = Superior; you are a born mind reader!

15–20 = Exceptional; your telepathic talents are far above average.

10–15 = Very good; your ESP is sharp!

5–10 = Good; your ESP is warming up.

5 = Chance score; try again.

1–5 = Very poor; evidence of negative psi (check for displacement effect).

As I mentioned earlier, a score that is consistently below chance indicates negative psi, which is also known as “psi missing.” Another phenomenon, closely related to psi missing in that it also produces below-chance scores, is called the displacement effect.

The Displacement Effect

The displacement effect, which is easily detectable in tests employing the Zener deck, occurs when, for some reason, a percipient’s “aim” is slightly off target. Rather than

making a direct hit, the percipient is picking up the card appearing either just before or just after the target card. A pattern of more than five hits showing a displacement to the symbol immediately preceding the target indicates retrocognition. More than five hits deflected from the target to the card immediately following it demonstrates precognition. More will be provided on precognition in [Chapter 9](#). Chance is responsible for cases in which both kinds of displacement appear and neither one totals more than five.

The Decline Effect

While we are still on the subject of test evaluation, I want to say something about scores that are consistently above chance and then drop off suddenly, leveling off at chance. Parapsychologists have found that the scores of their best subjects, after weeks and perhaps months of monotonous testing, tend to decline markedly. Assuming that a subject's peace of mind has not been disturbed by problems, the most likely cause

for the decline effect is boredom.

The decline effect is especially prevalent among extroverted subjects. Studies conducted by H. J. Eysenck have revealed that extroverts “are more susceptible to monotony (decline in performance)” and “respond more favorably to novel stimuli” than introverts. Many researchers have found, by the way, that extroverts tend to be more extrasensory than introverts. So what can be done when scores nosedive and the most likely reason is boredom?

Variations on the Telepathy Test

A subtle change in the Zener deck has produced scoring improvements in a number of instances. The symbols were simply reduced in size. While this novelty is calculated to help relieve a sender’s monotony, what can be done to revitalize a receiver?

It is possible to vary test materials without necessitating a change in the evaluation technique. You might redesign the Zener deck by coming up with five other geometric

symbols. An alternative notion is to substitute five different colors for the symbols. Instead of using one of these two suggestions, you may want to avoid using cards at all.

Pick out five different tastes or five different scents that can be used as targets. If you use either of these methods, however, be certain to guard against sensory cues, especially in the case of odors. Recall what I said in [Chapter 3](#) about the extreme sensitivity of the nose!

I have even known of telepathy tests utilizing pinpricks or pinches at five different points of the body. If you don't mind the minor annoyance of a jab or pinch (veteran waitresses take note!) this approach could really enliven an experiment. At least it would keep you from falling asleep! It goes without saying that, in this and similar situations, the sender and receiver must be beyond visual range of each other.

Whatever variation of the standard telepathy test you decide to use, be certain to inform your receiver of the five possible choices and then proceed to use each target

five times during the test. This will ensure a standard run of twenty-five trials and require no change in the standard method of evaluation we have been using.

The classic telepathy test and its variations were carefully designed to plumb the depths of your psi potential for a particular kind of extrasensory talent. If things went according to plan, they have abstracted your telepathic ability and manifested it in a pure form. Therefore, do not entertain the false notion that your telepathy will turn on in real-life situations the same way it did under laboratory conditions. For one thing, test stimuli are artificial and limited, whereas in life they are natural and limitless.

Because it is so subtle and invisible, telepathy, like any other facet of the psychic, is as elusive as an atomic particle. Just as an atomic particle can be detected by the misty streak it leaves in the supersaturated atmosphere of a cloud chamber, however, it is my hope that the “cloud chamber” of my test has produced a definite “track” of your telepathic talent.

In this chapter, you have been exposed to

a battery of tests to draw out two of your extrasensory abilities: psychometry and telepathy. [Chapter 9](#) will help you realize two more: clairvoyance and precognition. In addition, you will be introduced to PK, a psychic function that, falling outside the domain of ESP, is a category unto itself.

*Psi categories may be translated as follows: (T) = telepathy, (C) = clairvoyance, (PRE) = precognition, (RE) = retrocognition, (PK) = psychokinesis.

NINE

Activating Your Powers of Clairvoyance, Precognition, and PK

THE FREQUENCIES OF THE PSYCHIC WAVEBAND

For the time being I want you to think of your mind as an ordinary radio lit up with the familiar sounds of local stations. Imagine “hometown”-type broadcasts drenching your psyche with a daily torrent of “soap operas” compounded of sensory impressions and the three basic emotions mentioned in [Chapter](#)

4. “quiz shows” challenging logic and intuition, and value judgments streaming from “editorials” and “news commentaries.” Although some may consider the scope of this programming expansive and cosmopolitan, it is indeed narrow and parochial when compared with the wide range of psychic and spiritual “broadcasts” that could be received.

In the past you may have accidentally tuned in to an extrasensory frequency while unconsciously shifting your everyday activity slightly beyond the “middle of the road” waveband of your regular pursuits. It helped, of course, that a condition arose analogous to one of those freak weather disturbances that can sometimes suddenly give a pocket-size transistor the international reach of a globetrotting receiver. Fascinated and amazed, you strained to grasp the words of a bizarre message possibly coming from the future that soon sank into incoherence beneath a sea of sputtering static.

Although your first contact with an element of the psychic waveband left you puzzled and mystified, it vastly enlarged your worldview. You realized that things were

more than they seemed and that something exciting and strange lay just beyond the boundaries of your ordinary experience.

You may have wondered if the psychic waveband contained more than one frequency. Sooner or later you found that the psychic was multifaceted. From the preceding pages you learned how to dial the "mental frequencies" assigned by nature to psychometry and telepathy. They form but a segment of the waveband that also includes clairvoyance, precognition, and psychokinesis.

Trying to tune in these frequencies will be as adventuresome for you as it was to the prototype of all "ham" operators as he launched out onto the uncharted airwaves on his maiden voyage of discovery. Spirited people like him turned up unsolved mysteries every bit as intriguing as the stories of sinuous sea monsters reported ever since seafarers began navigating the globe.

When radio communication was just beginning, experimenters spent hours glued to their headphones listening for the uncanny. In some instances, their patient

sifting of electromagnetic buzzes, whistles, and crackles seems to have paid off. With patience and persistence, they were sometimes able to tune in on something quite unusual. Marconi and Nikolas Tesla, for example, reported signals that they suspected were coming from another world.

In the following pages I am going to give you an opportunity to tune in on the extraordinary by continuing the line of experimentation begun in the last chapter. You will be provided with instructions on how to set your “mental dial” to receive further frequencies along the psychic waveband. Carefully designed “program guides” will supply helpful introductory material and describe the kind of experiences you can expect when conditions favor the manifestation of clairvoyance, precognition, and psychokinesis.

Don't be dismayed if your life has been filled with conventional programming, brightened only occasionally by the flash of a stray extrasensory wavelength. Although I cannot create a freak weather condition to extend the reach of your reception every time

you want to dial up the psychic waveband, I can remind you of two ways to boost your signal sensitivity. First, your receiver can be sensitized to the subtle influx of psi through daily meditation à la [Chapters 1](#) and [3](#). Second, line up your mental antenna with the conviction that although psi phenomena are as intangible as radio waves, they are just as real. Believing that psi can work for you is a good way to charge your psychic battery. With these things in mind, let me present the program guide on clairvoyance, the first of three such guides prefacing each of the psi experiments appearing in this chapter.

CLAIRVOYANCE: WHAT IS IT?

Like the term “mysticism,” “clairvoyance,” which means “clear seeing,” is a word that has been grossly abused by popular usage. “Clairvoyant” and “mystic,” both essentially noble nouns, have become catchalls to describe a person with any psychic ability. They have also been used to brand the perpetrators of extrasensory deception (ESD

as opposed to ESP!) as charlatans and mountebanks and have thus acquired a connotation that does not enhance the reputations of honest psychics and scrupulous sages.

Erik Jan Hanussen, self-styled “clairvoyant” of the Third Reich and bold sensationalist, was one such phony. Passing off stage magic as genuine telepathy and prophecy (on at least one occasion he employed a henchman to “fulfill” a dramatic prophecy), Hanussen, erstwhile mouthpiece for the Nazis, became entangled in his own web of intrigue and deception. Considered a potential political threat, he was brutally shot to death by some of Hitler’s triggermen.

Whereas the untutored may have no qualms about regarding clairvoyance as a handy way of describing the manifestations of either the slick con artist or the authentic sensitive, our interpretation of the term, in keeping with the parapsychological spirit of this book, must be more limited and precise. Therefore, to us, clairvoyance will mean the ESP of objective events or physical objects. I think this way of putting it is far simpler than

the stilted and verbose manner used by our friend F. W. H. Myers, who defined clairvoyance as the “knowledge of things terrene which overpasses the limits of ordinary perception, and which perhaps also achieves an insight into some other than terrene world.”

Historical Explanations of Clairvoyance

Through some means, therefore, a clairvoyant makes contact with a physical object or group of objects with his or her mind. In the past, spiritualists and theosophists, among others, have come up with some interesting theories to explain how this contact takes place.

Spiritualists lean toward the notion that clairvoyance is less a faculty belonging to a percipient than the gratuitous by-product of a working relationship with a spirit guide. The spirit becomes aware of some distant scene or event and telepathically impresses it upon the mind of the passive percipient.

The possibility of discarnate influence

should not be completely ruled out as the best explanation for some manifestations of clairvoyance. Generally speaking, however, introducing a spirit to help explain common clairvoyant impressions is like “growing legs on a snake,” making matters unnecessarily complicated.

Additional theories rely upon some kind of quasi-mechanical device, such as an “astral tube,” which functions like a mental telescope, or a custom-made “thought form,” built to extend the physical senses to whatever location you desire.

Although each of these theories has a certain quaint appeal, they lack parsimony and comprehensiveness. Like the cogwheel-whirling, steam-wheezing factory equipment of the Victorian era, they have served their purpose and, apart from their distinction as museum curiosities, have limited application.

The most reasonable theory I can give you is one derived from Myers’ Nonphysical Theory of Telepathy, which was outlined in [Chapter 8](#). Until parapsychologists come up with more empirical data as to the nature of

clairvoyance, my theory, even with its shortcomings, will give you a little better idea of what goes on than its predecessors. Before wheeling out the concept of the subliminal self and getting right to the heart of the matter, however, a few preliminaries are in order.

The Three Varieties of Clairvoyance

First, I want you to keep in mind that there are actually three basic kinds of clairvoyance. There is one type of spatial clairvoyance and two kinds of temporal clairvoyance.

I will refer to clairvoyance in space as simple clairvoyance. In a short while I will show you how to test for this type of ESP. Simple clairvoyance is the ESP of a distant objective situation contemporaneous with a percipient. A good example, appearing in [Chapter 2](#), is the Phoenix laborer who uses this kind of ESP to detect buried Native American artifacts when he indulges in his archaeological pastime.

From the viewpoint of ego consciousness,

simple clairvoyance, like telepathy, appears to take place across space. The only difference between them, of course, is in their orientation. Simple clairvoyance concentrates on tangible things, whereas telepathy reveals intangible thoughts.

Mystics claim that there is no essential difference between thoughts and things. Therefore, it is tempting to speculate that the multicolored rays of psi, tinted by the atmosphere of our ignorance and known to us by many different names, can actually be traced back to the pure white emanations of a single radiant source. Thinking like this has led to the widespread use of the unifying phrase “extrasensory perception” and its acronym, ESP, to cover telepathy, clairvoyance, and precognition, the three most common forms of the psychic. Although I would like to explore this line of thinking further, we must get on with the business at hand: temporal clairvoyance.

Because of its dual nature, temporal clairvoyance is extremely fascinating. Its Janus face has one pair of “super-Polaroid” eyes that can see through the glaring curtain

of light hiding the unmanifest future and another, infrared pair that can distinguish every fossilized detail of the pitch-black past. The “super-Polaroid” pair of eyes furnishes precognitive-clairvoyant visions. For the sake of simplicity, I am going to curtail references to precognition until the second part of this chapter, when it will be discussed in detail. Retrocognitive clairvoyance gives an insight into the things that have happened in bygone days and vanished eras. You might say that its view is exclusively restricted to a survey of the Akashic Records. More will be said about retrocognitive clairvoyance when I bring up the intriguing diversities branching off from the three different strains of clairvoyance.

The Unity of Space and Time

The dimensions of space and time have played a key role in my tripartite classification of clairvoyance. Your preparation for understanding my theory would be incomplete, however, without considering these dimensions from a holistic standpoint. To put it another way, space and time are

not, as Newton postulated, independent and absolute, but interdependent and relative.

Albert Einstein helped us realize that the universe in which we live is a “four dimensional space-time continuum.” If this phrase is entirely new to you it may sound like quite a mouthful. Let me break it up into bite-size tidbits so that it is more easily digestible.

As a reader of this book the term “continuum” is not new to you. I used it in [Chapter 7](#) to help illustrate the four types of psychic creativity. With this illustration as part of your background experience, you will readily realize that a continuum is an unbroken succession of events so thoroughly combined that they can no longer be considered separate parts. Any attempt to do so results in a completely arbitrary division.

The cosmological view now universally accepted by physicists is that the three dimensions of space (length, breadth, and depth) and the one of time are actually a four-in-one quaternity. That is to say, they form a continuum. If things are still a bit hazy, try to picture any 3-D object—let’s say

an apple—existing outside of time. Conversely, try imagining a different kind of apple, one that has duration but no dimensions. Either way, even though at this point you may be salivating, you end up with an apple that just isn't there. We are now ready to turn to my theory, which is very much dependent upon the inseparability of time and space.

A Theory of Clairvoyance

How do clairvoyants make mental contact with an objective event or a physical object that is removed from them in time or space? It is obvious that the contact is indirect, not direct. There is no evidence showing that a clairvoyant's conscious mind reaches out into the world like an infinitely elastic hand. If the grasp of clairvoyance cannot be explained by viewing it as a psychic edition of Plastic Man, that vintage comic book superhero with limbs as stretchable as Silly Putty, we must employ the notion that clairvoyant impressions, like those of telepathy, reach ego consciousness from an

unconscious source. That source is the subliminal self.

An important characteristic of the subliminal self, which I mentioned in [Chapter 8](#), is that it does not exist in space. From what I said above about the nature of space and time as a continuum, it follows that the subliminal self also does not exist in time. Saying that something is dimensionless, i.e., incapable of being measured, is equivalent to saying that it is infinite. The infinite embraces what is, was, and will be. Its contents are inexhaustible.

Now, if the ESP of thoughts occurs as Myers has suggested, the ESP of things past, present, and future should present no difficulty to the subliminal self. This is all the more true because thoughts are what they are by virtue of their association with things, and vice versa. Subject and object are different sides of the same coin. They actually compose a field, to borrow an expression Alan Watts frequently uses.

A field is simply a way of expressing the relationship between ego consciousness and its environment at a certain time and place. A

person perceiving the grandeur of a mountain forms a person/mountain, subject/object field. This field is a concrete manifestation of the four-dimensional space-time continuum. The subliminal self, that vast and comprehensive state of consciousness, is, in a sense, this continuum turned inside out.

Before my metaphysical flight takes me into the extraneous subject of how the subliminal self fits in with my Level of A-one-ness, I want to pull out of my climb and descend to a point where we can view the impediments to clairvoyance. A knowledge of how clairvoyance fails to work can be used to help improve your chances of future extrasensory success.

What Happens When Clairvoyance Misfires

Let us assume that your subliminal self establishes a clairvoyant contact. There is no guarantee that you would know about it. Two things can keep the impression from you. Either your threshold of consciousness is

blocked or the impression does not have sufficient energy to reach or cross it.

You are already familiar with the three brawny, threatening linebackers who can stop clairvoyant message carriers dead in their tracks. Let's review them. There is ruthless, snarling intellect; somber, glowering negative attitude; and wailing, triple-threat fear.

As indicated in [Chapter 2](#), fear is especially detrimental to the psychic because of its ability to throw three kinds of flattening blocks. ESP can be floored by fear of the psychic, fear of social disapproval, and fear of personal inadequacy. Incidentally, you know when you are hit by either of the last two, because they produce painful spasms of self-consciousness. If you cannot recall the appropriate defensive plays to take against the kinds of interference these linebackers can create, you need to review [Chapters 2](#) and [8](#).

The Reticular Activating System (RAS)

To explain clairvoyant sensations or, for that matter, any psychic impressions that lack the pep to pop above the threshold leading to ego consciousness, I must introduce the reticular activating system (RAS). Don't let this beastly looking phrase startle you. I can assure you that it has been tamed by medical science and is thoroughly domesticated.

The RAS, essentially a signal-sorting and message-distribution center, is a cone-shaped bundle of nerves located in the brain stem. Priority messages are sent to the attention of the cerebral cortex, the physical counterpart of the ego consciousness, while routine signals are bypassed through the autonomic nervous system to trigger variations in the involuntary activity of the body. An even more important function of the RAS is its regulation of rapid and gradual shifts in states of ego awareness. It puts you to sleep and later arouses you to keen or dull awareness, depending on whether or not you have a hangover from the night before.

More and more parapsychologists are convinced that the RAS plays a significant

role in ESP. Their conviction rests upon a basic difference between the RAS systems of extroverts and introverts.

I remarked earlier that extroverts are more receptive to ESP than introverts. Parapsychologists see a definite connection between extroverts' greater extrasensory receptivity and their high RAS threshold, which accounts for their characteristically low threshold of arousal. You might have to fire a gun to get the attention of idle introverts, while resting extroverts will readily react to the sound of their name.

Thus, the most plausible reason for an extrasensory sensation's failure to rise above its subliminal origin lies in the nature of introversion. The energy needed for a psychic impression's breakthrough into conscious awareness is simply greater for an introvert than an extrovert. Although a sufficient supply of psychic energy is available to both personality types, the needs of an introvert's "first-served," priority sensory signals far exceed those of an extrovert. The residual power can give extrasensory impulses no more than a

subliminal existence. The extrovert, on the other hand, has enough reserve power, even after servicing priority sensory signals, to propel a psychic impression with enough force to make a perceptible impact upon ego consciousness.

When a clairvoyant impulse can dodge those meddlesome linebackers with the agile broken-field running of a professional quarterback, or does manage a successful leap over the threshold with the grace and power of an experienced pole-vaulter, the result can be pretty remarkable. Clairvoyance can appear as psychometry, crystal gazing, and dowsing. Let's take a short look at each of these bizarre forms before proceeding with our first experiment. Along the way I also want to discuss retrocognition.

Psychometry and Clairvoyance

Psychometry is just as likely to precipitate clairvoyance as telepathy. This is especially true when a target object is carefully wrapped and the percipient is not allowed to handle it. Even when the percipient is allowed to see

and touch it, however, who is to say that the burden of the reading does not fall upon the broad and sturdy shoulders of clairvoyance? Crime-busting psychics would be handicapped indeed if they could not rely upon the power of retrocognitive clairvoyance to gain access to the past.

