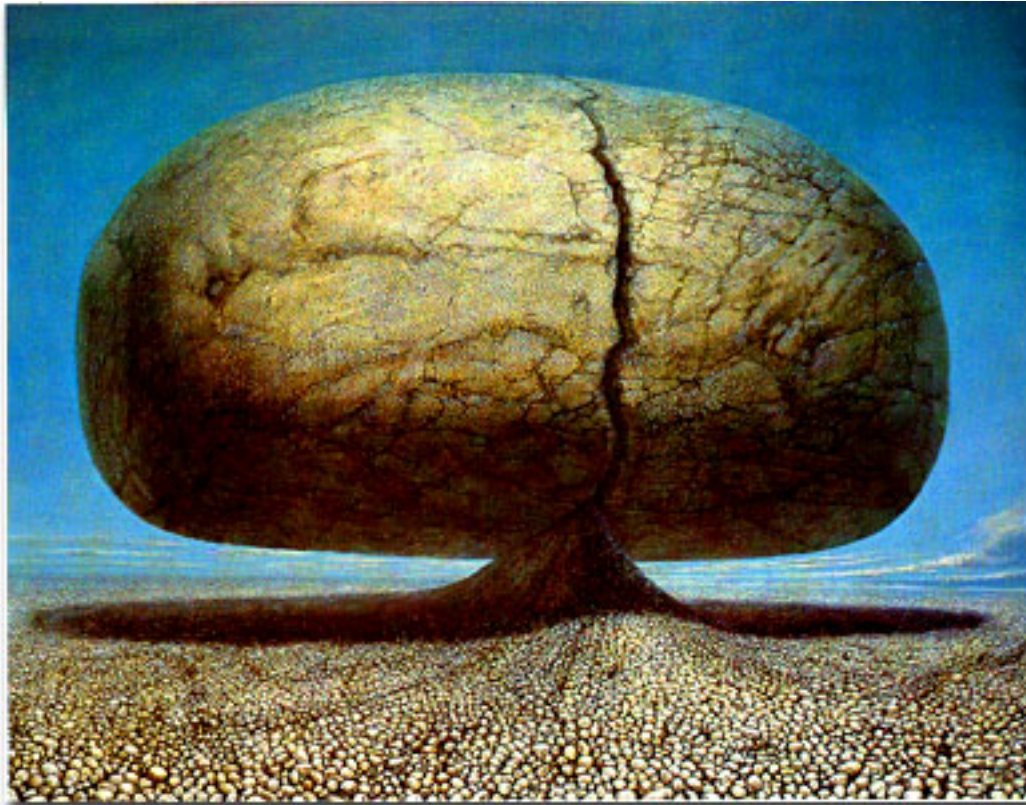


SECTION THREE

General Database of Contributed Papers Relevant to Superpowers of the Human Biomind



DIETER SCHWERTBERGER (DE ES)—"Source"
Oil on board, 38" x 40", 1974.

Click [here](#) to read an introduction to this section.

[**The City Of Nine Gates**](#), by Michael Cremo
(author of *Forbidden Archaeology: The Hidden History of the Human Race*) This book was the basis of a recent NBC documentary hosted by Charlton Heston, and titled *The Hidden History of the Human Race*.

[**An Introduction To The Multidimensional Potential Of Human Beings**](#), by Alice Bryant and Linda Seebach

[**Exceptional Human Experiences**](#), by Rhea A. White

[**Paradigm Conspiracy**](#), by Denise Breton and Christopher Largent

[**The Imaginal, The Right Hemisphere of the Brain, and the Waking Dream**](#), by Gerald N. Epstein, M.D.

[**The Martial Arts and the Superpowers of the Biomind**](#), by Charles Daniel

[**Subtle Energy Actions and Physical Domain Correlations**](#) by William A. Tiller, Ph.D.



[Ingo Database](#) | [Real Story](#) | [Contributed Papers](#) | [Contributed RV Papers](#) |
[Superpowers/ET Intel](#) | [RV Honor Roll](#) | [Superpowers Art](#)
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Site by [Tom](#)



Welcome.

Thank you for accessing this section of the site devoted to the superpowers of the human biomind.

Many concepts and ideas exist which are original to others, but which are relevant to the superpowers. Most of these, however, never see the light of day, at least not extensively so. A lot of good work containing important and powerful insights is going on today, and a lot of it went on in the past.

I have decided that such papers should be added to this site in a special section not only for what they are worth to those who chance to read them, but so that they might be accumulated in a permanent way as some kind of a database file. The papers introduced or included in this section will have bearing and focus on the larger issues which I believe to be relevant within the overall purpose of this site -- to elucidate, illuminate and broaden understanding of the superpowers of the human biomind, and their vivid place in the human drama of experiencing them.

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As a review of past published work, an abstract of other concepts, ideas or papers will also occasionally be included. The original material will be fully referenced.

This section will include a rather eclectic assortment of concepts, but each will give substance for thought.

Cordially,

Ingo Swann



[Contributed RV Papers](#) |
[Superpowers/ET Intel](#) | [RV Honor Roll](#) | [Superpowers Art](#)
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SECTION FOUR

Database of Contributed Papers Regarding Remote Viewing



"Structure Energetic—Hommage a Beethoven"

LOUISE JANIN

Oil on canvas. 188cm x 149cm, 1960

Click [here](#) to read an introduction to this section.

•

[Amplified Mind-Power Research In The Former Soviet Union](#)

by Martin Ebon

• [CIA-Initiated Remote Viewing At Stanford Research Institute](#)

by H.E. Puthoff, Ph.D.

• **Paul Smith's "Mr. X" Series:**

1. [Bologna On Wry -- A Review of the CIA/AIR Report](#)
2. [A Second Helping -- Further Reflections on the CIA/AIR Assessment on Remote Viewing](#)
3. [Scraps And Crumbs -- Further Reflections on the CIA/AIR Assessment on Remote Viewing](#)
4. [Addendum and Corrections to the Mr. "X" Review of the CIA/AIR Assessment of Remote Viewing](#)

[Ingo Database](#) | [Real Story](#) | [Contributed Papers](#) | [Contributed RV Papers](#) |
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Welcome.

The topic of **remote viewing** surfaced in 1973 when it became known that the CIA and other intelligence communities were interested in it and began funding appropriate research at Stanford Research Institute (now SRI International.)

Since that time the topic of remote viewing has been subjected to a gigantic amount of distorting media and other attention -- with the result that its nature, substance and functions are among the most confused and confusing topics of this century. Certain writers in the Internet and elsewhere have taken advantage of this confusion to further distort not only the essence and meaning of remote viewing, but its historical facts as well.

Some references to this confusion will be found in the database which comprises [Section One](#) of this site. [Section Two](#) of this site is devoted to serializing **Remote Viewing -- The Real Story**, authored by myself, and in which many of the reasons for the distortions will be detailed and set in perspective.

To help offset the many distortions, I have decided to formalize Section Four in this site and include in it only papers authored by others regarding remote viewing, its history, and its meaning and importance.

Section Four is not designed to serve as a debating platform regarding remote viewing or the circumstances which surrounded it, but rather to illuminate the knowledge of others regarding it and to stabilize its facts as well as can be done.

Contributed papers along these lines should be collected, stored and made available as a separate database file -- at least for posterity beyond our **now**, and for the possible interest of those who chance to come across them.

Remote reviewing is one aspect of our species superpower faculties, an aspect which under other names was identified in the very distant past and has been present in various formats throughout the millennia. The modern format of remote viewing was researched under very strenuous and strict scientific oversight committees. And so there is little tolerable reason to permit its history to remain confused and confusing.

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Please also note that the opinions and other information presented within the papers are those of their authors, and may not reflect my own agreement or that of anyone managing

this site. Section Four is being compiled as an historical archive of selected source materials and nothing more.

Best wishes,

Ingo Swann

Amplified Mind Power Research In The Former Soviet Union

by Martin Ebon

NOTE OF INTRODUCTION

Martin Ebon is a well-known figure in parapsychology circles. From 1953 to 1965 he was administrative assistant of the Parapsychology Association in New York set up by the world-famous medium and clairvoyant, Eileen Garrett. While occupying this post, he had more than adequate opportunity to meet the outstanding personalities in psychical research and parapsychology. He traveled extensively on behalf of the Association's research endeavors. His lectures, reviews, research reports, articles in magazines, and his books (over sixty of them) all reflect serious treatment of the field. His expertise, historical and otherwise, of the official and unofficial aspects of the field is enormous.

There is another aspect of Martin, though, which in my opinion makes him one of a kind, for he is much more than just a parapsychologist. He speaks several languages, and is also a lifelong researcher/writer/analyst regarding political and scientific developments of Eastern European countries, the former Soviet Union, and post-Communist Russia. His expertise in this regard also extends to the People's Republic of China and Asia.

His credentials along these lines are impressive. Following service with the U.S. Office of War Information in World War II, he then worked on the staff of the Foreign Policy Association, and with the U.S. Information Agency during the Korean War. Traveling widely and in direct contact with many sources, he was ultimately called upon by many agencies to present briefings, and for many years acted as analyst/consultant in this regard. As a free-lance writer, his articles were broadly published inter alia the NEW YORK TIMES, PSYCHOLOGY TODAY, and the INTERNATIONAL JOURNAL OF INTELLIGENCE AND COUNTERINTELLIGENCE. He lectured at universities on world affairs in general, but also specialized in tracking and examining the nature and directions of Russian and Soviet security services.

His deep interests in parapsychology, plus esteem of him as an exacting political journalist, made him a "natural" when official suspicions arose that the Soviet Union was engaging in mind-control and parapsychology research. For example, he was in Washington giving a briefing on telepathy to a top intelligence agency on 17 April 1961 when the ill-fated "Bay of Pigs" invasion of Cuba was launched. Other sources and clues also establish the existence of official intelligence interest in "psi" matters at least a decade prior to 1971 when the American intelligence agencies were forced to

acknowledge and attempt response to the possible threat potential of "psi" research in the Soviet Union - and which, among other effects, resulted in the Remote Viewing project at Stanford Research Institute in 1973.

In addition to Martin's many books on matters parapsychological, he published: *WORLD COMMUNISM TODAY*; *MALENKOV: STALIN'S SUCCESSOR*; a biography of *ERNESTO ["Che"] GUEVARA*; *PSYCHIC WARFARE* (1983); *THE ANDROPOV FILE* (a biography of the former head of the KGB); and *THE SOVIET PROPAGANDA MACHINE* (1987).

His most recent book is *KGB: DEATH AND REBIRTH* (1994), which examines and documents the evolution of the new Russian "KGB" after the old Soviet KGB was officially pronounced dead in October 1991. As the U.S. Secretary of State, Warren Christopher, told the Senate Foreign Relations Committee: "We don't have illusions about the Russians. We understand that the intelligence service may have changed its name - but it has probably not changed its method of operation." [See Martin Ebon, *RUSSIA'S NEW SPY NETWORK. THE AMERICAN LEGION*, June 1995.]

In my long-term experience of him, Martin has never been pro or con political enthusiast of any kind. He has always been a non-emotional documentarian of the first water, aided by a dignified, penetrating mind and vast experience in world, European and East European affairs. He and I had often discussed the "gap" in American awareness regarding the nature of Soviet mind-research, a gap made enduring because of Western intelligence agency and media reluctance to fair open knowledge about that research or its evolutionary background.

Although it took some doing on my part, Martin finally agreed to provide this paper for this website after I impressed on him that no one else could, would or was qualified to do so for the sake of posterity. Of all the essays and papers in this *biomind* database, this one is of signal importance - for it provides the historical, causative link as to why the intelligence agencies, antipathetic to psi research, were eventually forced into responding.

This paper was to go beyond the Cold War years and into what has happened to the KGB-sponsored research since the fall of the Berlin Wall and the reorganization in Russia. Unfortunately, Martin's wonderful wife tragically passed away after an illness, and he has since been unable to proceed. We have decided to put this much of the paper in the database, to be followed by a Part Two when Martin is again up to the exacting work needed to extend it beyond the Cold War years.

I must now take this opportunity to express my deepest and most enduring gratitude to Martin and his fabulous, equally knowledgeable wife, Chariklia Sophia Ebon (1921-1996), who put up with me for so many years since I first met them in 1971. Your friendship would have been more than enough. But your mentorship in all respects, and including so very many difficult situations and decisions I was forced to make, prevented

me from making far more mistakes than I did. So, Martin and "Koutsie", you have deeply honored me with your countless kindnesses and often did so far beyond the call of duty.

-- Ingo Swann

AMPLIFIED MIND-POWER RESEARCH IN THE FORMER SOVIET UNION

Soviet Cold War Biophysics and Biocommunications Research

By Martin Ebon

TOPICAL AREA: Developmental psi/Cold War psi warfare gap

KEY TERMS: Consciousness, psychic research, bio-physics, bio-communications, telepathy, mind enhancement, KGB, CIA, mind-boosting, amplified mind power

ABSTRACT: The background of the Soviet Cold War psi-research effort is summarized under the headings of: The Toth Incident; The American Fear of Psychic Warfare and the Credibility Gap; A Brief History of the Soviet Research Machine; The Novosibirsk Connection; The KGB Takes Control; Centers of USSR Psi Studies; Three Major Directions Within the Soviet Research Machine (Code by Telepathy, Boosting the Human Brain, Amplified Mind Power); Washington's Dilemma; Outline of 1952 CIA Project on ESP; Congressional Response, 1981.

*

THE TOTH INCIDENT

In Moscow on June 11, 1977, Los Angeles Times correspondent Robert C. Toth was arrested and detained on a charge of illegally obtaining papers that disclosed "state secrets". The papers had been given to Toth by a Soviet scientist, Valery G. Petukhov.

Toth had first met the Russian biophysicist earlier in the year. While Petukhov seemed eager to show his scientific findings to Toth, the correspondent felt that his work was "only theory and far too complicated" for a newspaper story.

Toth reported that, as best as he could recall, Petukhov asserted that certain particles of living cells "are emitted" when such cells divide, that they can be "detected and measured and that these radiating

particles can carry information." Their function could "explain the basis for telepathy" and related phenomena.

*

To Toth, Valery Petukhov seemed "like a serious scientist." According to a card he handed the reporter, he was Chief of the Laboratory of Bio-Physics at the State Control Institute of Medical and Biological Research.

He had been recommended to Toth by a dissent Soviet scientist who later emigrated. At their first meeting, the Los Angeles Times man told Petukhov that, once the scientists had proved this theory, he would be interested in writing about it.

*

Months passed. In mid-June 1977 Petukhov phoned Toth. The biophysicist told Toth that his experiments had succeeded. He planned to describe them in a formal scientific paper; but, as Soviet authorities would certainly refuse to publish his work, he wanted to translate the paper into English and give it to Toth for publication in the West.

At the rendezvous, Petukhov took a manuscript from his briefcase. It contained over twenty typewritten sheets, complete with charts and photos of charts. It looked like a complex, comprehensive scientific paper, well-documented, appropriately technical.

*

Toth never managed to get a real look at the paper; for it was at that moment a melodrama began, when a Soviet-made Fiat braked sharply at the curb.

The car was filled with five plainclothesmen who jumped out and quite unceremoniously pulled Toth inside.

Robert Toth's account stated: "Our car drove through red lights and down one-way streets the wrong way to a militia (police) station. My captors were firm and polite, offering me cigarettes.

I was ushered into a room with an inspector who declined my requests to phone the U.S. Embassy but said a Soviet Foreign Ministry official would be called."

*

In addition to the Foreign Ministry official and a KGB agent, a man named Sparkin, the police inspector summoned a senior researcher of the USSR Academy of Sciences, Professor I.M. Mikhailov. Mikhailov was asked to provide expert testimony on the paper Petukhov had given to Toth, which the police were now treating as "evidence."

Specifically, Professor Mikhailov stated: "The article beginning Petukhov, Valery G., from the word of 'micro-organism self-radiation' to the words 'by means of vacuum particles in space' states that within the content of living cells are particles . . . and these particles are grounds for discussing the fundamental

problems of biology in the context of biology and parapsychology. There is also information about the uses of such particles. This material is secret and shows the kind of work done in some scientific institutes of our state."

*

It was this last sentence that raised the eyebrows among observers of Soviet parapsychological studies throughout the world.

Earlier, Moscow authorities on various levels had several times denied that parapsychology was being researched in the Soviet Union. A year before, Leningrad writer Vladimir Lvov had published an article in the leading French daily, LE MONDE, in which he asserted categorically: "The truth is simple: parapsychology is not accepted as a legitimate and official branch within Soviet science. No institute or center or research in the Soviet Union is devoted to telepathy, psychokinesis, etc."

Yet the Mikhailov testimony in the Toth incident directly contradicted the Lvov statement.

*

Professor Mikhailov's testimony on the Petukhov paper and Toth's police interrogation at the Pushkin Street Station lasted about two-and-a-half hours.

At last, a representative of the U.S. Embassy, Vice Consul Lawrence C. Napper, was permitted to come to the station. The reporter's account of his meeting with Petukhov was read aloud and translated into Russian. But Toth refused to sign a handwritten Russian version of it. The KGB man Sparkin then told him he was "free to go."

*

Toth's Moscow difficulties were not at an end.

The following Tuesday, Toth had a telephone call from another U.S. Embassy official, Theodore McNamara, who asked him to come to the embassy immediately. The matter, he added, was "serious."

At McNamara's office, Napper and two other officials were waiting. They handed Toth a Soviet note that had been delivered a half hour earlier. It contained the following passages:

"The Ministry of Foreign Affairs is authorized to state the following to the American Embassy:

"On the 11th of June of this year Robert Charles Toth was apprehended at the moment of meeting a Soviet citizen, Petukhov Valery Georgiyevich, which took place under suspicious circumstances. When apprehended, the American journalist was found to have materials given to him by Petukhov, containing secret data.

"The Ministry of Foreign Affairs informs the American Embassy that in conformity with established procedure, Toth will be summoned for interrogation by the investigatory organs, in connection with which his departure from Moscow until the end of the investigation is not desired."

*

Within the hour, a polite KGB agent, wearing a flowered shirt and gray suit, arrived, asked Toth to identify himself, and told him to come to the State Security's Lefortovo center for interrogation. He was advised of Articles 108 and 109 of the Criminal code, and that he did not have diplomatic immunity. After two days of confusing interrogation, Toth was told: "Parapsychology as a whole may not be secret information. But there could be fields of science within parapsychology that are secret. It is not for me, as it's a matter for experts, to say what is secret, and what the scientist has stated that the materials you received are a secret. And you received them under circumstances where your behavior and the information seems to be a breach of our law."

*

After the second interrogation Toth was told that he was no longer needed. The U.S. Embassy received confirmation from the Soviet Foreign Ministry. Toth and his family quickly arranged for a flight to the United States.

The Toth incident was reported world-wide, and the WASHINGTON POST and THE NEW YORK TIMES ran accounts of it.

The incident then passed into oblivion, and most were none the wiser. But intelligence analysts understood that Toth had gotten into his hand, if only for a few moments, one of the tips of the enormous iceberg of top secret Soviet research into psychic powers of the human mind.

THE AMERICAN FEAR OF PSYCHIC WARFARE AND THE CREDIBILITY GAP

Some years before the Toth incident, American intelligence analysts had begun noticing a Soviet secret police (KGB) trend, shortly after 1967, indicating serious interest in what is called "parapsychology" in the West.

*

This trend began when the KGB's far-flung operations came under the direction of Yuri Andropov, named General Secretary of the Soviet Communist Party in late 1982. But even the KGB, for all of its experience, large staff, skills, and high-priority status, had not developed a clear-cut policy toward psychic experiments; conflicting attitudes within its leadership appeared to have caused erratic actions.

This was well illustrated when agents arrested Toth and thereby revealed that secret research was, in fact, taking place at government institutes.

*

U.S. government officials were jittery that research in parapsychology might cause them to be accused of spending public funds on science fiction projects.

When columnist Jack Anderson reported early in 1981 that a laboratory in the basement of the Pentagon was devoted to parapsychological experiments, his comments were heavy with ridicule and sarcasm.

*

Anderson's assistant, Ron McRae, alleged in an article on "Psychic Warfare" (in THE INVESTIGATOR, October 1981) that "the Pentagon is spending millions on parapsychology in a crash program to end Russia's psycho-superiority."

McRae, who was doing research for a book on U.S. government projects in psychic studies, said the U. S. Secret Service had "commissioned studies on ways to protect the President from the Kremlin's mind control."

He wrote that its agents, as well as CIA staffers, had been "required to take courses in mind control" at universities in the Washington area, to "prevent them," as he put it, "from falling under the spell of Soviet psychics."

Although such claims at the time bore earmarks of exaggeration, they were none the less indicative of intense American interest in psi warfare possibilities.

*

But American media accounts of psi warfare spread alarm and amusement, and an ideological battlefield erupted, not only in the United States, but in the Soviet Union also.

On the ideological battlefield of international Marxism, the controversy about parapsychology, by whatever name, had gone on for two decades; it showed no signs of abating.

*

Typical of those who regarded psychic studies as ideological heresy was Soviet mathematician-physicist Dr. Alexander Kitaygorodsky, who had categorized clairvoyance, precognition, and psychokinesis as "supernatural" and thus outside "the domain of the natural sciences." Writing in the Moscow periodical NAUKA I RELIGIA (Science and Religion), an atheistic magazine, Dr. Kitaygorodsky stated as long ago as March 1966: "To me, there is no doubt whatever that those who relate such fairy tales are frauds, mystificators or, at best, grossly deceived. Men have believed in miracles for centuries, and for centuries there have existed charlatan and impostors, conscious or unconscious. And the struggle against such deception of the human mind has gone on for centuries, and in each century it has to begin anew."

*

But in the same magazine, science writer Leonid Fillipov took the opposite view and cited Marxist gospel to prove his point.

He asked: "Does Professor Kitaygorodsky seriously believe that the frontiers of physics have been reached?" He cited scientific breakthroughs in radioactivity, quantum theory, and lasers, and wrote: "What if telepathic phenomena conform to some new, as yet undiscovered laws which do not contradict already known rules governing electrons?" Phillipov added: "Rejecting a priori the possibilities of telepathy and other processes still unfamiliar to science amounts of rejecting Lenin's idea that, on any given level of scientific development, our knowledge of the work remains incomplete."

*

But beyond viewing-with-exaggerated-alarm, ridicule-cum-hyperbole and credibility gap lie the realities of psychic functions, for good or ill.

To obtain the correct perspective, let us keep in mind that parapsychology can play only a supporting role in the Soviet Union's or any other military-scientific complex.

It must, therefore, be seen as one element within a large and diffuse defensive-offensive research apparatus. Psychic elements might well be integrated into, rather than operating separately from, other scientific or military projects.

*

A major attraction for planners is the promise of financial and organizational shortcuts: Why engage in high-cost armaments, for example, if one or several psychics might influence personnel in the enemy's missile silos, as a DIA report suggested? The costs of military hardware are a heavy burden in national economies in the East as well as in the West -- and ESP is cheap.

A BRIEF HISTORY OF THE SOVIET RESEARCH MACHINE

The origins of the Soviet research remain a mystery at best, mostly due to gaps in accessible documentation.

In any case, it would be clear that the research and attempted development of specific useful psi powers of mind proceeded at the start under severe ideological difficulties.

Thus it is not easily understandable how, and especially why, the Soviet research machine achieved the monumental extent it did by about 1977.

*

Soviet efforts to harness telepathy (mind-to-mind communication), telekinesis (better known as psychokinesis, the influence of the human mind on matter), or any other psychic ability, needed to overcome strong ideological objections from Marxist theoreticians.

Pragmatists, even those highly placed in scientific or government circles, needed to justify their hopes for psychic experiments in acceptable ideological terms.

Historically, Western parapsychology was rooted in nineteenth-century efforts to find scientific proof for

such traditional religious beliefs such as life after death.

And as psychic phenomena retain the mysterious air of the unknown or unexplored, many Marxists accused Western parapsychologists of propagandizing religio-folkloric "superstition" -- and of advocating soft-headed "idealistic" concepts, in contrast to the strictly "materialistic" approach promulgated by Karl Marx and V. I. Lenin.

*

Such criticisms had been voiced, on and off, for some twenty years in the Soviet Union. During the life of Mao Zedong, Chinese communist ideologues even accused the Soviet Union and the United States of using parapsychology to foster "religion without the cross" in order to distract their citizenry from economic difficulties.

*

As we examine analyses of Soviet research, this continuing ideological conflict must be kept in mind. But there can be little doubt that the extent of the Soviet effort did become enormous. In 1978, an American intelligence report was declassified and released, although it had originally been scheduled for declassification in December 1990.

*

The report was entitled "Controlled Offensive Intelligence Agency (DIA), Task Number T72-01-14. In part it read: "The Soviet Union is well aware of the benefits and applications of parapsychology research. The term parapsychology denotes [in the Soviet Union] a multi-disciplinary field consisting of the sciences of bionics, biophysics, psychophysics, psychology, physiology and neuropsychology. "Many scientist, U.S. and Soviet, feel that parapsychology can be harnessed to create conditions where one can alter or manipulate the minds of others. The major impetus behind the Soviet drive to harness the possible capabilities of telepathic communication, telekinetic and bionics are said to come from the Soviet military and the KGB [Committee of State Security; Secret Police]."

*

In continuing, the report of the Defense Intelligence Agency asserted that the Soviet Union enjoyed a "head start" in the field and had provided substantial financial backing. The report concluded that "Soviet knowledge in this field is superior to that of the U.S." It noted that Soviet researchers had explored "detrimental effects of subliminal perception techniques" that might even be "targeted against the U.S. or allied personnel in nuclear missile silos" by "telepathic means."

*

The report stated: "The potential applications of focusing mental influences on an enemy through hypnotic telepathy have surely occurred to the Soviets . . . Control and manipulation of the human consciousness must be considered a primary goal."

*

At this point, the reader should again be cautioned that the ideological controversy about the study and use of psychic potentials in the USSR had created gaps in public knowledge that inevitably led to rumors and unverifiable claims.

"Hypnotic telepathy," of which the DIA report spoke, may well have been one of the target areas of Soviet research, but little current information on its status was available.

*

However, Russia had a long history of hypnosis studies in medicine, education, and psychiatry. Soviet literature reflected on-going and contemporary scientific interest in the stimulation of telepathy, clairvoyance, and psychokinesis, either by drugs or electronic means.

In the past, Russian researchers had experimented with telepathy-at-a-distance, a technique of intriguing potential.

THE EARLY ORIGINS

It was quite likely that the early origins of the Soviet research machine may have begun with the work of Bernard Bernardovich Kazhinsky, a student in Tiflis (now Tbilisi), in the state of Georgia boarding on the Black Sea. His interests apparently were triggered by a telepathic experience of his own.

*

In February, 1922, Kazhinsky was invited to address the All-Russian Congress of the Association of Naturalists, a top scientific organization perhaps equivalent to the American Institutes of Mental health today.

The topic of his lecture was HUMAN THOUGHT-ELECTRICITY, and he quickly published a book under the same title. Having been invited to address the All-Russian Congress, it would be clear that the Congress supported and funded Kazhensky's work, while his research thereafter apparently became classified.

By 1923, he had published his early findings in a book entitled THOUGHT TRANSFERENCE. This book attracted favorable attention among important brain researchers at the time.

*

More visible and easier to document was the work of Professor Leonid L. Vasiliev, later to become

Chief of the Department of Physiology at the University of Leningrad.

Born in 1891, Vasiliev had been a student of Leningrad physiologist Vladimir M. Bekhterev who had established the Leningrad Brain Research Institute. His granddaughter, Natalia P. Bekhtereva, had joined the Institute in 1921, and ultimately became its director.

*

Vasiliev became a member of the Committee for the Study of Mental Suggestion the following year. "Mental suggestion," or hypnosis, became central to his interest. In 1928, he visited Paris, as well as other Western European cities. Vasiliev spoke and wrote French fluently, and the Paris Institut Metapsychique International (IMI) remained his major contact with Western psychical research throughout his life.

*

Vasiliev established an ideological basis for the Soviet research in several books, lectures, and articles. His basic thesis was the experimental facts of telepathy, for example, should be examined from a physiological (or material) viewpoint, so that they could not be exploited by advocates of "religious superstition" (or an idealistic view-point). He was criticized as providing a pseudo-scientific framework for a return to idealism under the mantle of Marxist dialectical materialism.

*

His major and influential book **BIOLOGICAL RADIO COMMUNICATION** was published in Kiev by the Ukrainian Academy of Science in 1962.

Kazhinsky concluded that "experimental confirmation of the fact that communication between two people, separated by long distances, can be carried out through water, over air and across metal barrier by means of cerebral radiation in the course of thinking, and without conventional communication facilities."

He added: "One important feature of the above-mentioned experiment is worthy of attention. The electromagnetic waves accompanying the thought-formation process (visual perceptions) in the inductor's brain reached the cells of the indicatee's cortex after having traveled a long distance, not only in the air and through water but also through the hull of a submarine.

"This would justify the following conclusions: 1) these electromagnetic waves were propagated spheroidally, not in a narrow directed beam; 2) these waves penetrated though the submarine hull, which did not block them, that is, it did not act as a `Faraday cage'."

*

Kazhinsky noted that a radio receiver in the marine laboratory of the Soviet scientific research vessel **VITYAZ** had been unsuccessful in intercepting electric waves emitted in the water by the torpedo fish. He added that: "the radio receivers in the submarine did not intercept these waves. This prompts the

conclusion that some electromagnetic waves of a biological origin possess yet another, still unknown, characteristic which distinguishes them from conventional radio waves. It is possible that our ignorance of that particular characteristic impedes further development of research work in that field."

*

Vasiliev noted in another book EXPERIMENTS IN DISTANT INFLUENCE (which first appeared in Moscow in 1962) that while official denials of the shore-to-submarine experiment suggested "a certain caution," nevertheless "This experiment showed - and herein resides its principal value - that telepathic information can be transmitted without loss through a thickness of water, and through the sealed metal covering of a submarine - that is, through substances which greatly interfere with radio communication. "Such materials completely absorb short waves and partly absorb medium waves, the latter being considerably attenuated, whereas the factor (still unknown to us) which transmits suggestion penetrates them without difficulties."

*

Many have claimed that the infamous NAUTILUS story of 1959 in the United States served as the major prod for Soviet bio-communications research.

However, by 1959, some four decades after the Soviet research had already begun, presumably their machine would not have needed such a prod.

The NAUTILUS was the world's first nuclear powered submarine, launched in 1954 and christened by First Lady Mamie Eisenhower, wife of President Dwight D. Eisenhower.

The NAUTILUS made its first voyage under the North Pole in 1958. Soon afterward, French accounts claimed that while the submarine was cruising deep in Arctic waters it received telepathic messages from a research center maintained by the Westinghouse Corporation at Friendship, Maryland. The U.S. Navy denied that such a test had ever taken place, or that it was otherwise engaged in telepathy experiments.

*

However, several sources in France appeared which claimed otherwise. My own efforts to obtain confirmation of the French reports were unsuccessful.

The reports held that such major U.S. corporations as Westinghouse, General Electric in Schenectady, N. Y., and Bell Telephone in Boston had begun telepathy research in 1958.

The aim was to develop thought transmission by telepathy, to record and produce telepathic signals, and to determine the amplitude and frequencies on which telepathy operated.

*

According to the French sources, President Eisenhower had received a study prepared by the Rand Corporation of Los Angeles, a "think tank" under contract to the armed forces and other U.S.

government agencies.

The report was said to recommend studying the use of telepathy to establish communication with submarines, particularly those cruising in waters under the Polar Ice Cap where radio communication channels were particularly difficult.

*

Westinghouse's Friendship Laboratory allegedly undertook just such an experiment with the U.S.S. NAUTILUS, linking one person on Land (the sender or inductor) with another person in the submarine (the receiver or inductee), while the vessel was submerged. Representatives of the U.S. Navy and Air Force were present during the experiment, according to the reports.

The original French reports fixed the starting date as July 25, 1959. The tests continued daily for a total of sixteen days. The person in charge was identified as Colonel William H. Bowers, director of the Biological Department of the Air Force research institute and the man who directed the experiments at Friendship.

Later accounts identified the sender or inductors as "Smith" a student at Duke University, who was confined in one of the Westinghouse laboratory's buildings during the experimental period.

*

The procedure was designed to have Smith transmit "visual impressions" twice daily at specified times. Using methods developed by J. B. Rhine at the Parapsychology Laboratory, Duke University, Durham, N.C., a controlled timing device shuffled one thousand ESP cards in a revolving drum in such a manner as to drop five cards on a table, one at a time, at one-minute intervals. Smith pricked each card up as it came out of the drum, looked at it, and sought to memorize the image. At the same time, he drew a picture of the symbol (square, cross, star, wavy lines, or circle) on a piece of paper before him. Each test thus produced a sheet of paper covered with five symbols. Smith sealed each paper into an envelope, which Col. Bowers locked into a cage.

*

At the same time, a Navy lieutenant, identified as "Jones," sat isolated in a stateroom on the NAUTILUS, functioning as the recipient of the images Smith sought to convey by telepathy. Twice daily Jones drew five symbols on a sheet of paper, choosing from among the same symbols used by Smith. He placed the sheet inside an envelope, sealed it, and turned it over to his superior, Captain William R. Andersen.

The captain wrote the time and date of the experiment on the envelope and put it into a safe in his own cabin. During the sixteen-day experiment period, Jones saw no one else except for one sailor who brought him meals and performed other routine services.

*

The final segment of these events, as reported in France, began with the arrival of the NAUTILUS at Groton, its cruise completed.

The envelopes were removed from the commander's sarge, sent by car under escort to the nearest military airfield, flown to Friendship Airport, near Baltimore, and then taken to Col. Bowers's laboratory. There the two sets of sheets were taken from their envelopes, dates and times matched with each other, and the results tabulated. In over 70 percent of the cases, the figures tallied: Jones had correctly "guessed" three-fourths of the images seen by Smith.

*

I was put off by these reports, particularly by the high score ascribed to these experimental subjects, and by their all-too-typical American names.

On the other hand, the NEW YORK HERALD TRIBUNE had reported in November 8, 1958, that the Westinghouse Electric Corporation had begun to study ESP using specially designed apparatus. Dr. Peter A. Castruccio, director of the company's newly organized Astronautic Institute, had spoken of the ESP studies as "very promising," with the caution that "a lot more work must be done before we can come up with anything practical."

*

I questioned W. D. Crawford, Staff Section, Air Arm Division of Westinghouse, on the project and he said that "while these studies have scientific value, any conclusion at this time would be premature and inconclusive."

These statements were published in the NEWSLETTER of the Parapsychology Foundation (January-February 1959), as was a report that Bell Telephone Laboratories had considered an ESP research project but had abandoned it.

*

The NAUTILUS story is often referred to as hoax, since the French and other sources remain unconfirmed. However, the telepathic part of the story might have added interest to the Soviet effort, already four decades long by 1958.

*

In any event, in Paris, a prominent member of the Institut Metapsychique International, Raphael Kherumain, collected articles on the NAUTILUS story and mailed them to his long-time professional friend, Leonid Vasiliev.

Whether of fact or hoax, the implications that the Americans MIGHT be conducting ESP experiments did enter into the ongoing monolithic research machine which influenced the lives of countless men and women, and caused expenditures which by 1983 were supposed to amount to \$500 million annually.

THE NOVOSIBIRSK CONNECTION

Across the Ob River from Novosibirsk, a pioneer town in western Siberia, lies Academgorodok, or Science City. For some four years, its Institute of Automation and Electrometry maintained a research unit with the nondescript name of "Special Department No. 8."

The building that housed the department could only be entered if one knew the code, changed each week, that opened the main door's lock.

The "No. 8" operation was devoted to experiments in information transmission by bioenergetic means.

*

As part of its program, physicists sought to discover the nature of "psi particles," the elusive elements that some Soviet scientists regarded as essential to the function of such psychic techniques as biocommunication and bioenergetics.

Novosibirsk was a logical place for such advanced studies. Its Science City was developed, after World War II, with such single-mindedness that even the names of the streets and city squares reflect its nature. For example, one could take a bus down Thermophysics Street, get off at the corner of Calculators Street, and walk across Institute of Hydrodynamics Square. The city contained some forty research centers and housed tens of thousands of scientists and their families.

*

When the No. 8 project was established in 1966, some sixty researchers were brought to Science City from other parts of the USSR.

One of them, Dr. August Stern, provided an account of the department's operation after he migrated to France in 1977.

He told the NEW YORK TIMES that the project's director, a Soviet officer, Vitaly Perov, had shown special "deference to two visitors," presumably KGB officers, "who came in the early days" of the project "to check on the installations."

*

Theory and application of psi principles were part of the experiments. Stern dealt with aspects of theoretical physics, designed to solve the enigma of psychic energies flowing between living things.

*

The center's elaborate equipment, he said, had "cost many millions." In line with other Soviet experiments, the Novosibirsk center did such things as applying electric shocks to kittens to see whether their mother, three floors above, would react to their experience in a telepathic way.

This type of experiment was similar to a rumored test in which baby rabbits were taken down below sea

level in a Russian submarine, the killed, while the mother rabbit remained ashore, her reactions monitored by measuring brain and heart functions.

*

Project No. 8 included telepathy-type distance experiments among people. Inductors, or senders, were stimulated in one group of rooms, while recipients were placed elsewhere, their responses monitored on closed-circuit television. The center also undertook the study of electromagnetic forces in person-to-person and mind-over-matter experiments. Among laboratory animals used in the project were monkeys.

*

Stern recalled further details: "There were also experiments with photon waves, in which frogs' eyes were used as a more sensitive measuring instrument than a machine. Another experiment involved putting bacteria on two sides of a glass plate to see whether a fatal disease could be transmitted through the glass. It was reasoned that if this could be done, it would show that photons - light particles - accounted for some inexplicable forms of communication."

*

Stern did not succeed in the project he had been assigned, and which he regarded as a legitimate scientific challenge. In fact, the whole of No. 8 was dissolved in 1969, although it was much too early to achieve definitive results. Stern concluded that the shut-down reflected "a change in attitude of power balance in the Kremlin." Presumably, Moscow authorities had decided on different administrative or research tactics in dealing with psychic studies.

*

Stern's recollections concerning photon waves have since been confirmed. Three researchers at Novosibirsk's Institute of Clinical and Experimental Medicine and at the Institute of Automation and Electrometry (Siberian Section, USSR Academy of Science) are credited with undertaking the key experiment on the problem. They were Vlail Kanachevy, Simon Shchurin, and Ludmilla Mikhailova. Their experiment, designed to establish photon communication between cells of living organisms, has been listed in the State Register of Discoveries by the Committee for Invention and Discoveries, which functioned under the USSR Council of Ministers. An English translation of their paper appeared in the JOURNAL OF PARAPHYSICS (Vol. 7, No. 2, 1973) as "Report from Novosibirsk: Communication between Cells." Their experiment indicated that cells could communicate illness, such as a virus infection, despite the fact the cells were physically separated.

The tests showed that when one group of cells was contaminated with a virus, the adjacent group - although separated by quartz glass - "caught the disease." When regular glass was used to separate the two cell groups, the non-contaminated cells remained healthy.

*

The experimenters linked their idea to the concept prominent in Soviet bioenergetics research: the existence of unknown communication channels in living cells for the transfer of information - "a language of waves and radiation," as Shchurin called it.

The medical researcher added these comments: "Why should information on all the processes of life be necessarily transmitted by chemical means, which are certainly not the most economical methods? After all, any chemical change is primarily an interaction of electrons, complicated formations that carry a reserve of energy. In colliding with a substance, they would either transfer this energy to it or radiate it in the form of photons, or light particles.

"Today there are no methods for studying the specific character of photon radiations, the constant normal radiation or normal cells. We decided to evade the ban imposed by physics by creating an artificial situation. We subjected cells taken from an organism to extreme effects to observe the character of radiations emitted by them, That the cell radiated photons was known. But perhaps the cell was able to perceive them, too? Our experiments provided the answers to this question."

*

The barrier of quartz glass permitted neither viruses nor chemical substances to travel between the two vessels inhabited by the cells. Yet, as Shchurin picturesquely put it, "the affected cells virtually cried out loud about the danger" when they were attacked by the virus, and "their cry freely penetrated the barrier of quartz glass which permitted ultra-violet waves to pass.

Something highly improbable happened. These waves were not only perceived by the neighboring cells, they also conveyed the sickness to the neighboring cells."

*

Although the No. 8 project was shut down and sections of it transferred to other cities, animal research in information transmission continued in Science City.

A Novosibirsk toxicologist, Dr. S. V. Speransky, discovered a form of telepathy between starving and normally nourished mice. He observed that impulses from hungry mice were transmitted in such a manner that the non-starving mice acted as if they, themselves, were famished.

The most complete account of the Speransky experiment appeared in PARAPSYCHOLOGY IN THE USSR (Part III), translated by Larissa Vilenskaya from the researcher's original manuscript.

*

As a toxicologist, Speransky's primary interest was the impact of poisons on living organisms; the mind-

to-mind reaction among the mice was encountered accidentally. Speransky's "upper mice" lived on in the fourth-floor laboratory, while the "lower mice" were kept in the basement.

In some experiments, the upper mice were starved, in others, they were nourished. Out of the thirty experiments, results in twenty-seven were positive: Non-starving mice responded to the suffering of their "friends," who were several stories removed; in only three cases were the results negative.

*

Refining his methodology, Speransky engaged in additional series of experiments, varying sex, weight and other variables.

He found that the "biological significance of the rapid increase in weight if mice which received signals about starvation from their `friends' is clear: a danger of starvation has to give them an additional stimulus to be sated."

In other words, telepathy-like signals warned the non-starving mice that food was short, so they increased food consumption and storage within their bodies.

*

Speransky drew this conclusion: "Undoubtedly, mentioning that the transmission of information occurred beyond ordinary channels of perception will remind the reader of such notions as telepathy, extrasensory perception, and `biological radio-communication.' It is possible to suppose that the transmission of information about starvation pertains to this type of phenomenon? We think so, but cannot strictly affirm it at present. It is only clear that the transmission of information about starvation in conditions of our experiments goes beyond ordinary forms of interaction of animals. Therefore, we propose to call it extraordinary transmission of information."

*

Actually, related phenomena had been recorded by Western researchers. Sir Alister Hardy, Professor Emeritus of Zoology and Comparative Anatomy at Oxford University, had considered the possibility that telepathic communication among animals might even affect evolution and adaptation.

In an essay on "Biology and ESP," Professor Hardy suggested that animal habits might be spread by "telepathic-like means," and that a "psychic pool of existence" might function among members of a species by some method "akin" to telepathy.

*

Speransky linked his findings about communication between mice to work done by Gulyaev with his auragram on humans, by Sergeev in human brain activity, and by Presman on the influence of electromagnetic fields upon living organism. A. S. Presman's work, notably his book **ELECTROMAGNETIC FIELDS AND LIFE** (New York, 1970), is internationally known.

*

One rare positive reference to parapsychology-related work to appear in (what was) an East German publication was printed in NEUE DEUTSCHLAND, the East Berlin daily published by the Socialist Unity Party, May 15, 1982.

In an article on "Man, Animals and Magnetism," Professor Hans Weiss and Dr. Jurgen Hellebrand discussed the question of whether a correlation between electromagnetic fields and life processes does, in fact, exist. They found that the views of physicists, chemists, and biologists vary greatly.

*

They cited Presman's work, notably his references to the apparent ability of snails and birds to orient themselves through the earth's magnetic field. The two authors denounced popular claims for magnetic healing devices as "clearly humbug," but stated that in such fields as food production further basic research "may permit developments leading to practical applications."

*

As a leading research center, Novosibirsk was a natural contact point for long-distance experiments in telepathy. The top Soviet scientist, Professor Ippolite Kogan, arranged a long-distance test from his Bio-Communication Laboratory in Moscow to the Novosibirsk laboratory.

Kogan reported on this experiment, in absentia, to a meeting at the University of California at Los Angeles in 1969. The test concentrated on the telepathic transmission of the identity of various objects, with Yuri Kamensky in Moscow trying to communicate the images to Karl Nikolayev in Novosibirsk. The methods used corresponded to other long-distance tests.

*

However, Kogan noted that the recipient in the Siberian city, "did not have an assortment of items before him," as was arranged later during the Moscow-Kersh tests, so he "could not give specific names for the object he saw telepathically.

Kogan said that the Novosibirsk recipient was limited to listing "the characteristics" of each item, which restricted statistical analysis of the experimental results to "an approximation."

*

In one such test, the transmitting telepath in the Soviet capital was asked by supervising scientists "to suggest an object they had chosen randomly." Six segments of test were used to transmit images of six different objects. Half of these tests gave positive results.

THE KGB TAKES CONTROL

During the Cold War it became a commonplace observation that the Committee for State Security (KOMITET GOSUNDARSTVENNOI BEZPASTNOSTI, or KGB for short) permeated Soviet society at all levels.

Its role in psi research was, clearly, a minor aspect of KGB activity.

The KGB's uneasy role in psi research illustrated that it was not, and could not have been, a monolithic agency. Its sometimes contradictory aims, as well as its enormous domestic and international scope and diversity, made total efficiency impossible.

*

Western analysts have concluded that the KGB took control of Soviet studies in parapsychology no later than 1970.

More precisely, the agency appears to have taken a serious interest in the field during this period, and its involvement after that became more active and consistent.

*

The KGB's alternately benign and hostile attitude toward psychic studies is well illustrated by the rise, fall, and resurrection of the bioenergetics laboratory attached to Moscow's A. S. Popov Scientific-Technical Society for Radio Engineering, Electronics and Communication (known as NTORES, the acronym of its Russian name).

The original initiative for the Popov lab came from members of its Bionics Section in 1965, who suggested a series of telepathy experiments under the label "biological communication."

*

The new section met on October 11, 1965, and developed a three-point program:

- (1) study and analysis of international literature on the subject;
- (2) a synthesis of spontaneous telepathic phenomena previously observed; and
- (3) a plan for laboratory-controlled telepathic experiments.

*

The resulting Laboratory for Bio-Information functioned on two levels, private and official. The core of the operation was a team of unpaid volunteers, who were permitted to work on premises leased by the Popov institute, and whose activity was "officially authorized."

The little band of parapsychology enthusiasts inside the Bio-Communication Laboratory was well aware that they operated under official scrutiny, that at least one KGB operative was a staff member and other regularly reported to the agency.

Much of their work was clearly visible, such as the long-distance telepathy experiments, but other studies were never published.

*

Among the unpublished studies was the work of Yuri Korabelnikov and Ludmilla Tishchenko-Korabelnikova, a husband-and-wife team who organized more than eight thousand clairvoyance tests. They placed different geometric designs of numbers inside opaque envelopes. According to the group's compilations, the two psychics were able to name about 70 percent of the images correctly, compared to 20 percent expected by probability.

*

In addition to the existence of rival "idealistic" and "materialistic" cliques, there was a continuous effort on the part of publicity-conscious Edward Naumov to push for more research in psychokinesis, while the laboratory's director, Professor Kogan, favored telepathy experiments. Barbara Ivanova, then employed as a government translator, engaged in a series of experiments that included remote-viewing and distant healing. Larissa Vilenskaya, impressed by the performances of Rosa Kuleshova, investigated dermo-optic vision and developed techniques for teaching this ability.

*

One of Ivanova's early students, Boris Ivanov, eventually denounced her as bringing an "idealist" taint to healing research. Ivanov himself specialized in "charging" water with "bio-energy," a technique that had long been examined by a Canadian researcher, Dr. Bernard Grad of McGill University, Montreal. After Ivanov left the Popov laboratory to continue his studies at the Institute of Molecular Genetics of the USSR Academy of Sciences, a curtain of secrecy dropped over his work.

*

The KGB reorganized the Popov laboratory in 1978 along lines that favored military-oriented research. The new unit, under the direction of academician Yuri Kobzarev, was established after three years of soul-searching.

Professor Kobzarev was considered by Moscow researchers as a sound scientist but, to the degree that this was possible within Soviet society, something of a "political innocent."

*

As such, he occupied the position of an academic figurehead for the new Laboratory for Bio-Electronics, while the day-to-day functions of the unit rested in the firm hands of his deputy, a KGB functionary who had been active within the old laboratory and was instrumental in its eventual dissolution.

*

Debates regarding "inhumane" projects often arose. Determined to avoid these, the authorities did not permit within the unit's secretariat, its council, or the laboratory team, the presence of anyone who might oppose "inhumane" projects.

*

To enforce this policy, a strict screening process was established, complete with "Rules for Admittance to Membership in the Central Public Laboratory for Bio-Electronics" (December 7, 1978).

The rules specified that all potential staff members had to be interviewed by the lab's directors, commit themselves in writing to adhere to the rules, file two passport-type portrait photographs, and submit a statement of three to four pages showing "familiarity with bio-electronic problems." The laboratory, in turn, established a file on each individual and issued an identity card.

*

Once admitted to the staff, members were forbidden to give lectures or publish papers "without the laboratory's prior permission." They were not permitted to "engage in any research concerning the structure, or the improved quality of biofields" outside the laboratory, without the prior permission of the Scientific-Technological Section.

*

In order to widen the geographic scope of bio-electronic research, Popov institutes in Leningrad, Kiev, Alma Ata, Kishinev, Taganrog, Minsk, and Tallin were urged to establish similar laboratories and engage psychics for experiments.

In addition to KGB guidance of the Bio-Electronics Laboratory, the military was well represented among its officers. The full extent and purpose of the military interests remains vague due to lack of documentation. The military presence, however, was known to be large.

*

Among eighteen members selected on October 31, 1978, two were senior scientists at the Soviet Ministry of Defense: Jan I. Koltunov and Nikolai A. Nosov; a third, Mikhail A. Sukhikh, was a Candidate of Military Sciences at the Ministry of Defense.

*

An appraisal of the KGB's role in Russian parapsychology must be acknowledge that the agency was an ever-present fact of Soviet life, rather than an omnisciently sinister force. Thus, when we observe that the KGB slowly tightened its hold on psi studies, it simply means that - with a lot of backing and filling - it started to take the psychic potential seriously, examined it more closely, and began to guide its use toward serious application.

*

Evidence for this interest can be found in diverse areas.

When émigré August Stern reported on the carefully guarded operations of a laboratory in Novosibirsk, he made two significant references to the KGB's role in the operation of this unit in particular and in psi studies in general.

He expressed the belief that two visitors who had inspected the Novosibirsk installations during its early days were KGB men, and stated that experiments in Leningrad and Novosibirsk were later reported to have been combined into one Moscow laboratory, operated under KGB auspices.

*

Stern understood in 1974 that all psi tests had been curtailed, except for the "secret KGB laboratory," but when he was told that something "important" and "very dangerous" had been discovered in the course of these laboratory experiments, Stern said, "I never believed it. How can the KGB do effective research? They need real scientists."

Speaking from the elitist viewpoint of a scientists, Stern may well have underestimated the results that can be achieved under police pressure, if not guidance.

*

One American researcher stated bluntly: "The KGB simply discovered or decided that parapsychology phenomena are real, that they work, that all theoretical wrangling be damned, and that the only thing that counts are results - and they just went ahead, full steam, to get more reliable results to suit their "specific aims."

*

The pattern that emerged of the KGB's rule in Soviet psi research was one of increasing secrecy about actual research with the USSR, accompanied by fluctuating tolerance of encouragement of the exposure of peripheral, irrelevant, or even inaccurate information concerning Soviet studies.

Three stages in this process can be identified; they were influenced by the role and policies of Yuri A. Andropov, who held the post of KGB chairman from 1967 to 1982. On November 12, 1982, Andropov was named General Secretary of the Communist Party of the Soviet Union, the country's top position, succeeding Brezhnev, who died a few days before.

*

The "golden age" of Soviet psi research, the first stage of its contemporary development, lasted through most of the 1960s.

It began with Professor Vasiliev's spirited advocacy of the research he had long proposed; it became

obscured after Andropov took control of the KGB, which intruded more firmly into scientific activities, including the monitoring, supervision, and actual conducting of experiments.

*

From mid-1968 on, and quite noticeable by 1970, contact between Soviet psi researchers and their colleagues abroad began to dry up. By 1975, the Laboratory for Bio-Communication was disbanded. Publication of findings by such authorities as Professor Kogan ceased, while rumors concerning secret KGB-operated laboratories circulated.

This was a period of transition, with new plans made, blueprints prepared, staff tentatively selected, some projects at least publicly abandoned, and other pursued in an exploratory, probing, and even confused manner.

*

The KGB's influence on scientific research generally had been uneven. While it had the task of assuring maximum ideological and political loyalty among scientists, it had to also encourage optimum productivity.

This called for a relatively open exchange of information, including a monitoring of scientific developments abroad. But the sheer volume of data in science and technology available openly - at meetings, in journals and books - in the United States, Western Europe, and Japan during any given day must have severely taxed the transmission and translation facilities available to Soviet science.

*

Even so, the skilled manpower needed to evaluate, analyze, and apply such data was limited. Soviet scholars found KGB censorship of incoming mail uneven and heavy-handed; publications were often simply stolen in transit and sold on a specialized black market.

*

Soviet science, arts, and literature experienced a "thaw" of several years during the regime of Nikita Khrushchev. When direction of the KGB was taken over by Andropov, controls over Soviet society were tightened; flexibility, unpredictability, and changes in policies thereafter characterized the agency's operations.

*

In 1975, foreign observers detected a distinct tightening-up of KGB and Communist Party control over the academy.

The weekly magazine U.S. NEWS AND WORLD REPORTS (March 1, 1967) described this development as "one of the most important Soviet internal changes since World War II."

The magazine quoted one analyst as saying "It is right up there with Stalin's death and the reversal of Khrushchev's reforms, because it destroys the only important island of independence left in the country."

CENTERS OF USSR PSI STUDIES

The limited information and massive disinformation available regarding the KGB takeover of Soviet psi research did not in itself contribute to an in-depth analysis of the Soviet psi research machine, especially when its large size was considered, along with the known extent of its multidisciplinary activities. For example, through privileged sources available to me, I was able to confirm by 1983, that the arms and functions of the machine were so extensive as to include all of the following twenty-nine research centers.

A. S. Popov All-Union Scientific and Technical Society of Radio Technology and Electrical Engineering, Moscow; Laboratory of Bio-Information, 1965-1975; Laboratory of Bio-Energetics, established 1978.

Scientific Research Institute of General and Educational Psychology, USSR Academy of Pedagogical Sciences, Moscow.

Baumann Institute of Advanced Technology, Moscow; Laboratory of Dr. Wagner.

Institute of Energetics, Moscow; Laboratory of Dr. Sokolov.

Moscow State University; Laboratory of Prof. Kholodov.

State Instrument of Engineering College, Department of Physics, Moscow.

Moscow Institute of Aviation.

I. V. Pavlov Institute, Moscow.

Institute of Reflexology, Moscow.

Moscow University, Department of Theoretical Physics.

Department of Geology, Moscow State University.

Interdepartmental Commission for Coordination of Study on the Biophysical Effect, Moscow (dowsing research).

Adjunct Laboratory of Medical and Biological Problems, Moscow.

University of Leningrad, Laboratory on the Physiology of Labor; Department of Physiology, Laboratory

of Biological Cybernetics.

A. A. Uktomskii Physiological Institute, Leningrad.

Leningrad Polytechnic Institute, Department of Cybernetics.

University of Leningrad, Bekhterev Brain Institute.

Research Institute of Psychology, Ukrainian SSR Academy of Sciences.

Institute of Problems of Information Transmission of the USSR Academy of Science, Moscow.

Pulkovo Observatory, Leningrad.

Filatov Institute, Laboratory of the Physiology of Vision, Odessa.

Scientific-Industrial Unit "Quantum," Krasnodar.

State University of Georgia, Tbilisi (Tiflis).

Kazakhstan State University, Alma Ata, Kazakhstan.

Institute of Cybernetics of the Ukrainian SSR, Kiev.

Institute of Clinical Physiology, Kiev.

Scientific Research Institute of Biophysics, Department of Cybernetics, Puschino.

Institute of Psychiatry and Neurology, Kharkov.

Institute of Automation and Electricity, Special Department No. 8, Siberian Academy of Science (1965-1969), Novosibirsk.

Institute of Clinical and Experimental Medicine, Novosibirsk.

THREE MAJOR DIRECTIONS WITHIN THE SOVIET RESEARCH MACHINE

Although the full extent of the discoveries and details of the Soviet research have remained shrouded in deep secrecy before and after the end of the Cold War, it has been possible to identify three major directions - **CODE BY TELEPATHY; BOOSTING THE HUMAN BRAIN; and AMPLIFIED MIND POWER.** These early alarmed American analysts, and partially account for the American responses.

CODE BY TELEPATHY

The most spectacular experiments undertaken by the Moscow Laboratory of Bio-Information used the Soviet Union's star telepathists -Yuri Kamensky, a biophysicist, and Karl Nikolayev, an actor. The two men first discovered each other's capabilities in thought transference when they met socially. Even before the Popov research group arranged formal tests, their skills attracted a mixture of curiosity, awe, and doubt in Moscow society.

*

The first long-distance experiment took place in 1966, with Kamensky staying in Moscow, acting as sender of the telepathic signals, while Nikolayev served as receiver in Novosibirsk, the science research center in western Siberia. The Moscow daily KOMSOMOLSKAYA PRAVDA (July 9, 1966) reported that the experiment consisted of two types.

*

The first, modeled after tests pioneered in the United States by Dr. J. B. Rhine at the Parapsychology Laboratory of Duke University, employed a deck of cards made up of five different geometric symbols: cross, circle, star, wavy lines, and square.

The newspaper account did not provide details on the experiment's design, nor did it publish specific results.

It concluded, however, that "the number of correct identifications of symbols was higher than correct random identifications, as computed according to the theory of probability."

The report said, "The reception of other symbols was disturbed by considerable associative interference," a condition that would be "reduced in the future."

*

The second experiment aimed at the transfer of images of concrete objects. The paper reported that Nikolayev, in Novosibirsk, "received quite clearly" the images of dumbbells and of a screwdriver sent from Moscow by Kamensky.

The Moscow paper commented: "It is quite possible that these results will equally disappoint the most ardent adherents of telepathy and its opponents.

The former, because no miracle occurred, because there were no perfect identifications.

The latter, because the experiment demonstrated the reality of the phenomenon and produced valuable data, both positive and negative, which pointed up the need for continued research."

*

A follow-up experiment, this time between Moscow and Leningrad, took place a year later. It was designed to harness the emotional content of crisis telepathy into a code transmission.

The Popov group set out to design an experiment that would (a) be suited to the skills of its telepathists,

(b) utilize emotional elements, and (c) achieve specific information transmission.

*

The problem faced by the Moscow experimenters is a basic one in efforts to use psychic powers for practical purposes. In designing the Moscow-Leningrad experiment, they had to come up with an answer to the question: "How do you tame a telepathic flash; how do you transform a split-second impression into a meaningful message?"

*

The answer was provided by Dr. Genady Sergeyev, then a staff member of the A. A. Uktomskii Physiological Institute in Leningrad and senior experimenter with Nina Kulagina. Sergeyev, who had been a World War II radio operator stationed in the Baltic region, decided that a short outburst of emotion might have sufficient impact to form the Morse Code equivalent of a letter of the alphabet.

*

The experimental design called for a message of aggressive emotion lasting fifteen or thirty seconds to act as the equivalent of a dot in Morse Code, while a message of forty-five seconds was to be the equivalent of a dash.

To generate sufficient violence, Kamensky was instructed to imagine that he was giving Mikolayev a severe beating, lasting wither the short of the long period.

*

The experiment did not assume that Nikolayev would experience the "code beating" consciously or intellectually.

Rather, it was designed to be registered by his brain and/or cardiovascular system.

To measure these effects of the telepathic transmission, Nikolayev sat alone in a soundproof test chamber in Leningrad University's physiology laboratory. His heart action was monitored by an electrocardiograph, while his brain function was recorded by an electroencephalograph.

BOOSTING THE HUMAN BRAIN

The work of Professor Ippolite M. Kogan, who directed the Bio-Communication Laboratory of the Popov Institute in Moscow until 1975, has disappeared into a fog of silence.

But either Kogan or his successors may well have continued this work,

The AiResearch Manufacturing Company, in its January 14, 1976 report to the U.S. Central Intelligence Agency, suggested that "further theoretic and experimental developments along the lines outlined by

Kogan are continuing in the Soviet Union."

The report added: "Kogan posed to many interesting and challenging questions for himself and his colleagues not to have delved into them further. Based on the well-known predilection of Soviet physicists to solve difficult and challenging problems, and their excellent training in modern physics, the possibility that a team of Soviet physicists is at work to systematically uncover and learn the physical mechanisms of parapsychological events is highly probable."

*

The California research group used the term Novel Biophysical Information Transfer (NBIT) to label the telepathic aspects of psi when it stated "Had Kogan not presented such a clear and sound proposal six years ago, one might have wondered if Soviet physicists have any interest at all in novel biophysical information transfer (NBIT) mechanisms. Clearly, if one could find out where Kogan is working and what he is doing, this question would be answered."

*

But Kogan had not been heard from since his Moscow Bio-Information Laboratory was closed down in 1975, and he was not a member of the staff of the laboratory that replaced it three years later.

Kogan's background in the theory and practice of radio-electronics, together with his dramatic tests in long-distance telepathy, made his research particularly significant to studies in the transmission in Very Low Frequency (VLF) and Extremely Low Frequency (ELF) radio waves.

These research areas were of specific interest to shore-to-submarine communications. The AiResearch study made the following points:

"Assuming that the USSR started a special NBIT program sometime in 1970, by now they could have developed some sensitive instruments to detect, monitor and analyze VLF and ELF radiations for possible instrument content, as Kogan suggested should be done.

"Also, they must have been instrumental in developing sensors to monitor fluctuations in the human body's electric and magnetic fields, and they may have a team of scientists studying the properties of bio-organic molecules and their response to electromagnetic ELF/VLF radiation."

*

The report suggested that Soviet researchers were using electronic means for boosting telepathic communications. "The Russians may now be implementing the next logical step," it said, "namely to reinforce, enhance or aid NBIT in certain trained or gifted individuals after having discovered the basic communication carriers."

How could such enhanced telepathic or clairvoyant ability be utilized?

The most dramatic means possible, despite its science fiction connotations, is tuning in on people's minds.

*

Less precisely focused monitoring was well under way. The Soviet Union operated an elaborated an elaborate eavesdropping network, with several monitoring stations on the eastern seaboard of the United States, to record radio-telephone conversations among U.S. government agencies, private corporations, and individuals.

The monitoring of more intimate communications, even "thought reading," can be seen as an extrapolation from these undertakings - particularly if it can extend to the mind-reasoning of prominent decision-making officials.

*

It may be taken for granted that Moscow was interested, on a continuous basis, in monitoring extremely low frequency communications between U.S. navel command posts and submarines at sea, then in an experimental state. Tuning in on the mind processes and decisions of individuals, on ELF/VLF wavelengths, could have been hardly less tempting.

The AiResearch report noted: "If experiments which generate special ELF/VLF waves are being conducted, it may will travel across the world."

It added that these frequencies may be "undetectable by the usual relatively broadband frequency detectors," and commented: "It is rational to assume that the Soviets pursue the investigation of various physical methods that might serve novel biophysical information transmission mechanisms. Whether or not ELF/VLF mechanisms explain parapsychological events may be a moot question, if these mechanisms can be utilized for human information transfer."

*

In other words: If it works, who cares what you call it?

*

To discover the "carrier mechanism" of this capacity, the AiResearch team undertook what it called "a short speculative study" and decided that three methods were "compatible with current modern physics." These included:

- (1) Very Low Frequency (VLF) and Extremely Low Frequency (ELF) electromagnetic waves;
- (2) Neutrinos, based on the photon theory of neutrinos;
- (3) Quantum-mechanical ***** (UI - I think the sign is alpha???) waves, based on schizo-physical interpretation of basic QM [Quantum Mechanics] theory.

The report said that experiments in the United States and the Soviet Union in this field point to the ELF/VLF mechanisms, but "the other two possibilities cannot be ruled out."

*

Whether one uses such terms as NBIT, bio-communication, or the handy word telepathy, there is an

awesome fascination in the prospect that a single mind may be monitored, or thought transference between two people intercepted, on an extremely low frequency receiver.

Medical electronics have perfected apparatus that come close to the frontier of such uses.

*

For years, Russian neurologists and psychologist had treated the human mind as little more than a complex electro-chemical apparatus. As such, they felt, it could function as the "recipient" of information or as an "inducer" of energies.

With skill, these faculties might be manipulated: made more sensitive, more powerful, more responsive to outside influence.

*

In his book entitled THOUGHT TRANSFERENCE, Kazhinsky had concluded that the human nervous system incorporates the elements of its own historic evolution.

He wrote: "Like all other parts of the living organism, nerve elements and nerve circuits perform adaptive and protective functions; that is, they adapt the organism to the influence of the environment, as well as to the influences of environmental factors.

"They have undergone changes and improvements for many thousands of years. Nature took care to equip all living matter with highly delicate nerve structures that have resulted in great improvement of all vital functions. Electromagnetic transmission of mental information over a distance is a vital function of the nervous system.

"This leads to a logically justified idea: the human central nervous system (including the brain) is a repository of highly sophisticated instruments of biological radio communication, in construction far superior to the latest instruments of technical radio communication.

"There may exist `living' instruments of technical biological communication still unknown to contemporary radio engineering. A thorough and original laboratory study of such `living' instruments may help us raise radio communication to an unprecedentedly high level, placing entirely new and vastly improved radio facilities at its disposal."

*

Kazhinsky disagreed with those who regarded the telepathic ability as a remnant from man's earlier stages of evolution.

Instead, he maintained that "the phenomenal capacity of a person to exert a mental influence over others from a distance is still in an embryonic stage."

He added: "Those who believe that this brain capacity is moribund, degenerating, etc., are wrong. On the contrary, it is the beginning of a new and higher stage of development of the human mind, on a new and firmer foundation, based on biological radio communication. This hypothesis is confirmed by a simple law of nature: the more a capacity is exercised, the keener it will become and the greater man's power over nature will be."

*

Kazhinsky's concepts were, in several ways, a prototype of some Soviet thinking in this field. He notes the "insignificantly low energy emitted by the brain of the `biological radio transmitter' in the transference of sensations and experiences over distance." He urged that efforts be made to develop instruments that can duplicate the `remarkably delicate and perfect natural instrument" that the brain represents in functioning as such a transmitter. Kazhinsky bolstereds his arguments with a quotation from V. I. Lenin, "Sensation is the resulting effect of matter on our sensory organs." (MATERIALISM AND EMPIRIO-CRITICISM, Moscow, 1953).

*

By 1961, Vasiliev's psychiatric colleague, Professor K.I. Platonov, was able to address a Kharkov meeting on telepathy and recall experiments he had conducted in 1924 at the All-Russian Congress of Psychoneurologists, Psychologists and Teachers in Leningrad. Vasiliev, who was present during the original Congress, published Platonov's account in his book. During a meeting of the Congress's hypnological Section, a female subject, M., sat at the presidential table, facing the audience, while Platonov stood behind a blackboard that hid him from M., although he could be seen by the audience.

*

Platonov had told the audience earlier that, when he silently covered his face with his hands, he would try to put the subject to sleep hypnotically. His report continued: "Having covered my face I formed a mental image of the subject M. falling asleep while talking to Prof. G. [who sat next to her on the dais]. I strenuously concentrated my attention on this for about one minute. The result was perfect: M. fell asleep within a few seconds. Awakening was effected in the same way. This was repeated several times."

*

Platonov's observations included the finding that, when he gave the subject the actual mental suggestion of saying "Go to sleep" or just "Sleep!" he didn't get any results. But when he wanted to conclude the experiment - he had positive results. He noted that the subject woke up suddenly, "within a few seconds after I had started mentally visualizing her awakening." Platonov emphasized that the subject was "entirely unaware of the nature of the experiment."

*

Platonov said that his tests should prompt scientists to take these phenomena "extremely seriously."

He concluded that his findings give researchers "the right to search for means of finding a scientific, materialistic grounding, not only for the phenomena of telepathically inducing sleep, but for many other telepathic phenomena as well.

*

The crucial question was whether hypnosis/telepathy could influence men or women who were unaware of being targets.

Many cases had been reported, similar to Platonov's mental influence on the subject M., which seem to prove that the subject can be hypnotized while unaware of the experiments.

It is likely that the pioneer work done by Soviet scientists in this field has led to more intensive and wider studies.

*

Soviet long-distance telepathy experiments are a matter of record; we may assume that the "reinforcement" or "mind amplification" by hypnosis or drugs, of telepathic senders (inducers) and receivers had been attempted in all types of telepathy tests.

WASHINGTON'S DILEMMA

By 1969, the growing evidence that the Soviets were undertaking research into amplified mind power techniques led to the American dilemma of how to respond to the "psi situation."

The American science community was not predisposed to undertaking a significant step toward "psychic research," and many government and intelligence leaders feared ridicule.

*

But at the very least it had to be determined if there was any "potential threat" to American security if the Soviets had developed an array of amplified mind power techniques.

*

After what may have been a lot of soul searching, the CIA responded in 1973 by funding a classified exploratory project at Stanford Research Institute (SRI) placing it under the guidance of a physicist, Dr. H. E. Puthoff.

For years, the CIA involvement remained vague. But in 1996, Puthoff published a report entitled CIA-INITIATED REMOTE VIEWING PROGRAM AT STANFORD RESEARCH INSTITUTE (JOURNAL OF SCIENTIFIC EXPLORATION Vol. 10, No. 1. pp 63-76, 1996.) [NOTE: this document can be found in Section IV of this site.]

*

Up until 1973, it was commonly understood that the American intelligence community had taken no interest in psychic research or ESP. But in 1981, the following document suggesting otherwise was declassified and released.

OUTLINE OF 1952 CIA PROJECT ON ESP

The following text, released by the Central Intelligence Agency under the Freedom of Information Act, deals with a twofold project designed to examine the potential use of extrasensory perception for "practical problems of intelligence."

The author of the memorandum outlined a project of at least three years in length and estimated the cost for its first year. The project was envisioned as aiming at reliability and repeatability among "exceptionally gifted individuals" and at the utilization of "scattered" ESP results through "statistical concentration."

Names, telephone numbers, and other items that might permit the identification of individuals or departments were deleted by the CIA at the time the document was released in 1981, and such deletions are noted in the text.

There are no indications whether the project was actually undertaken, nor is it clear whether the text is an interoffice memorandum between two agency officials or was addressed to a CIA official by a researcher working under a contract or grant outside the agency.

The memorandum is dated January 7, 1952, and its full text follows without quotes:

If, as now appears to us established beyond questions, there is in some persons a certain amount of capacity for extrasensory perception (ESP), this fact, and consequent developments leading from it, should have significance for professional intelligence service. Research on the problems of extrasensory perception (ESP), this fact, and consequent developments leading from it, should have significance for professional intelligence service. Research on the problems of extrasensory perception has been in the hands of a few very workers and has not been directed to the purpose here in mind, or to any practical application whatever. However, having established certain basic facts, now, after long and patient efforts and more resistance than assistance, it now appears that we are ready to consider practical application as a research problem in itself.

There are two main lines of research that hold specific promise and need further development with a view to application to the intelligence project. These two are by no means all that could be done to contribute to that end; rather, everything that adds anything to our understanding of what is taking place in ESP, is likely to give us advantage in the problems of use and control. Therefore, the Rockefeller-financed project of finding the personality correlates of ESP and the excursions into the question of ESP in animals, recently begun, as well as several major lines of inquiry, are all to the good.

The two special projects on investigation that ought to be pushed in the interest of the project under discussion are, first, the search for and development of exceptionally gifted individuals who can

approximate perfect success in ESP test performance, and, second, in the statistical concentration of scattered ESP performance, so as to enable an ultimately perfect reliability and application.

We have something definite to go on in each case, and it is with this in mind that we are inclined to make a serious effort to push the research in the direction of reliable application to the practical problem of intelligence.

First, a word about the "special subject": On a number of occasions, through the years, several different scientific investigators have, under conditions of excellent control, obtained strikingly long runs of unbroken success from subjects in ESP tests. The conditions allowed no alternative. At least one of them occurred with the target cards and experimenter in one building and the subject several hundred yards away in another.

Due to the elusive, unconscious nature of ESP ability, these same subjects could not reliably repeat, and during the years of investigation under the conditions of extreme limitations with which the work has had to be done, it has not been possible to solve the problem of overcoming this difficulty and bringing the capacity under reliable control. We have recently learned of two persons definitely reported to be able to keep up their rate of almost unbroken success over much longer stretches of time. These investigations have been going on in scientific laboratories, and from reports in our hands we have no reason to question their reliability. We have not been able to bring the subjects here or extend our investigation to the laboratories concerned. It looks, however, as if in these two cases the problem of getting and maintaining control over the ESP function has been solved. If it has, the rest of the way to practical application seems to us a matter of engineering with no insuperable difficulties. Even if there is anything wrong with one or both of these cases, this more extended control must come eventually, we think, and we have had in mind many lines of research, designed to try to bring it [about].

I shall not enlarge on the practical and technological developments that would be followed in bringing a capacity, such as that demonstrated in these card tests, of getting information in a practical situation. It will be seen that if a subject under control test conditions can identify the order of a deck of cards, several hundred yards away in another building, or can "identify" the thought of another person several hundred miles away, the adaptation to the practical requirements for obtaining secret information should not give serious difficulty.

The other practice on which research should be concentrated, we believe, is that of developing ways of using small percentages of success in such a way that reliable judgment can be made. While we are still exploring the advantages of this instrument of application, we have gone far enough to see how it is entirely possible and practical to use a small percentage of success, above that expected by chance alone, so as to concentrate the slight significance attaching to a given trial to the point where reliance can be placed upon the final application to the problem in hand. I believe you went into this matter thoroughly enough with [name of individual or unit deleted] that I will not need to review her the actual devices and procedures by which this concentration of reliability is brought about.

If we were to undertake to push this research as far and as fast as we can reasonably well do in the direction of practical application to the problems of intelligence, it would be necessary to be exceedingly careful about thorough cloaking of the undertaking. I should not want anyone here in the [word or words deleted], except [two names apparently deleted] and myself to know about it. We are all three cleared for security purposes to the level of "Secret." I would perhaps feel bound to have confidential discussion on the matter with [name or names apparently deleted]. Funds necessary for the support of the work would understandably carry no identification and raise no questions.

If there is no reason why there could not be, at any time it was justified, a renegotiation of additional needs that might arise that cannot be anticipated at this stage, I should prefer to proceed with some restraint in estimating what such a project would involve in the matter of funds. I shall estimate a research team of five persons working on this project primarily. There will be no careful line drawn. Three will be a great deal of exchange and, of course, no designation in the [several words deleted] a separate unit. For our purposes at the moment, however, the [deleted] can consider that such a test might consist of [names apparently deleted], a well-qualified statistician and two research workers qualified not only to handle groups of subjects but assist in the evaluative procedures as well. The total salary estimate for these five people would be between \$22,500 and \$25,000. In order to take advantage of mechanical aid in the statistical work and such other matters as traveling expenses, it would be advisable to add \$5,000 as a conservative estimate. I think \$30,000 would be well spent on the first year. It is almost anyone's guess as to what the next year would lead us into, but it would almost certainly be more and probably a great deal more. I doubt if it would be profitable to try to fix it at this time.

Frustrated as we have been by having to deal in short-term projects and the wastefulness of effort that accompanies the attempt to do long-term research projects on that basis, I am about ready to say that without pretty definite assurance of at least a three-year program I should not want to try to assemble the personnel, design and research program and put the overall effort into what is really a major undertaking like this.

Much as I feel the urgency of having our country have as much a lead as possible in this matter, I do not think it is advisable to undertake it unless there is a certain amount of confidence on both sides of the agreement, and these short-term grants-in-aid are, after all, usually measures of limited confidence. I might add that, while the Russians have both officially and through their leading psychologists disapproved of our kind of work, as they would have to do because of the philosophy of Marxian materialism, I have seen at least one reference to the fact that they have done experiments on our lines, giving a materialist interpretation. If you can give me any information on this, I would appreciate it. Sometime we might discuss what the Nazis undertook to do ...

CONGRESSIONAL RESPONSE, 1981

Between 1969 and 1981, classified documentation regarding the Soviet psi research efforts had become abundant - but never released into the public, which remained ignorant of the "threat situation." Congressional leaders, however, were provided copies and extracts of the most sensitive documents. The result was that in June 1981, the Committee on Science and Technology of the U.S. House of Representatives issued a staff report that called for "a serious assessment" of parapsychology research in the United States.

*

The report took note of "the potentially powerful and far-reaching implications of knowledge in this field" and observed that the Soviet Union "is widely acknowledged to be supporting such research at a far higher and more official level" than is the case in the United States.

*

The report submitted the following questions "for congressional consideration": "Is funding for such research adequate? What is the credibility of such research in the sciences, humanities, and religions? How does the public perceive the credibility of research in this field from both a subjective and objective point of view? What should the Federal role in such research be and what agencies are or should be involved in such research?"

*

These suggestions and questions were part of a comprehensive SURVEY OF SCIENCE AND TECHNOLOGY ISSUES, PRESENT AND FUTURE, commissioned by the committee.

*

In a section on "Research on the Physics of Consciousness (Parapsychology)," it defined the issue this way:

"Recent experiments in remote-viewing and other studies of parapsychology suggest that there exists an 'interconnectiveness' of the human mind with other minds and with matter. This interconnectiveness would appear to be functional in nature and amplified by intent and emotion."

*

The report noted the history of studies in parapsychology generally, and in telepathy and psychokinesis specifically, and said: "Attempts in history to obtain insights into the ability of the human mind to function in as-yet misunderstood ways goes back thousands of years. Only recently, serious and scientifically based attempts have been made to understand and measure the functional nature of mind-mind and mind-matter interconnectiveness.

"Experiments on mind-mind interconnectiveness have yielded some encouraging results. Experiments in mind-matter interconnectiveness (psychokinesis) have yielded less compelling and more enigmatic results. The implications of these experiments is that the human mind may be able to obtain information independent of geography and time."

*

The report acknowledged there could be "no certainty as to what results will emerge from basic and exploratory research" now underway, so that its potential importance and "its implications for the United States and the world at large can only be speculated upon." It then listed several categories on which parapsychological studies might have an impact.

*

One of these categories had to do with national defense.

"In the area of national defense, there are obvious implications of one's ability to identify distant sites and affect sensitive instruments of other humans. A general recognition of the degree of interconnectiveness of mind could have far-reaching social and political implications for this Nation and the world."

*

The congressional report noted that studies in parapsychology had "received relatively low funding." It attributed this to the fact that "credibility and potential yield of such research is widely questioned, although less today than ever before."

It added: "Thus far, the quality of research that even the strongest proponent of such research believe is necessary has been lacking due in part to low funding."

*

Such cautious, obviously well informed appraisal of parapsychology on the part of a congressional body was unprecedented. Until then, Congress as a whole had not taken cognizance of ESP potentials in peace or war.

*

Only one of its members, Representative Charles Rose, Democrat of North Carolina and a member of the Permanent Select Committee on Intelligence, had shown long-range interest in psychic studies generally and their warfare potentials in particular.

*

Agencies of the Federal government sporadically encouraged ESP research. But, given the ubiquitous nature of government concerns, such efforts often seemed no more than an expression of personal interests, the cautious involvement of "closet parapsychologists" at various levels in one or another agency.

Individuals and groups that might want to follow the ideas expressed by the staff report on science and technology were likely to be held back by fear of ridicule, wither from within Congress or in the Media.

*

As columnist Jack Anderson had phrased it, the Central Intelligence Agency had its "mouth watering" when it looked into Soviet research on remote-viewing.

Anderson wrote on March 20, 1981: "Who'd need a mole in the Kremlin is a psychic sitting at a desk in Washington could zoom-in mentally on a super-secret Soviet missile site or a Politburo meeting?"

*

One of Anderson's researchers, Ron McRae, was alerted to what he interpreted as serious armed forces interest in the psychic when he read Lt. Col. Alexander's article in *MILITARY REVIEW*, late in 1980. McRae told another Washington writer, Randy Fitzgerald, the article had convinced him "there were people in the Pentagon who were really taking it seriously."

Anderson-McRae erroneously claimed that a psychic task force, budgeted at \$6 million per year, had been established in the Pentagon "basement," and that the National Security Agency was examining the use of extrasensory perception in its code-breaking work.

*

Anderson's flippant terminology seemed designed to ridicule his findings or allegations. He wrote of "wacky projects" that covered "ESP weapons that can brainwash or incapacitate enemy leaders by thought transfer, deliver nuclear bombs instantaneously thousands of miles away by psychic energy, or even create a protective 'time warp' to make incoming Soviet missiles explode harmlessly in the past."

He added: "The CIA, though historically less alarmist about the Red Menace than the Pentagon spooks are, also has been monitoring Soviet ESP research and pondering the possibility of less bizarre psychic weapons."

*

While the 1952 ESP project mentioned earlier may never have been undertaken, it seems certain that the Central Intelligence Agency did engage in psychic experiments.

One source of information on this subject is ex-CIA employee Victor Marchetti, who wrote several books based on his fourteen years with the agency.

*

Marchetti, who tended to be critical of the CIA's activities, has said that it once sought to establish mediumistic communication with the spirits of agents who had died.

He recalled that the agency's "scientific spooks" were "progressing into parapsychology, experimenting with mediums in efforts to contact dead agents, with psychics in attempts to divine the intentions of the Kremlin leadership and even with stranger phenomena."

*

Marchetti asserted that the CIA had tried to make contact, through a medium, with Oleg Penkovsky, a colonel in the Soviet Army who had been one of its most valuable contacts during his lifetime. On May 11, 1963, Penkovsky appeared before the Soviet Supreme Court in Moscow, where he was declared guilty of treason and sentenced to be shot to death. As a colonel in the military intelligence

branch of the Soviet Army, he had been assigned to artillery in a "civilian capacity." Penkovsky was a member of the Soviet State Committee for the Coordination of Scientific Research Activities, with responsibilities in domestic and international technological liaison and development. Penkovsky had been an agent for Western intelligence agencies, presumably British services as well as the CIA.

*

There is a simple kind of logic in trying to keep in touch with such a valuable agent, even after death. It is speculative, of course, whether such contact can actually be established, whether spirit communication can be specific and reliable, could be checked against information from other sources, or merely used to fill gaps in existing data.

*

It may be regarded as imaginative rather than foolish to have tried to reach someone like Penkovsky through a medium (or several mediums, cross-checking any resulting information for correlations and deviations). But the number of qualified mediums is limited; it would be difficult to keep such an assignment secret, even if the mediums concerned did not know whom they were expected to contact.

*

Marchetti said that, after Penkovsky had been executed, someone in the CIA had suggested: "Why don't we contact him?" and that this suggestion had led to the agency's becoming "involved with mediums." He said, "They began to contact our own dead agents, as well as dead agents from the other side."

*

If the project expanded beyond an attempt to get in touch with the spirit of Penkovsky, it may be assumed that at least some of the mediumistic messages had been satisfactory or at least promising to CIA staff members. "There is no indication that they have stopped," Marchetti said, "and no reason why they would." At any rate, Marchetti's recollections suggest that the CIA had been alert to psychic potentials, no matter how unproved, in the service of intelligence-gathering.

WERE THE CIA EFFORTS JUSTIFIED?

The CIA was certainly justified in keeping an eye on Soviet studies. References have earlier been made to a report on Soviet parapsychology commissioned by the Central Agency from the AiResearch Manufacturing Company of Torrance, California.

The research group's experts suggested that, in view of Soviet studies, the U.S. government should initiate developments in what it called Novel Biophysical Information Transfer Mechanisms (NBIT) that "are functional," although "they may have no relationship to common parapsychological phenomena."

*

The report (January 14, 1976) advised that such studies should be interdisciplinary, as this type of research "crosses so many widely different scientific disciplines."

The report noted that on Soviet researcher Professor Gennady Sergeyev of Leningrad, appeared to have perfected a mechanism capable of measuring human brain function from a distance of five meters. The report observed that Sergeyev's instrument was classified and that "no credible description of it is available - only allusions to its existence."

*

The AiResearch report traced reference to the Sergeyev device in Russian scientific literature, while noting that "there is reason to doubt the Russian claim."

It speculated that "it is possible that a sensitive electric or magnetic sensor, or some combination of the two, would detect electrical signals from a human body at a distance of five meters.

"Although it is unlikely that the output of such an instrument would be a direct measure of the EEG, it would provide information of interest to a police interrogator, such as the strength and rate of the heartbeat, the tensing and relaxation of muscles, the depth and rate of breathing, and perhaps the electrical properties of the skin. The uses to which the instrument would be put are reasons enough for official secrecy about its operating principles."

*

The report noted Sergeyev's professional competence, concluded its analysis with the assumption that Sergeyev's remote sensor "does exist: in some form, and examined the possible development of remote sensors by Soviet researchers, "following the indicated lines of investigation."

Where, the report asked, could Sergeyev's findings lead? It made this cautious forecast: "Perhaps the Russians have, in fact, developed such instruments; perhaps they are going to do so. Perhaps they have tried and have not been successful.

Possible sensor developments discussed in the following paragraphs are not meant to be exhaustive; rather, they are speculative and offered as examples of what may or might be:

"A tuneable antenna for detecting low-frequency, very-low-frequency, or extremely-low-frequency electromagnetic radiation could be used. The Russians believe both in mental telepathy and in a prosaic physical mechanism for it. The most probable mechanism is electromagnetic radiation.

"A tuneable antenna could be used in two types of experiments: trying to detect the radiation from the telepathic agent and trying to generate radiation of the right frequency to interfere with telepathic receptions.

"A neutrino detector may be used. Both the Russian Je. Parnov (NAUKA I RELIGIA, No. 3, pp. 44 to

49, 1966) and the American Martin Ruderfer (NEUTRINO THEORY OF EXTRASENSORY PERCEPTION, in ABSTRACTS: 1st INTERNATIONAL CONFERENCE OF PSYCHOTRONICS, Vol. 2, Prague, pp. 9 to 13, June 1973) have suggested neutrinos as the means of transmitting thought from one mind to another.

*

One of the collaborators of the present study, J. Eerkens, had a plausible hypothesis about the production and detection of neutrinos that could be experimentally tested by relatively modest expenditures for equipment and labor.

"A magnetic field or field gradient detector could be used. The Russians and other Eastern Europeans are greatly interested in dowsing, or finding ground water. A currently popular theory of dowsing is that the human body is sensitive to small changes (temporal and spatial) in the magnetic field of the earth, such as might be produced by water near the surface of the ground. If the human body can generate as well as sense magnetic fields, such a human magnetism might be the basis of some form of thought transference or psychokinesis."

*

In conclusion, the AiResearch study suggested five areas of research as "the most fruitful lines of investigation," as follows:

1. THE PSYCHOPHYSIOLOGY AND PSYCHOLOGY OF AWARENESS OF NBIT

This area includes such questions as what are the modes of awareness that facilitate NBIT? How to select and train individuals for high resolution and reliable performance? Which of the possible transmission mechanisms can humans utilize for NBIT?

2. TRANSMISSION MECHANISMS

This area includes such questions as what are possible NBIT transmission mechanisms? How is information transmitted from the source to the recipient?

3. THE PHYSIOLOGY AND BIOCHEMISTRY OF HUMAN TRANSDUCER MECHANISMS

In this area, research would be conducted on physiology and biochemistry of reception and receptor mechanism.

4. STATISTICAL DEVELOPMENT

This area includes nonstationary analysis of random data, deviation from normally distributed data, and new developments in communication and information theory with respect to noisy channels.

5. DEVELOPMENT OF NON-CONTACT PHYSIOLOGY SENSORS

This area includes development of MEG, thermography, low- frequency electric field monitors, and other sensors.

Translated from its technical terminology, the report suggested to the CIA, or other U.S. government agencies, that the conditions under which telepathy and related capacities operate should be more fully explored.

Such a study would, of course, be designed to harness, control, boost, and direct telepathic and other psi abilities.

*

Among Washington's superstitious fears was concern over scathing criticism dispensed by Senator William Proxmire, Democrat from Wisconsin.

The monthly DISCOVER (February 1982), which was consistently skeptical of parapsychological claims, spoke of him as "one of the capital's most visible and colorful politicians, and certainly one of the wittiest."

It wrote: "An energetic foe of government waste and boondoggles, Proxmire is perhaps best known for his Golden Fleece of the Month Award, intended to publicize what the senator considers to be examples of foolish federal spending."

The magazine concluded that the senator at times displayed a "know-nothing attitude about science," but credited him with "being bright enough to know that scientific curiosity had been responsible for many of the civilization's greatest advances."

*

Imaginative research was given strong support by President Ronald Reagan on March 23, 1983, when he advocated intensified studies in so-called "Star Wars" technology.

The President spoke of futuristic means, designed to "eliminate" nuclear weapons. Space-based lasers, particle-beam weapons, and similar devices were publicly discussed. Yet open-ended exploration of antinuclear weaponry might well include "mind amplification" and other psychic warfare elements. Washington's dilemma over psi studies placed it firmly between the recommendations to the Committee on Science and Technology and the real or imagined wrath of Senator Proxmire. It was thus caught squarely between the two Big Cs: Courage and Caution.

CIA-Initiated Remote Viewing At Stanford Research Institute

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Abstract - In July 1995 the CIA declassified, and approved for release, documents revealing its sponsorship in the 1970s of a program at Stanford Research Institute in Menlo Park, CA, to determine whether such phenomena as remote viewing "might have any utility for intelligence collection" [1]. Thus began disclosure to the public of a two-decade-plus involvement of the intelligence community in the investigation of so-called parapsychological or psi phenomena. Presented here by the program's Founder and first Director (1972 - 1985) is the early history of the program, including discussion of some of the first, now declassified, results that drove early interest.

Introduction

On April 17, 1995, President Clinton issued Executive Order Nr. 1995-4-17, entitled Classified National Security Information. Although in one sense the order simply reaffirmed much of what has been long-standing policy, in another sense there was a clear shift toward more openness. In the opening paragraph, for example, we read: "In recent years, however, dramatic changes have altered, although not eliminated, the national security threats that we confront. These changes provide a greater opportunity to emphasize our commitment to open Government." In the Classification Standards section of the Order this commitment is operationalized by phrases such as "If there is significant doubt about the need to classify information, it shall not be classified." Later in the document, in reference to information that requires continued protection, there even appears the remarkable phrase "In some exceptional cases, however, the need to protect such information may be outweighed by the public interest in disclosure of

the information, and in these cases the information should be declassified."

A major fallout of this reframing of attitude toward classification is that there is enormous pressure on those charged with maintaining security to work hard at being responsive to reasonable requests for disclosure. One of the results is that FOIA (Freedom of Information Act) requests that have languished for months to years are suddenly being acted upon.[1](#)

One outcome of this change in policy is the government's recent admission of its two-decade-plus involvement in funding highly-classified, special access programs in remote viewing (RV) and related psi phenomena, first at Stanford Research Institute (SRI) and then at Science Applications International Corporation (SAIC), both in Menlo Park, CA, supplemented by various in-house government programs. Although almost all of the documentation remains yet classified, in July 1995 270 pages of SRI reports were declassified and released by the CIA, the program's first sponsor [2]. Thus, although through the years columns by Jack Anderson and others had claimed leaks of "psychic spy" programs with such exotic names as Grill Flame, Center Lane, Sunstreak and Star Gate, CIA's release of the SRI reports constitutes the first documented public admission of significant intelligence community involvement in the psi area.

As a consequence of the above, although I had founded the program in early 1972, and had acted as its Director until I left in 1985 to head up the Institute for Advanced Studies at Austin (at which point my colleague Ed May assumed responsibility as Director), it was not until 1995 that I found myself for the first time able to utter in a single sentence the connected acronyms CIA/SRI/RV. In this report I discuss the genesis of the program, report on some of the early, now declassified, results that drove early interest, and outline the general direction the program took as it expanded into a multi-year, multi-site, multi-million-dollar effort to determine whether such phenomena as remote viewing "might have any utility for intelligence collection" [1].

Beginnings

In early 1972 I was involved in laser research at Stanford Research Institute (now called SRI International) in Menlo Park, CA. At that time I was also circulating a proposal to obtain a small grant for some research in quantum biology. In that proposal I had raised the issue whether physical theory as we knew it was capable of describing life processes, and had suggested some measurements involving plants and lower organisms [3]. This proposal was widely circulated, and a copy was sent to Cleve Backster in New York City who was involved in measuring the electrical activity of plants with standard polygraph equipment. New York artist Ingo Swann chanced to see my proposal during a visit to Backster's lab, and wrote me suggesting that if I were interested in investigating the boundary between the physics of the animate and inanimate, I should consider experiments of the parapsychological type. Swann then went on to describe some apparently successful experiments in psychokinesis in which he had participated at Prof. Gertrude Schmeidler's laboratory at the City College of New York. As a result of this correspondence I invited him to visit SRI for a week in June 1972 to demonstrate such effects,

frankly, as much out of personal scientific curiosity as anything else.

Prior to Swann's visit I arranged for access to a well-shielded magnetometer used in a quark-detection experiment in the Physics Department at Stanford University. During our visit to this laboratory, sprung as a surprise to Swann, he appeared to perturb the operation of the magnetometer, located in a vault below the floor of the building and shielded by mu-metal shielding, an aluminum container, copper shielding and a superconducting shield. As if to add insult to injury, he then went on to "remote view" the interior of the apparatus, rendering by drawing a reasonable facsimile of its rather complex (and heretofore unpublished) construction. It was this latter feat that impressed me perhaps even more than the former, as it also eventually did representatives of the intelligence community. I wrote up these observations and circulated it among my scientific colleagues in draft form of what was eventually published as part of a conference proceedings [4].

In a few short weeks a pair of visitors showed up at SRI with the above report in hand. Their credentials showed them to be from the CIA. They knew of my previous background as a Naval Intelligence Officer and then civilian employee at the National Security Agency (NSA) several years earlier, and felt they could discuss their concerns with me openly. There was, they told me, increasing concern in the intelligence community about the level of effort in Soviet parapsychology being funded by the Soviet security services [5]; by Western scientific standards the field was considered nonsense by most working scientists. As a result they had been on the lookout for a research laboratory outside of academia that could handle a quiet, low-profile classified investigation, and SRI appeared to fit the bill. They asked if I could arrange an opportunity for them to carry out some simple experiments with Swann, and, if the tests proved satisfactory, would I consider a pilot program along these lines? I agreed to consider this, and arranged for the requested tests.²

The tests were simple, the visitors simply hiding objects in a box and asking Swann to attempt to describe the contents. The results generated in these experiments are perhaps captured most eloquently by the following example. In one test Swann said "I see something small, brown and irregular, sort of like a leaf or something that resembles it, except that it seems very much alive, like it's even moving!" The target chosen by one of the visitors turned out to be a small live moth, which indeed did look like a leaf. Although not all responses were quite so precise, nonetheless the integrated results were sufficiently impressive that in short order an eight-month, \$49,909 Biofield Measurements Program was negotiated as a pilot study, a laser colleague Russell Targ who had had a long-time interest and involvement in parapsychology joined the program, and the experimental effort was begun in earnest.

Early Remote Viewing Results

During the eight-month pilot study of remote viewing the effort gradually evolved from the remote viewing of symbols and objects in envelopes and boxes, to the remote viewing of local target sites in the San Francisco Bay area, demarked by outbound experimenters sent to the site under strict protocols devised to prevent artifactual results. Later judging of the results were similarly handled by double-blind

protocols designed to foil artifactual matching. Since these results have been presented in detail elsewhere, both in the scientific literature [6-8] and in popular book format [9], I direct the interested reader to these sources. To summarize, over the years the back-and-forth criticism of protocols, refinement of methods, and successful replication of this type of remote viewing in independent laboratories [10-14], has yielded considerable scientific evidence for the reality of the phenomenon. Adding to the strength of these results was the discovery that a growing number of individuals could be found to demonstrate high-quality remote viewing, often to their own surprise, such as the talented Hella Hammid. As a separate issue, however, most convincing to our early program monitors were the results now to be described, generated under their own control.

First, during the collection of data for a formal remote viewing series targeting indoor laboratory apparatus and outdoor locations (a series eventually published in toto in the Proc. IEEE [7]), the CIA contract monitors, ever watchful for possible chicanery, participated as remote viewers themselves in order to critique the protocols. In this role three separate viewers, designated visitors V1 - V3 in the IEEE paper, contributed seven of the 55 viewings, several of striking quality. Reference to the IEEE paper for a comparison of descriptions/drawings to pictures of the associated targets, generated by the contract monitors in their own viewings, leaves little doubt as to why the contract monitors came to the conclusion that there was something to remote viewing (see, for example, Figure 1 herein). As summarized in the Executive Summary of the now-released Final Report [2] of the second year of the program, "The development of this capability at SRI has evolved to the point where visiting CIA personnel with no previous exposure to such concepts have performed well under controlled laboratory conditions (that is, generated target descriptions of sufficiently high quality to permit blind matching of descriptions to targets by independent judges)." What happened next, however, made even these results pale in comparison.

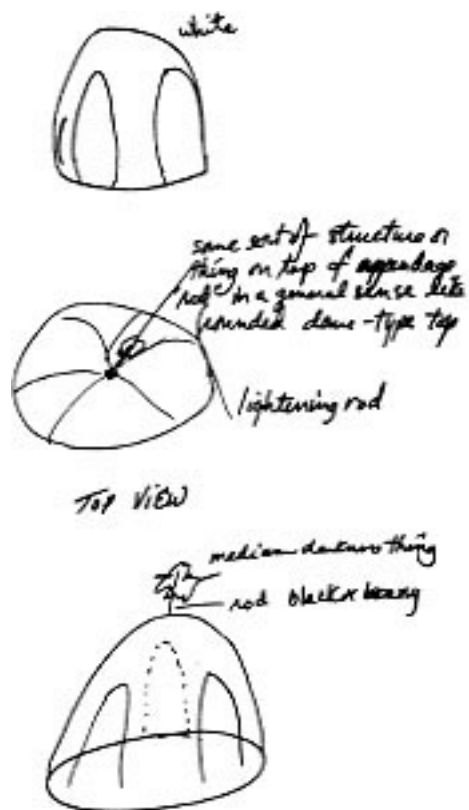


Figure 1 - Sketch of target by VI

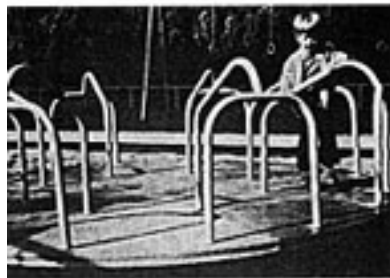


Figure 2 - Target (merry-go-round)

Coordinate Remote Viewing

To determine whether it was necessary to have a "beacon" individual at the target site, Swann suggested carrying out an experiment to remote view the planet Jupiter before the upcoming NASA Pioneer 10 flyby. In that case, much to his chagrin (and ours) he found a ring around Jupiter, and wondered if perhaps he had remote viewed Saturn by mistake. Our colleagues in astronomy were quite unimpressed as well, until the flyby revealed that an unanticipated ring did in fact exist.[3](#)

Expanding the protocols yet further, Swann proposed a series of experiments in which the target was designated not by sending a "beacon" person to the target site, but rather by the use of geographical coordinates, latitude and longitude in degrees, minutes and seconds. Needless to say, this proposal seemed even more outrageous than "ordinary" remote viewing. The difficulties in taking this proposal seriously, designing protocols to eliminate the possibility of a combination of globe memorization and eidetic or photographic memory, and so forth, are discussed in considerable detail in Reference [9]. Suffice it to say that investigation of this approach, which we designated Scanate (scanning by coordinate), eventually provided us with sufficient evidence to bring it up to the contract monitors and suggest a test under their control. A description of that test and its results, carried out in mid-1973 during

the initial pilot study, are best presented by quoting directly from the Executive Summary of the Final Report of the second year's followup program [2]. The remote viewers were Ingo Swann and Pat Price, and the entire transcripts are available in the released documents [2].

"In order to subject the remote viewing phenomena to a rigorous long-distance test under external control, a request for geographical coordinates of a site unknown to subject and experimenters was forwarded to the OSI group responsible for threat analysis in this area. In response, SRI personnel received a set of geographical coordinates (latitude and longitude in degrees, minutes, and seconds) of a facility, hereafter referred to as the West Virginia Site. The experimenters then carried out a remote viewing experiment on a double-blind basis, that is, blind to experimenters as well as subject. The experiment had as its goal the determination of the utility of remote viewing under conditions approximating an operational scenario. Two subjects targeted on the site, a sensitive installation. One subject drew a detailed map of the building and grounds layout, the other provided information about the interior including codewords, data subsequently verified by sponsor sources (report available from COTR)."⁴

Since details concerning the site's mission in general,⁵ and evaluation of the remote viewing test in particular, remain highly classified to this day, all that can be said is that interest in the client community was heightened considerably following this exercise.

Because Price found the above exercise so interesting, as a personal challenge he went on to scan the other side of the globe for a Communist Bloc equivalent and found one located in the Urals, the detailed description of which is also included in Ref. [2]. As with the West Virginia Site, the report for the Urals Site was also verified by personnel in the sponsor organization as being substantially correct.

What makes the West Virginia/Urals Sites viewings so remarkable is that these are not best-ever examples culled out of a longer list; these are literally the first two site-viewings carried out in a simulated operational-type scenario. In fact, for Price these were the very first two remote viewings in our program altogether, and he was invited to participate in yet further experimentation.

Operational Remote Viewing (Semipalatinsk, USSR)

Midway through the second year of the program (July 1974) our CIA sponsor decided to challenge us to provide data on a Soviet site of ongoing operational significance. Pat Price was the remote viewer. A description of the remote viewing, taken from our declassified final report [2], reads as given below. I cite this level of detail to indicate the thought that goes into such an "experiment" to minimize cueing while at the same time being responsive to the requirements of an operational situation. Again, this is not a "best-ever" example from a series of such viewings, but rather the very first operational Soviet target concerning which we were officially tasked.

"To determine the utility of remote viewing under operational conditions, a long-distance remote

viewing experiment was carried out on a sponsor-designated target of current interest, an unidentified research center at Semipalatinsk, USSR.

This experiment, carried out in three phases, was under direct control of the COTR. To begin the experiment, the COTR furnished map coordinates in degrees, minutes and seconds. The only additional information provided was the designation of the target as an R&D test facility. The experimenters then closeted themselves with Subject S1, gave him the map coordinates and indicated the designation of the target as an R&D test facility. A remote-viewing experiment was then carried out. This activity constituted Phase I of the experiment.

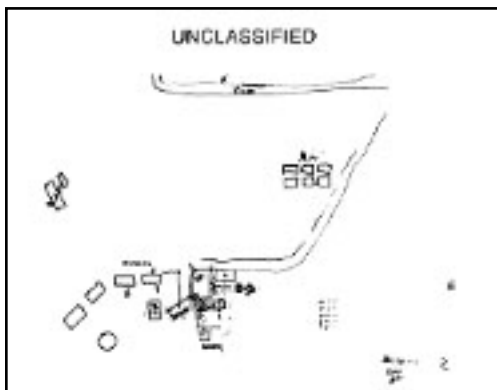


Figure 3 - Subject effort at building layout

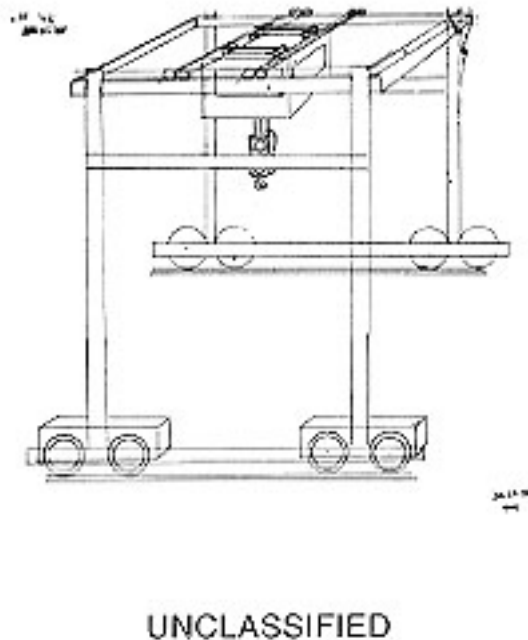


Figure 4 - Subject effort at crane construction

Figure 3 shows the subject's graphic effort for building layout; Figure 4 shows the subject's particular attention to a multistory gantry crane he observed at the site. Both results were obtained by the experimenters on a double-blind basis before exposure to any additional COTR-held information, thus eliminating the possibility of cueing. These results were turned over to the client representatives for evaluation. For comparison an artist's rendering of the site as known to the COTR (but not to the experimenters until later) is shown in Figure 5.....



Figure 5 - Actual COTR rendering of Semipalatinsk, USSR target site

Were the results not promising, the experiment would have stopped at this point. Description of the multistory crane, however, a relatively unusual target item, was taken as indicative of possible target acquisition. Therefore, Phase II was begun, defined by the subject being made "witting" (of the client) by client representatives who introduced themselves to the subject at that point; Phase II also included a second round of experimentation on the Semipalatinsk site with direct participation of client representatives in which further data were obtained and evaluated. As preparation for this phase, client representatives purposely kept themselves blind to all but general knowledge of the target site to minimize the possibility of cueing. The Phase II effort was focused on the generation of physical data that could be independently verified by other client sources, thus providing a calibration of the process.

The end of Phase II gradually evolved into the first part of Phase III, the generation of unverifiable data concerning the Semipalatinsk site not available to the client, but of operational interest nonetheless. Several hours of tape transcript and a notebook of drawings were generated over a two-week period.

The data describing the Semipalatinsk site were evaluated by the sponsor, and are contained in a separate report. In general, several details concerning the salient technology of the Semipalatinsk site appeared to dovetail with data from other sources, and a number of specific large structural elements were correctly described. The results contained noise along with the signal, but were nonetheless clearly differentiated from the chance results that were generated by control subjects in comparison experiments carried out by the COTR."

For discussion of the ambiance and personal factors involved in carrying out this experiment, along with further detail generated as Price (see Figure 6) "roamed" the facility, including detailed comparison of Price's RV-generated information with later-determined "ground-truth reality," see the accompanying article by Russell Targ in the [Journal of Scientific Exploration](#), Vol. 10, No. 1. [Click here](#) to read the abstract.



*Figure 6 - Left to right: Christopher Green, Pat Price, and Hal Puthoff.
Picture taken following a successful experiment involving glider-ground RV.*

Additional experiments having implications for intelligence concerns were carried out, such as the remote viewing of cipher-machine type apparatus, and the RV-sorting of sealed envelopes to differentiate those that contained letters with secret writing from those that did not. To discuss these here in detail would take us too far afield, but the interested reader can follow up by referring to the now-declassified project documents [2].

Follow-on Programs

The above discussion brings us up to the end of 1975. As a result of the material being generated by both SRI and CIA remote viewers, interest in the program in government circles, especially within the intelligence community, intensified considerably and led to an ever-increasing briefing schedule. This in turn led to an ever-increasing number of clients, contracts and tasking, and therefore expansion of the program to a multi-client base, and eventually to an integrated joint-services program under single-agency (DIA) leadership. To meet the demand for the increased level of effort we first increased our professional staff by inviting Ed May to join the program in 1976, then screened and added to the program a cadre of remote viewers as consultants, and let subcontracts to increase our scope of activity.

As the program expanded, in only a very few cases could the clients' identities and program tasking be revealed. Examples include a NASA-funded study negotiated early in the program by Russ Targ to determine whether the internal state of an electronic random-number-generator could be detected by RV processes [16], and a study funded by the Naval Electronics Systems Command to determine whether attempted remote viewing of distant light flashes would induce correlated changes in the viewer's brainwave (EEG) production [17]. For essentially all other projects during my 14-yr. tenure at SRI, however, the identity of the clients and most of the tasking were classified and remain so today. (The exception was the occasional privately-funded study.) We are told, however, that further declassification and release of much of this material is almost certain to occur.

What can be said, then, about further development of the program in the two decades following 1975?⁷ In broad terms it can be said that much of the SRI effort was directed not so much toward developing an operational U.S. capability, but rather toward assessing the threat potential of its use against the U.S. by others. The words threat assessment were often used to describe the program's purpose during its development, especially during the early years. As a result much of the remote-viewing activity was carried out under conditions where ground-truth reality was a priori known or could be determined, such as the description of U.S. facilities and technological developments, the timing of rocket test firings and underground nuclear tests, and the location of individuals and mobile units. And, of course, we were responsive to requests to provide assistance during such events as the loss of an airplane or the taking of hostages, relying on the talents of an increasing cadre of remote-viewer/consultants, some well-known in the field such as Keith Harary, and many who have not surfaced publicly until recently, such as Joe McMoneagle.

One might ask whether in this program RV-generated information was ever of sufficient significance as to influence decisions at a policy level. This is of course impossible to determine unless policymakers were to come forward with a statement in the affirmative. One example of a possible candidate is a study we performed at SRI during the Carter-administration debates concerning proposed deployment of the mobile MX missile system. In that scenario missiles were to be randomly shuffled from silo to silo in a silo field, in a form of high-tech shell game. In a computer simulation of a twenty-silo field with randomly-assigned (hidden) missile locations, we were able, using RV-generated data, to show rather forcefully that the application of a sophisticated statistical averaging technique (sequential sampling) could in principle permit an adversary to defeat the system. I briefed these results to the appropriate offices at their request, and a written report with the technical details was widely circulated among groups responsible for threat analysis [18], and with some impact. What role, if any, our small contribution played in the mix of factors behind the enormously complex decision to cancel the program will probably never be known, and must of course a priori be considered in all likelihood negligible. Nonetheless, this is a prototypical example of the kind of tasking that by its nature potentially had policy implications.

Even though the details of the broad range of experiments, some brilliant successes, many total failures, have not yet been released, we have nonetheless been able to publish summaries of what was learned in these studies about the overall characteristics of remote viewing, as in Table 5 of Reference [8]. Furthermore, over the years we were able to address certain questions of scientific interest in a rigorous way and to publish the results in the open literature. Examples include the apparent lack of attenuation of remote viewing due to seawater shielding (submersible experiments) [8], the amplification of RV performance by use of error-correcting coding techniques [19,20], and the utility of a technique we call associational remote viewing (ARV) to generate useful predictive information [21].⁸

As a sociological aside, we note that the overall efficacy of remote viewing in a program like this was not just a scientific issue. For example, when the Semipalatinsk data described earlier was forwarded for analysis, one group declined to get involved because the whole concept was unscientific nonsense, while a second group declined because, even though it might be real, it was possibly demonic; a third group

had to be found. And, as in the case of public debate about such phenomena, the program's image was on occasion as likely to be damaged by an overenthusiastic supporter as by a detractor. Personalities, politics and personal biases were always factors to be dealt with.

Official Statements/Perspectives

With regard to admission by the government of its use of remote viewers under operational conditions, officials have on occasion been relatively forthcoming. President Carter, in a speech to college students in Atlanta in September 1995, is quoted by Reuters as saying that during his administration a plane went down in Zaire, and a meticulous sweep of the African terrain by American spy satellites failed to locate any sign of the wreckage. It was then "without my knowledge" that the head of the CIA (Adm. Stansfield Turner) turned to a woman reputed to have psychic powers. As told by Carter, "she gave some latitude and longitude figures. We focused our satellite cameras on that point and the plane was there." Independently, Turner himself also has admitted the Agency's use of a remote viewer (in this case, Pat Price).⁹ And recently, in a segment taped for the British television series *Equinox* [22], Maj. Gen. Ed Thompson, Assistant Chief of Staff for Intelligence, U.S. Army (1977-1981), volunteered "I had one or more briefings by SRI and was impressed.... The decision I made was to set up a small, in-house, low-cost effort in remote viewing...."

Finally, a recent unclassified report [23] prepared for the CIA by the American Institutes for Research (AIR), concerning a remote viewing effort carried out under a DIA program called Star Gate (discussed in detail elsewhere in this volume), cites the roles of the CIA and DIA in the history of the program, including acknowledgment that a cadre of full-time government employees used remote viewing techniques to respond to tasking from operational military organizations.¹⁰

As information concerning the various programs spawned by intelligence-community interest is released, and the dialog concerning their scientific and social significance is joined, the results are certain to be hotly debated. Bearing witness to this fact are the companion articles in this volume by Ed May, Director of the SRI and SAIC programs since 1985, and by Jessica Utts and Ray Hyman, consultants on the AIR evaluation cited above. These articles address in part the AIR study. That study, limited in scope to a small fragment of the overall program effort, resulted in a conclusion that although laboratory research showed statistically significant results, use of remote viewing in intelligence gathering was not warranted.

Regardless of one's a priori position, however, an unimpassioned observer cannot help but attest to the following fact. Despite the ambiguities inherent in the type of exploration covered in these programs, the integrated results appear to provide unequivocal evidence of a human capacity to access events remote in space and time, however falteringly, by some cognitive process not yet understood. My years of

involvement as a research manager in these programs have left me with the conviction that this fact must be taken into account in any attempt to develop an unbiased picture of the structure of reality.

Footnotes

1 - One example being the release of documents that are the subject of this report - see the memoir by Russell Targ elsewhere in this volume.

2 - Since the reputation of the intelligence services is mixed among members of the general populace, I have on occasion been challenged as to why I would agree to cooperate with the CIA or other elements of the intelligence community in this work. My answer is simply that as a result of my own previous exposure to this community I became persuaded that war can almost always be traced to a failure in intelligence, and that therefore the strongest weapon for peace is good intelligence.

3 - This result was published by us in advance of the ring's discovery [9].

4 - Editor's footnote added here: COTR - Contracting Officer's Technical Representative

5 - An NSA listening post at the Navy's Sugar Grove facility, according to intelligence-community chronicler Bamford [15]

6 - DIA - Defense Intelligence Agency. The CIA dropped out as a major player in the mid-seventies due to pressure on the Agency (unrelated to the RV Program) from the Church-Pike Congressional Committee.

7 - See also the contribution by Ed May elsewhere in this volume concerning his experiences from 1985 on during his tenure as Director.

8 - For example, one application of this technique yielded not only a published, statistically significant result, but also a return of \$26,000 in 30 days in the silver futures market [21].

9 - The direct quote is given in Targ's contribution elsewhere in this volume.

10 - "From 1986 to the first quarter of FY 1995, the DoD paranormal psychology program received more than 200 tasks from operational military organizations requesting that the program staff apply a paranormal psychological technique know (sic) as "remote viewing" (RV) to attain information unavailable from other sources." [23]

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An Assessment of the Evidence for Psychic Functioning
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Volume 10 Number 1: Page 3.

Research on psychic functioning, conducted over a two decade period, is examined to determine whether or not the phenomenon has been scientifically established. A secondary question is whether or not it is useful for government purposes. The primary work examined in this report was government sponsored research conducted at Stanford Research Institute, later known as SRI International, and at Science Applications International Corporation, known as SAIC. Using the standards applied to any other area of science, it is concluded that psychic functioning has been well established. The statistical

results of the studies examined are far beyond what is expected by chance. Arguments that these results could be due to methodological flaws in the experiments are soundly refuted. Effects of similar magnitude to those found in government-sponsored research at SRI and SAIC have been replicated at a number of laboratories across the world. Such consistency cannot be readily explained by claims of flaws or fraud. The magnitude of psychic functioning exhibited appears to be in the range between what social scientists call a small and medium effect. That means that it is reliable enough to be replicated in properly conducted experiments, with sufficient trials to achieve the long-run statistical results needed for replicability. A number of other patterns have been found, suggestive of how to conduct more productive experiments and applied psychic functioning. For instance, it doesn't appear that a sender is needed. Precognition, in which the answer is known to no one until a future time, appears to work quite well. Recent experiments suggest that if there is a psychic sense then it works much like our other five senses, by detecting change. Given that physicists are currently grappling with an understanding of time, it may be that a psychic sense exists that scans the future for major change, much as our eyes scan the environment for visual change or our ears allow us to respond to sudden changes in sound. It is recommended that future experiments focus on understanding how this phenomenon works, and on how to make it as useful as possible. There is little benefit to continuing experiments designed to offer proof, since there is little more to be offered to anyone who does not accept the current collection of data.

Evaluation of a Program on Anomalous Mental Phenomena
by Ray Hyman

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Volume 10 Number 1: Page 31.

Jessica Utts and I were commissioned to evaluate the research on remote viewing and related phenomena which was carried out at Stanford Research Institute (SRI) and Scientific Applications International Corporation (SAIC) during the years from 1973 through 1994. We focussed on the ten most recent experiments which were conducted at SAIC from 1992 through 1994. These were not only the most recent but also the most methodologically sound. We evaluated these experiments in the context of contemporary parapsychological research. Professor Utts concluded that the SAIC results, taken in conjunction with other parapsychological research, proved the existence of ESP, especially precognition. My report argues that Professor Utts' conclusion is premature, to say the least. The reports of the SAIC experiments have become accessible for public scrutiny too recently for adequate evaluation. Moreover, their findings have yet to be independently replicated. My report also argues that the apparent consistencies between the SAIC results and those of other parapsychological experiments may be illusory. Many important inconsistencies are emphasized. Even if the observed effects can be independently replicated, much more theoretical and empirical investigation would be needed before one could legitimately claim the existence of paranormal functioning. Note: This article is followed by a response from Jessica Utts.

Remote Viewing at Stanford Research Institute in the 1970s: A Memoir

by Russell Targ

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Volume 10 Number 1: Page 77.

Hundreds of remote viewing experiments were carried out at Stanford Research Institute (SRI) from 1972 to 1986. The purpose of some of these trials was to elucidate the physical and psychological properties of psi abilities, while others were conducted to provide information for our CIA sponsor about current events in far off places. We learned that the accuracy and reliability of remote viewing was not in any way affected by distance, size, or electromagnetic shielding, and we discovered that the more exciting or demanding the task, the more likely we were to be successful. Above all, we became utterly convinced of the reality of psi abilities. This article focuses on two outstanding examples: One is an exceptional, map-like drawing of a Palo Alto swimming pool complex, and the other is an architecturally accurate drawing of a gantry crane located at a Soviet weapons laboratory, and verified by satellite photography. The percipient for both of these experiments was Pat Price, a retired police commissioner who was one of the most outstanding remote viewers to walk through the doors of SRI.

*The American Institutes for Research Review of the
Department of Defense's STAR GATE Program: A Commentary*

by Edwin C. May

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Volume 10 Number 1: Page 89.

As a result of a Congressionally Directed Activity, the Central Intelligence Agency conducted an evaluation of a 24-year, government-sponsored program to investigate ESP and its potential use within the Intelligence Community. The American Institutes for Research was contracted to conduct the review of both research and operations. Their 29 September 1995 final report was released to the public 28 November 1995. As a result of AIR's assessment, the CIA concluded that a statistically significant effect had been demonstrated in the laboratory, but that there was no case in which ESP had provided data that had ever been used to guide intelligence operations. This paper is a critical review of AIR's methodology and conclusions. It will be shown that there is compelling evidence that the CIA set the outcome with regard to intelligence usage before the evaluation had begun. This was accomplished by limiting the research and operations data sets to exclude positive findings, by purposefully not interviewing historically significant participants, by ignoring previous DOD extensive program reviews, and by using the discredited National Research Council's investigation of parapsychology as the starting point for their review. While there may have been political and administrative justification for the CIA not to accept the government's in-house program for the operational use of anomalous cognition, this appeared to drive the outcome of the evaluation. As a result, they have come to the wrong conclusion with regard

to the use of anomalous cognition in intelligence operations and significantly underestimated the robustness of the basic phenomenon.

FieldREG Anomalies in Group Situations

by R. D. Nelson, G. J. Bradish, Y. H. Dobyns, B. J. Dunne, and R. G. Jahn
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Volume 10 Number 1: Page 111.

Portable random event generators with software to record and index continuous sequences of binary data in field situations are found to produce anomalous outputs when deployed in various group environments. These "FieldREG" systems have been operated under formal protocols in ten separate venues, all of which subdivide naturally into temporal segments, such as sessions, presentations, or days. The most extreme data segments from each of the ten applications, after appropriate correction for multiple sampling, compound to a collective probability against chance expectation of 2×10^{-4} . Interpretation remains speculative at this point, but logbook notes and anecdotal reports from participants suggest that high degrees of attention, intellectual cohesiveness, shared emotion, or other coherent qualities of the groups tend to correlate with the statistically unusual deviations from theoretical expectation in the FieldREG sequences. If sustained over more extensive experiments, such effects could add credence to the concept of a consciousness "field" as an agency for creating order in random physical processes.

*Anomalous Organization of Random Events by Group Consciousness:
Two Exploratory Experiments*

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Volume 10 Number 1: Page 143.

Two experiments explored the hypothesis that when a group of people focus their attention on a common object of interest, order will arise in the environment. An electronic random number generator was used to detect these changes in order. Events judged to be interesting to the group were called periods of high coherence and were predicted to cause corresponding moments of order in the random samples collected during those events; uninteresting events were predicted to cause chance levels of order in the random samples. The first experiment was conducted during an all-day Holotropic Breathwork workshop. The predictions were confirmed, with a significant degree of order observed in the random samples during high group coherence periods ($p = 0.002$), and chance order observed during

low group coherence periods ($p = 0.43$). The second experiment was conducted during the live television broadcast of the 67th Annual Academy Awards. Two random binary generators, located 12 miles apart, were used to independently measure order. The predictions were confirmed for about half of the broadcast period, but the terminal cumulative probabilities were not significant. A post-hoc analysis showed that the strength of the correlation between the output of the two random generators was significantly related ($r = 0.94$) to the decline in the television viewing audience.

Part 1: Bologna On Wry

A Review of the CIA/AIR Report, *"An Evaluation of Remote Viewing: Research and Applications"*

by "Mr. X" (Paul Smith)

This series was written by someone intimately familiar with the various incarnations of our government's remote viewing efforts. His identity is known to Ingo as well as to me. He has stated that he will be revealing himself in the very near future, and uses the *nom de plume* of "Mr. X" for good (but temporary) reasons.

..... THOMAS BURGIN

In the federal budget language for Fiscal Year 1994, Congress directed the Central Intelligence Agency to assume responsibility for a closely-held program then managed by the Defense Intelligence Agency. Known as Star Gate, the program was mandated to explore and exploit the reputed parapsychological phenomenon known as "remote viewing" in support of the intelligence activities of the United States. Star Gate's mission was three-fold: Assess foreign programs in the field; contract for basic research into the existence and cause-and-effect of the phenomenon; and, most importantly, to see if remote viewing might be a useful intelligence tool.

Before accepting responsibility, the CIA first insisted on a major scientific evaluation to determine if the program had any value, and contracted with the American Institutes of Research, headquartered in Washington, DC to perform the survey. Two heavily credentialed scientists--one a statistician and research specialist, the other a psychologist--were retained to do the assessment of the research part of the program. Jessica Utts, the statistician, is a supporter of parapsychological research; the psychologist, Ray Hyman, a professor at the University of Oregon, is a prominent skeptic. A number of AIR employees and associates were designated to evaluate the operations portion.

By the conclusion of the AIR report, Drs. Utts and Hyman agreed that the experimental portion of STAR GATE indicated some sort of phenomenon existed, but disagreed on whether it had been proved psychic in origin. Utts thought it was, Hyman had no alternative explanations but would not accept that a psi effect was demonstrated. As for the operational side of the survey,

AIR's evaluators had concluded that remote viewing was not, and never had been of operational use. Therefore STAR GATE was not worth wasting further money on.

This verdict was justification enough for the CIA to wash its hands of the Congressional requirement to pursue remote viewing, while at the same time allowing it to integrate the dozen or so personnel spaces it had acquired from STAR GATE into its own structure--a veritable windfall in an era of rampant governmental "downsizing." But was the AIR survey truly the thorough and objective evaluation it pretended to be? After my own assessment of the report, I can only conclude that it was not.

In fact, so skewed were the AIR report's conclusions, that I at first suspected a clever trick by the CIA to give the impression in the public that it had dumped the program, while in reality burying it deep inside the Agency where it could continue to perk along quietly behind the scenes. Prepared to remain silent if a viable remote viewing effort really was still under wraps somewhere in the system, I made a few discreet inquiries among people who were in a position to find out. Alas, it now seems clear that the program, in any incarnation, is indeed deader than a doornail.

Since I know through long experience the value of a properly-run RV program, I was therefore quite offended by the superficiality of the AIR study and the obtuseness of the CIA. The best antidote, it would seem, would be to expose the major faults of the review and let the public sort out what ought to happen next. Consequently, I will explore in this article and in one to follow how AIR arrived at its dubious conclusions.

The Study

To accomplish its three-fold mission, STAR GATE incorporated two separate activities. One was an operational unit with government-employed remote viewers, the purpose of which was to perform training and actual remote viewing intelligence-gathering sessions in support of customers in the U.S. intelligence community. The other activity was an ongoing research program, maintained separately from the operational unit, under the directorship of Dr. Edwin May. The research program resided for several years at SRI-International, but later moved to another California-based defense contractor, Science Applications International Corporation (SAIC).

In evaluating the program, AIR obviously had to address both operational and research portions. On the research side, evaluators performed an exhaustive review of the reports from the ten most recent experiments Dr. May had conducted.

To evaluate the operational portion, the AIR personnel conducted interviews with STAR GATE's project manager and viewers. Also, certain intelligence community activities were recruited to levy collection tasks on STAR GATE, then evaluate the resulting information. Finally, some of the research material that seemed to apply to operations was reviewed. In the interests of time and space, I will consider in this article only the operational portion of the AIR evaluation. The research portion will be examined at another time.

The Program

To help understand how the AIR study erred in evaluating the operational side of the program, we must first briefly discuss the program's history. STAR GATE traces its direct lineage to the formation of an Army program in 1977, originally created to explore what intelligence an enemy might be able to obtain about the U.S. by using remote viewing. The programs indirect roots go back still farther, to the CIA's flirtation with remote viewing under the SCANATE program in the early Seventies.

By 1978 the original Army program was given a new mission, to experiment with remote viewing as an actual intelligence collection tool. At about the same time, the program also moved under the administrative umbrella of the newly-created GRILL FLAME project, which was a joint effort among several agencies, but with DIA overseeing the overall program. Over the next fourteen years, the remote viewing program went through two more name changes--first in the early Eighties, and then once again in 1986 upon migrating to DIA, after a newly-appointed commanding general of the Army's Intelligence and Security Command was directed by his superiors to divest the Army of the program. In the early Nineties the program's status was changed from that of a SAP ("special access program") to a LIMDIS ("limited dissemination") program and it was re-designated STAR GATE.

Altogether, over forty personnel served in the program under its various iterations, including both government civilians and members of the military.

Of these forty personnel, about 23 were remote viewers. At its most robust (during the mid-to-late Eighties), the remote viewing program boasted as many as seven full-time viewers assigned at one time, along with additional analytical, administrative, and support personnel.

From the early Eighties, two primary remote viewing disciplines were used: The SRI-developed coordinate remote viewing (CRV) method, and a hybrid relaxation/meditative-based method known to program personnel as "extended remote viewing," or ERV. Both methods had been heavily evaluated and refined before being pressed into service on "live" intelligence collection missions.

In 1988 a new and (it turned out) less reliable method, known as WRV--for "written remote viewing"--was introduced. WRV was a hybrid of both channeling and automatic writing. Surprisingly, it was almost immediately adopted as an official method for performing actual intelligence missions--without the same period of careful evaluation that either CRV or ERV had enjoyed. Many of the personnel were dubious of the new method, and in fact a good deal of divisiveness and rancor developed within the unit because of it. Nevertheless, for a several-year period the organization's management made WRV the method of choice. There were a number of reasons for this, which I lack space and time to consider here.

By the summer of 1990, attrition of quality remote viewers was becoming a problem, through retirement, reassignment, or the departure of disenchanted personnel. Unfortunately, the higher echelons at DIA were for the most part uncomfortable with the program and chose not to replace departing employees. At the time of its transfer to CIA in June 1995, STAR GATE was down to three viewers--two using WRV, and one CRV. Further, the program was led by a project manager who had no previous experience in the field, and had been less than successful in gleaning insight from the program's well-documented operational archives.

By 1995, after almost 20 years of operation, the remote viewing program in its various guises had conducted several hundred intelligence collection projects involving literally thousands of remote viewing sessions on behalf of nearly all of the major players in the U.S. Intelligence Community (including, despite its current vigorous disclaimers, the CIA). There were at one point more than a dozen four- and five-drawer security cabinets containing the documentation for these projects and the surrounding history of the program.

After all this, one would think that AIR had a great deal to evaluate before passing judgement on the operational value of the unit: Drawers and drawers of documents to examine, dozens of personnel and several former project managers to interview, and perhaps a score of intelligence consumers to poll. But that is not what happened. Instead, AIR chose to do only three things: 1) The few remaining viewers were interviewed as a group for perhaps two hours; 2) The project manager was interviewed once; and 3) Six intelligence customers were recruited to provide problems for the remote viewers to be targeted against, the results of which would then be evaluated by the agency submitting the request. This operational test took place during an approximately one-year period near the end of STAR GATE's tenure at DIA--a mere 12 months and six projects balanced against a roughly 240-month history and hundreds of collection projects, all well documented in STAR GATE's files! Regrettably, AIR had made the arbitrary decision at the very beginning not to evaluate any of the historic data predating the adoption of the "STAR GATE" project name.

On the surface it might seem that at least the operational test AIR devised would be a reasonable assessment of Star Gate capability and potential. But we must remember that at the time the evaluation was made, only three remote viewers remained of the 23 who had belonged to the unit over the years--and two of these three used the less-effective WRV protocols--one of them even resorting to tarot cards as a collection method. The third viewer, by self-admission, was demoralized and cynical about the management and future of the program, which undoubtedly affected viewing accuracy. The program manager, who performed triple duty as tasker, analyst, and evaluator, was inexperienced and unqualified to fulfill any of those functions.

Indeed, at the time of the AIR evaluation, the tasking methodology had degenerated markedly from past practice. In previous years, to prevent contamination of the data no "frontloading" was permitted. When in the course of a session further guidance might prove necessary, great pains were taken to provide only the most neutral cuing possible--and then only after the viewer had demonstrated unequivocal site contact. Further, operational sessions were conducted as often as possible under double-blind conditions to prevent inadvertent cuing by monitor personnel.

At the time of the AIR investigation, however, viewers were allowed "substantial background information" before their sessions (p. C-12) which often led to viewers "chang[ing] the content of their reports" to coincide with their own preconceptions about the nature of the target and the expectations of the customer (p. C-12, C-13). Complicating the matter still

further, the AIR report indicates that the person providing the tasking, receiving the reports, then providing further guidance was usually one and the same person--the project manager--who was all the while fully informed of the mission and had access to any site-relevant details that were available. This is bad practice for maintaining objective analysis and unbiased viewing results.

Sessions were conducted "solo" (i.e., no monitoring personnel present), and the taskings provided to the viewer usually included the name of the tasking organization and a brief description of the target (p. C-15), a practice compounding the likelihood of contaminated results. It is no wonder that the tasking organizations--even the ones who were enthusiastic about remote viewing--found the results ultimately unhelpful.

One might argue that these were problems endemic to the unit, and that the AIR report fairly assessed the poor utility of the operational organization. However, AIR essentially guaranteed a negative conclusion from the very beginning by focusing on a narrow slice of time, late in the program's existence when operational standards and morale were at their lowest ebb (brought on, by the way, through the ambivalence and even outright antipathy of its parent organization). It would have been a major surprise had AIR come to any other conclusion. In a truly objective study, thorough, responsible evaluators would have recognized the situation, analyzed what was going on, and dug deeper.

It should be clear by now that this ostensibly "scientific" examination of the operational portion of the program was far too superficial and narrowly-based to justify the conclusion that remote viewing had never been of intelligence use. In fact, there is plenty of evidence for collection missions in which remote viewing had been of operational significance. Obvious sources would have been the veteran remote viewers (none, as previously noted, ever interviewed, but most of whom are eager to talk about their involvement), and the final reports for closed- out projects. However, in the historical files there are also a number of customer evaluations from the likes of the Secret Service, NSA, the Military Services, Joint Chiefs of Staff, and-- ironically--the CIA, reporting (occasionally even in rather glowing terms) the usefulness of remote viewing as an intelligence tool.

To be sure, not all the evaluations are positive; it would have been very suspicious if they were. Remote viewing, like any other intelligence discipline (including, despite popular perceptions, satellite imagery), often falls flat on its face. However, remote viewing was successful often enough to have gained over several years the interest of a number of otherwise

hardbitten intelligence agencies. Unfortunately, AIR with all its resources failed altogether to discover this on its own.

One might draw an analogy with the early days of radio. It's as if on the day of the final official trial, the radio operator assigned to demonstrate the new apparatus mistakenly tunes to the wrong frequency, producing only static-- at which point the judges decide to scrap the whole thing as wasted effort and resources, and go back to the telegraph, which everybody at least understands.

Continued...

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Part 2: A Second Helping

Further Reflections On the AIR/CIA Assessment on Remote Viewing

by "Mr. X" (Paul Smith)

This series was written by someone intimately familiar with the various incarnations of our government's remote viewing efforts. His identity is known to Ingo as well as to me. He has stated that he will be revealing himself in the very near future, and uses the *nom de plume* of "Mr. X" for good (but temporary) reasons.

..... THOMAS BURGIN

In [Part 1](#) of this review I discussed some of the highlights of the AIR/CIA report that was responsible for the demise of the STAR GATE remote viewing program. I focused primarily on the operations half of the unit. As promised, Part 2 will concentrate on the research portion of the program. As Part 1 explained, two experienced scientists were retained to do the evaluation: Dr. Jessica Utts, a nationally-known expert on statistical analysis and supporter of parapsychology research, and Dr. Ray Hyman, a professor of Psychology at the University of Oregon, and among the most widely-known skeptics of parapsychology.

Utts and Hyman were to conduct a thorough review of "all laboratory experiments and meta-analytic reviews conducted as part of the research program," which amounted to about 80 reports, a number of which summarized several experiments each (p. E-2). The scientists would be assisted by a couple of AIR associates, an additional statistics consultant, and AIR's president, Dr. David Goslin.

All experiments available for review were conducted over an approximate ten-year period by Dr. Ed May, who had assumed responsibility for the experimental side of the remote viewing program at SRI-International in the mid-1980's after the departure of Dr. Hal Puthoff, who had lead the program since it's founding in 1971. In the early '90s, May and his experiments moved to Science Applications International Corporation (SAIC). On the surface, AIR's review of the research program is a more credible effort than was its evaluation of the operational unit. The review process was to all

appearances well documented, the rationales employed seemed well thought out, and a seemingly equitable point/counterpoint format between pro-psi Utts and anti-psi Hyman adopted in an attempt to bring consensus to the differing conclusions arrived at by the two primary evaluators. However, the evaluation turned out to be nothing so much as a comedy of errors, with both sides--AIR and the STAR GATE researchers--in starring roles. To best sort out this muddled situation, we will explore the shortcomings of the research effort first, to provide a context in which to understand where AIR failed in its evaluation.

The Research Program

Dr. Ed May and I are on the same side on this issue, so it's not overly pleasant to have to criticize the SAIC research. Nonetheless, there are things that must be brought out to understand what really happened during the AIR review.

I will begin with a brief summary of the ten experiments ultimately examined by AIR reviewers. Fortunately, Dr. Utts provided summaries in her portion of the AIR report. In the interest of space I have condensed these summaries still further, but retain the essentials:

Experiment	Purpose	Target	
1	Two-fold: (a) determine if a "sender" (i.e., someone at the site) was necessary to help the viewer access the target or if the viewer could obtain information merely by being focused on the site through a coordinate or other mechanism; (b) Determine whether "static" targets--i.e., the photos--would be easier or harder to perceive than "dynamic" targets--i.e., short video clips.	Photos from the pages of National Geographic sealed in envelopes; alternatively, short video clips.	
2	Discover if viewers can correctly determine computer-generated "binary targets"--"Is it one or is it zero?" "Is it yes or is it no?" If so, this might lead to answering questions such as, "Is there a bomb in this building or not?"	A computer-driven random number generator.	

3	Using a magnetoencephalograph (MEG), attempt to detect anomalous brain signals of remote viewers.	A flashing light observed by a "sender."
4	Determine if remote viewing can be used in an information-sending capacity.	Specially designed or chosen targets with distinct characteristics. Presence or absence of each characteristic represented either a "1" or a "0." If a characteristic was perceived and reported by the viewer, a "1" was recorded; if the characteristic was not perceived to be present, a "0" was recorded. Binary numbers could thus be constructed by tabulating presence or absence of target characteristics. If successful, information could be "sent" in a manner roughly analogous to Morse code.
5	Test three novices to see if they could remote view.	National Geographic photos placed on a table in another room.
6	Could lucid dreaming be used as a tool to enhance remote-viewing?	National Geographic photos contained in opaque envelopes placed next to the bed where person was attempting to achieve a "lucid dreaming" state.

7	Determine if a person becomes "physiologically aware" of being watched, even though he/she is not consciously aware of being watched.	The subject him/herself. He/she is seated in a room with a video camera aimed at him/her. Galvanic skin response was then measured to determine if it increased during periods of observation.
8	Using an electroencephalograph (EEG), attempt to identify interruptions in alpha brain- waves when a remote viewing target is flashed on a computer screen in another room.	
9	Determine if viewers could describe a target briefly displayed on a computer monitor. <i>This is the remote viewing portion of Experiment 8.</i>	Target (not further described in the report, but perhaps the aforementioned video clips) was displayed briefly on a computer CRT in another room.
10	An improved version of Experiment 1. An equal number of static and dynamic targets were employed, no "senders" were used, and all attempts were done at SAIC in California, instead of from the participants homes, as was the case with Experiment 1.	Selections from a pool of various photos and video clips.

[Summaries were excerpted from pp. 3-33 to 3-41 of the AIR report.]

As listed in the AIR report, the three assigned missions of the STAR GATE-affiliated research program were to: (1) Demonstrate through scientific experiment the existence of the remote viewing phenomenon; (2) Determine the cause and effect mechanism through which the phenomenon functions; and (3) Explore methods and techniques to enhance the operational effectiveness of the phenomenon [p. 2-1]. These goals, incidentally, were essentially unchanged from the days of the GRILL FLAME effort, as enumerated in a report I recently saw dating from 1977. Let us evaluate

these experiments in terms of the three stated missions of the research effort--in effect, the intended purpose for which research money had originally been appropriated.

Mission 1: Demonstrate Existence of the Remote Viewing Phenomenon

As designed, seven of the SAIC experiments would provide useful support to the existence of the remote viewing phenomenon, and one would have been of marginal value. Two would not have given useful support in demonstrating the RV phenomenon. Experiment 3 (which was unsuccessful because of faulty experiment construction) might have been of marginal value but would not in itself have provided unambiguous support for the existence of RV. Had this experiment been a success, any anomalous brain signals detected might still have been the artifact of some other common element in the viewers' experiences, backgrounds, or training. However, isolating and identifying the signal might ultimately have led to useful information which could potentially provide later support to the existence of RV.

Experiment 2, which focused on computer-generated "binary" targets, might demonstrate a paranormal effect, but not in the sense of classic remote viewing. The experiment's results may actually display some sort of "dowsing" effect (though some would argue that RV and dowsing are but different sides to the same coin), or perhaps even a psychokinetic (PK) effect, since it would be difficult to determine if the viewer were merely anticipating the correct answer, or in some way influencing the number generation process.

Experiment 7 could be useful in demonstrating the existence of some sort of paranormal linking effect between observed and observer. But the experiment would not have been useful in supporting the existence of remote viewing. No useable information could be transferred across space and/or time using the demonstrated effect.

Mission 2: Determine Cause and Effect Relationship

None of the SAIC experiments, even when successful, would have provided

any substantial answers to the cause-and-effect relationship for the remote viewing phenomenon. Only Experiments 3 and 8 would have provided even marginal information bearing on cause-and-effect, and they would have merely demonstrated an anomalous effect without identifying a causal linkage.

Mission 3: Develop More Effective RV Operations Methods

Because of their design, seven of the SAIC experiments could have provided no benefit whatsoever in developing new or better operational methods or techniques. Experiment 2 showed potential, were it to lead to a reliable "yes/no" selection technique. However, the experiment only involved trying to "second-guess" a machine. A real-world binary problem, such as, "Is Gen. Dozier in Italy?" or "Will Hezbollah attack the Statue of Liberty tomorrow?" involves much different selection mechanisms than tapping a computer key, is of much different psychic texture than "0"s and "1"s, and has far greater ultimate consequences--and therefore dramatically greater emotional loading in the viewing process--than do yes-or-no type questions on a computer.

Experiment 4, an attempt to use RV to transmit coded information by identifying specific characteristics of a target, uses remote viewing not as an intelligence collection tool, but as a communications method. This would by definition be of no use for operational RV; however, if such a communications ability could be reliably developed, it would have great utilitarian value--to include undetectable transmission of intelligence from a denied area.

As explored in Experiment 6, lucid dreaming might possibly provide added value to the remote viewing process (though I personally have my doubts). Therefore, this experiment at least had the potential to benefit operational remote viewing.

When we tabulate the results, this is what we find:

Mission	Relevant	Maybe	Irrelevant
1 - Proof of phenomenon	7	1	2
2 - Determine cause/effect	0	1	9
3 - Operations enhancement	0	3	7

By far the majority of the ten experiments focus on proving the existence of the phenomenon--the first mission. The other two missions were essentially ignored. In fact, one experiment-- determining whether someone is physiologically aware of being watched--is interesting from a parapsychology standpoint, but has almost nothing to do with remote viewing (one individual prominent in RV research did suggest that the experiment might be a preliminary step toward determining if one could be aware of being targeted by a remote viewer). Another three experiments-- numbers 2, 3, and 4--are only indirectly related to RV, particularly RV as an intelligence collection tool. The research program's first error was fundamental--it failed to evenly address all aspects of this three-fold mission, concentrating instead almost exclusively on the first of the specified goals. This would have been forgivable, had the program indeed successfully proved beyond any doubt the existence of remote viewing as a paranormal phenomenon. However, as demonstrated by Ray Hyman's conclusion that something was happening, but it was too early to assume it was psi [pp. 3-75, 3-76], this goal eluded the program. To be fair, this effect was certainly amplified by AIR efforts (discussed below) to "stack the deck" against STAR GATE. Nonetheless, the whole research emphasis was generally out of sync with the stated purpose of the STAR GATE effort.

Perhaps the rationale was something like this: "Until we can prove the existence of the phenomenon, there's no point in trying to establish the cause-and-effect; and if these first two questions aren't answered, it seems pointless as well to bother much about how to enhance the operational effectiveness of something we haven't proved to exist, nor know how it works." At any rate, the bulk of the experiments focused on trying to convincingly demonstrate an effect, and few went beyond that decidedly preliminary step. While statistically, at least, some remarkable effects were demonstrated, both Utts, the supporter, and Hyman, the skeptic agree that nothing irrefutably conclusive was proven. Utts believed that the effects nonetheless demonstrated the strong possibility of a psi-based effect. Hyman and the AIR researchers concluded there was not enough evidence to say even that.

Would the results have been better had May concentrated more on true RV experiments, and tried more concertedly to address the other two missions? The answer to this is a qualified yes. Notably, the experiments more closely approaching a classical remote-viewing model were the most successful, with Experiment 10 producing quite impressive results. Those which departed most from the model tended to be the least conclusive. Additionally, had more experiments been designed to enhance operational

methods or develop new techniques, they would in and of themselves have provided additional proof for existence of the phenomenon. If RV technique gets good enough to work nearly every time, producing solid information under a variety of conditions, the phenomenon is essentially proved--accomplishing two of the research missions for the price of one. (As they say, nothing succeeds like success.) Cause-and-effect research would, however, have been less productive. Of course, if in some brilliant moment of discovery a verifiable causal relationship were found and demonstrated, the skeptics would have to retreat. But such an event is highly unlikely. Thus far, there is not even a worthwhile hypothesis as to what the phenomenon is in terms of the "physical" world--if it even has such a connection (though there are one or two interesting ideas waiting in the wings to emerge). We do have a pretty good idea what the basic nature of remote viewing is NOT: It is unlikely to be electro-magnetic in any sense, as demonstrated by the successful remote viewings done in electro-magnetically shielded Faraday cages, or those which are precognitive or retrocognitive, seemingly in violation of the accepted laws of physics which radio waves or other electromagnetic phenomena obey. Since we have no other good candidate to account for information transmission of the nature and quality good remote viewing produces, we are pretty much left in the dark as to where to start. It makes far more sense to work on practical applications and leave the fundamental underpinnings for those with more time, money, and no need to answer to a house full of skeptics. Regrettably, the wavering focus of the SAIC effort was inadequate for fair assessment of remote viewing in its own right.

I should point out here that the experimental focus was not entirely up to Dr. May and his team. Representatives for a contracting agency write the statement of work and draft the contract that specifies what will be done in the course of the research. A review of the DIA contracts shows that much of the work performed at SAIC was indeed specified by the DIA representative. Still, there is a lot of behind-the-scenes give-and-take before the formal document is drafted, and the government representative must rely heavily on the expertise and advice of the contractor in the process of deciding what can or should be done in the course of the contract. Further, there is an added degree of flexibility built into the contract to allow researchers to explore promising directions that may not necessarily have been foreseen during the original contracting process. This flexibility is necessary and desirable to allow examination of serendipitous discoveries or unforeseen effects, but it is also a point vulnerable to exploitation by researchers with their own agendas to pursue. Ultimately, both parties share responsibility for the direction a research program takes, right or wrong.

As an additional consideration, the SAIC work was a follow-on to previous research done via a still-classified connection with an agency which mandated more generalized research. Remote viewing was only one of several phenomena to be explored. PK, for example, was always of interest in prior research programs and, as the random number generation experiment shows, some vestiges of interest may have remained in the SAIC experiments. This interest in general parapsychology seems to have bled over into the DIA/SAIC remote viewing research.

May's broader-ranging experimental focus did produce some interesting and perhaps even ultimately useful research. Unfortunately, there was not a more rigorous attempt made to route the SAIC research further away from this general focus and concentrate more intently on what should have been STAR GATE's RV-centered research agenda. Ultimately, the overly-eclectic approach increased vulnerability to pointed criticism which Ray Hyman and AIR were only too eager to provide.

In fact Dr. Hyman does give lip service to Ed May's difficulties in not being "free to run the program to maximize scientific payoff," because May was required to "do experiments and add variables to suit the desires of his sponsors," resulting in "an attempt to explore too many questions with too few resources. . . The scientific inquiry was spread too thin." (3- 46) Of course, as just mentioned, there was much room for negotiation in the contracting process, and May could certainly have argued for a more narrow focus. The evidence suggests it was more the other way around. In fact, several people in a position to know have suggested that Dr. May saw the RV research contracts as an opportunity to explore some of his own parapsychological interests at the same time as pursuing the official purposes for which the research was contracted.

However that may be, Hyman's gratuitous comments are no exoneration in this matter. If Hyman recognized the eclectic nature of the research AIR was to evaluate, he is certainly well- qualified enough as a scientist to realize that the limited numbers of experiments were inadequate to answer the question EITHER WAY as to whether or not remote viewing had any efficacy as an intelligence collection tool. That Hyman persisted (as discussed below) in pretending that they did seems intellectually dishonest.

Protocols

The bias in favor of wider parapsychology research was not the only problem with the SAIC experiments, however. Curiously, May and his colleagues seem to have followed rather anachronistic procedures in conducting even the experiments which were more purely remote viewing in character. My first quarrel is with the target pool.

Remote viewing, both experimentally and operationally, has been pursued for more than two decades. While a lot has been learned, some of the most valuable data--that accumulated by the operational RV unit in its various incarnations--has hardly been considered in the research process. The operational data set includes brilliant successes that point to improved ways of doing things, as well as ignominious failures which can be just as instructive. There was a fair amount of well-structured experimentation at Ft. Meade in targeting and cuing methods, RV data documentation and analysis, accessing target details, and so forth. Unfortunately, the operations activity was kept mostly separate from the research program until after the 1992 transition to STAR GATE, and even then the connection existed primarily to provide subjects for some of the SAIC experiments. The vast database from the Ft. Meade unit of thousands of documented sessions--both training and operational--remains largely unmined.

One pronounced difference between RV targeting in the SAIC research effort and that in operations was that operations focused on "live" targets, while the SAIC experiments used two-dimensional images, both static photographs (pictures gleaned from the pages of National Geographic) and short, live-action video clips. The thinking at SRI was that the video clips might provide increased "change" values, adding variety to the target material, perhaps making it easier for viewers to detect and report. Similarly, photos were selected that displayed significant "change in entropy"--that is, contrast and variety in shapes and in color and value patterns that again theoretically would make detection and reporting easier.

In comparison, daily operational remote viewing missions at Ft. Meade accessed targets in real time "on the ground" (or water, or whatever), not in a photograph. What photos that were provided were not used as targets, but only for later feedback or to guide analysts. There was plenty of evidence that the operational viewers were indeed accessing the sites themselves and not merely the feedback folders (in operations, feedback was usually pretty lean and sporadic anyway). When a viewer accurately describes several significant structural or functional details that are completely lacking from feedback packages yet which are later confirmed to be at the site, it becomes obvious very quickly that "real" remote viewing is occurring. This literally happened scores, even hundreds of times.

However, at Ft. Meade there was some experimentation with photos as actual targets. This was conducted both as an in-house training exercise, and at one or two other times as part of one of the rare instances when the operations unit was asked to participate long-distance in an SRI experimental series during the mid-to-late '80s. Across the board operational viewer results dropped off when targeted against "static" photographic targets. At the time, video clips were not available as an option (or so I presume, as participating viewer received only terse feedback), so I can render no judgement as to whether they would have been more effective.

Indeed, to a remote viewer accustomed to accessing actual sites in four-dimensional space, a static photograph is not a representation of the Statue of Liberty in New York harbor or Mount Pinatubo during an eruption. It is in reality only a colored piece of paper in a manila envelope. It's not surprising that results from operational viewers suffer when targeted under such circumstances.

To be sure, an experienced viewer CAN access a photograph-- the positive results of several of the SAIC's experimental RV sessions demonstrate this. But if the focus had been on "real"-- and therefore naturally dynamic--sites as opposed to two-dimensional representations, May and his colleagues might not have had to bother about testing the use of "dynamic" moving images (the videos) to provide greater change and variety to improve remote viewer detection; or about mapping the "change in entropy" of the static images to enhance researchers' ability to decode viewer results, as was done for these experiments. Perhaps there were experimental control reasons why such a fixed target pool was desired. In my mind, however, the drawbacks far outweigh the possible benefits.

Another troublesome aspect of at least one of the SAIC experiments was the apparent need to experiment further with "senders"--individuals sent to the target site to act as a "beacon" or a "transmitter" for the remote viewer. Indeed, one of the stated purposes of the experiment was to determine if a "sender" was necessary. Senders and beacons were used in the early SRI experiments, and continued to be used for beginner trainees at Ft. Meade, simply as a way of providing a connection with the site that the novice viewer could easily grasp. Both at SRI and Ft. Meade, however, the need for senders in advanced remote viewings was surpassed long ago. The introduction of coordinates as a targeting mechanism, and later (to avoid any hint of contamination) encrypted coordinates, made senders/beacons obsolete. No degradation in response quality resulted, and in fact, accuracy seemed even to be enhanced. The encrypted coordinates provided the added

benefit of defusing one of the most popular (if improbable) criticisms of coordinate-cued RV--that some viewer might just "memorize" what was at the end of all the geographic coordinates in the world, and cheat.

The need for beacon or sender was already discounted by the late '70s and early '80s, and was certainly well established at the time Ed May took over as primary researcher. Though the sender/beacon personnel were dispensed with later in the SAIC ten-experiment sequence, it was puzzling why the researchers felt the need to thus "reinvent the wheel" at the start.

In the end, the main problem with the SAIC experiments was not that they were particularly poor experiments, but that they should have been better. More importantly, the experiments could--and really should--have focused more particularly on remote viewing, guided by the three missions that Congress had decreed when earmarking funds for the program. As it was, the primary consequence of the SAIC program was to provide a very tempting strawman for the AIR bull (at the behest of the CIA) to gore and trample, hoodwinking the general public into believing that AIR had a live matador at its mercy. In reality, the matador wasn't even in town. But now, after I have spent several pages "blaming the victim," it's time to turn my attention to the perpetrator.

(To Be Concluded)

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Part 3: Scraps And Crumbs

Further Reflections On the AIR/CIA Assessment on Remote Viewing

by "Mr. X" (Paul Smith)

This series was written by someone intimately familiar with the various incarnations of our government's remote viewing efforts. His identity is known to Ingo as well as to me. He has stated that he will be revealing himself in the very near future, and uses the *nom de plume* of "Mr. X" for good (but temporary) reasons.

..... THOMAS BURGIN

Note: This is the conclusion of a three-part review of the CIA- sponsored report by the American Institutes of Research of its evaluation of the Government's twenty-four year long remote viewing program. [Part One, "Bologna on Wry,"](#) covered the operational intelligence portion of the program. [Part Two, "A Second Helping of Bologna on Wry,"](#) found that the research reviewed by the AIR was inadequate as a basis for a fair assessment of remote viewing. Part Three examines the AIR's faulty evaluation of that research.

If one is limited only to the information contained in the AIR report, one forms the impression that the evaluators did a reasonably thorough job in assessing the SAIC/SRI experiments and analyzing the results. The ambiguous conclusions (that there is an anomaly, but after 20+ years of research it is still a tentative one, and no cause and effect has yet been demonstrated) leads surely to the AIR conclusion-of-choice that it really doesn't make sense for the government to waste further money on it. But we would be misled. The AIR examination was neither in depth, nor conclusive.

AIR employees themselves focused mostly on their rather cursory evaluation of the intelligence operations part of the STAR GATE program. Though some of them were involved as well with evaluating the remote viewing research program, they contributed little but a brief concluding summation to the final AIR report. Drs. Utts and Hyman, specially engaged by AIR to review the research program, produced by far the bulk of that assessment. Utts' is first sequentially in the report. She starts with a general

discussion of the statistical theory used to gauge experimental success in parapsychology research. She follows this with an instructive discussion about RV experimental design, some history of RV research, and an exploration of the SAIC experiments, augmented by more detailed information in an appendix. She also discusses briefly how the results correlate with earlier work done at SRI (they are consistent with these earlier statistically-significant experiments), and also lists the results of a number of related remote viewing and ganzfeld (a form of remote viewing) experiments conducted at various labs around the world. According to Utts, the effects of these strongly correlate with those achieved in the SAIC remote viewing experiments.

In the course of her remarks she anticipates and answers many of the objections Hyman later brings up in his portion of the review. Even allowing for my own personal bias in favor of her conclusions, I find her assessment to be more rational, well- reasoned, and soundly supported than is that of Hyman.

On the other hand, so general are Hyman's comments that he could handily have written most of his evaluation without ever once having to refer to the remote viewing experiments themselves. Ultimately, he acknowledges that there are significant effects demonstrated, but then spends a good deal of time discussing why in principle he rejects these effects. He admits that he can find no flaws in the experiments, yet says we must wait indefinitely to decide whether they have or have not proved a psi effect so as to allow a lengthy interval for thus- far unidentified flaws to be ferreted out. He warns that given enough time, methodological flaws might turn up that had not yet dawned on anyone. He then cites as his only examples of such methodological flaws two cases that are decades-old and unrelated to remote viewing, where the only "flaws" uncovered were instances of fraud. Meanwhile, Utts has already pointed out that fraud as an explanation is untenable because of the numbers of institutions in diverse locations around the globe that have produced results equally significant as those of the SAIC experiments.

Utts later addresses and disposes of a number of Hyman's other arguments and errors in her rebuttal that follows Hyman's comments in the report. However, there were several other "literary offenses" that Hyman or AIR or both commit that are not discussed. Since Hyman's evaluation is at the heart of the AIR case against the remote viewing research program, I will focus my attention there. In the interests of space--which I consume ever more of as this review progresses--I will only consider a few of the more egregious errors and misjudgments the good doctor makes.

The Baby Out With the Bath

To begin with, Hyman and AIR ignored twenty years of research conducted prior to the SAIC experiments. Despite the AIR's express assignment to thoroughly review "all laboratory experiments and meta-analytic reviews conducted as part of the research program," ultimately only ten experiments were actually reviewed--all of them performed at SAIC in just the last three or four years of the government's program. One reason for this was likely due, as Hyman says, to the "limited time frame [that was] allotted for this evaluation" [p. 3-43, 3-44]. The AIR reviewers were given only a month and a half--from mid-July to the end of August--to conduct a supposedly "exhaustive" review.

Ed May asserts in his own rebuttal to the AIR report ([Journal of Scientific Exploration](#), vol. 10, no. 1, Spring 1996... [click here](#) to read the abstract) that in recognition of this unrealistically short time allotment, someone at AIR requested May provide only the reports from his ten best experiments for evaluation. Quite properly he demurred, since for sound scientific reasons this would skew the results-- in so doing, only successful results would be considered, when to form a fair picture required that poor results should be evaluated as well (selecting only experimental results that show positive effects is known as the "file drawer" effect). As an alternative, May proposed a different procedure that would have allowed examination of all the materials within the time constraints, resulting in a much more thorough and reliable assessment. His suggestion was ignored.

Instead, in a conference call between the AIR evaluators, Hyman got agreement that only the ten latest experiments would be evaluated. It was tacitly recognized that there were both relevant and irrelevant experiments among these ten, but it made for a more manageable evaluation pool, and it avoided the "file drawer" problem.

This is where it gets interesting. As earlier noted, Hyman explains that a limited number of experiments were selected because of lack of time to consider all of those available, and these ten were the most recent. But he also cavalierly dismisses the need to examine the other two decades worth of experiments by alleging that the handful of SAIC experiments selected were "the only ones for which we have adequate documentation" (p. 3-43). Earlier research was discounted as suffering "from methodological

inadequacies" upon which he chooses not to elaborate further in his report. Hyman makes this amazing assertion despite the fact that he had never even looked at the documents of which he is being so dismissive. Sometime back in the mid 1980s, he reportedly saw some of the results from the first few years of SRI experiments when he participated in another flawed "scientific" evaluation of enhanced human performance programs [i.e., the National Research Council's somewhat infamous "Enhancing Human Performance" report].

Still, there remained perhaps ten years' worth of subsequent remote viewing research conducted at SRI and elsewhere to which Hyman had never previously had access. It, along with the ten SAIC experiments, had been classified Secret or higher until the CIA decided to make it all available in support of the AIR study.

Because of the CIA's declassification action, Hyman finally WAS authorized access to the majority of the research, had he chosen to examine it. However, he himself admits he never bothered, since most of the experiments prior to the SAIC era were in the "three large cartons of documents" he was given at the outset of the study but which he freely admits in a recent article he "didn't have time" to look into (Skeptical Inquirer, March/April 1996, p. 22). In short, he couldn't possibly have known whether those experiments really did suffer from "methodological inadequacies."

Still, Dr. Hyman couches his remarks in such a way as to make an unsuspecting reader suppose that the ten experiments reviewed were the best examples available. Though he clearly knew better, he nevertheless claims in the Skeptical Inquirer article that the ten experiments he and Dr. Utts evaluated were the "ten best studies," and "the best [RV] laboratory studies" (p. 22), implying by assumption that they must therefore be sufficient on which to base an adequate assessment of remote viewing. This despite the fact previously explored in Part II of this review that a number of the SAIC experiments had little or nothing to do with remote viewing, and that the remainder were generally not fully state-of-the-art RV experiments.

Nonetheless, a mere two pages after telling us that he and his AIR fellows themselves arbitrarily decided that only ten experiments would be reviewed, he proceeds to deplore the entire two-and-a-half decades of research for producing "only ten adequate experiments for consideration." Hyman writes:

"Unfortunately, ten experiments. . . is far too few to establish reliable relationships in almost any area of inquiry. In the traditionally elusive quest for psi, ten experiments from one laboratory promise very little in the way of useful conclusions." (3-46) He is, of course, absolutely right in the process of being altogether wrong.

Prima Facie Evidence

The arbitrarily limited data base is not the only difficulty with AIR's study. Perhaps more problematic is Hyman's arbitrary exclusion of so-called "prima facie" evidence (3-71). This is introduced in the section where Hyman (without, I might add, any qualifications whatsoever in the field of intelligence) considers whether RV has potential for use in operational intelligence settings. Though in this part of his discussion he is concerned with practical applications, he seems to have carried over this bias against prima facie evidence from his treatment of the research program itself.

Hyman says that he relies on a definition of prima facie evidence that originated with May and Utts. In her remarks (3- 11), Utts describes prima facie RV evidence as a remote viewing result that is so spectacularly accurate that it virtually proves the existence of the phenomenon, though it is beyond the ability of statistics to describe. This meaning is derived from jurisprudence definitions of prima facie evidence as that evidence which clearly proves a fact, if there can be no other explanations for what has occurred.

Prima facie evidence of remote viewing would be unambiguous information produced by a viewer about a target that could not have been obtained in any other way (i.e., fraud, leaky methodology, etc.). This might be in the form of sketches or verbal responses or both. If the target were, for example, the Eiffel Tower, the sketches and/or verbal descriptions would strikingly match the Eiffel Tower.

There was apparently no specific "prima facie" proof in the ten SAIC experiments (though a couple of the RV sessions appear to have come close), so Hyman's embargo of such evidence would seem not to matter much. However, despite his remarks to the contrary, he doesn't seem to be working from the same definition of prima facie evidence to which Utts and May subscribe. Hyman doesn't elaborate further as to what his personal understanding of the term is, but from the context it seems apparent that he

means to exclude all evidence that cannot be statistically evaluated. If someone designated as judge must look at an RV result, compare it to a target, then come to a conclusion based on his/her own opinion as to whether or not it matches, that evidence is unacceptable because it is based on a subjective judgement.

One of the most time-honored evaluation methods in remote viewing research is to provide the judge with the same set of targets used to task the remote viewers, then allow the judge to "blind match" the remote viewer's results against all the possible targets in that pool. Since the judge thus has no idea what the original target was except that it had been selected from the available target pool, the belief is that the better the RV session, the more likely is the judge to correctly match the viewer's results to the actual target. How many times the judge successfully matches a session to its correct target is then quantified with statistics. It's obvious that this is only one step removed from subjective judgement. But it allows the RV data to be turned into numbers, which can then be more easily manipulated.

This procedure works so long as there is a reasonably limited target pool. However, if the target pool is infinite-- i.e., could be any site, person, object, or event in the entire world (as is the case in intelligence operations)--it is virtually impossible for a judge to be able to match an RV session transcript to a given target based only on internal information. If the viewer says the site is the Eiffel Tower, the judge must evaluate the session data, and if it matches the Eiffel Tower, he/she must go with that conclusion. Success or failure cannot be statistically determined in such a situation. Either the viewer accurately and unmistakably describes the site, or he/she doesn't.

Let's say in the case of the "Eiffel Tower" session that the site was actually a missile launch gantry at Vandenberg AFB. Let's say further that the viewer's data was all extremely accurate in describing the gantry, but that the girder lattice-work, the strong vertical orientation, and the metallic construction caused the viewer to subjectively interpret the site as the Eiffel Tower. In a blind-judging situation with an infinite target pool, this session would be judged as a miss.

Obviously, it was not a miss. The data was accurate, but the viewer's subjective interpretation was wrong. It is clear that another option for judging the accuracy of such a session is necessary. The only alternative that I know of would allow the judge to concurrently compare the actual target information with the session data the remote viewer produced to see how close the RV data matches the actual site. Of course, the judge is no longer "blind," so this becomes an exercise in subjective judgement, and

would therefore be rejected out of hand according to Hyman's criteria.

Certainly, there are potential problems with subjective evaluations of this nature. If the data is somewhat ambiguous-- that is, the elements contained in the feedback potentially match several targets--then the human tendency might be for the judge to think he/she sees the target in the data, even though the data itself isn't accurate enough for a truly objective match.

But with "prima facie" evidence, we are not talking about these ambiguous cases, but rather a target and transcript that match unambiguously. Any competent person would recognize that the target folder and the remote viewing data describe the same target. Ray Hyman would, unfortunately, exclude this as evidence.

As justification for this rejection Hyman cites a study done by David Marks and Richard Kamman in 1981 that purports to prove that a psychological phenomenon they call "subjective validation" was responsible for good results shown by early SRI remote viewing experiments. Essentially, Marks and Kamman maintain that a judge may see what s/he wants to see in evaluating any given remote viewing session, since viewers often describe a variety of elements that might be found in more than one target. However, this study centered around blind judging of targets from a limited target pool, some targets of which shared characteristics with other targets in the series.

This does not hold water in relation to the definition that Utts and May had in mind when referring to prima facie evidence. A true "prima facie" session is not ambiguous. There is NO DOUBT that the correct target has been addressed and described, and any reasonable person would be able to make that same judgement.

In effect, Hyman rejects the use of any sketches or other visual data that must be subjectively compared to the target to determine whether there is correspondence or not. If the viewer is targeted (in the blind, of course) against the Eiffel Tower, and during the course of the session draws unmistakably the Eiffel Tower, it is by Hyman's standards still inadmissible as evidence of remote viewing. What Hyman and his colleagues seem to be saying is that even if it looks like a duck, walks like a duck, quacks like a duck, and floats like a duck, we must assume that it's NOT a duck until we have something more convincing.

The irony is that if Hyman's strictures were applied to conventional science,

numerous branches of study that rely on subjective comparisons between one thing and another would dry up and blow away--among these, plant and animal taxonomy, paleontology, and comparative biology.

Lost In The Numbers, or "Statistics Ain't Everything!"

Early in his remarks Hyman alleges that "Parapsycholo[gy] is unique among the sciences in relying solely on significant departures from a chance baseline to establish the presence of its alleged phenomenon" (p. 3-51). In other words, parapsychology is the only science that has to prove itself by showing that something consistently happens more often than you would expect by accident.

Hyman is generally right in saying this about statistical proof as far as psychokinesis (PK) research is concerned--no one has yet demonstrated under scientific conditions the moving of lamps or pianos through the air using "mental" power alone. Indeed, most PK research involves microeffects that only manifest themselves as statistical deviations from the chance baseline to which Hyman refers. One of SAIC's experiments--the computer- driven binary-choice experiment--falls into this "deviation from chance" category.

Hyman is wrong, however, in claiming that remote viewing (obviously a parapsychological effect) is provable only by a statistical deviation from chance. Valid remote viewing produces true "macro" effects in the form of word descriptions, drawings, sketches, etc., that provide information directly applicable to the real world. The statistics involved in evaluating RV research are really only an imperfect, after-the-fact attempt to measure how well remote viewing works in a given experiment. The statistical analysis also serves the goal of limiting the subjective judging mistakes to which humans are vulnerable in ambiguous situations.

But the statistical evaluations are not the proof. The proof is the information provided during the session that could not possibly have been obtained through any other known means of communication. Statistics can be extremely useful as an evaluative tool, but relying too much on them can also be dangerous. It is too easy to get lost in the numbers and lose sight of what they represent.

In theoretical terms, it only takes a single successful remote viewing session

to prove once and for all the existence of the phenomenon. If a viewer in isolation provides accurate data about a target, and if ALL other means by which the information could have been obtained can be ruled out--to include both fraud and chance, no matter how unlikely--the only possible conclusion left must be something beyond our current understanding of the physical universe: in other words "paranormal."

We do not, however, live in a perfect world. First, there is always a possibility that through some incredible hiccup of fate the viewer might by accident hit on the correct target. Second, in the real world theoretical perfection in experimental design is approachable but ultimately unreachable; we often cannot conclusively rule out every explanation besides psi for the effects of a given experiment, the first (or even second or third) time around. Therefore, science insists on replication of successful experiments before the phenomenon the experiments were meant to confirm may be accepted as being real.

Let us assume, now, that after much thought, trial, and error, a proposed set of remote viewing experiments have been "hermetically sealed" against external contamination, mistaken analysis, erroneous conclusions, etc. Let us further suppose that the experimental design is excellent, with a virtually unlimited target pool, and constructed such that clear distinctions between accurate and inaccurate data can be made when it comes time to judge results. Let us finally suppose that there is adequate oversight to guarantee against fraud.

Now, what if after one or two experimental sessions, a RV researcher produces an excellent match with the chosen target? This could of course be just wild, hole-in-one luck. Let's say further that after two or three more sessions there is another unmistakable, if uncanny match. Still chance? Yes, but considerably less likely. But what if the viewer continues to have these explicit matches every few sessions--indeed has runs where maybe two or three sessions in a row match significantly-- or even precisely--with the respective targets? At what point do we give up on chance and acknowledge that something is going on that can't be explained in standard physical terms?

These results could not be evaluated statistically--at best one could say 50% of the time the viewer was accurate, or 30% or 72%, or whatever. But these statistics would be completely meaningless. According to Hyman's interpretation of the rules of empirical science, barring a very rare accident of probability the viewer should not be able to describe the target accurately even ONCE. If the viewer is successful in describing the target not just once

but a number of times on an ongoing basis the fact is that it doesn't matter if he or she fails most of the rest of the time. In the paradigm of the physical universe under which Hyman and his AIR friends operate, the viewer should ALWAYS be wrong. This is not proof obtained by statistical "deviation from a chance baseline." Those terms make no sense here. Yet this is indeed proof, though proof that is unacceptable to the skeptics.

Ironically, the requirement for statistical proof that Hyman deplores was imposed on RV research by the skeptics themselves when they rejected evidence that required subjective evaluation of any sort, no matter how obvious. Now, based on Jessica Utts' thorough discussion in the AIR report, it seems clear that the statistical evidence Hyman and his fellows demanded has now been provided. Yet Hyman states that it is premature to accept these figures as proof. We must wait to see if anyone can come up with some way of showing that the data does not say what it obviously does say. In other words, now that we can no longer dispute that it looks, walks, and quacks like a duck, we must now carry out exhaustive genetic tests to prove its ducky heritage. When THOSE tests confirm that it is a duck, then we must wait through a few more generations of technical development in genetic testing to see if we can create a test that WILL prove that it is not a duck.

But this attitude is no surprise. Skeptical evaluation of psi research has often resembled an archery match where during the contest the judges keep moving the target of one competitor while leaving those of all other contestants in place. By refusing to acknowledge that there is now adequate proof that psi exists; by insisting that we cannot make any judgement about the existence of psi based on SAIC's experiments (as well as the others mentioned by Utts); by declining to examine ALL the newly available experimental evidence; and by failing altogether to consider the historical track record of the intelligence operations portion of STAR GATE's predecessors, Hyman and his cohorts have effectively "moved the target" once more. In so doing, he has not preserved the purity of science. He has only demonstrated his apparent intention never to accept ANY proof, no matter how compelling, for the effectiveness of remote viewing or the existence of psi.

Summation

Since at the conclusion of all three parts of this review the discussion is now

quite long and convoluted, I shall summarize the general points below:

- AIR narrowed the scope of its evaluation to focus on only a few years and a few experiments out of more than two decades of RV research and many experiments. As a result, the AIR assessment is useless as a comprehensive and meaningful evaluation of remote viewing and its practical applications.
- The SAIC experiments that AIR reviewed were not themselves a fair test of the remote viewing phenomenon. Yet despite their shortcomings, the experiments still demonstrated a persistent positive result that it seems can only be ascribed to a paranormal cause.
- Though Hyman admits the data shows an effect, he wants to keep the door open indefinitely--never admitting that psi may be involved--in hopes that eventually an alternative explanation to psi can be discovered to account for these effects (by inference, he seems to imply fraud).
- Ultimately, though Utts makes a far stronger case for the existence of some sort of psi phenomenon being evidenced by SAIC results, AIR throws the debate to Hyman, without satisfactorily explaining why his case was deemed more compelling. Based on his flawed evaluation Hyman decides that he has sufficient data and personal expertise to extend his evaluation into the operational arena--and concludes that remote viewing is of no use in intelligence collection.

Of course, the purported motivation for the AIR evaluation that produced in the flawed report for the CIA was to determine whether remote viewing was useful as an intelligence collection tool. By the manner in which the study was conducted and in the way the negative conclusions were reached in the report, it should be clear by now that the evaluation not only failed to honestly determine whether remote viewing was of any intelligence use: It also showed conclusively that there was an unacknowledged, predetermined agenda to produce negative findings as the conclusion to the report.

Presumably, the AIR itself had no particular prior bias against remote viewing. This leaves the contracting agency as the culprit. It would seem that the Central Intelligence Agency gave the AIR its marching orders: To find no merit in the program no matter what the evidence itself showed. In Part One I suggested reasons for this, but at this point that all still remains only speculative. Nonetheless, there does appear to be a smoking gun here; and, as has so often been the case recently, it seems to be lying at the feet of the CIA.