A Glimpse at Retrocognition

In the eyes of parapsychology, retrocognition has always been something of a neglected orphan. This is probably due in no small measure to the difficulties encountered in creating an “airtight” test for it. Just as telepathy can be contaminated by clairvoyance, so almost any conceivable test for retrocognition could be contaminated by telepathy. It is unfortunate that the scope of this book does not permit me to give retrocognition the attention it deserves. Perhaps time and circumstance will allow me to do it justice in a future work. Until then, these few short paragraphs will have to suffice.

Unthinking scoffers, who are convinced

that the past is as inaccessible as the nearest star, are not aware that the dazzling sphere chosen to express their opinion refutes rather than supports it. The distances in outer space are so vast that light, generated from an extraterrestrial source, takes a measurable amount of time to reach us. Look up at the sun, the medium-size yellow star nearest us, and you will see an image that was transmitted more than eight minutes ago. Even more astounding, the starry light filling the firmament each night with a soft, milky radiance is millions of years old. Astronomers have used sophisticated instruments to bring their eyes to the very periphery of the universe, where they have seen astral embers whose glow has traversed nine billion light-years!

Although I am not aware of anyone claiming that their retrocognition has revealed scenes billions of years old, there are those who are convinced they have clairvoyantly seen hundreds, thousands, and even millions of years into the past. Psychic expeditions penetrating deeper and deeper into the ethers of the Akashic Records have

come up with “finds” presenting implications revolutionary enough to alter our perspective of the past and completely change our view of the future.

But granting that retrocognition exists, how does it work? Perhaps the best avenue of approach is a complete reorganization of our concepts of past, present, and future. Stop, for example, and consider that we are moving from the present into the present rather than from the past into the future. A complete understanding of the present will very likely lead to the “eternal now” of the mystics, an experience embracing the past and future in the arms of infinity.

Crystal Gazing and Dowsing

Long before the investigations of parapsychologists, people have been more concerned with the aspect of the “eternal now” we call the future than with its complementary opposite, the past. In a constant search for what the morrow will bring, people have patiently gazed into crystals of all sizes and shapes, waiting for a revelation. The

premonitions resulting from such activities are a direct result of precognitive clairvoyance.

A means of drawing upon another form of clairvoyance, which, like scrying, or crystal gazing, was practiced as far back as ancient Egypt, is known as dowsing. The purpose of dowsing, a manifestation of simple clairvoyance, is to detect the presence of underground materials, usually water or minerals. The dowser, employing the traditional forked stick, holds one leg of the stick's "V" in each hand. When directly over an underground deposit, the twig will mysteriously dip downward, as though, like the planchette of a Ouija board, it were moving of its own volition.

Many have found that the divining rod does not necessarily have to be made out of wood. They have also discovered that its use is not limited to the detection of minerals and water. Engineers attached to the U.S. Marines during the Vietnam Conflict used divining rods made from wire coat hangers or welding rods composed of brass or steel. The metal rods were bent into "L" shapes and

held loosely, one in each fist. Positive detection was indicated by a separation of the rods as well as the characteristic pointing. The Marines successfully used the dowsing method to locate underground tunnels belonging to the Vietcong.

But aside from the tools and techniques of the trade, it takes a certain kind of person to be a dowser extraordinaire. In the opinion of Cora Madison, prominent member of the American Society of Dowsters, headquartered in Danville, Vermont, people possessing a good sense of humor are far better dowsters than others. Fitting this opinion to an observation I made in an earlier chapter, when I talked about the lighthearted temperament of creative individuals, shows that accomplished artists and dowsters are alike in more ways than one. I am certain that their characteristic humor is related to a common ability to draw freely upon their psychic resources.

Simple Clairvoyance: Tracer of Missing Objects

If a sense of humor is a good sign that an individual is psychic, then professional comedians should be brimming with as much ESP as they are with "one-liners." Lucille Ball, famous television and movie comedienne, certainly is. Lucy may be a redheaded jester in front of the cameras but she is not wisecracking when, on a rare occasion, her talk turns to ESP. Although her encounters with the paranormal are frequent, Lucy, for purely personal reasons, prefers to keep most of them to herself. An incident that she has made public, however, exemplifies a common form of simple clairvoyance.

It seems that Lucy had invited a friend over for dinner one evening. After their repast they went out for a little stroll. While walking, she suddenly realized that her valued family heirloom ring was missing.

Stunned, she rushed back to her apartment. A search was in vain. Disappointed but undaunted, she spent an entire week ransacking her apartment without success. The only thing she came up with was a

terrible sense of loss.

Then one evening, while preparing a meal exactly like the one served on the evening when the heirloom vanished, she had a vision. Rushing to her kitchen, she grabbed a sack of potatoes. A little groping inside the gritty bottom of the bag produced her ring, which was exactly where her vision informed her it would be.

Testing for Simple Clairvoyance

Are you as adept at finding a lost object as Lucy? Perhaps you possess an even more remarkable ability and can, like some people, read the contents of a letter before it is opened. In either case, you are being prompted by some form of simple clairvoyance. If you aren't sure you have this type of psychic ability, I am certain that you are eager to test for it. But perhaps you and clairvoyance have been friends for quite a long time, in which case you still might want to test, just to find out how proficient you are.

The test for simple clairvoyance is

amazingly uncomplicated. Just take a deck of ESP cards, shuffle them thoroughly, and place them facedown in a box or desk drawer. Now take out a sheet of paper, number from one to twenty-five, and list the order you think the cards are in, beginning with the top card and working your way down through the stack. Check the actual sequence against yours after you have finished. Go through at least five runs of the test, as recommended for previous ESP experiments. Figure your average score and check the following chart to see how well you did.

20–25 = Superior; your ability is absolutely extraordinary!

15–20 = Exceptional; your clairvoyance is remarkable.

10–15 = Very good; throw away your crystal ball!

5–10 = Good; your clairvoyance is turning on.

5 = Chance score; try again.

1–5 = Very poor; evidence of negative psi

THE RELATIVITY OF THE FOUR LEVELS AND PSYCHIC FUNCTIONS

Before continuing with the second part of this chapter, I want to pause for a closer look at the psychic, its various functions, and my four levels. In our study of psychometry, telepathy, and clairvoyance, we have been proceeding in a rather piecemeal fashion. Before dialing in precognition and psychokinesis, the last two frequencies on the psychic waveband, I want you to step back and view the big picture, so to speak.

I am particularly concerned that you are not prevented from seeing the total, multifaceted image of the psychic, in whatever manner it may reveal itself in life, because you fail to view it from more than one angle. In other words, I want to encourage your objectivity in paranormal matters by understanding that the principle of relativity can be applied to much more

than Einsteinian physics.

When introducing my four levels, I made it clear that the psychic was an intrinsic part of the continuum of life, that unique, wonderfully dramatic expression of the space-time continuum. My four levels are simply convenient constructions built, like the temporary scaffolding along the route of a parade, to provide an advantageous vantage point from which to survey the sometimes incredible, always fascinating, flow of psychic phenomena.

Being an artificial creation, the four levels are no more real than the grid system checkerboarding a map. Like the grid, however, they are indispensable as a point of reference in making sense out of apparent chaos.

There are pitfalls in using any artificial system, however, and I think it will be worthwhile to point out two that can develop using mine. Both have to do with the mistake of treating the system as an end rather than a means. This is a bad habit that, like quicksand, is easy to slide into but extremely difficult to get out of.

First, do not regard my four-level system in anything more than relativistic terms. If you begin to view it as an absolute, it will become more of an obstruction than an aid to your development. The danger is that you will impair your awareness of the phenomena it was meant to view and measure.

This pitfall, a kind of myopia, is related to another form of shortsightedness that can develop if my system is given a restricted interpretation and applied rigidly instead of creatively. I am referring here to compartmentalized thinking, the bugaboo of any attempt toward organization and classification.

When confronted by something new and different, we all tend to label and compartmentalize its elements as a means of getting a secure foothold on the precipice of uncertainty. Such an inclination is not an obstruction in itself if the walls of your compartment are transparent rather than opaque. Much more can be learned about the nature of things by observing their interactions, than seeing them as isolated fragments. A mind that dotes on a caged

certainty confines itself to the role of a zookeeper. A mind like that of a naturalist, who is interested in getting as close as possible to the truth of any matter, will welcome the chance to observe the dynamic, multidimensional relationships, seeing them as the very warp and woof of life.

The psychic is a good example of a natural manifestation that can reveal more of its nature when viewed through different frames of reference. Although it is not always possible to do this, there are psi occurrences that participate in more than one level simultaneously. Such instances dramatically illustrate the interpenetration of the four levels of extrasensory sensitivity.

Because we are going to be moving into the subject of precognition, let's take the not-infrequent case of a premonition manifesting in a dream about the death of a loved one. A spiritualist would see a discarnate as the indispensable intermediary who transmitted the revelation. Let's view this premonition from each of the four levels in turn.

The premonition coordinates with the

Emotional Level through the bond of love linking the subject of the dream and the percipient. A spiritualist would see another coordination point with this level through the strong bond of friendship between the percipient and the discarnate, who would be interpreted as a spirit guide. Allowing the spiritistic viewpoint automatically ties in the premonition with the Level of Spirit. If unconscious of any influence from a spirit guide, the percipient could rightly view the premonition as an emanation from the Intuitive Level. If wishing to trace it even further, the percipient could build a case for its origin from the precognitive, computer-like activities on the Level of A-one-ness.

Thus, given the proper circumstances, the psychic resembles a stationary, multifaceted diamond. As you see it from four different points of view, corresponding to the four levels, it reveals more and more of itself, glittering red, yellow, green, and blue. These colors, incidentally, are fitting symbols of the four levels.

The color red, evoking all the passions of the blood, is a fitting representative of the

Emotional Level. Pure green is the healing color of spirit, emblematic of the benefit bestowed upon humanity by helpful discarnates. Lurid green suggests the murky depths inhabited by earthbound spirits and “demonic” possessors. Both shades of color signify the range of activities taking place upon the Spirit Level. Blue is the transcendental color of spirituality and mysticism, symbolizing the Level of A-one-ness.

But let us turn once again to our hypothetical illustration, for there is more to the relativity of the psychic than the possibility of its revealing the presence of more than one level at a time. In order to be properly understood, we must consider the possibility of its manifesting more than one function at a time.

Depending upon the circumstances we might crank into our hypothetical situation, the premonition could be explained in terms of either precognitive telepathy or precognitive clairvoyance. In the case of the former, the percipient would be aware of the fated subject's state of mind while living his or her last moments on the Earth plane. In

the case of the latter, which has been discussed in the preceding section, the dreamer would have perceived the death as an objective, albeit future, event.

PRECOGNITION: WHAT IS IT?

By applying the principle of relativity to the psychic, we have been led into the twofold nature of precognition. From the first section of this chapter, of course, you became aware of its clairvoyant aspect. This was the first time, however, that you were presented with its telepathic side.

How would you include both aspects in a single definition of precognition? Precognition is the ESP of a future, objective event or of a future mental state belonging to another person.

Although this is a simple, comprehensive definition, it fails to suggest the incredibly diverse ways in which people, throughout history, have attempted to divine the future. In order to become better acquainted with the range of these techniques, let us sift

through ancient and modern cultures for evidence of their appearance.

The Diversities of Divination

DREAMS, ASTROLOGY, AND ANCIENT EGYPT

In that cradle of the occult we know as ancient Egypt, which, enduring for 2,500 years, has the distinction of being the longest-lived civilization on Earth, dreams were known to be a reliable source of foreknowledge. Modern parapsychologists, after spending a vast amount of time and money, finally proved what was common knowledge to the Egyptians. Sometimes I don't think we have progressed too far in the last six thousand years.

At any rate, an Egyptian desiring a glimpse of the future would plan on spending the night in one of the many imposing temples that once stood from Abu Simbel in the south to Giza in the north, like a monolithic honor guard, giving the proper touch of distinction to the sacred Nile.

Justine Glass tells of one such suppliant, a

woman by the name of Mehitousket. Mehitousket took the problem of her childlessness to the temple of Imhotep, that deified Old Kingdom Leonardo da Vinci whose engineering genius raised Zoser's step pyramid. That night Imhotep appeared in a dream, telling her to fetch a colocasia plant growing by a certain fountain and make it into a remedy. Conception was assured, if she would give this remedy to her husband and make love to him soon thereafter. Nine months later, after following these directions to the letter, she bore a child.

Dreaming was but one of the more conventional means of prophecy practiced in ancient Egypt. Astrology and oracles were two others. Contrary to the opinions of many, the Babylonians were not the world's first astrologers and Delphi did not have a monopoly on oracles in the ancient world.

The horoscope came from the land that produced the pyramids. Incidentally, from a statement made by Peter Tompkins about the use of the Great Pyramid as an observatory, I think there is far more to the relationship between pyramids and

horoscopes than their common place of origin.

Astrology was quite a natural development in a nation sprinkled with stargazers. The oldest star chart we have from Egypt is a piece of papyrus dating back to 4200 BC. Although most scholars feel that this document is primarily astronomical in character, Derek and Julia Parker find it hard not to connect it with some kind of astrological function.

The Egyptians passed along their technique of foretelling the future from the stars to the Persians, Indians, and Chaldeans. The Chaldeans, in fact, attained such a high degree of proficiency in the art that their name became synonymous with “astrologer.”

ANCIENT ORACLES

There were numerous oracles throughout Egypt. Herodotus mentions that of Ammon at Thebes, one of the more famous. Incidentally, there is evidence to show that this center of prophecy was so powerful that its influence was felt all the way across the

Mediterranean. The oracle at Dedona, a site in Greece, which will be discussed shortly, was, according to the allegorical interpretation of a particular legend, founded by a Theban priestess, who worked with the zeal of a dedicated missionary.

The oracular pronouncements at Thebes were usually made by specially trained priestesses, undoubtedly of a psychic temperament, who earned a reputation for accuracy. Even the venerable Early Church Fathers, as Glass points out, did not discredit their predictions.

Elsewhere, in the Greek sector of the ancient world, seats of prophecy sprang up and rose to prominence at Delphi, Trophonius, and Dodona. Even today, although their temples have crumbled under the deteriorating hand of time, their exotic names, backlit by the subdued glory of a perpetual sunset, still have the power to enchant.

For centuries the sacred office of the Pythia, inspired mouthpiece of the god Apollo, was solemnly passed on from one high priestess to another. Sometimes

shrouding her revelations in the mists of ambiguity as well as the meter of poetry, she spoke while perched on a tripod in a temple situated on the lower slopes of Mount Parnassus at Delphi. I have no more to add to what has already been said in [Chapter 1](#) about this, the most celebrated of ancient oracles.

The eponymous architect who planned the shrine at Trophonius and gave it his name, a name that, according to one legend, became linked with the burglary of votive offerings, also helped design and build the Apolline temple at Delphi. Whereas the tales of Delphi are embroidered with legendary accounts of Apollo's divine intervention in the affairs of humans, as when he miraculously discomfited two barbarian incursions, those of Trophonius are sprinkled with expressions of his disfavor, culminating in the untimely death of its greedy architect, in fulfillment of an oracular utterance.

In fact, from what little we know, all indications are that things were not quite as they should be at this strange seat of

prophecy located in Boeotia. There are no pat answers as to who or what the oracle at Trophonius was and how it worked. Perhaps this lack of information was deliberate. Those kept in the dark would be likely to approach the oracle, who worked in subterranean blackness, with the appropriate fear and trembling. Such people would also be less inclined to deviate from the prescribed, ritualistic procedures, at least one of which was a diversion to prevent the investigation of a mechanical elevator used as much to enhance the supernatural aura of the shrine as to provide a means of entering its subsurface inner sanctum. Enlightenment from the oracle could come in the form of beautiful and terrifying visions and weird voices that were potent enough to reduce a person to a state of babbling idiocy.

Up until now we have primarily seen prophecy practiced through the media of dreams, the stars, and entranced priestesses. At Dodona, however, we enter into an order of divination that so radically departs from these more conventional methods that it borders on superstition.

The priestess at Dodona did not have to inhale the intoxicating, noxious vapors that “turned on” her counterpart at Delphi. There were actually two possibilities open to her. She could either walk to the sacred grove and stand before the imposing oak tree, which grew by an “enchanted” spring, or she could enter the temple and attend to seven copper bowls hung closely together in the sanctuary. The priestess would then listen to the sighing of the wind through the tree as it blended with the tinkling of the brook or tune in on the resonant humming of the bowls. In either case, the message imparted by the god could be understood by consulting a book in which every possible sound was codified and interpreted.

BOOKS OF DIVINATION

Such guides to prophecy were not unique in the ancient world. The Chinese *Book of Changes* (the *I Ching*), for example, derives in part from a means of augury as bizarre as the ones employed at Dodona. A seer could read the shape of things to come by interpreting the number and position of

cracks to appear upon a ritually prepared tortoise shell. These abstract linear patterns eventually evolved into the standard shorthand series of sixty-four hexagrams upon which the *I Ching* is based.

Unfortunately, we will never know whether the manual used at Dodona bore any kind of resemblance to the sophisticated *I Ching*, whose lore so captivated C. G. Jung. The manual may have been just as full of foolishness as the motley collections of half-baked truths and old wives' tales that, posing as legitimate dream interpretations, have been passed off by unscrupulous panders for centuries. What we do know, however, is that the priestess at Dodona was not the only one to use an oracular system in some way analogous to that of the *I Ching*.

THE "MANCIES" OF SOOTHSAYING

In his vast compendium of esoteric facts, Lewis Spence tells of rhabdomancy, a word issuing from the union of two Greek terms meaning "a rod" and "divination." Rhabdomancy made use of rods, sticks, or poles, just as those wishing to consult the *I Ching* have

traditionally used yarrow sticks. Although the particular form of rhabdomancy varied from culture to culture in the ancient world, certain general features were common to all. The rods or poles were set up in a certain manner and then allowed to fall. The course of action recommended to the consultant was expressed by the way in which they fell. In a version known as belomancy, favored by the Chaldeans and the Greeks, arrows were used instead of rods.

As you may have suspected, rhabdomancy was but one tree in a lush forest of auguries cultivated by the ancients. Some of the others were cleromancy, whereby the Egyptians and Romans foretold the future by casting dice or black and white stones; aeromancy, by which the Romans read the future in celestial portents such as comets; alectryomancy, where Romans would interpret the chance meeting with a wild bird or beast as an omen of their future; and the grisly art of anthropomancy, where kinky soothsayers saw coming events “written” in human entrails.

The examination of entrails, whether

human or not, was an indispensable part of sacrificial procedures. Sacrifice became so ritualized and formalized in the ancient world that it produced a special class of auguries. Thus, armomancy used the structure of a victim's shoulders to determine whether he, she, or it was sacrificially fit or unfit. During the sacrifice, pyromancy concentrated on the omens revealed by the fire, whereas capnomancy found meaning in the density, direction, and color of the rising smoke. After the burnt offering was consumed, tephromancy was used to interpret the ashes, and spodomancy revealed the messages from the cinders.

THE AUGURS, AUSPICES, AND HARUSPICES

Whatever "mancy" was employed, however, the important thing was to get a reliable interpretation. The best ones, of course, were always those given by a professional, who would invariably belong to some priestly caste, exemplified in ancient Rome by the augurs, preserved in our "augur" and "augury"; the auspices, who contributed

“auspice” and “auspicious” to our vocabulary; and the haruspices.

According to Spence, the augurs, in the days preceding the Empire, originally included the king. This caste gradually grew from a membership of three to sixteen by the time of Julius Caesar. They were especially adept in the practice of aeromancy and saw omens in the behavior of birds and animals.

In contrast to the augurs, whose soothsaying exhibits versatility, that of the auspices displays specialization. The auspices believed that every approaching event, like a flock flying with its back against the sun, casts a descriptive shadow announcing and defining its appearance. Thus, their purpose in observing the flight paths, feeding habits, and songs of our feathered friends could not, by any stretch of the imagination, be regarded as an indication of interests anticipating those of the Audubon Society.

Whereas the auspices found the design of the future in the feathered finery of nature's outer, ornithological garb, the haruspices were equally convinced that it could be detected by examining the configuration of

nature's plumbing. A class of soothsayers of Etruscan origin, the haruspices distinguished themselves with haruspication, or divination from the entrails of sacrificial animals. Although they used the spleen, kidneys, lungs, and heart as a basis for their prophecies, their chief fascination was with the liver.

The proper interpretation of this flaccid, glossy, brownish colored gland became a matter of such importance that it developed into a branch of haruspication known as hepatoscopy. Whereas the priestess at Dodona in Greece would consult a manual of oracles to determine the ingredients of her prophetic message, a Roman haruspex would refer to his specially constructed bronze liver model, which was conveniently engraved with the latest divinatory tips.

The Tools of Divination as Excess Baggage

Although the divinatory techniques used by the augurs, auspices, and haruspices, not to mention those plied by shamans and

soothsayers of all times and climes, may seem droll and naive to an enlightened modern, they are one in principle with the kind of oracles everyone consults sometime in life. The fact is that a physical prop, whether it be a hunk of sheep's liver or a pack of tarot cards, has no inherent "magical" virtue. It is simply a tool to stimulate and liberate or focus and concentrate a particular aspect of the psychic.

Just as the so-called "electric eye" will emit electrons when stimulated, so the "third eye" will produce a psychic image when stimulated by a crystal or other shiny surface. Many novice sensitives rely upon devices like the crystal ball to trigger their psychic until the day arrives when they have developed enough control to turn it on themselves.

A man I know became quite astounded when a "psychic pendulum" he made proved to be quite a reliable prophet. He would hold the pendulum and concentrate on a question until it began swinging. Moving in one direction meant "Yes," whereas a swing in the opposite direction indicated "No."

After using the instrument for a while, it

suddenly occurred to him that the source of each prediction lay within himself. Putting the pendulum aside, he embarked upon an experiment that proved to be a step in the right direction. Each time he had the urge to consult his little oracle he would form a vivid picture of it in his imagination. Next, he would ask it a question and then “watch” its reaction with a relaxed yet unwavering concentration.

Strangely enough, as soon as he assumed an introspective, observing attitude, the mental pendulum would begin swinging like its physical counterpart. Not only that, but the predictions of his “etheric” pendulum proved to be just as accurate as those received from the material one.

Therefore, the next time you play “ticktock” with a “magic pendulum” or engage in card reading, crystal gazing, tea leaf reading, palmistry, graphology, or any of the sundry pseudosciences whose origins can be traced back to the “superstitious” practices of the ancients, pay close attention to what goes on inside your head. Studying the flow of your mental processes will improve your

ability to spot a psi impression as it flashes in response to the object of your contemplation. Watching the paranormal as it takes shape in the laboratory of your own mind is a great way to make rapid strides in your self-development.

The Enigma of Precognition

Paring away the nonessential “hocus-pocus” from divination, so that we can get to the meat of prophecy (leaving its liver to any surviving haruspex!), is like unwrapping a mystery and finding an enigma. Granted that precognition exists, how does it work? Before you plunge into an engaging test of your own precognitive ability, I want to provide a possible answer to this question, a difficult problem that parapsychologists are still working on, and discuss some of its more prominent ramifications. By the time we move into phase three of this chapter, which concerns psychokinesis, you will have some new ideas about this old universe of ours.

Theories explaining precognition are as numerous as the diverse forms of divination.

All are intriguing, even though some, like that of J. W. Dunne, which is built upon a serialistic conception of time, have fallen by the wayside. A thorough discussion of them all would soon grow into the length of a book. Even a moderate survey would require a chapter in itself. Therefore, rather than supplement my history of divination with a more extensive one devoted to theories of prophecy, I am going to draw upon information that you have already acquired to provide a little better idea of what precognition is all about.

Precognitive impressions, like those of telepathy and clairvoyance, are mediated through the subliminal self, that dimensionless level of consciousness with the ability to commune intimately and effortlessly with objective events and thoughts that, from the standpoint of the ego, form the inaccessible future. This should come as no surprise to you, since it logically follows from my earlier statement, in which I explained the twofold nature of precognition in terms of the other members of the extrasensory trinity.

Dreaming True

Although precognition may show up as an intuitive “hunch,” be vocalized as a trance utterance, appear on paper through automatic writing, or take the dramatic form of a vision, it most frequently expresses itself as a dream, that form of divination so familiar to the ancient Egyptians. A likely reason for this preference can be found in the nightly activity of the RAS.

During sleeping hours, priority sensory activity drops off so markedly that extrasensory signals have little competition. Not only that, but, with the cerebral cortex temporarily closed down, they do not need the energy required during waking hours to make themselves known. Instead, they need only enough power to be broadcast on the screen of awareness set up in our dream theater.

And what about those nocturnal premonitions projected after the RAS has declared “lights out”? I am not going to take the time to present a representative sampling

of the various kinds of precognitive dreams. That has been done elsewhere. It will be enough to note a few basic things about them.

First, although you may hear more about those presaging actual disasters, there are also dreams accurately portending events worth celebrating. In fact, in some cases, dreams of destruction have furnished sufficient forewarning so that potential victims became surprised survivors. The exercise of free will, as I pointed out in [Chapter 4](#), can make a big difference in shaping events.

In addition, according to studies like those conducted by the Central Premonitions Registry in New York City, the majority of precognitive dreams fall into categories suggesting emotional ties between the percipient and the subject of his or her dream. It appears that, where the maintenance of an earthly relationship is at stake, precognition, like telepathy, finds the Emotional Level an avenue of great convenience.

Dreaming False

Whereas much has been written about dreams that have come true, very little has appeared concerning those that have not. Dreams that prove to be false alarms, however, should not be consigned to a scrap heap. Instead, they should be preserved in a scrapbook for future reference.

It may be that a study of inaccurate premonitions will lead to a better understanding of the mechanics behind fulfilled prophecy. Further, such dreams are not manifestations of some unconscious wish or unrealized desire, and to psychoanalysts this is going to be a big "if." I feel they may be clues pointing toward the existence of innumerable dimensions parallel to ours and yet interpenetrating it. Although there are those who would regard such a possibility as unheard of, I can assure you that it is not undreamed of.

You may have already guessed that my metaphysical supposition is grounded in three concepts: the subliminal self, parallel

dimensions, and probable selves. All three of these notions have been detailed in preceding pages. Now I want to show how they fit together to support my hypothesis.

The dimensionless quality of the subliminal self actually means that it is not confined to any one universe. Although it is capable of providing information about the past and future of mental or material events on our planet, its potential also includes the ability to sense the past and future of worlds not only in our universe but also in others.

As you will recall from [Chapter 7](#), the concept of an infinite number of interpenetrating universes or dimensions is a subject that is being discussed in the highest scientific circles. Serious ufologists, such as Dr. Ivan T. Sanderson, have even proposed that the so-called “flying saucers” are a means that the inhabitants of other dimensions use to visit us. This is also the opinion of Dr. Ellington, one of my trance personalities. Dr. J. Allen Hynek, respected astrophysicist and ufologist, has theorized that UFOs are a kind of transducer that enables our universe to become visible to the

inhabitants of another.

Just how UFOs tie in with OOBEs and interdimensional travel remains to be seen. I have, however, a few thoughts on the subject that I would like to share with you.

Whereas the OOB is a projection into inner space, the UFO may be a “thought form” launched into outer space. The former permits a subjective, telepathic contact between members of dimensions while the latter results in an objective encounter between beings of different universes. An OOB would be an excursion made by a solitary individual; a UFO may be designed for purposes of mass transportation.

An infinite number of universes means that there are worlds that differ only slightly from ours. More specifically, it means that you have counterparts in other universes. The lives of these individuals are actualizations of potentials that you possess but can never fully realize, due to limiting circumstances. This is where we get into Seth’s probable selves.

Strange as it may seem, it appears that the subliminal self is a switchboard tying into all

of your probable selves. Dreaming false may simply be a case of tuning in on the life of one of your probable selves.

How does the attunement take place? Consider the relationship between a possibility in your present situation and an actuality in the life of one of your probable selves. The subliminal self, perhaps responding to a polarity between probable selves, where a certain need in one is balanced by its fulfillment in another, merges your dreamworld with the real world of another universe. You would consider the possibility presented in the dream a false premonition because it never materialized in the “real” world.

What I am proposing is that there may not only be different modes of tripping out to probable universes, as presented by UFOs and OOBES, but also different kinds of contacts. Among those that can occur is the type Richard Bach experienced, which was artistically enriching. Also possible is the type that can produce vivid but “false” dreams.

Testing for Precognition

Whether “false” or true, dreams are an inexhaustible source of psychic material. If you have followed up on the suggestion made at the conclusion of [Chapter 3](#), you are already keeping a permanent record of your nightly subliminal adventures. If not, I suggest you begin to do so immediately.

In cases involving what appears to be a precognitive impression, whether it manifests as a dream, hunch, or vision, it is a good idea to have your record, which should be as detailed as possible, signed and dated by two witnesses. That way, if your prediction pans out, you will be in the best possible position to substantiate it as a genuine psychic occurrence.

Keeping a dream journal is one way of becoming aware of your prophetic ability. Another method is a simple test for precognitive clairvoyance that makes use of the ESP deck. To perform this test you will need a pencil and a sheet of paper in addition to the cards.

Do not shuffle the cards yet. Record the sequence you think they will be in after

shuffling. When you are through, shuffle and then check them against your list of guesses. Go through at least five runs. Taking your average number of “hits,” you can find out how well you did by using the same range of scores that was provided with the test on simple clairvoyance.

PSYCHOKINESIS: WHAT IS IT?

If you made a prediction and then caused it to happen, without resorting to any kind of material contact, you would be using psychokinesis, or PK. PK, often referred to as mind over matter, is fact, not fantasy. Tests conducted for the third of a century in parapsychology laboratories all over the world have conclusively proven its existence.

Although PK has just recently been recognized by science, it has been around for eons. As mentioned in [Chapter 1](#), there is evidence from cave paintings, like the one at the Trois Frères in France, indicating that our Stone Age ancestors believed in the “magic” of PK and consistently used it to

ensure a successful hunt. Ancient written records, such as the Bible, make special mention of prophets like Moses who, by virtue of their association with a divinity, become channels for the manifestation of miracles.

Moses: PK Man of God

In fact, supernatural incidents from the life of Moses, that peerless Old Testament prophet, are so varied that they can be used to illustrate the three different kinds of PK as defined by Dr. J. B. Rhine. All examples we will use center around the period when God, through the mediumship of Moses, unleashed his wrath upon the recalcitrant Egyptians.

When he changed his staff into a snake at the court of Pharaoh, Moses used PK-ST, the PK of static objects. He employed PK-MT, the PK of moving things, when he churned the lapping water of the Nile into blood and whipped the gently scudding clouds above Egypt into a destructive hailstorm. If, as biblical scholars such as Dr. A. Macalister

believe, the ninth plague, that of darkness, was caused by the khamsin, a south or southwesterly electrical wind carrying fine, choking particles of dust and sand that darken the air, its appearance could also be traced to PK-MT. When he gathered croaking hordes of frogs and swarms of maggots, flies, and locusts in a supernatural roundup, and released them as the second, third, fourth, and eighth plagues, respectively, he was relying upon PK-LT, the PK of living things. This type of psychokinesis also accounts for the pestilence on the Egyptian's herds, the plague of boils, and the death of the Egyptian firstborn.

Negative PK: A Weapon of Awesome Potential

If the assailed Egyptians of the Mosaic era were alive today they could testify to the staggering destruction wreaked by PK upon their homeland. With the invention of lasers, mechanisms that will undoubtedly attain the proportions of Buck Rogers' "death ray," scientists have already been able to focus,

amplify, and direct light into powerful beams. If it were possible for them to do the same thing with PK, the resulting weapon would probably equal, if not surpass, the destructive capability of the atomic bomb. Most sobering of all, because it is “clean,” there would be less hesitation in employing a PK weapon. Unlike the atomic bomb, no troublesome radioactive residue would linger after its use.

Whether or not PK will turn out to be the “ultimate weapon” of the future, the late yogi Paramahansa Yogananda, in his acclaimed autobiography, relates that a deadly form of PK is already in use by the unsettled beings living in the lower reaches of the astral plane. After his resurrection, Sri Yukteswar told Yogananda, his disciple, that these beings, which he refers to as “fallen dark angels,” war with “lifetronic bombs” or “mantric vibratory rays.” These rays are created by ritual chanting and then mentally directed and discharged.

It is no secret that, upon the Earth plane, ritual chanting has been part and parcel of the black magic practiced from time

immemorial by those treading the left-hand path of darkness. Judging from the present-day activities of their descendants, it has not fallen into disuse. Witch doctors, warlocks, witches, and sorcerers all use some form of chanting to ensure the efficacy of spells, hexes, conjurations, or curses. When they work, and there are numerous authenticated instances to show that they do, these evil works prove to be diabolical instruments of PK.

Positive PK: A Boon to Humanity

Fortunately, PK has a positive side to counterbalance its sinister aspect. Carefully controlled laboratory tests have revealed that positive PK can increase the rate at which surgically inflicted wounds heal on experimental mice and promote the growth of plants, just as negative PK can retard the same kinds of natural processes.

Although there are well-documented cases of healing, whether by prayer, by laying on of hands, or in association with such miracle centers as Lourdes, they remain

largely mysterious. Because laboratory conditions cannot exactly duplicate all conditions present at the time a cure was effected, and there is evidence that certain elusive emotional factors are especially important for the release of PK, about all that can be said about such cases is their exemplification of PK-LT. Perhaps more light can be shed on the subject in the future, when laboratory experiments can be set up with reputable healers as participants and cures of the afflicted can take place under scientific observation.

What Is the Nature of PK?

Now that we have defined PK and reviewed some of the phenomena it can produce, to which I should add “gamblers’ luck,” rainmaking, and the still-controversial field of “thoughtography,” currently represented by Ted Serios, some questions arise. What is the nature of PK? Who has it? How did humankind get involved with it in the first place? Finally, is PK somehow related to ESP? Let us briefly touch upon some of the

answers that have attempted to solve these problems.

From all evidence, it appears that everyone has PK potential. What is it then that prevents our drawing upon this potential and using it whenever we like? Dr. Robert H. Thouless, parapsychologist from Cambridge University, would say that, in a limited but very real sense, we already do. The limitation, he believes, lies in the way PK was involved with the evolution of our species.

Thouless theorizes that the primitive organisms that were our distant ancestors had a PK ability that was “unrestricted and potentially able to affect external matter.” In order that interaction between organism and environment might become specific and effective, the sensory nervous system developed. With this refinement, the freedom that PK formerly enjoyed was eliminated; it became restricted to the material body of the organism. In other words, it took on the specialized function of promoting the relationship between the mind and body.

Therefore, every time you exercise your

will to produce a physical movement, you are using ordinary PK. Exactly how a thought is translated into a physical movement is still a mystery. The process, like that of ESP, is unconscious and hence largely unknown. Because it is unconscious, when people use PK in a nonordinary manner, they are not even aware of how or why they do it.

Spontaneous examples of the nonordinary appearance of PK abound in the reports given by individuals who have witnessed the temporary dimming of a light, the shattering of a mirror or other glass object, or the stopping of a clock at the exact time of a loved one's death. The prevailing opinion among parapsychologists is that these PK-ST phenomena are caused by the living, not the dying. The ESP and PK of the percipient work in tandem, a kind of cooperation that is not unknown in laboratory testing.

What happens is this. An individual becomes unconsciously aware of a death through ESP. Rather than bursting through to consciousness as a strong intuition or hunch, the information is released into the physical world in a sudden burst of PK

energy, which has been known to turn the “shattering experience” of death into a literal, visual metaphor by demolishing a mirror.

Tips on How to Release Your PK Potential

Just because PK is an unconscious process does not mean that it is totally beyond the range of conscious influence. If this were true, Haitian voodoo priests would not be immune to blistering fire, “lucky” gamblers would break their necks trying to break the bank, hexenmeisters would create headaches for themselves instead of thunderstorms for others, and, for all we know, the Jews might still be held captive in Egypt!

The psyche is a two-way street; interchange between the conscious and the unconscious is routine. Because a direct approach to PK is least likely to work, because consciousness is primarily oriented toward the ingestion and digestion of sensory impressions, the next best thing is an indirect approach. If PK cannot be forced into operation through sheer willpower, perhaps

it can be coaxed to work by creating a subtle, relaxed yet alert state of mind that favors its appearance. To properly understand this indirect approach, however, it will help to look at PK in a slightly different way than we normally do.

Louisa Rhine makes a very important point when she says that PK is more like a process than an ability. She compares the process of liberating PK to that of shooting a gun. If the sights of a gun are properly aligned, a bullet will hit its target when the gun is fired. If the sights are just a hair off, however, a miss will result. Similarly, PK will result if a certain combination of emotional circumstances is present. If just one of them is absent, however, PK will remain dormant. As such, PK is one of the most temperamental of all psi functions.

Fortunately, Dr. Thouless has given us a general idea as to what kind of mental conditions favor its appearance. These conditions, which permit an indirect approach to the release of PK, will be quite useful when you undertake the PK-MT experiment that will be introduced shortly.

Without further ado, let me present his suggestions.

1. Don't be too eager to succeed in producing PK but, on the other hand, avoid defeatism. Either extreme creates unnecessary interference. This, however, does not mean that a neutral attitude is in order. You should have a slight desire to succeed, just as long as it does not become too overpowering.
2. Anxiety about a successful release of PK energy will work against it.
3. Regard any PK experiment as though it were a game. Seeing it as a form of entertainment will free you from tension, one of the worst PK-preventatives.

To these three recommendations Thouless adds two others. Set up only a certain number of test runs and then stick to your plan. Finally, reserve the analysis of test results until all runs have been completed.

Testing for PK-MT

With Thouless' advice in mind, you are now ready for the final psi experiment in this

book. Just as the test for psychometry was different from all those following it, so this test differs from all those preceding it.

In attempting to release your PK you will need six dice and a dice cup. Choose a suitable place to conduct your dice rolling. The top of a billiard table is fine because it will make the dice bounce instead of slide. If you do not have access to one of these tables, however, you can get a similar effect by covering the top of a table with a blanket and fitting it snugly into the corner of a room.