Addendum and Corrections to Mr. "X"'s Review of the AIR/CIA Assessment of Remote Viewing

by "Mr. X" (Paul Smith)

This series was written by someone intimately familiar with the various incarnations of our government's remote viewing efforts. His identity is known to Ingo as well as to me. He has stated that he will be revealing himself in the very near future, and uses the *nom de plume* of "Mr. X" for good (but temporary) reasons.

..... THOMAS BURGIN

Note: This is an addendum to a three-part review of the CIA- sponsored report by the American Institutes of Research of its evaluation of the Government's twenty-four year long remote viewing program. [Part One, "Bologna on Wry,"](#) covered the operational intelligence portion of the program. [Part Two, "A Second Helping of Bologna on Wry,"](#) found that the research reviewed by the AIR was inadequate as a basis for a fair assessment of remote viewing. [Part Three](#) examines the AIR's faulty evaluation of that research.

Since publishing the three installments of Mr. "X"'s review of the CIA/AIR report on remote viewing, I have received a number of comments concerning how I described Ed May's research in Part 2. My evaluation concluded that the research selected for evaluation--while interesting from a parapsychological standpoint--was of limited value in (a) establishing the reality of remote viewing, and (b) developing new techniques to improve the efficiency of the operational effort. These two goals were among the three originally mandated for the program by Congress during the GRILL FLAME era, and never officially rescinded.

Based on what is evident in the AIR report, and on peripheral material and knowledgeable sources to which I had access, my assessment of the

research program seemed accurate. The experiments evaluated by the AIR at the behest of the CIA were the ten most recently done by May at SAIC, and were arbitrarily chosen by Ray Hyman and his colleagues at AIR to represent the research done on remote viewing. I still maintain that those ten experiments were inadequate in achieving goals (a) and (b) above. However, this assessment--admittedly based on incomplete, if nonetheless extensive data--may reflect unfairly on Ed May's efforts and intentions in the pursuit of remote viewing and psi research. It is, of course, not Ed May's fault that Hyman and his associates refused to examine other of the program's research that might have more strongly supported the remote viewing phenomenon.

Comments from Joe McMoneagle shed further interesting light on Ray Hyman's actions in the course of the AIR survey. According to Joe, "Hyman sat down with two other members of the AIR staff and two reps from the agency [CIA]," and sorted through "about sixty papers" reporting on experiments done at SRI-I and SAIC. They then "'decided' which ones they would accept for review..."

* * *

This November I had a conversation with Dale Graff, who during his career was one of the primary DIA points-of-contact for the program, and was also branch chief and project manager for the operational unit at Ft. Meade in the early '90s. Dale told me he felt that I had erred in my comments on the research program, and that I had based my analysis on inadequate knowledge of the circumstances under which the research program was conducted.

According to Dale (and he speaks with some authority, since he was often intimately involved in the contracting process throughout much of the program's history until his retirement in 1993), there were many bureaucratic and political factors that went beyond operational considerations in guiding the course the research took. Often, May was forced by agencies and influential individuals with other agendas to pursue specific experimental directions that went beyond supporting the operational remote viewing effort. Neither May, nor Graff and his DIA associates were fully able to dictate the route experiments were to take. Though I discussed this problem in Part 2 of the review, I did not sufficiently recognize the impact it had on the research program.

Dale made a further point in the course of our conversation. He suggested

that even if parapsychology research unrelated to remote viewing per se did not directly affect remote viewing as an intelligence collection tool, nonetheless successful research could still help improve the program's prospects. Strong evidence of any psi effect would undercut the objections of the critics and bolster support for all aspects of the RV program--including the operational unit.

While I myself believe that a research program that more fully concentrated on the remote viewing phenomenon itself could have served much the same purpose, still Dale's point is certainly relevant.

* * *

Other information I received recently also shows May in a more favorable light. According to Joe McMoneagle, "on two occasions, Ed (with myself and others) did the two week circuit in DC, convincing the folks in Congress that the program shouldn't be shut down and it should be funded" (this refers to funding for the operational program; research funding, Joe explains, was a separate issue).

Part 2 of the review also contained some misinformation that I must here clear up. My evaluation of the support received from Ed May and the research program was based on mine and others' perceptions at the "operator level" in the Ft. Meade unit. We saw little or no input from the research folks to show that they even cared that we existed, and concluded they were ignoring us and going off on their own tangent.

Thanks to McMoneagle, I now know that perception to be erroneous. He mentioned in his communications with me that along with the boxes of research passed to the AIR evaluators (and, as I reported, not subsequently "evaluated") were another "nineteen packages of reports, recommendations, and materials from SRI-I and SAIC, [including] collection methodologies," which had been passed to the managers of the operational program over the period 1988 to 1994 and NEVER OPENED. In other words, the research program was indeed attempting to fulfill its obligation to support the operational unit, but was apparently short-stopped by the very people who should have been integrating any promising new techniques or methods developed by the research.

As an operational viewer, I find it outrageous that this material was not at least evaluated, and passed on if it looked useful. Whether or not it could ultimately have been integrated with the other successful methods we used

(and I suspect that much, if not all might have been), I think most of us would have welcomed the opportunity to at least entertain responsible new ideas and approaches--particularly if they shed light on some of the thornier problems with which we often had to deal. I owe Ed May and his team an apology on this one.

Finally, I must reiterate a point I made in Part One of the Mr. "X" review, which McMoneagle has reminded me of. One should have no illusions about the last days of STAR GATE. In its final years, the program suffered from major problems and deficiencies, and provided no little ammunition of its own to be used against it. Uneven and at times outright bad management, poor performance and few accurate results in the latter years, ill-will from upper-echelon bosses, poor unit morale, and divisiveness within the organization tolled Star Gate's death knell. Nevertheless, had the program's high-level management (i.e., from the director and deputy director level on down), (1) wanted the program to succeed, and (2) been doing their jobs properly, the deplorable conditions at the Ft. Meade unit would never have developed.

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SECTION FIVE

The Superpowers of the Human Biomind Vis-a-vis the Probabilities of Extraterrestrial Intelligence



INGO SWANN —"Launch"
Oil on canvas, 62" x 62", 1973.
Collection of Mr. Trammell Crow.

Click [here](#) to read an introduction to this section.

[Human Vs. ET Superpowers, Part One](#)

[Human Vs. ET Superpowers, Part Two](#)



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THE SUPERPOWERS OF THE HUMAN BIOMIND

vis a vis

THE PROBABILITIES OF EXTRATERRESTRIAL SUPERPOWERS

ORIENTATION and INTRODUCTORY

Ingo Swann (08Feb01)

The first purpose of this Section 5 is to provide a function within this Website in which exploratory hypothesis and speculation can be indulged and expanded upon.

This is in contrast to Section 1, the Ingo Swann Database Regarding the Biomind Superpowers, in which hypothesis and speculation are held to the minimum.

As most realize, HYPOTHESIS refers to “a tentative assumption made in order to draw out and test its logical or empirical consequences,” and SPECULATION is defined as “to meditate on or ponder a subject.”

Speaking in the ideal, the basic function of hypothesis and speculation is not to make conclusions, but to juggle and contrast information packages and numerous topics, so that new, better, or even unsuspected understanding might be achieved.

The second purpose is to continue to point up that average definitions of the human mind (including its superpower components) are inadequate, if not useless, in the full face of the human mind itself.

Indeed, the instrumental nature of the human mind is so remarkable as to be awesome, and so it is easily discovered that mere words fail to bring fuller description to it.

A dispassionate survey of definitions of the human mind reveals that although a small variety of its aspects are identified, the sum of all of the definitions leaves many more refined aspects in the shadows. This includes modern scientific definitions, and even occult and esoteric

definitions as well.

None of the definitions of the mind are wrong per se, but the definitional process of identifying the larger nature of the mind is incomplete, and probably vastly so.

One reason for this is that such definitions are NOT derived from or based upon visible functions and attributes of the mind itself. Instead, and as will be elaborated in Part 1 to follow, the definitions that do come into existence are set up by this or that societal order, and so the definitions usually reflects the limits of knowledge within each of those orders.

This clearly implies that definitions of mind on Earth are little more than socio-determined ones. They are based on societal concepts and not on impartial and full observations of mind itself, which transcends all such concepts.

The human mind, both in essence and in manifest functions, DOES transcend all socio-determined situations - BECAUSE all such situations are products of the overall human mind itself.

In the larger perspective of this, it can therefore be understood that ANY definitions of mind that are socially derived merely reflect some kind of socio-control agenda regarding how the mind should or should not be thought of, as contrasted to what mind actually is in all its magnificence and potential powers.

If we can think that any definitions of mind that we learn about via education have been established merely within self-limiting contexts of various kinds of socio-control agendas, then we would expect to discover that mind has NOT been examined and defined at the all-inclusive human species level.

In fact, there would be no apparent reason to undertake such an examination – in the absence of factors that might make it NECESSARY to do so.

This is much the same as saying that Earth societies would separately continue to identify and define mind only via the thinking-lenses of those societies, for there is no obvious reason to do otherwise.

However, it could occur that Earth societies might encounter ANOTHER species having powers of mind at least commensurate with, but perhaps advanced beyond our own species.

Of course, this kind of encounter is, and has been, a pure speculation – with the exception (discussed in Part 1) of recent and remarkable developments in advancing astrophysics that are in process of converting the speculation into something akin to a semi-concrete hypothesis of actual possibility.

In any event, if mind, mind powers, and intelligence within the context of another species, perhaps more powerful than our own, needed to be understood, the process of doing so would ALSO mean that deeper knowledge of the mind quanta of our own species would have to be illuminated more clearly and intimately.

“Another species,” of course, can easily refer to one that is extraterrestrial, largely because we do not experience here on Earth another species equipped with mind-power-intelligence that is commensurate with our own.

The historical human experience on Earth has merely been to encounter other social orders, the various patterns of which all download from the mind-mental-intelligence attributes of our species as a whole.

Since many aspects of our species mind have been denied authenticity within the limiting contexts of this or that societal order, it cannot really be said that fuller knowledge packages of mind itself have been achieved beyond the limited sum of those contexts.

If, however, our species were to encounter another species, especially an extraterrestrial one “more developed” than ours, then it would have to be concluded, at some point, that our own mind-mental-intelligence attributes are, well, “less developed” BY COMPARISON.

It is this COMPARISON, and evidence for it, that can be explored by hypothesis and speculation – from which no conclusions need be drawn.

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SECTION 6

The Ingo Swann Roll of Honor for Remote Viewing



GERARDO DOTTORI— "The Miracle of Light While Flying."
Oil on canvas, 48" by 50", 1931.
Collection of the National Museum of Modern Art, Rome.

Click here to read the [Introductory](#) to this section.

06.10.03 [The Ingo Swann Roll of Honor For Remote Viewing and Process-Discovery Research](#)

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The Ingo Swann Roll of Honor For Remote Viewing and Process-Discovery Research

Ingo Swann (10Jun03)

Introduction

The term "remote viewing" was brought into usage in December of 1971 as a way of categorizing a certain type of extra-sensory perception experiment involving "over a distance."

The larger background of those experiments can be found in my on-going memoir entitled REMOTE VIEWING - THE REAL STORY, and which is slowly being recounted and presented as Section 2 of this Website.

The initial remote viewing experiments were undertaken within limitations of parapsychology contexts that almost exclusively focused on establishing scientific proof of various types of PSI phenomena.

However, during the course of 1972 and thereafter, remote viewing experiments began to be lifted out of proof-oriented constraints and frames of reference, and increasingly transferred into much larger process-discovery research.

One of the results of this transfer was that the process-discovery research began to involve and incorporate more and more individuals all of whom contributed to some kind of positive and supportive activity.

As the size and results of the process-discovery system grew in various dimensions, the numbers of supportive individuals eventually increased into the many hundreds. Some thirty years have now passed since the initial undertaking of the process-discovery research and testing, and during those decades "remote viewing" has undergone many strange and sometimes awkward vicissitudes.

One of those vicissitudes involves the very many who have fallen into the forgetful folds of the overall remote viewing memory and history. This forgetting has several results, all

of which are deplorable.

It enables only a very few to be identified, while the names of many more are consigned to oblivion. It also enables the larger dimensions of the overall remote viewing effort to be truncated and minimalized.

This forgetting is not all that unusual in terms of conventional history. But in the case of remote viewing I have regretted it for some time, ever since the early years during which I witnessed valuable workers being brushed out of the record as if they never existed.

A few years ago, I visited the Viet Nam War Memorial in Washington, D.C., upon which are collectively inscribed the names of those soldiers who perished in that remorseful conflict, and whose names would otherwise vanish.

Some days after this, I began to think that something like this memorial should be erected so as to at least record by name those many workers who played some roll, in constructive and honorable support of the remote viewing research and history.

In trying to design how to do this, I realized that process-discovery regarding PSI in general did not actually begin with remote viewing research - which, after all, was initially formatted only in 1972.

Because of this realization, it seemed unfair, and even dishonorable, to segregate and then elevate latter-day remote viewing process-discovery from very similar past efforts.

I thus felt that NOT including mention of past participants and researchers in process-discovery of PSI faculties would serve both to truncate and minimalize the whole history of what is involved, and to deny public recognition and appreciation of the greater panorama involved.

THAT panorama is filled not only with research, theories, and results of testing, but also with people – with humans having names, and each of which have had some small or large function in fleshing out the panorama.

In any final analysis, proof of PSI is only relative to the criteria being utilized to judge it, and those criteria constitute the first and last aspect of the proof-oriented endeavor.

However, process-discovery research concerning telepathy, clairvoyance, remote viewing, and etc., is relative to people

– simply because if PSI does exist, it does so nowhere else than in people who must innately possess the processes to be discovered.

It is thus that people constitute the first and last aspect of any process-discovery effort.

There are some large and significant differences between proof-oriented and process-discovery research. One significant difference is as follows.

Proof-oriented research can, as it usually is, be conducted in the abstract, and does largely depend on the testing of theories put forth and the acquisition of number-crunching statistical data on behalf of proving the theories.

Process-discovery research cannot be conducted in the abstract, and by definition it must incorporate humans who, at first hand, can provide examples of the phenomena to be examined.

Such research does not depend on statistical data, but upon the discovery of similarities within the phenomenological examples provided by individuals. Such communal similarities are signals and evidence of the internal processes involved.

This is NOT to suggest that proof-oriented research is unimportant.

But as many have pointed up through the decades involved, that kind of research tends to depersonalize, minimize and even to erase the human elements that are involved.

Process-discovery research, however, must take into full account the human elements involved in such discovery, while proof-oriented research does not need to do so.

Therefore, all human elements necessary to process discovery research should be honored and accepted for what they can contribute – and doing so can perhaps restore humanizing elements gone missing, or which have been ruefully put down or deliberately obscured.

*

In initiating the roll of honor, there are a few factors to be considered. The first of these has to do with how HONOR is to be defined.

To begin with, the term is one of difficult usage – if only because its antithesis, DISHONOR, has long been seized

upon as a psycho-political tool within the phenomena of competition and attempts to achieve ascendancy and power. Another complicating factor is that ideas of honor can be gotten up and perpetuated to serve various situations, agendas, and activities within which concepts of honor are at least questionable.

Another factor is that the twentieth century, like the many before it, has not been too much awash with honor, or the honorable. Indeed, even conventional historians are obliged to observe that the twentieth proved to be the most vicious and violent of all, this despite its wondrous scientific and technological advances otherwise.

In large part, this can only mean that the active societal forces of the twentieth century were very permissive with regard to the non-honorable. It is via this permissiveness that observations of what honor consists of must have become cloudy, or even meaningless.

In order to step somewhat outside of this confusing situation, it needs to be established that honor as it is to be used herein pertains only to the contexts of the individual self.

As to definitions of HONOR, I will merely utilize those found in most dictionaries.

The term HONOR has several definitions having to do with the status and success. But in its fundamental essence it refers to:

- (1) Having a good name or reputation; and, (perhaps more importantly)
- (2) Showing outward respect toward others, things, or whatever.

It is in the sense of this fundamental essence that I bring usage to the term HONOR.

The term HONORABLE also has several definitions having to do with status and rank. But it also has basic definitions, which are: "Characterized by integrity; and, performed or accompanied with marks of honor and respect."

The foregoing definition utilizes the term INTEGRITY, and this use brings additional difficulties.

One reason is that just about everyone can observe that the on-going affairs of the human world are not too much awash with integrity either, and so demonstrative instances of it are hard to identify.

In any event, the effective definitions of INTEGRITY in its

moral sense seem to be found only in the Oxford dictionary of the English language:

- (1) The condition of having no part taken away or wanting.
- (2) Soundness of moral principle; the character of uncorrupted virtue, especially in relation to truth, fact, and fair dealing, uprightness, honesty, and sincerity.

The foregoing definitions are provided not only for what they may be worth in general, but also with respect to the platitude that goes something like "Ye shall recognize them by their actions."

From within the contexts of the terms above, it is possible to establish a role of honor not so much having to do with judgement and achievement per se, but with the attitudinal auspices within which communal work is undertaken by groups of individuals.

In their communal sense, such attitudinal auspices must of course be positive and communally self-reinforcing if anything of value and enduring is to be accomplished – and, I suppose it should be mentioned, uncorrupted by selfish motives and agendas.

*

For the purposes of the role of honor, I have taken the unusual decision to omit reference to social, academic, political, and military honorifics.

The reason for doing so is that those kinds of honorifics contribute to horizontal and vertical class and status systems in which credit can be misassigned, even misappropriated, in accordance with honorifics rather than in accordance with performance and dedication to whatever work is involved.

As it is, then, in the case of the role of honor, it does not in any first instance honor honorifics, but honors people, their integrity, and their contributions whether small or large.

*

One final factor now needs to be pointed up in this Introduction to the roll of honor.

If the larger history of human superpower research is examined, it can be seen that all of it took place within societal contexts that were vigorously and actively opposed

to it.

It is thus that great conflicts arose - in the throes of which many such researchers were caused to suffer greatly.

There is thus an element of bravery with regard to those who faced such opposition with courage and endurance.

But the exact nature of the great conflicts seems not to be understood very well. Some aspects of the conflicts have been discussed in an early essay introduced into this Website dated January 20, 1996, entitled REMOTE VIEWING VERSUS ITS SKEPTICS, as found in Section 1.

But the gyst of the conflicts can briefly be outlined here. Societal forces have to put up with the occasional and spontaneous manifestation of PSI, simply because examples of it occur everywhere among our species all of the time, and have done so at least since the recording of history began.

The real existence of the superpowers therefore has never been in doubt.

What has been of great consternation, however, is the issue of whether the superpowers could somehow be lifted out of occasional spontaneous manifesting, and, via process-discovery research, refined and improved to high and predictable efficiency.

To better grasp what is involved, it is necessary briefly to review what the superpowers actually do. With the possible exception styled as PK, all of the superpowers provide and produce information by means other than the physical senses.

This production not only transcends the "laws" of physical possibility, but does so in ways and means against which the "laws" of physicality are no barrier – and which, in essence, implies that nothing can remain invisible to the superpower faculties.

There are, however, two types of information that can be produced via the superfaculties, via clairvoyance, telepathy, remote viewing, or future-seeing, for example.

Those two types are: (1) Information that proves to be correct, and (2) Information that either is proven incorrect, or cannot ever be proven as correct.

In larger societal terms, information that is proven as incorrect, or cannot be proven either way, actually has no relevance to anything.

But information that proves to be correct does have

relevance, but only with respect to whether its scope is small and discontinuous or large and continuous.

In order to understand this, information can be provided which is 0-10 percent efficient, as contrasted to information that can manifest much higher efficiency.

In accord with the foregoing observations, individuals who are categorized as psychic should actually be thought of not as psychic, but as individuals who PROVIDE INFORMATION via their superpower faculties.

After this nomenclature shift is made, something then depends on how meaningful in scope and accuracy the provided information actually proves to be.

Societal systems do not worry too much about mere demonstrations of the superpowers, but worry commences according to the scope and magnitude of the information acquired by them.

In this sense, if societal forces have to put up with spontaneous manifestations of superpower information, and which are usually only of low-grade content, any organized research to discover and enhance superpower processes clearly leads toward enhanced applications of them.

This in turn leads toward increases of invasive potentials via which nothing is invisible or can remain hidden – including motives, goals, and agendas, for example.

It is thus that PSI researchers can occupy themselves with proof-oriented research as long as they want. But proof alone, if achieved AND accepted, will mean very little when compared to process-discovery and applications enhancement.

The great conflicts between PSI and science, for example, are not conflicts either about PSI or science per se.

The actual issue involved is whether any of the superpowers can be enhanced via process-discovery to higher states of scope and efficiency.

It is therefore that research into process-discovery has, in societal terms, been vigorously resisted, and those undertaking that kind of research have been submitted to various kinds of indignities, some quite dishonorable and unconscionable.

It is thus that the element of honorable bravery should be included within the overall contexts of the roll of honor.

*

The constructing of the roll of honor will be a long-term process, and, of course, will never be all-inclusive. Too many have already been forgotten, and too much has been submerged into obscurity, sometimes deliberately so. However, as the roll of honor is increased in length, the true perspective and duration of process-discovery will become more apparent and inclusive. This, in fact, is the basic reason for bringing the roll of honor to light.

* *

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SECTION 7

A Museum Module for Art Works Suggestive of the Superpowers of the Human Biomind



EINAR JONSSON— "Morning."

Oil on canvas, 45" by 47", 1931.

Collection of the Einar Jonsson Museum, Reykjavik, Iceland.



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SECTION 8

Miscellaneous News Items and Updates

Factoids, Facts, Discoveries, Mierda del Toro, Social Contortions, Etc.,
Having Possible Relevance to the Biomind Superpowers

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- [News Items and Updates, Issue No. 1 -- August 1997](#)
 1. [Particles Moving Faster Than the Speed of Light](#)
 2. [A Robust Experiment Designed and Conducted by Researcher Dean Radin, Ph.D.](#)
- [News Items and Updates, Issue No. 2 -- December 1999](#)
 1. [Minds May Track Danger Unconscious](#)

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Scientific Discovery Relevant to the Superpowers of the Human Biomind

Introductory

As many readers of this database might have recognized, I've not been content to discuss the biomind superpowers within the narrow limits that have ghettoized psychic or parapsychological matters. Instead, I've elected to extend the topic well into its larger sociological context -- the context of our human species. The superpowers are not just superpowers with narrow relevance detached from the rest of our humanness. After all, the superpowers are NOT found just in parapsychology or the so-called paranormal. They are found in human beings. Breaking apart the phenomena of human beings into "normal" and "paranormal" is a mental artifact in the minds of those who do so.

*

This artifact results in an oddity seldom noticed, and which I'll do my best to articulate. If for nothing else, our great Western civilization is noted for its magnificent, ongoing scientific and technological discoveries. But since there is such a strong barrier between the "normal" and "paranormal," the discoveries are interpreted only in ways that avoid whatever paranormal implications they might hold or portend. Put another way, this is the same as saying that scientific discoveries are not interpreted regarding the illumination they might bring to the so-called "paranormal." In this way, there is no information crossover -- and so progressing scientific discovery is seen as having nothing to do with the superpowers which are largely, and falsely, seen as paranormal.

*

Yet, there IS an abundance of crossover possibilities, and it is easily opportune to learn more about the superpowers by examining the

extended implications of "normal" scientific discovery. Indeed, as will be slowly revealed in [Section 2](#) of this site, about 85 per cent of the long-term research and development at Stanford Research Institute (1972-1985) was based in accepted scientific discovery -- but the implications of which had never been extended into a working relationship with the functioning of the superpowers.

*

Since the 1970s, scientific discoveries that may have implications for a number of the superpowers have increased; and for some reason especially so during the 1990s. The focus of this Section will principally consider some few recent crossover scientific discoveries announced in some official form

*

Since this website does not have a Staff capable of keeping on top of all things, we would be grateful to anyone who observes a possible correlation between ongoing or accumulating scientific discovery and the superpower faculties. Please include references to the scientific publication in which the discovery is announced -- accompanied, if possible, by a fax or email version of the article. Thanks in advance. (Ingo Swann)

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SECTION 9

Occasional Reviews of Books and Published Materials Having Direct or Indirect Relevance to the Biomind Superpowers

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- [Book review: "China's Super Psychics" by Paul Dong and Thomas E. Raffill](#)
- [Book review: "Designing Intelligence: A Framework for Smart Systems" by Stephen H. Kim](#)

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Occasional Reviews of Books and Published Materials Having Direct or Indirect Relevance to the Biomind Superpowers

Ingo Swann (Spring 1998)

Introductory

The proposed function of this Section is to attempt to isolate from within the world's information glut various published materials having more pronounced relevance to the circumstances and contexts of the superpowers of the human biomind.

In this regard, the term RELEVANT usually means "pertinent," but more specifically implies "a traceable, significant, or logical connection to" a situation or to sets of circumstances.

It is quite likely that everything that gets into print has some kind of relevance to something. In large part, though, a great deal gets into print -- but the relevant-to factors remain foggy, confused, or obscure. Additionally, some published materials cannot be seen as relevant to anything because whatever the relevance may be is unknown, unfamiliar or alien to readers' comprehension.

In the sense of the above, the human biomind superpowers can be read about. But their relevance to whatever is not very clear, sometimes meaningless, because in our modern Western culture our lives can be lived quite well without them -- at least theoretically. The superpowers therefore have been traditionally marginalized and minimalized, and our Western science, philosophy and psychology have seen no need to take them into account or research them.

Thus, except as curiosa strange, unusual, it is very difficult to establish or convey meaningful contexts and relevance's regarding the superpowers.

The usual method in which reviews are offered up is to say something about what the book is about, perhaps with the reviewer slanting public perception this way or that in accord with the reviewer's own predilections. Relevance-to factors, if any, are rare or left open, perhaps sometimes because the reviewers have not a clue as to relevance, or perhaps because the bottom-line relevance regards only associations to cow pucky stuff.

Sometimes relevance is missed all around because books are reviewed according to the apparent categories they fit into, while the categories are seldom allowed to cross over or to interface. Sometimes, terminology or jargon prevents wider grasps of important relevance's.

Our present Earthside cultures have never established a "science of relevancy," so to speak. And so the double fact is missed that the perception of relevance's vitalizes and empowers while non-perception of relevance's depowers and devitalizes. This sometimes (and of course only theoretically speaking) leads to unacknowledged and subtle formats of "mind control." Indeed, we want to identify with and be part of what we are told is relevant, and we do avoid associations with what we are told is not relevant.

During the past 200 years, the superpowers of our species have more or less been consigned to the status of "not relevant," especially in the modernist West. Meanwhile, back at the ranch . . . !

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SECTION 10

The Species Guild



COLUMBA KREBS— "The Angelic Kingdom" (1956)

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08.08.02 [The Topic of the Human Species Guild Revisited Six Years Later](#)

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The Species Guild

Ingo Swann (04Jun97)

Introductory

Although you may fall over laughing at the idea of it, Section Ten of this database has but one purpose.

This single purpose is to ATTEMPT to consider and discuss how astonishing, amazing, wonderful, creative, energetic, visionary and etc. our incredible species actually is, and to focus on these qualities and attributes ONLY in some positive sense.

*

Naturally, this ATTEMPT will require some kind of "letting go" of the utter fascination our species negative attributes hold over us.

And so this effort might result in some kind of cultural shock and thence be held as some kind of adventure into eternal realm of impossibility.

*

This attempt, however, should not be thought of as a retreat into sweetness and light -- that undulating, glittering, picture-perfect -- but foggy -- realm where fundamentals of our species can be forgotten or ignored.

*

The way to conduct this attempt is not at all clear -- except to think that a first step is to rise above all the mierda del toro found everywhere among our species, even if this rising be only

momentarily or temporary.

This first step, hesitatingly taken, might itself be difficult. After all, if mierda del toro is presented as sparkling diamonds, it tends to assume the quality of being thought of as meaningful.

*

This attempt (probably a rather silly one, all things considered) means that the various negative and deplorable factors of our species will NOT be the endless, ongoing central focus of this section.

There are at least four reasons for this diminishment and possible exclusion altogether.

*

FIRST, how awful and deplorable our species is or can be is given considerable examination elsewhere in sources that are considered meaningful in mighty ways. These sources actually range from misinformation to expert opinion. Most of them are presented with robust vigor -- often approaching a condition of overwrought, drooling enthusiasm.

The availability of such sources is endemic and constant in a Big Time way, and so widespread, that it is completely unnecessary in this section to reinvent that wheel or jump on it and ride along with pride.

*

SECOND, it would seem that after 2000 years of actively considering our species negative-making factors, hardly anything has been archived regarding ways or methods to ameliorate them along with the vividly awful situations those factors inspire.

The study and examination of our negative factors has consumed enormous amounts of good will, energy, FUNDING, research, and psychological and sociological experimenting all aimed at finding ways to "cure" them.

Today our species still has no idea of how to deal with a small time

issing contest, much less cope with negative factors grown to such large panoramas that they are largely out of anyone's or everyone's understanding and control.

It would be clear that the study and examination of our negative factors should continue, but perhaps not at the price of becoming so overwhelmingly paramount as to occlude and submerge our species positive factors.

*

The THIRD reason has two parts:

1. It is quite well known that if you repeat, adumbrate, and constantly draw attention to something, then whatever that something is will take on a bigger and bigger reinforced reality. This is technically referred to as "learning" via repeated exposure, until our wonderful brains erect mental pathways for that specific kind of data and information. Eventually, meaning and importance will become attached to whatever is being repeated and emphasized, and which this bigger and bigger reality might not deserve -- or perhaps was nonexistent in the first place. It can be admitted, with some evidence to support it, that our species does have elements of gross and refined stupidity. But are those elements MORE important than other elements that tend to get lost in the confusions the stupid ones bring into existence?
2. It is also fair to observe and admit that our species negative aspects ARE so widely fascinating that ways and means have been found to milk their economic potentials for all that can be gotten out of them. So this widespread fascination has become a meaningful COMMODITY replete with producers and consumers. It appears that little can be done about this, except to observe that our positive factors are not altogether competitive with our negative ones.

That this is so is, I think, understandable. After all, those attributes get the adrenaline, emotions and sentiments pumping whether in real, fictional, gossipy, imaginary, or illusory form.

And so we drool over them, while some opine that those very aspects are emulated so that one might get one's share of the economic pie, or shall I say *drool pie*.

I, however, and for better delineation, would want to rename *drool pie* as *playground pismire with a lobotomy* -- even though I, too, get off on some examples that emanate out of it. Even I like to watch examples of the good guys winning over the bad guys or ET space monsters.

But for this kind of thing to be possible, the real or imagined presence of the bad guys (or *things*) has to be engineered and masturbated into climaxial existing.

Of course, there is the question involving whether the good guys exist only to tackle, surmount and waste the bad guys. If so, then we absolutely NEED the bad guys so that the good ones can manifest their only purpose in being born out of the genetic pool.

*

FOURTH, our negative aspects have proven to be so charismatic that when they and our positive ones are discussed together in sort of dichotomous contexts, the negative ones attract all of the attention. Or at least various amounts of attention wander away from out positive aspects and over to the lascivious excitements promised by the negative aspects.

*

I'm NOT AT ALL suggesting that serious attention case being paid to our species disgusting, abysmal, degrading, soporific, hypnoid garbage heaps -- and all of which are thrill-making.

I'm not at all suggesting that if you "accentuate the positive, eliminate the negative" our species will be on the road to and achieve the carrot on the end of so many philosophical and ideological sticks.

*

In fact, I'm not even suggesting that the positive be accentuated -- but merely be DISCUSSED.

Regarding this, I've learned via some very serious demonstrations that specimens of our species try doing what they want, and do the trying at all times and all of the time -- to the length and degree of whatever they can get away with doing.

*

Thus, since nothing will be gained or even lost by a forum exclusively to discuss our species amazing and wonderful factors, well, why not set one up?

Few will be interested in reading what appears in such a forum, and which forum anyway can't possibly be a threat to any vested interests desirous of pumping our species negative factors for all they are worth.

*

For those few who MIGHT take some passing interest, it may turn out an interesting challenge to discover how to examine and discuss our species wonderful qualities WITHOUT first beating up on our deplorable ones or trying to smash them along the way.

After all, some 6,000 years of our species history on this planet, now discovered to be fragile, has shown that trying to smash our negative aspects has yielded little in the way of self-perpetuating results.

*

In any event, observations and papers from those who want to try achieving this eternally useless endeavor might be presented in this section of this database -- for this particular topic BELONGS herein more than anything else. Guidelines for doing so will be presented shortly.

Our Species

But here at the startup, some preliminary about OUR SPECIES is needed.

Along these needed lines, it is to be understood that although our sciences and philosophies have traditional definitions of what is meant by OUR SPECIES, these might radically shift about in the near future because of advances in genetic detection. Nevertheless, it is worthwhile reviewing in brief form the traditional versions.

*

The term *species* is taken directly from the Latin, and originally meant "of a kind" or "of one kind."

The term still means that, technically speaking. But it also transliterates neatly into "of OUR KIND" or "of THEIR KIND" -- ending up in various stereotyping "of DIFFERENT KINDS." In this sense, social forces manage to engineer programming methods effectively causing our wonderful brains to erect cognitive synapse formations so that we become enabled to recognize the differences between our kind and all other kinds. The same programming also encodes how those that are now different are to be treated.

*

In terms of science-speak, in pre-scientific times SPECIES was seized upon (about 1608) to denote "a group or class of animals or plants having certain common and permanent characteristics which distinguish it from other groups.

Much before 1608, the idea of OUR SPECIES apparently DID NOT exist. It is therefore interesting to discover how, or if, earlier peoples thought of themselves as members of a corporate species. I've not been able to uncover much along these lines, but it would appear that our ancestors thought of themselves only in the contexts of clans or nations.

*

In any event, SPECIES was thereafter seized upon (about 1711) to denote "the human race."

One of the earliest scientific criteria utilized to identify a species had to do with sexual transmission or intercourse. Only those of the SAME species could enact that activity AND produce progeny. Thus, if stalwart specimens of our species would be sexually mated to extraterrestrials AND produce progeny, then the ETs would be of our species or we of theirs -- regardless of what the progeny might look like.

*

A SPECIES is commonly thought of as a sub-set of a GENUS. GENUS refers to plants and animals that look alike or similar in some apparent way, but which, when mated, do not produce progeny, or if progeny do result the progeny cannot produce progeny.

*

It is also worth noting an obsolete usage of SPECIES, in that it once was used to refer to similarity ideas, theologies, ideologies and social classes of specimens of our species. This was convenient, once, for it enabled the higher, more powerful classes to consider their corporate selves as a different species.

This, I tend to think, still goes on -- in that at least intellectuals of the modern period have taken it for granted that they are of a different species from those deemed not intellectuals.

*

At some point between about 1790 and 1890 (I've not been able to determine just when or why), the idea of OUR SPECIES took on an egalitarian or democratic frame of reference. Somehow, it was determined that all specimens of OUR SPECIES were equivalents of each other in some philosophical sense of the idea, on no other grounds than that they were of the same species because they could produce progeny.

This concept, with slightly earlier ramifications, brought about great revolutions in many areas.

*

Our species belongs to the genus HOMO, and our species subset of the genus is referred to as Sapiens Sapiens.

In its traditional format, HOMO referred to MAN, inclusive of the two sexes needed to copulate AND produce progeny.

MAN was apparently derived from the Sanskrit MANU or MANA, referring to a combined life-energy-higher-mind principle. MAN entered English via Scandinavian and Nordic pathways, seemingly indicating that the Sanskrit-speaking peoples normally associated with India migrated to the north of Europe.

*

Since about 1890, the term HOMO has fallen onto bad times, then being adapted as a reference to males of our species who mate or fool around in some way but do not produce progeny -- this nonetheless a possibility science is in process of examining.

*

As it is, OUR SPECIES is referred to as Homo Sapiens Sapiens, the "Sapiens" part being derived from the Old French SAPIENT, and which denoted "wise man (or wise Homo in the combined sense of male/female) with further reference to being sentiently sensible.

*

The transliteration of Homo Sapiens Sapiens into plain English is fraught with difficulties. On the surface, it apparently meant HE/SHE Man who is doubly wise.

Literally, perhaps, it means MAN who thinks and knows it, and is therefore able to discriminate and accumulate knowledge by reflecting and cogitating upon the thinking. Various problems arise from this concept.

*

Even if there are transliterating difficulties here, the general gist of them makes OUR SPECIES feel quite good about its corporate self.

*

The general essence of Homo Sapiens Sapiens is true enough, at least in part. But on equally available evidence, our species might also style itself as Homo screwupiensis; Homo estupidogiganticofabuloso (this brings in a dramatic Spanish play); or, perhaps Homo thinkingmachinemagnificus (but susceptible to thinking viruses). We might also think of our species as Homo computererectus, albeit with wiring and hard drive problems.

There is a neo-possibility to restyle OUR SPECIES as Homo

scientificusprogressicus. But doing so which might detach a large number of our species from our species and result in increases of socio-problems -- and which, based on some visible evidence, has already happened.

*

Aside from the wisdom and wise elements originally built into the concept of Homo Sapiens Sapiens, our species is nonetheless determined to be a species only on biological evidence that it is one.

This is convenient in several ways, essentially because our species hasn't really been able to live up to its Sapiens Sapiens connotations. Those connotations, implied to exist, are an embarrassment to those specimens who are sap saps, and so the idea that we are a biological species only comes as relief and refreshment.

*

Thus, as the modern, scientific age progressed, the term OUR SPECIES was exclusively seen in its biological contexts -- IF those contexts also result in the production of progeny.

So today, when we think of OUR SPECIES, we are thinking of our biology -- only, with our Sapiens Sapiens part retired into cultural backgrounds or undergrounds. This is precisely to say that our formerly respected (if idealized) Sapiens Sapiens parts have been relegated to the Fringes of alienated, sapient inquiry.

*

It is quite probable that only about 50 percent of the total combined specimens of our species today has ever heard of the term OUR SPECIES.

Many of those who HAVE heard of our species probably think that it refers only to our biological meat bodies.

It is quite possible that many others who have heard of our species haven't the least idea of what it means -- until they are informed via a horror flick that SPECIES refers to creatures that suck blood and energy from HUMAN BEINGS, sometimes ripping, shredding and

devouring the later in the process.

It may be, however, that many equate OUR SPECIES to HUMAN BEINGS -- but only IF the subhuman elements of the latter are not too gross, visible -- or provable in a court of law, and which has almost nothing to do with conscience.

*

The foregoing has been a very brief, and probably quite inadequate Introductory. More will follow, but I'll temporarily end here with two questions:

1. What IS our species?
2. Is it possible to consider our species not as a genetically random collection of sexually produced biobodies, but as a great and wonderful collective of brains that, hypothetically speaking, form a kind of human neural network -- and which, altogether IS more sapient than any one of the produced progeny? I emphasize my use of "hypothetically."

The possibly foolhardy task of The Species Guild is hypothetically to attempt to extract and discuss indications of our species excellence.

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THE TOPIC OF THE HUMAN SPECIES GUILD REVISITED SIX YEARS LATER

Ingo Swann (08Aug02)

“No one gossips about other
people’s secret virtues.”
— Bertrand Russell

An essay entitled THE SPECIES GUILD was introduced into this website in June of 1997.

It was designated as an “ATTEMPT to consider and discuss how astonishing, amazing, wonderful, creative, energetic, and visionary species actually is, and to focus on these qualities and attributes ONLY in some positive sense.”

Considering some of the awful content of the past six years, it seems time to take another look at the topic, and to enlarge consideration of it.

Unfortunately, one does not have to go far to encounter the overwhelming accumulation of information, literature, and entertainments that focus on the most dreadful going’s on within our species as a whole.

In stark contrast, references to the amazing nature and superlative virtues of our species have become almost non-existent, most specifically within the conventional mainstreams.

For example, the term WISDOM has almost dropped out of usage altogether, even though IF our species has intelligence it OUGHT to have engineered deliverable and perpetuating wisdom, too.

Reference to wisdom in this website is not out of place, since it constitutes one of the most superlative superpowers of our species, alongside the several others that support and nurture it. Indeed, if

intelligence is not somehow effectively infused with wisdom, one could think that intelligence might not be all that intelligent.

In a superficial sense, WISDOM is ambiguously defined as knowledge accumulated via philosophic or scientific learning. More profoundly, it is defined as “ability to discern inner qualities and relationships” in order “to achieve insight, good sense, good judgment, and wise attitudes and courses of action.”

The foregoing is not so much a complaint as it is a reminder that all individuals of our species are born with innate, hard-wired equipment to have insight, etc.

But it can be stipulated, as many authors have done, that a wide variety of social conditioning software programs can cause insight to remain latent and therefore not too actualizing and functional – the same conditioning programs that largely result in “the unbearable pity for the suffering of mankind.”

To this writer at least, it seems that when there is constant focus and emphasis on the negative aspects of our species, coupled with NO nurturing of our superlative virtues, one can begin to wonder what the long-term outcome of things will be.

Our history bears ample testaments to this. There are many deplorable examples of affairs within which wisdom, etc., was apparently considered as nothing more than an inconvenient nuisance.

REMARKABLE VISITOR FROM EUROPE

A few years ago, an individual of rather remarkable status in Europe came to see me. The purpose of the visit was to discuss certain issues, one of which was why it was so difficult to research and develop those human attributes referred to in this website as superpowers.

We quickly agreed that the world’s conventional power structures and affairs are largely governed not only by control of power, but also via secrecy of various kinds, and that those affairs need elements of secrecy in order to function as they do.

A list of human activities that depend on secrecy is actually quite long. But even a short list shows the magnitude of the role that secrecy plays - for example, in political, governmental, and diplomatic activities, in intelligence and espionage organizations, in

major economic activities, in military and warfare strategies and tactics, and in nefarious activities many of which can outwit discovery of them.

Secrecy can be seen as meaningful - as long as conventional human existence is conceptualized only in the contexts of the short list above.

Indeed, it is quite clear that those contexts are not all rowing the same lifeboat of developing and nurturing human excellence.

Various secrecy activities are, of course, enemies, or at least opponents, to each other. But they all have one concern, or fear, in common: discovery and exposure not only of their activities, but also their goals and motives.

Most formats of secrecy are pursued with at least a relative certainty that they can be set up and remain secure, specifically within conventional contexts.

In this sense, there is a relative trust in knowing what conventional contexts consist of, so that the understood dimensions of these can be factored into designs of conventional secrecy efforts.

Their thrust is to keep things hidden from the perceptions of others - specifically from the conventionally known and thus ordinary perceptions which are understood to be narrow, and therefore easily identified and predicted.

All secrecy efforts have vested interests in keeping modalities of secrecy within the contexts of ordinary perceptions. And so all of them find themselves united when it comes to ANY prospect of non-conventional forms of perception.

If non-conventional forms of perception would become efficient enough, they would be seen as invasive to conventional formats of secrecy. So the solution to this would be to prevent knowledge and development of them altogether.

THREE SCENARIOS THAT MIGHT DEMAND EMERGENCE OF RESEARCH AND DEVELOPMENT OF HUMAN SUPERPOWERS

My visitor and I then began discussions of what would have to happen in order to transcend whatever prevents development of human superpowers - including intuition, clairvoyance, and telepathy, each of which is considered as non-conventional, hence invasive of

secrecy and all THAT implies.

We then spent an invigorating morning sorting out three potential scenarios that would not only support research and development of human superpowers, but also demand it.

THE FIRST SCENARIO

The first scenario would consist of discovering that a nation or some other powerful human group has taken a secret, but serious initiative in this kind of research and development.

If something like this did happen, then other nations or powerful human groups would have to respond to it, at least in order to find out the specifics of what was going on and what progress was being made.

An example of the first scenario actually happened during the Cold War era when, much to their utter surprise, American intelligence analysts learned, during the late 1960s, that the Soviet Union had been involved in this kind of research and development since the 1920s.

The intelligence agencies were thus obliged to fund significant research of their own, even though the idea of emergent human superpowers had long been consigned to “giggle factor” status.

This first scenario could not gain permanency, because individual national and power-group activities come and go. Their initiatives would, in time, be covered over within the power machinations of conventional contexts.

THE SECOND SCENARIO

But such would not be the case if the second scenario came about. Let's say our human species encountered another species at least equivalent or greater in intelligence, but which was also equipped with certain developed superpowers – especially that of telepathy. In that nothing like this other species exists on our planet, that species would necessarily have to be ET in origin.

This means that such species would not be confined to the contexts of Earth environments and limits as those are presently understood so far in conventional terms – and that THEY might even have

greater flexibility outside them.

If the second scenario would come about (and there are indications that it has), then some kind of serious human species effort would ultimately have to be mounted, even if only to attempt to obtain a defensive posture to the possibly invasive threat from Out There. A developmental effort of this kind reason would surely disrupt the secrecy elements of our own species conventional power structures on Earth.

A THIRD SCENARIO

A third scenario could come about if, in advancing times, it might be perceived that wheeling and dealing only in conventional power-structure contexts alone are not all that workable with regard to saving, for example, Earth's ecology, or to save the integrity or, in some possible end, even the survival of our species.

There is good evidence that conventional elements and their traditional contexts put their own survival in front of, and often in opposition to, numerous larger whole-Earth issues that ultimately affect everything on Earth.

While a spectrum of those larger issues had little meaning 100 years ago, they are now slowly manifesting in undeniable negative ways. Without some kind of big scale responsiveness, they will have dire consequences – even for conventional elements.

Thus, in recent times efforts have arisen outside of conventional elements to save things such as forests, threatened species, the air, water, and natural resources, etc., and to do so before they are depleted and perhaps irrecoverable.

One context shared by all such efforts is that they represent formative guilds. GUILD is principally defined as “an association of those with kindred pursuits or common interests or aims,” formed especially to save, protect, and preserve, sometimes by any ways and means possible.

A guild for saving, protecting, and preserving that has not yet come into existence is a human species guild. One essential aim of such a guild would be to reassert the higher-order superlative virtues and

superpowers of our species.

Or, if one prefers, to rescue and re-emphasize them from among the massive morass of lower-order activities that focus on our species negative going's on - a focus which is ending up in the depletion of just about everything including human wisdom-making.

There are, of course, confusions about just what human superpowers consist of.

Many human factors that are simply taken for granted are not thought of as superpowers – such as insightful thinking and deduction, intuition that foresees outcomes, problem identification and solving, and that type of clairvoyance (sometimes called “hunches” or “gut-feelings”) that can assess whatever is invisible to the physical senses.

This author even includes thinking itself as a superpower, if only because it can be discriminated from thoughtlessness, especially from big-time thoughtlessness.

And a superlative superpower, almost always ignored as such, is Caring - and which can achieve great positive outcomes and influence. After all, the absence of caring achieves nothing while its presence can often move mountains.

Regarding research and development of human superpowers, a potential human species guild would have to establish at least some kind of focus as to what might save the human species from its lower-order, often abysmal proclivities within which evidence of FUNCTIONAL human superpowers is nil.

A MAJOR UNBEARABLE PITY

In any event, as indicated in the quotation at the head of this essay, human “virtues” (secret or otherwise) are almost so alienated from social awareness that their existences does not even enter into the realm of gossip about them.

This essay was actually triggered by a recent quotation offered up in the syndicated gossip column of Liz Smith, and featured in The New York Post.

"No one gossips about other people's secret virtues." (Bertrand Russell)

Bertrand Russell (1872-1970) was the once-famous British philosopher and social reformer, and whom, in my own experience, had tremendous influence and impact during the 1950's – that post-war decade during which were blueprinted the outlines of many socio-economic scenarios that are still functioning today.

On its surface, the quotation seems simple enough, even somewhat amusing. But it has several significant layers of meaning – one of which is that the blind spot regarding human virtues is so insidious that other people's secret virtues do not even enter the otherwise powerful realms of gossip.

If other people's secret virtues also reflect virtues inherent in our species, then Russell's observation can be seen as deep and trenchant. In other words, the quotation takes on far, far more meaning than the mere eight words used to say it.

In addition to there being no gossip about other people's virtues, no encyclopedias exist that itemize positive and superlative human qualities, just as there are no encyclopedias itemizing human powers. And so no one has any organized source to consult about the real existence of their own superlative qualities and powers.

The absence of such encyclopedias may not at first seem all that meaningful and significant.

But the absence reflects the on-going existence of some kind of subtle and mysterious sociological situation which, itself, is left unexamined in ways that almost everything else otherwise comes under scrutiny.

Indeed, no one gossips about the existence of that mysterious situation, either.

While Bertrand Russell (a once important philosopher and social reformer) has faded into the past (like so many others of now-defunct significance), he indicated in his autobiography (published in three volumes between 1967-69) that: "Three passions, simple but overwhelmingly strong, have governed my life: the longing for love, the search for knowledge, and the unbearable pity for the suffering of mankind."

Well, leaving aside the "longing" (because it is all too familiar, right?), any search for knowledge that does not include attempts to increase

knowledge of the superlative qualities of our species is a somewhat suspect search – for if we do not achieve such knowledge, then what does the search otherwise consist of.

WHAT IS INTELLIGENCE IF IT IS NOT INFUSED WITH KNOWLEDGE OF OUR SPECIES SUPERLATIVE VIRTUES?

In any event, in the absence of the search for knowledge of our species superlative qualities, then the unbearable pity for the suffering of mankind DOES tend to come into view – at least to those who bother to notice it.

It then can be wondered why the unbearable suffering exists in the SAME species that otherwise prides itself on having what is grandly referred to as intelligence.

So we have a prideful intelligent species within which pity ALSO exists for the unbearable suffering of mankind.

A sense of that pity can activate, here and there, what is often defined as “social consciousness,” which is generally thought of as discovering ways and means to alleviate and combat the existence of the unbearable suffering of mankind.

Without any doubt, such social consciousness activities are obviously laudable and important.

But it can be assumed that the unbearable suffering merely consists of symptoms downloading out of much deeper going's on that are not too much attuned to the suffering itself – and in some cases are notably aloof from it.

One reason behind this assumption is that the unbearable suffering of mankind has a very long and still on-going track record.

Another reason could be that human intelligence, as so far defined and perceived, still has something to find out about itself in order to become more fully functional.

Perhaps the desirable terms here might be something along the lines of “superfunctional” or metafunctional, which incorporate the superlative qualities and powers of our species itself.

If that might be the case, then it is appropriate to wonder about what IS incorporated into human intelligence, or, rather, into the uses of human intelligence that are not really consistent with all that much intelligence.

Here one could enter into the well-known litany and dirge of uses of

intelligence that do not really reflect too much of it, but which are made quite visible everywhere, so much so that one doesn't really need an encyclopedia to grasp them.

This litany and dirge apparently consists of almost anything that does not reflect, or even suggest, the existence of the vast reservoir of superlative human qualities that endure throughout our on-going species, even though not much real use is made of them.

THE TRACK RECORD OF THE SUFFERING OF MANKIND

Since ancient times, historians have principally focused on the great changes and shifts that have occurred within the outlines of various social orders. In more modern times, the on-going historical effort has included emphasis on "progress" that has been made within such orders.

In the same modern times, and in keeping with the emergence of various formats of social consciousness, some historians have attempted to document the tremendous suffering that has occurred within and because of the great changes and shifts that seem noteworthy enough to be considered of historical importance.

Except for some statistical downloading, these few efforts have not attracted any large degree of interest.

One probable reason for this is that most of those who have suffered are not among the movers and shakers of those orders – and so they have little historical importance or interest. But even so, many movers and shakers have been brought to their knees, beheaded or hanged, sometimes exterminated, and so they are not automatically excused from the suffering.

Well, conventional power orders are indeed composed of movers and shakers, but their numbers involve certainly not more than 10 percent, and probably less than 5 percent of any given societal population.

Thus, conventional human history is not much more than the history of this smaller fraction of our species, and as such is NOTHING resembling the real history of mankind – because that real history needs to incorporate the magnitudes of the unbearable suffering of the majority born into life.

If we think of our species as having intelligence, the actual historical track record of the suffering of mankind is appalling in the extreme.

In one way or another, it certainly involves more than 50 percent of all those born into human life, many of which have been direct and indirect victims of 5 percent of human history, this including the many who have simply been wasted within the contexts of collateral damage.

THE GOOD – THE BAD – THE UGLY

In respect of all this, it seems to be the case that our species has its ugly underbelly, some parts of which seem to be devoid of intelligence - with the exception of whatever kinds of intelligence or cleverness are needed to propagate them.

And those parts of the underbelly ARE propagated, if for nothing else, via the overwhelming focus on them.

Now, it needs to be pointed up that dealing with the ugly underbelly is considered a high virtue, and so, for example, the fictional superheros Superman, Batman, Spiderman, Wonder Woman, etc., including 007, having possession of some kind of superpowers, inherit this task.

The implications of all this are that the essential and only purpose of the superheros is to deal with elements of the ugly underbelly, and specifically within the terms recognized by those elements.

When this is well done, either in fact or in fiction, it is a joy to behold. But a subtle element of all this is that the superheros seem to have no other function.

And this gives the impression that the ugly elements are always on-going and that one needs to be a superhero to begin with in order to deal with them.

If one reflects on the reasons for the tremendous popularity of the fictional superheros, it could be thought that their successes trigger some kind of latent awareness that reminds of superhero factors in our species.

In any event, the contexts of the superhero fictions do deal with potential human superpowers, and do so in ways that are hardly to be found elsewhere. The fictions can therefore be appreciated for this, since any contextualizing of human superpowers is better than none at all.

There are, of course, numerous jumps that have to be made to get

from fictional contexts to non-fictional ones, i.e., to get into what is usually referred to as “real-life” issues regarding activities within the ugly underbelly.

Characteristics of the ugly activities usually become plain to see in the end. But by the time the activities are seen it is usually too late to do anything about them.

The ugly activities are interesting and fascinating in themselves. But they do come and go, perhaps largely because they come crashing down as ultimate effects of their own internal discord.

The ugly activities therefore do not persist as such, but the human motives behind them seem to be on-going and continuous – and so chapters in the saga of the unbearable pity for the suffering of mankind also continue.

The suffering begins again in each generation, making the platitude that our human species should learn from the history of its past mistakes seem badly out of tune.

And speaking of ABSENT encyclopedias, there are none that list and itemize identifiable human motives, very many of which are repeated time and again, and are therefore identifiable.

One possible reason for the absence of THIS particular kind of encyclopedia is that once motives are identified then too many games are automatically down the tubes – unless they are maintained by social conditioning or by abject force.

So, in that sense, it is better not to have encyclopedias that list the wide spectrum of motives along with their subtle characteristics. Indeed, there are many human motives that cannot fulfill themselves, that cannot really work too well, if they become too visible – visible, say, to their potential and ultimately realized victims.

For reasons not too clear, in conventional terms human motives, and their resulting activities and proclivities, are commonly divided into the good, the bad, and the ugly.

In the sense of this division, our species thus reflects one part positive and two parts negative motives and activities.

The implication of this little calculation is that the one part good can easily be outmaneuvered by the two parts negative.

There is copious evidence easily at hand that something like this is

the on-going case. It is well understood that the two parts negative can, in time and with dedication, disassemble the one part positive, and do so within the contexts of clandestine machiavellian strategies and tactics.

Thus, as it is commonly said, things can change but things remain the same.

THE SUPERLATIVE – THE GOOD - THE BAD – THE UGLY

In any event, it IS quite well understood that our species/mankind is in possession of superlative virtues, i.e., superpowers, against which, if they manifest, do give problems to the two negative parts.

For example, when linked with each other, the two basic superpowers of insightful deduction and caring can easily give pause and concern to the two parts negative.

Indeed, the mix of these two basic superpowers often results in serious commitments that are difficult for the two parts negative to cope with.

It is thus to be wondered why the super-positive superlative part is lopped off from positive-negative line-up of our species.

Which is to say, lopped off, for example, within modernist sociological and psychological contexts and which disciplines otherwise exclusively tend to focus only on what is negative within mankind.

One possible explanation for this is that those two once-powerful disciplines were being responsive only to social orders whose workings cannot permit too much manifesting of superlative human powers, and all that they imply in superpower ways.

LOWER-ORDER AND HIGHER-ORDER MOTIVES AMONG OUR SPECIES

For lack of a better way to express it, one can think in the rather tired and tattered terms of higher- and lower-order motives, but with the proviso that distinguishing between them is often difficult and arcane. For example, many lower-order motives announce themselves as higher-order ones, and all too often continue generally to be perceived as such.

It is tempting to begin a list, as so many have, of lower-order motives. But each reader should attempt this on their own steam, lest it be thought that this author is trying to lead readers into his own reality box.

In any event, it is far more challenging to try to identify at least ten higher-order ones.

This kind of task somewhat depends on what one is using as a reality box, whether one has self-constructed it, or whether it is a socially conditioned one. So guidelines are a little hard to establish.

Generally speaking, however, lower-order motives ultimately lead in the direction of victimization of one kind or another – and/or, when large-scale enough, into the direction of the unbearable pity for the suffering of mankind.

A difficulty that can be encountered in attempting these lists is that one might have to depend on one's intuitive, clairvoyant, and telepathic factors – because utilizing reason and logic alone might not reveal too much with regard to motives that are deliberately hidden.

Other essays in this website have discussed the background of these particular difficulties. But briefly here, hidden motives, especially of the lower-order kind, need to thwart too much emergence of those particular human superpowers, and the reasons for doing so are quite obvious.

If certain human superpowers are perceived as an invasive threat to hidden lower-order motives, higher-order motives are but an occasional nuisance to them.

While there are numerous reasons for this, higher-order motives are, on the one hand, often based in a sense of potential harmony throughout the species that COULD be nurtured as such.

But, on the other hand, many higher-order motives tend to try to unfold within their own reality-box contexts, and thereby make themselves aloof from the prevailing real-time, lower-order activities and the rather sorry intellectualizing of the motives that invigorate them.

Indeed, THIS author has been told by many higher-order activists

that giving attention at all to lower-order motives serves no other purpose than to give energy to them.

Well, lower-order motives have more than enough energy of their own – which is why they do prevail so easily and have evolved many Machiavellian devices whereby they reproduce themselves so easily.

MACHIAVELLIANISM is, of course, “the view that politics [of any lesser or greater kind] is amoral and that any means however unscrupulous can justifiably be used in achieving political power.” As has been pointed up by many investigators and authors, Machiavellian perceptions translate quite easily into all walks of lower-motivational orders in which unscrupulousness is depended upon to play many significant roles.

It is understandable that many higher-order enthusiasts do not themselves wish to evince symptoms of unscrupulousness - which, nevertheless, is explicitly acknowledged as one of the principle sources of the unbearable pity for the suffering of mankind. And so those enthusiasts have not evolved Machiavellian strategies and tactics of their own – which is somewhat to say that they have not become lean, mean, fighting machines with regard to their own goals and visions on behalf of our entire species.

Advocates of lower-order motives of course realize this, for some of them are not entirely bereft of modicums of intelligence.

So the best thinkers among them realize that higher-order enthusiasts will not, in general, become lean, mean, fighting machines.

Rather, as one anti-utopian functionary once told this author via a nice turn of phrasing, they “will strangle themselves with their own platitudes of social consciousness.”

Well, many, or even most, lower-order motives do not have too much social consciousness to begin with. Indeed,, the history of the twentieth century alone has provided some stunning examples of this kind of vacuum.

Another aspect of higher-order motives consists of the pseudo-legendary assumption that human superpowers of the species (such as intuition, clairvoyance, and telepathy) should not be developed because they could be used to support negative goals and ends.

Well, maybe, but maybe not.

One possible reason for the “maybe not” is that modicums of clairvoyance and telepathy put one in closer touch with sensing and feeling the unbearable pity for the suffering of mankind. Many famous psychics this author has fortunately known often complained about this, and begin wondering how to “help.”

Indeed, lower-order enthusiasts seem not to come into too much contact with these kinds of sensing and feeling, and so although the suffering may be “out there” it doesn’t have all that much to do with them.

As Samuel Johnson (1709-84), the English author and leading literary scholar and critic of his time, once observed: “Those who do not feel pain [and suffering] seldom think that it is felt [by others].” One of Johnson’s more famous works was his book entitled LIFE OF SAVAGE (1744). This was a bitter portrait of corruption in London and the many miseries endured because of it.

Sounds somewhat familiar, doesn’t it?

WHAT WE BECOME

In the past, this author read somewhere of the concept that each of us becomes what we do, but only in the light of what we can sense and feel – what we cannot sense or feel does not really exist for us. This is somewhat like saying that if we cannot sense-feel “ripples in the Force,” then we are at distinct disadvantages as to what is impending in it. The “ripples” of course refer to, say, lower-order disharmony injected into the higher-harmonies of the Force.

But one of the meanings of this is that while those who do not feel pain and suffering might not think that others do feel and experience them, the awakening, for example, of the superpowers of vibsensing, empathy, and telepathy, etc., tends to put one more in touch with the unbearable pity for the suffering of mankind.

Indeed, those particular superpowers are among the many that, in a more complete sense, connect us with the larger vista of mankind, our species entire, and perhaps with all species and life forms.

There is in little developed evidence of this in our species so far. And

so it is not too surprising that ET fly-bys fly right on and do not touch down to engage in interchanges. THE HUMAN SPECIES GUILD

[To Be Continued]

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CHINA'S SUPER PSYCHICS

Paul Dong & Thomas E. Raffill
Marlowe & Company, New York, 1997
Paperback, 250 pp., \$12.95
Available via Publisher's Group West
1-800-788-3123

(Reviewed April 1998)

In certain essays already placed elsewhere in this database, it has been theoretically suggested that research and development of the superpowers indwelling in our species are not supported (socially, scientifically or philosophically) because if they were supported then the way social power is distributed would have to undergo certain modifications.

If this would theoretically be the case, then it is easy enough to see that ways and means would be found to relegate to the non-relevant any and all clues to the superpowers, not only with regard to their existence within the species, but also regarding how to develop them into functioning. This would permit the consigning of the superpowers to limbo -- where layers upon layers of confusions could be heaped upon them.

Conversely, IF any major form of broad social interest were to be taken with regard to identifying and enhancing any of the superpowers, then there would have to be equally broad and compelling social reasons to do so.

One such compelling reason might come about if one of the world's big governmental powers took it upon itself to begin researching, developing and enhancing this or that format of the biomind superpowers -- a development that surely might give concern to other governments, causing as well a hasty reassessment of relevance's.

Indeed, a compelling reason such as this took place in the very early 1970s.

As mentioned in certain materials earlier placed in this database, the principal reason, back in 1972, that specifically mandated the American intelligence community to fund research into human superpower potentials

was to assess the "threat potential" of similar work in the former Soviet Union and its colonized East Bloc nations.

The Soviet effort in this regard had been building and on-going during the four decades prior to 1972 -- and the rather tardy discovery of whole of it came as an astonishing "surprise" to American analysts when they finally realized how large and serious the involvement of Soviet scientific and military agencies actually was.

Up until about 1981, the major American media tended superficially to romanticize this situation as the "Psi warfare gap." However, it can be pointed up that the American mainstream social systems of sciences, leading intellectuals and media labor within pronounced misconceptions and phobias regarding the superpowers. And so rather than informing the public as to the exact nature of the Soviet work and its extent, the Psi-phobic editorial policies of the major media seized upon the "gap" to poke fun not at the Soviet work but at the American intelligence agencies.

When the Soviet Union collapsed in 1989, the "threat potentials" of the Soviet work were considered at an end -- and the American intelligence agencies formerly involved took active steps to discredit any advances made within the American work they, themselves, had funded (for about seventeen years). Thus, the American scientific habit of pretending that the superpowers don't exist once more was reinstated as the status quo of American mainstream illusionism.

In fact, though, nothing of the kind is at an end -- because by 1979 the accumulating Soviet and the American efforts (supported at such high levels as they were) triggered a not unreasonable result among thinkers of other nations -- principally China and Japan.

After all, and for one thing, the Soviet and American work DID, in their times, create a lot of noise, smoke and wonderment at the international level. And so if the United States could become concerned enough to attempt assessing the Soviet threat potential, why should not responsible analysts of the OTHER powerful nations attempt to assess the threat potentials of BOTH the American and Soviet work?

For another thing, one of the basic factors regarding the human superpower functions is that IF truly organized and impartial attempts are undertaken to determine their real existence, it is not at all difficult to conclude that an entire spectrum of them does exist in verifiable fact.

Further, IF this kind of conclusion IS achieved, then it would not be necessary to try to build upon the Soviet or American work. After all, very competent thinkers and researchers exist in other countries -- and presumably they could engineer various novel ways and means of researching and developing whatever they can get hold of.

One of the principal difficulties of learning anything about the nature and progress of human superpower research in China and Japan is that evidence of it is hardly ever rendered into English, and never made much of if it is. And indeed, in their book CHINA'S SUPER PSYCHICS, authors Paul Dong and Thomas Raffill complain about the reluctance and avoidance of American sources to report on Chinese and Japanese research, even though some of it makes headline news in Asia.

Paul Dong is an internationally known writer. Now a citizen of the United States, he was born in Canton, China, and has maintained close ties with the Chinese scientific community. He is one of the few writers in the West with in-depth access to scientific developments in the People's Republic of China. He is also a chi gong instructor. Thomas E. Raffill, a translator and consultant, has been a student of Paul Dong's chi gong meditation since 1987.

In their book, the authors state that "China's Psychic Research" has gone through three stages, the first beginning in 1979 with "Discovery and Rise to Prominence." The second stage involved "Controversy and Conflict." The presently on-going third stage involves "Experimentation and Study" -- and which can also be read as "development and training."

Throughout the book, the authors make two significant factors quite clear -- both of which should carefully be understood and carried in mind, since both factors contribute to a Chinese state-of-the-art that has no comparison in the United States or Europe.

The first significant factor is that the Chinese research and development enjoys official and very impressive government support and in-depth cultural leadership. "Over one hundred scientific and academic institutions in China" took part in the initial stages of the research, and since then the number of research agencies "has grown rapidly."

Many of these agencies are identified. For example: Beijing High Energy Physics Institute; the Institute of Aerospace Medico-Engineering (Beijing); the National Defense Laboratory 507; Quinghua University; Beijing

Teachers' College; many academies of Chinese medicine -- and "newly formed human body science laboratories all over the country."

From an intelligence-gathering perspective alone, it's worth pointing up that the "Over one hundred" research institutions in China is a far greater number than the nineteen or twenty known to have been involved in the former Soviet Union.

The second significant factor is that the entirety of the Chinese research is mounted upon fundamentals totally and radically different from any approach in the West and especially in the United States.

Very briefly outlined here, the Chinese research and development is fundamentally based in the concept that "human body science is to view the person as a massive system, and an open system in close connection with the whole universe around it." This concept unifies the macroscopic and microscopic levels, and leads to the idea of "the man-universe paradigm." This theory then is expanded to deal with the larger systems of the human and the environment -- and leads to the workable concept that "exceptional human functions" (EHF's) exist and can be demonstrated and researched as such.

"From this we can see three parts of the man-universe paradigm." The first investigates the human person as an entity in the universe; the second considers the relationship between the inner workings of the body with the environment; and the third studies the quantum mechanical basis of the "man-universe paradigm." This includes quantum measurement, with "the effect of the uncertainty principle on perception at the quantum level. At the macro level, the paradigm takes in the principles of traditional Chinese medicine."

In this "macro" view, the human body is seen as "an extremely complex macrosystem, a macrosystem open to the outside world and having countless numbers of links to the environment." These links "include the exchange of matter and energy" not only at the more familiar conscious perceptual levels, but at very subtle "exchanges of matter and energy" levels reaching down into the quantum levels.

This fundamental overview, "a new field in modern science and technology -- human body science," is seen by the Chinese as a "system science" which "teaches us that reductionism alone is inadequate to the task of understanding the workings of physical systems of [the macro] level of

complexity."

Reductionism, of course, is the hallmark of all Western sciences and approaches to phenomena. As the authors state, "Reductionism analyzes each level in terms of lower levels, from the human to the subsystems of the body, to the organization of these parts, down to the cells, cell nuclei, and chromosomes, all the way down to the level of the molecular biology."

The reductionistic approach is inadequate with regard to understanding, or even realizing the existence of, "a high-level perspective, the multidimensional structure naturally formed by the macrosystem of the human body, the different functions of each level, the relationship between levels, and so on."

Research in human body systems science encompasses chi gong, Chinese medicine, and Exceptional Human Functions (EHF). A matter of vital importance "is that the facts demonstrate that practicing chi gong gives rise to exceptional human functions" -- with the result that empirical theory is derived from the actual EHF phenomena, and permitting confirmations that generalizations and systematic ideas can be formed regarding them.

The authors establish that exceptional human functions are specifically derived from biophysical energies -- while the use of the term "mind" is relegated almost exclusively and only to the topic of "mind reading." In this, the Chinese EHF research is similar to the former Soviet research which likewise studied biophysical energies and potentials. In this sense, then, the substance of the Chinese (and Soviet) research differs from the substance of Western and American parapsychology, within which the phenomena are considered solely of mental rather than of physical origins.

Through the three stages of the development of the Chinese interests, it appears that a consensus was earlier reached as to the most likely and fundamental nature of the "biophysical energies" involved, and that these compared positively with the energies associated to CHI GONG.

As a further refinement of verified experiments, it would appear that chi gong, Chinese medicine, and exceptional human functions are "three parts of the same system."

This understanding led to the concept of training an individual's awareness and control of chi gong energies -- and which training in turn is "using chi gong, and Chinese medicine, to raise people with EHF to their highest level

of functioning (or 'eigenstate' in the jargon of systems science), and improve the stability of the [exceptional human function] abilities."

A major concept is given substance in this book, one that is radically different from all American and Western approaches. Although various states of exceptional human functions in a kind of natural condition can be found active in numerous children and some adults (who have been studied in China), enhancement (or "training") of the EHF's is otherwise a noted by-product of chi gong training.

As the authors note, "when a person has reached a high stage of chi gong practice, the internal body [systems] produce a strong chi energy flow. This energy can be released through the eyes, palms, or fingers. In the terminology of chi gong, this is called energy healing. While the power can be used for healing, it can also be used to harm the body. This is the 'empty force' used in chi gong for martial arts. The helpful or harmful direction of the power is determined by the mind and the strength of the 'chi' energy developed through practice. We know that the 'chi' of chi gong is closely related to the chi or energy of exceptional human functions."

To help clarify here, in the expanding Chinese framework of exceptional human functions, the functions are NOT themselves seen as separate or even special "talents" of mind in the reductionistic micro-way they are seen via American or Western parapsychology concepts. Rather, they are seen as concomitants of the chi energy macro systems of the body -- or as indwelling functions (or faculties) of the macro-energy human system.

Enhancement (or training) of the functions therefore is not achieved by addressing them as reductionistic micro-issues, so to speak, but by addressing the entirety of the energy macro systems -- of which the exceptional functions are "the more striking manifestations."

There is much to be learned, and seriously considered, in this unusual book. The descriptions of the many exceptional human functions under research and development in China range from merely shocking to dumbfounding -- and demonstrate a wide spectrum of functions from mind-bending psychokenesis to refined forms of mind-reading.

But the descriptions tend to give substance to the following and quite astonishing statement that appears on page 39 of the book:

"It is because chi gong is popular in China today that thousands upon

thousands of people with EHF have appeared there. There may be as many in China as the rest of the world put together. **IF A SO-CALLED 'PSYCHIC WAR' EVER TAKES PLACE, CHINA'S OPPONENTS FACE CERTAIN DEFEAT** [emphasis added.] However, the Chinese government has many purposes for pursuing EHF research. Besides the military and security applications, it also has industrial uses (such as for mineral prospecting), medical applications, navigational and policing application, etc."

This book is well-worth reading, if only to be boggled by the descriptions of EHF's given, and the several ways the exceptional human functions have been researched in laboratories.

[NOTE: Some few readers may wish to refresh themselves regarding their knowledge about chi gong. There are several books available, but recommended here is: **THE WAY OF QIGONG: THE ART AND SCIENCE OF CHINESE ENERGY HEALING**. Kenneth S. Cohen. Ballantine Books, New York: 1997, and containing a nice Foreword by the well-known Larry Dossey, M.D.]

DESIGNING INTELLIGENCE: A FRAMEWORK FOR SMART SYSTEMS

Steven H. Kim
Oxford University Press
New York, 1990.
Hardback, 273 pp.
(Reviewed, May 1998)

As occasionally mentioned in other sections of this database, it is possible to observe that human knowledge, as wonderful as it has become, possesses some Knowledge Gaps, Holes, Vacuums and Darkened Abysses. And in order to establish relevance to the central contests of this database, this phenomenon needs slightly to be entered into before going into the review proper.

The knowledge-gap observation doesn't refer to what has not yet been discovered on the frontiers of the yet unknown. It refers to human factors that have been around for a very long time -- such as, but not only, the factors regarding:

- (1) the wondrous spectrum of human abilities;
 - (2) the qualities and mechanisms that result in power and power structures;
- and
- (3) the nature and functions of intelligence.

These familiar factors have also been acknowledged as having crucial importance and meaning -- but for which very little in the way of exact, organized knowledge has accumulated. Thus, information about these factors can exist in disorganized and random ways -- and possibly include various amounts of cow pucky.

One somewhat easy way of identifying knowledge abysses has to do with becoming aware of encyclopedias that are missing within the overall knowledge pools. Ever since the Enlightenment, the educationally-minded among our species have devoted considerable efforts and enthusiasm to producing encyclopedias and compendiums that bring together, organize, list, describe, and detail everything that is identifiable and known about categories of phenomena. Encyclopedias in fact are database storehouses of cumulative information -- and they also represent the fuller extent in various categories of what is fondly referred to as "knowledge."

Thus, we possess encyclopedias or compendiums regarding just everything imaginable -- except, for example, a detailed encyclopedia dealing with power and its mechanisms is missing. Speaking only hypothetically, of course, this missing informative run-down regarding power might be explained (even justified in the minds of some) as a way of preventing any real understanding and learning about the "secrets" of power -- thus keeping the secrets out of the hands and minds of the many in favor of isolating them in the hands of the few.

In any event, a broadly accessible encyclopedia of power and its elements would certainly more widely increase understanding of power, its nature and mechanisms. But this would also increase the number of contenders for power -- and thus enlarge complications regarding power games and whom is to have power. After all, power has traditionally been thought of as something the few should possess, in order to have power over the many more powerless. Hypothetically, then, any in-depth encyclopedia of power might be considered a "threat" of some kind -- and so the best preventive against this is not to encourage the availability an encyclopedia of power.

Theoretically speaking, the spectrums of human abilities and intelligence can be thought of as having something to do with power. In actual practice, however, one might come to question this theory -- at least in the cases of those who achieve power but somehow fail to exhibit too much in the way of abilities or intelligence.

But it can be observed that if access to ability-enhancement is made available to the depowered masses, then those few in power would probably have novel problems to deal with. Along the same lines, encyclopedias that might result in enhancements of intelligence hypothetically might increase more wise observation and criticism of the powerful -- perhaps even help illuminate the nature of stupidity (for which, by the way, an encyclopedia is likewise missing.)

As it is (probably), ability and intelligence enhancement could be seen as "approaches" to power, and such approaches might be viewed as threats of no little consequence. If this would be the case, then approaches to power must be equally guarded as is power itself -- with the result that no competent encyclopedias regarding the approaches would appear either.

Needless to say, the superpowers of the human mind -- hypothetically also having something to do with abilities, intelligence and power -- don't enjoy an exhaustive encyclopedia. At least some of the reasons for this missing encyclopedia can be obvious.

If we could suppose, hypothetically, that development and enhancement of the biomind superpowers would introduce variables into the usual Earthside power structures, then those same power structures would view the superpowers with something less than enthusiasm. As it could turn out, the new superpower-endowed contenders would have "advantages" the unendowed did not have -- advantages such as mind-reading, paranormal spying, direct mental infiltration, enhanced foresight, clairvoyance; perhaps even psychokinesis that might be utilized to melt not only brains but also the usual armaments of physical weapons and learned stupidity.

However, the worst scenario might consist of the possibility that there could not be any SECRETS or SECRECY -- or behind-the-scenes dealing to the advantage of the powerful few and to the disadvantage of the powerless many. In any event, it is generally understood that secrecy has some importance to power, and so anything that might unmask secrecy is not viewed with enthusiasm.

One of the possible results of this hypothetical situation is somewhat amusing. As its history demonstrates, a species exists Earthside that possesses biomind superpower faculties. But that same species subtly (if not overtly) discourages any detailed knowledge of the faculties -- because any broad understanding and development of them might unsettle the status quo of the species vested power games.

If, then, any encyclopedic clarification and detailing of the spectrums of human abilities and intelligence were to take place, well, the reasons would have to be quite compelling. One such compelling reason, an easily recognized historical one, is economic profit via the establishment of new markets.

And such a compelling reason has recently taken place regarding INTELLIGENCE. And thus, with novel and significant markets in view, it has become imperative to organize, make sense of, and understand everything that is known, or can be known, about it. And hereby, an amusing tale commences -- and which roughly began some time ago with the concept of installing "intelligence" into machines. This is to say that intelligence has become a commodity -- at least as regards intelligent machines.

In its first conceptual incarnation, such an intelligent machine was dubbed as a "robot" -- defined as "an automatic apparatus or device that performs functions ordinarily ascribed to human beings or operates with what appears to be almost human intelligence." As of the 1990s, however, robots are no longer romantically termed as such -- that concept having been replaced by

the concepts of artificial intelligence and smart (mechanical) systems.

The evolution from robots to smart systems has had its wondrous and uplifting techno-achievement aspects that have excited and challenged many fine research intellects. But it also has had a quite humorous aspect. This consists of the problem of installing intelligence into a mechanical system that is supposed efficiently to end up FUNCTIONING as a smart system all on its own.

If this problem is to be solved (and of course ultimately capitalized upon by marketing of smart systems) then it is necessary to understand and comprehend all possible details about what intelligence is -- this in order to more effectively and intelligently install it into smart systems, so that they can be smart in the first place. After all, it would be somewhat counterproductive to want to install intelligence into machines if one doesn't know the ins and outs of what is to be installed. There is really no point in installing dumb intelligence into hopefully smart ones.

Thus arose the problem of finding out what intelligence really is, what its mechanisms really are -- not so much as to enlighten and enhance humans about human intelligence, but in order to seize upon intelligence so as to install it into smart mechanical systems.

Now, this problem has two major aspects -- the first being that in order to entertain achieving the goal of what intelligence really consists of fundamentally, functionally and mechanistically, one needs somewhat to transcend theoretical approaches to it -- such theorizing equating to the scientific approach. Theories about intelligence didn't work all that well with robots.

The second aspect consists of a straight-forward technological approach -- i. e., in this case the study of natural, already-existing intelligence systems found in nature. If the intelligence mechanisms already existing could be understood and mechanically replicated, then the naturally-existing systems could be used as models regarding "how-to" duplicate and install similar intelligence systems into machines.

As it turned out by the early 1990s, one of the better models for naturally existing intelligence systems is to be found in the human being. The outcome of this discovery is that human intelligence, for the first time, is being intricately researched and studied right down to its quantum attributes.

The emphasis, perhaps, is not on what intelligence is, but on how it

functions -- all this not particularly on behalf of enhancing intelligence in humans per se, but on behalf of translating human intelligence into smart mechanical systems with obvious, and enormous, economic prospects.

Even so, for the first time those humans interested in comprehending and perhaps enhancing functional knowledge of THEIR naturally-indwelling intelligence factors have a chance of benefiting from the encyclopedic itemization of human intelligence being utilized as a chief model to make smarter and smarter machines.

This possibility is, of course, both ironic and hilarious -- since the understanding of intelligence and its many astonishing mechanisms does have implications to enhancing the spectrum of human abilities, enhancing approaches to and development of power, and, as well, to the superpowers of the human biomind.

You see, it is possible to consider that knowledge only acts to the degree that it constructively feeds-back into intelligent systems that can comprehend and appreciate it. THIS feed-back loop would be a criterion in the case of intelligent machines, but it is also a function of human intelligence. And so discovered attributes and mechanisms of human intelligence being utilized as an EXACTING model for creating smart machines can easily feed back into the intelligence routes and systems of the model.

DESIGNING INTELLIGENCE: A FRAMEWORK FOR SMART SYSTEMS, by Steven H. Kim, was published ten years ago (in 1990). Dr. Kim probably did not intend his book to represent an encyclopedia regarding the nature and functions of intelligence.

But otherwise it is so well organized and detailed that it can easily stand in for such an encyclopedia -- not only for those focusing on the wondrous technological and economic potentials of smart systems, but regarding those smart systems that might, with attention, chance to read it. And in this sense, the cumulative and organized knowledge sense, the book cannot be dated or obsolete.

By way of review of this book, as stated in the blurb on the flap of **DESIGNING INTELLIGENCE**:

"Intelligent systems assume a critical role in society as computers continue to expand into scientific and technological fields as well as management and everyday life.

"Intelligent structures are used by biologists in modeling adaptive processes, by cognitive psychologists for exploring reasoning mechanisms, by engineers designing microprocessor-based devices, by industrialists in planning automated factors, and by strategists in developing organizational networks.

"However, the field of intelligent structures has lacked a systematic theory and even a coherent framework for conceptualization.

"In this book, Steven H. Kim [Prof. of Mechanical Engineering, and Director of the Knowledge Systems Program at M.I.T.] presents a systematic basis for analyzing and synthesizing natural as well as artificial intelligent systems.

"After defining the nature of intelligence and its attributes, he provides an overview of intelligent systems -- from biological entities to robots, automated factories and organizations.

"The book will interest all those involved with the challenges of today's technology and its future application, including students and researchers in artificial intelligence, computer scientists, practicing engineers, business managers, and research and development scientists in many fields."

This book should also conceptually interest, in self-feedback ways, anyone interested in activating and potentializing not only their own intelligence thresholds, but various biomind superpowers -- and which, as loosely considered, must be conceptualized as proceeding from some kind of intelligence systems.

It might be taken for granted that INTELLIGENCE is a quite involved, even awesome subject. This may be one of the several reasons its parameters have eluded philosophical, religious, scientific, cultural and sociological comprehension -- and which themselves are quite involved, and often principally based on bias, preferences and personal or social convictions.

DESIGNING INTELLIGENCE, however, presents information about intelligence from the viewpoint of inserting it into smart mechanical systems. This cannot really be done if comprehension of intelligence and its mechanisms remains cluttered with misinformation or liberal amounts of counterproductive cow pucky.

In other words, workers designing intelligence to be installed in machines need what amounts to encyclopedic knowledge of it, and in this sense must

organize that knowledge in detailed ways. Dr. Kim's book has the advantage in presenting knowledge regarding intelligence in what amounts to organized encyclopedia-making methods.

The book is divided into five Parts, the first of which presents an "Introduction" and "Overview of Framework." Says the author: "A science of intelligent systems should consist of a series of layers for describing intelligence phenomena. These levels reflect a progression from the conceptual and qualitative to the rigorous and quantifiable."

He then proceeds to organize both the information and the reader's in-take of it by indicating (*) a framework for discussion, including a systematic set of concepts; (*) a model describing the relationship among the objects of the framework; (*) a theory consisting of a set of principles describing the fundamental behavior of such systems, as well as implication for their synthesis.

Part Two then breaks down, or apart, Factors of intelligent systems as to Purpose, Space, Structure, Time, Process and Efficiency. Part Three then considers Interfactor Trade-offs of Space versus Time, of Mechanism versus Process.

Part Four considers Application, mostly in the direction of creating smart mechanical systems -- but the considerations also can feed back into readers' smart system.

The book has six Appendices: A General Model of Design (which is pertinent to intelligent systems, even in the human models, need to undergo and be shaped by some kind of design; Predeterminism in Reasoning and Creativity; Axiomatic Approach to Design; A Formal Framework for Learning Systems; A General Model for Information; and, Levels of Intelligent Design.

On page 237 appears the following statements under the heading of Purpose: "The design of an expert system, as with other engineered products, begins with the perception of a need and its translation into a set of specifications. The purpose of a knowledge-based system is to liberate or assist a user in making decisions within a domain of applications. By incorporating knowledge from diverse sources, the performance of an expert program can match or even exceed that of humans. . . .

". . . enhanced capabilities are possible through the integration of knowledge from a spectrum of sources, including multiple human experts and heuristics from design manuals. Another mechanism for quality

enhancement is through a systematic exploration of alternative designs rather than a straightforward dash for the first [apparently] satisfactory solution."

An essential, and very important by-product of this book is that it can be seen that human intelligence, existing naturally (or in a "raw" state) within our species and specimens of it, undergoes various "designing" in order to translate "raw" or potential intelligence into working within "a set of specifications."

Whatever else "a set of specifications" might imply (cultural, philosophical or sociological), the "set" implies limitations and boundaries, because without these the "specifications" cannot serve as specifications.

Thus, in the individual sense one's intelligence in its "raw" state may be very large, so to speak, but that it is likely to be "designed" into "specifications" that are much smaller. The likely outcome might then be that the intelligence of the individual will "work" or "perform" only within the constraints of the "designed set of specifications."

On page 201, the author points up: "An intelligent agent should be able to learn from its experiences rather than remain forever captive to its initial set of facts and inference procedures [i.e. captive to its initial intelligence or mind-programming.] In this way, the agent may break free of its original limitations, improve in performance over time, and perhaps even generate new results that might be labeled creative."

On page 180, Dr. Kim indicates: ". . . an intelligent framework should also facilitate its own development. This may be achieved by exploring tools for employing the framework against its own attributes [or designer set specifications] as illustrated in Appendix F.

"The six factors of intelligence -- purpose, space, structure, time, process, and efficiency -- satisfy these objectives. The appendices explore a number of these critical issues, and provide a glimpse of the road ahead in the systematic exploration of intelligence and its implementation in engineered systems."

One of the major "messages" of this book, one somewhat hidden, is that by utilizing their intelligence as a model to build smart mechanical systems, humans can test the workability of designed intelligence. And if it works in smart systems, then the workability can, so to speak, be reverse engineered back into human knowledge in order to efficiently redesign and enhance human intelligence systems.

This book is somewhat "technological" in places. But much of the information in it is accompanied and clarified by illuminative graphs and charts, and it can be read easy enough without becoming seriously defeated by its technological passages. It may be out of print by now, but it is well worth an effort to ask Amazon, etc. to find it. Various aspects of this book will be discussed in forthcoming essays to be placed in this database.

The overall "message" of this book is that former concepts about intelligence can be hauled to the cultural landfills -- that new age of understanding and enhancing intelligence has begun. In short, this book is **TERRIFIC**.

NEWS ITEMS AND UPDATES

Issue No. 1 -- August 1997

News Item 100: Particles Moving Faster Than the Speed of Light!

SCIENTISTS in Switzerland have discovered particles that exceed the speed of light -- with the added surprise that the particles simultaneously "think" alike and do so even though they are seven miles distant from each other.

So, you might ask, what can this discovery possibly have to do with Psi and the biomind superpowers? Answer: Plenty -- it would seem. But to grok this, a bit of background is necessary and I'll take the time to serve it up.

*

BACKGROUND: During the late modern period (c. 1845-1985) several "scientific" OBJECTIONS to Psi phenomena became ACCEPTABLE in science proper.

During this period, the ASSUMED legitimacy of the objections was seized upon to discredit not only the phenomena but those interested in them. In this sense, then, "resistance to Psi" was seen by scientists as having DE FACTO scientific merit. In this scientific view, psychical and parapsychological research were considered "unscientific" in their entirety. This view naturally led to a plethora of social contortions regarding Psi.

*

For clarity, then, in the past "scientific objection" has meant that grounds for the objection have rested upon real or assumed scientific certitude that the superpowers were not based in or could not be explained by science. Thus, anything that did not fit either with real or assumed scientific knowledge could be objected to simply because it did not fit. If one follows this line of thinking, it is possible to discern a factoid fallacy present having to do with the possibility that ongoing discovery and scientific progress MIGHT shift around the known parameters of scientific knowledge. In other words, what was once thought impossible suddenly becomes possible.

*

In any event, in the larger picture of all of this, it more or less would stand to reason that if the bases of the objections could be removed, then an approach to the phenomena of Psi would become increasingly legitimate. This is to say, bluntly I suppose, that if the bases for the objections proved themselves in error, then the objections should no longer be maintained as such.

*

THE MAJOR OBJECTION: Of the many scientific objections to Psi, there has always been a major one: that the phenomena were scientifically seen as disobeying the laws of matter, energy, space and time - this disobeying also constituting the basic definition of human superpower faculties as set forth elsewhere in this database.

*

To re-emphasize: Since the inception of psychical research (circa 1882) and parapsychology (circa 1932), Psi phenomena were scientifically objected to under the hubris that there was, and never would be, a scientific basis for them.

Translated, this meant that nothing could disobey the laws of space and time, matter and energy -- except in fantasy or illusion or science fiction. Translated further, some Psi phenomena apparently did achieve this disobedience, and so they were fantastic, illusory, science fiction -- or worse, such as psychopathologic.

*

This scientific concept achieved an "iron-clad" status, completely justified because science didn't "expect" to find anything that disobeyed the laws of the material universe. And with this concept in hand, it was turned into the iron fist of science utilized to beat up on Psi researchers and the gullibility of pro-Psi peoples everywhere.

*

It is now relevant to point up that the AUTHENTICITY of this concept would simply and always depend on science NEVER discovering

ANYTHING that disobeyed the laws of energy, time, space and matter.

*

For clarity here, a general example of Psi-disobeying seems appropriate. Regarding clairvoyance, it was not understood how the mind of a perceiving clairvoyant could instantaneously coincide with the object or event being perceived, especially if the event was at great distance.

*

THIS would mean that the perceiving mind of the clairvoyant had to be in two places simultaneously -- i.e., within the clairvoyant's head AND at the distant location.

Scientifically speaking, there existed very apparent good grounds for denying this "simultaneousness" -- in that confirmed scientific laws showed that matter and energy were ALWAYS separated by space and time of some kind - and so nothing could be in two places at once, including the mind of an alleged clairvoyant.

*

Then, there was the matter of speed. If the "speed" was so speedy as to be interpreted as instantaneous and simultaneous - or at least if the speed was to be faster than the propagation of light -- then here was a double impossibility.

*

The speed of light IS fast. Our planet is about 93 million miles distant from the Sun, yet, if I remember my studies correctly, it takes only about 8 minutes for photons (light particles) emitted by the Sun to reach Earth's ionosphere. But even such 8-minute speed is nowhere near being simultaneous.

Interplanetary, interstellar and intergalaxy time is measured by light-years of time -- meaning how fast/far light photons can travel as measured against one Earth-based year.

*

That nothing could go faster than the velocity of light became an established "law" at some point before the turn of the century -- and was vehemently

stated as such by many scientists, including Albert Einstein. However, there had always been speculation that other speeds were possible. With the advent of quantum physics, various theoretical problems regarding the speed of light began to be encountered regarding certain phenomena that could not be explained UNLESS speed in excess of that of light was incorporated.

*

The nature of these quantum problems is quite technical and arcane, and I certainly don't comprehend their intricate aspects. But I do have a better grasp on what is meant by "signals." And it is the idea of signals that gives a clue as to WHAT might exceed the speed of light.

*

Without needing to go into intricate details, it was noticed in quantum physics research, for example, that two photons distant from each other could "behave" in exactly the same way, manifest the same behavior simultaneously, while the apparent simultaneity of the behavior disobeyed the law of the speed of light.

Very roughly speaking, this meant that the photons were simultaneously sharing "signals" or "information" of some kind, although the photons were discretely separated by standard laws of matter, energy, space and time.

*

Again very roughly speaking, this kind of situation is found in the matter of clairvoyance where the clairvoyant and a distant event are "exchanging signals" -- or at least the clairvoyant is simultaneously deriving or sharing in "information-bearing signals" with the distant event, location or activity.

*

The distinction here between photons and clairvoyants is, of course, a very wide one. But if "signals" are considered, then the wide latitude decreases tremendously via the concept that somehow, somewhere at the quantum level information signals are being exchanged via some kind of phenomena that exceed the speed of light. This suspected phenomenon was sometimes referred to as "quantum spookiness" or "quantum weirdness." Implicit in this concept is that not only do photons (or other kinds of particles) simultaneously exchange information at the quantum level, but

that some aspect of human consciousness also participates in the quantum level of simultaneous information sharing or exchange.

*

Although it was suspected in some groups of quantum physicists that simultaneity of signals did exist, a controlled, definitive experiment to confirm it was missing.

*

THE DISCOVERY: Reference is now made to an article found in the science weekly, *SCIENCE*, Vol. 277, July 25, 1997, p. 481, entitled "Quantum Spookism Wins, Einstein Loses in Photon Tests." But regarding this title, I'll point up there is no particular reason to beat up on Dr. Einstein in a scapegoat kind of way in that the idea that loses belongs to "iron-clad," conventional science per se.

*

In Geneva, Switzerland, during July 1997, a quite grand experiment set up by Dr. Nicolas Gisin and colleagues of the University of Geneva. The experiment permitted twin photons of light some seven miles apart to respond simultaneously to a stimulus applied to just one of them.

*

As here described briefly from reports, the experiment sent pairs of photons, one each, to a distance of some seven miles opposite each other along optical fibers used to transmit telephone calls. Upon reaching the ends of the fibers, each of the two photons were "forced" to then make random choices between alternative and equally possible continuing pathways.

*

Standard, or conventional, scientific wisdom would hold that there was no way for the photons to communicate with each other. Thus, it could be predicted that the "independent choices" of the photons would bear no relationship to each other. In other words, each of the photons would go on their way, in different directions, and presumably with different behavior.

*

However, when the paths of the two experimental photons were properly calibrated, the paths and "independent choices" of two photons time and again matched identically - even though there was no physical way for them to "communicate" with each other. And so "simultaneity faster than the speed of light" had been confirmed.

ENTANGLED PARTICLES. Since the 1970s, quantum physicists had been considering and testing a prediction of quantum theory that "entangled particles" will instantaneously continue to "communicate" with each other even when very far apart.

*

The technical definition, so far, of "entangled particles," refers to particles that are identical entities that share common origins and properties, and remain in instantaneous touch with each other no matter how wide the gap between them.

As I understand it at the moment, "the gap" so far is considered to be one of distance (i.e., space), but which has implications for additional gaps having to do with energy, matter and, especially, of time.

*

Before the Gisin experiments in Switzerland, earlier experiments over shorter distances, as in 100 yards or less, had shown similar results. But the Gisin experiments set a dramatic "distance record."

In other words, instantaneous simultaneity faster than light EXISTS.

*

And with this, the particular scientific Objection to Psi phenomena discussed in the background material must now be subjected to some kind of re-examination.

If instantaneous signal interaction of particles is now taken as scientifically demonstrated and confirmed, then the possibility of some such similar functioning as pertains to the exceedingly intricate nature of life-form consciousness must (or should) be opened up.

*

But at least the idea that simultaneity of signals is IMPOSSIBLE can no longer legitimately be used to denounce the existence of many Psi and other superpower phenomena.

*

On the whole, science will of course be reluctant to apply the implications of this discovery to human consciousness and its many mysteries. Instead, focus will be directed to instantaneous, but material forms of telecommunications, space travel faster than the speed of light, and, of course, even the possibility of instantaneous time travel.

*

But eventually someone will remember that telepathy is an instantaneous form of telecommunications, clairvoyance as instantaneous form of perceiving. And, pre-cognition and retire-cognition (as parapsychologists call them) are forms of time travel. So, somewhere among its many mysteries, human consciousness possesses a "machine" that can do all of the above.

IN CLOSING this brief notice, I'd like to point up, hypothetically of course, one form of "entangled particles sharing common origins." Perhaps such entangled particles in some way might account for the high incidence of mother-child "telepathy." Of course, it might be supposed that the particles accounting for our species gene pool were at some past point "entangled" in a common origin - at the quantum level. It might even turn out that the superpower faculties of the human biomind are "designed" God, Evolution or by Bioengineering to accommodate such kinds of "quantum entanglements."

News Item 101: A Robust Experiment Designed and Conducted by Researcher Dean Radin, Ph.D.

BACKGROUND: In science-speak, a "robust experiment" refers to experiments whose specific or sum results turn out to be much more

positive that "just above chance expectation." Results just above chance expectation can be thought of as "suggestive of something" or "not suggestive of very much," depending on who's doing the suggesting. But ROBUST RESULTS indicate that confusions going along with the term "suggestive" can be dispensed with in that the robustness indicates the existence of a real effect or phenomenon.

*

In the larger picture of all things, parapsychology is sometimes referred to as the "elusive science" because of its historical accumulation of results merely suggestive, and therefore elusive.

This reference is not all that fair, though, because numerous robust parapsychology experiments have been conducted alongside the suggestive ones.

*

A rather fine point now needs to be illuminated. As the term ParaPSYCHOLOGY suggests, that field has been organized overall to examine Psi via experimenting with psychological variables - or to experiment to determine the psychological variables that might go hand-in-hand with various forms of Psi.

*

This is to say that a parapsychological aptitude or ability is (or was) in parapsychology thought of as a "power of mind," or as emanating from the parapsychological powers of mind. This concept is (or was) distinct from the physiology of the biobody - since at the inception of parapsychology (c. 1932) the body and the mind were still being thought of as different and separate.

Although there is tremendous historical precedence for the body-mind interface, the recovery of this concept in the late twentieth century is of rather recent vintage.

*

Technically speaking, then, "parapsychological" research that experiments for the existence of physiological effects that might accompany parapsychological effects should not quite be called "parapsychological." There is sort of a gray area involved, resulting in cognitive dilemmas - such

as determining whether the effect is of body or of mind. (In this database, I have evoked the working concept of "biomind" to help bridge the many kinds of cognitive difficulties otherwise encountered in this regard.)

*

On the physiological side of things, a great deal has become known about the nature and characteristics of physiological responses when the bio-systems are exposed to stimuli of all kinds, even including stimuli beneath the thresholds of conscious recognition.

For one thing, physiological responses tend to occur BEFORE psychological responses do. As but one example, many experience an upsurge of fear before the mind identifies and recognizes the source of the fear in psychological terms - this kind of thing being referred to as one of the many types of intuition, prescience or premonition.

*

That this type of thing DOES occur has been reconfirmed many of times via studies of evoked potential responses to hidden or subliminal stimuli - "hidden," that is, from direct apprehension of the cognitive intellect. The evoked potential and other kinds of non-conscious responses can be identified via a number of physiological measuring and recording devices - such as brainwave or blood-pressure equipment.

Such bio-physiological, non-conscious responses are always considered robust when they occur - largely because they are unquestionable.

*

THE EXPERIMENT: Dr. Dean Radin is a "parapsychologist" conducting advanced kinds of research at the University of Nevada. The following synopsis of one of his recent experiments is entered into this Section 8 after conversation with him and his kind permission to do so. (A complete report of the experiment is found **AS UNCONSCIOUS PERCEPTION OF FUTURE EMOTIONS: AN EXPERIMENT IN PRESENTIMENT**, in the **JOURNAL OF SCIENTIFIC EXPLORATION**, Vol II, No. 2, 1997, pgs 163-180). [Dr. Radin may be contacted e-mail: dradin@nevada.edu].

*

In his experiment, Radin brought physiological measuring devices together with the concept of premonitions - the latter of which are usually only

studied as a special kind of psychological awareness independent of any physiological activity or variables.

*

Within physiological research it is accepted that when people are exposed to something they find emotionally disturbing or threatening, various measurable affects become predictable. The heart-rate of the person invariably drops, the pupils dilate and perspiration might commence. Additionally, and very easily measured, the volume of blood passing through the fingers falls (measured by blood-flow equipment) and electrical resistance of the skin reduces (measurable by galvanic response equipment.)

*

The purpose of Radin's experiment was to discover that if people do experience emotional shock presentiments, it might be possible to detect them via physiological changes taking place even though the nature of the premonition might not enter fully or partially into cognitive consciousness.

*

Radin collected a large volume of images portraying shocking scenes - such as murdered and/or mutilated bodies. He collected an even larger reserve of images portraying cheerful scenes and happy people. Both kinds of images were then programmed into a computer and the computer then randomized them.

*

"Test subjects" were recruited, hooked up to physiological measuring equipment, sat in front of the computer. At this point, the subject had only to press a button to start the experiment. At the push of the button, the computer randomly selected one of the images, but delayed showing it on the screen for five seconds. Then the image appeared for three seconds, after which the screen went blank again for another ten seconds, and after which the computer randomly selected and presented another image for a total of forty images.

The subjects' physiological responses were being constantly recorded.

*

As to results while the images were **VISIBLE** on the computer screen:
The negative images evoked the expected physiological responses.
The positive images did not evoke responses associated with emotional stress.

*

As to results while the selected images were **NOT VISIBLE** on the computer screen - i.e., **AFTER** the computer had randomly selected one of the images but during the three-second interval **BEFORE** the image became visible on the screen:

If the forthcoming image was negative, but still not shown in the screen, the subjects' physiological responses tended to reflect sensed disturbances.

If the forthcoming image was positive, but still not shown on the screen, the subjects' responses tended not to reflect sensed disturbances.

*

Needless to say, extensive precautions were taken to ensure there was no kind of "sensory leakage." Those interested in this aspect should consult Dr. Radin's paper as indicated earlier.

*

Dr. Radin's experiment not only produced robust results. It is also very elegant because of its straightforward simplicity. The evidence reported is **PHYSIOLOGICAL**, not psychological, and as such would appear to have more to do with the autonomic nervous system as contrasted to the intellectual cognitive system.

And, indeed, several types of intuition seem more the product of the autonomic nervous system than of premeditated, cognitive consciousness of the type we use to analyze and make decisions. [NOTE: If you wish, for further data along these lines please refer to the essay in Section 1 entitled [REMOTE VIEWING AND INTUITION \(PART ONE\)](#).]

FORTHCOMING IN ISSUE 2

*TWO RECENT DISCOVERIES HAVING TO DO WITH
BRAIN PHYSIOLOGY AND NEW SKILL LEARNING
IMPORTANT
TO WHETHER SUPERPOWER FACULTIES
CAN BE TAUGHT AND LEARNED*

REMOTE VIEWING: General Discourses On The Superpowers Of The Human Biomind

Ingo Swann
04Feb96

* * *

INTUITION

Part One

A Request

Through the years I've studied and collected an extensive archive of intuition experiences. But I would like to add more of them via the Internet, as it is world-wide and cross-cultural. A great deal remains to be learned about intuition. So if anyone who chances to read this document can contribute a personal anecdote, it would be exciting to receive them. The contribution can be posted publicly or privately emailed, anonymously or under an aka. Many thanks in advance.

*

As already mentioned in several essays I've provided regarding remote viewing (distant-seeing), a large spectrum exists of the superpowers of the human biomind. Remote viewing is but one of these.

Experience has shown that each of the superpowers is better understood if organized information is available about them all. I thus propose to provide rudimentary essays in which a number of superpowers are discussed within the contexts of what I've discovered during the many decades I've studied them.

Quality understanding about the superpowers has been at an all-time low during the modern epoch. It is fair to say that pre-modern cultures had a better grasp on them.

The existence of the superpowers was at least generally accepted within the pre-modern cultures -- -

whereas during the modern period their existence was generally denied under the rubrics of "the irrational" and "non-scientific."

The fuller spectrum of the superpowers was lost sight of under these modern rubrics. And, in fact, the concept that the superpowers do range along an INTERCONNECTED SPECTRUM vanished altogether.

The existence of this spectrum, and its curious and exciting nature, needs to be reestablished.

*

Those phenomena we collectively identify as "intuition" play an essential and fundamental role within the spectrum of all the other superpowers of biomind.

The first notable factor of this role is the broad-base extent of experiencing intuitive episodes among almost all specimens of our species.

Intuition is the only part of the full spectrum which, population-wide, is experienced wholesale and species-wide. Compared to this enormous extent, most other of the superpowers are experienced only rarely.

Humanity's Debt to Intuition

Our species owes an absolutely enormous debt to intuition, the basic biomind superpower.

It is almost impossible to conceive what our species would be like without it. All, or certainly most creative advances have their origin in some kind of intuition. As can be easily shown, "intuitive advances" have been present within our species from time immemorial.

But beyond that, individuals use it to regulate and guide their lives when it is active in them. The evidence for this is also exceedingly strong. So not only is intuition linked to creativity but also to individual survival.

*

Since intuition is of such immeasurable importance, it is surprising how little is actually known about it. We use the word a lot, of course. But beyond that very little in the way of organized knowledge exists.

For reasons difficult to understand, intuition has been of very little interest within parapsychology, of practically no interest in science and psychology, and of no interest in psychiatry.

On the other hand, an extensive literature about intuition does exist. But it is a disorganized literature, and often quite shallow.

Thus, there exists within our species a superpower we know exists and which is important --- but of which we know almost nothing save that it does exist.

*

This present discourse, and the two to follow, are offered in an attempt to point up factors which might permit the attentive individual to construct a more profitable mental information grid regarding intuition.

Intuition cannot really be understood unless the existence of the human biomind "sensorium" is established. But unless reasonably correct background issues and definitions are first established, the cognitive approach to the sensorium will be out of kilter.

This first essay, then, deals with problems, issues and definitions. The second will discuss the sensorium. After this, in the third essay, the anecdotes and other evidence about intuition will make better sense.

Opening The Discourse

A great deal has been published regarding intuition. I have tried to keep up with the materials --- since intuition is one of those so-called "paranormal" topics which have interested me through the years.

Although some readers might disagree, my survey of the literature shows that during the last sixty years not very much has been added to our pool of intuition-knowledge.

My four-decades-long survey includes older sources, subsequent psychical and parapsychological studies, the few psychology efforts, and documents that deal with intuition's role in creativity, as well as meditation techniques relative to intuitive development.

My sources also include the many self-help books of the most recent modern period which propose to help people enhance their intuition. I have no wish to contest those self-help efforts, and each reader of them would have to answer whether they were helpful or not.

But in general, it seems that the sum of all of the literature is very little. Much has been written, but little has been learned. Why this is so of course has its place within these three discourses.

Points of Entry

If we say that intuition is a situation, then getting into it requires a point of entry. I have selected three of many possibilities along these lines.

By way of discussion, though, when people seek to enter into a situation, such as intuition represents, most people will automatically try to utilize what they believe they know about it.

Another way of putting this is that they will attempt to utilize their EXISTING mental information grids in order to get into the situation.

This is all to the good IF one's existing frames of reference are permissive of intuitive functioning. However, if, for example, the frames are out of kilter regarding correct information, then one's intuitive faculties probably won't function very well.

This is the same as saying that you can make something work only if you understand it and its component parts. After all, there is a difference between correct and incorrect information.

*

It is accepted that ALL specimens of the human species PROCESS INFORMATION. Doing just so is one of the major hallmarks of our species.

It should be added, though, that humans don't just process information, but that various specimens of them process it for better or worse in terms of what is understood or not, and also in terms of the evidential outcomes of the processing.

It thus would follow that if faulty information points are installed in one's mental information processing grids, then the ultimate output of the grids would also be faulty in some way.

I'm well aware, of course, that most people don't like the idea that their grids might have faulty information points. Indeed, this issue can become quite volcanic and/or somewhat soap-opera- like.

But in any event, absorbing or acquiring information points is a cumulative process --- and it is safe to say that all people have acquired a fair share of faulty ones.

Faulty information points account for thinking grid failures, and as such tend NOT to be permissive of excellent functioning regarding the faculties inherent in the biomind.

In this sense, then, intuition faculties are naturally indwelling within our species and within each specimen of it. If individuals have problems with their intuitive faculties, then most likely the fault is with their malfunctioning mental information grids which are not permissive of intuitive functioning.

All valid entry-points into the intuition situation, then, must consist of a discrimination between correct and incorrect information.

*

The FIRST ENTRY POINT we will consider is why intuition should be considered a superpower of the

human biomind.

We can easily distinguish between the powers and superpowers of the biomind because the superpowers can be seen to transcend matter, space, time and energy. Our species possesses many powers that don't, or apparently don't, transcend the laws which govern the physical aspects of life on Earth. The powers indeed work **WITHIN** the known laws of the material situation on Earth.

But the first and foremost signal feature of intuition is the time and space transcendence thing. Regarding time transcendence, intuition is very notable regarding "premonitions" of things to come (in the future.)

Regarding space transcendence (which is a bit more tricky to discuss), people intuit what's happening at another place in the past, present and future.

Many books of anecdotes regarding intuition exist. In particulars the anecdotes may differ, sometimes radically and strangely so. But they all have one thing in common. The time-space transcendence thing.

*

Indeed, everyone **EXPECTS** intuition to transcend time and space --- and in fact no one would call anything intuition if it did not. And this expectation is the same today as it was in prehistory and all that has transpired in between.

*

Here, then, is the first and foremost face value factor of intuition --- time and space transcendence --- and it is the factor against which hardly anyone will argue.

*

The problem here, though, is not that intuition transcends time and space but that the modern sciences held that time and space **COULD NOT BE TRANSCENDED**.

This is a very important point, and so a small discussion is in order.

In most, or even all, premodern societies the fact that intuition existed was never in question, either in theory or in practice. Noted skeptics of intuition did exist, of course. But their objections were centered on the often proven failure of intuition --- focused on the failure, not on the existence of it.

With the onset of the modern technological period, however, at about 1845, what is now called "classical" physics began enumerating the laws of the physical universe. The "laws" became laws because back then none of the steady states of matter, energy, space and time they represented could be seen as "disobeying" the laws.

*

Thereafter, and by a series of unfortunate situations, it began to be thought that NOTHING could disobey the laws of matter, energy, space and time. And this "nothing" came to include, by assumption, the faculties of the human biomind --- even though it was well-known that the human mind thinks in terms of past, present and future.

With this assumption began a complicated and confusing quagmire regarding intuition that exists until this day.

But there is a bottom line within this quagmire that has to do with mental information processing grids at the individual level.

If the concept that time and space --cannot be transcended-- is locked in one's mental grids as an information point, then this concept will be inimical to one's intuitive faculties. This will be the case whether the information point is subconscious or conscious.

*

To help make this clear, just imagine processing an intuitive time-space transcending signal through an information grid which has even one point in it that holds that time and space cannot be transcended.

I have talked with any number of people who want to enhance their intuition --- but who also wish to remain intellectually and politically correct with regard to the modern science attitude that time and space cannot be transcended.

If I've made my point here, then it would be clear that high-stage intuition can take place only via information grids that are properly and positively constructed regarding the time-space transcending faculties of the human biomind. Any information point which denies this will cause the intuitive faculties to crash, or at least malfunction.

*

The SECOND POINT OF ENTRY I've selected has to do with the utter inadequacy of modern definitions of the word "intuition."

Most people don't at all realize that very many definitions of intuition have been offered up, but that none of them appear to be really serviceable except in quite shallow ways.

My trusty dictionary gives the following definitions:

- (1) immediate apprehension or cognition;
- (2) knowledge or conviction gained by intuition;

(3) the power or faculty of attaining to direct knowledge or cognition without rational thought and inference;

(4) quick and ready insight.

By these definitions, or a mix of them, one assumes one now knows what intuition is --- right? These four definitions actually appear to be defining an inexplicable form of magic --- the something-out-of-nothing thing.

Here it needs to be pointed out that all of the types of intuition ALWAYS deal with some kind of information and information outputs. And since this is so, intuition obviously is the result of some kind of information processing.

You can look up these or additional definitions if you want. Even more complex and lengthy ones exist, and you might wish to bemuse yourself with them, too.

But I doubt you'll discover one which gives, for example, "the faculties or power of mind and cognition to transcend time, space, and matter and energy as well."

*

The situation (and the problem) here is that if one reads through, say, a thousand or more anecdotes and examples of verified intuition, one will eventually see that there are MANY DIFFERENT KINDS OF IT.

If different kinds of intuition exist, then it's worthwhile wondering why all of them should be called by one word --- intuition. After all, it would be important to discriminate among what is going on during an intuitive episode.

As to locating scholarly literature that attempts to distinguish between the different types of intuition, well, it is difficult to locate any. Most discourses on intuition argue philosophical beliefs about what it is. However, "The Encyclopedia of Philosophy" (Paul Edwards, Ed., 1967) makes an effort to identify seven types of intuition. These are worth quoting and considering --- although I warn that your thinking synapses might get a little dizzy doing so:

Begin quote:

1. Intuition as unjustified true belief not preceded by inference, in this (the commonest) sense "an intuition" means "a hunch." The existence of hunches is uncontroversial and not of philosophical interest. [Remember I'm quoting the Encyclopedia!]

2. Intuition as immediate knowledge of the truth of a proposition, where "immediate" means "not preceded by inference." This is a philosophically important sense, since philosophers have found it puzzling that one can have knowledge, and thus justified belief, without having made oneself aware

through the process of inference of any knowledge of a concept.

3. Intuition as immediate knowledge of a concept. "Immediate knowledge" here means, roughly, "knowledge which does not entail ability to define the concept."

4. Intuition as a nonpropositional knowledge of an entity - knowledge that may be a necessary condition, for, but is not identical with, intuitive knowledge of the truth of propositions about the entity.

The sense of "intuition" is exemplified by:

5. Sense perceptions, considered as products of a cognitive faculty distinct from the faculty of forming judgements concerning the entity sensed;

6. Intuitions of universals, or (as in Kant) of such insensible particulars as time and space - intuitions that are necessary conditions of our intuitive knowledge of a priori truths.

7. Mystical or inexpressible intuitions that, unlike sense perceptions and intuitions of universals, do not make possible knowledge of the truth of propositions about the entities intuited - such intuitions as Bergson's inexpressible intuition of duration, Ficht's intuition of the Transcendental Ego, and the mystic's intuition of God.

End quote!

If, having read these seven kinds of intuition, anyone can now tell me what intuition is, I'd be glad to be so advised. Meanwhile, welcome to the quagmire I mentioned earlier.

*

Well, if you're wondering what the hell you've just read, don't worry too much. The above has been amusingly offered merely to show that certain philosophers have been aware that different types of intuition exist --- but which philosophers probably haven't sifted through the monumental anecdotal evidence of intuitions.

The "disinterest" of philosophy in hunches, though, is interesting, since it can be shown that most philosophies themselves derive from someone's hunches.

Hunches are among the most widely-shared aspects of our species intuitive faculties and therefore would seem important. And, as well, from some hunches some of humankind's greatest monuments and successes have emerged.

*

You will note, though, that the time-space thing made it into the line-up, although merely as "insensible particulars." Since time and space are usually entirely sensible, it is puzzling why they are

philosophically considered "insensible."

If you care to read again through the seven types, I suggest you activate your sense of humor -- - if it hasn't already kicked in. In any event, the Encyclopedia seems to be talking about states of consciousness rather than about intuition --- this a point worth noting and remembering.

Intuitus

Meanwhile, back at the ranch of our nomenclature problem regarding intuition and its definitions, we now must undertake scrutiny of the actual origins of our term "intuition."

Dictionaries state that the term is etymologically taken from the Latin "intuitus" --- the meaning of which is given as "to look at, contemplate" as taken from the Latin "in" + "tueri" ("to look inward as in to introspect.")

Well, we can introspect our imagination, fancies, desires, lusts, illusions --- none of which are intuitions, factually speaking.

However, after the etymological bit, the modern meaning of "immediate apprehension or cognition" is applied backward through time to the ancient Roman period --- and thus we are led to believe that the Romans utilized the term in the same way we do today.

Well, although it took me about five years to discover it, nothing, NOTHING of the kind is the case. As shown immediately below, the differences are extreme between the ancient meaning of "intuitus" and the modern meaning of "intuition".

INTUITION (the modern meaning): immediate apprehension or cognition; the faculty of attaining direct knowledge or cognition without rational thought or inference.

INTUITUS (the ancient meaning): to look at and contemplate felt relationships.

For references, if you wish to consult them, the ancient meaning of "intuitus" is given in the Oxford English Dictionary, in the 1892 version of The Encyclopedia Britannica, and is discussed at length in my own book *Your Nostradamus Factor* (Simon & Schuster, 1993).

Now, I can't know, of course, how many who read this will immediately discern the absolute differences between the two definitions. So I'll assume that none can in order to present all of the differences.

For starters, the ancient meaning of INTUITUS has introduced the concept of "felt relationships." "Relationship" is a term which has very wide applications. Today, though, we tend majorly to use it in referring to family, friends, and meaningful others regarding sex, emotions, love, etc.

Yet potatoes and the earth they grow in have relationship to one other. In physics, various atoms and

particles have relationships to others. In psychology, the human psyche has a relationship to its past and future. Each born specimen of our species has a relationship to what it is to experience and become.

*

In English, the term "relationship" is taken from "to relate" which, in turn, is taken from Latin terms meaning "to carry, to re-carry or carry back, and to bear or tolerate. Our modern meanings give (1) to give an account of, and (2) to show or establish logical or causal connection between.

Regarding the ancient meaning of INTUITUS, then, "relationships" appears to refer to connections or what goes on BETWEEN things --- but especially if the connections are causative and result in something.

*

Now, the teaching in our modern times held that the human possessed only five physical senses. Yet, upon inspection of these Famous Five, none of them nor all of them together can account for directly perceiving or experiencing what goes on, can go on, or doesn't go on between things.

Indeed, you can easily confirm this yourself. Your taste receptors, for example, can tell you nothing about the connections required to make the cake. Your eyes alone cannot tell you if someone is, connection-wise, emotionally or sexually available to you.

Indeed, the realm of connections (relationships) within which we live is very much larger than the physical realms within which our physical senses operate.

But it now must be pointed up that the human species SPECIALIZES in discerning connections and relationships between and among things. Indeed, this faculty (as it is often called) is among our chief assets regarding creativity, inventiveness and survival --- none of which our physical-5-senses by themselves can establish, much less guarantee.

*

The only possible explanation here is that we possess a spectrum of senses which are additional to our physical-5. And it is this spectrum of senses which are grouped together under the venerable terms of "intuition" or "intuitiveness."

If we add to this the concept that connections (relationships) themselves range along a spectrum from the grossly to the highly subtly perceivable, then we can get the idea that intuition itself ranges along a spectrum from gross to subtle. This would enable us to begin identifying the very many types of intuition, roughly so at any rate.

*

The only real difficulty here is that in our modern period FEELING has not been considered a sense, except in the case of tangible touch. And so the phrase "felt relationships" is awkward regarding sensing something by, well, feeling-sensing it.

Even so, feeling-sensing is a carrier of information, almost precisely in the same way that our physical-5 senses are based in receptors that receive and identify information. Anything that carries information really should be called a "sense" --- and we could, if we want, begin to think in terms of intuitive receptors relative to the whole of the human sensorium. (See Part Two forthcoming.)

*

Returning now to the differences between the modern definitions of INTUITION and the ancient definition of INTUITUS, we can begin to realize a number of inconsistent relationships between them.

*

First of all, it is interesting to notice that none of the words used in the ancient definition of "intuitus" are used in the modern definition of "intuition."

Yet, even today when someone experiences or suffers an intuitive episode, they are very likely to speak of it as a "feeling," often as a "gut feeling" or a felt "hunch," or merely as "I've got a feeling about" thus or so.

*

Second, the modern definition of "intuition" identifies apprehension, cognition, or knowledge --- but does not specify about what. The ancient definition, however, specifies that "intuitus" refers to felt RELATIONSHIPS (such as between or among things).

Indeed, if we consider this very carefully, relationships between or among things are not usually very apparent as far as surface observation goes.

Some relationships are easier to deduce, of course. But a very great many relationships between or among things are very subtle and often invisible to the cognitive intellect. And these seem to require intuitive feelings to identify and sort them out.

*

Third, as given in the modern definition of intuition, immediate apprehension, cognition and knowledge are presented as states of and within themselves --- as states of INTELLECTUAL awareness. In other words, they are not attached to objects or subjects of any kind, nor to the relationships between them.

Intellectus

It is now helpful to learn that the ancient Romans used a Latin term, "intellectus," whose meaning had to do with states of intellectual awareness --- such states as apprehension, cognition and knowledge, and all of which we today normally associate with intellectual processes.

Now, get ready for a real banger!

For we will see that in our modern contexts the ancient definitions of intellectus have been introduced into the modern definitions of intuition --- while the ancient definitions of intuitus have been lost altogether.

*

If your head is spinning about now, don't worry. All that has happened is that rationalists have constructed our modern definitions. And rationalists don't like feelings. This will become clear when we compare the modern definitions of intellect and intuition below.

INTELLECT (the modern definition derived from the Latin "intellectus"): the power of cognition or knowing as distinguished from the power to feel or will; the capacity for knowledge.

INTELLECTUS (the ancient definition): to perceive and discern felt relationships.

INTUITION (the modern definition allegedly derived from the Latin "intuitus"): immediate apprehension, cognition, or knowledge.

INTUITUS (the ancient definition) to look at and contemplate felt relationships.

*

Now, to increase our clarity here, let's talk our way through these four definitions.

First of all, we can immediately see that the concept of "felt relationships" has **DISAPPEARED** in both of the modern definitions of intellect and intuition. In their modern contexts, then, by definition neither intellect nor intuition deal with felt relationships.

*

Second, we can see that "felt relationships" linked intuitus and intellectus together, but in two different ways. Intuitus looked at and contemplated felt relationships, while intellectus perceived and discerned among them. In a certain sense, then, intellectus and intuitus were two sides of the same coin, or twin brother and sister.

*

Third, to now point out an oddity, in our modern English exists no conceptual term that has to do with dealing with "felt relationships."

*

Fourth, we can see that intuitus/intellectus represented an interconnecting biomind holism by the definitional link of "felt relationships." We can also see that the modern definitions of intellect and intuition break them apart, and that neither deal with "felt relationships."

*

Fifth, to now point out an oddity, in our modern English exists no conceptual term that has to do with dealing with "felt relationships" --- except one which is seldom used and is often considered obsolete: SENSORIUM.

*

Sixth, the modern definitions of intuition DO NOT fit with the chief phenomenology of intuition -- - which is ALWAYS expressed as feelings by those who experience some kind of intuition. The modern definitions do not even include the word "feeling."

*

Seventh, we can now perceive, opaquely so at least, that intuition is composed of sensed feelings which result in the hunches of intellect, for a hunch is a cognitive analysis derived from what has been felt

*

The whole of this possibly torturous nomenclature discussion has been to point up that the modern definitions of intuition have eliminated the feeling component of intuition, and that the definitions of intuition and intellect have eliminated the concept of "felt relationships."

The modern definitions, then, are not only inconsistent with the historical terms from which they are allegedly derived, but inconsistent as well with real human experiencing. Yet, if there is one environment-system all of us live within, it is the all-inclusive environment of relationships of all things.

It is therefore of little wonder that there are so many problems regarding the "developing" of one's intuition. If definitions are being used by one's intellect which are inconsistent with the true aspects of intuition, then those mis-definitions will warp one's cognitive biomind grids regarding of what intuition really is.

*

In the above nomenclature contexts, the use of the word "immediate" in the modern mis-definitions of intuition is suspect also. A laborous study of examples of intuition show that the greater bulk of them do not take place "immediately."

Some seem to do so, of course, as in a "flash" of intuitive insight. But the greater bulk of them "build up" over time --- as if the relationships they are working with are being readjusted until, in some kind of contemplative sense, they are got right. This is especially the case with creative or inventive intuitions. In these cases, once the relationships are got right, the familiar flash of creative hunch or insight occurs.

Additional mis-concepts regarding intuition will be discussed in the next two documents of this series.

*

The great nomenclature carrier of the virtual definition of intuition has, of course, been "gut feelings."

This phrase, and in many languages, is actually a very ancient one. In modern times, however, it was considered as a vernacular element (common, vulgar, or gutter-speak.) It was therefore not suitable for literary, cultured, scientific, philosophical, or dictionary discussion. Thus hardly any scholarly discussions regarding gut feelings can be located.

The greatest jeopardy to our understanding of intuition, though, has been the elimination during modern times of the original definition of intuitus --- to sense and look at and contemplate felt relationships (of things, objects, subjects, topics, ideas, people, and whatnot.)

The emphasis here, of course, is on "felt relationships" or "feeling." Among all of the hundreds of examples of intuition I've studied, there is not one which is independent of the element of relationships --- and, as well, there is not one independent of sensing-feeling.

In other words, intuition always occurs relative to something else --- with the relationship often being felt before it is cognitively understood within the intellect.

Indeed, at the personal level, if you have ever experienced an intuition you might now have a look at it and try to find the felt relationships that were involved.

In any event, those individuals who are reasonably good at spotting-sensing-feeling relationships between things usually have a higher quotient of intuition. This aspect will be expanded upon in part three of this series.

*

To complete the picture of the quagmire which has been the topic of this first essay, we now have to

account for why and how "felt relationships" disappeared as a concept during the modern period.

During this period (roughly about 1845-1980), our cultural environments became increasingly rationalism-oriented.

"Rationalism" was defined as (1) a theory that reason is in itself a source of knowledge superior to and independent of THE SENSE PERCEPTIONS AND feelings [emphasis added]; and (2) a view that reason and experience rather than the nonrational are the fundamental criteria in the solutions of problems.

*

The modern term "reason" is taken from the Latin "ratio" which meant to compute or count. However, the modern definitions are: a statement offered in explanation or justification; a rational ground or motive; the power of comprehending, inferring, or thinking; the proper use of the mind (we can wonder, can't we, who is to decide what the "proper use" is to be.)

*

The first difficulty here, and the first fatal flaw, involved decisions regarding what is rational and nonrational. As most of us are aware now, plenty that was earlier considered nonrational later became rational --- for example, space travel, geodesic domes, ecological relationships, as well as, by the way, the Internet itself, and etc.

The second difficulty and flaw concerned whether reason was superior and independent of the sense perceptions and feelings. Well, at base, the human biomind organism is first a sensing-feeling organism, and in each and every case it learns later to think (properly or not and depending on the accuracy of the information points in its grids.)

Since this is unquestionably so it is difficult to see how the fundamental sensing-feeling elements can be subtracted so as to free reason completely from them. It is now somewhat understood that when the sense-feeling components of an individual bio- mind organism are reduced or closed down, its reason also is reduced or closed down.

Additionally, what is held to be reason or rational is relative to environments, positive and/or negative nurturing situations and the extent of knowledge.

*

All of these factors considered, it is difficult to see how "pure" reason can ever be arrived at --- except in some science-fiction sense, the very kind fiction that lent its character the rationalist modern age.

It is abundantly understood that intuition takes place without the benefits of rational reason --- a factor

which most modern documents labor to impress whether pro or con regarding intuition.

Indeed, there is hardly such a critter as a "rational intuition." All intuitions are sensed feelings --- and an overly large share of them fly directly in the face of reason and the so-called rational.

*

In any event, the modern age of rationalism DID NOT evolve a science of sense-feeling --- because doing so was precluded by its theory that sense- feeling was inferior to "pure" reason detached from them, and as such was of no scientific or philosophical interest.

All of the human superpowers of biomind, including the many identifiable types of intuition, telepathy, clairvoyance, and remote-viewing are directly based in sense-feelings. And all of them have been stigmatized as nonrational, hence irrational, during the modern age of rationalism dominated by the pure science-fiction goal of "pure" reason.

--Brief Summary--

1. The identifiable basis for intuition is species-wide and thus the most spontaneously and frequently experienced of all the other superpowers of the human biomind.
2. In the context of direct experiencing of intuition at the individual level, it is universally expressed as some kind of feeling. Examination of anecdotes and other evidence of intuitive episodes reveals that the feelings are always associated with some kind of connectiveness or relationship between two or more things which are felt before they are cognitively sorted out.
3. Modern definitions of intuition avoid the inclusion of the feeling-sensing always associated with real intuitive episodes. Thus the modern definitions are inconsistent with virtual intuition, and are hence intellectually misdirecting.
4. If the intellectual map of intuition does not accurately duplicate the real and virtual elements of intuition, then the map will act as "noise" regarding comprehension and understanding of intuition and probably decrease identification of the information loads the intuitive signals are carrying.
5. A review of the nomenclature history involved shows that modern definitions of intuition are actually defining intellect elements rather than intuition ones. The same modern definitions have eradicated the historical link between intellect and intuition --- which was "felt relationships." The direct link of intuitus/intellectus has therefore been destroyed relative to the modern grasp of what is involved.
6. The modern period, then, has not possessed either a correct intellectual or phenomenological map regarding intuition and its various elements and types. The reason these maps have not come into existence is because of ideological partisanship broadly affixed to the theory of modern rationalism which elevated intellectual reason and diminished the importance of the feeling-senses.

7. The result has been the emergence of a superficial quagmire regarding the identifiable elements of intuition as a biomind system of senses existing in addition to the well-known physical senses. This biomind system of senses transcends time-space in ways the physical senses alone do not.

*

We now need to move expeditiously on to the second part of this discourse --- the Sensorium.

(End of part 1)

NEWS ITEMS AND UPDATES

Issue No. 2 -- December 1999

News Item 103: Minds May Track Danger Unconsciously

Under the title "Minds may track danger unconsciously," SCIENCE NEWS [Vol. 156, 11Dec99] briefly reports on a new study which indicates that "Some kind of unconscious signal function in the brain for anticipating danger situations must be a central feature of any comprehensive model of mind."

SCIENCE NEWS is quoting from a report published in the current JOURNAL OF THE AMERICAN PSYCHOANALYTIC ASSOCIATION authored by psychologist Philip S. Wong of the New School for Social Research in New York.

According to Wong's study, "Feelings of anxiety typically flood consciousness with a vivid sense of foreboding. However, those anguished feelings may originate in an unconscious mental process that anticipates real or imagined threats" according to Wong's study.

To explore the possibility of unconscious processes involved in anxiety resulting from such danger signals, Wong set up an experimental research design using the principles of classical conditioning.

Wong fitted seventeen men, all physically and mentally healthy, with equipment to monitor the electrical activity of their brains.

The subjects first viewed a series of frowning faces presented subliminally, so that the researchers could determine baseline neural activity.

The subjects then saw a new set of frowning faces shown to them long enough for conscious perusal.

A mild finger shock was then administered to them two and one-half seconds after the appearance of each consciously discernable face.

After this conditioning procedure, the men then were exposed to subliminal (i.e., not consciously discernable) presentations of the faces that had been linked to a shock, but this time they received no shock.

The results reported by Wong were that "distinct slow-wave brain activity emerged about half a second before the time at which shocks had been delivered in the conditioning phase."

Several earlier experiments have indicated that that this so-called "expectancy wave" arises when subjects consciously anticipate making a planned movement, or when they are about to receive a conditioned reward or punishment.

In his study, Wong indicates that the expectancy wave was elicited unconsciously. "It represents part of an unconscious danger-evaluation process, common to many animals, that underlies human anxiety responses to unseen real or imagined danger."

Psychologist John A. Bargh of New York University, who studies unconscious influences on attitudes and goals, commented that Wong's "findings make a lot of sense in trying to understand danger assessment and the experience of fear and anxiety."

Departing now from the foregoing scientific review, it is somewhat fair to point up that "Minds may track danger unconsciously" has always been referred to as premonition or presentiment psychical and parapsychological research.

Indeed, the formal definition of PREMONITION is "Anticipation of an event without conscious reason," and which is also called presentiment.

So, "Anticipation of an event without conscious reason" and "Minds may track danger unconsciously" more or less incorporate almost identical reasoning.

The only real difference is that the anticipation of an event without conscious reason can occur without prior conditioning by mild electrical shocks.

During the earlier decades of the twentieth century, a number of books were published giving reports of premonitions and presentiments - or of minds tracking up-coming danger.

The reports were largely dismissed by scientists, and even by many parapsychologists, because they were anecdotal, and anecdotal evidence was not considered scientific.

An ANECDOTE is, of course, a short narrative of a biographical incident or event that was interesting, sometimes amusing, sometimes not amusing, of what the narrator claimed to have experienced.

Anecdotes, however, can only be narrated after the incident or event, and after-the-fact materials were deemed not scientifically acceptable - unless the basis for the experiences could be scientifically achieved.

As it is, though, all witnesses of premonitions agreed (even the experiencers themselves) that they did not depend on "consciously discernable" factors. Thus, the general assumption all along has been that their source originated in an unconscious mental process that anticipates events forthcoming - especially if the event ultimately did occur.

Scientist Wong has therefore at least grabbed the tail of the unconscious mental process that non-consciously anticipates. The history of premonitions, however, incorporates a much larger scope than the one he (and others) is carefully experimenting for.

Anecdotes of fulfilled premonitions (usually of forthcoming danger) make for fascinating and astonishing reading - if one is interested in such.

If you can locate them, highly recommended in this regard are:

SEEING INTO THE FUTURE, by Harvy Day (Thorsons Publishers, Ltd., 1966).

THEY FORESAW THE FUTURE, by Justine Glass (Putnam's, New York, 1969.)

PREMONITIONS: A LEAP INTO THE FUTURE, by Herbert B. Greenhouse (Bernard Geis, New York, 1971).

Except for listing them because of many requests to do so, I don't particularly like pumping my own books in this database. Doing so seems too much like an ego thing.

However, YOUR NOSTRADAMUS FACTOR by Ingo Swann (Fireside, Simon & Schuster, 1993) adds many details to the books mentioned above - and hypothesizes the intrinsic existence of a non-conscious "factor-process" within the human systems that is always sensing or is "alert" to future events, especially with regard to danger.

(End)



THE
ROLL OF HONOR
FOR
REMOTE VIEWING
AND
PROCESS DISCOVERY

1970-1973
AT THE AMERICAN SOCIETY FOR
PSYCHICAL RESEARCH
AND
ASSOCIATED SUPPORTERS

(NOTE: The term "remote viewing" was brought into usage on 8 December 1971 as a frame of reference denoting long-distance experiments in which the "target" was far beyond the range of any of the five physical senses. Evidence from the preliminary experiments was robust enough to justify further experiments. The following list identifies those who collaborated in various influential ways to energetically further RV prototype research and support its concepts.)

Gertrude Schmeidler : Janet Lee Mitchell
Karlis Osis : John W. Wingate
Arthur C. Twitchell : Jan Eherenwald
Alice I. Bryan : Montague Ullman
Carole K. Silfen : Stanley Krippner
William G. Roll : Douglas Dean
Laura F. Knipe : Marian L. Nester
Rhea A. White : Frances Kish
Judy Skutch : Sandra Wright
William Bennitt : Martin Ebon

J.C. Carpenter : Erlendur Haraldsson
Boneita Peskari : Vera Feldman
Larry Lewis : Len F. Barcus
Isabel Wingate : Ann T. Johnson
James Merewether : Cleve Backster
Harold Sherman : Al Pollard
Lucille Kahn : Zelda Suplee
Martha Sherman : Vy Bennitt
Buell Mullen : Gloria Swanson
Ruth Hagy Brod : Al Brod
Alexander Imich : Carmen de Barraza

(Additional names to be posted)PRIOR TO 1970

(NOTE: In decades prior to 1970, research analogous to the long-distance concept of remote viewing had been underway in Europe, China, and the former Soviet Union under the general heading of Electromagnetic Bio-information Transfer.

Reports of this parallel work were to figure prominently in remote viewing research and development in the United States after 1972. Technically speaking, the processes of remote viewing involve bio-information transfer, so a selection of available names of bio-information researchers are posted in this roll of honor.)

Leonid L. Vasiliev
A.S. Presman
A.P. Dubrov
Helmut Breithaupt
Herbert L. König
Ulrich Warnke
Walter Peschka
Günther Becker
A. Shaposhnikov
Bernard Ruth
Fritz Albert Popp
Shou-Sin Sung
E.K.Naumov
Helmut A. Fischer
Walter Kroy
V. G. Adamenko
A.G. Bakirov
V.N. Pushkin
W. Bechterevev
Jiri Bradna
A.N. Dubrov
E. T. Faddeev
P. I. Gulaev
G. A. Sergeyev

Y.A. Kholodov
V.M. Inyushin
B.B. Kazhinsky
V.P. Kaznacheev
I.M. Kogan
Vlail Kaznacheyev

(Additional names to be posted)

The Roll of Honor will be continued
to include:

1880 – 1950

Significant historical individuals working in
long-distance phenomena and
process discovery

1972-1973

RV exploratory research at
Stanford Research Institute (SRI)

1975-1986

Advanced RV development at
Stanford Research Institute (SRI)
(More)

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[Contributed RV Papers](#) |
[Superpowers/ET Intel](#) | [RV Honor Roll](#) | [Superpowers](#)
[Art](#)
[Miscellaneous](#) | [Reviews](#) | [Species Guild](#) | [Welcome](#)
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Human versus ET Superpowers

Part One:

OUR HUMAN POWERS OF MIND VS THE POSSIBILITY OF ET INTELLIGENCES

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There are a number of pathways by which we can approach the subject of how Earthside knowledge of MIND would stack up against similar kinds of knowledge developed by life forms elsewhere in the cosmos.

Of course there is yet no absolute certainty that extraterrestrial entities equipped with minds do exist. Thus, in order to proceed, one has to imagine, speculate, or hypothesize that they do.

The principle justification for making such an effort is that IF mind-developed species do exist elsewhere in the universe, then perhaps our own human species emanating or traveling from Earth could encounter them, or perhaps those species emanating or traveling from some cosmic elsewhere might encounter ours.

It is by considering the ways and means of such "traveling" that a very significant situational problem can stand revealed: The species that first achieves the traveling capabilities would be considered "advanced" by those species that had not yet achieved anything along such lines.

Something now depends on what the "advanced" connotation is thought to refer to. It is clear that Earth people seem justified in thinking in terms of advanced technology that bestows the capabilities of negotiating deep cosmic reaches of space. But this thinking principally refers to the 3-dimensional contexts of physical space and whatever matter and energy is involved in it.

On Earth, the idea that ET technology would be advanced is arrived at by comparison with Earth-based technology that is neither commensurate to nor on a match with ET space-travel capabilities.

We do not know, for certain, what such ET technology might consist of. But it can be hypothesized that perhaps some ET civilization achieved the necessary space-travel capabilities in the terms of 3-dimensional physicality.

It is clear that Earth people have not yet matched the ET capability. And so the ET capability must be seen as technologically advanced in comparison to Earth's space technology – and especially so IF any evidence for ET space-travel and arrivals in near-Earth proximity can be discovered.

ADVANCED TECHNOLOGY IMPLIES THE EXISTENCE OF ADVANCED MINDS

The foregoing seems to hold water, but it does so only to a certain degree, and then only with regard to a physico-energetic technology brought into existence within 3-dimensional matter, energy, and space.

Within their specific materialistic contexts, ideas concerning a physical-energetic space technology are sufficiently rational, and so confidence is placed in such materialistic ideas by the conventional sciences and by UFOlogists alike.

But one of the implications of this is that Earth people will tend to interpret ET via Earth-based ideas of a physico-energetic technology - in other words, via 3-dimensional equipment.

However, just behind this physical, 3-dimensional interpretation is a rather unavoidable reality: no technology can come into existence in the absence of minds to innovate it. Even physical 3-dimensional technology does not magically produce itself.

If, therefore, one hypothesizes (a) the existence of ET advanced technology, one is also supposing (b) the real existence of ET advanced minds that innovated and produced their technology.

As indicated above, the idea that something is “advanced” is arrived at by comparing two relatively similar things and finding that one of them performs and produces far better, and perhaps amazingly so, than the other one.

Implicit in this comparing, however, are what might be referred to as information and knowledge packages. Things do not of and in themselves become advanced or inferior with respect to each other unless some kind of function or activity is established within their perspectives.

For example, the possibility of planetary and stellar space travel could be hypothesized by any number of ET civilizations, and, indeed, this notion has even emerged on Earth. In this sense, the basic hypothesis of space travel would probably be relatively similar everywhere in the universe.

However, AFTER the hypothesis is established, THEN comes the universal reality of what information and knowledge packages are required to convert the hypothesizing into a

functional activity whereby space travel is actually achieved.

And, one may as well add, achieved not merely in the light of experimental attempts to do so, but with sustainable and predictable certainty.

MIND DEALS WITH INFORMATION AND KNOWLEDGE PACKAGES

Via the foregoing considerations, it can appear that the real make-break point between any recognizable advanced or inferior status of something has to do with the existence of minds that can deal with information and knowledge packages.

Such are, of course, the workhorses of mind, so much so that if mind does not fundamentally deal with information and knowledge packages, then it is rather difficult (1) to identify what it does deal with, and (2) to comprehend why it is even needed.

In this sense, it can be hypothesized that mind anywhere in the cosmos fundamentally deals with information and knowledge packages.

It can therefore be suspected that minds that deal with greater, even vast volumetric amounts of information and knowledge (1) could probably be thought of as “advanced” over those minds dealing only in lesser amounts, and (2) could probably have developed and engineered “advanced” technologies.

EARTH-HUMAN IDEAS OF WHAT MIND IS

The term MIND has been utilized rather liberally here.

Doing so has permitted hypothesis regarding the fundamental possibility of ET mind(s) elsewhere in the cosmos.

Doing so has also permitted speculation that mind dealing, to one degree or another, in information and knowledge packages might be a universal constant wherever mind is found. However, ET comprehensions of what mind is could be quite different from our own ideas of it.

There are nine basic ways that MIND is officially defined and considered here on Earth. Although a very large literature exists regarding the topic of mind, discussions seldom extend too far outside of the nine definitions.

- (1) The English term MIND is thought to have been taken from the earlier Scandinavian MYND, which referred to memory-cum- recollection. In proper dictionaries this is still indicated as the first definition.
- (2) The element or complex of elements in an individual that feels,

perceives, thinks, wills and, especially, reasons. Also, the conscious events and capabilities of an organism; and the organized conscious and unconscious adaptive activity of an organism.

- (3) Intention, desire.
- (4) The normal or healthy condition of the mental faculties.
- (5) Opinion, view.
- (6) Disposition, mood.
- (7) A person or group embodying mental qualities; also intellectual ability.
- (8) God.
- (9) A conscious substratum or factor in the universe.

There are, of course, many unofficial and semi-official variants upon these definitions, but in combined meaning they more or less constitute the background framework for how MIND is conceptualized here on Earth.

At first take, it seems that at least definitions (1) through (7), when taken altogether, do constitute a neat knowledge package about what mind is.

But if those definitions are contemplated even slightly more deeply, it turns out that they are mostly describing PRODUCTS of mind, not mind itself, and indeed, describing only a very few mind's many possible products.

Furthermore, there is no direct reference to information and knowledge packages – although such can be thought of as somehow implicit among the definitions.

It can also be noticed that although “intellectual ability” is mentioned, INTELLIGENCE is not. (And even more surprisingly, as will be discussed ahead, the definitions of INTELLIGENCE do not incorporate any of the definitions of MIND.)

Last, but not the least of it all, the official definitions of MIND give no hint or clue as to the real existence of the remarkable powers of mind, and which, it might be said with some certainty, are absolutely necessary for a mind to call itself a mind.

Indeed, it can easily be conceptualized that a mind cannot be thought of as one if it just sits like a bump on a log. Clearly, mind MUST have powers to function at all.

ONE PROBABLE REASON WHY HUMAN DEFINITIONS OF MIND ARE NOT VERY EXTENSIVE

The foregoing human definitions of MIND might not be considered a total flop within average Earthside frames of reference.

But if and when those definitions might be utilized to consider and analyze the possible

dimensions of ET advanced minds elsewhere in the cosmos, the success rate of such an analysis might not be very high.

Therefore, it is worthwhile, as a brief aside, to discuss one probable Earthside reason having to do with why mind is so poorly and inefficiently defined within the context of our species.

On Earth, the real existence of the human mind and its extensive powers has long been treated this way and that within different contexts.

Those contexts are usually SOCIETAL in purpose and function, and so the ways in which the mind is treated usually have more to do with societal structures and controls, and less to do with the fuller and bigger nature of the human mind itself.

This clearly means, at least in some full part, that human societal arrangements on Earth are NOT built upon a fuller and more extensive appreciation of the human mind and its powers.

Rather, the various kinds of societal structures are far more likely to be built ONLY upon so-called “normalizing” patterns of thinking that reinforce the presumed authenticity of the structures themselves.

It is because of this normalizing utility within societal groupings that patterns of thinking are usually seen as far more important than trying to discover the larger nature of the human mind itself.

The whole of this becomes abundantly clear when it is realized that all social ordering is principally based upon ratios of tolerance and intolerance between what should be and what should not be thought. And this is more or less the historical case within Earth’s manifold societies.

Thinking is, of course, a product or an output of the human mind. But if the societal and cultural emphasis is on the product or output of the mind, then the larger and more intimate nature of the mind itself will not come into view.

In fact, it is CONVENIENT within most societal contexts on Earth that the larger and more intimate nature of the mind itself should NOT come into view. Indeed, in some past societies, inquiring into the larger nature of the mind has been prohibited.

The best reason for this has two easily observed parts.

The first is that most societal structures tacitly and unofficially admit that there is much more to the human mind than meets the average eye or even the average intelligence.

But the second part has to do not with what the mind IS, but with establishing what a mind should and should not think in order to fit more appropriately into a given societal structure.

It is thus seen more useful that minds be fitted into the parameters of societal structures, and the pursuit of this takes precedence over what the mind is.

The reason for this aside is to point up that within Earth-human frames of reference, the larger and more intimate nature of the human mind is NOT anywhere understood.

The most obvious reason for this is that achieving any larger understanding of the human mind is NOT REALLY NECESSARY in the light of societal contexts that are largely dependent upon what IS and IS NOT to be thought. Indeed, if, for societal ends, thought-thinking can be managed, it does not really matter what the mind IS.

Earth societies probably know much more about thought management than they know about what the human mind actually is. The goal of most societal orders is to mutually integrate the thinking of many individuals so that the desired societal structure will manifest and (hopefully) stay in place thereafter.

THE HUMAN MIND IS UNIQUE (ON PLANET EARTH)

The human species mind on Earth can be thought of as unique – as long as it does not encounter another species mind that is equivalent or more advanced.

Furthermore, as long as such encounters DO NOT come about, humans will not feel much need to discover more about what mind fundamentally consists of. Indeed, a mind species on a given planet having no equivalent mind competitors, so to speak, can afford the societal luxury of not discovering too much about its own mind.

If, however, such encounters should come to pass, then a necessity for information and knowledge packages about MIND would become explicit enough.

THE POSSIBLE EXISTENCE OF ET MIND-INTELLIGENCE

If one begins to hypothesize the possibility of ET intelligences, one necessarily sets into motion, without realizing it, subtle changes having to do with how we think of ourselves. We will ultimately have to wonder if and how the formats of our own Earth-based intelligence stack up against ET formats which might be encountered elsewhere, or FROM elsewhere.

A number of unfamiliar, and rather complicated, problem-like situations would download from this kind of hypothetical inquiry.

Among the first of these is that our own Earth-based ideas and/or knowledge regarding MIND and INTELLIGENCE would have to be studied more objectively, and examined in the larger contexts of our species as a whole.

If ET civilizations should give evidence of being advanced over our Earth-based civilizations, then various kinds of cognitive crisis would begin to unfold on our part having to do with our own limited, and thus inefficient, ideas-knowledge of mind, etc.

Earth-based thinking about civilizations more or less equates them with particular societal formats that not only achieve long-term existence, but also produce constructive order in various departments of communalizing activity.

It is thus understood by literate Earth people that Earth has experienced numerous societal civilizations that have arisen and declined. However, the idea of instituting constructive and communalizing order has not yet been applied, by humans, to their species as a whole.

As indicated earlier, it is thus that Earth-based ideas of mind and intelligence are left to various kinds of societal orders, each of which shapes those ideas in limiting ways that serve the societal frameworks, but none of which can be completely applied to our species as a whole.

It is because of this that the nature of mind and intelligence at our species level has been left unexamined.

One of the obvious results is that although "mind" can be thought of within the contexts of various (and always transitory) socio-cultural levels, the nature of our species mind has been left unexamined.

This kind of thing permits two major options regarding the possibility of ET mind-intelligence elsewhere in the cosmos.

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It can be speculated that, like us, ET civilizations have NOT examined their own species mind-intelligence.

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Or it can be speculated that ET HAS done so, and if so, can be thought of as comprehending mind-intelligence as something other than simply servicing societal artifacts.

For more complete clarity here, it needs to be stressed that examination of mind-intelligence at a species level would require study and identification of ALL of the mind, the whole of it – whereas establishing ideas of mind-intelligence in a given societal context need not involve anything of the kind.

The point of the foregoing discussions has been to illuminate a probable fact regarding mind-intelligence found anywhere in the universe.

This point can best be stated in the following way: a species that understands MORE about mind-intelligence would naturally be thought of as ADVANCED by those species that have a lesser understanding of same.

This is more or less to say that the advanced species would have achieved mental contact with abundant information dimensions appropriate to mind-intelligence, and therefore will have codified and established more knowledge packages regarding same.

PROBLEMS WITH CONCEPTUALIZING THE EXISTENCE OF EXTRATERRESTRIAL MINDS

During the last six decades of the twentieth century, a kind of conventional scientific consensus came about having to do with the possibility of life elsewhere in the cosmos.

The “elsewhere” specifically referred to great light-year distances not only from our planet Earth, but also from our local solar system.

Great efforts were then set going to figure out how to project Earth-based “radio” signals into those deep reaches of space, with the hope that “someone out there” might receive them and respond.

However, the UFO epoch of the twentieth century began during the same six decades, and is still ongoing. This UFO epoch has since been chiefly characterized by thousands upon thousands of witnessed objects in Earth’s skies and in near outer space.

The “best evidence” for the real existence of the unidentified flying objects is their early and continuing appearance on radarscopes worldwide, and thereafter upon videotapes from Camcorders, also worldwide.

The UFO epoch must be referred to as “non-conventional.” The reason is that Earthside conventional attitudes continue to insist that the technologically documented appearances of the UFO’s have not been “officially accepted,” and that therefore the UFO’s do not exist.

This rather simplistic contrivance has of course led into a continuing soap opera mishmash characterized by rather remarkable cover-ups, misinformation, and reality manipulations, the

exact purposes of which are not at all clear.

Despite the confusions between them, the conventional and non-conventional positions very early began sharing an important concept that is openly stated, but which has not really been given the extensive consideration it deserves.

In attempting to send Earth-based signals into the far reaches of space, the conventional sciences were, in essence, stipulating that extraterrestrial life would not only be technologically advanced enough to intercept and understand them – but probably also much MORE advanced than Earth-based technologies.

With regard to appearances of unidentified flying objects (UFOs) that could be documented by some kind of Earth-based technology, it quickly became clear that certain things about them COULD be identified.

For one thing, they showed up on radarscopes, but often remained invisible to eyesight; they possessed extraordinary speed, size, dimensions, and maneuverability. Indeed, everything about them was dissimilar to any Earth-based technology.

And so it was easy enough to conclude that the crafts were not only vastly more technologically advanced than any Earth-based technology, but also that they could not originate from Earth.

It is thus that the conventional and non-conventional ideas about ET life coincide, based on the shared assumption that ET not only IS, but also will be found to be, more technologically advanced.

In one form or another, the assumption briefly outlined above is accepted just about everywhere, and so it is not all that surprising.

What is surprising, though, is that not very many efforts have been made to enlarge and expand upon its DIRECT implications. And of these there are quite a number.

For example, the idea of ET being technologically advanced seems to be tolerable and even admissible, whether in conventional expectations or in non-conventional UFO fact.

However, it is rather meaningful and logical to notice that ET advanced technology MUST be the result of, and download from, ET advanced minds and intelligence.

Thus, although ET advanced technology is interesting, the nature and extent of the ET minds, mental abilities, and intelligence that produced it SHOULD be of even more interest, even if only in some theoretical sense.

As another example, Earth people think whatever and however they do through their own frames of reference, especially with regard to their own ideas not only about Earthside technological matters, but also about mind, mental abilities, and intelligence.

In the light of this, if ET advanced technology is to serve as some kind of marker between their technology and Earth-bound technology, it has to follow that such also serves as a marker that clearly separates the ET advanced intelligence from the not-as-advanced Earthside intelligence.

In this sense, Earthside intelligence does not at all match whatever ET intelligence must consist of – at least with respect to those intelligences responsible for the UFO advanced technology against which Earth's technological status is no match.

THE INCREASING CHANCES THAT MIND-INTELLIGENCE EXISTS ELSEWHERE IN THE UNIVERSE

As this essay is being written, Earthside astrophysicists are in process of beginning to realize that most of the 466 Sun-like stars within 325 light years of our Sun have planetary-terrestrial type material orbiting them.

The implication is that there are Earth-like bodies in orbit around most of the “stars within the galaxy.”

Well, millions upon millions of galaxies are known to inhabit the universe, and which are farther and farther distant from our own. And so the possibility of Sun-like stars having terrestrial-like stuff in orbit about them implies the existence of millions upon millions of planets through the whole of the universe.

It can be remembered that only a short while ago no planets had been detected beyond those of our own solar system, and lack of such planets was often seized upon to deny the existence of ET. Now planets are everywhere, and in some rather large and significant numbers.

Two questions arise from this:

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Are some of those vast numbers of planets capable of carrying life and life forms?

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And, more precisely, are some of those life forms carriers of kinds of mind-intelligence

that are commensurate with or advanced beyond our own?

AN AVOIDED IMPLICATION REGARDING THE DIMENSIONS AND THE DURATION OF THE UNIVERSE

Earth-based astrophysics technology is a very recent development, especially with regard to the Hubble telescope and the ways and means of locating and analyzing the light signatures of distant Sun-like stars.

Prior to those recent developments, it is easy enough to see why Earth-based cosmologies primarily consisted of metaphysical extrapolations, even within the contexts of early scientific thinking.

Furthermore, if from antiquity onward historical evidence of UFOs was deleted from conventional cultural notice (which it was), there has been no compelling reason to consider the probability of intelligent cavitations elsewhere in the cosmos.

As it has turned out, the recent developments in astrophysics technology have made it possible to have a larger grasp of the dimensions and duration of the universe. That technology has made it quite necessary to understand:

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That the dimensions of the universe are very, very extensive and still beyond calculation; and,

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That the universe has had an extremely long duration that needs to be computed as billions upon billions of not just years, but of eons that cannot be exactly dated.

The presence of planets in the vicinity of billions of Sun-like stars must now be added into the contexts of the universe's dimensions and duration – and it thereby becomes at least 50 per cent foolish to assume that our Earth-bound human species is unique in the universe.

So far, our human species is dated as “appearing” on Earth somewhere between about 100,000 to 35,000 years ago. This is such a small fraction of cosmic duration that it wouldn't even show up on a universe time-scale of billions, trillions, or even quadrillions of light years.

As a result, it is now to be wondered what has gone on elsewhere in the utterly super-gigantic, super-long-enduring universe now understood to be thickly populated with planets everywhere.

Is the universe entire devoid of life and life forms, with the sole exception being the third planet of our local Sun? Does the rest of the universe exist only as 3-dimensional inanimate matter, energy, and space – i.e., is its enormous vastness merely a super-extensive life desert?

Or has whatever is responsible for animate matter and energy (physical life forms) occurred elsewhere in the universe, and perhaps done so millions, billions, or quadrillion years ago?

As it is, the novel problems and situations downloading from recent, Earth-based, technological instruments and achievements can be left, thank goodness, to astronomers, astrophysicists, and exo-biologists.

However, a survey of those interesting and now increasingly dynamic fields shows that another new field may be required and ultimately increase in overall importance – the field of exo-intelligence.

LIFE FORMS vs INTELLIGENT LIFE FORMS

If the existence of mere millions of Earth-like planets in orbit around Sun-like stars is even theoretically accepted, then the theoretical possibility emerges that at least some of them might have sprouted life forms of some kind, or even some kind of quasi-intelligent or broadly intelligent life forms.

During the last twenty years the cutting edges of our Earth-based sciences have become somewhat comfortable with such possibilities, but with one proviso.

If such life forms have remained contained within the environments of their local planets, then they remain passively awaiting, so to speak, ultimate discovery by Earth-based explorers of the cosmos at some future Earth date.

But, if some of those planets have sprouted intelligent life forms that have achieved requisite technology enabling them to venture beyond the confines of their local planets and even their local star systems – well, that is altogether a different matter.

Indeed, such ET technology might enable them to flit about here and there throughout the super-sized universe. THIS prospect does not inspire too much comfort, especially if the flitting is achieved by exo-intelligences with advanced ways and means totally unknown and unreal to our Earth-bound species.

Be that as it may (and apparently IS), there is yet another factor lurking just between the exo-technological scenarios.

THIS factor has to do with the levels of advanced exo-intelligence from which the exo-

technological achievements are downloaded.

Here is another prospect that does not inspire too much comfort, because it clearly downsizes the appreciation that Earthsiders have long maintained in their own intelligence ratios and levels.

Only about sixty years ago, modern Earth peoples in general still assumed that our human species, together with its inherent faculties of intelligence, was unique in the universe. But indeed, advanced ET technology does NOT come into existence by itself.

One of the upshots of all of this is that while Earth peoples might become (as they have) theoretically agreeable to the idea of ET advanced technology, the ET advanced intelligence factor remains avoided. One reason for this avoidance is that it implies that Earth-based human intelligence may be quite inferior to ET counterparts originating in space and time elsewhere in the cosmos.

Thus, a large literature, partly logical and partly confusing, has unofficially come into existence about the possible or probable nature of ET advanced technology.

Yet, ET mind-intelligence is equally, if not more, important. With the exception of science fiction manufacturing, it remains an issue that has accumulated very little serious discussion.

There seem to be at least two principal reasons for this, and neither of them has much to do with the possibility of ET intelligence.

The first reason has to do with the failure of Earth peoples to more fully appreciate the larger scope of their own intelligence.

The second reason has to do with Earth-bound ideas basic to materialism – that the physical quaternity of matter, energy, space, and time is all that exists anywhere and everywhere.

This is particularly the case regarding the modernist age of science and technology, during which hard-core materialists supposed that the quaternity constitutes the only fundamental, universal make up of the cosmos.

This supposition seems logical and rational enough, but only within its own self-limiting context (i.e., that physical matter, energy, space, and time are all that exists).

There is, however, the problem of matter and energy (which are inanimate) somehow being converted into animate matter and energy, which results in life forms.

This problem, quite inconvenient to the adherents of philosophical and scientific materialism of the nineteenth and twentieth centuries, was handled quite neatly.

As was reiterated many times in print, scientific answers to the problem of animate matter will **ULTIMATELY** be found to have materialistic explanations, and so no other explanations need be looked for.

It therefore followed that intelligence, as an attribute of animate higher life forms, would also be found to have materialistic explanations.

End of story, at least with regard to Earth-based philosophical and scientific materialism.

And so although the important distinction between non-animate and animate matter/energy was neatly made to disappear within the contexts of the modern sciences, there remained many unresolved obvious issues, as well as invisible issues yet to be discovered.

However, with regard to ET life-intelligence possibilities, there are some Earthside issues that have become at least halfway visible.

For example, if the documented existence of UFOs is to be admitted into evidence, then it is to be observed that their flight, speed, dimensions, and maneuverability **DISOBEY** the laws of physical matter, energy, space, and time as those **LAWS** are so far understood by our sciences.

That **THIS** might be so constitutes something of an intellectual embarrassment, to be sure. But more importantly, the nature of the UFOs demonstrate that our own scientific understanding of matter, energy, space, and time is at least inadequate, and quite possibly not even applicable within the contexts of exo-technological knowledge that may have developed elsewhere in the very long-enduring cosmos.

The nature of the exo-technological knowledge more or less constitutes Problem One (at least within the contexts of Earth-based materialism.)

But by implication, Problem One leads directly into Problem Two: the possibility that our Earthside understanding about intelligence is at least inadequate, and quite possibly not even applicable within the contexts of ET knowledge of intelligence.

After all, some kind of **INTELLIGENCES** built the inexplicable UFOs that pester Earth's skies and near space environments – and, furthermore, those intelligences apparently have utilized knowledge of forces that are alien to Earthside knowledge packages.

If the foregoing factors are considered, the combination of them provides numerous

embarrassments to Earthside people, especially to those who are supposed to know what they are doing and what things are all about. And so the best conventional way to save some kind of face is NEVER to OFFICIALLY admit that the irksome and troublesome craft exist.

**IS ALL THAT EXISTS EVERYWHERE THROUGHOUT THE COSMOS
COMPOSED ONLY OF 3-DIMENSIONAL MATTER, ENERGY, AND SPACE?**

The philosophy that achieved high-profile visibility during modernist times was that of MATERIALISM. This is briefly defined as:

- A theory that physical matter is the only reality and that all being and processes and phenomena can be explained as manifestations or results of matter;
- A doctrine that the only or the highest values or objectives lie in material well being and in the furtherance of material progress.

As long as materialism is considered a theory, i.e., akin to hypothesis or speculation, it can be considered an option of free speech, etc. As a doctrine, however, problems can come into visibility - for example, having to do with ideas about well-being and furtherance of mind-intelligence progress.

As has been discussed earlier, it can be seen that definitions of mind depend on societal erections within which mind is defined only in ways that give service to them.

It is certainly true that a societal erection can be built within the contexts and auspices of a philosophy, such as that of materialism. The basic theory and doctrine of materialism, however, makes no reference to mind-intelligence, and so the implication has to be that these are irrelevant, at least to some large degree.

Therefore, one would not expect that the inner and outer workings of a materialistic societal structure would become too involved with mind-intelligence, as long as the structure is fully erect, upstanding, and unchallenged.

The inner strength of philosophical and scientific materialism fundamentally rests upon the idea-theory of the ubiquitous existence of matter as the ONLY omnipresent constituent of the universe.

Verifiable UFOs, however, bring challenge to materialism in principle, in that those craft also

bring challenge to the Earthside understanding of the “laws” of matter, energy, space, and time – which the strange dynamics and phenomena of the craft apparently do transcend, or, perhaps even obviate.

As long as those craft persist in doing so, then the craft also transcend Earthside mind-intelligence locked into materialistic terms, even if scientific.

After all, crafts that register on radar, but not on eyesight, cannot really be completely thought of as ubiquitous matter, and certainly cannot be “politically correct” with respect to Earthside laws of physicality.

If, then, verifiable UFOs are of ET origin, then whatever mind-intelligence(s) innovated the craft probably cannot even be approximated by anything here on Earth – with one or two exceptions to be discussed ahead.

Something now depends on whether the physical matter of materialism actually DOES constitute the fundamental ingredient of the cosmos entire. Within the last ten years of cutting edge of astrophysics, the answer to this is an unambiguous NO.

During the latter two decades of the twentieth century, it was slowly discovered that the traditional physical aspects of the cosmos accounted for only about 9 percent of the entire volume-mass of the universe, while the remaining 91 percent was invisible and did not register on Earthside physical equipment or eyesight.

The larger volume-mass was first referred to as “dark matter,” but more recently is being referred to as “Quintessence, the mystery of the missing mass in the universe.” (See the book of this title, by Lawrence Krauss, published in 2000 by Basic Books.)

Of course the “missing mass in the universe” is not really missing in the universe, but only missing within Earth-based realities that can neither account for nor recognize what it consists of.

About the only sure thing about this “mass” is that it is NOT the same as, cannot be fitted into, or is radically different from, our Earthside precepts of physical matter, energy, space, and time – and which precepts have dominated our modernist Earthside sciences.

Now, a few implications of this really do need to be pointed up, if only in some theoretical sense.

First, there is a rather serious discrepancy between 9 per cent of something, and 100 per cent of it.

Second, there is the beginning of a comparison that may or may not be justified, but which is none the less worth some tentative speculating.

For some time scientists have opined that Earthside humans in general appear to be utilizing only about 9 to 12 per cent of their brains. Again, there is a serious discrepancy between 9 percent and 100 percent of brain usage or utilization.

Although this phenomenon may turn out to have no relevance within the cosmic scope of all things, it is quite obvious that most Earthside humans devote most of their active brain time to dealing within the Earthside contexts of physical matter, energy, space, and time.

Third, if ET civilizations do exist elsewhere in the far, far reaches of the cosmos, it can theoretically be thought that those civilizations could have begun, evolved, grown, and super-technologized themselves many millions, and even perhaps billions, of years ago.

Fourth, if so, then it is also theoretically possible that such ET civilizations have not confined their activities, their knowledge, or their brains, to working only within Earthside knowledge packages that can only identify 9 percent of cosmic universals.

To state this more bluntly, it is theoretically thinkable that ET has, some very long time ago, sorted out what the other 91 percent of the universe consists of.

The nature of the 91 percent of the universe that presently remains occluded from Earthside knowledge packages MIGHT contain the basis of indigenous and generic universals that have not been recognized as such by our modernist Earthside sciences, whose knowledge packages are limited to the physicality of the materialistic quaternity.

DOES THE COSMIC UNIVERSE EXIST IF THERE IS NO MIND-INTELLIGENCE TO WITNESS THAT IT DOES?

Even if not officially endorsed on Earth, the verifiable existence of at least some UFO craft can lead toward at least two tentative hypotheses:

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The hypothesis that somewhere else in the cosmos exist mind-intelligences that ALSO witness the cosmos, and

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Which have also innovated ways and means of flitting about within whatever cosmic-aspects THEY do witness.

Just behind those two hypotheses, however, is a third hypothesis-like, idea-like, situation that is a little difficult to articulate.

Can one, for example, think that the cosmos is perceived AT ALL unless there also exist mind-intelligence that DOES the “seeing” of it?

In this sense, it would appear that mind-intelligence has first to exist, in order to see, ascertain, or know that the cosmos does exist.

It is therefore possible to speculate that mind-intelligence is a principal fundamental of some kind within the cosmos entire, and if so, then Earthside mind-intelligence is probably NOT unique in the universe.

To plunge more deeply into this, it is first necessary to examine what, in Earthside terms, intelligence is thought to be – and then to open more widely the doors not only of speculation, but of logic, too.

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Human versus ET Superpowers

Part Two:

COULD MIND-INTELLIGENCE HAVE UNIVERSAL SIMILARITIES AND QUALITIES?

[Ingo Swann, 21Mar01]

It is possible for Earth humans to erect the assumption that that THEIR mind-intelligence evolved or developed on Earth, and that it is therefore unique in the cosmos.

This assumption can prevail as a “reality” until, as discussed in Part 1, our species encounters another species having intelligence commensurate with or advanced beyond our own.

One past reason for the assumed validity of this assumption was that Earth humans also assumed that the occurrence or evolution of intelligence could only take place on planets similar to Earth.

Until very recently, the existence of such planets, even the probability of them, could not be verified – which is to say that the probability could neither be proved nor disproved.

This kind of thing, the inability to prove or disprove something, can be thought of as a hiatus of information – i.e., a lapse, an absence, or a break in the continuity of information and knowledge packages.

Where such a lapse occurs, any number of ideas and assumptions can be poured into it, and which, themselves, probably cannot be proved or disproved. This appears to fill in the hiatus and to restore the continuity, but via assumption rather than fact.

This, of course, leads to all sorts of philosophical and other entanglements that have no basis in proof or disproof, but which can affect the nature and scope of various assumed reality packages.

However, once a lapse of information begins to be filled in by facts or even probable facts, the nature and scope of various assumed reality packages must change and take on new frames of reference.

As briefly outlined in Part 1, because of recent and sudden advances in astrophysics discovery, the possibility of millions or even billions of Earth-like planets, scattered throughout the indescribable vastness of the cosmos, at least begins to settle the lapse in information about the probability of other planets.

This knowledge advance, even if only tentative, can now lead from the idea that human mind-intelligence is unique in the universe to the hypothesis that life and life forms may have occurred upon some of them.

If it is hypothesized that the life forms have occurred, then the important questions must arise.

The first of these has to do with why and from what life-making formats get going at any location in the cosmos, including Earthside formats of life.

This naturally will lead to the question of WHAT “forces” ultimately collect and animate matter and energy that otherwise would remain inanimate, and then makes the animated matter into bio-structural patterns (i.e., genomes).

This, in turn, will lead to the question having to do with whether, or if, those life forms have achieved mind-intelligence that is commensurate with or advanced beyond Earth formats of it.

If those questions are speculated upon as calmly as possible, then it is possible to think that Earth humans would be quite pleased to encounter other species having mind-intelligence lesser than our own.

If it should chance that other species have mind-intelligence commensurate with our own, then certain challenging situations might arise.

If it should turn out that the encountered species is in possession of mind-intelligence advanced beyond Earthside versions of it, then it could (or should) be assumed that such a species is:

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In possession of advanced technology;

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In possession of advanced mind-intelligence;

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In possession of advanced powers of mind;

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NOT as burdened with lapses of information as is our own species; and

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In possession of knowledge packages more numerous and more extensive in scope than Earthside ones.

One of the bottom lines of all this is that if ANY microscopic evidence of protein structures that are made only by life organisms are found anywhere except on Earth, then the idea of a universal life force must be extended to include the cosmos entire, even if only theoretically so.

By extension, if exo-evidence of life forms is encountered, then the principle of life force turning into life forms must be extended (theoretically) to include the ultimate possibility of turning into some kind of life mind-intelligence.

Thus, and ONLY speaking theoretically to be sure, life force and life intelligence COULD ultimately be understood as indigenous and generic within the universe.

In other words, wherever the universe IS, then there is also matter, energy, space, and time – AND life force, life forms, and life intelligence.

The enormous light year distances between various emergences of life phenomena have no real meaning in this regard, except that the distances are very great (as measured within the scope of current Earthside frames of reference.)

What has far greater meaning are the time elements involved – for example, the difference between 4 billion years and 1,000 billion years before that.

Our own small solar system is not very old when computed against hundreds of billions of years. Thus, based on the 50-50 speculations that life could occur elsewhere in the universe, there is a significant chance that it might have occurred billions of years BEFORE Earth ever came into a life-bearing condition.

The whole of the immediately foregoing discussions can be considered as highly theoretical or speculative.

But as surprising as it might seem, those speculations are helpful toward enlarging upon the

nature of INTELLIGENCE – IF it can be considered a generic potential in the whole scheme of cosmic goings on.

The Modern Earthside Definition of Intelligence

To begin getting deeper into this, we of course have to start with the conventional Earthside definition of INTELLIGENCE, which is thought to be complete and correct in psychological and scientific terms.

In most dictionaries, this definition is given as “The capacity to apprehend facts and propositions and their relations and to reason about them.”

At first take, this definition seems logical and rational, and so its portrayed meaning and usefulness are not usually inspected too much.

One cannot say that the definition is wrong, but one can suggest it could be put in a more useful and thus more meaningful manner as follows:

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INTELLIGENCE: The mental intake and analysis of information and the output of capacity reasoning about it.

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CAPACITY refers to “the ability to receive, hold, store, or accommodate, and the measured ability to contain.” But this term also has direct relationship to “the maximum induction of intake, and the maximum production of output.”

Most dictionaries define to **REASON** (as the verb) as “to use the faculty of reason, i.e., to think.”

As a noun, however, **REASON** is defined in several ways:

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The power of comprehending, inferring, of thinking, especially in orderly rational ways;

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Proper exercise of mind;

(The sum of the intellectual powers; and



Treatment that affords satisfaction (although this definition is indicated as archaic.

These definitions of reason do not indicate that reasoning always takes place within frames of reference.

It is important to observe this, because, with regard to the first definition just above, comprehending something can have different results because of different frames of reference.

As but one slightly amusing example, the power of comprehending the sum of the intellectual powers depends on the frames of reference being used (1) to define the sum of the intellectual powers in order (2) to think about them.

Since Earthside knowledge of what the intellectual powers are is not very massive, any Earthside thinking about them cannot be too massive either.

Indeed, Earthside definitions of mind-intelligence are established in ways that afford societal satisfaction rather than on any in-depth examination of mind-intelligence phenomena themselves.

There are thus a number of special difficulties surrounding the topic of reason. These will be further outlined in Part 3, entitled "Human vs ET Reasoning."

The foregoing descriptions lead to the commonly shared understanding composed of four factors:

- (1) That intelligence is a kind of ability-thing-in-itself;
- (2) That as such it has "capacity" of some kind;
- (3) That the capacity can be measured by utilizing various IQ tests designed to do so; and
- (4) That via the IQ tests, it can be seen that the capacity differs from individual to individual.

It is thus that modern Earthsiders have established such intelligence-measuring tests, and hold that the tests constitute the best scientific evidence of the real existence of intelligence

naturally indwelling not only in individuals, but in our species as well.

It is important, however, to note that the Earthside emphasis is on individual IQ, and not on the sum IQ potentials as carried within our species as a whole.

In any event, and within the general contexts briefly outlined above, Earthsiders can stipulate that intelligence among our species does exist, albeit in +/- capacities at the individual level.

By extension, then, if ET intelligence does exist elsewhere in the universe, it COULD be referred to within the same contexts as the Earthside scenario.

However, if that ET intelligence should be advanced beyond Earthside realities about intelligence, then the Earthside assumptions and formulas could end up being almost useless.

One basic reason for this has to do with the general, but fundamental, matter of ADVANCED intelligence capacitance.

The word ADVANCED is an adjective and has four principal Earthside meanings:

- (1) far on in time or course;
- (2) beyond the elementary or introductory;
- (3) being beyond others in progress or development;
- (4) being progressed to a higher stage of development and activity.