To complete one run, throw the six dice from the cup four times. Before throwing them, of course, use your willpower to make a certain number turn up on each of the six dice. After throwing, record how many turned up with the face you predicted. To account for manufacturing imperfections, which might cause one face to turn up more frequently than others, choose a different number for each throw. When you have completed five runs, compute your average score and compare it with the range of possible scores on the following chart. (Note: No one has ever made a perfect score of 24

on this kind of test.)

15 or above = Superior; your middle name is PK! Have you ever tried stopping clocks?

10–15 = Exceptional; you probably have a talent for healing.

7–10 = Very good; have you looked at your thumbs lately? One of them is probably as green as a gardener's.

4–7 = Good; slight evidence of PK

4 = Chance score; try again.

Below 4 = Very poor; evidence of negative psi

Having read the “program guide” on PK and familiarizing yourself with a means of testing for PK-MT, you have traversed the entire range of frequencies on the psychic waveband.

Challenging Your Psychic

MOVING BEYOND PSI TESTING

I trust that by now you have participated in all of the experiments described in [Chapters 8](#) and [9](#). If you have, your role as a percipient has probably provided a taste of the different delicacies comprising the psychic smorgasbord. Hopefully, these experiences in “gourmet dining” have given you an appetite for one or more varieties of the psychic.

Your appetite cannot be satisfied, however, by a repeated return to any of the formal psi tests. All this would probably do is

just confirm what you already know about your psi potential and, in the long run, will produce a lack of interest, the final outcome of any monotonous diet.

Forget about trying to obtain more of the intense but short-lived “highs” that may have arisen during your exposure to classic psi testing. Concentrate instead upon following a disciplined program of natural unfoldment that will give a deeper and longer-lasting sense of accomplishment.

This chapter will culminate in just such a program. It will contain methods recommended in earlier chapters as well as things that I have promised to introduce. Some of these will take up threads purposely left dangling until they could be woven into the final pattern. The result, presented in a sevenfold summary at the conclusion of this discussion, will be a program of fundamentals that can be woven into any lifestyle, provided the perseverance and perspiration are forthcoming. Rather than restricting you, these fundamentals will give your developmental process the freedom to proceed at its own pace and in a manner as

unique as your fingerprints. Those of you who make the metamorphosis from layman to psychic will find that my program, like the chrysalis enclosing a hibernating caterpillar, provides the kind of environment that encourages an inner transformation.

PHYSICAL FITNESS AND THE PSYCHIC

My program includes a regimen that bears comparison with muscle-building courses. In my parapsychology workshops I inevitably tell an anecdote about myself concerning a meeting some years ago with Mr. America and Mr. Universe. One of these magnificent specimens sized up my physique and said that, with proper attention to diet and exercise, I too could become a muscleman. Unfortunately, in spite of all my good intentions, I never developed my throbbing triceps or bulging biceps. The point is, however, that with a little more motivation, and a strong dose of discipline, I *could* have become a veritable pyramid of muscle who

could cow the most formidable sand-kicking bully ever to appear in a Joe Weider cartoon!

At least since the time of the ancient Greeks, who were the first to make a written record of their athletic and gymnastic interests, people have rightly believed that, by adhering to a serious system of physical fitness, they could improve their stature, enlarge their muscles, and enhance their well-being. By eating the proper foods and faithfully performing a set of sound exercises, people can transform themselves from stringy and flaccid weaklings into models of electric vitality and sinewy power. A similar regimen can vastly improve their psychic.

This chapter includes an explanation of my Challenge Technique, a basic mental exercise designed to strengthen the psychic, and a diet to help keep it operating at peak efficiency. The notion implicit in this regimen, that spiritual and psychic well-being depend upon physical health, is a proven fact.

A diet to facilitate self-development is one thing and a technique for drawing upon your

psychic resources is something else. In the case of the former, all you have to do is to eat the recommended foods. In the case of the latter, however, the skillful interpretation of results is just as important as the correct application of operating principles. For this reason, I will subsequently expand upon extrasensory discrimination, a subject introduced in [Chapter 8](#).

For the present, though, before explaining the diet portion of my psychic “physical fitness” regimen, I want to talk about the moral considerations that must be faced by anyone seriously aspiring to the summit of seership.

THE ETHICS OF SEERSHIP

The heaviest burden carried by anyone treading the path of self-development is the weight of moral responsibility, a weight that grows heavier with the passing years. The aspirant’s spiritual orientation is of supreme importance because it shapes not only his or her own life, but also the lives of others. In

considering morality in connection with the psychic, it is necessary to look into two matters. First, what is your motivation for becoming an accomplished sensitive? Finally, how should you handle the revelations emanating from your sixth sense?

Why Are You Seeking Seership?

If you are interested in nurturing your psychic purely for “kicks,” as a new kind of “high,” because you think it is an easy road to fame and fortune, or because you are going to use it in a scheme to light up your dull love life, I seriously suggest that you forget it. If your interest is not in helping others but in helping yourself to what others have, your spiritual problems are heavy enough without shouldering the additional burden of psychic development.

It has been my experience, after decades of closely observing human nature, that people who spend most of their time in activities of self-gratification are perpetually dissatisfied. Like someone searching for the

elusive treasure at the rainbow's end, they are led deeper and deeper into the forest of frustration by the enchanting siren call of their own desires.

Unlike chasers of rainbows, egotists usually get their treasure, whether by measures fair or foul. The irony is that, with the glow of gold and the glitter of jewels in their palms, their cravings are never completely extinguished. The solace of ownership, delusive and temporary, turns at last into emptiness and meaninglessness. Soon the winged emotions of covetousness and greed rise from their own ashes and come to roost upon a newer and more tempting luxury. And so the individual, perking the ears that so distinguished Midas, trots on, lured by visions of a bigger and better carrot.

At one time or another in our lives we all jog in the squirrel cage of one petty desire or another. Some are more skilled than others. In a feat rivaling that of a juggler, with feet rivaling those of a track star, an expert can take great delight in spinning two or more of these circular contrivances at the same time.

Such minor shortcomings characterize the humorous yet pathetic human condition.

When self-indulgence shifts from a hobby to a professional habit, however, it becomes a public menace rather than a private pleasure. A twirling squirrel cage attended too long can develop sufficient momentum to leap its mounting and come hurtling down like a deadly, flashing juggernaut that threatens to crush all those blocking its right-of-way. If its motive power is psychical as well as emotional, it poses a double threat.

Psychically gifted individuals whose egotism has grown from a minor inflammation to a megalomania infecting their entire personality frequently take devious, back-alley shortcuts, where the daylight of integrity is sacrificed for the darkness of expediency. They start off cautiously, plotting carefully. Their schemes may, at first, succeed. With the incentive of success, however, comes a false sense of invulnerability and carelessness, its inevitable companion. With these conditions, it is only a matter of time before they trip themselves up and have to pay the price. At times that

price is very dear indeed.

Therefore, if you ever become aware of a psychically gifted person “getting away with murder,” do not become annoyed or unduly concerned. Karmic law is inexorable and, sooner or later, all entries on the negative side of the ledger must be taken into account.

Fortunately, in many cases where people are secretly plotting to use their power for perverted ends, nature steps in and automatically shuts off their ESP. Fear, stress, guilt, and conflict, the very mental disharmonies that selfishness creates, tend to suppress rather than stimulate extrasensory manifestations.

Whereas self-centeredness can cramp, distort, or even block the psychic, a sincere concern for spiritual matters, expressed through the brand of religion or philosophy you find most comfortable, will cause it to thrive and flourish. Self-effacement, the practice of putting yourself last, and the assumption of a nonjudging attitude will make it easier for you to totally identify with others, a key word in unlocking your psi potential.

The notion that you are a discrete entity capable of living apart from everyone and everything else is an egotistical illusion. It is as much of an illusion, philosopher Alan Watts will tell you, as your ego itself. Realizing that every moment of your existence is one end of a polar relationship with someone or something else will put you in closer contact with your contemporaries and all of creation.

With the establishment of this rapport, which cannot be achieved without a spontaneous outpouring of love, will come the insight that the “I” and “not I” are actually two different ways of expressing the same thing. There is an underlying unit in the apparent diversity. Perceiving this with your entire being will yield the dividend of a finer degree of psychic sensitivity than would otherwise be possible. A further benefit will be the self-evident realization that service to others is the best way to serve yourself.

A desire to serve others in the best manner possible, the safest and soundest reason for seeking seership, is characterized by restraint and self-control, traits that will

still be of service even after you have attained some degree of psychic proficiency. They will especially come in handy when trying to decide how little or how much to tell a sitter.

How Much of a Psychic Revelation Do You Reveal?

This is a difficult problem. Due to differing circumstances, all of which must be taken into account in forming a solution, the complexion of each problem is unique. What might be revealed in one case should be left unstated in another. The best that can be done, therefore, is to give some general guidelines.

Whether providing a private reading or a public demonstration, I prudently refrain from impulsively and unthinkingly blurting out everything that my “sixth sense” reveals. Due to the permissive society in which we live, incidentally, a psychic can regularly and unwittingly tune in on some pretty “juicy” things. Unwanted pregnancies and extramarital affairs, not to mention premarital liaisons, are a commonplace

rather than a rarity. Not infrequently, I also pick up impressions linking an individual with activities of the criminal underworld. Unless I have the express permission of the sitter, however, I leave any closeted skeletons unrattled and all dirty laundry safely stored in its smelly hamper. When I do obtain permission to unmask the highly personal details of someone's life, my revelations are always couched in tactful and diplomatic terms. But even if I am given the green light, there is one thing I am usually reluctant to talk about. That is the subject of death.

You will, no doubt, recall the accurate prediction I made in my childhood about the death of my best friend. Although my verbal bluntness caused a great deal of misunderstanding, it taught me early in my psychic career to put a strong leash on my impetuous tongue. Since then, whenever my psychic detects the imminence of death, I reveal the impression only if it is going to do some good. Two essentially different illustrations will clarify my viewpoint.

I am, as you well know, a firm believer in

the power of free will. To a very large extent, the future is not fixed by plastic. It can be shaped by our attitudes and activities. If I foresee an accident or natural catastrophe that is liable to take a life, the individual concerned will learn about it if there is the slightest chance that the death might be averted. Such was the case with a well-known movie star I once counseled. Because of my forewarning "vision," she was able to avoid a sudden, premature departure from the Earth plane.

I might also break my silence about death in the situation of a person afflicted with a crippling, debilitating, and agonizing disease, as in the case of a terminal cancer patient. If asked, I would very likely predict his or her hour of departure if the individual were spiritually prepared to meet his or her destiny. Given the proper circumstances, foreknowledge of one's death can administer a comfort and sense of release that is unmatched by any painkilling drug.

I draw the line, however, in situations involving individuals who are "just curious" about the date of their death. Curiosity has

killed humans as well as cats. I also refuse the requests of those brimming with self-pity who intend to use their imminent death as a lever to wheedle favors and attentions from others, or congenital worriers whose masochism is driving them on to the ultimate “persecution trip”—an imaginative, repeatable death experience where they can revel in all the grim, ghastly, and literally grave details of their own passage.

The above guidelines need little elaboration. At this stage it is enough for you to get a feel for them. When your psychic matures, the problem of what to utter and what to leave unsaid will be encountered in many different forms. Solving it will depend largely upon your ability to intuitively sum up the personality of each sitter, an ability that will increase in speed and accuracy as your experience grows. Although no two individuals are alike, there is one principle that can be used to govern your comments to everyone. Simply stated, that principle is to give due consideration to what is best for the sitter at his or her particular stage of intellectual, emotional, and spiritual

development.

In some instances, it will be your moral responsibility to bring the truth to light no matter what the emotional cost. There is still no reason, however, why you cannot proceed gingerly. If you note that a sitter suddenly recoils to one of your remarks, or if you discern an unusual amount of uneasiness, it is obvious that you are treading upon a very touchy subject. You may wish to temporarily alter the course of your reading and prepare the sitter for what you have to say by probing him or her concerning your impression. The sitter may have already thought about it, and the response to your probing may provide a suitable inroad for your final revelation. Don't make your digression too lengthy, however, as it will interrupt the spontaneous flow of the psychic, which should issue in a more or less unbroken stream to preserve its integrity.

An intuition vital to the health and well-being of a sitter or someone associated with the sitter must, by all means, be disclosed before the reading ends. If your insight falls into the province of the medical

profession, suggest a visit to a physician, who can confirm or deny it. It is likely that your psi has discovered a bodily organ on the verge of dysfunction, or the early stages of a virulent disease that would have otherwise gone undetected.

During my decades of work as a psychic counselor, I have had many correct impressions relating to the physical problems of my clients. It is not unusual to discover a previously unknown condition and then have it confirmed by an intensive medical investigation. It is extremely gratifying to be of service to others as a kind of early warning system programmed to uncover hidden physiological ailments.

THE AMERICAN WAY OF EATING AND DIETING

It is likely that many of the physical disorders that I have psychically detected would not have arisen if an individual had observed a few simple rules of good health and kept on a balanced diet. The dietary imbalance that

affects far too many North Americans is due more to a lack of proper concern than anything else. We constitute 6.6 percent of the world's population but consume 22 percent of its food supply. In contrast, the underfed inhabitants of the Far East, who make up 53 percent of humanity, partake of only 28 percent of the world's foodstuffs.

The point is that we have too much of the wrong kinds of food to choose from. As slaves to the unending stimulation of our taste buds, we form a fickle consumer market that demands the annual creation of an increasing number of new and exotic frozen, dried, pickled, salted, smoked, and canned foods that, in keeping with our throwaway, "pop" culture, have a brand life expectancy only slightly longer than that of the ephemeral mayfly.

We no sooner witness the televised coronation of a new food brand and see it enthroned in the marketplace when a surprise *coup d'état*, pulled by a more attractive, "improved" successor, has caused its capitulation. So it goes, with one competitor vying with another, each trying to

find the way to the consumer's heart through his stomach.

And from the endless, glittering, circuslike procession of edibles attired in flashy tin cans with frilly labels, diaphanous, *peignoir* plastic sacks, glamorous cardboard boxes, or cute, colorful paper bags, and the tempting choral ranks of fresh, squeezable, dewy produce, arrayed *au naturel*, not to mention the stacked, swingable six-packs containing their slim vessels of vapid effervescence, we are literally seduced, selecting the meretricious at the expense of the nutritious.

Indulging our appetites, the transition from shelf to stomach is made in an orgy of eating that takes place openly at mealtime and secretly during ubiquitous, "sinful" snack time. Hunger that grows with feeding can throw our digestive regulators so out of whack that we can barely tell when our gullet is glutted. We reluctantly pay for our self-abuse in the currency of heartburn, gas, cramps, and indigestion.

Just as we turn to members of the medical profession for guidance in the relief of these and other distresses, an increasing number

of people are turning to them for nutritional advice and dietary information. Physicians and self-appointed “experts” have been so besieged with requests for caloric counseling that they have begun publishing their “revolutionary” methods in what has become an avalanche of best-selling books.

And so, as is the democratic way, we can choose from a variety of weird and wonderful diets just as we can pick from a variety of strange and delectable foods. There is the salad diet, the water diet, the lovers’ diet, the cocktail diet, the grapefruit diet, the high protein diet, the low fat diet, the low carbohydrate diet, and the macrobiotic diet. Quite a few of these programs have raised as much skepticism among the unwary as they have hope among the overweight.

THE PSYCHIC’S DIET

My purpose is not to enter into a discussion of the pros and cons of the various dietary schemes that trumpet their miraculous, pound-melting powers in order to engage

your attention and participation. I am, however, vitally concerned about bringing your body into vibrational harmony with your mind and soul, a task that is essential for the natural unfoldment of the psychic. The ancients realized that a sound physical constitution plays an important role in spiritual evolution. No serious form of yoga, for example, overlooks bodily health. Failure to include a dietary recommendation in any program of psychic development would, therefore, be a gross oversight.

The dietary portion of my program has been provided by Dr. Ellington, one of my trance personalities. Dr. Ellington has related that he was an English physician until his translation into the realm of spirit, where he has resided for more than a century.

There are many reasons why I am fond of the regimen he has outlined. First, being a flexible rather than a rigid system, it allows for individual differences. Working within the given framework, you can create a diet that is virtually custom made. Next, by regularly observing it, you can flush harmful impurities and collections of clogging

deposits from your system, thus significantly reducing the incidence of disease and infection. Finally, as many of my students will testify, the diet does have a positive influence on the growth of the psychic. The diet, with its many useful suggestions, will be explored after a few brief but indispensable introductory words.

Dr. Ellington brought up some points that, although not dealing directly with the kinds of foods that one should eat, nevertheless have a definite impact upon an individual's physical state and hence upon his or her psychic sensitivity. These range from his opinions on coffee, tobacco, and alcohol to his comment on the material composition of cookware. They certainly merit your attention.

Health Hazards

People constantly engage in things they know very well are not good for them. Nevertheless, they continue to do them. Among these bad habits is the excessive consumption of coffee, which Dr. Ellington

calls "the greatest poison that man takes into his system."

Coffee is not the only substance to place an unnecessary strain upon human tissues and organs. Smoking a pipe, cigars, or cigarettes may be a source of psychological pacification, providing contentment as sweet as that enjoyed by a suckling babe, but this is no compensation for the damage it does as a lung-staining, lesion-producing, gaseous pollutant.

Alcohol is another poisonous threat to the ecology of the body. Unless used every now and then for strictly medicinal purposes, it is to be avoided. The added stress that drinking imposes upon the body can be seen in the amount of time it takes the body to rid itself of alcoholic contamination. For each bottle of beer you drink it takes at least one hour until all alcohol can leave the body. Some, unfortunately, numbering about 4.5 million in our country alone, are so plagued by the disease of alcoholism that the fluid circulating in their veins and arteries resembles antifreeze more than blood.

Whereas a person with a droll sense of

humor might conjecture that an alcoholic who smokes hazards the danger of bursting into a living torch, Dr. Ellington offers as fact that people cooking with aluminum pots and pans are more vulnerable to cancer than others. Foods treated with pesticides and an excessive amount of artificial preservatives fall into the same category. Published government studies, of course, have made it common knowledge that smoking can release carcinogenic (cancer-producing) agents. As a cancer preventative and as a means of maintaining the best of health, Dr. Ellington recommends meals made from the following list of foods and beverages.

Dairy Products

Milk. As adults, humans have no need for milk. It often creates mucus and causes difficulties in the sinus areas and abdominal region. It may even cause asthmatic attacks. For those who are still growing and are not afflicted by any of these problems, milk is all right. Dr. Ellington, however, prefers that it not be used at all unless, because of ulcers,

you are on a milk diet.

Cheese. The use of cheese, preferably in its natural, unprocessed form, can be very beneficial to the body. Processed cheese is more difficult to digest than natural cheese.