If, therefore, an ET intelligence, or evidence of it, is:

- (1) somehow encountered by Earth humans, and
- (2) if that intelligence needs to be thought of as advanced as compared to the obviously not-as-advanced status of Earthside intelligence,
- (3) then that intelligence is beyond the Earthside elementary or introductory realities of intelligence, and as such
- (4) has permitted ET intelligence to obtain higher developmental states of intelligence activity.

Another contrasting way to put all of this is to wonder that if Earthside humans utilize only a

small fraction of their brains, then perhaps they are utilizing only a small fraction of their intelligence.

IF this should be the case, then modernist Earthside IQ tests are measuring only a fraction of human brain-mind powers – largely because it is not really understood WHAT ELSE to measure for.

As but one example of this, Earthside IQ tests do not measure for telepathy, because telepathy is not a topic that affords satisfaction within most Earthside societal structures, and so there is no real need to figure out how to test for it in individuals, much less within the species entire.

In any event, utilizing only a SMALL fraction of all possible knowledge about intelligence cannot be very useful in encountering an ADVANCED intelligence - which, by definition, must be utilizing a far LARGER fraction of knowledge about intelligence (and about “brains” as well.)

All of the foregoing considered, although Earthsiders may be content with their own ideas and realities about THEIR intelligence, it would seem that Earthsiders have no easily identifiable way of conceptualizing what ET advanced intelligence might consist of.

Even if subtly so, it might not be too far off the mark to think that intelligence anywhere in the universe probably DOES principally deal with information intake and output. (Indeed, if intelligence does not do this, then it is difficult to comprehend what it DOES do.)

And this in turn would imply that advanced intelligences probably would have achieved greater and more intricate capacities to do so, while not-so-advanced intelligence would have to struggle along within the contexts of their smaller and less intricate capacities.

The immediate Earthside response to this can easily be expressed as: “Well, THEY have learned more than we have.”

Yes in general, but not in particular.

Because something particularly depends on what the “learned more” actually consists of.

In conventional Earthside contexts, “learned more” almost always refers to whatever exists EXTERNAL to intelligence itself.

Indeed, intelligence is defined and identified almost exclusively by how it interacts and deals with factors that are external to the INTERNAL factors of intelligence itself.

It is this idea about intelligence that makes possible the conventional Earthside definition of it – “the capacity to apprehend facts and propositions and their relations and to reason about

them.”

This definition clearly implies that “capacity to apprehend facts and propositions” is very suggestive of large, small, narrow, or big capacity. But the definition glides much too fast over the term “apprehend.”

It can surely be thought that intelligence capacity is dependent upon what IS and IS NOT apprehended – largely because intelligence cannot deal with what is not apprehended.

Thus, we finally encounter the two-fold wonderment as to how and why intelligence apprehends anything at all – and why an advanced intelligence MUST be apprehending much more than a non-advanced one.

There are two working definitions for APPREHEND:

- (1) to grasp with the understanding, and
- (2) to recognize the meaning of.

To grasp with understanding, and to recognize the meaning of, are, of course OUTPUTS of intelligence.

But both kinds of output MUST have been stimulated as the result of some kind of information INPUTS.

And it can be identified that Earthside ideas of what intelligence is and consists of are almost exclusively formulated with regard to OUTPUTS.

Thus arises, with some pristine clarity, the important question of how and wherefrom does intelligence get inputs, upon which various understandings and recognitions of meanings are based.

There can only be one really applicable answer here.

Mind-intelligence probably cannot achieve information inputs unless there exist arrays of sensing systems that PERMIT intake of various kinds of information, possibly including systems that specialize only in certain types of information processing.

It can thus be hypothesized that if ET mind-intelligences have occurred elsewhere in the universe, then intake and processing of information must be as fundamental to them as it is to the version of human intelligence here on Earth.

MIND-INTELLIGENCE TRAPPED ON A GIVEN PLANET

A civilization of mind-intelligence can be said to be trapped within the environments of a given planet if:

- (1) it has not discovered and developed ways and means of traveling to other planets and star systems; and
- (2) it does not know for sure of the existence of mind-intelligence elsewhere in the universe.

Such a trapped mind-intelligence stands a very good chance of not only becoming introverted into its own societal orders, but would also tend to set up basic frames of reference with respect to whatever levels and extent of knowledge ARE possessed and tolerated by the orders.

Unless it was to encounter another mind-intelligence of similar or greater magnitude, such a trapped mind-intelligence would have no comparative way of measuring and assessing the nature of its own mind-intelligence.

In the absence of parameters that might serve for identifying and comparing mind-intelligence contrasts, it is quite likely that the trapped civilizations would construct definitions of mind-intelligence that are in accord with societal frames of reference.

Indeed, in such societal frames of reference, mind-intelligence need not achieve much, if any, definition at all – largely because such definitions, if too extensive, would tend to complexity social management within societal frames of reference.

Such societal civilizations are composed of many individuals, the whole of which is usually somehow divided, for example, between the thinkers and the doers, between those that must be protected and those that are expendable. And within this kind of societal arrangement, it would surely have been noted that the doers and the expendable need not learn too much about mind-intelligence.

In such societal civilizations, frames of reference and definitions of mind-intelligence (if any) need to be rather superficial and simplified to the degree that they are NOT useful to the achievement of real and intimate knowledge of mind-intelligence.

The purpose of this stratagem is, of course, two-fold: to maintain knowledge about mind-intelligence within the given ordinary societal contexts; and, to prevent discovery of ways and means of developing mind-intelligence into higher, and therefore more advanced, states and

functioning.

The best way of achieving such preventive measures is to define mind-intelligence only by what it produces, not only in general societal terms, but also at the individual level. This process can be extremely clever, and thus hard to identify and observe.

THE DOMINANT, EARTHSIDE DEFINITIONS OF INTELLIGENCE

In Earthside terms, it is difficult to speculate what a mind is unless it possesses some modicum of intelligence, AND which the mind itself can recognize as such.

It is therefore important to have some general grasp of how INTELLIGENCE is principally defined in Earthside terms. During our late-modern times, a very large literature has come into existence about intelligence, but in general the principal definitions of it are few.

INTELLIGENCE is defined as:

- (1) The capacity to apprehend facts and propositions and their relations and to reason about them.
- (2) The use or exercise of the intellect, especially when carried on with considerable ability.
- (3) Mental acuteness or shrewdness.
- (4) The act of understanding.
- (5) An intelligent being, especially an angel.

At first take, the foregoing definitions can be thought of as making sense. But after some consideration, it can be seen that they refer to a rather ambiguous “capacity” that IS what it IS wherever one finds it.

It is probably somewhat tiresome to enter into a brief discussion about IQ and IQ tests, especially in that the efficacy and usefulness of those tests has been brought into serious doubt during the last twenty years or so.

But even so, the concept of intelligence and the concept of intelligence quotients as measured by IQ tests became quite intermingled. One of the results of this intermingling was that intelligence became thought of as a kind of thing-in-itself, somewhat like an “organ” akin to the heart, liver, and prostate organs.

During the early modern period, The IQ tests were designed to measure the evidential activity and proficiency in individuals of that “organ.”

More precisely, the tests were innovated NOT to identify what the organ consisted of, but to help identify, describe, and measure what its capacity was wherever it could be tested for at the individual level. (In passing here, it is worth pointing up that no such tests have been innovated to test IQ at collective societal and social levels, and certainly not at our species level.)

The official definition of IQ is “A number held to express the relative intelligence of a person determined by dividing his mental age by his chronological age and multiplying by 100.” The term “number” refers to a total “score” achieved by combining and averaging scores of the different sections that test for different capacities.

One such section tests for mathematical expertise. While it is true that our species, and hence all individuals, possess indigenous mathematical faculties, these need to be nurtured, developed, and sharpened by educational methods. Most can learn addition, even if by themselves, but multiplication, algebra, calculus, trigonometry and etc. need to be nurtured.

Therefore, those unfortunates who have not benefited by such mathematical nurturing will score low on this section of the IQ test, and their overall IQ score will be pulled down.

Here is at least one clue that mind-intelligence consists of faculties that need to be, or can be, nurtured into higher states of performance. This same clue also suggests that IQ tests largely measure NOT what has been nurtured or not in the individual, but measure what the society has selected to be measure.

There are many KNOWN aspects of intelligence that have not been incorporated into IQ tests. For example, there are no IQ test routines that attempt to measure for wisdom, telepathy, foresight, empathy, information and knowledge packages accessed by intuition, and for “minds” that work together via harmonious interfacing.

As it can be identified from the foregoing definitions of INTELLIGENCE, the modern IQ tests were highly selective regarding topics that might be tested. Indeed, viewed now in retrospect, the tests referred only to components of intelligence that were as valuable within the contexts of the modernist societal structures.

But intelligence surely has activity components that are not included in the modernist IQ paradigm. Our species could be faced with such if an advanced ET species was encountered – and which species had, for example, active components of telepathic interaction.

THE CONCEPT OF INTELLIGENCE TOOLBOXES

It is probably difficult to hypothesize what intelligence might consist of in addition to modern Earthside definitions of it.

It is because of this difficulty that time has been taken in these essays to establish what those Earthside definitions do consist of.

This was necessary in order to begin pointing up the authenticity of additional factors that are not normally thought of as “belonging” to intelligence – but which factors are OBVIOUSLY necessary to intelligence IF it is to function at all.

When intelligence is considered in its larger overall species contexts, it ultimately needs to be accepted that however else it may be defined, intelligence (1) takes in information and (2) outputs products based in some kind of processing of what was intaken.

Nothing can be taken into intelligence unless there are some kinds of systems that permit and facilitate doing so. In Earthside terms, these kinds of systems can be referred to as sensing systems.

As one such system, intelligence must have some kind of memory storage and retrieval processes regarding information, for without these the sensing systems alone would be of little use.

In addition to sensing and memory systems, intelligence must also have information-comparing systems, via which input information via memory storage and retrieval are sorted and identified.

What has been sorted and identified must then undergo processing via cognitive systems that result in comprehension, understanding, and ideas of usefulness.

Finally, intelligence must possess activity and innovation systems if anything is to be DONE with the products of the cognitive systems.

The foregoing identifies FIVE tool-like, systemic aspects of intelligence, all five of which MUST exist if intelligence is to function at all. Indeed, an intelligence that merely exists but does not produce anything has lesser meaning than intelligence that does.

At this juncture, it is useful to reprise the major Earthside definition of INTELLIGENCE: “The capacity to apprehend facts and propositions and their relations, and to reason about them.”

Two things can now be pointed up with some clarity.

First, intelligence capacity must incorporate all five of the systemic tools briefly elaborated above, and it would seem that if one or more of those tools is not nurtured and brought into enhanced activity, then they will remain inherent but inactive.

Second, while each of the tools has some equal necessity and importance with the others, it would be quite obvious that the information intake sensing systems are the most fundamental.

This is so much the case that the fundamental definition of intelligence should note that it is, in its first instance of manifesting, a series of information intake sensing systems.

In any event, it is bluntly obvious that intelligence cannot deal with information that is not sensed.

HUMAN SENSING SYSTEMS vs ET ADVANCED SENSING SYSTEMS

There is more to be discussed about the five systems inherent in the toolbox of intelligence. But before doing so, it is important to undertake a magnification of the utter importance of the sensing systems. This magnification cannot be facilitated by the use of Earthside definitions of mind-intelligence - largely because SOCIETAL criteria require the non-nurturing, and sometimes active suppression, of various kinds of intelligence sensing systems.

The result of this is that various kinds of sensing systems cannot even be brought into view, with the result that the full extent of human sensing systems remains unidentified and unknown.

However, IF our species should chance to encounter an ET species having advanced mind-intelligence, then it would be possible, perhaps even somewhat urgently necessary, to speculate upon the characteristics of THEIR intelligence toolbox.

Most certainly, it would have to be noted that if their mind-intelligence were advanced beyond their own, then it would be reasonable to conclude that they have achieved larger capacities regarding information intake and output.

This would imply that they have come to possess, have nurtured, have enhanced, or have activated, more extensive sensing systems that we have.

Indeed, they may have intelligence toolbox factors that are beyond Earthside knowledge or imagination, they are almost certain to have our own five toolbox factors. We would therefore speculate that advanced formats of ET mind-intelligence has developed and enhanced those same five factors.

Frankly put, our species has information intake sensing systems, and because of this the basic fundamentals of those sensing systems download into all individuals.

However, here on Earth, what is to be sensed and not sensed is determined by societal criteria, not by actual and virtual realities of our species mind-intelligence.

In any event, and briefly put, it is possible to hypothesize that advanced ET mind-intelligence implies that ET is in cognitive possession of sensing systems more extensive than what societal criteria here on Earth allow for.

And it would be because of their advanced possession of sensing systems, combined with other intelligence systemics, that they could also have innovated advanced technologies.

WOULD ADVANCED ET MIND-INTELLIGENCES HAVE INNOVATED, DEVELOPED, AND ENHANCED MIND-INTELLIGENCE TECHNOLOGIES?

It IS possible to think in terms of ET advanced technologies via the principal ways we define TECHNOLOGY as “applied science.” It must be stipulated, however, that Earthside ideas of “applied science” refer completely and only to applied material science that achieves a practical purpose.

Therefore, the Earthside notion of technology refers only to development in practical material terms.

If, however, advanced ET material technology were a product of advanced ET mind-intelligence, it would be quite possible that the latter has innovated advanced ET mind-intelligence technologies.

This refers, of course, to the hypothesis that ET has discovered, innovated, and applied dependable ways and means of enhancing various aspects of mind-intelligence for practical purposes – and which enhancing could have mind-dynamic as well as material implications.

COULD INTELLIGENCE HAVE TOOLBOX CHARACTERISTICS THAT ARE SIMILAR EVERYWHERE?

If life forms have developed intelligence, then it is possible to speculate that although the life forms might be different, their intelligence toolboxes could be similar everywhere.

As a full part of this similarity, ET intelligence must have sensing systems, for without these any ostensible intelligence would be “blind.”

Because of this, it is possible to toy with the idea that human and ET intelligence have substantial dynamic sensing systems in common.

It can also be speculated that ET might be advanced because of having achieved a fuller and more fundamental knowledge of dynamic sensing systems than has so far been achieved in Earthside societal terms.

This possibility can be approached via another route. If, for example, an intelligence does NOT have sensing systems, then problems arise regarding other intelligence toolbox activities.

For example, since information is taken into intelligence via biomind dynamic sensing systems, it can be wondered what is to be thought of memory, cognitive, and innovative factors if sensing systems do not exist – or, perhaps, if knowledge of sensing systems is dumbed down because of societal reasons.

Even in Earthside terms, it is generally realized that what cannot be sensed cannot be dealt with.

To give more description to this, it can be thought that mind-intelligence, wherever it is found, does possess many different kinds of innate sensing systems – say, one hundred of them.

If so, it can be theorized that only a certain percentage (such as 10 percent) of the innate sensing systems have been nurtured and activated, while the rest have remained dormant.

In such a case, it is quite probable that memory, cognitive, and innovation systems will have to function within the information parameters and contexts of the 10 percent.

It can then be imagined that two mind-intelligence species encounter each other. Let us think that both species have fundamental sensing systems numbering one hundred. However, one of the species has, say, 50 percent of its intelligence sensing system in an active state – while the other species has only 10 percent activated.

Additionally, it can be understood that sensing systems of the 10 percent species are almost entirely focused on 3-dimensional, physical realities – and which focus requires the nurturing and activation of only 10 percent of the one hundred sensing systems innately housed within the overall intelligence toolbox.

One could think that what has been described above could be characteristic of the Earthside situation - NOT because the above has been stated, but because it is generally understood on Earth that humans have more sensing systems, as well as more potential intelligence, than they use.

In any event, there are differences to be noted between sensing “windows” of 10 percent and sensing windows of 50 percent, or even more.

As but one factor, the realities sensed via the 50 percent windows would surely be thought of as advanced over the realities sensed via the 10 percent windows.

And this could be the case, even though the 10 percent and the 50 percent species have potentials of 100 percent windows.

A SPECULATIVE COMMONALITY OF HUMAN AND ET MIND-INTELLIGENCE

Before continuing into Part 3 (forthcoming), it is worth taking note of a certain subtle Earthside situation that has relevance to the overall issues being discussed in this set of essays.

This situation has to do with distinctions between sensing systems and cognitive systems found in the intelligence toolbox.

In more recent modern times, it has generally been assumed that increasing the scope of learning about something could ultimately increase control and command of it. There can be no doubt that there is some well-founded truth in this approach. But it has become somewhat understood that there are certain areas that evade the anticipated command and control no matter how much they are studied and learned about.

Powers of mind (so called) constitute one such area, largely because merely learning about them does not automatically result in activating enhanced control and command of them. For example, one can read and learn a great deal about telepathy or intuition and not achieve very much with regard to enhancing their activation.

The central idea basic to learning is to increase cognitive understanding, and this, of course, has relevance to the cognitive systems found in the intelligence toolbox.

Over a hundred years of experiment and study, however, more than suggests that sensing systems are more basic to telepathy and intuition than cognitive learning and understanding.

This is to say that if the sensing systems relevant to telepathy are not activated, then telepathy will not “work” even in the face of learning a great deal about it.

Another indication of this is that if telepathy sensing systems ARE working, then one doesn't really need to cognitively learn anything more about it.

There are thus important distinctions between command and control achieved via enhancement of cognitive systems and via enhancement of sensing systems.

There is an unavoidable implication in all of this regarding mind-intelligence wherever it might

be found.

Different species possessing mind-intelligence capacities can be expected to have produced perhaps vastly different knowledge packages having to do with memory, cognitive, innovation, and information-comparing techniques.

But it is fair enough to surmise that sensing systems are fundamental, integral, and common to mind-intelligence anywhere and everywhere.

It can therefore be hypothesized that IF there is ever a human-ET encounter, the commonality will be found within their mutual and probably similar sensing systems, rather than in other factors that could be remarkably different.

(To be continued as Part 3)

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THE CITY OF NINE GATES

by Michael A. Cremo

NOTE OF INTRODUCTION. Michael A. Cremo is a research associate of the Bhaktivedanta Institute specializing in the history and philosophy of science. The Bhaktivedanta Institute, founded in 1975, is a center dedicated to the advanced study of the nature and origin of life and the universe in light of ancient India's Vedic literature.

With Richard L. Thompson, Ph.D. (author of scientific books and articles on evolutionary biology), he published in 1993 the book entitled FORBIDDEN ARCHAEOLOGY: THE HIDDEN HISTORY OF THE HUMAN RACE (Bhaktivedanta Institute, 1993.)

FORBIDDEN ARCHAEOLOGY presents copious and well-documented evidence of bones and artifacts showing that people like ourselves existed on earth millions of years ago -- as indicated in many ancient Vedic sources.

The authors also present convincing evidence that the scientific establishment has suppressed, ignored, or forgotten the remarkable facts represented by the very ancient bones and artifacts -- because they contradict modern dominant views of human origins and antiquity.

Michael Cremo is at present researching and working on another in-depth book regarding consciousness studies and various spiritual, psychic, transcendental and other special biomind phenomena inherent in our species -- and which are found mentioned in India's ancient Sanskrit literature.

The abstract of his paper, THE CITY OF NINE GATES, which follows below is self-explanatory.

We are grateful for Mr. Cremo's kind permission to reproduce his paper with the stipulation that copyright and all other rights are reserved to him. For further information, please be in touch with Michael Cremo at the addresses included in his paper.

-- Ingo Swann

THE CITY OF NINE GATES: A Complex Model for Mind/Body Dualism from India's BHAGAVATA PURANA

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TOPICAL AREA: Phenomenology/Culture

KEY WORDS: Consciousness, dualism, religion, India, parapsychology

ABSTRACT

One barrier to acceptance of interactionist models for mind/body dualism is a shortage of conceptual resources. Turning to the ancient Sanskrit writings of India, we find in the BHAGAVATA PURANA of India the allegory of the City of Nine Gates, which provides a complex model from mind/body dualism. This model, rich in imagery, allows one to account for such varied phenomena as phantom limbs, out-of-body experiences, past life memories, traveling clairvoyance, and perception of qualia.

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Is there a conscious self that is distinct from the physical mechanism of the body? Is there a mind that is distinct from the brain? Those who give positive answers to such questions are called dualists, but they are not numerous in contemporary science and philosophy.

Dualistic solutions to the mind/body problem are perhaps hampered, among other things, by the impoverished analogical and allegorical resources of Western thought. Whether we turn to Plato's cave, to the formulations of Descartes, or to the proverbial little green man in the brain, there is apparently not enough substance to inspire the modern consciousness researcher to seriously consider dualism.

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But in chapters 25-29 of Canto Four in the BHAGAVATA PURANA, a Sanskrit text from India, one finds the elaborate allegory of the City of Nine Gates.

The sophistication of the allegory and the potential explanatory power of its elements challenge modern researchers to take a second look at dualism.

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The account of the City of Nine Gates is specifically identified as allegorical in BHAGAVATA PURANA itself. It was spoken by the sage Narada Muni, who was questioned by King Prachinabarhishat about the nature of the self, and Narada Muni himself explains all the elements of the allegory in the original text.

In other words, it is not that I myself have identified some passages from the BHAGAVATA PURANA as allegorical, and myself interpreted the passage in terms of mind/body dualism. The allegorical nature of the passages and their application to a dualist explanation of consciousness are features of the text itself.

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In this paper, I will give a summary of the City of Nine Gates, adapted from the Bhaktivedanta Book Trust edition of the BHAGAVATA PURANA (published as Srimad-Bhagavatam) along with some hints as to the utility of the allegory in resolving questions that arise in consciousness studies.

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The central character in the allegory of the City of Nine Gates is a King named Puranjana. In Sanskrit, the word puran-jana means "one who enjoys in a body." Soul/body dualism is thus hinted at in the King's name.

King Puranjana originally existed as a spirit soul in a purely spiritual realm in relationship with a supreme conscious being. God. Materialists may oppose the introduction of this transcendental realm, which exists outside the material universe knowable by science. But even the materialist cosmology of modern science incorporates a "transcendental" realm, this is to say, a realm that exists beyond the universe knowable by science, and from which that universe emerged at the time of the Big Bang.

*

This transcendental reality, existing beyond time, space, and matter, is called the quantum mechanical vacuum, and is pictured as a pure energy field in which particles appear and instantly disappear. From this sea of virtual particles, some go through a process of expansion that keeps them in existence. According to many cosmologist, our universe is one such expansion.

*

So both the BHAGAVATA PURANA and the Big Bang cosmology of modern science have an eternal transcendental existence from which our universe of matter, with its features of time and space, arises. Once this is admitted, we can then decide which version of ultimate reality has the most explanatory power, when applied to the variegated reality of our experience.

*

Modern cosmologists and other theorists have a great deal of difficulty in coaxing a sufficient amount of variety from the rather smooth and featureless universe that, according to theory, expands from the quantum mechanical vacuum.

The origin of consciousness also poses a difficulty problem.

In light of this, an ultimate reality that is itself variegated and conscious might offer a solution.

*

Having departed from the spiritual world, by misuse of independence, King Puranjana journeys through the material world, accompanied by Avijnata Sakha ("the unknown friend").

The Unknown Friend corresponds to the Supersoul expansion of God.

Then Puranjana leaves God and the spiritual world. His memory of them becomes covered.

But unknown to Puranjana, God accompanies him on his journey through the material world.

According to the BHAGAVATA PURANA, God accompanies all spirit souls in the material world as their Unknown Friend, who observes and sanctions their activities.

*

In the Western world, mind/brain dualism is identified with French philosopher Rene' Descartes, who posited the existence of (1) matter extended in space and (2) mind existing outside of space.

Cartesian dualism is characterized by an interaction between mind and matter, but explaining how this interaction takes place has proved problematic for advocates of the Cartesian model.

How, for example, are impressions transmitted from the realm of matter to the completely different realm of mind?

Descartes thought the connection between mind and matter occurred in the pineal gland in the brain, an answer most scientists today do not favor.

*

According to the BHAGAVATA PURANA, both matter and the souls in the material world are energies of God, and as such both have a single spiritual source.

The BHAGAVATA PURANA philosophy is thus both dualist and monist, simultaneously.

*

The interactions of matter and the soul in the material world are mediated by the Supersoul, who exists inside each material atom and also accompanies each spirit soul.

By the arrangement of Supersoul, impressions of material experience can be channeled to the soul. How this takes place is the subject of the allegory of Puranjana.

*

Having left the spiritual world, Puranjana, accompanied by Avijnata Sakha (his Unknown Friend, the Supersoul), wanders through the material world. He desires to find a suitable place to enjoy himself. In other words, he searches for a suitable kind of body to inhabit. He tries many kinds of bodies on many planets.

Here we note that each species of life consists of a soul inhabiting a particular kind of body.

*

In this respect, the BHAGAVATA PURANA differs from that of Descartes, who held that only humans have souls. For Descartes, animals were simply automatons.

If one concedes that animals, with all their signs of life and consciousness, are simply automatons, then why not human beings as well?

The BHAGAVATA PURANA model avoids this particular weakness of Descartes' system.

*

Eventually, Puranjana comes to a place called Nava Dvara Pura, the City of Nine Gates. He finds it quite attractive.

The City of Nine Gates represents the human male body, with its nine openings -- two eyes, two nostrils, two ears, mouth, anus and the genital opening.

As Puranjana wanders through the gardens of the city, he encounters an extremely beautiful woman.

Puranjana is attracted to her, and she is attracted to him. She becomes his Mahisi (Queen).

*

Puranjana, as we have seen, presents the conscious self. The beautiful woman represents Buddhi, intelligence.

According to the BHAGAVATA PURANA philosophy, intelligence is a subtle material energy with discriminatory capabilities like those manifested by artificial intelligence machines.

*

The attraction between King Puranjana and the Queen is the root of embodied consciousness.

The King, it should be noted, has distinct conscious selfhood, with nonmaterial sensory capability, but this capability becomes dormant when he begins his relationship with the Queen.

*

The Queen (the subtle material element called intelligence) allows Puranjana (the conscious self) to enjoy the City of Nine Gates (the gross physical body).

Employing a computer analogy, we might say Puranjana represents the user, the City of Nine Gates represents the computer hardware, and the Queen represents the software that allows the user to interface with the hardware and use it for practical purposes.

*

The Queen is not, however, alone but is accompanied by eleven Mahabhatas (body guards) and a serpent with five heads.

The bodyguards comprise the mind and the ten senses.

The ten senses are made up of five JNANA-INDRIYAS (knowledge acquiring senses) and five KARMA-INDRIYAS (working senses).

The five knowledge-acquiring senses are the senses of sight, smell, taste, hearing, and touch.

The five working senses are those of walking, grasping, speaking, reproduction, and evacuation.

*

All ten senses are grouped around the mind. The ten senses are considered servants of the mind. Each of these servants has hundreds of wives. The wives are desires for material experience, and the senses act under their pressure.

*

According to this system, the senses are different from the physical sense organs.

The senses are part of the invisible subtle material covering of the soul, along with the mind and intelligence.

The physical organs of sensation (the eyes, nose, tongue, ears, skin, legs, arms, mouth, genitals, and anus) are part of the gross physical body that is visible to the eyes.

*

The distinction between subtle senses and physical sense organs is important, and offers consciousness researchers a valuable conceptual tool. Let us consider, for example, the problem of phantom limbs. Persons whose legs or arms have been amputated often report that they are able to distinctly feel the missing limb, and even experience quite distinct sensations, such as twinges of pain or itching. The City of Nine Gates allegory provides an explanation for this mysterious phenomenon.

*

Let's take the case of someone whose arm has been amputated but who still feels the presence of the arm.

The arm is one of the working senses. It is composed of two elements, the subtle grasping sense and the physical organ of the arm and hand.

The process of amputation removes the physical organ through which the subtle sense operates. But the subtle sense itself remains, and therefore its presence may be mentally perceived.

*

Since the subtle sense is material, it may be able to act upon gross physical matter, without going

through the related physical sense organ.

This model may therefore, explain some of the phenomena reported in connection with ghosts and apparitions, and in connection with mediums, particularly the mysterious movement of physical objects. For a good scientific introduction to these unusual phenomena, one might consult **THIRTY YEARS OF PSYCHICAL RESEARCH** by Charles Richet, who in 1913 won the Nobel Prize for medicine and physiology.

*

This model may also explain how persons are able to experience sense data during near death experiences, during which the physical sense organs are incapacitated because of anesthesia or shock. For a good clinical study of near death experiences, I recommend **RECOLLECTIONS OF DEATH**, by cardiologist Michael Sabom.

*

The senses are compared to attendants of the Queen. They serve her by bringing information and conducting activity.

Together they comprise the array of material intelligence and sensory capabilities, all formed from subtle but nevertheless material energy.

Combined, they manufacture a sense of self, with which the King becomes entranced and falsely identifies.

*

The body itself, the City of Nine Gates, is made of gross material energy, of the kind that can be manipulated by ordinary physics and chemistry.

It is powered by five subtle airs, listed in the **AYUR VEDA**, the Vedic medical science, as prana, apana, vyana, smana, and udana.

In the Puranjana allegory, the five airs, comprising the vital force, are represented by a five-headed serpent.

*

In the allegory, Puranjana asks about the identity and origin of the Queen and her attendants.

The Queen replies, "O best of human beings, I do not know who has begotten me. I cannot speak to you perfectly about this. Nor do I know the names or the origins of the associates with me.

"O great hero, we only know that we are existing in this place. We do not know what will come after. Indeed, we are so foolish that we do not care to understand who has created this beautiful place for our residence.

"My dear gentleman, all these men and women with me are known as my friends, and the snake, who always remains awake, protects this city even during my sleeping hours.

"So much I know. I do not know anything beyond this. You have somehow or other come here. This is certainly a great fortune for me. I wish all auspicious things for you.

"You have a great desire to satisfy your senses, and all my friends and I shall try out best in all respects to fulfill your desires. I have just arranged this city of nine gates for you so that you can have all kinds of sense gratification. You may live here for one hundred years, and everything for your sense gratification will be supplied."

*

The King's questioning the Queen represents the self's interrogation of material intelligence for the answers to ultimate questions.

The answers provided by the Queen, as well as her fundamental attitude, reflect those of modern science, which prides itself on avoidance of certain questions and the tentativeness of whatever answers it may provide. "I cannot speak to you perfectly about this... We only know that we are existing in this place."

*

Essentially, the Queen provides a monist, materialist answer to the King's questions about his situation.

*

The BHAGAVATA PURANA then provides a more detailed description of the nine gates of the city inhabited by the King and Queen.

Seven of the gates are on the surface (the two ears, two nostrils, and mouth), and two of the gates are subterranean (the anus and the genitals). Five of the gates face east.

*

The first two gates on the eastern side are called Khadyota (glowworm) and Avirmukhi (torchlight). In order to see, the King would exit these two gates, and go to the city called Vibhrajita (clear vision). On this journey he would be accompanied by his friend Dyuman (the sun, the ruler of the subtle visual sense).

*

In other words, the King encounters QUALIA by sensory contact through the physical gates of the body. Qualia are secondary properties of objects, such as color. [NOTE: "Qualia" is the plural of "quale" defined as a property considered as an object of experience, especially in abstraction from a physical entity --i.e., phenomena which may have no existence in physical fact but are sensed and experienced as existing.]

*

In consciousness studies, the questions of how we perceive qualia is a much debated topic. Do they exist in their own right, in the objects with which they are identified, or, do they exist only in our minds? According to the BHAGAVATA PURANA system, qualia, such as colors, exist as subtle sense objects. They thus have a reality of their own, and are not simply produced within the mind.

*

That the King goes out through the gates of the eyes to contact the subtle sense objects in a city of visual impressions is interesting. This suggests that the seeing process is not simply one of passive reception, but may involve an active process of image acquisition (as in sonar, or radar). This may explain such phenomena as traveling clairvoyance, whereby a subject can mentally journey to a particular location, beyond the range of the physical sense organs, and then accurately report visual impressions. Visual sensations reported during out-of-body experiences could also be explained by this mode.

*

The exact relationship between the physical sense organs, the subtle senses, and the subtle sense objects are not easily understood, but could perhaps be clarified by experimental work based on the overall model of the City of Nine Gates.

*

In the eastern part of King Puranjana's city there are, in addition to the eyes, two gates called Nalini and Naalini, representing the nostrils. The King would go through these two gates with a friend called Avadhuta (representing breathing and airs) to the town of Saurbha (odor).

*

The last gate on the eastern side of Mukhya (the mouth), through which the King would go with two friends to the towns of taste sensation and nourishment.

*

Through the two gates on the northern and southern sides (the ears), the King would go to places where different kinds of sound were heard.

*

Through the gates on the western side of the city, the King would go to the towns where sensations of sexual pleasure and evacuation are experienced.

*

During his journeys, the King would take help from two blind men, Nirvak and Peshakrit, who represent the arms and legs.

*

In all his activities, the King would follow the lead of the Queen. In other words, the conscious self in the material world becomes conditioned by material intelligence.

The BHAGAVATA PURANA says: "When the Queen drank liquor, King Puranjana also engaged in drinking. When the Queen dined, he used to dine with her, and when she chewed, King Puranjana used to chew along with her. When the Queen sang, he also sang, and when the Queen laughed, he also laughed.

"When the Queen talked loosely, he also talked loosely, and when the Queen walked, the King walked behind her. When the Queen would stand still, the King would also stand still, and when the Queen would lie down in bed, he would also follow and lie down with her. When the Queen sat, he would also sit, and when the Queen heard something, he would follow her to hear the same thing.

"When the Queen touched something, the King would also touch it, and when the dear Queen was lamenting, the poor King also had to follow her in lamentation. In the same way, when the Queen felt enjoyment, he also enjoyed, and when the Queen was satisfied, the King also felt satisfaction."

*

As noted above, an important question that arises concerning dualist solutions to the mind/body question is how a nonmaterial conscious mind interacts with material sense objects.

In this model, there is an answer to this question. As seen above, the interaction is based on illusory identification.

*

To understand the nature of this illusory identification, we first need to readjust the familiar mind/body dualism to a triadic conception incorporating:

- (1) a nonmaterial conscious self,
- (2) a subtle material body formed of mind and intelligence, and
- (3) a physical body composed of gross matter.

*

In this model, the mind is a subtle material substance, associated with material intelligence. Mind is at

the center of the subtle senses, which are in turn connected to the physical sense organs, which bring to the mind sense data in the form of subtle sense objects. Here yet another question arises.

*

In consciousness studies, one is faced with the problem of how the various kinds of sense data are presented in an integrated fashion. Even various elements of the visual sense, such as perception of color and movement and form are located in different parts of the brain. Sounds are processed in other parts of the brain.

How are all these elements combined?

*

In the BHAGAVATA PURANA model, the integrating function is performed by the subtle mind element, which receives sensory inputs from the subtle senses grouped around it.

The mind is not, however, conscious.

The mind, might therefore, be compared to multimedia computer software capable of integrating audio and visual materials into a single, integrated display, making use of a variety of inputs and source materials.

The material intelligence, represented by the Queen, directs the consciousness of the actual living entity to the integrated display of sense data.

Intelligence, as a subtle material energy, is not itself conscious, but it mimics the behavior of consciousness.

It thus attracts the attention of the conscious self, causing the self to identify with it, just as we identify with the image of an actor on a movie screen.

By identification with material intelligence, which is in turn connected to the mind's integrated display of sense data, consciousness is connected with the sense data.

This connection is not direct.

*

The indirect connection of the conscious self with the gross matter arises from the self's false identification with the action of a subtle material energy, intelligence.

The extremely subtle material element that connects the conscious self with material intelligence is called ahankara, or false ego. The whole system is set up and directed by the Supersoul.

*

According to the BHAGAVATA PURANA picture, the conscious self originally experiences nonmaterial sense objects through nonmaterial senses. This takes place in the spiritual world, with God. But having turned from this original situation, the self is placed in a material body in the material world. Identifying with this artificial situation, the self forgets its own nature and that of God. But God remains

with the self as Supersoul, the Unknown Friend.

If the self tires of the artificial material reality and desires to return to its original position, the Unknown Friend will reawaken the original spiritual senses of the self and reconnect them with their spiritual sense objects.

*

The whole system therefore resembles a computer-generated virtual reality.

In virtual reality systems, the user's normal sensory inputs are replaced by computer-generated displays. But just as a person can turn off the virtual reality display and return to normal sensory experience, so the conscious self in the artificial sensory environment of the material world can return to its original spiritual sensory experience.

*

The idea of comparing the position of a soul in the material world to a person experiencing a virtual reality generated by a computer first occurred to me in 1986, when I attended a conference on artificial life organized by the Santa Fe Institute.

The idea was further developed in discussions with my Bhaktivedanta Institute colleague, Richard Thompson, who also attended the conference, and was subsequently presented by us in a Bhaktivedanta Institute video titled "Simulated World."

*

In the BHAGAVATA PURANA allegory, King Puranjana and his Queen enjoy life for some time in the City of Nine Gates.

Eventually, however, the City of Nine Gates comes under attack by a king named Chandavega. Chandavega represents time, and his name literally means "very swiftly passing away."

*

Chandavega commands an army of 360 male Ganharva soldiers and their 360 female companions. Together, they represent the days and nights of the year.

When Chandavega's army attacks, the five-headed serpent fought the attackers for one hundred years but eventually become weak, causing anxiety for the King and his associates.

*

Finally, the attacking soldiers overwhelm the defenders and set the City of Nine Gates ablaze.

As it becomes obvious that the battle is being lost, King Puranjana is overcome with anxious thoughts of his wife and other relatives and associates.

Then the commander of the invading forces arrests the King and takes him away along with his

followers, including the five-headed serpent.

*

As soon as they are gone, the attackers destroy the City of Nine Gates, smashing it to dust. Even as he is being led away, the King can not remember his Unknown Friend, the Supersoul. Instead, he thinks only of his wife, the Queen. He then takes another birth, this time as a woman.

*

In this part of the allegory, we see how the conscious self leaves the gross physical body, accompanied by the intelligence, the mind, and subtle senses.

When they leave, the gross physical body disintegrates. The conscious self then receives another gross physical body.

The kind of body received depends on the condition of the subtle material body, which is composed of intelligence, mind, and subtle senses.

*

The subtle material body is the template upon which the gross physical body is constructed.

This model allows one to account for reports of past life memories, such as those researched and verified by Dr. Ian Stevenson of the University of Virginia in his book TWENTY CASES SUGGESTIVE OF REINCARNATION.

In the BHAGAVATA PURANA model, the mind is the storehouse of memory, memory of past lives.

*

In his next life, King Puranjana becomes Vaidarbhi, the daughter of King Vidarbha. When grown, Vaidarbhi becomes the Queen of King Malayadhvaja.

At the end of his life, Malayadhvaja retires to the forest and takes up the process of mystic yoga.

*

The BHAGAVATA PURANA (4.28.40) informs us: "King Malayadhvaja attains perfect knowledge by being able to distinguish the Supersoul from the individual soul.

"The individual soul is localized, whereas the Supersoul is all-pervasive.

"He becomes perfect in knowledge that the material body is not the soul but that the soul is the witness of the material body."

*

In this state of higher awareness, Malayadhvaja, following the yoga process, deliberately leaves his

material body and achieves liberation from material existence.

*

Queen Vaidarbhi (formerly King Puranjana) is overwhelmed with grief at her husband's departure. At this point, King Puranjana's Unknown Friend (the Supersoul), appears before Vaidarbhi as a brahmana sage.

The brahmana says to Vaidarbhi: "My dear friend, even though you can not immediately recognize Me, can't you remember that in the past you had a very intimate friend? Unfortunately, you gave up My company and accepted a position as enjoyer of this material world. . . You were simply captivated in this body of nine gates."

The brahmana then instructs Vaidarbhi further about her original position as purely spiritual self in the spiritual world.

*

In this paper, I have extracted only the principal elements of the City of Nine Gates allegory. The complete account is much more detailed, and allows one to make an even more subtle and refined model of self/mind/body interaction.

This model does not fit easily into present categories of the mind/body debate. Although dualist, it partakes also of idealism and monism.

It does, however, allow one to integrate many categories of evidence from humanity's wisdom and traditions, into a rich synthesis, providing fruitful lines of research confirming and refining a complex dualism model of mind/body interaction.

(End)

An Introduction To The Multidimensional Potential Of Human Beings

by Alice Bryant and Linda Seebach

NOTE OF INTRODUCTION. Alice Bryant and Linda Seebach are a mother and daughter team who have interviewed and researched numerous multidimensional experiencers, catalogued evidence of the experiences, and extended their research into historical, multicultural backgrounds.

Alice Bryant has had articles published in COLORADO WOMAN DIGEST, UFO MAGAZINE, FYI, and SACRED SITES and has had interviews published in magazines in Australia, Mexico and Iceland. She has co-authored two books: THE MESSAGE OF THE CRYSTAL SKULL (Llewellen Publications, St. Paul, Minn., 1989). With her daughter, Linda, she co-authored HEALING SHATTERED REALITY: UNDERSTANDING CONTACTEE TRAUMA (Wildflower Press: P. O. 726, Newberg, Oregon 1991). She has traveled extensively in all of the United States, Canada, Peru, and Easter Island visiting ancient sacred sites. Helping to bring understanding of exceptional phenomena and what they mean to future generations has become her life's work.

Rev. Linda Seebach earned her B.A. degree in Social Science from New Mexico Institute of Mining and Technology, and her Masters degree in Social Work from the University of Denver. During twenty-five years of working in social services, she achieved in-depth experience with Vietnam veterans and parolees with Post Traumatic Stress Disorder. She early encountered experience of anomalous events of people awakening to their psychic abilities and experiencing other space-time continua. In 1994 she was ordained a Minister in The Universal Church of the Master, a non-denominational Christian Church founded in 1908.

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by Alice Bryant & Rev. Linda L. Seebach, MSW
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-- Ingo Swann

AN INTRODUCTION TO THE MULTIDIMENSIONAL POTENTIAL OF HUMAN BEINGS

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TOPICAL AREA: Consciousness phenomenology/time-space transcendence

KEY WORDS: Consciousness, Dimensions, Time-Space,
Multidimensional, Hyperspace, Awareness

ABSTRACT

Profound evidence exists supporting the concept that human potentials are not confined to third-dimension realities of height, breadth and depth, or of matter, energy, space and time. New scientific models for space-time transcendence are being researched. But human culture is rich regarding multidimensional and hyperspace phenomena experienced by the human psyche which are analogous to some of the new scientific models. Cultural and experiential evidence is strong indicating that multidimensional types can "travel" between and have conscious visualizations and perceptions of hyperspace dimensions. A technology is possible regarding transmission and access of hyperspace information. This technology could restructure human focus and activity.

*

The most incredible journeys ever taken have been made within the realms of the human mind. Perhaps for some, these journeys are simply pleasant day dreams, mental travels to the far-away places on earth. But for people who can mentally access other space/time continuums, people called "multidimensionals," their journeys consist of far more than just imaginings.

*

The implications of multidimensional experiencers for the future of mankind are staggering -- for their mind journeys allow remarkable amounts of very different, advanced technological information to be brought into our third-dimensional realities.

Research has shown that multidimensionals can actually travel into hyperspace and have conscious visualization and perceptions of other time/space dimensions, including accessing information through their own DNA. Often they speak of formulas, mathematical equations and atomic structure in ways quite different from current scientific thought.

*

Hyperspace is defined as the spatial dimensions beyond time and the reality known as the three dimensional world, defined by height, width, and depth of space. It is also referred to as subspace or multidimensionality.

*

The third dimension, which humans experience, exists within hyperspace as a subset or one of many dimensions. This reality, according to theoretical physicists, may also be one of many, many parallel universes.

In his book *HYPERSPACE* [1], Michio Kaku ably demonstrates that the existence of higher dimensions and hyperspace is well grounded in scientific principles.

Today's theoretical physicists have clearly defined hyperspace, introduced the existence of "wormholes" or tunnels between dimensions, alternate universes and, again theoretically, have postulated access to both the past and the future.

Most of these physicists are searching for ways to access hyperspace by a mechanical, third dimensional means.

*

But history relates that there has been an abundance of people who, through their minds, have had the potential, sometimes developed into ability, to access higher dimensions. These people have been called prophets, seers, diviners.

Even science fiction writers, such as H. G. Wells and Jules Verne, have shown uncanny knowledge of the future in both their inventions and their writings.

*

Multidimensional experiencers, with their long history, may truly represent a new evolutionary development of the human species, forerunners on the evolutionary path.

Although many more multidimensionals will be born beginning in the 1990s, many born in the 1940s are now reaching their full potential. Perhaps the most renowned multidimensional of this century was Albert Einstein. His apparent ability to access regions beyond the third dimension brought in a new physics and opened the door to the development of much of today's technology.

*

One multidimensional we interviewed explains, "The message I related to you was given to me by these impulses that are difficult to perceive, as our current condition and language interfere with meaning. "As I visualized the need for a new energy source, it was shown visually, interpreted poetically and named in linear fashion for integration into third dimensional use."

*

Multidimensionals know that they see, feel and experience dimensions in addition to, and very different from, the every-day third-dimensional world. Advanced concepts often come to multidimensionals in the form of a universal communication system, carried by light frequencies, seen as visions, symbols, colors, numbers, or heard through unusual and not yet understood sound mechanisms.

*

One multidimensional we interviewed explained: "The message I related to you was given to me by these impulses that are difficult to perceive, as our current condition and language interfere with their meaning. "As I visualized the need for a new energy source, it was shown visually, interpreted poetically, and named in linear fashion for integration into third-dimensional use."

*

Once properly understood, nurtured and cultivated, multidimensionals have

much to offer humanity. They are the forerunners of a new world.

*

But being on the frontier often has pitfalls.

Their experiences are often difficult to verbalize for there is little common ground with third dimensional reality. The translation of these experiences is one of the most difficult challenges encountered.

Yet, those multidimensionals who could interpret their findings, such as Michelangelo, Da Vinci, Albert Einstein and Nikola Tesla, were considered the geniuses who changed the world.

*

Once multidimensionals understand that they are, indeed, accessing information which exists outside known reality, the second, and perhaps largest, challenge comes in mastering their abilities. Hyperspace is so incredibly vast that there is no limit to the number of space/time continuums that can be accessed.

A multidimensional might access, say, the fifth or higher dimensions, or, they could travel inside the very atoms of the third-dimensional reality. The complexities of knowing their exact location within hyperspace are overcome with training and diligent effort. The position in hyperspace dictates both what will be encountered and how it should be interpreted.

*

Many multidimensionals see other beings, intelligences in hyperspace, and worlds different from Earth - as well as seeing symbols, equations, machines, colors.

Due to the high strangeness of hyperspace, each will interpret what they see in terms of their own past experiences and knowledge.

The dimensions are teeming with life forms of all descriptions, from balls of light to very concrete civilizations.

*

Carl Jung, in his work on interpretation of dreams identified the symbolic archetypes of the collective unconscious which frequently appear in the dream world.

Time-space has not yet had this type of study. While the mind can comprehend known objects and familiar landscapes, it cannot easily

comprehend something that is totally unknown.

When multidimensionals see something that is previously unknown to them, they must expand their concepts to integrate the new information and also be able to correlate this new knowledge to the third dimension.

*

Because so much is unknown regarding the phenomena encountered in hyperspace, it is advisable, regardless of religious persuasion, for people to utilize an affirmation when accessing the higher realms.

An affirmation is used as a means of protection for the individual, to attract the right vibrational frequencies and repel the wrong ones. Setting up the right vibrational frequency is important.

*

Robert Monroe, founder of the Monroe Institute of Applied Sciences, utilized an excellent affirmation in which he stated that he was more than his physical body, and asked for guidance from higher beings.

Until much more is known about the inhabitants of hyperspace, it is not wise to be open to any and all energies which could be encountered.

*

In addition to learning how to locate themselves in hyperspace and to interpret what they are experiencing, multidimensionals integrate these aspects with their third-dimensional selves.

Many multidimensionals are extremely advanced when they are born. Others live normal, almost ordinary, lives in their early years, until one or more events open the doors within their minds, and they are whisked, totally unprepared, through the dimensional doorway. They have entered the next step in their ability to access hyperspace. People who are born with the awareness of hyperspace capabilities have a much easier time with integration of the experience than those who come into awareness later in life.

*

Changing mental focus between dimensions can occur rapidly and is often the result of outside stimuli - a harmonic resonance which can trigger the change of focus, and which can also act as a guide.

This harmonic resonance may come in the form of any number of things (a

sound, a word, a flash of light, a sentence, or an event) which acts as the opening key to a specific range of knowledge in hyperspace.

*

The shift of mental focus between dimensions and into hyperspace can be random and specific words or key phrases seem to delineate given areas. Large amounts of information can result when a multidimensional is directed in a definite way to a given area.

The harmonic resonance, or activating mechanism, serves the same function as a query into a computer.

Although there may be unlimited data available, the query sets the parameters for specific information concerning a given topic. These activating mechanisms (or "triggers") can come at any time from anywhere - such as from emotions, written material, TV, other people, etc.

*

Tones are one of the most common mechanisms for causing or enabling a person to switch dimensions.

Monroe, for example, was a pioneer in exploring the effects of tones on the human brain and hyperspace experiencing. He discovered that the brain will respond or resonate by producing similar electrical signals when certain types of sound frequencies are heard.

*

Alternate or special states of awareness - sleep, tranquillity, etc. - can be produced by hearing a certain sound pattern. A tone is heard with which the brain will resonate, and a corresponding state will ensue.

Monroe discovered that both sides of the brain could be brought into synchronization by the introduction of two tones, one in each ear. He termed this Hemi/sync. [2]

*

Spontaneous, or random forms of remote viewing will probably occur in certain multidimensionals. People with natural remote viewing abilities can go to specific locations, but the information they receive is at times random. Multidimensionals often need to interpret what they are seeing and the meaning of the information they obtain, otherwise the information may remain random, incomplete or garbled.

*

This differs from Controlled Remote Viewing (CRV) methods which are very clearly defined and strictly adhered to, requiring CRVers to have a high degree of discipline.

Dr. H. E. Putoff, Ingo Swann, and others, while working at Stanford Research Institute, researched and developed Controlled Remote Viewing as a model which produced high increases in accuracy and could be taught. There is no interpretation in CRV. Information obtained by CRV can be corroborated by duplication of results by different viewers and information gained by "on site" inspection.

Remote viewing always focuses on obtaining information concerning a specific place, event or person and CRV was not designed for viewing things which cannot be independently verified, such as the existence of certain discarnate beings.

Those multidimensionals who can incorporate the discipline of Controlled Remote Viewing can benefit greatly from this particular type of remote viewing which takes a year or more of intensive training.

*

For multidimensionals, validation of their information is one of the greatest rewards, for validation is one of their most intense needs.

To be a multidimensional is to have very powerful inner resources. But their resources are placed in an awkward and confusing situation when nurturing and subsequent validation is withheld, denied or not possible. They tend to spend hours in telephone conversations with people who are experts in a given field in order to obtain validation of the material they are obtaining in hyperspace.

It is vital to understanding that there are many, many multidimensionals in the world and that this is a human capability. Society has been very reluctant to validate the existence of "paranormal" abilities on any level. Until the world accepted his theories of highly advanced physics, Einstein was considered "mentally deranged" by his scientific peers.

*

The social reluctance to validate multidimensional phenomena has resulted in little knowledge regarding common hyperspace experiencing. The knowledge vacuum has also left many of the phenomena unidentified and unknown.

Research regarding human potential conducted (to mention but a few) at Stanford Research Institute, the Monroe Institute, and in many parapsychological research centers, has confirmed that humans possess enormous super-capabilities of all kinds.

Because the human-capability spectrum is so enormous, many of these super-capabilities have not yet begun to be identified, studied or explored.

*

Multimensionals have many well-developed psychic abilities, but not all psychics have developed hyperspace skills.

Multidimensional experiencers differ from people who receive telepathic or mechanically forwarded information from various sources. They access, by direct experiencing, philosophical and technical information, mathematics, and advanced concepts within all the known sciences.

*

Gifted psychics are very highly evolved people who are beginning to come into the next stage of evolution, that of multidimensionality with greater awareness.

*

Multidimensional children are often born into families who do not, in any measure, understand or appreciate their abilities.

As a result, the young are confused and often rebellious. They are disoriented because they are aware of a world that present society insists does not exist.

As indicated by many accounts, they are put on tranquilizers, or even stronger medication through conventional medical treatment to quiet, among other things, the "inner voice" they insist they hear.

*

The knowledge and talents of each child differs.

They tend to speak in terms of mathematics, angles, equations, geometric forms, biological and atomic structures.

They have a grasp of very technical knowledge, especially energy to matter to energy technology. Their abilities often conflict with third-dimensional education systems - and because of this, they sometimes abandon their

multidimensionality. They are of the future, doing futuristic work.

*

As they get older and begin to understand their nature, there are natural methods which enable multidimensionals to ground and control themselves. Grounding and control are vital tools for integration of the multiple realities.

*

Often multidimensional children have a heightened interest in people of other cultures, the environment, nature and wildlife, space and the universe. They have an advanced sense of the working and order of things, a precocious knowledge generally only obtained in higher education, if available there at all.

As they mature, they are filled with a knowledge that comes forth without any visible external source of input. Parents and peers may not understand the source of this information, and that is part of what sets them apart and makes them feel so strange.

*

When multidimensional children start talking, it is sometimes evident that they have memories they cannot make others understand. One such child born in 1993, began speaking at a very early age. However, the language she used was not the language of her parents. Her unknown language had definite form, recognizable sound patterns, and it was very clear she understood that what she was saying had meaning.

By age three she was still slow to form sentences in English, her mother's native language, and mixed in words with her earlier unknown language.

*

Multidimensional children often will express themselves in wonderfully colorful and interesting ways.

Andrew Thomas Weaver, who lives in Raleigh, North Carolina, at the age of six and a half, wrote and illustrated a book so remarkable his parents printed it in 1994.

Entitled FREEFALL'S FANTASTIC JOURNEY, it begins: "When Asteroid Andrew dreamed at night, he transformed into a photon-blue interplanetary explorer, named FREEFALL. FREEFALL'S aeroballistic hyperbolic navigation guided him to the planet ECHO in the Galileo Galaxy." [3]

*

Tomorrow's children will need more public awareness of who they are and what their purpose will be, for there will be many more of these extraordinary individuals coming into the world. Tomorrow's children will need societies' understanding and support of their very special gifts and talents.

*

Some multidimensionals have stated that they would rather live a quiet life secluded in the country than to go through the agony of multidimensional experiences.

It is difficult for others to understand how anyone could make that kind of decision. But there is a high percentage of multidimensionals who want this.

*

They do not want to be hassled, do not want to go through the struggle and the agony of the experiences in a social environment which does not accept them in the first place.

Because of their lack of intellectual understanding of what they experience, many turn to the self medication of alcohol in order to numb the sensations, both mental and physical.

Others utilize drugs to justify or "normalize" the experience. If others are experiencing something of the same thing, then the feeling of being different or abnormal is lessened -- i.e. everyone "trips" on drugs.

There is often misdiagnosis by the mental health profession. This is especially true of multidimensional children whose parents, teachers and peers do not understand them at all.

*

On the other hand, multidimensionals who do not shut down their experiences and perceptions go to higher dimensions and seem to be able to tap resources of knowledge that would normally be identified only with genius -- such as understanding the finer structure of everything around them, whether it be human, biological, nuclear, atomic, or energy.

*

In general, our extended research seems to indicate that a statistical increase of multidimensional and hyperspace experience types is taking place. However, this increase is difficult to determine because our sample is limited (as all samples are) and because past assessments of this kind are absent.

Many multidimensionals we have interviewed seem to be aware that an increase of this kind of awareness is taking place - and also that the current influx of multidimensionals is part of a greater plan to help correct the many ills now afflicting planet earth.

A new breed of highly sophisticated scientists, incorporating a spiritual awareness and fully utilizing the potential of the human mind, is the greatest hope of salvation from nuclear holocaust or complete environmental collapse - and possibly of future problems unknown today.

*

In essence, multidimensionals represent:

A revolutionary paradigm shift in what constitutes "reality."

An evolutionary leap for humanity.

An opening of doors to advanced human mind potential.

An unlimited potential for new, pure energy, technology.

Most importantly, multidimensionals are living examples of the ultimate paradigm shift from materialism to mentalism because they have consciously converted material, third dimensional, controlled and limited, information transmission systems to unlimited, cosmic information transmission systems.

*

What multidimensionals are NOT is NON-human beings. They are fully human in all regards, but have accessed levels of awareness in themselves others are discouraged from discovering and experiencing.

In other words, they are prototypes of larger human potential. They are examples of the old adage, "Anything is possible, if you know how."

The multidimensionals know and share the "how" of tapping in to cosmic information transmission systems.

*

Although challenged by many scientists, the "100th monkey" syndrome was documented and theoretically established when simultaneous, spontaneous behavioral changes in monkeys occurred across distinct island chains after the 100th monkey "learned" the initial behavior.

In his book YOUR NOSTADRAMUS FACTOR, Ingo Swann indicated:

"In short, so the theory goes, if a hundred monkeys learn something, all monkeys will soon acquire this knowing even in the absence of any sensory contacts with the learned monkeys. [An]Unknown form of 'learned transmission' is thought to exist, which would explain all this. Such learning transmission is presumable PSYCHIC, since it is some nonsensory quality. "Critics say this all bunk, but the facts remain. With a wide expanse of ocean separating them, monkeys learned something in a way that no standard or prevailing explanation can account for. It is rather well known that humans possess psychic states that influence those around them. And there is also a phenomenon of people separated by vast distances 'having the same idea at the same time.'" [4]

Swann further observes that ". . . the hundredth monkey syndrome appears operative in negative as well as positive respects. If a lot of us forget or ignore one of our powers, eventually the rest of us, by 'dis-learning transmissions,' may do so also." [5]

*

Multimensionals CONSCIOUSLY receive information as energy frequency information transmissions.

By so doing, they provide information pertaining to higher (or cosmic) knowledge transmission systems -- as opposed to materialistic, third-dimensional, hardware requiring transmission systems containing and perpetuating only third-dimensional information and knowledge.

*

Multimensionals have shown that "cosmic" light, including sunlight, is the ultimate cosmic information transmission system.

Earth has always received cosmic information transmissions. Humans have always received cosmic energy knowledge transmissions, but have repressed this knowledge from conscious awareness, relegating cosmic information input to deeply buried mind dynamics of the subconscious. Successful multidimensionals have simply eradicated the barriers between conscious and subconscious inputs. They have opened pathways between the two mind centers and expanded their 5 to 15 per cent conscious awareness factor by an untold amount.

*

Human minds (conscious awareness) have been stuck or blocked into a "dis-learning" mindset which has short-circuited the potential of human mind functioning. Successful multidimensionals make adjustments necessary to unlock the mindset - and, once free from that state of non-awareness - can access higher dimensions. Their abilities to do this formulate a knowledge transmission system characterized by different mind frequencies.

*

Another mind-dynamic associated with the 100th monkey syndrome concerns qualitative phenomena as contrasted to only quantitative phenomena.

Perhaps it was not that 100 monkeys projected a particular learning transmission frequency.

One clear frequency, accompanied in concert by supporting frequencies with the same information loads, would be capable of being received across great distances and synchronizing the thought patterns of others, bringing the learning transmission to conscious action.

*

Conversely, accomplished multidimensionals, emanating learning transmission frequencies could effect individuals they come into contact with, and, in concert, could reach millions, who, acting in the learning transmission themselves, could also access the dimensional pathways.

*

Individual conscious awareness of mind blocks incorporated with a conscious internal search for the learning transmission - rather than the dis-learning transmissions - are keys that allow the mind to expand.

*

The importance of breaking free of the third-dimensional mind blocks is, very simply, that humans have radically altered the planet's environment without radically altering themselves on a conscious mental level. The result is a quest for material comfort and the irrational utilization of earth's resources in this pursuit, and it has already caused irreparable

damage.

*

If humanity continues in perpetuating the current destructive mindsets, the earth CANNOT continue to support human life.

The blocked mindsets do not allow this knowledge of earth's inability to support burgeoning human life to become readily apparent - due to an inherent belief system that "life will always continue this way."

*

According to statistics published by the National Audubon Society and the Overpopulation Committee International, the human population was about 2.5 billion during the 1950s, and which was near the top end of earth's healthy carrying capacity. World population will exceed 10 billion by 2010 and reach 15 to 25 billion somewhere between 2020 and 2040, an increase of over 75 per cent beyond earth healthy and safe carrying capacity. [6]

*

Whether multidimensional or not, those who have escaped the mind blocks can see the rapidly approaching end of material resources. Humans are decimating those resources at an astronomical rate. When earth's resources are exhausted, all that will be left is the damage.

*

The obvious question now becomes: "How does a multidimensional vantage point contribute solutions to the many environmental and human ills (disease, starvation, war)?"

It must be comprehended that the environmental and human predicaments are a product of blocked mindsets which cause the lack of knowledge of **MATTER FIRST BEING PURE ENERGY**; of the human mind effects on pure energy; a mis-utilization of pure energy; and ignorance of the effects of the energy created when the energy of matter is changed.

*

MATTER FIRST BEING PURE ENERGY: Everything which exists was first an idea (pure energy). Then material matter (formed energy) was

acquired, with the (energy formed idea of) money, work, time and effort. The creation was then "made" by assembling the matter in a certain structure, with the structure being "the end product", without regard to the potential of the transformed energy, except as more matter (i.e. profit or consumer goods). The third-dimensional dynamic is matter to matter, not energy to matter to energy.

*

THE HUMAN MIND AFFECTS IN PURE ENERGY: Humans constantly create energy forms in their minds by means of their thoughts. Mind blocks misinform that these thoughts are self-contained within the mind and "go nowhere". This constitutes the greatest fallacy of the mind blocks. It has been proven over and over again in all the scientific disciplines from nuclear physics to astronauts sending messages from the Moon to earth that thoughts have a definite physical impact on and over matter.

*

MIS-UTILIZATION OF PURE ENERGY: Because of the belief system that thoughts "go nowhere", the prevailing thought forms of a negative nature are negatively impacting all of Earth. Negative thought output adversely effects all life forms because of information exchange frequencies of which most humans remain unaware, but are constantly producing.

*

LACK OF KNOWLEDGE OF THE EFFECTS OF THE ENERGY CREATED WHEN THE ENERGY OF MATTER IS CHANGED: Massive experiments and testing of weapons has occurred world wide. Scientists **DO NOT KNOW** the long-term effects these experiments and tests will have on the planet and all life forms. These tests continue - despite vast amounts of scientific documentation and research on the detrimental effects of nuclear radiation, electromagnetic pollution and the admitted depletion of the ozone layer. The High-frequency Active Auroral Research Project (HAARP) on the northern slopes of Alaska includes experiments in ionosphere heating of hitherto unknown magnitude and the bouncing of dangerous electromagnetic waves off the ionosphere to earth. [7]

*

The mindset of materialism - which has been the one-dimensional method

of information transmission causing so much destruction - can be reversed. Access to a technology not locked into third-dimensional realities, a technology not blocked by third-dimensional mindsets, could restructure human focus and activity and work to restore earth environment.

*

Consider the following two charts representing multidimensionality and non-multidimensionality (3-D dimensionality only).

MULTIDIMENSIONAL ACCESS TO INFORMATION

Access to.....> Unlimited.....> Clear.....> Clear.....> Future
pure access to vision action positive
information higher of on results:
transmissions. order energy energy Positive
information. to to utilization
matter matter of energy
to to to matter
energy. energy. to energy.

LIMITS OF NON-DIMENSIONALITY (3-D DIMENSIONALITY ONLY)

Generated.....> Limited.....> Vision.....> Status Quo.> Short term
3-D access of what action focus
material controlled control of depletion
information by deems fit matter of existing
system. blocked to fulfill to matter.
mindsets. self matter. Negative
Mind lock interest. environment
"Secrets" Denial of human
kept. existence impact.
or
importance
of
pure energy
and thought
forms.

By having unlimited information ACCESS, successful or developed multidimensionals can view energy working and can also trace the energy paths from source to end results.

Thus they can determine positive or negative outcomes of material creation and the procession of the energy-matter change dynamic.

*

For example, among the many multidimensionals we have interviewed was a man named Rory who described in several ways the procession of the energy-matter-change dynamic he experienced in healing.

"For example," he indicated, "when working with a horse with a damaged leg, I mentally saw a triangle from the back through the hip area -, through the right leg - going down - with circles at the top and the bottom of the triangle.

"There was puffy flesh around the circles, with three different shades of colors, green, light blue, off-white.

"When I am focusing my healing energy, as the healing takes place, the colors change, turn a different color and it is done.

"I have never associated a particular disease with a particular shape, because there never was any exactness. You have a broken bone, another person has a broken bone, I would see two completely different shapes, colors. Never any similarity. Never exactly the same shape and color.

"But the spontaneous healing takes place when the energy is mentally applied.

"Each healer visualizes differently, the energy transfer dynamic is the same. Energy to matter to energy (wellness)."

*

This is not futuristic science fiction, as Rory and other multidimensionals have demonstrated.

It is the reality available by breaking free from the mind blocks, by being able to access mental energy technology and then applying that technology in third-dimensional physical space.

*

Mental energy concepts and multidimensional potentials are every human's innate birthright. To activate that birthright, it must be dug from the graveyard of his own deeply buried, third-dimensional mind blocks.

The multidimensionals have opened the gateways. By their examples, they

have set up the information transmission frequency on the highways of the mind - the highways which can lead to freedom from a destructive mind blocks toward a much higher quality of life for all.

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(End)

Exceptional Human Experiences

by Rhea A. White

NOTE OF INTRODUCTION. Rhea A. White is a noted compiler of sources of information, and an equally noted parapsychologist, bibliographer and librarian. She has published over seventy experimental and theoretical papers and has authored or co-authored several books.

She was on the Founding Council of the Parapsychological Association, a member of the American Association of University Women, and has been on the Board of Trustees of the Academy of Religion and Psychical Research. In 1981, she founded **The Parapsychology Sources of Information Center**, while her **PSI Line Database System** is the first computerized database of the parapsychological literature.

In the early 1950s she was keenly interested in mysticism. However, she came to believe that science rather than religion was better equipped to understand the phenomena of evolving consciousness. She joined the staff of J. B. Rhine's Parapsychology Laboratory at Duke University becoming involved in experiments regarding extrasensory perception and psychokinesis.

Another of her major interests has been the creative process, and how this process may lead to a new psychophysiology with "body being realized as a form of mind and mind as a form of body." Her deep interest in the creative processes (as distinguished from paranormal phenomena alone) has enabled her to achieve a unique overview of human consciousness and its many functions and potentials.

She began integrating this broader overview in 1990 when she coined the phrase *Exceptional Human Experiences*, the subject of the following contributed paper.

In 1994 she founded **The Exceptional Human Experience Network** with three major goals in mind: to expand her growing database; to help put experiencers in touch with each other; and to disseminate information to members, scholars and the general public.

We are grateful for Ms. White's kind permission to reproduce her paper with the stipulation that copyright and all other rights are reserved to her. The contents of her contributed paper are extremely relevant to the concept of **Superpowers of the Human Biomind**, and has been provided at our request for inclusion in this Site's Section III. For further information, please be directly in touch with Rhea White at the addresses included in her paper. If you wish to go directly to the Exceptional Human Experiences Website, please [click here](#).

-- Ingo Swann

EXCEPTIONAL HUMAN EXPERIENCES
The Importance of Individual Exceptional Human Experiences
for the Species - and Beyond

by Rhea A. White

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TOPICAL AREA: Phenomenology/Culture/Human Experiencing Potentials

KEY WORDS AND PHRASES: Consciousness, creativity, exceptional experiencing, awareness, self-development, growth

ABSTRACT: The general approaches and goals of contemporary science ignore the frequency and meaning of exceptional human experiences (EHE). This results in a lapse or vacuum of knowledge about what EHE's are, why they occur, and about their criteria, nature, and importance to evolving consciousness. Major aspects of exceptional human experiencing are briefly reviewed, and it is noted that the feature most common to all varieties of exceptional human experiences is their transformative aspect.

*

When I introduced the term EXCEPTIONAL HUMAN EXPERIENCE (EHE) in 1990, it marked the beginning of an expanding and growing effort to discover what could be learned from experiences which are considered "anomalous" within the scientific paradigm.

*

Within this paradigm, the exceptional experiences are considered anomalous since it is believed they deviate from the general rule or are out of keeping with notions of fitness and order. The category of anomalous phenomena is even extended to include a field such as parapsychology (which has spent most of its efforts in the last twenty years in developing and applying methods taken

from mainstream science.) Parapsychology is still not acceptable to many scientists, many of whom rarely look into parapsychology's current methodology.

*

Even in the face of rejection of them, there are very many kinds and varieties of exceptional human experiencing, and all of which deserve to be studied.

I introduced the term EXCEPTIONAL HUMAN EXPERIENCE because I wanted a general rubric under which all types of nonordinary, paranormal, mystical, supernatural, peak, and extraordinary experiences could be placed.

At one end, for example, the rubric needed to encompass alien encounters, hauntings, and extrasensory perception; at the other end it needed to encompass fleeting moments of acute nostalgia, the euphoria of creating something new, and the wonder of being in love.

*

Over one hundred and fifty specific types of EHEs have been identified. The list of them is available in a leaflet entitled "List of Potential EHEs" available free of charge from the EHE Network.

*

The reason I wanted a general term to cover all of these experiences is that for the most part they have been considered as unique, discrete experiences not related to each other.

Some, such as out-of-body experiences (OBEs) and near-death experiences (NDEs), do seem to be somehow related.

But rarely is a person who is interested in, say, mystical experience, also interested in poltergeists. Psychologists who study athletes who break a world record in a sport rarely read up on psychic experiences, such as extrasensory perception (ESP) and psychokinesis (PK). People who study the creative process or peak performance seldom take interest in ESP or intuition.

In other words, if an experience is considered anomalous, it holds little interest for those studying general rules of experience, behavior and performance.

*

Within the rubric of exceptional human experiences, I felt I could examine a large range of experiences which differed widely - with the exception that all of them could be considered "exceptional."

An early examination of the different kinds of experiences showed that they can be considered anomalous when taken separately. But when they are combined into the exceptional category, it could be seen that they occurred far more frequently than had been thought.

*

Phenomena which can be shown to occur with greater rather than lesser frequency should also legitimately be of scientific interest, or at least of increased interest.

But should exceptional human experiences be considered with a larger interest?

*

In order to find out, I set out to identify as many of these experiences as I could and then to compare them to see what factors they had in common and where they differed.

I did not expect to find that they were all the same. I did expect that they could be grouped into broader categories than had been customary and that on the whole they were more alike than unlike.

*

And I hoped to be able to draw some generalizations across all or most of them, generalizations that could not be glimpsed as long as these experiences were studied only individually or in small clusters.

*

One of the first characteristics that is common to many if not all of these experiences is that they ARE anomalous.

They do not fit into the modern deterministic paradigm. Hence for the most part, science ignores them or overtly repudiates them.

The fact that these experiences are anomalous is indicated by the word EXCEPTIONAL: they are exceptions to "the rules" of Western civilization.

*

But an important characteristic is that they also stand out in the life of the individual.

*

And as I am learning, they are exceptional in another way.

They are among the most important experiences a person can have in a lifetime.

Instead of trying to repress them, hide them, feel ashamed of them, or frightened by them, we should be taught to heed them, encourage them, and follow them - as is the case with many first peoples, including the Indians of the Americas.

*

For many people exceptional experiences are like events in their lives that are riveted to a specific time and place.

They arouse wonder, fear, joy, and may have provided a glimpse of a new view of reality.

*

But as they are not considered acceptable by friends and family and are not taught in school, they are dismissed and for the most part forgotten.

*

I am not interested in exceptional (anomalous, unusual, nonordinary) experiences as such - except insofar as a distinction must be made between real experiencing and what in fact are delusions or illusions of some kind, especially the psychic and encounter types of anomalies.

People need to know about subliminal perception, rational inference, cryptomnesia, perceptual illusions, and other ordinary explanations of what appear to be exceptional experiences so that they don't fool themselves or are not duped by others.

*

One significant characteristic of purely exceptional experiences is that they "stay put" in the past. They CAN be viewed as past happenings or events, and that is how parapsychology has treated them. This is not the case with exceptional HUMAN experiences - and the difference between exceptional experiences and exceptional HUMAN experiences needs to be explained.

*

One aspect of EHEs that makes them exceptional is that they are unforgettable - no matter what explanation is offered for them. On the other hand, when a reasonable explanation is presented for an exceptional experience, the experience is usually dismissed and forgotten. If it cannot be dismissed, then the experiencer needs to pay special attention to it. It then becomes personal, as if directed at the specific person involved, and it begins to affect the person. Then it is no longer simply a past event. It has become a growing, dynamic experience that is somehow related to or relevant to the person and will not go away. It requires that the experiencers deal with it, or somehow incorporate it into their reality threshold.

*

Regarding exceptional experience: For example, one might see a ghost - and which can be considered an exceptional experience.

This can be explained away as illusion or a "trick" of the mind. The experience is thus rationally resolved, and is forgotten about having no lasting impact.

*

Regarding exceptional HUMAN experience: As but one example, many claim their lives have been aided or saved by an angel, and the proof (to them) of this is in the outcome of the event. No matter what kind of "rational" explanation is offered, none of them explain the event or its outcome, and the memory of it will not go away. Rather, the experiencer knows that it somehow must be integrated into their reality threshold.

*

Often, a strong sense of yearning (one knows not for what) is associated with EHEs. If at this point the experiencer seeks aid from a member of the helping professions, even from a member of the clergy, it is likely they will consider it symptomatic of neurotic or even psychotic behavior. And professionals, by whatever means at their disposal (whether talking therapy, electric shock, drugs, or whatever) will attempt to relieve the tension it causes and eradicate the disturbance.

*

However, with a better understanding of EHEs, it would be essential that psychologists, social workers, psychiatrists, and nurses realize that the person is undergoing a spiritual or reality emergency and that this could have life-potentiality. A new synergy of some kind is forming as the result of the EHE. Thus, knowledge of EHEs could be used to help the individual realize more of his or her human potential.

*

If this is the case, and if indeed it IS an exceptional HUMAN experience, then the person, in the words of Christina and Stanislav Grof, is undergoing a SPIRITUAL EMERGENCE, or conversion experience. If treated properly by the experiencer and those attempting to help him or her, a process of transformation can be observed as taking place that should be assisted, not resisted.

*

An exceptional human experience then, is an anomalous experience that institutes a process that potentiates more of the experiencer's higher human potential. When a person has an exceptional human experience, it is not so much a temporary happening or event. Rather, it initiates a process that goes on for life. It could be called an exceptional human process, because it makes it possible for a human to become more than they were. And the more that they become tends to be of the same order and go through the same stages regardless of the type of exceptional human experience that initiated the process.

*

My studies of EHEs show that they appear to commence further EHEs of the same or different types if

the individuals involved cooperate with the process.

When they do, they often change their attitude toward themselves and their relationships with other people.

Their views concerning other life forms also undergo positive change.

And they may begin to sense a kinship with the entire human species, with life itself, and even with the mineral kingdom, the Earth, and beyond that, the universe.

*

Exceptional human experiences, then, are initially experienced as unique events.

The experiencer must find the meaning of the experience.

Some types of exceptional experience, such as mystical experiences, conversion experiences, and near-death experiences are extremely meaningful from the start.

*

In such cases, the need for change and a sense of meaning are built into the experience and the person is challenged to change immediately - although it may take some time to come to terms with the fact that they are no longer the same person and must become accustomed to thinking, feeling, acting differently. And, in fact, become accustomed to BEING different than they were.

*

But in regard to any EHE (even if it is a UFO encounter, or a poltergeist, or a moment of self-realization, or a creative insight) it demands some change.

People may take up new hobbies or develop a worthwhile cause, or switch professions.

Some might take up meditation or a martial art or some other spiritual exercise that will help them to more clearly understand and respond to the experience that has become a part of themselves.

*

The response to an EHE must grow out of the experiencer's unique self and circumstances.

Those who seek to help the experiencer can do so best by helping him or her to be guided by the experience itself (and those that follow after), often in the form of synchronicities, and often a sense of intuition which begins to develop.

*

The person then starts to relinquish dependency on what family, school, and society as a whole decree as the "normal" response to a given situation - and to turn instead to their own inner voices and leadings.

They often begin incorporating an awareness that something seemingly outside themselves is working to lead them out and into a new world of connectedness.

*

Exceptional human experiencers begin to feel more integrated and connected to themselves. They begin to meet other exceptional human experiencers and to share experiences and compare notes. They begin to network informally with other EHEers and perhaps form a group.

*

They educate themselves concerning the history and pattern of the specific types of EHEs they have had. They begin to know that they are not alone - and that they are part of an invisible band of experiencers going back as far as human history records. And they learn that some who have had these experiences have played an important role in the past and some are doing so today.

*

The experiencers begin to find their place in this tradition, learning from fellow EHEers past and present, and themselves starting to help those who are not as advanced.

*

For any EHEer there is the goal and the possibility that they, like Ingo Swann, for example, may be at the growing edge of exceptional human experience and be able to engender knowledge concerning new ways of seeing and being.

EHEers of all types also come to realize that to the extent they explore their inner worlds they become connected to the outer world and to other humans and to life.

*

Eventually, it seems that most if not all EHEs awaken the individual's species consciousness, so they feel united with humanity, past, present, and future.

This sense of unity, as already mentioned, can extend to other species as well, even as the Amerindians had special totem animals.

Once one has developed a special interest in other species (whether domesticated animals or frogs or snakes or spiders or koala bears) that person can't help but think differently about all species.

*

A reverence for life develops that enhances one's own sense of well being - because one is connected to all life, and KNOWS it.

The realization of this connection gives rise to an awareness of the "fitness of the environment" on this

planet Earth, which has fostered all the life forms.

And many EHEers become ecologically-minded and aware of the importance of helping the planet to survive, and certainly of developing ways of not destroying it any further than humans already have.

*

And, without wishing to sermonize, having sensed this unity with Earth itself, one cannot help but turn next to the other planets in our solar system, and beyond that to our own galaxy, and beyond that to the most distant stars.

*

ULTIMATELY, when honored and worked with, one AUTHENTIC event that sparks a unique exceptional human experience can lead the experiencer to realize his or her connection with the entirety of creation.

Beyond that there is the creator - and at that point the experiencer has a pretty good idea who that is. This, then, is the import of exceptional human experiences for the species - and beyond.

*

But we must begin where we are now.

First, each person should reexamine their own past experiences to sift out those that may be exceptional. It is especially important to try to recall childhood experiences or experiences as young adults. These often set the direction for a life - and if yet unheeded, when incorporated at any age they can still revitalize that life.

*

Second, one must consciously relate their exceptional experiences to their present life and concerns - and to the concerns of their immediate future and even longer term.

By doing this integrating work, an exceptional experience becomes an exceptional HUMAN experience.

*

I have developed a technique to aid this process which I call the EHE autobiography technique. A leaflet on it is available free of charge from the EHE Network. It is also posted on the EHE Network's Web site.

*

I am very interested in receiving accounts of exceptional human experiences - and even more, EHE

autobiographies.

I study them, learn from them, and may refer to them in my own work (using real names only with permission.)

I always include accounts of experiences received in our database of experiences (using a code name), and may even ask if I may publish some of them.

You may contribute accounts of your experiences by mail.

You may also contribute directly to the EHNET database of exceptional human experiences by logging onto:

<http://www.publishingarts.com/EHE.html>

If you can contribute directly into the database, entry into it will bring up a format you can fill in to describe the sort of information we would like to know about your experience. If you have more than one experience to contribute, call up a new form for each of them.

*

If you would like to join others who have had EHEs and/or who are interested in sharing and studying them, please do consider becoming a member of the EHE Network. Contact us for information regarding how to do so. (End)

Paradigm Conspiracy

by Denise Breton & Christopher Largent

NOTE OF INTRODUCTION. Denise Breton and Chris Largent, a husband-wife team, have been teaching and writing together for twenty years. They each have backgrounds in religion and philosophy (Chris from Dickinson College and the University of Delaware; Denise from Boston University, the University of Delaware, and Yale University.)

They have taught half-time in the University of Delaware's Philosophy Department for over twenty years, and have lectured widely, for example, at the Second Global Structures Convention, the Society for the Advancement of Socio-Economics, the World Business Academy, and at the School for Practical Philosophy. Their international work includes seminars in Canada and England on how to interpret sacred texts.

They offer their own public-forum programs, which focus on overcoming the split between the spiritual and the practical, a focus they bring to their counseling work as well. Their programs have spanned work in mythology, near-death experiences, inner journeying, intuition, meditation, and the relationship between business and spirituality.

Their debut book, **THE SOUL OF ECONOMICS: SPIRITUAL EVOLUTION GOES TO THE MARKETPLACE** (1991), was highly praised by many international luminaries including Huston Smith, Hazel Henderson, Amital Etzioni, and the Dalai Lama, and was hailed by **PUBLISHERS WEEKLY** as "perhaps the clearest, best written book in that newest of genres, religion/business."

Their second book, **THE PARADIGM CONSPIRACY: HOW OUR SYSTEMS OF GOVERNMENT, CHURCH, SCHOOL, AND CULTURE VIOLATE OUR HUMAN POTENTIALS** (Hazelden, 1996), insightfully focuses on how worldviews can cause or end suffering.

This extremely important book examines many paradigms that run our social systems, what kinds of "worlds" they create, how they affect us personally, and how we can create new models to replace dysfunctional paradigms. In an extremely clear, non-antagonistic presentation, the book overall provides a workable model for individuals to claim their power to change social systems by changing the paradigms on which they are founded.

We are extremely grateful that Denise and Chris responded to our invitation to prepare a paper especially for this Web site. All rights are reserved to the authors. For further information, please be in touch with the authors at the addresses included in the paper. (Ingo Swann)

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FILTERING CONSCIOUSNESS THROUGH PARADIGMS

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TOPICAL AREA: Paradigms, culture, philosophy

KEY WORDS: Consciousness, choice, awareness, human potential, liberation

ABSTRACT

A brief but comprehensive overview of the structure of paradigms is presented regarding how control systems work within consciousness levels, and why there is a need to change governing paradigms to move beyond victim-blaming and toward system transformations. The concept of filtering consciousness through paradigms is presented, followed by: discussions regarding choice of paradigms; what is normal or possible for consciousness; seeking paradigms that fit us; saving paradigms but modifying them for more efficient performance. The cultural non-commitment to human potentials is discussed, and the importance of learning that new worldviews bring new worlds.

We're delighted to be invited on to Ingo Swann's Web site to discuss some of the ideas in our most recent book. We've admired his work for years and recommended his 1993 *Your Nostradamus Factor* to many people interested in cultivating their innate powers of perception.

So many things about his approach resonate with us: his clear, thought-provoking, nondogmatic analysis of the future-seeing process, his courage to describe the current era of materialism as "the dark Modern Age," his nondeterministic view of the future, his positive exploration of alternative "change-routes," his intellectual honesty in taking seriously otherwise taboo subjects such as astrology and off-planet civilizations, and his no-nonsense practicality about whatever he's discussing.

Not to mention that we owe this man. While reading his book, one of us had a dream about our house being on fire, while the other put that information together with an odd smell in the dryer. Reeling from unexpected bills, we normally wouldn't have sought more expenses. But this time, based on warnings in Mr. Swann's work, we couldn't do otherwise. So we did the unusual-which is what *Your Nostradamus Factor* recommends-and stopped using the dryer until it could be checked. When a repair man came, he said the lint build-up around the heating element was a severe fire hazard, and he couldn't quite figure out why it hadn't caught fire already-especially scary considering we had often left the house or gone to bed with the dryer running, a practice we no longer have.

FILTERING CONSCIOUSNESS THROUGH PARADIGMS

Most of all, though, we resonate with Mr. Swann's emphasis on mindsets, worldviews, and paradigms as the key to it all. That's no surprise, since we're philosophers. It just makes sense to us that philosophical models provide the channels through which our consciousness and hence our lives flow.

Filtering aspatial, atemporal, superconnected consciousness through paradigms is like pushing cookie dough through a cookie press with different gadgets to put on the end: whatever gadget we choose gives the cookies their shape. So too with consciousness: whatever mindsets or paradigms we choose determine the form of our perceptions, which in turn shape our decisions, actions, experiences, social systems, worlds, and futures.

Paradigms function like the software of human life-of personal life as well as of families, schools, businesses, churches, governments, and culture. When the software does its job well, everything works, and problems are solvable. But when the software is full of bugs or not equal to the job, systems freeze and fail, and nothing works as it should.

A colleague of ours, Sue Rolfe at Hazelden, uses the 5-day work week to illustrate the power of a paradigm to shape the rhythm and flow of our lives. She writes, "Our 5-day work week is a paradigm.... Who decided we must work 5 days a week? Perhaps on Mars they work on the weekend and have 5 days off. In any event, this 'working paradigm' which rules us is of our making. We decided that, for the economic health of our planet, 5 is the magic number. If you work more than 5 days a week you are a hard worker or maybe even a workaholic, less than this and you might be considered lazy and unmotivated." (It's actually Venus where they work only on weekends; on Mars they work all 7 days.)

CHOICE OF PARADIGMS

Choice, as Sue points out, is precisely what's at stake. But we first have to be aware of paradigms and how they're affecting us in order to exercise our power of choice.

If we're not aware of the role that paradigms have in shaping experience, then we believe we're stuck with the world as it is and ourselves as we are. "What paradigm? My belief-structure has nothing to do with it. This is the way I am, that's the way human beings are, and that's the way the world will always be." The sort of universe that the paradigm creates becomes absolute. Scientists of the old school, for instance, claimed to have no worldview intruding on their "objective observation of reality": they were simply "seeing things as they are."

No more. Scientists up to speed with "new physics" (a century old by now) know that their models or paradigms determine how they think, what kind of experiments they construct, therefore what they observe and how they interpret their observations. Reality isn't "out there" the way we once thought it was. It's an interactive process that's continually coming into being relative to the paradigms we choose-the cookie press gadgets we use to filter reality.

That's good news. Insofar as we recognize the power of paradigms and our power to change them, we have options-paradigm options. We're not stuck with the world as it is, because we can shift paradigms, and as we do, everything shifts with us. Philosopher of science Thomas Kuhn-who died in June 1996 and to whom we are indebted for naming paradigms and their power in his 1962 book, *The Structure of Scientific Revolutions*-explained that when scientists shift paradigms, they live in new worlds. The old rules don't hold in the same way, and what before was considered impossible can become not only possible but even normal.

This means that whenever we shift paradigms, not only do new possibilities emerge for how we can structure our worlds together but also we discover potentials within ourselves that the old paradigm

declared either nonexistent or off-limits. (If we shift away from the indentured-servants-to-money-systems paradigm, we'll have time to explore these potentials.)

WHAT'S NORMAL OR POSSIBLE FOR CONSCIOUSNESS?

Awareness of paradigms and the possibilities that emerge with changing them carry enormous implications for how we understand consciousness. Are the limits we experience in perception, learning, and knowing absolute, or are they imposed by a paradigm—one that we can choose to have or not? Psychic and paranormal experiences suggest that the limits imposed by materialist philosophy are not absolute. Even one case of powers that defy physical limits proves what's possible, whether these possibilities are commonplace in the current paradigm or not. By challenging paradigms that put our mental powers in straitjackets, we free ourselves to tap powers we've barely begun to imagine. Examples of mental powers defying so-called laws of matter abound. In addition to the volumes of literature on the subject, we've encountered many cases that we find fascinating, and several come to mind:

One young woman from Laos, a student of ours, endured several years of harrowing escapes to reach America with her family. She experienced this journey between the ages of 7 and 9. Along the way, she and her family spent many months in concentration camps for refugees, where women and children were abused by soldiers. During this period of constant fear and trauma, she developed the ability to leave her body at will to guard herself and her family, especially when she was asleep. Years later as a college student, she was able to report everything that was said or done in her room or anywhere in the building while she was sleeping. Hers is an interesting case of what is now widely known as out-of-body experiences.

During the late seventies, a Swiss colleague of ours told of a little girl in Zurich who was having trouble in school because her vision did not stop with walls. She couldn't see the blackboard because she was seeing through it into the next room, where apparently things were more interesting. Her grades improved only when she was taught to make her vision stop with walls. The story was carried in the Zurich newspapers. Perhaps Mr. Swann or someone else reading this knows more about this case. Then of course there's research begun by Georgi Lozanov in Bulgaria and reported by Sheila Ostrander and Lynn Schroeder in their books *Superlearning* and *SuperMemory*. According to learning studies going on all over the globe, our minds are capable of vastly more than we ever imagined. If we have human brains, we're geniuses, and the only reason we're not experiencing our minds' powers is that they've been shut down by stress, negative programming, trauma, or mind-numbing boredom. Clearly, there's more going on with consciousness and our human potential than the official paradigm acknowledges. Again, the fact that extraordinary powers occur at all proves the possibility of powers that may be latent in all of us.

SEEKING PARADIGMS THAT FIT US

Imagine, for instance, a paradigm that describes us as free beings, moving in time, space, and matter through the powers of consciousness, unconstrained by demands for money and unconcerned by the quest for power or control. Imagine further a paradigm that honors us for who we are, that treats human beings—as well as all beings—as treasures of the universe, and that therefore places a priority on nurturing and developing our potential. In the current world where humans are ownable, exploitable, controllable commodities—useful only insofar as they can either command or generate capital—such models seem utter

fantasy.

According to spiritual teachings the world over, though, such models more closely fit what they call "True Human Beings." Hindu philosophy, for instance, takes our potential seriously enough to categorize liberation as the fourth basic desire of human beings, the one that naturally arises in us after we've grown weary of pursuing the desires for 1) pleasure, 2) success, and 3) duty.

Liberation is the liberation to be who we are in the big picture, not to be narrowed by models that aren't worthy of us. It's the freedom to live from the inside out, to be guided by who we are in our essence, rather than to spend our lives juggling family, social, financial, religious, or other cultural expectations.

SAVING THE PARADIGM

If we don't experience ourselves or each other as free and great beings, it's not because we lack this potential but rather because the paradigm/cookie gadgets our cultures pour us through aren't equal to our essence. We come out twisted, grasping, angry, and insatiable because we know we're more, yet the cultural paradigm has no room for us. The paradigm can't both acknowledge our innate worth and treat us as objects to be subjugated-objects that must be coerced into systems that violate our dignity and potential by their very structures.

Born into the culture, what choice do we have but to be subjugated? Babies and children don't have options but to submit. So we adapt ourselves accordingly. We conform to social systems by adopting the roles that go with them, narrowing ourselves to fit the cultural agenda. We become the competitive, insecure, obedient, brain dead, soul-disconnected creature that our social systems require. If we didn't comply, there'd be no place for social systems to hook into us and control our behavior, which the paradigm says they must do in order to achieve social order.

But instead of social order, the paradigm generates violence and suffering-images of which we see everyday on the news and feelings of which we experience as stress, anxiety, depression, low self-esteem or even self-hate. These images and feelings say nothing about which alternative paradigms might better serve human beings or who we might be if we used less narrowing models. They simply give us feedback about our cultural paradigm.

But paradigm oblivious, we don't interpret culture-wide pain as paradigm related. We don't trace personal and social suffering back to the cultural paradigm and so set the stage for changing it. Instead, we save the paradigm by believing that humans must be fatally flawed and we ourselves more than most. Accepting the cultural paradigm that excludes what's most valuable about us, we view ourselves in the mirror that social systems give us: a mirror of externals. Our paradigm options go unexplored.

CONTROLLED BY EXTERNAL REWARDS

In a paradigm of externals, externals call the shots. Instead of allowing us to be guided from the inside out (a formula for anarchy, the control paradigm claims), the paradigm controls our behavior through rewards and punishments. We come to think and act like Pavlov's dog, salivating over the next bonus, a bigger kennel to call home, a fancier collar to sport, or a top dog position. The paradigm isn't about developing our talents, abilities, or potential; it's about making us controllable by giving or withholding external rewards.

To achieve this control, the paradigm grades each "thing" in a hierarchy of externals. The inner life means nothing compared to the outward characteristics indicated by our species, race, gender, age, status, group affiliation, and income. If dogs possessed the wealth of Bill Gates, for instance, they

wouldn't suffer in medical experiments, just as people who have money don't work in sweatshops or sell their children into slavery.

That's the problem with externals: they're fine until they become the means for enslavement, which unfortunately they do almost immediately. When a paradigm puts external values first, consciousness dimensions are dismissed out of hand.

Small wonder that the potentials of our minds and hearts-and all the values that go with them, e.g., meaning, compassion, justice, or wisdom-go undeveloped. A control paradigm has neither use nor place for them.

NOT EXACTLY WELCOME

Naming paradigms and their power for good or ill isn't a new insight; it's as old as philosophy. It is, however, an overlooked insight in an age that can't seem to shake a materialistic, control-obsessed paradigm-and for good reason. Reflecting on paradigms is the stuff of change, and changing paradigms is the most fundamental and powerful change we can make.

To a paradigm of control, that's not welcome. The sum total of our experience contingent on something as invisible and changeable as a philosophy? Change by paradigm shifts, which anyone can make? Powers of perception and creativity that defy rigid material boundaries? Humans as beings of immense powers and abilities? Once you let these cats out of the bag, there's no telling what mindsets and institutions might be made obsolete.

Obsolete is precisely what established institutions of power and control don't want to be. They learned from the fate of carriage and buggy whip manufacturers when cars came along. Established interests now make sure that questioning the neanderthal paradigm of burning things for energy triggers "War-of-the-Worlds" panic about destabilizing the world economy. Even the call for improved public transit systems borders on subversive.

"MORE TO US" IS THREATENING TO POWER-OVER INSTITUTIONS

Stiff challenges face a paradigm shift on the simple level of out-there technology, frozen at a stage that Captain Picard sometimes finds among the more primitive human civilizations he encounters. What challenges might we face if we embark on a far deeper level of questioning-on redrawing the paradigms that sort out who we are and why we're here?

Plenty. If the cultural paradigm's purpose is not to honor human potential but rather to make it an obedient servant to existing social structures, then nothing could be more threatening to the established order than a paradigm shift regarding our self-conceptions. We fit into society as it is now only as long as we don't remember that we're more and here for more.

PSYCHOTHERAPY'S PURPOSE

The agenda for traditional psychoanalytic therapy, for instance, isn't to develop human potential; it's to keep people functional in established social structures, however miserable their lives may be and however abusive or wrong-headed the social structures. "Well-adjusted" becomes a synonym for mental health.

But if someone is well-adjusted to being an SS officer in Nazi concentration camps, is that person mentally healthy? In *Fire In The Soul*, psychoneuroimmunologist Joan Borysenko writes of this narrow aim of therapy: "Sigmund Freud...believed that when a person was cured of neurosis the best outcome that could be expected was return 'to an ordinary state of unhappiness.'" (New York: Warner, 1993, p.

54)

Psychotherapy's official job is mopping up the mess that social systems make of our lives by convincing us that the mess is our fault, our failing, our screwiness. If we don't conform, adjust, fit in, and measure up, something must be wrong with us. And psychotherapy has its truth: we may well be frozen in grief or shock and not functioning at our best, but don't the social systems that shape us deserve equal scrutiny, equal critical analysis?

Thankfully many therapists reject this paradigm and venture forth with their clients on the forbidden territory of meaning and human potential as well as of critiquing social structures, but it's no easy task persuading insurance companies to come along. Control institutions pay insurance companies to pay health professionals to keep people in their place, serving the established order.

THE AGENDA FOR SCHOOL SYSTEMS

Nor are school systems committed to developing the more that we are. Schools are an arm of social structures, whether religious, governmental, or economic. According to the paradigm-defined needs of those structures, tapping human potential doesn't create enough Dilberts to ensure the "efficient" running of corporate, governmental, religious, and educational hierarchies.

In this century, business interests have dictated the structure of schools. Henry Ford quickly noticed that creative genius and intuitive knowing aren't useful on factory lines. So he pioneered the "modern" school system that inculcates values and skills appropriate for 20th century work life: being punctual, obeying orders, enduring hours, weeks, and years of boring, repetitive tasks, not talking while working, not resting, keeping to the schedule at all costs. Our minds become casualties of industrialization.

Our souls end up casualties as well. Trusting our own judgment, thinking for ourselves, adhering to our values, and having confidence in our innate worth don't make us good foot soldiers for my-way-or-the-highway bosses. Only people with low self-esteem are sufficiently insecure to tolerate abusive work environments. Insofar as we believe we don't deserve better, we adjust, becoming the kind of person that's required to "do the job."

Obligingly, school systems produce people with precisely the low self-esteem that's needed for worker "flexibility." Fears of being wrong, of not making the grade are fears confirmed for 90 percent of the population. That's the percentage who are required not to get A's by the bell curve system, guaranteeing that 90 percent of everyone coming out of school believe that they're incapable of excellence. Schools mirror back to students the mass message that "you're just not good enough, but if you do what you're told without question, you may get better and be rewarded." That's a handy message to have installed in the psyches of 90 percent of the population-handy for perpetuating corporate, religious, governmental, and professional tyrannies, that is.

All this modern schooling goes against what we know about the human mind and how we learn-and have known for decades. Studies in learning show that we learn best when we're most relaxed, yet schools maximize stress through fear of failure. Studies show that children learn most easily through cooperative learning, yet schools impose a competitive model. Studies also indicate that students' beliefs about their own learning abilities affect their performance-if they believe they're good learners, they learn easily; if not, learning the simplest things becomes difficult-yet schools systematically undermine students' confidence.

In these and many other ways, school systems perform virtual lobotomies on our psyches, producing graduates who've long since lost their joy in learning, who believe they must be right all the time and

"know it all" or be condemned to outer darkness, and who experience post-traumatic stress symptoms at the thought of having to learn new things on the job.

CULTURAL NONCOMMITMENT TO HUMAN POTENTIAL

Alice Miller, a champion of the potential we all possess from birth, pulls no punches in her books-*For Your Own Good* in particular analyzes the social, cultural agenda of shutting down our potential. As she explains, the traditional rules of child-rearing passed down from generation to generation have nothing to do with developing our potential, either emotionally, intuitively, psychologically, or intellectually. Their one agenda is control: control the child as soon as possible by any means, whether it's by punishment, humiliation, intimidation, beatings, grading, whatever it takes to break the child's will and autonomy.

The justification for this agenda is that children raised any other way won't fit into society when they grow up. According to this cultural paradigm-expressed in the rules of child-rearing-learning to forget who we are and to become what others want and expect us to be is the most important survival skill. Our potential as human beings is irrelevant, a side issue, compared to our ability to conform.

Of course we're supposed to believe that social systems have our best interests at heart and that obeying them is indeed "for our own good." If we conform properly, our potential will develop accordingly. But is this so? As we've seen, schools and therapy-two systems that you'd think would be committed to developing human potential-have no such commitment. In what system or area of the culture might such a commitment exist?

Governments are fully occupied with who has power over whom, who has the biggest budget, where money can be found, who wins which election or vote, etc. Developing the human potential of its citizenry is not a priority. If anything, it's not on the agenda at all. The insider's view that "the masses are asses" is music to ambitious politicians' ears, who then believe it's their manifest destiny to expand their personal power and become benevolent dictators. Dumb masses are easy to manipulate with slogans and half-truths. For their purposes, the less human potential the better.

As much as we value spiritual teachings, we can't say that religious organizations have much commitment to developing human potential either, though granted there are exceptions. Adhering to fixed doctrines, building congregations, raising money, meddling in the personal affairs of members, running down sectarian competitors, and using fear and guilt to exact obedience and tithing keep them busy enough.

Businesses and corporations certainly don't concern themselves with human potential, even though they sometimes pay lip service to it in the hopes of making employees more "productive." The bottom line is the bottom line, and if human potential comes up at all, it's considered a frill or luxury-"warm fuzzy stuff" that doesn't count in the "real world" of business except to mollify disgruntled workers or help them adjust to higher levels of stress.

Scanning the culture, we frankly can't find any system that's consistently committed to exploring human potential. If anything, our social systems regard human potential as an impediment, an annoying feature of human beings that gums up the systems' otherwise efficient workings. If people would just learn their roles and stick to them, everything would work so much better.

If we didn't know the paradigm behind these systems, we may find this lack of interest in human potential odd. Developing human potential seems crucial to keeping human civilizations vital and evolving, up to speed with the challenges that continually arise. Technology per se can't save us, since

we're not using the alternative technology we already have to remedy social and environmental ills. What we lack is the the wisdom and foresight, the honesty, the sense of meaning, justice, integrity, and the good to manage human affairs well. These aren't technology issues but paradigm ones. Wisdom and foresight are precisely the potentials that a paradigm geared to domination and control factors out of us.

FIGHTING BACK

But no paradigm, even one that's used to having the last word, is the last word. The human spirit, being what it is, doesn't take kindly to soul-lobotomies and develops all sorts of responses. One is to join the lobotomizing dominators: do it to others before any more can be done to you. Another is to adopt roles and play along, to accept one's lobotomized lot in life.

Addictions make both responses easier. We can lay off 5,000 employees and numb the pain with a 15 million dollar bonus. Or we can take drugs to make it through the day in our Dilbertesque cubicles. Either way, numbing ourselves with addictions of process (money and power) or of substance (drugs and alcohol) makes us forget the pain of living in a control paradigm culture.

By numbing us, addictions serve the established paradigm well: insofar as we forget pain, we don't confront its causes. Lobotomizing systems go unchallenged, as long as we find ways to cope with being lobotomized.

That's why recovery from addictions begins with recognizing pain. Acknowledging what we feel in social systems is the first subversive step toward a cultural paradigm shift. A paradigm of control through externals unravels when we affirm the importance of what's going on within. When pain counts with us-when we refuse to ignore it, "to put up and shut up"-the days are numbered for the paradigm that's causing us pain.

NEW WORLDVIEWS BRING NEW WORLDS

From this springboard begins the journey of transformation by paradigm shift. It took us 360 pages to explore this process in *The Paradigm Conspiracy*, so that's a pitch both for whoever is reading this to get a copy and for us to close this electronic essay.

We'll just say that when we're too tired to explain the book to someone, we call it our revenge on the control paradigm, both for us and on behalf of our readers. But when we're feeling more peppy, we say that the book has a happy ending, or at least holds the promise of one. Refusing to be trapped by dominating institutions on one hand and on the other claiming our essence, who we are in the big picture-what's called the "soul" until a better term comes along-we foment revolution of the most constructive, effective, and powerful sort. Each of us in our own ways participates in creating new worldviews, which in turn create new worlds within and without.

We thank you for taking the time to read our thoughts and reflections on this subject, and should you read our book, we hope you enjoy it. We don't pretend to have the answers or to give the "correct" paradigm. Our best hope is that the book gets the philosophical, paradigm-shifting juices going. That's quite enough for us. The rest we leave to the human potential emerging in all of us.

THE IMAGINAL, THE RIGHT HEMISPHERE OF THE BRAIN, AND THE WAKING DREAM

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NOTE OF INTRODUCTION -- Gerald Epstein, a physician and author, is a leading expert in the field of mind-body medicine and mental imagery. He lives and has his practice in New York City.

Among other posts, he is Assistant Clinical Professor of Psychiatry at Mount Sinai Medical Center in New York City. He has completed many research studies, one of the latest being a study (funded by the National Institutes of Health Office of Alternative Medicine) of cures of bronchial asthma by using mental imagery.

Dr. Epstein has selected the term IMAGINETICS to identify his approach to healing -- an approach based in the teachings of Western metaphysical and spiritual traditions. His school of thought sees the mind, body and spirit as an integral whole.

He directs three educational divisions of IMAGINETICS in which he trains health care professionals and teaches the public:

THE BLUE GATE WISDOM SCHOOL offers courses to the public in Western spiritual teachings.

THE AMERICAN INSTITUTE FOR MENTAL IMAGERY is a postgraduate training center for mental health care professionals, the Institute being chartered by the New York State Board of Regents.

THE DIVISION OF PROFESSIONAL TRAINING consists of programs in mental imagery and IMAGINETICS for health care providers.

His published books are:

WAKING DREAM THERAPY (Human Sciences Press, 1981);

STUDIES IN NON-DETERMINISTIC PSYCHOLOGY (Human Sciences Press, 1980; Republished AKMI Press, 1992);

HEALING VISUALIZATIONS (Bantam, 1991);
HEALING INTO IMMORTALITY (Bantam, 1994)

We are grateful for Dr. Epstein's kind permission to reproduce his paper with the stipulation that copyright and all other rights are reserved to him. For additional information, please be in touch with Dr. Epstein at the addresses included in his paper. (Ingo Swann)

Topical Area: Consciousness phenomenology, right hemisphere of the brain, consciousness synthesis

Key Words: Waking dream, mental imagery, imagination, imaginal, spectrum of consciousness

Abstract

A general information background is provided from which a program of healing and discovery of inner powers based on mental imagery has proven successful after thirty years of clinical experience. Distinctions are discussed between the deterministic approach associated with the linear logic of the left hemisphere of the brain, and the non-deterministic approach which incorporates the powerful imaginatory faculties of the right hemisphere. A framework is outlined for the reincorporating of the non-deterministic, non-linear aspects of the holistic human that restores synchronization of spirit, mind and body and re-opens access to larger effective transcendental powers via important processes of imagination.

Terminological Note

The term IMAGINAL is noted in the Oxford Dictionary of the English Language as first used circa 1647 in the following context: "That inward life's the impresse imaginall Of Nature's Art."

A closely associated term, was IMAGINATORY, noted in print in 1618 in the context of: "The Dreamings ... which have entered and centered themselves in thy Imaginatory Mind."

The term IMAGINATION is found in English at about 1340 in the context of forming a mental concept of what is not actually physically present to the senses. Circa 1509, IMAGINATION was defined as "The creative faculty of the mind in its highest aspect; the power of framing new and striking intellectual conceptions."

Noah Webster's 1828 Dictionary defines IMAGINATION as "The power or faculty of the mind by which it conceives and forms ideas of things communicated to it by the organs of the senses." The 1967 version of Webster's carries this same definition.

In most contemporary dictionaries, IMAGINAL (adjective) is defined as "of or relating to imagination or to images or imagery." The needs of researchers of the faculties of imagination have required the introduction of The IMAGINAL as a noun, and which refers to all processes of imagination.

IMAGINATION and IMAGINAL are often confused with ILLUSION, defined as "the state or fact of

being intellectually deceived or misled; a misleading image presented to the vision; sensory perception to which wrong interpretation is attached." Attributing the definition of ILLUSION to IMAGINATION or the IMAGINAL is therefore spurious.

During modern times, the tendency arose to consider the phenomena of "Dreamings" as separate from the phenomena of "imagination." Organized research into the imaginatory and imaginal faculties began in the 1920s, and has confirmed that dreams and imagination are similar and purposeful components of human imaginal faculties.

Introduction

A great event of Western psychology in this century took place in 1900 when Freud published THE INTERPRETATION OF DREAMS. He attempted to demonstrate that the dream had a significant relationship in the chain of mental life within an individual's experience.

This was part of his overall approach, which set out to explain the nature of human mental functioning and to unearth why we behave as we do.

*

Since then much elaboration of Freud's formation has taken place within the psychodynamic tradition. The efficacy of this tradition relies on the primacy of the spoken word. In this concept, the contents of the linear thought components of consciousness strung together by spoken words are seen as the key to unlocking the mysteries of our emotional and mental life.

Against this concept, the components of non-linear thought exemplified by imagination were not incorporated into Western psychology.

*

After an absence of some 400 years, however, an earlier non-linear model to explain the nature of mental functioning based in imagination is being reintroduced into Western therapeutics.

The stimulus for this movement has been the discoveries of those functions connected with the activity of the right cerebral hemisphere of the brain, elaborated quite admirably by neurological researchers like Sperry (1973), Gazzinga (1965, 1977), and Bogen (1969) among the others.

*

They discovered the presence of discrete activity in patients whose corpus callosum had been severed, leaving the two cerebral hemispheres unconnected by the intercalating and interconnecting channels that normally characterize the anatomy of an intact brain.

It was noted that the right cerebral hemisphere in the patients operated independently of the left cerebral hemisphere in consistently characteristic ways suggesting that this hemisphere mediates visual and imagery and imaginal events for the human organism.

*

David Galin succinctly summarized these findings in 1974. He indicated that the two cerebral hemispheres perform separate cognitive functions. When they are surgically disconnected, they operate, as he put it, as "two separate conscious minds in one head . . . they are different not duplicate minds because of their specialized functions."

*

Putting aside the metaphysical question of whether the mind is completely located in the head, the service that Galin performed was to bring some respectability and necessary attention to the visual function as an event important in its own right; and to point out that visual perception may operate according to its own laws, which differ from those that pertain to linear logic.

*

With this in mind, I attempt in this paper to establish imagination as an essential link in the chain of mental life that can help to enrich our physical, emotional, and spiritual life. And I shall introduce a process called "waking dream" for gaining access to this important imaginative life.

Imagination

Both imagination and waking dream need to be defined since Western culture disbelieves in the vital reality of imagination and is uninformed of the function regarding waking dream processes.

*

In common western usage, "imagination" means the formation of mental image which is neither real nor present. It is often used as synonymous with fantasy similarly perceived as having little to do with the "real" world.

*

But this has not always been the case. In 1976, Carol McMahon illustrated how imagination served a very real function in Western life in general and western medicine in particular, which had been holistic prior to the advent of dualistic Cartesian thought in the 17th century. McMahon writes:

"Among the faculties of the soul were sensation, reason, digestion, and imagination. The lattermost was a major theoretical variable in human physiopathology. The theory of imagination-

produced disease reached in zenith in Renaissance medical treatises, where its implications for diagnosis, prognostication and therapy were fully elaborated. Although the conceptualization of imagination as causal in altering bodily functions antedated Aristotle, it was his formulation which became the received view of the Renaissance.

"It was this soul which accounts for the historical greatness of psychological medicine. When Descartes (1596-1650) redefined soul as "immaterial substance" or "mind," imagination's role in the disease process was irrevocably taken from it. An era ensued in which the existence of "mental illness" was denied. How, it was asked, could an "immaterial substance" possibly be sick?

"We have failed to profit from the accomplishments of our early predecessors because of a discontinuity in the history of medicine. In the pre-Cartesian era, medicine was invariably holistic or psychosomatic. In the post-Cartesian dualistic era, mechanistic physiopathology gained ascendancy, and psychophysiological events were forbidden on logical grounds." [1]

*

Before Descartes, imagination was thought to reside in the ventricles of the brain and to be the regulator of visual phenomena, which encompassed dreams and hallucinations as well as emotions. The individual who was treated for physical and emotional disorders was given exercises that involved his visualization capacity. An object might appear to the individual during these exercises.

*

In waking life, the individual would then acquire such an object to wear as a talisman or amulet, to remind him of the discoveries he made by utilizing his imagination about himself and his disturbances. He was thereby able to sustain the influence of imagination in his everyday life and live this continuity between imaginal and waking life.

*

It is interesting that activity associated with imagination was located in the brain. Current investigation of right hemispheric activity has accorded this hemisphere of the brain the function of mediating activity of the imagination.

This activity is a NONRATIONAL thought process dealing with gestaltic perception. Significantly, the right cerebral hemisphere is connected with functions of the left side of the body, which is the location of the heart. Numerous cultures, including the Hebraic and the ancient Egyptian (Schwaller de Lubicz, 1977) and the North American Indian (Se'journe', 1976) call imagination and

holistic perception the "intelligence of the heart."

Eastern Background

In Eastern philosophy and life there is no question about the reality of imagery and imagination. There has always been an acceptance of the value, power and function of the image. One of the reasons for this acceptance derives from the general philosophy of life that informs oriental cultures.

*

Briefly, one fundamental premise of oriental philosophy is expressed by the phrase "I am." By extension, therefore, everything is. If everything is (that is, has an existence), then imagination has an existence.

*

In contrast, the major premise of post-Cartesian Western philosophy is "I think, therefore I am" - making the rational thought process the yardstick by which all thought is measured.

*

Instead of being troubled by the imaginal, Far Eastern cultures accepted its validity and were then free to explore its nature experientially. By doing so, they could learn a lot about the human existence and establish ways of integrating imaginal life into the everyday practice of living.

*

Some of those cultures most notably having a great affinity for the imaginal are the Chinese, Tibetan, and Islamic.

In particular, Tibetan Buddhism makes striking use of the imagination.

In Tibetan practice, one turns away for a time from the external world of concrete reality and attempts to turn one's senses inward, there to find other levels of consciousness, each populated by its particular inhabitants.

There one encounters "other worldly creatures" of various kinds. There is a recognition (re-cognition - a knowing again of what was known before) of the essential unity of all existence and a corresponding diminution of the personal "I".

*

These imaginal recognitions are graphically and vividly portrayed in Tibetan art works called Tangka. There the entire panoply of psychological life is etched against the background of the sacred

(symbolically displayed) with which it forms an indelible unity.

Again, these realms of consciousness imaginably perceived and experienced, are viewed as perfectly real and imbued not only with great meaning, but also with tremendous influence over the conduct of everyday life.

*

Moving further West, but still remaining in the Orient, we come upon the imagination in the context of Judaism and its close neighbor Islam.

*

The backbone of Jewish life is the Torah. The Torah embraces both the law and its historical and cultural tradition that govern the daily behavior as well as spiritual and esoteric knowledge about the nature of reality.

This esoteric form of knowledge is called Kabbalah. It is within this context that Rabbi Akiba in the first century, utilizing a form of spiritual work called "throne mysticism," traveled through mental spheres called "palaces" where visual imaginal experiences would ensue.

Also, in the thirteenth century, Abraham Aboulafia used imagination exercises to visualize letters of the Hebrew alphabet seeing them turn into various forms.

*

But unlike other great cultures, such as the Chinese, Japanese, Indian, and Amerindian, which have achieved an integration of these two forms to enrich and enhance every day life, Judaism for many reasons has in many ways stressed the cultural and historical, or legal and ethical, aspects of its traditions at the expense of the imaginal.

Western Background

Our medieval and Renaissance predecessors as well seemed to have had an intuitive awareness of the meaningfulness of the imaginative function which connects the heart with the brain.

*

Writing in 1972, Henry Corbin, one of the leading Western scholars of Islamic thought, wrote:

"In other words, if in French (and in English) usage we equate the IMAGINARY [author's emphasis] with the unreal, the utopian, this is undoubtedly symptomatic of something that contrasts with an order of reality which I call the MUNDUS IMAGINALIS, and which the theosophers of Islam designate as the "eighth clime." After a brief outline of THIS OTHER

REALITY [my emphasis], we shall discuss the organ which perceives it, i.e. imaginative consciousness, COGNITIVE IMAGINATION [my emphasis]"

"... the world of the image, the MUNDUS IMAGINALIS: a world that is ontologically as real as the world of the senses and that of the intellect. This world requires its own faculty of perception, namely, imaginative power, a faculty with a cognitive function, a NOETIC [author's emphasis] value which is as real as that of sense perception or intellectual intuition." [2]

*

Writing in 1965, H. H. Price, an English philosopher, elegantly affirms the real existence of the imaginal world:

"Paradoxical as it may sound there is nothing imaginary about a mental image. It is an actual entity, as real as anything can be. The seeming paradox arises from the ambiguity of the verb 'to imagine.' It does sometimes mean 'to have mental images.' But more usually it means 'to entertain propositions without believing them'; and very often they are false proposition, and moreover we disbelieve them in the act of entertaining them. This is what happens, for example, when we read Shakespeare's play THE TEMPEST, and that is why we say Prospero and Ariel are 'imaginary characters.' Mental images are not in this sense imaginary at all. We do actually experience them, and they are no more imaginary than sensations.

"To avoid the paradox, though at the cost of some pedantry, it would be well to distinguish between imagining and imaging, and to have two different adjectives 'imaginary' and 'imagy'. ... Indeed, to those who experienced it, an image-world would be just as 'real' as the present world is . . ." [3]

Experiential Background For the Rediscovery of the Imaginal

Prior to the advent of the Cartesian revolution in Western thought, imagination was valued highly and its reality unquestioned.

If fact, it was regarded as THE major approach to the treatment of physical and emotional disorders.

*

Then Descartes came along and said, among other things, that imagination is "unreal" because it is not amenable to rational comprehension.

The acceptance of Cartesian assumptions profoundly affected Western medicine and psycho-therapy -

both of which have since valued empirical experience and linear thought above all.

*

As yet there has been no systematic attempt to correct this imbalance. The very first requirement is that we attempt to correct the distorted semantic appreciation of the terms IMAGINATION, IMAGINAL, IMAGE and IMAGERY.

As H. Corbin astutely pointed out:

"[The term] Imaginary from Latin usage is equated with what is `unreal' ... something outside of being and existing ... Contrast this to the IMAGINAL REALM ... A LIVED EXPERIENCE IN SPACE; A SPACE THAT TRANSCENDS CONCRETE LOCATION AND DEFIES MEASURABILITY [emphasis mine]. This space provides the link for levels or planes of realities which also quite naturally remove us from the dimension of time that is measured by the movement of the clock ... A mode of existence whose act of being is an expression of its presence in these worlds ... The image world is ontologically real and as real as the world of the senses. It uses its own faculty of perception - namely, imaginative power having a noetic value. Ontologically, imagination is a function of the imaginal realm and is more immaterial than the sensible world ... In the realm of analogical knowledge, Imagination is the vehicle that allows penetration from outside to inside. [4]

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Regarding the Western rediscovery of the imaginal, a little noticed trend in the treatment of emotional disturbance began to emerge in Europe in the 1920s and 1930s.

*

By that time, the teachings of Freud and other psychoanalysts had been so deeply assimilated in Europe and elsewhere that little attention was paid to the work of individual therapists in Germany and France who practiced independently and in isolation.

*

They sought to incorporate into their treatment both the practical mental discipline of meditation as well as an understanding of the prevailing concepts of psychodynamics.

The aim was to introduce notions of Eastern psychology into a Western cultural tradition.

*

The important contributors have been Carl Happich (1965), Robert Desoille (1966), Wolfgang Kretschmer (1965), Hanscarl Leuner (1969, 1975), Roberto Assagioli (1965), C. G. Jung (1954), and Henri Caslant.

*

Carl Happich and Robert Desoille both evolved their techniques in the 1930s. Of the two, Desoille had been the more prolific writer - but most of his writing has not been translated from French.

*

Desoille called his method "REVE EVEILLE DIRIGE (or "directed waking dream.") He devised a set of motifs - mountain, cave, meadow, and so on - which he asked the patient to explore via mental imagery.

*

Leuner attempted to enlarge Desoille's method by increasing the number of motifs originally described by Desoille. Leuner's technique, which he called "guided affective imagery (GAI)", uses ten motifs, one of which is suggested to the patient, who lies on a couch.

In his report published in English (1975), Leuner provided some data on the outcome of cases where patients were evaluated before and after the use of guided affective imagery.

*

This group was compared to a control group being treated for the same manifest symptoms, but without the use of GAI.

His data appeared to demonstrate that the symptoms abate significantly faster with imagery work than other techniques that do not incorporate it.

*

None of the researchers discussed thus far mentions any use of dream analysis that departs from, or extends, Freud's formulations.

*

However, Roberto Assagioli (1965) added a new device to obtain associations from dream elements. Basically, he would have the patient carry on a conversation with someone met in the dream - or have the patient undergo an extended imagery session beginning with an unresolved or conflictual incident from the dream.

*

Carl Jung also used a technique called "active imagination," in which he would essentially ask the

patient to complete a dream that was broken off or interrupted by the dreamer's waking up.

*

In addition to those just mentioned, there are a number of therapists in the United States and Europe who use some sort of imagery technique.

*

Prominent in the United States is Jerome Singer. His method, which he uses with children as well as adults, takes daydreams as the jumping off point for exploring the patient's "inner life." [5]

*

Mardi Horowitz, a psychoanalyst working in the field of image formation, proposes an interesting thesis about human perception of the external world. [6]

*

He suggested that all modes of perception be considered equally valid. No one mode is held to be superior to any other in terms of response to the precept, and conversely, no mode is held to be pathological.

He posited three fundamental modes of response to the precept: lexical, visual, and actional. He indicated that the immediate precept of the human organism vis-à-vis the external world is received as a gestalt, i.e., as a total configuration.

*

As this gestalt precept is mediated by the brain, the organism will respond according to one of the three fundamental modes. Phenomenological studies and research cannot account for all of Horowitz's suggestions. But his contention that perception is fundamentally gestaltic in nature has very strong support, and it is acknowledged that the tendency to translate one mode into the "language" of the other (thereby giving primacy to it) is essentially a learned bias.

*

The realization of the actuality of nonphysical processes in a nonphysical environment allows us to recognize that we exist IN and AS a particular mode of relatedness to whatever we encounter.

*

In this sense, the human "being" can be said not only to be a vehicle for the perception of and participation in the linear physical world, but also is a vehicle for the manifestation of the nonlinear imaginal levels of reality.

Waking Dream Therapy

In connection with the ontologically real world (i.e., the imaginal world) of image described by Corbin, and with the organ of perception (i.e. cognitive imagination or imaginative power) I have introduced and researched a treatment technique connected with imaginative power called WAKING DREAM THERAPY.

*

As the manifestation and instrument for imagination in psychotherapy, waking dream has had, and still has, numerous proponents, stemming back to the earliest days of this century in Europe and into America in the present day.

Waking dream is still a term commonly used by practitioners of imagery techniques. One example has been presented by Mary Watkins in her book entitled WAKING DREAMS. [7]

*

We also find the term used by writers and poets. In Keat's ODE TO A NIGHTINGALE we find the line: "Was it a vision or a waking dream?"

The Irish writer George Russell (who wrote under the pseudonym of AE) describes very well the waking dream experiences that influenced and shaped his life in his book CANDLE OF VISION. [8]

*

William Blake wrote extensively about the veracity of the imagination:

"This world of Imagination is the world of Eternity; it is the divine bosom into which we shall all go after the death of the Vegetated body.

"This World of Imagination is Infinite & Eternal, whereas the world of Generation or Vegetation, is Finite & Temporal.

"There Exists in that Eternal World the Permanent Realities of Every Thing which we see reflected in this Vegetable Glass of Nature.

"All Things are comprehended in the Eternal Forms in the divine body of the Savior, the True Vine of Eternity, The Human Imagination ..." [9]

In his ODE TO A NIGHTINGALE, Keats also wrote eloquently of the imagination:

"I am certain of nothing but the holiness of the Heart's Affections and the truth of Imagination - what the imagination seizes as Beauty must be truth - whether it existed before or not - for I have the same Idea of all our Passions as of Love they are all in their sublime, creative of Essential Beauty." [10]

Dreams As Movement of Energy

Visualizing phenomena like night dreams and waking dreams are concrete manifestations of a movement of energy that flows through abstract intellection to concrete sensory experiences. Hence, ALL visual phenomena are revelatory and need to be translated into statements about existence that include options available for fulfillment. These options include avenues or possibilities closed off from fulfillment; and pointers toward the action that must be taken to concretize the fulfillment.

*

The action of waking dream and its shortened version called guided exercise not only permits the seeing of possibilities but also the doing of possibilities, the effects of which are brought back to concrete reality and are actively used to create one's existence.

The Imaginal and the Phenomenology of Space

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Waking dream work suggests the importance of an exploration of the phenomenology of space. In waking dream, we move from the psychology of time to the phenomenology of space. We move outside of time as a linear movement (past-present-future), to the acausal, nondeterministic dimension. This is roughly analogous to Freud's idea of the "timeless unconscious," or to the quantum levels of reality in physics.

*

The movement outside of linear time permits a recognition of our relationship(s) to life not apprehendable in our everyday habitual, linear, time-oriented life. Linear time is subsumed by space, since without the latter, the former could not exist.

*

The space I refer to, of course, is primary spatiality, qualitatively real and not measurable. Secondary spatiality, or quantifiable measurable space, falls within the larger primary spatiality.

*

IT IS PRIMARY SPATIALITY THAT IS IMPLICIT IN LEVELS OF REALITY OR REALMS OF EXISTENCE. Primary spatiality allows us to be "here" in physically measured linear time while being "there" in reverie, fantasy, or daydream.

Our "thereness" (Heidegger, 1962) is immeasurable and nonquantifiable. If this can be recognized and accepted as a core characteristic of human existence, then our habitual relegation of these experiences to measurable time dimension in terms of being "unreal" can be overcome.

*

For example, night dreams are real (because they happen), and also meaningful in many different ways. But night dreams consist of "thereness" in nonquantifiable space, although they refer to "hereness" in quantifiable, linear time space.

It is understood that dreams function toward holistic synthesis, either with regard to linear time problems, various psychological situations, or with regard to creativity and inventiveness.

*

By learning to understand the authenticity of THERENESS space, the qualitative events experienced achieve a genuineness that is sorely missing in contemporary human experience.

*

This implies the need to add new working concepts to the term PSYCHOLOGY, which is so far understood as being applicable only to dealing with what is analyzed, not with what is synthesized. The phenomenology of space is concerned with movement, imagination, and description - a synthesis.

*

The function of imagination was put very succinctly and clearly in 1972 by Rabbi Abraham Isaac Kuk:

"The perception of ontological truth is dependent upon the development of the power of imagination, A SPECIAL NON-RATIONAL FACULTY ... [my emphasis], and

"In the treasury of imagination all truth and greatness are contained; these become manifest little by little through the restrictive, filtering channels of reason. Our rational faculty is but a humble disciple ... All praise is due to the vital force of our higher imagination ... which unites with the

higher Reason.

"The Power of imagination is the `chair' of which the light of wisdom and of the higher life rest . . . The exalted state of imagination obtains as long as man adheres to the standards of holiness; secular imagination, on the other hand, contains only the reflected power of the shadow (of reason) and is the source of cynicism . . ." [11]

The Meaning of Dream Experience

What does this mean for understanding the imagination and dream experience?

*

Among other things it means that we accept dreams as valid and important in their own right and not necessarily to be judged solely by the standards of waking life.

In this way the dream is accorded a position as a realm just as real as waking life. Therefore, we can replace the oft used phrase, "last night I had a dream, but in REALITY . . ." by "last night I had a dream but in WAKING LIFE . . ."

*

Further, we can immediately drop the ideas of latent and manifest dream. These ideas are a product of many speculative assumptions, among which is that the dream has no meaning by itself, but acquires meaning only when the "life" of concrete reality is breathed into it through the agency of associational thought.

*

This latter action immediately devalues and renders inauthentic an integral part of human existence. By accepting the dream as real, one is directed to look at what the dream reveals about us IN ITS OWN LANGUAGE, a language that is analogical, concrete, non-linear, and directly representational.

*

Dreams can be seen as a sign function that reveals something about oneself (or others), as well as events that may take place subsequently; or they may indicate corrective actions to take or reflect confirmations of one's behavior.

The Treatment of Dreams in Clinical Work

Ordinarily in clinical work, the dream is used as a stimulus for associations and as a subject for analysis.

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But this is not the only possibility. The dream can also be EXPLORED as waking life is explored.

*

The essential action of waking dream therapy is the patient's IMAGINING himself to be in the dream and CONTINUING its movement in a WAKING STATE.

This action reveals possibilities for living that if followed through, can help free us from the restrictions we habitually live with in the concrete world.

We recognize the meaningfulness of what addresses us from our thereness realm in ways not previously available, which helps us to know what action is appropriate to be carried out in the concrete, hereness world.

*

In a related way, waking dream takes into account the expression of emotion. From the perspective of phenomenology, images are the concretizations of emotions.

Therefore, the exploration of the imaginal realm is in effect the immersing of oneself into emotion. This is in fact what is meant by "the intelligence of the heart."

*

By accepting these existences as real, we can begin to accept and appreciate ALL aspects of human experiences as real without elevating one mode as more real than another.

*

We no longer assume, then, that linear logical thought is the only framework within which all human activity should be translated.

*

On the contrary, we find that in the imaginal existence, we are able to SEE with a vision not limited by the ordinary time-space parameters of concrete reality.

This seeing allows us to "get inside" of the personal self and thus see our existence from a different,

nonhabitual vantage point.

*

What is seen brings with it knowledge about the individual's relationship to the concrete world and to his own biological being, a knowledge that is unshakable and that can be used in everyday life.

The Inadequacy of Linear Thought In the Absence of Nonlinear Experiencing

It is well known that concepts, methods, and tools designed to study one set of phenomena cannot be used to study an entirely different set.

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To attempt to do so is scientifically unsound and leads to rigidity of mindset and lack of appropriate understanding about phenomena that cannot be studied by inappropriate concepts and tools.

*

Because the concepts and methods designed to analyze linear thought related only to the physical world, concepts and tool appropriate to the imaginal need to be conceived and established in their own right and authenticity.

*

Because linear thought does not contain the potential for gestalt action it cannot help us fulfill our possibilities. Linear thought by its very nature can only reflect the past. The future on the other hand is by DEFINITION potential and nonexistent.

*

By trying to apply linear thought to the future, we can only become more and more fragmented, since we are always applying the past to our experience and removing ourselves from the present moment at the same time.

*

From the perspective of my research in the imaginal, the future is transformed into the present by its fulfillment through our physical presence and physical action in the world of concrete reality.

It is cyclical because the newly transformed present simultaneously generates a new potential, a new future. Here we see how the nonmaterial world influences the material.

Let me illustrate this more concretely.

*

The physical carrying out of a possibility involves three distinct acts: perceiving, apprehending, moving. First, there is the perceiving (seeing) of the possibility.

This seeing may be linked to primary insight and implies that at the outset the perceiver is one with the perceived and UNDERSTANDS IN THAT PERCEPTION THE INHERENT MEANING OF THE PERCEIVED.

*

For example, calling a tree by a name means that the general class "tree" is previously understood since otherwise no single tree could be distinguished as such.

This means that our perceiving (e.g., seeing) goes from the general to the particular, from the overall gestalt to the particulars within it, as gestalt research has indicated. Linear thought attempts to proceed from particulars to the whole; nonlinear experiencing proceeds from the whole to the particulars.

*

Schematically speaking, the act of perceiving is followed by the apprehending of a way to fulfill that perceptual possibility.

This apprehending is followed by the movement toward or away from its fulfillment. It is only IN THIS THIRD PHASE, AND NOT BEFORE, THAT WE KNOW (i.e., SENSE) OUR PHYSICAL BEING.

*

The second phase is thought - but thought used appropriately to tell us HOW to fulfill a goal. What to do and when to do is not a proper subject for thought, and is part of the third phase only, the phase of action.

*

For example, I see a friend ahead of me on the street; I DECIDE to run to catch up with him, then I RUN. In running I become aware of my physical nature. If I do not run I am still aware of my physical nature - which at that moment is associated with not running.

If I see, apprehend, and do not act, I might be in debt (violation?) to what has called upon me to fulfill itself. If I do not apprehend a way to do so, I am made aware of the limitations of my human existence.

These limitations I can either accept - or once realizing their existence, can try to overcome.

*

It is here that one can move back into the form of waking dream work I call **GUIDED EXERCISES** to seek an active way to complete the action called forth by what is perceived.

The Benefits of Nonlinear Thought

Besides the voyage itself into the imaginal world and the living of the imaginal world in waking life, two other aspects of waking dream to mention at this point are:

The return journey from the waking dream and the role of the therapist in this work.

*

The traveler returns from his excursion into the imaginal realm along the same route he used in the going. Going and returning along the same route is consonant with the original precedent for journeying set by the patriarch Abraham, who traveled from Chaldea throughout the Near East to Egypt and back again by **THE SAME ROUTE**.

As he returned he paid homage to those he had met along the way and paid back debts to those from whom he had borrowed on the trip.

And perhaps he returned with a new perception about the things he passed on his original journey.

*

The therapist in waking dream therapy acts both as an **INSTRUCTOR** and an **ADVISOR** who can give directions to the explorer in this new spatial terrain, which is unfamiliar.

*

Recent investigation by psychologists who have been able to step outside of the limits imposed by the locus of interest of psychology (i.e., cognitive linear thinking) has allowed them to begin to understand the importance of the functions that stand apart from rational inquiry.

But not all psychologists have been able to accommodate themselves to this new locus of investigation - and therein lies a problem.

*

Joseph Rychlak has quite clearly stated the general difficulty of psychology:

"Man devised his scientific methods, and he alone can adjust his thinking about how to use them most

productively and usefully. PSYCHOLOGY'S PROBLEMS ARE AT HEART THE FUNDAMENTAL PROBLEMS OF MAN'S USE OF INTELLECT (emphasis mine.) Before we can resolve the inner contradictions of the science of psychology, we must first revise our thinking about the nature of scientific knowledge. In doing so, we will not depart from our sister sciences, but actually come more into line with them." [12]

Rychlak rightly relates the problems of current psychological investigation to the intellect and to knowing as a function of intellect.

This capacity is commonly called RATIONAL PROCESS.

What also has to be considered in psychological investigations, however, is the NONRATIONAL process. Because of the prejudices within science in general and psychology in particular, the nonrational processes have been mistakenly labeled "irrational," the connotation of this label being "unreal."

*

Ken Wilber has made a valiant attempt to set the record straight by pointing out how psychology by its own tenets can only deal with logical thought processes - and therefore cannot investigate those processes that they term "appositional," the appositional not being within the propositional framework of syllogistic logic. [13]

*

In the framework of syllogistic logic or propositional thought, the thought process can be described as rational or irrational - or logical or illogical.

But those processes mediated by the right cerebral hemisphere cannot be evaluated by a terminology that applies to left hemisphere functioning alone.

*

The right-hemisphere processes are also called nondeterministic because they do not exist according to the causal laws and principles which govern linear thought. It is unwarranted, therefore, to call the activity mediated by the right hemispheric functioning as being irrational or illogical.

Rather, these processes must be called NONRATIONAL or NONLOGICAL.

Acknowledging the Reality of Nonlinear Thought

If we acknowledge the principle that phenomena of reality embrace nonmaterial spatiality and form, we can enlarge the dimensions of human experiencing to include an acceptance of the experiences we label

"aberrant" or "irrational."

*

Recognizing the reality of nonmaterial spatiality and form releases us from the burden of having to sort out the "rational" from the "irrational" and prompts us to shift toward accepting the genuineness and authenticity of ALL experience, be it substantial or insubstantial.

*

Given the contrary habits and indoctrination of our training, both as children and adults, this shift is painful. The new way of looking at the nature of reality does not coincide with currently held views. But if the shift is attempted and the pain endured, the reward may well be worth the trouble - because you will allow yourself to see reality in a new light.

It will become less necessary to stand outside of another's existence judging the "correctness" of that existence according to your own preconceived notions about "reality."

The Waking Dream Process

Simply put, waking dream is the carrying out of dream life in the waking state along two distinct lines or phases.

*

THE FIRST LINE: The "explorer" continues his night dream in the session and explores the elements that constitute the dream setting or action by describing to the "instructor" his existence as he now experiences it.

For this exploration to take place, optimally, the patient should place himself in the dream by first relaxing with his eyes closed and with noise levels diminished so that external reality is sealed out as much as possible.

*

Following this phase (called the induction) the explorer is asked to imagine himself back in the dream at the point which the explorer considers to be most significant.

He is then asked to describe what it seen, heard, and felt, as well as any other sensory experiences that might occur.

*

He will then begin to explore and describe the dream existence, finding himself moving rather quickly

out of that domain into a region that is ontologically real, experienced as such - but like the dream reality, not governed by the laws that apply to the world of concrete waking life.

*

It is in this realm that the individual literally sees possibilities for his existence as well as the way to fulfill those possibilities. He might also apprehend the possibilities that can be - but have not yet been capable of fulfillment or even recognized as possible.

If the apprehended way is available, he then moves to fulfill that possibility through some action in that realm.

*

THE SECOND LINE: The above process is closely associated with the second line of waking dream work - that of living the function of waking dream in the world of concrete reality (or waking life).

*

This means that the experiencer/explorer needs to carry out in the physical action of waking life the possibility experienced and fulfilled in the imaginal realm.

*

Thus, waking dream allows us to move behind the confines of physical reality (which is governed by its own particular laws of causality) to another realm of perceptual reality (where physically derived notions of time and space do not apply).

In this, waking dream is similar to another realm of perceptual reality, namely, one's sleep dream life, which is also not governed by the waking life standards of time and space.

Summary Overview

Waking dream work suggests the importance of an exploration of the phenomenology of inner space.

*

This implies moving beyond the term "psychology" as defined so far, and which is understood as being applicable only to dealing with what is analyzed, not with what is synthesized in the entire human being gestalt. The phenomenology of space is concerned with movement, imagination, and description - leading to a synthesis.

*

The investigations of waking dream research bring into focus the importance and functions of the nonlinear right cerebral hemisphere, promoting an harmonization of left and right cerebral hemispheric functioning.

*

It is already understood that images are the concretizations of emotions and of little-understood sensory data that are apparently processed as a priority into images as a vital, natural inner life function. Thus, imaginal work arouses our inner life and gives spontaneity and strength to our daily life.

*

Such work prompts us to awaken to our life-giving and creative impulses, and permits us to see that we can shape and create our experience and hence add to the meaning of our existence.

*

Perhaps the most significant, and perhaps revolutionary, finding was discovered by Mme. Colette Aboulker-Muscat in Israel, the daughter of the celebrated neurosurgeon, Prof. Henri Aboulker, and whom today is one of the most respected healers in Israel. Using waking dream methods, she had helped thousands harness their inner powers. Her work has been corroborated by my own clinical experiences.

*

Mme. Aboulker-Muscat's finding concerned the place of the five basic senses by which we negotiate our way at all levels of existing. The senses are the vehicles which take us not only through the gates of the concrete linear world, but also through the gates into the imaginal existence.

As paradoxical as it sounds, the organs that habitually allow us to find the world of concrete reality also allow us to find those worlds of imaginal reality.

*

This world of concrete reality is the actualization of the world of the forces that physicists term "nonmaterial," but which is understood in quantum physics as the source of all form.

When we move from the concrete reality to the imaginal, we move from concrete form to nonmaterial form.

Such movement would not be possible without the use of the five senses. The senses take us not only into the realms of the concrete forms, but also take us through the doors to our inner life.

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THE MARTIAL ARTS AND THE SUPERPOWERS OF THE BIOMIND

by Charles Daniel

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NOTE OF INTRODUCTION -- Charles Daniel is a long-time student of the martial arts, and has developed a special interest in the training of "extended senses" more characteristic of the "old, traditional" martial arts. He additionally indicates that his interests lean toward the practical application of intuition and any systems used to develop it or any of its various forms.

His current rank in martial arts is hachidan in Bujinkan Ninpo from Massa K. Hatsumi. He has also studied Aikido and Kashima Shinto ryu under Yoshi Sugita.

He has published four books dealing with various aspects of the martial arts:

*NINJUTSU NAHKAMPF (in German). Bad Hamburg, Germany:
H. Velte, Sport-Buch Verlag; Postfach 2464, D-6380, Bad Hamburg, Germany, 1984.*

TRADITIONAL NINJA WEAPONS. Unique Publications, 4201 Vanowen Place, Burbank, CA., 91505, 1985.

NINPO TAIJUTSU. Unique Publications, 4201 Vanowen Place, Burbank, CA., 91505, 1986.

JAPANESE SWORDSMANSHIP. Unique Publications, 4201 Vanowen Place, Burbank, CA., 91506, 1989.

We are grateful for Mr. Daniel's kind permission to reproduce his paper with the stipulation that copyright and all other rights are reserved to him. For further information, please be directly in touch with Charles Daniel at the address included in his paper. (Ingo Swann)

TOPICAL AREA: Extended senses, martial arts, autonomic nervous system responses

KEY WORDS: Intuition, the perceptive body, training

Abstract

Distinctions are discussed between recent Western and earlier Eastern concepts of the martial arts. Consideration is given to martial arts that are taught as self-defensive or for sport competitions or display. Discussion is provided regarding earlier forms of the arts designed for purposes of survival and which required the development of extended senses. Basic criteria for "teaching" are also outlined.

*

Of all places seekers of the Biomind superpowers travel, the martial arts of Asia are often a first stopping off place. Since the 1970s, public perception has associated martial arts with everything from superhuman strength to telepathy and clairvoyance.

*

As in most any area dealing with these powers, people generally fall into two wide categories that are poles apart: the skeptics and the believers.

Achieving balance in outlook can often be difficult. After all, the complete skeptic runs the risk of having his skepticism interpreted as questioning the martial artists' abilities. It is also true that martial artists rarely make claims concerning any special abilities outside of the context of the FIGHTING arts. On the other hand, the true believer is often struck so dumb with "Sensei worship" that objectivity is out of the question.

I will begin with overall contexts, since context often determines what abilities develop, and how they do.

*

The martial arts cover a wide and often bewildering area of study. However, a clear distinction can be made between sport-oriented martial arts and the older forms intended for actual combat.

This is not meant to imply that certain forms of sport-oriented martial arts are not also highly effective for self-defense. They are - as long as one limits the idea of self-defense to punching, kicking, or even carrying a gun.

*

One of the major distinctions between the more modern and the older combat methods is that the older systems place emphasis on physical strength and swiftness.

But the older systems ALSO place equal stress on developing super-increases of overall, highly refined awareness quite likely to be referred to as extrasensory. This is in ADDITION to the sensory awareness associated with the purely physical aspects of the martial arts studies.

*

To help make the distinction here, it can be suggested that some of the modern martial arts methods that have been developed in this century have not lost their connection to the older arts. Principally speaking, Aikido is one well-known example in which the older stress on extra-sensory awareness had not been lost.

*

Why the older arts have not lost their process of developing the superpower while the modern sport forms have is a point that needs to be addressed. This point was brought home to me one sunny afternoon in Japan.

While walking down a quiet country street, my teacher turned to me and said: "Charles-san, we need to make a gentlemen's agreement."

Having already spent some time with the Japanese and their ways of doing things, I wasn't about to agree to anything until I heard the terms.

In fact, I tried not to look too interested. That way, if agreement was totally unacceptable, no one would (hopefully) lose face. So I just nodded to wait and see what the "agreement" would be.

*

"You see, Charles-san, your training has to change now, and it will be very dangerous."

You can imagine what I began thinking: DANGEROUS?! I was already nursing a cut where a very sharp and fast moving katana (Japanese sword) had grazed my hand. In those days, we generally trained with "live" swords - that is, very sharp steel ones.

*

My teacher continued, apparently ignoring my reaction: "And, you see, to do what's next, I will have to train you very hard. So, if I accidentally kill you, I hope you have no hard feelings. Agreed?"

*

Well, what do you do with an offer like that?

If I had had any sense, I would have been out of there on the next train, plane, or whatever.

However, being younger and seeing an internal logic to the situation, I agreed.

*

Obviously I survived. But to this day, I have a slight scar on the inside of my left wrist (another close encounter with a sword) to remind me that engaging in such programs can be a serious and often dangerous undertaking.

*

I have given this account to begin illustrating the subtle concept in the martial arts called NEED, and how that concept (and method) relates to the superpowers and how they are developed. Training is set up in such a way that the entire person (i.e., their mind/body) realizes that in order to survive, certain extended sense abilities MUST be allowed to emerge and develop. And this "need" is what clearly separates those arts that can and will develop such abilities from those which will not develop them.

*

To help enlarge the distinction, in the world of sports there is always a referee, or the teacher, or even your partners, who will save you. In the world of actual combat, and particularly the world of close combat, no such help can be expected. Also, it is fairly easy to train yourself to face a known opponent. However, to train yourself for the unexpected where your attacker blindsides you (or worse, where your attacker is someone you care about or love), that is a totally different story. Without training methods especially designed to extend the senses, no such defense is imaginable much less possible.

*

This explains in part the odd methods used in the older schools. As you progress in rank, the training becomes harder and harder - until you reach a point where every trip to the training hall is potentially a matter of life and death. If this sounds like an overstatement, it is not. The point is: as one's skills increase, the ability to deal with more and more difficult situations is pushed to the limit.

*

The increasing in difficulty makes it clear to the various consciousness processing systems that the usual five physical senses alone are not going to be able to control the situation. In fact, their slower response time will act as interference that will greatly endanger their own survival - unless these slower systems (somehow) decide to step aside and let the more subtle senses of the body solve the problem of what to do.

Thus, one no longer thinks his way his way through (a process that is too slow, anyway), but rather relaxes and lets his body do whatever is necessary.

*

Obviously, some type of physical-body technique has to be learned before this transition is possible. Otherwise the body itself would have no knowledge of how to move. But this body-movement technique is actually only secondary. In the well-developed martial arts training, primary awareness ultimately becomes more important, an awareness so refined and practiced that it become active and reflexive at the autonomic response level. What this means in terms of actual abilities needs to be reviewed.

*

Imagine going to your first day of training in a martial arts school that carries the reputation of turning out students who not only have a well-developed set of physical skills but also that "something extra" often heard about in the fighting arts. You go through the usual exercises and learn a few basic skills before being dismissed. However, instead of going home, you stick around and watch some of the more experienced students work out.

*

The first thing you might notice is the ease and relaxation with which they move around. That is, they make it all look easy. However, as you watch, you notice something strange. Often they seem to move at exactly the right time and the right distance without seeming to exert much effort. And they do this regardless of whatever surprises are thrown at them. The longer you watch, the more uncertain you become as to whether their training partners are just being cooperative with them - or if you are seeing some kind of weird magic.

*

In fact, you are seeing neither. What you are seeing is the result of a very exacting training process. Unlike some forms of extended sensory skills relating to mental activity alone, martial artists train their sensing abilities directly to their bodies. That is, if we use the metaphor of "signals," then the incoming signal of an immediate, surprise attack will by-pass the conscious mind and go directly to the body awareness systems - resulting in an instantaneous movement appropriate to avoid or to counter the attack.

*

If you asked masters of this how they manage always to make the right moves, seemingly without effort, they can show you exercises or drills by which they developed their special skills that seem more closely associated to intuition than to cognitive thinking. But after that, what "it" is that permits the special skills whose "inspiration" is hard to submit to analysis.

*

But the same is true, for example, of various forms of body movement such as in dance, fencing, high-wire circus acts, and even of mountain climbing - and which are distinguished as "arts." In the martial arts, as in those just mentioned, the underlying impulse of any movement can be very difficult to pin down.

*

Now, let's assume that the school's master lets you stick around for the rest of the evening (most unlikely in a traditional school), and you get to watch him or her work with one or two the very best students. What you would see at this point could stretch your idea of what is involved. You might see the students practicing avoided weapons (such as sword or arrows) while blindfolded.

*

Another common practice is having a student defend while working in an area where several dangerous obstacles have been placed, and the student is handicapped by blindfolding or by plugging the ears. Depriving the student of sound cues can often be just as crippling (in the martial arts sense) as losing your sight.

*

If you watch such exercises closely, it will become obvious that the person at practice often begins his movement slightly before - or at the same time - the attacker does.

*

Under normal conditions, this could be chalked up to the ability to read body language. But as you can see, that consideration is fairly easy to eliminate. After all, it's hard to claim reading anything if the reader is blindfolded. The blindfolding resembles the condition of complete darkness in which visible sensory cues might not be possible - but in which the body-intuitive senses can be developed to detect by this kind of "blind" martial arts training exercises.

*

It is also through this kind of training that martial artists often learn how "to read" their opponent's INTENTIONS before the opponent makes a move.

*

Having watched all of the foregoing, the school would close for the day, and you would go home suitably impressed.

Still, regardless of the impressions gained so far, you would not have seen the entire story.

The reason for this is two-fold.

First, you would probably assume that the training you witnessed was the top most available through that teacher.

Second, you would naturally assume that all training took place in the school.

*

Number one is wrong, but an easy mistake to make.

Number two is simply a holdover from your early school days when one was in school only when at school.

*

The basic reason why the first reason is incorrect has to do with the assumption that self-defense fighting and survival fighting are the same or have the same goal.

That is, most people entering a martial arts school (at least in the West) do so because they feel the need for self-defense skills.

They generally do not overly concern themselves with the differences between self-defense fighting (especially if it is of the "save face" kind - such as not letting the local bully push them around) and fighting designed to kill the opponent as quickly and as effortlessly as possible.

These two goals are not the same.

*

Obviously, IF I have been trained in one of the old schools where fighting to prove a point IS seen for the silly game it is, and IF I still live in an environment where survival may be questionable, THEN over and above my desire to use my skills to get by, there appears the need to somehow extend the senses.

The principal reason for extending the senses relates to not only avoiding the obvious, but also avoiding the not so obvious, and also avoiding the outcome of getting drawn into a situation where I kill or maim someone.

*

This distinguishes between the martial arts as self-defense or sports only, and martial arts where survival might completely depend not on just self-defense fighting skills but on having activated and trained the abilities of extended sensing.

*

The training of extended abilities obviously requires a training program is necessary that allows one to "tune into" a much larger picture.

Such tuning in has much in common with intuition and/or clairvoyance and its more developed and recent concept of remote viewing. But even in this regard there is a difference.

*

Regarding this difference, it should be noted that most traditional, old-school martial artists are not strict dualists as regards the Western concept that separates body and mind into two distinct entities. In the old schools, training the body IS training the mind, since mental changes also result.

The reverse would also be true; if one embarked on a training program that was mental, then there would be physical changes resulting from such training.

*

From a martial artist viewpoint regarding the larger "tune in" picture, it is often enough to "know" NOT to do something or NOT to go somewhere. Also, the reasons perceived for an action may not be exactly relevant to the actual, concrete outcomes of the actions. And in this sense, the extended senses become important not only with regard to not only with regard of what to do but also with regard to what not to do.

*

Once again, such extended-sense training relies on programming the body to move according to whatever signal is received, and to do so whether mental awareness is included or not. Since this is training of the body, not so much of the slower mental processes, if you ask martial artists how they knew something was ABOUT to happen, you may not get an exact answer must beyond "Well, I just knew it."

A Note About Martial Arts and Mysticism

There is a tendency to relate martial arts (such as kung-fu, Aikido and Japanese sword fencing) to temples, shrines and monasteries.

Being perhaps a little too Western a tendency, this connection never really made sense to me. After all, it would seem that the efforts of prayer and meditation would conflict with fighting.

*

There has been an effort to think of the martial arts as a system of physical culture designed to counter the physical problems caused by long periods of meditation. This impression derives its force from many books, movies and TV programs.

*

However, anyone spending much time living in a third world country and living as the natives do, quickly realizes that simply staying alive is a major struggle full of opportunities for exercise (such as hauling water, heating oil or wood and, in some cases, finding something to eat, etc.) Even if one did manage to find a way into an ancient monastery, almost all written and records indicate that the monks or nuns had to physically work to support themselves and contribute to the upkeep of the place. In fact, the more I thought about it the more it seemed that the added energy drain of training in martial arts along with the energy drain of simply working to survive would hamper efforts at prayer and meditation. So, the close connection in the Far East between the martial arts and mystical centers, such as temples, shrines and monasteries, was not very clear to me.

*

With this in mind, late one night in 1986 I addressed the question of the connection to Koichiro Yoshikawa (the now late Grandmaster of the Kashima Shinto ryu - a very old and renowned Japanese tradition.) Yoshikawa Sensei was amused by the confusion between the martial arts and their mystical connection to shrines. He made short work of an answer, indicating that the connection had never been "mystical."

*

In ancient times, shrines (such as Kashima) and temples were not only places of prayer. They were also storehouses for grains, medicines, as well as religious items such as statues often made of gold. In those days one could not call 911 to get help and assistance. In fact, the only certain protection any religious center had from people or groups wanting to raid them were the monks. So, the monks took it upon themselves to learn how to protect themselves, their temples and whatever the temples contained. Thus, in addition to learning how to recite a sutra, or practice medicine, the monks learned some from of fighting art simply to ensure they would be left in peace for their more important work.

Some Concluding Remarks

There is little question that there is a concrete connection to martial arts and the development of a variety of Biomind powers.

In the case of the mental aspects of those powers, a number of them have been treated to skeptical abuse. This is not the case regarding the extended senses as considered in the martial arts.

*

Perhaps the reason the martial arts have been spared the skeptics' mind-games is simply that skeptics generally try to prove their points by WORDS.

The martial artist, on the other hand, is only too willing to prove his point by ACTION, not words, as soon as the skeptic steps into the proper arena.

*

This should not be taken as a wholesale attack on either the need for or existence of informed skeptics. However, most skeptics do come from a small portion of the academic community. And historically, the academic community has spent more time encouraging the cause only - as opposed to actually risking anything - and more often than not the cause emphasizes the status quo of their position.

In the case of the martial arts, most skeptics would dismiss extended sensing as nothing more than a physical skill - but which probably indicates more about their own Cartesian beliefs than the actual ontological status of the subject.

*

Leaving skepticism aside, there are two points that are often overlooked when examining the martial arts. These are PROGRESSION and NEED.

*

The progressive, step-like nature of the training allows each level of skill to be achieved and stabilized through a set of precise exercises tailored to the skill AND to each student.

The acquired stabilizing is followed by a new set of exercises for the next level of skill.

*

All of the exercises are based around the concept of NEED.

Each set presents the student with a situation that will bring out a skill simply by creating enough need in the student so that it HAS to emerge and be developed.

*

These two points lead to a subject that merits mention - but cannot be covered in such a short paper. But basically speaking, this subject involves differences in learning and teaching and the special skills required to TEACH.

Just because one has achieved a certain level of skill does not automatically mean he has been taught how to teach.

*

In order to teach, one must have a "sixth sense" for the student's abilities and how far they can be pushed without totally overloading them.

This overloading can sometimes be dangerous - and in an area using real weapons, a teacher's failure in judgment can have permanent (negative) results for the student.

SUBTLE ENERGY ACTIONS AND PHYSICAL DOMAIN CORRELATIONS

by William A. Tiller, Ph.D.

NOTE OF INTRODUCTION

Those Net surfers who have been keeping up with the chapters of THE BOOK gradually accumulating in Section 2 of this database will already know that Bill Tiller has honored me with his friendship since 1972. He has also been a valued, and often needed, mentor regarding conventional and non-conventional science matters.

After receiving his doctorate (1955) in physical metallurgy from the University of Toronto, Dr. Tiller spent nine years at Westinghouse Research Laboratory conducting theoretical and experimental investigations into the detailed physics of the freezing processes of a wide range of materials. His work in this area aided in increased knowledge of crystallization put to work to generate many new processes for technological development.

He joined Stanford University (1964) as professor in the Department of Materials Science and Engineering, and has been Emeritus Professor since 1992. During this period, and continuing, he has been consultant to government and industry in the fields of metallurgy and solid state physics. His fields of specialization are crystal growth, surfaces and interfaces, physical metallurgy, semiconductor processing, thin film formation and computer simulation.

He has published more than 250 scientific papers, three technical books and has five patents issued. He was elected Fellow to the American Academy for the Advancement of Science (1966), held a Guggenheim Fellowship (1970-71), and was Distinguished Visiting Professor, School of Engineering, University of Delaware (1981-82). In 1982, he received the Humanitarian of the Year Award from the International New Thought Alliance of Churches, and in 1996 received the J. G. Gallimore Award For Innovative New Research from United States Psychotronic Association (USPA).

Alongside his illustrious work in conventional science, Professor Tiller has had a long-term interest in anomalous and exceptional energies, psychotronics, Kirlian effects, healing, modes of consciousness and psychoenergetics. Within a conceptual framework that incorporates all of conventional science, he has devoted significant efforts to developing theoretical modeling to understand this combined "subtle energy" class of seemingly strange phenomena.

He is currently devoting effort to the development of reliable instrumentation for the detection and study of "subtle energy" fields in nature. He has published over seventy papers regarding these novel efforts, and one book in the psychoenergetics area. He is a Founding Director of the Academy of Parapsychology and Medicine (California) and the Institute of Noetic Sciences, is formerly a Director of the World Health Trust (England), and Associate Editor of the JOURNAL OF HOLISTIC MEDICINE.

Many scientists and leading-edge thinkers recognize that Prof. Tiller's work bridges the so-called conventional

and non-conventional realms of scientific inquiry, and that his work has opened up well-founded scientific criteria for pursuit of inquiry into the latter. As he indicates, "What we can see with our eyes comprises less than ten percent of the universe. The real power sustaining the architecture of the ten percent is the energy contained in the unseen ninety percent."

Prof. Tiller's forty years of research in subtle energies and psychoenergetics has recently been brought together in his latest 1997 book **SCIENCE AND HUMAN TRANSFORMATION: SUBTLE ENERGIES, INTENTIONALITY AND CONSCIOUSNESS**. (This new book may be ordered from Pavior Publishing, 2910 Camino Diablo #100, Walnut Creek, CA 94596, (501) 295-0786. Paper, 316 pgs., \$24.95 + \$5.00 s/h USA, \$8.75 s/h Canada & Europe. CA residents add 8.25% Sales Tax (\$2.06).)

Here, a scientific model of the Unseen is presented from many different aspects, in both lay language and scientific mathematical presentation. This new book is an outgrowth of his exploration of the intricate interrelationships between the internal and external energy environments of nature and human organisms.

His theoretical model postulates that nature expresses itself via many other "subtle" dimensions than the physical and the simple cognitive domain referred to as "space/time." Because of these other dimensions, potentials of substance and radiations exist from these subtle domains for enhanced interactions with the physical domain in ways that can significantly add to our present knowledge.

I have pressed Bill Tiller to provide for this database a brief paper that includes some of the basic concepts revealed by his research and the theoretical paradigm emerging. So we are grateful to him for his kind permission to reproduce his paper with the stipulation that copyright and all other rights are reserved to him. For further information, please be directly in touch with Prof. Tiller at the address included in the paper. (Ingo Swann)

SUBTLE ENERGY ACTIONS AND
PHYSICAL DOMAIN CORRELATIONS
CONSCIOUSNESS, INTENTIONALITY AND SUBTLE ENERGIES

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TOPICAL AREA: Science, human transformation, subtle energies

KEY WORDS: Consciousness, intentionality, physical/subtle domains

ABSTRACT

Results of three uniquely different experiments are provided, each providing robust correlates of subtle energy events manifesting in the physical band of reality. Taken together, the experiments support the postulate that subtle energy signals not directly observable by physical means do create a transduced signal at the magnetic vector potential field level of the physical realms. Within the concepts of our standard electrodynamics, the transduction of the subtle energy signals generates electric and magnetic signals that have observable physical effects. The experimental results are also suggestive that human intention when applied to unseen subtle domains is the effective driver of events seen in the physical domain.

Introduction

Early in this century, medicine saw living organisms as operating via the following interaction/reaction equation:

$$\text{Function} \leftrightarrow \text{Structure} \leftrightarrow \text{Chemistry}$$

In keeping with this equation, human health was thought to depend on the integrity of the body structure. The integrity of the body structure depended on a relatively stable state of equilibrium (i.e., homeostasis) between the different but interdependent structural parts. In turn, homeostasis depended on a host of organic and inorganic chemicals.

Whenever the body didn't function properly, structural defects arising out of chemical imbalances were blamed.

*

To cure this problem and restore the needed homeostasis of the body, prescriptions were ordered involving sophisticated chemical complexes at increasingly larger dosages in order to trigger the body's defense and repair mechanisms.

This approach led to what can be called "chemical medicine" with its many strengths and weaknesses.

*

Later in the century, neuropsychiatry demonstrated that small electric currents between specific points in the brain gave rise to the same behavioral changes that were observed with the ingestion of certain brain-stimulating chemicals.

Other researchers found that small electric currents can stimulate cells to regenerate, tissue to repair itself and fractures to heal.

Although the use of x-rays and diathermy have a long history in medicine, recent extensions to MRI scans all tend to indicate that the earlier three-part equation (shown above) was incomplete.

*

In the light of the electric current effects, a four-part equation was presented, the fourth part involving electric and magnetic fields:

E/M

Function <-> Structure <-> Chemistry <-> Fields

The body's electric and magnetic fields provide the necessary conditions for homeostasis at the chemical level.

Detection of imbalances at the electric/magnetic field levels would be an early warning factor of coming potential disruptions in the chemical homeostasis condition, and which, if unchecked, would eventually result in repercussions at the body's functional level.

*

Research and study of hypnosis and hypnotic affects revealed that the human body can exhibit truly remarkable feats of strength and endurance - attesting to an important linkage of body/mind, in which the mind can influence not only the body's structure and function, but also its chemistry and electric/magnetic fields.

*

Advancing research in psychotherapy revealed that certain chemical treatments induce specific mental states - while certain mental treatments influence specific chemical populations.

*

More recently, biofeedback techniques have shown that directed mind not only can control various autonomic body functions (such as skin temperature, pain, etc.) but can also repair the body.

*

Thus, a new five-part equation became necessary:

E/M

Function <-> Structure <-> Chemistry <-> Fields <-> Mind

*

Well-controlled, remote influence experiments with healers, and experiments with psychokinesis, clairvoyance, remote viewing, homeopathy and many other phenomena, indicate the existence of processes inadequately understood.

The nature of these processes extends beyond conventional knowledge of the physical domains of nature, and appear to involve emotional, spiritual and other intangible qualities.

*

These qualities should also enter an extend form of the five-part equation presented above. However, since we presently do not have clear definitions of these different qualities, they might temporarily be put into the category of SUBTLE ENERGIES.

Preliminary research data indicate that the subtle energies somehow influence the electric and/or magnetic fields of the body, and which influences have demonstrable effects on its structure, function, chemistry, and the mind.

The SUBTLE ENERGIES can include emotional, mental and spiritual qualities, but appear to operate in connection with physically intangible factors that can be called ETHERIC.

*

These qualities should also be entered into the equation:

E/M Subtle

Function <-> Structure<->Chemistry<->Fields<->Energy

Fields

*

In conventional science, four forces are considered responsible for all observable phenomena in the universe:

The strong nuclear force;
The weak nuclear force;
The electromagnetic force: and
The gravitational force.

These four forces characterize the purely physical domain very well. Thus, the "subtle energies" referred to above, and the subtle forces/effects they generate, are not necessarily weak - but rather constitute that large body of elusive energies and forces beyond the four accepted by today's physical science.

*

Let us now refer to three very different experiments to see how some of these unseen energies can produce strong physical correlates under certain special conditions, so that significant manifestations are observable by our physical instrumentation.

Three Experiments In Which Subtle Energy Activity Was Observed

Experiment A: Some Evidence of Subtle Energies on Photographic Film

During the early 1970s, a gentleman named Stan came to see me about some photographs he had taken. At the time, his camera was a simple Kodak with a plastic lens, and the film was Kodak Kodacolor. Strange lights and illuminations appeared on the photos. Stan indicated much the same thing happened when other people gave him their cameras to take pictures.

He first thought he was a camera klutz. But he eventually realized that the film phenomena correlated with special inner states he could sense and which he felt "energized" the camera. dak which processed the photographs.

In addition to the expected physical scenes, remarkable optical effects were imprinted on the photographs.

*

The special occasions when the optical effects were most probably to be obtained were (a) at spiritual rock concerts; (b) at religious shrines; and (c) at high-energy metaphysical lectures.

*

The special inner states involved the following physiological symptoms. Whenever he would sense a particular feeling in his 7th cervical plus 4th thoracic vertebrae and snapped a picture, he would invariably find some anomaly present on the subsequent photograph. In addition to the expected physical scenes, remarkable optical effects were imprinted on the photographs. His camera had been sent to Kodak and certified to be in good working order. The photographs were also sent to Kodak specialists to determine what kind of picture-taking error had transpired.

*

Over a fifteen-year period, out of 9,000 photographs taken 5,000 contained easily distinguishable anomalies. During all of this time, his only intention during the picture-taking process was "to reveal God's universe."

*

In a series of studies I carried out with this man, two cameras were utilized. One camera was sensitized by the man, the other was not. Both were mounted on a single tripod with a single shutter release. Standard Kodak color film and standard Kodak processing were used, and the man was never allowed to touch the film during loading or unloading.

*

Most photo pairs showed very significant differences. The photos from the sensitized camera would often show one or more people in the frame as somewhat transparent over a portion of their body so that objects behind them could clearly be seen through the transparent (translucent) portion. However, the photos from the unsensitized camera showed their bodies fully formed and opaque as one would expect. In other single camera experiments, the opaque lens cap was placed on the sensitized camera, but remarkably clear photographs THROUGH this opaque barrier were still obtained.

*

This man appeared to be able to sensitize any camera merely by keeping it close to his body for several days.

After he had fully sensitized a camera (or charged it up with his subtle energies), it could be passed to someone else to take the pictures. Some anomalies would continue to appear on the photographs for the next hour, after which time period no further anomalies would appear.

*

Certain deductions can be made from this study.

- (1) Some kind of radiations exist in nature that can travel through materials that are normally opaque to visible light.
- (2) Such radiations, which may be normally present in nature, can be imaged via the camera onto the film by some quality inherent in this man's energy field, and register an imprint at the physical level of the silver halide grains of the film.
- (3) Some "energy soaking time" is needed for the camera to acquire this anomalous capacity after placing it in the special energy field of this man.
- (4) This acquired anomalous capacity leaks away with a time constant of about 1 hour - unless continually "pumped" by the energy field of this particular man.

Experiment B: Feedback of Biological Radiation

Known in Asia since ancient times, acupuncture points have been used for treating bodily dysfunction. Under research, the points have been found to have electrical characteristics that differ from the surrounding skin, even though no striking histological difference at the physical level has been detected. Variations in mental alertness are known to cause significant changes in the electrical characteristics of the skin points.

Some Soviet researchers found that mental concentration, or "directed-mind" techniques, can be used to increase the "effective" voltage difference between similar points on the left and right sides of the body - an "effective" increase, for example, being a mind-directed shift from 50 milivolts to 500 milivolts.

*

With the help of two of my Stanford students during the mid-1970s, I designed and built a detector to register such mind-directed energy from the body. The detector included a pulse counter that could measure energy shifts and which could be displayed on an oscilloscope.

*

The detector has a sandwich-like form. The "bread" of this sandwich is two parallel planar dielectric surfaces. The "meat" of the sandwich is a gas isolated between the two surfaces. An external voltage, generated by a high voltage power supply, powers the device to a level BELOW the

electrical breakdown voltage of the gas. There is thus no sustained discharge through the isolated gas, but small microavalanches of electrical charge form in it due to the ambient electric field. These small electrical charges can be thought of as micro lightning bolts.

By adjusting the sensitivity of the pulse counter to NOT count the largest microavalanches, a background or baseline profile of ZERO counts could be selected. This reduced static capacitive effects. With such a baseline, a human's intentionality effect on the functioning of the device could be determined via an increased number of counts during a five minute test period.

*

After showing that the important human interaction with the device were dynamic, mind-directed effects rather than static capacitive effects, a variety of experiments were carried out to reveal key features of the dynamic effect.

For example, in one kind of experiment the subject stood or sat closer to the detector for a five minute period with the hands placed around but not touching the detector, and then mentally focused their intention on increasing the count rate. The total counts for the period were then recorded and tabulated.

*

Over the three year period between 1977 and 1979, several thousand different tests under a wide variety of different conditions were conducted with several dozen different subjects. Some results were extremely revealing and encouraging [1].

*

On days when the device was working well, anyone could produce a positive result, young and old people, students, healers and nonhealers, etc. The results were analogous to psychokinetic influencing of the detector.

But from a purely subjective viewpoint, those with an high ability to focus their attention produced an higher ratio of success while those with only a small focusing ability produced a lower ratio. Also, subjects with previous experience using the device generally produced higher count rates than new subjects.

*

On some occasions, usually lasting for one to several days, no one was able to produce an enhanced count rate, and we were unable to determine why. No correlation was found with moon phases, rain storms, etc. No consideration has as yet been given to geomagnetic field activity.

On still other occasions, great effort was required to produce enhanced count rates, and at these times some successful subject failed.

*

Extensive studies were carried out to determine if this human form of subtle energy could be shielded from the device, or if an alternate inanimate energy source could also trigger it. The answer to both questions was essentially "No."

*

It is reasonable to conclude from directed-intention study that mental focusing and concentration, under certain conditions, is an important subtle energy factor with regard to overall human functioning. This factor probably has far-reaching implications, and its existence is being confirmed by other researchers.

*

For example, in 1991 researcher H. Motoyama reported in a significant experiment [2]. Two subjects, one with marked psychic ability, the other not psychic, were placed in separate rooms shielded by concrete walls lined with lead.

*

The psychic concentrated on the other person while Motoyama monitored some of his body functions. Remarkable changes were noted regarding pulse rate, blood flow, skin resistance and respiration during the concentration period of the psychic. Since the two rooms were well shielded against information transfer via physical energies, the effects on the biology of the second person appear to require some non-physical energy involvement.

Experiment C: Large Voltages in the Body of an Exceptional Subject

The third experiment was carried out primarily by Elmer Green and his associates at the Menninger Clinic and involved a simulated healing experiment using an accomplished healer in a specially designed "copper wall" environment [3, 4].

*

Wired up to a variety of electro-physiological instruments, the healer either stood or sat on a framework placed within four large, square copper walls. The framework was electrically insulated. The four copper walls were placed in front, behind, above and below the healer, and the healer was centered inside. Each of the four walls was attached to electrically isolated electrometers that simultaneously recorded any changes in voltages of the walls.

*

Likewise, the healer was attached to other measuring equipment, and an electrode on the healer's ear lobe recorded the time variation of her body voltage.

*

A number of affects were noted as the healer attempted to extend energy. Principally among these effects, it was observed that instead of the usual 10-15 millivolt baseline (which usually includes a 1 millibolt ripple), her body voltage often plunged 30 to 300 VOLTS, and then returned to baseline in 0.5 to 10 seconds.

This large body voltage pulse was astonishing in that it was 100,000 times the normal, and, equally astonishing, smaller correlated pulses appeared on each of the four copper walls.

*

Additionally, in a single 30 minute healing session, the measuring equipment recorded FIFTEEN of these anomalously large pulses.

*

Based upon a theoretical multidimensional model, a working hypothesis that might help conceptualize the extraordinary voltage behavior of the healer's body is as follows:

- (1) A subtle energy pulse is emitted from some unknown location of the body;
- (2) The subtle energy structure of the body responsible for this pulse is somehow coupled to the physical body structure so that a transduced effect materializes at the physical level. This effect extends outward from the body and is echoed in the copper walls as measured by the electrometers simultaneously recording any voltage changes in the walls.
- (3) Since the pulses were measured on the healer's body and simultaneously on the copper walls, it is necessary to propose that a pulse of magnetic vector potential is generated from this transduction. This pulse can be referred to as Pulse A.
- (4) Within the physical realities of standard electrodynamics, Pulse A generates an electric field, now referred to as Field E. Field E is of a specific shape that grows to a maximum extent, then reverses itself, finally shrinking to zero.
- (5) Such an electric field effect would cause the ions of the local body electrolyte to separate and produce an electric charge dipole. This first expands to a maximum extent and then collapses back to zero after a short time.
- (6) It would be this charge dipole that creates the large voltage swing at the electrodes on the healer's ear and upon the copper walls.

*

Based on the conceptual picture emerging from experiment outlined above, this author developed a quantitative mathematical model of the process apparently involved and compared it with the experimental data.

It was found that of the fifteen extraordinary pulses, thirteen of them had the same origin in the healer's body - the lower abdomen and the frontal area of the body. This location is consistent with the "second chakra" point known in acupuncture, and sometimes referred to as the "Dan Tien" or the "Hara" point.

*

The electric dipole length (or pulse) was predicted to be very large, extending from the ear (as the negative charge end) to the feet (as the positive charge end). However, only a very small electric current flow was required for a very short time to achieve this result (pulse?).

*

As a result of this important study, it can be seen that the large electric voltage pulses appearing at the physical level of the measuring devices are resulting from some kind of correlation with the subtle energy level manifestations.

The subtle energy level manifestations themselves are not directly observable, but they set into motion electric shifts that can be physically measured.

*

This author postulates that a vector potential exists between the subtle energies and the physical electric energies, and that the vector is probably magnetic:

Subtle Energies <-> Magnetic vector <-> Electric Energies

The magnetic vector potential plays a special role in nature as the "bridging" element between the subtle domains and the physical domain. The existence of the magnetic vector potential yields the successful quantitative connection in the physical domain of the activity of the subtle energy pulses involved.

*

With regard to Experiment B, it is interesting to consider that if the human emits bursts of subtle energy toward the gas discharge device, these will manifest at the physical level as bursts of A in the device. This then yields pulses of increased E in the gas, and which will then drive subthreshold electron microavalanches so that they become large enough to register as superthreshold counts.

*

With regard to Experiment A, it is also interesting to consider that if the man's strong subtle energy field produced a patterned A distribution of appreciable magnitude, then the time-variation of this would yield an E-distribution over the film. In keeping with this, it is known in the photographic film industry that electric fields will produce silver halide grain development in the film - EVEN IN THE ABSENCE OF VISIBLE LIGHT.

Tentative Conclusions

Based on a significant amount of experimental evidence emerging from numerous researchers, it appears that the physical domain is interconnected with a "subtle energy" domain.

Although not directly measurable in physical terms, the actions of the subtle energies produce physical activity that is measurable in physical terms.