Meat, Seafood, Poultry, Eggs, Legumes, and Nuts

Meat. Avoid the heavy blood meats. Flesh was not meant to be eaten by humans. It can produce a storage of mucus in the colon, create cholesterol in the blood, and also cause cancer. If you must eat meat, partake of the lighter pieces. Liver and kidneys would be acceptable. Even though they are low in vibration they are high in energy for the body.

Seafood and poultry are to be substituted for meat. They are light, high-vibrational foods far easier to digest than meat. All seafood—fish, shrimp, clams, scallops, lobster, crab, frog legs—is recommended. You may also select from a variety of poultry, including turkey, Cornish hen, chicken, duck, and goose and any of the game birds,

such as pheasant, dove, quail, or grouse. Capons are not recommended because they usually contain traces of the artificial chemicals injected to control growth processes.

Eggs give off a gross vibration and contain cholesterol. If you must have them, as would be the case if you were on a strict vegetarian diet, one or two a day is sufficient.

Legumes, such as beans and peas, should be served at least once a day. If they cannot be obtained fresh, purchase them frozen. Dried beans are also acceptable. Avoid buying canned legumes if at all possible.

Nuts. A cupful of unsalted nuts (any variety) should be eaten daily. Almost pure protein, they are very beneficial.

Vegetables, Fruits, and Their Juices

Vegetables. There are no restrictions placed upon the kinds of fresh or frozen vegetables you may eat. Pickles, however, interfere with the digestive process. They contain a great deal of salt, which tends to draw excessive

water into the physical system. If you must have pickles, go easy on the amount you consume. Better still, avoid them altogether.

Fresh vegetable salads are excellent. You should have at least one a day.

When properly used, potatoes are beneficial, even though they contain a certain amount of starch. Released slowly into the system, they can be a source of energy for long periods at a time.

Fruits. All fruits are nutritious. If you have a choice, buy fresh instead of canned fruit. Further, canned fruits are to be preferred over the frozen variety. Have at least one lemon a day (as lemonade or in salad dressing). For a change of pace you can use chunks of fresh fruit with Jell-O, a meat product. If Jell-O is not prepared in this manner it is better not to use it at all.

Fruit and vegetable juices. Any type of juice is healthful, whether fresh, canned, or frozen.

Bread and Cereals

Bread. It is best to eat wheat bread, with the

home-baked loaf taking precedence over all others.

Cereals include wheat, oats, and corn as well as rice and barley, two cereal grasses. It makes no difference whether you eat some kind of cereal for breakfast or at another time of the day. They should be taken in a whole-grain form. Many delicious dishes can be made from cornmeal, for example. Include brown rice or barley in your menu at least once a day.

THE PREPARATION OF FOODS

Having a selection of good foods to choose from is of little value if they are improperly prepared. Dr. Ellington emphasizes that, as often as possible, fruits and vegetables should be eaten in their natural state. *The New York Times Natural Foods Cookbook*, is an excellent source of recipes. It would also be wise to take the following suggestions into consideration whenever you do any cooking.

Types of Cookware

As mentioned earlier, stay away from aluminum pots and pans. Although stainless steel is satisfactory, the best cookware is manufactured from iron or Pyrex. Enamelware is also to be preferred.

Cooking Oils and Butter

It is best to use peanut or sunflowerseed oil, if you can afford it. Acceptable substitutes are corn or olive oil.

Butter is a luxury that Dr. Ellington recalls enjoying while on Earth. He recommends it as a natural food to be used in moderation.

Cooking Seafood and Poultry

The most healthful way to prepare seafood is to broil it. In the case of fresh or thawed fish fillets, for example, coat them with butter and broil them in a greased broiler for about ten minutes, four to five inches away from the heat. In cooking poultry, roasting is better than broiling.

Cooking Vegetables

If you decide to cook vegetables, do it with their skins on. Unless you are using a pressure cooker, place them in a pan with a lid. When they have been brought to a boil, which should be done quickly, turn the heat down and let them simmer for about ten to fifteen minutes. Cook them slowly but do not serve them half raw. When you are through, preserve the vitamin- and mineral-rich water for use in gravies and soups. Gravy, by the way, can be made from cornstarch or whole-wheat flour.

What About Seasoning?

Any spices or herbs are acceptable as long as they are added in reasonable amounts and used in their natural state.

Salt

People do need a certain amount of salt in their diet. It should, however, be obtained

naturally. Today people have the unhealthy habit of salting nearly everything they eat. As a result, they accumulate harmful amounts of liquid in their bodies. Too much salt in the diet can lead to cancer. You will find that almost all foods are very tasty without salt.

Meat Fats and Vinegar

Meat fats and vinegar have no place in your diet.

Sweeteners

Everyone should have at least two tablespoons of honey each day. It is a digestive aid as well as a natural sweetener. Honey and home-baked wheat bread are a delicious combination. There should also be a certain amount of raw sugar in your diet.

DIETARY BALANCE

You may have noticed that Dr. Ellington places more emphasis on quality in the

selection and preparation of foods than he does on the quantity that should be consumed. It would be ridiculous to establish an absolute standard for food intake because of the wide variation in individual requirements. The amount of food you need may differ significantly from that of your neighbor. This is due as much to cultural tradition and heredity as it is to occupation and personal preference. Throughout the centuries certain races and nationalities have favored meat, whereas others have developed a predominantly vegetable diet. Further, a construction worker is going to eat more than an office worker, just as a slim ectomorph is going to eat much less than a stocky endomorph. Although it is true that being skinny is chic, striving for a natural balance in weight is far healthier and wiser than starving to look like a thin rail. If this means that you end up looking slightly overweight, don't get uptight about it.

Therefore, the decision of how much food to eat is going to be left up to you. As long as you stay within the diet's recommendations and plan your meals to include selections

from each of the four main food groups, your diet will level off and balance itself. It goes without saying, of course, that foods causing allergies or digestive disorders should be immediately dropped, no matter how much you like them or how healthy they are supposed to be. Some digestive problems, by the way, are not necessarily due to the food you eat. They may be caused by what you drink, a consideration taking us to the final but certainly not least important subject to be covered by the Psychic's Diet.

DIETARY RULES FOR DRINKING FLUIDS

Dr. Ellington calls washing down food with any beverage "the great sin of man." Avoiding any kind of drink while eating will give your digestive juices a chance they probably never had before—the opportunity to properly perform their function. The best thing to do is not to drink anything fifteen minutes before and a half hour after every meal.

While we are speaking of fluids, it is

important to note that they play an important balance role in the diet. To help things along, drink at least six glasses of water daily, spaced well between your meals. Artesian well water or commercially bottled spring water is far better than tap water, which has usually been treated with harsh chemical additives.

A CLOSE LOOK AT MEDITATION

As I remarked earlier, by regularly following the Psychic's Diet you will tend to harmonize your body, mind, and soul. If all goes as planned, your bodily vibration will gradually shift from a lower, grosser level to a higher, finer level. Sensory perception will become more acute and your psychic will become more sensitized. To accelerate your unfoldment even more, don't overlook meditation. With your body and soul both pulling in the same direction, your psychic growth will be all the more rapid.

By now you should be intimately familiar with meditation, that relaxed yet intensely

alert state of altered consciousness introduced in [Chapter 1](#) and mentioned again in [Chapter 3](#). If it has become a part of your daily routine, as I have recommended, you will find it quite natural to slip into a meditative frame of mind at will. This ability will be as useful in turning on your psychic as an ignition system is in starting an automobile engine.

The notion that meditation stimulates the psychic is not just idle metaphysical speculation. There is objective evidence to support it. In a series of experiments conducted under the auspices of the American Society for Psychical Research (ASPR), ESP tests were administered to subjects before and after meditation. Their test scores were nearly always better after meditation than before it.

The relationship between the psychic and meditation is also analogous to that of a horse and saddle. Just as a well-fitting saddle enables you to introduce your weight to the back of a horse in the smoothest, most gentle manner possible, so meditation is the best means you can use to ease yourself into the

waking attitude most receptive to the psychic. The welcome steadiness of a well-cinched saddle is similar to the equanimity and stability of consciousness provided by the meditative state. Finally, just as the saddle makes you at one with your horse, so meditation, in its contemplative aspect, makes you psychically at one with the subject of your concentration.

Whereas dietary observances can definitely sharpen the psychic, as can well-timed fasts, only meditation can hone it to an edge of surgical keenness. Actually, as you may know already, there is more than one kind of “psychic whetstone,” a point I want to develop in a discussion that will round out your understanding of meditation. In the process, I will be fulfilling a promise, made in [Chapter 6](#), to furnish you with “certain self-development techniques, based upon Far Eastern teachings.”

The Varieties of Meditation

Just as there are many kinds of rigs, from the first stirrupless saddle used by the Roman

cavalry in the fourth century AD to the modern rakish English racing saddle, there are many varieties of meditation. And, just as the saddle has but one basic purpose, even though cowboys have found that it also makes a comfortable pillow, so religious meditation has but one aim: to raise consciousness to the highest level of A-one-ness, where the Divine is directly experienced. Many have ascended to Cosmic Consciousness by treading what has been called the “pathless land” that leads within. In so doing they drew upon formal meditative exercises very similar to the ones I am about to relate.

Although there are many methods that can be used to bring about the desired state of “unthinking concentration,” most of them can be placed into one of five categories. Each can be defined in terms of the object of concentration. In the first, concentration is directed into the external, visible world and fixes either upon an inanimate object or a person. The second type involves either observing the inward and outward flow of the breath or concentration upon a particular

part of the body. Another exercise consists of simply watching the spontaneous flow of thoughts. Still another uses some kind of ritual phrase or word that, through repetition, becomes the focal point of concentration. Finally, one may choose to contemplate a particular idea, concept, or notion, either concrete or abstract. Let us review each of these exercises in more detail.

APPROACHING THE WITHIN FROM WITHOUT

Sensory information has led people to scientific knowledge. The first kind of meditation we are going to deal with, however, is based upon the assumption that the senses can also lead us to spiritual knowledge. This idea is as old as Plato, who pointed out that the contemplation of visible particulars can give people an awareness of the eternal, invisible universals lying behind them. During the Middle Ages a similar notion was expressed by Abbot Suger, the most famous man to ever supervise the Abbey of St. Denis in France. He firmly believed that the sensory appreciation of art

treasures could lead us to the spiritual apprehension of God as absolute beauty. Moving closer to our own day and age, the poet Tennyson, musing over a flower plucked from a “crannied wall,” intuitively sensed that if his comprehension of this fragile blossom were complete, he would “know what God and man is.” What Tennyson could only conceive, Emerson came to experience. In solemn moments of communion with nature, Emerson penetrated to the very core of Reality, where he learned that outward forms were emblematic of inner truths and “Nature is the symbol of spirit.”

The problem of what to meditate upon, therefore, is easy to solve. As Evelyn Underhill has put it, anything will do—“from Alp to insect”—as long as the proper attitude is assumed. Whereas some might be moved by any manifestation of natural beauty, such as Tennyson’s flower, others, especially the advocates of Tantric yoga, find a partner of the opposite sex extremely evocative. The more ascetic-minded find icons or sculptured images with religious overtones more

sublime. Paramahansa Yogananda, for example, found the picture of a revered saint ideal for his purpose.

As a young boy, Yogananda used to meditate upon a picture of Lahiri Mahasaya, a spiritual master. During these periods, the boy would see the saint emerge from the confines of the picture frame and sit before him. The form of this luminous being would retreat back into the photograph, however, if Yogananda made any attempt at physical contact.

An experiment conducted by Arthur J. Deikman reveals that even a relatively neutral object does not fail to elicit unusual psychological responses during meditation. Deikman employed eight subjects in his test. Four of them were used as controls. The others participated in a series of twelve meditation sessions; the object of their concentration was a blue vase placed in a rather sterile room. A tape consisting of recorded music, poetry, and the reading of word lists was played during some sessions to see how subjects would react to distraction. Deikman gave his subjects a

short briefing before the sessions began. The highlights of these instructions may benefit your own sessions.

He cautioned them about intellectually analyzing the vase or falling into the trap of letting it trigger a string of free associations. Their thinking was to be completely suspended, with their total awareness concentrated upon the vase so that it could be seen just as it was, apart from its connection with anything else.

What Deikman didn't tell his subjects was what to expect from their sessions, a deliberate omission that, paradoxically, was probably more important than any spoken advice. By remaining silent about the kind of experiences traditionally reported by mystics he was keeping their minds free from contaminating preconceptions. Any attempt to "get something" from a session would completely miss the point. It would be wise to keep this in mind when preparing for your own sessions, which should be entered with a complete openness and an absolute lack of expectation.

A look at Deikman's postexperiment

analysis reveals that, even while performing within the confines of an austere room and sometimes putting up with irritating, taped distractions, all subjects had quite a bit to report about their sessions, which were unanimously regarded as rewarding.

Many of their experiences coincided. These include changes in the perception of the vase (alternation in color, diffusion of outline, etc.), an improved ability to block out distracting noises, and a shift in their state of consciousness.

Some went beyond these typical reactions. Subject A had the most intense kinds of experience. In one instance, for example, she reported a sense of merging; she and the vase became one.

Whether typical or atypical, all phenomena support Deikman's hypothesis that meditation produces a partial deconditioning of the way we perceive and interpret our environment, enabling us to experience reality in a completely different, nonconventional manner.

THE BODY AND BREATH IN MEDITA-

TION

Although Deikman's subjects reported worthwhile experiences, because their method of meditation did not include any form of pranayama it must be regarded as rudimentary. Pranayama, the control of prana through a breathing exercise, is the backbone of the systems of yoga described by the *Upanishads* and Patanjali's *Yoga Sutras*, not to mention other Far Eastern religious and philosophical treatises. Prana is said to be the universal life force that expresses itself through all psychophysical phenomena but is, in itself, imperceptible. It is renewed through respiration.

Regulating the flow of prana automatically controls the mind. It is a scientific fact that each state of consciousness is associated with a particular respiratory rate. The breath of a person stirred by a powerful emotion is rapid and irregular. An individual concentrating upon an intricate intellectual or physical task, on the other hand, takes slow and regular breaths. Stilling the mind, therefore, is achieved by stilling the breath.

That is why, in [Chapter 1](#), I organized your

meditation around a simple form of pranayama, which is usually performed from a particular *asana*, or position. A natural, unforced respiration that is as slow and rhythmic as possible will calm the storm of tempestuous thoughts that normally roar through your mind, giving you the opportunity to hear with the still, small voice of the psychic.

It is said that calming the mind can be accomplished through nine different kinds of pranayama, each differing from the others in the effects they produce and the timing and rhythm determining each cycle of inhalation, retention, and exhalation. The traditional temporal ratio between these phases is, as Andrija Puharich points out, 1:4:2. There are, of course, many variations.

It is not my purpose to go any further into the intricate science of breath control. Those of you who wish to pursue it further can refer to the books on yoga listed in the bibliography.

Pranayama can be practiced as a discipline in itself or synchronized with other meditative techniques, such as mantric

chanting, which will be discussed shortly. It can also be combined with concentration upon a particular point on the body, which may or may not be associated with a certain chakra. Some use the tip of their nose or their navel. Many others prefer the heart (cardiac chakra), the solar plexus (umbilical chakra), the top of the head (coronal chakra), or the point between the eyebrows (frontal chakra). The frontal chakra is, of course, the spot I have recommended.

THE SILENT WITNESS

It is inevitable that, while performing some variety of pranayama, your attention will wander. The only way to get it back on the beam is to become aware of your thoughts. Continuing to identify with these ephemeral distractions will keep you off course. Detaching yourself from the ever-changing stream of memories, feelings, desires, concepts, and ideas is simply a matter of watching the flow as an alert yet uninvolved observer.

This brings us back to the concept of the silent witness, alluded to in [Chapter 2](#) and

finally presented in [Chapter 3](#). You will recall that I originally introduced it to enlarge your understanding of meditation. Through the silent witness you were able to view it as an informal, more or less continuous exercise that could be performed anytime and anywhere. It need not be something that can be practiced only according to formal procedures conducted at a certain time and place. We have just seen that the silent witness can be applied to the formal side of meditation as well as its informal aspect. What is more, that application has certainly not exhausted its versatility.

The silent witness can be much more than a device to put your derailed concentration back on its track. It can also become the basis of a brand of meditation that watches thoughts rather than attempting to alter, still, or suppress them. Without judging them, observe your thoughts as they materialize and vanish in a seemingly endless spectral procession. Be careful, however, to guard against sliding from detachment to involvement or you will end up daydreaming instead of contemplating.

After a little practice you will be able to handle the art of silently witnessing your thought waves. When you do, you may want to take this form of meditation a step further by trying to find the headwaters of the restless, churning stream of thoughts. What is their source?

In a way, the situation is very much like that of an electric bulb mounted in the center of a ceiling. Although the bulb can illumine everything in the room, it cannot shine upon itself. Searching for the source of your thoughts with the light of your intellect will get you nowhere. The operation of your intellect is itself a thought. Where does it originate? The solution may come one day when, through the miracle of grace, you have the sudden, intense, intuitive realization that what is sought is the seeker. You yourself, the silent witness, are the source. And not only are you the source of your thoughts, but the Source of all that is. In brief, "You are it."

MANTRAS

Focusing your attention upon a mantra during meditation is another means of

eventually discovering the Self that lies behind all thinking. A mantra is a formula consisting of one or more sacred words, which are ritually chanted, either mentally or orally, in order to release and direct certain spiritual forces. A repetitive prayer can be regarded as a mantra. As mentioned earlier, a mantra can be used very effectively in connection with pranayama.

Although there are many kinds of mantra, the best known and simplest is "*Aum*," which is more popularly rendered "*Om*." *Aum* is the most ancient word for God that has come down to us. A highly symbolic term, its pronunciation is said to epitomize the sound of the entire pulsing, humming universe. *Aum*, which Lama Anagarika Govinda calls "the seed syllable of the universe," is the sound of God manifesting his creation. Everything we taste, feel, smell, hear, or see is an expression of *Aum* in one of its infinite vibrational varieties.

You are also a condensation of *Aum*. The Vedantists claim that by meditating without ceasing upon the sound and meaning of *Aum* you will transcend the limitations of your ego

and become immersed in your true Self.

Maharishi Mahesh Yogi, who so captivated the Beatles in the 1960s, recognized the ability of a mantra to expand consciousness from the finite to the infinite. That is why he made it the keystone in his system of Transcendental Meditation (TM). There is, incidentally, no truth to the rumor that the Maharishi, in going to have a tooth pulled, refused Novocain because he wanted to transcend dental medication. Every TM initiate is given a personal mantra, the phonetic equivalent of the initiate's vibrational essence. It is said that meditation upon your mantra can lead to illumination and liberation.

Even though TM initiates are cautioned about revealing their mantra to others, comparisons have been made. Many, voicing their disappointment, claim that their personal mantra, unlike the number on the license plate of their car, has been doled out to others. If it is any consolation, I feel that the difference comes not in which mantra you choose or are given, but in how you use it. Just as any physical thing—"from Alp to

insect”—can become a suitable object of contemplation, it is reasonable to conclude that any word or group of words can serve the same purpose. The best of all possible guides is to simply use whatever turns you on.

Those who express more concern about pursuing a program of meditation than worrying about the uniqueness of their mantra have reported some positive experiences. The opinions of two TM meditators are especially worthy of attention because they come from respected professionals.

Dr. Orme-Johnson, resident psychologist at William Beaumont Army Hospital, believes that TM can bring peace to the world and reduce the tensions created by our fast-paced civilization. Although the first of these opinions seems naively quixotic, the second is supported by some experimental evidence. After conducting a series of careful tests, Dr. Orme-Johnson found that meditators remain much calmer in stressful situations than nonmeditators. This finding is echoed by General Franklin M. Davis, who

found that he can live more of a stress-free life by practicing TM. He is also investigating the possibilities of using it as a method to help rehabilitate Army personnel who have become hooked on drugs.

Another mantric technique, less well known than TM but certainly no less efficacious, is espoused by Ramana Maharshi (not to be confused with Maharishi Mahesh Yogi), the well-known yogi who had such a strong influence on Paul Brunton. In his classic *Self-Enquiry*, Maharshi explains his simple formula for self-realization.

During meditation one simply repeats the mental question, "Who am I?" There is a natural pause each time it is asked. Maharshi says that the revelatory response to this mantric interrogation, when it does come, will arise as a subtle intuition from the heart. This organ, as the Hindu scriptures insist, is the seat of our higher Self, what we Westerners might call the "throne of God." The heart also plays an important part in one application of a form of meditation involving imagination.

CONTEMPLATION AND IMAGINATION

During our exploration of meditation we noticed that attention could be securely anchored by the steady perception of a previously selected item. That item could be chosen from external reality, which includes our bodies, or from the processes of our inner, physical world, as with respiration. Concentration may even be directed upon the spontaneous contents of our mind, as when the silent witness views the ever-shifting pattern of ripples on the stream of our thoughts.

The point I am leading to is that something consciously shaped, with the hammer of the will upon the anvil of the imagination, call it a thought form if you will, can expand our repertoire of contemplative objects. Whereas the preceding section has led us to talk of mentally imagining a mantra as an alternative to actually uttering it, we have not yet fully considered the important role that imagination can play in meditation.

In [Chapter 3](#) I said that you could enrich your meditation by giving it a particular

theme, and used love as an example. Understanding love, or any other noble feeling for that matter, is impossible without becoming emotionally involved in pertinent imaginative illustrations, which are necessarily built upon memories.

The only drawback to this form of contemplation is that, unless the light of your imagination is carefully navigated by the silent witness, it is liable to veer off course. Your new flight path can take you into the pink clouds of wishful thinking or the dark, brooding clouds of painful remembrance. If the latter is the case, you will no longer be serenely gliding through the thick, fleecy cloudlike memories that give substance and texture to your session. Instead, you will suddenly find yourself inside the plumed storm cloud where emotional ups and downs are recounted in buffeting, cyclonic winds, pain and sorrow are retraced in flashing electrical etchings, and the entire recollection is wrapped in the gloom of billowed darkness. Rather than emerging from your session refreshed by a spiritual adventure, you find yourself

mentally fatigued by an unnecessary emotional ordeal.

To prevent the soaring, uplifting, straight and level flight of your meditation from being sucked into a downdraft of nosediving depression, or lifted into the thin, heady atmosphere of storybook fantasy, it is wise to use a divine symbol as a navigational aid. Religious devotees of all times and places have successfully used a divine symbol as the basis for their contemplation of noble emotions and shining virtues. This technique, for example, is contained in Patanjali's *Yoga Sutras*.

The procedure is not at all complex. First, choose the spiritual symbol that best embodies the particular ideal you wish to hold in your sights. This is a relatively simple matter for Catholics, for their faith furnishes them with saints who personify the virtues. The more universal a symbol is, however, the more inexhaustible it is, a characteristic that makes it ideally suited to meditation. All saints notwithstanding, it is difficult to think of a spiritual symbol with a more universal appeal than an avatar, an incarnation of the

Divine in human form. That is why meditators the world over turn first to Jesus, Krishna, or Buddha, depending upon their religious preferences.

Next, imagine that the heart of this divine representative is your heart. This step reflects an important truth. Spiritual teachers or gurus have perennially advised their disciples, or *chelas*, that they are one with them. Disciples experiencing enlightenment have attested to the truth of this doctrine. It is, therefore, not simply an act of imagination when you attempt to identify completely with—say—Jesus. Feel what it is like to be him and contemplate the various ways, shapes, and forms he expresses the ideal that interests you. By thus restricting the investigation of these expressions to the confines of a holy personage you are less inclined to stray beyond the boundaries of contemplation.

Putting Meditation to Work

The kinds of meditation you are most likely to encounter can be placed into one of the

above categories. *Zazen*, the rather exotic form of “sitting meditation” mentioned in [Chapter 6](#), is a category unto itself, like everything else redolent of Zen. If you find *zazen* particularly enticing it can be pursued further by consulting one or more of the books on Zen listed in the bibliography.

Now that you are familiar with the basic contemplative exercises, it is your responsibility to carry on with one that suits your needs. It makes little difference if you continue with the method I provided in [Chapter 1](#), someone else’s, or a hybridization. In the aforementioned ASPR experiment, test subjects used different types of meditation. Their ESP test scores were generally higher after meditation regardless of the kind they used. The important thing is not so much the brand you employ but that you faithfully practice it. Meditation will have a positive influence on your spiritual life and is bound to boost your psychic growth.

How the Meditative State Sensitizes You to the Psychic

It is not difficult to understand how a meditative frame of mind can increase your awareness of psi impressions. If a person with a hoarse voice were trying to tell you something worthwhile, how would you react? Naturally, you would lean forward—or turn up your hearing aid—or both. It is the same way with the psychic. Because of struggles with highly competitive priority sensory signals, if any psi impressions rise above the RAS threshold, their energy levels will be relatively low. As a result, many can only make themselves known in what amounts to a rather exhausted whisper.

What meditation does is to move the inner ear of your waking mind closer to the subtle tones of the psychic. This is done in two different ways. By relaxing your psychophysical system, meditation tends to temporarily reduce the number of priority sensory signals. This decreases the competition at the RAS threshold, thereby giving psi signals more of a fighting chance to stimulate the cerebral cortex. As a bonus, the reduced competition means that the post-threshold

energy level of the psi signals will be slightly higher, making them a bit easier to detect. Second, by removing your attention from the external world, meditation makes you much more aware of what is happening in the domain of your mind.

SEEING WITH YOUR MIND AS WELL AS YOUR EYES

You have been exposed to the ethics of seership, given a special dietary format, supplied with a review of the various forms of meditation, and are now ready for the Challenge Technique, a means of making the less obvious more obvious. This is not double-talk but straight to the point.

The story is told of a Frenchman from the country who, upon his first trip to the city, was delighted to learn that he had been speaking prose all his life. The relationship between many people and their psychic is the same as that between this Frenchman and his speech. Not realizing what they are doing, they use ESP instinctually and reflexively to

hire new employees, buy and sell stocks, plan and cancel trips, make and close business deals, or do a hundred other things. It is not unusual for one of these people to walk up to me and ask, “What can I do to become psychic?” You can imagine his happy surprise when I tell him he has been using ESP all his life! This is probably true about you, as you may have discovered by taking the Psi Potential Test in [Chapter 8](#).

Psychic unfoldment hinges upon increasing your awareness. You have to learn to look under your nose instead of over it. My Challenge Technique is designed to help you do just that. What is it and how does it work?

THE ABCS OF THE CHALLENGE TECHNIQUE

Chances are that, at some time in your life, you were ready to leave for an important engagement and could not find your car keys or your wallet. The only thing your searching produced was a growing sense of frustration.

When placed in a situation like this, have you ever tried sitting down, closing your eyes, relaxing, and asking yourself where the lost item is? If you have, it is very likely that after sitting calmly and quietly for a few minutes, the answer, like a silver fish gliding from murky depths to the crystal surface of a pond, will heed your call and rise before the view of your inner eye. Why of course—you knew it all along but just couldn't recall it—your car keys or wallet are in that old pair of gray pants you seldom wear but happened to don yesterday while doing some gardening!

This minor “Satori” is, of course, due to remembrance and not the psychic. Uncanny as it may seem, however, parapsychologists have found that a very real link exists between the processes of ESP and memory. Dr. Wilhelm Tenhaeff, the world-famous director of the Parapsychology Institute at the University of Utrecht in the Netherlands, has compiled a great deal of evidence to support the notion that memory and telepathy are subject to the same law. Interestingly enough, my Challenge

Technique bears a strong resemblance to the method just mentioned for recalling fugitive memories. The big difference is that the Challenge Technique provides a means of transcending memory.

Depending upon the requirements of your question, it can elicit either telepathic, clairvoyant, or precognitive information. This information characteristically reflects important departures from the commonplace; the psychic is usually just not that stimulated by the routine or trivial.

In order to illustrate the general pattern of these deviations from the normal course of human events I have devised a simple “peak and valley” graph as a visual aid for my workshops. Running through the center of the graph is a zone of normalcy bounded by two parallel lines. Superimposed over this zone, and extending above and below as well as through it, are the peaks and valleys of eleven interests, making the human condition one long rollercoaster ride. These include a preoccupation with financial, marital, occupational, legal, spiritual, parental, and domestic matters as well as a

concern for health, vacations and changes in residence, and the inescapable tyranny of time.

Anything outside of this zone takes us from the boring beat of the humdrum to the bright bugle call of adventure and danger, from the languid “run of the mill” to the heart-throbbing thrill of the horse race or the heart-stopping stress of the “rat race.” It could appear either as that planned “dream” vacation to Europe or, heaven forbid, the unexpected, gripping spasms of a deadly heart attack. In short, these are the abnormal, uncommon—pleasing or painful—events that either leave us “high on the hog” or “hangdog.”

Using the Challenge Technique you can tune in on these events as they manifest in the life of another person or, at least theoretically, even in your own life. It must be mentioned, however, that because of the difficulty in becoming objective about yourself, many psychics have found impressions associated with their present or future circumstances to be somewhat unreliable. Because familiarity can color psi

impressions, a number of sensitives even prefer to give readings to strangers or remote friends rather than close acquaintances. But let's step back from these considerations so that the big picture comes into view and we can take a better look at what the Challenge Technique actually entails.

Basically a Question-Answer (Q-A) cycle, it exemplifies the classic stimulus-response (S-R) paradigm of behavioristic psychology. By directing a question to the psychic you are stimulating it to provide an answer. Although this cycle may give the impression of simplicity itself, there is much more to it than first meets the eye. In order for it to function at all there are certain procedures that must be followed to the letter; otherwise the entire process will miscarry. These include creating a mental backdrop that will lend the proper atmosphere to the Q-A drama, the correct way to frame a question, how to go about asking it, and what is involved in receiving an answer. After these points have been thoroughly considered I will discuss the all-important interpretation of the answer itself.

Establishing Passiveness and Objectivity

The best way to create the mental state conducive to the Q-A cycle is, as you may have already guessed, through meditation. As I mentioned earlier, meditation is to the psychic as the ignition system is to a car. Whereas starting the engine of a car produces a somewhat annoying, mechanical whirling noise, meditation starts the psychic purring through the soundlessness of inner calmness.

When you are ready to begin a psychic session, withdraw to a room that is relatively quiet. Meditation, as the subjects in Deikman's experiment discovered, can effectively dampen any minor distractions that might appear. Whereas it is fairly easy to either eliminate or ignore background noise, it is a little more tricky to clear up the inner noise of the mind.

Here again, the best solution is through meditation. Unless your silent witness is constantly patrolling the border of your

mind, however, certain sneaky intruders may infiltrate, completely compromising your objectivity. An experienced silent witness, trained in the tactics of detached observing, can detect their menacing heads as soon as they pop up. With an immediate, penetrating insight into who and what they are, she can stop them dead in their tracks.

Most of the intruders are not new to you. They appeared in [Chapter 9](#) under the section “What Happens When Clairvoyance Misfires,” where they were named as intellect, negative attitude, and fear. There is another, just as dangerous, that sometimes allies itself with fear. Its name is anticipation.

The Challenge Technique will not work if you are anticipating the kind of psi impression that will float up from the subliminal self. It makes no difference if you hope the response will be positive or negative. Either form of anticipation is like a large rock thrown into a still pond. Just as any images reflected in that pond will be grotesquely misshapen by ripples, so any impression your psychic sends will be completely distorted, giving you a false

reading.

Conditions favoring the reading, on the other hand, are established when meditation fills you with an alert, yet passive objectivity. When that happens, your mind will be like the surface of a serene reflecting pool that neither greedily grasps nor disdainfully rejects but faithfully transmits the image appearing above it. It makes no difference if that image is the leaden sky of death and destruction or the blue radiance of life and creativity.

Framing Your Questions

Psychic images pertaining to life or death will remain dormant, of course, until aroused by the proper question. It has been said that, in coming to grips with any problem, half the solution is in knowing *what kind of question* to ask. To this truism I would add that, especially in dealing with the psychic, *how* you ask the question also makes a big difference.

Under the provisions of the Challenge Technique, your questions must be worded a

certain way. This is a restriction of form rather than content. They must be constructed so as to allow a choice of only one of two possible answers, either “Yes” or “No.”

Although this qualification may seem a trifle confining, I purposely designed the “A” half of the Q-A cycle to assume one of the two most fundamental responses because, in the wide range of possible psi impressions, a “Yes” feeling and a “No” feeling are, like the diametrically opposed vibrations of male and female, among the easiest to detect. They not only stand out as distinct feelings but, because they are poles apart, it is difficult to confuse them. It might be said that the contrasting sensations one receives from a “Yes” as compared with a “No” psi response is similar to the way the brain, through the retina, reacts to a white as opposed to a black color. At any rate, I am confident that, once you get the hang of it, you will be properly framing all kinds of questions with speed and dexterity. It will also help you to note some examples, which will appear in the next two subsections.

Consulting Your Psychic

Challenging the psychic with a question designed to evoke either a positive or negative response is very similar to challenging your memory to recall a misplaced object. The response you receive may even feel very much like a recollection. The main difference is that, because you are asking to be informed about something that is beyond the capability of your five physical senses, your memory banks will be bypassed and, instead, your sixth sense will be activated. This will be the case unless your “circuitry” gets crossed, a possibility that will be touched upon during an exploration of extrasensory discrimination.

For the present, however, my concern is in showing how, during the course of a reading, questions aimed at the psychic can frequently burgeon into a related series of Q-A cycles. This demonstration will also provide an opportunity for illustrating properly framed questions and indicating how the wording of a question can help

determine which psi function comes into play. These purposes can be achieved by presenting an idealized, hypothetical reading, where your psychic bats 1.000 and everything runs like well-oiled clockwork. In exhibiting it I must of necessity bring in psychic responses. Because the reading is going to be introduced primarily to explore the “Q” phase of the Q-A cycle, these responses will be used here without comment, simply as the most natural means of maintaining a steady flow of dialogue with the psychic. The way the psychic responds, taking us into the other half of the cycle, is featured as the subject of the subsection after next. But now it is time for the curtain to rise on our little one-act psychic drama.

Let's say a Miss X approaches you for a reading. There are a number of things she wants to know, all of them about her love life, which concerns a certain Mr. Y. It will help things along to tell her that, in order to facilitate concentration and tune into the psychic, you always work with your eyes closed. Then shut your eyes and take a few moments to slip into a meditative state. It

will also help if you establish a rapport with her on the Emotional Level through the process of identification.

The first thing that interests your sitter is whether Mr. Y is in love with her. Framing the question, as per my instruction, you ask your psychic, "Is Mr. Y in love with Miss X?" In the intervening period between question and answer you naturally maintain a dispassionate, neutral attitude. Finally you get a "No." It might surprise you to find that Miss X is not disconcerted by your negative answers. Although her love for him is deep and strong, she is aware that he feels only affection for her.

Miss X, of course, is very much concerned as to whether her relationship with him will improve. As an expression of this concern, you ask your psychic, "Will Mr. Y's affection for Miss X grow into love?" To this you receive a definite "Yes."

So far, since the responses to both of these questions had to involve the ESP of another's mind, they were telepathic in origin. In fielding the first one, your ESP had to tune in on the attitude of Miss X toward Mr. Y, or

vice versa. Either way, the situation is a pure and simple case of telepathy. In answering the second question, however, the psychic had to leap from the present to a point in the future, where Mr. Y's affection has been supplanted by romantic love. This question, therefore, aroused the much more sophisticated faculty of precognitive telepathy.

The manifestation of telepathy and precognitive telepathy is typical of the abilities that can be called into service by querying the psychic. Returning to our hypothetical reading will introduce another.

Even though she has the misfortune of bearing a name with mysterious, libertine connotations, prim and proper Miss X, no relation at all to kinky Madame X, is a moral conservative who, like most young ladies with her upbringing, prefers the freedom of love within the confines of marriage. Investigating the future for signs of matrimony is a job for precognitive clairvoyance, the ESP of a future, objective event. You feed your "psi computer" an input that reads, "Will Mr. Y wed Miss X?" In

moments you have relayed a positive reply to your charming sitter, who beams happily.

Determining When a Prediction Will Materialize

Miss X finds this answer more intriguing than satisfying. She is eager to know the day, month, and year of the joyous event. The way this problem is handled by the Challenge Technique can serve as a model for all inquiries involving dating.

Before proceeding, it must be mentioned that deciding when a prediction will materialize is far from the easiest thing in the world. Historically, more prophets have been blessed—or sometimes cursed—with a foreknowledge of how and where a future event will occur than an understanding of exactly when it will appear. Part of this problem has to do with the nontemporal nature of the psychic womb. It will be recalled that the subliminal self is both dimensionless and timeless, a feature that all too frequently tinctures an extrasensory insight. A precognitive dream, for example,

characteristically carries the impact of the here and now rather than the there and then.

Therefore, when sensitives are trying to determine when something is going to happen, it is not unusual for them to receive a plain numeral, let's say a "5," that is completely devoid of any temporal associations. This number could mean five seconds, minutes, days, months, or years. In making a choice, some mediums abandon intuition in favor of their intellect, selecting a time period that, in the sometimes very dim light of current events, seems most "logical." All too frequently, this procedure has created some real "boners."

Although not infallible, my Challenge Technique does take the guesswork out of dating prophecies by placing the responsibility on the shoulders of the psychic, where it belongs.

Picking up where our hypothetical reading left off, let's look at how you would determine the date of Miss X's wedding, another task for precognitive clairvoyance. In a way, the procedure you use is going to resemble the search conducted by the person

who is “it” in the game of “Hot and Cold.” As children, all of us have played this game at one time or another. Just as others alert the searcher about his proximity to a hidden object by calling out “hot” as he nears it and “cold” as he leaves its vicinity, so the psychic will clue you in on your proximity to the target date by reacting positively as you approach it and negatively as you move away from it.

Getting down to specifics, you ask if the marriage will take place within a year. Receiving a “No,” you try two years. Again, the response is “cold.” Persevering, you inquire if wedding bells will chime within three years’ time. There can be no doubt, your psychic rings out a resounding “Yes.”