For this to occur, it would seem that a "magnetic vector potential" of some kind must exist, via which the activity of the subtle energies is transduced into measurable physical events.

*

A theoretical model can thus be postulated, showing that body functions may have two, not just one, "paths." The first path would consist of familiar physical conditions; the second path would consist of subtle energy conditions. Mind/consciousness would appear to have threshold connectivity between the two paths.

The theoretical equation would be something along the following lines:

[Body
[Direct Body Electric
[Space/Time<->Physical<->Monopole. . . .
[Structure Chemistry Fields .
[. .
[. .
[. Body Higher Than
[BODY Magnetic 4-D
[FUNCTION Vector <<-->> Subtle Energy
[. Potential Fields
[. .
[. Body .
[Frequency Body Magnetic .
[Domain <->Etheric<->Monopole
[Structure Chemistry Fields

*

It is important to understand that the fragmentary data described in this paper do not constitute satisfactory proof of the philosophical perspectives expressed by the various equations. Any individual piece of data is contestable for a variety of scientific reasons.

However, taken as a whole, the sum is compelling circumstantial evidence that nature does, indeed, function largely as indicated by the equations. And each equation given in this paper is correct at some level of functioning.

*

The body of experimental data regarding the probable existence of "subtle energies" is growing more appreciable as time moves on. The idea it taking shape that the four physical forces, correct within what they refer to, are not sufficient to explain all of Nature's phenomena, especially regarding mind and consciousness.

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Statement by Ingo Swann on Remote Viewing

1 December 1995

I refer to:

- CIA Public Affairs Bureau release of a [statement](#) concerning Remote Viewing dated 6 September 1995 (click [here](#) to read it)
- The ABC TV Nightline show of 28 November 1995 (hosted by Ted Koppel)

Since these two events, I have been besieged by many telephone calls and requests for interviews. I have decided that the most efficient way to respond is to prepare this general statement which addresses the basic issues of the involvement of the intelligence/military communities with remote viewing.

**

A good place to begin this statement is to unequivocally state that nothing being reported in this latest 1995 flap is new news. Media coverage was quite extensive during the 1970s decade regarding this issue.

Jack Anderson's syndicated columns usually had the scoop, but all the news services picked up the lead a day or two later. These include the Associated Press (AP) and the Washington Post, etc., who are claiming new discovery, but which venerable institutions apparently haven't bothered to check their own archives of published materials. Several competent books were also published during the 1970s and early 1980s. I, however, maintain a nearly complete archive of all published materials I am referring to here.

Hardly anything I've seen or read in the media during the last two weeks is new news, and all of it has been reported on before, including the fact that several intelligence agencies were involved in so-called "psychic research." The present media, therefore, are re-sensationalizing (i.e. re-hashing) old news, probably for the novelty of hype or the benefit of ratings and shares.

**

There is one difference, though. This regards the "spin" being loaded into today's media frenzy. This spin is different from the more factual one of the 1970s. To understand it requires a little background

data.

Between 1969 and 1971, American intelligence sources began discovering and confirming that the Soviet Union was deeply engaged in so-called "psychic research." By 1970, it was discovered that the Soviets were spending approximately 60 million rubles per year on it, and over 300 million by 1975.

However, the Soviets were not conducting research into what the West means by "psychic research." The term for their general concept of the research was "psychotronics."

This was a Soviet neologism, and English has no near equivalent. So reporters glibly assumed that psychotronics and psychic stuff amounted to the same thing.

A clarification is, therefore, necessary. The nearest English equivalent is "mind (psycho) energy applications (-tronics)," with emphasis on "applications."

The new English equivalent became "psychoenergetics," but which term does not convey "applications." "Applied psychoenergetics" would be more accurate.

**

The amount of money and personnel involved in the Soviet psychotronics clearly confirmed that they were serious about it and had already achieved breakthroughs which justified the increases in expenditures and tightest security.

American intelligence analysts were appalled and embarrassed that the Soviets (KGB and GRU), were involved in topics considered in the USA as speculative, controversial, and fringy. But they were alarmed at the prospect that the Soviets would "get ahead." And so the phrase "the psychic warfare gap" came into existence.

**

The intelligence community was well aware that "psychotronics" meant an "applied" something, something psychically aggressive with real applications, something threatening to the well-being and security of the American nation.

In response to this, and with Congressional approval to do so, the intelligence community then involved itself with researching this threat -- the threat analysis of Soviet-applied psychotronics. It is, after all, the established and expected duty of the intelligence community to examine and research all threats to the security of the nation.

This is to say that the intelligence community did not conduct psychic research and go out on a limb just for the hell of it. In fact, that community never did psychic research. What it did was to assess the threat of the Soviet efforts.

This is not just splitting hairs. There is a very big difference.

**

All media reports of the 1970s correctly identified the purpose of this threat analysis, albeit with a good deal of joking and amusement.

At the time, this threat analysis was perfectly justified, completely necessary, and unquestionably required in behalf of the well-being of the nation.

All personnel involved with this situation considered that they were working on behalf of the nation and its security -- and future discoveries regarding invasive penetration by psychoenergetic means -- clearly confirmed the reality of the threat. Even most of the 1970s media concluded that the work was necessary, even if it was funny and ridiculous according to Western anti-psi traditions.

The most authoritative and publicly available Western book on psi warfare was by Martin Ebon, published as *Psychic Warfare: Threat or Illusion?* (1983). Documents still classified tell an even more threatening tale.

**

The present 1995 media versions of this effort have slid out of this particular important focus which made the effort understandable in the 1970s. The 1995 focus has detached from the cold war and exclusively hypes the sensationalistic aspects.

This largely hype-deliberate change of focus is not only just trivializing. It is disgusting -- and cruel to all those past workers who did that strange work to defend the nation and its security. Hardly any of those past workers can come forward with the cold war facts because they are patriotic and still bound by their security oaths.

On the Nightline TV show of 28 November 1995, Mr. Robert Gates, former director of the CIA, estimated that the intelligence community had invested about \$20 million over the sixteen-year period during which the threat was under examination.

Well. During the mid-1970s, the government paid a manufacturer about \$65 each for hammers which could be bought in a hardware store for \$2.95. The Pentagon invested \$60 million for new toilet seat designs, none of which worked better than the ones you and I use.

A great deal was learned for those \$20 million, and our nation received a lot back for the buck spent.

**

And this knowledge, although somewhat on the shelf now, will soon come in handy, again.

Several quite respectable sources have informed me that two major nations are making advances in psychoenergetics applications, one of which is remote viewing. It is also being alleged that a third smaller nation, with well known and advertised hatred of the American Way of Life, is also making progress.

I believe those sources, because I know that liberated Russia sold for big bucks the Soviet psychic secrets three times over in order to acquire needed foreign exchange monies.

**

- Remote viewing was researched in response to the fact that the Soviet Union was engaged in large scale research into psychotronic applications phenomena. The national security implications of failure to match a technological breakthrough by the Soviets is obvious. In this respect, the remote viewing research was a product of the Cold War, and is analogous to myriad other projects.
- Initial research was carried out at the very prestigious Stanford Research Institute (SRI). Certain psychically-gifted individuals were able to describe distant locations, often with amazing accuracy.
- With this fact established, the military/intelligence community approved further funding. Research continued, but the main effort soon switched to development (applications), based on two key findings. First, remote viewing ability is latent in nearly all humans. Second, it is possible to teach ordinary people to perform remote viewing.
- Groups of students recruited from the ranks of the funding client agencies were trained at SRI. Their mission was to gather data, using remote viewing, regarding targets of special interest to the client agencies. Usually, these were targets inside the Soviet Union that had resisted the standard intelligence gathering techniques.
- The 15% accuracy cited in recent public statements on behalf of the CIA is the baseline which ordinary non-gifted and untrained persons often do achieve. This figure was identified very early in the SRI research phase. The minimum accuracy needed by the clients was 65%. In the later stages of the development (training) part of the effort, this accuracy level was achieved and often consistently exceeded.
- Throughout the period of my personal involvement (1972-1988), oversight and monitoring teams from the client agencies were in constant attendance. These teams consisted of multi-discipline scientific professionals, some being leaders of their disciplines, and drawn from just about every scientific field. Over the years, representatives of these teams were rotated, with replacements coming in.
- During the sixteen-year time span involved, approximately 500 representatives of these oversight teams identified flaws and strengths in the effort. With this intense scrutiny, the program continued to be approved, tested, and ultimately utilized by testing various kinds of experimental and real-time applications. Thus, it seems at variance with the oversight committees' facts that the CIA suggests that remote viewing was "unpromising." But, as is well known, there are various levels to all games.
- Per the definition used by the client military and intelligence agencies, and as I identified it at

SRI, developed (or trained) remote viewing is a highly-specialized technique. However, the term has been adopted unfairly and incorrectly to include almost any sort of psychic endeavor. This clouds the public mind as to what remote viewing really is.

- The key players in the development, training and use of remote viewing remain under the strictest security constraints. They can't talk, but I, at least, honor them for their commitment to the welfare of the Nation even if within a controversial area. Similarly, the documentation supporting the real story is archived under top security wraps.

**

So, there you have it. Detach the topic of remote viewing from the threat analysis regarding nations who have motives against our own -- and yes! you can have a media circus, and spin doctors can gain pseudo-points and amuse and entertain the gullible public.

However, remote viewers did help find SCUD missiles, did help find secret biological and chemical warfare projects, did locate tunnels and extensive underground facilities and identify their purposes. Not all of the time, of course, and sometimes imperfectly so.

**

From the top of our system on down, there are many who could stand up and be counted regarding the efficiency of developed remote viewing, and even regarding superior natural psychics. It has been circulated in the intelligence community that successful remote viewing sessions probably saved the nation a billion-plus dollars in what otherwise would have been wasted, or misdirected, activities. Not a bad payback for the \$20 million.

Why do they not stand up and be counted? For the most part, they are afraid of being taken apart in the press, afraid of being ridiculed for doing their duty in an area of threat analysis which was completely justified. This fear is not their fault. It is the fault of our unthinking and irresponsible popular culture.

**

I now direct your attention to "successful remote viewing," and ask you to wonder if it can exist. Begin by considering psychics who successfully help the police. Add to that success some quite good remote viewing training. Then consider that what is a bit possible in natural psychics might be understood, developed, and then trained.

Now assume that a "little-bit-psychic" can become a "whole-lot-psychic" -- and you come up with the "eight martini result."

Those of you who witnessed the Nightline TV show of 28 November 1995, will recall an individual said to be from the CIA, but identified only by the name "Norm."

Mr. Robert Gates had just finished saying that remote viewing was unpromising. But when it came "Norm's" time to talk, he began saying something like, "Well, if it's the Eight-Martini Results you want to talk about, I won't talk about them."

What, then, is an "eight-martini" result? Well, this is an intelligence community in-house term for remote viewing data so good that it cracks everyone's realities. So they have to go out and drink eight martinis to recover. Remote viewing does have its amusing aspects, you know.

**

Regardless of official and media misdirecting, the general world knows now that remote viewing exists. Soon other nations will utilize it for their own interests.

So official and media misdirecting is shooting Uncle Sam in his feet -- just for the hell of it and a few sensationalizing laughs.

But some insiders know that soon a new psi-threat analysis will be necessary, or at least advisable.



6 September 1995

As mandated by Congress, CIA is reviewing available information and past research programs concerning parapsychological phenomena, mainly "remote viewing," to determine whether they might have any utility for intelligence collection.

- CIA sponsored research on this subject in the 1970's. At that time, the program -- always considered speculative and controversial -- was determined to be unpromising.
- CIA is also in the process of declassifying the program's history.

We expect to complete the current review this autumn and to make a recommendation regarding any future work by the US intelligence Community in this area.

Remote Viewing?

HEY, GUYS! WHAT ARE WE TALKING ABOUT?

(Part 1)

Ingo Swann

(8Dec95)

Well, with all the fuss over Remote Viewing going on in the Net, perhaps I should talk of some of RV's other aspects which lurk behind the over-hyped govt connections. Perhaps a few would like to know about those aspects.

First of all, there is the matter of nomenclature. A great many frames of reference have changed since the 1970s when the term RV was coined.

The functions of society are now on the verge of a permanent shift from the older generation to the younger one. The younger generation thinks in different contexts. They have to, because the world of the 1970s is not the world of 1995, and clearly will not be the world of 2008.

I predict that RV will be important in 2008. That's because other nations are in the process of researching it. The fallout from that research will be used to their advantage.

Concepts such as psychic, out-of-body perceptions, ESP, clairvoyance and remote viewing were still widely used 20 years ago. Those terms have now fallen out of fashion, and the younger generation has no idea what they referred to.

The situations and problems (S&Ps) represented by those terms, however, have not fallen from view. Indeed, they have taken on a new and vital luminosity, but under new nomenclature and new concepts. These are:

- Virtual Reality, within whose contexts past, future and present meet in one big matrix in which anything and everything is possible;
- Being wired into alternative realities, cross-dimensions and multi-dimensional awareness;
- Levels of consciousness.

Although Virtual Reality has been given a strong technological twist, its S&Ps closely resemble those of what used to be called the Psychic Realms. In any event, one is said to Enter or Access virtual reality in which all information is possible.

In the past, shamans, psychics and clairvoyants were said to Enter or Access the psychic realms in which all information was possible. The basic contexts of virtual reality and the psychic realms are thus at least similar, and both contexts share similar S&Ps. The different nomenclature, however, divides the similar contexts into an obsolete past and a -new- Now.

But there is a very close similarity between them in that entering or accessing either virtual reality or the psychic realms involves the existence of human faculties which effect the entering or accessing process.

Psychics often thought of themselves as "wired" into cross-dimensions, alternative realities and levels of consciousness. All of these concepts were in existence by the early 1920s. When the first computers were invented during the 1940s, their mechanisms and performance were an ideal analogy to psychic mechanisms and performance.

Ironically, and probably insultingly to the skeptics, the acknowledged "father" of computers, the British mathematical genius Alan Turing, accepted PSI as a fact. In a famous paper he wrote exploring how one could distinguish between talking (at long distance) to a human or to a very advanced computer, Turing invoked Rhine's statistical proof of the existence of ESP. He concluded that this facility, and this one alone, separates the human from the machine, including his hypothetical mega-computer.

In other words, how can we tell if we are talking to a genuine human, and not to a machine? Test the fellow for ESP. If he's psychic, he's human! This may seem a trivial or even ridiculous result, but check it out with a few first class mathematicians and logicians before you walk away.

Turing did his seminal theoretical work in the late 1930s, and with the advent of World War II was immediately drafted into the "black" world of espionage and cryptography. His assignment was to break the "unbreakable" German code. Inventing and then using the secret technology that eventually matured into the modern computer, Turing and a handful of colleagues succeeded.

That they had broken the "Enigma" codes was Britain's most tightly held secret. So vital to the war effort was this single breakthrough, that Churchill allowed several British cities to be bombed without providing air defense, rather than alert the Germans to the fact that their codes had been broken.

The work of Turing and his computer remains to this day largely hidden under security wraps. Some discoveries really are too important to reveal, even to the scientific community, much less to the ordinary men and women who pay for the work with their tax dollars. Or so it seems, if the parallel story of the discovery of Remote Viewing, its subsequent widespread use by the US Intelligence community, and the recent meretricious trashing of it by the CIA are any guide.

The idea of Being Wired has undergone several evolutionary steps within the virtual reality arena. There is a saying current among computer freaks that one can now be wired into the Universe. Psychics have been saying the same thing, in almost the same words, for a long time. Only they don't refer to universal virtual reality wiring, but rather to "accessing the Universal Akashic Records."

Computer technology and its accompanying new mind-sets are merging with the parallel but until recently hidden Remote Viewing technology. A new paradigm is in the making, one that the young will grasp naturally, and at once.

The entire history of psychical research and parapsychology will become instantly intelligible if one replaces the old terms of psychic, etc., with the new ones of virtual reality, cross-dimensional wiring and multiple levels of consciousness. But there is one difficulty. The concepts of virtual reality are often presented merely as forms of entertainment and speculative use of computers. Psychics, especially shamans, always held that the psychic realms were real, virtually real. And they did use the term "virtually real."

Remote viewing is a form of virtual reality, or being wired into the Universe.

To sum up:

- (1) Psychic realms equate to Virtual Reality;
- (2) Both the psychic realms and virtual reality require Entry and Access;
- (3) Entry and Access require the existence of specific human faculties preexisting in our species;
- (4) The human faculties are found in various levels of consciousness;
- (5) Spontaneous Remote Viewing (SRV) is a random format of wiring between virtual reality and levels of consciousness;
- (6) Controlled Remote Viewing (CRV) is composed of discovering the correct wiring and bringing the random format under conscious control.

(end of this rewiring transmission)



MESSAGES REGARDING REMOTE VIEWING FOR THE GLORY OF OUR SPECIES

Ingo Swann

Message - 1 (O8Dec95)

Twenty-two years ago, the Intelligence Community of the USA was required to respond to the threat of Soviet psychotronics (--applied-- psychic forces). A great deal of confusion abounded back then. But I was invited to give my opinions.

The invitations were unofficial at first, since no one in Washington wanted to be seen talking with a psychic. So the talks anonymously went on in noisy bars in L'Enfant Plaza and at pizza parlors. Eventually I was invited to give formal briefings inside DIA headquarters and in the Pentagon.

From the start it appeared that no one in Washington really knew what psi was. After all, American mainstream sciences and academe had taught that psi faculties didn't exist -- or that alleged psi was the result of delusion or clinical mental disorders.

In this light there was no need to take any real interest in the silly topic of psi faculties. So, from congressional levels on down through the systems, the most that people knew about psi was usually imbibed from science fiction sources. But now there was a mad rush to find out what psi really was.

When I realized the large extent of this confusion, it seemed apparent that some basic orientation was broadly need. And so, as it was said back then, "Ingo comes to re-educate Washington."

I brought with me five simple, but basic, orientation messages. The first one was designed to show why no one really knew what psi was. These five messages are again needed today, now that remote viewing has gone public and confusions abound once more.

The history of psychic research and parapsychology from 1895 to about 1972 (a 76-year period) reveals that less than 300 researchers had existed. This was an exceedingly small population among the 2.5 billion Earthlings, so small as to be unnoticeable. Indeed, other such minuscule numbers researching any

other topic were never noticed.

Yet the psi researchers and their topic were treated in the mainstreams to overwhelming and usually negative exposure. My listeners generally agreed that this was the case. But when I asked if they could explain why, none could do so.

So, I asked them to bear with me while I brought something to their attention, something that was going to alter their perspectives if they grasped the implications.

I pointed out that the psi research population was very tiny. But that their topic was a very big one. That big topic involved not just a few "psychics," or a few psi phenomena and their few researchers. Rather, and in reality, it involved the psi faculties of --our entire species.-- As I explained, psi --could not-- manifest worldwide, as it does, --unless-- its potentials were universally distributed through our species --- perhaps somewhat in the same way our DNA is distributed. If this were so, then psi faculties are a human species potential --- and perhaps everyone could have access to them.

If you think this through... well, various formats of psi faculties --have-- emerged since the beginning of our recorded history. And the same faculties are likely to continuously emerge in all born generations of humans.

But the recurring emergences throughout history clearly establish that psi faculties are a species endowment before any of them can become individualized in a given human being.

Our species, Homo sapiens, is thus a psychic species in addition to all its other faculties and attributes.

One major deduction is possible if one thinks this way of the situation. Any nation which seriously undertakes to research and develop psi faculties ultimately will achieve applied advantages. This includes the (former) soviet Union, China and any other nation which might recognize the species-wide potentials of applied psi.

I now asked my listeners to take a piece of paper, and on it put a minuscule dot on one side representing psi researchers. Then I asked them to make a very large circle on the other side representing our species-wide psi potentials. The reason for this was that people can't see things very well in their heads, but can do so if they look at a format on a piece of paper.

I then pointed out that the social responses to the small dot were overly big --not-- because of the small dot but because of the big circle. The huge social responses were generally negative, and were patent attempts to destroy the small dot --in order to prevent the organized emergence of the potentials contained within the big circle.--

I then explained that any organized emergence of those potentials would be incorporated as super-psi faculties.

I then pointed out that there is an actual, widespread --intuitive Fear-- of these super faculties since their applications would give obvious advantages to those who develop them.

I then pointed out that the big circle can't be reduced since its potentials are carried within our species, and are continuously and potentially reborn when babes are born -- Russian babes, Chinese and American ones. All of us born are carriers of potential psi faculties subtly indwelling within the species.

Since the big circle cannot be reduced, there is only one way to prevent the organized emergence of applied super-psi faculties which are feared. This is to give the small dot and the big circle a bad name, to artificially engineer and mobilize social fear against --both of them.--

I then asked my listeners to put something between the small dot and the big circle which would be called "Spin" or "Spin Doctors." Now, on the paper we would have the small dot, then the spin doctors, and then the large circle.

I then asked them to increase in size the spin drawing around and around until it included the small dot and the big circle. Now all one largely would have on the paper is a big spin which obliterated the small dot and the big circle.

I believe it was Pierre Salinger, former press secretary to President John P. Kennedy, who conceptualized "spin" and "spin doctors." But those two crafts which engineer opinion have been in existence for a long time under other names.

Psychics were once condemned as heretics and burnt at stakes, which definitely gave our species psi potentials a negative spin. In modern times, the spins were that human species psi was irrational, of illusion, of abnormal psychiatric disorders and, worst of all --- unscientific. Negative spin factors, one and all.

I then pointed out that everyone develops mental grids via which they process information. This meant that everyone has processing information about our species psi faculties through mental grids engineered by anti-psi spin doctors. Many, but not all, people think through spin-grids not through knowledge grids.

It was, therefore, not surprising that no one knew anything about real psi faculties, and probably feared them as well.

Hence the monumental size of the confusions, a size corresponding with the size of the accumulated spin factors.

I now asked my listeners from the intelligence communities to draw a line from the small dot through the spin factors and end up in the middle of the big circle, and to put a small arrow at its end.

There at the line's end, I said, is a whole new world of potential super-psi faculties. That should be your target if you want it. But that target involves not just me or any other psychic, but the indwelling psi potentials of our species. I warned that they would not make any progress --unless-- they considered our species psi potentials. Psi faculties --are-- an indwelling species thing, you know. And it doesn't matter what your spin grids think.

Your spin grids are transitory. Our species-indwelling psi faculties are permanent -- even if suppressed.

(end)



Remote Viewing?

HEY, GUYS! WHAT ARE WE TALKING ABOUT?

(Part 2)

Ingo Swann

(10Dec95)

There is something very wonderful about remote viewing. But you have to get your mind-grids beyond a few things in order to fairly consider it. Beyond the sensationalizing of the govt connections... beyond the anti-psi spin grids... beyond the nomenclature problems.

Beyond these you encounter the --fact-- that remote viewing potentials are innate in our species. Thousands upon thousands of psi formats have been documented since about 3,000 BC, in all cultures, in all countries, down until today. Although denigrated in modern times, psi is everywhere among us -- and it makes of our species a --bio-psi-- one.

No one with any thinking capacities will deny that our species possesses --powers of mind-- that far exceed our biological factors and parameters. Many psi faculties exist among these powers of mind, and among these are remote viewing faculties. If you can't address this issue, then it is not the fault of our species potentials. It's the fault of engineered anti-psi spin grids you have bought into.

Now, here's the wonder of remote viewing- if RV potentials exist, then the faculties in some way have to be --connected-- or --wired-- into Virtual Reality Space and Time (VRST). VRST transcends the limits of linear space-time. RV faculties, then, equate to some kind of VRST accessing -- to something akin to a space-time-machine kind of thing.

The sensations experienced by --Exiting-- the linear space-time software program and --Entering-- the VRST hard drive are exhilarating and ecstasy-making. Mind-power expansion, connection to universals, up-linking into perspectives that transcend down-linking into the limits of conventional linear space-time. Experiencing all of this is --beautiful,-- nearly beyond compare. --But!-- It has to be --experienced-- in order to fully appreciate what it is. Then one finds we don't have the proper English words to describe it.

People who experience spontaneous remote viewing (SRV) may or may not notice this beauty -- mostly because the SRV event may be very short and transitory, but also because their mind wiring might be mixed up and littered with anti-psi spin grids.

However, tutoring in controlled remote viewing (CRV) erects proper and correct mind grids

commensurate to the virtual remote viewing faculties. Yes, one has to be --correctly re-wired-- in order to sustain up-linking into the VRST hard drive.

--Then-- one finds oneself experiencing the beauty and ecstasy of Being In, or free-floating in, the "Cosmos" (for lack of a better word).

Granted, SRV and CRV might "see" some bad things; but beyond those occasions the experienced sensations of the sustained up-linking are wonderful, beautiful and fabulous. Experiencing Connections to shared universals makes for a new reality.

(end)



MESSAGES REGARDING REMOTE VIEWING FOR THE GLORY OF OUR SPECIES

Ingo Swann

Message - 2 (10Dec95)

In late October 1971, I and a colleague were in Washington. This was still a time when no one wanted a psychic anywhere near their official premises. So we met in bars and pizza parlors (the Pizza Parlor Conferences on Psychic Warfare). On this occasion there were six spooks. But one seemed very important because when he opened his mouth to talk, everyone else shut up immediately. Actually, he didn't say much, but when he did it was always with a pointed question.

"Mr. Swann," he said, "If you were going to set up a threat analysis program to match what the Soviets are up to, what would you do?"

After gathering my wits, I responded: "Well., there would be two major options, both of which should be pursued. If --they-- are really interested they would be trying to locate and recruit psychics on a broad scale, to test and experiment with them." (It was known at this time that the KGB was undertaking such a recruitment, from as far away as Tibet and Mongolia where shamans and monks with powers were located and dragged to Russia by force.)

"But if you follow this option, you will be dealing with American citizens who can't be dragged and forced. You will have to convince them to work on your behalf, and most psychics I know don't like the intelligence community. But this should somehow be followed up.

"The second option is to institute a broad inquiry into the nature and processes involved, at least regarding psi perceptions which would be amenable to psychic spying, psychic penetration. To do this, you must assume one thing that's not been assumed before. You must assume that psi potentials are broadly a human species thing, and thus generally available everywhere.

"If this is so, then there must be psi constants involved, constants that can be harnessed if they can be identified. If these constants are revealed and understood, then you can assume that the Soviets are probably looking for them, too. Both options should be followed to see where they lead."

The 'conference' then removed to a quite nice bar in Laurel just outside of Washington proper. There the chief spook took me aside and asked if I ever received a security clearance. "Yes, in the Army -- S and

TS." "OK," he responded, "do you mind if we got it reactivated?" This was my --second-- message, quite spontaneous.

(end)



THE 1973 REMOTE VIEWING PROBE OF THE PLANET JUPITER

Ingo Swann

(12Dec95)

As many are aware, an amusing but large media flap regarding remote viewing is presently occurring (the 29th one by my count).

The flap majorly focuses on a situation involving intelligence community interests in psycho-energetics research that began over twenty-five years ago. Most of the research took place under the excellent auspices of Stanford Research Institute (SRI) -- now renamed SRI International, the second largest "think tank" in the US.

The present media flap is distorting the original basis for the early interest in the search for psycho-energetics applications.

Because of this, the former director of the project has suggested that complete information now be made available for public access via the Internet/Worldwide Web, regarding a series of early psycho-energetic experiments.

The former director (always my master, I always his slave) has asked me to begin the public access by entering into the Net the full story of the several experiments.

This will be the first of nine other entries to follow.

BACKGROUND

In 1973, mainstream science, academe and media were unequivocally opposed to any kind of parapsychology or psycho-energetics research. It thus came as something of a cultural shock when the nation's second largest

"think tank" undertook that kind of research. The resulting first flap was enormous, largely because of SRI's high scientific standing and its military and intelligence community affiliations.

The Jupiter Probe was one of a number of early experiments designed to try to discover the dimensions and extent of human remote sensing faculties. It was felt that radical experiments should be undertaken in the attempt to establish the dimensions of those faculties.

The SRI project's extremely illustrious sponsors (you know who) concurred. --Several-- radical experiments were then designed, and their protocols were examined in advance by a board of noted scientists and overseers.

One such radical experiment, the "Jupiter Probe," took place in 1973 at Stanford Research Institute (SRI) under the excellent auspices of Dr. H.E. Puthoff and Mr. Russell Targ (both esteemed physicists) and other competent scientists of the Radio Physics Laboratory.

This particular experiment has occasionally undergone ridicule published in the skeptical media and elsewhere. The following story will reveal that no skeptic has ever read through the details of the experiment.

There are two important elements of which skeptics try to deprive public understanding:

- (1) that the Jupiter Probe was only an exploratory experiment, and --not-- meant as a "claim" of anything; and
- (2) knowledge of its illustrious sponsorship and scientific oversight.

However, the radical topic of the experiment, remote sensing of a distant planet, brought undue luminosity in a world where marginal Zener card-guessing was the standard parapsychology fare. The very idea of the radical topic unnerved not only conventional academic concepts, but conventional parapsychology concepts as well.

THE ELEMENTS OF THE EXPERIMENT

PURPOSES OF THE EXPERIMENT: (1) To try to ascertain if long-

distance remote sensing could extend to a very far distance; (2) to record the time it took before impressions began to be given, and (3) to compare the impressions with published scientific feedback.

REQUIREMENTS FOR THE EXPERIMENT: A far-distant target and the expectation of scientific feedback.

TARGET SELECTED: The planet Jupiter.

FEEDBACK EXPECTATION: Technical data and analyses drawn from information telemetered back to Earthbase from NASA spacecraft and which information would be published in scientific media: the Pioneer 10 and 11 "flybys" of 1973 and 1974, and the later Voyager 1 and 2 probes of 1979.

DATE OF EXPERIMENT (#46 in a series): April 27, 1973. The first Jupiter bound NASA spacecraft, Pioneer 10, was already en route to the planet, but yet too far distant to send data back to Earthbase, principally at Jet Propulsion Laboratories (JPL).

RAW DATA YIELD OF THE EXPERIMENT: (1) One standard 8-1/2" x 11" page containing three drawings; (2) two and 1/6th pages of verbal data recorded and transcribed.

GUARDING OF THE RAW DATA

The raw data needed to be independently guarded so that it could not be said it was altered after the fact. Thirty copies of the raw data were prepared, including statements regarding the purposes and design of the experiment.

Three copies were held by the Project's sponsors. Ten copies of the raw data were offered to scientists noted for their integrity, including two interested astrophysicists (then at Jet Propulsion Laboratories). All accepted their copies.

One copy each was offered to a noted American astronomer, and a famous science popularizer. Both of these copies were rejected and returned, one with a signed letter of ridicule which resides in my archives.

Telephone requests to two noted skeptics to safeguard the raw data were refused.

The remainder of the copies were distributed among scientists at SRI and at other places in the Silicon Valley area. One or two of those copies were covertly sold to a San Francisco reporter, and thereafter widely published.

The prepared copies were also photocopied by others and more widely distributed. I have acquired some of these for my archives, and which contain humorous notations on the margins.

PRE-FEEDBACK YIELD OF THE RAW DATA: Before feedback was obtainable, the raw data was broken down by SRI analysts into major data categories, as will be shown below. After feedback became possible, no reason was discerned to alter the categories. The categories comprise --all-- of the raw data, and nothing was later deleted or added.

FEEDBACK SOURCES: First scientific and technological feedback sources began becoming available in September 1973, four months after the experiment took place. Additional feedback sources continued to accumulate by stages up through 1980.

Seven feedback sources of scientific and technical references were ultimately utilized as feedback sources:

1. Aviation Week & Space Technology
2. Newsweek
3. Science
4. Science News
5. Scientific American
6. Time
7. US News & World Report

THE DECISION TO CONSTRUCT A FORMAL REPORT: The raw data indicate that the viewer had identified a Ring around Jupiter, a sketch of which appears in the raw data (included) and is also verbally identified.

Conventional scientific wisdom held that Jupiter did not possess any Rings.

This particular datum was one reason the experiment was laughed out of town by many.

The existence of the Ring was discovered and confirmed in early 1979, six years after the Jupiter Probe had taken place.

Dr. Puthoff, the SRI project's director, was first notified of the discovery by telephone from one of the JPL astrophysicists analyzing the NASA data -- and who was also one of the original guardians of the raw data. The existence of the Ring "came as a complete surprise to scientists."

Because the Ring correlated so well with the remote viewing data, a decision was taken by SRI staff to organize all of the raw data, compare it to scientific confirmation sources, and construct a formal report.

The report was prepared by the genius of Ms. Beverly Humphrey, a research associate and statistical analyst of the SRI Radio Physics Laboratory, on behalf of H.E. Puthoff and his associate, R. Targ. The formal report was entitled "Swann's Remote Viewing Probe of Jupiter."

The raw data comprised only four pages. But the confirmatory data appeared throughout the published scientific and technical articles and papers. It was decided that all of these should be included in their entirety to ensure that no scientific passage was inadvertently used out of context. The feedback data therefore amounted to about 300 pages.

The technical references utilized as of 1980 were meant to be representative of then current Jovian research and did not constitute a totally exhaustive scientific periodical collection. Because of this, no "Executive Summary" of the experiment and its results was undertaken.

This present document now represents an --informal-- summary.

DISPOSITION OF THE FORMAL REPORT: Ten original 300-page copies of the formal report were produced. Two copies were immediately stolen from the otherwise secured offices of SRI. It was presumed that this theft was engineered by covert foreign nationals -- somewhat irrationally, since copies of the report were being freely offered.

I retained two copies for my archives, Dr. Puthoff retained one, and one was entered into the Stanford Research Institute library.

One copy was unofficially accepted by a ranking NASA official on the understanding that he would deny accepting it, if identified.

A copy was offered to the leading Skeptical Organization in our fair country. The offer was declined.

I don't know what happened to the remaining copies.

Additional photocopied copies were offered to a number of scientists. Some accepted, but others now declined to take possession of them upon the grounds that no one wanted to possess a document which suggested that a remote viewer had identified Jupiter's Ring before "science" had.

The formal report of the Jupiter Probe, containing its massive confirmatory data, then descended into obscurity. No one who thereafter mocked the experiment has ever read it, or has wanted to read it.

ADDITIONAL PRE-FEEDBACK REPORTS OF THE EXPERIMENT: A review of the Jupiter Probe was included in --Mind Reach-- published in 1977 by H.E. Puthoff and Russell Targ (Delacorte Press/Eleanor Friede) with an Introduction by eminent Dr. Margaret Mead.

This in-print 1977 rendering identifies all major categories of the raw data -- including the mention of the Ring, two years before it was scientifically discovered in 1979.

Additionally, before feedback became possible, the entirety of the Jupiter raw data, or parts thereof, were published in over a hundred media sources world-wide.

TWO PARTICIPANTS IN THE JUPITER PROBE EXPERIMENT: Two viewers simultaneously took part in the Jupiter Probe -- myself (in California) and Mr. Harold Sherman (in Arkansas).

Mr. Sherman was a noted psychic who had earlier (in the late 1930s) taken part in long-distance viewing between New York City and the Arctic. Those exceedingly successful experiments were undertaken in conjunction with the noted Arctic explorer, Sir Hubert Wilkins (see: "Thoughts Through Space" by Sir Hubert Wilkins and Harold M. Sherman, Creative Age Press, New York, 1942).

Unfortunately, this significant book regarding long-distance sensing came out during the emergencies of World War II and didn't achieve the attention it deserved.

The reason for inviting Mr. Sherman to participate was to see if two viewers, separated by over 2,000 miles, would report the same or different data. With certain exceptions, the two sets of data corresponded nicely.

Mr. Sherman's contributions were not included in the 1980 formal report because he was not a consultant of SRI and the costs of analyzing his data could not be justified.

(1) Immediately below are presented *all* of Swann's raw data.

(2) --Immediately following-- the raw data, the different major categories will be found associated to scientific and feedback sources. You may wish at this point to turn directly to the feedback sets which follow the raw data.

THE RAW DATA

Although not indicated in the record, the experiment began promptly at 6:00 p.m. PST. The first response occurred at 6:03:25 - perhaps meaning that it took that long --to get to Jupiter,-- or that long for images to form. The first data-rich response was not made until just after 6:04:13 -- a four-minute delay.

You will also note that an average delay of 2 minutes occurs between the verbalized data sets. The reason for those delays has not been understood.

SWANN JUPITER PROBE (April 27, 1973)

Experiment 46

No big sharp noises for the next 1/2 hour, please.

6:03:25 (3 seconds fast) "There's a planet with stripes."

6:04:13 "I hope it's Jupiter."

"I think that it must have an extremely large hydrogen mantle. If a space probe made contact with that, it would be maybe 80,000 - 120,000 miles out from the planet surface."

6:06 "So I'm approaching it on the tangent where I can see it's a half-moon, in other words, half-lit/half-dark. If I move around to the lit side, it's distinctly yellow toward the right."

(Hal: "Which direction you had to move?")

6:06:20 "Very high in the atmosphere there are crystals... they glitter. Maybe the stripes are like bands of crystals, maybe like rings of Saturn, though not far out like that. Very close within the atmosphere. [Note: See sketch of ring in the raw data drawing below.] (Unintelligible sentence.) I bet you they'll reflect radio probes. Is that possible if you had a cloud of crystals that were assaulted by different radio waves?"

(Hal: "That's right.")

6:08:00 "Now I'll go down through. It feels really good there (laughs). I said that before, didn't I? Inside those cloud layers, those crystal layers, they look beautiful from the outside. From the inside they look like rolling gas clouds - eerie yellow light, rainbows."

6:10:20 "I get the impression, though I don't see, that it's liquid."

6:10:55 "Then I came through the cloud cover. The surface -- it looks like sand dunes. They're made of very large grade crystals, so they slide. Tremendous winds, sort of like maybe the prevailing winds of Earth, but very close to the surface of Jupiter. From that view, the horizon looks orangish or rose-colored, but overhead it's kind of greenish-yellow."

6:12:35 "If I look to the right there is an enormous mountain range."

6:13:18 "If I'm giving a description of where I've gone and am, it would be approximately where Alaska is if the sun were directly overhead, which it is. The sun looks like it has a green corona... seems smaller to me.

(Hal: "What color is the sun?")

"White."

6:14:45 "I feel that there's liquid somewhere. Those mountains are very huge but they still don't poke up through the crystal cloud cover. You know I had a dream once something like this, where the cloud cover was a great

arc... sweeps over the entire heaven. Those grains which make that sand orange are quite large. They have a polished surface and they look something like amber or like obsidian but they're yellowish and not as heavy. The wind blows them. They slide along."

6:16:37 "If I turn, the whole thing seems enormously flat. I mean, if I get the feeling that if a man stood on those sands, I think he would sink into them (laughs). Maybe that's where that liquid feeling comes from."

6:18:10 "I see something that looks like a tornado. Is there a thermal inversion here? I bet there is. I bet you that the surface of Jupiter will give a very high infrared count (?), reading (?)"

(Hal: "Reading... inaudible sentence.")

"The heat is held down."

6:19:55 "I seem to be stuck, not moving. I'll move more towards the equator. I get the impression that that must be a band of crystals similar to the outer ones, kind of bluish. They seem to be sort of in orbit, permanent orbit, down through another layer farther down which are like our clouds but moving fast. There's another area: liquid like water. Looks like it's got icebergs in it, but they're not icebergs."

6:22:20 "Tremendous wind. It's colder here, maybe it's because there's not a thermal inversion there."

6:23:25 "I'm back. OK." (Hal: "Very interesting.")

"The atmosphere of Jupiter is very thick. I mean ... (Ingo draws) ...
Explanation of drawing: This is what appears to be a hydrogen mantle about 100,000 miles off the surface. Those here are bands of crystals, kind of elements. They're pretty close to the surface. And beneath those are layers of clouds or what seem to be prevailing winds. Beneath that is the surface which I saw was, well, it looked like shifting sands made out of some sort of slippery granulated stuff. And off in the distance, I guess, to the East was a very high mountain chain 30,000 feet or so, quite large mountains. I feel these crystals will probably bounce radio waves. They're that type.

Generally, that's all."

[Click here](#) to see the actual raw drawing.



THE MAJOR DATA CATEGORIES COMPARED WITH CONFIRMATORY FEEDBACK

I will now present each of the categories by reiterating the raw data statements and give samples from confirmatory sources - although numerous other sources are provided for each category in the formal document.

HYDROGEN COMPOSITION

1. Hydrogen mantle:

Swann (April 27, 1973): "I think that it must have an extremely large hydrogen mantle. If a space probe made contact with that, it would be maybe 80,000-120,000 miles out from the planet's surface."

Scientific American (September, 1973, p. 121): "Above the hypothetical core is a thick stratum in which hydrogen is by far the most abundant element; this stratum makes up almost all the mass and volume of the planet. The hydrogen is separated into two layers; in both it is liquid, but it is in different physical states.

"The inner layer extends from the core to a distance of approximately 45,000 kilometers from the center, where the pressure is estimated to be about three million earth atmospheres ... In this layer the hydrogen is in the liquid metallic state, a form of the element that has not yet been observed in the laboratory because it exists only at extremely high pressures. ... The outer layer extends to about 70,000 kilometers and consists mainly of liquid hydrogen in its molecular form.

"Above the layer of molecular hydrogen, and extending another 1,000 kilometers to the cloud tops is the gaseous hydrogen atmosphere."

Science (Vol. 183, January 25, 1974, p. 317): "Jupiter appears to have an extensive hydrogen torus surrounding it in the orbital plane of Io."

ATMOSPHERIC

1. Storms, wind:

Swann (*April 27, 1973*): "Tremendous winds sort of like maybe the prevailing winds of Earth, but very close to the surface. I see something that looks like a tornado."

Scientific American (*March, 1976, p. 50*): "On Jupiter the zones and the Great Red Spot are high-pressure regions (anti-cyclonic) and the belts are low-pressure (cyclonic). ... In that respect they resemble tropical cyclones (rotating hurricanes) and mature extratropical cyclones on the earth."

Time (*March 12, 1979, p. 87*): "Yet it was Jupiter's stormy weather that caused the greatest excitement. Voyager's electronic eyes spotted dozens of storms across Jupiter's banded face. Most of them measure about 6,000 miles wide, far larger than their earthly counterparts. ... University of Arizona astronomer Bradford A. Smith was both awed and puzzled by these storms."

2. High infrared reading:

Swann (*April 27, 1973*): "I bet you that the surface of Jupiter will give a very high infrared count (?), reading (?). The heat is held down."

Science (*Vol. 183, Jan. 25, 1974, p. 303*): "The Pioneer 10 infrared radiometer has established that the excess radiation is 2 to 2.5 times the solar input and that there is no temperature change at the cloud top levels across the evening terminator of the planet."

Science News (*Vol. 105, Apr. 13, 1974, p. 236*): "The surprise is that the heating should begin at such lofty altitudes, particularly with no indications either from earthly observations or from the infrared mapping device aboard. 'It's a huge discrepancy,' admits Killore. 'I can't explain it.' The closest thing to a theory is that perhaps a haze or dust layer, while confusing watchers on earth, created a greater greenhouse effect than anyone had expected, trapping and building the sun's incoming energy to unanticipated heights."

3. Temperature inversion:

Swann (*April 27, 1973*): "Is there a thermal inversion here? I bet there is."

Science (Vol. 188, May 2, 1975, p. 475): "In particular, the appearance of the inversion at about 260 K is strikingly similar to the Pioneer 10 entry profile, although the Pioneer 11 measurement was obtained on the dark limb of Jupiter. Thus, the inversion cannot be ascribed to heating by particulate absorption of solar radiation, unless rapid circulation at the polar latitude is sufficient to maintain this effect across the terminator."

4. Cloud color and configuration:

Swann (April 27, 1973): "From that view, the horizon looks orangish or rose-colored, but overhead it's kind of greenish-yellow. You know, I had a dream once -- something like this, where the cloud cover was a great arc... sweeps over the entire heaven."

Science News (Vol. 115, March 10, 1979, p. 148): "Still, striking reds, oranges, yellows, brown and even blue make Jupiter's convoluted patterns seem all the more fantastic. ... A major goal of Voyager is to find out the nature and chemistry of the coloring agents. ... Phosphene and other candidates have been suggested, but they have been far from certain."

5. Water and ice crystals:

Swann (April 27, 1973): "I get the impression, though I don't see, that it is liquid. I get the impression that that must be a band of crystals similar to the outer ones, kind of bluish. They seem to be sort of in orbit, permanent orbit down through another layer farther down which are like our clouds but moving fast. There's another area: liquid like water. Looks like it's got icebergs in it but they're not icebergs."

Science News (Vol. 106, September 21, 1974, p. 186): "Farther down may be frozen water crystals and possibly even liquid water, the Pioneer researchers suggest, although water has never been observed there."

Ibid. (February 15, 1975, p. 102): "Water vapor in the atmosphere of Jupiter -- 'The first oxygen-bearing molecule identified in the outer planets' -- has been discovered by a team of astronomers from the University of Arizona."

MAGNETIC AND ELECTROMAGNETIC

1. Auroras:

Swann (April 27, 1973): "Inside those cloud layers, those crystal layers, they look beautiful from the outside [i.e., spaceside], but from the inside they look like rolling gas clouds -- eerie yellow light, rainbows."

Time (March 12, 1979, p. 87): "Voyager also discovered a dazzling, doughnut-shaped cloud of electrically charged particles that formed displays similar to the earth's northern lights."

Science News (Vol. 118, July 21, 1979): "One major product of the field is the region of brilliant auroras discovered around the planet by Voyager 1 and further studied by its successor [Voyager 2]."

GRAVITATIONAL PHENOMENA

1. The Ring:

Swann (April 27, 1973): "Very high in the atmosphere there are crystals, they glitter, maybe the stripes are like bands of crystals, maybe --like rings-- [emphasis added] on Saturn, --though not far out-- [emphasis added] like that, very close within the atmosphere. I bet you they'll reflect radio probes. Is that possible if you had a cloud of crystals that were assaulted by different radio waves?"

(See sketch of Ring in raw data.)

Time (March 19, 1979, p. 86): "Coming within 278,000 km (172,400 miles) of the swirling Jovian cloud tops, the robot survived intense radiation, peered deep into the planet's storm-tossed cloud cover, provided startling views of the larger Jovian moons --and, most surprising of all, revealed the presence of a thin, flat ring around the great planet-- [emphasis added]. Said University of Arizona Astronomer Bradford Smith: 'We're standing here with our mouths open, reluctant to tear ourselves away'."

SURFACE PHENOMENA

1. Liquid composition:

Swann (April 27, 1973): "I feel that there's liquid somewhere. If I turn, the whole thing seems enormously flat. I mean, if I get the feeling that if a man stood on those sands, I think he would sink into them (laughs). Maybe that's where the liquid feeling comes from.

Aviation Week & Space Technology (November 19, 1973, p. 53): "A reason is that Jupiter may be all atmosphere. Lack of radar reflectivity points to a gel-like rather than solid core."

Science News (Vol. 110, July 17, 1976, p. 44): "In fact, liquidity seems to be the most salient overall characteristic of Jupiter. ... The outer layer [the -- mantle--] is gaseous hydrogen mostly. As the pressure increases the hydrogen gradually passes into a liquid state. ... The liquid molecular hydrogen changes to liquid metallic hydrogen at 25,000 kilometers down."

2. Mountain range:

Swann (April 27, 1973): "If I look to the right here there is an a enormous mountain range. Those mountains are very huge but they still don't poke up through the crystal cloud cover. And off in the distance, I guess, to the East, was a very high mountain chain 30,000 feet or so, quite large mountains."

(Discussion: This mountain range thing, plus the Ring thing, damned the Jupiter Probe from the start because prevailing scientific opinion denied their possibility.)

I will now take this opportunity to point out that ALL the skeptical attacks on the Jupiter Probe experiment focus on holding the mountain thing up to ridicule -- BUT THAT **NONE OF THEM MENTION THE VERY SUCCESSFUL RING THING.**--

It --is-- true that before the NASA crafts approached Jupiter, prevailing scientific wisdom held that the planet was --mostly gaseous-- and/or --mostly liquid.-- However, this "wisdom" began to change:

Science (Vol. 183, January 25, 1974): "The magnetic field measurements at

Jupiter will also enable us to investigate more exactly the core of the planet. Several models of the core have been proposed which include either frozen or liquid metallic hydrogen as well as a rocky core consisting of several tens of earth masses."

<<<**Now pay attention here:** "a rocky core consisting of --several tens of earth masses--"? SEVERAL TENS OF EARTH MASSES! Well, if you enlarge Earth's mass by ten or twenty or more times, then a --30,000-foot mountain range-- would seem like a hill there.>>>

Science News (Vol. 110, July 10, 1975): "One of the most famous features of Jupiter's atmosphere is the great Red Spot. Astronomers have engaged in endless speculation and argument about its nature. Observers have suggested that it was a column of the atmosphere hooked on the top of an extra-high mountain ...".

Scientific American (September, 1975, p. 121): "The model allows for a small rocky core ['small,' yet several times Earth's mass] at the center of the planet ... The core would be composed mainly of iron and silicates, the materials that make up most of the earth's bulk. Such a core is expected for cosmogonic reasons: ... The core cannot be detected through gravitational studies, however, so that its existence cannot be proved." [I.e., cannot be detected because the crystals in the upper atmosphere reflect all radio or other detection signals.]

Scientific American (March, 1976, p. 53): "Because of the Great Red Spot's long lifetime, its constancy in latitude and its uniqueness, it seemed that it must be connected with an underlying solid object or topographic feature that was giving rise directly to the flow patterns at the visible surface [cloud cover]. "A Taylor column is the cylinder of stagnant fluid that was believed to join the solid object to the red cloud we see at the top of the Jovian atmosphere. ... Finally, other zones seem to have their own red spots, suggesting that the Great Red Spot is not unique [i.e., in being attached to a high geological formation.]"

<<< Mountains, by golly... High ones that poke up and distort the storm-cloud flows. However, scientists continued to argue the --solid core problem-- until just recently.>>>

--The Shoemaker-Levy 9 comet impacts on Jupiter.-- Not long ago, a series of twenty or so comets impacted Jupiter one after another.

The largest of them left --impact craters-- so huge and so high that their circular contours can easily be seen emerging from the cloud cover which is several miles thick.

Since the impacts, the mountainous craters can still be seen when that side of Jupiter is turned toward Earth.

Well, if there were not mountains on Jupiter back in 1973, there are some there now -- huge and big, and well over 30,000 feet high. It is quite clear now that Jupiter does have a solid core some tens of masses the size of Earth's own mass.



SYNOPSIS OF JUPITER RAW DATA ELEMENTS CONFIRMED BY SCIENTIFIC AND TECHNOLOGICAL FEEDBACK

1. "Hydrogen mantle": Confirmed - September 1973, 1974, 1975.
2. "Storms, wind": Confirmed (as to dimensions and unexpected intensity) - 1976, 1970.
3. "Something like a tornado". Confirmed (as strong rotating cyclones) - 1976.
4. "High infrared reading". Confirmed - 1974.
5. "Temperature inversion": Confirmed - 1975.
6. "Cloud color and configuration": Confirmed - 1979.
7. "Dominant orange color": Confirmed - 1979.
8. "Water and ice crystals": Water possible there, but ice crystallization of other elements Confirmed - 1974.
9. "Crystal bands reflect radio probes". Confirmed - 1975.
10. "Magnetic and electromagnetic Auroras ("Rainbows")": - Confirmed, 1979.

11. "The RING": Confirmed -1979... not only as to its existence, but as being "inside" the crystallized atmospheric layers.

12. "Liquid composition": Confirmed - 1973, 1976, as hydrogen in liquid form.

13. "Mountain range (mountains) and solid core": Probably Confirmed - 1994. Confirmed existence of solid core several tens of masses of earth's. Recent comet impacts reveal enormous craters extending through thick cloud cover, one approximately the size of 1/2 of the United States.

14. "Confirmed elements of the raw data's three drawings":

(a) The large drawing of the general layers of Jupiter's several kinds of atmospheric strata was generally correct. If interested, please compare with diagrams of Jupiter's layers found in: - Science News (Vol. 106, September 21, 1974, p. 187). - Scientific American (September, 1975, p. 121). - Time (September, 1974, p. 83).

(b) The second smaller drawing probably refers to the planet's hydrogen torus, but was not indicated as such in the raw data.

(c) Diagrams and discussion of the Ring can be found in: - Aviation Week & Space Technology (June 16, 1979, pp. 16-17, and p. 20. - Science (Vol. 206, November 23, 1979, pp. 926-927, and pp. 932-933.) Pictures of the Ring and its placement within the crystal bands, obtained by Voyager 2 can be found in Science News: >> Vol. 115, February 16, 1976, pp. 108-9; >> Vol. 115, March 10, 1979, p. 149; >> Vol. 115, July 14, 1979, p. 20.

No scientific or technological feedback has been achieved to date regarding:

---- "Then I came from the cloud cover, the surface it looks like sand dunes. They're made of very large grade crystals so they slide."

--- "Those grains which made that sand orange are quite large. They have a polished surface and they look something like amber or like obsidian but they're yellowish and not as heavy."

--- "Beneath that is the surface which I saw was, well, it looked like shifting sands made out of some sort of slippery granulated stuff."

EARLY REACTIONS REGARDING EXPERIMENT #46

The first reactions to the Jupiter Probe experiment were universally negative, including those of the sponsors. The core of the problem was that the raw data included mention of rings and mountains. Prevailing scientific wisdom as of 1973 against the possibility of Jovian rings and mountains and was quite adamant at the time.

Attitudes against the experiment began to change after the hydrogen components and the crystalline-layered structure of the Jovian atmospheres were confirmed (late 1973 through 1974.)

When it was seen that the viewer's sketch of the complex atmospheric layers quite nicely matched subsequent scientific renderings, this major data category was accepted as "roughly" evidential.

The viewer's ring and mountains were now thought of as imaginary noise entered into a long-distance signal line which was minimally evidential.

In any event, experiments were needed with more immediate feedback possibilities, and an enormous number of these were designed and undertaken. These produced more immediate results, and which were used to expand understanding of remote viewing potentials.

Had it not been for the fact that stolen copies of the raw data had been leaked to the media, the existence of Experiment #46 might never have publicly surfaced. Neither SRI workers, the sponsors, nor myself ever sought to offer the experiment as --claims-- of anything.

But now in retrospect, it was fortunate that the thefts took place because the entirety and parts of the raw data early appeared in the media, including The National Enquirer. Thus, the raw data was publicly available as of 1974.

Experiment #46 lay obscure between 1974 and 1979. No continuing attempt was made to feedback other of its categories, and the SRI work progressed along more immediately fruitful lines.

The 1979 scientific discovery and confirmation of the Jovian Ring came as one of the larger shocks and --surprises-- in astronomical history.

The entirety of the Jupiter Probe raw data was now organized and compared

to scientific feedback -- after which all of the data, except the mountains, could be seen as near-approximately confirmed.

Now, however, the formal report was generally rejected on the grounds that no respectable scientist wanted to be identified as having read it. Yet word got around.

Only the mountains remained unconfirmed. When skeptics elected to amuse themselves regarding the Probe it was this single item they focused on.

REQUEST FOR HELP

Additional scientific data achieved since 1980 may either add to, or detract from, the confirmatory data utilized for the 1980 report.

Any Net reader of this document may feel free to contribute additive or detractive data. Such data, however, must be achieved from identified scientific or technological sources and introduced in their entirety with proper identifying references so that others can independently check them out. Any help along these lines would be appreciated.

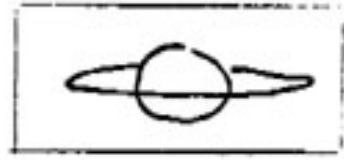
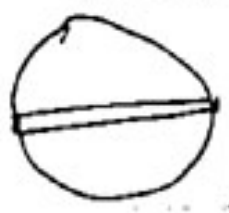
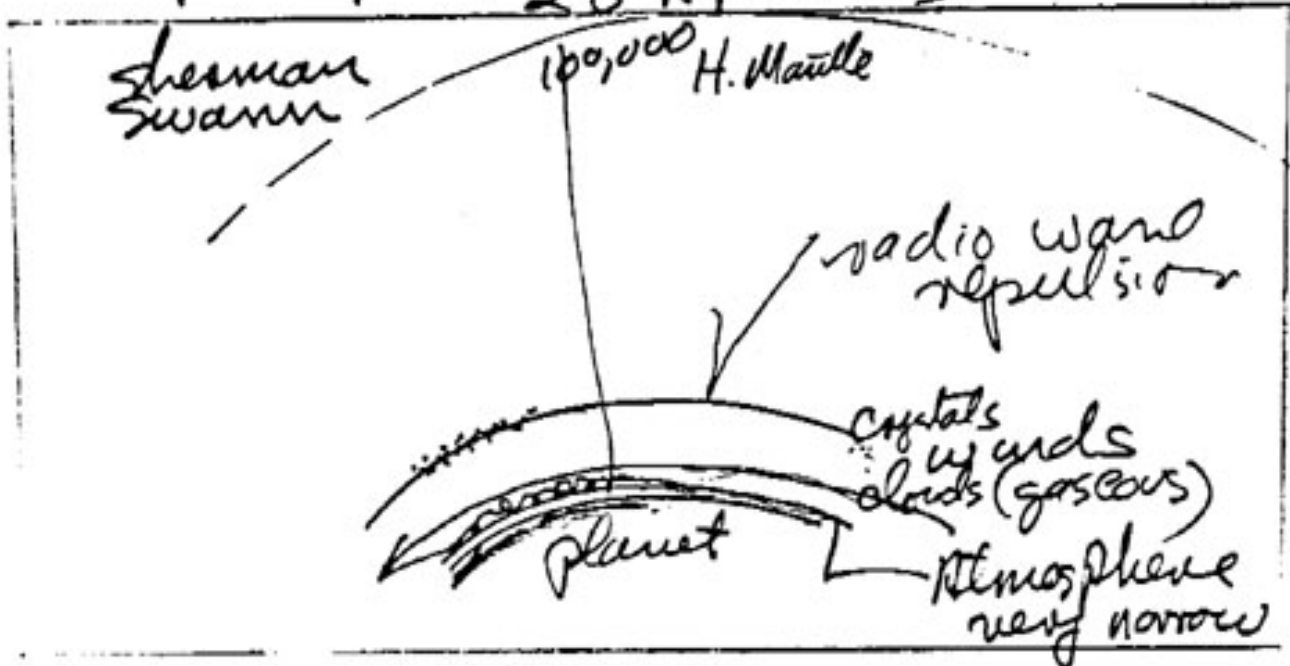
The Jupiter Probe is an historical remote viewing artifact whose documents must stand or fall on their own merits or demerits. Since the history of the SRI project is based on --other-- in-depth experiments, whether the Jupiter Probe stands or falls will have no bearing on that history.

I presently have no resources to track down scientific and technical articles on the topic of the Shoemaker-Levy 9 impacts on Jupiter, or regarding the craters visible as seen on a recent NOVA TV program. Any help out there?

(end)

TITLE

Jupiter PSI Probe 27P 46
28 April 1973 " 29F32 8



- Vertical inversion
tornado
infra red

mountain cha
30,000 ft?
shifting sand
grains like
polished amb
don't weigh
very much.

** Editor's Note: The subject incorrectly recorded the date of the experiment.
The correct date was 27 April 1973.

Accessed &

REMOTE VIEWING AND OUR SPECIES -- SUPERPOWERS OF MIND --

Ingo Swann

(27Dec95)

Background: During the winter of 1972 I was again in our fair nation's capitol. No one yet wanted to be officially seen with me, so I was taken by an Army major to a bowling parlor somewhere in Maryland. There I met with three macho military intelligence types practicing their balls and strikes, and drinking beer.

Only the apparent ranking officer talked with me. "I don't want to talk with you," he began. "But someone higher-up ordered me to. I'm not interested in any of that parapsychology bullshit. So don't talk statistics and crap like that. There's only one thing I want to know. Do you think psychics can be used as psychic spies? Yes or no, and then --you-- can get the hell outta here."

"OK," I replied. "On average, no."

"Good," he said, smiling... "that's what I think, too."

"Good," I agreed... "and now I'll got the hell outta here." I stood up to leave, saying "But you've asked a dumb question typical of psychically-illiterate people."

"Oh? Is there a better question?"

"You only wanted a 'yes or no,' and you got it. I'm outta here." "Hey, you callin' me dumb?" "Yup. And rude and crude, too." His face turned red.

"So... what's the better question... hey, you want a beer?"

A peace offering. "Look," I began, "the real question is this: does our human species possess superpowers of mind? If so, then it's our species that has potentials for psychic spying. Anyone who identifies and develops those potentials should be able to --amplify-- them. Your problem is not with individual, natural psychics. It's with the probability that someone somewhere, perhaps in Russia or China, will find and more broadly amplify the powers. Then you've got a different and bigger ballpark situation on your hands. The search for mind superpowers will not stand still, you know. Just look at your average psychic - and imagine his powers purified and amplified."

The guy looked at me rather blankly for a moment. "OK," he finally said, "you got my attention. Do you eat meat? There's a good steakhouse down the road."

*

Well, it's now some twenty-three years later. And the very same question still looms over the future.

Your individual reaction to the question will largely depend on whether you feel that our species possesses faculties of superpowers of mind.

If your reaction is in the negative, then you must be one of those who subscribe to a number of mental software concepts that reduce the amazing vistas of our mind potentials.

These vistas partially leak through every once in a while... into individuals who do demonstrate various kinds of superpower faculties, individuals sometimes called psychics, intuitives, telepaths or clairvoyants -- or martial arts experts.

If you are involved with any of the martial arts, especially Akhido or Jujitsu, then you'll agree that mind does possess superpower faculties which can be identified, and developed and utilized.

*

There is and always has been, only one obstacle to this extremely important question. The obstacle is this: human beings usually do not think of themselves as belonging to a species -- a species which contains all of them in a gigantic, collective sense.

Rather, people think of themselves as individuals, as family and clan units; as political, religious and philosophical collectives; as nations, races and cultural heritages.

However, all of these, in any format, are only smaller parts of our species' disconnected mental games. All of these smaller parts --descend-- out of our species' general mind-pool, as it were. And all of these smaller parts, no matter what they are, are --transitory.-- They come and go. They arise and disappear.

When these arise and disappear we say that "society changes." But what has really happened when society changes, is that different mind-software programs arise and disappear in the hardware of the collective human-species mind.

The hardware exists innately as a "pool" in our species almost exactly as does our species genetic pool which programs the formats of our physical and electromagnetic bodies.

It is our mind-software programs (information grids) that cause us to think differently about each other and about what we are, and are not.

But meanwhile, back at the ranch of our species' mind potentials, superpower faculties exist whether they are hidden beneath social configurations, or lay fallow, undeveloped, or discredited.

*

Remote viewing represents one "set" of superpower faculties -- our innate perceptual channels across distances. Rudiments of RV faculties occasionally manifest in almost everyone, even if only in dream

states.

For the most part, it is only in the United States where their faculties are laughed at and where skeptics control mainstream antagonism to them.

If you out there who feel we have superpower faculties don't speak up and shout down the skeptics, then it's YOUR nascent superpowers that are quailing before their ridiculous stupidities. And you belong to the great but --silent-- superpowerless majority.

The WorldWide Web is --yours,-- you know. Not theirs. But it's skeptics who are making the most noise in it, pooping on your innate superpower faculties.

(end)



REMOTEVIEWING

One Of The Human Superpowers Of Biomind

* * *

PLACING REMOTE VIEWING INTO A LARGER CONTEXT IN ORDER TO COMPREHEND WHAT IT IS

* * *

[A Series of Eight Mini-Essays]

Ingo Swann

07Jan96

Introduction

I have earlier entered into the Net for free access, a number of topics having to do with remote viewing. All of those topics so far have involved situational and anecdotal information. More of the same will follow them in the months ahead.

But beyond situational and anecdotal materials, remote viewing is accompanied by SUBSTANTIVE and TECHNICAL matters that pertain to why and how remote viewing exists, and "works."

The substantive and technical matters have been compiled through the years, and in some instances are the joint product of myself and Dr. H. E. Puthoff, working as a team to compare concepts and ideas and then test them. We often benefited from consultation with a large number of scientists, psychologists and other specialists.

I offer the following eight substantive categories for consideration...

1. Remote viewing and its conceptual nomenclature problems
2. Remote viewing as one of the Sidhis

...to be provided in the near future....

3. Remote viewing and sensory transducers
4. Remote viewing and mental information grids
5. Remote viewing and human superpowers of mind
6. Remote viewing in the Twentieth Century
7. Remote viewing and Twentieth Century skeptics and debunkers
8. Projecting remote viewing into the Twenty-first Century

These substantive and technical matters have not been made public during the twenty years remote viewing was considered a developmental asset to the intelligence community.

However, now that the CIA is occupying itself with minimalizing and disowning remote viewing, there is no longer any reason to keep the substantive and technical matters from public view. In any event, all substantive and technical matters have always remained unclassified and proprietary to me as stated in my working contracts as a consultant with Stanford Research Institute and the Psychoenergetics Project established there by Dr. Puthoff.

* * *

What remote viewing consists of is a fairly complex matter that is not easily reduced to simplistic or familiar stereotype concepts. Very few have inspected the long history of remote viewing among our species. Very few have seen or studied high-quality examples of it.

A literature devoted exclusively to remote viewing does not exist, except in some piecemeal ways. Most people, including proponents and antagonists, will consider remote viewing from within what they already know --- or more precisely put, within the LIMITS of what they already know.

If it is considered that the knowledge each individual has basically consists of frames of reference, then the question does arise regarding what those frames do or do not consist of. In individuals, frames of reference may either be adequate or inadequate, precise or imprecise, present or missing. Since no adequate frames of reference regarding remote viewing have ever been constructed, individuals who chance to encounter some aspect of remote viewing naturally will attempt to process its meaning through their existing frames of reference.

* * *

In this regard, it is fair and even just to mention that most people believe the frames of reference they do

possess are sufficient to process any information they encounter --- no matter how unfamiliar or even alien that information might be to them.

But it would be obvious that unfamiliar information processed through inadequate frames of reference (inadequate information grids) results in, well, to put it simply, results in a mess or a quagmire of confused information and strange opinions.

* * *

The basic purpose of these eight mini-essays is to contribute to the construction of a proper frame of reference regarding remote viewing --- a frame of reference that does not exist as of this writing.

Unfortunately, this proper frame of reference cannot be constructed within the present limits of the kinds and categories of knowledge typical of the modern West. The construction will require novel and unfamiliar analogies and metaphors.

I will present the necessary information in step-by-step ways, and will attempt to be as clear and concise as possible. But I will not be participating in reductionism back into frames of reference that are not adequate in the first place. I will sometimes say the same thing in different ways so as to try to accommodate a wider scope of integration of the new information.

* * *

But in essence I will be painting a new picture --- a LARGER new picture which will not become completely visible until it is finished.

The elements of this new picture cannot be reduced back into existing frames of reference, back into existing "realities" --- because if this were possible, then the necessary picture would already exist. It does not exist. But the basic rudiments of it will exist by the end of these small essays.

* * *

You may, therefore, wish to read these essays more than once. For, even by the second reading the general outlines of the picture will have become more intelligible, and its separate element more fitting. As it stands as of this writing, the bigger picture of remote viewing is not intelligible --- even to many of those who accept its existence.

The First Central Issue

There is one central issue that must be considered ahead of remote viewing, and which is a subsidiary topic to the central issue.

This is whether our species possesses what, for lack of a better concept, might be called superpowers of mind -- of which remote viewing would be one.

Without an answer in the positive to this central question, then remote viewing will never either make sense or find a fitted place within the overall image of our species.

It is generally accepted that our species possesses powers of mind. But it is also understood that how these are identified and treated, depends on social criteria and values, and then upon individual frames of reference based on those criteria and values.

Social criteria and values also tend to establish the contours of behavioral norms, while the same criteria and values also have something to do with which formats of knowledge are accepted, or rejected.

Individuals wishing to fit into the social criteria and values are more or less required to adapt to the accepted frames of reference and dis-adapt from the rejected ones.

If this discretionary process is successful enough, then the individual is accepted as fitted into the contours of the behavioral norms, and especially into the frames of reference that characterize their peer groupings.

* * *

The distinction in the West between so-called normal powers of mind and superpowers of mind is largely a sociological artifact arising out of the dominant frames of reference of the Modern Age --- which began in the mid-1800s, but which is thought to be majorly representative of the Twentieth Century.

As has been stated in many other sources, the modernist frames of reference were derived from the philosophy of scientific materialism. Within the auspices of that philosophy, those human powers of mind that seemed to disobey the laws of matter were shaved off the central frames and relegated to the "impossible."

Thus arose the double notion of normal powers of mind, and that category of mind powers that were dubbed "paranormal" and excluded from the mainline frames of reference. Most pre-modern societies did not make this two-fold distinction and otherwise saw the superpowers as extensions of the usual ones.

* * *

As many post-modern researchers have realized, this distinction worked to prevent the fuller spectrum of human powers of mind from being adequately mapped.

And it is increasingly being accepted that critics and skeptics of the superpowers are utilizing out-dated

and limited frames of reference.

This growing realization has spawned the effort to map the fuller spectrum of human powers of mind. This effort has become revitalized as will be discussed in the last essay of this series.

* * *

In any event, each reader of these essays will have to decide whether or not our species possesses superpowers of mind. This is "the" central issue.

The Second Central Issue

The second central issue is more easily (and CLEARLY) stated. There is nothing wrong with attempting to research our species' superpowers of mind --- any more than there is anything wrong with attempting to research anything.

Indeed, while the Twentieth Century failed in so many other things, it succeeded in establishing one glory --- organized research --- and research can easily be seen as one of the hallmarks of the human mind in all its aspects.

Research of the superpowers, if permitted and pursued, will answer many things pro or con. And such research will surely remodel the earlier inadequate frames of reference --- even those of parapsychology already known to be inadequate. Condemnation of the superpowers before the facts of researching them constitutes one of the failures of the Twentieth Century.

Unless one is of the opinion that we already know all there is to know about the powers of the mind, then the Modern Age exclusion of the superpowers from research doubtlessly will be rectified by exploring and researching them. Such research of the superpowers though, cannot take place based on earlier inadequate frames of reference that excluded such research. For one thing, those frames prevent the right questions from being discovered.

One of the most correct questions is whether our species does indeed possess superpowers of mind.

Now, all this having been said, we'll begin diving into the intricacies of what follows.

Remote Viewing and Its Larger Picture

In our present modernist culture, remote viewing is considered an "inexplicable phenomenon," rather than as evidence of one of the human superpowers of mind.

All things take on greater luminosity and comprehension when they are considered within the larger

contexts in which they are embedded. If something is isolated or alienated from those larger contexts, then fuller comprehension of its substance and meaning is denied it.

Remote viewing is no exception. It is a phenomenology of mind that bears extensive relationship to a number of larger contexts. But it has been dis-embedded from the larger contexts applicable to it.

Thus remote viewing seems a singular thing... something really far out on the fringes where it has no apparent relationship to anything else. It especially seems alien to most frames of reference (mindsets) and modern philosophies characteristic of the Twentieth Century. And so it is within the limitations of those mindsets and philosophies that the existence and possibilities of remote viewing are challenged and sometimes mocked.

Yet, however one might choose to consider remote viewing, it is nonetheless one of the human superpowers of mind... and this is the first and the greatest context within which it should be considered. Perhaps the only context.

* * *

Under other names, remote viewing and other superpowers of mind have been noted from time immemorial, while elements of it have manifested in most pre-modern cultures. And since this has continuously been so, remote viewing is a species thing, as it were --- a power inherent in our species.

This clearly implies that all born humans are carriers of the superpowers and their potentials --- in much the same way that all born humans are carriers of the human gene pool. Since this is so, it would be expected that elements of the superpowers will manifest in given individuals down through the generations.

What different societies and mindsets do with, or about the human superpowers of mind, is a separate issue. There should be no conflict regarding the existence of the human superpowers of mind. But there can be conflict regarding how they are culturally and socially treated. This treatment has ranged from supportive tolerance to destructive intolerance, and even down to woeful persecution of the most obvious carriers of the powers.

* * *

Statement of Three Essential Problems

PROBLEM 1

Under other nomenclature, remote viewing is one of the human superpowers of Biomind whose existence is quite well-noted in transcultural lore and historical documents of the last 5,000 years. The proper context then, for examining and discussing it, lies within the parameters of all human

superpowers of Biomind.

This context is very large, and it clearly includes more than just remote viewing. The chief problem here is that the larger parameters have never been identified very well and so, important elements of the bigger picture are lacking. This lack leaves the larger contexts untreated, and so many are unaware of them and naturally seek to reduce ideas of remote viewing into their personal realities and educational backgrounds.

PROBLEM 2

It might be thought that Problem 1 can easily be remedied by submitting it to discussion and examination. As it happens, though, English and the Romance languages don't contain nomenclature either sufficient or precise enough to do so.

Nomenclature is largely derived from concepts, but in the case of Problem 1, the relevant concepts have never really been identified. For example, "telepathy" and "intuition" are both elements of human superpowers of mind. But some thirty types of telepathy can be listed, and about two dozen regarding intuition. Yet we persist, in English, in utilizing only the two terms.

Precision of concepts is therefore lacking, and this accounts for the missing nomenclature. To paraphrase Dr. Jean Houston, if the only tool you have is a hammer, you will treat everything like a nail. We use only the two terms as hammers to deal with very refined matters which need precision "brain surgery" tools.

PROBLEM 3

The human Biomind organism uses information processes to establish not only concepts of reality, but also awareness of human functioning. The processes of awareness of human Biomind functioning have not been identified very well, and nomenclature appropriate for what has not been identified has not evolved. And so, not only is conceptual nomenclature missing, but the missing contextual knowledge precludes adequate consideration of the true extent of the Biomind's information processes.

It is accepted that we cannot speak intelligently about that which we don't understand, about that which we know nothing about. We don't know very much about the human superpowers. This lack of, or abyss, is an empty gap in our knowledge of the true extent of Biomind functions.

As we will see in the fourth essay ahead, Problem 3 is partially remedied by introducing the concept of "information processing grids." The human Biomind can be described as a recombinant analog mechanism capable of assimilating, processing, comparing and recombining enormous amounts of information.

The term "grid" refers to "grating"... an inter-networking system. It is technically defined as "a network of uniformly-spaced horizontal and perpendicular lines for locating points of information by means of coordinates." That the human Biomind functions in grid-like ways will not be unfamiliar to biocyberneticists or information theorists --- but will be unfamiliar to those who utilize other models of Biomind functioning.

It can fairly be said that some of the "points of information" refer to concepts and relevant nomenclature utilized by individuals and which are needed to process information and which result in understanding it. However, the absence of certain concepts and nomenclature equates to missing links within the individual's information grids.

This simply means that the individual cannot precisely or adequately process information for which points in their grids are missing. Such information will seem alien to them -- and probably arouse internal mind "conflicts" within whatever the individual IS utilizing as information processing grids.

The reason for the internal conflicts is obvious. The "new" information cannot properly be fitted into the existing information processing grids. As will be discussed ahead, some individuals may seek to externalize the conflicts, rather than work toward enlarging and extending the capacities of their information processing grids.

Combining the Three Basic Problems

When the three basic problems outlined above are combined, a larger interlocking problem emerges, and which larger problem is the central substance of these mini-essays. But the basic meaning of the combined problem is that remote viewing can't be understood by information processing grids not equipped with appropriate and expansive concepts and the nomenclature needed to flesh out those concepts.

The "work" of the following mini-essays is to attempt to provide certain cognitive rudiments that allow the construction of information processing grids needed for the comprehension of remote viewing.

It is completely accepted that unless something is understood, then no one can make it work for them. It is also understood that if one is utilizing the wrong models or precedents in order to understand something, then all that emerges is conflict and confusion.

(End of Introduction)

REMOTEVIEWING

One Of The Superpowers Of The Human Biomind

REMOTE VIEWING AND ITS CONCEPTUAL NOMENCLATURE PROBLEMS

Ingo Swann

09Jan96

Part One

Three general problems regarding remote viewing were pointed up in the introductory materials of these essays:

- (1) remote viewing as a human superpower of mind;
- (2) lack of adequate concepts and nomenclature by which this superpower can be discussed and comprehended and;
- (3) lack of appropriate mental information grids needed by the recombinant analog mind to cognitively process the necessary experiential information.

*

As a term, "remote viewing" emerged in 1971 and was at first quite obscure. It achieved luminosity when the intelligence community took a long-term interest in what it referred to. Since then remote viewing has been thought of in different ways, depending on whose thinking was involved.

It is to be understood that different people think of things in different ways. There is no real way to prevent this --- and in fact it should --not-- be prevented. For the ability to arrive at different conclusions is very important to the progress and achievements of the human species.

However, what kind of information, and what amount of it, different people utilize to arrive at

conclusions --is- - or should be a matter of concern and interest not only to others but to themselves. It is well known that the use of erroneous or inadequate information results in conclusions of the same kind.

*

A proper working definition of remote viewing will be presented ahead --after-- certain information points have been established. The proper working definition more or less prevailed in the intelligence community up until about 1988.

Outside of the intelligence community, though, between 1974 and 1988, no consistent definition of remote viewing has prevailed or been subscribed to. At about 1980, the term began being popularly utilized as a descriptor for random affairs which might not be remote viewing. Many have most incorrectly used it as a replacement term for "psychic."

As contrasted to the various popular ideas which might be applied to it, a precise technical definition (or descriptor) for remote viewing does exist. But it is a complicated one in that remote viewing is --not-- a singular thing in itself, but a compounded series of awareness-dynamic processes.

*

Experience has shown that English-speaking people have difficulty in combining two different words with a hyphen in order to approximate a concept for which English has no singular word. German and other languages, however, have this capability, and their speakers are used to stringing words together without hyphens in order to get at some special concept.

Remote viewing must be discussed in --its own contexts,-- not within those hampered by terminological and conceptual inadequacies. To get around those inadequacies it is useful to combine two common English words to produce a combined and new meaning.

*

"Dynamic" essentially means "active." "Aware" means "having or showing perception, realization, or knowledge." Realization, perception and knowledge are usually considered somewhat passive states. So the term "dynamic" needs to be associated with "awareness" in order to get at the needed --active-- potentials.

Generally speaking, remote viewing is a form of active perception and realization as contrasted to their usual states as passive reception or passive experiencing. If you have trouble conceptualizing dynamic-awareness experiencing, just remind yourself of sexual arousal, music participating, or encountering a beautiful thing.

In order to figuratively get at this combined but unfamiliar meaning even better, we will utilize an unusual analogy.

Since about 1990 or earlier, the computer subculture began giving special neo meanings to the term -- WIRED--. Loosely defined, the neo term refers to how the mind- awareness of a person is "wired" regarding active states of cognition and subsequent activity based on them.

"Wired" then approximates dynamic awareness as contrasted to being passively aware. It also refers to "nets" or "grids" which consist of interactive "wiring" and "terminals." It also refers to being active ("hot") rather than passive ("unwired"), more or less in the same way as a system becomes active by being electrified or fed energy ("turned on").

In a certain sense, then, --dynamic-awareness- - means "being hot wired." An earlier term from the 1950s --- being "with it" --- meant approximately the same thing.

*

In this sense, then, remote viewing is a form of being wired in the neo sense of that word. The younger, computer savvy "hot" generations who utilize it in that context probably will most easily comprehend what remote viewing actually is:

- a special active form of awareness wirework netting;
- or a "being wired" format;
- or being wired into or hooked up into "multiple terminals" or multiple "wired grids;"
- or being wired into different levels or strata of Biomind information processes.

As we will see below, mental information grids are forms of wiring that can be "hot," crosswired, or obsolete. One can also be "dead" wired, or wired in closed-circuited ways.

*

The younger computer-wired generations clearly think of the human mind as a computer which itself can be up-linked into other computers --- and the whole of which becomes a systemic net or grid of information-carrying processes.

The same system can exchange, up-load and down- load information --- providing one can work or "hack" the system by having access to pertinent addresses behind which various kinds of information are stored and available.

This is actually a technological form of "remote viewing," and is almost an exact metaphor for Biomind remote viewing.

*

The definitions of these neo terms are not the principle issue here. But the concepts behind them are.

Remote viewing is a form of "hacking" the information-bearing terminals of our species bio- mind - -- which itself is a very impressive and sophisticated "net." Each born individual is not only a "terminal" in that net, but carries within itself a replica of it.

In this sense, then, each born human is a reproduction down-loaded from the species Biomind net. In this context, each born human in essence is an issued-forth -- extension-terminal-- of the larger Biomind net.

This analogy is clearly compatible with the known fact that each born human is a reproduced, down-loaded extension of the species larger genetic pool.

*

These analogies and metaphors might be somewhat creaky to begin with since we don't usually think of the mind as a Biomind, and otherwise tend to think of it as entirely separate, self-contained and an extension of nothing except its individual self. On the other hand, we do think of our individual genetic bodies as extensions of the genetic pool as carried down and distributed through genetic lineages.

We can get around the creakiness by accepting that when a genetic babe is born physically, the elements of bio- mind are --also-- born with it. Not only is the physical bio- body born but a mind is also born. The bio-body and its mind are inseparable. And so we just as well think in terms of Biomind.

Geneticists now can show that about 98.5 per cent of our species genetic elements are identical and universal in everyone --- and that only about 2.5 per cent account for --all- - differences no matter what they are.

It should therefore follow that about the same statistical distribution refers to the Biomind born at the same time the body is. In other words, about 98.5 per cent of our Biomind endowment is identical and universal in everyone.

In other words, all of us are more the same than we are different. That we give overwhelming attention to our perceived differences gives rise to much of the human drama. But beneath and behind that drama other perpetual factors are at work.

*

If we accept that about 98.5 percent of our bio- mind endowment is universal in everyone, it shouldn't take much imagination to envision that this greater endowment constitutes the Biomind "hard drive" --- much in the same way that the 98.5 percent of our genetic makeup provides the physical "hard drive" for all our bodily functions.

And indeed, if we utilize the computer-model as something akin to the computerlike functioning of the biomind we are almost required to introduce the term "hard drive." All "terminals" must have access to a hard drive in order to function at all.

*

The reason for the above discourse is that it can be demonstrated that the basis of remote viewing is found in the biomind's hard drive. All reproduced genetic biomind downloads (i.e. you, me, everyone) possess the hard drive rudiments for remote viewing (and other superpowers of mind as well.)

All biomind hard drives are relatively similar. Therefore the basis for remote viewing is universal within each of us --- and which is THE reason elements of remote viewing manifest down through the generations.

The only thing that gets in the way of our becoming "wired" into these hard drive rudiments, are installed mental software programs which abort cognitive access to them. This will become more clear ahead.

*

If credence can be given to any of the above, then it becomes clear why the entire nomenclature of parapsychology and psychical research is inadequate --- and why the cultural West in general has never evolved terms that are adequate or appropriate.

The worst term of all is "psychic." No stable definition has ever been established for it, and there are great hazards in attempting to utilize a term which has not much in the way of an agreed- upon definition. Supporters do assume that it refers to extraordinary, non-normal (paranormal) activities of mind. But skeptics assume it refers to illusion, derangement and a variety of non- normal or abnormal clinical psychopathologies.

*

As will be discussed ahead, that the concept of "normalcy" should have been used as the central focus for modern mind research, is one of the greatest flaws of the Twentieth Century.

But here it can be stated that what is perceived as "normal" anywhere or at any given time is completely and only relative to social circumstances. And our history shows that social relativity has very little to do with the true extent of our species Biomind hard drive capabilities. Social relativity is always a situation regarding software information programs installed into the hard drive. Such software programs come and go at a great rate. The bio- mind's hard drive stays mostly the same.

That true extent of the biomind's capabilities will never anywhere be identified from within local normalcy venues. All of these must be transcended in order to get fairly at the species biomind faculties

and capabilities.

REMOTEVIEWING

One Of The Superpowers Of The Human Biomind

REMOTE VIEWING AS ONE OF THE SIDHIS

Ingo Swann (10Jan96)

Part Two

One of the earliest sources which refers to remote viewing --faculties-- is found in the Yoga teachings of ancient India, with echoes of them throughout the Far East.

There are also elements to be found in most early pre-Modern cultures in lower Africa, Egypt, Babylon, Scandinavia, among the Amerindians, among the ancient traditions of the Bushmen of Australia, in early Greece, among Siberian and Persian shamans, and among the Polynesian Islanders, including Hawaii. Elements of remote viewing were also found in early Europe before the Inquisitions of the Middle Ages. And elements of remote viewing again emerged early in the eighteenth through and into the twentieth centuries.

*

The hypothesis now to be considered is this: if the fundamentals of remote viewing exist within the hard drive of our species' Biomind then it is to be expected that elements of it WILL manifest. Indeed, such elements have manifested in the past, in the present, and will continue to do so into the indeterminate future. The formats of the manifesting may be different, but the essential nature of what does manifest is the same.

*

The terms used among these many older cultures are very many. But in English the general concept can be adequately rendered as "distant-seeing" --- a hyphenated term not too difficult to deal with.

We need only combine "dynamic-awareness" (of) "distant-seeing" to get the general drift of what is meant. For unless distant- seeing is expressed via dynamic awareness, then its fundamentals will remain latent and invisible within the hard drive of each human specimen's Biomind.

The historical background for the existence of distant-seeing is quite extensive. But in large part it has been bowdlerized (or "bleeped") from conventional modern history texts utilized by science and academe. Thus the general public is unaware that distant-seeing possesses a vital and substantial history.

*

In most of the cultures the elements that equate to distant-seeing were passed down through the generations by word of mouth -- not in writing.

The ancient Yoga texts differ in this regard. For there is evidence that the methods for developing distant-seeing were in some kind of brief written form perhaps from about 2,000 BC or even earlier. Who the peoples were, though, is in question --- excepting that they probably were not the Hindus of historical times.

Those earlier texts are lost, however, but versions of them were compiled, lost, and compiled anew from about the sixth century BC. In those and later texts, distant-seeing is listed among the numerous "Sidhis."

*

Here is a term that is very difficult to render into English. It won't do to say that a "sidhi" is a psychic power because the modern connotations of "psychic" are neither appropriate nor exact enough.

The ancient Hindu Yoga texts that consider the sidhis are in Sanskrit. This is an extremely elegant language and far surpasses the Western romance languages and English in containing terms having to do with faculties and functions of the mind. It often takes a long English paragraph to give approximate English definition to a single Sanskrit term.

Furthermore, most past efforts to translate into English the Sanskrit Yoga texts range from incompetent, to awful, to useless. This is probably not the direct fault of the translators, but due to lack of frames of reference in the English language.

But two additional problems are that contemporary Sanskrit speakers no longer comprehend what the sidhis are except in a general way. English translators themselves have no real idea. So the English translators select what appears to be the nearest English equivalent. The "sidhis" thus are equated to psychic powers.

But there is a problem here, too, in that the term "psychic" has never achieved a good or stable definition in English.

*

It has been important to the substantive and technical concepts of remote viewing to reconstruct what may originally have been meant by "sidhis," especially the one having to do with distant-seeing. Such a reconstruction is summarized below.

I accept that the reconstruction may be argumentative for a number of reasons --- one of which is that scholars tend to be an argumentative lot to begin with. Whatever the sidhis were in the distant past, they have since taken on legendary status. Scholars therefore deal with them as legendary --- and not as direct participants in the dynamic-awareness phenomena involved.

In what follows I am not at all saying that "controlled remote viewing" as researched and developed at Stanford Research Institute during the 1970s and early 1980s, is the exact same as the distant-seeing sidhi of the Yoga texts. But the working assumption can easily hold that similar mind- dynamic fundamentals are involved in both the sidhi format and the contemporary remote viewing format.

Both formats have one distinct attribute in common, however. It is generally accepted among scholars that a sidhi was NOT merely a spontaneous manifestation of a superpower of mind.

This is clear from the fact that such spontaneous manifestations are separately mentioned in the Yoga texts. In other words, the sidhis were not spontaneous forms of psi. The sidhis therefore cannot be equated with the spontaneous and randomly present forms of psi which have been the topics of modern psychical and parapsychological research.

The evidence is very good that the sidhis were controlled AND enhanced forms of what we would call psi, whose potentials are universally present throughout our species.

In any event, we must distinguish between a POTENTIAL that can emerge spontaneously or temporarily, and a developed ABILITY that is under cognitive control. And it seems likely that the developers of the sidhis did so as well.

It may be that the Yogins saw the potential for the superpowers as an innate manifestation of the Biomind hard drive -- to which I have already referred to in speculation.

But it is quite possible that the ancient Sanskrit- speaking people saw the natural and spontaneous presence of superpowers of mind as the BASIS to build upon and perfect into highly organized functioning. When this building was accomplished, the result was called The Sidhis --- i.e., the spontaneous superpower was brought into a cognitive and controlled state.

*

The CONTROLLED format of remote viewing emerged from similar considerations. If it were not for this I would probably hesitate to connect controlled remote viewing to the ancient sidhi of distant-seeing.

The following might be somewhat difficult to cope with, even though I try to be as clear and succinct as

possible.

*

In the ancient Yoga traditions, the functional basis of the sidhis belonged to the human species and elements of them were to be found in every human.

Whether or not the ancient Yogins distinguished between mind and body becomes more uncertain the deeper one goes into the Yoga materials. The strong modern distinction between body and mind as separate and different things appears not to have extensively existed until about 1850.

We can roughly speak of the sidhis as superpowers of mind-body that extend beyond the local limits of the physical senses, but which senses were VERY NUMEROUS in the ancient Yoga frames of reference. So there is a danger here because the Yoga traditions held that the PHYSICAL senses themselves, were, in fact, very extensive IF they were honed and "perfected."

It is important to establish that the Yoga traditions did not distinguish between physical, mental functioning and superpowers in the way the modern West has done. How they did distinguish these is not clear.

But the traditions emphasized unity of the whole rather than breaking it apart into separate functions --- and which breaking apart would have brought about imbalances within the whole.

In the Yoga traditions, these three categories were not, and SHOULD NOT BE, separated and divided. All of them were integral parts of the human organism which contained all them interdependently.

*

The modern concept that has long prevailed held that the Biomind human organism possessed only five limited physical senses, and that how much we perceive is constrained within their limits.

The question is now pertinent whether there are more than five physical senses. To save time and space here, I now refer you to "Deciphering the Senses: The Expanding World of Human Perception" by Robert Rivlin and Karen Gravelle (Simon and Schuster, 1984). This book reports on SEVENTEEN physical senses identified by bio-neurologists during the 1970s. And the book's last chapter considers "Extra-Sensory Perception" not particularly as a paranormal or "psychic" thing, but as extensions of the bio-body's very many sensory receptors.

*

The historical evidence is very good that the ancient Yogins taught that the abundantly-more-than- five physical senses could, by practice, be so perfected as to achieve many hundreds of highly specialized senses.

The distinction between the perfected MANIFOLD physical senses and the superpower sidhis is thus very narrow -- because a highly-developed physical sense might indeed be a sidhi. All highly-skilled martial arts persons will immediately understand what is meant here.

*

In the ancient Yoga traditions, the sidhis are part and parcel of the whole human organism and its manifold senses that could be honed and perfected. But if we consider that the Yogins taught Biomind holism, it then becomes curious why they singled out the sidhis for special discourse.

There are between seven and twenty sidhis depending on which source is consulted, and distant- seeing is always one of them. Yet the Sanskrit texts comment on certain clearly PHYSICAL senses that can be perfected so as to function as "distant senses" -- such as sensing magnetic directions. This we might think of as a mind superpower but it was not considered a sidhi.

There may be several explanations why the ancient Yogins particularly identified the sidhis from among the many other extended senses. But one explanation is that the sidhis probably would not have been specially commented upon and identified unless there was an essential difference regarding them that needed to be comprehended.

*

Something now depends on what a "sidhi" is. This is quite complex and opinions have certainly differed through the ages, among scholars, and even among Yoga masters.

To the best of my understanding, a sidhi is not exactly a thing in itself to start with. But, with honing and development, it can later become a thing in itself.

You will need to read through the papers ahead having to do with sensory transducers and mental information grids to more fully comprehend this. After you do so, you can come back to this point better prepared.

In essence, a sidhi is something that needs to be put together within dynamic-awareness in order to take on discrete identity. In other words, the basis for distant-seeing might exist within our bio- mind hard drives --- and from which source it might function spontaneously some of the time.

However, in such a "natural" state, it functions in the absence of cognitive dynamic- awareness. In other words, it functions (when it does) AUTOMATICALLY --- while the experiencer usually does not cognitively know when, how, or why it does.

In this sense, it can be said that the hard drive superpower is functioning automatically, but that cognitive control of it is absent. Or we can say that the potential is spontaneously manifesting, but that the organized ability to call it up and sustain it under direct control of cognitive will has not been

developed.

*

It seems that the "direct control of cognitive will" was what the ancient Yogins may have meant in reference to the "sidhis."

If this is the case, then a "sidhi" is different from all our other extensive physical senses --- all of which come equipped with physical receptors born with the human bio-body and which are fully encoded in our human genetic pool.

*

My understanding, which was proven at least somewhat correct in the case of remote viewing, is that a sidhi results from a very highly specialized organization of powers of mind/body.

This organization includes extensive and direct awareness of biological and mental functioning, including knowledge of what Freud and others called the subconscious and the supraconsciousness.

To the Yogins, a human person was born with a bio- mind that possessed potentials. But it was born in a raw state, and was a disorganized mind until it could become properly organized.

I believe that "properly organized" can be equated quite nicely with "mind software programming" which is defined as "installed information grids."

It is quite clear regarding the sidhis that CORRECT self-aware information grids are being talked about here --- information grids which PERMIT the recognition and integration of the vast spectrum of body-mind faculties innate in our species.

*

Clearly, the installation of correct "software information grids" would "organize" the Biomind into highly efficient thinking patterns --- while incorrect ones would result in the opposite.

Indeed, the Yogins held, even in ancient times, that mind can be installed with incorrect or false or fake information grids --- that yielded "illusion." The presence of "illusion" among humans is, at any rate, a very big concept in most Far Eastern philosophies.

Accordingly, life lived within illusion information grids was predictably confusing, painful and awful.

Indeed, the escape from illusion is a major theme in all ancient Yoga. The "escape" apparently meant to escape from faulty mental information grids that deprived their carriers of dynamic-awareness of real REALITY, so to speak.

Furthermore, the Yogins taught that the sidhis COULD NOT be developed and "perfected" in the presence of incorrect information software grids --- even though, as they noted, rudiments of the sidhis might occasionally flare up spontaneously.

*

But this brings up the question regarding from where the rudiments occasionally flare up.

The Yogins appear to be talking --three-- things:

1. a naturally existing base drive for the human bio-body/mind;
2. the fact that incorrect and correct mind software programs can be inserted into the naturally existing base drive; and
3. the difference between illusion and reality.

If all this is thought of in the technological computer metaphor, it seems that the Yogins were actually talking about a bio-body/mind born as a HARD DRIVE --- but into which correct or incorrect software programs could be installed that were derived from experience, learning, indoctrination or misinformation.

If we utilize the computer metaphor, we can add to it the metaphor of a program "virus" whose introduction can demobilize and erode or distort all of the mind's software programs including the bio-mind hard drive. An incorrect thought out of keeping with real Reality thus can act like a virus throughout the entire Biomind systems.

*

Several different kinds of Yoga practice were evolved to correct different kinds of illusion information grids - -- and to install (or "awaken") those more in keeping with what we today would call "innate human potentials."

There was a central motto that was variously subscribed to within different Yoga philosophies and practices:

that the correct way of life was that Way which was in keeping with non-illusion, and thus in keeping with self-discovered true life principles not only of the human species, but of the universe.

To the ancient Yogins, or at least most of them, each human specimen was innately a self-perfecting "unit" within whom existed the basic framework or faculties for enormous powers of body and mind.

These powers could be located, developed and enhanced if the mind AND self-aware BODY could be properly formatted to do so by constructing information grids of self-awareness of potentials.

This was a process referred to by different metaphors such as "the Unfoldment of the Lotus" --- a flower

growing out of water (the subconscious) and unfolding in perfect form in cognitive consciousness. Another popular metaphor, especially favored by later Buddhists, referred to the "Perfecting the Diamond Consciousness."

*

The sidhis appear to have been selected out for special note because it seems that it required MORE of Biomind recombinant elements to achieve them.

It is especially important to note that the sidhis were neither separated from the physical senses, nor held to be exclusively mental in nature.

Rather it seems that the sidhis were additional extensions of the physical senses that required the integration of a very large number of mental and physical faculties.

But the faculties would not work together very well unless selectively and increasingly integrated by the cognitive mind of the human self-perfecting "unit."

They also held that while some of the faculties might function spontaneously, others of them needed to be deliberately integrated so as to achieve higher-order and more spectacular performance.

In this sense, the sidhis appear NOT to consist of A SINGULAR FACULTY NATURALLY EXISTING WITHIN THE BIO- BODY/MIND, but need to be artificially engineered within consciousness by combining a number of faculties within dynamic- awareness. And this is what CONTROLLED REMOTE VIEWING also consists of.

If this was the case, then indeed the sidhis needed special mention as contrasted to all our other naturally- existing faculties and senses. For a great number of our sensory and bio-processes (including our urges and drives) function automatically or autonomically.

But the sidhis had to be engineered into existence within cognitive dynamic-awareness in order to take on "perfecting."

*

But WHAT was it that had to be artificially engineered within cognitive Biomind consciousness to achieve, for example, the sidhi of distant- seeing?

There is only ONE concept that fills the bill. It is very well-known in the modern physical sciences and technology. But it has never been applied to the human bio-body/mind.

It is the concept of the TRANSDUCER --- the topic of Part Three of these mini-essays.

Rather than thinking of distant-seeing as a psychic aptitude, it is more to the point to think of it as a

correct series of sensory transducers that permit the integration of Biomind hard drive faculties that result in cognitively controlled distant-seeing.

Thus, distant-seeing it is not at first a thing in itself, but can become one (a sidhi) AFTER the needed sensory transducers are cognitively located and integrated.

When it became possible, during the mid-1970s, to lift remote viewing up and out of its spontaneous "psychic" nature and to tutor others in it with increasing SELF-PERFECTION - -- well, remote viewing, as a format of distant-seeing, indeed seemed to equate to one of the sidhis of ancient India.

Controlled remote viewing (CRV) was achieved by the cognitive integration of the needed sensory transducers that resulted in the installing of the correct cognitive software program --- exactly as the ancient Yogins had determined. It was then seen that while spontaneous remote viewing is an "experiencing," CRV is a form of "controlled and directed meditation."

*

The concept of SENSORY TRANSDUCERS will be the most difficult concept in these essays. Although you might not agree with the terminology I've selected for them, we can see people walking around with their frames of reference, mental information grids and mindsets.

It is also not difficult to apply the concept of transducers to technological equipment, such as telephones, televisions and radar, etc. All of these utilize transducers to convert one form or energy or signal into another form.

But it is difficult to apply the concept of the transducer to sensory stimuli and to mind-dynamic functions. Yet it can be shown that practically every cell, neuron, or synapse in our Biomind bodies is a sensory transducer of some kind.

(End)

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REMOTE VIEWING

Central Issues and Problems

Ingo Swann

(19Jan96)

* * *

For the purposes of this document I distinguish between "issue" and "problem" in their noun forms.

ISSUE: Something that results in a final conclusion or decision after consideration.

PROBLEM: Something difficult to solve or decide; a source of complexity; a source of perplexity or vexation; an intricate unsettled question or situation.

I point up that the distinction between an issue and a problem is often vague. But a problem is something that needs to be solved or resolved. An issue needs to be considered in the light of acceptance or rejection.

The Central Issue Regarding Remote Viewing

The central issue regarding remote viewing (distant-seeing) does not at first refer to the phenomenon of remote viewing itself.

Rather, it refers to whether our species possesses what might be called, for lack of a better phrase, human superpowers of mind -- of which remote viewing would be just one.

Like most issues, this one ultimately calls for either of two conclusions or decisions:

Yes.

No.

Discussion

The issue in the first instance is --not-- whether individual specimens of our species possess superpowers of mind. The issue turns on whether such superpowers are inherent at the species level.

If it is concluded or decided that our species --does not-- inherently possess the superpowers, then whether they emerge or do not emerge in individual specimens has no relevancy in the light of that conclusion or decision.

If it is accepted that our species --does-- possess the superpowers, then it is to be expected that manifestations of them would spontaneously emerge in individual specimens, and that the rudiments of the superpowers are inherently contained within all specimens.

* * *

All issues must be considered from their largest available perspective. In order to achieve this, the largest perspective must first be identified.

Failure to identify the largest perspective ultimately means that the issue in question will be considered within the boundaries of lesser contexts -- and which contexts are inappropriate because they --are-- lesser.

It is in this way that all issues are converted and downgraded into problems that persist as such because they cannot be resolved or solved in the absence of considering their largest perspectives.

* * *

The top-line thinkers of our contemporary period are certainly equipped to consider human powers and superpowers at the species level. Such a consideration would indeed be compatible with considering the human genetic pool -- and which consideration is based on the largest available perspectives of human genetic biology.

The human gene pool is in process of being mapped. There is no reason not to map the inherent human powers and superpowers of mind in some sort of equivalent way. Mapping the powers and superpowers would establish their largest perspective possible.

Since this mapping is possible in theory and principle, and since it should be done as a primary and first effort, --all-- objections to the existence of the species superpowers are out of order and are no longer acceptable.

* * *

Any decision that our species does not possess superpowers of mind is untenable... --if-- the occurrence of them throughout our history and down through the successive generations is considered.

Manifestations and rudimentary experiencing of them have occurred in all pre-modern societies and in the modern ones as well.

How they have been variously treated in given social frameworks though, is a separate situation that is distinct from the species issue.

This situation is separate because social frameworks arise and vanish, come and go, become fashionable then unfashionable, and are replaced at a great rate of social change.

How, then, the superpowers have been treated within temporary social frameworks is actually incidental to the larger scope of the central issue -- the species-wide existence of indwelling superpower faculties.

The Central Problem Regarding Remote Viewing

At its outset, the central problem again does not involve the phenomenon of remote viewing in the first instance.

In its largest available perspective, this central problem has to do with social tolerance and intolerance of the species-wide superpowers of mind faculties.

It should be obvious that social intolerance of the faculties would result in a variety of subsidiary problems. But the central contexts of all these would turn or hinge on the matter of intolerance --- not on the matter of the --existence-- of the superpowers at the species level.

Two principal factors need to be brought to light in this regard and to help bring this central problem into acute focus.

--First--, it should be established that individual specimens of the species --can and do-- adapt their mind functioning to mental information grids whose outputs exude behavioral intolerance and demonstrate it in action. That such specimens also can and do congregate in groups and social enclaves is a matter of observable fact.

--Second--, if our species --did not-- possess the inherent basis for the superpowers of mind, then such superpowers would --never-- manifest even in rudimentary form. In this instance, neither tolerance nor intolerance of them would ever arise and never need be considered.

* * *

It is to be understood, then, that the matters of tolerance or intolerance --do arise-- because the existence of the superpowers within our species --also arises-- from generation to generation and down through our history.

As but one example, --intuition-- can easily be considered one of the most fundamental human

superpowers of mind. If the history of our species is fairly and objectively assessed, intuition has played an enormous role throughout it.

Rudimentary forms of intuition can be found in all specimens of our species -- and it is quite probable that the only factors which prevent development and enhancement of it are adaptive tolerance and disadaptive intolerance.

* * *

As a working term, a --faculty-- is defined as a natural aptitude, a naturally-existing physical or mental power or function -- and "one of the powers of mind formerly held by psychologists to form a basis for the explanation of all mental phenomena."

The last definition here is a bit confusing in that the human species does not naturally contain --one-- faculty regarding anything, but a very large number of them. It is more rational and logical to say that faculties form the basis for the explanation of all physical-mental phenomena --- and which, of course, would include the superpowers of mind that persist in arising in each successive generation of born humans.

As another working term, --facilitate-- means "making easier," while a --facility-- is something that facilitates the emergence of faculties (aptitudes) as regards action, operation, or courses of conduct.

* * *

A review of history reveals that those social frameworks tolerant of the superpowers of mind usually found some kind of ways and means to facilitate their emergence and development --- although the facilitating formats have differed enormously.

The same review of our history also establishes that those social frameworks intolerant of the superpowers usually took sometimes extraordinary means to suppress both access and knowledge of them.

* * *

--All-- social frameworks are --secondary-- manifestations of the indwelling faculties of our species as regards erecting enclaves whose essential output-purpose is to include various specimens of the species that are physically interdependent on each other.

Tolerant enclaves of this kind are usually more permissive with regard to the kinds of various specimens accorded a "fitted place" within the enclave. Intolerant enclaves tend to exclude those specimens that are perceived as misfitting in terms of mutual physical interdependence.

Ideological centralization is a --tertiary-- extension of the enclave-making faculties of our species. Ideological centralization focuses principally on instituting mental orientation dependence, and transcends the secondary manifestation of physical interdependence.

The outputs of ideological centralization may manifest initial concepts of tolerance or intolerance. But in the longer historical run of their rise and fall, a saturation of too much intolerance usually causes them to implode -- for they facilitate less and less regarding overall human potentials.

* * *

Most secondary social frameworks may be expansionist in nature, especially in the physical sense. But for reasons that are not at all obvious, almost all ideological centralizing social frameworks are reductionist in nature.

--Reductionism-- is defined as "a procedure or theory that reduces complex data or phenomena to simple terms" --- usually, it may be added, by rejecting and becoming intolerant of the complex data or phenomena altogether.

In a certain sense, reductionist social enclaves are ideological "enemies" of our species --within-- our species -- in that our human species is wondrously complex both as regards its "data" and its astonishing and often magnificent phenomena.

Functional intuition, for example, is clearly a magnificent phenomenon of our species -- and it is easily included among the basic human superpowers of mind. By inspection of them though, most reductionist social enclaves, if they are "fundamentalist" enough, are not tolerant of intuition even though it is the most widespread of our species' superpowers of mind.

The Issue Versus the Problems of Our Species' Superpowers of Mind

The many problems (all of transitory social origin in their on-going historical sense) regarding our species superpowers of mind are often mistaken and advertised as --the-- issue. But the problems, all of them, are "local" within given social enclaves. The issue, however, is universal to and within our species --- and this issue will persist in existing even though social enclaves come and go.

But the local social issues can clearly be identified as preventing knowledge access to both the issue and to the different superpowers of mind --- of which intuition and remote viewing are but two.

Shortly I'll provide eight mini-essays that expand on the themes and topics of this brief, entitled "Remote Viewing, One of the Human Superpowers of Bio-Mind." Among other topics, these essays will discuss the --Sidhis--, sensory transducers, mental information grids, and twentieth century skeptics and debunkers. (End)

REMOTE VIEWING VS ITS SKEPTICS

The Larger Picture of Remote Viewing versus The Larger Picture of Skeptics and Debunkers

Ingo Swann

20Jan96

* * *

A more expansive treatment of this topic will be rendered in a forthcoming mini-essay entitled "Remote Viewing and Skeptics of the Twentieth Century."

It should be stated that this topic is fairly complex. It involves much more than the very tiny minority who opine that our sentient species --does not-- possess superpowers of bio-mind --- such as intuition, telepathy, remote viewing and various forms of creativity and "higher-mind" functioning.

Earlier psychical researchers and parapsychologists have sometimes inadequately addressed this topic in brief papers. But no lengthy examination has ever appeared.

During the mid-1970s, however, one of the agencies of the intelligence community requested a lengthy examination. I was involved with a number of professional consultants in its preparation and the report was duly produced under the working title "Social Resistance to Psi."

* * *

Three of the major observations of the report established the following:

(1) Since doubt is considered a legitimate function within intellectual processes, the role of those who doubt is given more legitimacy than those who do not doubt. Were this not so then the meaning of doubt would become vague.

(2) When doubt is superimposed on direct human experiencing, then the doubt assumes a priority

because of its perceived legitimacy. The superimposition then results in a subtle shift of focus away from examining the direct human experiencing and reinstalls the focus within the contexts of the various intellectualisms that have become involved.

(3) The history of intellectualisms demonstrates (a) that they have relatively short terms of social fashionability, and (b) that they tend to be elitist in nature because the larger populations either do not, or cannot, share in them.

Combining these three observations results in a fourth: that doubt is relative to social enclaves and is thus only transitory against larger issues that remain permanent within the direct experiential thresholds of our species.

Reducing these four observations to a possibly crude level, skeptics and debunkers come and go --- but the experiencing thresholds of the species remain the same. The experiencing thresholds are therefore perpetual. Skepticism that advocates doubt regarding something perpetual is relevant only to the transitory intellectual boundaries within which it has arisen.

* * *

As an apt illustration of the above, Albert Einstein introduced his special theory of relativity in 1905 while he was still a student and working in the patent office in Switzerland. The skeptical responses regarding the theory, and him as a scientist and man, were not only noisy but exceedingly -- voluminous.--

By 1925, historians appraised that the Einstein "debate" had accumulated the largest printed paper volume ever.

When the special theory was proven correct between 1927 and 1929, it was shown that relativity was perpetual --- naturally existing and true. The skeptical and debunking responses were shown as transitory, however ardent and voluminous they had been. None of the names of Einstein's skeptics are remembered. And this is the ignominious fate of most skeptics --- because the times and tides of discovery march on and forget they existed.

* * *

Some of you who chance to read this may wish to consider the existence of our species superpowers of bio-mind merely as theoretical. Fair enough.

But an equally fair appraisal shows that the superpowers in different formats have manifested throughout our species from time immemorial, regardless of culture.

What --has-- differed is how they have been intellectually and socially treated and dealt with in terms of tolerance and intolerance, in terms of acceptance or rejection. As will be discussed in a later paper, the intolerance and rejection has ranged along a spectrum from genocide, extermination, and anti-psyhic mind-programming to lesser forms of alienation such as media ridicule and Machiavellian debunking.

* * *

The sciences and academe of the modern West have never moved full-force behind researching the superpowers. It has even been stated in the past, especially by many noted scientists, that the superpowers are not worthy of scientific interest.

So when modern skeptics protest, it is not really possible to isolate and identify what they are protesting about. That our species --does-- possess superpowers of bio-mind can't really be doubted. Even if only temporarily so, such superpowers often appear in naive children for goodness' sake, and often spontaneously appear and disappear in so-called "normal" adults.

The actual issue, then, is the real extent of human sentiency, the actually existing rudiment faculties of the superpowers within our genetic species.

If this is accepted as the virtual reality issue, then skepticism and debunking regarding it become sub-issues attached not to the virtual reality itself, but to varieties of antagonistic hearsay that infect many intellectualisms. It is this antagonistic hearsay which accounts for social resistance to our species' superpowers of bio-mind.

* * *

Western skepticism of the modern period thus utilizes hearsay before the facts of investigation and research. For example, "there --must-- be some other normal explanation." And this falls more within the range of emotional sentiments than logic and reason based upon discovered fact.

I am also led to understand that this topic is of some interest in the new discipline of the sociology of scientific knowledge (SSK) which examines the treatment and engineering of knowledge by social enclaves within science --and-- the social sub-set enclaves appended to it as is the case with skeptics and debunkers.

* * *

What will serve as an objective and legitimate access point into this complex topic is difficult to determine. In the first instance, though, it appears that there are confusions regarding basic terminology.

The term "skeptic" is taken from a Greek word meaning "thoughtful; to look, to consider in the context of having a mind open enough to do so."

"Skepticism" is defined as the method of suspending judgment, systematic doubt, or criticism until something can be decided upon based upon identifiable facts. Any area which is neither proven nor disproved falls into this category.

* * *

In their accepted academic sense, these definitions prevailed until about 1890, at least in philosophy and science, and are still given in most dictionaries.

During the early twentieth century, however, both terms in popular usage took on meanings having to do with --opposition-- to something. The contexts of having an open mind and suspending judgement until facts are ascertained were therefore abrogated in popular usage.

A "skeptic" and his or her "skepticism" were thereafter assumed to mean "opposed" or "opposition." The phrase "I am a skeptic" was then taken to mean "I don't believe it exists, or is true, or is possible."

* * *

The verb "debunk" means "to expose the sham of falseness of something." Debunking is therefore a valuable function and always has been --- in that certain specimens of our species like to engineer sham and falseness in order to benefit from them.

Implicit in the term, however, is the distinction between (1) exposing --after the fact of examination, and (2) accusing --before the fact. In this double sense, the term can take on Machiavellian efficiency.

"Machiavellianism" refers to Machiavelli's political theory that politics is amoral and that any means however unscrupulous can justifiably be used in achieving political power or purposes.â

The introduction of Machiavellianism into skepticism and debunking runs counter to their original ethical function and sets up lachrymose contexts so labyrinthine that very few can negotiate them. Indeed, Machiavellianism can only be effective provided the labyrinthine contexts cannot be unravelled.

As but one example of Machiavellian debunking, though, I refer the truly interested to the paper entitled "Science Versus Showmanship: A History of the Randi Hoax" by Michael A. Thalbourne just published in The Journal of the American Society for Psychical Research (Oct. 1995, Vol.89, No. 4).

* * *

The largest possible background issue regarding skeptics and debunkers of remote viewing is whether our species possesses superpowers of mind --- of which remote viewing would be just one. Unless consideration is elevated up and into the contexts of this larger background issue no amount of lesser argumentation will suffice to get anyone anywhere.

The second larger background issue concerns the fact that there is nothing essentially wrong with researching the superpowers, both to confirm their existence or not, and if confirmed to identify their particular functions of mind.

--Resistance-- to such research --before-- the facts of the superpowers can be ascertained is therefore puzzling.

The only possible explanation must involve not discoverable facts which could speak for themselves but --motives and agendas.--

Most of us recognize that this is the usual case regarding most human confusions --- assuming that mere stupidity or lack of knowledge are not involved as the first instance. But the introduction of motives and agendas further complicates this particular situation already lamentably labyrinthine in its overall character.

* * *

The etymological history of the term "skepticism" shows that it has undergone several definition formats and social applications since it was first coined in ancient Greece --- down until today when it is almost exclusively taken as referring to someone opposed to the "paranormal" and anything resembling them.

During the Renaissance period, when the schism between science and religion started up, skepticism was largely taken as referring to "doubt concerning basic religious principles" such as immortality, providence, revelation, the existence of the soul, etc. This is to say that --skepticism-- was then used almost as a synonym for anti-religion on behalf of sequestering the evolving sciences from it.

During the nineteenth century, elements of early psychical research did deal with spiritualism --- that enormous cultural phenomenon having to do with scientifically analyzing communications between the living and the dead. So-called "scientific skeptics" objected to this type of research because they feared a reintroduction of religious-type phenomena into science proper.

* * *

This fear has continued to overwhelm more accurate estimations of what the whole of early psychical research involved. An analysis of all published psychical research materials clearly shows that spiritualistic-type research reports account for only about one-tenth between 1880 and 1910. The remaining 90 per cent of the materials was focussed on elements having to do with powers and

superpowers of the human biological mind.

At best, then, anti-religious skeptics who wish (as they still do today) to insulate science from religion can object to only about one-tenth of the whole of psychical research --- while --psychical-- research, by definition, came to an end during World War I.

* * *

When it became possible during the twentieth century to examine elements and attributes of the human mind of and in themselves, it would seem that this particular skeptical format was no longer applicable regarding the mapping of the human powers of mind of and in themselves. At least the principal and vividly stated goal of the modern sciences was to map --everything-- of and in itself.

* * *

Discussing and arguing the pro and con --mapping-- of the powers and superpowers of mind has been going on for over 140 years --- even though most of the pro and con polemics are not only turgid and redundant but are based in past concepts which have been obsolete since at least the end of World War I.

It is much more fruitful to look at the social landscapes within which the discussions and arguing took place. Some of those earlier landscapes, especially science-centered ones, accepted as valid the concept of "anti-psychic skepticism" --- even though the term "psychic" has never achieved a stable or concrete definition.

But if the basic definition of skepticism is accepted in its correct meaning --- "open to consideration and examination" --- then the phrase "anti-psychic skeptic" is an oxymoron.

The ethical, and even logical goal of the true skeptic is to resolve doubt by identifying facts, not to reinforce doubt in the absence of discovered facts --- and certainly not to underwrite Machiavellian debunking tactics to prevent the needed research.

True skepticism does not --begin-- by being anti- anything. The processes of open consideration and examination (i.e., research) will ultimately establish whether something exists or not.

There is hardly no other way via which doubt, belief, or confusions between them can be resolved on behalf of acquiring increases in knowledge. And this is especially true as regards the true extent of human sentiency --- for sentient beings have an inalienable bio-mind right to know of the true extent of their sentiency.

* * *

To round out this position paper, even a cursory examination of the "conflict" between the existence of our species superpowers and the existence of skepticism regarding them shows these two factors as different and separate issues.

In the first instance, if the superpowers didn't manifest throughout our species then skeptical resistance to them --would not-- come into existence either. Nothing becomes resisted unless it is there to be resisted. It is because the superpowers do manifest that resistance to them is engineered into visibility.

Whether the superpowers manifest in formats involving Siberian shamans, Greek or Egyptian clairvoyants, Maya far-seeing, or contemporary remote viewing as an espionage tool, none of the formats would be possible if their fundamental faculties were not part of our species "equipment," so to speak. Phenomena along these lines that recur regardless of culture and down and through each human generation ought to be accepted as existing.

Modern skeptics, however, defined these faculties as abnormal, illusion, mental derangement, or psychopathological in origin. Mis-identified and prejudiced as such, the faculties were then open to the assumed legitimacy of debunking.

But are these --modern-- definitions correct ones? And if correct, how was the correctness established?

Well, it is open knowledge that the mainstream sciences and philosophies, --by their own admission,-- have --not-- researched the superpowers of bio-mind.

* * *

Based, then, on a near complete absence of researched information regarding the superpowers, it is --necessary-- to inquire into the nature of the information data bits an "anti-psychic" skeptic is using as his or her intellectual processing grids.

If such a skeptic is utilizing the conventional definitions of the modern mainstream sciences and philosophies --which have neither considered nor researched-- the superpowers, then such a skeptic is utilizing nothing at all except hearsay or prejudice based on it. Clearly those who --have-- attempted to research the superpowers know more about them than those who never have made the attempt --- just as conventional modern scientists and philosophers have not.

* * *

It is quite easy to show that the --topic-- of our species superpowers of bio-mind has been bowdlerized or "bleeped" from the lexicons of the modern sciences and philosophies. This leaves experiencers of some element of the superpowers without a leg to stand on --- leaves them helpless --- for there is no help to be found within the social precincts which have bleeped the superpowers to begin with. There is no organized, supportive social structure to which the experiencers can appeal --- even to protect their

full rights as sentient human beings.

* * *

Here is the basis for a pogrom. A "pogrom" is defined as "an organized massacre of helpless people." Such a pogrom regarding "sensitives" took place during the Inquisitions of the Middle Ages. Some historians estimate the high body count at 9 million over a 300-year period. Ridicule and defamation during modern times of sensitives and researchers of the superpowers is a kind of pogrom, especially when supported in the mainstream media.

It is interesting indeed why in our scientific times there should be such a pogrom that victimizes our species superpowers of bio-mind with its marvelous spectrum of sentiency. It may be that someone somewhere doesn't want that marvelous spectrum to be identified and DEVELOPED.

Comments, anyone?

(End)

REMOTE VIEWING VERSUS TELEPATHIC OVERLAY

Ingo Swann

04Feb96

* * *

The issue of telepathic overlay is very complicated at first if you know nothing about it. But after you know enough, it then becomes a rather simple matter. It is the learning that is difficult, and for a number of reasons.

Among the first of those reasons is that the topic of REAL and ACTIVE telepathy is avoided in most societal contexts. One sees references to telepathy in fiction and in some few superficial non-fiction books. One even sees telepathy mentioned in parapsychology contexts, but parapsychology has no real important place within most mainstream societal contexts.

It is generally accepted that our species probably does have telepathic powers. But when one gets beneath the superficial treatment of telepathy, one finds that hardly any extensive and serious work has been undertaken in the direction of really sorting it out.

There are good probable reasons for the lack of really serious work regarding telepathy. Certainly one of the reasons for the avoidance is that people fear having their minds read or invaded. After all, telepathy IS defined as mind-to-mind contact, and the mind- invasive principle is implicit in this definition. Additionally, if telepathic contact with other minds is possible, then it IS but one short developmental step to one of the ugliest topics on Earth -- mind-control.

It is quite probable, then, that people who fear having their minds (or what passes for them) invaded and read by a telepath probably not only don't want telepaths around but don't want the topic opened up for research and development.

As it turns out, then, not very much is really known about telepathy, most probably for the reasons above. I can make this statement because I've spent many years tracking down information not only about telepathy and its many types, but information about social treatment of it and its close relationship to other related topics.

It is helpful here at the start to point up that although telepathy is delicately defined as mind-to-mind, it more literally might be defined as from one mind INTO another mind.

Parapsychologists occasionally have studied the mind-to- mind thing. But other types of research have considered the mind INTO another mind thing.

Some of those other types of research have included those of mental influences, mind-control, mob and mass psychology, telepathic contamination, and various forms of subconscious and subliminal study.

In the contexts of remote viewing, telepathic overlay would introduce into the responses of a remote viewer a kind of dirty-data contamination originating in the mind of someone else.

The pathway for the contamination probably would not be a conscious one, but a subconscious one. So the telepathic introduction of the dirty data would take place without much realization on the parts of anyone associated with the viewing. [You may wish to refer to my essay regarding the Signal-to Noise Ratio already available.]

Before going on, I'm obliged to point up a peculiarity I've observed during the many years remote viewing was under research and development.

It is this:

SOME will get what telepathic overlay means and implies even though very little is said about it; OTHERS will never get it no matter how much is said of it.

People with very strong and overpowering egos usually reject the possibility of telepathic overlay, as do those who don't seem to have any naturally active superpowers of bio-mind.

It should also be mentioned that telepathic overlay has extensive meaning to situations outside of remote viewing contexts. As you will see below, it is only by touching upon some of those situations that what is meant by telepathic overlay can be fleshed out.

There is one other important reason why it would be difficult to comprehend the meanings of telepathic overlay as that phenomenon relates to remote viewing. This has to do with understanding remote viewing itself, what it really is versus what many think it to be. I'll address this particular issue near the end of this essay.

The most generally accepted definition of TELEPATHY holds that it consists of the apparent communication from one mind to another otherwise than through the channels of the senses. I have taken this definition from a perfectly respectable dictionary. So two of its initial and all-encompassing flaws must be pointed up.

First, it is difficult to comprehend how "the channels of the senses" can be subtracted from the telepathic equation since some kind of sensory mechanisms must be involved if communication from one mind gets into another mind.

We do have subconscious and subliminal senses, and so this flaw in the definition probably should be corrected to read "otherwise than through the channels of the physical, conscious senses."

In this context, it's worth noting that specimens of our species can be described in many ways. And one of those descriptions can easily hold that each specimen is a walking, talking bio-mind organism replete with astonishing arrays of "senses," and most of which have NOT been identified.

Indeed, it's not too much to say that we are highly designed and extremely refined sensory machines

both as regards bio-body and its internal sensing apparatus and mechanisms.

Just because most have not learned to identify and develop MOST of their inherent sensing systems and channels is no reason to exclude telepathic "communication" from "channels of the senses."

As to the second flaw, the accepted definition above leaves one with the conviction that that telepathy exclusively involves MIND.

But that involves what one thinks the mind is and is not. And in that regard many past definitions of the mind are entirely questionable -- while many of them have been abandoned anyway.

In any event, MIND itself has a number of definitions, as many as twenty or more in some sources. But it is commonly understood as (1) the element or complex of elements in an individual that feels, perceives, thinks, wills and, especially, reasons; and (2) the conscious events and capabilities in an organism.

Subliminal and subconscious researchers will think those two major definitions are hilarious -- pointing up that the activities and qualities incorporated in those definitions are but the merest tip of the profound iceberg of Mind.

As it is, however, when it is said that telepathy is mind-to-mind contact, the above definitions imply CONSCIOUS perception or awareness of something telepathic. The above definitions also imply that if we cannot consciously identify something as being telepathic, then telepathy doesn't exist.

In this regard, that there may be subconscious or pre-conscious telepathy of which one is unaware sort of falls by the wayside. The idea of subconscious or subliminal telepathy is thus somewhat alien to the usual concepts of telepathy.

A third complicating factor regards the following. After intuition, telepathy is the second most commonly experienced of the superpowers of the human bio-mind.

But like intuition, a careful study of historical and living testimony about telepathy reveals that there are very many types of it, and not all of which can be incorporated into the standard definition of conscious mind to conscious mind.

There is thus a spectrum of telepathy, and which spectrum can best be described as varieties of information exchanging at either the conscious or pre-conscious levels.

The above having thus been said, we must now get to work to dig deeper into what is involved.

In the cultural West immediately before the term "telepathy" was coined (in 1882), the information exchanging was called thought-transference.

The exact meaning of that earlier term is important -- for it involved two concepts that went missing after thought-transference was renamed telepathy.

In the thought-transference model, those two concepts were SYMPATHETIC STATES and RAPPORT. It was accepted that if two or more people became involved in sympathetic states or rapport, then transference of thoughts and EMOTIONS could be exchanged -- even though the mechanisms involved were not easily identifiable.

The concepts of the existence of sympathetic states and rapport can be traced back into antiquity (under other terms, of course.) But the concepts were named as such during the High Renaissance and from that

time they ultimately followed through into the study and research of Mesmerism.

In general, the Mesmerism model was almost completely involved with researching the causes and effects of sympathetic and rapport states -- and which, it was discovered, could be induced by various methods.

The hypothetical mechanisms of information exchange were thought to consist of sympathetic states and rapport during which something "fluidic" took place between two or more people.

The sympathetic and rapport states were themselves thought of as fluidic -- or, as might be said today, altered states of consciousness, during which people become somewhat aware that altered states seem to flow into and out of each other.

Anton Mesmer is best remembered as the so-called discoverer of hypnotism -- but which in fact was adapted from his work by later researchers and is a rather gross form of the subtle states the Mesmerists worked with.

As hypnotism is understood, though, it is a state which needs to be induced in someone by another person, the hypnotist -- and after which the hypnotee is under the control of the hypnotist.

A large number of studies regarding the effects of hypnosis clearly establish that the hypnotee not only responds to the conscious commands of the hypnotist, but also is often found to be in telepathic rapport with the unexpressed or subconscious motives and agendas of the hypnotist.

This type of thing is occasionally referred to as telepathic bonding at levels beneath the consciousness of the hypnotist.

But if we introduce the concept of telepathic overlay, then it could be said that some kind of information overlay from the hypnotist is being transferred to the hypnotee via telepathic routes that are not known to or even suspected by the hypnotist.

As a gross example of this, the hypnotee then gives the answers the hypnotist wants, or which answers fit into the unexpressed expectations and convictions of the hypnotist which have somehow become overlaid into the hypnotee.

There can be no doubt, however, that ALL hypnoid states are also sympathetic and rapport states in which the telepathic exchanges of information can and do result in ways which not only include conscious but subconscious content.

As we shall see ahead, deep hypnosis or even light hypnosis is not necessary for this kind of telepathic overlay to take place. Such can occur as a result of even light rapport and which would not be considered as hypnotic.

Moving back now to 1882, the scientific concept had come to the fore that the brain was the mechanism for everything. And so early psychical researchers wished to emulate that concept in order better to be seen as scientific. One cannot really blame them, for the rapport of the modern scientific model had infected almost the whole of the Western world.

However, sympathetic and rapport states were considered as unscientific -- belonging, as scientific spokesmen said, to the pre-scientific and superstitious past.

In order to escape from the so-called "unscientific" past regarding thought-transference, the early

psychical researchers wished to abandon the thought-transference model.

So they theoretically redefined the concept by calling it telepathy -- and which was first advertised as inter- communication between brain and brain by means other than that of the ordinary sense channels.

As it happened about the same time, the concept of radio and radio broadcasting had come to the fore, and which concept was definitely scientific. Radio broadcasting involved sending and receiving equipment via which information could be sent out across distances and picked up by receiving equipment.

This seemed an ideal analogy for telepathy. So telepathy (actually empathy broadcast or sent across distance) came to be thought of as brain sending across distance to another receiving brain.

The radio model of sending and receiving signals across distances has since been thought of as the definition of telepathy.

The concept of "brain-to-brain" was modified after World War I to "mind-to-mind" when the then-new field of psychology began emerging in strength.

After that, psychiatrists dealt with brain, but psychologists dealt with mind. Hardly any psychiatrists entered into psychical and parapsychological research. And so the whole of what was involved became a problem in psychology -- and from which arose para-psychology and which studied the so-called "paranormal" phenomena of the Mind.

Now it is very important to point up that, as a result of all those conceptual and nomenclature changes, the old model which incorporated sympathetic states and rapport vanished altogether.

To my knowledge, it was only the earlier Soviet researchers of the 1920s and 1930s who reinstated those two important factors, recombining them into their novel definitions of bio-communications. The West, including the US, has not yet reconsidered and restored them into the prevailing concepts of parapsychology and telepathy.

So the phenomena and effects of rapport and sympathetic states are not generally recognized. However, you can satisfy yourself along these lines by attempting to identify situations characterized by sympathetic and rapport states, but which are not otherwise recognized as such.

Within the contexts of all of the above, then, the problem or the situation of telepathy is, first of all, a matter of sympathetic states and rapport.

RAPPORT is defined as relation marked by harmony, conformity, accord or affinity.

SYMPATHETIC is defined as (1) existing or operating through an affinity, interdependence, or mutual association; (2) showing or being linked by empathy; and (3) sensitivity to the emotions or moods of others.

If we add to this "empathic sensitivity to the thought- forms or thoughts of others," then we do arrive at a combined, approximate definition of telepathy -- one which goes far beyond the simplistic mind-to-mind thing.

Within the remote viewing contexts, TELEPATHIC OVERLAY would consist of picking up on information from someone else's head and mistaking that information for the "signal." The SIGNAL, of course, would consist of information pertinent to the distant location or "target." Picking up on "signals" from someone else's head and accepting them for the RV signals can be called telepathic overlay.

The question now emerges: Does this kind of thing happen? Yes, it certainly does -- but only within certain kinds of circumstances.

Accessing the target information is the goal of remote viewing. Accessing any other kind of information is "noise," in the sense of being contamination which distorts the clear reception of actual signals. Accessing telepathic overlay information is therefore noise -- and, as it might easily be understood, would be quite deadly to the remote viewing faculties, processes, and results of RV.

Please see my essay regarding the Signal-to Noise Ratio.

As discussed in other of my database essays, the Signal- to-Noise Ratio is fully involved here. Telepathic overlay is not the only form of noise which degrades the remote viewing signals. But it can be an important noise source if the ostensible remote viewer is unaware that telepathic overlay not only exists but does so in very subtle ways.

Where telepathic overlay is present, its information content **OVERLAYS** and contaminates the signal line, usually obscuring the latter from cognitive perception of the viewer.

Beyond its debilitating effects on the remote viewing faculties, telepathic overlay is very interesting of and within itself -- and is also meaningful regarding the entire spectrum of superpowers of the human bio-mind.

Telepathic overlay was identified by myself and Dr. H.E. Puthoff in about 1975, and together we worked to determine its causes, its relationship to remote viewing, and how to avoid or eradicate it.

We were quite concerned that the viewer was picking up information from the minds of those associated with the viewings rather than from the distant site itself.

This was also a problem which worried the sponsors very much, and for reasons which should be obvious.

If telepathic overlay was the case, then we didn't have remote viewing at all. We had some format of telepathy.

At first we felt that the sources or causes must be quite complicated. But in the end we discovered that a single situation was the source of most telepathic overlay. When that situation was cured, telepathic overlay tended to vanish.

That single situation revolved around Who had power over Whom not only during the RV work but as regards the relationships of all involved.

In other words, the telepathic overlay situation somewhat resembled the subtle telepathic situation of the hypnotist and the hypnotee.

The hypnotist was in power-control of the situation AND the hypnotee. The hypnotee was in some kind of rapport with the hypnotist in which the hypnotee accepted the commands and suggestions of the hypnotist.

The hypnotist expected the hypnotee to follow commands and suggestions -- which the hypnotee usually did.

But another unexpected effect could be observed regarding a subliminal or subconscious transfer of information from the hypnotist to the hypnotee. The hypnotee often became telepathically connected to the motives, agendas, and desires of the hypnotist.

To aid in clarifying this, we now have to distinguish between:

- (1) telepathy which one or both parties might be consciously aware of, and
- (2) subconscious or subliminal telepathy which neither the hypnotee nor the hypnotist are consciously aware of (and which might be termed sub-telepathy to distinguish it from the former).

Regarding these possibilities and their implications to remote viewing being studied at SRI, several psychologists and hypnotists were consulted regarding this matter. It was generally agreed that something of the kind could account for telepathic overlay contaminating remote viewing sessions. It is well understood in psychology that if one person has suggestive power over another, the latter will not only accept the suggestions (or commands) but often will somehow mysteriously emulate that person in more subtle ways. The controllee will often sense the controller's wishes, desires and wants without their being vocalized.

The whole of this is a kind of rapport, and certainly a type of sympathetic state with the controller. Controllees often go so far as to non-consciously emulate the controller's dress, posture, preferences, mannerisms, and etc.

Thus, what we termed telepathic overlay regarding remote viewing has a larger picture and an historical past under many other names in that the whole of this is typical of what is sometimes called charismatic influencing.

Charismatic influencing is also a situation regarding who has power over whom, even if only very subtly so. Charismatic influencing is also a situation which involves rapport and sympathetic states.

Telepathic overlay regarding remote viewing cannot really be understood unless the particular problem it represents is cast against a larger picture and which must be precisely defined.

This larger picture consists of whether the human species is a telepathic species and, as such, is susceptible to sub-telepathic situations and conditions which exist and function beneath conscious awareness of them.

It is thus necessary in this essay to present some evidence of this general sub-telepathic potential -- none of which, by the way, is found in parapsychology studies and documents.

To my knowledge, the first really scientific approach to what was involved took place between the two World Wars (essentially between about 1924 and 1938) when studies regarding MOB BEHAVIOR were funded and undertaken.

The concept of MASS BEHAVIOR was shortly added to the studies. The two concepts were scientifically dignified as "mob psychology" and "mass psychology."

Both mob and mass behavior demonstrate quite remarkable phenomena, and one particular phenomenon seems to stand out regarding both types of behavior.

This has to do with the removing of individuals from their individualizing sense of logic, reason and common sense -- and somehow replacing those with a sense of emotional participation which is

collective and rapport-like rather than individualizing in nature.

This type of thing was first referred to as EMOTIONAL RAPPROCHEMENT, the latter word meaning to bring together -- and, in the case of mob and mass psychology to bring emotionally together in a shared rapport or sympathetic kind of way.

But mob and mass behavior are also characterized by their intensity, and in this regard the term RAPTURE is fitting. It means "a state or experience of being carried away by overwhelming emotions." The distinctions between "rapture" and "rapport" are quite narrow. The rapture of violence in mob psychology was, of course, a noted characteristic of mob behavior when the shared anger sentiments had reached saturation and began being acted out collectively.

The term eventually settled on was ENTRAINMENT -- which is somewhat difficult of definition and whose psychological meaning is often not found in dictionaries.

In its pristine sense, ENTRAIN simply means "to get on a train." But when used in a psychological meaning, it obviously refers to thinking, acting, and responding in ways which are collective rather than individual -- in ways which are quite like sympathetic or rapport states. It was this type of thing which was meant by entrainMENT.

And in this sense, although entrainment can be thought of as intellectual, it usually refers to emotional or EMPATHIC subconscious strata of our species whose potentials are far more collectivizing than are individualistic logic, reason and common sense.

The use of the term "empathic" in mob behavior research documents brought the whole problem very close to some kind of telepathy -- whose original definition was empathy communicated between human specimens across a distance by means unknown.

Researchers of the early 1930s distinguished between mob and mass psychology. The mob was out of control, hence unpredictable and dangerous. The mass was under control, or at least some modicum of it, and not therefore dangerous.

But other than this, the real distinctions between mob and mass behavior are quite similar, in that mass behavior can quite easily disintegrate into mob behavior replete with riots, violence and other destructive whatnot.

The early researchers of mob psychology brought their work up to the point where it was realized that mob behavior was somehow infectious in ways which were decidedly NOT visible or easily accounted for.

A perfectly sensible person could become incorporated within the mysterious collectivizing dynamics of a mob and become "entrained" at a rough emotional level which was somehow susceptible to taking on board those rough emotions.

The person then became a sympathetic participant, an entrained one, and began manifesting rough, and usually gross, emotional behavior out of keeping with common sense, logic and reason.

Some of the early researchers began supposing that mob and mass behavior could be explained only by introducing a psychic hypothesis -- a psychic telepathic "something" which would account for the entrainment-like infection.

I'm obliged to point up that the words "psychic" and "telepathic" WERE used, and that in this essay they have not been invented by myself and retrospectively applied to the research of the 1930s.

I'm also obliged to point up that the introduction of a "psychic hypothesis" regarding any form of human behavior was taboo in all mainstream formats of modern research during the 1930s -- and is still taboo today.

As it back then turned out, after the need for a psychic hypothesis had been indicated, it appears that ALL research in this area ceased, due, one might suppose, to the political incorrectness of this hypothesis, and/or withdrawal of funding because of it.

In any event, the rigors of World War II soon intervened, and a great deal of research in these areas ceased altogether. Rather roughly speaking, this kind of research resurfaced after the War, but under the concepts of mind-control and behavior modification. Mind-control exponents thought that a psychic hypothesis was not necessary, and who anyway do not study mob psychology.

Both mind-control and behavior modification are, at base, essentially problems regarding who is to have power over whom.

The psychic hypothesis of the early mob psychology researchers focused on the possibility of some kind of subtle, non-conscious telepathic hookups or channels.

At the subconscious emotional response levels, individuals were sensitive to the "entrainment factors" which "infected" all or most of those exposed to them -- and which reduced individuals back into some kind of collective, hive-like behavior.

There is only one suitable word for this: RAPPORT -- via which sympathetic sub-telepathic infections can be induced into those, well, into those infected by them.

We have seen by now that the concept of rapport is obviously important to all telepathic matters. But it is a term rarely encountered in research today -- except in subliminal research where researchers are quite aware that human specimens are subliminally connected by various kinds of subconscious rapport states although not at all conscious of being so.

Indeed, it is the existence of rapport which helps in many ways to distinguish between INTUITION and TELEPATHY, the two superpowers of the human bio-mind which are most frequently experienced world-wide.

The term INFECT is unpopular regarding telepathic stuff, because in its first definition it is largely taken to mean CONTAGIOUS in ways which contaminate or corrupt. Even so, regarding telepathic overlay and remote viewing, the former would contaminate the latter, and there is hardly any other way around this phenomenon.

But there is a second definition regarding INFECT: to work upon or seize upon so as to induce sympathy, belief, or support.

And INDUCED sympathy puts us within the realms of sympathetic states, rapport, and entrainment -- whether such are consciously perceived or subconsciously present in some kind of a psycho-active way. And all of this is not very far removed from the "psychic hypothesis" of the early researchers of mob psychology -- an hypothesis seeking to explain the infectious telepathic nature of the overpowering

emotionality which literally sucks people into subconscious entrainment and participation.

One of the on-going situational problems regarding telepathy is that there are many different kinds of it -- only a few of which seem to fit in with the sender-receiver model.

In the past, I was able to identify some thirty-five or thirty-six kinds of telepathy -- some of which, for example, show that information can be **ABSORBED** without being either "sent" or "received." From this latter category can be derived the concept of "telepathic osmosis" -- **OSMOSIS** referring to a process of absorption or diffusion suggestive of the **FLOW** of osmotic action.

We need only to suppose that such a kind of telepathic osmosis can exist at the subconscious levels -- and thus we achieve the model for the existence of telepathic overlay regarding remote viewing.

And at this point we also arrive back at the discarded concept that thought-transference (of thought **AND** emotion and empathy) entails some kind of "fluidic" mechanism.

In this sense, what we call telepathy appears to exist along a spectrum of some kind. Subconscious telepathy would absolutely have to be included in this spectrum.

The concept of subconscious mind-linking (as opposed to conscious or intellectual mind-linking) would actually serve better to bring the existence of this spectrum into better view. People can say that they are not telepathically linked consciously -- but they well may be subconsciously.

I suppose that mind-linking may more easily be thought of as intellectual agreement. But it is quite easy to show that other formats of mind-linking exist with or without intellectual agreement.

As an example of one kind of mind-linking that is never thought of as telepathic entrainment, it can easily be observed that an individual who personally is very charismatic can, even without trying to do so, induce certain entrainment states in his or her followers.

Examples are very numerous along these lines. Such a charismatic individual can utter the most amazing nonsense - - but even so can accumulate a dedicated, hypnoid-like following whose entrained members will give up everything in order to be part of it.

Thus, it can be witnessed that charismatic examples of our species can have some kind of telepathic power over others, a type of power which is explainable only by introducing a psychic hypothesis consisting of rapport and sympathetic states.

So, IF telepathy **EXISTS** at all, then one has to be somewhat backward to think that it exists only when one is cognitively aware of it, or that it exists only when an experiment to test for it is set up.

And if one examines for the many different types of telepathy, then one has to be slightly addled to accept that the conscious sender-to-receiver model is the **ONLY** model for it.

As a result of all that has been discussed so far, we can now reexamine the definition of **TELEPATHY**.

The word **TELEPATHY** actually means empathy across distance (tele-). "Empathy" refers to (1) the capacity for participating in another's feelings or ideas, and (2) the projection of a subjective state so that those affected by the projection themselves appear to be infused with it.

It is unfortunate, though, that what the "subjective state" consists of has never really been identified -- largely because no one comprehends what it consists of. And for that matter no one really knows what empathy consists of, either.

However, a careful reading of the two definitions given just above will reveal that they mean something far different than so-called mind-to-mind contact or so-called mental telepathy.

Clearly the projection of (1) conscious mind content (2) empathic states, (3) subjective states, and (4) subconscious sympathy and rapport are FOUR entirely different sectors of the telepathic spectrum of the superpowers of the human bio-mind.

For one thing, empathy is FELT, not thought about. And in the bio-mind systems feelings are subconsciously processed quite differently than conscious thinking.

And feelings-empathic are transmitted quite more easily than conscious thinking as well. After all, thinking has to be understood to be processed. Feelings and empathy and subjective states do not need to be understood.

Love and hate, both mostly consisting of subjective states, are often thought of as "contagious," but for reasons that are quite mysterious and completely unidentified -- unless the sub-telepathic hypothesis is admitted.

But even so, all formats of telepathy appear to have their basis in empathetic and rapport states. For one thing, it might be noticed that telepathy of any kind is hardly ever reported between people who are not sympathetic, or are out of rapport with, each other.

Now, in the light of all that has been discussed above, the question remains regarding remote viewing and telepathic overlay and how to eliminate the latter.

To discuss this, we have to incorporate the probable existence of conscious AND subconscious telepathic information.

We also have to incorporate, theoretically at least, the high probability that subconscious telepathy goes on all of the time.

We also have to resort to the hypnotist-hypnotee model and the concept of who is to have power over whom.

Regarding the hypnotist-hypnotee model, it is easy enough to consider that subconscious telepathic information flows FROM the hypnotist TO the hypnotee -- meaning that the hypnotist's signals will overlay those of the hypnotee.

In this sense, the hypnotist's signals will be duplicated by the hypnotee, and the latter's subconscious systems will respond accordingly.

This may be the same as saying that the weaker is influenced by the stronger -- and this IS unambiguously the formula for who is to have power over whom even though many manifestations of this formula are very subtle.

But this is almost the same as considering who goes into rapport with whom, for if the weaker is influenced by the stronger, then the weaker has gone into rapport with the stronger.

If subconscious telepathic signals are involved, which they are most likely to be, then the signals flow from the stronger to the weaker -- which is to say, flow from those accepted as having power to those accepted as having none or very little.

Now, in the typical parapsychology laboratory situation, consisting of experimenters and test subjects,

the experimenters are accepted as having governing power. It is THEY who are conducting the experiments, while the subjects are just participating in them as guinea pigs.

In the first instance, the subjects do want to please the experimenters -- and so one of the bases for rapport comes into existence.

The experimenters then tell the subjects what to do, when to do it, and for how much and for how long. If the subjects have gone into rapport with the experimenters, a variety of strange situations then ensue.

A number of those situations have, to their credit, been investigated by parapsychologists themselves -- but without including the possibilities of sympathetic and rapport states which are politically incorrect within science itself.

If, for example, it was discovered after the fact of the experiment that an experimenter did not expect the subject to succeed, then the subject usually didn't -- even though the same subject occasionally succeeded elsewhere under other more positive experimenter auspices.

In such a case, it is quite feasible to suspect the existence of telepathic overlay at the subconscious level in which the experimenter's expectation of non-success somehow overlaid the subject's effort.

Indeed, many subjects themselves have stated that they cannot perform if someone involved in the experiment is sensed as "negative" either consciously or non-consciously.

Within this context, it might be assumed that if the experimenter through and through wants the subject to succeed, then the subject ought to be able to produce stunning results. Something here does depend on the subject's capabilities in the first place.

But if rapport has been established, then it is quite probable that the subject will do no better than the experimenter could if he or she undertook the same experiment -- because the experimenter's incapability has telepathically overlaid the subconscious strata of the subject.

Most parapsychologists themselves are not "psychic." Indeed, as a social subset of science in general, they have a commitment NOT to be psychic in order to retain their scientific objectivity.

Admittedly, the whole of this is quite subtle and many of its aspects are debatable -- especially if the phenomena of sympathetic and rapport states are rejected to start with.

But the issue here is not experiments themselves or their power-dynamic pitfalls, but whether telepathic connectiveness does exist at other than conscious levels.

If it does, then much which usually is never taken into account, or even thought of, has to be brought up for serious consideration.

Another type of experiment which is sensitive to the power-dynamic pitfalls are those in which the experimenter guides, interrogates, or questions the subjects. Even though this relationship between experimenter and subject is not seen as a power one, there is no question about who is in power here -- rather, who is in control.

And if rapport is to arise, there is no question of who is going to go into rapport with whom. If the existence of sympathetic and rapport states is accepted, then it is easy enough to see that the subject could easily go into rapport with his or her experimenter interrogator.

As it is, the general public has no idea of what actually goes on during a parapsychology experiment. Some small segment of the public may eventually see a report about it which will include the

experimental design, protocols and results. The report is actually a selection of bits and pieces of the experiment made presentable.

But if the entire overall experimental process, its environment, and participating personnel were put on film, such would reveal that many experiments somewhat resemble a psychological zoo.

It would be seen that some, but certainly not all, experimenters have very little real interest in the subjects, but a great deal of interest regarding THEIR experiment. In my own experience of many years, even social graces are sometimes not observed regarding the subjects.

I've talked with many subjects who at first enthusiastically wanted to be "tested" via an experiment, but who felt they were a piece of crud afterward.

The role of the subject is, of course, to try to produce the phenomena the experimenters are after -- and, in most cases, produce the phenomena the experimenters themselves cannot.

If you read between the lines of the paragraph above, and depending on who the experimenters are, including their particular egos and psychological balances, you can perhaps sense that some peculiar, subtle and difficult micro-social affects will arise -- few of which are ever mentioned in reports of experimental design and results.

There is one word which will help bring together most of the elements which have been discussed in this essay: INTERACTIVE. This is taken from INTERACTION which means mutual or reciprocal action or influence.

Perfected interactive conditions are highly redolent of achieving complete rapport -- and which is the basis for telepathic identification between the interactive personnel.

In the ideal parapsychology or remote viewing experimental session, the goal is to have the subject (or viewer) interact with the target materials or distant location.

For ease of reference here, we can say that the viewer is expected to exclusively communicate with the distant location or target.

However, if the local environmental factors of the experiment and personnel involved with the session also need to be interacted with by the subject or viewer, it is quite easy to comprehend that the communication with the target by the viewer can become split in gross and subtle ways.

And it is this splitting which permits the introduction of telepathic overlay -- and especially if the role of a second person other than that of the viewer becomes influential and dynamic.

In the early days of remote viewing research at Stanford Research Institute, it was supposed that the viewer could benefit from being guided during a session by someone else. Which is to say, benefit by interacting with the guide.

Further down the line of research, this WAS to prove to be the beneficial case regarding tutoring in the techniques of remote viewing.

But after the trainee had acquired the techniques and had become exceedingly proficient in them, the active role of the tutor-guide then ceased altogether -- and for reasons which should by now be obvious.

Before this had been understood, however, several effects of the guided remote viewing session were identified. For one thing, this particular model tended to increase the interactive dependency of the viewer on the guide (later referred to as the "monitor").

This dependency effect sometimes became so grossly evident that the viewer ultimately said nothing unless prompted to do so by the monitor.

In this sense, then, the viewer was responding more to the monitor's role than to the viewer's role of exclusive contact with the distant location. The viewer's exclusive interaction with the distant location had become split between the location and the guiding function of the monitor -- and whose role was seen as interrogating the viewer about what was, or might be, at the distant location.

I will now illustrate some of the affects and difficulties of this guided method by condensing several of them into the following scenario.

The monitor asked the viewer if the site was a nuclear reactor or a computer research installation. "I don't know," replied the viewer. "Well, is it a nuclear reactor?" "Yes." "Is it a computer research installation?" The viewer again replied "Yes." At this point, the monitor assumed that the site was a nuclear reactor with computer support, and asked the viewer to describe what she was seeing. She did so in a way which ultimately was determined to somewhat match what the guide thought such a place should look like.

In experimental test situations like this, the monitor- guide did not know what was at the distant location -- and which turned out to be the Golden Gate Bridge.

This, then, was not remote viewing. At the vocal interactive level, the viewer was clearly responding to the suggestions of the guide, more or less in the same way an hypnotee might respond to the suggestions of the hypnotist.

But at the non-vocal level the viewer proceeded to describe something which matched what the guide thought the nuclear reactor might look like.

Thus, we can describe two different kinds of interactive overlay, one of which was verbally determined and one of which fell into the wobbly category of telepathic overlay.

This guide-the-viewer procedure was undertaken in good faith by all concerned, and it certainly needed to be investigated, and in no sense did the guide-monitor consciously want to control the viewer nor did the viewer want to be controlled.

But in the final analysis it could be seen anyway that the focus of control-power had subtly shifted to the guide- monitor, that the viewer had probably fallen into sympathetic rapport with him, and thereafter the viewer did not interact with the distant location but with the conscious and subconscious mind of the monitor.

In this sense, then, the formula of who was to have power over whom was subtly present, even if no one involved consciously thought about implementing it.

The whole of this gave a good deal to think about -- for unless something could be done to resolve what otherwise was a mess, then remote viewing would be up against a wall of perpetual telepathic contaminants coming from who knows where.

Up until that time, it seems that no one really realized, or didn't admit to, the possibility that people are continuously interactive at some deep telepathic levels -- and which levels are very interactive at least in sympathetic and rapport states.

Now, a diagram would be convenient here. Rather than use pixels to do so, I've discovered that I can erect simple forms of them with keys available on my keyboard. I will now try to construct one which incorporates most of what has been discussed in this essay.

Below I will construct two pyramids representing two people, and cast them against the formula of who is to have power over whom, in the stronger versus weaker sense.

You can assume that the stronger (S) will exert some kind of power over the weaker (W) -- as in the case of the hypnotist-hypnotee, experimenter-subject, or monitor-viewer.

Conscious levels

Stronger Weaker

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..
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....
....

Interactive telepathic levels

...>.
...>.
...>.

As regards this arrangement of two people who might interact at the subconscious telepathic levels, if the weaker goes into rapport with the stronger, or is made to assume that status by some kind of social-environmental circumstances, then information would telepathically flow from the stronger to the weaker -- as indicated by the three > marks.

There are, I think, some positive aspects to this -- for example, in tutoring or educating, for anyone might wish to benefit from telepathic transfer of information via a good teacher.

But in many other instances, in remote viewing precisely, the transfer of information could be seen only as telepathic contamination.

Some form of this contamination might easily emerge if the viewer is dependent on the monitor for anything at all.

The way all of this was ultimately handled at SRI, as least so far as controlled remote viewing was concerned, was to shift the power relationship exclusively to the viewer in ways which TERMINATED his or her interaction with anyone else, even with the monitor.

This is to say that AFTER the viewer had been fully trained and could operate with high-stage proficiency, the viewer became the captain of the remote viewing ship -- while the role of the monitor

became very minimal indeed.

In other words, if telepathic overlay flowed from the stronger to the weaker (the impressionable, or the suggestible,) then the only feasible way to try to eliminate telepathic overlay was to create controlled remote viewers who could maintain themselves and their performance as the central power core of any viewing -- and this regardless of whomever else might be involved around the edges of the viewing process.

After all, the CRV'er PRODUCES -- whereas all else (including everyone else) is incidental to the product.

The only initial problem with all this was to get the potential RV'ers themselves and EVERYONE ELSE to agree to this. Almost everyone likes to direct something or someone in order to have a "place" within what is going on.

But there are earlier models for this. The concert pianist, for example, studies long and hard to achieve competency. But when that has been achieved, when he or she steps onto the performance platform it is his or her show. It is inconceivable that the pianist would need someone else standing by and directing what and when to do something.

Likewise, after the guru teaches the chela, the guru steps aside and does so voluntarily -- at least in the ideal scene.

In any event, something along these lines WAS achieved regarding controlled remote viewing -- and telepathic overlay vanished as a contaminating noise source, as did any form of suggestivity or influencing from others. The VIEWER controls the viewing, and ceases interacting with anyone else during it. Monitors make no attempt to interact with the viewer. Telepathic overlay vanishes.

It now has to be pointed up that there are two models for monitors regarding remote viewing: the TRAINING monitor and the FORMAL OPERATIONAL SESSION monitor. Unfortunately, as the years have lately unfolded these have become confused, and the latter model has disappeared. The training monitor of course guides and instructs the potential remote viewing student -- but only until he or she achieves various states of proficiency, and ultimately all of the states necessary to produce high-stage results WITHOUT any interference from anyone at all.

The role of the operational session monitor is thus very minimal, and is mainly constituted to serve the needs and demands of the achieved CRV'er.

Thus, while the training monitor at first has a great deal of power within the training mode, the role of the operational session monitor is practically nil.

More detailed descriptions of the discovery, realization, and amelioration of telepathic overlay will be included in my forthcoming Internet book REMOTE VIEWING, THE REAL STORY. What remote viewing actually is will be detailed in the book, and I dare say that many will find that it is something quite different from what they had assumed it to be.

The modern elements of thought-transference and traveling clairvoyance arose from research successors to Anton Mesmer during the early 1800s -- and who studied sympathetic and rapport states during which the phenomena of both often manifested with exceeding clarity.

However, this is an epoch of history which has been almost totally erased from access. Fortunately, the intrepid historian of such phenomena, Eric J. Dingwall, spent many years collecting all relevant documents still available from France, Belgium, the Netherlands, Germany, Scandinavia, Russia, Poland, Italy, Spain, Portugal, Latin America, the United States and Great Britain. He published this amazing collection in four volumes entitled ABNORMAL HYPNOTIC PHENOMENA (J. & A. Churchill, Ltd., 1967.)

Although these volumes may be hard to locate by now, I heartily recommend them to those ardently interested in the superpowers of the human bio-mind -- a number of which are breathtakingly presented in them. And, furthermore, presented in ways strip away the cloying, simplistic stereotypes fashionable today.

(End)

REMOTE VIEWING AND SIGNAL-TO-NOISE RATIO

a.k.a. The "Noisy Mind/Dirty Data" Issue

Ingo Swann

25Feb96

* * *

In June of 1972, Dr. H. E. Puthoff invited me to make a short visit to Stanford Research Institute (SRI) [later renamed SRI International]. From this visit soon arose the important Psychoenergetics Research Project at SRI, largely funded by you-know-who, and which creatively prospered until Dr. Puthoff resigned from it in 1985.

The purpose of the first visit was not only to experimentally poke around in the psi phenomena but to discuss basic issues regarding them. We found it relatively easy between us to erect a roster of issues we both suspected were critical to the phenomena but which were seldom, if at all, considered elsewhere in the world.

On the roster appeared the Signal-To-Noise Problem. I had already begun grappling with this problem during experiments at The American Society for Psychical Research (ASPR) beginning in 1971. But as a physicist, Puthoff was entirely familiar with it, since it is one of the greater issues in the whole of science. And so, on this item, he and I found we were of like mind.

The only initial confusion was that this topic appeared as about eighth or ninth on the roster after a number of psychological situations we thought might be more important. By about the end of 1974 though, the signal-to-noise issue topped the list, and was finally and correctly identified as THE problem.

In other words, the REAL story of remote viewing, its beginning and end and all that goes in between, first and foremost has to do with the signal-to-noise ratio.

It is worth pointing up early here that the central interest of the intelligence community in psi phenomena DID NOT focus on a bunch of psychics strutting their stuff, or on a bunch of parapsychologists seeking to theoretically explain psi theoretically. That interest, and especially the interest of the sponsors, focused precisely on the signal-to-noise ratio.

And so the real story of why the intelligence community became interested in remote viewing is also the story of the signal-to-noise ratio applied to it. You see, both Puthoff and I, although somewhat inadvertently at first, presented the issue of remote viewing as a signal-to-noise problem, and not as anything else more familiar to average concepts of psi.

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It now must clearly be stated that if the parameters of the signal-to-noise issue, and its attendant problems, are not thoroughly understood, then remote viewing cannot, and will not, be understood in any real, functional clarity.

It does not matter what else you might think you (pro or con) understand regarding remote viewing. This single issue is axiomatic not only to remote viewing but to ALL of the other superpowers of the human bio- mind.

For the definitions and descriptors of signal-to-noise I largely depend on my copy of the fifth edition of Van Nostrand's Scientific Encyclopedia (1968) because it (and possibly later editions) is easily available in libraries and schools. The basic definitions of the ratio will not have changed since 1968, and never will. If at first the definitions seem difficult, just carry on for all will become clear ahead.

SIGNAL: (1) An independent variable; (2) A visual, audible, or other indication used to convey information; (3) The intelligence, message, or effect to be conveyed over (or through) a communication system; (4) A signal wave.

NOISE: Any undesirable sound. By extension, noise is any unwanted disturbance within a useful frequency band, such as undesired electric waves in any transmission channel or device. Such disturbances, when produced by other services (or systems or sources) are called interference. Noise is also accidental or random fluctuation in electric circuits due to motion of the current carriers. From this concept of noise, the term is used as an adjective to denote unwanted fluctuations in quantities that are desired to remain constant (or clear and not interfered with.)

We can now shorten these definitions. "Signal" is the message or information. "Noise" is whatever distorts, deforms, prevents, interferes with, disorganizes, changes or aborts the signal down to the point where the signal might not be locatable or received at all.

In a scientific sense, the signal-to-noise ratio is most familiar to electrical engineers and anyone dealing with instruments (radio, television, radar, sonar, etc.) Computer jocks would consider garbage in, garbage out (GIGO) as noise.

Anyone with a radio would be familiar with noise, calling it static. If the picture on your TV is not coming in crystal clear, then some kind of noise is interfering with it. Messages or information which are not clear and precise are noisy ones.

In terms of the electromagnetic universe in which we all live and are vitally hooked into, we know that information can be transmitted via precise EM waves and frequencies usually referred to as band. Our visual receptors receive signals of a very small band of the EM spectrum, which we call the light spectrum. Our sonic receptors (in the ears) receive another band of the EM spectrum. And so on.

When our eye receptors or their system become damaged or eroded, we say we can't see as well. But actually, the eye-sensors conveying information are suffering an increase of noise.

*

The phrase "signal-to-noise ratio" thus refers to how much signal and how much noise is present regarding just about anything and everything.

The full meaning of the signal-to-noise ratio, then, is that we live within a signal-to-noise universe, or a signal-to-noise world, where the ratios between the signals and the noise are of crucial and critical importance.

We can even extend this to include the distinctions between noise-as-chaos and signals-as- order. And as well, can include real truth as clear signals and untruths and the not-true as noise.

Finally, we can say that signals equate to accuracy, while noise equates to inaccuracy.

*

With regard to remote viewing, then, or to any other of the superpowers of the biomind, it is important to know that our species does possess the basic faculties for them. But beyond that, this importance is secondary if those faculties are submerged in more noise than signal.

And, with some notable exceptions, this is the average case among most specimens of our species -- more noise than signal.

At this point, then, the only thing that matters is the signal-to-noise ratio.

For, you see, our species might possess extraordinary faculties for a lot of things. But by inspection, it is also an extremely noisy species in many more ways than one.

*

In any event, when in the very early 1970s, Puthoff and I, and soon others, included the signal- to- noise

problem in our research agendas and proposals, the result was that we placed the issue of psi perceptions in a context that was instantly recognized by scientists and technicians worldwide.

As you will see in my essay entitled "Remote Viewing - Misconceptions and Confusions," the intelligence community had begun examining and tracking psi developments in the early 1930s. It had generally been concluded, by the late 1950s, that the existence, or not, of psi was not the issue.

Indeed, almost everyone accepts that psi faculties exist within our species, and have done so from time immemorial.

But the crucial distinction has always been the critical signal-to-noise ratio --- also expressed by the companion metaphor as the ratio of accuracy to inaccuracy.

Now, it is interesting to note that parapsychologists, although aware of the accuracy-to- inaccuracy ratio, had hardly ever interpreted this as the signal-to-noise ratio.

With respect to the Psychoenergetics Project at SRI between 1973-1985, almost all of the principle funding and support was acquired on behalf of identifying and researching the signal-to-noise issues clearly present regarding psi performance.

Obviously, if these issues could be sorted out, it was theoretically possible to decrease noise and enhance signal.

*

The first step that needed to be undertaken was to ascertain the average ratio of signal/noise among naturally occurring psi perceptions in both gifted and non-gifted persons. If this average could be determined, then it would act as the baseline against which increases and decreases in performances could be judged.

A large number of individuals volunteered or were recruited to take part in experiments designed solely to observe the signal-to-noise ratio.

By the end of 1974, it began to look like that average ratio was 20% signal to 80% noise. By the end of 1975, though, further experiments showed that the average was about 15% signal to 85% noise, with some notable exceptions.

*

Is it now completely necessary to point out that this statistical baseline had been confirmed in 1973-1975 by Dr. H. E. Puthoff and his good offices.

Recent claims, portrayed via this or that media, that this baseline was identified by others only between 1989-1993 are completely without foundation. They are as well attempts to rewrite the history of remote

viewing, and without doubt mislead public perception of that history. In fact, such claims or implications have been made by individuals who know better, and whom should apologize to Puthoff.

*

Now, the ratio of low signal (low or infrequent accuracy) to high noise (high and frequent inaccuracy) could not possibly be of any service within the intelligence community respective of using psi perceptions for espionage purposes. If decisions are to be taken based on espionage inputs, one has to be relatively sure that the inputs consist of "good" information and not "bad" information.

So, after the baseline had been determined, the next entirely logical step was to figure out how to enhance the signal, right?

Well, this particular goal has never been invisible to anyone. Very many methods have been evolved purporting to enhance psi signals under the rubric of "developing your psychic potentials."

I was the first to point out, even before I heard of Puthoff or SRI, that if any of these methods had worked, our world would already be populated with a very large number of achieved superpsychics. Well, would it not be? C'mon, Netsurfers, think this through --- and there are now more of You than there are superpsychics, and many of You know the important difference between noise and signal.

*

Now there is a kind of "formula" which is frequently used just about everywhere. In order to perfect something, one has two basic options: find out what's right about it and enhance that; and/or find out what's wrong and cure that.

The usual course decided upon consists of the former. Few think to examine what is wrong, because doing so will have some kind of cause or source no one wants to admit to.

But in electrical engineering or regarding instrumentation, no signal can be enhanced or protected unless the noise sources that erode it are identified.

In 1974, I suggested, well, we don't really know how to enhance the signal --- so let's work to identify the noise sources. Believe it or not, this is an accepted approach in science and among technicians throughout the world. Believe it or not, nothing of the kind had ever been thought of, much less attempted, in conventional parapsychology.

*

But the hypothesis here is a very simple one: subtract the noise --- and what, then, are you left with?

*

The signal-to-noise ratio is universally accepted as entirely meaningful in a large number of human endeavors.

But for reasons almost, but not entirely inexplicable, when it comes to considering the human mind, the signal-to-noise factor has hardly ever been applied.

On the other hand, most will accept that the human mind processes, conveys and acts upon information. If you really want to experience having your synapses rattled, seek out and talk with someone who does not believe that the human mind processes information but is just a stimulus/response organism.

You can also encounter certain specimens of our species who don't want to process certain kinds of information --- and some of whom belabor themselves with ensuring that other specimens don't process it either.

If we can accept that information equates to signal, then we are obliged to assume that mind processes signals under the rubric of processing information.

*

If one gets this far without having minor nervous breakdowns, then we are forced to accept the axiom that the signal-to-noise ratio is as relevant to information as it is relevant to anything else.

We then come to the concept that mental information processing grids that become constructed in each specimen of our species are susceptible to the signal-to-noise ratio.

If we take the very daring step of abandoning all other images humans hold of our species and ourselves, and temporarily consider each specimen of our species principally as A THINKING MACHINE OR INSTRUMENT --- well, we now have a metaphor of ourselves that would be entirely consistent with the situation regarding the signal-to-noise ratio.

Gasping for breath here, we can now consider how each thinking machine is mind-dynamically WIRED.

To carry on with this particular line of discussion we would have to consider that each born specimen is also a born biomind thinking machine.

But there is a larger, more encompassing situation. It is this.

It is widely assumed that each specimen of our species is born with at least the rudiments of a mind. Each, therefore, is also born to think, since we believe that is what the mind chiefly does.

Indeed, it is universally agreed that the powers of thinking are our most pronounced and special attribute --- and that it is this single attribute that has elevated our species to the top position of masters of all things on Earth, excepting earthquakes, volcanoes and the weather. The chief image we hold of our species, then, is that of the Thinking Being --- as species *Homo sapiens sapiens* (Man who knows that it

knows.)

*

Mind and thinking, however, process information. It is therefore implicit that any mind-processing of information requires systems to do so. Systems which process anything are susceptible to the signal-to-noise ratio and its attendant problems. Broadly speaking, then, the human mind is susceptible to signal and noise, as are the processes it uses to think with and through.

Yet the signal-to-noise situation is never applied to the human mind either as a processor of information or as a thinking thing.

*

Additionally, anything which processes anything is, by definition, a machine.

MACHINE (definitions of): It is amusing to note that my trusty Webster's first gives an "archaic" definition, to wit, a constructed thing whether material or immaterial. "Archaic," of course, means that the term was once used in those two contexts -- although today it is somewhat of a challenge to imagine what a constructed immaterial machine might consist of.

In any event, the major contemporary definitions are: (1) an assemblage of parts that transmit forces, motion and energy one to another in a predetermined manner; (2) an instrument designed to transmit or modify the application of power, force, or motion; (3) a living organism or one of its functional systems [and which does (1) and/or (2) above.]

Please note that definition (3) above IS given in my dependable dictionary --- and is therefore not a figment of my imagination, and is not archaic or obsolete.

*

Now emerges a signal situation or question. Clearly all of us at base entirely believe that we are living organisms that possess functional systems --- or which we believe to be functional. But does anyone think of themselves as a machine, as a thinking machine whose assemblages of thinking parts transmit or modify energy, forces, power, or motions?

*

Well, the concept of ourselves as human beings arouses the idea of ourselves as an entity of some kind. And against this entity concept the issue of the signal-to-noise ratio hardly seems relevant.

And, indeed, if the entity did not think, or thought of Nothing, then it wouldn't be relevant, right? Instead

we would be entirely composed only as stimulus-response bio-mechanisms (as some early psychologists theorized.)

Human entities, however, are born to think --- and furthermore are genetically pre-installed with the systemic equipment and hard-wiring to do so. In other words, we are not just bio-born, but are born biomind mechanisms (a.k.a. entities.)

Thereafter, information is absorbed or introduced into (i.e., input) the entity-born-to-think. And it is this information it then uses to think with through the systems pre-installed to process information.

Since all information is a matter well within the signal-to-noise ratio and its attendant problems, and since all humans utilize information to think-process with, all humans no matter what they are called are susceptible to the signal-to-noise ratio and its variations.

In any event, there is probably no such human critter which is absolutely and completely information-less.

All humans, then, are walking, talking, eating, defecating information processors --- to which the signal-to-noise ratio is not only important but basic and fundamental.

*

As I've already indicated, we don't at all think of ourselves in any way remotely resembling the above.

About as close as we come to the above is that occasionally someone encounters or talks about "clear thinking."

Sometimes people wonder what others are using to think with.

Today, some of the computer literate have begun to wonder how and why people are wired they way they are --- largely because they are aware that if computers are not correctly "wired" then those advanced machines produce information noise or noisy information.

Indeed, a "virus" introduced into a computer system is a source of "noise" which proceeds to discombobulate all of the installed computer programs and systemic functions designed to process and produce unadulterated "signal."

*

Today, it is generally considered that computers are lesser (so far) emulations of the human mind. Indeed, the WorldWide Web is, by some, being considered emulative of the worldwide brain.

The signal-to-noise situation is vividly applied to computers, their programs, their information inputs and outputs, and into all the reaches of computerdom and Internetland. There is no misunderstanding that computers, although emulative of the human mind, are information machines. Machines which

exactly match and correspond to the first two definitions of "machine" given above.

*

I do consider all of the above as hypothetical, of course, and would never dare to indicate that anyone is merely a walking, talking, thinking machine with a number of appetites, fixations, and preferences.

But having brusquely advanced the hypothetical line-up just above, I can now indicate that the closest conventional approximation to them is that sometimes the idea of "clear thinking" is mentioned here and there. Clear thinking, as, perhaps, opposed to noisy thinking.

Well, we can describe our species in many different ways. But Alas! One way to describe ourselves is that, based on easily observable evidence, we constitute a species that is fascinated and sometimes completely preoccupied with turning fact (signal) into fiction, and fiction (noise) into fact. We are so excellent in all this that we can even turn truth into the not-true, and the not-true into truth.

Indeed, we are the only known species that does these rather remarkable transfigurations on a rather continuing and redundant basis.

*

In any event, it doesn't really matter how we think of ourselves or our species --- since in any which way we do or don't, as individual specimens are susceptible to the signal-to-noise ratio.

*

By now some of you chancing to read this essay might wonder what all of it has to do with remote viewing (distant-seeing) and the other superpowers of the human biomind.

Well, if the mental information processing grids of a given biomind specimen are noisy regarding its indwelling hard drive of superpower signals, then that specimen probably won't very well be able either to identify or process the relevant inputs of information.

In other words, the noise ratios internal to the grids have to be reduced before the signals can become perceptible.

There is a very apt analogy here. If you are in a very noisy room, it's quite probable you can't hear what the person next to you is saying.

I.e., if your mental information processing grids are very noisy regarding your natural superpower endowments, then you won't hear what they are saying. This is rational logic, is it not?

*

As the result of the above discussions, we can now talk of remote viewing in the light of the signal-to-noise ratio.

It can be shown, with relative ease, that the signals associated not only with the remote viewing processes, but with all the superpowers, are quite subtle, and perhaps even fragile. (See my three essays on Intuition.)

Although the concept of signal-to-noise was not used in pre-Modern societies, the facts of the subtle nature of the signals were generally understood quite well. Indeed, most pre-Modern societies worked to set up noise-free environments within which it was believed the subtle signals could better be detected, sensed or perceived.

Also set up parallel to noise-free environments was the concept of the "quiet mind" --- i.e., the noise-free mind. Many methods were advanced regarding how to achieve the noise-free mind --- or how to delete the noise from the mind at least for the duration needed to detect the subtle signals.

*

The ideas of the noise-free environment and the quiet mind are, of course, familiar to just about anyone with an interest in the biomind faculties which detect subtle signals. These ideas have been pursued during the modern period, sometimes quite broadly and vigorously. And it is generally believed that if these two noise-freeing factors can be established, then the outcome will be the acquisition of enhanced superpower information.

In other words, a wholesale number of "superpsychics" would emerge, the question regarding the existence of the superpowers would have been settled once and for all, and the human world would be a different thing.

In spite of the expectations, not much of the kind has happened. The incidence of high-stage superpowers remains quite low, while the most convincing manifestations of them remain spontaneous and frequently occur within circumstances that are decidedly not noise-free.

*

There is only one most likely explanation for this "failure." It is this. While we certainly can comprehend the relationship of signal to noise, we also need to know more precisely what signals and noise consist of.

Even a quiet mind might not recognize signals unless its mental information processing grids can identify them and their special characteristics. And no one can delete noise unless it is recognized for what it is.

*

As has been discussed above, it is probably more relevant to identify noise and noise sources in order to delete them from mental information processing grids. But herein exists a great difficulty.