Now the problem boils down to finding the correct month. Since June is the most common month for nuptial festivities, you try it. Feeling the psychic shaking its head from side to side, you try May. This time you get a “Yes.” The date would be incomplete without the day, so you proceed, just as you did when intuiting the year and month. I usually begin by asking if the target date is in

the first week. If necessary, I move on to the second, third, or even the fourth week, until I get a solid “Yes.” Having found the right week, the day can be spotlighted by a similar process of elimination, as can any other numerical inquiry Miss X might originate, such as the number of children she will have.

The Nature of Psychic Responses

Framing “Yes-No”-type questions and introducing them into a mental space devoid of egoic intrusions belong to the primary or “Q” phase of the Challenge Technique. The secondary, “A” half of the Q-A cycle has to do with psychic responses. After delving into their nature I will investigate the problem of how to distinguish them from pseudopsychic impressions.

When you begin working with the Challenge Technique there are two things about psychic responses that will immediately catch the attention of your inner eye. You will find that some are weak to the point of imperceptibility whereas others are unmistakably strong. A specific psi impulse

will strike you with a degree of certainty or possess no sense of conviction whatsoever. That is the nature of the beast. Ironically enough, however, just as both the assertive, snarling Bengal tiger and languid, purring Siamese belong to the same cat family, so the elusive and unobtrusive impression is as much a manifestation of psychic phenomena as its dynamic and forceful cousin. A weak reaction from the psychic is emotionally colorless, making it hard to recognize, and appears literally from nowhere, making it impossible to track down. Its activity is positively ghostlike. Because it is the more problematic of the two, let's deal with it first.

Detecting Weak Responses

Researchers employing classic psi tests have noticed that, generally speaking, their star subjects are unable to consistently determine which of their guesses are "hits" until after they have been scored. Although some possess a slight ability to accurately sense a solid "hit," by and large, the feeling of conviction they have about a particular

impression is unreliable.

As a general rule, therefore, laboratory situations breed psychic responses imbued with little or no conviction. Cases reported from life, on the other hand, predominantly involve extrasensory impressions carrying a strong sense of conviction that usually runs contrary to rational thinking. This does not necessarily mean that a greater proportion of strong psychic impulses show up in real-life situations than weak ones. As Louisa E. Rhine has indicated, it may well be that powerful psychic experiences are reported more often because, being extraordinarily profound and moving, they become indelible memories. In the undramatic, everyday cases where the still, small voice of the psychic is unconsciously heeded as a “hunch” or “feeling,” however, it remains unreported simply because it goes unrecognized.

As I mentioned earlier, the meditative aspect of the Challenge Technique is a way of making you notice such impressions by bringing the inner ear of your mind closer to the psychic’s “whispering lips.” incidentally, if the whisper becomes a sigh, and you have

the uncontrollable urge to follow it anywhere, chances are this is not the pneumatic protest of an overworked psychic but the passionate panting of a sexy friend wanting you to exchange the supernatural for the supersensual! All kidding aside, the best practical advice I can offer is to heed the first response that comes to you after questioning the psychic. If you play favorites, ignoring an exceedingly faint whisper because what you wanted to hear was the impressive baritone of a Don Ameche or the sultry voice of a Mae West, your reading will undoubtedly run amuck.

Detecting Strong Responses

Whereas the eerie murmurings of weak impressions may seem to come from nowhere, strong psychic sensations frequently emanate from a particular part of the body. The most well known of these spots is the famed third eye, hence the recommendation to concentrate upon your frontal chakra during meditation. It is no secret that I could not perform many of my

paranormal feats, such as reading the serial numbers from dollar bills with my eyes taped shut and securely blindfolded, without relying upon the “second sight” of the third eye.

Psychic receptors are not, of course, entirely confined to the head. In the solar plexis there is another extrasensory center, known to theosophists as the umbilical chakra. Although at birth an obstetrician severs the cord uniting you with your mother, your connection with the psychic at this point remains intact for a lifetime.

When ordinary thinking processes are suspended it is often possible to receive psychic sensations from the umbilical chakra. The late Eileen Garrett, in fact, has claimed that the umbilical and frontal chakras can work in coordination with each other, a proposal I find quite plausible. She noted a general activation of her solar plexis center was followed by stimulation of the brain stem, which activated the third eye, producing a specific impression. Whereas some occultists associate the third eye with a relationship between the pineal and pituitary

glands, others see it as a “reflection” of neural activities in the medulla oblongata, another name for the brain stem, which, in terms of evolution, happens to be the most ancient part of the brain. I would not be at all surprised to find that it is a combination of all three.

Psychic transmissions do not necessarily have to be broadcast through a specific chakra. There is an elderly lady in Phoenix, for example, who sometimes receives a confirmatory “vibration” in her right elbow whenever she has dispensed correct advice.

The body, therefore, is not to be overlooked as a versatile extrasensory instrument. I have even found that it can, to a certain degree, empathically reproduce a physical problem that is actually afflicting someone else. I vividly recall one such instance. While giving a lady a reading I suddenly had a terrible pain in my chest. I blurted out that something was very wrong with her husband. She felt I was mistaken, since her husband was hale and hearty. Some hours later she called me, relating that he had been crushed to death by a tractor

around the time my chest pain had occurred.

What all of this means in terms of the Challenge Technique and your future unfoldment is that you are going to have to become acutely aware of how the psychic uses your body to express itself. You may find that a positive response arises as a euphoric feeling from your third eye or a vibration in your elbow, whereas a negative one registers as a butterfly of uneasiness in your abdominal region. It is impossible for me to provide a key to the bodily code your psychic uses. You are going to have to do all the detective work in determining its *modus operandi*, a pattern of behavior that cannot be pieced together overnight. The discovery of any correlation between certain inexplicable physiological changes and the psychic must necessarily be preceded by a long-term, scientific observation of bodily processes. In time you will be able to decipher these changes into a meaningful, intelligible language.

The Imagery of Strong Responses

Equating psychic responses with bodily sensations is only half of the picture. The other is the appearance of such extrasensory products as figures, pictures, symbols, or even clairaudient impressions. The latter are generally pretty straightforward, which is little wonder, since they literally speak for themselves. My concern is in discussing the former because they can be quite a bit more oblique and puzzling.

There is every indication that, as your inner awareness approaches the mental equivalent of the RAS threshold, psychic impulses assume a predominantly visual form. Whereas a spontaneous clairvoyant sensation may make itself known to waking consciousness as a feeling of dread or uneasiness, that same sensation, were it to appear during sleep, would very likely condense into a vivid, visual drama. Meditation, like the hypnagogic zone between sleeping and waking, tends to place you halfway between these states. In a way it is like sitting in a glass-bottom boat. You have the advantage of viewing the depths of

sleep while sitting high and dry in the upper world of waking consciousness.

Seen within these depths are a number of fascinating creatures. They might be anything—bizarre abstractions, geometric shapes, ornate numerals, or glowing thought forms of physical objects. All of them are related to memory traces that have a special meaning and can be used as vocabulary by the psychic. When the psychic “speaks,” some of its words are to be taken literally while others, like those of a sage, are to be read symbolically. A few examples will prove illuminating.

During the course of a reading I may see a lemon and know intuitively that the sitter should include it in his or her daily diet. When Croiset sees a half-eaten peach, however, he knows from experience that it is to be interpreted symbolically, not literally. To him, this fruit indicates that a sitter has terminal cancer. Interestingly enough, Croiset’s mother died of cancer; the last thing she ate was a peach.

When reading for one young man, I saw meat between two slices of bread and

automatically knew they did not signify a dietary deficiency. To me, bread represents the basic needs in life. I explained that, in addition to earning his “daily bread,” as it were, he would find time to “sandwich” in important extras. These extras, pertaining to his intellectual and spiritual growth, appeared as the nourishing meat.

The point I am leading to is that psychic imagery, like the pictographs of dreams, is highly personalized. Just as pulpy handbooks claiming to reveal the “true meaning” of dreams do violence to them by forcing their individualized images into stereotyped definitions, so any attempt to provide a “universal language” of the psychic would commit a similar injustice.

Applying this insight to the Challenge Technique reveals that, in addition to the nonpictorial, emotional impressions describing “Yes” and “No” responses, you should become familiar with the spontaneous, visual terminology your psyche uses to express these same opposites. It may be that you naturally associate “Yes” with a green traffic light and “No” with a red one.

You should also realize that the psychic uses synonyms. In the case of “No,” for example, it could occasionally substitute a stop sign for the red light.

It is best to acquaint yourself with the “Yes” and “No” images already in use by your subconscious. They will be much more subtle than the ones I have suggested above. To find out what they are, you could study your dreams. Better still, use the silent witness. The next time you have a rotten day, detach yourself from your depression, springboard into a stream of free association, and watch what happens. Your subconscious will probably furnish one of the best visual images of “No” in the world: the shrewish, scowling, disapproving face of your beloved stepmother. If this is the case, chances are that your psychic will quite naturally summon up her charming visage before your inner eye whenever it wants to present a really dramatic negative response. By using the same silent witness/free association technique the next time you feel on top of the world, you can discover just how your subconscious images “Yes.”

A much less satisfactory, alternative method is to try conditioning your psychic to respond with artificially selected pictures rather than drawing upon those that, through meaningful experiences, have already become an integral part of your psyche. The man in [Chapter 9](#) who had such great success with his mystic pendulum is a good example. After using a physical apparatus to condition his psychic, he reached a point where there was no longer a need to rely upon external props. When seeking psychic consultation, he would simply visualize a pendulum and a chart with two perpendicular axes and then, assuming a detached attitude, observe how the former behaved in relation to the latter. A “Yes” response would appear to his inner eye as a pendulum swing along the positive, north-south axis whereas a sweep along the east-west axis denoted a negative reaction.

Although this method worked like a charm for him, I have my doubts about its ability to work as well for others. It is highly unusual to find a situation where a mechanical means of divination is mentally

interiorized and unhesitatingly adopted by the psychic as an effective means of communication. There is no doubt that the period when he was physically using the pendulum prepared his psychic for what was to follow. I cannot help but feel, however, that his psychic possessed some unique, inherent tendency predisposing it to accept the particular kind of conditioning it did.

EXTRASENSORY DISCRIMINATION

After explaining my Challenge Technique during a workshop session, I am invariably asked how one goes about distinguishing false responses from those that are genuinely psychic. Although the Challenge Technique is designed to eliminate the misleading impressions that arise when anticipation and imagination contaminate the transparent atmosphere of meditative objectivity, it is only as perfect as the individual using it. Unfortunately, we humans are a rather imperfect lot. Even I cannot claim 100

percent accuracy when challenging my psychic. Responses that are right only 50 percent of the time are, of course, due to chance. I would say that anyone averaging an accuracy of 70–80 percent is doing very well indeed. If your percentage is falling below chance I would suggest a review of the section in [Chapter 8](#) entitled “Three Explanations for Very Low Scores,” with particular attention paid to the first and third subsections. Realizing that the chaff of erroneous responses is inescapable, how does one go about separating it from the wheat?

The answer is that, although a partial separation is possible, a complete one is not. Even if mentally objectivity is unflinchingly maintained throughout your inquiries, lurking in the background will always be the possibility that you will mistake chaff for grain. This is true because the unconscious processes that play such a vital role in ESP remain largely unfathomable.

A counterfeit weak response, indistinguishable from a genuine one, might express a hidden fear or hope, a secret longing or

aspiration completely unknown to you but appearing because it is enigmatically and magnetically drawn to your question. So don't become upset because you feel a trickster in the cellarage of your unconscious is trying to fool you. Just as a desert mirage's power to deceive is purely coincidental, so the weak impression that rings false is not a deliberate deception. Its manifestation was not in answer to your question but in response to some hidden psychological process.

It may even be that an actual extrasensory transmission will furnish you with an erroneous answer. You can be in the right church but the wrong pew. This would be the case if a question called for the ESP of a physical object but for some strange reason, known only to the sagacious subliminal self, your psychic responded by telepathically picking the mind of your sitter instead of clairvoyantly reconnoitering the scene of your target. Rather than an objective, veridical account, the psychic would hand you one falsified by the subjective feelings of the sitter.

These then are two of the many ways a sensitive can be misled. Unfortunately, the best remedy—experience—is, like cod-liver oil, the worst tasting. The only way to progress is to take the bumps and swallow the lumps. For every three tablespoons of sweet exhilaration there is one of pungent embarrassment or bitter discouragement. By the way, you will have to excuse these moralistic prescriptions; they come naturally from being a doctor!

But of course, even apart from any experience, there are occasions when a measure of extrasensory discrimination can be advantageously applied. There are also times, however, when no difference exists between extrasensory discrimination and extrasensory uncertainty.

This is because challenging the psychic is like needing a particular medicinal remedy and not always being able to find it. There are endless rows of bottled pills, potions, and powders to choose from, some of them labeled and some of them not. Making a selection is like exercising extrasensory discrimination. The ones that are labeled,

corresponding to strong psychic impressions, provide a comforting sense of conviction because their ingredients are unmistakably spelled out in boldface type. More than likely, however, they are far outnumbered by others that, mysteriously unlabeled, have the same air of uncertainty about them as weak responses. They may contain satisfying remedies, worthless placebos, or even unsettling emetic. I won't even mention the powerful, cramping laxatives!

Certainly there is a risk in choosing from this unlabeled array, but taking that risk is part of what being a psychic is all about. Every time you open your mouth to speak *ex cathedra*, you are putting your ego on the chopping block. But, no tears need be shed over a sliced ego that sheds no blood. Like the sylph in Alexander Pope's satirical *Rape of the Lock*, the ego is made of airy substance that soon unites again. To be sure, if you subscribe to Watts' notion that the ego itself is as mythical as the sylph, there would be no concern whatsoever about its reunification—because it wasn't together in the first place!

A SEVEN-POINT PROGRAM OF PSYCHIC DEVELOPMENT

In concluding this book my interest, of course, lies with the serious and factual, not the whimsical and fantastic world of sylphs. To encourage the unfoldment of your psychic I have offered instructions, which have been running through the warp and woof of my discussion like a red thread, changing from the modest, withdrawn shade of pale rose in the section on meditation ending [Chapter 1](#) and gradually growing in intensity until, with the explanation of the Challenge Technique in this presentation, it became a bold, assertive slash of dramatic scarlet. Its passage has been set off by a background containing the muted tones of mellow historical illustrations, the well-defined black and white of hard scientific evidence and sober theory, the mystical iridescence of Far Eastern philosophy, and the occasional flash of a colorful conjecture. The unwinding thread

will finally end here, with a comprehensive review of every recommendation that, when applied, can improve your awareness of the psychic powers lying within us all. So it can be used as a convenient checklist, I am presenting it in outline form.

1. Daily meditation conducted in the morning and evening.
2. Exercising your psychic regularly through the Challenge Technique. This can be conveniently accomplished in connection with your meditation periods.
3. Religiously following Dr. Ellington's "Psychic's Diet" and getting some type of physical exercise.
4. Keeping a personal, daily journal that records:
 1. Hypnagogic and hypnopompic phenomena (images appearing between waking and sleeping and vice versa).
 2. Dreams, whose contents can be
 2. (1) checked for signs of ESP (especially precognition)
 2. (2) used for expanding your self-awareness through a program

- of dream analysis like the one recommended by either
2. (a) Dr. Ann Faraday (*Dream Power*)
 2. (b) Calvin S. Hall and Vernon J. Nordby (*The Individual and His Dreams*)
 3. Spontaneous hunches or feelings appearing during the course of the day that seem to be extrasensory emanations.
 4. Everything communicated through the Challenge Technique.
 5. Discovering any artistic talent you might have and expressing it as a hobby. Recall the relationship between creativity and the psychic explored in [Chapter 7](#)?
 6. Engaging in an active reading program that exposes you to books relating to psychic, spiritual, psychological, anthropological, and sociological matters.
 7. Attending public lectures and viewing television programs that feature the psychic.

Adhering to this sevenfold program will not work miracles overnight but it will help you

to live a much fuller and more productive life. And how long will it be before you achieve any degree of psychic proficiency? No one can honestly tell you that.

Although the psychic seed is sown in each of us, the period of germination varies considerably from person to person. In some rare cases, the psychic takes root rapidly and begins to bear fruit in only a few months. With most people, however, the process is much longer. For others, years of arduous preparation produce only a series of sporadic false starts. Finally, as though through the intervention of destiny, a significant event or meaningful combination of circumstances produces a budding, then a blooming, and finally a unique flower that has not only beauty but also endurance.

It has been my experience that people who make rapid strides in their development may lose their psychic as quickly as they gained it. Sometimes, with a drastic change in lifestyle, as may occur in a marriage, the psychic, as temperamental as a jilted lover, moves permanently underground. People whose development comes only after years of effort

and perseverance, however, tend to have a steadier, more reliable, and longer-lasting psychic when it finally does emerge.

Whichever type you turn out to be, let your unfoldment come naturally. Your gifts will not be those of another, nor will they appear according to a predictable timetable. Don't force the emergence of your psychic and don't pattern your development after someone else's. Ground yourself firmly in my program and just take things as they come. It is my sincerest wish that, in applying my system, you will reap a rich harvest of intellectual and spiritual benefits from meditating, dieting, reading, and challenging your psychic.

***Master Glossary of Parapsychological
and Metaphysical Terms***

- aeromancy Reading the future in such celestial events as comets and meteors.
- agent The person in psi testing who concentrates upon the target. In telepathy, the agent is the sender.

Akashic Records	According to Far Eastern teachings, there is a subtle, invisible substance (the <i>akasha</i> or “ether”) interpenetrating everything. It is automatically impressed by each event taking place upon the physical plane. These impressions are known collectively as the Akashic Records. They form a historical account of the entire universe that is accessible to advanced psychics.
alectryomancy	A method of divination using the chance meeting of a bird or animal as a sign of the future.
anpsi	Refers to animal psi.
analytical psychology	Jungian psychology as distinct from Freudian psychoanalysis.

angels	According to spiritualism and biblical references, angels are ethereal, highly developed, spiritual beings who are attuned to the divine will. Angels still appear to sober, responsible individuals today as they did in biblical times. Sometimes the term “angel” is applied loosely to a guardian spirit.
animism	A primitive belief that ascribes a soul to all animate and inanimate things in the external world.
anthropomancy	Divining the future from the entrails sliced from human sacrifices.

- anxiety A feeling of dread that has no specific focus or apparent cause. It creates a mood of impending misfortune. Compare with *fear*.
- A-one-ness, Level of A sphere of consciousness that contains the possibility of union with the divine. A psychic faculty associated with this level is precognition, whose operation resembles that of a computer.
- apparition, crisis A phantom appearance of an individual who is dying or who has died. In order to qualify as a crisis apparition, the phantom must be seen within a period of twelve hours before and twelve hours after death.
- apparition, experiential See *astral projection* and *out-of-the-body experience*.

archetypes Instinctual, unconscious forces that tend to manifest themselves in characteristic fantasies, patterns of behavior, and symbols. There is an archetype for every human situation. The agglomeration of these forces comprises the collective unconscious.

armomancy Examination of a creature's shoulders to determine whether he, she, or it is suitable for sacrifice.