Having spent some twenty years working along these lines, it is clear that mental information processing grids possess noise factors that ARE NOT RECOGNIZED AS SUCH.

For example, an incorrect concept that is thought to be correct will not be identified as a noise source.

As a gross illustration here, some believe that ESP is the work of the devil --- even though ESP is treated very positively in the Bible although not under that term.

Such specimens therefore possess a mental information processing grid that they believe holds correct data, but which none the less is "dirty data" (noise.) They will obviously have problems with their own ESP potentials.

Likewise, a science type who believes the idea correct that the superpowers are impossible because they transcend time and space will not be able to process evidential or correct information regarding the functions of the superpowers. Or if they do try to process such information, it will go through that particular disbelief filter and come out in some fashion according to it. Anti-psi skeptics, for example, cannot correctly process correct information and data, and when they try the only result is dirty, noisy conclusions.

*

It is quite broadly accepted that the minds of OTHERS can contain incorrect hypotheses, convictions, ideas and concepts --- all of which contribute to noise held in the mind. One's own mind, of course, never suffers from the same condition.

*

The human mind, collective and individual, is probably the single biggest source of NOISE on our planet, while the minds of various specimens often produce some of the dirtiest data possible.

Even so, most specimens of our species believe that the ideas and concepts they possess about things and phenomena are the correct ones to have --- and, furthermore, the correct ones to perpetuate and to make others share in.

Additionally, many specimens don't actually possess clear and concise concepts and ideas they believe to be correct or incorrect. They rather possess concepts and ideas that are vague, nebulous and ambiguous without realizing as much. Obviously, nebulous concepts tend toward being noisy ones. Many specimens possess no ideas and concepts relevant to various kinds of information --- and so they route that information through some other grid which has nothing to do with anything.

Finally, as mentioned earlier, there is the copious evidence that our species has the marvelous penchant of turning fact into fiction, and fiction into fact.

If either or both of those reversals have been installed, in this sense, then, the "quiet mind" probably isn't the same thing as a noise-free one. Any mind can roam quite contentedly among its self-held noise if the belief is held that the noise is not noise.

*

Alas! It is difficult to proceed with this line of discussion because doing so can quickly degenerate into volcanic situations, diatribes, polemics and worse. Hardly any specimen can bear the idea that its mind and grids are occupied with so much as even one dirty data point or noisy information package.

*

In any event, the signal-to-noise situation is entirely relevant to all of the superpowers. Indeed, no one calls a superpower a superpower if what issues forth from it is noise and dirty data.

Accuracy and clarity are the signal features of each and all of the superpowers. And if such is not present by confirmatory feedback, then something other than superpower functioning regarding signals has occurred.

*

Near the beginning of this essay I discussed how the naturally-occurring signal-to-noise ratio was discovered and confirmed at SRI relevant to remote viewing. With certain notable exceptions, that ratio was discovered on average to be about 15-20% signal to about 80% noise.

This average ratio was clearly not suitable for remote-viewing espionage purposes. Efforts were then undertaken to study not the signal, but the noise and its sources in an effort to delete them from the mind- dynamic processes involved --- after which signal could be identified and enhanced.

What then happened is the real story of remote viewing and also the reason that the SRI project lasted for so long under Dr. Puthoff's auspices. Had not decreases in noise and increases in signal been demonstrated, then it is quite clear that the project would have been abandoned after a year or so.

Fourteen years later the remote viewing effort began failing --- largely because too many individuals who had become involved opted to ignore noise sources. When, then, in 1989-91, a certain individual again tested for remote viewing potentials, he rediscovered the 15% to 18% signal to noise ratio. The whole of this story will be told in my forthcoming book which will be published initially via the Internet.

REMOTEVIEWING

One Of The Superpowers Of The Human Biomind

SENSORY TRANSDUCERS

Ingo Swann (15May96)

Part Three

Based on the extent of my accumulated understanding so far, there is little doubt that the topic of SENSORY TRANSDUCERS constitutes about 70 percent of what one needs to know about all or any of the superpowers of the human biomind.

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An additional 20 percent is involved with the topic of mental information processing grids, and which more or less equate to our mental "software" programs or networks. This topic will be partially considered in Part Four of this mini-series of essays.

*

This leaves about 10 percent which involves special knowledge concerning the nature and structure of the "hard drives" of our species biomind and the fundamental faculties inherent in them.

*

The "accumulated understanding" referred to above is drawn from over thirty years of research, eighteen of which were spent in laboratory work, testing and strict oversight confirmation. For the most part, the laboratory work was conducted at Stanford Research Institute (SRI), funded by the intelligence community upon instructions to do so by congressional committees. The whole of the eighteen years of research then proceeded under the direct auspices of many thorough-minded scientific

oversight committees.

*

The SRI project was the most extensive, intensive and longest in duration ever mounted to inquire into the nature and functions of the so-called "paranormal" aptitudes.

Even so, in this present essay the resulting information can only be offered for what it's worth to those who chance to read it. For in the absence of tutored exercises it can only be theoretically considered.

*

The only real problem (among many lesser ones) is that the three topics noted above have not been identified before. And so they have never heretofore taken on a broad reality basis -- at least within the concepts utilized by the cultures of the modern West.

When cast against the enormous amount of popular and professional literature of all kinds which has accumulated on the general topic of "psychic abilities," the reduction of what is involved to only three major topics will at first seem unreasonable.

I will therefore depend on the old axiom that it is what is NOT understood which seems complex and complicated, perhaps even unsolvable. But when it is finally understood it becomes easy and people wonder why they hadn't understood it before.

*

To help launch into this essay, and to help make it as internally complete as possible, it seems advisable to remind of the working definition of the superpowers -- and which has already been presented in other essays in this database.

*

Generally speaking, the usual powers can be seen to involve the physical and tangible which our basic five physical senses inform us of. These powers are not considered "psychic" ones because it is thought that they can be "explained" within the terms of physicality -- even though a number of the usual powers actually belong in the superpower category.

*

The superpowers of the biomind involve sensory and perceptual faculties which transcend the extent and limits of physicality and inform us of factors by ways which cannot be explained by its known "laws." SOME of these aptitudes have been identified, and are grouped together under the generic term "psychic."

*

In the modern West, psychic aptitudes are considered "paranormal" or "parapsychological." But other and earlier cultures did not make this strange and unfortunate distinction -- and which led to the Western mainstream condemnation of the paranormal as abnormal and irrational.

*

It is much more profitable to consider that specimens of the human species possess arrays of sensory receptors.

We should also consider that the sensory receptors detect "signals" and enter the signals into the biomind identifying mechanisms which convert them into feelings, perceptions, impressions and etc., and which ultimately interact within the individual's intellect.

*

In Western technical concepts and jargon, mechanisms which convert one form of input energy to another form which can be utilized by different systems are referred to as TRANSDUCERS.

*

If we extend the concept of transducers to include biomind situations, then we can very easily arrive at the concept of SENSORY TRANSDUCERS (a term which has been coined by others than myself.)

*

In the case of the human biomind, the enormous number of sensory receptors function in various ways which input various signals (forms of energy information) into the vast complex of the sensory systems. But the input signals need to be transduced into other forms in order to be utilized by the various biomind systems.

*

The following is exceedingly important.

It would appear that the human biomind sensorium possesses the inherent hard drive faculties TO CONSTRUCT an enormous variety of sensory transducers.

But it also appears that beyond the inherent hard drive faculties, the transducers are constructed only as a result of repeated exposure to the signals in some kind of cognitive way.

*

This is to say that although the biomind systems are bombarded, as it were, with signals of all kinds,

sensory transducers appear to form only if the intellect in some fashion recognizes a need or usefulness for them.

Since perceptions of needs or usefulness are usually determined by environmental and social factors, human specimens will usually elect to form only those sensory transducers which integrate them with those factors.

*

And it is at this point that the concept of sensory transducers becomes immeasurably complicated -- and for the following reasons.

For the most part, those sensory transducers which are typically constructed, more or less follow the lines of local environmental, social and educational influences.

*

As but three examples, people who spend their lives in the high mountains have no need of the sensory transducers formed by those who spend their lives majorly on water or the oceans -- and vice versa. Urban dwellers have no need of the particular sensory transducers needed by farmers -- and vice versa. Intellectuals have no need of the sensory transducers formed by those who depart from the intellectual armchair and go out into the "field" to work within hands-on situations.

*

This is to say that our species, and very probably every specimen born of it, possesses the inherent faculties for sensory transducer formatting. But the general, overall result is the formatting of a wide variety of sensory transducers in given individual and socio-educational groupings. This is the same as saying that different people format different sets of sensory transducers -- meaning that some form sensory transducers which others do not.

*

It is now necessary to introduce the concept that there are differences between what might be called the "gross" and the "subtle" sensory receptors. I don't particularly like those two terms, but they are about the only ones we have in order to convey the ideas of the concept.

*

The gross sensory receptors inform us of the tangible. The subtle ones inform us of the intangible. But there is an added distinction which is enormously important. For the tangible can only be experienced locally and regards the physical vicinity which the individual biomind is most accustomed to. But the intangible can be experienced non-locally and will concern matters not dependent on the

physical vicinity of the biomind specimen.

I will extend consideration of these concepts ahead. But in this way we can distinguish between the gross physical sensory receptors and the subtle refined sensory receptors.

It's worth while, here, to point out that most human specimens build a lot of sensory transducers regarding the tangible sensory receptors (i.e., the famous five so-called physical senses.)

What forms in the way of intangible sensory transducers is open for wondering about.

*

In order to get deeper into the topic of this essay, sensory transducers, it is necessary to undertake some background discussions so as to establish a broader information basis which will ultimately aid in comprehension.

*

To get into this, I will begin by giving the formal technical definitions of TRANSDUCER taken from a reasonably authoritative source -- VAN NOSTRAND'S SCIENTIFIC ENCYCLOPEDIA, Fifth Edition. The exact definitions are very important, for the concepts of transducers not only underlie the entirety of the human biomind sensorium, but ALL of the superpowers of the biomind.

You may bear in mind, however, that the definitions refer to physical mechanisms and equipment -- and that we will be converting the definitions so that they refer to the human biomind sensorium.

I will help elucidate and simplify after the definitions have been given.

*

"TRANSDUCER: 1. A device by means of which energy can flow from one or more transmission systems to one or more other transmission systems. The energy transmitted by these systems may be of any form (for example, it may be electric, mechanical, or acoustical), and it may be of the same form or different forms in the various input and output systems.

"2. For some purposes the transducer is defined (more narrowly) as a device capable of being actuated by waves from one or more transmission systems or media, and of supplying related waves to one or more other transmission systems or media. It is sometimes implied that the input and output energies shall be of different forms. For example, an electroacoustic transducer accepts electrical waves and delivers acousting waves.

"Among the types of transducers in addition to those designated by nature of energy change, such as electroacoustic or electromechanical transducers, are:

"The ACTIVE TRANSDUCER, whose output waves are dependent upon sources of power, apart from that supplied by any of the actuating waves, which power is controlled by one or ore of these waves.

"The CONVERSION TRANSDUCER, an electric transducer in which the input and the output frequencies are different. If the frequency-changing property of a conversion transducer depends upon a generator of frequency different from that of the input or output frequencies, the frequency and voltage or power of this generator are parameters of the conversion transducer.

"The HARMONIC TRANSDUCER, a conversion transducer in which the useful output frequency is a multiple or a sub-multiple of the input frequency. Either a frequency multiplier or a frequency divider is a special case of harmonic conversion transducer.

"The HETERODYNE CONVERSION TRANSDUCER, a conversion transducer in which the useful output frequency is the sum or difference of the input frequency and an integral multiple of the frequency of another wave.

"The PASSIVE TRANSDUCER, whose output waves are independent of any sources of power which is controlled by the actuating waves.

"The IDEAL TRANSDUCER, a hypothetical passive transducer which transfers the maximum possible power from a specified source to a load. In linear electric circuits and analogous cases, this is equivalent to a transducer which (a) dissipates no energy and (b) when connected to the specified source and load, presents to each its compliance."

I trust you understood all of the above.

*

But now to elucidate and simplify a little, first by saying that I've given the entire definitions in order to show that there are different kinds of transducers. If we apply the concept of transducers to the human biomind, it is quite probable that hundreds or thousands of different kinds of sensory transducers can be formed.

*

More simply speaking regarding the basic definition, a transducer is a device that is actuated by power from one system and supplies power in some other form to a second system.

Another way of putting this is that a transducer converts power or energy of one system into a different form so that it can be utilized by a second system which can't utilize the first form of the energy or power.

*

All of this might seem alien to you -- unless it is pointed up that the telephones we use every day are transducers -- actually two of them.

The speaking end of the telephone converts our voice sounds into electromagnetic signals which can travel through wires or the atmospheres. These signals are then received at the listening end, but are reconverted by another kind of transducer into the sound vibrations we hear and recognize as words. The same can be said of radio and television broadcasting. What is to be broadcast is converted into electromagnetic signals which travel (i.e., are propagated) along various bands of the electromagnetic spectrum -- and which signals are received by the reception transducers in radios and TVs and which convert the EM-signals into the sounds and images we see and hear.

*

The only reason we are unfamiliar with the existence and functions of the transducers is that we experience only the end-products of the transduced information by our radios and TVs. We usually have no knowledge that broadcast information is first converted into EM-signals which are what are broadcast, and then reconverted by the receiving transducers into the sounds and images we hear and see.

*

But almost exactly the same things go on when we speak words and our ears receive them. Our voice box and larynx produce not words, but sonic vibrations which are modulated in various ways by our tongues, lips and jaws. The sonic vibrations have meanings to those who "speak" the sonic vibrations.

The spoken sonic vibrations propagate across a distance and are received by our ear mechanisms not as words but as sonic vibrations, i.e., sonic signals.

If we have not formed biomind transducers which reconvert the sonic signals into word meanings, then the sonics will not take on the form of words -- and we will not understand the sound vibrations and they will seem like garbled language or meaningless noise.

*

Here is the essential problem of languages. In different languages the same thing can be sonically rendered via a vast number of sonic signals. But those who have not formed specific transducers to render them into meaning will not understand them.

In this precise sense, then, sonic vibrations are information-signals which need to be recognized (transduced) as having particular meaning -- and obviously it takes a vast array of sensory transducers to result in this.

*

Our species, and every specimen born of it, has the universal hard-drive faculties to emit and receive sonic vibrations. But the meanings to be attached to them reside within the formative influences of the environments, social groupings and cultures each specimen lives within.

Again the reason why we are unfamiliar with the sonic signal processes is that we do not perceive the vibrations themselves. The sonic vibrations are so quickly converted by our biomind transducers into meanings and/or noise that we are aware only of experiencing the end products.

There can be no doubt that words, as emitted and received sonic vibrations ARE vibrations (signals) because our species has invented mechanical equipment to display the characteristics of the vibrations.

*

The sense receptors we collectively refer to as eyesight are quite similar regarding vibrations. We do not

literally or actually see what is out there. Rather light causes light frequencies (another form of vibrations) to bounce off of what is illuminated.

Our eye mechanisms do not receive pictures of the things themselves, but receive the bounced light frequencies instead. These frequencies are recombined into images by some undiscovered transducer function, and it is these images we perceive in our heads -- and with the astonishing adjunct that we feel we are directly seeing what is out there.

We have no sense at all of experiencing that what we are looking at is a reconstituted image in our own heads, not really something "out there."

*

Again, light frequencies are information signals propagating along a particularly narrow band of the electromagnetic spectrum -- referred to as the visual light spectrum.

These signals are received by the eye-brain mechanisms as a spectrum of information signals. They are not received as images. Another step is required. The signals need to be transduced into the images which the biomind perceives.

*

Now, it is generally thought and taught that we are receiving visual images. This is not true. What the visualizing parts of our biominds are receiving, via our eye systems, is not visual images but light frequencies -- while the images are reconstituted by some kind of transducers into the images we see. The problem here is that the whole of this takes place in a micro-fraction of a second -- so fast indeed that the images which appear in our heads seem simultaneous with what our visual sense receptors are sensing "out there." So we think we are seeing what is out there. We have no conscious awareness of the existence of the mysterious transducers involved.

*

As an added situation, it is well known that people see things differently, and that some see tangible things completely missed by others. And here is the situation regarding which and what kind of sensory transducers have or have not been formatted at the individual level.

*

There is an enormous complexity involved here. As has often been said, scientists today know everything there is to know about our physical eyesight mechanisms. But with one exception: How the light frequencies which travel through the eye mechanisms "register" somewhere unknown within the biomind and result in transduced images.

For those who might want to read in more detail of what I have summarized just above, I refer you to a particular book, probably hard to find but well worth the effort: BEYOND ALL BELIEF, by Peter Lemesurier (Element Books, Great Britain, 1983).

*

In common parlance we refer to hearing and seeing as two of the major physical senses. I suppose this is OK -- as long as one does not look into the mechanisms and processes involved. But in fact, such looking into was not possible before the modern sciences invented refined equipment to do so. After the invention of such equipment, and the applying of it to the dissecting of the physical senses, the definitions of the senses really ought to have radically changed -- because by now the earlier concepts of the senses are almost completely antiquated.

*

Indeed, it is quite possible today to say that we do not have SENSES at all -- unless we utilize the term "sense" as "to make sense of something."
What we actually have are vast arrays of SENSORY RECEPTORS of all kinds quite busy receiving an even vaster array of information-signals.
We also have vast arrays of EMITTERS, equally busy sending out all kinds of information-signals.

*

Various problems concerning concepts and nomenclature about remote viewing and the other superpowers were discussed in Part One of this series of essays.
The general point was made that once the concepts and nomenclature have become established, they also enter into our mental information processing grids -- and thereafter we think of the superpowers only within those terms.
As a result, our sensory load inputs and subsequent thinking processes and their extent can become trapped within the limits of the concepts and nomenclature.

*

Some few researchers have agreed that the modern West has only a very limited number of concepts regarding the superpowers and the paranormal, some of which are quite superficial while others are not correct and therefore are misleading.
For example, the fabled out-of-body experience appears to have a number of different states or gradients, some of which are not completely independent of the biobody.
Yet we tend to think of the OOBIE only within one context having to do with the two-part division typical of Western philosophical dualism. Dualism divides the human biomind entity into only two parts, the biological part and another part commonly thought of as The Spirit and/or the Mind.

*

If one digs deeper into this two-part simplicity, it becomes quite clear that the human biomind is multi-

aspected, multi-dimensional, and capable of many gradient sensory states and conditions that can find no home or reality within the Western two-part concept of dualism.

*

In Part Two, an attempt was made to discuss the SIDHIS of ancient India -- and this topic must now be expanded a little since it leads directly into the topic of sensory transducers and the superpowers of the human biomind.

*

Descriptions of the sidhis will definitely identify them as superpowers of the human biomind. However, although descriptions of the various sidhis have been recounted in many sources published in the modern West, what they actually consisted of in their ancient terms past remains foggy in modern terms. But it is clearly implied in the ancient Yoga texts that the sidhis are the products of learning and deliberate development. It would appear that one cannot develop or enhance any of the sidhis merely by reading about them.

In the context of this essay, obviously would have been needed is the development and strengthening of specific kinds of sensory transducers.

However, what additionally would be involved in developing them is not explained in the ancient Yoga texts -- apparently because the Yogins felt that the superpowers should be developed only by those who had attained certain moral and ethical levels.

*

The Yoga literature of the past, however, does, with some certainty, distinguish between the "gross" and the "subtle" senses.

We in the modern West would distinguish between the physical and the psychic senses -- and assume that our distinction exactly corresponds with what was meant in the ancient Yoga tradition.

*

But within my many years of experience and research, the Western division can only be an approximate one at best. Our modern distinction carries the overtones of Western dualism, and which makes our enormously limiting two-part distinction possible.

But there is hardly any evidence that the ancient Yogins leaned on any format of dualism. Good translations (there ARE bad ones) of the Yoga Sutras seem to indicate the ancient presence of an overall formative philosophy focused not on TWO aspects but on the many different multi-levels and multi-channels of the human biomind potentials.

It would seem that it was this overall philosophy of multi-aspects which released the ancient Yogins from our present modern dichotomy of material versus non-material.

*

If anything, the ancient Yogins might have assigned a good part of what we call "psychic" to the physical senses, since they identified many more than five physical senses. And indeed, recent research in neurophysiology has located the sensory receptors for at least seventeen physical senses, a number of which we would call psychic, such as magnetic directional sensing. [See, for example, DECIPHERING THE SENSES, THE EXPANDING WORLD OF HUMAN PERCEPTION, Robert Rivlin and Karen Gravelle, Simon & Schuster, 1984.]

*

One Western error of interpretation that has probably been made is in exclusively associating the Yoga "gross senses" with the physical senses. And with this, the distinction between gross and subtle senses begins -- and which we today would identify as the physical and psychic senses. Yet many of the physical senses of biobody can qualify as subtle ones. The Yoga texts show that the ancient Yogins were completely aware of this in that they advocated the development, refinement, extending and honing of many of the physical senses.

*

There is only one possible conclusion here -- that "gross" and "subtle" must have meant something else in those ancient times. It is my conclusion that the two terms referred not to the senses at all, but referred to how any or all of the senses were USED -- which is to say, to what ends they were used.

*

Within this context, and as IS stated in the Yoga texts, the most fundamental "gross" aspect was to utilize one's senses only to gratify physical passions, lusts or even physical needs. Any number of what we would call "telepathic" senses can be used to those ends, and which powers we Westerners would certainly view as subtle ones in nature. {In a forthcoming essay I will discuss the telepathic capabilities of the astonishing biobody itself.}

*

Likewise, the ancient Yoga meaning of "subtle" must have meant something different. The ancient Yogins understood that there was an immediacy in physical affairs, a direct immediacy which trapped or at least focused the awareness of people in it -- leading to the gross usage of all of their manifold senses for physical end.

*

Yet the Yogins also understood that there were intangible matters (influences?) which impacted upon physical affairs, and were even interwoven among them.

Such intangible influences certainly qualify as subtle ones, while the USAGE of the combined biomind senses to perceive THEM would certainly be of a different order than merely perceiving anything strictly physical.

*

It thus follows that the Yoga distinction was at least more between the USAGE of the senses in regard to gross and subtle GOALS than between a strict division of tangible and intangible -- or, as we would say, exclusively between the physical and the psychic sensory receptors.

*

That the USAGE of the senses, whatever they were, was the principal focus of the Yogins is inordinately pronounced if one studies the discursive passages in the ancient texts.

The Yogins clearly indicate that a focus of the senses exclusively into physicality permits gross and familiar formats of behavior, sometimes quite disgusting and heinous.

But they also held that the introduction of perceptions of the subtle intangibles brought about beneficial changes in behavior based in the principle that humans behave according to the limits or extents of what they perceive.

*

Even in bad Western translations of the Yoga texts, this basic "message" is quite clearly put, and there is little way around it. We today, of course, might transliterate this as "lifting one's consciousness into higher realms."

But we would do so on the basic dualistic assumption of more departing from the physical and entering more into the spiritual -- in other words distinguishing, rather unforgivingly, between the physical and spiritual life which we dualistically see as diametrically and permanently opposed to each other.

*

But there is hardly a trace of such diametric opposition in the Yoga texts -- and in this the general Western and Eastern foci differ completely.

The ancient Yogins clearly valued the physical as the embodiment of the enduring Life Principle -- and which, to them, was perhaps the most intangible, but the most sustaining Principle of all.

*

It was the reduction or collapse of the biomind sensory equipment and mechanisms into the limits of the purely physical purposes which disturbed them, and which collapse could be seen only by restoring the

sensory subtle faculties into functioning efficacy.

*

We in the modern West today do not have a very good picture of this -- and for a very surprising reason.

You see, we tend to judge the efficacy of psychic functioning mostly in regard to physical parameters.

For example, parapsychologists use only physical targets in testing for psi.

Psychics are used to solve physical crimes and find lost or dead bio-bodies.

Psychic readers, sometimes very good, are required to address physical situations for their clients -- sex or matrimonial partners, money, when physical circumstances will get better.

Even foreseeing the future has no real importance unless its outcomes can be judged against future, but quite physical manifestations.

Our concepts of telepathy exclusively involve physical situations, most specifically minds in bio-bodies.

Even spiritualistic mediums are expected to be in touch with departed bio-BODIES, and other

remarkable seance phenomena have to be very near to being physical in order to be appreciated.

*

Indeed, we in the modern West SAY that psychic faculties are non-material and non-material in origin.

But we test and utilize them against physicality aspects.

Even when psychic faculties are used, hypothetically speaking, to spot extraterrestrials, the result is that we assume that the ETs are somewhere in physicality and themselves are physical entities of some kind.

In this sense, then, we are trapped within the "gross usage" which the ancient Yogins most likely were referring to.

*

And even the development of controlled remote viewing, of which I was a full part, it was exclusively designed to spy on foreign "hard targets" -- physical facilities of physical military importance.

*

Indeed, we view psychic perceptions as subtle and intangible in nature -- but if and when we attempt to use them it is in regard to mundane physical situations.

*

The ancient Yoga texts can be interpreted in many ways, and as they have been. But one of the ways seems to hinge on the modern Western assumption that the Yogins taught that an increase in psychic powers (as we would call them in the modern West) was the goal.

But this was not the case at all.

The Yogins unambiguously taught that an overall INCREASE or EXPANSION of sensory awareness

was the principal goal -- and that as increases of sensory awareness took place, various sensory mechanisms equivalent to some of our conceptualized Western psychic powers could automatically become activated or reactivated.

*

But here we again trip across a Western conceptual inadequacy -- for we habitually refer to "awareness" without prefixing it with "sensory."

And this is very important regarding the development of sensory transducers.

This inadequacy us to the false assumption that awareness is something of and in itself, something sort of independent of sensory inputs.

Indeed, within the contexts of this inadequacy one can easily say that one is an aware person -- while at the same time being completely unaware of a great deal.

I'm sure you might see the larger overall situation in this regard -- the one composed of aware people who are not aware of a whole lot.

*

In its most basic Western definition, "aware" means alert, and so "awareness" means having or possessing the state of alertness. Most dictionaries let it go at that.

But "alert" means alert to some kinds of input, and all of which have to consist of sensory somethings (and which "somethings" are in these essays being referred to as "signals.")

After all, it does defy logic to say that one is aware of something which has not been sensed in some kind of fashion.

*

In any event, the Yoga texts advocate an **OVERALL** increase of **SENSORY AWARENESS** -- while such an increase obviously must be the result of finding out what one is **NOT** sensing so as to become aware of it. And finding this out obviously would involve a series of processes of some kind.

*

And here we encounter a real snarl, one both delicate and gross, and which could use several essays to discuss. I will therefore postpone entering too deeply into it here, reserving extended discussion to the forthcoming Part Five of these mini-essays -- **REMOTE VIEWING AND THE HUMAN SUPERPOWERS OF MIND.**

The reason for the postponement is that one should have the prerequisite information regarding both sensory transducers **AND** mental information processing grids (the topic of Part Four.)

*

So we will consider only the distinction (in Western terms) between the gross and the subtle sensory receptors.

And here, for the first time, we encounter certain subtle sensory (psychic) factors which, by definition, ARE subtle ones, but which are not called "psychic" here in the West -- in that they are considered normal, not non-normal.

*

Since the conventional concepts of the basic five senses are usually focused only on the physical and tangible, they also tend to focus the intellect on the psychical and tangible, and sometimes exclusively so.

In such a case, it might be concluded that the full extent and entirety of the human biomind perceptions regard only what is physical and tangible -- and which is the general case within the major Western philosophies of materialism and the physical sciences.

*

But intellect has a certain number of powers which are never exclusively based in perceiving only what is physical and tangible.

For example, intellect can perceive connections or relationships between physical and tangible aspects, even though the connections and relationships are nowhere directly visible or identifiable exclusively via the basic five senses.

*

In such a case, intellect has transcended the parameters and limits of the physical and tangible, and has perceived something for which there is no DIRECT physical or tangible evidence.

In other words, and well within the ancient Yoga formats, the intellect has perceived a subtle factor. This relationship factor may indeed be "suggested" by the physical, but of and in itself it is not tangible.

*

In such a case, the intellect, not normally thought of as psychic, has performed a function which we in the West would call psychic -- for if the term "psychic" refers to perceiving what is tangibly invisible, then this simple process of perceiving relationships certainly should be entered into the lexicon of things psychic.

*

If this concept bumps around in one's mental information processing grids, not to worry -- for the perception of relationships is a full beginning part of that endemic superpower called intuition.

*

It is true that the connections and relationships can be confirmed in tangible and physical ways. But the impetus for undertaking the confirmation has arisen from this particular transcendental faculty of intellect.

*

In the cultural West this particular faculty of intellect is majorly referred to as the DEDUCTIVE faculty, and sometimes as INDUCTIVE. But since it involves something not perceptible to the physical five, it involves something invisible -- at least within the contexts of telling the difference between the visible and invisible.

*

Thus, one is left to wonder about where ARE the senses of intellect which obviously must underlie the perception of something which is invisible to the physical five -- and which perception transcends the limits and parameters of the physical and tangible.

For, you see, deduction itself must be based in some kind of sensory equipment in that deductions don't exist of and in themselves, but are always sensed and constructed by the individual biomind.

*

The term used in the cultural West for this kind of thing is deduction. But it could quite as easily be referred to as intuition, since the several forms of intuition are all based in some kind of deduction. In the West, intuition is generally taken to mean "direct perception, cognition or knowledge of something which is not physically or tangibly available or in evidence." But a deduction is also the same thing. The perceptions of relationships are not tangibly in direct evidence -- unless one deduces them.

*

To try to ensure complete understanding here, the things between which the invisible or not obvious connections and relationships are perceived may well be physical and tangible. But the perceived connections and relationships themselves are not of physical and tangible origin. They are "contributed" by the biomind systems.

And furthermore, they reside only in the intellects which do perceive them -- while they may not at all be perceived by or reside in the intellects of others.

*

By way of example here, inventors proceed by the intellect power of "logical" deduction of invisible relationships and meanings -- but many inventors will insist that they were more inspired by episodes of

intuition and the products of which at first seemed entirely illogical.

*

In any event, if the intellect powers of deduction and intuition are not the same thing, there is at least a linked and very close connection between them.

If, however, the full spectrum of the different kinds of intuition was identified, it would be quite difficult not to include deduction as perhaps the first and most basic form of it.

*

And every specimen of our species is born with the hard drive rudiments of deductive faculties. Whether they are developed and enhanced, though, is a different matter. But this matter (or problem) has very little to do with the fact that our species as a whole certainly does possess the biomind hardware of the deductive faculties.

*

In fact, it can be offered that deductions are EXTENSIONS and ENHANCEMENTS of the physical senses -- almost exactly as advocated in the ancient Yoga texts.

*

But we need to be very precise here in order to ensure understanding.

Step-like functions are involved between perception of physical objects and deducting relationships between them. As has already been stated, even our five physical senses do not themselves perceive things as they are.

What is perceived are sensory recreations of what is input via the sensory receptors -- and then only if sufficient sensory transducers have been erected to process information from the absolutely physical gross to increasing levels of subtly and which increasing levels at some depart from complete dependence on the physical gross.

*

We are now in a position to consider the following three factors:

1. The physical senses are made up of arrays of sensory receptors which, in the first instance, receive some kind of signals. These signals are converted into the sensations we experience, and which sensations are then converted into what we see, hear and etc.
2. Then further conversions take place until the process comes to include information loads resulting in intellect understanding.
3. Then, in the case of deducting, further conversions must take place dealing with information loads that are invisible to the five physical sense receptors.

In other words, we are looking at arrays of increasingly specialized sensory transducers -- and which include transducers which can deal with information which is not drawn from contact with one's local environment of physicality.

*

Each conversion requires a series of SENSORY TRANSDUCERS which convert something to something else -- such as signal into information. Thus what begins as sensory signals can be converted into a number of outputs, of which deducting is one.

The whole of this passage will be enlarged upon just ahead.

*

All sensations received as inputs by the biomind are signals in their first form -- while the conversion from signal state to the meaning condition would require sensory transformation of the signal into sensed information the biomind could comprehend.

In other words, the biomind might be equipped with the rudimentary sidhi sense receptors. But in the case of the sidhis the biobody sensing arrays alone will not suffice except insofar as spontaneous manifestations might occur.

*

But in the ancient Yoga texts, the sidhis are NOT identified as spontaneous manifestations. Rather, they are identified as highly developed skills under the volitional control of their possessors.

And, as is well known, such development requires the cognitive cooperation of the intellect part of the biomind -- and which part obviously would have to erect sensory transducers of its own in order to deal with sidhi development.

This can only mean that although the biomind specimen possesses rudiments for constructing refined sensory transducers, such transducers have to be constructed by repeated cognitive exposure to the precise subtle signals.

*

The only modern Western concept which fills the bill here is that involving the TRANSDUCER -- and, in the case of the developed sidhis, a series of them beginning with signal-sensing receptors ending up with the cognitive transducers. This consists of a series of transducing processes which convert signal into recognizable information which can be accurately understood.

*

The reason I've gone on at such length regarding the sidhis is that through the long-duration of the research work at SRI, the functional discoveries made there increasingly seemed to emulate the

meanings and contexts of the ancient Yoga Sutras in which the sidhis are discussed in ways which equate with the superpowers.

Thus, there was every reason to assess the ancient Yoga texts in light of our own work -- and in this sense the ancient texts became a treasure trove of additional information.

*

In this sense, the old axiom that there is nothing new takes on renewed meaning. If one discovers or rediscovers what is already there -- well, what else can ever be discovered except what it already there? The controlled, volitional form of remote viewing is clearly comparable to the ancient volitional and controlled sidhi described as distant-seeing.

The remote-viewing discovery work uncovered very delicate sense receptors which, when properly transduced into accurate intellect meaning resulted in controlled remote viewing.

Thus, if perhaps not exactly so, the discoveries of the delicate sense receptors and proper sensory transducers must closely resemble the knowledge of the ancient Yogins and their concepts of the distant-seeing sidhi.

*

The concept involving proper sensory transducers, however, is not unique to the controlled remote viewing processes.

Indeed, the need for sensory transducers is not only an individual biomind necessity, but clearly underlies the whole of all our species powers and superpowers of the human biomind.

*

The question now emerges as to which subtle signals need to be recognized so as to erect suitable sensory transducers for them.

The answer to this belongs in the 10 percent special knowledge category indicated at the beginning of this mini-essay. And one could be told what the signals consist of.

But, as indicated in the Yoga texts, it would be repeated, precise exposure to them which would cause the necessary transducers to format. And this is only possible by precise tutoring -- again as indicated in the ancient Yoga texts.

*

We will now leave the discussion of the sidhis and enter into a preliminary discussion which will aid in making visible the importance of sensory transducers. This discussion is needed largely because few will ever have heard of sensory transducers.

*

Largely speaking, even the basic five senses are useless unless their sensory inputs are mitigated and analyzed by the intellect or some other analyzing part of the biomind -- after which a great deal seems to depend on the loads of information accumulated and actively contained in the intellect at the individual level and via which the sensory inputs are analyzed.

*

Be pleased to read the above rather long sentence with great care and attention.

The meaning here is that one's sensory receptors may indeed be receiving certain kinds of signals. But if one's intellect is not prepared to deal with their information loads, then the signals will remain invisible -- at least to one's non-sensitized, unaware cognitive intellect.

I will expand upon the "loads of information" in the contexts of the following mini-essay dealing specifically with the mental information processing grids, or networks, if you prefer.

*

During the modern epoch (roughly from about 1845 to about 1970), it was thought and taught that the five physical senses must correspond exactly to the known laws of the physical and tangible. It was also thought that the basic five were themselves exclusively of physical and tangible origin, and their ultimate "explanations" would eventually be discovered to be physical in nature.

*

It is only during the post-Modern period to the present that the answer here has been found to be both Yes and No -- in that the bio-organic functions of the five physical senses have been mapped. But what is still missing is how, or even why, the physical or any of the sensory signal receptors result in the TRANSFER from biomind sensations into information.

*

But rather than get brainlocked into this mystery, we should consider what happens from another viewpoint.

The most obvious and perhaps the only purpose and function of any or all of the sensory receptors is to deal with information -- to INFORM us of the various aspects of the physical and tangible.

And INFORMATION is always invisible until it is transduced into some "hard" form such as words, codes, mathematics, voice, printed or computer formats, deduction, and, last of all, into intellect cognition.

*

How and why this was not earlier noticed is something of a complete mystery.

*

But here is the incredibly important distinction between what our senses ARE and what they DO. Indeed, debates and polemics about what our senses ARE can go on indefinitely. But when it comes to the matter of what they DO... well, here we encounter an entirely different perspective -- one which opens onto quite wide panoramas and unambiguously comes to include the subtle extensions of a wide variety of sensory receptors pointed up by the ancient Yogins.

*

For starters, if our senses, no matter what they are, did nothing for us, then they would be quite useless.

*

It is extremely difficult to consider that the essence of information is exclusively physical and tangible in its basic nature.

It is true that information can be conveyed via physical means -- the most common forms consisting of sonics, images and linguistic and mathematical codes which make it intelligible to those who can hear, look, or comprehend.

But information itself has to be converted into human thoughts and concepts in order that one can perceive what it consists of.

*

Information theorists now hold that information is always available, and all the time available, whether human specimens perceive it or not.

"Always available" clearly implies the essential invisibility of information -- until it becomes "visible" within the deductive/intuitive cognitive powers of the intellect in the form of "perceptions," and then in thoughts and concepts.

*

It is exceedingly difficult to consider that thoughts and concepts are exclusively physical or tangible in nature.

*

It is true that thoughts and concepts can be stimulated into existence because of physical and tangible sensations. But it can easily be shown that the thoughts and concepts are not the stimulations themselves, but only this or that consideration of them.

Furthermore, this or that consideration can produce, as they automatically tend to do, entire chains of additional considerations -- until a point might be reached which is far removed from anything physical

or tangible.

*

On the other hand, though, the human biomind can produce considerations, thoughts and concepts which have no origin in anything physical or tangible at all -- but which rather have their origin in matters for which there is no "explanation" within the on-going tangible factors of time, space, matter and energy.

*

The most omnipresent type of this is often called intuitive foresight -- and which deals with information, or deduced information, which is not derivable from any existing situations regarding the physical and tangible.

And, indeed, whether intuition be of deduction, insight or foresight, it defies the "laws" of the physical and tangible -- so much so that it easily and unambiguously can be said to transcend them.

*

And it is at this point that we must consider that our species does possess senses and cognitive faculties the information function of which is to transcend the parameters and limits of the physical and tangible -- and, so to speak, plug us into the information which is available all of the time.

*

It is almost completely certain that all of the superpowers are based in two principal factors. These are **SYSTEMS of SENSORY RECEPTORS** and systems of **SENSORY TRANSDUCERS** (both gross and subtle), which result in information which is meaningful to the experiencer -- **IF** (here a **BIG** word) proper sensory transducers have been formatted.

A third important factor is found in **MENTAL INFORMATION PROCESSING GRIDS**, the central topic of the next mini-essay.

*

We will be quick here to define between "the senses," as they are commonly referred to, and sensing **SYSTEMS** which are far more complex than "senses."

Even our common five physical senses are not "senses." If we get beyond the simplistic use of the term "senses" and deeper into the anatomy and dynamics of the physical five, then we find that what we call a "physical sense" is actually made up of extraordinarily complex interactions among a vast number of sensory receptors.

*

These interactions involve the electromagnetic level, the behavior of atoms which comprise our molecules and cells, the functions of our bio-organic materials and the synapses and chemical electrons comprising our nervous systems and brains, as well as our biomind energy fields and our sensoriums. Upon inspection of the sensing systems and their extensive arrays, it is their apparent major duty to detect and input and process information -- and this arouses considerations as to how and in what ways information is processed.

*

If we persist in utilizing the term "a sense," then we are reducing all of our wondrous and fantastic sensing SYSTEMS to a simplistic concept -- one which defeats a comprehension of the larger factors of our biomind sensing systems.

*

Every specimen of our species is a walking, talking array of sensing systems -- and these are so wonderful and astonishing as to boggle even those who study them scientifically.

*

The idea that our biominds process only physical information is foolish, and thus the concept that born specimens of our species have only five physical senses serves only to reduce one's awareness of one's OWN vast arrays of sensing systems.

As it is, even those who believe and teach that we have only five physical senses are themselves always utilizing extended arrays of sensing systems which cannot be confined into or explained by the physical five.

*

There is no doubt that we DO have sensing systems which principally process information relevant to the physical factors around us or wherever we go.

But even the most average person knows and experiences that we process various kinds of sensed information which is not physical in origin or source and which cannot even be deduced from physical factors.

*

As it has transpired during the last three decades, roughly beginning in the late 1960s, cutting-edge research scientists have come to accept that we possess many more than the five physical senses, and that the human biomind deals with various categories of information which cannot be fitted into the normal five-senses explanation.

In this context, I again refer you to the book I've already mentioned: **DECIPHERING THE SENSES:**

THE EXPANDING WORLD OF HUMAN PERCEPTION (Robert Rivlin and Karen Gravelle, Simon & Schuster.)

In this book the arcane complexities of many scientific papers were clarified for the popular reader -- and who would be surprised to find SEVENTEEN senses cogently described in it.

*

In Part Five of these mini-essays, I'll begin an extended but preliminary listing of various of the additionally identified senses and compare them to various superpowers of the human biomind. But at this point, in Part Four we need to turn our attention to those complicated factors called, in this database, the mental information processing grids. Therein we'll have something of a chance at considering how and why sensory transducers either do or do not become functionally formatted.

(End)

REMOTEVIEWING

One Of The Superpowers Of The Human Biomind

MENTAL INFORMATION PROCESSING GRIDS AND MEANING TRANSDUCERS

Ingo Swann (17May96)

Part Four

There is probably no easy way to get into this, having considered and dealt for many years with the topic of mental information processing grids.

For here, finally, we depart from theories about what the senses ARE, what our species and its individual specimens ARE -- and we come to the topic of how and why the specimens think and believe as they do in any given way and in any given time and place or situation.

*

Almost everyone believes that what they think (about things) is the proper way to think about them, and some believe that it is the only way. So, discussions as to why human specimens (sometimes called "human beings") think as they do can sometimes achieve volcanic dimensions.

Thus, the central and associated issues involved are usually avoided like the plague. Even in psychology it is the objects and subjects of thinking which are most usually studied, not the thinking processes themselves.

*

This overall avoidance is somewhat understandable, however -- because the thoughts one experiences are the end-products of the processes that produce them, and few are ever really aware of those processes.

It is quite probable that the products of one's thinking processes are based exclusively in whatever

sensory transducers have been formatted -- or NOT been formatted.

The processes are therefore invisible and, usually intangible. For example, the topic of deduction or deducing was briefly discussed in the preceding essay regarding sensory transducers. One is usually aware of the products of deduction -- but hardly ever aware of the invisible processes which produce them.

*

Indeed, various so-called "human beings" can deduce a wide variety of conclusions or opinions regarding the SAME things -- and then sometimes even go to war over their deductions which they tend to value as enormously important.

In the end, though, the SAME things continue to exist and persist while the various deductions tend to pass into history and oblivion when their "makers" do.

*

Since there is no easy or delicate way to get into this without stepping on someone's toes, we just as well bite the bullet. In a certain sense we are here discussing "how one's head is wired" -- and the term "wired," of course introduces the concept of wired networks or grids.

*

Very few human specimens make decisions based solely on what they perceive.

Rather, the decisions they make are based on the MEANINGS assigned to what they perceive -- while it is possible to presume that the meanings themselves are the products of wiring, cross-wiring or absence of wiring.

If what they perceive has no meaning to them, then what is perceived is meaningless -- and often invisible as well.

Additionally, when people perceive things they do not understand, then they sometimes shoot first and ask questions later.

*

The substances of the above four passages are quite well known here and there. And from them it has often been deduced that people are trapped in the limits of their perceptions.

*

But such is not actually the case. They are trapped within the sensory transducers which apparently produce the meanings which have been assigned to what they perceive -- and then only IF they perceive it and actually HAVE assigned some kind of meaning to the perceptions.

Most people perceive a number of things they don't know the meaning of -- and if the perceiving is

strong enough this tends to confuse them.

The most common perceptions regard the tangible, the gross signals of physicality. Beyond that, one can perceive the subtle signals of the intangible realms if appropriate sensory transducers are formatted to do so.

*

Environmental and socio-educational factors favor the formatting of sensory transducers regarding physicality. But many environments do not favor the formatting of sensory transducers regarding the subtle or the intangible.

But in any event, it can be observed by direct observation that all specimens of our species format whatever they do in the way of sensory transducers -- and which thus serve as the basis regarding the extent, or the limits of their "perceptions."

*

In Part Three of these mini-essays, I suggested that the biomind is constantly being "bombarded" by signals of all kinds, and that the biomind possesses sensory receptors for receiving a vast spectrum of those signals.

I can now suggest, but ONLY suggest, that individual specimens of our species format only a limited number of sensory transducers -- and which leaves them "blind" to those signals which need special sensory transducers.

*

On the other hand, it is quite well accepted that the subconscious, for example, receives many kinds of signals. But the information of such signals is not forwarded to the cognitive intellect because the intellect has not formatted the appropriate sensory transducers IT needs to assign meaning to such signals.

Many of the avoided signals involve subtle kinds of information, some of which can be categorized as belonging to the superpowers of the human biomind.

*

On the other hand, such signal-information often "leaks through" into cognitive awareness -- especially if the specimen is undergoing some kind of altered state. Then the specimen might experience a "spontaneous" manifestation of the signals -- probably stemming directly from the rudimentary faculties in the biomind's hard drive.

*

Our dream-making processes are but one example of this. We dream during sleep, but the meanings of

the dreams are often unintelligible to the intellect when it is awake. Which is to say, we perceive the dreams -- but often find it difficult or impossible to assign meanings to them.

But in a certain sense, dreams are a type of deducing which is processed from other sensory receptors and transducers than those which characterize the awake intellect -- and the processes are outside of the arenas of awake intellect.

*

Various rudiments of one's indwelling superpower faculties usually appear in dreams -- for the dream content often has the appearance of dealing in non-time, non-space dimensions.

Like deducing and intuition, dreaming is a constituent of our species which is universally shared by all of our individual specimens. The topics and content of dreams can widely vary, of course. But the biomind faculties for dreaming are apparently the same in every born specimen of our species.

*

However, even in the case of dreams, the perception of them within the biomind awareness systems is the end-product of the processes which produced them.

Nothing just happens, you know. Everything that "happens" is preceded by the processes which result in the happening.

*

To get into the larger topic of this essay, it seems advisable to establish the formal definitions for the term PROCESS.

1. Something going on;
2. A natural phenomenon marked by gradual changes that lead toward a particular result;
3. A series of actions or operations conducting, or transducing, to an end;
4. Treated or made by a special process, especially when involving synthesis or artificial modification.

*

By far and large, people tend to deal only with the end-products of biomind processes -- because on average the processes which produce the end-products are so rapid that they do not enter awareness as discrete sensations.

The speed we would be talking about here is "instantaneous," especially regarding the basic five physical senses. Our responses to the end-products are also quite fast -- mostly so, at any rate. In other words, our biomind systems can, in a split second, processes from signals, through signal (sense) receptors, thence through a large number of information transducers -- and do all of this between

eye-blinks with time to spare.

*

None of this astonishing processing is either felt or sensed by the awake intellect, which operates on a much slower basis.

Most usually, the intellect processes perceived information by "considering" it -- this a format of information processing which can take some time, and which is not all that dependable regarding ITS end-products.

*

One of the better areas to take note of process speed is to consider those who, without any intellectual comprehension at all, automatically jump out of the way of danger just milliseconds before the danger manifests and would have clobbered them if they had not jumped.

Literature and records are stuffed full of such accounts. This kind of phenomenology is usually attributed to intuition or gut feelings -- and this kind of "explaining" is usually let go at that.

However, intuition and gut feelings can be shown to be the result of much slower processes, relatively speaking -- and which always tend to involve the "considering" factor, anyway.

*

In any event, intellect is not involved in this jumping thing, for if it were then the clobbering would have taken place.

If one dissects the jumping thing, a number of items are found to be necessary.

Some aspect of ourselves, possessed with acute sensory receptors, FORESEES imminent danger. In a flash, this aspect commandeers the autonomic responses of the nervous system, stimulates the muscular and bone mechanisms, and the jump takes place.

*

But this indicates that something other than our intellect can process incoming signals, can think and make deductions and decisions.

*

And indeed, those who have studied such phenomena beneath their surface appearances are obliged to attribute this kind of activity to the autonomic nervous systems of the biomind.

The autonomic nervous systems are deemed entirely physical in nature -- but as such, they apparently can ACCURATELY process information-signals with a rapidity and elegance not entirely characteristic of the intellect itself.

*

Biologically speaking, the autonomic nervous system is relatively well understood, except when it comes to something such as the jumping thing. For it is not understood at all how the autonomic systems can FORESEE. And, furthermore, not only foresee, but assign meaning to what is foreseen.

*

Hence, an entire category of very specialized phenomena is missing here, or at least is submerged beneath the collective terms of intuition and gut feeling and which themselves are not inspected very deeply.

*

But the jumping thing vividly demonstrates that our biomind organisms possess subtle superpower sensory receptors and sensory transducers which our intellects are not at all aware of. And I, for one, am completely comfortable in calling anything a biomind superpower which gets me automatically out of the way of being clobbered.

*

I have attempted to utilize the jumping thing as an example of subtle biomind information processing which takes place in a fraction of a second, and which is independent of the awake intellect processes. This was done to help illuminate the fact that the human biomind is apparently possessed of various levels of information processing -- not just ONE -- and which is usually attributed to the awake intellect in which the whole of one's thinking, cognitive phenomena and decision-making are supposed to be isolated.

The jumping thing, if attributed only to the physical autonomic nervous system, shows that the bio-body itself is capable of thinking and making split-second decisions -- and which is to say that the bio-body itself has a "mind" independent of the "mind" of the intellect.

*

If this would be the case, then the focus of our interests should shift from what we think about things within the scope of our awake intellects -- shift to identifying sensory receptors and sensory transducers in general.

*

But there is a great difficulty here. With the exception of the autonomic processes, nothing is valued by an individual specimen of our species except what has meaning within the precincts of its information-processing intellect. Indeed, on

average nothing will be valued or acquire reality unless it takes on such meaning.

*

Aside from our bio-bodies themselves, there is nothing so clearly existing as our species rudimentary faculties of intellect -- and which, during the modern-age epoch, was discriminated as being separate from the bio-body as "the mind."

Under the modern-age conceptions, now in decline, it was held that the functions of body and mind were different -- and many of us who are now advancing in years were actually taught that the bio-body was mindless.

This peculiar teaching, however, is not true.

*

I'll not bother to debate whether this was a right or wrong teaching -- because the actual issue is neither body nor mind, but how information is processed by either or both.

And, indeed, regardless of how body-mind is interfaced or not interfaced, it is still the blatant fact that how and what information is processed that is of superior importance to any and all biomind organisms.

*

It is extremely clear, as it always was, that our species is an information-processing one collectively speaking. And it is equally clear that each born human specimen is **MEANT TO BE** an information-processing organism -- completely and naturally equipped with vast arrays of biomind sensory receptors and transducers.

And these range along a spectrum from the gross physical five systems to increasingly refined ones entirely capable of dealing with exceedingly subtle information contexts.

And indeed, if all of the facts were put on the table, our species is actually and vividly super-endowed along such lines.

*

It is not unusual, however, to find this actuality not considered in its actual sense, but rather held up as an ideal one.

But in turning the actuality into only an idealizing one, we are admitting to our information defaults at the individual and social levels.

*

There are two subtle facets about information which seems to escape many.

1. Information is not information if it does not take on meaning relative to other information

factors which have ALREADY taken on meaning.

2. By itself, information is not information unless it corresponds to and integrates with factors already established as having meaning -- and thus even if information exists everywhere, it will not enter into information systems which cannot accommodate it.

*

Thus the problem becomes one not so much dealing with "new" information, but with "old" information already acquired and accepted as meaningful by this or that individual biomind organism or collective social organism.

And old information, perhaps composed of millions of data bytes, needs to be held in some kind of a biomind meaning system(s) established precisely for that purpose.

New information would need to find a home or place within the meanings of the old information.

If the new information cannot find such a home or place, it will be rejected as information.

*

The question before us, though, doesn't concern old or new information, or even what kinds of information we process.

The question involves not WHAT the information consists of, but HOW we process information in the first place.

*

During the middle earlier part of the modern age, scientific knowledge held that information was processed in the physical brain and the brain's anatomy took on increasing definition -- at least regarding its major lobes.

After the invention of electron microscopes in the 1930s, it could be seen that the brain was composed of a vast variety of features among which were neurons and synapses.

These were interconnected by pathways -- and the concept of "neural networks" or "nets" came into existence.

*

Although there has never been complete agreement as to how the brain functions, it was generally accepted that information "must" be processed by and within the brain. Various portions of the neural nets become stimulated or active when information is being processed -- while the activity is thought to be caused by electro-chemical exciting.

*

Indeed, artificial stimulating by electrodes of various synapses and neurons produces sensations, feelings, sounds and images as if the senses were themselves actually experiencing them. This was considered desirable evidence for the functional physicality of the brain, and this evidence was acceptable.

But electrode stimulation of certain parts of the brain sometimes produced "evidence" which was not acceptable -- and so this kind of "evidence" is hardly to be found in official scientific reports and papers.

*

As but one example, under artificial electrode stimulation, the experiencers sometimes reported vivid visual images and sensations which they interpreted as past-life memories.

These are reasonably similar to past-life regressions under light or deep hypnosis -- and are also somewhat similar to what has been called *déjà vu*, or at least one variety of it (the "I've been here before" kind of thing).

Some people who were undergoing open brain stimulation also reported certain kinds of experiencing which had something to do with clairvoyance or telepathic faculties (some of the subtle "senses.") Since there is no place to fit these peculiar perceptual phenomena in the modern scientific paradigm, they were of course set aside and very little in the way of official reference has ever been made to them.

*

Beginning somewhere before the 1970s, various researchers began to understand that the not only the neural nets of the brain process information. It increasingly became understood that the neurological networks throughout the whole bio-body itself also process information. And since the 1970s it has become understood that certain kinds of information are processed at the cellular level throughout the surface and internal organs of the bio-body.

How information is processed within the human biomind has thus become a vastly more complex picture than was earlier conceptualized -- and, it might as well be put, conceptualized as THE explanation.

*

It has long been conceived that memory is the key to information storage and thus to information processing.

And for many of the modernist decades it was firmly believed that memory and its storage vehicles would be found in the brain.

But to date, the brain has been exhausted as the explanation for memory -- and no one anywhere knows how, why or where memory occurs. It doesn't even appear to be a basic function of any neuro- or neurological nets, and neither does it appear to consist of electro-chemical processes -- although such processes do become active when memory is present, so to speak.

*

And, indeed, this situation is contrary to "what we expected to find" -- as scientists like to say when they are "surprised" by evidence which differs from their major hypotheses or assumptions. The whole of this situation regarding memory is a somewhat amusing story. Those who might want to follow up on it might read **IN THE PALACES OF MEMORY** by George Johnson (Vintage Books, Random House, 1992.)

*

Our present official sciences do not accept clairvoyance as a suitable format of information gathering -- although achieved clairvoyants have said many things which appear as having to do with information processing not only within the bio-body but within the various kinds of energy fields which surround and extend out from it. There are several kinds of these fields (commonly referred to as "auras.") The one extending a couple of inches just outside of the bio-skin covering may be electromagnetic in nature. But others farther outward may not fit into bio-electromagnetic realities.

*

Good clairvoyants often see what they call "thought forms" everywhere within the bio-body itself and in the auras, but often especially around the head and shoulders and just over the top of the head. Some of these seem somewhat permanent, but others emerge and vanish with great rapidity. These "findings" give the impression that memory and information processing is a whole-body phenomenology -- but in this case, the "whole body" would consist of its auras as well.

*

The clairvoyantly seen thought forms and other phenomena seem to resemble holograms since they are perceived as being three-dimensional. And which, if true, would indicate that both gross and subtle energy-produced holograms are significant not only to memory but how energy (or signal) is processed as information exchanges.

*

If this would be the case, then it is possible that the neural-synapse nets of the brain and body are composed of information transducers which convert thought form information into what the bio-body can respond to and with. In other words, memory is a function of energy wave forms -- wave forms being one generic kind of signal. For those who might wish to read deeper regarding the "holographic mind" concepts, I recommend **THE HOLOGRAPHIC UNIVERSE** by Michael Talbot (HarperCollins, NY, 1991.)

*

I must point out that scientists who believe there is a physical explanation for all things have never made the effort to collect clairvoyant reports -- dating, say, from the late 1700s to the present.

It takes a little work to make this collection, as I have found out. But it is not impossible. If enough of the reports are compared and analyzed, similar patterns become distinctly visible -- as if the clairvoyants have seen the same things from differing viewpoint, but are reporting on the same phenomena nonetheless.

There are a number of different kinds or formats of clairvoyance, all of them of course being various superpowers of the human biomind.

*

In the contexts of all of the foregoing, I would have liked to use the terms "net" or "networks" via which to enter into a discussion as to how information is processed.

But these two terms are firmly ensconced in connection with synapses and neurons -- and in any event "net" or "networks" are somewhat passive in character and in themselves give no hint of what they DO. Especially, they do not explain the meaning thing with regard to information -- and no biological explanation has been discovered as to how the human biomind assigns meaning to signals which are transduced into identifiable information and thence transduced into meaning.

*

The word which seems most suitable here is "grid," for in the case of electrical grids it is understood that they distribute electrical power energy to users -- and that parts of the grids can change the amps and wattage of the energy.

Thus, I have opted to utilize the phrase "mental information processing grids," since "mental" implies the meaning thing -- in that we consider meanings via our mental faculties.

*

It is important to point out, though, that this phrase is only a metaphor selected to make discussion possible -- but it has proven to be a very functional one regarding all of the superpowers of the human biomind.

Controlled remote viewing, for example, is in part an exercise in formatting specialized sensory transducers. But in another way, it is also a series of exercises involving mental information processing grids -- an exercise of assigning correct meaning to in-put signals via the whole biomind sensorium (the topic of a forthcoming essay).

*

Most dictionaries define GRID first as a grating, which in turn is defined as a frame of parallel bars or a lattice of crossed ones blocking a passage.

And in this sense, it is understood through common experience that certain mental information

processing grids can block the passage or integration of certain kinds of information signals -- especially, but not only, of the subtle type.

*

Second, a GRID might be a perforated or ridged metal plate used as a conductor in a storage battery. Again through common experience, we know that memory is stored and conducted from somewhere -- since it often takes an amount of time to recall certain things.

*

Third, a GRID may be a network of uniformly spaced horizontal and perpendicular lines for locating points by means of coordinates. This definition is a little more complex when transliterating it into the contexts of information and meaning.

*

Basically speaking, a coordinate is a precise point at which specific information will be found. We utilize geographical coordinates to specify a precise place on Earth's surface, and the precise information characteristics of that place will differ from all others. Likewise, although on a much grander scale, star-system coordinates will enable the astronomer to quickly locate a precise star or galaxy.

In other words, where the horizontal and perpendicular lines intersect will be found a specific thing, or a specific category of information.

With a little leeway we could consider the intersections as "information points."

*

Metaphorically speaking, in-coming information could be processed through a series of grids composed of information points until one is found which is compatible with the in-coming information -- if there is meaning already installed in the existing information point within this or that grid.

If there is no already-installed meaning point, then the chances are that the in-coming information will not be recognized as meaningful. Grid-like gratings might altogether block the in-coming information if it is extensively incompatible with various of the mental information processing grids.

*

Here it seems necessary to remind that information is not considered information unless it is meaningful -- at which time it is considered to be information.

We can say, as advanced information theorists do, that information is available everywhere and all of the time. Technically speaking, then, meaning would also be available all of the time.

*

But in the case of meaning, it seems that our species has to deduce meaning within the terms and limits of their experience and interests.

That our species has the fundamental faculties to deduce meaning is unambiguous.

But WHICH meanings become incorporated as information points in an individual specimen's mental information processing grids appears to be an entirely different matter.

*

But there is a further glitch in this. For meanings assigned may not be correct meanings, or the meanings may not be consistent with the real information inherent in the in-coming signals.

*

To discuss this further, it is almost certain that we have consider the real existence of meaning transducers -- and which transform the products of sensory transducers into meanings.

In other words, our sensory receptors input signals into the biomind systems.

The signals are then converted by sensory transducers into energy forms the various systems can deal with.

The various systems then transduce the sensory signals into information formats which can be utilized by various systems within the whole biomind apparatus -- technically referred to as the Sensorium (see forthcoming essay).

But unless information is further rendered into meaning by meaning transducers then the information will not interact with our installed meaning points and our cognitive transducers will be unable to produce meaning to the intellect.

*

IF, and only IF, the incoming information is rendered into meaning, will the signals take on what is commonly referred to as "understanding" -- whose literal meaning, believe it or not, is to "stand UNDER information so as to grasp the meaning of something.

*

In this sense, then, information transducers MUST be accompanied or surrounded by collections of meaning transducers.

And if so, then this arrangement would be what grid information points consist of -- while the end product would approximate what we mean when we refer to mental understanding when the intellect is in its awake and dynamic state.

*

Actually speaking, though, the whole of this is probably far more complex than the simple characteristics given above -- even if we are speaking of the awake intellect alone.

You see, it is quite certain by now that the biomind also possesses a vast number of subconscious information and meaning transducers -- hardly any of which are accessible to the awake intellect except under certain circumstances.

And beneath, so to speak, the subconscious exist a vast number of signal-information-meaning transducers having to do only with cellular matters -- i.e., which nutrients an organ or cellular system need or do not need, and which either are "sent" to the destinations, or excreted as waste nutrients.

*

Thus, the overall picture here becomes inordinately complex.

But it also becomes inordinately majestic and full of wonder -- if one thinks of the born biomind as a system of arrays of sensory receptors followed by arrays of sensory information transducers, and then by arrays of meaning transducers at all levels of its existing whether consciously perceptible or not. But I digress -- as I'm always tempted to do when I contemplate the remarkable, astonishing and exquisite nature of our biomind species.

*

We now must come to the definition of MEANING, and in doing so to the NATURE of meaning. And if there has ever been a philosophical swamp, outback or cesspool, trying philosophically to determine the nature of meaning is certainly one of the most prominent contenders.

*

And as an aside here, it is probably advisable to point up that the modern sciences AVOID this issue ALTOGETHER -- because there is not even a theory available which hypothesizes that the nature of meaning will be found in the realms of physicality and the tangible.

You see, meaning is entirely INTANGIBLE -- and yet everyone deals with meaning all of the time (or at least they try to do so).

In this sense, then, if one needs to be psychic in order to perceive the intangible, then everyone is psychic every time they deal with meanings.

*

And, indeed, if the FULL SPECTRUM of the superpowers of the human biomind was delineated and made visual as a chart, the perception of meanings would constitute one of the superpowers -- and have its place in the spectrum BEFORE the several types of intuition.

There can be little doubt that intuition itself is built out of or upon perceived meanings. If we would permit the perception of meanings, always invisible and intangible, to be called a psychic power, then

every specimen of our species would in some sense be a PSYCHIC.

*

Now, through the years I've read my brain and mind into bits by consuming every philosophical excursions I could find on the nature of meaning.

With a few notable exceptions, most of these excursions end up in the same swamp -- but for only one reason.

And this reason has to do with relevancy -- i.e., WHICH meanings are meaningful and which are not, or which meanings are more important than other ones.

In this way, the nature of meaning descends out of the universal stratospheres into the pits of meaning preferences and debates arising because of them.

*

Naturally, EACH philosopher would like his or her meanings to take precedence so that his or her philosophical speculations or theories will take on more social, political, religious or economic relevance and other whatnot relevancy.

*

This is to say that philosophers (and anyone else who desires to fall into this particular pit of no return) argue not about the nature of meaning, but for or against preferred meanings.

And as we shall see just ahead, this is also the "nature" of individual mental information processing grids.

*

In spite of all the debates, polemics and hubris which go on over the philosophical "nature" of MEANING, meaning itself is simple and usually simply defined in most dictionaries as: THAT WHICH IS CONVEYED.

Most dictionaries, however, specify "that which is conveyed, especially by language."

*

As it is, though, that which is conveyed can also be conveyed by music, visual images, intimations of the weather, sounds, tactile sensations, sexual awareness, body language, sensations or feelings of love or hate -- and on and on until we find we live in one gigantic environment of things that are conveyed all of the time and everywhere.

And in demonstrable fact, language of and in itself cannot convey meanings unless one has formatted the sensory and meaning transducers to stand under its particular words and vocabulary. Otherwise a given language will be heard merely as meaningless sonics.

*

Indeed, if we comprehend that our biomind organisms and their sensoriums exist within information signals of every and all kinds, but have not developed meaning transducers regarding them, then nothing is CONVEYED by the information signals.

We consider the printed word as the principal carrier of information and meaning. But indeed, even if the printed words are in one's own language, but one cannot transduce their meaning anyway, then nothing is conveyed. The common phrase "I don't understand what I've read" means that nothing was conveyed.

*

And here by now in this essay we should be able to accept, at least for hypothetical purposes, that information points installed in our mental information processing grids MUST have meaning transducers -- or the information points probably will not form.

But this is practically the same as saying that everything we experience is experienced not only as sensation, but also must be experienced as meaningful in some kind of way.

Otherwise the billions of signals inundating our arrays of sensory receptors might go unnoticed as meaningless -- and it is rather standard practice NOT to notice what is meaningless.

We will also not notice recorded information which is meaningless to us, even if others do value it.

*

One of the bottom lines here is that our mental information processing grids must have information points consisting not only of sensory transducers, but also consisting of meaning transducers.

If it is a case of becoming aware of gross and subtle signals, then appropriate meaning transducers must be established to cope with both kinds.

And it must follow that the LACK of such meaning transducers will leave what might be called "experiential holes or pits" in one's mental information processing grids. I prefer to call these "meaning defaults," though.

*

The lack of appropriate meaning transducers implies meaning defaults -- which is the same as saying that nothing exists in one's mental information processing grids though which to process incoming information into that stuff which is of extraordinary value to everyone and anyone: meaning.

*

It has been commonly taught that our senses rule our lives. But this can be true only in a limited way -- for our lives are more ruled by the meanings we assign to our incoming sensory loads.

It is meaning which governs our understanding. And when we experience something we don't

understand we find ourselves staring into the face of a meaning default somewhere within our grids.

*

And meaning defaults will "mean" that we will not know or understand what has been experienced -- or we will either not experience it or perhaps know that we have.

Or if the experience is vivid enough, the lack of adequate meaning traducers will render our grids into that state commonly referred to as "confused." And it is not unusual to find this or that grid in such a state.

*

The whole of this, of course, is tremendously complex with nuances which can go on forever. And I, for one, certainly do not know the full extent of it all.

But the basis and justification for entering into this tremendous complexity exists in the fact that if one wishes to activate one's latent faculties regarding any of the superpowers, it would be obvious that one's grids cannot continue to have meaning defaults regarding the many aspects of the superpowers.

*

Further, one must install ACCURATE information points, for inaccurate ones equate to meaning defaults also.

It would be obvious that inaccurate meaning transducers would distort signal-information being input into our sensing systems. Such distortions equate to noise in the signal lines -- as any radio, TV, radar or sonar expert knows.

*

Due to the enormous complexities involving mental information processing grids, it would be impossible in a mini-essay to consider all of their nuances. And such an attempt would probably be boring anyway.

But there are a few major sources regarding information and meaning defaults which might be pointed out for anyone who chances to have the interest and patience in noting what they are.

*

I, as well as others writing in other contexts, have already pointed out that the modern West is conceptually impoverished when it comes to information about our species superpowers.

Even the few glitzy, stereotyped concepts descending out of psychical and parapsychological research are neither enough or accurate enough.

All of which is to say that our modern West is possessed of a high degree of information and meaning defaults along these lines.

Where meaning defaults exist, one can be relatively sure that information and meaning confusions exist, although one might not understand what is being confused.

*

But the fact exists that although many how-to books exist regarding ostensible development of one's superpower faculties, few of them really do very much along those lines. Otherwise we would already have witnessed the emergence of many superpsychics.

*

As it happens, and as perhaps the first of the major factors involved, most human specimens do not tolerate the state of confusion very well -- or more exactly put, do not tolerate matters which induce such confusion.

And indeed, since the state of confusion is not at all desirable, about the only way to protect one's self from experiencing it is to construct very strong grids which reject all incoming information-signals except those which fit with one's already installed information-meaning points.

*

It's worth noting that modern psychology does recognize this, and refers to such mental structures as "psychological defense mechanisms." The line-up of typical defense mechanisms is a rather amusing read. The defense mechanisms were earlier referred to as "psychological and emotional armor" which encapsulated the mental awareness and prevented the intrusion of unwanted signal-information.

*

There are two very interesting factors regarding defense mechanisms, in that one possesses them without knowing that one does, and that they work automatically at some information-meaning level external to the awareness of the awake intellect.

*

The source of cause of the formation of defense mechanisms is not understood. But it is understood that one of their principal functions is to reject awareness of information and meanings which are not consistent with what in psychology has been identified as the "realities" of the psychological ego.

*

Another principle function is to prevent the intrusion of signal-information which would restimulate past memories of physical and mental anguish or fear.

*

There are many aspects regarding defense mechanisms which pertain to mundane, everyday matters of living (the "gross" matters referred to by the ancient Yogins). But regarding the superpowers of the biomind, it is easy enough to see why defense mechanisms against them might get dynamically set up within the grids of given individuals.

*

We in the cultural West tend to idealize the superpowers as highly desirable. But, for example, the superpowers of intuition and future-seeing can easily inform one of dreadful things as well as benign things. For instance, I recoil from psychically sighting, as it were, stuff like cruelty, murders, locating dead and decomposing bodies, and other forms of carnage -- because contacting and reliving those events wrecks not only my emotions but even impacts on my physiology. Thus I don't make for a very good psychic crime detective in the way other more stalwart psychics do.

*

I don't have grid defense mechanisms against such "seeing." But there is another way of avoiding the psychic reliving of the horrors -- just not do it, and which, I suppose, is one form of defense mechanisms anyway.

*

One way of NOT looping into the horrors is to close down the superpower sense receptors and signal channels altogether, and this is a well-known function of defense mechanisms. In this sense, we can picture a mental information processing grid as a grating which permits only certain signals through it, and prevents the intrusion of others.

*

In any event, if one becomes psychic, one WILL "see" horrors, and it is this aspect which is never mentioned in how-to psychic development books. In this sense, many achieved psychics realize that psychic superpowers are both a blessing and an agony as well.

*

Another major factor having to do with grids and meaning transducers is a little more complex. One of the true, and exact, but unfortunate aspects of the superpowers is their all-seeing nature -- seeing

the terrible as well as the benign.

One defensive way of avoiding this is to construct information points based not on real reality, as it were, but based on meaning grids and transducers which do not include real reality in the first place. It is not unusual, however, to find grids set up this way regarding almost everything.

*

Now, at this point we might benefit from identifying the difference between primary and secondary meaning transducers.

Secondary meaning transducers consist of those meanings established by some other source as meaningful, and which we emulate in our own mental information processing grids.

Primary meaning transducers are derived from direct experience of signals, and their responding sensory and meaning transducers.

*

One can say that secondary meaning transducers are artificial ones, in that we have imbibed, absorbed or sucked them in from other sources. Such secondary meaning transducers can range along a spectrum from correct to wildly in error.

But, all things considered, they tend to focus only on what makes us feel good about things as considered by the society in which we live.

However, it is important to consider that secondary meaning transducers may not be directly linked to sensory transducers or to sensory receptors.

*

Primary meaning transducers, being formatted because of direct experience, are probably linked directly to sensory transducers and sensory receptors.

*

Now, we must admit that most societies insist that secondary meaning transducers must take precedence over primary ones, and this, as it is often advertised, is best for the society.

And it could easily be demonstrated that the educational practices of most societies prime and pump secondary meaning transducers so that their educated recipients will better fit into the social needs and demands -- and also lest one be in "conflict" with the society.

It's worth mentioning here that secondary meaning transducers can equate to one kind of mind control -- albeit sometimes only indirectly so.

*

As it is, most social organisms like their individuals to emulate and share specific secondary meaning

transducers so that all of them will work as a whole or as a team. The success rate, however, varies.

*

In any event, one's information points within one's mental information processing grids have to do with how "one's head is wired," as put into one of today's language metaphors and as was mentioned in the introductory materials of this series of mini-essays.

In this sense, we can visualize that the bio-body you see is, at one level, a walking, talking series of sensory receptor systems.

At another level, it is a walking, talking series of sensory transducers.

*

But at the ultimately visible level, it is a walking, talking series of mental information processing grids, equipped with installed primary or secondary meaning points -- with the latter probably predominating in most cases.

In other words, direct, raw experience is replaced with secondary, predigested forms of experience.

*

One of the problems here is that secondary meaning transducers usually do not result in the vivid lucidity provided by primary ones, so much so that individuals whose meaning systems are dominated by secondary meaning transducers often demonstrate the appearance of being secondary meaning androids -- sometimes unkindly referred to as replicas of the faith.

This kind of thing can only mean that direct access to primary meaning transducers has been cut back, or perhaps terminated altogether -- and this would mean, as well, that their cognitive connections to their own sensory receptors and sensory transducers can only be wobbly at best.

Excepting, of course, for piecemeal sensory connections to the basic five senses, but which anyway are controlled by the autonomic nervous system more than the awake intellect.

*

Now, it is desirable to mention at this point that when we use the metaphor of MENTAL information processing grids, we would be referring, of course, to the awake state of the intellect -- the intellect being the factor or sector of the biomind which mentally analyses information and ostensible meanings of it.

*

It is an oddity of the modern Western culture to envision only the awake intellect mind as capable of analyzing information and meaning. It thus follows that none of the other analyzing phenomena which go on within us at other levels and in other states of awareness are MENTAL in nature. Our dreams and

intuitions, for example, are not considered of mental origin because they are not products of the logic and reason of the awake intellect mind.

*

This kind of situation of course induces confusions into one's mental information processing grids in the event that one directly experiences some kind of sensory inputs which cannot at all be fitted into the extent, scope, limits or narrow corridors of one's intellect reality.

This situation is made even more confusing in that philosophers and scientists of the modern era concluded that the awake intellect, and ONLY the awake intellect, was the seat of logic and reason in their purest sense.

*

I have tried to trace the origins of this particular conviction, to little avail -- with the possible exception that it was somehow derived from the ancient Greek philosopher named Aristotle.

*

The attribution to Aristotle, however, is terribly wobbly -- for even he recognized that logic and reason were variable and closely tied to relative environmental, educational and secondary meaning transducers (although the famous philosopher, of course, did not utilize that particular phrase).

*

By "relative" is meant that what is accepted as logic and reason (the rational) closely conforms to what one ALREADY assumes to be logical and rational -- and this is based on information points already installed in one's grids.

But as I recently heard in a recent TV movie, "Assumptions are the Mother of all F _ _ _ -ups." You can insert the four-letter word.

*

The point is that what is accepted as logic and reason is relative to what has already been assumed to consist of them. And this is always relative not only to individuals and social pressures, but characteristic of the various epochs of our historical past.

*

We can bypass, at least in part, this particular situation by wondering if logic and reason are, in themselves, ever directly experienced via the biomind's sensory receptors and sensory transducers. If logic and reason can be directly experienced within the contexts of primary signals and sensory

transducers, then one would think that there would never be the problems which have arisen around logic and reason.

*

About the only thing that might be true here is that logic can be deduced, and so the essential nature of logic is in properly organizing REAL information and attributing EXACT meanings to it. But doing as much would probably require the omission of secondary meaning transducers -- which tend to be error prone.

*

The problems regarding reason, however, are more complicated -- for reason seems to be a function of meanings alone rather than one of primary signals and sensory transducers.

*

Thus, within overall human experiencing, it is difficult to present a "logic" which is illogical, for many are ready to point up its flaws.

But it is rather easy to present reason as rational, for this is an excursion in meanings only and such excursion need not be founded on even one iota of fact -- and meanings can be looped together so that they form a closed loop which will not admit the perception of flaws.

This at least regarding various mental information processing grids which are closed loop-like in structure.

*

By way of beginning to end this mini-essay, it is within mental information processing grids that information-meaning points become lodged and fixed.

When sensory transducers convey perceptual information from the various sensory receptors and then into the biomind organism, that information is thence processed through the individual's meaning transducers -- and produce the outputs noted.

*

If the grids do not possess proper information points relevant to the input sensory information, or if the information points are inadequate for accurate processing of the information, then widely variable outputs are manufactured. These outputs are often referred to as "interpretations."

*

One of the most notable quirks regarding information is that unless it has meaning then it doesn't exist -- or at least is uninteresting and disregarded or ignored.

One of the quirks of our species is that only that which appears to be meaningful is considered important, and meaning-transducers are probably built only along some kind of priority in this regard. Certainly all have to quickly build language sonic-recognition transducers, and then additional meaning transducers which more or less give exact meaning to our tangible sonic environments.

*

The next most probable set of meaning-transducers, in so far as I have been able to study the matter, is the need for, of all things, STATUS meaning-transducers -- in order that we should be aware of who's who and why so in our environmental, psychological and social surrounds.

*

Beyond these principal three sets of meaning-transducers, it seems that much of anything else is left to what locally passes for education and knowledge among this or that society -- and to the enormously variable secondary meaning transducers formed by "students" regarding what is taught as education and knowledge.

*

In the end, though, almost everyone interprets what they encounter and/or experience through whatever meaning-transducers they have managed to format.

It is our species, however, which has the faculties to format meaning transducers. Beyond that, whatever is formatted in the way of meaning transducers usually has relevance only to local societies and cultures -- and sometimes only to this or that individual specimen.

*

If we accept, at least hypothetically, that we live in environments fundamentally made up of information-signals, all of these will be found as waves, frequencies and vibrations -- and perhaps in some undiscovered forms. These will include both gross and subtle signals.

*

The arrays of our signal receptors will input these signals into the biomind systems. But the signals will be useless unless the signals are separated into categories by sensory transducers and there after transduced into meaning.

Indeed, if we should receive a set of signals and have no idea of what they mean, then the signals represent only so much noise or "silence."

Thus, the categories of signals have to be forwarded by the sensory transducers to the meaning

transducers in which the signals are converted into categories of meaning.

*

This is to say that via the arrays of receptors the signals are input into the biomind as waves, frequencies and vibrations. But ultimately the output into cognitive consciousness has to be in the form of meanings -- at which point, as we usually say, the signals can be recognized.

The assignment, as it were, of meaning to signals appears to be a very complicated process -- and is something which is not successful all of the time and/or regarding certain categories of signals.

*

Much seems to depend on what kind of signals the biomind has been in some way prepared to recognize -- or has been prepared to reject as meaningless.

Such preparation can be the result of experience and/or social programming -- with the latter usually dominating.

*

Every specimen of our species is born with a wide array of sensory receptors, and with faculties commensurate to them.

On the other hand, each specimen of our species is also born into specific environments -- natural and social -- which emphasize certain meanings and de-emphasize other ones.

And most specimens will adapt their meaning-making transducers so that they accord with the demands of their natural, social and even artificial environments.

*

Emphasized meanings will result in high recognition thresholds. De-emphasized meanings will result in low recognition thresholds -- or perhaps no recognition thresholds at all.

If the meaning-recognition thresholds are low or non-existent, then the biomind specimen will be functionally "blind" to the signals being input via his or her own signal receptor arrays -- "blind" at least in the intellect cognitive sense.

*

In the case of low-threshold recognition of those signals our superpower faculties can deal with, then traces of the superpower's activity will not be found in logical, rational intellect cognition, but in dreams, altered states of awareness, inexplicable hunches and deductions, spontaneous intuitions and etc.

And, except for the rare occurrences of highly skilled natural psychics, it is exactly in these other areas of sensory reception where we in the modern West have historically found our species-wide traces of the superpowers.

*

To end off now, in all of the foregoing mini-essays, plus the introductory materials, I have introduced the major concepts and nomenclature which seem necessary for a deeper consideration of the nature of the superpowers themselves in Part Five forthcoming.

(End)

REMOTEVIEWING

One Of The Superpowers Of The Human Biomind

THE SENSORIUM

Ingo Swann (30May96)

Part Five

The term SENSORIUM exists in the English language, but it is very rarely utilized -- and even then with definitions which tragically differ from its original meaning in the English language. The concept of the sensorium, however, is one we cannot do without if we seriously inquire into the dynamics and processes of the superpowers of the human biomind. It is thus the purpose of this essay to attempt to resurrect the term and its original concept. As you will see ahead, there are a number of essential reasons for doing so.

*

The first of the reasons has to do with the deplorable fact that our modern Western culture has a paucity of terms appropriate to considering the nature and dynamics of the superpowers. If we consider the many superpowers of the human biomind only within the few terms and concepts typical of Western thinking, then the concept of the sensorial is not really needed. If, however, we begin considering the superpowers within their own universal terms, then the limited concepts of the modern West will not suffice -- and we would ultimately need the concept of the sensorial.

*

And, indeed, the general purpose of the essays in this database is to attempt to extract the anatomy and dynamics of the superpowers out of the various cultural limitations they have fallen into. All of these cultural formats have established their own concepts, metaphors and terms of reference regarding the superpowers. Some are more serviceable than others.

For example, our West concept of "extrasensory perception" is not very serviceable, simply because some kind of "senses" are always involved regarding any of the superpowers.

*

But in general, the superpowers themselves are not culturally dependent -- for the superpowers manifest throughout our species while the various cultural formats come and go.

And as it has transpired, the modern cultural West is quite weak in this regard, for its concepts, metaphors and terms of reference regarding the superpowers are few in number -- and often misleading as well. I am speaking of both the scientific and popular arenas.

*

One of the larger deficits of the few terms we do use is that they refer to what we call "psychic phenomena."

But in clinical fact, they are NOT phenomena but are RESULTS of phenomena whose workings and processes are unknown and concealed behind the results they produce.

All that we witness or experience as "psychic phenomena" are the end-products of the mysterious superpower processes which produce them.

*

In other words, they are EPIPHENOMENA -- a perfectly good, but seldom used English word meaning "secondary phenomena accompanying another and CAUSED by it." (Emphasis on "caused" has been added.)

*

This is to say that what we experience or witness as intuition, telepathy, clairvoyance, remote viewing and so forth are secondary phenomena (epiphenomena) which have been caused or brought into manifesting by something else -- and which might be called "primary phenomena" to emphasize the difference.

People also refer to the results of remote viewing AS remote viewing. But indeed, the results are epiphenomena of remote viewing primary phenomena, and it is the cognitive control of the primary phenomena which are the substance of controlled remote viewing.

*

This distinction between primary phenomena and their epiphenomena is a very important distinction to bear in mind. For it is one quite central regarding whether anyone will learn to activate their own indwelling superpower faculties.

You see, when Westerners try to develop access to their indwelling superpower faculties, they almost

always try to emulate psychical epiphenomena on the mistaken understanding that they are the primary phenomena.

Which is to say, they are emulating results, not causes. If you think this through with some care, you will see that attempting to emulate results (secondary phenomena) probably will not put one in touch with the underlying causes and processes (the primary phenomena.)

*

On the other hand, comprehending the primary causative phenomena probably will enhance some kind of increased access to various of the superpowers.

In our modern times, though, very little in the way of the primary causative phenomena has been identified.

*

In this essay I will propose that the original concept of the SENSORIAL is central regarding primary causative phenomena.

Being so central, it has direct reference to all of the superpowers and has direct bearing on the following topics and categories which are intimately involved within the causative processes which result in the epiphenomena which astonish most of us.

Energy bodies vs. physical bodies.

Consensus opinion vs. direct perception.

Mental image pictures.

Sensory receptors and sensory transducers.

Mental information processing grids.

Interpretation.

Representationalism.

Acquisition of knowledge.

The Signal-to-Noise Ratio.

Autonomic phenomena vs. cognitive mind phenomena.

*

All of the above (and more) are factors which play roles regarding the various types of superpower activity and their relevant processes.

And anyone who wants to attempt to increase their participation in, say, intuitive phenomena needs to take time to learn about their primary vs. their secondary phenomena.

*

This is the equivalent of building NEW mental information processing grids concerning the workings of

the superpower processes.

*

In any event, NEW concepts regarding our superpowers are called for -- at least as regards modern Western contexts which are too few in number.

If one considers all of the past concepts about the superpowers of biomind, we find, on the one hand, that few really explain very much.

On the other hand, those past concepts, being useless, have served to distort understanding which may be possible in the intellect of those concepts were corrected and added to.

*

The end result here is that we can intellectually jabber and write about our superpowers in a sort of empty-message or stereotyped kinds of ways. But direct contact with the superpowers themselves elude our intellectual comprehension.

Our species is quite good at getting up concepts and theories which, in the end, prove only to be somewhat smelly winds.

*

In some of the earlier essays in this database, I've indicated that the superpowers probably range along a spectrum of special faculties that are very subtle in nature and characteristic.

I've also argued that various elements of the superpowers have spontaneously manifested in all generations born of our species -- especially many of the types of intuition.

Indeed, episodes of intuition are so commonly reported by so many that no one bothers to skeptically contest them. In this sense, it is assumed that intuition exists and is a "normal" experience -- even though it has obvious superpower elements or fragments -- say, of clairvoyance and future-seeing which are rejected as non-normal experiencing.

*

It has failed to dawn on anyone that the categories within the entire spectrum of the superpowers can blend in and out of each other -- perhaps much like different colored light beams in motion and intersecting with each other.

Almost all reports of intuitive episodes clearly indicate that space, time, matter and energy are transcended in some form -- such transcendence also being the hallmark of all of the superpowers.

*

To understand anything properly, we have to distinguish between causes and effects. The results of intuition and of the other superpowers are effects. Hardly any of the causes are known.

*

There is very little in the way of study regarding the internal biomind mechanisms (or dynamic structure, so to speak), which permits the superpower results to manifest.

For clarity, when most people speak of intuition, for example, they speak in terms of what was perceived or felt. They do not usually speak about what permitted or facilitated the perceptions or feelings.

*

A large number of individuals, for example, foresaw the sinking of the unsinkable TITANIC in 1912. But what they foresaw were the results of superpower mechanisms by which they intuited what they did regarding this remarkable event.

*

What I'm trying to get at here is two-fold:

1. That each specimen of our species possesses inherent faculties regarding the superpowers. Thus, elements of these faculties may spontaneously manifest (as they have historically done) under certain conditions.
2. But there is a wide difference between spontaneous manifesting and cognitive and volitional control of the superpowers. Volitional control (by the intellect) would have to be based in acquiring comprehension of the vital biomind dynamics which facilitate the volitional emergence of the superpower activity.

*

As it has transpired during the modernist epoch of the West, we have generally become locked into what might be called the cause-effect syndrome.

This is to say that we intellectually consider the formulas of causes and effects -- but miss a very important factor between them.

*

It is this: between a cause and its effects are PROCESSES. Which is to say that between a cause there is something going on which results in the effect.

A more correct formula would then be: cause-processes-effects.

*

If things are carefully examined, there is no effect produced unless processes have preceded it. And it is the processes which the cause has set in motion in order to result in the effect.

*

The standard definition of PROCESS is given as "a natural phenomenon marked by gradual changes that lead toward a particular result."

*

We can put the above definition another way: "a natural primary phenomenon marked by gradual process changes that lead toward a particular epiphenomenon."

*

In this sense, then, effects are the result not only of a cause, but also of the gradual changes which both preceded and produced them, albeit the gradual changes emanated because of the natural phenomenon.

*

One cannot build a bridge simply by having looked at one and trying to emulate it any more than one can build one's own superpower potentials by looking at the superpower results of others. The processes and structures of bridge-building need to be understood before undertaking the bridge. The bridge one sees is the result or the effects of the processes. The processes and structures of the superpowers also need to be understood in a similar way. The superpowers one sees in others are the results or effects of the processes needed to culminate in them.

*

Having now introduced the concept that processes exist between causes and effects, it is now possible to consider a specific issue.

Unless the processes regarding the superpowers of the biomind are volitionally understood, then attempts to access the indwelling superpower faculties will always remain a chancy, spontaneous affair.

This has certainly been the experience in our cultural West, regarding not only psychical and parapsychology research, but popular experience as well.

And, indeed, there are extremely few concepts in the West which deal with the hidden processes of the superpower faculties.

*

One of the FIRST QUESTIONS to be studied concerns WHERE or IN WHAT the superpower processes go on.

In accord with Western concepts, those processes should go on either within the mind or the body -- since that is how our modern culture viewed things in terms of science and philosophy.

*

But those two entities -- body AND mind -- were for a long time considered as being separate and discrete. As much is still being thought of them, although the post-Modern concept has arisen as to where and how they "interface."

*

I don't particularly like to invent concepts of my own, and even if I sometimes do so I like to relate them to insights and discoveries already existing.

The reason here is that our species has accumulated a great deal of very good information -- a great deal of which is later abandoned or forgotten. So I spend a lot of time doing what might be called "information archaeology."

*

My search for a pre-existing concept which might have bearing on the FIRST QUESTION mentioned above began during the 1960s, several years before I entered active research.

Sifting through past concepts is a long and tedious affair, and so to make that long story short, I ultimately found a concept which seems to fill the bill.

*

I had already established that the concept had to fill the three most important criteria:

- (1) it had to refer to something that existed in everyone;
- (2) it had to be suggestive of special space-time transcendence completely characteristic of a wide variety of superpower episodes.
- (3) it had to be a conveyor to cognitive consciousness of information, or at least of feeling impressions.

*

However, as I continued reading accounts and anecdotes of superpower experiencing, I discovered there was a fourth criterion to be acknowledged and considered.

This consisted of a factor not identified by those studying such matters. It is a somewhat complex factor, and so it now needs to be described in detail.

*

A study of thousands of accounts and anecdotes of superpower experiencing shows that in all cases a transfer of information takes place.

By "transfer" is meant that important information outside of the cognitive intellect is transferred into it by means of processes unknown -- and, as well, literally out of nowhere. This is especially typical of various intuitional and future-seeing formats.

*

In other words, information which doesn't exist in one's usual mental or consciousness arenas is somehow acquired and transferred to those mental or consciousness arenas -- and often to the complete surprise of the experiencer involved.

The transfer takes place by means unknown, and so the processes of the superpowers remains a mystery.

*

However, by studying a large number of cases reporting confirmed cases of superpower activity, it can be seen that the information transfer takes place on a scale ranging from weak to strong -- and sometimes to what can only be called "compellingly strong and forceful."

In the cases of being compellingly strong and forceful (the spontaneous experiencing), the experience is so strong that it overwhelms not only one's cognitive faculties, but often **THE MOTOR FUNCTIONS OF THE BIO-BODY ITSELF.**

*

An example of this is when an individual suddenly and without explanation steps back from some kind of instant mortal danger without having been cognitively aware that the danger even existed.

Indeed, if the person had detected the danger and was trying to sort it out in cognitive understanding, the danger would have clobbered the person during the time it took to sort it out in "one's rational mind."

*

What appears to happen in this "compelling" type of intuitive experiencing is that "something" instantly suspends the usual cognitive and motor functions -- apparently because they are **TOO SLOW.**

The "something" then temporarily commandeers the motor functions of the bio-body and moves it out of the way of the imminent danger which the slower cognitive functions have not even perceived.

*

In this kind of thing, the information transfer by-passes the cognitive functions altogether, and is transmitted directly to the autonomic bio-motor response systems while the cognitive functions are suspended or blanked out.

*

The final result is that the individual has no cognitive understanding of what or how it happened -- only knowing that it did happen after the fact of its happening.

The books are so full of reports involving this kind of "instant motor-intuition" that it makes one look silly to deny that such can happen. Talking with a few war veterans who experienced in-the-field battle will place this in perspective.

*

This situation leads to the fourth criterion mentioned above. The "something" involved with information transfers ALSO has to have the capability of suspending the cognitive functions and seizing direct control of the autonomic bio-motor response systems.

*

Intuition, for example, is often explained as a function of mind and/or consciousness, even though the source or causes of intuition have never been located within their known precincts. Even so, this explaining seems rational enough on the simplistic surface -- until the fourth criterion is considered.

*

A prime example of "intuitive motor-functioning" regards when someone jumps out of the way of immediate danger, and is completely unaware that the danger even threatens. There are very many examples of this type of thing.

The functions of the awake intellect are not involved here, but "something" took over the motor systems of the bio-body and effected the jump.

*

It is amusing to imagine how the mind, its cognitive processes, and the processes of consciousness-awareness, can suspend themselves in order for instant bio-motor intuition to take place. Doing so would take precious time regarding reflecting and thinking enough to reach a decision to suspend themselves. One might be dead by then.

*

In any event, it is understood world-wide that all the identifiable kinds of intuition involve matters outside, even alien to, the usual processes of both mind and consciousness functioning.

Thus, it is fair to assume that we are not dealing with mind and consciousness processes, in that these cannot be seen to be the source of intuitive experiencing.

*

First of all, those processes are too slow to begin with. But second, most intuitive episodes inform one of information which IS NOT ALREADY INCLUDED in one's usual mind-conscious databases (a.k.a. in these essays as "mental information processing grids.")

*

Indeed, mind and consciousness functioning seem to be incorporated WITHIN the "something" which induces intuitive experiencing as well as all the other superpower faculties. And it would appear that this "something" has to be "larger" than mind, consciousness, and usual motor functions put together.

*

PLEASE BE AWARE HERE that the above small discussion constitutes a REVERSAL of the usual ideas.

The usual ideas presuppose that whatever accounts for intuition, etc., exists INSIDE the mind-consciousness thing.

I have just proposed that the mind-consciousness thing exists OUTSIDE of the inside thing, the something which may account for intuition and other of the superpowers.

*

Since intuition is one of the oldest and most broadly experienced of all the superpowers, it seemed to me that a concept ought to exist which incorporated all of the four criteria, or roughly so at any rate.

*

After a few years had passed in a search for this concept, I could not discover one that filled the bill regarding all four criteria.

Meanwhile, through those years, I began to notice how poor the modernist English language was regarding nomenclature used to denote the superpowers.

And I felt that I had discovered a very essential factor -- that we cannot volitionally control what we cannot conceive of or conceptualize.

It is also true that if what we conceive of does not result in control, then we have not correctly conceived of what is necessary.

*

Nomenclature is very important. We use it not only to talk with others, but TO THINK WITH INSIDER OUR OWN HEADS. If we have absent nomenclature for things we COULD think about, then we probably won't think about them. Nomenclature triggers concepts, if it is sufficient and precise enough, and concepts trigger nomenclature.

*

In my search for an appropriate concept regarding the "something" which might conceptually incorporate the four criteria, I had of course run across the term SENSORIAL. This term is in most modern dictionaries. But it is so seldom used that hardly anyone is aware of its existence even in psychology or psychiatry -- and in parapsychology as well where I have never seen or heard it utilized.

*

Most modern dictionaries indicate that SENSORIAL is derived from the Latin SENSORIAL, the ancient meaning of which, so most American dictionaries state, was "sense organ."

Now, we have very many senses, and so it was difficult for me to consider what a "sense ORGAN" was in the singular.

But, as we shall see shortly ahead, there is adequate reason to suspect that the term DID NOT mean "sense organ" back in Roman times.

*

In any event, the modern English definition is given as "the parts of the brain concerned with the reception and interpretation of sensory stimuli; broadly speaking, the entire sensory apparatus."

*

A somewhat more extensive, and slightly more confusing, description of sensorial is found in the PSYCHIATRIC DICTIONARY (R.J. Campbell, Ed., Oxford U. Press, 1981.) This description is worth quoting in full.

SENSORIAL: "The hypothetical seat of sensation or `sense center' located in the brain, is usually contrasted with the MOTORIUM, the two constituting the so-called animal organ-system, while the nutritive and reproductive apparatus make up the vegetative organ-system. Occasionally this term is applied to the entire sensory apparatus of the body.

"When a person is clearly aware of the nature of his surroundings, his sensorial is said to be `clear' or `intact.' For example, correct orientation is a manifestation of a clear sensorial. When a person is unclear, from a sensory (not delusional) standpoint, his sensorial is described as impaired or `cloudy.'

"Psychiatrists used SENSORIAL interchangeably with (organic) CONSCIOUSNESS.

"The sensorial may appear to be disordered, when the psyche is intensely active, as it is in severe manic states, or when the patient is completely out of the environment, as he may be while in a phase of depressive stupor."

*

If you have trouble with the above definition, don't worry -- because the definition is itself largely troubled as we will discuss ahead.

*

In any event, the definition introduced the term "motorium," and so we need to know something about that thing.

MOTORIUM: "(1) The motor cortex [of the brain]. (2) The faculty of the mind that has to do with volition (as the function of the sensorial is perception and of the intellect, thinking.)"

*

To briefly elucidate some of the perhaps subtle confusions here, on the one hand the motorium is thought to be the motor cortex of the brain -- but on the other hand a faculty of mind having to do with volition.

This volition faculty is distinguished from the functions of the sensorial, whose functions are said to consist of perception, intellect and thinking.

Via these definitions a **DISTINCTION** between sensorial and motorium is arrived at -- as least as regards modernist contexts.

*

There is a very great problem with this distinction, however. For it can quite easily be shown that perception, intellect and thinking themselves are volitional processes.

For additional clarity here, most terms beginning with VOLA or VOLI designate some kind of motion.

Our English VOLITION is taken from the same word in French, both meaning "will."

But both the French and English terms are quite likely derived from the Latin VOLANT -- which meant "flying, capable of rapid movement, in ceaseless motion, or constantly flitting about."

The meaning of the Latin VOLANT is a good descriptor for our perceptions, intellect and thinking processes -- and quite probably for the sensorial as a whole.

*

If the above is somewhat confusing, the point being made is that it is difficult to distinguish between sensorial, motorium, perception, and thinking because all of them involve motion.

In the case of intuition or future-seeing, the motion is the transfer, or attempted transfer, of information from "somewhere" to the cognitive intellect. But it is fair to say that unless the cognitive intellect has established concept grids relevant to the information, the chances are that it will not perceive it.

*

I should probably point up that we are not embarked on mere semantic squabbles, but upon the task of locating some kind of correct, basic concept which fundamentally has to do with the processes of the superpower faculties.

*

Moving expeditiously along then, we are now obliged to note that American dictionaries stipulate that **SENSORIAL** is taken from the same word in Latin.

However, the **OXFORD DICTIONARY** states that the Latin term **SENSORIAL** was derived from the Latin root verb **SENTIRE** which meant "to feel."

*

Here, finally, we recognize something quite consistent with, for example, intuitive experiencing. Most, or even all intuitive episodes begin with a feeling, while in a large majority of cases that is all the intuition consists of -- **FELT** feelings. "I had a gut feeling." "I felt a hunch." A feeling that something had or was going to happen, a feeling that something was correct or not correct, a feeling of impending.

*

If mental image pictures accompany the intuitive experience as well as other superpowers, it is quite credible that they were stimulated into existence because of what was felt.

*

In any event, it is unthinkable that the mental image pictures could come first -- that we then examined them for the feelings incorporated in them -- and then, from that examination, derived the intuition, and then the gut-feelings and hunches.

This would be "doing" intuition backward, for the non-imaging feelings almost always come first.

*

The **OXFORD DICTIONARY** shows when words were first entered into the English language, and the different meanings then and later attributed to them.

So, we will now belabor our cognitive powers and examine the known etymological history of the term **SENSORIAL** in the English language.

*

To begin with, the modern definition given in the Oxford is:

"The seat of sensation in the brain of man and other animals. The percipient center to which sense-impressions are transmitted by the nerves. Also COMMON SENSORIAL (Latin SENSORIAL COMMUNE.) Formerly, also used in a wider sense, for the brain as the organ of mind and the center of nervous energy."

Be pleased to bear in mind the reference to "sense-impressions."

*

However, the FIRST usage in English was nothing of the kind. I shall set this first usage apart from subsequent definitions because we will definitely discuss it ahead.

1647 H. More in SONG OF SOUL. "For there is first a tactual conjunction, as it were, of the representative rayes of everything with the sensorial before we know the things themselves."

Then by 1664, barely twenty years later, we begin to see the use of the term more in the direction of how it is defined today.

1664 Power in EXPERIMENTAL PHILOSOPHY. "Spontaneous motion is performed by continuation of the Animal Spirit, from the common Sensorial to the Muscle."

1695 Tryon in DREAMS ii. "When the first Censorium (which is called the Organ of the common Sense) is obstructed with a soporiferous vapour."

1737 Porterfield in MEDICAL ESSENTIALS. "Which Agitation is communicated to the Sensorial, or that Part of our Brain in which our Mind does principally reside."

1826 Kirby in ENTOMOLOGY iv. "Sensation and perception are by the means of the nerves and a common sensorial."

1861 Sir F. Palgrave in NORM. & ENGL. iii. "Rome became the common sensorial of Europe, and through Rome all the several portions of Latin Europe sympathized and felt with each other."

1867 MacGregor in VOYAGES ALONE. "The tiller, that delicate and true sensorial of a boat."

1872 Darwin in EMOTIONS iv. "When the sensorial is strongly excited the muscles of the body are generally thrown into violent action." I.e., the muscles are thrown into violent action because the sensorial became strongly excited.

*

Psychiatrists during the modern period have attributed many pathogenic situations to this kind of thing. On the other hand consider the following intuitive episode told to me, but of which many similar ones exist in print and testimony.

*

"I was walking down the street when something jerked me back rather violently. At that instant, a bullet came flying at right where I would have been in the next instant, and it crashed through the glass window of the store. I had a few cuts from the flying glass, but was alive. I have no idea of what jerked me backward. But -- Boy, oh boy, was my intuition working!"
And, I may as well add, I myself have experienced three intuition event-episodes of this kind which saved my life and in which my body's autonomic motor system took over.

*

If the sensorial exists at all, we might safely assume that it exists in everyone, that everyone has a sensorial -- and that everyone's sensorial is connected to their motorium.
Based on the definitions above, we might as well assume that it is a biomind sensorial-motorium, and thus exists in all specimens of our species.
So, the concept of the sensorial fulfills the first and fourth criteria mentioned earlier.

*

We can also expect that the sensorial senses and conveys various kinds of information to the cognitive consciousness in the form of sensations, feelings, impulses and signals which may or may not produce mental image pictures. So the concept of the sensorial also fulfills the third criterion.

*

Thus, the first, third and fourth criteria have been fulfilled. This leaves the second criterion, the time-space transcendence thing -- which is the hallmark of many, or even most kinds of intuitive and other superpower experiencing.

*

We now have to put on our thinking caps.

If we examine the example usages of the term **SENSORIAL** from 1737 up to the present, we can more or less trace the drift of its definitions toward becoming an attribute of the brain -- as the "seat of consciousness" in the brain.

*

In this sense of the definition, then, if we wanted to focus our attention or visualizations on our sensorial, we would accordingly try to focus on our brain.

It is therein that the sensorial is said to be located -- although the exact site of this seat-of-consciousness "organ" in our brains has never been identified.

*

But here we need to pause to consider some extensive confusions.

IF the sensorial is defined as the entire sensory apparatus, then we are talking about much more than the brain or any part of it.

The "seat of consciousness" seems a perfectly good phrase, one with a very long and antique history. Just where this Seat is located, however, has never really been determined.

*

Many premodern thinkers postulated that the Seat was within the soul, while even earlier thinkers postulated several Seats for different kinds of consciousness -- and which Seats were often at odds with each another.

*

Furthermore, the term **CONSCIOUSNESS** enjoys a very long list of definitions -- which, to me, implies putting a vast and indiscriminant number of things in a bag and then looking at the bag with the assumption we know what's in it.

As it is, it is difficult to link intuition, etc., with consciousness since intuition informs us of things we are not conscious of.

*

Awareness is one of the items attributed to consciousness. But it is even difficult to link the superpowers with awareness because most of them likewise informs us of things we are not aware of. [See my forthcoming essays which will discuss consciousness and awareness.]

*

But there is yet another exceedingly important difficulty. This hinges on the concept that it is the brain which exclusively is the seat of consciousness, the sensorial, and all else we can sense, be aware and conscious of.

This is a modern concept. And it is one which is closely connected to another distinctly modern concept -- so much so that the two are almost inseparable: that the brain as a physical organ cannot directly sense or perceive what is beyond the limits of the physical senses, for example, the future because the future does not yet exist.

*

But this is what intuition actually does do, in the sense that it seems directly to perceive the future -- whether via subtle or gross feelings or sometimes accurate mental image pictures presented to the cognitive or witnessing mind. So you see the difficulty here of assigning the sensorial to the brain -- and wherein, by the way, it has never been located.

*

Thus it is necessary to point up that most premodern societies overall did not doubt that the future could be intuited, either via feelings, clairvoyance, or visions of it.

And, indeed, the future continued to be intuited even after modernist thinkers introduced the concept that it could not be.

*

I hope you see the rather hilarious dichotomy here -- that modernist thinking said intuition could not happen, but which continued to happen world-wide anyway (at least upon quite frequent occasions.)

*

I will now return to the issue of the sensorial. And in this regard if we turn our attention back to the FIRST 1647 example given in the OXFORD DICTIONARY, here is a usage and a meaning which is distinctly different from subsequent usages.

1647: "For there is first a tactuall conjunction, as it were, of the representative rayes of everything with the sensorial before we know the things themselves."

*

Some scholars of the Renaissance period might realize that this is a premodern usage -- and, as well, a concept that was once familiar within the alchemy, astrology, and the clairvoyant and healing arts and crafts of the Renaissance period.

In other words, it comes from a period before the modern all-is-brain concept arose -- a period when

foreseeing was not yet rejected.

*

Within this concept, it was thought that FIRST there was a "tactuall" conjunction with the representative rays of everything. Which is to say, a "feeling" conjunction of the rays of everything with the sensorial. Of course, what was meant by "everything" might be open to conjecture -- but "everything" usually means, well, everything.

*

In any event, "everything" implies not only what is inside the biomind organism, but outside of it, too. This makes it exceedingly difficult to position the sensorial inside the skull and somewhere inside the brain. For if located inside, the sensorial presumably would not have the tactuall conjunctions of the rays of everything except only after they had passed through skin, muscle and bone. Likewise, it is difficult to consider that the representative rays of everything are interior to the bio-body.

*

The implication in the early definition is that FIRST there was the tactual conjunction of the representative rays of everything. The tactual conjunction was with the sensorial. And the direct implication here refers to outside of the bio-body -- BEFORE the representative rays enter into its arrays of sensory receptors.

*

This concept bears relationship to another older one, sometimes referred to as "externalization of the sensibilities" -- "sensibilities" not to be confused with the senses.

SENSIBLE refers to something that can be sensed, while SENSIBILITY refers to "a peculiar susceptibility to a pleasurable or painful impression, such as in empathy or emotiveness."

*

A "sense" and a "sensibility," therefore, are not the same thing -- for a sensibility involves IMPRESSIONS while a sense processes direct sensory data.

*

In any event, it could be argued, at least for hypothetical wondering, that the tactual conjunction with the sensorial might deliver IMPRESSIONS of the representative rays of EVERYTHING. Indeed, "representative" suggests impressions.

*

We need but convert "the representative rays of everything" into "the representative information of everything" -- with the result that there could exist an EXTENSIVE "sense organ" which was once thought to exist, which was lost sight of during our modern epoch.

*

"Representative rays," since they are not the rays themselves, but only what they represent, falls very closely to impressions -- and IMPRESSIONS is a very big word relative to all of the superpowers of the human biomind, one much favored by most psychics.

*

If, then, the FIRST conjunction to the sensorial of the representative rays does take place, it would be, or would stimulate, a process of impressions involving rays or representations of everything. And since most of "everything" is outside of the bio-body itself, we would be talking of a conjunction, or a connectiveness external to it.

*

But the conjunction would have to take place at a certain location -- and so without doubt we might be referring to the fields or "auras" which surround the bio-body proper. Such fields or auras are referred to as energy bodies to distinguish them from the physical aspects of the bio-body.

If that would be the case, then the SENSORIAL as THE "sense organ" would include not only the physical aspects of the biomind, but also it's energy fields (or electronic) aspects.

*

In other words, the "anatomy" of the SENSORIAL includes not only the physical aspects of the bio-body, but all its energy aspects -- possibly excepting the awake intellect which tends to function only within the parameters of its mental information processing grids.

*

And the "representative rays of everything" would include past, present and future -- if we accede to the concept that "everything" includes them.

And all one needs to do is talk with a few achieved psychics -- who will go on about "impressions" they receive from someplace other than within their bio-body systems.

*

In any event, externalization of sensibilities (as contrasted to the internal senses proper) is clearly involved with most of the superpowers.

And if we accept that, then it is but one short step to considering the sensorial as the "vehicle" which is first tactually conjoined to the "representative rays" from which the representative impressions are drawn.

*

At any rate, it is entirely difficult to consider how impressions "arrive" unless "something" is functioning in order (1) to connect the impressions to what they are representative of, and (2) to convey the impressions or the representations to the bio-mind's sensory users of the impressions.

There may be many squadrons and arrays of such users -- from the cellular level on upward to the cognitive functions of the understanding or misunderstanding intellect.

*

A great deal more can be said in considering the possible existence of the sensorial.

But in beginning to end this essay, we should return to the idea of concepts and that it is quite apparent that the intellect functions according to what, which and how many concepts are available to it.

*

It is understood that much goes on regarding the entire biomind of which the intellect often has no understanding, or is completely unaware of altogether.

It is also true that the intellect somehow designs its functioning in the light of, or against, what it thinks is possible or not possible. In any event, vivid examples abound of intellects which reject what is not thought possible.

*

During the early decades of the twentieth century, it was generally thought, at least in the mainstreams, that the physical brain was the Seat of all human functioning -- and that this would ultimately be proven to be the case.

This concept served to focus intellect awareness on the physical brain as the "answer" to the functioning.

*

Accompanying this concept was another -- that the bio-body possessed only five physical senses, and none of which included the "extra-sensory" factors which were the topic of research of the early psychical explorers.

Those factors then had to be attributed to some other source which was non-biological -- sources which mainstream Western scientists labeled and condemned as superstitious.

*

As time and events dragged on, however, it could be seen that there were many functions which also could not be directly attributed to the then known physical aspects of the brain -- such as creativity and other visionary functions, much less telepathy, clairvoyance and intuition. The concept of the brain-mind then came into vogue, and much could be attributed to the "mind" which could not be attributed to the brain itself.

*

Guided by this concept, people began thinking that the extra-sensory "equipment" was contained in the mind -- and attempted to develop the equipment within the contexts of the mind.

*

Many brilliant people worked on this concept. And so it would seem that if the extra-sensory equipment indeed existed in the mind, then many superpsychics would have resulted. Indeed, this was one of the central concepts of parapsychology -- that extrasensory perception was a mental attribute.

*

It is possible to say, then, that the brain-concept and the mind-concept failed to explain psi epiphenomena -- and that those whose intellect subscribed to those two guiding concepts did not really develop volitional ESP or any other of the known superpowers formats.

*

It would be true, at least in large part, that one's realities are based in the concepts the intellect subscribes to. And if the concepts are not accurate or pertinent, then information gaps exist in the intellect.

*

And it would also be true that the individual seeks to emulate the concepts which help construct awareness of what is possible or not. If the concepts deny or defeat or do not include or permit certain kinds of awareness, then information pertinent to such awarenesses probably will not be processed within the intellect awareness.

*

The concept of the SENSORIAL, in its original definition, is a perfectly good candidate for consideration when it comes to the superpowers of the human biomind.

It is redolent with the externalization of sensibilities idea, and serves to switch focus from internal bio-mechanisms to external factors.

It is quite holistic -- in that it would seem to include not only the bio-body but its energy fields, and which energy fields are certainly linked to the sensory receptor arrays of the biomind organism.

*

And indeed, in my personal experience and research, the switching of focus from brain or mind or body to the sensorial seems to permit conduits of so-called extrasensory information to begin taking place.

As a result, sensory transducers long inactive might begin revving up (see my mini-essay regarding Sensory Transducers.)

*

As I have occasionally pointed out, in the end it does not matter which senses we have, or where they are located within the biomind framework.

The only thing that matters is whether they are active or inactive -- and correctly so. (See my essay regarding the Signal-To-Noise Ratio.)

But incorrect concepts held within the biomind intellect seem to have a great deal to do with how what functions, and why and when and IF one is aware of "representational rays" of everything.

*

I will extend the concept of the sensorial in other forthcoming essays in this database. But this concept can be considered in association with concepts of sensory transducers and mental information processing grids, and which essays have already been entered into this database. (End)

ON-GOING SCIENTIFIC DISCOVERY OF SENSORY RECEPTORS WHICH ACCOUNT FOR MANY SUBTLE PERCEPTIONS

Ingo Swann (12 September 1996)

[NOTE: The following is a reworked version of a paper I was invited to present on 21 March 1994 at the United Nations on behalf of the Society for Enlightenment and Transformation (SEAT).] SEAT is a reformulation and enlargement of the former unofficial UN Parapsychology Association. SEAT, however, has been granted Non-Governmental Organization (NGO) status and now occupies a meaningful place within the greater U. N. system. For further information regarding SEAT and its purposes, please be in touch with Mr. Mohammad A. Ramadan, Room S-1755, GCPO Box 20, NY, NY, 10017 (fax (212) 963-4879).

[The original title of the paper was YOUR SEVENTEEN SENSES - THE CRUMBLING MAINSTREAM RESISTANCE OF THE PARANORMAL AND NEW SCIENTIFIC CONFIRMATION REGARDING THE EXISTENCE OF CERTAIN PSI FACULTIES. This original paper consisted of two major topics: (1) the major characteristics of 20th century mainstream resistance to psi faculties; and (2) recent scientific advances which now substantiate the existence of those faculties. For the purpose of this document I have separated the two topics and will integrate the substance of the first one in a forthcoming essay regarding the anti-psychic mindsets of the twentieth century. This present document focuses on new scientific confirmation regarding the existence of certain psi faculties. The elements presented in the 1994 paper are germane in today's larger picture of human consciousness development and have increased in meaning regarding the near future.]

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NEW SCIENTIFIC DISCOVERIES REGARDING THE EXISTENCE OF CERTAIN PSI FACULTIES

**Synopsis of a paper presented on 21 March 1994 at the United Nations
to members of the Society for Enlightenment and Transformation**

Ingo Swann

How many of you here today would like to know you have at least SEVENTEEN senses rather than just five of them? How many think that seventeen would be better than just five? How many of you here

already know that you have more than five senses?

When Mohammed Ramadan and Clarence Robins asked me to come here and talk about something, we had a little difficulty deciding upon a topic worthy of your interest. Finally it dawned on me that there exists what we might call a Particular Situation regarding psychic or metaphysical perceptions and it was decided that the nature of this Situation should be presented.

*

This Particular Situation consists of three aspects or parts.

FIRST: During the modern past, the real existence of psi faculties was rejected within science, psychology and psychiatry. The rejection was based in a number of factors which seemed rational and logical in the scientific past and thus achieved wide acceptance in scientific, academic and media mainstreams of the twentieth century.

SECOND: Those factors which seemed rational and logical in the past have now been superseded by significant scientific discoveries and advances which substantiate the real existence of at least certain psi faculties. Some of these discoveries are now fifty years old. These new discoveries absolutely require a swift and large-scale reevaluation not only regarding psi faculties in particular, but with regard to the larger scope and subtle functions and transformation of human consciousness.

THIRD: However, in spite of the notable scientific advances which affirm the real existence of psi faculties, this necessary and advisable reevaluation is NOT underway in the three important mainstreams - and which mainstreams continue to support, adhere to, and proliferate the now out-dated concepts which, in a broad cultural sense, permitted the past, absolute rejection of psi faculties.

*

There is one outcome of this Particular Situation, and which can be described by a term frequently used within United Nations parlance, a term familiar to me as a past employee of the Secretariat. It is used in many United Nations documents.

The outcome referred to is that if the past rationales which permitted the rejection of psi continue to be proliferated by mainstream pressures, then the scientific advances which substantiate the real existence of certain psi faculties must be ignored or pushed into the shadow of unawareness.

Thus, the discoveries CANNOT and WILL NOT be integrated into advancing scientific thought, academic tutoring and fair media representation. And in this suppressed or hidden state, the discoveries cannot be integrated into the overall goals of the Society for Enlightenment and Transformation which I have the honor of addressing today.

The well-used, sometimes over-used United Nations term for this kind of situation is "deplorable" - and so the Particular Situation I have outlined above is, well, deplorable. After all, advances in scientific discovery are supposed to vitalize enlightenment and transformation if they are made openly accessible. But when such discoveries are ignored, they cannot contribute to much of anything.

*

Because of the Particular Situation I've outlined above, most people are not aware that significant scientific advances HAVE been made regarding substantive support for the real existence of a number of psi faculties.

Many scientific papers have been published regarding the discoveries. But because of the Particular Situation these remain ignominiously dispersed through the various literatures and their implications are not enthusiastically reviewed or endorsed in formal scientific, academic or media forums.

*

Messieurs Mohammad Ramadan and Clarence Robins, both indefatigable workers on behalf of enlightenment and transformation, agreed that I should attempt to present at least a nut-shell overview of the developments which have not at all yet been socially permitted to reach down into transformative social consciousness.

*

To enter into this overview, it is first necessary to set the stage as to why psi faculties were rejected in the scientific past.

A historical review of the phenomena of rejection of psi shows that there were multiple reasons for it. In their modern sense, some of these reasons reach back at least three centuries.

Some of the reasons had to do with simple matters of tolerance and intolerance both at the individual and social levels. But others had to do with what was to be established as acceptable or unacceptable knowledge at politico-social levels. Others had to do with what was to be accepted as normal or abnormal social and mental behavior, especially as regards the first six decades of the twentieth century.

*

The larger historical overview of the rejection thus presents a fairly complicated picture, one which is difficult to negotiate.

In modern scientific terms, however, the major thrust of the rejection was early consolidated within the concepts of philosophical materialism which came to govern early modern scientific overviews and expectations.

As a philosophical commitment, then, the early modern sciences held that whatever constituted scientific reality had to have a physical basis in matter, in the material. And so the consolidation of the rejection of psi was straightforward and simple: That psi could not be accepted until a quantifiable, material-physical basis for it, or any part of it, was identified.

*

What this meant in simple terms was that the human could ONLY access information for which physical receptors could be shown to exist. The five physical senses were based in the physical tactile mechanisms which resulted in the sensations of sight, hearing, tasting, smelling, and touch. But psychic information could not be attributed to any of these, since all of them functioned only within the local environments of the physical body.

As a general result, the existence of additional senses was denied, both scientifically and philosophically, and it was this denial which resulted in the Five-Senses-ONLY theory which was pervasively proliferated throughout modernist societies.

This scientific principle, for it indeed functioned as one, thus served as the rationale and logic for the rejection of psi faculties. I.e., no physical receptors for those faculties were expected to be scientifically discovered. So the on-going rejection of psi faculties was considered justified.

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It is worth pointing up something here which has dropped out of modernist thinking. Anthropologists have established that in general pre-modern societies did not think in terms of having SENSES. As we might put it in today's computer lingo, they thought more in terms of accessing information or knowledge and achieving perception appropriate to them.

The conversion of the concept of accessing information to the concept of having senses appears to have occurred only AFTER the European Renaissance period. Indeed, it can quite easily be shown that most of the major thinkers of the Renaissance were profoundly preoccupied regarding HOW to increase and stimulate the accessing of information.

*

Thus, the concept that we are dependent on our physical senses rather than dependent on accessing

information dates from AFTER the seventeenth century - while the concept of accessing information is at least 6,000 years old.

In this light, the idea that we access information only via our five physical senses IS modern. The concept that we are completely limited to what we perceive by the physical five dates from only about 1845, and was from the outset solely a scientific hypothesis which has never been demonstrated by conclusive scientific fact.

*

Nevertheless, the hypothesis that human awareness is limited to the five physical senses has been a very powerful one within modernist philosophical and scientific contexts. So powerful, indeed, that early modern scientists never expected to discover the existence of bio-physical receptors additional to the famous five.

Information derived from other than the physical five senses was thought to be impossible, at least in theory. And it was upon this theory that psychic information, so-called, was scientifically rejected.

Indeed, many leading scientists between 1845 and about 1960 let it be known that there was "one scientific demand" which would never be fulfilled: the discovery of bio-physical receptors which would account for psychic information. So, scientific brotherhoods united around the conviction that until physical receptors for psychic information were discovered, then the information should be considered as illusory or psychopathological in origin.

*

Early psychical researchers and later parapsychologists of course protested this rejection based solely on this "one demand" of science. They indicated that if psi faculties were purely psychological in origin and nature, then no bio-physical receptors would ever be found.

However, by the same turn-around of the scientific argument against the real existence of psi, should physical receptors for accessing so-called psychic "information" be discovered, then science proper would be obliged to accept that its one demand was fulfilled.

*

What has just been presented has long been characterized as the "conflict" between science and parapsychology. This conflict has often been distorted to include other factors. But the basic factor clearly and unambiguously hinged on the absence of bio-physical receptors which would account for the

subtle kinds of information so-called "psychics" deal with.

In parapsychological parlance, this kind of information came to be called "extra-sensory" or "non-sensory." These two terms unambiguously demonstrate that psychical researchers and parapsychologists themselves did not consider that bio-physical receptors for psychic information would ever be discovered.

*

And it is from this context that the basic definition of "psychic" is derived: i.e., lying outside of matter, physicality, the physical sciences or knowledge of the physical universe.

*

There is now a very interesting aspect to this conflict which should be pointed out because it has great bearing on later developments.

If the conflict is dissected carefully, it reveals that scientists, psychical researchers, or parapsychologists expected that any bio-physical basis for psi faculties would be discovered.

Indeed, early psychical researchers looked for supernatural explanations outside of any materialistic basis. By their own name, paraPSYCHOLOGISTS clearly opted for a psychological explanation, not a bio-physical one. And there is no evidence at all in the parapsychological literature that parapsychologists invested any time either theorizing or researching for a bio-physical explanation.

*

This is to say, that any possible bio-physical explanation was, and is, just as alien to parapsychology as it was to the material sciences proper.

*

Here matters rested - until the first electron-microscope was developed in Germany in 1932, and later evolved in the United States and Canada. After World WAR II, cellular biology underwent a great jump in importance because of the electron-microscope and even more penetrating and precise later technical advances.

Now began the slow process of comprehending that biological cells were not the simplistic things once thought. Rather, they were composed of ultra-minute factors which functioned in very remarkable ways.

*

Also, during the 1930s another development occurred which was to have enormous importance and impact, an impact which is yet in progress today.

The fact that biological organisms have some kind of electromagnetic substrate was discovered about 300 years ago. But this substrate was considered weak and unimportant in the face of the chemical substrate which was thought to be very strong.

During the 1930s, however, researchers in various parts of the world, and especially in the former Soviet Union, began to realize that although the electromagnetic substrate was "weak" it nonetheless played very important roles within the bio-chemical whole of ALL biological organisms.

*

Advances in bio-electromagnetism were somewhat delayed, however, until appropriate technology could be invented to deal more adequately with subtle bio-energy forms. The technology began to be available during the 1960s, and by the late 1970s the extraordinary importance of the bio-electromagnetic substrate could begin to be seen.

*

A meaningful factor, somewhat amusing, now needs to be introduced, one with which most people are probably not familiar.

Science and technology are often thought of going hand in hand. But this is often not the case. The nearly invisible reason is that the technically-minded and the scientifically-minded don't appear to be the same kind of thinkers.

*

Largely speaking, scientists are more likely to be theoreticians. But technicians are more likely to be engineers.

Scientists theorize and try to test their theories. But technicians build things, often just to see what the things can do. Indeed, technical advances can often be several generations AHEAD of scientific thinking. This is certainly the case with the computer industry evolved largely by technician-types, not by scientists. Indeed, many technological advances have been achieved by technologists who possessed

little in the way of legitimate or conventional scientific backgrounds.

*

The bottom line of all these developments is that during the last forty years a very large series of new research disciplines have come into existence. These new disciplines constitute an intermixing of science, technology, microscopy, subtle chemical exchanging, and electromagnetic and bio-electromagnetic expertise.

Ahead I give a partial list of these new disciplines. But the punch line here is that it was left to these NEW disciplines to increasingly discover (much to their surprise!) the expanding bio-organic basis for many faculties once merely thought questionably "psychic."

*

There is only one impediment regarding an integration of these new disciplines with psychical and parapsychological research. This involves the new nomenclature being evolved with these new disciplines.

The new nomenclature is as alien to science as it is to parapsychology, and at present both these venerable institutions are having difficulty integrating it both conceptually and contextually. I will show many examples of this ahead.

*

But beyond this little difficulty, there is no doubt that many of the advances being made in those new disciplines can be "married" to many otherwise well-known psychic faculties - as I will demonstrate at the end of this paper.

*

At this point, I can't resist making one sardonic comment. Earlier in this paper I have complained about the lack of scientific and popular integration of the implications of these new discoveries.

But there is one group that has taken adequate and accurate interest in these astonishing discoveries and which seems to be more or less up to date regarding them. This group consists of the producers and scriptwriters of the TV series STAR TREK and similar offshoots.

*

The new and now on-going discoveries of biological bases for many psi faculties is now best expressed, perhaps, as PARABIOLOGY, meaning "beyond" past conventional concepts of biology.

Or, perhaps, the term PARAPSYCHOBIOLOGY is convenient - which, if translated into Russian, would become the term translated back into English as bio-communications or bio-information transfer.

*

So far, the new discoveries regarding the biological bases for psi faculties roughly fall into five categories. I have to get a little technical here, but I'll simplify just ahead.

These five general categories are:

- Minute chemical receptors and sensors
- Minute chemico-electro receptors and sensors
- Neural-network exchanges of information in the bio-internal body substrates
- Bio-electromagnetic information receptors and sensors
- Bio-information transfer networks at the atomic, molecular, and neurological levels

*

If these new terms are somewhat confusing, well don't worry too much.

They simply mean that we are FAR BEYOND the five-senses-only fallacy and that our bio-mind bodies have multitudes of exceptional senses by way of delicate systems of receptors and sensors at the cellular, nervous, chemical and bio-electromagnetic levels and their interfaces.

A nice way to conceive the whole of this is to comprehend that every cell, possibly every atom, in our bio-physicality is a receptor or sensor of some kind.

In other words, we are walking, talking, eating, defecating ARRAYS of exquisitely elegant and sophisticated receptors and sensors. ALL of these receptors and sensors are busy ACCESSING information - and knowledge, IF what is accessed can be organized into recognizable thinking patterns.

*

By extended meaning, these delicate systems of receptors can also integrate with our normal five - and, given adaptive learning regarding them, can also integrate with our mental cognitive powers - to result in, yes, what have otherwise generally been called "psi faculties."

*

Now, to give you here some broad idea of the cutting-edge, largely technical disciplines involved, I'll quickly read through a list of twenty-one of them:

Electro-chemical physiology

Neurobiology

Neurobiology

Neuropsychology

Bio-radiation studies

Hormone and Hormonal transmission research

Chemical signal research

Bio-electric research

Brainwave research

Bio-sensitivity research

Bio-electric information transfer research

Sensory coding research

Bio-magnetic navigation research

Bio-electronic systems research

Bio-electric field detection research

Electrophysiological studies

Pheromone and pheromone transfer research

Multi-stability in perception research

Subliminal perception research

Neuro-magnetic response research

Bio-infrared and bio-ultraviolet perception research

*

At this point, I could adumbrate upon more than a thousand scientific papers about these discoveries published in the science literature, even in the esteemed leading science periodicals such as NATURE, SCIENTIFIC AMERICAN and DISCOVER.

The authors of those papers, though, never use the terms psi, psychic, or parapsychology, etc., since the mere introduction of them would cause their papers to be rejected.

The editors and peer-review systems of such publications apparently don't realize, for example, that "bioinformation transfer over distance" means about the same thing as "telepathy" and/or "clairvoyance," or "remote viewing." But this is merely part of the Particular Situation I referred to at the beginning of this talk.

*

I now hold up in my hand before you, so you can see that it really exists, a book published in 1984 via Simon & Schuster, by Robert Rivlan and Karen Gravelle. This book is complete with bibliography of scientific sources, but is easy to read. It's entitled, somewhat misleadingly, as DECIPHERING THE SENSES: THE EXPANDING WORLD OF HUMAN PERCEPTION.

Well, the world of human perception is NOT expanding. Rather, ignorance of that world is shrinking a little.

The book might have been called something like THE DISCOVERY OF THE BIOLOGICAL BASIS FOR PSI AND OTHER ANOMALOUS PERCEPTIONS.

*

The discoveries brought together and presented in this book, although in popular style, are based on hard scientific discoveries that have been achieved in other disciplines outside and independent of parapsychology.

And, as such, the sum of them clearly fulfills - at least regarding certain forms of psi - the earlier scientific demand that a bio-organic basis for psi be discovered.

*

I'll quote from the book's fly-leaf; "For centuries we have used an oversimplified and inaccurate model to explain the human senses. Even now, high school biology classes still teach the 'five senses'. But recent scientific research has discovered that there are many more than five senses, and these discoveries have radically changed our understanding of what the senses are and how they work. Rivlan and Gravelle redefine for the general reader the spectrum of human perceptions from the normal to the newly discovered to the extra-sensory."

As chapter one indicates, the book discusses "The seventeen senses" additional to our usual five ones, and then goes on to place the newly-discovered senses in context with the usual five. The authors consume eight chapters to prepare the reader - before they reach chapter 9, entitled "Extra-sensory perception." Probably because of this chapter, the book was now well-received and is now out of print. But it's well worth tracking down a copy of it.

*

Now, lest there be some misunderstanding here, the two authors are NOT describing psychological or mental functions.

They are discussing the actual existence within our biology of minute physical-chemical-bioelectromagnetic "receptors" and "sensors" that interact within networks of the "information-processing resources of the organism."

It is quite easy to ascertain that five senses are obviously NOT ENOUGH to account for the huge range of sensory possibilities of which the human species is capable, while seventeen senses is probably a more accurate count, with more probably yet to be discovered.

No one can survive very well on just five senses. Just ask any seafarer, mountain climber, football or basketball player, explorer or inventor, martial arts expert, or even someone seeking sex. The moment "automatic reflexes" or "intuitive" stuff enters into their talk, know that you have departed the realm of the physical five and entered into the realms of additional senses.

*

As to what these seventeen new senses are. The seventeen new senses interact with each other to provide a rather extensive list, many of which have in the past been referred to as "psychic." Since we don't have

time here to go through them, I've brought a few copies of that list to hand out, along with some copies of this lecture, and all of which you are free to duplicate.

But, for example, the bio-body is now known to have a functioning vomeronasal system containing receptors enabling, at the bio-subliminal level, the detection of minute amounts of chemical signals that tell us about another's sexual receptivity, fear, anger, and other emotions - an aptitude more commonly referred to as "psychic vibe-sensing."

In another category, through the use of a newly invented device called the SQUID, scientists can and have measured and begun to classify the brain's electrical activity outside of the scalp -

Which in turn has led to discoveries that bio-electric activity extends to some distance beyond the skin -

Which in turn has led to the discovery of bio-electric sensors not only in the skin, but in the neuropeptide activity that transmits all kinds of subtle senses information through the immune system and into the brain - and back again into the body's extremities and all its internal organs, including into its surrounding bio-electromagnetic field.

*

Now, discovered bio-electromagnetic fields extending outside the scalp and outside of the skin clearly equate to the "auras" that many clairvoyants have specialized in "seeing."

Drawing on authoritative scientific sources, Rivlan and Gravelle even hypothesize that, and I quote, "thoughts may, indeed, have wings, and some of us may have the ability to sense what others are thinking" via these newly discovered bio-electromagnetic receptor-sensing networks.

The two authors wonder: "Do some psychics and mystics have this ability, vastly magnified, so they can sense the electricity from considerable distances?" Well, there would have been no question of this in antiquity - or even among Arabian or Mongolian nomads today, as well as "street-smart" New Yorkers.

*

Actually, this is the same question that those researching electromagnetism and bio-electromagnetism have been wondering about for over fifty years.

So it's worth pointing up here that the existence of extensive bio-electromagnetism essentially was demonstrated late during the last century, but its existence has not figured very much either into scientific psychology or in scientific parapsychology - both of these two fields having managed mutually to ignore it altogether.

*

Did you know that in addition to yourself being a bio-meat body with eyes, livers, hearts, and appetites of various kinds, you are also a bio-electronic one? Have you ever thought of yourself as such? If you begin to, well, something interesting might begin to happen.

Dr. Robert O. Becker is one of the leading researchers in the United States regarding electromagnetism and bio-electromagnetism. With Gary Selden, he published, in 1985, a book entitled **THE BODY ELECTRIC: ELECTROMAGNETISM AND THE FOUNDATION OF LIFE** (William Morrow, New York), and which "tells the story of our bioelectric selves."

A companion book is Harold Saxton Burr's **BLUEPRINT FOR IMMORTALITY: THE ELECTRIC PATTERNS OF LIFE** (Neville Spearman, London, 1973, republished 1988). Burr, by the way, is an American researcher but could not find an American publisher for this seminal book.

*

Bob Becker has made many unequivocal statements regarding the psi implications of bio-electromagnetism.

For example, he published in **PSYCHOENERGETIC SYSTEMS**, 1977, Vol. 2, pp. 189-196, an article entitled "An Application of Direct Current Neural Systems to Psychic Phenomena." He stated that "The concept of a primitive electronic communication system in all living things can be a useful tool in understanding both `normal' and `paranormal' phenomena that have lacked a rational biological explanation. Indeed, it appears that human beings are tied to the universe in a web of electromagnetic energy."

*

At this point, I believe I've now presented for you consideration the rudiments of the Particular Situation I referred to at the beginning.

The Particular Situation consists of three factors:

- (1) science demanded that a bio-organic explanation for psi faculties be found before it could accept them as real;
- (2) bio-organic explanations have been found for many kinds of psi faculties; and
- (3) everyone seems to be ignoring both the facts and the implications of (2) as just stated.

*

As to more of what our additional senses are:

Did you know that the soles of your feet and the palms of your hands contain minute magnetic receptors and sensors that "recognize" minute and gross changes in local magnetism?

Here are the rudiments of dowsing, healing, and various rough forms of psychometry which means psyching-out what something is by merely holding it.

Alas, though. If you haven't built neural pathways linking these sensors to your cognitive faculties, you probably won't be able to sense what the receptors in the soles of your feet picking up.

*

In bringing this talk to a conclusion, recall that earlier I mentioned the problem of the nomenclature which is acting as a barrier between the new discoveries and more recognizable concepts of psychical and parapsychological research. This same nomenclature is also acting as a barrier between the new research and the problems of enlightenment and transformation which are the objectives of this Society for Enlightenment and Transformation.

To help begin the nomenclature bridge, I'd now like to give some examples by which the two nomenclatures can be compared.

Recently Discovered Bioorganic Basis for the Following Additional Senses

1. Receptors in the nose sensing systems that "smell" emotions, and that can identify motives, sexual receptivity, antagonism, benevolence, etc. (All these are formats of what are commonly referred to as psychic vibe-sensing.)
2. Receptors in the ear sensing systems that detect and identify differences in pressure and electromagnetic frequencies (formats of ESP.)
3. Skin receptors that detect balance and imbalance regarding what is external to the bio-body, even external at some astonishing distances (formats of remote-sensing, a mixed form of ESP and clairvoyance.)
4. Skin receptors that detect motion outside of the body, even when the body is asleep (a format of subliminal ESP.)

5. Directional finding and locating receptors in the endocrine and neuropeptide systems (formats of dowsing, intermixed with formats of cognitive ESP or intuition.)
6. Whole-body receptors, including hair, that identify fluidic motions of horizontal, vertical, diagonal, even if not visually perceived (as, for example, in the "psychic" portion of the martial art of Akhido.)
7. Skin receptors that "recognize" the temperament of other biological organisms (a format of psi "reading".)
8. Subliminal sensory systems which locate and identify pitch of sound, a sense of heat across great distances, a sense of frequencies and waves, either mechanical or energetic (all being formats of ESP and vibe-sensing, sometimes also referred to as "shaman perceiving.")
9. Receptors that identify positive and negative charged particles at the atomic level. (The term utilized for this in psychical research is "micro-psi" but which is rare. However, it has been convincingly demonstrated, especially in the case of C. W. Leadbeater who published Occult Chemistry (1908). Thirty years before the invention of the electron-microscope he correctly described sub-atomic particles, many undiscovered at the time, but discovered since. Micro-psi faculties are mentioned as one of the ancient Sidhis of ancient India (see, for example, Yoga Sutras of Patanjali).)
10. Microsystem transducing of various forms of mechanical, chemical, and electromagnetic energy into meaningful nerve impulses (all commonly thought of as FORMS OF ESP.)
11. Receptors that sense gravitational changes (a form of PSYCHIC DOWSING.)
12. Neurological senses for interpreting modulated electronic information by converting it into analog signals for mental storage, interpretation, and cognition (one of the bio-mind bases for TELEPATHY.)
13. Bio-electronic receptors for sensing radiation, including X-rays, cosmic rays, infrared radiation, and ultraviolet light, all of these receptors being found in the retina of the eye (part of the basis for various forms of CLAIRVOYANCE.)
14. Receptors that respond to exterior electrical fields and systems (producing forms of CLAIRVOYANCE and AURA "READING".)

Today, the following highly specialized sensing systems are referred to in the new sciences as HUMAN SEMAPHORE CAPACITIES.

15. Skin receptors for sensing perceptions of bonding or antagonism (thought of as forms of INTUITION.)
16. Senses for non-verbal "language" communicating (thought as a form of TELEPATHY or VIBE-SENSING.)

17. Combined sensing systems (neural networks) for making meaning out of at least 130 identified nonverbal physical gestures and twenty basic kinds of nonverbal messages (thought of as INTUITIONAL CHARACTER ASSESSMENT or a particular form of CLAIRVOYANCE.)

18. Receptors that trigger alarm and apprehension before their sources are directly perceived (a particularly valuable type of PSYCHIC FORESIGHT, FORESEEING, INTUITION.)

19. Sensing systems for registering and identifying nonverbal emotional waves (a form of INTUITION and/or TELEPATHY or CLAIRVOYANCE.)

The following are now known to be associated with the PINEAL GLAND if it is healthy and in good working order.

20. Senses and memory-stores cycles of light and darkness, anticipating them with accuracy as the daily motions of the sun and moon change (a kind of PSYCHIC FORECASTING or FUTURE SEEING.)

21. Senses and responds to solar and lunar rhythms, solar disruptions (flares, sunspots) and moon-caused tidal changes (water or geophysical ones), and can sense "coming" earthquakes and storms (a form of PREDICTIVE ESP especially noted in sailors, farmers, but also in cows, dogs, cats, and snakes.)

22. If the pineal gland is fully functional, it acts as a nonvisual photo-receptor (the psychic equivalent being "X-RAY VISION.")

*

The following senses or sensing systems are similar to some already mentioned, but they appear to function upon a completely different basis and are additional those senses already mentioned.

It is now thought that this basis is almost certainly the WATER contained in the bio-body, in the physical components of the nerve systems, and the physical part of the brain.

It is not yet understood how WATER is used this way to create a fluidic but elaborate series of interconnected sensing systems.

One of the best guesses, yet to be established, is that the vibrations of the water molecules link together throughout the entire bio-body and form the equivalent of radar or sonar antennae.

These liquid antenna sensing systems appear to detect the following categories. Divided by categories, they can be thought of as individualized and highly refined sensing systems. All of these categories have been thought of as PSYCHIC, ESP, CLAIRVOYANT, or INTUITIVE - which is to say, been thought of as unexplainable and hence impossible.

23. Sense of non-visual wave motions.

24. Sense of non-visual oscillating patterns.
25. Sense of magnetic fields.
26. Sense of infrared radiation.
27. Sense of electrical energy.
28. Sense receptors for local AND distant sources of heat. (This is an unnamed PSI faculty, but one familiar to Amerindians.)
29. Sense of geo-electromagnetic pulses, magnetic fields, especially biological ones (psychic equivalents unidentified and unnamed.)
30. Although the mechanisms are not at all understood, the liquidic sensing detectors apparently are somehow involved in the remote sensing of anything at a distance, however great. The results, of course, are remote viewing, remote hearing, remote tasting, and so forth.

*

Finally (although there is no "finally" here), we come to sensory systems' receptors spread throughout the entire bio-body, and which apparently feed information into the mind-body interface (if "interface" would be the correct concept.)

31. Whole-body receptors (millions of them) to detect pheromones, sexual receptivity, fear, love, admiration, danger, pain in others, intentions in others, etc., (all formerly thought of as inexplicable forms of ESP or so-called VIBE-SENSING and/or PSYCHIC `READING".)

Please note that the list above

is not complete and is presently in process

of being extended.

*

With the invention of the electron microscope in the early 1930s, large amounts of data had accumulated by the 1950s which irrevocably substantiated that the human being possessed very many more senses than only the infamous physical five.

*

As of the late 1950s, then, there was no longer any justifiable reason to continue teaching and emphasizing the five physical senses.

And, as well, there was no longer any justifiable reason to continue the mainstream debunking of so-called psychic perceptions - because bio-mind receptors have been located and confirmed for a lot of them.

*

During the 1960s and 1970s, the scientific information pool of this kind of discovery had increased enormously - the sum of which brought a complete end to the concept of the five physical senses only.

A "complete end" at least in a scientific sense. But not in a cultural sense - because the meaning of these sensory discoveries is still being completely ignored in the cultural and ideological milieus, even though technical and popular books became available.

*

One of the better, more easy-to-read technical books was **SENSATION AND PERCEPTION: AN INTEGRATED APPROACH**, by H.R. Schiffman, John Wiley & Sons, New York, 1976. This book is still invaluable today, and provides an extensive bibliography of sources.

As already noted, perhaps the best popular book, certainly very easy to read, was **DECIPHERING THE SENSES: THE EXPANDING WORLD OF HUMAN PERCEPTION**, by Robert Rivlan and Karen Gravelle, Simon and Schuster, New York, 1984. The first chapter of this book identifies and discusses **SEVENTEEN SENSES**, and also has a competent bibliography updating the one found in the Schiffman book.

*

Both of these books, as well as others, were almost completely ignored, and the conviction that we possess only five physical senses continues to hold sway today.

You see, it is possible to conclude that these books were ignored because they tended toward encouraging people to take justified interest in their extended sensory systems, and perhaps to begin unfolding them.

*

Today there is no justification at all for the continuation of anti-psyche belief systems. There is no justification to teach that we have ONLY five physical senses, and there is every justification to teach that we have very many others.

There is also no justification to continue suggesting that there is a difference between sensory and extra-sensory perceptions and information. The discoveries regarding our numerous senses and sensing systems obliterated the boundaries which, in the uninformed past, tended to artificially separate them.

Instead, we need to think more basically in terms of INFORMATION. It is information that is important, regardless of the manner in which it is acquired, or via which sensory systems are utilized to do so.

*

To help more fully integrate the information presented in this paper, I'm obliged to point up something which, to my knowledge, has not been considered elsewhere.

If we think only in terms of senses and/or sensing systems, then in very subtle ways we may be distinguishing between them and ourselves. It is true that we do "have" or "possess" senses and sensing systems. But something else is also true, and it is very important that it should be grasped.

*

We ARE our sensing systems. And what we call "WE" or "US" or "SELF" is in some full part neither no more nor no less than our sensing systems are acknowledged, developed, and utilized. Since we ARE our sensing systems, the full nature and realization of them must in some direct sense be completely meaningful to the overall goals of this important Society for Enlightenment and Transformation.

In closing here, please note that all of the books I have mentioned contain extensive and excellent bibliographies of published scientific papers. Please refer to them if you are interested in such sources.

(End)

TOWARDS ACTIVATING THE SUPERPOWERS OF THE HUMAN BIOMIND

IN TWELVE PARTS

Ingo Swann (21Jan97)

INTRODUCTORY DISCUSSION

The materials in the following twelve essays will help introduce a category of topics that need to be considered as preventing or defeating understanding that would lead toward the activation of at least some of the superpower faculties.

*

All of the topics discussed in this category were discovered to be structurally important within the psychoenergetics project at Stanford Research Institute which endured from 1972 through 1985 -- and I have worked toward fleshing them out since then.

Most of the topics were brought together as early as 1979 in a rather extensive paper requested by the principal leadership of one of the agencies that funded the project.

*

The identification of the topics that resulted in the extensive report was provided to answer a two-part question posed by the funding agencies, but which never before had been addressed.

1. Are there any factors that PREVENT the development and realization of the superpowers?
2. And if so, what are they?

These questions had come about because of earlier efforts at various institutions to test advertised developmental (or enhancing) methodologies, but which efforts had ended up with insignificant results.

*

The urge to enhance or learn or discover is always very strong, especially within the cultures of the modern West, since these are learning cultures whose basic premises regarding progress are based in organized educational methodologies. This is the "you can do it if you learn how" kind of thing.

*

However, various areas of potential learning don't respond very well to this positivistic approach. And in general, learning how to "become psychic" constitutes one of these non-responsive areas. This statement needs quickly to be quickly qualified, however.

*

The existence of "natural psychics," as it were, can be documented quite easily, as can occasional Psi experiencing among the broad populations in general.

However, how and why, and what internal factors result in natural Psi capabilities within given individuals have not been isolated or comprehended, even though a tremendous effort to do so has been attempted several times in at least five major nations, and several minor ones.

Thus, the general idea circulated in the public that such attempts have never taken place is not true -- and in fact never will be true, since it is acknowledged behind the scenes that such "powers" exist in our species, although latently so.

*

Thus, the existence of natural psychics, some of them very good at what they do, is not an issue in these database documents, and nothing in this database should be misconstrued as prejudicial to them.

*

However, social issues that arise because of their existence can be an issue, at least in terms of social tolerance or intolerance toward them and what they are representative of because of their natural abilities.

*

In any event, if a positivistic approach toward "learning how to" yields little in the way of progress, then it is quite justifiable to begin considering the possibility that unidentified deterrents may be present, and be stronger than expected.

The theory here is that once the preventing factors are identified and, well, "removed," it should become possible to better isolate and work with the key structural elements of the superpowers themselves.

To be clear here, the idea is this: OK, if we can't get it to work, let's shift focus to what's keeping it from working.

*

It was found that a very large portion of the preventing factors were social or sociological in origin. And as such, the preventing factors were embedded in the consensus realities that characterized the social or sociological environments to which individuals had adapted.

Most of the preventing factors could be equated with information processing viruses that became cloned in members of a given society or social sub-grouping, and which thereafter distort or negate mental information processing grids at the individual level.

*

It can be thought, then, that natural psychics somehow escape such negating factors, whatever they may consist of, and so presumably early in life -- or perhaps undergo a Metanoia shift later on (Metanoia being a topic of one of the essays ahead.)

*

As the preventing factors were isolated and took on visibility and understanding, a number of unexpected developmental fall-outs resulted.

Major among these fall-outs was that the superpower faculties apparently, and automatically, commence better functioning to the degree that the preventing factors are identified and understood.

*

The evidence regarding this more than suggested that once the mental information processing viruses, and their origins, are understood as such, they cease their deterrent functioning within the entire sensorium systems.

It would appear, then, that the entire sensorium systems undergo MICRO-CHANGES OF STATE once the information viruses are deactivated.

*

The change-of-state phenomena are consistent with the ancient Greek concept of METANOIA -- translated into English as when the brain-mind suddenly shifts from a lower to a higher condition of functioning.

*

In any event, it is quite logical and rational to assume that when information viruses are deactivated within given information processing systems, then something IS going to happen along the lines of enhancing those systems. In this sense, "enhancing" would imply restoration of processes which had been depressed or distorted by the viruses.

*

The human biomind almost certainly IS an information processing system -- rather, is an interlocking, interdependent series of them.

*

The most expedient and direct way to deactivate information processing viruses is simply to beat them to death.

*

This seems to be the case for two basic reasons:

1. that the viruses, once transmitted and cloned into individuals, are highly resistant to change of any kind; and
2. that to begin with they are invisible within cognitive systems that contain them, and so it is difficult to spot them via of cognitive introspection and "self-discovery."

*

One very expeditious way to beat an information processing virus to death is to cease processing information through it, or to construct new pathways around it.

*

Now, to move expeditiously on and to begin the beating-to-death process, in this database the phrase "How can I learn to become more psychic," is permanently replaced by the more effective concept of "ACTIVATING the superpower FACULTIES of the human biomind."

*

The term PSYCHIC will be utilized only with regard to dipping back into those consensus realities which have adapted to that term.

*

Gradually, all other psychic or parapsychological nomenclature that has any viral-like nature will be ejected -- and replaced with concept-nomenclature more appropriate to the superpower processes themselves.

In all cases, evidence and rationales will be fully and openly presented and discussed, even though there is the possibility of putting some readers to sleep.

Some of the evidence and rationales opened up in the essays ahead are complex. I'll do my best to make it generally accessible, but will not simplify or over-simplify it -- because over-simplification can easily act as an information processing virus.

*

As has been noted in other essays, the superpowers can be thought of as existing not because of psychics per se, but because a variety of the faculties spontaneously function in a very large number of people who don't believe they are "psychic." The manifestations might be temporary, as they usually are within the species populations in general.

*

Statistically speaking, the information processing grids of only an extremely small percentage of the human population are structured and organized in such a way as to permit more or less continuous performance of this or that superpower faculty. And even in the case of most natural psychics, they are limited regarding the larger spectrum that the sum of the superpower faculties seem to represent -- while many faculties along this spectrum have not been conceptualized or discovered.

*

Naturally psychic people are called psychics, seers, shamans, clairvoyants, and etc., and they are treated according to the social environments in which they dwell.

*

But about 90 per cent of all human populations occasionally experience a superpower manifestation of some kind, and then usually within some kind of emergency necessity or as a result of deep, concerted thinking about something that has taken on extraordinary meaning or importance for them.

*

Theoretically speaking, then, it can be assumed that the superpower faculties exist within our species since their spontaneous manifestations occur far and wide, in all cultures, and throughout our species history.

*

It is because of the continuous historical presence of the manifesting faculties that we can conclude justifiably that the superpowers are as old as is our species.

*

Their existence, then, pre-dates any subsequent social treatment of them, and pre-dates as well the very many conceptual treatments of them that have come and gone through the centuries and the many social enclaves that also have come and gone.

*

This may explain one consistent phenomenon regarding the appearance of superpower functioning among children before they have become fully adapted to their social environment programming and the transmission of information processing viruses within that programming.

*

Accordingly, and if only for purposes of theoretical speculating, it can be postulated that the most effective way of activating one's own faculties is to study the actual nature of the faculties at the species level, not at the individual or within the socio-cultural levels.

*

The functional reason for this SHIFT OF FOCUS is that the superpowers are treated and thought of in different ways with regard to individuals, social groups and sub-groups, cultures, nations, educational adaptations, and so forth.

Few of these ways are consistent with another.

In any event, the different ways are constituted more of sociological parameters, most of which divert (or can destroy) direct cognitive approach to the faculties.

*

At this point, it is somewhat mandatory to introduce the conundrum of social tolerance versus intolerance toward the superpowers.

*

Archaeological, historical and anthropological evidence is very strong regarding the high tolerance of the superpowers among ancient cultures.

This tolerance must have been based on knowledge of the superpowers, a knowledge via which the superpowers were EXPECTED to emerge at least within a certain percentage of people.

This knowledge, whatever it consisted of, has become lost, distorted, degraded, mythologized, or oversimplified.

*

Lost also are the consensus reality structures which encompassed the knowledge and must have in fact stimulated it into existence.

It is highly improbable that the lost knowledge can be reconstructed or reconstituted within the constraints of modern consensus realities.

We, therefore, are largely on our own -- with the exception of discovering contemporary concepts which correspond to the ancient ones. The difficulty here is that the nomenclature utilized will probably be radically different.

*

In any event, in earlier cultures the expected activation of the superpowers (at least in some form) was accepted when it did occur, and the high frequency of the occurring often needed institutional formats to manage it -- such as the seer systems of ancient Egypt, Greece, India, Persia, China, the Amerindian cultures, etc.

Thus, the ancient cultures of our species are particularly littered with evidence that if tolerance for the superpower exists, then they do manifest on a higher rate of frequency.

*

On the other hand, social parameters that are intolerant of the superpowers would not only suppress the frequency of superpower emergence, but would confuse the important issues involved so that cognitive functioning of the faculties would become difficult, or not possible.

*

But even so, such social parameters of intolerance could not erase the faculties themselves, since these appear to be a continuous endowment of the species rather than of any given social or psychological parameters.

*

Thus, various of the superpowers continue to emerge spontaneously even within social vectors that are intolerant of them.

*

Persons who for some reason have acquired various types of cognitive interaction with THEIR

superpower faculties can be called "a psychic," as they are in English. But in other cultures they are, and have been called by a number of other identifiers, meaning that they have been conceptualized differently.

*

And it is here that we can meet with a staggering problem most are unaware of, but which is one of the most important problems regarding ever achieving any real understanding not only of the species superpower faculties, but of all our species faculties including those which produce "creativity."

*

In explaining the nature of this great problem, the blunt fact of the matter is that different conceptualizations lead to and yield different results -- while some conceptualizations don't yield any results if they are off the mark regarding what is being conceptualized.

*

Different conceptualizations also lead to different expectations, and to different predictions not only regarding results, but regarding what is or is not needed, or required to obtain the results.

*

A conceptualization is a MODEL which people utilize as a basis for their think-functioning, and also use to interpret or judge the same regarding others.

*

It then must follow that a number of different specimens of our species who are adapted to a variety of different conceptualizations will comprehend, interpret or judge a given superpower phenomenon in a variety of different ways.

It will also be found that the different concepts extruding from the different models will be exceedingly hard to correlate.

*

Thus, if we attempt to look at the superpower faculties through our models and concepts, we will achieve only what our concepts permit. And whatever THAT is probably will not correlate with conceptualizations of others.

*

What is being emphasized via the above is that individual and social conceptualizations govern the mental lenses THROUGH WHICH the most visible of the superpower phenomena are judged in turn.

*

It is very important here to emphasize that hardly anyone ever "sees" the superphenomena directly and purely, so to speak.

What IS actually seen are (1) the phenomena, PLUS (2) the concepts through which they have been filtered, with the sum being 3, the combined result of $1 + 2$.

In this sense, then, $1 + 2 = 3$ whatever that may be. And 3 is more likely to be composed more of 2 than of 1.

*

It is almost certain that the phenomena will be reduced or altered to fit the conceptual lenses through which they are being viewed, judged or "understood." And direct experimental evidence accumulated over a long period of time shows that FUNCTIONING will correspond more with 2 than 1.

*

As will be discussed (rather endlessly) in this series of essays, the English identifier "a psychic" is a difficult and usually foggy conceptualization because those utilizing it are usually doing so as a label or a stereotype -- without understanding that the label itself will not reveal much about the functions behind it, save perhaps to say that THOSE functions are "psychic" ones, too.

The same was and is also true of the labels of seer, shaman, soothsayer, oracle, clairvoyant and so forth.

*

In other words, the way we refer to an individual who has achieved some kind of cognitive contact with THEIR arrangement of the superpower faculties, well, the referent itself tells us nothing about the functioning processes involved.

*

Throughout my years, it has been my good fortune to have met a fairly large number of "natural psychics," and I developed long-term associations with some of them. I was very impressed with their "products," and I tend to hold "natural psychic talent" in high esteem.

*

But, and as in my own case, all but three of them resented being called "a psychic," and usually for one

or both of two reasons.

It denied them their individuality, i.e., depersonalized them by lumping them together with all "psychics" -- whether real, questionable, idiotic, stupid, money-grubbing or ego-mongering.

The other general reason was that everyone has their own idea of what "a psychic" is, must or should be -- and so each person has different expectations, values, and judgments about "a psychic."

*

There is nothing worse than being caused, as a discrete individual, to disappear behind a stereotyping label -- and for no other reason than its widespread social usage as a pidgin-hole identifier.

*

Now, there is always a real person behind such a label, and so I can tell you that all of the "psychics" I had the good fortune to meet were exceedingly different from one another.

*

The individuals I've met and who did claim the identity of "a psychic" did so because they gave "readings" to public clients who paid for the readings.

Generally speaking, the public expect psychics to be, well, PSYCHIC, and will not pay anyone for a reading who is not identified as one. But this involves entrepreneurial economics, a topic which is not relevant to this database. However, I HAVE encountered some rather good "psychic readers," for example, a tea-cup reader in a sleazy club but who blew me away.

*

Now, a CONCEPT which has achieved broad stereotype usage usually acts as a pidgin-hole identifier, even though it applies to something other than a person. What's behind the label-concept can disappear, even if we know what we think we have identified by utilizing the label-concept.

"Ah, yes," I've often heard it said, "that [phenomenon or experience] MUST be psychic."

People do say this, you know. But if you ask them the details of what they are talking about, things usually drift off into a cloying ambiguity.

*

The fact that different people, cultural groupings, nations, etc., assign an identifier to individuals who demonstrate this or that type of superpower functioning, well this is a reductionist SOCIAL function, not an investigative one.

But the actual process-functions of the superpower faculties can ALSO disappear behind concepts that have merely become social stereotype concepts.

*

One of the more informative things about the superpower faculties being a species thing is that people who spontaneously experience and report them tend, in their "raw" narratives, to describe them in nearly identical ways, no matter what their cultural or environmental backgrounds might be. However, WHAT they say they have experienced is then subjected to social conceptualizing patterns. The concepts and nomenclature used by the social process are assigned to the raw reports of the experiencers.

*

I like to use the term "digested" here -- in that the raw narratives of the experiencers are digested by social processes. In this digesting, identifiers typically used in those processes are assigned, and thus everyone who uses the identifiers think they know what happened to the original experiencer. Accounts or interpretations of the raw experience are then based on the digested outputs, written up for others to read -- meaning that readers read the pre-digested forms. And since the readers, too, utilize the concept-identifiers, they end up thinking they understand what the original experiencer experienced.

*

Then, some few readers think they would like to "develop" the same experiential capacities, and so they utilize the pre-digested versions as their guidelines -- and tend to be a little disappointed when the "guidelines" don't produce much of anything. And which is to say, more or less, that nothing or little gets ACTIVATED in the way of superpower faculties which people nonetheless experience species-wide.

*

In Part Four ahead, under the topic of Information Theory, we will encounter an observation of one of the principal founders of the theory first published in 1948. This observation establishes that NONE OF US are free from entrapment in consensus realities of one kind or another. Although probably shocking at first take, this conclusion is firmly supported by semantic studies, linguistics and nomenclature analysis.

*

The conclusion is this: ". . . about half of the elements in writing or speaking are freely chosen, and the rest are required by the structure of the language." Those working in the discipline of semantic studies sometimes opine that the required elements constitute more than 50 per cent.

*

In any event, a large portion of the "required" elements, if not the whole of them, can be found to correspond with concept-nomenclature itself utilized as the basis for achieving consensus realities. If this concept-nomenclature is NOT utilized, then one might just as well be speaking the language of planet alpha-X in star system NYKD40.

*

The implication here is quite clear. If the concept-nomenclature of the "required elements" contains misconceptions no one realizes are misconceived, then these misconceptions will probably be cloned into all who utilize the required elements. And information mentally processed through or via those misconceptions surely results in some form of distortion no one realizes is a distortion.

*

The concept of ACTIVATING [something] is a particular challenge, especially when it is known to exist, but stubbornly refuses to get up and do its stuff -- because the wrong concepts are being used in the attempt to bring about activation. Expert problem solvers know there are two major routes to take: to learn how to activate it on the one hand, and to find out what's preventing it from activating on the other. You see, problems can be solved by learning how to solve them. This may or may not work. But problems can also be solved by finding out what's preventing their solution.

*

For reasons never made entirely clear to me, the majority put faith and trust in the learning-how-to method -- and where the superpower faculties are concerned, they have my best wishes.

*

On the other hand, spontaneous manifestations of the faculties have been around for a about six millennia. And very many ideas and concepts regarding how to "develop" them by learning-how-to methods have been tried down through the centuries. The major result here is that our species, although possessed of the faculties, is today not yet swarming with those faculties in activated forms.

*

So, the better part of valor is: if Plan A (learning-how-to-activate) doesn't seem to work all that well, let's move to Plan B (learning-what-prevents-the-activation.)

*

Organized psychical research was first established and undertaken in 1882, but was displaced during the 1930s by the emergence of parapsychology. While these two entities are generally considered the same or similar, they are distinct because their central theories and methodologies differed.

But both established concept-nomenclature that became utilized in general, and which contributed what turned into the consensus-reality nomenclature utilized almost worldwide. Thus, when anyone speaks or writes about "paranormal phenomena," so-called, the concept-nomenclature of the two fields falls into the category of "required elements."

In other words, we are obliged to utilize the concept-nomenclature of those two fields, or no one will know what we are talking about.

*

A full part of the resulting problems is that both psychical research and parapsychology evolved as rejected sciences, with the result that they were ghettoized within the much larger scenarios of the other developing sciences.

Any collective that is ghettoized usually introverts into its own ways and means, into its own concepts and understanding -- and this usually reinforces and solidifies the contours of the ghettoization rather than ameliorating them.

*

Once the contours have become solidified, a two-way exchange of information and concepts between the ghetto and the larger scenarios is usually unlikely.

This is to say that conceptual information, developments and discoveries in the ghetto and in the larger scenarios are not likely to be exchanged or correlated.

*

The basic reason is that if the exchange, if it took place, would tend to dissolve the ghetto contours resulting in some kind of integration. This integration is usually desired by the ghettoized populations, but is also usually rejected by the larger scenarios which brought about the ghettoization.

The overall result ends up as some kind of a stand-off. But this is not the end of the story.

*

All intrusions from the ghetto into the larger scenarios are defensively repulsed by forces within the latter, since those intrusions are seen within the larger scenarios as virus-like in nature.

This is to say that the intrusions will be interpreted as undermining the consensus realities of the larger scenarios that brought about the ghettoizing in the first place.

*

Collective Psi research has produced the concepts and nomenclature utilized by the public and media, and various generalized consensus realities have been formatted around them. The public of course realizes there is an on-going fracas between Psi research and science proper. But what is not generally visible is how the on-going fracas is maintained and kept ongoing.

*

On the part of science proper, the fracas is maintained by sanitizing proper science of all concepts and nomenclature emanating from ghettoized Psi research. That this sanitizing is possible, much less enforced, may seem unreal to the public. But then the public usually does not consume hundreds of scientific papers. And it is only by doing so that one can realize the complete absence of Psi nomenclature in them. Further, although some of those aspiring to find a place in proper science might wish to consider the contents and implications of Psi research, they can do so only privately and quietly. Any open consideration will end up in some kind of career disaster for them.

*

The dimensions of the fracas are maintained on the part of ghettoized Psi research for reasons that are a little more complicated. But the complexities can be summarized as the tendency to introvert into one's own basic operating realities, and which are maintained within the intra-ghettoized system because they seem meaningful and appropriate to the core work of that system. The basic operating realities of the core work are rooted in concepts and nomenclature appropriate to them, and thus constitute the consensus realities within the ghetto.

*

Via these mutual defensive methods on both sides, an information exchange barrier takes shape between the two parties of the stand-off. Psi research will not "go away," largely because aspects or elements of it are experienced on a worldwide basis. Yet Psi research cannot be admitted into science proper -- without the cost of dis-establishing some of its own fundamental, conceptual constructs. And it is this "complaint" I, personally, have been directly apprised of by a number of eminent scientists who have dared to talk with me. The same complaint, however, has often been seen in print.

*

Now, there has been a significant point in reviewing these certain aspects of the stand-off, a point that has required the format and contexts of the foregoing descriptions.

*

This important point has to do with the information-exchange barrier between science proper and the bad-child ghettoized in its scientifically isolated playpen. The organized ghettoization of Psi research was in effect as early as the 1890s, and has been maintained ever since, along with the information-exchange barrier. Psi research and science proper have thus evolved along their own pathways, and have remained divided with respect to the information-exchange barrier. In other words, we are talking about a barrier that, if wobbly at times, has endured for at least a hundred years. And this, in my sardonic opinion, is one of the silliest things ever, especially in Western democratic cultures where freedom of information is considered a fundamental, inalienable right.

*

In any event, the maintenance of the information-exchange barrier has worked to make it nearly impossible to correlate advances in science proper with advances in Psi research -- and which advances are applicable to each other. And these advances remain divided because in the two sides of the stand-off they have been arrived at via different theoretical and conceptual approaches -- and which are identified by nomenclature so radically different that it is extremely difficult to see any relationship between them.

*

As but one example of many, information theory and the basic concepts of information transfer (which ushered in the overwhelmingly powerful Age of Information) became available in 1948, nearly forty years ago.

*

Yet, the fact that so-called "clairvoyance," "telepathy," and "remote viewing" are, at base, problems of information transfer seems to have dawned neither on Psi researcher nor proper scientists. And so Psi researchers in general have not adapted to information theory precepts, while science proper never has adapted to precepts of clairvoyance, etc., no matter the gargantuan, well-documented evidence for it. And the public in general is totally unaware of anything in this regard.

*

In the essays now to follow, I will discuss WHY activation of any of the superpowers is unlikely UNLESS they are first and foremost conceptualized as INFORMATION TRANSFER situations.

It will also be discussed that the superpowers are matters of PERCEPTION only in some secondary or third sense -- in that in proper science it is now understood without question or challenge that perception itself is a matter of information flow and transfer.

*

It then must follow that any conceptualization and nomenclature for it that is not based in the now-understood nature of information and its transfer processes will act as mental processing virus deterrents.

*

But there are numerous other deterrents as well, and it is the most notable, and most easily identifiable of these which now constitute the topics of all of the following essays.

(End of Introduction)

TOWARD ACTIVATING THE SUPERPOWERS OF THE HUMAN BIOMIND

Ingo Swann (22Jan97)

PART 1:

NON-CONSCIOUS PARTICIPATION IN SOCIAL CONSENSUS REALITIES

There's a good chance I'll flub the message and the "text" of this particular essay -- the MESSAGE being whatever you can make out of the words; the TEXT being what is not put into words, but is being said anyway, the sort of read-between-the-lines thing.

But if I flub, there are two good reasons: We all are "victims" of the consensus realities among which we live; and it is necessary to utilize consensus reality concepts and nomenclature of the consensus reality in order to talk about it. So, plop! One ends up back in it.

*

However, consensus-reality formation, and thinking with or via its contexts, patterns, concepts, ideas and nomenclature, constitute the single biggest deterrent with regard to activating any of the superpowers.

Everyone of course has some idea about what a consensus reality is, if only from their mindset perspectives. But the idea is usually vague, and even so most feel they are free of consensus reality influences.

*

Allowing for differences at the individual level, the general consensus about consensus realities seems to be that they involve the majority who have trouble thinking for themselves and thus ape or imitate each other. But we, ourselves, are not like that, and even if influenced by consensus realities, we can escape from them any time we want.

After all, we are individuals with freedom of thought and choice, right?

Well, not if the language you are using is the same as the one the consensus reality is using. For when

you speak or read the language and words the consensus reality is using, you are actually participating in the consensus reality format.

*

Before getting into what follows, I must alert you that it will appear I'm being very negative and condemnatory about consensus realities, and am probably targeting specific ones.

Well, nothing of the kind is the case.

Although I may be in error so far as I understand them, the manufacturing of consensus realities is an ongoing artifact of our species which needs to fabricate thinking patterns that make community possible. So, not only are consensus realities NECESSARY, they are here to stay as long as specimens of our species are group-minded and interdependent.

Aside from the above disclaimer, I love to wallow within this or that consensus reality, simply to exercise my curiosity.

*

It will be obvious to just about everyone that consensus realities are always SOCIAL consensus realities, and that they can contain factors that boost any number of activities. But it is well known that they can prevent or deter any number of activities also. These deterring factors can be overt. Or they can be subtle and merely implicit. And they can have nearly invisible spin-offs. The deterring factors can also emanate from misconceptions not realized as such.

*

Social consensus realities are perpetuated by cloning their basic concepts into others via association with them, or by the tried and trusted method of educating, conditioning, convincing, or propagandizing. But the single, surest method of the cloning is one few could imagine -- language itself. For when one learns language, one learns its nomenclature PLUS the meanings assigned to it BY the consensus reality that determines what the meanings are.

*

With this prelude having been stated, here we go into a topic that is flubbable no matter who addresses it.

Major Characteristics of A Consensus Reality

In sociology, a **SOCIAL CONSENSUS REALITY** refers to what the greatest number of people (i.e., the consensus majority) think or believe is real.

*

A general consensus reality should be distinguished from mindsets, in that a given consensus reality can contain any number of mindsets, right down to and inclusive of the individual level.

Mindsets are more likely to be found among social sub-groups formed of individuals whose "inclinations" are compatible with those of the others. Mindset groups can indeed form their own particular consensus realities, but these are "local" to the group and seldom achieve a general universality.

*

Although proper science considers it to be a mindset of fools, the "field" of parapsychology possesses a general consensus reality, but also a number of contrasting mindset groups within it. This social arrangement is true almost everywhere and regarding all activities.

*

The usual result of a consensus reality formation is that what the consensus thinks is real takes on some kind of stability, often becoming immovable, enduring, habitual, unquestioned and cement-like -- and thus exhibiting various degrees of resistance to any kind of alteration or change.

Even if things are not all that stable, what is more or less an illusion of it serves the purpose of making community possible and maintainable. The other option is what people refer to as "chaos."

*

Consensus reality formation seems to be a trait of our species as a whole, for consensus realities are everywhere formed -- and usually perpetuated to their last gasp, especially if they have become "prevailing" ones. The length of their prevail reinforces the idea of their correctness and efficiency.

*

Much can be said for and against consensus reality formations, usually without getting anywhere in the longer run of things.

On the favorable side, it is obvious that consensus reality formation is **THE** basis for social coherency. But somewhat on the questionable side is that social consensus realities are utilized to beat up on the social consensus realities of others' groups -- often with the result that members of two consensus reality groupings, neither of which have **ANY** hold on real realities, can mess around with each other in rather deplorable ways.

*

Consensus reality formations are so complicated that I personally would like to lift the panorama of the superpowers up and out of them altogether.

But this cannot be done, for reasons that ahead will be torn apart and beat up on.

The Relationship of Consensus Realities to the Superpower Faculties

There are THREE major reasons why the superpower faculties cannot be lifted up and out of consensus realities:

1. Such realities are everywhere, and the thinking-apparatus of each and everyone of us is linked into a variety of them. The link may be because of educational programming, but if not that then at least via language and nomenclature.
2. Many of the concepts that characterize a given consensus reality act as deterrents, sometimes permanent, to the activation of the faculties, and without much conscious awareness on our parts that they do so.
3. The THIRD reason mentioned here, but which will be discussed ahead in the second essay is "mental information processing viruses." This third reason is the most powerful -- and unavoidable -- of all. And it is THIS reason which, in my opinion, necessitates this somewhat over-long and possibly tiring essay.

*

Thus, anyone who might chance to want to activate their superpower faculties is obliged, without question, without release, to turn rather exacting attention to consensus realities (yes, you can take a deep sigh if you want).

These might at first seem very far removed from anything to do with the superpower faculties. But the two are right up next and against each other, no farther apart than two sides of a coin.

*

Now, any examination of consensus realities tends to be quite boring, complicated and thorny. So, to get into this I'll do my best to hack a path with the hope it won't immediately get filled in behind me merely because of boredom.

Two Typical Questions

Since the onset of my participation in research in 1971, I've found that people most frequently ask one or both of two questions. And since the inauguration of this website database, and the enormous amount of gratifying email resulting, the same two questions are still those most frequently asked:

1. What can one read to understand more about the superpowers? and
2. Are there any (inexpensive) documents, books or courses one can utilize as sources for self-development procedures?

*

Not long after this website got underway, I decided to address these questions in an essay. But I soon got bogged down -- because there simply was too much to put into it by way of preparing the reader for comprehension.

*

For example, the consensus realities regarding psychic stuff are relatively antiquated. Some, but not all, of the most important concepts applied are either misconceived or are ambiguous. The consensus reality does not notice the misconceptions. Ambiguity might serve for easy and superficial think, but is not constructive otherwise.

*

But most importantly, significant discoveries in other branches of science have been made during the last thirty years, discoveries that are entirely relevant not only within those other branches, but to the overall situation psychic problems represent.

Yet these new discoveries have not been transferred into Psi research, while the other branches of science haven't made the connection either. If these new discoveries are integrated into Psi research, then the entire conceptual basis of that research will have to undergo radical shifts. But this will also mean that consensus reality formation regarding Psi will have to undergo radical reconceptualizing.

*

For example, the signal-to-noise-ratio concept has been in existence for a number of decades, but never applied with gusto to Psi "perceptions." And indeed, those "perceptions" cannot be fully understood without that concept.

Thus, in order to prepare the reader for THIS series of essays, I elected to introduce into this database essays focusing on important information not contained in the consensus realities regarding Psi stuff.

And so you will find an essay regarding the signal-to-noise ratio already entered into this database, along with a number of other essays that expose and discuss important factors that are alien within the Psi consensus reality.

*

And here we encounter a tremendous, even over-sized situation which is intensely problematical in many ways.

*

The central fact regarding this situation is that if one wishes to discuss or communicate about something, anything, one has to do so via the use of concepts and words that stand a chance of being comprehended. In other words, one has to communicate via familiar contexts, not alien ones.

The concepts and words best suited for speaking and writing within the familiarity are those that enjoy a large consensus reality about the topic of interest, and which is shared and sharable among the many who utilize the same language.

*

In this sense, then, concepts and words constitute the "currency" that is utilized in order to offer and obtain information. But the "currency" has to be standardized, recognizable and agreed upon.

*

As it happens, though, the larger this consensus reality, the smaller and smaller, and more simplified, are the number of concepts and terms that can be used. And as the number of sharable and familiar concepts DECREASE, many more complex concepts needed tend to become not just unintelligible, but absent altogether.

*

Another way of putting this, and as many editors and publishers have told me, is that one cannot talk above the heads of the mass market audience and hope to achieve a successful mass market book.

*

The above paragraph constitutes a consideration everyone seems to think is logical. And logical it is -- IF it regards only producing a mass-market book.

But in considering this, we can begin to see that one of the definitions of a general consensus reality has to do with the "mass-market" concept, in that a consensus reality becomes one by the increase of simplicity regarding fewer and fewer concepts, and not by the increase of number of them. The increase

of the number of concepts introduces prospects that might lead to social instability, and also introduces the likelihood that people won't understand them anyway.

*

You see, in order NOT to talk above the heads of the mass market or the mass consensus means that one has to utilize only those concepts and nomenclature most familiar to them.

*

In this sense, then, familiar and recognizable concepts PLUS nomenclature appropriate to them constitute the "currency" of the information exchange or transfer at the mass market, mass consensus level. But this also constitutes the concept-nomenclature basis of any language and which incorporates everyone who speaks it. And so the concept-nomenclature is the real basis for the "currency."

*

I have more faith in the understanding minds at the mass market level than publishers do. But none-the-less this rather naive publishing overview echoes something which IS true -- in that social consensus realities ARE tightly locked into and contained within familiar and recognizable concepts and nomenclature, and the more simplified or over-simplified they are the more widely recognized they become.

Stereotypes Within Consensus Realities

There is another difficulty that is always encountered in writing for consumption within the larger consensus reality. The larger the consensus reality, the more likely it is that what is traded as information packages among it will consist of over-simplified information packages, more commonly known as stereotypes.

There is a distinct deficit in this regard. Over-simplified information might not be information at all, but merely consist of fashionable, stereotype chit-chat which makes it easy to engage in conversation. This leaves people thinking they have "communicated." But over-simplified ideas and concepts are virtually value-less as information except within the over-simplified contexts in which they are used.

*

Individuals comprising a given consensus reality may have radical differences in the quantity of vocabulary at their disposal. But consensus realities are not formatted on the amount of vocabulary per se, but on simplified and simplifying concepts via which the majority can comprehend easier and faster.

The less one has to think, consider, and extrapolate, the better.

This, however, is not actually the fault of the individual. It is demanded by the social consensus reality, and the demand leads to adaptation of or the cloning of whatever is demanded.

*

If you feel bogged down by now, don't worry too much.

If you dig very deeply beneath their surfaces, consensus realities all tend to be swampy, and so it isn't your intelligence which has become boggy, it's the topic of this essay.

Questions Can Be Answered Only If the Answers Pre-Fit Into the Consensus Realities Within Which the Questions Have Been Formulated

In considering how the two most frequently-asked questions can be answered, I got the idea of asking those who asked them how **THEY** would answer them. Why, of course, they would direct the questioner to sources that would provide the information they are asking for.

In other words, the consensus reality within which the questions have been formulated seems to hold that one can turn to sources outside of themselves in order to obtain the information they are looking for. In the case of the superpower faculties, then, what is being sought, then, is outside information that will help "turn on" the faculties the questioners are interested in turning on.

*

This seems perfectly logical, doesn't it? Especially since all learning theories of the twentieth century have been mounted with exactly this in mind. And especially since there **ARE** a great number of things that can be learned via this approach.

And so there is a "prevailing" consensus reality that this is the way to go, and the predictive expectation is that with enough outside information acquired that information will rev up the abilities they are after.

*

However, there is a category of human activity that does not respond, at least on a one-to-one basis, to this "outside stimulation." For example, one can sometimes read all one wants about the creative processes -- and can even accumulate a vast expertise regarding what has been read and studied. But one's creative faculties can quite easily remain in a stupor or somnolent -- and so the activation of creative faculties is not really answerable within the learning-from-outside-sources stereotype.

*

And here is the very great contrast between "awakening" and merely reading-learning about a faculty. Indeed, creativity often "awakens" in those who never crack a book about how the creative processes function and don't even care about them.

*

The direct implication here is that certain faculties are self-starting in some kind of self-internal way while others respond to stimulation from outside sources. In this sense, the methods of the latter are not all that effective regarding the former.

Thus, we can rationally expect "enhancement" with regard to those faculties that do respond to stimulus from the outside, such as learning how to type. On the other hand, the self-starting faculties may be resistant to outside stimuli, no matter how much one slogs away with them.

*

Now, whether or not anyone has experienced any enhancement of their superpowers via or because of some kind of external stimulus is for them to say. My position in this regard is: if it works, go for it.

*

But the vast bulk of data in the collective archives of psychical and parapsychological research firmly establishes that hardly anyone developed significant abilities exclusively from outside stimuli. Indeed, most if not all natural psychics whose faculties endure over time will say that their faculties have occurred not because of any outside stimuli, but that they just "awakened" all by themselves.

*

In any event, and since the above is more or less the case, and also the confusion, I got to wondering why the dependency on outside stimuli has become so paramount, and why the concept of self-starting faculties is not active in our present consensus realities.

*

Now, this particular question fell within the boundaries and goals of the project I have referred to in the Introduction. And so the question was researched with some gusto.

*

With regard to the absence of self-starting faculties, an astonishing, but probable reason was found --

and this in turn shed light on the problem of learning only from outside sources. I'll be as brief as possible, but the details involved require an unavoidable length.

*

I'll begin simply by saying that the nineteenth century saw the greatest "outbreak" of "paranormal" phenomena ever directly recorded and documented by history.

Indeed, it was because of this outbreak, astonishing in all ways, that the first psychical research societies finally became organized to investigate "psychic phenomena." For anyone who wants to read up on this, and the history of the superpower phenomena in general, I recommend *Natural And Supernatural: A History of the Paranormal* by Brian Inglis (1977).

*

I'll next say that the outbreak dwindled into almost nothing after about 1920 -- even though the amount of information about "psychic" powers and abilities INCREASED many times over, and did so in organized ways.

To put this into perspective, we can say that the gross increased many times over, but the net in the twentieth century decreased beneath what it was in the nineteenth, the century when LESS information was available, and what there was of it was disorganized.

If you were an accountant, you would get alarmed and leave no stone unturned as to the reasons why.

*

I'll next state that my perhaps somewhat wobbly understanding of consensus realities led to the consideration that the consensus realities of the nineteenth and twentieth centuries might have something to do with all of this -- for consensus realities, although desirable in themselves, also contain deterrents with regard to which and what phenomena can emerge.

*

My general overview of the superpowers is that they are self-starting. So I looked into the nineteenth century for the existence of consensus realities that permitted and expected self-starting activity of any kind.

And then I looked into the consensus realities of the twentieth century for consensus realities that did not reflect the self-start concepts, and which advocated the outside stimulus kind of thing.

*

And you can believe it or not. The shift from self-start concepts to learn only from outside stimuli was found to involve only ONE WORD, but from which countless conceptual spin-offs arose.

*

ONE F-----G word, but one whose general consensus reality meaning in the nineteenth century shifted to the exact opposite in the twentieth.
And THAT word was

Dynamic

There is a great deal to be known about electricity, and all of which learning is compartmentalized and identified by a large assortment of terminology beginning with the prefix "electro."
But the largest consensus reality responds not to fifty-five terms beginning with "electro," but only to one which means "power," "energy," or "juice" to light up bulbs, or to activate something.

*

At the most over-simplified consensus reality, therefore, electricity, energy and "juice," are thought of as equivalents. But the source of electricity is a dynamo somewhere, and so energy-juice is obtained from an outside source.

*

This has led to the somewhat hidden consensus reality concept that it takes an outside source of energy to "energize" something, to turn it on, power it, juice it up, or to activate it.

*

And so in a simple, but social-consensus powerful way, people are always looking outside themselves for something to "turn them on," and the context and expectation revealed in this phrase is unmistakable.

*

If social consensus realities are based in recognizable concepts and nomenclature, then the going gets rough when there is an ABSENCE of needed concepts which exist outside of the parameters or boundaries of the consensus realities.

After all, there are many horrendous gaps in knowledge and which NEED new and/or different conceptualizations, even new nomenclature perhaps -- and which absent knowledge cannot really be comprehended by relying on existing concepts.

*

Absent knowledge might consist of knowledge that has not yet been discovered, or consist of knowledge that has not been simplified to enter into the consensus reality.

But another form of absent knowledge occurs when a nomenclature bit meant one thing in the past, but the meaning of which has somehow been converted into its exact opposite. In this case, the former meaning has become "absent."

*

For example, based on the all-available evidence, all life forms are self-starting, self-turning-on, and in their raw state don't really need outside energy to turn them on. Upkeep may demand energy from outside sources, but the essential life "thrust," so to speak is, by comparison, self-starting. Knowledge of how life forms START UP is completely absent in our knowledge pools. Food or nutrients are converted to growth and maintenance "energy," but the system that converts them belongs within the self-starting thing.

*

However, if the consensus reality into which one becomes immersed holds and, more importantly, SHARES the "reality" that one can do nothing without an outside energy stimulus, then that concept will be non-consciously cloned far and wide -- and the concept of self-starting will become devitalized and non-recognizable, even if one hears the words.

*

The vitalized and shared concept of self-start-up belongs to what might be called the Age of Dynamism which began roughly during the High Renaissance and dwindled into relative non-existence during the 1920s.

*

During the eighteenth and early nineteenth centuries, Dynamism was not yet associated with electricity or electrical power, but was a concept that belonged to VITALISM -- a concept-philosophy which held that all animate organisms are vitalized by a "life principle" distinct from psycho-chemical forces. The psycho-chemical forces were energy-expending forces, and so THEY needed outside sources of "fuel" that could be converted into it. But to the vitalists, the life principle was different in that it was interpreted as being self-animating, therefore self-powerful and self-starting as well.

*

The "animating" principle had to do with MOTION. Whatever had motion because of some self-contained interior set of factors was considered to have self-motion, and therefore was animate, an animate organism, a living organism. Any growth and development process of a living organism also

had motion, and so these processes were seen as animating motion, too. Hence, the vitalists expected to find that the growth and development processes of the life principle would have structure and patterns of internal organization of their own. These structure-patterns would be different from the structure-patterns of the psycho-chemical forces. But it was expected that these self-vital patterns could be mapped much in the same way that the structure and patterns of the psycho-chemical forces were being mapped in the material sciences.

*

The term assigned to this life principle, self-vitalizing, self-motion kind of thing was DYNAMIC, most probably intended as an adverb or adjective.

The term DYNAMIC seems to have been introduced into German and English from the French DYNAMIQUE at about 1692, especially in the writings of Leibnitz.

The early conceptualizing meaning associated to it had to do with force-producing-motion in some kind of self-making sense, as contrasted to STATIC things that did not self-produce motion, but were inert or non-self-moving.

*

But the term DYNAMIC was derived from a Greek term, DYNA, and which referred to TO BE ABLE in a sense that was opposite to the Greek STATIKOS which meant NOT ABLE to be in SELF-MOTION.

Hence the English connotations of STATIC are motionlessness, stopped, non-changing, frozen up, or cement-like. Even today, TO BE ABLE is implicitly associated with motion, since what is motionless is not able.

*

To link DYNAMIC-STATIC to the superpower faculties, IF they belong in the self-start-up category, then they are dynamic. If they are not started up, then they are static, but for reasons that have prevented or deterred their starting up.

*

There is much justification for thinking about them this way, for when they occur spontaneously, they do so of their own accord. When we try to deal with them according to our intellectualizing will to do so, they stubbornly refuse to strut their stuff.

*

The only conclusion is that our intellectualizing about them is not consistent with their actual structure and functioning -- in which case the faculties just yawn and go back to sleep.

*

Additionally, when our intellectualizing faculties are drowsy, asleep or in some "altered state," we experience traces of the superpower faculties. Our intellectualizing will is principally formatted by consensus realities. Are you getting the bigger picture here? And an idea of why an examination of consensus realities, although boring in the extreme, is meaningful?

*

I've not been able to identify just when the term DYNAMISM came into full usage, probably somewhere between 1725 and 1800. In its original sense then, it referred to the philosophic-theory that sought to explain the phenomena of the universe by some immanent force or energy. IMMANENT means "inherent." INHERENT refers to self-containing, self-perpetuating, self-changing, self-processing, self-moving, self-motivating -- all in some kind of pre-existing way, and all without the need of any outside forces or energies.

*

In the sense of all the above, then, the vitalistic life principle was dynamic-active, defined as "self-full of power, or self-power" (sorry for the redundancy here.) And as such, it was marked by self-continuous, self-productive activity -- and that therefore all life forms were themselves internally dynamic-active in self-start-up kinds of ways.

*

The whole of this seems to have been broadly formulated into a consensus reality that "prevailed" during the nineteenth and early part of the twentieth centuries. THIS consensus reality seems to have produced innumerable conceptual spin-offs that justified individual self-starting activity of all kinds, since that activity was seen as inherently present within the remarkable human species -- and the universe as well.

*

For example, the maxims "rely on oneself" and "improve one's own mind by virtue of one's own dynamic-inherent factors to do so" belong to the eighteenth and nineteenth centuries. We retain the words today, but have lost their nineteenth century substance. These maxims are the famous "lift oneself by one's own boot straps" ideas. And those ideas and were very luminous during the nineteenth century, whose societies were just freshly released from the concepts of feudalism -- in which everyone was born into the status in which they were to live their life thenceforth without any hope of what we today call "upward mobility."

*

The boot-strap maxims were also entirely compatible with the fundamental concepts of capitalism -- the freedom of anyone to compete and make money who had the self-starting aptitudes to do so -- and to do so **WITHOUT** looking for outside guidance.

Indeed, although I'll paraphrase it for convenience here, many noted early capitalists have been noted to say something like: "Screw outside guidance, which, if followed, will doom one to poverty."

*

In other words, the general consensus realities of the nineteenth century were entirely saturated with self-dynamic concepts accompanied by an enormous variety of conceptual spin-offs. And historians have remarked on the sheer volume of discovery, creativity and inventions that were **TYPICAL** of that century.

The Destruction of the Consensus Reality Concept of Self-Dynamism

The concept of self-dynamism has not really been distorted at the individual level, of course, and many individuals today are self-made because of it.

But it has become considerably weakened in terms of general consensus realities -- especially during and after the 1920s when the concepts of **VITALISM** were wrecked and debunked as having no "scientific" or "philosophic" value.

One of the results of this wrecking was that the terms **DYNAMIC** and **DYNAMISM** became unfashionable and politically incorrect by the 1950s.

*

How this came about is a rather amusing sequence. But it's worth noting before going on that **IF** we can become fashion "victims," then we clearly can become victimized by general consensus realities.

*

The inverse of the concept of pre-existing, self-immanent, self-mobilizing dynamism would be the idea that one has to go outside oneself not only for energy, but for learning, guidance, and models regarding how to do something or anything.

In this sense, then, we would have to utilize outside sources with regard to shaping our own intellects -- this a factor which sucks one **INTO** consensus realities and often into a near complete cloning of them.

*

Shortly after 1831, a mechanism was invented that could convert mechanical energy into electricity. It was known as the GENERATOR, but was dubbed the DYNAMO.

However, a generator is not a self-dynamo strictly speaking, since IT needs an outside source of energy or motion in order to make its parts move and thus produce electricity. In this regard, a true dynamo would be the fabled perpetual motion machine which itself did not need outside power or fuel, but which none-the-less would produce electricity, etc.

*

One of the more amusing, but now forgotten, facets of the nineteenth century was that the terms GENERATE or GENERATION were a bit overloaded with consensus reality concepts having to do with procreation and SEX, SEX, SEX and the various formats of it -- this being one of the few areas of those nineteenth century consensus realities that did not permit much in the way of self-starting-up and self-realizing.

*

Serious public relations problems thus arose regarding the electric generator -- and it appears that these were quickly remedied by linking the machine to the concepts of dynamic and dynamism which the then-consensus-reality understood as self-productive of energy.

After a series of manufacturing failures and stock frauds, the Dynamo Corporation was formed and which dubbed generators as dynamos, a concept that detached from the sex connotations, fitted neatly with consensus realities regarding energy, and which aided in sales of the contraptions.

*

The inappropriate but hyped use of the "new" term caught on, as might be expected, and it was generally used until about the late 1950s when the concepts and contexts of dynamism became unfashionable. But by then it was permissible to refer to dynamos as electrical generators -- although I believe the enormous generators at Niagara Falls and at Hoover Dam are still called dynamos -- dynamos that mean energy from outside sources.

*

The shift of the meaning of DYNAMIC from self-internal starting-up to the need for external energy to start-up is easy to understand. You see, it releases the individual from the absolute necessity to self-start-up by increasing the concept and value of getting started-up via learning from outside sources.

And this results in a general consensus tendency to become dependent on outside sources that might effect the start-up for them. And to the degree THIS concept comes to prevail in general consensus realities is the degree the self-start-up concepts decline almost to the point of banishment.

*

Finally, there is that particularly difficult but widespread phenomenon present among our species already outlined: the intake of information by reducing it to fit with one's existing realities, group consensus levels, cultural cohesion processes -- and, last but by far not the least, to fit with one's ALREADY INSTALLED belief systems. (A very good example of this will be found ahead in the essay on PERCEPTION.)

*

For example, those that already believe that only outside stimuli can result in, well, stimulation of energy or knowledge will expect questions about how to get knowledge/understanding to fit that consensus reality.

*

The shift may be very subtle regarding the meaning of dynamism as self-start-up, self-motivating, to a meaning that refers to something obtainable from an outside source.

And I certainly am not insisting on anything in this regard. This essay, as are all those in this database, is offered for what it is worth to each individual who chances to come across it.

I'll only note in passing that during the nineteenth century "self-help" referred to one's bootstraps. Today it means "go buy a self-help manual," or consult some other external source.

What Governs Output and Input of Information

So, among consensus realities there are many overt, covert, subtle and non-conscious factors which somehow govern the output, transmission and intake of information at various levels. One encounters these limiting and limited factors everywhere and in any kind of mix or combination.

The most direct, but usually non-conscious, link is the language a society and all of its members are required to utilize, no matter their status or educational backgrounds.

Even if someone has a new idea, to communicate it verbally or in writing requires use of the nomenclature shared and utilized at the consensus reality level. As we shall see in an essay ahead, this factor is a very important regarding theory and information transfer processes.

*

In this sense, then, nomenclature is the first governing factor regarding information transfer, and the concepts behind the nomenclature are the second factor -- whether these concepts be exact, explicit, assumed, imagined, taken for granted, or whatever.

And one usually finds these governing factors running on automatic in various social echelons -- with

very few ever realizing that their innate and wonderful thinking processes are being reduced and victimized by them.

*

Even way before I began acting as a research subject, I had gotten some idea of the limitations resulting from the major concepts central to psychical research and parapsychology.

I had realized that some of those major concepts were not correct either in theory or in demonstrable fact.

I had thought, even since childhood, that some of the nomenclature used as a basis for consensus reality regarding psychic stuff was in fact silly and stupid.

*

For example, take the word PSYCHIC -- a term used with wild abandon so much so that everyone assumes they and all others KNOW what is meant by it.

As I remember it, I think I was about six when someone indicated to my parents that some of my experiences were PSYCHIC. I overheard this, and immediately chimed in by asking what it meant.

*

What then followed (and which went on for about two weeks and came to involve our extended family, various friends of my two grandmothers, my Sunday School teacher, and finally the local minister) was a great deal of psychobabble accompanied by an entirely disproportionate amount of ill humor.

*

Kids are noted for asking embarrassing questions, probably because they haven't yet fully adapted to the no-speak, absolute silence aspects of the consensus realities they will ultimately clone.

And in my case, after asking what SEX was all about, asking what PSYCHIC meant was the next single biggest nomenclature bit to cause a very unreasonable amount of upset.

The Useless Nature of the Term "Psychic"

I don't particularly care if the term "psychic" is used or not. After all, one has little control with regard to consensus realities, or regarding the mighty social forces that establish them. And so I'm not going to grind my dilapidated mental gears over "psychic."

*

But "psychic" is a good exemplar of consensus reality nomenclature that achieves wide usage -- but which has never had a stable definition. And so I'll use this word as exemplary of the other many definitionless terms encoded into this or that consensus reality.

I will only say that the word has never been adopted in a number of countries, precisely because it has no definition -- Germany, China, Japan, for example, while the French resisted its usage until just recently. The term was used in pre-Soviet Russia, but was eradicated during the reign of the USSR.

*

Of course, one then wonders how psychic matters are discussed in those countries without the term "psychic." Well, quite creatively, actually.

*

As to the term PSYCHIC, there IS a formal definition for it having to do with human mental phenomena "which lay outside of the boundaries of science." But this "definition" induces ambiguity which is shifty and unstable.

So, much beyond that ambiguity, PSYCHIC can mean anything anyone wants it to mean (including abnormal, wacko, crazy, illusory, imagination, unscientific, irrational, illogical, paranormal, transcendental, non-material, the work of the devil, a gift of God, an ability, an exceptional human experiencing -- and on and on) until one DOES realize why it exists as an over-simplifying stereotype the exact or detailed meaning of which is absolutely unnecessary.

*

So, discussing psychic stuff with someone who believes it the work of the devil, with someone else who believes it to be scientifically illogical, and then with a transcendentalist, actually consists of dealing with THREE confusions, of which ambiguity is the chief characteristic.

Here it would be obvious to all but a high-density dimwit that the conceptual information packages the three are utilizing are completely different -- although all three are utilizing the same word: PSYCHIC.

*

Indeed, there are many words utilized for which meanings are vague and ambiguous. And these are usually very popular -- such as the words "stupid," "groovy," "nerd," or "abnormal" which can ardently be utilized every which way, and much to the glee of those who do so.

*

In any event, stable meanings for an ambiguous term are "unnecessary," because each of us anyway reduces whatever it MIGHT mean so that it fits with our own "realities." This IS true at the individual level, and true as well of the vaporous realms of human activity I won't dare to point up because doing

so might erupt in volcanic overflows.

*

It is little wonder, then, that as the conceptual contours of parapsychology began to take on concrete formats (during the 1930s) that the term PSYCHIC was more or less expunged from it.

It was replaced by the "concept" of "PSI," this nothing more than a letter of the Greek alphabet. But this was a step out of one ambiguous frying pan into one hotter and bigger.

*

It could have been replaced by the letter "X" with just as good avail.

But I've often wondered why it wasn't replaced with something more dramatic and fetching -- such as "the Adelpus Factors" of human awareness.

*

At any rate, if one wishes to write about "the Adelpus Factors," one might get away with the neologism, but thereafter one must do so via EXISTING concepts and nomenclature -- such as utilizing terms as perception, awareness, mind, and etc., and all of which have established, over-simplified and somewhat ambiguous "definitions."

And PLOP, there one is back into the consensus realities which utilize and depend on those terms.

Concepts Missing or Absent Within Consensus Reality Formats

There is one additional category within consensus reality formatting that is of importance so supreme that few can even notice its egregious existence.

I'll pick up this category in another essay in this series, because before taking it on we need to examine at length a few examples of it and its overall implications -- always, of course, with regard to discussions leading to the activation of the superpowers.

*

But a very brief note here is required.

One of the primary or principal signatures of a consensus reality is that the string or interlocking of its fundamental over-simplifications are thought to have no holes or blank spaces in it.

If it is THOUGHT to contain such holes or blank spaces, the "consensus" tends to become shaky and even unglued. Even if such holes may be apparent, still it is thought that whatever they represent "will ultimately be explained within and by" the fundamental concepts of the consensus reality.

*

As but one example, when the modern sciences "went" totally materialistic, beginning about 1845, and then firmly so during the 1920s, it did so on the basis that science "expects to find materialistic explanations for everything." A noted encyclopedia (published during the 1930s, even states as much -- that science has already discovered basic materialistic explanations for everything. And what was left was only, to quote, "a mop-up job."

*

Unfortunately for THIS much vaunted and hyped "scientific" consensus reality, the electron microscope was in process of being invented at about the same time as the encyclopedia was published. Holes and blank spaces were thus discovered, and new mops were bought and employed, even though the electron microscopes showed that the mops themselves were, at a certain level of their atomic structure, not composed of material matter at all. Alas. I drift in my attempts at sardonic witticism.

*

And alas, again. If holes and blank spaces DO exist within given consensus realities, they none-the-less are looped over so as not to be all that visible. And if push comes to shove, they are merely stereotyped as the "unexplainable," and so everyone thinks they know what they are -- unexplainable. The "alas" part of this is that when one clones into a consensus reality format, one also clones the holes and black spaces, too, and usually with "unexplaining" nomenclature readily at hand.

*

One very good example of this looping over all the holes that need to be mopped up was the consensus reality which "explained" that humans have only five physical senses and no others. Most frontier people, miners, sailors, and the early aeronauts knew this was sheer idiocy. But for the masses, it "explained" the scientifically confirmed limits of the human senses, and also established why it was useless or neurotic or psychopathic to propose there were more senses, much less to utilize scientific funding to do so. All of which, of course, amounted to nothing more than a heaping pile of *mierda del toro*.

*

I will now postpone continuing this major discussion regarding the structure of consensus realities, and will pick it up again in two essays ahead under the headings of *Paradigm Shifts Relevant To The Activation Of The Superpowers* and *Performance Versus Knowledge*.

The Answer to the Two Most Frequently Asked Questions

Each specimen of our species is a fabulous specimen, naturally endowed with very many impressive faculties, most of which have never been identified, but many of which have -- and are defeated anyway.

*

Some portion of these faculties DO respond when outside stimulation is applied to them, the stimulation achieved by the inflow of information and by practical exercises pertinent to their enhancement.

*

Other of the faculties, however, apparently are of the self-start-up kind. Evidence for the existence of these faculties is not only voluminous, but convincing.

The issue then is, if they are not activating, the resolution then more or less falls into the category of discovering what is preventing them from doing so.

*

Well, anyone who desires to do so is urged to search for THIS kind of information. I'd be interested in receiving notification from anyone who discovers the existence of something along these lines. I have nothing to recommend along these lines, at least regarding the activation of the superpowers.

*

However, many sages of the past have indicated among their separate selves, often divided by centuries, a consensus reality that makes remarkable sense.

I crudely collect this consensus reality by paraphrasing it: that if one wants to understand something, one needs to construct mental concepts that are compatible with IT -- not develop and depend on concepts that constitute -- well, consensus realities that are full of looped over holes.

For if a concept that is being utilized to comprehend something is not as exactly compatible as possible with it, then that concept is, in one sage's terms, an "erroneous thought-form."

*

I am very partial to the general context of THIS consensus reality, but am uncomfortable with the phrase "erroneous thought-form."

This is because everything is what it is, even thought-forms, and as such is "correct" within itself -- "error" only being possible relative to something else.

*

I will therefore take what is a possibly unjustified liberty and shift the nomenclature of "erroneous thought-form" into "mental information processing viruses" -- this in an experimental or hypothetical sense only.

This concept-nomenclature was not possible even twenty years ago, but the concept of "viruses" has now been widely proliferated into the consensus realities of ComputerLand, and computer realities.

*

In that now monolithic Land we can see and have feedback regarding what an information virus can do to the information processing functions of computer software and even to computer hardware. I dare to adapt this concept into the contexts of the faculties superpowers of the human biomind -- because all of them can easily be conceived that at base they are information processing and information transfer systems.

*

Furthermore, and as will be discussed in detail in a following essay, the concepts of information theory ARE compatible with them as information-processing systems, especially in that information transfer is mitigated by the signal-to-noise ratio.

The increase of "noise" in an information transfer process or system can be likened to "viruses" -- loosely speaking anyway. The decrease in "noise" enhances transfer, reception, and more exact duplication of signal.

*

If the superpower faculties can be conceived of as signal receptors or signal monitors, whatever they transfer in the way of information to the cognitive mind/intellect is usually processed through its already-installed concept networks or concept "grids."

*

If the pre-installed concepts are not exactly compatible then the end product will be signal + the noise introduced by the misfitting concepts. If the pre-installed concepts not compatible at all, then the end product will probably consist of noise with the signal so buried in it that it can neither be located or decoded by the mind/intellect.

*

A central question then emerges: wherefrom do we get our pre-installed concepts that might be noisy ones?

The answer here is twofold. We can formulate them ourselves, and which is entirely possible, even though many doubt it of themselves.

But there is a "process" which, in some sense, is geared to "help" us NOT formulate our own concepts, and it is one process that all of us adapt to in many ways from day one.

*

And this process is called consensus reality making.

And we adapt to the elements of consensus reality making, for if we do not all hell descends from a wild assortment of directions.

*

Anyway, we have to learn our local language, and THAT language consists not only of its nomenclature, but the meaning-concepts that go with the nomenclature.

Zippo!

There you are (all of us, including my overly humble self, a CR Clone of some kind).

*

Two of the major deterrents or preventives toward the activation of the superpowers are:

1. information viruses inhabiting consensus realities and which distort and clog the grids (arteries) of our thinking processes; and
2. needed but missing information concepts -- which cause mental information processes to act like they have viruses

(End of Part 1)

TOWARDS ACTIVATING THE SUPERPOWERS OF THE HUMAN BIOMIND

Ingo Swann (22Feb97)

PART 2: INFORMATION PROCESSING VIRUSES AND THEIR CLONES

Digging into consensus realities tends to be a boring occupation if one considers only what they represent to those incorporated into them.

But if one investigates how information is processed because of them, they tend to become very interesting indeed.

*

As a general rule of thumb in this regard, it can be seen that information that can be fitted into a given consensus reality is processed, at least in some kind of way. But information that cannot be fitted is usually NOT processed at all.

*

There are very many examples of this that can be identified. But many of them, if they were pointed out, cause vigorous emotional responses that sometimes can be lethal.

So I'll select an example that will merely confuse rather than elicit emoting.

*

The general consensus reality about "paranormal" perception conceives that this IS basically a matter of PERCEPTION.

But if one says that paranormal perception is neither paranormal nor a matter of basic perception, the chances are that the consensus reality won't shake all that much -- because the message of that statement

is simply routed through those concepts that processes it as "idiotic," "stupid," or "he doesn't know what he is talking about." End of that tiny story.

*

However, if one goes on to say that the basic issue involves information transfer and the signal-to-noise ratio BEFORE perceptions are constructed out of them, then another thing happens. The eyes of those people firmly locked into the perception concept are likely to wobble. The wobbling is caused by the person's mental information processing grids attempting to find a suitable conceptual basis via which to process THAT message.

If no pre-installed concepts are found, then the message is shed from the grids like water off a duck's back. End of that story.

*

The above might be a bit crude as an example. And so it might sound rather far-fetched at first -- because most people think they can and do process all information they encounter. Others observing them, however, often can spot which information is not being processed, or which information is being mis-processed.

He or she "is not getting the point," as its often said. Or, how he or she "came to THAT conclusion is beyond belief."

*

However, if a given consensus reality shared among many does not contain concepts relevant to something, the chances are that NO ONE within the consensus reality will perceive it.

If whatever it is does get processed, it will be routed over to the nearest similar concept and processed through it.

*

For example, the neo-term REMOTE VIEWING has gained popularity and is even verging on entering into a very wide consensus reality.

But all evidence to date shows that the "meaning" of RV is being routed through the familiar concept of "psychic perception." And so "remote-viewing" is being accepted as an updated replacement term for psychic perception.

*

However, RV in its intended original usage was as an adjective merely to distinguish a particular type of clairvoyant experiment; and then later used as a concept involving a process having to do with a refined form of INTELLECTUAL INTEGRATION that depended on dealing with the signal-to-noise ratio.

Now intellectual integration is considered a normal process that does or can occur in anyone. And so it is far removed from psychic perception which is thought of as paranormal. So the whole of this is like unknowingly getting on the wrong train or bus.

*

Almost all consensus realities hold that everyone can mentally process, at the most basic physical level at least, the elements of everything that is in that physical level. And so no one ever thinks to look for examples indicating that this is not true.

But such examples can be found, and I will now digress to consider one of them so that it won't seem I'm simply talking that stuff which comes out of a bull's back door.

*

When Charles Darwin set sail as a naturalist aboard the BEAGLE, he embarked on a voyage that was to last six years (1831-1836.) Prior to this, the theory of ORGANIC EVOLUTION had been around for a few decades, but Darwin was to firmly establish it -- and shift the orientation of many consensus realities. For it was on this long voyage that Darwin felt he had found proof of the theory of evolution. But he encountered another kind of thing that was so alien to any consensus reality that hardly anything has been made of it.

*

As the BEAGLE wended its way southward along the east coast of South America, it came to what was then known as Patagonia, a region of some 300,000 square miles, now divided into southern Argentina, the extreme south-east part of Chile, and northern Tierra del Fuego. And it was in Patagonia that the Beagle's crew and Darwin encountered an exceedingly strange phenomenon -- one which, in my somewhat overworked opinion, was more important than the theory of organic evolution.

*

Unable to moor the big ship, the BEAGLE, close to shore, it was anchored at some distance from land out in a bay, and some of the crew and Darwin went ashore in a small boat. Once ashore they were welcomed with excitement by the local Patagonians of that particular region. In all this excitement, it soon transpired that the locals were amazed that Darwin, et.al. had traversed the great ocean in such a small boat.

*

Now, the BEAGLE was anchored out in the bay, but it was plainly visible. And so the crew said that they hadn't crossed the great ocean in a small boat, but a far larger one. And they pointed to the big ship

anchored in the bay.

Try as they might, however, the local Patagonians COULD NOT SEE the big ship -- and so a period of confusion ensued. The BEAGLE was literally INVISIBLE to the Patagonians, not only conceptually so, but *eyeball* so.

*

As it turned out, there WAS one person among the Patagonians who COULD SEE the ship. This was the local shaman, whose credentials imply the sighting of things and stuff others do not perceive -- although it is quite possible for them to do so, and as we shall now see.

*

Apparently the shaman set about describing the BEAGLE, its location, the shape of the hull and sails, and did so by comparing the forms to what was otherwise familiar to the Patagonians. Soon, and as Hollywood lingo might have it, the BEAGLE "faded in," and thus all the Patagonians ended up with eyeball sight of the ship.

*

This remarkable incident might never have entered historical sources, except that Darwin noted it in his diary -- after which it has persisted in existing in that rational limbo of the "unexplained."

*

But it does need to be explained, at least in some kind of theoretical way -- in that what it implies is completely relevant toward activating any of the superpowers. I'm not saying that the following is the only way, being merely one experimental way that chances to be somewhat consistent with similar situations.

*

Roughly speaking, although the Patagonians had a consensus reality regarding small boats, they did not have one regarding large ships that might traverse the immense Atlantic Ocean. One will have difficulty believing that the ABSENCE of this consensus reality could literally prevent eyeball vision of the BEAGLE, since we believe we see what does exist whether we understand it or not. In other words, the "normal" consensus reality of the Patagonians had a gaping hole in it regarding big ships. Sounds ridiculous, doesn't it?

*

There is another more precise way of putting this -- that the mental information processing grids of the

Patagonians had this hole in them. Meaning that there was no prior established mental grid which contained information points regarding large, ocean-going vessels. (Here, please note that [an essay regarding mental information processing grids \(MIPGs\)](#) is already contained in this database.)

*

The explanatory activity of the shaman did either one of two things. By comparing the shape-recognition required to things the Patagonians did include in their consensus reality, the BEAGLE thus faded up into visibility. Or, perhaps, the activity of the shaman caused a new grid to form up. In either case, the Patagonians finally could eyeball if not completely understand the BEAGLE, accompanied, it might be expected, by wonder and awe.

*

In leaving this incident, it is worth noting that the original theory of evolution was the theory of ORGANIC evolution -- and hence applied to organic (biological) systems. "Organic" was later dropped, and the theory became the theory of EVOLUTION, since mistaken as applicable to all things. In this sense, then, evolution is seen as a one-way route, always evolving, always evolving upward and onward. The concept of DEVOLUTION is obscured this way -- this a concept we will need to deal with in other essays since it is pertinent to the superpower faculties.

*

Due to the Worldwide Web, the days when isolated cultures "clashed" with others is over with, of course, save in the possible case of extraterrestrials. And so it is hard to notice gaping holes in their consensus realities. Yet anthropologists earlier in this century spotted quite a number of them, while those working in the diplomatic services have encountered many more. I will take the time here to give one example of each kind.

*

Take the concept of SNOW. We utilize the term SNOW to denote snow, and so snow is snow -- that cold white stuff, made up of frozen, crystallized water molecules. So we call snow snow, and that's the end of it, right? Well, not exactly.

*

The consensus realities of those living in warmer climates have no need of knowing, or even believing,

that there are many different types of snow. But such was important to indigenous people living and existing north of the Arctic Circle in Siberia, Alaska and far-north Canada.

You see, in those far north climates different types of snow (to say nothing of different types of ice) could be used in different ways, while the different types permitted various kinds of expectations and predictions to be made.

*

Depending on which sources one consults, the indigenous peoples of the northern Arctic Circle "evolved" seven to twenty-one different terms that conceptualized, identified and specified different kinds of snow and/or ice.

Thus, their understanding of the types of "snow" was very much intellectually integrated in a number of refined ways, and which enhanced their understanding of snow over those who merely have one consensus reality concept for it.

*

One of the most probable meanings here is that the Arctic dwellers understood the very many multiple FUNCTIONS of snow/ice, could discriminate uses, and discriminate STRUCTURAL forecasts of what the different types implied in terms of weather, building materials, and so forth. And knowledge of these types often meant whether survival would be easy, difficult or deadly.

In other words, they had not only definitive consensus realities about the types of snow, but also possessed intricate MIPGs which permitted more exact analyses of the implications of different kinds of snow.

*

As it is today, we have only residual echoes of this kind of thing. Expert skiers have some knowledge about different types of snow, mostly regarding whether it will pack up or remain fluffy. Park rangers also like to know if a given snowfall will pack up and melt steadily, or be loose enough to pile up and avalanche.

For most of us, though, snow is something to put up with and shovel into piles -- and we need only one bit of nomenclature for that, the result of which is the beginning and end of the snow story.

*

So, you may be wondering by now what all this snow stuff has to do with the superpower faculties of the human BIOMIND.

Well, for example, we have but one nomenclature bit for TELEPATHY -- which is, of course, telepathy. Thus, IF it should be that there are many DIFFERENT TYPES of telepathy, we are still reduced to utilizing only one consensus-reality making term for them -- and that is the beginning and end of the telepathy story within our present consensus reality.

*

On the other hand, and assuming there just might be different types of IT, if one wants to activate one's own telepathic faculties, well, one needs to know WHICH type to activate.

In this instance, TELEPATHY as a single generalization will be useless, much in the same way that snow as a single generalization was useless to earlier Arctic dwellers before prefabricated dwellings, welfare subsistence and the benefits of tourist trade.

*

If one examines in detail the literature and anecdotal information available about "telepathy," one can begin to espy the factual existence of different types of it.

The research method to be utilized to identify the types focuses on the apparent FUNCTION of each type -- i.e., what does this type DO versus that other type? Or what can be done with this versus other types? Or, which kind of information is transferred via one type versus the other types?

There can be little doubt that the different types of snow were identified by employing some such similar method -- with the end result that each type fell into a more exact functional category.

In other words, the earlier Arctic dwellers DID NOT just learn about snow as a conceptual generalization, but about different kinds of snow which enabled the conceptualizations of different kinds of application.

*

The meaning here is rather straightforward. If one partakes, so to speak, of a consensus reality within which only one generalized conception exists for telepathy, it is quite likely that the existence of TYPES of telepathy will remain as invisible as the BEAGLE was to the Patagonians.

*

Now jumping the gun a little here, and referring to a topic to be enlarged upon in subsequent essays, all of the superpower faculties appear to have one thing in common.

Each seems to be designed for a specific function -- meaning that if mental information processing grids are not set up (installed) to match each of those specific functions, then the different functions will be invisible and/or dysfunctional to their potential users. And this more or less exactly matches the BEAGLE syndrome of the Patagonians.

*

In other words, and as we shall see just ahead, the ABSENCE of such grids will function in ways quite similar to information processing viruses.

Another way of putting this, although more simplistic, is that the utilization of a single concept

regarding telepathy will probably disable identification of its many different types. So, you see, if telepathy is JUST telepathy, then that is the beginning and end of that story, too.

*

The remedial ACTION (toward activating the superpower faculties) regarding all of this is not complicated. Merely by assuming, if only for entertainment purposes, that TYPES of telepathy exist, the types tend to become more noticeable.

*

In the past, I've belabored my suffering MIPGs a great deal, but finally was able to identify thirty-five or thirty-six different types of telepathy. I'll not provide this list -- because I think people accept and believe more in what they themselves can become aware of by upward pulling of their own bootstraps.

*

But one type of telepathy consists of "sensing," as it is put, sexual availability of others. This is a rather broad-based telepathic format TYPE pre-existing throughout our species. And it is noticeable because it has an undeniably SPECIFIC FUNCTION hardly anyone can miss. However, this type of sensing should go hand-in-hand with careful diplomatic approaches -- for reasons that should be obvious to those who did not arrive on Earth just twenty minutes ago.

*

This type of telepathy, however, is not usually referred to as TELEPATHIC at all, due mostly to its licentious characteristics, all of which have been edited out of psychical and parapsychological consensus realities in order to make their consensus contexts appropriate to "proper" think. This humble author, for example, wrote yet another manuscript entitled *Psychic Sexuality* -- which was rejected by so many publishers I lost count of them. You see, our present consensus realities about psychic stuff do not permit connecting up any of that stuff to sex.

*

Above, I have mentioned the term "diplomacy." My research into the nature of diplomacy revealed that one of its main functions is to comprehend consensus realities and try to figure out how to get around or trick them.

Thus, diplomatic "skills" are valuable in many ways, if only to try to prevent things going up in flames.

*

The worst diplomats ever are those who remain completely unaware of the finer points of consensus realities that both strategically and tactically contrast with their own.

This was the 1950s conceptual basis, for example, of "the ugly American" who bounced into contrasting consensus realities (i.e., into other "cultures") and who either did not realize very much or didn't care either which way.

*

As but one somewhat humorous example, detailed by the venerable diplomat, historian and author, George Kennan, the Arabic-speaking countries share a consensus reality conceptualized around the idea (referred to by the nomenclature bit "Kismet") that the future is in the hands and determination of Allah, and that mere humans shall not mess around by trying to shape the future to their own ends and designs.

*

Having attempted to comprehend the concept of Kismet the best I can, I am somewhat partial to it because it does have some interesting and beneficial merits -- if one tries to entertain the larger picture of things.

*

That aside, during a great part of this century, the Western world, and especially the United States, tended to view the Arabic nations as feudalistic -- which more bluntly meant "backward." Hence those nations were seen as potential consumers of modernization products, especially with regard to "building better futures" for themselves.

*

Transliterated, this means that Western entrepreneurs foresaw the merits of causing the Arabs to purchase implements, plans, designs, equipment, methods and whatnot under the guise of building a better future -- a concept which the Western entrepreneurs themselves place much faith and assuming foresight.

Also noted by the entrepreneurs, most of the Arabic nations had scads of money to effect such future-oriented improvements, for they had mucho fossil fuels the rest of the world was desperate for. In this sense, the Arab nations were a bank of unused, but presumably accessible, money reserves.

*

The first wave of Western entrepreneurs, their diplomats and representatives, appear to have been considerably unaware of the existence of the concept of Kismet, and subsequent waves of them thought that rational economic logic they themselves pursued would put the concept somewhat into abeyance.

*

Now, I've no desire to get into the egregious details of what thenceforth transpired within what then became known as "world tensions" because of this "conflict" of dramatically opposing consensus realities, or to discuss the merits and demerits of either.

The issue here is the often unalterable STRENGTH and POWER of consensus realities as might be applied solely to the problems and situation of the superpower faculties -- given into creation either by God, Allah or the Ascending Evolutionary Steps.

*

The point here is that IF a consensus reality is really locked into itself, it is then really hard to deal with or even to get around it -- without also setting into action a very dramatic paradigm shift.

Everyone utilizes the basic consensus realities they are part of, from the fundamental language-nomenclature foundations on upward to sophisticated versions of them.

And everyone utilizes these consensus realities because that is all they have to think and communicate with.

*

If you take a moment here to get the idea of a funnel, for example, as an implement utilized to get liquids into a narrow-topped bottle without spilling much, you might grasp all this somewhat better. Into the wide-open brim are poured the liquid elements of life and all its very many processes, and which liquid elements are narrowed down at the tight spout, and thence gotten into the bottle. If we can conceive of the bottle as a consensus reality, we can use bottles as handy metaphors.

*

But to complete the metaphor, we do realize that consensus realities differ. And so we have to put a filter somewhere in the funnel so that the elements and processes of life are filtered into the bottles in only such and such a way.

Now, we can put a label on the bottle, using this or that linguistic nomenclature for purposes of common identification among those who utilize it for communicating.

*

And there you have it -- in a somewhat weak metaphorical sense anyway: a prepackaged consensus reality, and each society drinks from THEIR bottle, and causes others also to drink from it. Naturally, all consensus realities think that their bottle is the best one.

*

However, to comprehend what actually is in the bottle, we have to pour out the contained liquid and submit it to detailed analysis, molecule by molecule, atom by atom, or concept by concept. As it THEN would happen, we can find only what we already have concepts for and expectations of finding, since it is easiest to find what fits into the consensus realities we are utilizing to do so.

When we find something totally unexpected, well, as is said in the sciences, we are "surprised." No consensus reality filter can completely filter out all aspects of life. Aspects of life inconvenient to the other contents of the bottle sometimes get through the filter -- especially if those aspects are indigenous to our species.

You see, each babe born is a container of life, and no one is ever born a prepackaged format of a given consensus reality bottle. THAT has to be installed or cloned into each specimen and always requires some kind of reductionism or another.

*

For its filters, each consensus reality depends on its approved concepts -- with the result that if the concepts are not truly compatible with aspects of life itself, then it will filter only those aspects which the filters permit. In this sense, then, the concepts that are incompatible with life will achieve the function of information viruses which distort, wreck or destroy the aspects of life itself. And, regarding the "bottles" of predigested consensus realities, the chances are very good that upon analyses of them we will find information processing viruses -- this because the "digestion" of any kind of information always contributes the preconceived conceptual "juices" utilized to digest them.

*

It's a good thing the somewhat shaky metaphors gotten up here are only for hypothetical purposes. So "chill out" a little. You'll probably need to "chill" a little in regard to what now follows.

Information Processing Viruses

ALERT! Here we have a topic that can be seized upon and used to beat up on others regarding their beliefs, the condition of their knowledge or expertise, and their supposed intelligence or stupidity if they have any of either.

The "best" people, of course, are those that are not thought of as being too extreme with regard to either their intelligence or stupidity, in which case they can be considered among the so-called "normal," or as "one of us." Each consensus reality establishes a so-called "normal" band used to determine deviation away from the fundamental concepts of the consensus reality itself.

*

Something now depends on which consensus reality is being utilized as the "proper" one, and which band in it is thought of as the "normal" one.

Then if one falls out of the up end or the down end of the "normal" curve, one is therefore considered too intelligent or too stupid to fit into it.

*

One of the situations relevant to this, though, is that intelligence and stupidity cannot really be nailed down unless there are "normative," consensus reality standards to utilize in doing so.

*

For example, via the prevailing consensus reality characteristic of the scientific discipline of physics between 1905 until about 1927, Albert Einstein was bombarded with vocal and PRINTED condemnations regarding his congenital stupidity and similar invectives.

On the other hand, there are plenty of examples of those hailed as marvelously intelligent, thereafter proven quite stupid, and whose names usually end up getting vaporized in historical memory. I won't mention any names here, for fear of treading on someone's icons.

*

In any event, one is considered sane (and rational and logical) if one fits snugly into a given normal band of a consensus reality. And in this sense, one is a "proper" exemplar not only of the consensus reality, but surely of our species as well.

If one doesn't fit in, one is thought of as different, deranged or impaired, or challenged; as psychologically unbalanced, disturbed, or whose mind functions are resulting from some kind of pathological condition; or as marching to a different drummer -- for lo and behold there seem to be different drums to march to; or as needing help -- the BIG "help" economy to relocate into the normal band -- and on and on and on some more, up to and including being politically incorrect as well as out of fashion, a retard, a retro, fringe, perhaps nerdish, wacko, or NOC (not of our class, which applies equally to the wealthy and the poor, the latter, too, having its collective consensus reality frameworks).

*

However, if one develops a larger picture of all this, it can be seen on the one hand that everyone WILL fit into some kind of consensus reality somewhere; and that all of us will NOT fit in to some kind of consensus reality somewhere else.

What one wants to do is find "my people" so as to fit oneself in with them -- and to avoid all those others which are "not my people."

*

However, in order to fit in anywhere, one has to clone not only the concepts, but the concept viruses, the two altogether being perpetuated as "reality."

*

At the brink of sermonizing a little, we are all of the same species, a species which preoccupies itself with setting up, or inventing or imagining, consensus realities in the first place.

It seems possible that we could therefore modulate a species level consensus reality which would incorporate most specimens born.

But I digress too far, except to note that SHOULD such a species level consensus reality EVER "evolve," it would have to include admission of the existence of the superpower faculties.

*

The dimensions of existing knowledge regarding the superpowers is not all that large, and what there is of it is pretty much clogged with information processing viruses. And so it is necessary to examine their nature, characteristics and effects on human thinking processes.

The references to information processing viruses in this database refer specifically to the central topic of this database and to no other topic.

And to get good mileage out of this topic, it should be stated that one can profit only by taking interest in the possibility of one's OWN information processing viruses -- since those of others are irrelevant to one's own self-activation of the interlocking networks of superpower faculties.

Virus

The term VIRUS is generally thought to be a bit of biological nomenclature identifying "submicroscopic infective agents."

But the term is descended on the one hand from an ancient Sanskrit term, VISA, meaning "poison or venom in the senses," and on the other hand from the Greek term, IOS, meaning "poison."

*

Our English term is taken directly from the Latin VIRUS, in which language it officially referred to slimy liquid, poison or stench, but was also probably utilized as Latin slang meaning something like "really smelly shit."

The third definition given in my trusty Webster's is "something that poisons the mind or soul."

*

It was apparently first utilized in English in 1599 in the context of heaping venomous and poisonous abuse on another person.

The earliest definition in terms of pathology date only from 1725 -- at which time it more or less referred to "A morbid principle or poisonous substance produced in the body as the result of some disease, especially one capable of being introduced into other persons or animals by inoculation or otherwise and of developing the same disease in them."

It is from this definition that I have adapted and adopted the term "cloning" with reference to exactly reproducing something in oneself taken or absorbed from others.

*

The term VIRUS has been seized from its modern biological contexts and entered into Computerese. There it refers to a nearly undetectable micro-package of information which can be introduced into software programs and/or hardware systems with the result of disorganizing, adulterating or obliterating them.

*

In its Computerese sense, a virus is actually an information virus which distorts or erases other kinds of information -- more or less along the same lines as the filters in the funnels of consensus reality bottles.

Clone

Our English term, CLONE, was taken from the Greek word meaning "twig or slip." Its first noted use in English was in 1903 in a scientific paper having to do with chrysanthemums and their clonal characteristics.

A later scientific paper of the same year pointed up that "the clones of apples, pears, strawberries, etc., do not propagate true to seed, while this is one of the most important characteristics of races of wheat and corn."

In this sense, a cloned information processing concept or a clone's information processing virus may not propagate true to seed either.

*

In any event, the first definition of CLONE dating from ancient Greece, etc., referred to a group of cultivated plants the individuals of which are transplanted parts of one original seedling or stock, the propagation having been carried out by the use of grafts, cuttings, bulbs, etc.

In this sense, then, CLONE was the term given to all bud grafts taken from a parent tree.

*

This can be extended into the analogy that a given consensus reality is the parent tree of conceptualizations, and that each of us specimens can be grafted onto it. As we are, of course. After the tree is recognized, and communicated within, by the nomenclature central to the tree, not just the bark of the tree, but the flow of information inside the tree and which makes it a tree. The bark of the tree constitutes only its superficial protective layers, three layers of quite simplified cells which harden -- something like the hard glass of the bottle that contains whatever is filtered into it. All the above for whatever it might suggest.

Warning

It is not correct to call a concept an information virus simply because one disagrees with it. For one thing, all of us completely assume that OUR concepts are correct and virus-free. And so if we enter into discriminating the existence of information viruses, we will normally assess the concepts of others -- not those we might just chance to contain.

*

The only purpose of entering this topic into this database has to do with locating information processing viruses within the general consensus reality we have cloned into -- and must subscribe to in order to speak, write and read in its unifying language.

*

Whether an individual or a group of them possesses cloned information processing viruses is irrelevant -- with one exception. And if you cannot identify that one exception, then you are already reading this essay from a viewpoint not at all intended.

*

Finally, the ENTIRE context of this essay is aimed only at the possibility that information processing viruses exist and which might deter or prevent one's own approach toward activating their own share of the superpower faculties. This is a specific area of possible interest only for some, not a general one applicable to all or any other area of human species activity.

*

In any event, we must move on.

If we search for the singly, largest common conceptual denominator regarding the superpowers, we will easily find that the concept of PERCEPTION is most likely to be it. This is specifically to say that in the English language, perception is assigned to all psychic matters.

This assigning is, of course, over-simplified to the extreme -- in that there are many different TYPES of perception in both the quantitative and qualitative sense.

*

But beneath that slight confusion is another more fundamental one -- an almost universal misunderstanding regarding what perception is and is all about.

And so in Part 3 now coming up, we will attempt to beat that misunderstanding to death -- and do so without overtly stipulating that this egregious misunderstanding is virus-like in nature.

(End of Part 2)

[The Superpowers of the Human Biomind]

The Human Genome As The Ultimate Implication Of The Superpowers Of The Human Biomind

Ingo Swann (14Apr97)

The mapping of the human genome (now underway) is understood as desirable regarding two major areas: medical applications and genetic engineering.

Simply put, the major concept pertinent to those two areas involves deleting undesirable genetic materials and inserting desirable ones.

The ultimate goal, of course, is the production of the perfect human specimen -- "perfect" at least from the genetic point of view.

*

The potentials of this are awesome, staggering. One of the fall-outs is that human history will be completely redirected, more or less in one fell swoop.

The potentials, however, are not yet clear regarding their details. But whatever those will turn out to be, they are inevitable, certain, unavoidable.

*

You see, hardly anyone will resist the engineering of the genetically perfected human. And those who do resist, or have reservations, will find themselves pissing into the wind of this great change.

*

The purpose of this essay is to discuss a relationship between the genome, genetic engineering, and the superpowers of the human biomind. I have to point out that this relationship is hardly ever mentioned elsewhere -- even though it is an obvious one.

So far as I can determine, this relationship has nowhere been mentioned either in parapsychology or

genetics. It, and its implications, ARE AVOIDED -- as they would be, of course.

It might be okay to contemplate the genetic engineering of super bodies, super immune systems, super strength, even super intelligence.

But the genetic engineering of superpowers -- such as mind-reading, telepathy, clairvoyance or PK -- well, this will be another matter, so much so that its parameters almost surely will be dealt with in deepest secrecy.

*

To get into this topic (or dawning situation), it seems relevant to briefly and simplistically review certain pertinent past contexts regarding the superpowers. I have already expanded upon some of those contexts in other essays in this database.

*

Up until the advent of the modern age, the existence of the superpowers of the human biomind was accepted in most pre-modern cultures, albeit under different designations and nomenclature peculiar to each of them..

Among those cultures we might list those of ancient India, Amerindian, Egypt, Bablyonia, Israel, Greece, China, Japan, and the Western Nordic cultures, including the Eskimos, as well as all of the MesoAmerican cultures.

*

During the eighteenth and nineteenth centuries, however, wide-spread acceptance of the superpowers began to diminish, ultimately becoming questionable, and finally opened up to skeptical trashing. One of the most obvious reasons for this diminishing and trashing can probably be laid at the feet of various philosophical artifacts that were introduced into Western thinking during those two centuries -- and which artifacts became intellectually fashionable.

*

During the modernist twentieth century, "objections" to the superpowers were based on those fashionable philosophical artifacts -- with the inevitable result that the modern sciences and psychology became fractured regarding an adequate conception of the whole human being.

As but one example, even intuition could not be fitted into the now dwindling modern contexts -- while intuition is clearly one of the most primary aspects of the superpower faculties. Although intuition's legitimacy has been played down, it has survived as a concept only because of its close connection to genius, creativity, inspiration, invention and problem-solving.

*

With the exception of conventional academe (which still teaches them), most of those philosophical artifacts have become passé and unfashionable by now -- largely because of the need to modulate new overviews more suitable to post-modern advances, situations and developed realities.

There is actually little reason today to base one's overviews on philosophical artifacts of eighteenth and nineteenth century thinking. Those past philosophical artifacts were workable in their time, serving their purpose in the light of the realities and perceived necessities back then.

Even the philosophical artifacts of the first seven decades of the twentieth century are out-moded, some of which are now useless. Things have rapidly changed and altered a great deal during the last twenty-five years -- not only because of advances, but because large and significant problems exist today, problems past thinkers could not imagine ever existing.

*

With regard to the modernist trashing of the superpowers, most people are aware that they were conventionally treated and taught as superstitious and/or irrational, certainly unscientific. During the twentieth century they were also dubbed as "abnormal" by sociologists, and as having a psychopathological basis in psychiatry.

The terms superstitious, irrational, unscientific, abnormal and psychopathological served quite well as cue words to warn professional people not to deal with the superpowers, to stay away from them or experience professional disrepute.

The cue words were very successful -- even in the face of the tremendous popular and lay response to the concepts of the superpowers. That response, however, was largely science-fictionlike, the predominant theme casting the superpowers as terrible, evil, hideous and of destructive potential.

*

One of the more interesting aspects of the objections to and trashing of the superpowers is one most people don't at all realize.

Indeed, this aspect can come into view only by achieving a rather thorough overview of the history involved.

This aspect has to do with the size and dimensions of the "resistance to Psi" -- and which can be seen as excessive, even hysterical, all things considered.

I don't like analogies. But two are apt in this case -- such as setting a Tyrannosaurus Rex to exterminate a gopher in the lawn, or to kill a fly by using twelve nuclear bombs.

*

Rather than accept all this at its apparent (and confusing) face value, one can dig a little deeper. For example, most people are not aware that behind the regrettable scenario briefly outlined above three other scenarios have existed among many major thinkers and scientists, and all of which are surprising.

*

FIRST: One of the earlier objections to the superpowers (such as clairvoyance, telepathy and mediumship) was based in the idea that even if they did exist, there was no use for them. This idea clearly expressed a lack of imagination. But none the less, when it was pointed out that the natural or spontaneous manifestations of the superpowers were fraught with undependability, the idea took on currency. When the problem was added concerning identifying the difference between those "manifesting" fraudulent and real superpowers, well, it becomes somewhat understandable why there WAS a problem.

*

SECOND: This objection concerned the idea that scientific advances would make any perceived need for the superpower obsolete. This concept was based in the consideration that the superpowers once may have played an evolutionary role within the species, a role relegated to the limbic system, the "old reptilian brain." However, our species had evolved the cortex and neo-cortex since then -- and which imbued the potentials of reason and logic, factors seen as leading to more accurate and superior functioning.

*

In other words, behind the simplistic and vulgar condemnation of the superpowers as superstition, irrationality, and psychopathological disorientation, lay the two faces: that the superpower faculties could not really be used for anything; that they were early, rudimentary brain artifacts superseded by the more recent evolutionary development of the higher mental functions embodied in the cortices.

*

Both of these two faces are drawn from the concept that reason and logic are better, more dependable and more efficient than any manifestations of the superpower faculties. This, of course, might be taken as apparently true -- if one does not study in detail the history of reason and logic. Of course, if one does this study, adequately, one might arrive at the idea that the difference between reason/logic and mierda del toro is often quite narrow and obscure.

*

The two objections briefly noted just above usually came from highly educated people, some of whom achieved a good deal of influence and power within the modern sciences and philosophies. [If you wish to achieve a broader picture of these two objections, I suggest *NATURAL AND SUPERNATURAL: A HISTORY OF THE PARANORMAL* (1977), and *SCIENCE AND PARASCIENCE: A HISTORY OF THE PARANORMAL 1914-1938* (1984) -- both by the late Brian Inglis, and both published in England by Hodder and Stoughton. For a slightly different slant, I suggest *THE OCCULT*

ESTABLISHMENT by James Webb (Open Court Publishing Co., 1976.)

*

Now, one could hardly imagine that yet ANOTHER factor exists behind the two just mentioned. But one does. It is subtle, secret and legitimately qualifies as a conspiracy.

*

To grasp the fundamentals of this additional factor, one first has to realize how evasive (and silly) it was to suggest that the superpower faculties have no usefulness.

Clearly, achieved telepaths or mind-readers would be USEFUL. At least my humble self could find uses for them -- and for "traveling clairvoyants," too, providing they could surmount the signal-to-noise ratio in some dependable and predictable fashion. [An essay regarding the problems of the signal-to-noise ratio was placed in this database some time ago.]

*

It was also evasive to suggest that science and technology would make obsolete the superpower faculties -- a factor that might be true only IF the faculties were not identified, developed and enhanced.

There is a certain amount of spontaneous or deliberate stupidity in this case.

For example, we all have legs to run with. But developing the rudimentary running skills into Olympic Games status is something that technology will NEVER make obsolete.

Likewise, we all have many rudimentary, superpower biomind sensors and transducers. But identifying and developing them into Human World Games status is another matter. Further, another matter that might make science and technology obsolete.

*

And here is the crux of the third subtle, illusive, and deeply guarded factor -- which can be brought to the cognitive surface by considering the concept that perhaps it MIGHT BE DISADVANTAGEOUS to DEVELOP the superpowers of the human biomind.

You see, even ONE developed, truly developed, intuitive, telepath or mind-reader might shift the balances and parameters of all games played in the World -- especially if those games are idiotic and senseless to begin with. [And this concept was the theme of my novel, *STAR FIRE*, published in 1978 by Dell.]

*

Having considered this, if we shift our thinking just slightly, we can come up with the concept that perhaps it might be better to PREVENT the development in the first place. Indeed, tremendous power might ensue to the developed carriers, or their controllers, of any of the superpowers. Best then, would it

not be, to discourage the development in the first place.

And the best way to prevent anything is to surround it with disrepute and confusions so convoluted and intense that it takes developed superpower faculties to cut through the Gordian Knot that ensues.

*

The question now emerges: have secret hierarchical decisions actually been taken along such lines?

Well, yes.

For example, feminist historians have built a good case regarding the secret purpose of the Inquisitions. This goal was not to condemn and punish religious heresy, but to exterminate the female "psychic" healers and counselors of the times under the misunderstanding that the female line carried the dreaded Psi faculties. And indeed, the statistics of Inquisitions, still in existence, show that about 75 per cent or more of the victims were female.

*

Feminist historians majorly tend to interpret this as the determination of a macho male society to exterminate the source of undue female influence, a factor that does need to be considered. But the female influence was, in the first place, derived from higher-stage functioning of at least some of the superpowers of the human biomind.

*

During modern times, including the twentieth century, the objections of science to adequate investigation of the superpowers is virtually unexplainable. After all, the existence of the superpowers, at least in fundamental and rudimentary forms, is easy enough to confirm.

The modernist mainstreams, however, have not only NOT undertaken the confirmation -- but have adopted influential ways and means to prevent it, including denying funding to any effort along such lines and instituted effective anti-propaganda campaigns against the whole kit and caboodle of the superpowers.

The result was, of course, that the modern sciences, psychology and psychiatry were SANITIZED as an obvious preventive measure to ANY significant development of the superpowers. It's worth mentioning that the modernist anti-Psi platform did not even research INTUITION -- from which many scientific discoveries emerged.

*

And I personally know of one R&D project that lasted for about fifteen years. That project did resolve some of the signal-to-noise problems that yielded higher, dependable rates of efficiency. But that project was finally terminated by subtle hierarchical decision.

In this case, AFTER the increased efficiency could be demonstrated, very high level meetings were held regarding the "threat" of organized and developed superpowers. As one dependable source quoted to me,

two principal questions were asked: "Well, do we want achieved mind-readers and Psi spies?" "What if they get out of our control?"

And so, ZAP went that effort -- but not before organizing to send out unusual press releases to "prove" the inefficiency of the superpowers -- and also disinformation minions and functionaries to distort perceptions of what is involved.

*

I would not usually be so blunt regarding this issue or situation -- because there could be an element of danger involved.

But a new element has entered the picture, one that takes whatever is involved out of my immediate concepts, an element that by far outshines anything or anyone in the past as recent as a year ago.

And that element is the mapping of the human genome.

*

You see, IF it transpires that genetic markers do exist regarding the superpowers of the human biomind, it is as sure as your daily or weekly bowel movement that efforts will, will, will be secretly undertaken to bioengineer perfected "superpsychics." This goal will automatically include deep and penetrating research regarding whatever it takes to help achieve this purpose.

*

In the first instance, this genetic engineering process can be founded, easily enough, upon the recognized factor that elements of the superpowers DO manifest spontaneously in our species, and always have.

In this instance, all that needs to be done is to compare genetic profiles of a number of natural psychics in order to spot which gene markers they have in common -- and then to extract and splice them into the chromosomes of either the spermatozoa or ovum or both, and which when combined will then yield you know what.

*

In the second instance, the question of whether superpower faculties are hereditary will come up as a significant issue.

And so whether the faculties "run in families" will come up for renewed, and vigorous, interest.

*

So: do the express superpower faculties run in families?

The tradition that they do began, in the West, in ancient Israel whose prophets ran in families (sometimes skipping a generation or two, but reemerging later) -- and which phenomenon is adequately recorded in the OLD TESTAMENT.

The Irish take this for granted, as do even today's remnants of America's Amerindian populations. In short, shamans, seers, telepaths, clairvoyants probably do run along family lines.

*

Thus, the genetic basis can either be scattered and seemingly fortuitous, or more predictably run in genetic family lines.

As it was, my material grandmother insisted that such was the case. Her grandmother five or six times removed had been an Oglala-Sioux shaman. That genetic bequest seems to have excluded all male descendants -- until Moi, and which surprised Gram, and made her more than willing to directly answer my many early questions.

*

In any event, with the mapping of the genome the past (and future) objections to Psi are going to fall on rocky times in that the map will have the last laugh in this regard.

The public will probably never know of developments in this regard, for genetically engineered "superpsychics" will be too, well, too valuable to be exposed for public entertainment, skepticism, or any other kind of irrelevant whatnot.

But one day genetically-engineered superpower faculties will make their debut on the **WORLD STAGE**. At least, and for sure, the attempt will be made -- at a time not too far distant. For one nation is nearing the completion of the mapping process -- and that nation is **NOT** the Good Old U.S. of A.

The Genome

Many things have rerouted the historical direction of our species, of our existence on this planet, of our social, moral, ethical, philosophical and sociological perspectives.

Without any question, though, the mapping of the genome will eclipse all of them so far -- because for the first time (during our **RECORDED** history at least) humans will make humans in their **OWN** image. And if it becomes possible to fabricate novel "designer genes," then **THAT** image may ultimately consist of something neither seen nor conceived so far.

What this portends is never presented in our media, and only rarely mentioned in books devoted to the issue.

*

Indeed, the American public is quite underinformed regarding the genome. Many may be disinterested, many having never even heard the term. To those who know something about it, it may mean the eradication of genetic "defects" that underlay certain forms of cancer, hearing impairment, heart defects, etc. It might mean bigger tits for ladies that want them, and bigger pecs and biceps or whatever for males. In any event, the jump-connection between superpower faculties and the genome is avoided like the

plague. And doubtless this present essay will attract little attention because of the installed anti-superpower mechanisms widely distributed as the preventive measures earlier discussed.

*

So, to make this essay somewhat complete it seems the better part of valor briefly to describe the GENOME.

*

The modern term GENE is taken from an ancient Greek word that meant "to produce" within the concept of "this naturally or automatically produces that" -- as contrasted to the concept that something can be made or manufactured out of something else.

In other words, the acorn (seed) of the oak tree produces another oak tree.

*

In English, a number of words have arisen from the Greek source.

One of the earliest was the term GENE-SIS, taken directly from the ancient Greek term which meant coming into existence, being born, origin, creation. It was applied by early Greek translators to the first book of the Old Testament, appearing in Early English at about 1000.

*

Another early term (about 1300) was GENE-LOGY, roughly described as an account of one's descent from an ancestor(s) via the enumeration of the intermediate persons -- this concept being roughly equivalent to a pedigree, lineage, family stock, or bloodline. The term "pedigree" was later transferred exclusively to animals, especially dogs and horses.

Bloodlines were important in most premodern cultures for two central reasons. Inheritance, power and influence descended through them, and they formed the central core of family clans -- and, in some cases, formed the basis of ancestor memory.

*

Another term was GENE-RATION, appearing in English about 1374, and, in an active sense, principally referring to physical procreation or the begetting of progeny or offspring.

Also during the 1300s, GENERATION was also applied to all of the progeny of a given set of parents, and to the whole body of individuals born about the same period and the time covered by the lives of those.

*

The term GENITAL also appeared during the 1300s, but was taken from the Latin GENITALEM which referred to the external organs of generation, usually those of the male.

*

The adjective GENETICAL was occasionally used up through the 1600s, but later became obsolete with regard to a mathematical meaning I haven't been able to grasp.

*

The term GENETIC, now so familiar today, apparently did not appear in English until about 1831. GENETIC is not included in Noah Webster's 1828 edition of the AMERICAN DICTIONARY OF THE ENGLISH LANGUAGE. As used in 1831, GENETIC seems to have referred to histories of poetry, the origins and development of creative power and parts of speech or language, and the classifications of religions and systems of logic.

*

The use of GENETIC in its now familiar biological sense apparently began emerging only about 1859. It first referred to "one that is the result of a common origin," thus having "genetic affinity, connection, and relationship" to that common origin. Therefore, the term GENETIC as we basically use it today is only about 130 years old.

*

It is rather surprising that the term GENE did not really emerge in English until about 1913 -- and first utilized in the context of "the invisible rudiment or transmitted germ of a character." It is important here to enter into a slight digression in that the use of GENE in this sense referred to "character," not to biological structure. There are, of course, different ways of interpreting this. But for one thing, the GENE as we know it today as articulated protein structure, had not yet been discovered. A gene was more or less considered as an "invisible rudiment" along the lines of a plasma or germ. Astrologers, circa 1913, also considered the influences of the planets, i.e., as "invisible rudiments," much in the same way. The emphasis seems to have been on "causative formation" via invisible rudiments, the sum of which was seen as a kind of holistic "character" -- this more in a motivational psychological sense than in a biological structural one.

*

In any event, as of 1913 "character" was being used in a quasi mixture of psychological and sociological sense. This usage had a close or distant relationship to eugenics, then on the upswing. The assumptions of eugenics held that psycho-socio character, such as criminality and genius, ran in

families within which the character was transmitted as "fixed" if children demonstrated similar psychosocial characters as their parents and grandparents.

In other words, to the eugenicists (and to many psychologists) NATURE endowed psychosocial character. Sociologists, of course, disagreed with this -- largely because the dominant sociological platform held that character could be modulated or remodulated by NURTURE at both the collective and individual level.

*

The tremendous NATURE vs. NURTURE "debate" then arose. Eugenics and genetics fell into enormous convolutions and disrepute, and biologists in general fled from them in droves -- mostly because they were deprived of funding. The funding was given to sociologists who proposed to modulate wide and wise social reforms and reconstruction via the institution of proper nurturing. And there things might have rested, suspended in sociopolitical "debate" -- had not the electron microscope been developed in Germany in 1932, and which invention made the invisible gene visible.

*

At this, genetics had to be restored -- but with certain qualifications. The tremendous nature vs. nurture debate was still ongoing and of quite fierce proportions, although the "nurturists" stayed well in the forefront. The safest course for the neo-genetics was to detach from all phenomena believed to be psychological (and parapsychological) in origin, and of course to avoid the taint of eugenics at all costs. Genetics then charted a course strictly material-biological-structural -- and until quite recently geneticists since then inhabited solely a material universe, focusing exclusively on "nature" and leaving "nurture" to psychological and sociological behaviorists.

*

Strictly speaking, the modern origin of GENETICS is dated as 1908, under the heading of the quantitative scientific study of physical heredity -- as distinct from the qualitative manifestations and behavior of that heredity. The 1908 work was based on the earlier work (c. 1866) of Gregor Mendel on inheritable dominant and recessive FACTORS in plants, and the combinations and recombinations of those factors.

*

The concept of the GENOTYPE emerged about 1897, first established as "any typical material of the type species of a genus." [SCIENCE, 23 April 1897, p. 639.] By 1910, the definition had been slightly altered as "the combination of hereditary characters possessed by a race or organism; a race or group of organisms having the same combinations of heredity characters."

*

Here it is worthwhile to distinguish between GENUS and SPECIES, at least for the sake of the clarity that might not be immediately at hand.

The term GENUS was first used in English about 1551, described then as a "general word" for the characters shared similarly "in their kind" -- much as birds of a kind flock together -- the "in their kind" having mostly to do with "virtues and vices."

In about 1608, the term began to take on more physical botanical and zoological meaning, especially with regard to different types of crocodiles and roses.

By 1895, GENUS had come to mean a class, kind, or group marked by common characteristics or by one common characteristic, specifically a category of biological classification ranking between the family and the species.

*

The term SPECIES was first used at about 1559, and meant outward form or appearance, the visible form or image as constituting the immediate object of vision (or taste, apparently, as in this species of wine is better or worse than another.)

THE SPECIES, as the HUMAN RACE was not used until about 1711.

In terms of modern definition, SPECIES refers to a category of biological classification ranking immediately below the genus or subgenus, comprising related organisms of populations potential capable of interbreeding.

So, a SPECIES is defined by whatever it can interbreed with and produce progeny.

Our SPECIES belongs to a family of mammals represented by the single genus HOMO (man [which once meant male and female].)

After THAT designation, our single genus has styled itself as species SAPIENS SAPIENS (loosely translated (if we can keep from rolling on the floor in some instances) as knowledge that man knows that it can think).

And, we can interbreed only with our thinking other Sapiens Sapiens -- excepting, so far, the possibility of extraterrestrial genetic engineering, and which spaceside activity would need the equivalent of electron microscopes.

*

Not long after the development of the electron microscope during the 1930s, the concept of heritable physical FACTORS merged with the concept of physical GENES. The factors were then apparently being seen as the physical manifestations of the genes -- while any reference to CHARACTERS seems to have been sequestered into the depths of psycho-social behaviorism.

In any event, the nurturists had won the day by the 1950s, and which decade was also the paramount decade of behaviorism. Nurturism and behaviorism detached completely from genetics, much to the relief of the geneticists eagerly peering into the internal anatomy of the gene now visible.

*

And what they began to see was astonishing. To get into this, we need to introduce the term **CHROMOSOME**, technically defined (as of 1978) as the structural carrier of physical hereditary characteristics (i.e., not behavioral **CHARACTER**), found in the nucleus of every cell.

A certain number of chromosomes is characteristic of each species. The fruit fly has 8, the potato has 48, the human has 46.

The chromosomes of any plant or animal that reproduce sexually exist in pairs, and are thus diploid, but are called alleles. Thus, in humans there are 46 chromosomes -- or 23 pairs of them.

All cells in the human carry a complete complement of these numbers -- except the sex cells of the spermatozoa or ova, which carry only half of them. Upon the event of "fertilization," these two halves, one from the male and one from the female, will match and fuse to format the new progeny, and which will then have the complete 23 pairs of alleles or the 46 chromosomes.

*

Descriptively put, the genes can roughly be compared to beads, the chromosomes to strings of them.

*

One of the early popular confusions regarding all of this was an unknowing confusion between **GENE** and **CHROMOSOME**. To correct this confusion, if it exists in some readers, we have 46 chromosomes of 23 allele pairs. But, as we will shortly see, these contain many, many more genes, or genetic "packages."

*

The physical existence of chromosomes and genes was hypothesized and predicted in the 1860s by Frederick Miescher and that they would be composed of a substance he named "nuclein." This substance was isolated by him in 1869.

But it wasn't until the late 1950s that the far-reaching importance of this "substance" began to be understood as not only the material of which the gene is composed, but as the actual **CARRIER** of the hereditary characteristics (or traits).

Miescher's "nuclein" (or nucleic acid) was found to exist as two types, and which have been named DNA (deoxyribonucleic acid) and RNA (ribonucleic acid.)

In most organisms, as is the case with the human organism, the two nucleic acids occur in combination with proteins, the combined substances being called nucleoproteins.

Now Get The Following...

So far as understood, the "hereditary information" is encoded into the combined substances, and which

"information" apparently utilizes the same substances to re-encode itself AND to synthesize additional nucleoproteins.

Further, the chemical and physical properties of DNA suit it for both replication and transfer of information.

Each DNA molecule is a long two-stranded chain. The chains are made up of subunits called nucleotides, each containing a sugar (deoxyribose), a phosphate group, and one of four nitrogenous bases, adenine, guanine, thymine, and cytosine. These are identified by the letters A, G, T, and C respectively.

The "information" carried by the genes is coded in sequences of these nucleotides, which correspond to sequences of amino acids in the polypeptide chains of proteins.

*

The A, G, T, and C contents of the subunits called nucleotides are sometimes referred to as genetic "markers" -- and the total of which apparently comprise the "genetic code" or the "human blueprint," and "filling in the map of human nature."

Like all else in genetics, the "markers" exist in diploid base pairs, one half from the male, the other from the female. It is their "sequencing" that determines everything, or almost everything about what we do or do not genetically inherit.

*

There are 3 MILLION of these base pairs (or markers), the sum of which is referred to as the GENOME -- and the complete mapping of which is called the Human Genome Project (HGP).

It is these base pairs that make genetic identification possible, and genetic engineering a rather sure thing -- the latter because the functions of the base pairs can be blocked or enhanced, or removed and replaced, by what is delicately referred to as "genetic therapy."

*

In the United States, the ambitious Human Genome Project needing twenty years to complete was voted and funded by Congress in 1988, and thus got underway.

Problems arose, however, among the decision-makers and internal rivalry among the genetic "camps" involved. The costs of the project were objected to, although those costs were considerably less than the budget for Project Apollo to the moon, and the HGP would clearly furnish more sheer data than the moon landing for scientists and philosophers and sociologists to reflect upon.

Umbrage was also heaped on the project by the vested interests of certain inner sanctums I'll not specify because it might be too volcanic to do so. But, after all, there would be, in the following order of importance, economic, religious, philosophical, and real or imagined moral and ethical factors to consider.

*

Thus, the American genome project collapsed at a couple of points during the early 1990s -- but was hastily put back together again when it became known that the energetic Japanese had begun their own genome project about five years before the Americans had.

Even so, having lost time, and having started late, the American effort stands no chance of winning the race for the genome MAP -- the most basic human blueprint and the doorway to . . .???

Extrapolations and Implications

Before getting into the genome implications relative to the superpowers, one factor certainly needs to be emphasized: A species that, with hands-on, can directly micromanage its own genome will be considerably different from the one that can do no such thing.

*

After all, there IS a difference between selecting genetic materials in the laboratory and "selecting" them by random copulation, even if the copulation is achieved among those who believe themselves to be the best or better people.

*

The whole of this is no longer a science fiction fantasy that might come true five hundred generations into the future. It is something that is less than one-half a generation away from NOW.

Versions of Genome Micromanagement

For those who have something of a grasp of the Larger Picture involved, there can be little doubt that there will be four versions of genome micromanagement at the outset -- the American, the European, the Japanese, and the Chinese versions.

*

At the outset, the American version will almost certainly be conceived as a new, and very expensive, economic opportunity to sell (cures for diseases, for example) to those who can afford to buy. In other words, genome consumerism -- a new market to be brought into the short-sighted, capitalistic syndrome.

*

I'm not sure how the early responses regarding the European version will manifest, but in general I'll bet on genetic enhancement of what we Americans refer to as "brains." As contrasted to American

preferences for economic-power trusts, Europeans have always opted for brain-power trusts, including the British.

*

China has always been more or less inscrutable, at least to Western thinking in general -- so I'll forego jump-guessing this one.

*

Japan will have the opening and first cutting edge regarding genome micromanagement. Unlike China, Japan is not so much a mystery as it is a wonder. In size, Japan fits neatly into the state of California with room left over. Yet, after World War II, it took but forty years for the Japanese to become a world economic power, and which today owns an outright 8 per cent plus of the American economy. This feat, as the Japanese openly state, was achieved by focusing on long-range planning, not on the immediate gratification of short-term gains. I would guess that the Japanese will go for the overall superhuman that can be increasingly perfected over long periods of time. In other words, they will go for an outright "evolutionary step," as it might be put.

The Superpowers and Gene Micromanagement

If you have struggled through this essay to this point, and if your "mind" feels tired, and if your realities have started to blink out, well, join the crowd which includes my humble self. But to get to the end of this essay, we must proceed.

*

The advent of the superhuman has been foreshadowed in movieland fiction -- in chop-chop karate thrillers, space epics, the meeting of Earthlings with ultra-achieved Other "cultures," Psi intrigues, and in wonderful tales where overadequate muscle meets overpowerful androids resulting from laboratory micromanagement, either earth-based or space-based.

All of the foreshadowing has two factors in common:

- (1) the downgrading of natural human efficiency in the face of superpower efficiency, no matter what kind it consists of; and
- (2) the calling forth, in the natural human, of factors necessary to meet and cope with the "invading" superpowers.

In this sense, the MESSAGE of these foreshadowings is the conflict, but the TEXT beneath is that the superpowers pre-exist in the natural human or they could not, as undeveloped potentials, be called forth into potential realization.

*

The overt and hidden essences and meanings must now be overlaid onto the potentials of genome micromanagement -- and which, via selective genetic engineering, will be "called forth" by direct microsurgical intervention in DNA sequencing.

THIS, however, will NOT be "genetic therapy," but genetic re-creating that jump-starts and re-routes the rather slow "evolutionary process" into deliberate designer modifications. In other words, PRECISE DNA sequencing as contrasted to rather fortuitous and random sequencing via sexual drives or love combinations.

*

In other words, the future as of NOW is in the hands and minds of geneticists, and this can be said pure and simple.

Geneticists

Since this IS the case, or will increasingly become the case, it is worthwhile having a look at PRESENT geneticists.

These, it might well be said, exist in a purely physical realm where DNA splicing and removal and re-sequencing are interpreted via the physical outcomes of doing so. Here we must remember that genetics came to involve physical structure in a direct quantitative way, while the qualitative biomind factors were left to psychologists, sociologists and psychiatrists to cope with.

*

But there can be little doubt that DNA re-sequencing that leads to high QUALITY performance and efficiency will be recognized as the start-up of the superhuman population.

Nonetheless, and as regards the current state of the genetic "art," geneticists will have to look for quantitative physical structure -- since presently they are ill-prepared to do much else.

The meaning here is that those superpowers of the human biomind that can be seen to emerge from or because of some kind of genetic physical structure will be the first to be "enhanced" via DNA re-sequencing.

Sensory Receptors

The two fields of neurobiology and genetic DNA-sequencing recognition have not quite yet gotten "married." But they are destined for this nuptial state.

Via the electron microscope and other advanced technologies, neurobiologists (and bio-physicists) have recognized that the entire genetic physical body is laden with all sorts of sensory receptors, down to and including the skeletal framework. But since each specimen is DNA-sequenced differently in slight or

gross ways, the distribution of those receptors is also patterned differently in each genetic specimen. Except in genetic family lines in which specific superpower faculties are transferred to progeny in higher-than-average qualitative ways.

A specific example is now necessary. I will select the example of dowzers, and whom are dowzers because they are more sensitive to magnetism and magnetic fluctuations.

Neurobiologists have confirmed that the palms and soles of the feet in all specimens of our species possess sensory receptors for detecting "magnetics." The difference between the able dowser and the non-able one is that the able ones possess more of such receptors, and are thus much more sensitive and aware of magnetism and magnetic fluctuations.

Thus are dowzers produced, and which dowzers tend to "run in families." MEANING: there is DNA-sequencing regarding less or more sensory magnetic receptors on the palms and soles.

It will certainly be possible to locate and identify the DNA-sequencing patterns by examining the DNA profiles of able dowzers, especially those with a given familial lineage along those lines.

*

Since DNA nucleotides can be artificially synthesized, the DNA-sequencing responsible for "growing" sensors magnetic receptors can be altered and enhanced by genetic micro-engineering. ERGO: super-dowzers.

This genetic trait (or character, or whatever) is known, for example, to run in Amerindian shamanistic family lines. Those that possess the relevant magnetic sensors can hold up their palms -- and detect a small campfire or a human or animal body concealed in a forest twenty miles away. THIS has been demonstrated to moi several times in New Mexico, Arizona and lower Utah. There is no trickery or "magic" involved -- only DNA-sequencing. It is also confirmed that certain "point men" in Viet Nam were successful point men because they could magnetically sense metal (such as mines) concealed in earth or jungle.

*

I would now like to go into qualia receptors -- which account for several, but not all, forms of clairvoyance. But space does not permit.

The New Face of the Superpowers and Their Genetic Enhancement

There is much more to be said (or speculated) along these lines. But the goal was to show that the "search for psychic and/or paranormal powers" is in process of gravitating to genetics -- and to geneticists.

But it now needs to be pointed up that if the geneticists were to research psychic or paranormal powers, they would NOT do so. As mentioned, by far and large geneticists dwell in a material universe filled with the physical matter of biological structure and processes. Psychical and parapsychological research

is anyway filled with box canyons, endless detours backing up into fruitless theories, and, not the least, hobgoblins of the so-called "non-material."

*

But examining sensory receptors physically present on and within the bio-body is clearly another matter -- a PHYSICAL, structural matter, and hence a matter of genetic interest. In this sense, and in the sense of mapping the ENTIRE genome, geneticists cannot refuse to consider the meaningful interest of the "subtle" receptors, and cannot avoid identifying their particular DNA-sequencing.

*

But in undertaking this promising task, the geneticists will NOT at all need to incorporate parapsychological or psychical workings. After all, the researchers of those two fields often insisted there was no biological basis for the psychic "abilities." And, as someone's ironic last laugh, the modern sciences AGREED.

One of the meanings here is that the genetic inquiry into the DNA-sequencing of the superpowers of the human BIO-mind WILL NOT incorporate the theories or the nomenclature of Psi or parapsychology.

*

There are at least two reasons for this exclusion:

- (1) The psychic-parapsychological theories and nomenclature will only clutter the effort with imprecise definitions and the ambiguities typical of most of the terminology.
- (2) But there is a better reason: geneticists DO NOT NEED psychical and parapsychological research concepts or their nomenclature.

You see, the superpowers will be a matter of PHYSICAL sensory receptors -- not of illusive (and undependable) psychological episodes or events. Indeed, neurobiologists, etc., have already discovered many different kinds of sensory receptors -- as well as a number of receptors for which no function is recognizable so far. Also, certain DNA-sequencing has been discovered for which no functional correlation is recognizable.

When I became aware of this shift-in-nomenclature problem, I attempted to prepare at least a partial codex for it. I presented this codex at an invited lecture at the United Nations in March 1994, and placed the lecture as an essay in this present database in September 1996. I direct your attention to that essay, entitled: ON-GOING SCIENTIFIC DISCOVERY OF SENSORY RECEPTORS WHICH ACCOUNT FOR MANY SUBTLE PERCEPTIONS.

*

Anyhow, and to sum up, think GENOME DNA SEQUENCING -- no longer think PSYCHIC, PARANORMAL or PARAPSYCHOLOGY.

And, by the way, ready or not, welcome to the Age of Superpower DNA Enhancement. Oh, Yes: I almost forgot. Don't expect to find media reports on achieving DNA-enhanced superpowers -- for all of this will be kept TOPMOST-TOP SECRET, and require seven levels of need-to-know above that.

SO, BAMBINI, THERE IT IS...

...believe it or not.

TOWARD ACTIVATING THE SUPERPOWERS OF THE HUMAN BIOMIND

Ingo Swann (23Feb97)

PART 3: THE NATURE OF PERCEPTION

As discussed, however imperfectly, in the Introductory materials to this series of essays, it was discovered that consensus realities and their broadly-shared concepts are sources of the greatest deterrents and distortion regarding the superpower faculties.

*

The principal reason seems to be that certain concepts are misconceptions or are absent -- and in either case the mental information processing grids of the individual so affected respond as if they have viruses in them.

The result can consist of anything imaginable -- from the highest, most vaporous kinds of illusion down to and including complete closure or black-out of the cognitive processes.

*

There is the added complexity that viruses can mutate with wild frequency, or become immune to conceptocides in the way cockroaches can do.

So the best way to deal with them is not to rationalize in their presence, not to try to correct them in anyway, but by the simple cave-man tactic of pounding them to death with the proverbial club of increased and more exact understanding.

*

If this tactic is successful, one is somewhat likely to experience Metanoia shifts -- Metanoia to be extensively treated in a following essay.

*

In any event, when the misconceptions or absence of correct ones are cloned into the think-processes of everyone, anyone, the misconceptions , etc. act as viruses that either confuse or misdirect various kinds of information in ways that seem entirely appropriate, logical, rational, correct and so forth. If something like this is not possible, then the think-systems are caused to shut down. In familiar terms, this is often expressed as "my mind is drawing a blank" or "I haven't the foggiest notion of what is meant."

*

Since most consensus reality information is simplified and generalized with regard to larger and larger consensus realities, the confusions and misdirections are not usually noticed.

*

It isn't just that misconceptions come into existence or that some of them are inadequate. Perhaps the biggest of the central problems is that they are "understood" as if they ARE adequate and well conceived.

In this state of false understanding, they are then cloned into the think processes of others where they function like information viruses.

Most people will abandon false understandings if and when they realize their falseness. But this seems to be linked in some direct proportion to whatever complexity is involved.

*

Having realized something about the deterrent nature of conceptualizations, it then seemed necessary to isolate those most fundamental with regard to the superpower faculties, and then inspect how they were understood.

Various lists of nomenclature were produced as a result.

*

For example, certain fashionable terms were found to be oxymorons, but which are none-the-less understood as if they make real sense -- PRE-cognition, and POST-cognition, for instance.

Another kind of list contained terms drawn from theories, not from direct evidence, but which terms became broadly utilized as if they represented direct evidence, not theory -- TELEPATHY and PSYCHO-KINESIS being two of these.

(NOTE: A number of terms that fall into these two categories will be dissected in essays ahead.)

*

Then, and as we have already seen, there were terms extremely ambiguous regarding their definitions, but broadly utilized anyway -- presumably not because anyone really understands them, but simply because they are verbal currency which fit into and reflect the major consensus realities everyone seems to have cloned. An "everyone is using it, so it must be OK" kind of thing.

*

Finally, there was a list of terms taken as reflecting extremely obvious and self-evident truths, so much so that everyone utilizes them with a cast-in-cement conviction of their correctness and their utterly unchallengeable reality as well.

What these particular terms refer to and conceptualize is completely taken for granted, and all of them underpin consensus realities extending far outside of the much smaller ones typical of superpower phenomena.

This is to say that such terms are broadly based in overall cultural usage in that they are closely associated with "basic images" of the human being is.

*

Even though their meanings are taken completely for granted and thus hardly ever inspected, two of these particular terms are entirely troublesome -- so much so that unless they are properly defined and understood they will derail any and all cognitive approaches to the superpower faculties.

The second of these terms will be considered elsewhere. The first will now be examined.

Perception

That term is PERCEPTION -- and everyone, absolutely everyone takes it for granted that they understand perfectly well what it means.

Right? Well, if anything is understood about perception, it is only the via consensus reality format of it.

*

IT MUST BE EMPHASIZED THAT VERY FEW OF THE FACTORS DISCUSSED BELOW HAVE ORIGINATED FROM MY OWN STRESSED BRAIN -- WITH THE EXCEPTION OF WHAT CONSTITUTES MY ATTEMPTS AT SARDONIC HUMOR.

*

Most people utilize the concept-term PERCEPTION as if they comprehend what it means and refers to,

and most people will say they do understand it.

But if you ASK a few people what it means, well, now occurs a pause, sometimes followed by: "Well, let's see . . . (a hiatus of verbiage) " .

Sometimes someone will respond: "It means what I perceive, that's perception." Or: "It's what I see." Others might say: "OK. I guess I'd better look it up."

*

Looking it up might not get you anywhere -- except back into the general consensus reality regarding what perception is thought to consist of.

But something now has to do with where you want get to, want to achieve. And so something must be distinguished here.

*

That our species has perceptions is not the issue, for it IS self-evident that we have them -- unless they are dysfunctional, at which time we are blind or oblivious in this or that regard. And here it should be admitted that certain misconceptions can "blind" us to any number of things. If, for example, we think that psychic perception is BASED in perception, then this will blind us regarding any realization that it is NOT.

*

In any event, it is obvious that living organisms that depend for survival on acuity of certain gross perceptions would not survive unless they had them. Just try to imagine a living organism with no perceptual faculties, and zippo, almost certain extinction.

*

In other words, PERCEPTION is so fundamental to our species that it is practically synonymous with FUNCTIONAL LIFE itself -- and that life, or at least the living of it, becomes increasingly dysfunctional as the perceptual faculties themselves become (or are).

And since perception is so fundamental, we think that perception must be the answer to everything.

*

This remains a convincing truism -- until the question arises why we DO NOT perceive something when enough evidence is present to indicate that we should. Regarding this I refer back to the Patagonian thing narrated in Part 1 {[INSERT LINK HERE](#)}.

*

In the contexts of all of the foregoing, then, it would appear that without perception we are nothing. And so the CONCEPTS regarding perception may be the most fundamental ones upon which ALL other concepts are extended from. This, unless and until one comes to learn and accept that there is more to perception -- at which time it becomes apparent that perception is NOT perception, but something entirely different.

*

In any event, such certainly IS the case regarding the whole of psychical and parapsychological research in which perception holds center stage, and as is also the case regarding creative, inventive and problem-identification activity.

If you DELETE the concept-term of PERCEPTION from psychical research and parapsychology, their entire cognitive edifices will go poof, having instantly vaporized.

*

If you delete perception in any kind of wholesale way, there also go the arts, science, certainly any hope of diplomacy or any other kind of information transfer, and there goes any contact with the past or the future.

About the only thing remaining will be one's immediate appetites, and even these won't be perceived for very long.

*

Thus, perception is a f-----g serious issue. And this is the reason why I will lean completely on published scientific documents, omitting entirely my own perception of perception.

*

If perception is not what is generally thought, it thus follows that a simple definition of PERCEPTION is not only not sufficient or meaningful, but that it will act as a virus, as all simplified information packages usually do.

To establish that our species does have perceptions and let it go at that is nowhere enough -- and, in demonstrable fact, might be dangerous.

And in any event, anyone hoping to "develop" access to their superpower faculties and activate them doesn't stand one chance in Hell of doing so in the absence of very refined comprehensions of the nature of perception.

In this sense, Superpower Development 101 WILL necessarily consist of learning everything known about perception, of which there is quite a lot -- but hardly any of which can be stuffed into an over-simplified format.

*

The research involving collecting together what has been known, what is known, and what is yet to be known about perception has been excruciating and taken a great deal of effort.

But in the researching one occasionally runs across various condensed statements such as: "You ARE your perceptions...", "What thine perceptions are so shall ye be...", and so forth, until one can get the approximate idea that one's perceptions maketh one, and that one's non-perceptions non-maketh one.

*

The enduring axioms "I think, therefore I am" or "As I think therefore I have been and will be" are not quite on the mark. You see, thinking takes place after perceptions do, and so what more matters is the quantity AND the quality of how many perceptions one has or doesn't have in activational status. And it is this which makes one into an I AM entity.

*

This becomes somewhat understandable by jumping the gun a little here.

The only information our systems can make perceptions out of is the information ADMITTED into those systems. If our information transferring systems are somehow barriered against admitting certain kinds of information, then that information will not be perceived.

*

In converting all of the above considerations to the issue of the superpowers of the human biomind, all of them in the primal or first instance of their activity are some kind of information-dealing faculties -- as are ALL of the biomind's powers per se. All other attributes must then be drawn from these information-dealing faculties, for if those didn't exist, then neither would the attributes.

It must then follow that if certain of the superpower faculties are inactive, then all of their possible attributes and extensions will also be inactive.

And perception is an attribute of the information-dealing systems, and in no case is a primal or first instance of anything.

All Perception is Indirect Perception

Among the first of the gargantuan problems to wrestle with is that it is commonly thought and accepted that there is a direct connection between the perceiver and what is perceived.

And indeed, one can often hear people saying something along the lines of "Well, I had direct perception of it, and so I know what I saw."

*

No one who has cloned this idea can be blamed for having done so. It is a cultural artifact (in the modern West at least), and no effort is taken to correct it, at least as regards public consumption. On the other hand, what perception actually consists of IS more or less known in scientific realms devoted to studying it. But this knowledge is more or less sequestered to certain kinds of specialists some of which I'll discuss after the working parts of this essay have been completed.

*

In English, the concept of "direct" perception seems to go somewhere back in time to a point that seems unidentifiable.

However, most modern definitions do not specify that perception is direct. Such is implied, or assumed, or taken for granted.

For example, the original 1828 Noah Webster's gives for TO PERCEIVE:

"To have knowledge or receive impressions of external objects through the medium or instrumentality of the senses or bodily organs."

"To know: to understand: to observe."

"To be effected by; to receive impressions from [something]."

All of which, of course, are referred to as PERCEPTION(S) -- but without any reference as to how the perceptions come about.

*

In English, the general concept of perception has not changed very much since 1828 -- even though accumulating evidence and knowledge since then has established that the general concept is complete nonsense. For example, to merely observe or receive impressions does not automatically equate with knowledge or understanding.

*

The pre-1828 actual etymology in English of TO PERCEIVE and PERCEPTION has not been established very well.

The approximate dates of the earliest noted uses in English of these two terms are the thirteenth and fourteenth centuries -- but which seems a bit late for such fundamental conceptualizing nomenclature. If we carefully inspect the earliest recorded etymological basis, we can find not one, but two major concepts regarding what we today have collapsed into just one, and which is entirely misconceived.

*

One the one hand, there was a similar archaic term, PERCEANT (apparently derived from Old French

PERCER (to pierce)) which meant penetrating, keen, piercing -- the "keen" motif implying some kind of penetrating/piercing/discriminative faculties.

On the other hand, the two terms PERCEANT and PERCER are later thought to have been derived from the Latin PER + CAPERE -, PER meaning "by or through," CAPERE meaning to take -- ending up with "to take by or through" (something?).

*

However, to "penetrate-pierce keenly" and to "take [in?] by or through" are two entirely different concepts, the first being an active-like out-flowing, the second being a passive-like in-flowing.

*

Now, the standard definition of A PERCEPTION is an attainment of awareness or understanding, while the most used definition of TO PERCEIVE is to become aware of through the senses. And so some dreaded complexities arise, whether we like them or not.

*

First off, in common parlance, one can hear others saying that he or she (or IT if it be a pet or animal) "has piercing perceptions." On the other hand, sometimes people say that others are "a victim of their perceptions" -- with the proviso, of course, that oneself is not such a victim either of one's perceptions or lack of them.

*

Furthermore, awareness of and understanding are really two different things -- for one can be aware of something and not understand it at all, or understand something in the complete absence of awareness about what is being "understood."

*

But in spite of this essential confusion regarding awareness and understanding, both the active out-going and the passive in-taking formats of perception imply direct routes between the perceiver and what is being perceived.

The active out-going format also implies a "search, discover, and pierce" activity. The passive take-in-through (the senses) format implies a "sit back and receive" activity.

As these two concepts stand, then, a direct link out to or receiving into is implied.

*

In any event, if we persist in utilizing the same word after realizing there may be THREE kinds of perception states or conditions, we should enumerate the three as general types of it.

1. Passive, in-flowing perception
2. Active, out-going perception
3. Not much of either

And if the existence of the third type above is admitted and plotted on the standard Bell curve, it might turn out that the majority of the so-called "normal" are made up of this type. You see, having perceptions either of type 1 or 2 might mean that one perceived too much, or perceives what others do not. And in either case, one would tend to depart from the "normal."

*

In this sense, then, we would be obliged to posit the existence of at least two types of superpower faculties which function differently:

1. The passive PERCAPERE type where the experiencer simply in-takes perceptions (this type would consist of a one-way flow into one).
2. The active PERCEANT type where the experiencer out-goes in the way of piercing and keenly obtaining perceptions of -- and then, of course, along a return route of some kind of in-flowing regarding what has been pierced and keenly obtained.

*

To digress for just a moment, in this regard, the processes of Controlled Remote Viewing (CRV) are of the active PERCEANT type as distinguished from the passive PERCAPERE type. When the essential downfall of CRV occurred about 1988-89, it did so because of the failure to maintain the two seminal distinctions -- i.e., by retreating back into the dominant concept of perception as only in-flowing. But the reasons for the failure to maintain the distinctions are very easy to account for. You see, the conceptual consensus reality regarding perception is that it consists only of in-flow "of impressions." (I'll unfold ahead and in other essays the humorous and comic aspects of this failure.)

*

Meanwhile, back in the main theme of this essay, it's worth pointing up that since in-flow of perceptions IS the prevailing conceptual reality, when anyone submits to "psychic" or "RV" tutoring, one naturally anticipates that their passive in-flow perceptions will be enhanced. If one reads a book about how to become more psychic, one will unknowingly expect to read about in-flowing perceptions. And to be sure that is what the book will deal with. You see, psychics RECEIVE perceptions.

*

It's also worth noting that those "psychics" who say they "receive information or pictures" must be the passive type of PERCAPERE perceptionists. So if they are any good at their "craft," then their perceptual systems must be well-rigged along the passive receiving end of perceiving. However, a "psychic" asked, for example, to locate a missing person or a dead body hidden probably would have to be well-rigged regarding the active out-going PERCEANT type, i.e., the "pierce, search and keenly-find thing." Functional examples of this type seem a rarity, and which may be why not many have emerged to aid law enforcement activities. Some do exist, however.

*

In any event, one can now see that all perceptions may not equal all perceptions, since there are at least two different kinds of them, with more to follow. In this sense, then, a very important distinction begins to appear on the horizon of the over-generalizing concept of perception: how, or in which manner, the perceptions come about or result.

Is Perception a Thing In Itself, or Is It the Result of Processes that Make It Possible?

Obviously, perceptions of any kind do NOT just come about and that's the end of that story. Functions and processes are involved, and it is the nature and character of these which is almost totally missing within the general concept of what perception consists.

*

The most prevalent consensus reality concerning perception is basically modeled upon concepts regarding what eyesight was once thought to consist of -- and still is in most over-simplified reality formats.

The seventeenth-century French mathematician and philosopher, Rene Descartes, seems to have been the first to put in print the idea that the eye acts as a lens that focuses on the elements of the external world and directly projects them to a kind of projection screen somewhere at the back of the brain where they are "seen" as reflections of what is out there.

In this concept, then, a direct, one-to-one relationship between outer and inner images was thought to be the case -- and what is "seen" via this one-to-one relationship was thought of as "perception."

*

The first noted uses of "perception," however, are dated during the twelfth century and used in forms meaning "receiving, collecting rents." So a perception back then referred to rents, or to anything received. "Perception" also referred to receiving of the Eucharist or sacred elements. It wasn't until about 1611 that the term had become converted into meaning a perceiving, apprehension, understanding. But even then, a perception also meant "perception of profits."

*

The inner core meaning of perception, then, has focused on receiving, and in general consensus realities to this day we "receive perceptions" however else PERCEPTION may or may not be defined. And perception IS defined in quite a number of ways -- which ultimately leads to ambiguity as with all words that have an increasing number of meanings, some of which may be the opposite of others.

*

In that eye-perception has been the dominant model for perception during the modern period, it's worthwhile walking step-by-step through its so-called "mechanics" or "mechanisms." "Functions" would be a far better term as we shall see ahead.

*

To begin with, it is commonly thought that the eye sees images of the objects they scan or focus upon. However, the eye itself does not form images. Rather it is composed of a collection of extremely tiny light-sensitive parts, called rods and cones, etc., that detect various kinds of light reflecting off of various kinds of objects and things. Taken altogether, these can be called "photosensors." What the light-sensitive parts are thus "seeing" is not an image but interactions between the objects and the light they are reflecting. The interactions of the reflecting light are known as "interference patterns."

*

So what is actually going on, as **step 1**, is that interference patterns of light bouncing off of objects are taking place, and is these patterns that are picked up by the light-sensitive parts of the eye -- and which at this point should be referred to as a "light interference pattern detector." So, the light-sensitive parts of the eye are also light interference patterns.

That reflecting light patterns are the essential ingredient becomes quite clear if you step into a completely darkened room and close the door behind you. Zippo! No interference patterns, no "eye vision."

*

As **step 2**, the light-sensitive parts of the eye are not actually "parts," but at least a hundred million light-sensitive cells, each of which, or teams of which, are precisely geared only with regard to this or that

particular kind of light within the light-interference patterns.

This is to say that the patterns themselves have now been broken down into a hundred million separate light segments or aspects. Another way of putting this is that the light has now been broken down and divided up into a vast number of extremely minuscule "dots."

*

As **step 3**, EACH of the dots is immediately converted into a particular kind of electrical signal pattern, a hundred million of them.

*

As **step 4**, all of these minuscule electrical signals are transmitted in a rapid but hyper-organized way via a complicated system of "relay" cells to another complicated set of relay cells alongside the brain-stem. A complicated set of nomenclature for these relay-transmitting cells has been developed. But basically they belong to the ganglion system of cells, each of which, or sets of which, are interested solely in specific signals. Some of these have to do only with dividing differences of contrasts of light and shade; others have to do with dividing the signals into further categories of color.

*

As **step 5**, at this point each of the signal dots have been "cued" as to where they belong and interface among all of the signals.

*

As **step 6**, the whole of this is now forwarded or transmitted to the cells of the cortex lining the surface of the back parts of the brain -- i.e., transmitted to the back of your "head." The sectors of the cortex having to do only with "vision" are referred to as the visual cortex -- even though what we refer to as vision doesn't exactly take place among them.

*

Even though the mass of signals have arrived at the visual cortex, "vision" does not yet take place. If all this is complex enough so far, what now takes place gets really complex.

*

As **step 7**, the more "simple" cells "respond" to particular simple features of the incoming signals, at which point the signals begin to take on what we refer to as information. Some of the cells respond to straight lines, curves, given kinds of angles, or a dividing line between areas of light and darkness.

*

If these have more complex or more specific relationships arrangements, more "complex" counterparts to the "simple" cells are required. The complex cells respond, for example, to given shapes of given colors. Other specializing complex cells are interested in whether no motion is involved or if motion is involved. Some of the complex cells only respond to motion moving to the left; others only to motion moving to the right. Others have to do with up/down motion. And on and on and on. Some cells are interested only in what is signaled is dead or alive.

However, even though the "information" is somewhat organized into "bits" at this point, "image" or "image-perception" does not yet occur.

*

As **step 8**, the whole of the output of the simple and complex cells is forwarded to MEMORY STORAGE where, apparently, the bits are compared to bits stored in memory. This process goes on until the incoming bits find a "match" in memory storage, or a "match" that is nearest to/similar to the incoming bits. When compatible bits are located and compared to the incoming bits, what is called "recognition" now begins to take place.

*

As matches are found, and as **step 9**, what apparently is somewhat akin to a hologram begins to form, in which all of the incoming bits compatible with memory storage bits are now...

Reconstructed or Fabricated...

into, as **step 10**, the "image" that is now formed or projected into the hologram -- and which in our modern epoch is referred to as "mental image picture."

*

If all goes well enough from step 1 through step 10, then we have what we mistakenly call "eye vision" -- but which, beyond any scientific doubt now, is an interiorly reconstructed "hologram" of some kind -- "hologram" being the best term to date. The holograms that don't completely form up (for any number of reasons) are what we call "impressions" in order to distinguish them from an "image."

*

But there IS one factor that makes it seem there is a one-to-one relationship between the actual object

being "seen" and the hologramic reconstruction of it.

This factor is the utterly mind-boggling speed that incorporates steps 1 through 10. Although the speed of the "recognition" sometimes varies in minuscule ways, the whole of all this takes place within nanoseconds or even in fractions of them.

*

Now, there remain some enormous complexities. The entirety of what happens via steps 1 through 10 is scientifically understood, mapped and predictable.

At least two important factors are yet missing.

*

1. In spite of the enormous research funds to discover what it is, no one knows what MEMORY is or where it is "stored."
2. Not known either is where the reconstructed holograms form, and why they do.

*

What IS known, though, is that everything we "perceive," absolutely everything, is "information" that has been reconstructed into formats recognizable only against memory storage.

And what is also known is that step 10 is the LAST step in this processes, not the second step. And whether concerning eye vision or not, everything that manifests in our heads takes place because of all ten steps, whether concerning our ideas, imagination, illusions, concepts, "understanding," and ALL other perceptual whatnot.

*

When, then, a psychic (or anyone) says they are receiving impressions or images, nothing of the kind is the case. They may indeed be receiving "signals." But the impressions or perceptual images are reconstructions based on (a) the signals that can be matched with (b) similar signals already in memory storage.

If the matches are only partial, then an "impression" results.

If the matches can fit together easy enough, then a perception-image or thought-idea results.

If no matches occur, then whatever the incoming information consists of, it simply drops "out of sight," is not "recognized," or remains invisible not even stimulating fractional conscious awareness. Except regarding that phenomenon we like to call "intuition" -- and intuition is most usually spoken of as "feeling," not perception.

*

It is well worth noting here that "recognize" in its most literal sense actually means to RE cognize

something. RE cognize actually means to RE formulate in "the mind." And in fact this is an entirely suitable definition for a perception -- something that has been re-constructed so as to be re-recognizable and hence cognizable.

A perception, then, is a re-recognizable formulation made possible by a reconstruction of information -- the reconstruction, however, being in accord, and ONLY in accord, with each individual's memory storage.

*

In any event, what we call "perceptions" don't exist as such. What CAN exist, however, are reformulations and reconstructions of information "in our heads" the end-products of which we call perceptions.

*

Well, has the foregoing been complicated enough? Wait until you "perceive" what lies ahead in about or four paragraphs.

The Distrust of Perceptions

Very little of the foregoing has dwindled down into general consensus realities (since it can't really be simplified). But the fact that ALL perceptions are NOT direct ones, but ARE indirect reconstructions in and by "the mind," has been scientifically understood for quite some time. And understood as well by scientific intellectuals and philosophers, even in the two decades just prior to the turn of the twentieth century.

From this understanding emerged the mysterious maxims: "One's perceptions are not to be trusted" or, "Don't put too much faith in your own or anyone's perceptions," etc.

These maxims were, and still are, opposed within more fundamental consensus realities by posing the following question: "Well, if we can't trust our perceptions, then what can we trust?"

Since familiar consensus realities incorporate the majority, and even large parts of unsuspecting subgroups, well, the business about "receiving" perceptions goes on as usual.

More Complexities

In an [earlier essay](#), the Patagonian syndrome was reviewed. The source of this syndrome can now somewhat, but possibly not completely, be explained by referring to steps 8 and 9 of the perception-making processes, these steps having to do with matching incoming information to similar elements in memory storage.

*

The Patagonians literally could not visually see the larger ship anchored out in the harbor. If the elements of the pre-conscious perception-making processes can be trusted, then one can say that the Patagonians had no memory storage regarding the topics of large, ocean-going vessels. The incoming information signals then could not be matched to anything in memory storage, and so the signals themselves could not be formatted into images that could achieve conscious awareness. The shaman remedied this by referring to similar shapes , **etc.**, with which the Patagonians were familiar -- which meant he rerouted the invisible and invisibilizing information through information points already in memory storage. This apparently allowed the information processing systems of the Patagonians to remix and rematch -- and the BEAGLE faded up into view.

*

Whether this constituted a conversion of already installed information processing grids or formatted a completely new one is of interest, but somewhat irrelevant to the larger picture -- as will be discussed in an essay yet to come in this series. It is far more to the point to consider image stocks in memory and how they are acquired.

Image Stocks In Memory

The general prevailing idea regarding perception is that everyone is capable of "seeing" the same thing, at least relatively speaking.

But the evidence is very good regarding two factors that are always pertinent:

1. What is in stock in memory is very likely to consist of a "dictionary of possibilities" or "slide library" intimately associated not with one's mind potentials, but with one's conceptualizing LANGUAGE basis. As the little-known French philosopher and student of perception puts it: ". . . it is from an electrical pattern taken from this personal slide-library that, with only marginal amendments, eventually appears in your `mind's eye'."
2. On the other hand, what is not in stock in the memory library is quite likely not to have a linguistic nomenclature, but will also result in invisibility of information.

*

Our nomenclature stock is established and maintained by the consensus realities that do so -- with the exception of "street-talk" and fashionable but unofficial ways of referring to something. For example, "vibe sensing," and to "psyche out" someone or something.

These two unofficial nomenclature bits represent quite valid potentials, but usually it isn't realized that the end-products of these also will consist of reconstructions, not direct one-on-one perceptions.

*

Anyhow, to get more directly to the point, we have already reviewed the issue of SNOW. Can you identify ten types of snow?

In English we refer to a camel and know what THAT creature is, a camel, right? Well, we do have in our memory slide-libraries two stored images of a camel. And so when we see one of the creatures or hear a camel mentioned either of the two electrical patterns taken from our slide-library will appear in our minds' eyes.

The first stored image will be of a camel; the second, less official image, will be of "humping" -- whatever that means to any given individual -- because camels have humps and also hump all the time.

*

In the case of Bedouins, however, the sight of or reference to a camel can trigger off any one of dozens of different mental images. These correspond to a consensus reality containing different Arabic words corresponding to different types of camels, their age, size, sex, whether they spit a lot or not, whether their temperaments are agreeable for human usage, what their droppings can be used for, their different kinds of stubbornness, and so forth.

Yet, in English-speaking realities, a camel is a camel, except of course in those sciences which map the distinctions among them.

*

And what of clouds? Can you identify ten types of them? An experienced and learned meteorologist sees as many as he has names for. To most Americans, all Chinese look alike at first, as do Americans to Chinese. These Chinese however can identify as many types of Chinese as there are provinces.

Formatting A Concept-Making/Image-Making Memory Library

In the light of all the foregoing, perception is not perception, but the result or end product of all those non-conscious processes that end up with what we call "perception" -- and the whole of which is not anything direct, but rather a re-experiencing made possible by one central factor. Memory comparisons. And the whole of this is so complex that we will dissect its most important pieces via essays ahead.

Neurobiologists and neuropsychologists are somewhat agreed that there are at least three major kinds of memory formatting, each of which is complex enough, but each of which can be described in general.

1. Universal memory formatting, "universal" meaning present in everyone. This, however, does not

mean intellectual or experiential acquisition. Rather it refers to a type of memory that seems inherent at the species level, is somehow genetically transmitted. It forms the general basis, for example, of general if simple recognition of external factors, all languages, and the inherent pattern in each individual to format a basic memory library in the first place.

It is out of this formatting that our general "perceptions" can be reconstituted and reconstructed so as to take on concept-image formats.

The basic distinction of this memory formatting is that it is NOT acquired after birth. It is inherent at birth.

2. The first level of acquired memory formatting is based on experiencing, on what happens to us after birth, providing the experiencing "stimuli" are strong enough and repeated enough. Experiencing is usually encoded into memory storage as emotions or emotional content, and usually divided into two basic sub-formats: painful and pleasurable.
3. The second level of acquired memory formatting is achieved, if it is, via learning about something indirectly. The first step in this formatting apparently has to do with cloning the language of one's environment, and which means cloning not only the nomenclature but its meanings assigned by the consensus reality involved. If the language basis cloned itself consists only of over-simplifications, then these too will be what is cloned. In any event, whatever IS cloned seems to be entered quite easily into permanent memory storage -- and for better or worse.

*

It is the two levels of acquired memory, largely of and via the emotions and intellect, which can be a help or a hindrance regarding many things and many matters. For they are largely responsible for what is or is not recognized or recognizable.

*

With regard to the central topic of this series of essays, the faculties of the superpowers apparently belong not to any format of acquired memory, but to the general and inherent species memory.

All the evidence in this regard is very strong

One of the most fundamental clues is that the superpowers often spontaneously emerge into activity and then resubmerge regardless of any acquired experience or learning.

*

Two other clues are also available, if time is taken to notice them.

Acquired experiential memory can either reinforce or negate contact with the superpower faculties, depending on how, to what degree, and within whatever consensus reality environment they are experienced.

Acquired learning memory via the intellect can also reinforce or negate them, depending on whether such learning can be conceptually engineered to match the inherent structure of the faculties, or if such learning induces conceptual displacement or cognitive noise regarding the inherent structure, thereby

causing malfunction or cognitive invisibility.

*

In any event, at their most basic levels of activity, all three of the memory formatting categories enumerated above appear to be NOT matters of "perception" in the first, most primary instance. Perception can be the RESULT of all three separately or combined. But, and as the maxim goes, if one works only with and via results, then one has put the cart before the horse. Horses don't push carts.

*

At base, all three of the major categories (there are many other sub-categories) regarding the all-important memory "library" are information processing and information transfer categories. This clearly implies that each specimen born of our species is an information processing being, body, mind, experiencer, receiver, entity, evolutionary product, spirit, soul, idiot, genius, or whatever one wants to IMAGE.

*

Since this is abundantly the case, we will temporary leave behind the bedraggled term "perception" for a while, and turn much needed attention to information theory and information transfer processes and their problem.

(End of Part 3)

TOWARD ACTIVATING THE SUPERPOWERS OF THE HUMAN BIOMIND

Ingo Swann (01Mar97)

PART 4: INFORMATION, INFORMATION THEORY AND INFORMATION TRANSFER

If we think in terms of PERCEPTION, then we are most likely to think in terms of THINGS -- because things are what we perceive and have mental-image pictures of stored in our memory library. The incoming signals through the eye are processed as signals through a number of systems before they end up as thing-images.

It is relatively certain that our "understanding" processes undergo something quite similar, if not identical.

*

When we think in terms of THINGS, then we think in terms of objects, their shapes, sizes, colors, their meaning as an IT. We also think in terms of the distances between objects, their placement with regard to each other.

If we think of subjects or topics, we do so by first converting them into an IT-THING: for example, consider biology. IT is a science, as most know whether they know anyTHING more about IT.

*

The most fundamental basis of most consensus realities consists of IT-THINGS, and the most essential nomenclature utilized is set up to identify it-things. And this is the case even regarding philosophical abstractions, which, too, are it-things -- e.g., IT is an abstraction whatever IT is.

*

The general purpose of the first organized psychical research organizations set up during the 1880s was to witness, inspect, identify, separate and categorize what later came to be called "paranormal" phenomena.

But in order to proceed, the phenomena first had to be given identifiers, and which turned the phenomena into IT-THINGS. "IT is clairvoyance," for example. "IT is levitation," "IT is mediumship," "IT is thought-transference" (a term-concept later replaced by "IT is telepathy"), and finally "IT is psychic" whatever it is.

*

Phenomena are not just phenomena, but different kinds of them, and which need to be differentiated, distinguished and identified one from another. But sometimes this differentiation doesn't work very well if one doesn't really understand what IT is in the first place.

For example, in spite of about 100 years to do so, exceedingly great confusions continue to persist in making differentiation between clairvoyance and telepathy.

*

But generally speaking, differentiation is achieved by making an IT out of different kinds of phenomena and then assigning a nomenclature bit (or byte) in order to talk or write about any of them. When this is accomplished, we can thenceforth "know" what is being referred to because it has been rendered into an IT-IS kind of THING.

*

The first essential goal of organized parapsychology (circa the 1930s) was not only to inspect ESP phenomena, but to do so only within the parameters of recognized and approved scientific methods. Extra-sensory perception (ESP) was an it-identifier of "perceptions" that could not be attributed to any of the five physical senses, and so it could be said those perceptions were external to or outside the physical senses.

*

To test for the presence of ESP in given individuals or subjects, "targets" were utilized, and there came into existence standardized forms of targets (among them the famous Zener cards) which mostly consisted of pictures of geometric shapes or colors. A "target" is always an IT.

The goal of the testing was to determine if the subjects could perceive the "targets" via senses other than the physical five.

The targets, of course, were IT-THINGS - expressed as "It is a circle," "It is a square," or "IT (the target) is the wavy lines."

*

Now, in the "universe" of IT-THINK, there is only one basic way to judge "success" - whether one perceives-sees IT or doesn't see IT.

Thus, the parapsychology ESP subjects either "got the target" or didn't get it." Or, "hit" the target, or "missed" it.

*

As we shall see in later essays, the "hit-miss" paradigm that arose in parapsychology led to some rather dreadful situations regarding comprehension, morale and defeatism.

But nonetheless it was a perfectly logical approach within the contexts of IT-THING-THINK, and which contexts are universal everywhere and in all cultures.

*

The concepts of PERCEPTION are intimately and permanently linked to IT-THINGS, because if you examine any of them very carefully one can only perceive an IT. And even then, as has been reviewed in Part 3, the IT-PERCEPTION is a mental-image reconstruction, the sum of which is of the perceiver, and not exactly of the IT itself.

*

It is worth the time to review a few of the numerous definitions of THING:

a separate and distinct individual quality, fact, idea, concept or entity;

a material or substance of a given kind;

a piece of information or news;

an event, deed, act or circumstance;

a state of affairs in general, or within a specific or implied sphere.

*

The five definitions of THING given above can and do account for almost, but not quite, everything - and which is why we refer to everything AS every-thing. And so our perceptions are geared to perceive, identify, and discriminate among THINGS - and which then emerge in conscious awareness as reconstructed images.

*

There is absolutely nothing wrong with basic IT-THINK, and indeed it permits survival on about a 90 per cent basis - except when there are holes or gaps in it.

*

But IT-IS gaps can be somewhat corrected within the contexts of consensus realities in that IT-IS perception that is consistent with consensus reality is considered proper or successful perception, while perception that is not is considered improper or aberrant-undesirable - or at least non-conforming.

*

In general, however, any gap-difficulties along these lines are sort of smoothed over in that the nomenclature of a given consensus reality is the concepto-nomenclature everyone within it speaks and writes with - and tends to think with, too.

*

Just outside the enormous, collective IT-THINK syndromes of our species is a slightly different THINK format.

This "level" of thinking has to do with RELATIONSHIPS between and among IT-THINGS. Identifying it-things, and identifying them as it-things, only goes so far, although that process is entirely serviceable to a certain degree.

*

One can identify it-things, endlessly so, but only because they become perceptually concrete in some form - even an idea takes on a sort of concrete-ness if it becomes shared and approved of.

*

Relationships among it-things, however, are usually of a far different matter because, in the first instance, they have to be deduced. For example, the relationship between hydrogen atoms and hydrogen bombs is not readily apparent, and thus had to be deduced before it became identifiable.

*

This is to point up that although the arrangement of IT-THINK to IT-THINGS is usually on a one-to-one basis, the arrangement of IT-THINK to relationships among and between IT-THINGS is not on any kind of one-to-one basis - excepting the most gross and familiar samples of it.

The reason for this difficulty is that relationships between it-things can be many and varied and include anything from the imaginable to the unimaginable, from the boring to the fantastic.

*

Another difficulty arises because once IT-THINK becomes properly installed it tends to run on automatic with the mind-boggling speed encountered in Part 3 regarding the basic ten-step processes of

perception.

*

DEDUCTIVE-THINK regarding relationships, however, usually never runs on automatic unless the deductions have themselves been pre-reduced to common understanding, at which time those particular deductions have taken on the clothing of IT-THINK.

*

Relationships of it-things to one another can be explicit or implicit, with the explicit ones being easier to identify, this type of thing usually being referred to as logic.

*

Implicit relationships, however, are identified as such because there is very little in the way of objective or explicit cues involved.

Thus, the deducing (detecting) of implicit relationships can escape the deductive processes of almost everyone - with the exception of those who somehow chance to "notice" them.

And those who DO notice them are quite likely to be attributed as intuitives. And, indeed, if it were up to me, I'd itemize the deduction of implicits as the basic and most broadly-shared type of intuition's many other types. And here is a basic clue regarding "enhancing" one's intuition - by first enhancing one's deductive processes regarding implicit relationships.

As it is in our present consensus reality, we reinforce the processes regarding explicit relationships, but pay very little attention to strengthening the much more wide parameters of implicit relationships.

*

One of the more recent definitions of "genius" is that a genius is one "who sees what others cannot." Although this clearly involves a lot of factors, the deducing of implicit relationships probably is fundamental here - since most rely on explicit rather than on implicit deducing.

*

Now to move speedily on.

The relationship, for example, between ESP and perception seems explicit enough, and therefore seems logical -- especially when a long line of "psychics" say "I perceive" thus and so.

They are correct in saying that they do perceive. But what they perceive is in fact whatever has been processed through their perception-making systems, the sum of these processes being the perception. And as we have seen these end products are not at all one-to-one images. And so what they report "seeing" may or may not correspond with the actual facts or conditions of what they have "seen" as perceptions.

*

This is a situation that has not gone unrecognized in parapsychology. In testing for ESP, researchers encounter many more "misses" than "hits" and the frequency of the misses has condensed into the theory of "Psi-missing." It is thought that Psi-missing is somehow related to "avoidance" of the "target," and as such constitutes some kind of unidentified psychological factors.

*

You see, "paraPSYCHOLOGY" is, after all, majorly conceived of as a branch of psychology -- not as a branch of perception study. And when it was understood by the rest of science that "perceptions" mostly consisted of "cognitive" versus physiological factors, perception, too, began to be thought of as predominantly having a psychological basis.

*

In any event, ESP and perception of IT targets are thought to go hand-in-hand, and all explicit and implicit considerations along these lines are shared not only in parapsychology, but throughout science, philosophy, and in our present general consensus realities as well.

*

Furthermore, the web of Psi-Perceptions is linked throughout by the IT-making nomenclature commonly utilized.

If, then, one refers to Psi or ESP, it is automatically understood everywhere that you are referring to special formats of perception that have been assigned IT nomenclature: psychic, clairvoyance, telepathy, intuition, and etc.

It is even commonly understood that "special" refers NOT to perception per se, but to the unusual other-than-sensory ways it is achieved -- if and when it is achieved.

*

Well, this "prevailing paradigm," as it should properly be termed, has actually prevailed for about 100 years, and has been unsuccessfully approached and tested in the light of every angle conceivable. The only thing that has been achieved is to document beyond any shadow of doubt that ESP processes do exist, but whose presence by parapsychological methodologies are found at only very low statistical levels (which will be discussed in a later essay).

*

So, "psychic" perceptions have been tested for from every angle possible -- which is to say, very angle

consistent with the prevailing consensus reality hypotheses that ESP and Perception are interrelated both explicitly and implicitly, so much so that you can't have the one without the other.

*

But what if this consensus reality concept isn't complete enough? In other words, what if it has a "gaping hole" in its interconnecting line-up of conceptualizing -- one of those invisible gaping holes that are not at all obvious because the apparent picture seems complete and logical enough?

*

And what if what is needed to fill this hole has been around for about fifty or more years, but has been excluded because the prevailing concepts are considered sufficient unto themselves? And because if the needed factors were to be included, the entire consensus making nomenclature appropriate to Psi-Perceptions would either explode or be useless and vacated.

*

This would mean that everyone has cloned the wrong stuff, so to speak, and what they have cloned in this regard has been acting as mental information processing viruses all along.

Ye gads! This would imply a radical reality shift - one which, in its first instance, would big-time EMBARRASS those possessed of the cloned viruses - not only in parapsychology, but in science and philosophy as well, to say nothing of the consensus realities involved.

Information

The essential definitions of the verb TO INFORM, and the noun INFORMATION, never have been ambiguous, but quite precise and clear.

*

INFORM is said to have been derived from the Latin verb INFORMARE from IN + FORMA. However, the Latin FORMA was a noun, and even though the preposition of IN is added to it, it still remains a noun. And nouns, of course, refer to and are meant to identify it-things, not activities which verbs indicate.

*

FORMA referred to the shape and structure of something as distinguished from its material or constituent parts.

The preposition IN refers to inclusion of some kind, most usually a spatial inclusion, but also inclusion in something that does not have spatial-material form such as belief, faith, opinion or assumption (i.e., in the faith, only in belief, in his or her opinion or assumption, etc., and of course, IN his or her conception or misconception.)

*

The key concept of FORMA refers to shape and structure, and so INFORM refers to what has structural shape, has taken on structural shape, or been put into structural shape. So, technically speaking INFORM remains a noun with regard to whatever form a form is in, becoming a verb only when referring to an activity which puts something into shape-structure.

*

In English, however, IN + FORM as referring to structural shape has been used only rarely, this meaning having early been replaced with the concept of MESSAGES - meaning that messages convey information, and that information is used to convey messages.

If the above seems mildly confusing, it's because it is. So don't worry too much at this point.

You see, on the receiver's part, the actual message is what one deduces from the words (or "signals") which the sender believed represented the message he or she was trying to send. This "process" takes a good deal of "encoding" on the sender's part and a good deal of "decoding" on the receiver's part. But I digress.

*

Additionally, when we think of something formed we tend to think in terms of FORM only, not that something has PUT whatever it is INTO form or format.

*

I now caution each who chances to read the above to slow down, focus a little, and notice two important factors:

1. that there is a vast and very incompatible raw difference between messages and the structure and shape of something; and
2. when we think of form as form, we tend to think of it as an IT object or subject, not as something which has been brought into or put into form by various shape-making, structure-making processes of some kind.

In other words, something which is formed or has achieved form is the RESULT of whatever has caused it to take on shape-structure.

*

In English, then, the concept of "into form" has been dropped or vacated, and so we tend not to think in terms of how and why something has come into whatever form it has.

But this is somewhat typical of English nomenclature, which tends to IT-identify end products as things in themselves, not as the result of processes - which is to say, formative processes that have to be structural in order to arrive at any given in-formed state.

This is best perceived not via words, but by a diagram. I'll provide one in the context of a more refined essay further on. But anyone can make one for themselves by diagramming how an IT does take on form.

*

To help in enhancing clarity here, when we think of those superpower faculties that result in some kind of clairvoyance, we tend to think the images the clairvoyant "sees" ARE the clairvoyance.

I.e., he or she "sees" things that others don't, and by means other's don't have active - hence the clairvoyant angle. We mistake WHAT the clairvoyant sees as the clairvoyance, and fail to notice that the informative processes which permit the seeing are the real clairvoyance.

*

In other words, into-form-making PROCESSES always precede the resulting images.

Thus, if clairvoyance is possible, the IN + FORM clairvoyance-making processes pre-exist what they yield - for what they yield is what the clairvoyant sees. If the processes are not active, then the clairvoyant will not see anything.

If we compare this to perception-making processes, we know that the perceptions are the sum result of whatever they have been processed through. The superpower faculties apparently "work" in the same exact way.

*

It is interesting, and important, to trace the ENGLISH etymologies of INFORM and INFORMATION. The OXFORD DICTIONARY OF THE ENGLISH LANGUAGE summarizes when and under what conditions English nomenclature can be noted as first in use.

*

With regard to INFORM, the OXFORD identifies the primary ancient Latin sense of INFORMARE (to give form to, shape or fashion), but notes: "The primary sense had undergone various developments in ancient and medieval Latin, and in French, before the word appeared in English."

This is a clever way of saying that when INFORM came into English usage it did not mean putting into a form.)

*

This appearance in English seems to have taken place during the 1300s, but seems more than anything else to have referred to "formative principle, or formative character."

*

Used in this sense, the first ENGLISH uses of INFORM were probably drawn from French rather than directly from Latin.

It is certain that the word INFORMATION is drawn from French, not directly from Latin. Its first usage's in English, again during the 1300s, are exactly those of the French:

"The action of informing [specifically as] forming or molding of the mind or character, training, teaching or instructing; communicating of instructive knowledge."

*

In this sense, then, from French into English, INFORMATION referred to mind-shaping, out of which would emerge "character" - such having been a particularly French preoccupation ever since.

*

After this shift in usage-meaning, in English INFORMATION then appears to have separated into two components, both utilizing the same nomenclature term, INFORMATION.

*

The first component remained the same, almost up until the 1930s when it began to be identified as "mind-programming."

*

The second component had to do with providing evidence, either for or against someone, and usually the latter regarding criminal court cases, heresy examinations and trials.

It would appear that "evidence" found acceptable or logical in the light of certain consensus realities was accepted as "information" - while "evidence" found unacceptable was rejected as something else.

*

INFORMATION was still being thought of in exactly this way among the world's intelligence agencies and systems when I chanced to fall into the government-sponsored "Psi-spy" research project at Stanford Research Institute in 1972.

Also, during that same epoch, the then hopeful and exceedingly well-funded realm of "scientific" futurology (now generally defunct) also had adapted to this same concept of information, and was being tortured by it - which is to say, adapted to the concept that information consists only of whatever is found acceptable, or logical within a given consensus reality.

*

"Consensus reality," however, was considered by futurologists to consist of the majority opinion of "informed specialists" and/or their vote. Since majority opinions can be wrong at least as often as right, one does wonder how futurology every got off the ground. However, one doesn't need to wonder why it "failed."

*

During the 1600s, and specifically as the result of certain Renaissance activities, a new concept-context regarding INFORMATION was added into this or that drift of meanings. The earliest noted uses of this meaning occurred about 1649, and we find the gist of this meaning more or less unchanged in WEBSTER'S of 1828, the original edition of the first American dictionary of the English language.

In that dictionary this meaning is given as the FIRST meaning of INFORM. And I quote:

"INFORM, verb transitive: - Properly, to give form or shape to, but in this sense NOT USED. [Emphasis added.]

"1. To animate; to give life to; to activate by vital powers.

"2. To instruct; to tell to; to acquaint; to communicate knowledge to; to make known to by word or writing."

"INFORM, verb intransitive: - To give intelligence, as in: 'He might either teach in the same manner, or inform how he had been taught.' And: "To inform against, to communicate facts by way of accusation."

"INFORMATION:

"1. Intelligence via notice, news or advice communicated by word or writing.

"2. Knowledge derived from reading or instruction.

"3. Knowledge derived from the senses or from the operation of the intellectual faculties.

"4. Communication of facts for the purpose of accusation."

*

As of 1828, then, long gone is the concept of IN + FORMA, as is indicated by WEBSTER'S 1828 itself - and not reactivated until the advent of Information Theory, as will be discussed ahead (save to mention

here that information theory cannot survive without that concept.)

*

In WEBSTER'S 1828, the first definition of INFORM - to animate; to give life to; actuate [i.e., activate] by vital powers - reflects the central hypothesis of VITALISM, which we have already encountered. However, the term VITAL-ISM apparently had not evolved as of 1828, since it is not given in that same dictionary. (The concept of an ism itself seems to have surfaced only in about the 1780s.)

*

However, a brief review of this topic is important - because there are significant links between essential vitalism, information, and activation of the superpower faculties. (An individual essay regarding vitalism will be provided within this series of essays.)

*

You see, IF information (intelligence) is accurate enough, it is broadly accepted that it can activate or vitalize activity, and which would be akin to animating or reanimating them. On the other hand, if information (intelligence) is cluttered with information viruses, one would not normally expect activation. Rather, one would anticipate de-activation, or devitalization - and which, if it could happen, would result in all sorts of de-evolutionary stuff.

*

VITALISM was crushed and beat into non-existence about 1920, at which time the consensus realities of philosophical materialism acquired the contexts of science proper and thenceforth prevailed. And any science based in philosophical materialism simply has to be an IT-MAKING science.

*

Prior to that, philosophical vitalism (technically in existence roughly since about 1533 during the Renaissance) and philosophical materialism (technically in existence since about 1845) had been seen as sister sciences.

The advocates of the two philosophical orientations were soon antagonistic to each other. An enormous conflict, now quite forgotten, ensued, lasted for about eighty years, with the materialists being the ultimate victors. Vitalism was snuffed in academia, and references to it were deleted from consensus reality sources which then prevailed as logical and rational.

*

In spite of all the philosophical imbroglis that are brought forth to explain the victory, the actual reason is quite simple.

By 1920, the material sciences had demonstrated they could produce products of enormous, even fabulous economic value. The vitalism sciences did not produce much of economic meaning. Funding therefore went to the material sciences. End of that story.

*

There were two essential definitions regarding vitalistic principles, to which a number of other concepts were derived. Be sure that I am not digressing or drifting here.

1. That the functions of a living organism are due to a vital principle distinct from physical-chemical forces;

2. That the processes of life are not explicable by the laws of physics and chemistry alone - and that life is in some part self-determining and self-informing.

Please read self-informing as IN + FORM, meaning self-making into form.

*

For conceptual clarity, any use of the term VITAL within vitalism's contexts should immediately be replaced with ANIMATING - at least to discriminate between animate and inanimate conditions.

*

In the end, all of the nomenclature that might be associable to vitalism and/or its two essential concepts was stringently, and with something akin to a vengeance, expunged from modernist consensus reality-making literature. Any even glancing reference to those terms was enough to occasion loss of professional standing, potential funding, and etc.

Thus, cutting-edge scientists have to walk gingerly, and talk around such concepts if and when they chance to encounter any possibility of their real existence.

*

In any event, this brief review of the etymological history of INFORM and INFORMATION indicates that only one concept of them prevails, the concept that information is what one reads and learns from. We can note, too, that two important concepts have more or less fallen into disuse and oblivion: IN + FORMA, and INFORM as it relates to animating principles.

And it is in this consensus reality condition that information theory arose.

Information Theory

So, what IS information theory?

And why might it be of fundamental importance with regard to activating (vitalizing) the superpower faculties?

*

Most sources dealing with information theory are somewhat or completely inaccessible (unintelligible) to those who haven't developed the mental information processing grids or nomenclature to deal with it. However, THE NEW COLUMBIA ENCYCLOPEDIA (1975) has a rather neat rendering, at least as regards the early developmental hypotheses.

*

The theory is indicated as a mathematical one, principally formulated as of 1948 by the American scientist Claude E. Shannon, to explain aspects and problem of information and communication ("communication" later being thought of as information-transfer, especially in the psychoenergetic research of the former USSR.)

*

The entry in the encyclopedia is worth quoting in its entirety, and I'll do this first.

I caution you not to get confused if you don't understand parts or all of it.

After quoting it, I'll lift out the signal, easy to conceptualize, part and clarify it with respect to opening new cognitive channels toward activating the superpowers.

*

I never recommend anything, but sometimes I "suggest." If you have any desire at all to approach an activation of any of the superpowers, I suggest you pay serious attention to the quoted materials below, even to the point of memorizing them (i.e., installing them quite firmly in your memory library.)

*

One preliminary note, though. Shannon et. al. seized upon the term ENTROPY and included it in the discursive part of the theory. This is a term properly belonging to thermodynamics, and has otherwise since been defined in a number of different ways. In information theory it means "noise," and so I'll replace "entropy" with noise, indicating that I did so.

Synopsis of the 1948 Information Theory

"In this theory, the term INFORMATION is used in a special sense; it a measure of the freedom of choice with which a message is selected from the set of all possible messages.

"Information is thus distinct from meaning, since it is entirely possible for a string of nonsense words and a meaningful sentence to be equivalent with respect to information content.

"Numerically, information is measured [via the theory] in BITS (short for binary digit; see Binary System.)

"One bit is equivalent to the choice between two equally likely choices. For example, if we know that a coin is to be tossed but are unable to see it as it falls, a message telling whether the coin came up heads or tails gives us one bit of information.

"When there are several equally likely choices, the number of bits is equal to the logarithm of the number of choices taken to the base two. For example, if a message specifies one of sixteen equally likely choices, it is said to contain four bits of information.

"When the various choices are not equally possible, the situation is more complex.

"Interestingly, the mathematical expression for information content closely resembles the expression for ENTROPY in thermodynamics. The greater the information in a message, the lower its randomness, or 'noisiness,' and hence the smaller its entropy [i.e., the smaller its noise content.]

"Often, because of constraints such as grammar [language, and the way it is expressed], a source does not use its full range of choice. A source that uses just 70% of its freedom of choice would be said to have a relative noise ratio [entropy] of 0.7. The redundancy of such a source is defined as 100% minus the relative entropy, or, in this case, 30% [meaning 30% message-signal adulterated by 70% noise].

"The redundancy of English is about 50%; i.e., about half of the elements used in writing or speaking are freely chosen, and the rest are required by the structure of the language.

"A message proceeds along some channel from the source to the receiver. Information theory defines for any given channel a limiting capacity or rate at which it can carry information, expressed in bits per second.

"In general, it is necessary to process, or encode, information from a source before transmitting it through a given channel.

"For example, a human voice must be encoded before it can be transmitted by radio.

"An important theorem of information theory states that if a source with a given entropy feeds information to a channel with a given capacity, and if the noise in the source is less than the channel capacity, a code exists for which the frequency of errors may be reduced as low as desired.

"If the channel capacity is less than the noise source, no such code exists.

"The theory further shows that noise, or random disturbance of the channel, creates uncertainty as to the correspondence between the received signal and the signal transmitted.

"The average uncertainty in the message when the signal is known is called the equivocation.

"It is shown that the net effect of noise is to reduce the information capacity of the channel. However, redundancy in a message, as distinguished from redundancy in a source, makes it more likely that the message can be reconstituted at the receiver without error.

"For example, if something is already known as a certainty, then all messages about it give no information and are 100% redundant, and the information is thus immune to any disturbances of the

channel.

"Using various mathematical means, Shannon was able to define channel capacity for continuous signals, such a music and speech.

"While the theory is not specific in all respects, it proves the existence of optimum coding schemes without showing how to find them. For example, it succeeds remarkably in outlining the engineering requirements of communication systems and the limitations of such systems." *SEE C. E. Shannon and Warren Weaver, THE MATHEMATICAL THEORY OF COMMUNICATION (1949).*

Formats of (or regarding) Information

When we begin to think of what information IS, most of us probably will think it is what we hear or read in some kind of printed or visual format. We think this because this concept "dwells" in consensus realities as such, and we have cloned it quite nicely. And from any number of aspects that concept is serviceable - as far as it goes.

But. By the time "information" reaches a spoken, printed or visual format, it is an end-product of the processes which have organized and produced it in those formats.

Nonetheless, this end-product can act as a "source" of information and we can more or less duplicate it in our own heads.

*

"Duplicate," of course, means reproduce or copy it into our own heads, the ostensible goal being to understand it. In this sense, then, the information we in-put into our heads has been CONVEYED by the spoken, printed or visual format.

After the in-put, however, the "conveyance" of the information continues getting into our heads by being filtered through the mental information processing grids of the recipient. The grids are extensions of the memory library earlier referred to.

*

In THIS processes, the "information" will ultimately reach steps 8 and 9 of the perceptual processes. Meaning that the "information" that finally comes out as understanding will be the sum of the in-put plus whatever the in-put gets filtered through in the case of each individual.

If matches to the in-put "information content" are found in the memory library, THEN a kind of duplication can take place. The duplication is called "understanding."

*

But if matches are not found, then the information content probably will be routed through the nearest similarity in the memory library. In this case, we are now one-step or more removed from duplication (and removed from "complete understanding.")

If no matches are found, then the recipient of the in-put information content will "draw a blank" - for example, regarding twelve types of snow, camels, telepathy or clairvoyance.

*

In other words, INFORMATION is what we understand, even if only in a partial way. If the in-put does not result in "understanding," then it is NOT information.

Information Transfer

The whole of the above, and its obvious problem areas, is what some information theorists refer to as the information transfer process.

One of the central concepts of information theory is that all information is available all of the time. Some of the theorists mitigate this all-inclusive concept by saying that information sources are everywhere.

Others opine that information can be drawn from everything and anything.

*

In the sense of all of the above, the EXISTENCE of information is not in question. What is problematical, in big-time ways, is the TRANSFER of it into a system wherein it can be duplicated, misduplicated, or blanked out.

In the sense of the human, the prevailing consensus reality concepts usually hold that the "system" being referred to is "the mind" and its mental information processes.

*

"The mind," however, when spoken of this way is applicable as a generality to every human specimen, and which is good enough for a theory.

In matters of actual PERFORMANCE, though, the "individual mind" should be substituted for the all-inclusive generality - because even if information does exist everywhere, it is the individual mind that produces duplication, misduplication, or the blanking out, and which in turn result in understanding, misunderstanding, or nothing at all.

*

Please note that the term PERFORMANCE has been emphasized above because it is entirely relevant toward activating the superpowers, "activating" having to do with performance. And here I foreshadow a topic that will require at least two essays among those several more to come.

Information Signals

Information transfers via speech, print or in visual formats, actually contain two MODES or MODULATIONS of information content.

But to get at this, it must FIRST be comprehended that the words of speech or writing/print the images, charts, etc., of the visual formats are NOT the information content itself, but merely symbols and signs for it.

In this sense, the symbols and signs are the OBJECTIVE "carriers" of the information content - which is to say that they are SIGNALS that will stimulate duplication of the content simply because the receivers associate MEANING to the signals - IF the meanings of the signals are shared in common.

If the meanings are not shared among the recipients, then the signals will be "inaccessible" to all those who do not.

*

And here is one of the most apparent bases for language and its concepto-nomenclature - to establish a shared and sharable basis for the sending and receiving of information content.

This is to say that pre-set meanings are encoded into nomenclature and images, and the consensus reality learning networks transfer the encoded meanings into the memory storage of their citizens so that there can be a mutual basis of information transfer and exchange. An intrasocial collective or group is thus formatted regarding transfer of information within it.

*

The best pre-set words or images to effect this information transfer unity are those that have precise meanings encoded into them, since the meaning-information-content can be "recognized" most easily.

*

Any increasing permutations of meanings regarding a given information transfer signal tend to decrease the cohesion of the unity within the collective, and tend to permit distortions of meaning within individuals.

*

One would therefore think that precise and exact meanings for signals would be stringently established by social consensus necessity. And indeed this IS the case where an absolute need to do so is apparent, the "need" being intimately related to performance, and especially where it is found to be dangerous not to be precise.

For example, no one becomes an electrician based only on the general consensus reality that electricity lights up bulbs and turns the toaster on.

A suitable and precise nomenclature has to be evolved and become shared among potential electricians -

or else they can get fried all too easily. Airline pilots can not become one simply because airplanes fly. Arctic people cannot deal with snow simply if it is snow, and Arab Bedouins will be out-maneuvered in the economics of the camel market if they think a camel is a camel.

*

However, within any given social unity where there is no perceived absolute need to INCREASE nomenclature, that kind of effort is not usually undertaken - because the average citizen within the unity, and with regard to average performance within it, can function quite well via a lesser rather than an increase in signal-carrying nomenclature.

And, to begin with, the so-called average citizen probably won't ever "acquire" a nomenclature in terms of quantity that extends beyond his or her recognized need to do so, or beyond what it takes to fit into the consensus reality they desire to fit into (or, sometimes, are trapped within.)

*

So the average citizen within any given consensus reality had no explicit or necessary need to add more specific nomenclature; but there is also a need not to have too little, either.

The way this is apparently resolved is to establish a number of IT-IDENTIFIERS that do not require much further break-apart into it-TYPES, into increasing refinement of comprehensions of types of something, and which would require the increase of nomenclature.

In this way, then, people who do not need to use different types of snow for survival can be content with snow as something that falls in winter and needs to be shoveled when it interferes with traffic or might crush the roof in. So, among such people, SNOW is snow. It is a perfectly good information signal, and the need for any increasingly refined differentiation beyond that probably has to do only with amounts of it.

*

So, among such people "SNOW" is a "clean" and "clear" signal regarding information transfer, whereas among the Arctic peoples barely fifty years ago it would have been as "noisy" as Times Square at New Year's Eve.

In much the same way, people who don't realize that different types of clairvoyance exist will not have any need to identify them - meaning that the single use of this one nomenclature signal is perceived by them to be sufficient.

But not to anyone who wants to learn how to be clairvoyant. The best instructors of clairvoyance I am familiar with have to begin, as they do, by breaking the single concept apart, at least into "aspects" of clairvoyance.

*

So, here we now approach the concept of "clear" and "noisy" signals, this concept revolving around

whether or not the carrier (word or image) of a signal is a precise, thus a clean one, or whether it induces noise into the signal load.

*

And it is at this point that the essential problems of information transfer integrate with the basic information theory offered up by Shannon in 1948, the basic problem regarding information transfer OF ANY KIND having to do with the ratio between "signal" and "noise."
Please note that in preparation for this series of essays, an [earlier essay](#) dealing exclusively with the SIGNAL-TO-NOISE RATIO has been available in this database for several months. [That essay](#) can now be appended to **this** series' essays as [Part 4A](#).

Information Noise

As stipulated within information theory by Shannon, a message (information content) proceeds along some channel from the source to the receiver.
In line with our interests, information is in-put via some kind of "channel" to the receiver, who then out-put it in terms of information encoded into concept-nomenclature for further information transfer.
But the in-put itself is an information transfer from "a source" wherever or whatever it might consist of.

*

We are thus dealing with TWO information transfers:
(a) the in-put transfer, and
(b) the out-put transfer.

Between (a) and (b), however, is "a channel," and after (b) is concluded another "channel" is necessary to further accomplish an information transfer.

*

So we can think in terms of the in-put channel and the out-put channel, the in-put channel having to do with reception of the information, the out-put one having to do with what we call "communication."

*

In the human sense of all of this, the out-put transfer (the "communicating") must first be encoded into concepto-nomenclature that can be transferred to others simply because their mental information processing equipment is already encoded to receive and duplicate it.
All of this seems clear enough, doesn't it.

*

However, there is one serious glitch. You see, the in-put transfer ALSO has to be processed INTO the same mental information processing equipment in order that it CAN be "received."

*

If that mental information processing equipment (which now has to do DOUBLE duty regarding in-put AND out-put) is not pre-formatted with some exactness regarding both quantity and quality of the in-put, then the "channel capacity" will be LESS than it needs to transfer the full information load into the receiver system.

If this is the case, then the out-put transfer will be only a partial one, or perhaps hardly anything at all. If it would be the case that the in-put and out-put channel cannot MATCH any of the signal, then the signal will disappear into the blanked out thing.

*

In basic information theory, anything that hampers, distorts, confuses, obliterates the signal is referred to as "noise."

In this sense, if the noise "in" the channel is less than the signal, then a code exists (or can be established) for which the frequency of errors (noise) may be reduced as low as desired.

If the "noise" in the channel is greater than the signal, then the signal may not be identified; it can still exist in the channel, although so embedded in the noise that it cannot register, be picked up, or identified.

*

In the sense we are interested, the human sense, it turns out that human mental information processes ending up in "perception" can produce not only signal-laden but noise-laden conceptualizations and mental image pictures with hardly any way to discriminate which is which.

Where Does Information Processing Noise Come From?

In answer to this question, the daring among us will assume that the noise originates in our own heads - and which is usually the case.

But a deeper inspection of noise sources reveals that what's in our heads and which contributes to the noise may not be innately present to begin with.

*

A better part of the noise sources in our mental information processes is ACQUIRED - usually by the enculturization processes that make us fit in our given consensus realities.

This understanding is rather broadly accepted in some echelons of human inquiry, especially if the consensus reality social processes drift into mind-programming rather than overall efficient education.

*

But there is another far more powerful, but far more LESS obvious, noise source, and it is one we all adapt to in order to learn to communicate.

Language itself.

*

As Shannon pointed up in his information theory (and much to the shock of many at the time) that one is "constrained" to utilize language - and with language comes the concepto-nomenclature that becomes lodged, by necessity, into our memory library.

I'll paraphrase how Shannon put it.

*

Regarding English, some fifty per cent of the concept-nomenclature we lean upon is required by the structure [and familiar usage] of the language. The other 50 per cent is open to free choice of concepts and nomenclature.

Shannon's implication was that if the language-determined part was inhabited with noise-making redundancies, then any adaptation to the language would induce these into mental information processes of ALL those who utilized it.

So, you see, we are not at each individual level "guilty" of faulty information processing - at least 50 per cent of the time.

*

But whatever their source, even the 50 per cent presence of noise-making viruses can easily decrease or prevent performance ever activating.

*

As it turns out, although noise-making redundancies can be identified in every area of human endeavor, some are more prone to a larger percentage than others, especially those that have become adapted to ambiguity. Dare I mention politics and over-bloated administrations? Or the present conditions of the "fine" arts? Or the parameters of "love," "hate," "sex?" Of course, I'll not mention the realms of "psychic phenomena" - since everyone knows what they are.

*

In any event, it might be said that where over-simplification and ambiguity prevail, so too do noise-making redundancies - all of which bury the signal within the noise, no matter how fashionable is the noise.

It's somewhat worth mentioning, generally speaking anyway, an area of human endeavor thickly populated with noise-making redundancies tends to be "volcanic" in nature. Such areas can exist peacefully within their own parameters, stabilized by their own consensus realities. But if intruded upon, or if THEY intrude upon, things begin to heat up.

*

The topics of information and information transfers will be picked up again in additional essays. It is now desirable to devote Part 5 to a correlation of what has been discussed in Parts 1 - 4. In Part 6, we'll discuss not only the noise-making redundancies embedded and perpetuated within ambiguities, but their utterly destructive viral effect on clean, clear "signals." Ambiguous concepts induce structure-lessness, hence they wreck any signal-awareness of STRUCTURE, and without knowledge of the structure of anything very little else can ever be known about it. As we shall see in subsequent essays, STRUCTURE is the IN + FORM, or the format, of something - and as such is what needs to be worked with or within, not against.

*

In any event, any real attempt to activate any of the superpowers must encompass the reality that signal-to-noise ratios are intimately involved. Thus, the presence in any system of disinformation or misinformation can act as if it is infected with viruses.

(End of Part 4).

TEACHING AND LEARNING REGARDING THE SUPERPOWERS OF THE BIOMIND

Ingo Swann (15Aug97)

INTRODUCTORY

This essay is the first of a series in which the various topics of teaching, training and learning will be discussed regarding their relationship to various identifiable elements of the superpowers.

*

In getting into these topics, it must frankly be stated up front that new ideas and concepts will need to be introduced -- these new concepts, of course, being presented for whatever they may be worth as knowledge develops in the future.

About the only thing that can more or less be said for sure is that past concepts have not been sufficient regarding either identifying the nature of the superpowers, or sufficient as enabling ways and means for teaching and learning.

*

However, in approaching the new, the old must be examined in a preliminary way and as informative background -- if only to help illustrate why the new should be searched for and incorporated.

At this point, I have been intimately involved in these matters for nearly three decades -- and throughout this time experience has shown that comprehension regarding the superpowers is benefited by larger rather than lesser amounts of background knowledge and information.

Experience has also shown that people like to get quickly to the racetrack and get on with the race. However, if one can't find the racetrack . . . or the racetrack found is the wrong one, one in which illusory rather than real races are run . . . or the racetrack is merely a facade in a Hollywood lot with nothing behind it except imagination . . . well?

*

For example, the superpowers have been thought of as "powers of mind." However, the powers of mind models (or facades) have produced no significant increase in the population of achieved "psychics." If, then, I were to say (as I will at some point ahead) that some full part of the superpowers constitute

problems not of mind but of aesthetics, then no one would even begin to comprehend what is meant in the absence of any background orientation to help point the way.

*

From the outset here, the essential definition of the superpowers within the scope of this database should constantly be carried in mind -- largely because that definition is germane as to why, in the past, fruitful approaches to teaching-learning of the superpowers have been so difficult to discover.

*

As used in this database, the term SUPERPOWERS refers to those processes or functions of the human biomind systems that transcend the "normal laws" of time and space, and matter and energy. This definition has been expanded upon in other essays already installed in this database.

*

To help bring some advance clarity, anyone who has investigated teaching and learning probably realizes that the processes involved are easiest if whatever is being taught and learned focuses on something tangible and identifiable. In such a case, teacher and learner can literally look at whatever is involved. Thus, agreements can be reached, and information accepted and understood about the tangible.

*

At a slightly more complicated level, teaching and learning can take place regarding ideas. But if ideas don't necessarily or somehow refer back to tangibles, then difficulties can arise. There is also a distinction between ideas that are required to end up DOING something, and ideas that are not required to do anything except be talked about. There is also a distinction between ideas that are correct, or at least applicable, and ideas that are not correct and are applicable only to those who think they are correct.

*

In any event, it is possible to say that anything that can be included in the realm of matter, energy, space and time is also thought of as tangible, at least more or less. Thus, methodological teaching-learning approaches are facilitated because the tangible is at least thought of being THERE.

*

By comparison, the superpowers wheel and deal in the intangible -- or at least in what is considered within the present realms of knowledge as transcending the tangible.

*

Now, the usual approach to teaching-learning the intangible is to seize upon the methods utilized in teaching-learning the tangible -- because the latter are familiar in the historic sense.

In other words, it is tangibly possible to teach a learner how to bake a tangible cake and have some expectation of succeeding. All one really needs is a list of the elements and procedures regarding backing the cake, and the formulation of a procedural recipe regarding what to do and how to combine the elements.

*

There have been very many attempts to teach and increase superpower functioning by teaching via methods best fitted to teaching and learning how to deal with the tangible.

However, human societies (at least in their modern forms) are. But human society is not yet overloaded with powerful superpsychics. Indeed, many stipulate that the superpowers CANNOT be taught, especially among materialists and parapsychologists who have had no luck at all along these lines. However, in other quarters expectations remain high in some quarters even so.

This factoid more or less indicates that the mere superimposition of teaching-learning methods appropriate to the tangible don't really work as advertised and hoped when it comes to the intangible. And so it might rationally be supposed that the superpowers have to be approached quite differently than cake-making-via-recipe processes and procedures.

*

There are two implications here, the first being that the "normal laws" of time, space, energy and matter (all being relevant to the tangible formats of these) cannot be used with any great efficiency to define what the superpowers consist of.

Second, it is true that various social groupings have established nomenclature bytes to specify some of the phenomena that result or down-load from the superpowers.

*

For example, PRECOGNITION refers to "seeing the future," and which implies at least transcending time and matter. MATTER is tangible, and TIME is derivable only via some movable or motional aspects of tangible matter.

Thus (and please consider with some attention what now follows), when classes are set up to teach precognition, what it usually taught are concepts regarding how to transcend matter and time, these being tangible -- and then the major concept focuses only on visualizing doing the transcending of those two tangible components.

Various statistical studies of such teaching-learning (IF they are undertaken) show very little in the way of increasing future-seeing. This failure easily leads to the concept that precognition cannot be taught. It is worth noting in this regard that some statistical studies along these lines have been undertaken in

parapsychology. But a far greater number of them have been undertaken in that now somewhat defunct discipline called FUTUROLOGY -- because at a certain point futurologists were exceedingly interested in whether the "psychic component" could be added into making futurology more effective.

In any event, if we refer back to the concept of PRECOGNITION, it can become apparent that the active term is COGNITION -- and so someone might chance upon the idea that teaching how to increase the scope of cognition per se might be worthwhile.

After all, it is understood of COGNITION that people can suffer cognitions only with regard to their "cognitive capacities." These capacities are understood as being bounded within the LIMITS of an individual's knowledge, understanding, or familiarity -- with the exception of DREAMS which frequently exceed the one's cognitive capacities.

*

Meanwhile, the existence of the nomenclature bytes (such as "precognition") makes it SEEM that the superpowers and their down-loaded phenomena are on a par with the normal laws. Even so, having a word for something doesn't automatically mean that we understand important details of whatever it is the word refers to.

For example, many are willing to try to have precognitions. But very few have any real idea of what a COGNITION consists of, or how one of them comes about, or even why they do.

The direct implication here is that few can manage or expand their cognitive basis because of an absence of information or knowledge about that basis. Thus, the statistical rate of successful taught-learned precogniting remains very low overall.

In case a reader might be wondering by now, this is not a matter merely of semantic difficulties.

*

Briefly alluding to other possible examples, we have the terms "telepathy," "out-of-body" and "remote viewing." The first refers to the so-called mind-to-mind thing, the latter to the so-called seeing-at-a-distance thing.

So people think they understand what is being talked about when the terms are used in that the two "minds" have a certain tangibility, and of course distance is a tangible thing. And so some are likely to set up teaching courses regarding how to achieve mind-to-mind contact, how to "get out of your body" (this also a tangible thing), and how to see at a distance.

*

As it is, the terms we utilize are sort of like an old fire arm whose buckshot when fired spreads across a distance in the hope that a piece of the shot would hit something. If this is judged against the notable lack of taught-learned courses, our terms don't seem to hit very much of anything even when fired close up.

*

The second immediate factor to mention is that although we believe we understand what teaching, training and learning mean, very few know anything at all regarding the important fundamental and detailed processes involved. Most know only that teaching and training are supposed to result in learning.

And so if someone says they can teach something, many people sign up, pay the fees, and sally forth under the wide-spread assumption they will learn whatever is being offered as teaching.

*

The expectation behind the assumption exists in the fact that teaching-learning system works best regarding simplistic, non-complex, and easily understood matters -- and which matters can be confirmed within the contexts of tangible physicality. In this simplistic sense, there appears to be a one-to-one relationship between teaching and learning.

*

This direct relationship, however, begins to falter to the degree that information being taught become less simple and more complex. If the degree of complexity increases, one will soon encounter understanding (i.e., "cognitive") levels that are not on par with, or not parallel to what is being taught. When this happens, teaching might still proceed with gusto, but problems regarding learning might be encountered.

*

Eventually, the relationship between teaching-learning becomes ambiguous -- especially when (1) what is being taught and learned DOES NOT result in the activities promised by the teaching; and (2) when confirming evidence cannot be located anywhere regarding what has been learned.

This implies that although just about anything and everything can be proposed as teachable, LEARNING can be confirmed only by outcomes that significantly reduce ambiguities as to whether ANYTHING has been LEARNED via attempts to teach learning. Of course, one might exempt here the teaching and learning of useless things -- and which can include, as we will see ahead, the teaching and learning of ignorance.

TWO IMPORTANT DISTINCTIONS

I am of the opinion that most people already comprehend that the two distinctions I'm about to outline do exist -- but which they can observe others somehow managing to avoid for various reasons.

*

First, on average, the teaching-learning procedures in most societies (especially those of the Western world) seem successful enough. So there arises the assumption that there is a direct relationship between teaching-learning -- and that this relationship holds true in general AND for everything.

*

In actuality, however, there are (1) many different formats of "learning;" and, (2) individuals can be identically taught the same thing, but end up learning it in far different ways, and learning it on a ratio of "not very well" to "exceedingly well."

*

A partial explanation for (2) above is that all humans are not identical in all ways. Rather, they are independent systems which may be similar in many ways, but can be alien to each other in other kinds of ways. And so ahead the more exact nature of these "independent systems" will need to be commented upon in these present essays.

*

In the sense of (2) above, however, the direct relationship of teaching-learning would work best, and also be more obvious, regarding areas in which all humans are most similar -- and are more identical even though they are independent sensing and experiencing systems.

The direct relationship would become less steady, less predictable, regarding areas in which the independent systems ARE different, even though on the simplistic surface they might be recognized as similar.

*

For example, systems of human biobodies are "similar," roughly speaking, anyway.

But each individual system does have differences, as, for example, regarding their mental information processing grids.

Since this latter aspect is beyond argument, it becomes possible to comprehend that all humans probably will not process taught information in the same, or perhaps even similar, ways.

*

With regard to (1) above, it can be seen that the direct relationship of teaching-to-learning is most efficient only where tangible factors are involved -- and in which the necessity of deduction and/or inducing are not all that paramount.

*

In cases where only tangible factors are involved, teaching can become precise enough so as to enable formulas or exact procedures to be learned and followed -- with the result that more or less identical learning DOES occur, and which in turn DOES enable the production of more or less identical activity being derived from this kind of learning.

Thus, there is what can be referred to as the direct relationship of teaching to learning. It is very widespread, and might also be referred to as Model A of Teaching-Learning.

*

This is also the model most seek to superimpose on any prospective teaching-learning procedure -- and which model is easy and simple because it does not involve much in the way of the deduction-induction processes.

*

However, in those teaching-learning efforts that require the functioning of deduction and induction, we can easily say that there is NO direct relationship between teaching and learning -- because intervening in the relationship IS the need for those two twins (deducing and inducing) that are famously and notoriously indirect in the first place.

Thus, THIS kind of thing can be referred to as Model B of Teaching-Learning.

*

For clarity.

MODEL A can more dependably be seen as:

Teaching -> Learning -> that Stands a Good

Chance of Activity => Ability or Product Commensurate With

What Has Been Taught.

MODEL B can be roughly seen as:

Teaching(?) <-> Learning(?) -> that

May or May Not arouse Activity => Ability(?) or Product(?)

Commensurate With(?) What May or May Not

Have Been Taught or Learned.

Please note that the two formulas above are general, possibly inept, and for the following reason. While it is true that TEACHING can be rather straightforward, LEARNING is not and never is. Various elements to be TAUGHT can be organized. But LEARNING is a more complex endeavor -- in that, for one thing, learning can be seen to have occurred only by testing. The two Models above are given ONLY to help illustrate that within different circumstances there are differences in the relationship of teaching to learning. Indeed, there may be dozens of teaching-learning models.

TEACHING-LEARNING "DYNAMICS"

Moving briskly on, now, LEARNING in general is seen and generally accepted as the dynamic product of TEACHING, and this is seen as a FACTUAL relationship -- even though the factual relationship might be based in experiencing, and which then becomes the "teacher."

*

In any event, the general surmise of TEACHING is that information can be organized in ways that lead from basics to increasing detail and complexity, and that if this is done expertly enough, then LEARNING will result in students who subject themselves to those "organized ways."

*

In this sense, teaching is seen as the active measure while learning is seen as the passive something or other into which the active measure is to be duplicated or copied. Thus, one can find a rather largish literature having to do with the dynamics or ways of TEACHING (as will be illustrated in the next essay in this series.) However, although information about the dynamics of learning does exist, the nature of learning dynamics seems to be in its infancy.

*

In any event, the general process of teaching is generally seen as consisting of organizing and transferring information to the learner(s). This sounds simple enough -- and in some cases actually is. The general process of learning is generally seen as in-taking or absorbing the information that is transferred via the teaching. This, too, sounds simple enough. But whether it is or not seems completely to depend on a number of associated factors, the existence of which those who design the teaching of

information transfers cannot altogether predict.

However, this slight difficulty is usually gotten around in that a sufficient minority do learn enough to keep societies working -- at least for a time.

*

But indeed, although information can elegantly be organized in ways that can be assumed to effect the ease and speed of the transfer, it is highly doubtful that the information is in-taken in the SAME organized way, or in-taken in any organized way at all. The broad significance of this will, of course, be discussed throughout these essays.

A STABLE AND NON-STABLE BASIS REGARDING LEARNING PROCESSES

As already mentioned, the general surmise of the teaching-learning relationship is that the learner can duplicate the information being transferred -- and IF the information is transferred and duplicated by the learner, then he or she or it (as in the case of dogs and horses, but not often in the case of cats) will demonstrate phenomena appropriate to what has been taught.

*

This general surmise is somewhat workable if (again) tangible things and matters are the issue -- since both teacher and learner can refer to those matters or things as a STABLE BASIS for what is being taught and learned.

So, we can posit, for hypothetical illustration purposes, the following formula:

TANGIBLE STUFF =

TEACH <-> STABLE BASIS <-> LEARN

In this sense, then, there can be a mutual assurance between teacher and learner that they are dealing with the same stuff -- because it is tangible. The above formula, of course, refers best back to Model A of teaching-learning.

*

However, a contrasting formula also exists as:

INTANGIBLE STUFF =

NON-STABLE BASIS

or

TEACH <-> INVISIBLE BASIS <-> LEARN

THIS contrasting formula can sometimes (but not always) refer best back to Model B of teaching-learning. In any event, those who are perceptive can sense that there is a great gulf or abyss between the information-organizing processes of these two formulas. But I get ahead of myself here.

*

As it is, if a STABLE BASIS is not identifiable in tangible or concrete terms, then the teaching surmise that serves so well for Model A is not entirely, if at all, applicable to the teaching-learning situations characterized by Model B (and its plethora of variants).

THE SUPERPOWER FACULTIES OF THE HUMAN BIOMIND

By definition, the superpower faculties involve phenomena that transcend the known laws of the tangible, and do so both as cause and effect, as source and result -- although the RESULTS of superpower phenomena can impact within the tangible.

And so a rather simple but obvious conclusion has to result: that teaching-learning ANYTHING regarding the superpowers does not have much of a tangible, stable basis that both teacher and learner can refer to and rely on as REALITY CHECKS regarding any mutually assurable certainty.

*

It is for this reason that some say, even some parapsychologists, that the superpowers CANNOT be taught -- in that "there is nothing to teach." This skeptical attitude is especially the case if IDEAS of WHAT to teach are erroneous and/or non-existent.

And, in a simplistic, superficial sense, this skepticism may seem true enough -- at least in the minds of those who assume that the intangible is "nothing," or that the non-tangible is something one cannot get hold of.

*

But the meaning here is a somewhat respectable one -- in that it IS generally true that IF a STABLE BASIS of some, or any, kind tends to be absent regarding any teaching, learning, tutoring (or even any

self-learning of the superpower faculties), THEN learning regarding the faculties is open to any number of opinions or beliefs.

RELATIVE IMPORTANCES OF TEACHING AND LEARNING

On the surface of these issues, there can be little doubt that teachers and learners are of equal importance. But just beneath the surface the teaching-learning relationship begins to exhibit strategic differences.

*

Although I cannot say it is the first difference, it is normally conceived that teachers are somewhat more important than the learners -- one simple phenomenology of this being that teachers sometimes posture as having more importance. However, if learners did not exist, then there would be no reason for the teachers to exist. But I'll leave it to each reader to sort this out.

*

A second strategic difference might be that while teachers usually have learned how to organize information in preparation for its transfer to learners, the learners usually have no idea of how information, per se, is organized in themselves. The assumption, then, among both teachers and learners is that the learner will receive the information in the way the teachers have organized it, and that therefore the learners will organize it in themselves in the same way. If something along these lines DOES ensue, then both the learners and teachers will be gratified, especially the teachers.

*

However, IF this assumption is transliterated into a more exact representation of its meaning, it means that the learners ARE SUPPOSED to receive the information in the exact formats it is transferred to them. At the very least, if the reception of the information is not all that exact, there is NOT supposed to be a wide latitude of variation or distortion within those having learned. However, whether this happens over all is somewhat speculative, while most certainly there is a ratio involved ranging from little failure to a lot of success -- or a ratio of from a little success to a lot of failure. As it is, though, somewhat more success can be predicted regarding Model A (discussed above) when deployed with respect to tangible, stable bases stuff.

*

Somewhere in all of these matters of relative importances between teaching and learning is the irksome detail regarding how many do learn how much -- and of WHAT they learn if they do. Perhaps some quantitative studies do exist along these lines, but I've not been able to locate them.

On the surface of things, though, it would seem that some few learn a lot while a larger majority learn little, or certainly not enough. But much beyond this observation, the per capita distribution of learners with regard to what they have learned or not learned seems up in the air -- and of little real social or scientific, philosophic or religious interest.

*

In seeking relative similarities and dissimilarities between teachers and learners, it turns out that they have one thing in common.

On average, most teachers have no idea of the mental information processes they have undergone in order to learn what they have, and to organize information so as to transfer it to learners.

*

Likewise, most learners have no idea of the mental information processes they have undergone in order to learn what they have, and especially have no idea at all how to organize their INFORMATION-RECEPTIVE qualities in order to expedite their learning.

*

In this sense, then, although I'll not insist on it, it would seem that whatever does transpire in the way of teaching and learning does so on a rather fortuitous, chancy basis.

Only one thing seems to have a higher ratio of certainty and/or predictability:

Many strive to teach -- and don't necessarily succeed.

Many strive to learn -- and don't necessarily succeed.

*

Failure along these lines is usually interpreted as embarrassing (although I don't really understand why this should be seen as such.) So, somewhat like some aspiring or ostensible psychics, some teachers and learners tend to emphasize their few successes -- while avoiding discussing their failures.