- astral body According to theosophy, it is an exact copy of the physical body but is composed of a substance even finer than that of the etheric. Through the astral body you manifest your emotions, passions, wants, and desires. It is your vehicle on the astral plane, which you visit each night through an *out-of-the-body experience*. The astral body permanently leaves the physical at the time of death, when the so-called “*silver cord*” dissolves.
- astral plane According to theosophy, this is the region where most of us will go when we die. It is possible to visit the astral realm during sleep.

- astral projec- Also known as *out-of-the-*
tion *body experience* The tempo-
rary separation of the astral
body from its physical
sheath. Projection usually
occurs unconsciously and
automatically during sleep
but can be consciously
induced.
- astrology A study that sees a definite
relationship between the
movements of heavenly
bodies and the lives and
affairs of humans.
- augurs A priestly cast of ancient
Roman soothsayers who
practiced aeromancy and saw
omens in the behavior of
animals and birds.
- Aum The most ancient name for
God. It has come down to us
through the Upanishads and
is commonly rendered "Om."
Prolonged meditation upon
Aum is said to trigger enlight-
enment.

- aura The etheric emanation surrounding all human beings. Invisible to normal vision, the aura can be clairvoyantly perceived. Colors in the aura are a reflection of an individual's predominant emotional patterns. They can be used, therefore, as an index to the individual's state of spiritual development.
- auspices A group of ancient Roman prophets who divined the future from the flight paths, feeding habits, and songs of birds.
- automatic writing A form of mediumship whereby coherent and intelligent thoughts are expressed on paper without the intervention of conscious control.
- automatist A person who does automatic writing.

autonomic nervous system	ner- The portion of the nervous system that regulates the involuntary activity of internal organs.
autoscopy	See <i>doppelgänger</i> .
avatar	The incarnation of the Divine in a human form. The avatar best known to Westerners is Jesus Christ.
belomancy	Divining the future from the fall of arrows.
bioplasma	A term coined by Russian parapsychologists to help explain certain kinds of psychic phenomena. It is regarded as the fourth state of matter. There is evidence to indicate that bioplasma may be the basis of sensory experience.

Brahman, aperture of	A point on the crown of the head, corresponding to the coronal chakra, through which, according to occult tradition, one can temporarily or permanently leave the body.
Buddhism	The religion founded in India approximately five hundred years before Christ by Gautama Buddha. His teaching is reflected in the Middle Way. Buddhism exists today in two main forms: Theravada and Mahayana.
capnomancy	Discerning omens in the smoke of a sacrifice.

chakra	A Sanskrit term meaning “wheel.” In Far Eastern teachings it refers to one of seven force centers or vortices, roughly located along the axis of the cerebrospinal system, that supply energy from the etheric body to the physical.
chela	A Hindu term referring to the pupil of a guru.
clairaudience	Paranormal hearing, i.e., hearing without the use of the normal auditory channel.

clairvoyance	The ESP of objective events or physical objects. There are three kinds of clairvoyance, which means “clear seeing.” Precognitive clairvoyance and retro-cognitive clairvoyance are clairvoyance in time. Clairvoyance that appears to take place across space is spatial or simple clairvoyance.
cleromancy	Casting dice or black and white stones in order to foretell the future.
collective unconscious	The deepest, “racial” layer of the unconscious mind that, according to analytical psychology, is the source of archetypes. Also known as the objective psyche, it is universally present in humankind.

contemplation	Union with the object of meditation.
Cosmic consciousness	Cons- A term coined by Richard M. Bucke to express the transcendent state of mystical experience. In the Far East, Cosmic Consciousness is referred to as enlightenment, illumination, Nirvana, Moksha, Samadhi, or Satori. It has also been referred to in the West as Christ consciousness.
crystal gazing	Also known as <i>crystalomancy</i> . A means of divination practiced with the aid of a crystal of any size or shape. The most common form of crystal gazing makes use of the famed crystal ball.

decline effect

A phenomenon that occurs when, during the course of parapsychological testing, a psychically sensitive subject suddenly starts getting below-chance scores. A common cause for the decline effect is boredom.

discarnate

Someone who is no longer incarnate; one who is deceased.

displacement effect A phenomenon occurring during parapsychological testing when a percipient's "aim" is slightly off target. Rather than making a direct hit, the percipient picks up on the card appearing either just before or just after the target card. A group of five hits or more showing a displacement to the symbol immediately preceding the target indicates retrocognition. More than five hits deflected from the target to the card immediately following it demonstrates precognition.

divination	The art of foretelling the future or revealing the unknown by using some physical apparatus or seeing omens in natural events.
doppelgänger	A phantom of the living that is an exact duplicate of its percipient. The term, originating in Germany, means “double goer.”
dowsing	A form of simple clairvoyance that makes use of a forked stick or similar device to detect natural or man-made formations located underground.
dream	A collection of emotions, sights, and sounds that takes the form of a more or less coherent drama and appears during sleep.
dream, lucid	The way psychologists refer to an OOBE.

ego	The conscious portion of the psyche (its subjective aspect) that is in immediate touch with external reality. It is the center of the conscious personality. Many sages consider it a complete illusion, the result of social conditioning.
Emotional Level	The rather localized sphere of psychic activity that, either spontaneously undirected or consciously directed, makes us aware of the emotional climate of others by tending to immerse us in it.
ESP cards	See <i>Zener cards</i> .

etheric	The quasi-material substance forming a counterpart or duplicate of every tangible thing in the physical universe. According to theosophy, the etheric double of a human being acts as a link between the physical and astral bodies. The connection is maintained through seven chakras or force centers.
excarnation	The separation of the body from the soul, as at death.
extrasensory perception (ESP)	per-Perceiving by means other than the five senses. ESP, which consists of telepathy, clairvoyance, and precognition, has been referred to as the “sixth sense.”

fear	The dread or apprehension resulting from an encounter with a specific thing, person, or animal. Compare with <i>anxiety</i> .
glossolalia	Speaking in tongues in the manner of the early Christians.
graphology	Divination by means of the style of an individual's handwriting.

- guardian spirit Also known as “*guardian angel*.” A benevolent discarnate who, according to spiritualism, aids, guides, and directs a living person. The bond between an individual and his or her guardian spirit is not infrequently the result of an earthly relationship. At one time, therefore, a guardian spirit could have been a father, mother, brother, sister, relative, or close friend of the individual whom the guardian spirit now seeks to help from the “other side.”
- guru Hindu for “the venerable one.” Refers to a spiritual mentor or teacher.
- haruspication The form of divination practiced by the haruspices.

- haruspices A class of ancient Roman soothsayers of Etruscan origin who foretold the future by examining the entrails of sacrificial animals. Their specialty was hepatoscopy.
- haunting The mechanical, repetitious activities of an apparition, human or otherwise, visible or invisible, that result in the creation of inexplicable sounds, odors, appearances, and/or disappearances.
- hepatoscopy A branch of haruspication using the liver of a sacrifice to divine the future.
- Hinduism The major religion in India. It embodies a belief in reincarnation and an acceptance of a deity who has had a multitude of different forms throughout history.
- hyperesthesia Abnormal sensory acuity.
- hypnagogic Refers to the "twilight zone" of consciousness between waking and sleeping.

- hypnopompic Refers to the state of consciousness between sleeping and waking.
- hypnosis A state of altered consciousness resembling sleep that has been artificially induced by a hypnotist. This is not to overlook the fact that hypnosis may be self-induced. A subject in a hypnotic state is highly suggestible.
- I Ching* Also known as the *Book of Changes*. An ancient Chinese divinatory handbook containing sixty-four hexagrams used in interpreting the random fall of yarrow sticks or coins.
- id The unconscious portion of the psyche that, according to Freudianism, is the source of primitive needs and instincts that demand immediate gratification.

- idiot savants Human anomalies whose personalities reveal the mentality of an idiot on one hand and the mentality of a genius on the other.
- incarnation The state of existing in a physical body. According to the doctrine of reincarnation, people undergo many different incarnations to satisfy their karmic indebtedness.
- Intuitive Level The range of psychic sensitivity that enables a percipient to immediately apprehend a truth without resorting to inductive or deductive reasoning. The psychic as intuition is an instantaneous comprehension that flashes from the depths of one's being to the surface of conscious awareness.

- ka The small, zoomorphic figure of a bird with the head of a man used by the ancient Egyptians to express the notion that every person has a subtle, second body. It roughly corresponds to the occult notion of the astral body.
- karma The Far Eastern doctrine of a universal moral law that operates inexorably upon the physical plane. This law can be summarized by the statement "What a man sows, that shall he reap."
- koan An indirect, linguistic device through which a Zen master hopes to bring a student to enlightenment.
- Lamaism The form that Buddhism has taken in Tibet. The Tibetan Buddhist monk or priest is known as a lama.

meditation

An altered state of consciousness produced when one is physically relaxed but mentally alert. It has been called "the continuous flow of one thought." Meditation implies the concentration upon a particular object, even if it is simply the random flow of one's own thought waves.

medium

A term originating from spiritualism. It refers to a psychic who acts as a channel of communication between this world and the next. In a more general sense it can mean a person who possesses any psi faculty.

monotheism	A belief in only one God. Christianity, for example, is a monotheistic religion.
mystic	A person who practices some form of mysticism.
mysticism	A spiritual discipline leading to union with God.
negative psi	The inhibition of ESP, which causes a percipient to consistently score below chance in a laboratory experiment.
out-of-the-body experience (OOBE)	A more scientific way of referring to astral projection. Psychologists refer to OOBEs as lucid dreams.
palmistry	Divination by means of the lines and marks on the palm of the hands.

pantheism	A religious doctrine that sees God in the various manifestations of nature.
parapsychology	The scientific study of paranormal phenomena, including but not limited to ESP and PK.
percipient	The individual in psi testing who attempts to tune in on the image of the target being viewed by the agent. In a telepathy test the receiver is the percipient. In a broad sense, the term can be used interchangeably with “sensitive” and “psychic.”
phantom, postmortem	An apparition that makes its appearance anytime beyond a twelve-hour period after death.

poltergeist	A type of haunting where household articles are mysteriously and indiscriminately thrown about without any visible cause. The term, originating in Germany, means “noisy spirit.”
prana	The universal, imperceptible life force that manifests itself through all psychophysical phenomena. It is renewed through breathing.
pranayama	The science of breath control used in connection with yogic meditation.

precognition	<p>The ESP of a future event. It has two forms:</p> <ol style="list-style-type: none"> 1. the ESP of a future mental state belonging to someone else is known as precognitive telepathy; 2. the ESP of a future objective event is precognitive clairvoyance.
Primary (process) creativity	<p>A phrase coined by psychologist Abraham Maslow to describe the first, or inspirational, phase of the creative process.</p>
primary process thinking	<p>A phrase used by Freud to describe the natural, uninhibited interplay of instinctual forces stemming from the id. It includes fantasies, dreams, visions, states of mystical ecstasy, and ESP.</p>

psi	The Greek letter that, at the recommendation of Dr. B. P. Wiesner, has come to stand for both ESP and PK.
psi missing	See <i>negative psi</i> .
psychic	May mean either a paranormal gift or the person so gifted, depending upon the context in which it is used. Psychologists have been using it for decades to refer to any phenomena that may take place within the psyche, whether or not such phenomena are paranormal.
psychic phenomena	Reports of ESP, PK, and the paranormal that form the matter studied by parapsychology.
psychoanalysis	The Freudian system of psychology; also applicable to its immediate derivatives.

psychokinesis (PK)	<p>The ability of the mind to influence matter without recourse to any physical manipulation. Parapsychologists refer to three kinds of PK:</p> <ol style="list-style-type: none"> 1. PK-ST = the PK of static objects; 2. PK-MT = the PK of moving things; and 3. PK-LT = the PK of living things.
psychometry	The ability to read the etheric emanations of an object.
psychopomp	A spirit who conducts the newly departed into the otherworld. This role is sometimes assumed by an individual's guardian spirit.

psychosomatic	Pertaining to an illness whose origin is purely psychogenic. That is to say, a physical discrepancy in the human organism whose cause is entirely mental.
pyromancy	Interpreting omens revealed in a sacrificial fire.
receiver	The percipient in a telepathy experiment who attempts to attune his or her mind to the target object upon which the sender is concentrating.
reincarnation	A religious doctrine that states that individuals, motivated by karmic indebtedness, continue to return to the Earth plane in one incarnation after another until becoming spiritually purified.

- reticular activating system (RAS) A cone-shaped bundle of nerves located in the brain stem that is responsible for sorting and routing nerve impulses. Some impulses are sent to the cerebral cortex. Those having a lower priority, however, are bypassed through the autonomic nervous system to cause variations in the involuntary activity of the body.
- retrocognition A type of clairvoyance that gives the ESP of historical events. It enables a psychic to probe the Akashic Records for the desired information.
- rhabdomancy Employing sticks, rods, or poles in a ritual calculated to reveal the future.

- screaming Refers to crystal gazing or similar methods of divination.
- secondary creative-ness A phrase coined by psychologist Abraham Maslow to describe the final phase of the creative process. It is the translation of inspiration into the concrete terminology of a particular artistic medium.
- secondary process thinking A phrase used by Freud to describe the culturally induced, artificially created system of rationality that is in contrast to the uninhibited play of primary process thinking.

sender

The agent in a telepathy experiment who concentrates upon a subject with the intention of impressing it upon the mind of the receiver. As Andrija Puharich has pointed out, the word "sender" is actually a misnomer. The sender, unlike a radio transmitter, does not send the message out in a broadcast, but instead acts as a center that attracts the attention of the receiver. It is almost as though the sender creates a mental vacuum into which the receiver's mind is drawn.

sensitive

An individual with psi abilities. Used as a synonym for "psychic" and "medium."

sensory) deprivation (SD) - Experiments conducted by psychologists in order to determine how a lack of sensory stimulation affects people. Masters and Houston have used SD in connection with ESP experiments.

silver cord, the - The infinitely elastic link uniting the astral body to its physical sheath until the transition of death. Many have claimed that this link appears as a pulsing strand of shimmering white light emanating from one point or another on the physical, hence its name: the "silver cord." In my experience the "silver cord" resembles more of an electromagnetic web that is felt rather than seen.

sixth sense - The psychic as a faculty.

Society for Psychical Research (SPR) - The first organization to conduct a scientific study of psychic phenomena. It was founded in England in 1882 by distinguished scholars and scientists. Its American counterpart is the American Society for Psychical Research (ASPR).

soothsaying

To predict the future. An individual who does so is called a soothsayer.

spirit control

According to spiritualism, a spirit control is a benevolent discarnate who temporarily takes control of a medium's body during a trance session so that a firm link of communication is established between the world of the living and that of the dead.

Spirit, Level of An aspect of the psychic that enables one to experience any of the phenomena proceeding from the realms inhabited by the dead, earthbound spirits, demon possessors, spirit guides, and angels. Phenomena occurring on the Level of Spirit include apparitions, hauntings, poltergeistery, demon possession, and the visitations of celestial beings.

spirit possession Also known as *demon possession*. The more or less temporary control of a living person by a discarnate. Possession can be either voluntary, as in the case of the Delphic oracle, or involuntary, as in the cases studied by the Wicklands.

spiritism A synonym for spiritualism.

- spiritualism The practices of those who believe that the dead can communicate with the living, especially through the agency of a medium.
- spodomancy Seeing omens in the cinders of a sacrificial fire.
- subliminal self A phrase coined by F. W. H. Myers, a pioneer psychic investigator who believed that our ordinary, conscious self is actually an aspect of a much-larger self that lies below the threshold of consciousness. He called this more-comprehensive sphere of consciousness the subliminal self.
- superego The component of the psyche that, in Freudianism, corresponds to one's conscience.

- surrealism An artistic school of thought intent upon giving the sub-conscious imagination unrestrained freedom of expression. This movement began in 1924 and includes artists such as Max Ernst, Yves Tanguy, and Salvador Dalí.
- synesthesia The crossed reaction to stimuli. Specifically, seeing sounds, hearing colors, or tasting smells, as reported by mystics and hallucinogenic drug takers.
- Taoism A religious and philosophical movement originated by Lao Tzu in China during the sixth century BC. The Tao is the undefinable intelligence that manifests the visible universe through *wu wei*, "spontaneous growth."
- tephramancy A mode of divination using the ashes from a sacrificial fire.

- telepathy The ESP of thoughts. Theoretically at least, it is possible to perceive thoughts of others that have occurred in the past and future as well as the present.
- teleportation The dematerialization and materialization of an object or person from one place to another through the power of PK. In the séance room materialized teleported objects are called “apports.” Genuine teleportation is extremely rare.
- theism Belief in one or more gods. Also, a belief in a personal God as the creator and ruler of the world.
- theosophy The teachings of an occult system based upon Buddhism and Vedantism. Its teachings are preserved and transmitted through the Theosophical Society, which was founded in 1875 by Helena Petrovna Blavatsky.

third eye

A psychic center that is associated with the pineal and pituitary glands and the neural activities of the brain stem. In Hinduism the third eye corresponds to the brow or frontal chakra, which is located between the eyebrows. The third eye has also been called the Christ consciousness center.

thoughtography A type of PK whereby a sensitive is able to mentally impress an unexposed photographic plate with an image. Genuine thoughtography is rare.

trance

An altered state of consciousness that either appears spontaneously or is induced. The center of personality shifts from the ego to another mental space. In cases of mediumistic trance the personality of a medium can be temporarily displaced by that of an alleged discarnate intelligence. In cases of hypnotic trance, an individual is in a state that resembles being asleep while awake. Depending upon a person's ability to maintain contact with external reality, a trance can be classified as either light, medium, or heavy.

trance personality-A scientific way of referring to a person's pattern of behavior while in a mediumistic trance. A spiritualist would interpret a medium's trance personality as that medium's spirit control.

UFO An acronym standing for "unidentified flying object." It is a more scientific way of referring to a flying saucer.

ufology The scientific study of flying saucers. An individual who conducts such a study is known as an ufologist.

Upanishads The final portion of the Hindu scriptures (Vedas), the *Upanishads*, whose name derives from a Sanskrit term meaning “sessions,” comprise what is probably the most ancient metaphysical system known. They have exerted a profound influence upon poets, seers, philosophers, and saints the world over.

Vedanta The system of Hindu philosophy dealing with the teachings of the *Upanishads*.

yoga A physical/spiritual discipline aimed at bringing people into mystical union with God. There are many forms of this Far Eastern method of spiritual development. Among them are Rāja yoga, Bhakti yoga, Kriya yoga, Hatha yoga, Jnana yoga, and Kundalini yoga. A person who practices some brand of yoga is known as a “yogi.”

- Zen A school of Mahayana Buddhism originating in China and introduced to Japan in the twelfth century AD. Zen is not a religion or a philosophy. It offers Satori, enlightenment, in the most direct manner possible.
- Zener cards Also known as *ESP cards*. Cards used in the laboratory testing of ESP. Each card bears one of the following symbols: star, cross, square, circle, or wavy lines. A standard, twenty-five-card deck contains five different sets of five matching cards per set. There is one set for each of the five symbols.

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