*

If asked to consider various teaching-learning issues -- for example, if either teaching or learning have the greater importance -- most might point up that teaching is the active measure, so it might be considered the most important.

Although I've been able to point out certain factors and factoids in this essay, I don't really know if teaching or learning is more important. But I do know that teachers and learners focus on what is being taught and learned, and that most of them know nothing of the fundamental LEARNING PROCESSES involved.

*

On the one hand, TEACHING PROCESSES are all well and good, of course, and needed. But if LEARNING PROCESSES didn't exist also, then ostensible teachers would have no one to teach anything at all.

So, TEACHERS are somewhat lucky that specimens of our species are freshly born in increasing abundance and all of which need to be taught something or others.

Encountering Disorder and Complicating Factors Without Recognizing Them As Such

Ingo Swann (15Oct97)

At some level of their awareness, almost everyone who knows anything at all about the superpowers realizes that knowledge about them is surrounded by factors that seem to complicate almost every issue that might pertain to them.

One can, of course, read and study a great deal about the superpowers, about their psychic, parapsychological and intuitional correlates -- and do so without necessarily having to delve into the nature and disorder of the complicating factors.

*

However, important distinctions can be drawn between merely reading up on something versus the processes necessary with regard to activating latent powers. It is quite well understood that the reading up on something might not also really activate a latent power -- if only because reading is an activity of the left side of the brain.

*

But even in the reading one might encounter disorder and complicating factors without recognizing them as such -- in which case the complicating factors might be viruses having entered into mental information processes.

Additionally, our species long ago discovered many USES for disorder and cleverly disguised complicating factors. Thus, there is a rather long tradition of installing disorder among or around this or that for purposes best known to those who expect to benefit from the disorder.

*

In our twentieth century time, misinformation might merely consist of innocent factual errors.

But disinformation is defined as deliberately installing misinformation in the guise of factual correctness, and doing so for an envisioned purpose.

However, both information and disinformation result in some kind of disorder.

*

If it might be supposed that cognitive activating of one or other of the superpower sets of faculties might require some kind of systemic functioning relatively free of misinformation, disinformation and disorder, then the nature and dynamics of that trio really ought to achieve the status of worthwhile interest and inspection.

*

One of the beginning points of take-off in this regard has to do with the differences between two easily recognized situations that have been established as historically existing in all fields of human endeavor.

1. The traditional armchair approach to learning, theorizing, and accumulating "knowledge,"
- and
2. Working in the real and actual field of what has been learned in the more or less intellectualized security of the armchair.

*

This, then, is to point up that important distinctions do exist between the armchair approach and entering into the realities of whatever is involved.

*

In the above context, it might be mentioned, for example, that no matter how much one learns via the armchair route, the sum of it is almost certainly to be found as reductive, and smaller, than Life itself.

In this sense, it can be said that Life is a composite of all possible things, known and unknown, recognized and unrecognized.

Armchair approaches, even the most elegant and comprehensive of them, select among all possible things and study them as separate factors among the composite of all possible things.

Thus, just about anything can be honed to gem-like quality within the scope of armchair thinking. But when the gem-like quality is replaced into the environment of all possible things, it can encounter and undergo what, blithely put, are "challenging" factors --

sometimes also known as "reality checks."

*

A major deficit in armchair approaches is that they tend to draw to themselves only what is thought to fit, and either reject what does not fit, or remain altogether unaware of it. But by far and large this is typical of human behavior overall, in that people prefer not to deal with anything indicative of possible or probable discomfort. Many analysts have dubbed this the head-in-the-sand phenomenon.

*

One of the great, but usually unrecognized, mysteries of the superpowers is WHY they are perpetually surrounded by trouble within the larger picture they represent and are part of. In this context, for example, both psychical research and parapsychology have TWO histories.

*

The first history has to do with the efforts at research and what has been discovered thereby. This history is fascinating to those interested in it, and several competent books have emerged detailing it.

It goes almost without saying it that it is via this first history that those interested seek to learn what they can -- not only with regard to what has been discovered, but with expectations that what has been discovered may enable an increase of functioning of their own superpower faculties.

*

The second history is comprised of what has been termed, somewhat superficially, as the "Resistance to Psi." Although the existence of the "resistance" is occasionally noted, any extensive and detailed history of it is functionally absent.

Thus, anyone perchancing to have an interest in the nature, reasons and dynamics of this second history cannot find a concise source that details it.

*

The second history, however, and in the long run, is as important, if not more so, than the first history.

The second history is the story and tale of how and why the first history has been assailed, deterred, and derailed within our present civilization's sociological formats -- resulting in a rather confusing sociological cocoon of disorder that seems to be self-perpetuating.

*

Thus, if anyone should perchance to activate some of their superpower faculties, in the end they can assuredly depend not only on functioning among the possible benefits of the activating, but are going to have to deal with the ongoing, dynamic sociological elements characteristic of the second history.

If, then, one does not have an advance and comprehensive grasp on the nature and dynamics which comprise the assailing second history, then like the armchair traveler venturing into all the possibilities of Life, one might predictably find oneself "challenged" by unrecognized, unsuspected and unknown pitfalls.

*

The central function of this Section 5, then, is to provide a larger overview of what, loosely speaking, comprises the assailing second history.

Some of the factors and elements to be pointed up are obvious, depending how perceptive and experienced one is. But others are not so obvious, and some of them are surprising.

The Superpowers and Their Relationship to Earthside Power Structures

In now reading what follows under the heading just above, this writer can only say that the context is NOT a matter of his fanciful speculating, or of unfounded conspiratorial imagining.

He has in fact been TOLD the context by a number of individuals highly placed with Agencies On High -- and whom thus presumably knew what they were talking about. But as with all the contents of this database, each visitor to this website is invited to consider this context only in the light of what it might suggest.

*

It is well known that organized research since 1882 regarding psychical phenomena and parapsychological experimenting rather consistently has met with organized resistance and skeptical ridicule.

It is also understood that the organizers of the resistance and ridicule have presented supportive reasons and justifications that seem logical and reasonable.

But there is more to this overall situation than the mere mix of Psi research and discovery versus mere resistance and ridicule. This is to say that there is a principal reason why the controversial mix exists in the first place.

This principal reason is easily understandable -- once it is delineated and given cognitive

substance.

*

My own interests in the Psi phenomena began very early. As this interest expanded, within my pursuit of reading it was possible to discover the existence of various resistive attitudes toward Psi.

Like most, I assumed these resistive attitudes were formulated at the individual level by those who merely felt that Psi did not fit into their philosophical or scientific realities.

*

As many writers had pointed up (both in the pro and anti Psi camps), the chief factor here was that the so-called non-material aspects of Psi could not be made to fit with the philosophical and scientific contexts of Materialism.

I felt that this "conflict" was self-evident -- even understandable. But I, as well as most Psi researchers, felt that if parapsychology continued accumulating facts via confirmed experimentation and discovery, then the facts would automatically shift the picture more in favor of Psi.

*

It was quite easy to accept this explanation in an unquestioning way, since THIS was what the explanation was said to consist of in many sensible statements and publications. And, I think, this is still the major prevailing explanation today.

*

But even so, a slightly noticeable mystery remained.

Even when researchers and parapsychologists did present good evidence incorporated by scientific procedures otherwise accepted in all echelons of science and philosophy, the good parapsychology evidence was NOT accepted anyway.

In fact, it was derailed AS scientific evidence -- usually by means that equated, by any consideration, to rather dirty counterpropaganda tactics.

*

The whole of this equated to unfair treatment. So when by fortuitous chance I had opportunities (beginning in 1971) to function as a Psi test subject, I was doubly enthusiastic about the Work.

I was soon to discover, however, the Work consisted of two situations.

The first situation consisted of the lab work and experiments with many leading

parapsychologists of the time, and most of which went reasonably well.

The second part, however, consisted of how the Work was responded to in the larger domains of Life, specifically with emphasis on all possible domains of human activity -- otherwise known as the "open field" of all sociological human activity.

*

This shift of venue, so to speak, from parapsychology-cum-science into the "problem" of general sociological activity tweaked my original interest in the latter.

After preliminary excursions into this "problem," it could be shown that the Resistance emanated, for the most part, from those sociological entities we refer to as mainstream ones -- especially including the hard and soft sciences, the major media, and the manufacturers of text books, encyclopedias and dictionaries.

*

Whereas the so-called "average" citizen was prepared to consider the existence of Psi (as later polls confirmed), the mainstreams were not. In fact, it could be shown that the mainstreams seemed to work overtime to prevent easy access to real and solid Psi evidence.

And if not that, misinformation and disinformation tactics were utilized to make the real evidence appear either as questionable, ambiguous, or threatening to the sanity and welfare of the species.

*

The nature and tactics of this resistance ranged from fatuous and silly to ugly and tragic -- the whole of which led to a most astonishing result.

Via this resistance, mainstream propaganda and spin doctors actually derailed discovery of the sensitivity mechanisms of our species that can account for psychical and parapsychological phenomena.

And this achieved, so it was said, to protect Science from so-called pseudoscience.

*

At this point, it should be mentioned that where the existence and use of TACTICS can be identified, it is logical to suspect the existence of a centralizing STRATAGEM on whose behalf the tactics are deployed.

*

Most dictionaries define STRATAGEM as "an artifice or trick in war for deceiving and

outwitting the enemy." Of course, stratagems are also characteristic of business, competition, politics, and etc., the whole of which can also be referred to as needed or necessary strategy and so forth.

*

In the sense of the resistance to Psi, the tactics could be identified (if only by astute observers), but the locus of the centralizing stratagem remained illusive. Thus, an additional mystery made its appearance. It can be summarized via the following: Since the early, basic, principal, and broadly announced goal of SCIENCE was to investigate and study ALL PHENOMENA, the scientific exclusion of Psi Phenomena actually constitutes a defacement by mainstream scientists, or their minions, of the principal purpose of mainstream science itself.

*

However, this larger overview was not (and still is not) grokked by many, because since 1882 any number of pseudo-logical and pseudo-rational explanations have been put forth -- and accepted as reasonable by the most influential powerholders of the mainstream populations.

*

As but one pseudo-logical example, mainstream science has rejected all connection to Psi research on the grounds, believe it or not, that Psi phenomena are unscientific to begin with -- and thus not a proper topic for science.

*

This paltry excuse has been accepted as rational and logical not only within science proper, but within academe, and by the major media -- WHEN, in fact, EVERYTHING is found in an "unscientific" condition before the mighty organizing powers of science make scientific order of them.

*

By late 1972, I had gotten this far with my "investigations." And at that point I still believed that the fundamental "explanation" had to do only with scientific and philosophical difficulties. I still felt that these difficulties would be cured or ameliorated in the future as discoveries about Psi continued to accumulate.

*

However, and as time would soon tell, I had completely failed to incorporate into my investigations one significant strategic context.

And if certain important analysts at highest levels had not pointed out this overall strategic context, I might have wandered down through the years blissfully unaware of it.

*

Before getting into this significant context, it is worthwhile at this point to reprise the general definition of what the superpower faculties appear to consist of, based on all available evidence.

*

The "superpowers" have been discussed in other essays already placed in this database. But to reprise them for convenience, they appear to consist of those faculties within our species and its specimens that can deal with the kinds of information transcending physical facts, and the "laws" of matter, space, time and energy (as so far understood). The factual existence of the superpowers is determined by noting the spontaneous occurrence of them throughout history.

*

However, spontaneously occurring and deliberate, controlled activation of the superpowers (as might occur via scientific knowledge of them) represent two different matters indeed.

Spontaneous occurrences of the superpowers can be considered merely as transient events in the general web or fabric of human sociological existence.

However, if certain superpower faculties could become activated and enhanced in controlled ways rather than just via spontaneous manifestations, then a number of human affairs considered normalized and controllable would have to undergo adjustments.

*

And so the "arising," so to speak, of enhanced superpower activity would present unfamiliar difficulties -- especially to the average run-of-the-mill power structures that function within the known limits of normal powers.

*

In November, 1972, I was invited to Washington for a sort of covert meeting. During that meeting a top analyst of a familiar intelligence agency in our nation's capital TOLD me (I

paraphrase):

You know, no significant advance in Psi will ever be permitted by those who govern -- because it MIGHT upset or alter all power structures on Earth. Even if you and your colleagues at Stanford Research Institute succeed, even in part, ways and means behind the popular and open scenes will ultimately follow to erase and discredit the work.

*

I clearly remember being stuck speechless, not only by the shocking statement, but because of my own abysmal ignorance in not recognizing what was immediately made SO OBVIOUS.

I immediately grokked the entire reason behind the "Resistance to Psi," along with all of its ramifications.

*

For clarity here regarding only some of those ramifications, the first and principal one is that IF any of the superpowers could by volitional training be developed for so-called practical applications, then there would be vivid implications for almost all existing Earthside power structures and the way power games are played.

*

In THIS context, as viewed from the heights of existing power structures and power makers, the deliberate cognitive enhancement of the superpowers would be viewed as a rather hideous development -- made doubly frightening upon the possibility that secrets and minds could be "read" and revealed.

At the very least, such enhancement could result in "competitive edges" in a number of human affairs -- such as within capitalistic forays, take-over plans, and transactions.

*

In any event, from the perspective of invested POWER it is certainly understandable that a NEED could easily be perceived for the resistance to the emergence of enhanced superpower proficiency.

It is also easy to see that the perceived NEED for the resistance would trickle down from the most powerful top and infest all echelons of society involving power, who was to succeed in obtaining it, and why and how.

Another ramification concerns what is fondly referred to as "fair competition." Grok it, if you can.

*

Now a factor needs briefly to be pointed up that dwells in consistent invisibility. It is this. Practically everyone can intuit or imagine some kind of practical application for any of the superpower faculties. But at the same time, if there existed any reason to shoot down the superpower faculties, or to prevent their constructive germinating, this is surely the reason.

In a forthcoming essay in this Section 5, I'll review some illuminating aspects of this situation as revealed in the book EXECUTIVE ESP: THE PROVEN LINKS BETWEEN "HUNCHES" AND SUCCESS -- AND HOW BUSINESSMEN EMPLOY ESP ON A PRACTICAL BASIS (Dean, Mihalasky, Ostrander, Schroeder, 1974).

*

The relationship of the superpower enhancement to Earthside sociological and power structures can briefly summarized as having five identifiable aspects. In the past, I read more than one overall assessment of "the implications and threats of Psi," and it is somewhat from these that the five identifiable aspects have been distilled.

1. Our species possesses sentient attributes that are quite extraordinary -- among which are powers and superpowers of various kinds. These exist among all specimens of the species in some kind of innate and potentializable formats -- providing the requisite sensitivity parameters are "open" naturally, or nurtured into "openness" via some kind of tutorial-experiential methods that enlarge sensitivity contact.
- 2.
3. Also innate within our species are the contexts for constructing the various elements and formats usually referred to as "social organizing," ostensibly so that the specimens of the species can survive better as group-collective entities.
- 4.
5. However, the same collective social survival-goals usually turn out to be pyramidal "power structures." The greatest amounts and kinds of power are held by the relatively few power specimens populating the apex -- while the rest of the inhabitants of the pyramidal power structures are presumed to benefit and survive as a result of being led or governed by the power governing, decisioning, or dicta of the few.
- 6.
7. The most solidly accepted basis for acquiring and perpetuating power is very closely related to the physical aspects of everyone's existence. Thus, most formats of large power holdings usually come about by achieving dominion over obvious and subtle aspects of physicality (and/or via the dominion of the surrogate of physicality -- money).

8.

9. In a direct sense, power structures are almost always dependent on stability, predictability, and upon what is visible and tangible to the majority of everyone. Thus, most power-structure arrangements CANNOT permit Psi-determined "wild cards" of any kind, much less encourage them to come into existence. So, while the superpower faculties of our species can be seen as astonishing and marvelous, they also represent "threatening" wild cards to existing power structures.

The Superpowers as "Wild Cards" Within Sociological Power Systems

Considering the five aspects briefly enumerated above, it becomes quite easy to comprehend, at least theoretically speaking, why any REAL development of the superpowers cannot be permitted.

In the bigger power picture, then, the overall response MUST advocate the non-development and non-enhancement of the superpowers.

The General Superpower Problem and the Way It Is "Taken Care Of"

The ONLY problem regarding the superpower faculties is that they exist naturally and as concomitants of our marvelous species.

In this sense, they tend occasionally to emerge spontaneously through each successive generation, and as somewhat highly "developed" in certain individuals -- known, in the twentieth century as "psychics," if they are real ones.

*

Analysts recognize this confirmed, "unfortunate" but natural occurrence. Since, then, the species does possess the superpower faculties, or at least rudiments of them, the (almost) only way to "contain" the superpowers is to make an impenetrable mess around any possible real knowledge of them -- especially as regards any constructive, and hence applicable, formats.

*

And so it is thus, more or less anyway, that we find any accurate comprehending of the superpowers cocooned within various messes of distractions, deterrents, derailments, demolitions, deconstructions, pismires, and droolings.

*

The making and maintenance of the messes is seen as necessary because many adhere to the concept that the introduction into power games of wild cards emanating from real superpower sources would not only put the usual concepts of power at a disadvantage, but also could shift the concepts and balances of power as well.

*

To get a start-up grasp on this, we have only to consider the element of secrecy involved in all power structures.

If, for example, it is believed that all formats of secrecy can be penetrated by superpower "espionage," well, this is surely one reason to PREVENT any attempts to develop any superpower faculties in a predictable and proliferating way. No one really would want to develop any sources from which would flow a river of wild cards.

*

So, the best way to prevent anything of the kind is to pollute the clear river of superpower understanding and infest it with log jams -- in the form of distractions, deterrents, derailments, demolitions, deconstructions and pismires -- all the while disguising these in formats of acceptable logic and reason and various kinds of droolings philosophical or otherwise.

*

It is my personal suspicion, based upon many years of direct experience, that our mainstream social-power structures WILL NEVER permit much in the way of open mainstream supported research and development of real superpower proficiency -- with one possible exception.

*

IF our species would find itself "threatened" by an extraterrestrial something or other which possessed active superpower functions, then OUR species superpowers would have to be developed to attempt to cope with the Spaceside "threat" in this regard.

In such a case, completely hypothetical to be sure, swift mainstream agreement would be reached to develop practical human superpower applications in order to add these to Earthside armaments.

*

A number of loose ends have been left open in this first essay of this section -- because they are better dealt with via substantive contexts to be discussed in subsequent essays of this Section 5.

TEACHING AND LEARNING REGARDING THE SUPERPOWERS OF THE BIOMIND

Ingo Swann (17Oct97)

PART 1

ESSENTIAL BACKGROUND INFORMATION

It would be wonderful to organize information about LEARNING by following the step-by-step method that can be so effective regarding other areas of information.

Within a superficial approach to learning, or within a cursory glance at what's involved, it might seem that learning is straightforward, and that the steps involved are only one -- and which step consists of STUDY, study of simple stuff first, and then increasingly difficult stuff anon.

*

It is quite surprising how this idea of learning hangs on, and more or less is endlessly preached; surprising in the face of the familiar fact that someone can study something -- and end up not learning much or any of it.

*

When lots of study ends up in minimal learning, educationalists like to introduce matters such as the student's questionable motivation, snarled learning skills, memory retention lapses, early nurturing that was somehow deficient, and etc., until it becomes clear to everyone, including the student, that the fault is with the student for reasons both visible and invisible.

*

It if were not for the fact that one can sometimes encounter someone who HAS learned a good deal, but studied very little, then it might seem that failure to learn is somehow a student's fault.

*

Whether this kind of situation is perceived as important and significant by this or that reader of this essay, I'll simply say, at the risk of making a categorical pronouncement, that it IS important and significant. I'll even offer up three suitable reasons:

1. Study and learning are two different species of processes;
2. Learning is always judged against WHAT is being taught, and if one fails to learn, well, what has been studied might be at fault, not the learner.
3. True learning (so called) is also always judged against what has been taught by a teacher or some teaching system. In other words, true learning requires a teacher. Thus, if someone manages to learn something WITHOUT having been submitted to teaching procedures to learn it, well, he or she is considered as yet among the unwashed and unlearned.

*

Of course, 2 and 3 above may be products only of what is referred to as civilized cultures and societies in which the STATUS of teachers and teaching systems whose monopoly over teaching AND learning need to be protected. So within such civilizing aspects it doesn't really matter what one learns. It only matters that one has been taught it, and thus the actual meaning and value of diplomas and higher sheepskins.

Thus, in such kinds of systems, learning per se is not considered as meaningful -- since one can learn only what is being taught, and if whatever is learned has not been taught then it also is not considered as learning.

*

Also in such kinds systems, one usually can discover the existence of approved and disapproved learning, or tolerated and intolerated learning -- this being a subject I'll expand on here and there ahead while attempting not to drool too much venom.

*

I'm not merely bitching here, but am indicating that learning almost always is seen as an extension of teaching -- and in which context a certain number of students are expendable, or constitute permissible learning failures.

But I'm also hinting that teaching could be considered an extension of learning -- since if the need or desire to learn didn't exist, then there would be no occasion at all for teachers or teaching systems come into existence and flaunt their knowledge, mind-shaping wares, snake oils and other educational whatnot.

*

It has also been necessary to expand a little on 2 and 3 as itemized above, since those two contexts have a great deal to do with 1 as itemized above.

Or, perhaps, it might be said: have a great deal to NOT DO with 1 above.

*

To clarify a little. IF the processes of learning and the processes of teaching are different species of processes, then it might follow that the processes of teaching should be formulated within the light of the processes of learning. IF learning IS the goal.

*

However, IF learning IS NOT the goal, then the processes of teaching need never take into account the processes of learning.

In such a case, no one (including both teachers and learners) need know anything about the processes of learning. So, if someone manages to identify some of the different kinds of learning processes, well, these can be ignored, played down, eradicated, etc. -- or safeguarded from public access by machinations of mind-programming operations.

*

In any event, if we examine some terms and their definitions, we shall be able to note a rather curious thing as a result.

T E A C H

Our English term TEACH is taken from a Middle European term, TECHEN, which meant "to show." In English it means "to cause [someone] to know a subject," and "to cause [someone] to know how."

*

Here we immediately, and unfortunately, encounter a gross fundamental difficulty. The difficult, in the most simple words possible, is this: "to know a subject" and "to know how [to do or effect something]" are radically different activities. But both activities are included, and somewhat obfuscated, within the contexts of the same descriptive term.

*

Additionally, most dictionaries defining TEACH somehow manage NOT to refer to the concept of "to cause [someone] to learn."

*

Thus, at first official nomenclature contact with the term TEACH we find as follows:

T E A C H

.

.

to cause

.

.....^.....

...

to know to know how to learn(?)

*

Moving on, then, the term TEACH is usually broken apart into active measure nuances:

INSTRUCT: methodical or formal teaching.

EDUCATE: attempting to bring out latent capabilities.

TRAIN: stresses instruction and drill with a specific end in view.

DISCIPLINE: implies subordination to a master for the sake of controlling.

SCHOOL: implies training or discipline, especially in what is hard to master or to bear.

TUTOR: to teach or guide, usually in a special subject or for a particular purpose.

GUIDE: to provide with guiding information, to direct a person in his or her conduct or course of life, to superintend training or instruction.

*

Thus, including TEACH we can quickly encounter EIGHT categories all relevant to teaching -- and in whose basic definitions the term LEARN is not mentioned.

LEARN

Our English term LEARN is akin to the Old High German LERNEN -- and which apparently meant "to acquire knowing," this later evolving into "to acquire knowledge."

*

Thus, in English, LEARN came to refer to "to gain knowledge or understanding of or skill in by study, instruction, or experience.

LEARN also refers to "memorizing," but beyond that the term is not broken down into more refined categories as is TEACH.

STUDY and STUDENT

Our English term STUDY is taken from the Latin term roughly meaning the same thing, with the exception that the Latin STUDERE either did or did also refer to "contemplation."

In any event, our term STUDY is defined (get this) as "the application of the mental faculties to the acquisition of knowledge; a careful examination or analysis of a phenomenon, development, or question; something attracting close attention or examination; also, the activity or work of a student."

*

Our English term STUDENT is defined as: one who attends a school; one who studies; also an attentive and systematic observer.

Most dictionaries allow the term LEARN to somehow be pendant to a CONCEPT of STUDENT, but that term is not included in most of the formal definitions.

Beyond that, a STUDENT is presumably one who proposes to attempt the application of the mental faculties to the acquisition of knowledge, a careful examination or analyses of something, even if only regarding whatever attracts close attention or examination.

Whatever is involved is then the student's WORK or ACTIVITY.

KNOWLEDGE

(1) Cognizance.

(2) The fact or condition of knowing something with familiarity gained through experience or association.

(3) The fact or condition of being aware of something.

(4) The range of one's information or understanding.

(5) The fact or condition of having information, or of being learned.

(6) The sum of what is [was(?) or can be(?)] known and which consists of the body of truth, information, and principles acquired by mankind.

*

I might add that the body of truth, etc., presumably includes what was once known but forgotten, rejected, or avoided.

*

In dragging the reader through the foregoing nomenclature bytes, I have reviewed what would seem to be the major constituents of teaching and learning. Some might assume that these constituents are all that is needed in order to undertake expeditions into teaching and learning.

*

But while I suppose that most of the major constituents of teaching are included (at least regarding superficial formats of teaching), it seems to me that the idea of LEARNING seems to hang about as sort of a vaporous fantasy.

True, people assume that learning will occur because of teaching. But it can be noted that whatever the elements of learning might be, they are rather vague within the contexts of the nomenclature considered above.

*

Anyhow, the nomenclature autopsy is concluded (for now.) And this frees us to move expeditiously on to another matter.

There can be little doubt that teaching and learning are among the most important attributes of our species -- and indeed of almost all social groupings within it.

*

As it is, our species seems to HAVE TO LEARN what it takes to survive.

Which is to say that specimens of our species are not born completely or even partially programmed with broad-band survival knowledge -- a type of knowledge once referred to as NATURAL,

INDWELLING INSTINCTS as regards other life forms.

*

Since the above idea IS the case, it would then seem that the necessity of teaching and learning might have achieved enough conceptual importance to have become included as significant topics within the scope of philosophical inquiry and discussion.

*

I will now refer to THE ENCYCLOPEDIA OF PHILOSOPHY compiled under the editorial auspices of Paul Edwards, and published in 1967 by Macmillian Publishing Co. in New York, and by Collier Macmillian Publishers in London.

I have already referred to this encyclopedia in the course of other essays in this database. Although this encyclopedia was published in 1967 (thirty years ago as of this writing,) it represents an excellent compilation of philosophy up until then, and how things were considered.

Additionally, in my own estimation the year 1967 more or less signaled the end of what had been called the Modern Age, and so the encyclopedia serves as a kind of summarization of philosophical thinking as of the end of that Age. Whether anyone will agree with me on this estimation, most certainly after 1967 overall human affairs did depart into directions and necessities so new that former philosophical approaches to things and stuff grew increasingly useless.

For one thing, as human affairs went into the 1970s, interest declined in, of all things, PHILOSOPHY -- with the result that philosophical curricula began to be curtailed, and some institutions of higher learning canceled such courses and departments altogether.

*

Now, PHILOSOPHY was once thought of as "the search for wisdom."

However, when WISDOM proved either too elusive, complicated or inconvenient, the definition was shifted to "a search for truth through logical reasoning rather than factual observation." I invite you to consider this definition with some care and interest.

*

On average, though, one of the central ideas of PHILOSOPHY was to consider the meaning of things, especially if they were important not only to human thinking, but to survival, progress, understanding, and the accumulating of that stuff referred to as "knowledge."

In this sense, then what is NOT included in the 1967 encyclopedia may be as important as what is.

*

The concepts of TEACHING and LEARNING are not found in the encyclopedia as worthy of identified

entries.

In that the concepts of teaching and learning might be included in other entries, one of course consults the encyclopedia's index to discover if this is so.

*

In the Index, one finds only one reference to the topic of TEACHING -- and which reference regards "teaching machines."

*

The topic LEARNING fares a bit better.

First, the Index refers to "Learned Ignorance" as found mentioned in the entry for one Nicholas of Cusa (1401-1464), a theologian, philosopher, and mathematician.

Apparently, this Nicholas of Cusa held that "a man is wise only if he is aware of the limits of the mind [his own?] in knowing the truth."

*

This Nicholas of Cusa, having said this, it is then of little wonder that no one has ever heard of him -- largely because his statement is sort of worrisome to the idea that "knowledge is Power," this a much more popular concept.

This Nicholas also wrote DE DOCTA IGNORANCE, a treatise in which he proposed that "Knowledge is learned ignorance." The idea that there may indeed exist doctrines of learning how to be ignorant would clearly be unpopular, all things considered.

*

In any event, the 1967 encyclopedia also mentions "learning" in connection with the entries for Perception, Psychological behaviorism, and something called the "Learning of the Mind School." The term "learning" is also mentioned in connection with the entries for to individuals, one Maine de Biran, and Jean Piaget.

*

So, as it turns out there is no formal entry in the 1967 encyclopedia for teaching or learning. The index mentions teaching in only one context, while learning is mentioned six times (only).

*

Before moving on, it is of some minor interest to discover that the 1967 encyclopedia DOES have an entry for "Laws of Thought." This is worth minor interest in that it might seem that TEACHING and

LEARNING might have some relationship to the Laws of Thought, or vice versa. At least my humble self can't really conceive that teaching and learning somehow DO NOT involve THOUGHT, whether lawful or lawless.

*

In any event, regarding the Laws of Thought, the 1967 encyclopedia indicated that such laws consisted of three principles "frequently discussed from the time of the Greeks until the beginning of the twentieth century [at which time] the term has become obsolete."

The three principles are noted as "the principles of identity, of contradiction, of excluded middle, and occasionally [presumably as a fourth principle] the principle of sufficient reason." Now, "reason" in this instance, refers to the sister of "logic" -- the two otherwise known as logic and reason.

The implication here is that it takes a certain amount or quota of reason to be able to deal with the laws of thought, and so interest in the Laws of Thought became "obsolete" at the beginning of the twentieth century.

*

Earlier above, I have introduced the term KNOWLEDGE.

The 1967 encyclopedia does not have an entry for KNOWLEDGE as a "thing" in its own right. The encyclopedia, however, does have three entries regarding knowledge as:

The Sociology of Knowledge;

The Theory of Knowledge;

Knowledge and Belief.

*

Regarding KNOWLEDGE, at the beginning of the entry KNOWLEDGE AND BELIEF we find: "The nature of knowledge has been a central problem in philosophy from the earliest times. . . .

"The problem of knowledge occupies an important place in most major philosophical systems. If philosophy is conceived as an ontological undertaking, as an endeavor to describe the ultimate nature of reality or to say what there really is, it requires a preliminary investigation of the scope and validity of knowledge. Only that can be said to exist which can be known to exist.

"If, on the other hand, philosophy is conceived as a critical inquiry, as a second-order discipline concerned with the claims of various concrete forms of intellectual activity, it must consider the extent to which these activities issue in knowledge."

*

Well, I dare mention that few will consent to a preliminary investigation of the scope and validity of THEIR OWN PERSONAL knowledge -- and so whether knowledge is ontological or a second-order discipline is more or less relevant.

*

Regarding BELIEF, in the entry for KNOWLEDGE AND BELIEF we find: "Belief has had less attention [than knowledge] from philosophers. It has generally been taken to be a more or less unproblematic inner state, accessible to introspection. But there has been disagreement about whether it is active or passive."

*

Well, insignificant little Moi might observe that the world turns more on belief than knowledge.

*

As it is, though, the 1967 encyclopedia more or less might agree with my comment above, in that in the KNOWLEDGE AND BELIEF entry, THE DEFINITION OF KNOWLEDGE is given, and I quote:

"According to the most widely accepted definition, knowledge is justified true belief."
Ergo, it must follow that "true belief" is "knowledge." And which means that our species, although extant, is lost (or at least quite confused) -- and it is of little wonder that the finer points of teaching and learning have been irrelevant all along.

TRENDING AWAY FROM THE PARAPSYCHOLOGY PARADIGM TOWARD A NEW PARADIGM OF SUPERPOWER PERFORMANCE

Ingo Swann (24Nov97)

NOTE OF EXPLANATION: During the last two years I've received an increase of media requests concerning ESP and related matters. It became apparent that the interests and requests were based in concepts of ESP, Psi and parapsychology that are broadly shared, but are dated and backward looking if viewed in juxtaposition to advances in other science areas.

These other science areas have been in process of providing new facts and information relevant to various human processes that directly increase comprehension of ESP phenomena that have not yielded to resolution in parapsychological terms. This new information is accumulating outside of parapsychology, but is not being incorporated into parapsychology in any significant way. A strange situation has thus resulted. A paradigm shift relevant to "Psi" is taking place outside of parapsychology.

The most probable meaning of this paradigm shift external to parapsychology is that at least some significant part of parapsychology will soon become acknowledged as obsolete, being replaced by some kind of new perspective based on discovery in other scientific fields.

It has proven difficult to discuss this mostly unrealized paradigm shift with media and other people because a broad reality basis (including appropriate concepts and nomenclature) is still missing. I got tired of trying verbally to discuss this, and therefore began providing short written position statements as handout materials. I combine and expand these into this larger handout document for the edification of those interested in this somewhat non-visible situation.

NOTHING STAYS THE SAME

Because I'm about 65 per cent conservative I am particularly sensitive to change. There are many things I'd like to see stay as they are, or were. But alas for little me, change is continuous. Change rolls on and on, and also rolls over many things.

With regard to parapsychology and Psi, anyone even somewhat familiar with that research realizes that

it is now about 120 years along. Many might also realize that mainstream science rejected psychic matters from the outset of organized research in about 1882, and that the scientific rejection of Psi is still on-going today.

*

None the less, several vital forms of psychic research formulated external to science proper. Since about 1935, psychic research has collectively been referred to as "parapsychology." Parapsychology has brought into existence concepts, ideas, nomenclature, and frames of reference -- all combined into a sort of parapsychology-speak or lingo. I'll shorten this to "para-speak," and indicate that it is appropriate to parapsychology but not to any other mainstream scientific fields.

THE SOCIO-CULTURAL DIVISION BETWEEN THE MAINSTREAM SCIENCES AND PARAPSYCHOLOGY

In other documents in this database, I have referred to the exclusion of parapsychology from science as the "ghettoization" of Psi and parapsychology. I have also stipulated that the ghettoization is the fault of the mainstream sciences, and that its mandated basis was mounted on philosophical rather than scientific grounds.

*

Because of this, parapsychology and para-speak developed more or less independently of science proper -- with the result that several further and quite subtle separating phenomena ALSO came into existence, but which phenomena were seldom realized, discussed, or acknowledged as existing.

*

As but one of these subtle phenomena, the study of the sociology of science and of scientists and their brotherhoods easily reveals that the brotherhoods forbid the introduction of parapsychology concepts and nomenclature into the main sciences.

This embargo was enforced -- to the degree that mainstream scientists would experience professional damage to their careers if they proposed any cross-over concepts. This embargo is still in effect.

*

Several social affects came about because of this.

(1) The mainstream sciences do refer to psychic phenomena, but only under terms pejorative terms such as superstition, abnormal, hallucinatory, and in psychiatry as illness-like mental phenomena emanating

from deranged or diseased psycho-physical causes.

(2) The mainstream sciences have remained sanitized of any non-pejorative concepts and nomenclature redolent of anything psychic, paranormal, or parapsychological -- and so the language and nomenclature of non-pejorative connotations is para-speak.

(3) The cross-over of para-speak into the mainstream sciences is not permitted -- and so mainstream scientific papers whose contents might touch upon Psi in any way have to be written in a manner that does not suggest a cross-over.

(4) When the public, or anyone, wants to refer to the so-called paranormal in non-pejorative ways, they are obliged to utilize parapsychological concepts and nomenclature.

*

One of the principal fall-outs of this four-part situation is that that the mainstream sciences and parapsychology were and still are viewed as mutually incompatible -- or, at any rate, no cross-over of concepts and nomenclature is permitted by the major sciences.

*

And, as with all mutually incompatible social factors, another very important fall-out has been a DECREASED rate of mutual information-exchange between science proper and parapsychology.

*

Thus, it was, and still is, largely assumed that discovery, if any, about the paranormal (so called) would take place in parapsychology -- meaning external to the main sciences themselves.

The obverse to this was that the main sciences would not make any discoveries pertinent to the parapsychology paranormal -- because the main sciences had neither the desire, commitment nor tradition of working along such lines of scientific inquiry.

*

And so on the surface of these matters, the whole of this has taken on a somewhat non-changing vista -- parapsychology for parapsychologists -- science for scientists -- and neither shall meet at any point. BUT! Nothing ever stays the same, AND all things do change.

SOURCES OF CHANGE VIS-A-VIS MAINSTREAM SCIENCE AND PARAPSYCHOLOGY

Whatever one might elect to think of them, the main sciences ARE vital sciences, capable of on-going discovery. They have their ups and downs, their stagnating periods, their blind spots. But over time they do accumulate data and information, and also undergo their own paradigm shifts.

In my own possibly wobbly estimation, the rate of discovery in the main sciences since the 1950s has been large and accelerated -- so much so that the implications of the discoveries probably cannot be adequately digested in many areas.

Additionally, many of the implications lay outside of established frames of reference, not only scientific frames of reference, but social and cultural ones as well.

*

If we permit ourselves to think about this escalating accumulation of mainstream scientific knowledge it is almost impossible to think that those sciences would not somehow trip across discoveries that are entirely applicable to the so-called "parapsychology" processes of our species, somehow applicable to the central hypotheses of parapsychology.

*

Considering, however, the stalwart and long-enforced separation of parapsychology from the main sciences, we can well imagine certain professional difficulties arising in linking mainstream discovery to the forbidden parapsychology.

*

If, however, the linking of mainstream science discovery to parapsychology vistas was to be made, then there is little doubt that parapsychology WOULD HAVE TO CHANGE -- if for no other reason than the main sciences are gargantuan compared to the exceedingly small fraction of effort of which parapsychology is representative.

*

It is not entirely out of the question that Modern Parapsychology, as a ghettoized field (small) could vanish if discoveries pertinent to the "parapsychology" realms of human functioning were seen as such within the main sciences -- and, as I suppose it needs to be said, were ADMITTED as such.

*

I will give one possible example. In parapsychology, the perceptual forms of Psi (telepathy, clairvoyance, etc.) are seen as some kind of particular mind-psychological formats -- which is to say, seen as problems of mental perception.

Through the decades, a great deal of research has been undertaken to establish what kind of parapsychomental phenomenology and/or criteria cause, trigger, bring about, or accompany those forms of Psi.

I personally conclude that a great deal of progress has been made along these lines, but that parapsychologists jettison a great deal of it because it can't be seen as directly applicable to the central hypothesis that Psi is a function of the human para-mind.

So, in general, it is said that the accumulated parapsychological results are "not very robust" and are not amenable to "the repetitive experiment." Thus, in it's parapsychological context, Psi remains "elusive" -- while within parapsychology itself theories about it are exceedingly inconsistent.

*

Continuing with my one possible example. One notable aspect of parapsychology's Psi perceptual phenomena is that whatever their para-mental source or cause, those phenomena clearly also involve matters of information transfer, information acquisition, and information processing.

Thus, while the para-mental hypothesis certainly cannot be discounted, what if the more vivid and more easily dealt with Psi-perceptual problem consists of information processes?

*

Psi as mind and Psi as information, however, are two completely different arenas of expertise -- while the small field of parapsychology is not very thickly populated with information theorists.

*

However, the field of Information Theory and Applications is exceedingly Big Time in the main sciences. In that VERY mainstream field, the existence of receptors, transducers, the signal-to-noise ratio, and etc., are clearly understood -- and all of which are exceedingly relevant to information acquisition, etc.

*

In yet another VERY mainstream field, that of neurobiology, it has been discovered that the human systems are themselves composed of receptors, transducers, signal-to-noise decoders, and etc., and some of which seem to account for Psi-like information acquisition.

*

In other words, and in some special aspects, neither the field of information theory or the field of neurobiology has anything to do with parapsychology.

But discoveries in those two fields are speedily encroaching upon parapsychology "territory." And in some cases, it is only the dissimilarity of the NOMENCLATURE that is keeping them apart so far.

*

And, indeed, it is only if one doesn't know about advances in information theory and neurobiology that one can remain content (and ill-informed) to discuss Psi phenomena ONLY WITHIN the circumference of parapsychology itself.

*

According to usual logic, if parapsychology was going to undergo a paradigm change, one would suppose that it would come about because of advances in parapsychology itself. That has not happened. However, when the main sciences learn more about Psi phenomena than parapsychologists have or can, then parapsychology will become part of a paradigm change that might roll over it altogether.

*

There are many aspects that now need to be discussed, and many of which have already been entered into discussion in this database.

One of these is that certain phenomena occur as a paradigm shift comes into existence and gains momentum.

One of the first of these phenomena is that widely used words (terminology) that packed power within the retiring paradigm begin to lose that power as the contours of the new paradigm begin to take on form.

Sometimes it doesn't take much time at all for very popular terms to end up on the trash pile of forgotten nomenclature. Not only do the mind-sets that used the terms disappear, but the terms themselves fall out of usage and vanish.

*

This type of change represents much more than whether terms are "in" or "out," or "politically whatever." Terminology represents a kind of knowledge package. Or, put another way, knowledge is structured in a particular way within a paradigm -- and the term signifies not only what it means itself, but the way the knowledge package is structured.

When, then, advances or discoveries make it necessary to restructure knowledge packages, well, the old terms cannot be utilized any longer since they represent the former knowledge package.

All knowledge packages are characterized by key words -- these being terms that are direct intellectual extensions of the knowledge package. And the knowledge package is in turn a particular format within which knowledge is structured in a particular way.

*

In any event, terms fall out of usage and disappear because the way knowledge is structured undergoes change -- usually because new discoveries require that former knowledge packages be restructured into new formats so as to incorporate the new knowledge.

When this process becomes so all-encompassing, it can result in a complete paradigm shift -- and in this

case, of course, the old knowledge usually gets relegated to the trash pile of forgotten knowledge formats.

THE DISAPPEARANCE OF THE CONCEPT OF EXTRA-SENSORY PERCEPTION (ESP)

The term EXTRASENSORY PERCEPTION is clearly the major key word within the parapsychology conceptual contexts of the twentieth century.

The common use of that term (as ESP) is so wide-spread that it is difficult to imagine that it might disappear. But indeed, it is hardly utilized today except by an hype-word within an uninformed media and by certain parapsychologists whose basis for conceptualizing is out-dated and inefficient.

The major reason why the usage of ESP is on its way into historical oblivion is that very much overall is in process of being discovered about all kinds of human functioning. The general knowledge packages prevalent during the 1930s (when Dr. J. B. Rhine introduced the term ESP) are long gone. Many new knowledge structures have been erected. While phenomena similar to what ESP once meant can be treated in those new structures, the phenomena cannot be referred to as EXTRA-sensory.

The principal reason here is that the hard sciences have discovered subtle SENSORY receptors that were not known to exist when the term ESP came into vogue.

*

A great deal can be said and written about ESP. But even so, not very much was actually known about it. One of the results was that parapsychology, which studies Psi and ESP, was often referred to as the "elusive science," since ESP discovery and knowledge have remained elusive.

This elusiveness probably accounts for why methods designed to teach and enhance ESP don't work very well. After all, it is difficult to teach something about which not much is known. Indeed, if such methods DID work well, then our planet would already have become populated with highly achieved psychics.

*

The comments just above have been necessary so that a particular question can be asked. Organized research into various ESP phenomena has been in existence for about 130 years by now -- with the result that the research is more notable for elusiveness than for discovery.

The question, then, is why is this the case, why is this the outcome after so many decades?

*

Between 1973 and 1985, I was part of a well-funded and serious effort to examine human potentials directly associated with ESP. The plight of parapsychology was already recognized as early as 1973 -- so much so that some observers felt it moribund or dead in the water. Why this was so needed to be examined and accounted for if possible, and so a multidisciplinary inquiry was mounted to which numerous professional experts contributed.

*

Among other factors brought to light was the discovery that not only was parapsychology an elusive science, it was also an isolated science. It was also incorporated (or trapped) within its own infra-social parameters. Those parameters did not interact, or were not permitted to interact, with the much larger global-sociological segments of science and philosophy. Further, parapsychology could be seen as an introverting paradigm of and unto itself with its own special functions -- such as nomenclature, concepts, theories and behavior patterns.

*

There can be no doubt at all that the basis for this self-isolating paradigm emerged from the early rejection of Psi research -- a rejection that was ardently prosecuted and maintained by science proper. It was certainly the intent of the early researchers to integrate Psi phenomena into science proper. And this integrating project is still on-going in contemporary parapsychology today. It was science proper that did not want that integrating to take place.

*

The long-term result of this was that parapsychology and psychic research were alienated from the scientific mainstreams, and as such had to, or at least did, establish its own paradigm approach to ESP phenomena. This paradigm was formulated roughly after World War I, and was concretized during the 1950s -- with not a great deal of change since then regarding basic and fundamental premises and concepts.

*

Over the long-term, this alienation meant that routes of information exchange did not form between the isolated parapsychology paradigm and the greater and far larger other scientific fields. This obviously meant that science proper did not access developments occurring in parapsychology. But it also meant that parapsychology did not itself access and integrate developments in the other sciences. This is to say that vital information exchange links between on-going science and isolated parapsychology has not really been established.

*

As but one example, somewhat amusing. Although ESP is the acronym for extra-sensory perception, parapsychology does not study perception per se. That kind of research is the fold of perceptual researchers in the proper sciences, but which do not study extrasensory forms of perception. So, parapsychology studies the ES part, but not the P part, while other sciences study the P part, but not the ES part.

In other words, while perception is an element common both to parapsychology and the mainstream sciences of perception, there are no direct routes of information integration between the two.

*

The extent of this little difficulty is actually quite gross. For one thing, the two fields, isolated and barricaded from each other, have evolved different nomenclature and theories for a number of phenomena that are identical in both fields.

*

Additionally, science proper probably has made more discovery relevant to extra-sensory perception than parapsychology has.

*

However, proper science does not permit the introduction of terms redolent of ESP. And so it is difficult for the average person to realize, for example, that when neurobiologists talk of "bio-magnetic receptors" they are actually talking about a functional biological basis for dowsing, while dowsing itself is thought to be a form of ESP.

*

But the going here gets even a little rougher. Most of the major structural ideas and concepts that continue to govern parapsychology thinking were formulated before, say, 1955. And one of those major concepts was the idea that only five physical senses existed, an idea that was more or less held in common agreement by everyone. So, one of the dominant ideas in parapsychology regarding ESP is that ESP does not have a biological basis in any of the five major physical senses -- and so it was necessary to coin the term extra-sensory perception, referring to perceptions that did not have a physical, biological basis. And so this is why ESP was called "extra-sensory" -- or outside of the normal senses. And, as well, this was why ESP was considered as originating from some cause or source independent of the material aspects of the human biobody.

*

It is now important to state that although parapsychologists HAVE presented significant and copious

evidence that the human biomind can deal in information acquisition and transfer, they have done so within the contexts of the information being EXTRA-SENSORY -- that is, outside of, or independent of, the capacities of the human sensing systems.

This is to say that although it can be shown that the information acquisition and transfer exist, the fact of the existence does not at the same time prove the theory of EXTRA-SENSORY PERCEPTION, or that the acquisition and transfer involve extra-sensory biomind equipment.

*

Indeed, the idea of EXTRA-SENSORY perception was only minimally permissible back in the days when sciences were convinced (erroneously) that the human systems possessed only five physical senses. However, it is known that the human systems have very many more than a mere five physical senses, the many more being physical as well.

In this lately developmental sense, then, it can be observed that the concept of extra-sensory perception probably was oxymoronic all along. In any event, many earlier parapsychologists (and a whole lot of scientists) objected to ESP on the grounds that ESP WAS an oxymoron.

*

I'm not quite sure yet what the replacement concepts for ESP will be, but it is quite certain that such replacement concepts WILL come into existence, as they already are. The evolving concepts will almost certainly focus on the concept of subtle, multiple and recombinant receptors. Some ideas about these replacement concepts will be discussed in a future essay.

ELEMENTS OF A TENTATIVE CONCLUSION

New, and more efficient, knowledge structures cannot become visible if their information is filtered through old knowledge structures -- simply because the old is structured in ways that usually prohibit recognition (or acceptance) of new information.

It is, I think, rather well established via countless psychological studies that knowledge structures can access only what they can recognize -- and that what ever else is present but can't be recognized is rejected, deflected, resisted or merely dumped.

*

The average media or public awareness of the astonishing elements of the human biomind continues to consider those elements only via the limited and out-moded parapsychology formats.

*

The main sciences have made copious discoveries regarding increasingly refined elements of overall human processes.

Many of these discoveries are entirely applicable to mysteries and problems of extended biomind perceptions and functions. This can only mean that a paradigm shift is in the offing, or is already taking place -- even though media and the lay person is not aware of the shift.

One really should start thinking in terms of biomind receptors rather than in terms of ESP. The paradigm shift currently underway will be fleshed out in subsequent essays.

Contaminants and "Noise"

Ingo Swann (12Dec97)

The central purpose of this Section 5 is to address the possibility that certain sociological situations keep knowledge about the superpowers as perpetually degraded, inadequate, and even undiscovered.

Since individuals, knowingly or unknowingly, may participate or be dragged into the sociological situations, it's worthwhile to attempt to examine whatever aspects one can manage to identify.

*

The chief, or bigger picture, sociological situation may consist of the one that has been briefly summarized in the Introductory as the relationship of the superpowers to Earthside power structures.

*

One can accept or reject this possible bigger picture reason. But either way, it can easily be shown that knowledge about the superpowers clearly suffers within the descriptive contexts of the terms selected for the heading of this Section.

*

Furthermore, it can also easily be pointed up that just about all human activities are accompanied by their share of distractions, deterrents, derailments, etc., and that many human activities end up becoming pismires personified.

Organized research into creativity, for example, usually suffers from derailments and deconstructions. Research addressing the enormously important topics of human sentience and sensitivity are almost non-existent.

*

If one accepts the existence of "human nature," then it can be adduced that the descriptive

terms of this Section are inherent in human nature fabric -- and the workings of which are delightfully seized upon and elaborated in espionage, political and sociological thrillers, and in soap opera formats.

But even without the context of human nature, the descriptive elements of this Section's title are anyway everywhere redundant and thickly scattered throughout human history.

*

In any event, any potential aspirant wishing to activate his or her latent superpower faculties might as well get ready to deal with the superpower preventives -- if only to be able to recognize them when encountered. After all, if one interprets disinformation as information, then one might have only oneself to blame when one finds oneself in some contaminating kind of pismire the disinformation has led one into.

*

In order to approach the two central topics (Contaminants and Noise) of this present essay, it seems necessary to start at some distance and then drawing closer to them.

Two Major Pathways to Learning

The first and preferred pathway of learning how to understand and develop something is to consult all information about it -- and then to more or less duplicate the information in one's mental information processing grids.

An extension of this first pathway is to make new discoveries if existing information and knowledge proves to be insufficient, inefficient or non-existent.

This first pathway is usually very workable, and the history of our species developmental aspects is quite firmly and broadly based on it.

*

When, however, one has given the first pathway a good workout and found that what one thought one would achieve by doing so has not in fact been achieved, then one might realize two things:

That the goal may have been illusory all along; or

That the first and preferred pathway is cluttered with accumulated junk, garbage, bullshit, and misinformation.

*

If this is the case, then one may be obliged to launch upon a second pathway regarding

learning and developing whatever is involved.

Briefly put, the second pathway consists of divesting the first pathway of the accumulated junk, garbage, bullshit and misinformation.

*

The divesting process, however, can be very complicated in that it is often difficult to tell the difference, for example, between fact and bullshit, or between information and disinformation.

And indeed, if accepted social forces are perpetuating disinformation as real and valid information, then the ways and means of recognizing the disinformation can themselves be very difficult to discover.

*

However, there is a salient fact that can be emphasized. It can easily be shown that understanding and developmental approaches normally do not speed onward to success if the learning pathways are littered with bullshit and disinformation.

And this is especially the case where the goal to be reached is really meaningful -- especially if the goal has connotations of power.

*

Since any of the superpower enhancing methods are suggestive of power, one can perhaps intuit the multitudes of strata of bullshit and misinformation superpower aspirants might expect to encounter.

But even if this power thing is NOT the problem, superpower aspirants will encounter bullshit and misinformation anyway -- if only because many specimens of our species like to entertain and dazzle everyone with bullshit -- and which can easily be elevated to an art form.

The Real Reality of the Superpower Preventives

Many seem to feel that bullshit and disinformation go away if and when they are seen through. In this regard, they are seen as kind of impermanent, and therefore of lesser importance, than what is permanent. In this sense, they do not deserve clinical examination or research.

However, bullshit and misinformation, etc., are not merely subsidiary factors, or tangential elements, that have accumulated by mere chance, ignorance, stupidity, or blindness.

Rather, the factors and elements represent a combined, interacting series of phenomena

resulting in a Situation that has breadth, depth and dimensions in its own right.

Avoidance of the Second Learning Pathway

Generally speaking, it has been my experience that most people avoid a consideration of the second pathway because it can be seen as consisting of "negative" factors many don't want to get dirtied by.

In the sense of that avoidance, then, the desired pathway is the first one. It is thus pursued under the generally shared conviction that if one focuses principally on the "positive," then the "negative" will automatically become eliminated at some point.

There was a once popular song called, if I remember correctly: Accentuate the positive, eliminate the negative.

*

Also, in my childhood people were fond of quoting the three monkey thing: See no evil, hear no evil, do no evil. So I used to ask: if one never sees or hears evil, then how is one supposed to recognize it?

*

Likewise, I fail to see how one can "eliminate the negative" if one cannot recognize what it consists of, where it's at, and what it's doing.

Thus, the so-called sweetness-and-light-only thing, i.e., where ONLY the positive is pursued, is somewhat silly even if temporarily comforting.

*

So, the generally shared conviction of pursuing the positive, ignoring the negative, is somewhat philosophical and idealizing in vaporous kinds of ways, and some aspects of it can be compared to the creature with its head buried in a hole in the ground -- or in a pismire.

*

There is one principal reason why this generally shared positivistic conviction may be vaporous and empty of any long-term constructive merit.

Our species, as fabulous as it is in many ways, demonstrates a quite long RECORDED history of being completely willing to deal in information AND misinformation/ disinformation -- as well as in lies, cheating, trickery, obfuscating and worse.

*

Thus, while our species and its variety of societies have set up and instituted centers of information collection and teaching, it can also be shown that methodologies for establishing misinformation and conducting disinformation have become equally institutionalized.

And along these lines, a significant but little noticed aspect can be pointed up: That the public is invited to partake of the "knowledge" made available through centers of education;

The same public, however, is excluded from partaking in studies and methodologies of how to misinform and disinform.

*

This is to say, then, that we can view the junk, garbage, bullshit and misinformation stuff via two ways:

That the stuff might have accumulated merely by unfortuitous chance; or

That the stuff might have been more or less deliberately set up, effected, and thence cleverly managed.

*

In this sense, then, misinformation stuff that arises merely from stupidity, ignorance, etc., can be corrected by attempts to cure whatever is involved, or by making new discoveries.

*

If, however, the bullshit, junk and misinformation has achieved its destructive or contaminating factors by deliberate disinformation, then the contours of the resulting Situation become meaningful in quite different ways -- especially when it comes to trying to recognize and cure them.

*

The purpose of this Section 5, however, is not to bitch and moan about the existence of bullshit, & etc., or to luxuriate one's imaginative faculties in the dramas of conspiracy aesthetics.

The purpose is to try to give some dimensions to the second pathway of discovering what PREVENTS progress, understanding and development.

Those dimensions not only constitute a legitimate topic for discussion, but a necessary one with respect to the superpower faculties.

The nature and potential superpower activity of our species has clearly been surrounded

with bullshit, infested with deterrents, junk thinking and contaminants, and limelighted with bad mainstream press and propaganda.

*

It is now helpful to discuss some of the most identifiable sociological inhibitors of the superpowers from TWO larger picture angles. This is to say that the same inhibitors will be discussed from two separate points of view -- as CONTAMINANTS and then as NOISE.

Contaminants Regarding the Superpowers

The terms used for the somewhat overblown heading of this Section represent a variety of factors that act as eroding contaminants with regard to achieving better understanding of and contact with the superpower faculties.

In large part, these contaminants are more active in sociological contexts than in individual or personal activity -- unless one has knowingly or unknowingly chanced to have duplicated them in one's mental grids.

If one has duplicated them, then one can say that one's grids are infested or contaminated with them.

But since individuals can knowingly and unknowingly be influenced by social processes, any distinctive boundaries between self and social-shaping forces are often hard to detect.

*

The superior goal in this regard is NOT to complain and blame anyone or anything as the source of cause of the bullshit or disinformation.

The superior goal is to recognize the existence and dysfunctional nature of whatever is involved.

*

Putting this another way, if one thinks that the goal is to cure and prevent bullshit, then one is laboring under a rather first class illusion. You see, Bullshit HAPPENS -- because it IS a full part of our dazzling species.

The superior goal, then, is to somehow avoid stepping in it.

*

As will unfold ahead in the few essays that will ultimately comprise this section, the contaminating factors range from silly to gruesome. But this is to say, they produce silly

to gruesome effects within those affected by them.

*

Within the two sentences above, there is a distinction that is difficult to articulate. In an attempt to articulate, we can say that social forces exist, and that some of them range from silly to gruesome.

From these forces we can expect at least two basic kinds of situations to emerge:

1. If we are UNAWARE that the contaminating social forces exist as such, then the probability might be high that they will become incorporated into individual information grids. The reason for this is that we DO program our thinking patterns to conform to our social environments in order to fit our behavior and activity into them.
2. If we are AWARE that the social forces ARE contaminants, whether silly or gruesome, then because of the awareness they may not affect us directly -- unless one is of the scumbaggy types that want to utilize the contaminants for one reason or another.

*

In any event, it has been shown, and broadly accepted, that awareness of contaminants acts to put some kind of perceptive or psychological DISTANCE between us and the contaminants.

But even so, the contaminants still exist in the social environment, and we may occasionally have to deal with them as such.

This is to say, then, that perceiving or knowing that the contaminants exist serves at least as a partial protective measure against being sucked into the dynamics of the contaminating factors in a wholesale and completely unknowing ways.

Sources of the Superpower Contaminants

It is tempting to try to point up the major sources or causes of contaminating factors in relationship to processes of thinking, perception and analysis. But very little in the way or organized research has taken place along those lines. So it is difficult to refer to documents containing the needed data and theoretical or factual discussions.

Here is yet another knowledge vacuum -- one that exists possibly because most of us believe that how we think is not the result of our mental information processing grids having become contaminated.

But one indeed can accept that the contaminants exist, that they are undesirable, but that they are often also USEFUL for various purposes.

*

However, in the past it has often been observed that Human Nature is comprised of both positive and negative aspects. Additionally many past human nature researchers considered that while the social and informational contexts might change, that the basic rudiments of human nature did not.

For example, greed remained greed, lust remained lust, the urges for power remained as such -- and did so throughout generations and whatever changes that societal, religious, economic, philosophic or scientific factors brought about.

*

In any event, wherefore and why the contaminants and preventives exist is an interesting matter. But there is another interesting matter: i.e., how they function within individuals and in their societies.

One way of defining how they function is to call them viruses of mind -- a topic that occasionally will be addressed in this database.

Meanwhile, a quite large perspective on mind viruses can be found in a book entitled VIRUS OF THE MIND (1997), written by Richard Brodie, the original author of Microsoft Word, one of the world's best-selling computer programs.

Identifying the Major Contaminants

The terms utilized in the title of this Section Five have been selected because their meanings are not dependent on social perspectives that come and go.

This is to say that the meanings of the terms are time and culture transcending and can be applied as regards the past and the future as well as any given present.

In this sense, then, the process dynamics of deterrents and demolitions are just as much a part of basic human nature as are the dynamics of gossip.

*

The terms have also been selected because, for example, HOW TO IMPLEMENT deterrents has been studied and the functional dynamic process of deterring are thus well known. Much the same can also be said for the other selected terms.

Of course, we will add other concept terms in essays ahead -- such as "pissing contests."

*

The accepted, and quite understandable, definition of CONTAMINATE refers to factors

"that soil, stain, or infect by contact or association."

The term also refers to "making unfit for use by introduction of unwholesome, undesirable, erroneous or inappropriate elements."

*

Three synonyms are usually given for CONTAMINATE:

TAINT -- implies that corruption and decay have begun to take effect;

POLLUTE -- stresses the loss of purity, clarity, and cleanness through contamination;

DEFILE -- implies a deliberate effort of befouling of what ought to be clear and pure, and suggests a violation or desecration.

*

CONTAMINATE itself is an incorporation of the meanings of the three synonyms, but specifically refers to intrusion of or contact with an OUTSIDE source as the cause.

*

These meanings are certainly functional ones. Admittedly, they are usually linked only to PHYSICAL phenomena. But they can just as well be comprehensively linked to the five terms brought together as the title of this Section. For example, most people realize that one form of thinking or information etc., can contaminate another form of thinking or information, etc.

Employed Active Measures of Contaminating

- **DISTRACT**: to cause to turn aside from.
- **DETER**: to cause to turn aside from, to discourage, or to prevent from acting (as by fear or by misdirecting).
- **DERAIL**: to cause to run off the rails, to throw off course.
- **DEMOLISH**: to tear down or to destroy completely, so as to make vanish.
- **DECONSTRUCT**: also to tear down, but by the methods of undoing and devaluating so that sense or function is terminated or lost.
- **PISMIRE**: formally refers to urine + ant, i.e., ant piss, pungently smelling of formic acid; this term was adapted some time ago to refer to certain types of thinking that are PISIFORM in nature, PISIFORM referring to something the size of a pea.
- **DROOL**: refers to DRIVEL, in turn meaning nonsense; but also meaning saliva leaking from mouth.

Critical Implications

Although some of the early researchers of human nature in the past (c. 1500-1920) managed to construct convincing "maps" of its major attributes, to my knowledge no one ever found out how to change any of the attributes in our species as a whole.

The sum of human nature wisdom has always held that human nature is not very readily changed -- and therefore the wisdom part consists of knowing as much about human nature as one can and thereafter ALWAYS utilizing the knowledge in consideration of anything.

*

The dynamics of distractions, deterrents and demolitions, for example, will never "go away" or even be permanently eradicated or corrected -- because they are useful, perpetually useful.

This is to say that they are not merely defects of misguided thinking, but functional attributes within human nature when it comes to competitiveness -- and which attribute is one of the most clearly defined human nature attributes of our species as a whole.

*

Indeed, throughout recorded history there is hardly a human societal activity that is not laced through and through with competitiveness -- and its major functional armaments including tricksterism, cheating and deceit.

*

The overall meaning being attempted here is that the elements and factors of contaminants are probably permanently with us -- whether we like it or not.

Even if they were extensively studied and researched, few would really want them to be obliterated -- because their functions and dynamics are useful in all sorts of competitive arenas.

*

However, the idea that the dynamics of contaminants should be ignored because they are here to stay and won't go away is foolish -- except if one is a confirmed "sweetness and light" type (sweetness and light being one type of distracting drooling).

All of this might be expressed another way: "shit happens" -- and somewhat to avoid having it drop on one, or gum up one's thinking processes, it's perhaps the better part of wisdom to at least be able to identify contaminants.

After all, contaminants ignored will contaminate. With contaminants perceived and identified, there is at least the possibility of seeing through them.

*

And indeed, it can be shown that one of the secrets of achieving power of any kind is to see through contaminants. Thus, what we today call "empowerment" is somewhat related to developing skills with regard not only to seeing through contaminants, but to perceiving their functioning dynamics.

*

In this light, it can clearly be understood that if one's cognitive routes to one's own superpower faculties are cluttered with unrecognized contaminants, then one should not be surprised that one's superpower faculties might fail to activate.

*

By way of analogy here, if one's radar or sonar scanning systems, or one's computer hardware and software, are cluttered with unrecognized contaminants, the one will have to be content with products that are a mix of contaminated functioning. This is more or less in keeping with the very ancient adage that what goes in also comes out -- at some point, anyway.

*

Even if one manages to activate a superpower faculty in the midst of unrecognized contaminants, the combined, the frustrating mixed result might not be very spectacular -- IF there is a result.

There are two essential, or principal aspects of these critical implications. The first of these is easy enough to articulate.

It has to do with the first and second pathways, as already mentioned, that can lead to fuller understanding and development of the superpower faculties.

*

The first pathway, the preferred one, has to do with obtaining information and knowledge about the superpowers, with the expectation that if such is taken on board then proficiency and efficiency regarding the superpowers will result.

But! One aspect of this first pathway few realize exist is that one also has to learn how to negotiate one's way through all of the information and knowledge available.

This is to say that if the REAL, so to speak, information and knowledge is not negotiated through in some proper way, then it is unlikely that any crucial alignment will take place within the mental information processing grids of individuals, groups, or societies.

*

If and when one realizes that it is necessary to enter into the second, less preferred pathway, in order to discover what deterrents consist of, one is then faced with the same problem of negotiating one's way through the deterrents. But to achieve anything of the kind, one first has to find out and recognize what the deterrents consist of.

*

All of this is the same as saying that one cannot negotiate one's way through anything unless one can learn to identify what it is that one is supposed to negotiate through. Thus, for example, if one is obliged, for some reason or another, to negotiate one's way through a MESS, one can no longer treat the mess AS a mess. One has to break it apart, break it down, into its recognizable constituent elements -- this in order to perceive how to negotiate through it.

*

And here, rather inadvertently it seems, is revealed the most efficient and workable way to institute, apply and manage misinformation and disinformation: i.e., to make such a mess of something (such as the superpowers) that few will ever be able to negotiate their way through it.

Contaminants as "Noise" -- "Noise" as Contaminating -- Contaminants and "Noise" as Virus of Mind

Having said this much, it is now necessary to attempt to distill and clarify what, for example, correct and incorrect information add up to regarding the superpowers. This is best done via a kind of chart:

"SIGNAL"	"NOISE"
Correct Information -- versus	Incorrect Information
Information -- versus	Misinformation
Truth / Facts -- versus	Lies / Deceit

Valid Directions -- versus	Invalid Directions
Uncontaminated -- versus	Contaminated

All of the above equate to...

SIGNAL versus NOISE

*

Thus, regarding the first, and more enthusiastic pathway of learning, one hopes to get onboard and negotiate one's way through SIGNALS.

Regarding the second, and less enthusiastic pathway of learning, one hopes to negotiate one's way through NOISE, so as to be able to identify and circumvent it -- or, with something akin to high hopes, eradicate it.

The Signal-To-Noise Ratio

Perusers of this website will already have come across an [essential essay on the Signal-To-Noise Ratio](#) already placed herein some time ago.

But for easy reference here, NOISE refers to whatever distorts, interferes with, or obscures "SIGNALS." In giving definitions of NOISE, most dictionaries indicate "an unwanted signal in an electronic communication system, or whatever is spread by rumor or false report."

For our purposes here, NOISE and contaminants are roughly the same if the results of them are taken into consideration.

*

SIGNAL refers to a detectable quality or impulse by which messages or information can be transmitted efficiently, clearly or unimpeded, or to whatever constitutes a characteristic feature of something.

*

In its original sense, the concept of the Signal-To-Noise Ratio admittedly is drawn from problems of electrical engineering.

But the Ratio has also, and quite appropriately, been extended as entirely workable into

the realms of information theory and communications.

But even so, the Ratio is easily taken into other areas of activity themselves characterized by topics, subjects, or environments that possess constituents of information, misinformation and disinformation.

*

In the largest sense, then, we might be talking of humanity, of our species -- certainly of its sociological patterns, and of the competitiveness which might be the chief hallmark of ours species, with the ability to think coming second.

*

In computer lingo, the Noise part of the Ratio is often the principal constituent of GIGO -- i.e., garbage in, garbage out.

*

The point of possible enlightenment being led up to by all of the foregoing is that a noisy information and sensing system, whatever it is, probably will produce noise. And so if we now consider that the superpower faculties are SENTIENT systems that deal with identifying certain signals among billions of all possible signals, then we can grasp the concept that if the superpower faculties might not function well if inundated by or overwhelmed with noise.

*

This is then to say that if one wishes to activate one's superpower faculties, one is ALSO equally obliged to learn to identify signal AND noise. And so it can be considered, hypothetically at least, that the superpowers constitute an arena of human functioning where noise is just as important as signal. Therefore, if one wishes to attempt to activate their superpowers, from the ground up one must become just as much a noise expert as a signal expert.

*

In this regard, now somewhat obvious perhaps, one cannot hope to get very far regarding the superpowers by following only the first, and most preferred pathway. You see, and somewhat metaphorically speaking, the superpower faculties "inhabit" both the signal and noise universes.

*

Indeed, the aligning of KNOWN knowledge and information so that others can benefit from it is the dominant basis of most Earthside educational formats. If new discoveries come about, then these are incorporated into the prior existing knowledge base.

When, then, people want to learn something about the superpowers and how to develop them, they usually attempt to utilize the first and preferred learning pathway either as self-learning or taught learning.

*

However, something enlightening can be said about the first and preferred pathway: That it works and succeeds best with regard to whatever falls into any kind of physical parameters, or with regard to human activities which in large part involve physical aspects. The principal reason why the first pathway works best regarding physicality is that physical stuff, being the stubborn stuff that it is, sooner or later provides its own reality checks.

Physical stuff is also suggestive of its own rules and laws, and which scientists set about to discover some time ago. But even if the average person doesn't grok the laws and rules of physicality, they can nevertheless learn a lot merely by trial and error -- and which is what most scientists have learned from, too.

*

Now, there are quite a number of human activities regarding which outside physical variables do not provide easily accessible reality checks.

One of those activities is THINKING per se. And thinking is perhaps the biggest of the big time activities of our species after competitiveness.

If there is not some outside variable, usually physical, against which human thinking can experience some kind of reality check, then the human thinker has to attempt to self-identify such reality checks.

*

And with this we come up to a rather amusing situation, but one of large dimensions and import, that needs some discussion. This discussion, however, will be postponed until after certain other topics have been addressed.

The following essay in this Section will attempt to deal with the topic of power structures within contaminants and noise.

TOWARDS ACTIVATING THE SUPERPOWERS OF THE HUMAN BIOMIND

Ingo Swann (01Mar98)

PART 5: SENTIENCY AND SENSITIVITY

During the last twenty-eight years, one of the questions most commonly asked of me had to do with what people might read or study that would help them develop their "psychic powers."

If I was in a sardonic mood at the time, I'd point up that a great deal has been written, and most of which is very interesting. None the less, the undeveloped psychic powers, in any activating sense, have stubbornly remained more or less undeveloped.

In other words, the great heap of the whole that has been written and studied has not yet resulted in the world becoming thickly populated with developed superpsychics.

AN ADMITTEDLY FRUSTRATING ISSUE

If one observes this frustrating issue as calmly as possible, it would appear that there is some subtle difference between reading and studying about the powers on the one hand, and the actual, real-time activation of the powers on the other.

That one can read and study (even undergo some kind of training) and still not have their superpowers activated can easily be interpreted as evidence that the powers don't exist in the first place.

IN-PUT OF INFORMATION/OUT-PUT OF PROFICIENCY

People automatically expect to positively benefit from what they read and study. Indeed, the way that teaching and learning have been institutionalized in the modern West leads one to assume as much.

One of the most central computations of Western styles of teaching and learning is based on providing the intellect with organized formats of information, usually in step-by-step ways -- after which various states of competency can be expected to manifest.

In other words, the Western styles of teaching and learning postulate that there is a direct and automatic relationship between in-take of organized information and out-put of competency and efficacy.

There can be little doubt that this in-put/out-put schematic DOES yield high results in very many areas of endeavor -- so much so that it is taken for granted that it will work regarding all things.

But one verifiable fact about this schematic is that it works best where some kind of rote learning is involved. It doesn't work very well, or not at all, where, for example, creative development is involved.

One of the major, but subtle, constituents of rote learning is that the in-put proceeds via organized in step-by-step ways that do not require the in-put information to be recombined. Indeed, the efficiency of rote learning can easily suffer if it is messed about.

One of the major, but subtle, constituents of creative learning is that the elements of all in-put information need to be recombined -- to the degree that if not then creative manifestations might be very minimal.

In other words, creative learning involves high mobility of recombinant factors -- whereas rote learning generally does not.

There is no intended attempt here to imply anything negative about rote learning. The intent is simply to indicate that two different areas of learning activity do exist. In fact, an important third category of learning also exists -- but which will be addressed in other forthcoming essays.

RECOMBINANT INFORMATION

RECOMBINANT is a term principally arising out of genetic studies, and refers to "the formation of new combinations of genes via cross-overs through fertilization."

In the sense of information theory, then, recombinant refers to the formation of new combinations of information via cross-overs through what may best be called "inspiration."

An important characteristic of rote learning is that all information specifically meaningful to the learning is identified and included in the teaching-learning package. This is to say that rote-learning is pre-packaged, and does not require cross-overs. In fact, the efficiency of the rote learning completely depends upon this.

The chief characteristic of creative teaching and learning is two-fold: it breaks apart various categories of pre-packaged information in order to recombine the manifold elements; and it also recombines those elements with cross-over information best acquired by original deduction and/or "intuitive insight."

But there is a quite large problem involved with creative learning.

This has to do NOT with what information IS available to be reintegrated into new formulations.

Rather it has to do with the absence of information whose participation is needed to help in cross-over fertilizations -- and thus to achieve effective levels of functioning.

For example, if it chanced in genetic recombining that the genes responsible for eyes, ears or genitals somehow drop out of the cross-over fertilizing process, then the resulting product will not "develop" those important organs.

It can easily be said that activation of any of the superpowers falls into the creative type of teaching and learning. But it could benefit even from the pre-packaged rote type of learning -- IF that type included all that was needed to aid in effective cross-overs of recombinant information.

THIS database is somewhat filled with categories of information that are nowhere included in the typical rote-learning concepts of "psychic empowerment."

The function of this particular essay is to introduce yet another set of information that has fallen into absence not only with regard to the substance of this database, but with regard to just about any kind of awareness and thinking.

SENTIENCY & SENSITIVITY

This information has to do with SENTIENCY from which various levels of SENSITIVITY are dependent. The concept of sentiency has, as it might be said, more than almost completely vanished within all modernist contexts. Indeed, there is no rote learning package regarding "psychic development" that even mentions the term.

But it can surely be said that if one wishes to develop any of their superpower faculties, it must be taken

for granted that unless one expands or extends their sentiency thresholds not much is going to happen.

To be effective, however, the vital topic of sentiency needs to be entered into rather obliquely at first.

"DOORS" OF SENTIENCY

The development or enhancement of any human faculty appears to be almost completely dependent on two primary factors.

It is somewhat difficult to articulate the more exact nature and elements of the two factors -- largely because of a lack of concepts and terminology that would be precise enough to reduce ambiguity and induce clarity.

However, we can utilize the device of a metaphor to help arouse at least a general, if still quite gross, recognition of the two primary factors.

Thus, the two factors might approximately be described by leaning on the metaphor having to do with "doors" of perception, and which indirectly carries a four-fold connotation:

- (1) whether the doors are open;
- (2) whether the doors are shut;
- (3) what opens the doors;
- (4) what keeps them shut.

However, although this "doors of perception" metaphor is suggestive, it has something of a passive quality -- if compared with another useful metaphor: that of a sentient dynamo.

This additional metaphor again can carry four-fold connotation, to wit:

- (1) whether the sentient dynamo is on line and working;
- (2) whether it is off line and closed down;

(3) whether it has been kept well-oiled and in good working order;

(4) whether it has been shut down, allowed to rust, or has been wrecked by any number of wrecking possibilities.

In the sense of these metaphors combined, the two primary factors that can lead to development and enhancement of human faculties concern whether whatever is involved is: (1) open and active; or (2) closed and shut down.

However, these two metaphors, although useful, still don't quite incorporate two additional nuances that are entirely meaningful. These nuances have to do with how the faculties (whatever they are) have been treated within larger-picture sociological scenarios, circumstances or environments people find themselves.

SOCIETAL VECTORS

In the sense of such larger-picture situations, one will always encounter the phenomena of tolerance-intolerance, and the phenomena of constructivity and destructivity.

In the sense of all of the above combined, the two primary factors regarding development or enhancement of any given human faculty can roughly be identified as:

The human faculty:	The human faculty:
Constructively dealt with.	Destructively dealt with.
Open.	Shut.

On line, producing	Off line, closed down.
Tolerated.	Not tolerated.

Here we now see two line-ups which seem easily recognizable as the traditional dichotomies of:

good vs. bad

pro vs. con

positive vs. negative

THE VANISHMENT OF THE CONCEPT OF SENTIENCY

One of the most fundamental constituents of our species is that it is a sentient one.

Indeed, the existence of our sentience precedes any and all concepts that become possible because of it -- such as awareness, consciousness, sensitivities of all kinds, perception, and last, but not least, powers of ANY kind.

None of these can exist in the absence of the fundamental foundations of sentience.

If this is understood, then it is rather mystifying to find that discussions regarding sentience and its awesome potentials are so minimized as to be nil in such important studies as science, philosophy, religion, creativity, and empowerment.

By far and large, this can only mean that the vital issue of sentience has been plunged into such intolerance that it figures not at all within anything -- to the degree that it is not even **RECOGNIZABLE** as the vital topic that it obviously is.

Sensitivities of all kinds download from species-generic sentience. But sensitivities can be "contained," as it were, by societal strictures -- meaning social systems can determine what sensitivities are permissible or not permissible. This is to say, that the extent and functioning of sensitivities, both quantitatively and qualitatively are linked to various social perspectives.

But sentiency, as a species-wide generic phenomenology, can, by THAT its very nature, easily prove to be trans-societal, trans-cultural, and trans everything else as well.

That this observation might at first seem odd is to be expected -- but only because the topic of sentiency has never been opened up, while various social maneuvers have closed down any approaches to it. Thus, although the term can be found in dictionaries, it is not in common parlance -- except in some science fiction movies.

As a result, inhabitants of various societies might feel they have sensitivities. But that they are also a sentient life-unit can be quite alien within their thinking processes, and within any rote-learning or creative enhancing activities.

SENSITIVITY

However, since various formats of SENSITIVITY are experienced far and wide, it is useful at this point to refresh the major WESTERN definitions in order to clear the way to a consideration of SENTIENCY.

SENSITIVITY:

Receptive to sense impressions;

Subject to excitation by external agents;

Readily fluctuating;

Capable of indicating or reacting to minute differences or qualities;

Readily affected or changed by various agents, or by exposure or proximity to external factors" -- such as, for example, social tolerance and intolerance.

If the above definitions of SENSITIVITY are correlated with various human faculties and activities, we can plot the faculties along a spectrum ranging from less sensitive to hyper-sensitive.

And so we can begin to spot, hypothetically, two general kinds of human faculties that are identifiable,

so to speak, by their internal apportionment and need of sensitivity.

This is to say, then, that those human faculties requiring the LEAST amount of sensitivity will probably develop and survive come Hell or High Water. Thus, in each society there will be found, so to speak, a sensitivity norm which can be treated with the aplomb of tolerance -- because it IS the norm.

It would be somewhat recognizable, then, that those human faculties needing the least quotients of sensitivity skills are those that tend to be most precisely well-developed among our astonishing species.

However, if we move along the spectrum or scale of faculties needing increasing sensitivity, we can begin to enumerate faculties that are dependent upon a high-signature of sensitivity.

It would be unarguable that the better functioning of such sensitivity-oriented faculties depend on increasing quotients of sensitivity skills.

Thus, as we move along the spectrum of human faculties, we can begin to recognize faculties that need higher or larger sensitivity development and support.

PANORAMIC SENSITIVITY

Finally, we can encounter faculties that absolutely need what might be called "panoramic sensitivity" if they are to function AT ALL.

And among such panoramic sensitivity faculties we would itemize the superpower faculties -- almost all of which are understood to be not only hyper-sensitive, but omni-sensitive.

But the ideas of panoramic, hyper- and omni-sensitivity draw increasingly close the extremely wide scope of our species-generic sensitivity.

Indeed, it can be assumed that most of the superpower faculties are those particular faculties somehow DESIGNED for omni- and panoramic sensitivity.

THE LACK OF RESEARCH REGARDING THE NATURE AND FUNCTIONS OF SENTIENCY

A rather exhaustive search for documented modern research into the nature and functions of sentience reveals something akin to a vacuum -- a research vacuum apparently so ingeniously engineered that hardly anyone notices it.

Some work along these lines was attempted during the latter part of the nineteenth century and the first two decades of the twentieth. This seminal work, however, was not pursued much past 1932. And so it can be said that our sentient species does not, as it might, research the nature and extent of its sentience or the many fabulous echelons and combinations of them at the individual sensitivity levels.

We might grasp around for an explanation of this vacuum. One explanation might be that various increases of applied and functional sentience have to do with increases in power.

If this explanation is a viable one, even in some small aspect, then the knocking down or wrecking of sentience development in others is seen as a way to eliminate them as power competitors of one kind or another.

In this possible light, the best way to decrease or suppress increases of applied sentience, would be to surround the topic with as much ignorance and ambiguity as possible.

SENTIENCY AND SENSITIVITY AS "SMART SYSTEMS"

In this essay, the concepts of SENTIENCY and SENSITIVITY have, by direct implication, been attached to the so-called "paranormal powers" of our species.

But the assignation of them as "paranormal powers" serves mostly to relegate them into those social auspices that are very nervous when it comes to the "paranormal," and which social auspices are usually very concerned and jittery within anything smelling of power and its "potentials."

In any event, it can prove very useful to re-designate paranormal powers as smart systems.

Of itself, the concept of smart systems is usually nerve-wracking to this or that societal status quo, but at least we have the advantage of FINALLY perceiving what primary sentiency and secondary sensitivities are all about. Clearly, the existence of sentient and sensitivity systems within our species would, in the species master plan, not be designed to make us more stupid.

Much to the reverse, it can be said achievement of stupidity is much more the goal of social systems reductive of the sentient and sensitivity systems. By far and large, stupidity is most often achieved by social systems than by given individuals.

DEFILEMENT OF COMPREHENSION BY NOMENCLATURE

It is useful to examine a bit of nomenclature at this point. The concept of PARANORMAL POWERS is quite sociologically useful -- because it identifies two topics that can be justified as of sociological concern and condemnation and can easily be rejected.

However, societal concerns would be very hard put, even embarrassed, to condemn smart systems -- since there is rather broad awareness in all social systems that smart system are needed, perhaps even merely to survive.

Thus, sensitivity (or certain kinds of it anyway) are accepted, but probably because sensitivities are almost everywhere -- somewhat like the air we breathe. But hardly anywhere are increases in sensitivity taught or supported by mainstream social vectors.

Super-sentiency is not taught, either. There is no perceived need to do so -- because the topic of sentiency itself has disappeared.

S E N T I E N C Y

Most dictionaries define SENTIENT as: "responsive to or conscious of sense impressions, finely sensitive in perception or feeling." There usually is mention of SENTIENTLY as an adverb. These definitions, it could be submitted, are somewhat minimalizing ones -- considering the panoramic factors involved. The term SENTIENCY does not appear in most dictionaries.

There are no main entries for SENTIENCY in the following important psychical research and parapsychology sources:

THE ENCYCLOPEDIA OF OCCULTISM & PARAPSYCHOLOGY (1978).

HANDBOOK OF PARAPSYCHOLOGY, Benjamin B. Wolman, Ed. (1977).

THE ENCYCLOPEDIA OF PARAPSYCHOLOGY AND PSYCHICAL RESEARCH, Berger & Berger (1991).

A short definition of SENTIENCE is found, however, in the PSYCHIATRIC DICTIONARY compiled by R. J. Campbell (1981): "Mere sensation, apprehension, or cognition, without accompanying associations or affect."

The DIAGNOSTIC AND STATISTICAL MANUAL OF MENTAL DISORDERS compiled and produced by the American Psychiatric Association, also has no entry for SENTIENCY or SENTIENCE.

There is no mention at all of SENTIENCY in the otherwise wonderful and extensive ENCYCLOPEDIA OF PHILOSOPHY, edited by Paul Edwards, and published by Macmillian Publishing Co. (1967). It seems that most other authoritative encyclopedias follow suit.

Although "psychics" were referred to as "sensitives" before they became referred to as "psychics," there is no reference in the Psi research sources to SENSITIVITY per se -- except as an occasional reference to the "exteriorization of sensitivity" analogous to out-of-body experiencing, psychokinesis, telepathy, etc.

Now, it should be said that no Psi function could possibly exist if such functions were not first built upon, or were not extensions of, some form of sentiency and sensitivity.

Thus, if we dare to consider that special formats of sentiency and

and sensitivity are the horses that pull the cart of Psi and associated perceptions, then we are faced with the somewhat astonishing probability that the cart has been dissected and pulled apart in every possible way.

The horses, however, are thought so unimportant that no one has bothered to study them.

SENTIENCY AND MENTAL INFORMATION PROCESSING GRIDS

Early in this database was placed an essay entitled MENTAL INFORMATION PROCESSING GRIDS -- and within which INFORMATION POINTS were described.

If one is moved to design an information processing grid that might be somewhat functional with regard to the superpowers, the concept of one as a SENTIENT entity could figure as a centrally important information point within the schematic.

All the other phenomena discussed in this database could then be placed in some aspect around this central information point -- and between them all lines could be drawn interconnecting them this way and that.

Humans have a distinct tendency of viewing things through their own inventions. Thus, recognition of the nature of sentiency, and some of its parameters, probably has something in common with sonar, radar, microscopes and telescopes -- and maybe even with the Internet. Such hypothetical possibilities will be elaborated in a forthcoming essay.

(End)

NOTE: If anyone knows of any printed or published sources examining the nature of the sentient being and functions of sentiency, it would be nice to reference them in this database.

Thanks in advance.

TOWARDS ACTIVATING THE SUPERPOWERS OF THE HUMAN BIOMIND

Ingo Swann (26Mar98)

PART 6: "REALITY" PROCESSING VS. RECOGNITION

It would be obvious that what people do or do not recognize as real has something to do with:

- Information contained in memory and functioning in mental information processing grids;
- Capacities for observation;
- World views, ranging from tiny to large;
- Blockages or freedoms regarding information acquisition and processing;
- Interest, ranging from none to a great deal;
- Nomenclature available;
- Socially-determined concepts and knowledge;
- Human nature fluctuations, internal and external;
- Tendencies to constructivity and destructivity;
- Types of fear and courage;
- And etc., etc., etc.

Even so, REALTY has an official definition: "the totality of all real things and events; something that is neither derivative nor dependent, but exists necessarily."

"Exists necessarily" turns out to be a kind of philosophical confabulation the meaning of which is that something exists because it does exist -- the "necessarily" meaning that no one can do anything about

what exists because it continues to do so regardless.

What exists simply because it does exist has always been problematical -- in that no one has ever been able to explain why anything exists. Most people are prepared to accept this, and to get on with whatever.

But certain types of thinkers are not, and some of them can even be antagonistic toward accepting what exists because it does exist. Certain of these kinds of thinkers can flagellate their synapses by attempting to organize reality so that explanations can be offered up as to why what exists because it does exist has the meaning it does by virtue of existing in the first place.

This kind of procedure conveniently obfuscates the basic problem of not knowing why anything exists.

This is a sort of generic philosophical process that usually, but not always, requires that certain existing things NOT be considered - - because doing so clutters up the few aspects of existence that are being considered. This is somewhat understandable -- because no one has ever been able to simultaneously cope with the whole of what exists, largely because no one so far has managed to discover the whole of it.

Besides, during their whole lives most people only manage to espy a few really existing things, never the whole shebang of existence. And from these few things they select only those that have promises of benefiting their own existence, and which itself exists because it does exist. This leaves the conundrum of people not being able to explain the why and wherefore of their own existing.

So this whole affair gets quite complicated -- even more so because, generally speaking, humans don't like complicated things, especially if they are too big.

So to resolve this, a rather dependable way emerged at some point back in history. If limits are placed on reality, then one might never really learn a lot. But the complications of the overly large and apparently endless realities are cut back to manageable size.

Thereafter these reduced complexities are quite likely to be referred to as reality. And if general agreement is obtained about these cut-back realities, then they can be utilized, as in a tall building, as steel-like infrastructure I-beam supports for the enormous social edifices that can be erected on them.

The educational processes within the social edifices then set about teaching what is real, so that upcoming citizens can fit properly into the social edifice.

This procedure has proven entirely workable -- and indeed it does work best if no citizen ever self-discovers any reality, but merely goes with the flow of the social infrastructure.

Thus, most people never need to self-discover a reality, and many can get through life quite well without doing so. But such are the social enclosures in this regard that if one accidentally trips across a reality,

one might not be able to recognize it.

After all, there are hardly any schools that teach what a reality should look like AS a reality. There are schools only to teach WHICH reality should be seen or not seen.

In any event, even if all of the above didn't exist because it does exist, reality recognition is an arduous affair. So it's not unusual for one to accept a reality simply because someone else says it is one. This saves one the bother and the struggle of having to spot realities. If the reality gets into print, then it is broadly accepted as real because the print exists because it does.

One of the not entirely unanticipatable outcomes of all this is that realities slip and slide around a lot, often resulting in a moody sense of insecurity as if one can't really figure out what's really going on or what's really happening.

The whole of the foregoing has been rather sardonically elaborated in an attempt to suggest (1) that trying to determine what reality consists of is the realm of spin doctors and usually a messy polemical affair; and (2) that such is not a profitable way to proceed if one wants to get anywhere -- at least in some profound sense.

In any event, if one can't RECOGNIZE realities even if one chances to trip across them, then the whole polemical edifice of trying to determine what they are, what they consist of, is more or less a safari leading to that thickly fog infested land called Nowhere.

IF seen in this light, then the problems attendant upon the nature of recognition ITSELF somewhat take priority over the problems of reality. And this would especially be the case regarding any proposed activation of the superpowers of the human biomind.

Indeed, if one can't recognize what is to be activated, or recognize what perhaps has already been unknowingly activated, then arrival at the misty fogs of Nowhereland draw closer and closer.

In the sense of the foregoing, then, it is somewhat amusing that the modern sciences, philosophies, or psychologies have paid no attention to the phenomena of RECOGNITION.

Since there is somewhat of a vacuum in this regard, there is nothing from them that might resemble a trickle-down effect into the observing-sensing processes of "the masses."

But like all cultural vacuums, this particular one is unnoticed because it is the nature of vacuums not to be noticed -- even though they, too, exist because they do.

In the sense of all of this, then, although the nature of recognition might at first seem far removed with

regard to any desire to activate any of the superpowers, even a brief discussion of the nature of recognition should take its authentic place within all the other factors pertinent to the superpowers.

Indeed, it is possible to hypothetically suggest that recognition might well be among the most CENTRAL CORE factors involved.

RECOGNITION

RECOGNITION is officially defined as "knowledge or feeling that an object has been met before."

However, why recognition is linked only to objects is somewhat of a mystery -- because any simple, raw experiencing of recognition extends into other factors.

So, for the inclusive purposes of this database, this definition can be extended to include not only "objects," but also subjective and qualitative experiencing.

Indeed, recognizing the qualities of objects and subjects goes hand-in-hand with the recognition of objects, and which often cannot be recognized in the absence of their qualities.

As but one example, if the qualitative distinctions between glass and diamonds are not recognized, then the meaning value of both would be somewhat the same.

However, in an ideal or altruistic sense, the official definition is logical. But difficulties arise when it is understood that what has been met before has also been responded to in some way, specifically in that some kind of meaning has been attached to what has been met.

In this sense, if what is recognized is taken to be meaningless, then it is usually consigned to the landfill of the meaningless. In this regard, the human species has a rich tradition of assigning meaninglessness to objects and realities that often turn out to be quite meaningful.

In any event, it is so far possible to recognize that recognition is already composed of not one but two factors, the second consisting of meaning. Indeed, if meaning of something is not recognized, then the something itself may not be recognized.

RECOGNIZE is said to be taken into English from the Latin RE + COGNOSCERE -- the Latin

combination meaning "AGAIN to know." The direct implication is that one cannot know again unless one has known in the first place.

But the use of KNOW in this sense is superlative, when what is actually meant is EXPOSED to, often without KNOWING and which requires making sense out of what one has been exposed to.

Here we have but a hint that recognition is most likely a tricky business -- so tricky that philosophers have elected not to become involved in it.

However, and moving bravely on, it can be said that meaning has to be attributed to things to be recognized -- because in large part the things do not have signs on them itemizing their many possible meanings -- and, in fact, have no signs at all.

In the sense of our species, then, it can be said that meaning-making is a reality phenomenology of our species that exists because it does exist -- while, at the same time, no one has yet understood the whys and wherefores of its existing. The only thing known somewhat for sure is that each specimen born of our species is equipped to be some kind of a meaning-maker.

With regard to the nature of MEANING, here we ARE on traditional philosophical territory.

ENCOUNTERING THE CERTAINTY/UNCERTAINTY PRINCIPLE

Even well before the modern period, philosophers had somewhat sorted out the fact that two basic kinds of meaning can be established: (1) meanings that increase certainty; and (2) meanings that decrease it.

Both of these meaning criteria can be extended to things, subject's qualities, and experiencing -- and lead to their recognition either which way.

In this sense, it can be postulated that reality, things, etc., are not first recognized for what they ARE, but whether they contribute to certainty or uncertainty.

This is all well and good, of course. But it can be observed that approaches to whatever increases certainty are well laid out and demarcated and achieve social support. However, whereas approaches to whatever increases uncertainty (such as the not yet known) don't achieve much in the way of social support.

RECOGNITION VIA THE BASIC TWO-FOLD MEANING DYNAMIC

The two-fold MEANING dynamic can be very clear here, at least hypothetically speaking.

Exposure to something that is suggestive of an increase in certainty will be responded to via that meaning.

Exposure to something suggestive of an increase in uncertainty will be responded to via that meaning.

As a third category of meaning response, if something is encountered which can not be recognized as fitting into either of the two above categories, it is usually considered to be of questionable, even potentially dangerous, merit -- and is usually shot on the spot.

It would be quite clear in this regard that these two generic kinds of responses are entirely relative to situations and circumstances. But in the larger species-wide picture sense, these two responses have a great deal to do with how realities are recognized and responded to.

In a certain sense at least, it must be assumed that information or data one is exposed to does not equate to recognizable knowledge UNLESS meaning can become attached.

Even modern philosophers have often said that the meaning-less is not knowledge. If this is carried to the social extremes it usually is, the implication is that the meaning-less cannot be recognized as knowledge.

This is rather straightforward so far as it goes. But an attendant implication is that one cannot recognize the meaning-less -- because there is nothing there to recognize. Thus, one can not encounter it AGAIN, or meet with it AGAIN.

This is not completely a matter of obscurant double-talk. It simply means that if one encounters something dubbed as meaning-less, the one will have trouble in recognizing it when one DOES encounter it AGAIN.

Indeed, this concept was one of the earliest officially stated reasons for the philosophical and scientific mainstream rejection of psychic stuff. Even if there was the mere chance that psychic stuff -- such as clairvoyance and telepathy -- really existed, it was meaningless since it had no real uses.

The illogic of this dismissive attitude is obvious, of course, and seems to have been based on a very low

order of imaginary capacities. Behind this, however, can be detected something that appears to have been more than a hint of a certainty that developed Psi would increase the uncertainty of established social orders. The superpowers have always been accompanied by this troubling aspect.

REAL

At this point, briefly touching on REAL can't really be completely avoided -- but only with the continuing proviso that nothing in this database is to be taken as an attempt to established any reality.

But in the sense of this essay, certain things might be recognized as constituting hypothetical approaches to the real.

The modern definition of REAL holds that it is "of or relating to fixed, permanent, or immovable things apparent in fact, and [as we have seen earlier] necessarily existent." This definition really should be extended to include phenomena -- largely because phenomena as well as things exist because they exist.

One of the more interesting aspects of REAL was that it was not introduced into English until the late 1400s (a rather late date, all things considered.)

In the late 1400s, however, the Oxford Dictionary of the English Languages offers says that the early meanings were "indistinct."

It was only in the later 1500s that REAL began to be used more or less as we try to do today.

The term was derived from the Late Christianized Latin RES (meaning thing), but was said to be akin to the very much earlier Sanskrit RAI (not meaning thing, but particular qualitative essence).

Regarding this, then, something like 5,000 years of human history seems to have gotten on without the term REAL as we define it today -- and one wonders how things were managed without this concept.

In any event, we today are irrevocably plugged into this term, because at the bottom line of everything it

is felt necessary to establish the reality of all things -- and very much depends on the success or failure of this idea.

Rather exhausting examination of REAL can ultimately reveal that, like recognition, there appears to be two major categories of THE REAL. For efficiency here, these can best be illustrated by a diagram rather than by verbal exposition.

The REAL contingent upon known facts	The REAL contingent upon experiencing
--	--

..

. Whereas both converge .

. on .

. RECOGNIZE .

..... REALIZE

..

TO MAKE REAL OR APPARENTLY REAL

In sense of the above, then, we could say that REAL and REALITY are contingent or relative only to some kind of unfoldment process having to do with recognition, the nature of which is imploded into some kind of culturally-avoided vacuum.

But even so, that our species is multi-tiered regarding recognition of anything and everything can, by now, seem apparent.

Based on this discussion, certainly only hypothetical, two trend-like phenomena can sometimes (but not always) be observed.

1. What is experienced as real by some is sufficient enough to them;
2. What is thought real because of known facts is considered by others to be sufficient for them.

Both of these major categories, however, have significant complications:

1. Real experiencing is often not contingent upon known facts;
2. Factual reality has to undergo change when new facts are brought to light, and so factual reality is itself not contingent upon known facts.

One is then justified in wondering what role "known facts" play regarding anything.

Well, for one thing, they represent the perceived margins between certainty and uncertainty -- and which is the most obvious reason why large segments of social strata place conviction not only IN them but with regard to their necessity.

And it is this that gives recognizable substance to the hearty resistance toward new real facts if they are of such a nature as to radically destabilize old real factual bases.

Thus, it can be seen, if only in vague contours, that the matter of RECOGNITION plays an important role within any approach to activating the superpowers.

However, each aspirant along these lines will have to mull this over within their own reality tents than house their own realities -- some new emphasis being on the dynamics of recognition, a matter regarding which few, if any, have hitherto paid much attention.

(End)

SMALLER PICTURE VS BIGGER PICTURE

Ingo Swann (06Oct98)

PART 1

PREPARING THE "MIND" TO INTEGRATE WITH SUPERPOWER FUNCTIONS

One of the questions most frequently asked has to do with How Can One LEARN to be "psychic," or learn to manifest some particular aspect of Psi-Superpower phenomena.

This is the famous "How To" question. On its surface, it seems a perfectly logical one. And so in answer to it, people expect to be guided to some kind of tutorial studies that will present a learning process in some kind of organized, step-by-step fashion.

Thus, a Market for such kinds of tutorial studies comes into existence, with the result that entrepreneurs and opportunists design study and instruction programs that encourage people to variously invest time, effort and substance.

Types of the tutorial programs vary, but they range from rather long-term studies involving philosophic

and metaphysical concepts to rather short-term efforts that might involve six easy steps.

The quality of the offerings ranges from quite high-minded sincerity down to and including some rather tawdry programs and not a few scumbaggy mishmashes.

As it is, then, beginning especially about the middle of the nineteenth century there has accumulated a large, multifaceted and continuous history regarding this kind of thing. However, that particular history is not recognized as existing by the mainstream, while the mainstream also does not recognize the real existence of the superfaculties involved.

In another sense, the history is also composed of variegated and eclectic factors. They range from proposed tutorial methodologies and approaches drawn from Western and Eastern mysticism, occultism, and spiritualism. Some are drawn from inspired and other-worldly sources, creativity and self-improvement studies, concepts established by esoteric and exoteric gurus, various cultic avenues, and so forth. Large portions of the history are quite complicated, while other portions consist of over-simplified pap.

Additionally, the whole is laced through and through by combinations of glamour, hope factors, charismatic sales pitches and high expectations, and it is not unusual to encounter pompous posturing and so forth. Thus, the history is quite dense and it is exceedingly difficult to work one's way through it and make any clear-cut evaluations.

But it is relatively safe to say that the number of such tutorial attempts that have COME along is equal to those that have GONE along -- and among the combined results of their coming and going is a somewhat obvious absence of achieved superpower activation.

This is almost the same as saying that a great number of efforts intended to produce positive results have only yielded something of an extended chain of empty ones.

The first and seemingly most logical interpretation of this is that the failure rate is high among various kinds of superpower tutorials -- because the fault is with the tutorials.

There can be no question that this is sometimes the case. But if one steps back from this accusative interpretation in an attempt to achieve a broader overview, it can begin to seem quite odd that ALL the tutorials seem mostly to demonstrate failure rates.

After all, why should all of them incorporate failure?

During the early 1960s, this writer was inspired to research the so-called "green thumb" phenomenon many demonstrate with regard to growing and nurturing plants. Although this phenomenon is usually

considered beneath serious interest, it is none the less a quite remarkable one.

As it was, this green-thumb effort extended into a larger study of the intuitive aspects of farmers, and into the wisdom-lore of farming as well. Within that lore can be found the ancient axiom having to do with perfectly good seeds falling into inadequate or unprepared soil -- after which nothing will happen regarding any growing.

In this sense, the fault is not with the seeds, but rather with what they fall into.

By analogy, this ancient axiom can be transliterated with regard to all kinds of superpower tutorials. The tutorials can be likened to the seeds. It is expected that the tutorials will fall into "something" wherein they will "grow" and produce their products.

If the sense of this is grokked, then one might study How To configurations. But if the ground the configurations fall into is inadequate or unprepared, then nothing (or at least not much) will happen.

On average, most assume that merely learning about something will somehow result in a product. And if this does not transpire, then most also assume that the fault is with the learning.

But in better fact, learning has to fall into and interact with whatever it DOES fall into. If the desired result is not achieved, then the chances are quite good that the learning has fallen into grounds inadequate or unprepared -- fallen into grounds that cannot really accommodate or nourish the seeds.

One of the common traits found within Western concepts of the mind, as far as study is concerned, is that it accepts anything that can be presented to it in some kind of rote-learning, easy, step-by-step way.

In one way, there can be no doubt that this methodology is a proven process regarding many things. But in another way, it is like the process of painting a picture by the numbers -- and which processes may, but probably won't, awaken far more profound and powerful creativity that are known to exist in all specimens of our species.

In any event, the "mind-ground" that How-To tutorials are expected to fall into is an aspect hidden behind many kinds of tutorials and several learning myths, and often hidden behind the cognitive comprehension of the student as well.

To be sure, this is NOT at all to cast blame or criticism on this or that individual's mind-ground. Rather, it is to establish that a situation exists regarding superpower activation which has been left unexamined and unappreciated with regard to its actual importance.

The fact of the matter, though, is that this kind of situation is NOT all that unfamiliar. Indeed, many fields requiring operative functioning also require extensive preparation of the mind -- and only after which will the operative functioning begin to manifest.

If all of the foregoing is considered as calmly as possible, the question will ultimately arise regarding what a prepared mind actually might consist of.

For this, there is no easy How-To answer conveniently at hand. But it is quite easy to figure out how to make mind UNPREPARED for a great number of things, or to make it unprepared for anything at all.

In this sense, all one needs to do is figure out how to confuse mind, or to shape it so that it functions only in minimal ways -- especially with regard to those two composite cultural items sometimes referred to as "social norms" and "average intelligence."

Here we encounter a principal clue that probably has great relevance to the concept of preparing the mind to interact with the superpower faculties.

In examining the clue, it is important to admit that the concepts regarding social norms and average intelligence are of undeniable importance regarding most societal structures -- since the two combined incorporate the workhorses upon which the stability such structures depend.

But it can be demonstrated (as some of the better sociologists have done) that social norms and average intelligence are themselves incorporated upon or based in "smaller pictures" or "smaller realities."

Of course, one has to deal with and within smaller pictures all of the time. They exist, and so there is no shame in doing so.

But, smaller pictures can be socially engineered, as they sometimes are, so as to exclude, even to forbid, contact with bigger pictures or bigger realities.

The principal clue referred to above revolves around the idea that IF the superpower faculties belong within some kind of bigger picture context, then smaller picture contexts are too limiting and might act as unrealized cognitive barriers to their functioning.

If such would be the case, then minds prepared only with regard to smaller picture contexts might need to add bigger picture contexts in whose soil the seeds regarding the superpower faculties might better take hold and flourish.

The whole of this might at first seem slightly off the wall. But there is exemplary precedent for it, and which can easily be marshaled in support.

One of the longer-term knowledge fall-outs of parapsychology is that ESP, telepathy, etc., fail to

robustly manifest in laboratory settings, but do manifest in real life situations.

Labs clearly constitute smaller-picture situations -- while real life situations almost always have some kind of larger-picture connotations.

The implication here is that while one might know a great deal about scientific methods in a laboratory, one might also not know much about real life phenomena. Therefore, examining real life phenomena might better prepare the mind to interact with them.

With regard to differences between smaller- and bigger-picture scenarios, there obviously would exist very many levels and strata between them. So, there are of course numerous complications that can arise in discussing them.

But as a general rule of thumb, in their first instance bigger-picture factors refer to whatever can be seen as universal to our species entire -- while most smaller-picture situations incorporate only what is local (non-universal) with regard to segmented parts within our species entire.

It has already been established in other essays that the superpowers of the human biomind are universal to our species. This understanding is based on direct and copious evidence that the superpower elements spontaneously manifest in all human civilizations, historic ages, and in all generations.

The superpower faculties therefore transcend all of the above, and in this sense they can do so only if they are universally inherent in our species itself.

IDEAS about the superpowers do form up in various cultures and societies, of course. But in the sense that the dynamic activities of the superpowers spontaneously manifest in ALL cultures and societies, well, this can only mean that the activities are downloading from the species-universal level.

If the above consideration holds water, then merely adapting one's mind-ground to local (and historically transient) socio-cultural ideas about them might not serve very well.

All one might end up with is some kind of understanding of the socio-cultural ideas, but perhaps very little by way of engineering activation based on any mix of the socio-cultural ideas. In any event, socio-cultural ideas about the superpowers come and go, and certainly do go if they don't bear fruit, so to speak.

If the foregoing is somewhat taken on board, one rather typical response might be to dissect and critique the socio-cultural ideas in order to discover what's wrong or amiss within them.

But the direction here is not to critique, but to suggest that on average smaller-picture understandings of the superpowers probably won't prepare the mind to integrate with phenomena essentially based in larger-picture perspectives.

The most probable solution here (or at least some full part of it) is to patiently identify and consider the bigger-picture perspectives themselves.

Otherwise, the mind prepared to interact only within smaller- picture realities will not become enabled to effect the catalysts and syntheses that are required to make dynamic transitions from smaller-to bigger-picture functioning.

SMALLER PICTURE VS BIGGER PICTURE

Ingo Swann (08Oct98)

PART 2

OUR AMAZING SPECIES AS A BIGGER PICTURE

PREAMBLE

As readers of this website will understand, the whole of its contents are based upon actual research and experience that have spanned at least forty years by now.

A greater part of this research involved endless experimenting and testing in laboratories, and which, at one point, yielded a tutorial-training program that demonstrated a good deal of positive results.

The reasons for achieving positive results need to be entered into and integrated within the line-up of the information contained in this website. In attempting to do so, however, one particular detrimental phenomenon must always be kept in mind.

As with everything that is wonderful, it is always detrimental to synopsise, shorten, and down-size whatever is involved into easy, how-to terms. The process of making things easy to understand has its valid place, of course. But this is appropriate only AFTER all that is involved has been made completely visible or brought to light.

The detrimental part of making things easy to understand is that via the reductionist process of doing so, any number of important factors and nuances usually have to be ejected from the down-sizing line-up. And this reductionist process is especially unrewarding in those cases where a bigger rather than a smaller amount of factors need constantly to be carried in mind.

In this sense, then, BEGINNING a study of something by depending on a down-sized, simplified version of it can easily end up locking the mental processes within the down-sized, simplified version. But this is approximately the same as becoming locked into the peripheries of a smaller picture of something.

In the past, this writer had the opportunity of personally knowing several "natural psychics" and also took the opportunity to study autobiographical out-pourings of others. In addition merely to satisfy my simple fascination with them, one goal was to discover what they had in common within their personality structures.

As I had encountered it during the 1960s, the general consensus in psychical research and later parapsychology was that they had not much in common -- since beyond certain similar egotistical manifestations, their personalities were extremely varied otherwise. Indeed, most parapsychologists had little interest in the personalities of such individuals -- somewhat because the parapsychologists were interested in Psi phenomena, not in people.

One excuse several times given to ME was that the psychics couldn't articulate themselves very well, and so it was impossible to understand what they were talking about.

Well, it is somewhat the duty of researchers to penetrate any surface problems of articulation, and attempt to perceive the person behind them.

The psychics had one important factor in common, and once it is pointed up it is not all that difficult to identify it.

They all demonstrated a wide or large overview of things -- each in their own particular way, of course, but none the less a factor rather consistently present within them as an identifiable group. (This factor will be fleshed out in other essays and chapters in this website. Here, it is only necessary to point it up within the contexts of smaller pictures versus bigger pictures.)

The implication was that their larger overview of things might somehow be associated with their Psi

functioning, and might also contribute to understanding something as to why they were variously alienated from many aspects of the world around them.

As it turned out, the alienation aspect made things easier rather than harder, for it was quickly possible to associate it with a number of entirely respectable sources having to do with social alienation.

One of these, perhaps the enduring best one, was Colin Wilson's very remarkable and enormously acclaimed book *THE OUTSIDER* (1956). In this book (and with articulation so elegant it has seldom been matched), Wilson sets forth the "anatomy" of *The Outsider*.

But he does so not only from the point of view that the outsider is representative of the conventional idea of a misfit, but he also sets forth what the outsider won't and can't fit into.

Transliterating Wilson's observations into the concept-lingo of these essays, the central problem encapsulating outsiders is that their overview of things is bigger than the smaller social pictures they otherwise would be expected to fit into.

Wilson postulated, with some degree of accuracy, that most social environments don't really contain much in the way of visionary elements. He describes this visionary lack as largely down-loading from average mainstream social reluctance to deal with factors that might upset conventional social balances. Wilson's "visionaries" won't and can't fit into the conventions, and thus achieve the status of "Outsider."

Wilson's book was one of the first to focus not only on the so-called psychological "maladjustments" of visionaries, but also to quite thoroughly examine the limiting psychological maladjusting processes of social groupings. It is clearly "suggested reading" for anyone truly interested in the superpower faculties.

Although Wilson didn't employ the concepts of smaller and bigger pictures, these two analogies are interchangeable with his visionary and non-visionary ones.

While the conceptual characteristics of visionaries and psychics might not be exactly the same, they do overlap, and both involve the same problems attendant upon smaller pictures versus bigger pictures.

Here, then, is uncovered the somewhat invisible background noise involving (1) what does and doesn't fit into what; and (2) distinctions between smaller and bigger pictures, and their fall-outs.

By now is uncovered a fatal flaw in the modern, Western concepts of Psi.

Many parapsychologists themselves have acknowledged that the modern evolution of the concepts of Psi and etc., compartmentalized them too narrowly away from the general category of life processes.

But as one might interpret, this is almost the same as saying that the compartmentalization resulted in smaller pictures -- perhaps really tight ones, and which became really up-tight as their overall failure ratio became more and more evident.

In any event, and with all the foregoing now having been stated, if one attempts to utilize a smaller-picture module to train and develop something that actually needs a bigger-picture module, it is possible to say that the handwriting regarding failure is already on the wall.

This can neatly be put another way by invoking the analogies of SYSTEMS, SYSTEMS WORKABILITY, and SYSTEMS FAILURE. (NOTE: A separate set of essays on the topic of systems is forthcoming.)

As a passing observation here, it is not unusual to find topics being dealt with in a certain context -- when, in a bigger reality they actually belong in another context.

For example, in the cultural West, and by broadly accepted definition and understanding, Psi factors have been dealt with as "mental abilities of gifted individuals." Attempts by designing training to trigger the Psi-mental abilities into functioning have not succeeded very much, if at all.

Since such efforts have almost a total failure rate, there is no harm suggesting that Psi factors are not mental abilities, but are systems functions regarding modules of awareness.

If this would be the case, then the situation has to do with identifying and activating the proper module of awareness.

Indeed, mental abilities cannot produce products that download from awarenesses which the same mental abilities don't conceptualize as existing.

This can be put another way. Mental abilities are, of course, wonderful. But that they and their products are based on modules of awareness is quite clear. After all, mental abilities can process only to the degree that various modules of awareness are actively on-going.

Other modules of awareness that have never been activated, or somehow have been stupefied and deadened, cannot contribute anything at all.

All of the foregoing has been discussed in order to help construct a bigger picture regarding the superpowers, and which picture has somewhat to be in place before training in superpower details can proceed toward a success potential. (This particular concept is henceforth to be restated in several ways so as to locate important different nuances that go along with it.)

Returning now to the topic of the natural psychics, it was pointed up that they tended to have wide or large overviews of things.

It was THIS that they had difficulty in articulating, especially if required to do so within the confines modernist psychical and parapsychological concepts and lingo. To my knowledge, no Psi researcher EVER ASKED a psychic to write out their worldviews.

One aspect that downloaded over time from most (but not all) of the psychics I talked with was that they felt that the superpower faculties existed within everyone, but that the faculties did not develop into activity in most.

This was not merely fashionable, democratizing chit-chat on their parts -- in that they could SENSE-FEEL as much in most people they encountered. Their convictions along these lines emerged from their bigger worldviews, not from mere intellectual conditioning.

In the sense that "EVERYONE" was expressed, this of course refers not the vast conglomerate of all people, but rather to Our Species out of which each of us downloads. Indeed, if everyone has the faculties, either deadened or active, then the faculties are inherent in our species.

And so it is within the greater context of our species that we will find the bigger-picture systemic contexts for the superpower faculties.

And thus, we FINALLY arrive in the proximity of the central topic of this essay -- and which is a centerpiece of some kind that reflects through all the contents of this website.

Our Species

As to the topic of this essay itself, although one can easily have an assumption that a great deal is understood about our species, the more basic fact is that what is NOT understood looms like a gigantic fog filled with unexplained mysteries.

For a number of reasons, the existence of the fog is often minimized, one reason being that people don't like to think in terms of fogs. Even so, complications descending out of the fog are real enough.

In order to help penetrate at least a short distance into the fog, one can discern three initial reasons for making the attempt to do so.

(1) A double question can be considered:

(a) whether enhanced understanding of the superpowers (and their functioning) can be found within the contexts of smaller pictures;

(b) whether the superpowers belong, so to speak, within the contexts of a bigger picture that is commodious enough to include ALL aspects of the human species entire.

(2) It can easily be established that neither the existence nor the phenomena of the superpowers are officially incorporated into conventional, modern conceptualizations of our species.

Indeed, without too much effort, it can be brought to light that various forces modulating the conventional concepts work not only to diminish FUNCTIONAL knowledge of the superpowers, but to disenfranchise them as meaningful species attributes.

(3) As already mentioned, modern conceptualizations in large part tend to focus on awful, sicko and unfortunate aspects of our species -- with the result that these are over-emphasized and end up negatively suffusing a larger cognitive understanding of what our species actually consists of otherwise.

By comparison, although the higher, more astonishing attributes of our species are sometimes referred to in some idealizing manner, active pursuit and enhancement of them is rare. One obvious reason for this might be that idealizing might not be completely and effectively based on its real processes and functions.

With the foregoing having been more or less preambled, it can be mentioned that most efforts to describe our species usually begin by rehashing what is conventionally known and/or accepted.

This approach is not without its merits. But in several ways it rather tends to plunge one into limited smaller-picture concepts.

Indeed, if one is up to identifying (or admitting) what is NOT understood (or even known) about our species is quite large compared to what is known, then what is known obviously must constitute some kind of smaller rather than larger possible picture.

Various dimensions of this can best be grasped by considering the following.

One of the unique factors of our species is that it possesses both intelligence and mental faculties sufficient enough to make attempts to explain not only itself, but to explain existence per se.

Many might miss the utterly remarkable nature of this unique factor, especially if their awareness is fixed into lower-order levels where it has little meaning.

But, to the extent that all Earthside species are so far understood, ours is the only one that possesses this quality, and possesses it on a species-wide level.

Furthermore, our species is the only one that has built enormous, even fabulous societal and cultural edifices in this regard.

This unique factor takes on even greater amazement by virtue of a secondary but none the less astonishing fact: that where and when our existing is not really understood, our species entire anyway proceeds to invent or imagine this or that kind of "understanding."

It is possible to consider that ALL invented or imagined understandings along these lines are smaller-picture ones, and this no matter their status otherwise. If this would be the case, then WHAT makes the understandings is a bigger picture than the understandings themselves.

By far and large, conventional pictures regarding the nature of our species usually first focus on the bio-bodies that are thought to comprise it.

There can be little doubt that human bio-bodies are an astonishing example of biological engineering, whether this be natural, evolutionary, artificial, or the achievement of some otherwise unknown something.

Our species also possesses one rather astonishing factor that is seldom identified, much less discussed, but which can easily bring into question all conventional explanations of our origin.

Our species is endowed with elements and faculties far, far beyond what are needed merely for survival Earthside, and even for mere survival of the species itself within Earthside environments.

This is explicitly to say that in its greater collective sense at least, our species is thus strategically over-endowed for the purposes of mere survival. And this aspect lifts our species out of the line-up of all other species which are precisely, directly and brusquely endowed for survival.

This single factor establishes that there is some kind of very great distance between our species and all other Earthside species, and this clearly opens up the question of the actual origin of our species.

Of course, many smaller picture answers to this question have been provided, have had their day and their smaller histories. But, as will be partially discussed in the next essay, all of them have been provided by negating the fact that there is an enormous distance between our species and all others.

For some possible clarity here, most efforts to comprehend our species focus on our similarities to other

species, not on how utterly different our species is from them.

In any event, as a result of being over-endowed merely for survival, our species possess a great number of faculties that it hardly uses. But the essentials of them are none the less replicated from generation to generation, and in each of which signature elements of the essentials spontaneously flare-up, and are experienced.

The real existence of these essentials can easily be determined not only by their spontaneous flaring up.

Not only do the extraordinary essentials spontaneously flare up, but many social subsets of our species recognizably put dampers on varieties of these faculties -- or at least many social workings refuse to endorse and support their functioning -- and which is the same as admitting the existence of what is being denied support and development.

One hypothetical way of conceptualizing the above is to speculate that our over-endowed species could activate 100 per cent of its powers. In fact, thought, many societal norms only encourage utilization of only about less than 10 per cent of them.

But this factoid only heightens what is perhaps one of the greater of all human mysteries.

Why would a species possess faculties that, on average, it doesn't use? In other words, why would the species basis for those faculties have become installed in the first place -- IF they were never meant to be activated and used in the same first place?

Here it must be mentioned that the panorama and peripheries of the above are made somewhat hard to discern and articulate -- because our same remarkable species possesses a number of rather influential small-picture-making attributes that can easily get in the way.

For example, consider the triple penchant for societal reductionism, uniformism, and conformity. Additionally, one might consider the social stabilizing mechanisms having to do with erecting LIMITS regarding proper and improper formats of consciousness, awareness, experiencing and thinking.

All such pseudo-formats of course refer to how human intelligence is to be managed within this or that smaller-picture framework.

As it is, though, the immediately foregoing somewhat serves as small introduction to what is obviously one of the chief and central elements of our species.

This central element has to do with the rather mysterious fact that our over-endowed species does exist on Earthside. But it is principally and unmistakably existing not simply as a biological organism, but

completely and unquestionably existing as a quite remarkable, even elegant intelligence-system.

Indeed, if this aspect is SUBTRACTED from the marvelous bio-bodies, then not only is mere survival of the latter brought into serious questioning, but one can well wonder what would be left over after the subtraction might somehow be effected.

There are, believe it or not, some indications of what might be left over -- in that certain societal systems make efforts to erode and suppress intelligence, thus enabling us at least some insight as to what could be left over.

There is, of course, some confusion as to whether body-system or intelligence-system is the prime factor of the human species.

The human body-system is undeniably astonishing. And it is true that its elements are more clear-cut than the human intelligence-system.

But, it is also quite obvious that both somehow fit within each other, and this factor obviously has some fundamental kind of importance.

However, the nature of the fitting cannot really be achieved via over-emphasis only on the physical body-systems. Even if the physical emphasis would be expanded to its largest degree, still the only thing that would result is one-half the picture -- and one-half a picture is smaller than the full picture to be sure.

Within this confusion, however, the evidence is quite good that human body-system subtracted from human intelligence-system leaves the former flopping about and usually in deplorable, disgusting and sad ways.

Thus, it is possible to assume, hypothetically anyway, that our species intelligence-system attributes constitute its prime principle.

This can be put another somewhat more personal way -- in that it is possible to suggest that WHATEVER specimens of our species might think, it is most likely that they CAN think that is our species prime principle.

But here we indeed run into the first of a series of major problem-situations -- in that our history demonstrates that it is difficult even to approximate what a biomind intelligence-system consists of.

Even to begin getting into this topic, it is necessary to distinguish between:

(1) the inherent existence of the human intelligence-system per se, and:

(2) whatever descends out of it as thought-products.

This distinction is to suggest that the human intelligence-system is a THINKING THING out of which, and because of which, thought-things are produced. In this sense, then, the intelligence-system is greater than what it produces, no matter how much the products are held in esteem.

One important factor that can be noted regarding the above is that many maps have been made of what the intelligence-system produces. But the actual nature and basic configurations of the intelligence-system itself has more or less remained unmapped.

Moving briskly along beyond the above quagmires combined, it is now meaningful to make a distinction about our species which has not been made in the past with any enduring clarity.

This distinction is a subtle one, and has to do with the differences between (1) what our species IS, and (2) what our species CONSISTS OF.

While (1) and (2) can easily be intellectually collapsed into each other and be taken as meaning much the same thing, there are in fact some important nuances between them.

For starters, in the past the concept of our species was assumed to consist of, and be defined by, all physical bodies that could interbreed with each other -- or at least had the potential if not the preference to do so.

This is to say that all human bodies WERE our species in its greater collective sense.

However, an important and concept-shifting nuance regarding this has entered into the overall picture, due to advances in the genetic sciences.

In a more strict sense, and in the first instance, our species is no longer really comprised merely of all physical human bodies, but of the genetic pool out of which each physical-body specimen emerges.

This might be put another way. Our species IS the genetic pool (the GENOME) of our species, of which each individual is a manifesting, down-loading intelligence-system encased, as it were, in its particular bio-format. The particular bio-format is referred to as a GENOTYPE within the GENOME (the entire gene pool).

Technically speaking, and specifically with regard to the genome, each manifesting biomind individual is a quite small part -- if compared to the greater genetic whole which incorporates billions of smaller parts.

As a somewhat grumpy aside here, it bruises the ego of many to consider themselves merely as a manifesting smaller part of the greater on-going genome. However, this psycho-factoid might explain something as to why many biomind specimen members of humanity seldom care to consider humanity as a whole.

Indeed, it can be noted, with some factual accuracy, that the concept of humanity, as traditionally mounted, has always been more idealizing and abstract than functionally meaningful.

One understandable reason for this is that the individual biomind specimens that descend out of the generic genome of our species are not exact duplicates of each other. Each is different in any number of outer surface aspects, and which range along a scale of lesser-to-greater differences.

The differences are more obvious than the species sameness aspects -- since the samenesses (and their extent) are sort of cloaked behind the differences.

Throughout recorded human history, some few astute observers have noticed that the samenesses are probably more important than the surface differences -- if only in that the samenesses are enduring and transcend the generations.

But in large part, the differences are what people deal with on a day-to-day basis, whether these are natural or artificially encoded in social behavior.

Because of this it is not too much to say that the matter of the differences has frequently been elevated (or inflated) to the sometimes giddy heights of philosophical, theological, scientific and sociological importance.

Indeed, in the past this author was told by three important scientists that the study of differences was the principal path toward accelerating progress in understanding the human framework -- and FURTHERMORE, that the study of the samenesses was merely a study in redundancies.

Differences clearly have importance and meaning. But this is no real reason for not undertaking, or for culturally suppressing, in-depth studies regarding the samenesses upon which the backbone of our species is clearly founded.

Here again, if one over-emphasizes the differences, one is dealing in one-half the human picture -- and one-half is a smaller picture than the whole shebang is.

As an aside, though, there does exist one-behind-the-scenes reason why the matter of human differences achieves over-emphasized importance.

Most social structures depend on differences with regard to a number of factors -- one of which is that differences contribute to social stratification, and to the ease the stratification can be maintained even if only artificially so. This may be one reason why our species sameness factors are marginalized, if not completely ignored altogether.

If one delves into the sameness factors of our species, one can easily begin to comprehend that the difference factors are, so to speak, the frosting on the cake while the sameness factors are the cake itself.

At the individual level, one can expect to encounter various kinds and designs of the frosting. But the deeper one goes into the sameness factors, one can begin to discover the central frameworks upon which the species is built, and which ALL specimens of our species directly share in.

A central clue here is that the sameness factors can and do differentiate into various kinds of differences. But by far and large they do so mostly because, as it were, of cultural-social nurture rather than because of all-encompassing nature. There is a saying I read somewhere now forgotten, but easily remembered: "Nature provides; men demarcate among what is provided."

Another clue is that if one begins to become somewhat knowledgeable about our species sameness factors, it is possible to begin comprehending that those factors trend toward the awesome, toward the amazing and the utterly remarkable.

As but one very significant example, all human specimens of our species are born with the language factor. This language factor is operative and ready to function from birth, and infants aggressively begin coping with at some point quite early during their first year.

To speak language is clearly taken for granted, and is usually assumed as representative of one of those "redundant" samenesses that are of little interest.

However, the inherent, or indwelling, language factor is present in all specimens of our species, and thus must be assumed as representative of one of our species prime backbones contributing to the vast distances between ourselves and all other Earthside species.

For additional clarity here, within all social contexts, as different as they might be, the language factor is universally considered as the ability to communicate.

This is obviously the case -- but with one important proviso. The ability to communicate is down-loaded FROM the language factor. It is not the factor itself, and this is now scientifically understood beyond any doubt.

There is quite an awesome story involved here. But little of it depends on what had been understood about languages before rather recent times.

The July 1993 issue of LIFE magazine featured a write-up regarding "The Amazing Minds of Infants." The magazine's cover announced in bold print that "BABIES are SMARTER than you THINK. They can ADD before they can COUNT. They can UNDERSTAND a hundred words before they can SPEAK. And, at three months, their powers of MEMORY are far greater than we ever imagined."

The article itself consisted of a brief overview of what had recently been learned about infants in the research fields of memory, mathematics, language, and physics.

The article is quite short, but liberally laced with thought-stopping statements. For example, in the physics category, Cornell University researcher Elizabeth Spelke "is finding that babies as young as four months have a rudimentary knowledge of the way the world works -- or should work."

Furthermore, "Researchers speculate that even before birth, babies learn how physical objects behave by moving their body parts, but Spelke believes the knowledge is innate."

The concept of "innate knowledge" pre-existing within infants is touched upon with regard to each of the four categories -- even though the modern idea of knowledge refers to having acquired it by experience and study AFTER birth, and then only by kinds of logical reasoning that start concretizing later in childhood.

Indeed, in the modern cultural West, the working definition of KNOWLEDGE is given as "the fact or condition of knowing something with familiarity or understanding through experience or association."

Thus, there is a nervous discrepancy between (1) the definition of knowledge acquired through experience or association, and (2) the concept of innate knowledge.

The discrepancy centers on the definition of INNATE, the first definition of which is "inherent: belonging to the essential nature of something."

A second definition is also usually provided -- "originating in or derived from the mind or the constitution of the intellect rather than from experience or association."

The subtle magnitude of this nervous discrepancy has two major parts, both of which can become visible only to those somewhat familiar with the serious denial, during the modern twentieth century, of innate KNOWLEDGE.

During this epoch, the possibility of innate human instincts was occasionally, although usually

grudgingly, admitted. But the concept of innate KNOWLEDGE was a topic too close to the forbidden topics of inspired, received, clairvoyant, telepathic, intuitive or extrasensory knowledge -- all of these tending to manifest in the absence of experience and association, and even in the absence of logic and reason.

Second, the concept of innate KNOWLEDGE arouses the tremendously complex problem of how and why KNOWLEDGE, of all things, should have been innately installed in the human species in the first place.

Returning to the LIFE magazine article, the squib regarding LANGUAGE was short, but quite a show-stopper.

First, it must be established here that the origin of human languages has always been a very great mystery. During the modern scientific period, it was often pictured that language originated from cavemen grunts and gesticulations -- followed by the concept that over longish periods of time these gradually evolved differently in different parts of the world into many different language formats.

However, according to the LIFE magazine article, something else is involved that can strategically alter the above picture if one takes time to consider it.

The "something else" is that psychologist Patricia Kuhl of the University of Washington in Seattle indicated that from birth to four months, babies are "universal linguists" capable of distinguishing each of the 150 sounds that make up all human speech. (NOTE: UNIVERSAL in this sense means present in everyone.)

During this period, and before they begin learning words, babies are busy sorting through the jumble of the 150 sounds in search of the ones that have meaning. By about six months, they have "begun the metamorphosis into specialists who recognize the speech sounds of their native tongue."

This process of "sorting through the humble of 150 sounds" sounds something like a language analyzer or decoder more than it sounds like a language learning process.

To get at the import of the above, one needs to consider the following with some attention.

That all human languages (Earthside) are made up of 150 sounds has been understood for some time. A fair share of these sounds are utilized to build up the speech sounds of a local language system.

The long-held conventional idea then has it that the babe learns (in-takes, acquires) the sounds by repetitive exposure and practice and begins to duplicate them. The babe is thus seen as learning from external local language factors -- and in this sense languages are local affairs.

Now, from a superficial viewpoint this explains why there are and have been so many different local languages. But it doesn't really explain why language is a universal principle within all specimens born of the human species.

Different local languages constitute smaller-picture aspects of great and awesome language penchant of our species. The information that all languages are made up of 150 sounds helps enlarge the picture. Thus, if the language formats are indeed different in different sectors, the sounds of which they are made none the less constitute a universal language factor that is nigh on identical throughout the species.

That all babies possess some sort of a system that is capable of distinguishing each of the 150 sounds literally means that babes are not principally learning language from external sources, but rather are merely distinguishing which arrangements of the sounds are being spoken external to them.

This is almost the same as saying that babes don't LEARN a language system, but merely recognize which language system is going on about them.

The language factor within the species entire could thus be described as a system of sound recognition that is recombinant regarding at least the 150 sounds all human speech consists of.

It now needs to be emphasized that while languages are different, each human specimen possesses in a same way one of these recombinant sound-recognition systems. Furthermore, in each specimen the system is automatically active at birth, perhaps even before (as some researchers are beginning to suggest.)

One neat way of putting this is that each language is but a software program installed into the built-in hard drive language system that is innate in each individual. The hard drive language system is the same in every one, or at least relatively so.

For the purposes of this series of essays, it could be said that all software programs are smaller-picture kinds of things -- whereas the hard drives that they get installed into constitute rather larger pictures.

Another grumpy observation: regarding this, it rather has to be admitted that all social systems tutor their inhabitants to think in terms of their different smaller software pictures -- and thus it is easy enough to be oblivious to the rather majestic nature of our hard drive capabilities.

Analogous to this, it does need to be understood that smaller pictures ARE smaller not because of what they contain, but what they DON'T contain.

The "universal language" factor of our species is some kind of a example lesson in point here -- in that it

is capable of containing and dealing with ALL human languages (including dialects, etc.) of which there have been many, many thousands. The languages are smaller-picture components of the larger-picture universal linguistic system.

In any event, for the purposes of these essays, it is apparent that our species, in its hard-drive sense, universally is made up of an intelligence system, and which in turn clearly functions in tandem with a universal language system.

However, if we conceptualize an intelligence system, it is possible to conclude that it would need at least two other universal, hard-drive systems in order to be more completely functional: a system of sensing mechanisms, and a system of meaning recognition.

These two additional systems could not possibly be composed only of software programs locally decided upon, but, in some kind of fact, would need to consist of hard-drive factors that incorporates both the species entire as well as all of its down-loading individual specimens.

The REAL universal existence of the (hard drive) meaning recognition thing has been deduced by virtue of studying language in babies.

As psychologist Patricia Kuhl pointed up in the LIFE magazine article, "long before infants actually begin to learn words, they can sort through a jumble of spoken sounds in search of the ones that have meaning."

How meaning recognition works in the pre-verbal level is not as completely understood as is the universal sound thing. This is to say that while all languages might be composed of 150 sounds, the same can't really be said about all meanings.

None the less, the implication is that each specimen of our species has some generic kind of hard-drive meaning-recognition system.

This system functions in tandem with the hard-drive intelligence system, the sensing mechanism systems, and the language system. All four of these supersystems (as it were) can be seen as universal to the species, AND to each individual born of it. And these are very astonishing samenesses, indeed.

The whole of this is quite awesome -- if one can grok it. But the grokking can sometimes be difficult in this regard -- because of smaller-picture interference patterns.

These not only lurk about just about everywhere in societal force-fed kinds of ways, but are sometimes mistaken as big pictures, even if unthinkably so.

If one is interested in learning and development, it is not unusual to suppose that whatever seems to be interfering should be deconstructed and gotten rid of.

Indeed, if the superpowers of the human biomind belong to the universal supersystems and not to some local, smaller-picture concept, then one might undergo the urge to reject, abolish or demolish the latter.

But there is a problem here. Rejecting some smaller-picture thing is itself a smaller-picture phenomenon. It might stretch some mental muscle to consider it, but it can easily be demonstrated that smaller-pictures can universally be identified by what they reject, don't include, omit, jump over, rationalize away, or simply by what is not known within them.

In other words, it is difficult to achieve bigger-picture awareness by following the pathways that lead to smaller-picture constructing.

And here we encounter a somewhat amusing, but none the less great oddity of our species.

Our species is awash in smaller pictures, and many piss and snarl because of it. And so many make rather invidious efforts to trash whatever this or that they consider a smaller picture.

The oddity here is that smaller-picture trashing can be akin to jousting with windmills -- IF one doesn't know much about the criteria for smaller-picture constructing. This is to ask WHY IS a smaller picture a smaller picture -- and how can a smaller picture be recognized as one.

After all, if one wants to escape from anything, one needs somewhat precisely to know what one is desiring to escape from.

SMALLER PICTURE vs BIGGER PICTURE

Ingo Swann (08Oct98)

PART 3:

ATTEMPTING TO IDENTIFY SOME DYNAMICS OF SMALLER-PICTURE FORMATS

If one is to conceptualize any kind of tutorials or training with regard to activating superpower faculties, one has to consider almost from the outset that "reality shifts" are going to be involved.

Two general assumptions in this regard are to be found, and both of them are usually left unexamined and thus not understood very well.

The first assumption revolves around the idea that if the student is presented with organized information regarding the superpowers, then the needed reality shifts will occur within the student.

The second assumption involves the idea that if the needed reality shifts do not occur, then the difficulty lies within the responsiveness of the student.

In observable fact, the two assumptions can be appropriate in most cases where (1) delivery of the organized information is the key step and issue of the training, and (2) IF the organization of the information first and only pertains to factors external to the student.

In other words, adjustments among the student's inner realities (and mental equipment) will somehow take place with regard to incorporating the organized information about the external factors—and needed reality shifts, if they are required, will more or less occur without much further ado.

The whole of this particular concept is centered on the idea that in-take of information alone will result in learning. As mentioned elsewhere in other essays, this type of teaching methodology has without doubt demonstrated its effectiveness. But, it might be added, only within the particular criteria as given above.

This is the dominant concept of teaching-learning in the modernist cultural West, and as such is composed of three aspects: (1) teacher; (2) delivery of organized information about outer factors; (3) student.

However, with regard to activating the superpower faculties, the principal basis of what is involved is, in the first place, NOT external to the student.

So, whereas the existing condition and extent of the student's inner realities can be minimalized in the Western concept, the status of the student's inner realities now takes on essential importance—and does so as a first order of business.

The principle goal of activating the superpower faculties is, so to speak, to ENERGIZE or AWAKEN faculties that already exist within the inner realities of the student, but remain latent or deadened, and thus are non-experiencable within the scope of the student's concretized awareness margins.

The faculties remain latent or deadened because the student's awareness peripheries and inner realities are somehow structured so as to exclude direct cognitive contact with them.

As long as this excluding structuring remains in place, no amount of organized information about the superpowers will serve to go very far.

It is clearly to be realized that there are strategic differences between the concept of inner awakening and the concept of rote learning via organized information regarding outer factors.

It is also to be realized that EACH individual possesses some kind of concretized inner reality structure—and by even superficial observation it can be realized that each individual's inner reality structure is different. And as everyone discovers sooner or later, everyone tends to cling to their concretized realities—and often do so come hell or high water.

One direct meaning here is that each individual WILL process all information through their existing mental information processing grids. Thus, information of any kind, whether external or internal, will be reconfigured to fit within those grids, and what doesn't fit will be excluded and disposed in a wide variety of ways.

Now, one might at first consider the foregoing as alien to all concepts of human learning. But in fact it represents a situation that has been familiar in Asia since antiquity. This is the guru-chela relationship, and which has been translated into Western languages as teacher-student.

But a more exact rendering is guru-awakener, chela-awakenee. The interactive dynamic between them is founded on the understanding that it is very difficult for the chela to self-awaken since the chela is encapsulated within the limits of his or her concretized realities.

Such concretized realities include various kinds of excluding mechanisms that inhibit activation of awareness of WHAT IS outside of the excluding mechanisms. As long as the excluding mechanisms remain in place, what is outside of them will remain non-experiencable and thus invisible.

In the Eastern context, the principle function of the awakener (the guru) is two-fold: to present information about WHAT IS, and to aid the awakenee to become cognizant of his or her particular inner excluding mechanisms and thus transcend

them.

In this sense, there is almost always a one-to-one, and somewhat time-consuming relationship between guru and chela. So how-to presentation of information meant to be in-taken "by the millions" is not really workable in this regard—although such information can serve as extensive background considerations.

One factor that is important in this regard is that in the classical sense the guru clearly recognizes the importance, meaning and value of the chela as an individual entirely capable of awakening to and attaining bigger and more extensive peripheries of awareness.

The express and well-advertised purpose of doing so is to enable the chela to in-take and participate in larger realities—with the important proviso that if the mental excluding factors are not identified and transcended then any "knowledge" of the larger realities will merely remain superficially intellectual.

There now downloads from the foregoing the question involving where and how the mental excluding factors are to be found and identified.

A careful study of Eastern literature in this regard establishes that the major source of the excluding factors is the mental adaptation to local social factors, and which social factors do not take much cognizance of bigger realities.

The essence of this can be transliterated to the concept of smaller pictures versus bigger pictures—in that if the individual is oriented majorly within smaller pictures, then in many a sense the mind oriented in the smaller pictures is not prepared to access into bigger ones.

Indeed, a smaller picture can be identified by what it excludes, and so it is of little wonder that individuals who adapt to them erect inner mental exclusion factors appropriate to whatever smaller picture is involved.

PICTURE

To now begin to get deeper into this, it is worthwhile establishing the definitions of PICTURE. Beyond identifying that a picture is an illustrations of something, most dictionaries give the following:

1. As a noun—"A portrayed description so vivid or graphic as to suggest a mental image or give an idea of something"
2. As a verb—"To form a mental image" or, as might be added, to form a mental concept

It is also worth noting that PICTURESQUE is defined as "evoking mental images."

In turn, EVOKE is defined as "to call forth or summon up; to re-create imaginatively."

Moving a bit beyond the established definitions, a picture is also a FRAME OF REFERENCE: "A set, format, formulation or system (as of facts or ideas) serving to orient or give particular meaning."

A frame of reference also has a FRAMEWORK, this defined as: "A basic structure (as of ideas); a skeletal, openwork, or structural frame."

AN EXAMPLE OF A BIGGER PICTURE UNIVERSAL

Any even minimally competent assessment of the superpowers throughout the world easily establishes that the faculties are found world-wide, species-wide, and as having a transcultural basis.

This transcultural basis implies that the superpowers are

existing in both a generic and a universal sense. And indeed, via comparative cultural studies, some researchers and writers have partially undertaken to examine and account for them in this light.

The concept of "universal" carries a connotation that seems rather consistently to be missed or ignored. "Universal" implies bigger, even the biggest picture. By implication, therefore, the functional basis of the superpowers would seem to belong within that bigger picture.

DESCENDING FROM BIGGER INTO SMALLER PICTURES

At first this might sound like some kind of gobbledygook—until it dawns that something that essentially and dynamically belongs within a bigger picture might not manifest very well, or at all, into smaller-picture contexts.

One perfectly logical reason for this might be that smaller picture activity doesn't actually NEED bigger picture phenomena. This reason has a good amount of evidence behind it.

And so (as will be elaborated throughout this series of essays) it can be shown that bigger picture phenomena are usually EDITED OUT of smaller picture contexts, so as to protect the supposed integrity of those smaller contexts and realities.

SMALLER AND BIGGER PICTURE FORMATS OF AWARENESS AND CONSCIOUSNESS

In any event, one can wonder, for example, how well the superpowers might activate or function in a mind, awareness, or consciousness that is centered or locked into smaller picture contexts.

This kind of thing has something to do with how one's mind has been prepared or set to function.

Out of this, of course, comes the idea of MINDSET—which refers to a mind or a group of them centered or locked into a "picture" which is different from what other minds are locked into.

It is to be noted that the concept of mindsets has positive AND downer connotations, somewhat depending on which mindset is inspecting other mindsets.

Now, it can be said that our species, in the face of its many truly astonishing wonders, is quite excellent at setting up and nourishing small, limited mindsets of various kinds.

It is true that these are somewhat recombinant with each other. But the sum of the recombining still ends up Small and Limited—with the result that it is difficult to fit Universals into them.

Elaborating slightly, from a purely sociological overview, the proliferation of smaller, limited, or local mindsets accounts for the cultural sectoring of our species.

The cultural sectoring accounts, in turn, for the various different and usually conflicting societal formats one tends to encounter if one ventures into something so near as the next county or the next street.

All specimens of our species live within some kind of societal format, while the format in turn has something to do with how the specimens' awareness, consciousness and mind-configurations end up being basically formulated.

How the mind thenceforth functions is probably quite consistent with the basic formulation (often referred to as mental programming.)

THE NATURE OF SMALLER PICTURE

SOCIETAL FORMATS

By far and large, from within itself any societal format seems a bigger picture.

But it can also be shown that societal formats are mostly centered in local realities rather than in universals. And thus the formats usually have more to do with local social set-ups and local environmental factors rather than with species-wide or other generic kinds of universals.

And indeed, not a few social structures are somewhat notorious for expunging generic universals if they don't fit into their particular societal configurations.

If one takes time to reflect on the above commentary, it would thus seem that our species possesses the ironic universal capability of formulating different local societal formats—but that the formats are selective reductions emanating from the universal capability.

This is to say, then, that the reductions are smaller local pictures formulated because of and within the universal capability of formulating them. Grok THAT!

Indeed, anthropological and archaeological studies clearly establish that our species has, during its known Earthside history, formulated hundreds of thousands of smaller picture societal formats.

Most of these have come and gone, as is the on-going case today. The only really permanent aspect of this is our species, and which has the capability of formulating, and eventually disposing of, smaller societal pictures.

Put another way, it might be said that everyone has the capability to manufacture, craft, or construct SMALLER pictures. The reasons for the smaller pictures be might numerous, and indeed sometimes necessary. None the less, smaller IS smaller.

Individual specimens of our species are then formatted (or brought up, as it were) to fit into the smaller local societal formats, not into the larger universals that are generic within our species entire.

RELATIONSHIPS OF SMALLER AND BIGGER PICTURES

If the above can tolerably be considered, at least for theoretical discussion, it would then follow that ALL societal formats, no matter how bigger picture they seem, are actually smaller pictures—including the state, extent and content of their knowledge systems, whatever those might consist of.

Indeed, it is easy enough to demonstrate that knowledge systems can be characterized equally by what they DO NOT CONTAIN as by what they do contain.

Having said thus far, it would then be obvious that smaller pictures might be fitted into a larger picture. Many people are prepared to accept this, especially if they are humanitarian types.

In this context, it's worth pointing up that some of the historical tutorial modalities referred to in Part 1 have consisted of transcultural and metaphysical efforts to mentally or intellectually orient students within bigger pictures that refer to universals.

And it is from within those "enlargement efforts" (so to speak) that increases in the frequency of at least spontaneous superpower phenomena are often reported.

The reasons for this might not be quite clear. But in some sense, it is possible to speculate that bigger picture does have something to do with bigger mind, and bigger mind in turn seems to have something to do with increases in superpower functioning.

In any event, bigger and smaller pictures exist. While we can think that smaller pictures might (somehow) be somewhat fitted into bigger ones, the reverse seems unlikely. It is true that big feet won't fit into small shoes without wrecking the feet and/or the shoes.

To over-emphasize a little, it does seem a universal that small might fit into big with space to spare, but not the reverse. Thus, it could become obvious that bigger pictures won't fit very well into smaller pictures.

There are, of course, many simple and complicated reasons for this—one being that smaller pictures are in the first place usually set up to exclude bigger picture elements. And indeed, the boundaries of many smaller pictures might vaporize if they would be required to integrate universal elements.

Beyond the implications of the above, it is easy enough to comprehend that at various social levels many have interests seriously vested in maintaining the contours of their local smaller pictures—if only to remain, as it were, big frogs in the ponds the smaller pictures represent.

If and where this might be the case, it is understandable that the introduction of universals into smaller picture situations could be seen as troublesome and undesirable.

For reasons that might be obvious, one certainly does not want to antagonize whatever are the pictures set up by any segmented portion of our species—and which anyway is a stressful waste of energy.

But the notion might be entertained, hypothetically, that our human history is the history of its societal and social SMALLER pictures within which all specimens of our species are some kind of disposable and replaceable players.

It is true, of course, that the players are usually arranged along lines ranging downward from the powerful to the powerless. But the "identities" of the powerful and powerless tend to change if the picture configurations that contain them

starts shifting about.

This may be one reason why the powerful of course don't like the picture configurations to change—while the powerless sometimes tend to view such shifts with interest and bemusement.

As an aside, this is an hypothetical situation that emerges in other contexts at various points in this Website. But here it is worth noting that power is usually considered bigger picture. However, whatever is passing for the power is only relative to the size or dimensions of the picture within which it is being "played."

ONE ASPECT OF THE SOCIOLOGY OF PICTURE-MAKING

The usual, even standard, way of dealing with pictures is to attempt to concretize those wanted, and to try to trash those not wanted—and usually by any means possible.

The concretizing and trashing seem laudable within the mindsets locked into the pictures involved. But by far and large, this somewhat reeks of pismire proclivities randomly adrift in the hostile mildew of useless lower order illusionisms. And indeed, as many ultimately discover, any conviction that smaller pictures will maintain for very long is clearly an illusion.

SUMMING UP SO FAR

In attempting to sum up so far, it seems quite clear that big and small pictures do exist, and that there are important distinctions to be made among them.

Roughly speaking, it can be considered that bigger pictures probably refer and relate to universals.

In many a possible sense the smaller pictures refer only to local factors that are not universal in nature, but with one exception. It seems a rather vivid universal factor redolently incorporated into our species to be able to erect smaller pictures—and this could explain why there have been and are so many of them.

Indeed, it is possible to guesstimate that EACH specimen of our species is actually some kind of an individual and individualizing smaller picture, and this in a number of ways. And indeed, the concept of THE individual has its exceedingly important connotations in this regard.

As already mentioned, the usual way of managing WITHIN smaller pictures is to concretize the one desired and to trash others—this at the individual, group and cultural levels, and even at the philosophic, sociological and scientific levels.

The assumption here seems to be that the concretizing will enlarge the one desired and diminish the others. Thus, one can observe, rather frequently, a lot of attempted concretizing and attempting trashing.

The whole of this might be referred to as the Wars of the Smaller Pictures, this whole in turn being a rather stinky, lower-order enterprise that can trickle down into pismire stink replete with scumocracy and slimeocracy phenomena.

To now link back to the contexts of superpower tutorials, the world-wide evidence is quite strong that the superpowers "belong" to some kind of faculties universal to our species.

This seems to place the superpowers within some kind of bigger universal picture. However, the contours and formulations of this have NOT been adequately mapped.

Among the evidence along these lines that can be located and analyzed, it would appear that those individuals who can access, so to speak, universal bigger pictures tend to experience some kind of automatic enhancement or elevation in superpower functioning.

One of the tentative observations regarding the whole of this is that smaller pictures might at first seem far distant and not relevant to the case for superpower activation. Yet, their mindset effects or by-products might easily function as exclusion factors and inhibitors, especially if they are active in some kind of mental sub-awareness levels.

Whether this is the whole case or not, elements of it have obvious relevance to the entire theoretical contexts of any possible activation of the superpowers.

If this is understood for what it might represent, then the spontaneous urge is to reject and escape from the smaller pictures whose limitations might be thought of, and can actually constitute, mental blockages to increases of superpower activation and functioning.

However, long experience has taught this writer that smaller pictures are everywhere, and that it is virtually impossible to ESCAPE from them. Indeed, as was earlier the case with little Moi, one might merely make efforts to jump from one smaller picture to another one, based on the illusion that the latter SEEMS bigger.

Well, who knows for sure. Any motion is better than none at all.

THE STRUCTURE OF SMALLER PICTURES

Some years of study and reflection regarding this Situation suggest that escape from smaller picture confines does not mean avoiding them. Rather, entrapment (so to speak) in smaller pictures is possible largely because one doesn't understand what a small picture consists of in a structural sense.

After all, if one wants to escape a "prison," one needs first to know that it IS a prison, and then to know its layout, its construction, and its ways and means—and possibly even to know HOW and WHY it can and does exist in the first place.

In any event, there are NO studies regarding the topic that might be entitled "Recognition of Smaller Picture Characteristics."

Some few of these structural characteristics (or anatomy) that can easily be recognized without too much intellectual stress will begin in the following essay.

But before jumping into the structural characteristics of smaller pictures, a particular factor now really needs to be pointed up, somewhat bluntly.

On average most people already have some kind of idea about the superpowers—and those ideas are almost certainly derived from within some kind of local, smaller picture concepts.

SMALLER PICTURE vs BIGGER PICTURE

Ingo Swann (14Oct98)

PART 4:

SOME STRUCTURAL CHARACTERISTICS OF SMALLER PICTURES

As alluded to in earlier essays, quite compelling evidence indicates that the superpowers "belong" within a bigger picture that incorporates the whole of our species. The evidence is historical, anthropological and archaeological in nature, although the field of archaeology tends to avoid and smooth over much in this regard.

Additionally, if the existence of genetic memory is entertained, then certain kinds of evidence that otherwise cannot be explained could possibly be acknowledged.

This bigger picture evidence somewhat flies in the face of modernist conventional ideas that the superpowers are merely representative of various social or mental artifacts, and as such have little authentic existence.

However, while it is true that different social formats assign different nomenclature to the various types of superpower faculties, the structural functioning of the superpowers is remarkably consistent on the world-wide species basis.

As but two examples, what we call intuition and future-seeing are found world-wide, even if they are dressed in different

local social metaphor, terminology and lore.

The unavoidable implication is thus quite clear: that the superpowers belong not within finite, smaller-picture social collectives which can be so different in many ways; rather, the superpower faculties belong within the bigger-picture supersystems that demonstrate FUNDAMENTAL or CORE samenesses throughout our species.

Here it is useful to reprise the most convenient definition of the superpowers as those human faculties that transcend the known "laws" of physicality including space and time, and matter and energy.

By far and large, the superpower faculties have to do with information-transfer—and as such they are found well within the bigger-picture aspects of our species intelligence, awareness, and meaning-recognition supersystems, and which are shared world-wide across time and the bio-physical generations.

As it is, though, the universal Human World (as its called) is a very big world quite overloaded with all kinds of natural, artificial and local social differences.

Because of this, the differences tend to assume often overwhelming importance—with the outcome that the universal human world is observed and studied within the confines of the differences that are NOT universal.

Anything that demonstrates the existence of confines can be assumed to constitute some kind of smaller picture—and this even if the picture looms large from within the confines.

As it is, the human world contains many confines (i.e., frames of reference.) Thus, the human world has a rather vivid abundance of smaller pictures. So, by the nature of all things, most specimens of our species are more or less forced to accustomize and operate within the local smaller pictures in which they dwell.

As mentioned earlier, many recognize this aspect of the

human world. If it thence seems important to do so, many try the tactic of escaping the confines of the smaller pictures.

But this often results merely in taking on the trappings of other smaller pictures that seem alluringly bigger, but in fact might not be. This tactic can have something in common with escaping a local set of ordinances and replacing it with another local set.

If one studies the nature of the superpower faculties, an important clue to their activation and development can emerge.

By their TRANSCENDING nature, the superpowers faculties don't care very much for confines and sets of ordinances. And so, when they spontaneously emerge, they stubbornly transcend those, too.

One of the important implications of this particular clue is that escape from smaller picture confines can actually be quite meaningless IF the transcending superpowers remain inactivated.

Thus, escape might be a perceived duty in some cases, but there are important distinctions to be made between mere escape and the processes of transcending.

As a general rule of thumb, however, one can neither escape nor transcend unless one comprehends the nature of whatever is being escaped or transcended.

In the case of smaller pictures, it is easy enough to escape their cultural or social CONTENT. But smaller pictures also have a STRUCTURAL aspect that almost always remains invisible.

One possible metaphor for this is that the CONTENT of a smaller picture consists of the decor and furnishings of a room. The decor and furnishings can be changed in fashionable or trendy ways.

However, the room is in its building, and the building can be

referred to as **STRUCTURAL**.

In any event, smaller pictures have to hang together upon and because of something. Otherwise, their content would soon dissipate into the non-structured ethers.

The question thus before us here has to do with how smaller pictures are structured in a fundamental sense, and what are some of the characteristics of the structuring.

As earlier mentioned, a smaller picture is most identifiable not by what it contains, but by what it **DOESN'T**.

In this sense, then, the smaller picture is **STRUCTURED** so as **NOT** to contain something or whatever.

This aspect of smaller pictures, however, is broadly understood—and is one of the reasons many opt to escape from them. The picture doesn't contain whatever one wants or is searching for (bigger knowledge, for example), and so one attempts to go elsewhere to try to find the whatever.

There are a number of anatomical structural elements regarding **HOW** and **WHY** smaller pictures become formulated.

Four of these particular structural elements (or dynamics) are discussed below, with others discussed elsewhere.

The two most familiar structural elements regarding smaller pictures have to do with various modalities of **REDUCTIONISM** and **CONFORMISM**.

Although these modalities, in different formats, are recognizable from antiquity onward, they also became glowing hallmarks of the twentieth century sciences, most of its major philosophies, and overall sociological adventures and experiments.

A full part of the world drama of the twentieth century centers on the arising of and escapes from modernist reductionism and conformism, and a rich literature was

produced in this regard.

Lurking just behind reductionism and conformism, however, are two additional smaller-picture-making factors that are seldom identified and examined.

These are (1) UNIFORMISM (so unidentified, indeed, that the term doesn't exist); and (2) DEPRIVATION OF KNOWLEDGE.

UNIFORMISM

The term UNIFORMISM is not found in any dictionary, and is also not considered as a thing-in-itself in any philosophical or sociological context.

However, the term UNIFORMIST does exist, albeit only in the OXFORD ENGLISH DICTIONARY, wherein it is defined as "an advocate of or believer in a uniform system, especially in respect of religious doctrine or observance."

As an aside here, why the Oxford Dictionary singles out religious factors in this regard is a complete mystery—in that one can discover uniformists of all waters everywhere pounding away whether subtly or stridently.

In any event, in that ISM is defined as "a distinctive doctrine, cause or theory," then wherever ISTs are found their ISMs are not far behind. Indeed, it is questionable that an IST could exist in the absence of the ISM to advocate or believe in.

Since they have different contexts, it is worthwhile reprising the definitions established for UNIFORM to help provide for increase of clarity:

1. Having always the same form, manner, or degree; not varying or variable.
2. Of the same form with others; conforming to one rule or code; consonant.
3. Presenting an undiversified appearance of surface, color.
4. Consistent in conduct or opinion.

Two slight, but temporary, difficulties surface in seeking to utilize the term UNIFORM.

First, the term is most popularly aligned with styles of dress, costume, or body decor, and not only of the military or ceremonial kind.

Second, the term UNIFORMITARIANISM has been claimed on behalf of geology as "the geological doctrine that existing processes acting in the same manner as at present are sufficient to account for all geological changes." (In this sense, a UNIFORMITARIAN is "a believer in uniformitarianism; an advocate in uniformity.")

To help sort through the latter definition, it should be noted that uniformitarianism as a geological doctrine is more or less defunct today. But the doctrine seems to have had its origins in a kind of pre-modern period when, in defiance of evidence otherwise, it was assumed that nothing fell from the sky to Earth's surface. The doctrine also held that all significant geological changes were SLOW ones, and that the changes proceeded within this slowness within averaging uniformity.

The above slight discussion has relevance to the nature of philosophical and scientific UNIFORMISM—which, of course, would have to be somewhat intolerant of any change at all, whether slow or fast. SLOW, however, is a major construct within UNIFORMISM, since slowness is least likely to "threaten" any brand of the ism.

As it is, outside of the concept of "making the fast buck," it is difficult in the human world to find any other context that has vested interests in FAST change. Indeed, if things change quickly all of the time, then the changes tend to become redundantly meaningless—and boring.

If the foregoing comments are slowly considered, then it can become apparent that, on average, there exists within the multifaceted human world some kind of general predilection for slow uniformisms.

However, the desired uniformity (whatever it might consist of) can be achieved only by lopping of whatever can't be made uniform.

It thus would follow that if what is lopped off doesn't exactly go away, but persists in flopping about anyway, then active measures need to be designed so as to discredit it and its meanings.

In the overall contexts of the on-going human world, this means that the work of uniformists is never done—because it takes careful work to keep things uniform.

Lopping of what doesn't fit into this or that ostensible uniformity is, of course, one of the all-time greatest and most popular ways to commence small-picture construction.

For whatever the reasons, the energies of our species for such kinds of projects are considerable, and so our history is appropriately littered with monuments to this or that kind of uniformity.

In the hypothetical sense of the foregoing, then, reductionism, conformity, and deprivation of knowledge are vehicles via which uniformists seek to achieve their lopping off goals.

But here we reach something quite difficult to articulate and grok.

On the surface of the uniformism issues, one might at first think that the goals of uniformists are to achieve the greater glories of the particular uniformism in which they are indulging themselves.

If this would be the case, then there are often various kinds of pride and ennobling purposes involved.

However, this is certainly only one side of the coin regarding all kinds of uniformism. If any given uniformism is to succeed and prevail, the obverse side of the coin has to be become vigilantly aware of whatever might disrupt or threaten it.

It then follows that whatever any disruption might consist of (such as facts and phenomena inconvenient, for example), it is fated to undergo attempted extinguishment—even if knowledge is cast askew and suffers as a result.

Now, as already pointed up, the concept of uniformism is unfamiliar—and so its workings and mechanisms are left unidentified and unexamined. In partial explanation of this, anyone can look around and perceive much that is not uniform.

Another reason is that the concept of conformity gets so much limelight attention that the conformity itself is taken to constitute THE problem. However, conformity always exists in regard TO something, and the TO something is almost always some kind of uniformism.

In this sense, any given conformity consists of a smaller picture of some kind.

None the less, concepts that are unfamiliar always at first tend to be imprecise and thus to become surrounded by fogs of ambiguity until the functioning dynamics concealed in the ambiguities are more clearly identified. The concept of UNIFORM itself is a good example of this.

The first recorded usage of UNIFORM in English dates from 1623 when it was utilized as IN UNIFORM—this defined as "in one body or flock." IN UNIFORM seems to have been utilized in the context of "Our sheepe shall fear no Wolfe, or suddaine storme; But goe and come all safe in uniform."

The above is indicated as obsolete in the Oxford Dictionary—which is astonishing, largely because the activities of going and coming in one flock are redundantly present everywhere.

In any event, the above usage was obviously intended to refer to a major sociological premise-cum-model, in that the sheep members of the flock were to be herded in inform ways—while at the same time those ways included the

protection of the sheep from Wolves and suddaine stormes, presumably by eradicating the former and guarding against the latter.

This sociological model has indeed produced a large number of very impressive social structures and institutions (some not all that beneficent on behalf of the sheep). Thus, the concept-premise of IN UNIFORM really should be dredged up and considered in some depth and seriousness. Here, however, it's possible only to reconstruct a nut-shell examination, expanding piecemeal in other essays.

For starters, the metaphor of sheep always directly implies the existence of herders. So at first take, the nature and character of the herders assumes limelight importance, and a good deal of fuss and bother of various kinds has always gone on in this regard.

However, at the bottom line of this sociological model, the herders haven't much to herd if, in the first instance, there are not sheep to go and come in uniform.

Thus, if this sociological model is to be workable, the sheep FIRST have somehow to be provided or acquired so that not only will the herders have something to do, but also live up to their job of eradicating Wolves and guarding against suddaine stormes that might cast the sheep-flock asunder.

If the internal dynamics of this model are groked, it can easily be diagrammed envisioned as a self-contained social system with the sheep and herders inside the perimeters and all else outside of them.

Even so, inside the perimeters the sheep remain of central importance. Attendant upon, and intimately integrated into, this importance is the matter of how and wherefrom the sheep are not only to be provided or acquired, but how their on-going population is to be maintained AND guaranteed.

At first sight, THIS factor seems very complex, indeed. But it can speedily be illuminated by the sheep metaphor itself.

Sheep are universally considered as dumb animals, and hence the sheep metaphor serves not only as the universal symbol of dumbness, but its archetype, too.

In this regard, it is not too much to say that the sheep metaphor cuts like a meat cleaver through ALL of the implications of the second essay in this little series—in which it is posited that the chief characteristic of our species has to do with the fact that it is, by any measure, a superlative intelligence-system.

In any event, where sheep are required, ways and means have to be undertaken to guarantee their existence and on-going presence.

At first glance, how their existence and on-going presence is to be achieved might seem as if it needs some kind of monumental and intricate solution.

However, IF this intricacy was the case, then many of the ostensible herders might find themselves inadequate to the purpose and quickly beached on its complexities.

The major solution is far more simple and easy to effect, and is neatly enunciated in the concept having to do with the deprivation of knowledge already mentioned.

In this sense (and as almost anyone can self-discover), it is far more easy to effect various kinds of deprivation of knowledge than it is to erect any kind of it. Thus, the task of the herders is not all that taxing and arduous.

It now would follow that sheep, in order to be and remain as sheep, need only to be deprived of the specific kinds of knowledge that would shift their sheep status to something else—specifically with regard to the overall IN UNIFORM context upon which this kind of social edifice is mounted.

Indeed, it's not too much to say that sheep can be identified not by what knowledge they have, but by the knowledge they are deprived of.

If this would be the case, then it would follow that there can be various echelons of sheepness through and through this kind of social structure, including up and through the top of it. Even the topmost herders can stand more completely revealed by virtue of the knowledge they are deprived of.

The foregoing attempted nutshelling of course leaves much unaccounted for. But one of the more astonishing (if revolting) factors of this has to do with the apparent fact that deprivation of knowledge can be managed IN UNIFORM kinds of ways, and that the entire social structure can conform to the deprivation.

At this point, it is worth mentioning the nuance distinctions between (1) the absence of knowledge, and (2) the deprivation of knowledge.

On average, and in some aspects, these two contexts might amount to the same thing.

But ABSENT is defined as "not present or attending; missing."

DEPRIVE is defined as "to take something away from; to withhold something from."

Thus, deprivation of knowledge has to do with something that is knowledgeable, but which is none the less taken away or withheld FROM."

Obviously, a deprivation of knowledge cannot be effected unless there is already a good idea of what the knowledge consists of.

Equally obviously, then, deprivation of knowledge is effected and engineered mostly because it is UNDERSTOOD to have direct negative implications regarding the supposed integrity of this or that uniformism.

The broader social contexts of all of the foregoing are, of course, entirely complex and complicated—so much so that at best one can only attempt to wobble one's way through

them.

But with regard to all of the foregoing, it can at least be hypothetically established that the largely unexamined dynamics of uniformism, reductionism, conformity and deprivation of knowledge can be engineered so as to work in tandem with each other.

Of these four societal workhorses, the dynamics of conformity are best understood broadly, with reductionism as close runner-up in this sense.

But, as already established, the concept of IN UNIFORM (and hence, its UNIFORMISM fallouts) fell into obsolescence and has thus remained largely unidentified since, and certainly not examined.

It is easy enough to see why—in that the CONCEPT of uniformism is a keystone with regard to great parts of the so-called human condition. Such keystones usually have something to do with power, how it is to be maintained, and how it is managed and partitioned in sheep-cum-herder social structures.

In the line-up of these four great societal workhorses inter-functioning in tandem, REDUCTIONISM usually plays a role somewhat akin to greasing the machine or system in fail-safe kinds of ways.

However, before briefly going into this, it seems necessary to point up that reductionism has achieved a rather bad reputation with regard to the sciences, in that the sciences have been accused of being "too reductionistic."

This may or may not be the case within the vast panorama of the sciences. But it is far more likely that the sciences internally suffer, when they do, more directly from unscientific deprivations of knowledge than from their reductionistic research methodologies—even though the latter can result in the former.

In the broader perspectives of the human condition, the

formal definition of REDUCTIONISM is given as "a procedure or theory that reduces complex data or phenomena to simple terms."

At first sight, this definition seems sensible enough. But the definition is somewhat astonishing with regard to whether complex data or phenomena can or should be so simply reduced.

Indeed, much naturally existing data or phenomena ARE and REMAIN complex by their very nature. And so in this regard this particular ISM and its formal definition clearly trend toward the oxymoronic—an OXYMORON consisting of "a combination of contradictory or incongruous words (in this case REDUCTION + ISM).

However, the history of our species clearly demonstrates that the concept of reductionism has had enormous appeal, and this even long before the term was coined.

One possible reason that might account for this appeal is that the erecting of "simple terms" need not necessarily be preceded by any given complexities of data or phenomena. Indeed, such terms can easily be "arrived at" without anything of the kind.

REDUCTIONISM is one of those terms that definitely need to be examined within the contexts it is being employed.

The appeal of this term is more pronounced within societal contexts than any other ones.

Since most societal contexts contain an over-abundance of sheep-cum-herder social systems—and since these are largely dependent upon ubiquitous presence of sheep deprived of knowledge—it is somewhat logical to assume that the sheep at best can only deal with "simple terms."

Another way at stating this is that ANYTHING other than simple terms might react among the sheep as the Wolfe and suddaine stormes might—thus upsetting the desirable balance of deprivation of knowledge shared by the sheep.

After all, it is easy to grok that no proper herder wants a nervous flock (even a science-oriented one), and which nervousness anyway would make the herders' jobs more complicated and stressful.

The contexts of this essay stand in direct conflict with the contexts of the preceding essay having to do with our amazing species as a bigger picture.

The central premise of that essay is that our species, in a bigger picture way, consists of a superlative intelligence-system, and which downloads into each specimen of it.

In this sense, then, the central bigger-picture confusion more or less involves a stressful dichotomy that can be described as follows:

(1) a species-wide, superlative intelligence system—which is distorted and diminished by

(2) such superficialities as socially engineered deprivation of knowledge and various uniformisms (no matter how elegant THEIR macro and micro managed surfaces might appear).

The struggle of (1) above to exist and flourish in the face of (2) above is awesome indeed.

To move rapidly on into next part of this small series of hypothetical considerations, the inherent mandate of our species as superlative intelligence system now needs some elaboration with regard to the individual level—for believe it or not the contexts highlighted in this essay can be reflected down into the individual level.

All things do trickle down, you know.

KNOWLEDGE—STATUS—REALITY

VS

THE THRESHOLDS OF HUMAN EXPERIENCING

Ingo Swann (02Nov98)

Anyone having an interest in learning about the superpowers beyond a superficial level has to realize, at some point, and in some bigger-picture sense, that unusual kinds of knowledge packages are involved.

In this regard, it is possible to say that those packages are "unusual" because they either can't be fitted into, or have been refused admittance into, those knowledge packages that have achieved status within societal mainstream power structures.

At first sight, the above might simply be thought of as a fluctuating social issue which doesn't particularly have meaning to the thinking mechanisms of the individual.

But via teaching, experience, and educational methods, almost all individuals (1) adapt their thinking mechanisms to the knowledge packages that have achieved status, and (2) disadapt from those knowledge packages that have been refused admittance.

Thus arises the interesting situation regarding how individual thinking mechanisms can become compatible with the unusual knowledge packages required for cognitive superpower activating.

There are two major source difficulties in this regard.

FIRST, it is an established fact that after a certain young age all humans interpret all in-coming information and knowledge via THEIR versions of reality, and which versions have mostly been socially installed via various kinds of educational programming.

In this sense, the thinking mechanisms, or mind maps, of individuals more or less emulate the larger societal mind map of knowledge-reality, including the accepted and rejected knowledge patterns within that larger mind map.

Very powerful mental information processing grids then form up, and which, for the most part, function automatically in a number of subconscious levels—and thus out of sight of the individual's conscious intellectual faculties.

Thereafter, the individual might become intellectually disposed to consider unusual knowledge. But mere intellectual interest in something might not lock it into the largely subconscious grids, and which "do their own thing." (NOTE: Some of the dynamics of mental information processing grids can be found elsewhere in this Website in the essay of the same title.)

SECOND, it is understood by many that societal power structures remain secure as long as the knowledge-reality packages upon which the structures are founded remain more or less intact.

Thus, most social power structures not only evolve their particular knowledge-reality packages, but also evolve ways, methods, and means of maintaining them as intact as possible. (*NOTE: Some of those ways and means are discussed in the series of essays treating the topics of smaller and bigger pictures.*)

Early sociologists established that conformity of the individual to societal knowledge-reality packages is THE key element regarding the conflict between the individual and society. That this IS actually the case can't really be argued, and so further dissection of it would seem unnecessary.

But various hidden elements incorporated within the conformity need further elaboration—in that conformity is usually studied only as a behavioral problem requiring some kind of societal policing. In that sense, the individual conflict is with the societal policing.

However, and in a bigger-picture sense, behind the situation as described above, hovers the matter of human experiencing.

This aspect takes on luminosity in that it is logical to assume that if individuals did not experience this or that which brings them into conflict with society, then it is quite possible that no conflict would arise.

There are only two meanings in this regard:

1. Conformity to societal knowledge-reality packages requires that individuals EXPERIENCE nothing that brings the knowledge-reality packages into question.
2. The societal limiting of experiencing can only take place and be maintained by decreasing the awareness margins of individuals, since awareness margins have a great deal to do with experiencing.

The superpowers by definition involve matters regarding the state and conditions of awareness margins and experiencing not only within a given societal whole, but within each individual incorporated into it.

In this sense, then, we can begin to glimpse the awesome difficulties involved if individuals have become conditioned to the societal whole, and if the conditioning has achieved the state of subconscious automatic functioning in the individual's mental information processing grids.

If this is the case, then mere intellectual study of the superpowers may not be very productive—because the study alone probably will not shift awareness margins very much, with the result that experiencing will either not take place, or will not be perceived.

Indeed, during the last thirty years, many have complained to this writer that they have read everything about psychic powers, but did not become psychic, at least in any awesome, functioning way.

In any event, if awareness margins and enhanced experiencing thresholds take on more vivid meaning with regard to the superpowers, then it is very worthwhile making an attempt to examine societal crunching and trashing of them.

This requires an attempt to erect or outline a bigger picture of what is involved—in that smaller pictures will not loosen up bigger pictures, but bigger pictures can and often do loosen up smaller ones.

Such a bigger picture of course has historical perspectives, but in this essay we need only to confine our observations to the modernist epoch.

Within the many wonderful and terrible features of the Modern Age there has drifted a number of topics that have some kind of great importance, but whose particulars were denied admittance into the status parameters of

modernist knowledge-reality overviews.

Beginning in about 1845, those overviews attained great power and importance. The overviews thus served as the basis for mainstream concepts of knowledge and reality.

The concepts, in turn, served intellectually as background information packages that determined the differences between proper and improper modernist thinking.

It is difficult to describe or grok what those denied topics consist of because the many real glories and successes of the Modern Age were of such luminosity as to blot out the nature and essence of what was being denied admittance.

It is thus difficult as a starting point to generalize what the denied topics consisted of.

In the contexts of the essays in this Website, though, it is possible to say that the "psychic powers" of the biomind faculties were denied as having any status parameters. Since this WAS the modernist case, we could make an effort to extend the present discussions only in that regard.

But if the discussions are extended only in that regard, one will soon encounter a tendency to drift downward, so to speak, into a number of smaller pictures concretized only within local social realities—and which local realities segment and fracture our species as a whole into largely conflicting and antagonistic compartments.

For hypothetical discussion, therefore, one somehow has to achieve a broader, more inclusive picture of what is involved.

One way of attempting to grasp the dimensions of a more inclusive picture is simply to acknowledge an important factor regarding all social collectives.

All social collectives establish many kinds of parameters with regard to what their members are allowed to EXPERIENCE—while most of them also emphasize what is NOT to be experienced, at least in any open way.

One of the results of this is that whatever is considered as permissible experiencing receives some kind of STATUS parameters, while status parameters are denied regarding what is not supposed to be experienced.

Now, the only area of human activity that deals openly and specifically with preventing or containing EXPERIENCING is the area of TABOOS. By studying the history and contexts of taboos, it is easy enough to establish that something reasonably akin to the above paragraph IS the case.

If one examines taboo history, it is easily revealed that the role and function of taboo is to stifle, and thus socially contain, certain kinds of experiencing that otherwise might flourish.

One of the centralizing concepts of all of the essays in this Website hypothesizes that our species is an intelligence-system species, and that this downloads into each and all specimens.

In this sense, it would be quite clear that an intelligence-system NEEDS wide awareness and experiencing margins in order to function as an intelligence system.

If this would be the case, then any narrowing, stifling, or cutting back of experiencing would in some sense be detrimental to the more complete functioning of any intelligence-system.

The term TABOO has gradually fallen out of fashionable usage during the twentieth century—especially after certain early sociologists began indicating, rather amusingly, that the modern sciences and psychologies harbored and supported various taboos within their own professional systems.

But the definitions of TABOO are vibrantly interesting, and especially if they are integrated into the contexts of knowledge, status, and reality.

In nomenclature origin, the term TABOO comes into English at about 1777 from the Tongan language of Polynesia, Melanesia and New Zealand—and meant "set apart or charged with a dangerous or supernatural power and forbidden to profane use or contact."

In the sense that it is used in the above definition, "contact" must be taken as meaning experiencing—in that one cannot usually have "contact" with something that is non-experienced.

By 1832, TABOO had been given two further elaborations as:

1. "To give a sacred or privileged character to something, which restricts its use to certain persons, or debars it from ordinary use or treatment, with stress on the privilege and the exclusion; to forbid, prohibit TO the underprivileged, to particular persons, or for general use."
2. "To forbid or debar by personal or social influence the use, practice, or mention of, or contact or intercourse with; to put (a person, thing, name, or subject) under a social ban; to ostracize, to boycott."

(NOTE: Although the term TABOO has largely become inactive in contemporary usage, the concept of "politically incorrect" carries on as a rough approximation of it.)

The idea of forbidding certain kinds of qualities of EXPERIENCING is admittedly not stated in the above formal definitions of TABOO. But it is possible to argue a reason for this—that the term EXPERIENCING itself fell quite neatly into a general taboo category.

After all, the term EXPERIENCE is taken from the Latin EXPERIENTA which meant "to try to, to attempt to."

In English as late as the 1970's, the Webster's definitions are given as:

1. "The usually conscious perception or apprehension of reality or of an external, bodily, or psychic event."
2. "A direct participation in events."
3. "Something personally encountered, undergone, or lived through."
4. With regard to the above definitions, and in order to somewhat link into the concept of human intelligence-systems, one might as well add: "Something or anything sensed, and which results in awareness, perception, and apprehension of reality."

These definitions considered, the only possible FUNCTIONAL use of taboos is to exclude, stifle, forbid, and deny TO INDIVIDUAL HUMAN INTELLIGENCE-SYSTEMS specific kinds of experiencing access with regard to conscious awareness, perception "or apprehension of reality."

An added nuance to this would consist of NOT trying to, or NOT attempting to access those kinds of experiencing.

There are, of course, many methods socially employed to set up and enforce taboos, even if under other names. But one of the better overall ways to

manage the enforcement is simply to withhold and/or delete societal status to whatever is involved.

One possible reason this method is so effective is that even if our species is a superlative intelligence-system, by wide and direct observation it is possible to see that our species also takes the matter of status with some quite serious seriousness. This aspect seem inherent in our species, since it very easily downloads and becomes quite active throughout all cultures and societal setups (even very small ones).

Indeed, it is at least somewhat possible to hypothesize that AFTER the matters of food and shelter comes the matter of STATUS, and this even BEFORE the topics of sex and money, and most certainly BEFORE the topics of KNOWLEDGE and REALITY.

It is also possible to toy with the hypothetical idea that our species is more sensitive and perceptive of its STATUS issues than it is of its intelligence-system faculties.

The topic of taboos is, of course, a nervous one. Indeed, one gets nervous even by writing the above commentary. But one of the major points of the foregoing discussion is to point up that all societal systems are based upon some kind of knowledge and some kind, or version, of reality.

But if all societal systems also contain taboos, then the taboos are embedded within the knowledge and the versions of reality—the sum of which embedding works to cut back or forbid certain kinds of experiencing awareness.

In such a case, individuals inhabiting this or that societal system are then quite likely to construct mind maps that conform not only to the knowledge-reality basis, but to the taboos patterns embedded within it. Generally speaking, this would mean that all individual mind maps would contain a category or an area titled "taboos."

Individuals absorb taboos without altogether consciously realizing it, of course, and most are anyway taught in many overt and subtle ways that it IS proper to do so. And anything considered to be proper is thus endowed with some kind of status.

Thereafter, as long as whatever they do experience is in keeping with their societal system plus its taboos, all can more or less be expected to go

well—both at the individual level and for the societal setup itself.

If the central goal of taboo-constructing is to contain human experiencing only in accord with approved and condoned awareness margins, then it would follow that only those kinds of knowledge- reality packages likewise in accord can be permitted and given the status of knowledge and reality.

Considering that our species is capable of quite extraordinary sensing and awarenesses (and of experiencing appropriate to the awarenesses), the management of all this can become quite hellish.

But, to those who comprehend it, the taboo-making process has a series of in-built, fail-safe factors that work quite well to reduce the hellishness.

After all, TABOO means that whatever is designated as such is not to be discussed, communicated about, or even thought about AT ALL. Thus, even if an individual experiences something that is taboo, lips are supposed to remain sealed with regard to it.

When this fail-safe mechanism doesn't work all that well, then more active measures can be taken. But discussion of such measures would be more at home in the section of this Website that attempts to examine the nature and functions of pismires.

Denying status to whatever is considered taboo is also quite workable, at least with regard to those who seek some kind of status within any kind of statusized system. Such individuals, of course, would not wish to involve themselves with something that has the aura of being de-statusized to begin with.

Some writers who have dared to identify and examine taboos have considered that when a taboo within a societal system begins to be broken or unwound, then cracks begin to appear in the egg-shell of the societal system itself. In that this is probably the case, then taboo maintenance takes on great and serious importance.

In any event, to a very large degree societal systems are supported as much by their de-statusized taboos as by their statusized knowledge-reality packages.

There are thus important interacting links regarding knowledge, reality, and status VERSUS human experiencing thresholds.

And this rather automatically leads into considerations about what knowledge and reality do and do not consist of within any given societal system.

Whatever is involved, though, is important with regard to the superpowers of the human biomind, and to any possible activation of them at individual and group levels. To try to point up what is involved in this regards requires a somewhat roundabout approach.

First, during the modernist period the implications of psychical research and parapsychology have been vividly taboo within all of the modern mainstream professions—including, for example, those of science, philosophy, history, archaeology, sociology and psychology.

The taboo embargo has been vigorously extended to include the terminology of Psi research—and so such experiencing descriptors as psychic, telepathy, clairvoyance, etc. are forbidden within those mainstream professions.

This clearly means that none of the forbidden terms (much less their implications) make even a brief appearance in the thousands of mainstream professional papers and reports produced annually.

Indeed, most professionals will not dare to discuss what is involved even in a negative way, since doing so moves them dangerously close to the taboos themselves.

Technically speaking in the societal sense, the inclusive sum of all published papers (and books based on them) is taken as de facto knowledge which is given the status AS knowledge—and which knowledge thereafter serves as THE reality basis regarding, as it were, knowledgeable awareness parameters.

If it is useful, at least in a hypothetical sense, to conceptualize all forms of Psi as particular forms of species-wide experiencing, then the taboo embargo works to prevent and deprive knowledge regarding those particular forms of species-wide experiencing.

It is clearly the case that those particular forms of experiencing obviously involve particular forms of awareness and perceptions.

And so the more clear-cut issue behind the taboo involves societal attempts to cut-back and forbid knowledge regarding those particular forms of awareness, perceptions, and information sensors not only to psychics, but to workers within the mainstream professional fields.

The most obvious implication here is that each individual human specimen as an intelligence-system is to have certain of its inherent information sensors and perceptions demobilized and shut down.

And about the only efficient way to achieve this is by some kind of deliberate societal oversight activity geared to reduce awareness margins in some kind of wholesale way, and which is effective with regard to the societal commune entire. THIS kind of societal oversight clearly qualifies as a kind of mind control (of which there of course exist a number of types.)

The use of the word "deliberate" in the above paragraph might at first seem rather extreme and off the wall. But it is entirely justified IF the tripartite major definitions of TABOO are recalled:

1. Set apart as charged with dangerous power, and forbidden to profane [common, ordinary] use or contact
2. To restrict use to certain persons, or debar it from ordinary use or treatment, with stress on the privilege
3. To forbid, prohibit to the underprivileged

In the sense of the above three definitions, they CANNOT be deployed unless what is to be made taboo is certainly and clearly KNOWN TO EXIST (at least, and most probably, by the so-called "privileged.")

Indeed, it seems quite difficult to see how something that is not known to exist can be incorporated into a taboo—or into any kind of knowledge-reality packages, either.

This is to say, then, that the modernist mainstream taboo regarding Psi awareness margins came into existence because the awareness margins appropriate to Psi were known to exist—with knowledgeable CERTAINTY.

Otherwise, there would have been no need for the tripartite taboo in the first place. [*NOTE: If the above would be the case, them among WHOM, where, and when the knowledgeable certainty existed is of some interest. There may be some surprising answers in this regard.*]

The foregoing discussions about societal knowledge-reality packages placing forbidden limits on awareness margins, perceptions, and wider experiencing thresholds now needs to be contrasted, or compared, to the following having to do with possible activation of the superpower faculties.

This activation is, of course, taboo within the powerful mainstream sense of it—while the taboo is assisted by appropriate deprivations of knowledge-reality overall.

In the sense of all the foregoing discussions, then, the species-wide superpower faculties have no status among modernist knowledge-reality packages regarding what humans consist of.

The non-status exists because it is taboo determined—and this precisely in the face of knowledge-certainty that the superpower faculties DO exist.

And so this taboo-non-status element must be omitted, removed, or somehow gotten around, in order to provide a picture of the human that excludes the faculties.

The point of the foregoing is that it can easily be shown that the "knowledge" based picture of the human that excludes the faculties consists of three factors that need to be understood and acknowledged as existing that:

1. The picture HAS been convincingly erected during the modernist period.
2. The resulting picture enjoys enormous group- and mass-mind influence both at the objective knowledge and subjective (psychic?) awareness levels.
3. Any expansion of awareness margins that might include contact with the dimensions of the superpower faculties probably will also include contact with (1) and (2) above.

One of the most probable meanings here is that any activation of the superpower faculties would NOT in the first instance merely consist of attempts to widen awareness margins per se.

Indeed, the first instance would rather constitute a defiance of the knowledge-reality package status that works to prohibit activation of the needed awareness margins for possible common use among the "underprivileged," or the not-privileged.

To move briskly onward now, if one excludes any awareness of the elements presented in this essay so far, then the expectations associated with learning and activation of the superpower faculties seems rather straightforward and simple.

In general, the expectations involve three considerations:

1. Understanding the nature of the superpowers
2. Whether they will be activated at the individual level for common usage by teaching-learning processes
3. The degree they might become activated and utilized

This three-part expectation downloads from the teaching-learning concept that if the student (or individual) intellectually learns to understand something, then the student will become mentally enabled to interact with it in some functional way.

This expectation is well-founded with regard to many subjects and topics where intellectual learning is, in some major sense, all that is required.

For example, if one intellectually learns a great deal about biology, then one will become mentally enabled to function within biological knowledge contexts.

In this kind of case, it might be said that one's awareness margins regarding biological matters were expanded and increased by the intellectual learning. This in turn results in higher stages of conscious mental functioning with regard to the biological matters.

This type of learning is based in the idea that if one intellectually learns a great deal about a given area of interest, then one's abilities to FUNCTION with respect to it will automatically be enhanced and expanded. Depending on the individual involved, this is entirely possible—except in those cases where powerful societal taboos are encountered.

As discussed (and repeated) elsewhere in these essays concerning the superpowers, this type of intellectual learning has been tremendously successful in the cultural West—to the degree that many assume that it is applicable with regard to learning everything.

However, the best track record substantiating the effectiveness of this kind

of learning pertains almost exclusively to outer physical factors, i.e., to dealing with concrete THINGS.

This kind of learning begins to "fail" to the degree one attempts to apply it to inner awareness states and consciousness, and which are fluid-like and hence seldom thinglike in nature.

Before concluding, it is worth establishing that learning about external things via intellectual in-taking of information was entirely compatible with the philosophy (and sciences) of materialism.

Philosophical materialism is defined as "a theory that physical matter is the only reality and that all being and processes and phenomena can be explained as manifestations or results."

After about 1846, this philosophy achieved mainstream dominance in the cultural West, and as such was extended to include modernist mainstream formats of the sciences, the various psychologies, as well as mainstream academia, students' awareness margins, and the profession of text book compilers and publishers.

One of the factoids being pointed up here is that the approach to knowledge and reality via materialism didn't really NEED any other format of learning except the one that focused exclusively on intellectual in-take of information regarding material things.

All other possible kinds of learning could therefore be marginalized, declared obsolete, and ultimately vanish from conscious knowledge of them. If those sanitizing options didn't work too well, then the option of erecting taboos needed to be undertaken.

It is important to establish that the point of the above discussion is not to discredit the very valuable mode of learning via intellectual in-take—but simply to help establish that there are many aspects of knowledge and reality that, so to speak, do not respond to that in-take.

Thus, it is possible to hypothesize that:

1. Those aspects require additional or other learning formats.
2. Entry into those aspects might not benefit all that much from the intellectualizing teaching-learning formats characteristic of "realities" associated with mainstream materialism.

Various elements pointed up herein will be further elaborated in a subsequent essay entitled MIND MAPS vs THE SUPERPOWERS.

NOTE: For further information regarding [EXCEPTIONAL HUMAN EXPERIENCING](#), see the contributed paper of the same title by Rhea White [found elsewhere in this website](#).

SMALLER PICTURE vs BIGGER PICTURE

Ingo Swann (10Nov98)

PART 6:

THE INDIVIDUAL vs SMALLER AND BIGGER PICTURES

What is simply referred to as THE INDIVIDUAL is, in actuality, a very complex affair—so complex indeed that efforts to generalize too much are doomed to becoming bogged down with regard to whatever might be their purpose.

The above having been stated, it is incumbent on this writer to identify some kind of a basic starting point for the elaborations to follow.

On average, discussions about The Individual usually focus on differences—perhaps because the differences are most visible on the surface of the topic as it is usually first conceptualized.

The assumption that goes along with this is that the individual is an individual because of differences with regard to other individuals, and whom, of course, are different, too.

This has led many to assume that the differences among individuals appropriately DO constitute the central and most logical approach regarding whatever else might be involved.

Thus, the central concepts of The Individual and Individuality are closely related to the concept of Differences.

However, if one consults the established definitions of the term INDIVIDUAL, one will find no mention of differences among them. Rather, the central concept has to do with SEPARATE and the quality of being separate.

And indeed, the individual needs to be separate in the first instance of existing as an individual. And so it would transpire that only AFTER being separate would differences have much bearing on anything.

If this is reflected upon, we can illuminate a strange and contradictory factor that lurks somewhat invisibly just behind the common concepts of The Individual.

The factor is this: if individuals are majorly judged and demarcated by their differences, then they are all too often conceptualized as belonging within sets of differences that can indiscriminately and ambiguously comprise a great number of individuals.

When such is the case, the individual then loses the identity as a discrete individual or a separate entity.

One can think of many examples in which people are NOT conceptualized as separate, but are identified by the sets of differences into which they can be fitted—and this as other people see them or are taught to see them.

This leads into those situations where the individual is supported or condemned in much the same fashion as the sets of differences themselves are supported or condemned, or are tolerated or not tolerated.

Thus, depending on the circumstances involved, the individual can quite quickly suffer a loss of individuality by being ignominiously subsumed into a set of differences—within which the idea of The Individual becomes ambiguous, even unimportant and meaningless, and in which the idea of The Individual is NOT supported.

There are two important implications that descend out of this

kind of thing.

The first is that the concept of The Individual might be representative of some kind of idealism. But as regards practical life and matters, the idealism can quickly fall by the wayside in a rather tattered condition.

The second implication revolves around the concept that individual-as-separate constitutes the bigger picture of the individual, while any differences constitute smaller, or at least, secondary pictures.

This latter concept might seem rather murky at first. But it become more clear if one considers that:

1. Differences are ALWAYS perceived and mediated via some kind of local societal framework.
2. All societal frameworks are set up and managed via various types of uniformism, reductionism, conformism, and deprivations of this or that kind of knowledge.

In this sense, then, although individuals may live among the social frameworks and adapt to their uniformisms, etc., the differences belong to the frameworks, not to the individual per se.

In this sense, if The Individual is to be fitted into any kind of uniformism, etc., then the fact that The Individual is a separate life-force-carrying entity must become downgraded and of hardly any interest except in some vaporous philosophical idealizing, if even that.

But the worst here also needs to be pointed up. If The Individual is to be fitted into any given, smaller-picture social framework, then The Individual is susceptible to the viruses of the mind that uniformism, reductionism, conformism, and deprivations of knowledge can possibly bring into existence.

(NOTE: A larger background for this possibility can be found in the book daringly entitled VIRUS OF THE MIND (1996) by Richard Brodie, who was the original author of Microsoft

Word and personal technical assistant to Bill Gates.)

In any event, and because of the foregoing considerations, it is worthwhile digging deeper into the contexts of The Individual.

SAMENESS FACTORS OF INDIVIDUALS

While differences among individuals obviously have some kind of meaning to the concept of The Individual, each individual possesses certain sameness factors, and some of these are of extraordinary importance.

Over-emphasis on individual differences, and differences individuals have in common, has apparently served to almost completely occlude the fact that individuals also possess sameness factors.

First of all (and it IS a first of all) each embodied individual downloads from the generic intelligence-system attributes of our species. As such, no matter how different each individual ultimately is, each is first and foremost a replicated, downloaded intelligence-system incorporated as a separate and independent specimen of the species.

Incorporated into each independent intelligence-system are arrays of biomind sensors and awarenesses equipment, and a number of pre-installed hard-drive attributes—some of which were partially described in part 2 of this series of essays.

One of more obvious mainframe functions of the sensors, awarenesses, and hard-drive attributes is to permit the intelligence-system to experience phenomena and to grok meaning regarding them.

In this sense, by essential nature the individual is **FIRST** an experiencer of phenomena—**AFTER WHICH**, and to be sure, both positive and negative nurture can play significant roles with regard to ultimate differences.

It is important to point up here that the context elucidated in the above paragraph can become more easily visible if one considers the individual as a downloaded specimen of our species.

Achieving this visibility is made much more mushy and swampy if the individual is considered merely as a dweller within the labyrinthine complexities that clog the veins and arteries of local social frameworks.

It is also worth pointing up at this juncture that if an individual is basically an intelligence-system completely equipped to experience phenomena, then The Individual, in this sense, would frequently be viewed with abject alarm within sheep-cum-herder societal frameworks.

The reason is easy enough to deduce. Such societal frameworks much depend on this or that kind of uniformism, etc.

But in the case of all types of uniformisms, their parameters are to be maintained and safeguarded.

In this sense, individuals incorporated into the parameters can hardly be permitted to run around and willy-nilly experience phenomena that might put cracks into the uniformism—or, as well, disturb the desired balances of deprivations of knowledge.

Thus, arises the great specter regarding tolerance and intolerance of human experiencing, the specter having special importance regarding THE INDIVIDUAL LEVEL.

Having to deal with this specter, however, is usually circumvented by establishing stringently enforced uniformity with respect to certain levels of deprivation of knowledge—especially with regard to what The Human Individual actually consists of.

THEN, if individuals experience stuff outside the boundaries of the uniformism, it is likely they won't really want to tangle with the greater prevailing-wisdom (so-called) forces always

stringently on guard within the uniformistic parameters.

As discussed elsewhere in this Website, this particular aspect is entirely relevant to any consideration of the superpowers of the human biomind, and pointedly so with respect regards any significant activation of them.

THE PHILOSOPHIC IDEA OF INDIVIDUALISM

Moving onward now, it needs to be pointed up that most concepts regarding The Individual download from the centralizing philosophical concept of INDIVIDUALISM.

This is essentially a modernist concept, in that most pre-modern societies didn't incorporate it—and certainly not in the ways it has flourished in modernist times.

In tracking down the origins of the philosophic idea, it is surprising and interesting to learn that it somehow arose in the United States where it was early encountered by Alexis de Tocqueville, the French traveler, observer and writer.

In his 1835 book, *DEMOCRACY IN AMERICA*, de Tocqueville noted that "Individualism is a novel [American] expression, to which a novel idea has given birth."

De Tocqueville gives the working definitions as of 1835: "Individualism is a mature and calm feeling, which causes each member of the community to sever himself from the mass of his fellow creatures, and to draw apart with his family and friends."

From this was drawn the first formal definitions of INDIVIDUALISM: "Self-centered feeling or conduct as a principle; a mode of life in which the individual pursues his own life and ends or follows out his own ideas; egoism."

However, the concept of INDIVIDUALISM made very rapid progress, philosophically speaking. For about five years later (at about 1840) it was being defined in England as no less

than a "social theory which advocates the free and independent action of the individual, as opposed to communistic methods of organization and state interference."

By about 1877, the theory of INDIVIDUALISM had been embellished with, of all things, metaphysical contexts and had made a metamorphosis from theory into a doctrine: "The doctrine that the individual is a self-determined whole, and that any larger whole is merely an aggregate of individuals which, if they act on each other at all do so only externally."

The "metaphysical" context of the above doctrine might not at first be visible today. As of 1877, the "whole individual" was still being thought of as some kind of life force "principle" that animates the material physical aspects of what we today would think of as the physical genetic body.

This life-force was considered the central principle of VITALISM, while the life-force principle itself was considered as meta-physical in source and origin.

As it transpired, this metaphysical doctrine quickly ran afoul with those particular Western societal trends intent on doing away with any kind of METAphysical stuff so as to cause the uniformism of materialism to emerge supreme and universal.

The foregoing definitions were about the only somewhat clear-cut description of what individualism was thought to have referred to. Thereafter, with its possible meanings, implications, inferences, and interpretations, the term was dragged into one of those hyper-dichotomizing swamps that clutter various intellectualizing aspects of The Human Condition.

Another enhancement to the swamp occurred as the twentieth century geared up—in that the proponents of HOLISM felt obliged to criticize and attack the proponents of INDIVIDUALISM, and vice versa.

Thus, because of the democratic processes of equal time, equal consideration, neither of the two isms could be discussed without the other, at least at academic levels.

Shortly, the individualism-versus-holism conflict took shape as a major philosophical conundrum, the nature of which can be found described in THE ENCYCLOPEDIA OF PHILOSOPHY (1967) under the entry for "Holism and Individualism in History and Social Science."

With apologies, part of the introductory paragraphs are quoted below.

"In most recent philosophical discussion, the contrast between holism and individualism in history and the social sciences has been presented as a methodological issue.

"Stated generally, the question is whether we should treat large-scale social events and conditions as mere aggregates or configurations of the actions, attitudes, relations, and circumstances of the individual men and women who participated in, enjoyed, or suffered from them.

"Methodological individualists say we should. Methodological holists (or collectivists, as some prefer to be called) claim, rather, that social phenomena may be studied as their own autonomous, macroscopic level of analysis. Social 'wholes,' they say, not their human elements, are the true historical individuals.

"This issue obviously bears directly upon the way we are to conceive the relations between such social sciences as psychology and sociology, and between these and historical inquiry."

The entry for this dual topic now continues for several double-columnar pages. The interested reader is now referred to those pages—albeit with the warning that ANYTHING to do with The Individual per se has disappeared from considerations so momentous they don't really need to acknowledge the existence of individual specimens of our species.

We are thus left in a condition of wonderment about What The Individual IS.

Hot on the track of ANY answers here, most dictionaries define INDIVIDUAL in of the following ways:

1. A particular being or thing as distinguished from a class, species, or collection
2. A single human being as contrasted with a social group or institution
3. A single organism as distinguished from a group
4. Being an individual or existing as an indivisible whole
5. Existing as a distinct entity

If one wants to grasp what the individual IS, the above definitions are only of minimal help—because they establish hardly anything about what the individual IS, but only focus on the PLACE of individuals among other factors around.

However, it's worth noting that definition 3 above is particularly odious, if contrasted to the established definition of an ORGANISM:

"A complex structure of interdependent and subordinated elements whose relations and properties are largely determined by their function in the whole."

In this sense, the term "single" in the definition should be amended to read "separate."

Furthermore, in this particular context, it's worth entering here the definition for yet another ism, in this case ORGANICISM:

"A theory that life and living processes are the manifestation of an activity possible only because of the autonomous organization of the SYSTEM rather than because of its individual components [emphasis on SYSTEM added].

WHY the above should be considered a theory is somewhat mysterious—since the definition seems more or less to describe self-evident facts.

In any event, by tracking our way through the above definitions, we at least get into the proximity of the concept

that whatever else the individual might consist of, it is in the first place some kind of indivisible SYSTEM.

THE INDIVIDUAL AS AN INDIVISIBLE INTELLIGENCE-SYSTEM

At this point, it is well worth while wondering WHY in the first place the term INDIVIDUAL took on common understanding as referring to ONE or to SINGLE, or even to SEPARATE or to DIFFERENT.

The term INDIVIDUAL is taken from the Latin INDIVIDUUS—and which meant: "One in substance and essence; not separable; that cannot be separated."

One of the problems here is that while the definitions just above MAKE SENSE, all of them have been declared OBSOLETE in most modern dictionaries. Even so, the obsolete definitions remain perfectly good and useful ones.

Indeed, those definitions were being carried into English as late as about 1650 at which time INDIVIDUAL was still being taken to mean "existing as a separate indivisible entity."

At about the same time, however, the term was also began to be utilized in the context of "distinguished by attributes of his own," and eventually this concept trended toward wider usage over the earlier ones.

And thus The Individual became thought of as individual because of having particular different attributes—not because of being of one in substance and essence.

One of the on-going fallouts of this is that people sometimes think of themselves as an individual because of their attributes different from those of others.

In this way, the very important idea of "an indivisible one in substance and essence" tends to get lost in the miasma of everyone's different attributes.

The small nomenclature discussion above is extremely important to how the superpower faculties have been perceived in modern contexts.

Those contexts generally held that the superpowers emanated from a particular and uniquely special form of "giftedness" and/or set of attributes not shared by all individuals.

This meant that expressed forms of Psi, if they existed at all, would involve only a very small "gifted" percentage of the populations. And if this could be established as the case, then the small percentage was not a troublesome threat to any number of established societal uniformisms.

Any other troublesome threat would be further minimized almost to extinction if the "gifted" percentage could also be identified within the contexts of hallucination.

Thus, both the gifted small percentage and evidence for Psi could be reduced to a quite smaller picture—while attaching the label of "hallucination" would cause that smaller picture to be viewed with social disgust and horror.

Today, one might think that there were never any organized social measures undertaken that would result in the above scenario.

However, in 1889 the then quite socially powerful International Congress of Psychology meeting in Paris urged that a Census be established and conducted. This activity was ultimately titled the "International Census of Waking Hallucinations in the Sane."

In the mainstream societal sense, the Census was thereafter thought to have "furnished ample and trustworthy data" with regard to the fact that less than 7 per cent of the "sane" experienced hallucinations.

By lumping psychic phenomena into hallucinations, this was taken to mean that less than 7 per cent of the population would experience Psi perceptions, but which anyway were to

be interpreted as hallucinations. Hence, nothing to worry about, percentage-wise.

(The interested reader is referred to HALLUCINATIONS AND ILLUSIONS: A STUDY OF THE FALLACIES OF PERCEPTION by Edmund Parish, published by Charles Scribner's Sons, 1897, and in which the Census and its findings are reviewed.)

In any event, some did not "buy" the anti-psychic hallucination concepts, and these opted to speculate that the psychic individual was psychic BECAUSE of special giftedness.

This pro-psychic "explanation" then became a dominant idea that floated within early psychical research and later parapsychological overviews. One of the results was that the modernist Western social systems have not fully recovered from its negative knowledge impacts.

Through the intervening decades until now, many ostensible psychics were also quite partial to this "explanation."

Of course, the "explanation" didn't actually explain very much. But it did tend to bestow on psychics a status of "specialness" among all other presumably non-special people, and which special status tended to puff up not a few "psychic" egos.

From the whole of this, there occasionally descends here and there the idea that the superpowers cannot be tutored or trained because they are naturally special only to the few who "naturally" possess the (unspecified) endowments—and as such the special but unspecified endowments cannot be artificially installed in others.

Alas, whether this is the case or not depends on what one possesses as basic concept configurations regarding what the superpowers ESSENTIALLY consist of—especially if such configurations are based on traditional smaller-picture misinformation.

Such concept formations might indeed limit how the superpower faculties are perceived not for what they are, but only in accord with the marginal limits of the concept configurations.

Alternative concept configurations are possible. For example, if the superpower faculties principally involve the matter of awareness margins, then our species has a long history of expanding them (as well as contracting them in accord with societal uniformisms.)

It is also quite well understood (in the performing and mechanical arts, for example) that perceptual boundaries can be expanded by tutoring and training designed to do so.

More fundamentally, however, if the notion is entertained that each specimen of our species is an individual intelligence-system, then that system has to possess arrays of sensors replete with awareness equipment that goes along with them.

The fact that the awareness equipment can be cropped back and downsized to conform to this or that set of smaller-picture social realities would not alter the species bigger picture in any enduring way.

What might occur, though, is an on-going conflict between downsizing and upsizing of awareness margins—this conflict sometimes being referred to as the on-going conflict between the individual and society.

Further consideration of the individual as an intelligence-system now requires two forthcoming series of essays.

The first involves **SYSTEMS** in general.

The second involves two essays regarding the topic of **MAPS OF THE MIND** with special reference to catalyst and synthesis qualities of prepared and unprepared mind situations.

If one has the patient desire to do so, the contexts of this present set of six essays can now be integrated with previous

essays already entered into this Website.

For example, it would be obvious that certain smaller-picture configurations can act as "noise" within bigger-picture ones, and so the essay regarding the signal-to-noise ratio can now take on wider awareness perspectives.

It would also be obvious that various mental information processing grids might be littered or clogged up with smaller-picture configurations.

The nature of smaller-picture versus bigger-picture phenomena can also be integrated into the contexts of the following essays (also on this website) entitled:

- "Non-conscious Participating in Social Consensus Realities"
- "Information Processing Viruses and Their Clones"

SMALLER PICTURE vs BIGGER PICTURE

Ingo Swann (10Nov98)

PART 5:

SOCIAL GROUPINGS vs THE INDIVIDUAL vs MARGINS OF AWARENESS vs DEPRIVATIONS OF KNOWLEDGE

The action of considering anything at length can become tedious and boring unless provision is made for two important factors that assist cognitive processes.

The first has to do with establishing why the consideration should be undertaken in the first place. The second has to do with establishing some kind of graphic format that encapsulates the whole of what is being considered.

As will become apparent to different readers, a consideration of smaller pictures vs bigger ones has to do not with the pictures themselves per se, but with expanding margins of awareness about them.

Although awareness is not usually considered a superpower function, it is easy enough to grok that it serves as the basis for all other superpower faculties. If taken this way, then awareness could actually be thought of as a meta-superpower something or other.

As to a graphic format that encapsulates the whole of the

central topic of this set of essays, it is easy enough to DO the following:

1. Draw a large circle on a piece of paper, and give it the label of OUR WONDERFUL SPECIES with all its amazing powers and attributes.
2. Inside the large circle, sketch a number of smaller circles numerous enough to fill up the larger one. Label these as social groupings. Outside of the larger circle, note that each of the social groupings can be characterized by elements of uniformism, reductionism, conformism, and deprivations of knowledge.
3. Now fill up each of the smaller circles with dots, and call these the individuals within the social groupings.

If one is inspired enough to do so, one can now make a list of social groupings world-wide, and make an effort to identify the elemental characteristics regarding their formats of uniformism, reductionism, conformism, and deprivations of knowledge.

However, while constructing this graphic representation, be pleased and contented to bear in mind that the point of doing so is not to wax critical of any of the social groupings. Waxing critical usually one results in becoming emotionally embroiled within the smaller-picture confines of the social groupings. If this embroiling happens to any great degree, one usually ends up participating in some kind of pismire activity.

The point is only to establish the graphic representation in order to provide one's cognitive powers with a short-form concept format regarding smaller pictures vs bigger ones.

THE INDIVIDUAL vs AWARENESS MARGINS

Here we now encounter a topic having considerable dimensions, but whose dimensions are seldom considered within most social contexts.

Indeed, most social contexts establish uniformistic configurations that specify what kinds of awarenesses are to be tolerated and not tolerated.

In fact, it can easily be shown that most social frameworks permit only those kinds of awareness that (1) cohere the framework parameters of the group, and then (2) fit the individual into the framework, and THEN only in keeping with the individual's place within the social whole.

In this sense, it would be clear that the awareness margins of the socially powerless (the sheep) needs to be cut back and limited in order to keep the powerless in, as it were, the condition of being powerless. Only by managing the social group this way can the powerful (the herders) identify and define themselves.

Something regarding the on-going reality of this can be uncovered by taking note of the absence of schools and special training activities the specific purpose of which would be to enhance and enlarge awareness margins in wholesale kinds of ways.

Everyone knows that awareness exists, of course, that it can become empowered and thus powerful, and that it is a hallmark trait of our species to the degree that it is one of its most fundamental essences.

Since this IS the case, it then goes almost without saying that control of margins of awareness is one of the major fulcrums of almost all social groupings.

One of the most direct implications in this regard is that inhabitants of any social grouping must be deprived of knowledge about AWARENESS itself, and especially with regard to THEIR individual awareness systems.

If this would be the case, then one could expect to find very little information about the nature of awareness, and this especially with regard to training and mechanisms that might enhance and expand it.

And indeed, if any care to make the effort, readers of this essay might themselves now undertake to discover what is known about awareness, whether it has been studied and researched, and if the results of such are available for downloading into individual cognizance. Well, good luck at this.

Awareness is most clearly and without any question one of the chief survival functions of our species, and thus of each of its downloaded specimens.

It can also be established that awareness is so much and so close an intimate adjunct of our species as an intelligence-system that it is almost impossible to separate the two factors.

But it is possible to hypothesize that awareness faculties innately exist in our species hard drive mechanisms - after which, like languages, it undergoes specific modulating and formatting according to what different socio-cultural sub-units establish for its tolerable margins.

After undergoing this kind of degrading and downsizing, the general topic of awareness becomes a very sensitive issue - to the degree that anyone hoping to become acceptable within the confines of their local social grouping explores the topic at their peril.

It is thus, regardless of their other stunning achievements, that the modern twentieth-century sciences, philosophies, and sociologies have managed to arrive at a lesser understanding of awareness than was the case in most pre-modern societies. It is not improbable that this was by socio-cultural design, rather than because of modernist ignorance.

Indeed, it is in this sense that the double dominant uniformisms of the modern age, scientific and philosophic materialism, were broadly seen as highly desirable.

After all, it is difficult to see how MATTER can have awareness. And if matter was considered as the basic be-all-end-all aspect of everything, then there was no need to enter into discussions and research regarding the nature of

awareness.

Thus, even if awareness is a fulcrum regarding human survival and the struggles of existing, it could be removed or at least marginalized as anything of substantial concern - with scientific dignity left neatly intact.

Likewise, there is no general entry for AWARENESS in the all-inclusive Encyclopedia of Philosophy (1967), while that Encyclopedia's index lists only five brief references to it. The Encyclopedia is well over 4,000 pages in length. So only five brief references to awareness is exceedingly brief, indeed.

This situation is a rather amusing one - in that it can be presumed that philosophers of all waters have awarenesses at least sufficient enough upon which to found their particular philosophical versions.

DEFINITIONS OF AWARENESS

The concept of HAVING AWARENESS is clearly a very old one - and as such has been represented by an enormous terminological assortment through the ages.

The English term AWARE is derived from A + WAER, and is found in Old English at about the year 1000 as AWAER, and which apparently meant "watchful." Earlier derivations of the term into Old English are apparently not known, and there does not appear to have been much

interest in tracking them down.

There are only two principal definitions of AWARE:

The first definition is: "Watchful, vigilant, cautious, alert, on one's guard." This definition is given as OBSOLETE - although WHY it should be considered obsolete is at first sight a complete mystery.

The second, non-obsolete, definition is: "Informed, cognizant,

conscious, sensible; to have experience; to know; to be aware of (that)."

The above two definitions, as given, are the beginning and end of the definitions and meanings of AWARE. If the ultra-importance of awareness is considered, this is ridiculously short treatment.

But even so, there are strategic nuances between the first and second definitions. These differences might escape notice if they are not pointed up.

In the first place, the first definition is ACTIVE, while the second one tends toward the PASSIVE, the receptive. Specifically put, "informed, cognizant, conscious" require an "of something" because there is no condition of "informed" unless it is of or about something.

In terms of the dynamics involved, the second definition portrays nothing like the first, which specifies being watchful and on guard.

The distinctions here become somewhat more clear in that, for example, social programmers of all waters would tend to view the first definition with some alarm - because if the social-sheep were to be watchful, alert, on guard, then it would be more difficult to inform them about what they should and should not be cognizant of.

In any event, the two definitions as given above represent the beginning and end of information about AWARENESS within our mighty Earthside civilizations.

So, the term is seldom really utilized with any seriousness, and in recent times had tended to be subsumed into the concept of CONSCIOUSNESS - and which is taken to represent a larger category and more general principle.

And here it is possible to uncover a peculiar factoid. It is possible to become conscious OF, for example, uniformism, reductionism, conformism, and deprivation of knowledge, and of smaller-picture social constructs as well.

But per se consciousness OF something and being watchful, alert and guarding against something consist of two dynamically different sets of responses.

In any event, it is well understood in the greater sociological sense that consciousness can better be manipulated and managed than can awareness - IF the obsolete definition of awareness is recovered as alert, watchful, vigilance, and being on one's guard.

Now arises the wonderment as to whether AWARENESS MARGINS refer to the first, obsolete definition of awareness, or to the second definition in which the concept of awareness is subsumed into that of consciousness.

Discussion along these lines must be undertaken in tandem with the concept that our species, and all of its downloading specimens, are intelligence-systems. One can then wonder what the intelligence-system would be like without the active definition of awareness.

Beyond the brief foregoing considerations, there is clearly much to be considered regarding awareness and awareness margins. But these discussions will benefit more if they incorporate additional bigger- picture phenomena of our species.

And so the theme of awareness margins will be unfolded more with regard to, for example, essays having to do with biomind SYSTEMS.

Meanwhile, it is now perhaps possible to grok something of the essence regarding the following: When grouped together, social groupings, the individual, awareness margins, and deprivations of knowledge do comprise something of a Mess of smaller-picture frameworks.

On average, though, many are not all that much aware of the existence of the mess, what it consists of, or its various impacts at the individual level.

One reason for this unawareness is that individuals are often locked into the frameworks of their local smaller pictures.

If the locking is strong enough (i.e., concretized solidly enough), individuals tend to project their local smaller pictures onto the world at large - and then to assume, often in an unexpressed sense, that the whole world can be explained and understood in the terms of their local smaller-picture frameworks.

The inverse of this is often the case. For example, individuals can encounter other kinds of smaller pictures, or at least some elements of them.

The tendency then is to interpret the other smaller-picture frameworks in ways that make them consistent with the ones the individual already has.

Another way of putting this is that individuals can modulate other realities to make them consistent with their own.

If certain factors at home in the other realities cannot be made to fit, then those factors are reinterpreted (altered) so that they can fit. If the fitting is not really possible, then the other factors are usually discredited or in some form done away with.

As will be discussed in the following essay, this kind of situation is of extraordinary importance in the case of any kind of tutorials or training regarding activation of the superpower faculties.

THE SUPERPOWER FACULTIES VS MAPS OF THE MIND

Ingo Swann (16Nov98)

The concept of maps of the mind has considerable importance regarding not only to the superpower faculties per se, but with regard to any efforts to activate them via any kind of teaching-learning efforts.

The basic reason for this importance is that when new information is in-taken by an individual, it is not only taken into a mind, but into a mind that is already structured or formatted in some kind of way.

In this sense, the new information will be processed in ways that accord with the formatting. In large part, the in-taken information will at first be processed with regard to whether it is compatible or incompatible with the formatting.

With what often amounts to diligent effort, maps can be made regarding the major elements that characterize the formatting.

PRELIMINARY CONSIDERATIONS

As discussed elsewhere in this Site, the general concept of teaching-learning involves in-take of information, guidance by tutors and teachers and, where appropriate, the undertaking of drills, tests, and practice sessions.

In certain areas of interest, this concept has yielded wonders

that shouldn't be denied. This concept also has an advantage in that the topics and subjects to be in-taken (learned) can be organized in step-by-step ways, and progressively linearized from "simple-easy" to "more complex-involved."

Additionally, this concept expects and predicts the eventual appearance of states of "proficiency" regarding what was in-taken.

This concept has achieved such overwhelming success that it has become, in the modernist cultural environments of the West, the dominant concept regarding teaching-learning.

Hence, when most think of teaching-learning, it is this concept that they are probably referring to, and it is this concept that is probably integrated into their mind-maps.

However, an examination of this concept as it has evolved over time shows that best results are achieved with regard to in-taking, in rote-learning ways, information about tangible, concrete things—or with regard to various activities that can be confirmed as existing by virtue of abundant evidence that they DO exist.

This concept does not have many high success turn-outs regarding human phenomena that can loosely be grouped under the general heading of intangible "mental processes."

As an example of some of the distinctions involved, individuals can learn to play chess because they can rote-learn the rules and general concepts of that game. After that, however, the game of chess further involves or incorporates the mental processing capacities of each individual player.

The rules of chess, and teaching-learning them, do not distinguish among individuals. But clearly the mental processing capacities do—and it is most certainly the latter that establishes the qualitative differences between average and achieved chess players.

Without going too deeply into it, it can be said that our species innately possesses at least two general categories of

teaching-learning mechanisms or systems.

One of these two categories, as already described, refers principally and specifically to teaching-learning regarding outer, concrete phenomena and activities related to those in some way.

However, it can easily be confirmed that our species also innately carries a vast panorama of phenomenological activity that is exclusively "mental" in nature, and which activity does not refer principally or at all to outer concrete phenomena.

With regard to the strategic differences between these two general teaching-learning perspectives, it is useful to consider that the first primarily involves in-take of information that establishes and broadens tangible and cognitive contact with outer concrete phenomena.

The second category, however, primarily involves our species systems of awareness—with the important proviso that those systems in their first instance might not be determined by any given relationship to outer concrete phenomena.

From this it would follow that teaching-learning regarding the first category is dependent on direct relationships to outer concrete phenomena—but that teaching-learning regarding the second category is not.

If this would be the case, then it would transpire that efforts to utilize the teach-learning patterns that so exquisitely benefit the first general category might be inefficient and non-productive regarding the second category, this to some larger degree at least.

As but one example here, information regarding outer concrete phenomena can be itemized and organized in perfectly logical ways—because the outer phenomena are tangible and visible.

If "mental processes" were likewise tangible and visible, then they could be charted and organized in some kind of similar way—and the rote learning so efficient with regard to outer

phenomena could likewise be honed to efficiency with regard to "mental processes."

But there is a central problem encountered in this regard. Outer phenomena more or less stay the same, and so they can be efficiently generalized and incorporated into step-by-step teaching-learning undertakings.

Regarding "mental processes," however, while these might be generalized to some degree, the generalizing comes quickly to an abrupt end in that the state and condition of each individual's "mental processes" is different—and, in certain respects, never stays quite the same on a moment-to-moment basis.

If we seize upon the concept of MAPS OF THE MIND, then it is useful to consider that the mind-maps of individuals are different in very many respects.

The meaning of this is quite clear. Any in-take of information, no matter what it consists of, must, at the individual, fall into an individual mind-map within which the individual's "mental processes" are organized in ways both special and peculiar to the individual.

At least two extraordinary difficulties can thus be encountered with regard to the second general category of teaching-learning:

1. In this category, there are no outer concrete phenomena that fundamentally stabilize the teaching-learning process.
2. In the absence of this stabilizing factor, what happens AFTER information is in-taken into the individual's "mental processes" can become something of a mystery, even to the individual involved.

The major point of having briefly outlined all of the above is that the situation regarding mind-maps in general, and INDIVIDUAL mind-maps in particular, has something to do with if-when-how any of the superpower faculties might actually become activated. And something quite like this is

the case no matter what kinds of information are in-taken.

This is to say that general concepts regarding the superpowers can be taught to groups of students. But unless the exquisitely important factor of their individual mind-maps is taken into active consideration by BOTH the teacher and the student, then it is NOT possible to predict profitable out-comes.

It now must be observed that the modernist West is deplorably deficient (1) of teaching-learning concepts regarding not only the second general category as described above, but (2) with regard to any teaching method in which the recipient individual MUST be considered as a principal factor—even as THE principal factor.

For clarity here, in the modern West the information to be learned is almost always considered THE principal factor, with the teacher as the second factor, and the individuality of the student sometimes having no status at all.

Indeed, the modern version of education is actually based upon the concept of mass education for the millions—with the real, but politically concealed expectation that only some of the millions will benefit enough in order to be suitably fitted into the societal structure.

Within the contexts of mass or even group education, then, it cannot really be said that the either the individual learner, or individual mind-maps, have any significant place of importance, and certainly not as THE principal factor.

There seems to be only one kind of teaching-learning method that places the individual in THE principal position. This is the ancient Guru-Chela set-up as found in the East, in some parts of pre-colonial Africa, and elsewhere.

This set-up has sometimes been adapted to group activity, but its essential essence and success factors are based on a one-to-one relationship between a guru and a given chela.

In this instance, the guru is not exactly a teacher, as so commonly mistranslated into Western terms, nor is the chela

actually a student.

Within the classical Eastern concept, the guru is thought of not only as a possessor of experience and knowledge, but of wisdom and expanded states of awareness-mental functioning.

There is an important proviso with regard to the above—that the guru also possesses activated or "awakened" faculties which the chela also possesses but in a non-active or unawakened condition.

The chief function of the guru is not merely to deliver information to the chela, but in the first instance the guru must "psych out" the existing mind-map of the chela—so as to perceive which of the chela's faculties need awakening, and so as to portion out information that will directly stimulate the awakening.

Thus, there is a distinction here between the in-take and accumulation of knowledge on the one hand, and stimulating awakenings on the other.

It is understood that unless the information in-take is designed by the guru precisely in the light of the chela's mind-map, then the chela might appreciate the information intellectually, but the awakenings of the latent faculties might not occur.

The chief function of the chela is not merely to be and remain a passive in-taker of information, but to "psych into" the mind-map of the guru.

This is NOT a teacher-follower relationship. Rather, the expectation is that at some point the chela and the guru mental processes, mind-maps and awakened faculties will become equivalent, and that in the end the chela will surpass the attainments of the guru.

In the cultural East, this kind of situation is sometimes referred to as the on-going, unfolding path of awakening, attainment, and enlightenment. In the pure sense of it, the situation is bastardized by transliterating it into the Western

concept of teacher-student.

Although the guru might simultaneously have several or many chelas, the guru cannot exclusively tutor them in a collective fashion, but must work on a one-to-one basis with the mind-maps of each.

Something akin to this guru-chela relationship is found in the West, but usually only with regard to the arts, especially the performing arts, where a highly achieved individual (Master) will accept to tutor up-coming talent on a one-on-one basis.

MAPS OF THE MIND

Based on all of the foregoing, it can hypothetically be said that anyone wanting to activate any superpower faculties has not only to consider information to be in-taken in this regard, but what the information is in-taken into.

Here is the all-time greatest omission of knowledge with regard to understanding the nature of the superpowers, and with regard to the mind-maps of individuals.

In a certain sense, it is probable that almost everyone can think of information as seeds. But few ever consider the condition or state of what the seeds must fall into.

In what follows, we can hypothetically think of information as seeds which fall into a rather large assortment and variety of mind-maps of given individuals.

Any approach to what is henceforth involved absolutely requires some sort of orientation concerning the nature of mind-maps.

The concept of maps of the mind is a rather recent one in modernist terms. One of the reasons for this is that modernist mainstream mind-sets unilaterally favored the philosophy and science of materialism—which held that everything,

including the mind, had a physical basis.

Accordingly, since the brain was a tangible, concrete affair, efforts were directed to mapping the brain—NOT the mind—since it was assumed that mapping the brain would provide ALL answers as to what mind consisted of.

As mapping of the brain proceed up through the 1950s and 1960s, some few leading brain researchers began speculating that the mind was not going to be found in the brain. THIS development, or slight glitch, within brain research was soon smoothed over so as to keep brain mapping uniform with expectation that the brain and mind were the same thing.

None the less, some few got the idea of trying to map the mind, an entirely complex and horrible undertaking to be sure.

In 1981 and 1983 respectively, two important books came out, and the remainder essay is principally a review of them. The topic of mind-maps will also be elaborated in other essays forthcoming.

The contents of those two books, when combined are capable of reorienting not only everyone's mind maps, but a rather large variety of awareness margins and perceptions.

Thus, both books are important for at least two reasons.

The first is that the individual can grok, probably for the first time ever, the bigger picture regarding maps of the mind—this, of course, only for it is worth to each individual.

The second reason is that everyone's particular mind-map is quite likely an alive, and quite dynamic thing-in-itself, and continues "working" even when one is asleep or unconscious. As such it actually likes to in-take information that pertains to itself, such in-take being something like a thrilling experience.

However that may be, the two books are important because IF an organized training school for the superpowers was ever

undertaken, both of the books would be required in the superpowers course 101.

The first book mentioned above is **MAPS OF THE MIND: CHARTS AND CONCEPTS OF THE MIND AND ITS LABYRINTHS** (1981) by Charles Hampden-Turner.

The blurb on the book's back cover reads: "In a ground breaking work of scholarship, Charles Hampden-Turner presents the first comprehensive attempt to collect, describe, and draw in map form the most important concepts of the human mind put forth by the world's greatest writers, painters, philosophers, and psychologists."

The second mentioned book is **FRAMES OF MIND: THE THEORY OF MULTIPLE INTELLIGENCES** (1983) by Howard Gardner, in which the author theorizes that the mind contains a series of different kinds of intelligences. We will consider this book first, and then move on to Hampden-Turner's impressive work.

In Part 1 of **FRAMES OF MIND**, Gardner establishes an overview regarding "The Idea of Multiple Intelligences." In Part 2, he enumerates six of them as:

1. Linguistic Intelligence
2. Musical Intelligence
3. Logical-Mathematical Intelligence
4. Spatial Intelligence
5. Bodily-Kinesthetic Intelligence
6. The Personal Intelligences

Here, it should immediately be mentioned that language capacities are now considered to be universal to our species, and as such consists of a species-wide hard drive component that downloads into each human specimen.

By reflecting upon the other intelligences listed above, there is good and real reason to consider that they are also hard-drive, species-universal as well, and as such also download into each individual specimen.

In the sense above, then, the mind is not A MIND, but some kind of co-partnership among several systemic and interactive intelligences. This concept is entirely compatible with the concept that our species is an intelligence-system, which downloads into individual intelligence-systems, composed of the interactive intelligences.

Gardner's book goes on to discuss "The Socialization of Human Intelligences through Symbols" (chapter 12); and as Chapters 13 and 14 respectively, "The Education of Intelligences" and "The Application of Intelligences."

Although Gardner titles his book as FRAMES OF MIND, he has produced what amounts to a given map of the mind and which map contains a number of intelligences. All societal taboos considered, he can't be blamed too much for omitting another kind of intelligence that is likewise universal to our species—the superpower intelligences.

Although FRAMES OF MIND presented the idea of multiple intelligence as theory, it is worth noting that the theory has drifted into becoming factually accepted, as least in principle.

The reader is now referred to a special publication by no less than SCIENTIFIC AMERICAN magazine, entitled EXPLORING INTELLIGENCE, and which appeared in November, 1998.

This contains a number of science-based articles, among which is found one entitled "Multiplicity of Intelligences" by none other than Howard Gardner. (Here, it is worth noting that any article appearing under SCIENTIFIC AMERICAN auspices more or less announces science mainstream approval and the acquisition of scientific status.)

In this recent article, though, Gardner writes that "Rather than having just [a single] intelligence defined by IQ, humans are better thought of as having eight, maybe nine, kinds of intelligence." (page 19.)

The first five intelligences remain the same as given in his 1983 book, but the sixth one, Personal Intelligences, has been

broken into two parts as:

INTRAPERSONAL INTELLIGENCE—"Accurately determining moods, feelings and other mental states in oneself."

INTERPERSONAL INTELLIGENCE—"Accurately determining moods, feelings and other mental states in others, and using the information as a [feedback] guide for behavior."

Gardner has now added to his list of intelligences:

NATURALIST INTELLIGENCE—"Recognizing and categorizing natural objects."

A "possible" **EXISTENTIAL INTELLIGENCE**—"Capturing and pondering fundamental questions of existence."

Gardner indicates that the above Intelligence is "possible," because "More evidence, however, is needed to determine whether this is an intelligence." (Gasp?) Indeed, whether it is an intelligence or not, pondering fundamental questions of existence is species-wide, and the general concept transcends all smaller-picture cultural consortiums.

One of the cognitive benefits downloading from Gardner's article is that his "Criteria for an intelligence" are itemized into eight categories. These criteria do not so much define what an Intelligence IS, but are more directed to how they can be identified as such.

On behalf of reviewing this article in this essay, it is fair and dignified to list these criteria more or less as given by Gardner.

CRITERIA FOR IDENTIFYING AN INTELLIGENCE

1. Potential isolation by brain damage. For example, linguistic abilities can be compromised or spared by strokes.
2. The existence of prodigies, savants and other

exceptional [experiencing] individuals. Such individuals permit the intelligence to be observed in relative isolation. [NOTE: In the sense of this particular criteria, achieved natural psychics whose active faculties can be confirmed by objective means could be considered as some kind of prodigy, savant or exceptional experiencing individuals, and which permit the intelligence involved to be observed in relative isolation.]

3. An identifiable core operation or set of operations. Musical intelligence, for instance, consists of a person's [innate] sensitivity to melody, harmony, rhythm, timbre and musical structure.
4. A distinctive developmental history within an individual, along with a definable nature of expert performance.
5. An evolutionary history and evolutionary plausibility. One can examine forms of spatial intelligence in mammals or musical intelligence in birds.
6. Support from tests in experimental psychology. Researchers [mainstream] have devised tasks that specifically indicate which skills are related to one another and which are discrete. [NOTE: But with the minimal exception of intuition, such mainstream researchers have not developed, and still don't condone the development of, such tests with regard to, for example, telepathy and clairvoyance.]
7. Support from psychometric findings. Batteries of tests reveal which tasks reflect the same underlying factor and which do not.
8. Susceptibility to encoding in a symbol system. Codes such as language, arithmetic, maps, and logical expression, among others, capture important components of respective intelligences. [COMMENT: One wishes Carl G. Jung were alive today to read this one!]

One particular statement from Gardner is highlighted within the text of the article, but which can be amended a little as posited in the hard brackets:

"All human [specimens] possess all these intelligences: indeed, they can collectively be considered as a [hard drive]

definition of Homo sapiens, cognitively speaking."

Now to move on to briefly considerations regarding Hampden-Turner's book, **MAPS OF THE MIND: CHARTS AND CONCEPTS OF THE MIND AND ITS LABYRINTHS**.

For starters, in that Hampden-Turner has utilized the term **LABYRINTH** in his sub-title, it is worthwhile reprising the definitions of that term—which most dictionaries give as:

1. A place constructed of or full of intricate passageways and blind alleys
2. Something extremely complex or torturous in structure, arrangement, or character

The above definitions are well and good. But the **DICTIONARY OF SYMBOLS** (1962) compiled and published by J. E. Cirlot defines **LABYRINTH** term as:

"An architectonic structure, apparently aimless, and of a pattern so complex that, once inside, it is impossible or very difficult to escape."

Cirlot goes on to indicate that the labyrinth, as a symbol, is very ancient, but that the true labyrinth, in the ancient sense, has a "center." The center might symbolize the virtual essence of the life principle—while the intricate passageways and blind alleys around the center symbolize what can happen by drifting too far away from the centralizing life principle.

By stretching this symbolic metaphor a little, one might transliterate it into the concept of getting lost in the blind alleys of smaller pictures—as might be represented by some of the more narrow aspects of parapsychology and naive psychical literature, and also, of course, as representative of any ism, whether philosophic, scientific or otherwise.

As it is, and to move sprightly along, in its more mundane conceptualization, a labyrinth can properly be considered as anything extremely complex or torturous in structure, arrangement, or character—and hence the symbol

LABYRINTH has almost universally been applied as a basic descriptor of the human mind.

Hampden-Turner's MAPS OF THE MIND includes many pictorial representations of mind maps, and is otherwise delightful reading for anyone interested not only in the topic of mind in general, but in one's own mind-map. Interested specimens of our species are, of course, directed to the book itself—in that only an all-to-brief picture of this entirely important book can be outlined in this essay.

In the book's Introduction, Hampden-Turner states:

"What is the mind? is a question that has intrigued people from the earliest times—indeed, for as long as man has considered the possibility of mind at all. It is the first truly philosophical question which comes with the dawning of self-consciousness.

"Yet it stumbles on a vexing question: How can that which knows, know itself? Each representation of the know which lacks the knower is necessarily incomplete."

Hampden-Turner then goes on to indicate that MAPS OF THE MIND breaks with tradition in a number of ways. Although he does not say so, the "tradition" he refers to approximately consists of the following idea.

Philosophers, scientists, and psychologists have long held that the mind is a given thing-in-itself in almost the same sense as a leg or the brain are things in themselves.

For this reason, it was considered that the mind and brain are the same thing, and that when the brain is finally completely mapped, then the mind will also be completely mapped.

It was thus theorized that some kind of unitary brain-mind principle would eventually be uncovered. In Hampden-Turner's words, this theoretical unitary brain-mind principle is expressed as "some unitary reality behind multiple appearances" of the mind.

This multiple appearances," of course, partially refers to individual minds—and which by simple counting are found to be so multiple as to be uninteresting (and confusing) regarding extensive scientific or philosophic inquiry.

The central purpose of MAPS OF THE MIND is to help illustrate that ALL of its maps are not different per se, but exemplary of the mind's wholeness—and which wholeness from time immemorial has utilized metaphors, symbols and stories "to create mental pictures and configurations."

In Hampden-Turners concept of it, this "wholeness" does not imply a unitary reality behind the multiple formats produced by the mind. Rather, the "wholeness" is a metaphor serving as a protest against one of the multiple formats taking precedence over all others of them.

Thus, cultures are divided from each other by giving one map of the mind precedence over all others produced from the same whole mind of the species.

Hampden-Turner thus indicates that his "entire book is a plea for the revision of social science, religion and philosophy to stress connectedness" with regard to the whole (species) mind, rather than stressing cultural or societal emphasis on one of its (smaller-picture) formats or metaphors.

His "plea," as he puts it, thus gives emphasis to mind "connectedness, coherence, relationship, organicism and wholeness, as against the fragmenting, reductive and compartmentalizing forces of prevailing orthodoxies."

He goes on to indicate that "My belief is that industrial [modernist] cultures are dangerously overdifferentiated and underintegrated. [They] compulsively exaggerate our differences while ignoring what we have in common." Yes!!!

However, and as an aside, this present author constructing this essay can easily enumerate at least twenty "fragmenting, reductive and compartmentalizing" isms and mindsets through which Hampden-Turner's plea would fall like water poured into a sieve.

MAPS

Hampden-Turner goes on to explain that "We 'map' with words as well as images, but because words come in bits and pieces many people have assumed that the world is in bits and pieces, too, with bits corresponding to words."

He then suggests that one way to correct this verbal bias is to supplement words with visual maps. "If the human mind is to be conceived as a whole as well as parts, we need not just words to convey parts, but patterns, pictures and schemata to convey the whole."

The text of MAPS OF THE MIND presents sixty mind-maps, which are verbally AND visually treated. The sixty mind-maps are grouped under nine different "levels" as follows:

- LEVEL 1: Maps historical and religious
- LEVEL 2: Psychoanalytic and existential maps
- LEVEL 3: The physiology of brain functioning
- LEVEL 4: The creative mind
- LEVEL 5: Psychosocial development
- LEVEL 6: Communication, language and symbolism
- LEVEL 7: Cybernetics and psychobiology
- LEVEL 8: The paradigmatic mind
- LEVEL 9: The structure of myth

Except for a minuscule mention (in Map 55) of intuition in association with the right hemisphere, there is no mention of any of the superpowers, such as telepathy, clairvoyance, remote-viewing, future-seeing,, and so forth.

However, some of these are implicitly incorporated within terms less taboo, such as "bifurcation," "consciousness," "divergent thinking," etc.

The index includes a reference to "energy," but only indicates "See psychic energy."

"Psychic energy," however, does not appear as an item in the index, and so it is difficult to "see" it. But one will run across it in one or another of the sixty mind maps portrayed.

The index has a listing for "Energy, instinctual" and one is directed to page 40, which discusses Map 9 entitled "The Limited Energy Model of Sigmund Freud." Discussion of this map begins with the observation that "Freud's contribution to our understanding of mind began with the puzzle that we 'know' more than that of which we are consciously aware." Yes! Indeed!

A reading through this remarkable book will enable one to approximately discover which, if any, of the sixty mind-maps might be nearest to resembling one's own.

If nothing else, discovering this will make one's own mind map feel somewhat more legitimized. After all, if by the interests of others many people feel better if they and their minds are reflected back at them in ways that give them a little status. Finding something in a book that resembles one's own mind-map does give a little status.

The best source for discovering the nature of one's own mind- map is, of course, one's own mind map. It is thus very interesting for one to attempt to diagram one's own.

That map, after all, is the map into which in-taken information and learning must fall.

It is now to be observed that whatever else they might consist of, mind-maps actually have to be something like self-contained systems. These systems not only are and contain mind configurations, but also contain one's own mental information processing grids.

The mind-map in Hampden-Turner's book that best emphasizes SYSTEMS is Map 47, entitled "The Hierarchy of Living Nature," and which is exemplified via "The passionate pessimism of Arthur Koestler."

In explanation of the term HOLARCHY, Koestler's mind-

map model emphasizes that the mind has "permeable, reorganizable divisions with countless feedback loops and flexible strategies." Koestler suggested the word **HOLARCHY** for this concept, taken from the Greek **HOLOS**, meaning whole, and **ON**, meaning entity.

Koestler's term **HOLARCHY** therefore can be defined as referring to "a hierarchically organized, self-regulating, open system of holons."

Map 47 is thus described as "not solely applicable to biology, [in that] it could as easily represent social organization, anatomy, linguistics, technology or the branching of knowledge.

"For the holarchy is best regarded as a conceptual tool, not as an end in itself, but as a key capable of opening some of nature's combination locks which stubbornly resist other methods."

However, holarchies can best be groked by first in-taking a more expansive consideration of **SYSTEMS**.

END NOTE: If the sixty mind-maps in Hampden-Turner's book, and the nine intelligences of Howard Gardner, are all superimposed, one would begin to obtain to a quite bigger picture of mind and of our species intelligence-system.

Attempting to do this verbally and visually would constitute a rather awesome task. But in attentively studying the materials, mind finds itself reflecting back at itself—and it is not unlikely that various rearrangements in structure and content might automatically take place in the light of bigger-picture making.

Awareness and the Superpowers

VS

A Conspiracy (?) to Suppress Knowledge of Awareness

Ingo Swann (20Oct99)

The central purpose of this essay is to BEGIN to bring to light an extremely subtle and hidden situation that continuously surrounds the essential nature of the superpowers in an on-going and prevailing cocoon of disinformation.

This situation is so strange, and so seemingly unlikely, that at first take the following considerations might seem outrageously off the wall.

And so I hasten to refer to an ancillary situation that is entirely credible because it is generally understood to exist, and is broadly confirmed by relevant and available documentation.

It is a well-known fact that research and discovery regarding the nature of the superpowers is neither encouraged nor supported within the workings of the more powerful societal mainstreams.

As a result, organized forms of psychical and parapsychological research have been left dangling at the fountains of funding and needed academic interaction. They have been continuously distressed with regard to any authenticity of their accumulated work over the last 120 years of the so-called Modern Age.

The exclusion and condemnation of Psi, etc., by the powerful societal mainstreams is so obvious that it really should be considered as deliberately purposeful in its general intent.

Obviously, the societal mainstreams do not want constructive increases in parapsychological knowledge, perhaps especially with regard to telepathy. If developed into high states of functioning, telepathy would be considered as invasive of minds. And most societal power structures depend on power-making secrets being KEPT secret.

There are other considerations about the reasons, some of which have been partially considered in the essay herein entitled "Remote Viewing and Its Skeptics."

The foregoing having now been said, it can be pointed up that societal worries about possible Psi superpower enhancing have a history that stretches back anterior in time

before the last 120 years of the Modern Age.

In this anti-Psi history, throughout which cognitive development of Psi knowledge has not been wanted, it stands to reason that ANY knowledge regarding factors that might contribute to its development must themselves be culturally suppressed or permanently suspended in ambiguous confusions.

There are many subtle, long-term knowledge vacuums that have been perpetuated to that end.

The term AWARENESS is used all the time, and so it is difficult to think that information regarding its dynamic and extensive nature is encapsulated in a knowledge vacuum.

As that may be, however, it is clear that kinds of awarenesses and the kinds of superpowers are not only ancillary but are fundamentally interactive with each other.

Thus, if effective knowledge about the superpowers is to be suppressed, or at least distorted in some counter-productive sense, then effective knowledge regarding awarenesses must also be treated likewise.

To help drive home this point, the term IMPEDE is defined as "to interfere with the progress of, to block, to hinder."

In this sense, we can think not only in terms of impeded and unimpeded knowledge regarding the superpowers, but also in terms of impeded and unimpeded awarenesses.

Societal Suppression of Knowledge About Awareness Faculties

There are two central reasons for entering into the strange topics of this essay.

First, it can be thought that the superpowers and the spectrums of awareness are so basically and closely interrelated that it is virtually impossible to consider them apart from each other.

Second, it is true that the word "awareness" is used all the time. But if one makes a determined effort to discover the existence of any in-depth research and accumulated knowledge regarding it, one might become aware of rather extensive information and knowledge vacuums in this regard.

Awareness faculties and abilities are exceedingly strategic to the superlative functioning,

and even to the basic survival, of our species entire, and, of course, to each of its individuals.

Indeed, without what is called AWARENESS we would be little more than darkened, blind, stimulus-response critters that only react to stimuli but are unable to discriminate anything.

Because of this strategic importance, knowledge vacuums regarding the dynamics of awareness really should not exist as such.

Therefore, the existence of the knowledge vacuums regarding awareness faculties must be seen as representing an invisible, but profound situation of some kind - one in which a lack of awareness-knowledge seems to be important and with purpose.

It is broadly understood that scientific and philosophic minds, as it were, should take active interest in all matters that are of extreme and significant importance.

But science and philosophy are not independent of the societal environments in which they occur, so much so that without the positive support of those environments neither science nor philosophy can exist very well.

When one speaks of "societal environments," one is of course, and in the first frame of reference, speaking of societal power structures, within which power and the maintenance of it always represents the first order of business.

Speaking in metaphor, then, power structures do not like the emergence of information and knowledge that might weaken or threaten their assumed authenticity and realities, and within which societal power forces are vested.

Thus, determination of what knowledge is to consist of, or not consist of, is almost always a societal concern before it can be handed down into scientific and philosophic minds.

And indeed, ever since Francis Bacon (1561-1626) pronounced his famous axiom that "Knowledge itself is power," thereby connecting the two, it can be understood, with some certainty, that various power structures soon began keeping an eagle eye on emerging knowledge that might either support or disrupt them.

In other words, societal power structures first, THEN science and philosophy - provided those two workhorses of knowledge confine their efforts within societal power guidelines.

Indeed, knowledge is power, or at least can help make and sustain power to those who have it. Therefore, non-knowledge or lack of it gives depowerment to those, the powerless, in whom certain kinds of power-making knowledge are caused to be absent

by intent and design.

It is certainly clear enough that awareness is very closely related to power and to power status. What is not so clear, though, is that certain kinds of awareness are more power-pertinent than other kinds.

To somewhat grok the nature of what is involved along such lines, one has only to consider what, at the individual level, various INCREASES of functional awareness might portend in societal systems and their stratified power structures.

Any competent examination of such power structures quickly reveals that their continuing existence does depend on maintaining this or that extent of non-operative awareness factors of the masses.

There are many ways to achieve this, of course, and on many different levels. But one really efficient way is simply to suppress and remove the entire topic of awareness from constructive study - so that, simply put, knowledge of pro-active awareness cannot dribble down into the depowered intelligences of the masses.

In any event, while much of the information in this Website can be considered within hypothetical contexts, the direct relationship between awareness and the superpowers is so obvious that it is cast in factual cement.

If, however, one wishes to locate information packages relevant to this factual cement, one will ultimately discover three factoids:

1. A great deal of information is available regarding the existence of the superpowers; but
2. Information regarding awareness is so scant as to be almost non-existent; and
3. In the conventional societal approaches to the superpowers, and via parapsychology itself, there is no linking of awareness to the superpowers - even though clairvoyance and telepathy, for example, can be thought of as different specializing kinds of awareness.

But beyond the parameters of parapsychology, there is a larger and identifiable reason for this.

At the societal levels, beyond a few rather brief and obviously truncated dictionary definitions for AWARE and AWARENESS, there are no in-depth studies regarding their essence, nature, workings, and multitudinous phenomena in science proper, in philosophy, in sociology, and even in anthropology.

Thus, the information vacuum regarding the nature of awareness goes beyond its implications to parapsychology. Indeed, the vacuum is universally present in all

modernist approaches to knowledge, and especially with regard to endeavors that have anything at all to do with power and empowerment.

Awareness and the Superpowers of the Human Biomind

There can be little doubt that in their first or primary instance, the various kinds of superpowers consist of various kinds of naturally indwelling "units" that can exist in at least three identifiable states: (1) active; (2) inactive; or (3) blocked, impeded, or desensitized.

Thus, if one examines to examine the phenomena and functions regarding the superpowers, but does not examine the awareness spectrums that intimately go along with them, the end product can manifest as very little regarding superpower activations.

The whole of this results in two simple equations:

(a) The lack of awareness activation equates to no superpower recognition or activations.

(b) Organized awareness knowledge and expansions equate to increases of superpower recognition and activations.

In the light of the above, if a school or center for superpower development were ever established, its Basic Course 101 would focus on the nature of awareness, and include methods for enhancing and expanding not only its spectrums, but its entire panorama.

As it is, then, there are precise reasons for introducing this subject of awareness into these essays regarding the superpowers of the human biomind:

1. The superpowers involve those biomind awareness-faculties that can transcend the known limits and physical factors of space, time, matter, and energy;
2. It is entirely difficult to comprehend how the biomind faculties can achieve the transcending IF THEY DO NOT INCORPORATE ESSENTIAL AND SPECIFIC AWARENESSES consisting of a number of kinds and varieties;
3. If one subtracts awareness from the superpowers, one will NOT have the superpowers;
4. If one discusses and studies the superpowers as anything other than specific kinds of awareness modules, the superpowers will not become volitionally active;
5. Those who possess some "natural" kind of superpower functioning obviously also have a "natural" activation of the appropriate awareness modules.

Impeded vs Unimpeded Awareness Modules

One of the central functions of this present essay is to hypothetically consider the possible, but very subtle, existence of three factors. Their existence is of enormous importance to the superpowers of the human biomind.

The three factors are:

(1) The hypothetical existence of something that, for lack of more precise terms, might be called unimpeded or noiseless awareness.

(2) If it can be supposed that unimpeded awareness can or could exist, then it can be shown that the present compilations of modern knowledge are constructed in ways that navigate around it. The result would be that knowledge of it is not only consistently avoided but obliterated.

(3) In that ways and means must be contrived to avoid knowledge as well as to discover it, then the use and meaning of the term CONSPIRACY cannot be disallowed - although the exact sources of such conspiracy not be entirely groked via conventional suppositions.

(NOTE: With reference to concepts of impedance regarding (1) above, one might refer to the essays herein entitled "Remote Viewing and the Signal-to- Noise Ratio," "Mental Information Processing Grids and Meaning Transducers," and "Information Processing Viruses and Their Clones.")

Our Species As An Awareness Life Form VS Our Species As a Stimulus-Response Mechanism

Here we might pause to wonder again what our species, and its downloaded individuals, would be like if it DID NOT possess various kinds of awareness spectrums each of which may be quite extensive.

Indeed, without its vast arrays of awareness factors, any palpitating biomind would be not much more than a palpitating blob. In fact, one could delete the mind part from consideration, ending up with the bio part being little more than a non-aware stimulus-response affair, if even that.

Along those lines of thought, efforts to establish that the human is only a stimulus-

response affair are thickly woven into modernist knowledge packages via which attempts are made to codify what is knowledge about ourselves and what is not.

Attempts to erect a picture of humans as being only stimulus-response affairs are grouped together under the general heading of "behaviorism," or the "behavioristic" sciences and philosophies.

Definitions of BEHAVIORISM differ slightly, but are nevertheless consistent in concept.

WEBSTER'S (1967) indicates that BEHAVIORISM is "a doctrine holding that the data of psychology consist of the observable evidence of orgasmic activity to the exclusion of introspective data or references to consciousness and mind. [I.e., to the exclusion of awareness faculties.]

As the ENCYCLOPEDIA OF PHILOSOPHY (1967) further indicates:

". . . behaviorism, as a philosophical theory, is as old as reductive materialism [and is defined as an attempt] to interpret all mental states in terms of matter in motion."

Additionally, the fifth edition (1981) of the PSYCHIATRIC DICTIONARY (R. J. Campbell, Ed.) indicates that:

"Behaviorism claims that 'consciousness' is neither a definable nor a usable concept, that it is merely another word for the 'soul' of more ancient times. . . Classical behaviorism asserted that all behavior is to be understood in terms of stimulus-response formula; the organism [i.e., the human being] is thus essentially passive and can only react to stimulation."

(NOTE: In the context of the above, do be pleased to remember the use of the words "essentially PASSIVE and can only react to stimulations.")

In their collective sense, the three definitions above can be simplified in the following way.

It would be obvious that awareness and consciousness have something to do with each other. If we substitute AWARENESS for the term CONSCIOUSNESS, we can conclude that awareness is also "not a usable concept within the behaviorism model."

It is at least partially legitimate to make this slight replacement, since consciousness is given as one of the synonyms for awareness, as we will see shortly ahead.

Beyond behaviorism, an overall, and larger, picture of human history clearly establishes that smaller and bigger parameters of awareness frequently have played exceedingly important survival roles, and continue to do so.

This is highly suggestive of the perfectly logical premise that however the human "organism" might be explained or conceived otherwise, it would seem necessary to incorporate the elements of awareness rather than abolish or trash them.

This is to say, those elements would necessarily need to be incorporated - if we are to assume a picture of ourselves as something beyond the stimulus-response states of toilet training and eating dirt because the stimulus of hunger requires a response.

As a somewhat delicious aside here, it does seem that specific human specimens suffer from deletions and subtractions of awarenesses - and which subtractions might be inherent in not a few behaviorists.

Be that as it may, the desirability of enhanced parameters of awareness is not denied by other specimens - for example those obtaining to street smarts, etc., and those intent on climbing corporate ladders.

Expanded awareness does come in handy. One cannot climb a corporate ladder solely as a stimulus-response mechanism.

The Relationship of Awareness Modules to Human Intelligence

The existence of awareness is assumed to be one of the major criteria for designating our species as sometimes manifesting rather impressive attributes of generic intelligence - the functioning of which is rather dependent on some quanta of awareness however minimal or minuscule.

It is almost impossible to attempt to consider intelligence without also considering the NECESSARY attributes of awareness upon which any form of it can be mounted.

Even the stimulus-response routines of toilet training require a modicum of intelligence so as to enable continuous awareness-recognition of certain facilities established for such purposes.

Considered this way, it is clear that awareness and intelligence go hand-in-hand. It is entirely possible that one doesn't exist without the other.

It is even ethically and rationally possible to suggest that awareness and intelligence are two sides of the same coin.

In this sense, then, while enormous amounts of cultural, philosophic, and scientific research during the Enlightened modern period have been specifically devoted to TRYING to examine the nature of intelligence, hardly any investigative attention has been directed to the needed concomitants of awareness (this, of course, being another knowledge vacuum regarding awareness.)

The Societal Avoidance of Awareness Issues

To reiterate, there is an old saying that something can occasionally be recognized by its voluminous or thunderous absence. The topic of awareness clearly falls into the category of subtle absenteeism.

As but a few examples of the prolific absenteeism, no reference to AWARENESS is found in any scientific compendiums or authoritative scientific resources.

The topic of AWARENESS is likewise absent from psychological compendiums and resources, while the term itself hardly ever appears in their indexes.

With regard to philosophic theories and studies, the extremely inclusive ENCYCLOPEDIA OF PHILOSOPHY (1967) does not have an entry for awareness. However, the term is mentioned five times in the cumulative index of the Encyclopedia's eight volumes.

But since the eight volumes taken altogether amount to some 4,000 double columned pages, five mentions of awareness in the index can only be taken either as evidence of extreme marginalizing or as a gaping hole in overall philosophical mind-bending.

As another, perhaps somewhat smelly aside, one possible reason for the absenteeism of AWARENESS in overall philosophical perspectives is that philosophers, somewhat akin to behaviorists, might not necessarily need excessive quantities of it.

Returning briefly to the topic of parapsychology and etc., while much can be said about the many and quite varied topics that have surfaced in such research, the hidden thread that obviously binds them all into one unwinding spool are the different forms of awareness, and their various states and conditions.

And so, here to it can be pointed up that although the various categories of Psi obviously consist of a variety of awareness parameters and little else, no entry for AWARENESS is found in any organized compendium of psychic or parapsychological terms and nomenclature.

What all of this adds up to is that the more intimate concepts of AWARE and of AWARENESS are so generally taboo that they are not even mentioned as being taboo.

This, it seems, would more or less equate to a taboo taboo, the whole of which is ultra-taboo.

Thus, the history of awareness phenomena is almost completely and consistently marked not only by efforts to deconstruct the topic itself, but also to condemn, distort, and torture-punish it, and likewise to deconstruct and erase any organized approach to study of it.

Discussion of Existing Definitions of Awareness

In order to move ahead, two factors might be carried in mind in review of what has already been discussed.

1. There is almost nothing with regard to historical studies of awareness to which one might gladly refer in order to increase in-take of information packages regarding empowerment of it.
2. Thus, one is more or less in the position of attempting to locate relevant information packages via tugging at one's own boot straps.

In the sense of the above, tugging at one's boot straps can begin by identifying something or anything about awareness that is obvious.

One obvious element that has tremendous importance to each specimen of our species is that awareness does exist in many different formats. Without those formats, discernment of different things would soon resemble something like a murky soup.

If this tremendous and obvious importance is accepted as self-evident and unarguable, then it would seem that the nature and functions of awareness would long ago have been pointed up as one of our species chief and necessary characteristics.

This, in turn, would mean that awareness would have been submitted to in-depth, systematic study over time - and that studies specific to the nature of awareness would ultimately be housed in a hefty resource library resembling those that accumulate around all other important topics.

Well, all we have is the word AWARENESS and its exceedingly brief definitions. These are interesting enough in themselves.

However, one important factor that will not be immediately visible (but will be pointed up ahead) is that definitions of the term have, through time, undergone a curious shift of emphasis.

Most contemporary dictionaries that include mention of a word's etymology indicate that our present term AWARE is derived from the Old German-English GEWAR - the definitions of which are given as "wary" and "watchful."

The Oxford dictionary of the English language indicates that the term GEWAR was made up of GE + WAR, and is normally translated as "to be-become wary" or "to be-become watchful or alert."

However, GE had several nuances, one of which was taken to mean "to have," but another which was used to indicate "to be with."

Thus, GEWAR most likely meant "with wary," "to be with wariness," or, perhaps, "to be within wariness-cum-watchful-cum-alert."

These early definitions imply some kind of active-awareness state.

After these etymological tidbits, it is then indicated in most dictionaries that the two definitions "wary" and "watchful" are ARCHAIC - meaning that they are obsolete, and which advisory further indicates that they should not be used with regard to awareness unless one wishes to be seen as a retro something or other.

Why "to be wary" and "watchful" in relationship to any definition of awareness should be consigned to the nomenclature trash bins of history is something upon which one can meditate.

Indeed, those two definitions are entirely reflective of a vast spectrum of awareness attributes ranging from street smarts up through and including all organizational functioning where they are required in the contexts of economic, military, diplomatic, and corporate survival.

In any event, the modern definitions of AWARE substituted for the so-called "archaic" ones are:

1. "Having or showing realization, perception or knowledge;"
2. "Implying vigilance in observing or alertness in drawing inferences from what one sees or hears or learns."

Additionally, modernist dictionary conventions have established certain synonyms for AWARE:

COGNIZANT - implies having special or certain knowledge as from firsthand sources.

CONSCIOUS - implies having an awareness of the present existence of something; it may suggest a dominating realization or even preoccupation.

SENSIBLE - implies direct or intuitive perceiving, especially of intangibles or of emotional states or qualities.

ALIVE - adds to SENSIBLE the implication of acute sensitiveness to something.

AWAKE - implies that one has become alive to something and is on the alert.

While the above definitions suffice for a superficial comprehension of what is involved, they do not result in deeper understanding.

In the first place, the terms given as synonyms are not exactly, or are only loosely, the synonyms they are indicated to be.

SYNONYM is defined as "one of two or more words or expressions of the same language that have the same or nearly the same essential meaning in some or all senses."

If they are examined closely, the chief distinction between AWARE and the given synonyms becomes quite clear if one considers that awareness has to precede the downloading processes of cognizance, consciousness, sensible, alive and awake.

This is to say that the synonyms are products of awareness. If awareness did not pre-exist as a prime factor, then the secondary or downloading manifestations would not take place.

For clarity, one cannot have cognizance of consciousness of something unless awareness of the constituents that will comprise the cognizance has first taken place.

And indeed, the definition for COGNITION reflects this arrangement: "The act or process of knowing including both awareness and judgment."

Here is an an all-to-frequent example of utilizing the definitions of secondary manifestations to define the prime factor involved - and which permits the hidden probability of mistaking the secondary manifestations as the prime factor itself.

The above discussion is not just splitting semantic hairs - but has direct reference to the problems of causes and effects. The foregoing synonyms are describing EFFECTS that download from the causative state of AWARE, and which effects themselves can be

mistaken as original causes.

Furthermore, if one examines the second modernist definition of AWARE, then it is possible to conclude that "showing realization, perception, or knowledge" are, themselves, downloaded secondary products of awareness.

Another somewhat more precise and therefore more elegant way of putting all of the above, is that there must exist an awareness prime principle - and from which are downloaded all of the secondary products given in the above definitions.

But if this is considered, at least for hypothetical progress, then we are essentially left WITHOUT a specific definition for AWARE - unless we again consider the so-called "archaic" definitions of "wary" and "watchful."

If we elect to consider the archaic definitions, one can begin to wonder:

(a) Why or how they achieved their archaic status; and

(b) Why the secondary definitions have been officially and culturally substituted for the prime meaning of "watchful" and "wary."

And it is in pursuit of glimmerings of understanding for (a) and (b) above that we can begin to encounter one of the invisible factors that apparently besets our species - and which invisible factor, if groked to its fuller implications, is, simply put, shocking.

The Societal Conversion of Awareness Definitions From an Active to a Passive Mode

One way of getting into this is to attempt to perceive what the secondary definitions have in common.

Altogether, there are eight terms that represent the secondary, downloading manifestations of AWARE. These are: realization of, perception of, knowledge of, cognizance of, conscious of, sensible to, alive to, awake to.

Please note that "of" and "to" have now been added to those terms, since all eight of the terms are dependent upon being in some kind of relationship with something.

In other words, although an undifferentiated state of awareness might exist, awareness is usually in relationship TO or OF something.

One of the qualities the eight terms have in common is that their contours can be thought of as passive awareness formats, and which can be managed by factors that are external to the experiencer.

In other words, one can be taught, told, guided, educated, with regard to what is to be perceived, realized, etc. - and also with regard to what is NOT to be realized as well.

In contrast, "to be wary" and "to be watchful" seem more to be pro-active in a species generic kind of way. However, the subtle implication involved here might not be all that visible unless it is somewhat understood that large numbers of people who are wary and watchful might not be easy to socially condition this way or that.

If one can consider the existence of an ideal state of to be wary, or to be watchful, then it is explicit and implicit that that state would have to be composed of unimpeded awarenesses spectrums.

Indeed, it is difficult to think of active awarenesses themselves somehow deciding NOT to be aware of this and that. And so "learning" not to be aware of something can only be a societal artifact, deliberately installed by social conditioning that depends not on active awareness but upon passive formats of it.

If one considers the above with patience, and as calmly as possible, then it is possible to perceive that the eight terms are, in the first instance, NOT nuances of AWARE. Rather, they are properties of MIND or of mentation - as which, as most realize, can be conditioned this way or that by societal forces.

In other words, they are mind properties that can easily be responsive, in behaviorist terms, to organized formats of social and/or societal mind-management - this an easily recognized cousin to mind-control.

If there are difficulties groking the above, they quickly clear up when the definitions of the archaic term WATCHFUL and it's synonyms are integrated into the overall picture.

WATCHFUL - "vigilant, wide-awake, alert, being on the look-out especially for danger or opportunity."

VIGILANT - according to most dictionaries, "suggests keen, unremitting, wary watchfulness."

ALERT - "stresses readiness or promptness in apprehending and meeting danger or emergency or in seizing opportunity."

WIDE-AWAKE - "applies to watchfulness for opportunities more often than dangers and suggests awareness of accurate meaning or of relevant developments and situations."

With regard to the above terms, it doesn't take much imagination to grok that they represent awareness states or conditions that directly relate to power-making factors.

In THIS sense, then, it would be understandable that knowledge-managers in the service of societal power structures might easily view "being alert and keen, watchful and having unremitting vigilance" as the gravest of all their possible difficulties.

With regard to the watchful, vigilant definition of awareness, it is possible to connect that definition directly and unambiguously to various kinds of the superpower faculties.

That definition has to do with being alert, but with special emphasis on being alert regarding danger or opportunity, and perhaps other stuff as well, such as stupidity, etc.

Any competent survey of reported occurrences of spontaneous (natural) ESP, telepathy, precognition, clairvoyance, foreseeing and intuition easily establishes that a very large percentage of them have to do with alerts to danger. The remainder usually have to do with opportunity whether sensed, for instance, via telepathy, clairvoyance, and intuition. The danger and/or opportunity may be present or forthcoming.

Thus, it is apparently necessary to establish that some kind of unexamined situation exists that directly links the watchful-vigilant-alert definition of AWARE to what might be taken as two of the major functions of the superpower faculties having to do with danger and opportunity.

Theoretically establishing the certainty of the existence of those links is easy enough to do, since much of the available data regarding spontaneous functions of the superpowers are unambiguous in this regard.

In that the above statement reflects what abundantly IS the case, it is surprising that the nomenclature link between aware-watchful and the superpowers has not ever been clearly identified - and so, of course, no considerations along that phenomenological line have ever come into existence.

From the foregoing discussions, it can be seen that TWO definitional sets exist for AWARE and AWARENESS - i.e., the active set, and the passive set. For increase of clarity, those two sets should be compared side-by-side.

AWARE - AWARENESS

:
:

.....

FIRST SET	SECOND SET
(archaic, active)	(modern, passive)

Watchful	Realization
Alert	Perception
Vigilant	Knowledgeable
Keen	Cognizant
Alive to	Conscious of
Awake to	Sensible to
	Alive regarding
	Awake regarding

Taken together, there can be no doubt that the elements implicit the two sets do constitute a bigger picture of whatever is functionally involved regarding the overall qualities of aware and awareness.

But there are important and informative distinctions to be made between the two sets.

In the first instance, the archaic set is entirely suggestive of some inner kind of an ACTIVE state per se.

The second set is suggestive of PASSIVE relationship to outer situations, information, social conditioning, educational parameters, and so forth.

At first take, one might think that too much is being read into the above distinctions. But there are two vital clues available.

The replacement set is suggestive of relationships to conditions that can be formatted and educationally managed in this or that way - with the added proviso that one's mind elements can be equally conditioned:

1. To realize or perceive certain kinds of information - and which would equate to a condition of limited awareness; and
2. To NOT realize or perceive other kinds of information - and which would equate to a conditioned state of non-awareness or un-awareness.

A substantive question can now be asked: WHY were correct, vital, direct, and active definitions of AWARE declared archaic at some point, and thence replaced by definitions that are indirect and passive? And whose vitality can be managed by conditioning this way or that?

To help consider the appalling nature of this situation, it is useful to postulate that unimpeded states of awareness do exist. In their first instance, they are not dependent upon conditional situations which can be modulated by motivational societal factors.

If we postulate the existence of the unimpeded states, they could be unimpeded only if they were NOT amenable to being modulated by conditioning motivational factors.

Additionally, in order for the awareness states to become impeded, they would FIRST have to exist in some kind of unimpeded state.

With regard to the superpowers, the existence of unimpeded awareness faculties would have to naturally pre-exist them as such - after which they could undergo having impedence installed by various societal conditioning formats.

As mentioned earlier, the term IMPEDE, of course, means "to interfere with the progress of; to block; to hinder; to obstruct."

As it is, one cannot impede something that doesn't pre-exist in an unimpeded state.

So it becomes at least hypothetically possible to think that if one's superpower faculties are non-functional or inactive, the reason could be that their ancillary awareness spectrums have been impeded - and for any number of possible reasons.

Nuances of some of those possible reasons will be discussed in two subsequent essays.

One of these is entitled as "Awareness and Perception vs Status of Individual Realities."

Another essay, entitled "Passive Awareness Formats vs Active Awareness Formats," will discuss the prevailing problems of attempting to activate the superpowers by utilizing passive awareness formats.

(End)

Awareness and Perception vs Status of Individual "Realities"

Ingo Swann (02Oct99)

Individual "realities" are easy enough to perceive on their surfaces, so to speak, generally because most people will tell you what they are. But otherwise those "realities" are made up of a number of complex factors.

Thus, any discussion of individual "realities" requires the drawing together of various elements that can, in some general way, be thought of as relevant to the formation of individual realities.

Individual realities are usually seen as meaningful and important by those who hold them. Therefore, the purpose of this essay is NOT in any way to impugn them, but only to point up that they exist, and that they are relevant regarding the status of superpowers at the individual level.

Individual Realities vs Margins of Awareness

It can be considered that any functional entrance into the superpower faculties involves various kinds of awarenesses, and which, after having become activated, then download into various formats of perception.

With regard to this, it can unequivocally be understood that without awareness of something, perception of it becomes very dubious indeed.

However, common experience confirms that each person has what is today being called their individual "realities." These are obviously erected out of mixtures of direct experience of what one encounters in life and various kinds of information packages one has taken on board, mentally adapted to, or socially conditioned with, etc.

What is not so obvious about individual realities is that their psychodynamic functioning tends to set margins that contribute to two factors.

The margins, in some psychodynamic way, limit the parameters of awareness and perception to those that fit within the margins; and, conversely, the same margins therefore must somehow psychodynamically exclude, or desensitize, possible other awarenesses and perceptions that do not fit.

Thus, it can be thought, on the one hand, that awareness and perception of something makes it possible to acquire, recognize, and realize information about it.

On the other hand, absence of awareness of the something makes perception of it impossible, and, therefore, any information pertinent to the un-perceived, so to speak, cannot be recognized as such.

The Dynamic Relationship of Awareness, Perception, and Information

In any event, it would seem that awareness, perception, and information somehow go hand in hand, so much so that if one of this trio is deleted, the other two delete also.

This trio is therefore mutually interactive, and so they altogether constitute some kind of SYSTEM.

Most have some idea of what a system is. But what is not generally realized is that an individual biomind is entirely composed of various kinds of interacting systems that are incorporated into the systemic whole of its life form.

It is thus possible to assume, for hypothetical consideration, that awareness, perception, AND information in-take and out-put, are composed of specializing systems within the greater systemic whole of the biomind.

In this particular essay, awareness, perception, and the status of individual realities are discussed within some of their own contexts. But those contexts are also discussed in preparation for the far larger issues of systems which will appear in essays to follow.

The end goal of this essay, however, is to be able to open discussions in this and subsequent essays regarding the ultra-importance of awareness and perception and their absolutely critical relationship to ANY of the superpower functions.

Preliminary Observations Regarding the Absence of Awareness Studies With Regard to the Superpowers

In order to adumbrate, or foreshadow, this critical relationship, it can unequivocally be stated that any activation of the superpowers basically involves activation of KINDS of awareness and perception that are appropriate, not to awareness per se, but specifically to the superpowers.

With regard to this, it can be established that interest in the extensive nature of awareness has never been examined within the contexts of modern psychical and parapsychological research.

Furthermore, although the term "perception" is utilized in parapsychology (extra-sensory perception, for example), the "anatomy" of perception has seldom been considered as having much relevance in those two fields.

An in-depth examination of the hundreds of published documents of psychical and parapsychological research will support the two foregoing observations.

However, it can also be pointed up that interest in the nature of awareness has been almost totally, and very curiously, absent within the larger societal pictures involving the conventional modern sciences, all formats of philosophy and sociology, and the several kinds of psychology.

This is surely indicative of a rather voluminous, and perhaps even a somewhat conspiratorial vacuum of knowledge, a topic that has been discussed in earlier essays.

Indeed, the existence of the vacuum can be interpreted as a general societal affect that "wishes" no intimate and extensive knowledge of awareness to come into general existence.

Paradigms of Thinking and Relevance

As a way of getting into the substantive discussions to follow, I partially quote from the introductory discussions found in two documents authored by Ingemar Nilsson of the University of Utrecht.

These two documents constitute Parts 1 and 2 under the title of "The Paradigm of the Rhinean School," and were sequentially published in the EUROPEAN JOURNAL OF

PARAPSYCHOLOGY [Vol. I, No. 1 (1975), and Vol. 1, No. 2 (1976).]

"The Rhinean School" of course refers to the founder of modern parapsychology, Dr. J. B. Rhine, and his methods later followed by other parapsychologists.

In his Part 1, Nilsson succinctly describes the on-going paradigm mind-set of philosophers of science as follows:

"Philosophers of science have so far neglected the field of parapsychology. They tend to view it, together with phrenology and psychoanalysis, as a convenient and pedagogical example of a pseudo-science without acceptable methodological foundations.

"In general, philosophers of science are more familiar with the natural sciences than with the behavioral sciences, and parapsychology ranks much lower in the hierarchy of investigatory disciplines."

For clarity here, Nilsson was pointing up that parapsychology did not figure into the mind-set realities shared in general by philosophers of science - or by any philosophers for that matter.

In his Part 2, he describes that:

"A group of researchers share a similar view of their own activity as investigators, and also of the position of their science in the world of sciences. They have a common conception of how their discipline was born, developed, and what it will look like in the future. They also believe in certain rules for carrying out research.

"Basic to the concept of science is the theory of knowledge, an understanding of the foundations of knowledge. However, there are also normative conceptions of what science should be, what theories should look like, or which criteria one has to use in the search for truth.

"The normative part may be called the model of science. It is a value system. Investigators often look at a superior science and obtain their categories and perspective from it. Since the 17th century, most investigators have used physics as a model, as it is supposed to treat the deepest level of reality.

"In parapsychology there have been a lot of theories and concepts modeled on physics . . . [but] the physical-model-thinking in parapsychology has not led to a better understanding of Psi as a psychological process."

For clarity, Nilsson has indicated that scientists and parapsychologists possess thinking-paradigms drawn from a status model thought to have reality-making certainty based in the past, but which would also lead into the future.

It would be quite probable, then, that whatever fitted with the thinking-paradigm would be endorsed, but that what did not fit would be rejected and excluded.

This is almost the same as saying that scientists and parapsychologists are introverted into the knowledge realities that are commensurate with their fixed ideas and mind-sets (i.e., commensurate with the status of their individual realities.)

In other words, reality is what one thinks it is WITHIN the contexts of whatever information one is utilizing to mind-dynamically construct what are but tailored versions of "reality" - which are built out of versions of information - and which information can consist only of available information.

As it would be, then, non-available information cannot be incorporated into the versions of realities - largely because if it IS unavailable there can be no awareness of it.

Reality-Making at the Individual Level

What Ingemar Nilsson pointed up regarding the reality-making processes of scientists and parapsychologists also is relevant to reality-making at the individual level.

And so it would immediately be obvious, in some partial sense at least, that the overall status of one's reality-making frameworks has something to do with how one conceptualizes the superpowers. That, in turn, will have something to do with any potential progress regarding their activation.

The whole of this is a difficult and sometimes volcanic issue to address, largely because most individuals value their realities, whatever they may be.

I therefore hasten to reiterate that the contents of this essay are not meant to challenge or demean anyone's existing reality frameworks.

That kind of effort is best left to pismire demagogues and enthusiasts who (as discussed in another essay in this Website) get off on chopping down and trashing the realities of others in order to champion their own.

In any event, it is possible to consider that outside of everyone's individual realities there exist great numbers of additive information packages that can be pointed up. And, if seen suitable at the individual level, they might act to expand various margins of awareness and perceptions.

Indeed, there are some good precedents for undertaking this kind of consideration.

For example, in the 6th century BC, the venerable sage Confucius pointed up (in ANALECTS, Vol. 2, Sec. 17) that "Real knowledge is to know the extent of one's ignorance."

At least part of the meaning here is that if real knowledge activates and contributes to empowerment, the extent of one's ignorance could contribute to one's depowerment.

As another example, the somewhat older contemporary of Confucius, the venerable Lao Tzu labored to point up (via the eighty-one chapters of this BOOK OF TAU [TAU TE CHING]) that clear-cut thinking based in the "laws" of real phenomena leads to natural activation of empowerment.

If this would be the case, then non-clear-cut thinking based or trapped in ambiguities would not yield very much regarding empowerment.

Language and Words as Reality-Makers

One of the very subtle factors that seems to have impeded psychical and parapsychological progress is that while the researchers start out examining phenomena, they soon attach a name or term to whatever they think is involved.

This is the "What shall we call it" kind of thing that is functional with regard to whatever is tangible, but it is also adapted as rather standard procedure with regard to phenomena that don't have tangible, physical status.

This procedure is convenient because it gives an IT-thing identity to various of the phenomena as they are perceived by those doing the perceiving.

The researchers can also attach a theory to the phenomena under examination. It is clearly necessary to be able to refer to the intangible phenomena via a specific term or word with respect to exposing the theory to others either in conversation or in written materials.

On average, there doesn't seem to be anything amiss on the surface of this procedure. But two important and entirely subtle factors download from it, both of which thereafter hardly see the light of day.

Those two factors are important because, in combination, they tend to shift awareness and perception AWAY from the phenomena, and redirect attention to the nomenclature words and their definitions. This is significant because any number of words could be assigned to the phenomena.

Thus, the words might differ, but the phenomena would not. However, at the individual and cultural levels, awareness and perception regarding the phenomena can differ because of the words.

The first factor mentioned above is a little difficult to elucidate. But it involves the fact that the nomenclature terms issue forth from within the limits of the particular reality packages of those individuals who engender them. Thus, the sense of the terms originally accords with those particular individual reality packages.

This is apparently okay as far as it goes. But now the sense and meaning of the term somehow needs to be communicated to others - or, more precisely, in-put into the particular reality packages of those others.

At this point, a definition for the term is required so that the sense and meaning can be transferred and shared among the many.

This definition is duly formulated and advanced, and it is thereafter incorporated into, and interpreted within, the particular reality packages of others.

It is somewhere at this point, let us say, that the original phenomena involved can be discussed via the ostensibly shared definitions, and which definitions now give indication of what the original phenomena were thought to consist of by those who originated the term.

But this clearly means that the original phenomena are now being conceptualized and discussed via the definitions offered up to give sharable intellectual substance to the terms or words initiated, in the first place, by this or that researcher or whomever.

This is certainly to say that henceforth any appreciations of the original phenomena are now indirectly being intellectually filtered through the definitions of terms.

If the new term and its definitions catch on, then they are downloaded into broad public usage within which the definitions can easily be mistaken for the original phenomena themselves.

For example, if the term and definitions of TELEPATHY catch on (as they did), then those looking for such phenomena within themselves can easily and only be looking in themselves for what fits the term and its definitions.

This is almost the same as saying that they are looking in their self phenomenology for the definitions as prescribed and set forth by the term telepathy.

A Partial Nomenclature History of What is Today Being Called "Telepathy"

Our species possesses a long history of individuals somehow being AWARE of others at a distance great enough so as to preclude explanation based in the five physical senses as they are traditionally understood.

During the Renaissance, it was thought (by Paracelsus and others) that this awareness might be roughly explained within the reality-making contexts of "sympathetic vibrations" of living systems acting in some sort of harmony, even at a great distance from each other.

However, influential Post-Renaissance thinkers, tending toward materialistic explanations, did not care for the possible reality of sympathetic vibrations.

The existence of spirit was still real enough, though, as was the concept of the ether (a medium that in the undulatory theory of light permeates all space). So the sympathetic vibration reality-making concept was replaced during the 1700s by the concepts of "etheric intercommunication" and "intercommunication by spirit agency."

Soon after, it seems that the idea of intercommunication led to the concept of "coincidence between two persons' thoughts."

This, in turn, led to the concept of "thought reading," a concept that has never ceased to be of interest and concern, most likely because of the horror that one individual could possibly read (i.e., invade) another's private thoughts.

During the late 1770s, Anton Mesmer (1733-1815) introduced the concepts of "animal magnetism" and of RAPPORT via "magnetic influences" having to do with "empathy." That term was first defined as "the capacity for participating in another's emotions and feelings."

Somewhat later, the term was slightly redefined so as to include "participating in another's ideas."

After Mesmer, although the politically sensitive concept of "thought reading" continued as something of interest, it was replaced in more scientific circles by the less politically sensitive idea of "thought transference."

Then, after the term PSYCHIC was coined, roughly in 1872, the reality-making concepts of "psychic rapport," "psychic thought reading," "psychic empathy," and "psychic thought transference" made their appearance.

But also during the early 1880s, concepts of physical brain research had begun flooding through the conventional sciences.

It became possible to suppose that since "thoughts" were involved in, for example, "thought transference," then the brain must somehow be involved.

At the same time, the so-called psychical phenomena had acquired a relatively bad odor within proper mainstream scientific circles, which then considered research of psychical phenomena to constitute pseudo-science.

In response to this, and in order to escape the bad odor, the term TELEPATHY was coined shortly after 1882 by the brilliant psychical researcher F.W.H. Myers.

In one of its original definitions, TELEPATHY was considered as "intercommunication between brain and brain, by other means than that of the ordinary sense-channels."

Near the turn of the century, the idea of TELEPATHY was somewhat redefined to fit with the proven, and thus very acceptable, scientific contexts of radio broadcasting - whereby information could be sent by radio waves across distances and be picked up by radio receivers.

The reality of radio broadcasting was suggestive of a theory by which the supposed reality of telepathy might be explained. The brain of a sending individual was broadcasting radio-like waves across distances to be picked up by the brain of a receiving individual.

It soon turned out, however, that brain scientists professed themselves unable to discover telepathic sending and receiving equipment among the gray cells.

And so, by the 1920s, the idea of "mind-to-mind contact" arose, which made it possible to consider TELEPATHY as consisting of some as yet undiscovered component of the ephemeral MIND (as contrasted to the non-ephemeral physical BRAIN).

It is worth mentioning that the original term TELEPATHY was composed of a contraction of EMPATHY to PATHY, and PATHY was then connected to the Greek prefix TELE meaning distance or across distance: i.e., across distance empathy.

Today, most dictionaries define TELEPATHY as "apparent communication from one mind to another otherwise than through the channels of sense."

Thus, the broadly-shared, reality-making assumption became that telepathy somehow required the use of one's mind - although the precise awarenesses, parts, or functions of that ephemeral organ have hereto not been identified.

The Unrealized Nature of the Superpowers VS Individual Realities About Them

Anyone who has some kind of interest in the superpowers of the human biomind usually also wonders how they can activate them within self. This prospect accounts for the "how-to" or "how-can-I" questions most frequently asked.

There are any number of possible ways to attempt to provide answers for those rather understandable questions. Some of those ways might yield some results, but most of them don't seem to lead directly into the profound depths of what is involved.

One reason for the failure is that the superpowers can be thought of in this or that way so that terms such as ESP, intuition, telepathy, and etc. can come into existence. One can then think of the superpowers via the supposed realities of those terms and their conceptualizing definitions. And so various idea-realities consistent with those terms and their definitions come into existence at the group and individual levels.

But one larger overriding situation regarding all of this is that those "realities" are rather temporary in the longer run of things.

Indeed, if one reviews history and different cultures, it can be seen that the superpowers have periodically been considered in this or that way, and that different kinds of concepts and ideas have been advanced for them.

After a while, the various reality-making terms come and go, and even the concepts and ideas themselves vanish through the march of time and history.

It thus transpires that if one thinks of the superpowers within the contexts of one's culture and times, then the terms that have arisen therein will give the reality-making impression that one thinks one exactly understands what is being talked about.

Therefore, during the twentieth century one knew what telepathy was simply because the reality-making term TELEPATHY had been engineered into existence. One also understood, roughly at least, what psychokinesis (PK) was.

When the concept arose regarding out-of-body experiencing (OOBE), a "reality" in this regard settled in. When the term "remote-viewing" made its appearance in 1971, it was thereafter thought that one knew what was involved, simply because the term had emerged and later broadly caught on.

When, in 1872, the term "psychic" was engineered into existence and soon caught on like wild-fire, it was generally supposed that everyone knew what it actually meant - i.e.,

it was supposed that it referred to perceptual abilities that exceeded the limits of the big physical five senses.

The Limited Value of Reality-Making Terms

Of course, the coming into existence of reality-making terms is necessary in order to have sharable points of reference regarding what is being talked about - or, more precisely, what one thinks is being talked about.

And so the existence of the terms is not an issue here - except to point up that they come and go, become out-dated, while the supposed concepts they represented during their time can prove to have consisted of inadequate or unproven hypotheses.

What is at issue in this regard is that one cannot activate a WORD.

And this will be the case even if it has linguistically and intellectually contributed to conversational or literary reality-making in this or that cultural or historical sense.

It is generally understood that words mean something specific, and unless they do they are otherwise useless.

Thus, the meaning of "reality" depends on what a given society or an individual thinks the meaning is.

The study of meanings is, of course, the central interest of semantics, whose general purpose is "the historical and psychological study and classification of changes in the signification of words or forms viewed as factors in linguistic development."

The English, term SEMANTIC is taken from the Greek SEMANTIKOS (significant), and SEMAINIEN (to signify, to mean).

But the Greek SEMANTIKOS is said to be akin to the Sanskrit DHYATI, which means not only that "he thinks," but also "he thinks what he does think."

In the semantic sense, then, if meanings of words are clear-cut - such as the meaning of the words APPLE or ORANGE - then most people will understand in unison what is being referred to.

But if the meaning of a word is even somewhat ambiguous, then difficulties can arise.

For example, the term PSYCHIC has never achieved a clear-cut definition that can be subscribed to either with unambiguous certainty, or within the unison of many.

Indeed, to ambiguously define that term as "lying outside of the sphere of physical science or knowledge," or to say it equates to the "paranormal," hardly helps to reduce the ambiguity that semantically encapsulates it.

Yet, most people using it seem to understand what it DOES mean. But this rather seems, at the individual level, to fall into the category of "he thinks what he does think" it means.

This is more or less to say that the meanings of terms that have decidedly ambiguous "definitions" are up for grabs. So anyone reading about or discussing something PSYCHIC can suppose its meaning is within the contexts of their own reality-making mechanisms.

The point of the foregoing observations is not to condemn the conversational and literary processes that utilize words.

Rather, the purpose is to begin pointing up that words, as wonderful as they are, can also psychodynamically erect "reality" thresholds, limits, or barriers regarding meaning and awareness - whether clear-cut, ostensible, ambiguous, or decidedly vague or murky to the Nth degree.

Individualized Reality-Making

Within the overall contexts of the modern tradition, the idea of "the individual" is very precious. So we think of ourselves as individuals in ways that are both abstract and concrete depending on whatever situation is involved.

But we are not just individuals in the egalitarian sense.

Rather we are individuals that build versions of reality. And because of this we somehow conceptualize our existence and ourselves within the versions of reality we have somehow taken on board, or imbibed, or have been socially programmed with.

Without much doubt, the major sources of the versions of reality are found within the vicissitudes of social conditioning, both large and small, which in itself is a "reality environment" constructed out of various versions of reality-making.

The human individual being born into one or another of the socially conditioned

environments is, by educational measures, thereafter programmed to function within it.

And so it can be said that one's "life," in general, is a series of processes involved with negotiating one's way within whatever versions of reality one lives within.

The point of the foregoing is not to moan and groan about the existence of various versions of reality, whether achieved via social conditioning or individual enterprise.

Rather, it is that conditioned and invented versions of reality do exist - and that they DO exist IS not just a version of reality, but a real reality, as it were.

Sociologists and semanticists have long recognized that any given version of conditioned, invented, or achieved "reality" is somehow closely integrated with whatever linguistic programming is being utilized within it.

Linguistic programming consists of words, of course. And as already noted, their meanings can range along a scale beginning with the clear-cut and precise, through the ambiguous, and thence to the utterly foggy or sloppy.

Various semanticists have stated, with some firmness and conviction, that the individual is ALWAYS directly linked by language into socially conditioned realities, and vice versa.

This is to say that the LINKS constitute a paradigm, a socio-dynamic pattern, within which individuals are encompassed into some kind of systemic socio-linguistic collective - even if they do manage to retain this or that conviction regarding the importance of their individuality.

To simplify, the individual shares INTO the societal collective "realities" via language, its words, and the meanings attributed to them.

This is almost the same as saying that language plus its word-meanings constitutes a transistorized reality-making system.

The principle function of this system is to TRANSFER assumed or real realities back and forth between the larger reality conditioning environment and the individuals existing with it.

It is worthwhile noting that information-theory scientists suppose that at least 50 per cent of the English language functions that way. So at least 50 per cent of reality-making consciousness at the individual is more or less trapped in, contained in, or limited to the larger reality conditioning environment.

Words With Specific Meanings VS Words With Generalizing Meanings

The foregoing may seem complicated lot to work through.

For clarity, it can be established that certain languages have dozens upon dozens of words that pertain to specific dynamic activities of consciousness and powers of awareness.

A large number of those dynamic activities could be thought of within the contexts of the superpowers of the human biomind.

English is not one of those languages, and neither are most of the modernized European Romance languages, including middle and late Latin.

However, by examining the Russian, Sanskrit, African, and early Hebrew languages, one can begin to uncover a great number of terms having direct relevance to expanded awareness and consciousness.

Those terms would thus have great relevance to the superpowers - but for which there are no real conceptual equivalents in the modern Western languages systems.

One can also examine, for example, what remains of ancient Egyptian, and some of the still extant Siberian, Tibetan, and Amerindian languages, and find dozens of terms that clearly refer to some aspect of the superpowers.

For the most part, there are no specific English equivalents for those other-language terms. And so we have either to directly lift them into English, or recast or approximate their meanings in the light of our few generalizing English terms. Doing so has not always been successful, and often totally misleading.

Another option, of course, and the one most conveniently seized upon, is simply to pay no attention to those other-language meanings altogether.

It is meaningful to consider why certain languages, in their evolution, began to include so many terms relative to the superpowers and to forms of dynamic consciousness itself.

One reason is most probable: the REDUCTION of ambiguity, which obviously has something to do with overall linguistic efficiency, since in any language more clear-cut meanings serve better than a proliferation of ambiguous ones.

As a contrasting example, in English we have the terms PSYCHIC and TELEPATHY.

Those terms have never achieved a clear-cut definition.

But they have served quite well as a kind of over-generalizing bag that can get quite bloated with regard to the ambiguous contexts put into it.

Indeed, because of their lack of clear-cut definitions, we can consider that each individual could, if inspired to do so, put their OWN meanings into the psychic bag. And so that bag might take on the implications of a Magritte painting, or the dimensions of an amorphous Salvador Dali extravaganza.

A term that is ambiguously defined might also be thought of as having amorphous status, but ambiguous impact in the reality-making systems of societal conditioning processes. The amorphous ambiguities then download into individuals.

AMORPHOUS means, of course, "having no determinate form; lacking complex bodily organization; lacking division into parts; shapeless; uncrystalized."

In contrast, MORPHOUS means "having a form" that is clear-cut enough to enable recognition as a form.

In an explicit sense, then, any morphological study is undertaken to reduce ambiguities of something so that it can be conceptualized, perceived, identified, and understood in a more clear-cut fashion.

The importance here is that numerous KINDS of telepathy exist. Numerous kinds of so-called "psychic perception" also exist.

But our English definitions of telepathy and psychic are amorphous, or over-generalizing, and hence result in ambiguousness. And that results in sloppy rather than in clear-cut reality-making.

As it is, AMBIGUOUS is derived from a Latin term meaning "to wander about."

In English, its two principal definitions are rendered as:

1. "Doubtful or uncertain, especially because of being obscure or indistinct;" and
2. "Capable of being understood in two or more possible senses or ways."

Thus, there is some kind of non-efficient linkage between whatever is amorphous and whatever is ambiguous - i.e., something that is indistinct (ambiguous) can also be thought of as amorphous (not having definite form).

This linkage might constitute an amorphous ambiguousness, or vice versa, or an indistinct amorphous mess, or something along such lines.

In any event, when we think of people using the same words we do, we also tend to assume that all of them are utilizing the same meanings.

As mentioned earlier, this is probably the case where meanings are clear-cut enough AND are shared as clear-cut.

For example, the word apple refers to the physical apple. This is rather clear-cut, and everyone will probably understand as much. "Apple," therefore refers to a nomenclature morphism, or, so to speak, to morphic thinking patterns.

But the word psychic refers to . . . well, what specifically DOES it refer to, other than an over-generalizing, amorphous something or other, and which results in amorphous thinking patterns.

The Real Existence of Morphous and Amorphous Reality-Making

By virtue of working in the psychical and parapsychological research fields for well over thirty years now, it is this author's direct experience that the research is overly burdened with terms that are not very clear-cut, and most of which rest upon ambiguous and amorphous assumptions or hypotheses.

As Ingemar Nilsson suggested, those terms then flood through the views of parapsychologists who share concepts, and thence download into media usage and public consumption, and so they take on very broadly-shared reality-making substance.

For example, the accepted definitions of TELEPATHY as "mind-to-mind communication" and of PSYCHOKINESIS as mind-over-matter utilize the term MIND.

Most individuals have some kind of idea about what MIND is - but largely because they assume they have one, or because they experience what seems to equate to the generally shared understanding of the word.

Thus, the general concept of mind is broadly sharable on that particular basis.

But if the modern Western definitions of MIND are looked up and studied, then the clear-cut authenticity of the term begins to wobble simply because there are so many definitions of it.

Most relatively competent dictionaries will give at least nine definitions, and some will

give fourteen to seventeen. The Oxford dictionary of the English language gives something like seventy or more if important nuances are considered.

It is possible to think that something that has two or three related meanings might yet resemble something with clear-cut, morphous status.

But if definitions proliferate with what amounts to wild abandon, then the proliferation increases not toward clear-cutness but toward amorphous ambiguity.

And indeed, some researchers of the mind have come to two rather remarkable speculations:

1. That the mind doesn't actually exist as such;
2. That many or most of the attributes assigned to it in theory or hypothesis might better be allocated to some other undiscovered or unacknowledged dynamic system within the overall human make-up.

Two generally ignored tidbits are worth mentioning.

Among all of the definitions of the mind, none encompass the mental nature of either telepathy or psychokinesis, or of any other "psychic" experiencing; and that the original definition of MIND, taken from an early Scandinavian term MYND, referred only to memory, or to recall of memories.

Attempting to Move Beyond Incomplete Realities About the Superpowers

The general point of all of the foregoing has not been to complain and gnash one's teeth over the real existence of ambiguous stuff regarding the superpowers. Indeed, ambiguous realities always have and probably always will exist.

Rather, the effort of this essay has been to point up that if ideas about the superpowers are encompassed in ambiguities, they are at least equally encompassed within a lack or a vacuum of clear-cut references.

Therefore, with regard to the superpowers, it seems necessary on the one hand to admit that the ambiguities exist, but otherwise to not waste much energy in either complaining about them, or getting deliciously lost in their vague amorphous whatever.

Beyond that, the need is to try to locate some clear-cut references that seem logical enough, and which thereby might arouse some sense of real reality.

The Conventional Question of Who is "Psychic" and Who Is Not

One of the first issues that might be addressed has to do with the traditional overview regarding who is psychic and who is NOT psychic.

Throughout human history, certain individuals have become identifiable within the greater populations as "naturally gifted" in terms of becoming, for example, a shaman, a seer, a medium, a psychic, an intuitive, and so forth.

It is quite natural that a lot of attention has always been directed, one way or another, toward such gifted types, and this much has always been more or less obvious.

But what is not so obvious is that in turning attention toward the gifted, it is turned away from the general masses who are not considered as gifted.

Because of this, a "basic reality" comes about within which psychic powers are seen as belonging to the smaller percentage of gifted folk, but not to the larger percentage of the un-gifted.

It thus follows that a "reality" has emerged in the modernist West based in the idea that if one is not born a gifted psychic, then one cannot really aspire to become one by increasing one's knowledge or by training or tutoring.

Of course, this modern reality flies in the face of many ancient realities. For example, in India it was held that the Sidhis (a Sanskrit word somewhat akin to the notion of the superpowers) COULD be taught by instructive nurturing.

In any event, there is one approved exception to the modern idea that only the gifted can have the superpowers. This exception has to do with the un-gifted suddenly becoming gifted, either temporarily so or permanently.

Indeed, sometimes people fall on their heads, or receive a blow to them, or undergo some kind of traumatic shock, after which they are suddenly in possession of psychic powers they did not have before.

Additionally, some of the naturally un-gifted undergo unusual mystical experiencing, psychological catharses, or altered states - after which they too find themselves at least somewhat in possession of powers otherwise thought to be available only to the naturally gifted or to those whose heads got knocked about.

And so, the idea that only the born-gifted can have psychic capacities doesn't exactly hold as much water as might otherwise be thought.

It is certainly true that if attention is focused on the Psi gifted, then it appears that they are where the action is.

But if one examines, in depth, what the un-gifted experience along the lines of the gifted, then it can statistically be shown that a quite large percentage of the un-gifted occasionally do experience various types of spontaneous Psi events.

If one incorporates the larger scale of what the un-gifted populations also experience occasionally, then one must at least hypothetically consider that there is some kind of much bigger picture behind the smaller one that is focused on the gifted only.

The Concept of Giftedness

As of this writing, the term GIFTED has been politically incorrect for about twenty years, largely because it is not very egalitarian-confirming. The word is taken to imply that all individuals are not equally gifted, in that it distinguishes between those who are and who are not.

Most dictionaries define the adjective GIFTED as "having great natural ability."

But the adjective is of course taken from the noun GIFT - which, in addition to "something given," is principally defined as "a notable capacity or talent."

Synonyms of GIFT are given as FACULTY, APTITUDE, BENT, TALENT, GENIUS, KNACK.

The verb TO GIFT is defined as "to endow with some power, quality, or attribute," but the verb in this sense is mostly used in British English.

From the foregoing dictionary definitions, it can be seen that a gift is most likely not a thing-in-itself. Rather, the gift is at least somewhat composed of its dynamic synonyms - in that it can logically be supposed that various mixes of faculties, aptitudes, bents, talents, genius, and knacks result in the sum called "gifted" or the state of giftedness.

Indeed, the principal definition of FACULTY is given as "ability, power, as a personal capacity," and "a physical or mental power or function."

Beyond this, some dictionaries note that FACULTY refers to "one of the powers of the

mind formerly held by psychologists to form a basis for the explanation of all mental phenomena."

This suggests that the "mind" could actually be a composite of many faculties, each having its own sphere of functioning or operativeness.

In relationship to giftedness, FACULTY "applies to the innate, or sometimes, but less often, acquired ability for a particular accomplishment or function."

In this sense, then, it is possible to consider that giftedness is the sum result of various combinations of innate faculties, aptitudes, bents, talents, genius, and knacks that are in some kind of activated state.

If the combinations of the innate factors are dormant or inactive, then the sum result (giftedness) would not manifest.

But a major question now emerges, and involves a wonderment not regarding in whom the faculties are already active, but in whom are the faculties innate?

Well, the faculties would clearly be innate AND active in naturally gifted psychics.

But the innate factors must also exist within the ostensibly un-gifted - for if they did not then it is almost impossible to see how an inadvertent knock to the head or a transfiguring altered state could activate them.

And indeed, within the populations such factors must innately lurk in them as a whole, for if not, then it is difficult to see how they could occasionally and spontaneously "turn on."

The Gifted/Un-Gifted Paradox VS Powers Inherent at the Species Level

To get a better and more encompassing grip on all of this, we have to turn attention to what appears to be innate in our species itself, and which would therefore download into its individual specimens.

This is so easy to do that it is rather surprising that something along such lines has hardly ever been undertaken before.

Let us therefore speculate that our species innately possesses a long sequence of

As a brief aside, one clue that the diagram above might have real relevance can be distilled from the fact that most people feel they are not living up to their "full potentials."

This appreciation of themselves can only mean they somehow sense that a great number of their potential faculties are not active, or are socially disrupted or blocked.

And indeed, many do blame society or the System, this being a castigation that does have some merit - if two of the basic mechanisms of social programming are understood.

Those two mechanisms consists of methods to condition awareness TOWARD what the society deems necessary and appropriate, and likewise to necessarily condition awareness AWAY from whatever is deemed not appropriate.

For example, if there is a sociological fear that achieved telepaths might be able to invade and "read" the hidden contents of another's mind, then methods to condition awareness AWAY from real telepathic realities would need to be evolved and implemented.

A Brief Consideration of the Nature of Awareness

One of the central problems regarding any potential activation of the superpowers (or indeed any powers at all) is that they tend to be thought of as things - such as the IT-things called telepathy, intuition, clairvoyance, remote viewing, precognition, retrocognition, and etc.

However, none of these can manifest (or exist) unless awarenesses and perceptions appropriate to them FIRST become activated.

Indeed, if one cannot be aware of whatever, then it is unlikely that one has any chance at all of perceiving it.

Most dictionaries define AWARE as "watchful" and as "having or showing realization, perception, or knowledge." It is the mixture of those three states or qualities that is thought to equate to AWARENESS.

Furthermore, realization, perception, and knowledge are not factors that one is born with, and indeed it is rather broadly understood and accepted that that they can be ACQUIRED, developed, enhanced, and modulated in various kinds of ways and formats.

The synonyms associated with AWARENESS help give some added dimensions to the term: cognizant of, conscious of, sensitive to, alive to, awake to.

The foregoing synonyms, and even the meaning of awareness itself, are somewhat ambiguous unless one important word is incorporated: awareness OF.

It is possible that a general state or condition of awareness might exist.

But in essence, awareness requires something to be aware of, and without that something then awareness per se doesn't quite make sense.

The more correct formulas are awareness of, perception of, realization of, or knowledge of something or other.

It can hypothetically be thought that awareness exists principally in direct relationship TO or OF something. IF awareness of the something is actually achieved, then it simultaneously seems to download into perception of whatever that something consists of.

The perception itself then has the possibility for converting into DEVELOPED cognizance, realization, and/or knowledge in accord with the condition of one's other awareness faculties.

It is certainly quite safe to surmise that if one is not aware of something, then that something remains invisible and cannot be perceived.

It is also somewhat safe to suppose (even if only for hypothetical consideration) that dormant or inactive awareness faculties temporarily turn on when un-gifted individuals suddenly experience some kind of superpower episode.

It is thus possible to think that awareness is not just awareness per se, but awareness with relationship to or of some particular category that can be dealt with as perceptual or cognitive information IF awareness faculties specific to the category are turned on.

Seen in this light, gifted shamans, psychics, intuitives, and etc., would be demonstrating not just the inexplicable giftedness per se, but a fuller spectrum of awareness faculties in some kind of turned on state.

In other words, they would be aware of awareness categories that the un-gifted are not aware of, and thus cannot perceive or cognize.

For comparison between the so-called gifted and the so-called un-gifted, the following diagram can be considered.

Again, the zeros equate to different specializing awareness faculties, the ! equates to their turned on state, * equates to the innate but dormant and inactive state, while X equates to blocking or desensitizing because of social conditioning.

A Suggested Spectrum of Awareness Faculties

Un-gifted spectrum: 00

XXXXX***!!XXXXX*-X!!*****XXXXXXXXX

Gifted spectrum: 00

!!!!!!!!!!!!!!XXXXX***!!!!!!!!!!!!!!*****!!XXXXX

An individual might be categorized with regard to the un-gifted spectrum in which most of the awareness categories are turned off, or are inactive, or have been socially desensitized.

But if that same individual chances to undergo some kind of altered state, then more of the awareness faculties might temporarily or permanently turn on or become active.

The two observations above can be restated in a different way.

AWARENESS is not just one thing in itself, but could consist of numerous awareness faculties specifically linked to, and each of which specialize in, different categories of information.

If the sum of the numerous faculties is inactive or turned off, then the sum of the individual's possible awareness thresholds will be deficient relative to the fuller innate spectrum of possible awarenesses.

On the other hand, if the sum of the numerous faculties is active and turned on, then the sum of the individual's possible awareness thresholds will be more efficient relative to the fuller innate spectrum of possible awarenesses.

In any event, if one has somewhat followed one's way through the different lines of hypothetical thought that have wobbled throughout this essay, it might now be seen that they more or less converge onto the concepts and the phenomena of awareness and perception.

Those two concepts are clearly important with regard not only to any potential activation of the superpowers, but with regard to all things one is or is not aware of.

The idea that separate and specific kinds of awareness exist is not new. Indeed, commentary on varieties of possible awarenesses is found in many ancient Asian, African, Middle Eastern, and Amerindian formats.

One of the most remarkable things about awareness-cum-perceptual faculties overall is that they can be more and more activated by nurturing and training. But they can also be decreased or desensitizing by any number of environmental conditions and societal artifices.

Additionally, it would be clear that the threshold, or make-break point, between awareness increase and awareness decrease can become confused and suspended within ambiguous and amorphous contexts.

Status of Individual "Realities" vs Information-Carrying Systems

The suggestion that the individual, as a downloaded component of our species, carries vast numbers of awareness faculties may at first seem off the wall.

But there are certain clues regarding this, most of which came to light decades ago in anthropological research and also when "civilized" Western linguists began to compile language dictionaries of so-called "uncivilized" ethnic-aboriginal peoples.

Anthropology, of course, is (or was, anyway) "the scientific study of man in relation to distribution, origin, classification, and relationship of races, physical character, environmental, moral, and social relations and culture."

With regard to the examinations of the pre-modern Eskimo peoples, who lived in the northern lands of snow, it was soon uncovered that their traditions and language incorporated seventeen or more separate and distinct words that referred to different kinds of snow.

With regard to the ancient Arab peoples, it was found that their traditions and languages contained more than twenty-eight terms which referred to different kinds of camels.

To modern English-speaking individuals who usually don't have to identify seventeen different kinds of snow for purposes of survival, snow is simply snow - whether wet, dirty,

inconvenient, or dry.

A camel, of course, is a camel, whether it has one or two humps, the purposes of which are not understood at all by the camel illiterate.

Word Learning vs Awareness Recognition

Words and their definitions are ACQUIRED from sources outside of the individuals who learn them, and of course the whole of this learning involves activation of innate intellectual processes.

Thus, the Eskimo peoples could teach the seventeen words for snow. But those who learned the seventeen words had also to learn to become aware of and recognize in fact each of the seventeen kinds.

It is difficult to consider this kind of learning as only an intellectual process governed from outside sources the word-teaching represented. Indeed, intellectual processes must be supported and take on factual, experiential reality via awareness process that lead, for lack of better English terms, to meaning-recognition.

Further, it is broadly understood that intellectual learning processes generally work by categorizing in-take of information in ways that equate to some kind of sequencing or sorting.

Another way of putting this is that one does not learn very well if the in-take of information remains in a sort of amorphous, helter-skelter mish-mash.

Thus, in order to result in LEARNING, any in-take of information must follow some kind of natural indwelling organizing principles.

Such organizing principles could be thought of as basically inherent in our species.

As such, the organizing principles would be universal to the species, and would be automatically downloaded into each genetic individual in much the same way that each is born already possessing language-organizing and memory-organizing frameworks.

If the foregoing would be the case, then it must follow that those organizing frameworks must have some direct relationship to what we call "awareness-of."

It must then also follow that IF awareness-of remains in a sort of amorphous, helter-skelter condition, then it would not only be useless but also conflictive to the organizing

principles of language, memory, and etc.

Thus, if awareness is to be of useful service and function, then whatever the phenomena of awareness actually consist of must also indwell at the species level along the lines of some kind of natural organizing principles.

The Approximate Nature of Organizing Principles

The most basic definition of TO ORGANIZE is "to arrange or form into a coherent unity or functioning whole."

Implicit, but not clearly indicated in the definition, is the idea of parts, pieces, or segments, etc., that either need to be or can be formed into the coherent unity or functioning whole.

It is thus possible to immediately espy the fact that whatever is or remains ambiguous or amorphous probably cannot undergo formation into either a coherent unity or a functioning whole.

To organize parts or pieces of something into a functioning whole equates to the two well-understood, and clear-cut, principle definitions of SYSTEM:

1. "A regularly interacting or interdependent group of items forming a unified whole;"
2. "A group of interacting bodies [or phenomena] under the influence of related forces."

In relationship to those two definitions, individuals might have their personal realities, but even so they probably have (in the plural) sets and sequences of innate, but inactive awarenesses and faculties.

That this is so can become more clear if one attempts to consider that an individual has one faculty only.

This consideration is, of course, ridiculous in the extreme, in that everyone has a quite large spectrum of faculties visible, and probably has an even large spectrum of faculties invisible because they are inactive or blocked.

Since it is equally obvious that each kind of faculty is assisted and supported by different and specific kinds of awarenesses, it is then to be wondered WHY awareness is formally defined only in a generalizing, per se, simplified, and ambiguous sense.

If spectrums of active and inactive faculties exist in each individual, then it really should be assumed that spectrums of active and inactive awareness "units" also exist in sequential ways that accord with each of the specializing faculties.

The term SPECTRUM refers, of course, to:

1. "An array of the components separated and arranged in the order of some varying characteristic;"
2. "A continuous sequence or range."

It is via these well-accepted definitions that it becomes possible to consider the real existence of arrays of awareness which assist and support arrays of faculties, and which in turn download into arrays of perceptions.

So whatever each of the superpowers might be called in terms of words and assumed definitions definitely recedes into negligible importance.

The only real thing that matters is what one can be, or become, aware OF.

In any event, sequential arrays or multiple ranges of anything clearly are systemic in nature. They are systems, i.e., regularly interacting or interdependent groups of items, parts, arrays, or phenomena forming a unified whole.

For the purposes of this essay, whether the parts, arrays, faculties, awarenesses are active, inactive, or desensitized now remains the only real point of interest regarding the superpowers.

At this point, something now depends on how an individual understands or doesn't understand the nature of systems, and the nature of systemic phenomena.

Therefore, discussions regarding the nature of systems will subsequently be added into this Website, thereby bringing to a close this already over-long essay.

Even so, those having an interest in doing so might patiently work at making lists of what they can be aware of. However, such lists might be undertaken and held privately, largely because some items appearing therein might be disturbing to the status of other individual realities.

(End)

Passive Awareness As Differentiated From Other Possible Kinds of Awareness

Ingo Swann (11Nov99)

Although most realize that awareness does exist, it is generally thought to exist as a sort of overall, undifferentiated thing-in-itself that is not broken down into categories and specific types.

The difficulty arises because the nature of or intrinsic essence of awareness per se and awareness OF something are neither the same thing nor the same activity.

Indeed, if one pauses to consider this, then awareness OF something must be some sort of an extension of awareness itself.

Our Species as a "Smart System"

There may be a number of smaller-picture ways of getting into the substance of this essay. But a possible bigger-picture way might consist of the following concept.

It is possible to think, only for hypothetical speculation to be sure, that our species is designed to be a smart system.

Indeed, we have the "equipment" that suggests as much: i.e., arrays of awareness units, different kinds of perception, intelligence faculties, powers of recognition, deduction, judgment, sensing, sense-making, several ways of setting up communications, and etc.

All of this equipment is innate in each individual. And indeed what happens after birth is totally dependent on the actual pre-existence of those innate factors.

Without the pre-existence of those various equipments, the human might be humanoid in body only, but clearly not all that human regarding anything else.

This is to say, when we think of a "human being," we are obviously thinking of the bio-body PLUS all of its innate equipments - and which are thought of as belonging to the bio-body's "mind," the mental equipment of the body.

As to which of the equipments are more significant than others, it is difficult to give priority status to most of them, but with one exception.

Without the arrays of awarenesses, it seems unlikely that the rest of the equipment would be all that functional or amount to very much.

Based on the hypothetical foregoing, we could then think that each infant born possesses innate arrays of awareness, and all of which, even if somewhat wobbly at first, are none the less set and ready to function.

As it is, though, each babe is not only born into physical-mental life, but also into sets of circumstances majorly characterized by environmental and social influences, as well as by the contours and limits of knowledge packages that pertain to the circumstances as a whole.

Within the world-wide panorama, there are, of course, very many kinds and sets of circumstances that a babe can be born into.

Each of these different socio-cultural sets require the nurturing of certain kinds of awareness units, but, as it might be said, do not require, and may even oppose, the nurturing of other kinds.

Sociologists and psychologists have referred to this selective nurturing and de-nurturing as "social-cultural conditioning."

The idealized, but often rather wobbly, end goal of socio-cultural conditioning is to manufacture mental individuals who will ultimately grow up and take their pre-fitted place within the mental schemes of things as established via the socio-cultural conditioning overviews and their norms.

In any event, babes born with full spectrums of wide-open awareness faculties undergo the effects of the nurturing and de-nurturing.

As time passes, the nurtured awareness units rev up to fuller functioning, while the de-nurtured ones slowly close down into some kind of dormant or non-operative status.

The Construction of Awareness-Information

Patterns in the Maturing Individual

As discussed in previous essays, the exact nature of awareness has not been researched in general, and so likewise scientists and psychologist have not studied the awarenesses of children.

But those who have studied developmental child psychology have suggested that most of the basic categories of information patterns and values the forthcoming adult will ever use have been firmed up by about the age of seven.

At that age, or thereabouts, a rather remarkable, two-fold phenomenon takes place.

On the one hand, the basic categories of information patterns are, so to speak, locked-in and locked-down so as to achieve some kind of permanent status.

And this would seem to include the locking-in of the specializing kinds of awareness units that have been nurtured to go along with and support the basic information patterns.

On the other hand, the locking-down also serves to lock-out all other categories of information that are in dis-conformity with the patterns locked-in.

And as might now be expected, the locking-down would include the locking-out of awareness units that are also in dis-conformity with whatever has been locked in.

It is at this point that all the arrays of awareness units that are not consistent with those that have been nurtured are closed down, or blocked from functioning.

One of the hypothetical fall-outs of this remarkable two-fold phenomenon has a direct impact regarding future in-take and processing of information the individual might thereafter encounter.

The individual will thence process that information within the basic contexts of the information patterns that achieved locked-down status at about the age of seven.

Additionally, the individual has only certain kinds of operative awareness units, all the rest being inoperative by virtue of having been locked-out and demobilized via the processes of de-nurturing and social conditioning.

It is understood that certain additive adjustments to whatever has been locked down can sometimes take place between the age of seven and the onset of puberty.

For example, the growing child can still simultaneously learn different languages with some ease.

Many can also selectively consider different vocations that might inspire their awareness regarding a life commitment.

Sometimes, creativity and creative logic are still amenable to new discovery and information in-takes.

And it is also during this interregnum between childhood and forthcoming adulthood that intelligence factors can surge and alter, and some of the demobilized awareness units can turn on, either fortuitously or unfortuitously.

The point is that awarenesses, and the extent of their activity and operativeness, can very early be modulated by environmental and societal conditioning. Within whose contexts only those awarenesses deemed suitable will be nurtured. Those deemed unsuitable will, of course, undergo long-term demobilization.

It is worth mentioning a special book that deals with children, and which mentions in more detail some of the above topics. This is **MAGICAL CHILD** by Joseph Chilton Pearce (first published by Dutton in 1977, since having undergone many other editions.)

Of course, the combined works of Jean Piaget (1896-1950) are of seminal importance in this regard. Piaget was a Swiss psychologist and a world-renowned professor of child psychology, who produced at least eleven of important books in that regard.

Awareness Vis-a-vis Autonomy

In order to examine of active and passive types of awareness, it is first necessary to make a slight detour into the meanings of the term **AUTONOMY**.

The meanings of this term, together with the meanings of the terms **AWARENESS** and **SYSTEMS**, altogether constitute one of the most fundamental concepts regarding the start-up of superpower functioning.

The definitions for **AUTONOMY** and **AUTONOMOUS** given in most dictionaries are:

1. The quality or state of being self-governed, especially as regards the right of self-government;
2. A self-governed state, nation, or country;
3. Having the right or power of self-government;
4. Undertaken or carried on without outside control;
5. Existing or capable of existing independently;
6. Responding, reacting, or developing independently of the whole, as for example,

in growth.

(NOTE: Please observe that if something is truly autonomous (independent), then the use of the term "reacting" in the 6th definition above is somewhat conceptually misleading in the absence of the term "acting." Indeed, the 4th and 5th definitions given imply that the autonomous does act without reacting to outside control or stimuli, but may also react to those if necessary. So both terms are necessary.)

Given these definitions, most would consider that the term "autonomy" principally refers to a self-governing nation, state, or country, or to some otherwise completely independent agency.

As it has transpired, though, and to move expeditiously along, the noble professions of psychiatry and psychology have properly seized upon the term AUTONOMY and converted it to their own use.

Thus, in the lingo of psychiatry, for example, AUTONOMY is defined as follows:

"AUTONOMY: The quality or state of being self-governing. The living organism does not represent merely an inactive element but is, to a large extent, a self-governing entity.

"The biological process, therefore, is not entirely a result of external forces, but is in part governed by specific biological forces which are endogenous.

"The organism possesses a certain degree of freedom; i.e., it acts according to its own inherent nature, which is based on intrinsic forces, and not under the compulsion of outside influences. [PSYCHIATRIC DICTIONARY, 5th Edition, Robert, J. Campbell, Ed., 1967.)

The term ENDOGENY is defined as "Growth from within or from a deep layer; growing from or on the inside; originating within the body."

The term INTRINSIC of course means: "Belonging to the essential nature or constitution of a thing."

This is a good place to also point up the definitions of INNATE, a term that is frequently used throughout most of the essays in this database.

1. Existing in or belonging to an individual from birth;
2. Belonging to the essential nature of something;
3. Originating in or derived from the mind or the constitution of the intellect rather than from experience [of outer phenomena or factors].

As synonyms, innate, inborn, inbred, congenital, and hereditary "mean not acquired

AFTER birth." (Emphasis added.)

The Probable Roots of the Major Modernist Conception Regarding Awareness

As discussed in prior essays having to do with the status of awareness research, it can be discovered that hardly anything exists along such lines.

Even so, that awareness exists is taken for granted.

But it seems majorly conceptualized as something like a completely unitary, homogenous, thing-in-itself, having no subdivisible parts, no specializing functions, and no scales or spectrums regarding differentiation of specific internal and external factors.

One possible reason for this major conceptualization has to do with the modernist idea that awareness is acquired AFTER birth as the infant begins to learn to identify differences in the outer environment.

In other words, one LEARNS to become aware, and that thereafter one's awareness is conditioned and shaped by the on-going mix of what one learns and experiences.

It is helpful to briefly trace the history of this concept, which led to a volcanic debate that erupted and festered during the eighteenth and nineteenth centuries, and was even still on-going during the early decades of the twentieth.

The debate was a serious one, in that it was broadly advertised as having important reality-shaping substance regarding philosophic and scientific issues. That it also had tremendous importance to major societal issues was not so broadly pointed up.

The ferocious debate centered on two questions that were seen as mutually exclusive and conflictive, one of which must be true, the other then being false.

(a) Was the mind of the human babe born with innate, intrinsic, and already existing faculties, features, and characteristics, and which might even include certain kinds of memory; or

(b) Was the human babe born a "blank slate" upon which "anything could be written" after its birth.

The eventual up-shot of the debate was that the exponents of (b) "won," and on the surface of all things, that was that.

However, the triumph took several decades to achieve, and it was achieved only by deconstructing the authenticity of many so-called "pre-scientific" knowledge packages. The list of those expunged knowledge packages is quite long. Among other significant topics, it includes, of course, intrinsic functioning of awareness and the superpowers.

With regard to the issue of awareness, then, it could be thought of within the "blank slate" contexts - meaning that the infant was born with a blank slate of generic awareness upon which anything could be written after its birth.

It is worth mentioning here that as the blank-slate idea gradually triumphed within the contexts of scientific and philosophic overviews. The triumph also led, in part, to the proliferation of the many "sociological experiments" for which the late nineteenth and the twentieth century became so famous.

Indeed, if everyone's slates were blank at birth, the sociological contours could be designed and written on them - so as to result in behavioristically ideal societies (or, in ideally mind-controlled ones.)

Further, the blank slates, as such, could be seen as little more than stimulus-response mechanisms, and which would respond to whatever was written on them as stimuli.

If there were any issues of awareness involved, then such awareness existed in the blank slate PASSIVE condition, thus enabling awareness to be written in ways deemed desirable by modern scientists, philosophers, and there resulting sociological enterprises.

The Absence of Autonomy Within The Modernist Concepts of Awareness

It can now be pointed up that the blank-slate theorem left no room for thinking that the blank slate had anything resembling the quality or state of being self-governing.

Therefore, the blank slates of all individuals of our species could not act according to any of their own inherent, self-governing qualities based on intrinsic forces and qualities.

In other words, the blank slates were entirely under the compulsion of various assemblages of outside influences, while any awarenesses involved would be little more than copies of those influences.

The former, and once extremely powerful, blank-slate concept is today "forgotten" with regard to scientific and philosophic auspices.

None the less, those modernist knowledge packages that once actively incorporated it into their early theoretical structures are still utilizing those knowledge packages. In other words, the words might be gone, but their foundational influences are not.

And so, in the sense of inheriting our own history, that idea has left a subtle sociological residue that entraps many versions of reality within it.

In order to complete the picture briefly outlined above, the blank-slate thing began to come under duress for a number of reasons, but perhaps especially because of the invention (in Germany during the 1930s) of the electron microscope.

After World War II, the new microscopes ultimately allowed for increasing advances in the scientific field of genetics. As a result, the inner, intrinsic workings of genes and chromosomes could begin to be identified.

And from this it became certain that in their self-organizing, self-governing aspects, the genes, chromosomes, and etc., were NOT operating from a blank-slate thing, but indeed seemed to be amazingly aware of what they were all about and what they were doing.

Whereas the blank-slate thing had nullified the concept of self-generating autonomy, that term now had to be quickly resuscitated and put back to work - at least with regard to the biological processes which could no longer be seen as "entirely the result of external forces."

The scientific resuscitation of the term was achieved without much ado, but similar resuscitations of it have not yet really been introduced into philosophy or sociology - or into parapsychological research, for that matter.

Passive Awareness As One Category of Awareness

The blank-slate idea was never described as passive awareness.

But if the slate was blank, and if behavior-making, awareness-making, and reality-making stuff were to be written on it, then the slate can be thought of being passive in nature.

The idea of the blank slate refers to something within the whole human entity that can intake and imprint information from external sources in forms of, say, impression-like "inscriptions," and thereby become aware of the meanings of those inscriptions.

This, of course, is the same as saying that awareness is manufactured BECAUSE of the in-take of information from external sources.

However, if this is all there is to awareness, then it is difficult to explain how an individual has an individual personality, an intelligence that often DOES NOT function or specialize only with regard to the passive in-take.

Further, it is difficult to explain how deductions not already encoded in the in-takes of this or that information can be arrived at.

Neither can it be explained how creativity, original inventiveness, or intuition occurs regarding information that has never been passively received and duplicated as in-put from external sources.

And, of course, the existence of the superpowers that transcend matter, energy, space, and time - and as well, can transcend the limits of ALL information - is very difficult to explain based only on previously in-taken forms of passively acquired awareness.

In other words, passive awareness most probably functions only with regard to the sum of what has been earlier acquired by passively being in-taken and imprinted.

At this juncture, it is worthwhile reviewing the major definitions of PASSIVE, of which there are nine:

1. Acted upon by an external agency;
2. Induced by an outside agency;
3. Receptive to outside impressions or influences;
4. Receiving or enduring without resistance;
5. Submissive;
6. Existing without being active or open;
7. Lacking in energy or will;
8. Inert, latent;
9. Non-volitional.

IF awareness consists only of information passively imprinted solely from external sources, then awareness can function only with regard to, and only within the scope and criteria of, what has been induced by virtue of outside agencies.

There are very many implications downloading from this, and each might want to reflect upon what they could consist of.

But one of the more blunt implications is that the construction and support of passive awarenesses scenarios is of enormous value regarding societal power structures whose managers do not very much relish the emergence of any other less amenable kinds of

awarenesses.

Meanwhile, if passive formats of awareness are all there is regarding the contexts of awareness, then it is exceedingly difficult to place ideas of autonomy within those contexts.

Indeed, if such was all there was regarding awareness (i.e., only information-awareness programming from or because of outside agencies), then such awareness would be reacting as a stimulus-response mechanism.

This is to say that awarenesses could be characterized as responding only to information stimuli that have emerged from outside agencies.

In any event, this essay could be more or less wrapped up based on the foregoing. However, the total panoramas of the situations involved are much larger in scope, and so that scope needs briefly to be reviewed.

Autonomy vs Heteronomy

As defined by the PSYCHIATRIC DICTIONARY earlier referred to, the relationship of autonomy and heteronomy is briefly discussed as follows:

"AUTONOMY essentially means self-government [within the holistic scope of innate and intrinsic forces of the organism.]

"HETERONOMY means government [or influencing] from the outside.

"The autonomy of the organism is not absolute; the self-determination is restricted by outside influences that are heteronomous with relation to the organism.

"Every organismic process is always a resultant of two components - autonomy and heteronomy factors.

"There is no absolute separation between the biological subject and the environment and, therefore, there is no sharp boundary between the experience of self and the outside world. There are only degrees of ego proximity and ego distance.'

"The degrees of ego proximity and ego distance are the symbolic expression of the gradients between autonomy and heteronomy."

The foregoing information is found in a perfectly respectable psychiatric dictionary, and

so at first it seems to carry only psychiatric contexts of little meaning to the individual.

However, whether the individual recognizes it or not, that line up of information also constitutes fundamental importance with regard to designing mind-control technologies - the goal of which is to affect passive stimulus-responsive awarenesses via heteronomous sources outside of them.

The foregoing definitions clearly indicate that it IS professionally understood that the individual is not entirely the stimulus-response effect of in-put external influences that one can become aware of - by experiencing, learning, or teaching.

The individual is also a living organism that, in its inner sense, acts according to its own inherent nature, which "is based on intrinsic forces not under the compulsion of outside influences."

It is now pertinent to relate the essence of the foregoing to the superpowers of the human biomind.

While one might assume that parapsychological research provides the best evidence for the existence of Psi, ESP, telepathy, and so forth, the best evidence for those KINDS of superpowers is derived from what the general populations spontaneously experience.

Statistics acquired during the last twenty years indicated that more than 50 per cent of those interviewed had spontaneously experienced some kind of superpower episode, often more than just once.

A significant aspect of this, which is usually entirely missed, is that most of the experiencers indicated that they could not make sense of the events by referring to the scope of the information contained in their passive awarenesses.

Indeed, the events "came out of nowhere" that was identifiable, but they nevertheless the less usually contained information that was or later proved meaningful to the experiencer.

Very few experiencers questioned the authenticity of their events.

And it was generally understood that they somehow represented kinds of awareness that were neither incorporated into nor emerged out of, as we shall now say, their acquired kinds of passive awarenesses.

But the events represented SOME kind of awarenesses, the origin of which was unknown. The best, even if temporary, understanding here is that:

1. The origin of those spontaneous experiences exists somewhere within the

- inherent nature of the individuals; and
2. That the experiences emerge based on inner intrinsic forces not under the compulsion or determination of outside influences.

That the experiences occurred spontaneously clearly must indicate that they emerged from or because of active, volitional awarenesses, and also carried the markers of autonomous energy and will which can be absent regarding passive awarenesses.

Evidence For The Existence of Active Awarenesses

By far and large, most dwell within the information frameworks of their passive awarenesses, and it is indeed within those frameworks that individuals and group realities are formatted - because passive awarenesses are most easily shared.

This statement can be recast as: most dwell within the information frameworks based on passively acquired heteronomous awareness from the outside, and it is therefore that those frameworks format the realities that most individuals and groups can share.

That this is so is not the central issue involved. The central issue is that passive awareness formats are not generally recognized as passive UNTIL they can be contrasted to examples of active autonomous awarenesses.

Evidence For The Existence of Active Awareness Categories

This issue will be only briefly dealt with here, largely because extensive discussions regarding SYSTEMS must first be offered up in order to erect an appropriate information platform for it.

But for the purposes of this essay, a distinction must be made between what appear to be the two chief characteristics that separate passive and active awareness.

These two characteristics can immediately be pointed up by considering that passive awareness is non-volitional. Indeed, the in-take of information from external sources more or less requires a non-volitional-passive state of some kind.

Otherwise the information will not register, imprint, or become formatted, and one

thereafter cannot really say that one is aware of it.

Thus, if it is possible to associate non-volition with passive awarenesses, then the concept of active awareness could be associated with volition.

It is not at all difficult to consider that volition and non-volition are components of powerfulness and powerlessness. At least it is reasonable to think that power is closer to active awarenesses than to passive awarenesses.

In any event, examples of active awarenesses are seldom seen because societal conditioning formats generally direct cognitive attention not toward, but away from them.

In the martial arts, however, various kinds of active awarenesses are accepted not only as real enough, but as essential.

Most of the martial arts learning techniques (those of Aikido, for example) consider important distinctions between passive and active awarenesses.

The gearing up of instant, non-thought-determined reflexes, for example, must derive from active-volitional kinds of awarenesses rather than from passive ones.

Gradients of Awarenesses Ranging From Passive to Active

Earlier in this essay the concepts of autonomy and heteronomy were reviewed, and it was indicated that there are "no sharp boundaries between the self and the outside world."

There are only degrees of ego proximity and ego distance" and which are symbolic of expressions of the gradients between autonomy and the outer world.

This information, found in a completely acceptable dictionary of psychiatric concepts, is entirely fortuitous to the lines of thought encompassed in this essay.

If one can think in terms of "no sharp boundaries" with regard to the distinctions of active autonomous awareness and passive non-autonomous awareness, then one can think that there are gradients ranging between them.

This situation can partially be indicated via the following simple graph where the brackets] [indicate possible gradients between the two major kinds of awarenesses.

However, external factors are translated into limited knowledge packages (sometimes, even false ones), and so those particular external factors do not remain either stable or permanent.

As those external factors do change, those who have passively imprinted on the reality of the former ones suddenly find themselves out of the swim of things. Their ego-proximity to the former external factors is suddenly something akin to the proverbial kite with its grounding string rendered asunder.

With particular regard to the superpowers, modern psychical and parapsychological research has set up the information packages that act as external information sources to interested individuals.

Such individuals then in-take that information into their passive awareness formats, and within which each individual erects some kind of knowledge reality REGARDING the parapsychological VERSIONS of the superpowers. This kind of thing would include, to be sure, the selected nomenclature that goes along with the parapsychological versions.

In this sense, the parapsychology versions and their supposed knowledge contexts now act as external forces and influences that can be in-put or in-taken into the passive awarenesses of interested individuals - and even into the passive awareness layers of the disinterested and the antagonistic skeptics, scientists, philosophers, and whatnot.

Those that accomplish something along such lines can be said to be in close passive proximity to the information put forth from those versions of the superpowers. But, alas! perhaps still quite distant from the more truly active, autonomous nature of the superpowers themselves.

The Single, Most Apparent Reality Regarding the Superpowers

The single visible characteristic that identifies the superpowers is that their phenomena have been historically acknowledged since the age of oral transmission of knowledge began, and definitely since the so-called invention of writing occurred.

It is thus that the superpowers can be thought of as indigenous to our species, and which continue to inhabit it, so to speak, regardless of various cultural attitudes toward them.

The succeeding cultural attitudes, and their accompanying realities, come and go one

after another, down into today. But behold, the superpowers still spontaneously pop up into occasional visibility even during our own modernist period.

If the long history of superpower emergence is studied closely, it would appear that the singlemost central difficulty regarding them was not that they do exist, but what they should be NAMED for purposes of communicating about them.

Various terms in various cultures and their languages therefore made their transitory appearances, and in this sense things seemed to have progressed accordingly - at least in ancient India, Greece, Mesopotamia, Latin Rome, China, most pre-modern cultures, and so forth.

If one examines such on-going shifts of terminology throughout the centuries and within different cultures, one can gradually become aware of two important factors that have direct implications to contemporary conceptualizing of the superpowers.

First, the pre-modern contexts seem to refer, in today's English, to the superpowers as awareness of categories and gradients of INFLUENCES, ENERGIES, and POWERS, to which a name was given for ease of communicating.

Second, the name given, however, was NOT generally mistaken as the influence itself. The authenticity of this observation can easily be determined by reviewing, for example, Amerindian language references, and by becoming familiar with superpower references within Aikido and other martial arts formats.

With respect to the foregoing, the most important aspect was, and is, to expand gradients of awarenesses so as to become aware of the influences and powers themselves.

However, the name is FUNCTIONALLY irrelevant - because all it represents is an intellectual, transitory, external something or another that is convenient for the passive in-take and out-put of linguistic interaction.

Along such lines for example, if one carefully reads through the HISTORIES of the ancient Greek historian Herodotus (484?-425? B.C.), one will come across many examples of superpower activity along the lines of what we today call telepathy, distant viewing, and future-seeing.

But although Herodotus reports quite well on the superpower phenomena and activity involved, nowhere does he prescribe a name for them. Neither does he utilize the term "awareness," although the narratives implicitly point up its undoubted presence among the experients.

Our modern period seems to be the first to invent and assign terms to superpower

phenomena and activity - and THEN, in an intellectually passive sense, to conceptualize and mistake the terms for the phenomena themselves.

A question now to be considered is this: Will the passive awareness in-take trigger the active awareness autonomy of the desired connectivity?

Well, if such triggering did prove successful, then societal powers would be much up in alarm because, for example, of the emergence of highly achieved telepaths.

But two of the several problems involved in this regard are worth pointing up.

First, the term "telepathy" and its definitions only constitute a peculiar modern idiom, which definitely, and as can be expected, does configure passive in-takes of information from external sources - and which therefore can mistakenly be assumed as constituting the telepathic "realities" involved.

Second, the idiom may be incorrect or certainly off center. Therefore, what we today idiomatically call telepathy and mind-to-mind might basically consist of something else, either altogether or at least partially so.

(End)

Systems vis-a-vis the Superpowers

Ingo Swann (20Nov99)

Introductory Discussions

Two major concepts regarding the basic nature of the superpowers have dominated Western conventional ideas and thinking patterns during the modernist epoch.

First, the recognized superpowers of the human biomind (such as represented by the terms telepathy, remote-viewing, clairvoyance, intuition, and etc.) are thought of as special individual gifts or special abilities. As a result those abilities are classed apart from abilities that are seen as more common.

Second, it is also generally accepted that the special gifts and abilities function, when they do, via the brain-mind concept.

However, there is an important distinction to be made between (1) the concept of so-called special abilities, and (2) certain common abilities that are suppressed or extinguished by social measures, and hence are rarely seen.

Indeed, certain abilities that are common to our species, but which are suppressed by social measures, would be seen as "special" if they occasionally manifested in certain individuals or under certain circumstances.

Thus, there are two options regarding how to basically think of the superpowers: (1) as special gifts or abilities; and (2) as abilities common to our species, but culturally suppressed by societal measures.

By far and large, thinking patterns of modern parapsychology have identified with the first option above, and also with the brain-mind concept.

As it has turned out, however, work undertaken within the auspices of those two

modernist contexts has not yielded very much with regard to opening up, as it might be put, the information discs regarding the essential nature of the superpowers.

Many "ordinary" people occasionally experience some kind of superpower activity, and this brings into question the validity of the "special ability" idea. It has also proven quite difficult to locate any actual or precise functioning of the superpowers within the brain-mind model as so far conceptualized.

Generally speaking, the foregoing represents a fair, if brief, overview of what has been referred to as Western parapsychology, and which overview has endured, more or less intact, for about century thus far.

Nothing new has really been added into this Western conceptualization, and indeed the mind-set configurations involved with it have shown themselves to be resistant to such additions.

One example of such resistance is that the break-through Soviet and Russian work regarding bio-communications and electromagnetic bio-information has been successfully avoided.

Another examples is that Chinese information regarding certain energy formats that are obviously associated with different kinds of Psi phenomena has likewise not been incorporated into the Western concept.

And the many constituents of the all-important information theory, which itself is a Western product, has not so far dented the Western mind-sets which continue to mull about within the limits of their own concepts.

Additionally, the Western concepts contain a vacuum of information regarding the roles that awarenesses play with regard to the superpowers. Something of the nature of this information vacuum has already been discussed in this database under the general heading of awareness.

But there are other knowledge vacuums in the Western versions of the superpowers.

One of these has to do with the idea that the superpowers function within SYSTEMS that are intrinsic to that functioning.

And so it is the purpose of this set of essays to open up windows of discussion regarding the hypothetical existence of such systems.

Usual Ideas About Systems

It can be found that almost everyone has at hand some kind of idea regarding what a system is.

Thus, although ideas about systems can be quite varied, it seems that the two most familiar ideas about them are:

1. they have something to do with organizing activities to achieve higher proficiency and effectiveness;
2. that they have sociological importance with regard to how societies, and corporate units within them, are managed from the top down.

Be that as it may, although many think of the existence and the presence of systems, few seem to consider their ABSENCE, and what goes on or happens because of their absence.

What goes on is generally referred to as randomness and which itself is a minor form of chaos. Systemization seeks to reduce randomness, so as to achieve better functioning with regard to whatever.

Psychical and parapsychological researchers have produced quite a number of ideas, theories, words, and terms regarding the topics of their interest.

Some of these have come and gone, leaving a sort of historical residue. Some have been short-lived, some have been jockeyed around for prestige purposes. Inside those disciplines, intramural prestige and pismire activities have changed, new directions attempted, and hostilities among parapsychological players have come and gone.

While some systemization has occurred, it has mainly focused on acceptable parameters of experimental design, and the application of statistics regarding the usually minimal appearance of this or that Psi phenomena.

But no systemization of the various kinds of Psi (superpower) phenomena has been undertaken - until the emergence of Rhea White and her wonderful, but arduous attempts to identify the many dozens of varieties of "exceptional human experience (EHEs)." [See her paper contained in Section 3 of this database.]

In large part, the phenomena, theories, ideas, nomenclature, and intramural battles of parapsychology have existed in fluctuating and random states and conditions. Some researchers do not even think that the Psi powers are capable of being considered in any systemic way.

This implies that those who intellectually consider the superpowers via the random parapsychology trajectories must in some sense be mentally duplicating the

randomness, even if unaware of doing so - this because there is no system to mentally duplicate otherwise.

For hypothetical purposes, it is possible that the superpowers become activated only by virtue of various kinds of coordination among many awareness systems.

Indeed, such coordination would be systemic, and therefore would suffer from any unrealized randomness that might become introjected into the desired coordination.

It is thus that any approach toward such activation must include at least some knowledgeable basis not only regarding the nature of systems, but also the nature of randomness.

The Nature and Effects of Randomness

As found in most dictionaries, RANDOM is based in Middle English and Old French words that meant "running a haphazard course." In our contemporary usage, its major definitions are:

1. "Without definite aim, direction, rule, or method;"
2. "Lacking a definite plan, purpose, or pattern."

Synonyms are HAPHAZARD, which refers to "what is done without regard for regularity or fitness or ultimate consequences;"

CASUAL "suggests working or acting without deliberate intention, or purpose;"

DESULTORY "implies a jumping or skipping from one thing to another ungoverned by method or system."

In the absence of systems, things physical, mental, creative, etc., can dwindle down to the point where they become random, haphazard, casual, desultory messes that are non-functional, non-constructive, and etc.

This permits whatever is involved to go to rot, slime, and other odiferous formats of disintegration and ultimate vanishment.

Indeed, DISINTEGRATION has the opposite meaning of INTEGRATION, whose overall sense, somewhat paraphrased here, generally means "to unite, to form into an organizational whole."

One non-paraphrased definition for INTEGRATION is given as:

"Coordination of mental processes into effective functioning, personality, or within the individual's environments."

The foregoing, painfully extracted from dictionaries, more or less implies, on the one hand, that if something is random, or perhaps surrounded by random factors, then it probably will not undergo effective integration.

On the other hand, the same could also imply that if the something itself is not INTRINSICALLY integrated, organized, and systematized, then it is quite likely that it will NOT manifest in ways that would amount to much.

As will be discussed, the term SYSTEM implies integration of the factors that comprise it. It also implies that if the factors do not become systemically incorporated, then they will remain random.

By virtue of the foregoing factors, one can now attempt to transliterate them with regard to the superpowers.

If one dares to presume that the superpowers are very intimately and intrinsically associated with different kinds of awarenesses, then two direct implications are:

1. That the mix of superpower-awarenesses- faculties are somehow innately and intrinsically systemic of and in themselves;
2. That if the systemic mix is cluttered or introjected with non-appropriate random stuff, including inappropriate mental activity and theoretical hypotheses, then the systemic mix will accordingly devolve toward becoming desultory (i.e., non-functional).

Systems Within Systems

Of course it is to be admitted that there are systems within systems within systems, and on and on.

This is suggestive of complexities which the general lust for simplification and oversimplification cannot really accommodate, no matter how powerful and drooling it is.

At another level of consideration, it can be thought that the entire cosmos is systemic in various ways, and that all within it is also somehow fundamentally systemic in nature.

After all, it is difficult to see how something could exist completely independent of its systemic relationship to other somethings. Indeed, some past metaphysical writers have hypothesized that if something is truly independent of all else, then it will go out of existence.

It is true that many do sometimes realize that interconnectedness among things does exist.

But the basic idea of interconnectedness AMONG things is not the same as the more fundamental idea that all things are not only incorporated within, but are reflective of systems.

An Amusing Parapsychology Randomness

In order to give some real-time support to the foregoing discussions, it is necessary to refer to some personal experiences of my own.

To be begin doing so, it is worthwhile mentioning again that the concepts of systems play no central roles within the concepts of modernist parapsychology and psychical research.

Rather, a selection of the more obvious superpower faculties (such as telepathy, clairvoyance, intuition, etc.) are given names. Each name is then thought to be a specific ability, and is thereafter thought to be a thing-in-itself.

The names permit passive awarenesses to differentiate definitions among and between the NAMES - after which everyone can then assume, for example, that intuition and remote-viewing, as NAMED, are truly specific IT-things-in-themselves.

It is, of course, entirely meaningful to differentiate between this and that thing, and so people overall can become quite good at doing so.

But the differentiation leads to specializing formats of awarenesses with regard to each thing that manages to achieve the differentiating within the awareness contexts of each individual.

What does not achieve the status of having been differentiated remains ambiguous, confusing, and possibly even cloaked within assumptions that can be vivid but meaningless.

For a species, such as our own, that has generic qualities of intelligence and arrays of

awareness powers, this differentiating is not all that difficult to accomplish - especially when applied to physical and tangible things.

However, when it comes to intangible factors and aspects of our species and its individually downloaded "units," the processes of differentiating become much more involved and complex.

One way of easing this complexity is to identify the intangible factors as IT-things also, and then to attempt to differentiate among them just as one does with physical and tangible things.

In all fairness, it must be pointed up that psychical, parapsychological, and energetics researchers constitute the only segments of our modernist culture that have attempted an examination of our species intangible factors.

In their attempts they have indeed converted some of the intangible functioning into IT-things, such as telepathy, clairvoyance, ESP, precognition, OOBE, and etc., and some of those workers have recently made an IT-thing of "remote viewing."

Those IT-things, having been identified and given definitions, are thence interpreted as abilities, or suspected abilities. Experiments are then organized to examine and reveal their presence.

Subjects are then located to act as percipients of test-situation targets that will act as stimuli to the given type of intangible functioning.

If the experiment fails, then there is no further problem. But if it should succeed, then some crucial questions immediately arise.

For example, the parapsychologists were experimenting with regard to ESP, and the subject therefore was asked to perceive the target via ESP. The subject succeeded in identifying or "getting" the target.

Now the problems of differentiation arise. For example, did the subject indeed perceive the target via ESP?

Or did the subject get the target by telepathically reading the mind of the person who selected it?

Or did the subject go out-of-body in order to perceive the target?

Or did the subject actually use clairvoyance, or perhaps remote viewing, or perhaps precognition of what the target would be, or perhaps some non-specific generic psychic ability such as Psi?

This somewhat amusing scenario is WELL WITHIN the actual experience of this writer, who acted as a research subject for almost eighteen years in dozens and dozens of different kinds of experiments.

In any event, IF a subject is successful in an experiment, then what seems to have happened is that the subject BECAME AWARE of the target - thus utilizing coordinated KINDS of awareness that otherwise are not active in those in whom, well, they are not active.

If the foregoing can be considered as relevant, the scope of the situation then becomes basically recognizable as a matter of inactive and active awarenesses systems at the individual level.

In the parapsychological sense, the subject who shows some success in experiments is demonstrating certain kinds of active awareness systems existing in addition to those particular awarenesses that are responsive to physical, tangible, IT-things.

Systems Tangible and Intangible

At this point, one might examine the existing and known definitions of SYSTEMS and thereafter assume that one has been sufficiently apprised about them.

However, modernist knowledge packages have established definitions for only a very few general categories of systems, and so it is to those categories that the known definitions apply.

This is to say that our definitions of systems apply to the general category of (1) IT-things that are not only identifiable as being tangible, but which (2) are also verifiable by tangible methods or via logic that utilizes the tangible as a starting point.

The definitions of SYSTEMS are therefore serviceable (and actually quite elegant) regarding the tangible. But they stop short of a number of phenomena that cannot be verified and mapped by methods regarding the tangible.

And so, before dealing with the existing definitions of systems, it is worthwhile looking at what those definitions do not encompass.

However, the reader is alerted to the fact that the pursuit requires entry into matters that have for some time and are presently suspended in various states of confusions typical of randomness - and this even at the highest scientific and philosophic levels.

This is then to say that discussing what is apparently involved might at first seem to add to the confusions rather than ameliorating them.

But before plunging on into various confusions in an effort to ce-confuse them, there is a fundamental aspect that one, if one wishes to do so, can carry in mind.

That fundamental aspect is this: IF awarenenses do exist, then it might logically seem that one of their basic functions would be to differentiate among this and that - DIFFERENTIATE meaning, of course, to recognize differences.

IT-Thing Differentiating

On average, when people refer to a human specimen, they are generally referring to the IT-thing that is named the bio-physical body.

Thus, there is first the bio-body - which then becomes dressed with name, background, various degrees of intelligence, occupation, profession, status, etc., and all of the other IT-identifiers that separate bodies into the final result - a personal individual, and which is indeed named "a person."

If the essential body is thought of in any other way, it is thought of as its parts - its heart, liver, skin, organs, all of which are IT-things as is the body itself.

About the only reason that the internal organs are thought of as IT-things, and indeed, even thought about AT ALL, is that certain of them occasionally and ultimately malfunction and one has to go to doctor/hospital to have them taken care of.

But on the whole, the body is thought of as THE BODY, with special emphasis on its visible, but superficial, external appearance and condition. As such, each body is a separate one from all others, and so each body appears as "individual."

Getting a little deeper, the bio-physical body is thought of as a physical IT-thing, identified by the IT-thing adjective of "human."

But in thinking of the body as material and physical, the concept that the body is an animate life form somehow gets rather silkily slid by without hardly any notice - this with respect to modernist contexts, anyway.

One of the principal reasons for this is that modernist scientists have experienced a great failure rate with regard to:

1. Determining the actual constituents of the life force; and
2. How so-called inanimate matter manages to undergo a tremendous change-of-state into so-called organic matter.

What is called the physical bio-body is actually NOT composed of physical matter per se. Most exactly put, it is composed of physical inorganic matter somehow seized upon and literally drafted into those changes that end up as physical organic matter.

The modern sciences have so far failed to find any clue, much less explanations, as to how this significant change-of-state from inorganic to organic takes place, or even why it does.

This situation is, of course, quite embarrassing within the overviews of the modern sciences. And the best way to cover up this professional embarrassment is to avoid bringing it to broad attention.

The modern sciences are quite good at examining physical inorganic matter, largely because their underlying philosophy downloads from the self-limiting doctrines of philosophical materialism.

But even so, the materialistic sciences (together with their tremendous funding and enormous societal support) have become quite good within their philosophically imposed limitations.

IF, therefore, the life-force (that is closely associated with organic matter) was even in some minimal sense composed of matter, then the modern sciences would by now have discovered this and already have taken the embarrassing situation somewhat in hand.

The central problem regarding the incapacity of the materialistic sciences to get a grip on the life force and organic matter was that whatever is involved apparently consisted of intangible factors.

Here, then, is the old conflict between the VITALISTS (who were interested in the nature and constituents of the life-force), and the MATERIALISTS (who were interested in the nature and constituents of physical matter.)

Now, one subtle, and seldom recognized, factor of this old conflict needs to be brought into visibility.

Many cutting-edge scientific materialistic scientists capable of larger-picture thinking have never really denied the existence of the intangible per se.

The subtle problem focuses on the fact that the SYSTEMS of the intangible have not been located, identified, and categorized.

Thus, the concept of systems and systematizing would be crucial to any kind of science - because this leads to the possibility that maps of the systems and their interwoven phenomena could be made.

And indeed, one of the major definitions of so-called "anomalous phenomena" refers to the undoubted existence of phenomena which cannot be incorporated into any so-far known system that would thereby "explain" them.

Inorganic vs Organic

One of the fundamental issues that is apparently involved has to do with the unacknowledged problem that downloads from the inorganic-organic division itself.

This unacknowledged problem (one I've never found unambiguously stated) is that the inorganic matter within an organic animated life form is **STILL INORGANIC** at the level of atoms, the atoms that make up the **ORGANIC** life form.

Thus, the strict division between inorganic and organic is expressed simply as: Inorganic/Organic

And it is upon this somewhat formulaic concept that the sciences can duly proceed and maintain their philosophic dignity.

This is to say that inorganic and organic concepts **CAN** be mounted upon and supported by the doctrines of philosophical materialism; i.e., that both inorganic/organic together and separately are composed of matter.

But with this, yet another inconvenient problem can be encountered - in that organic matter is associated with **LIFE**, where as inorganic matter is not.

But this is the same as saying that the completely **NOT** understood principles of **LIFE** do belong within the formula pointed out above. The inorganic/organic divisioning thus needs to be altered to something like:

Inorganic < > life < > organic

Hence, inorganic is life-force minus, so to speak, while organic is inorganic plus life-force.

Inorganic and Organic vis-a-vis

the Nature of Awnresses

The purpose of dragging the reader through the foregoing has been to construct some kind of conceptual framework against which an important three-part hypothetical question can be posed regarding the problems of awarenresses:

- (a) Do awarenresses belong to the minus-life inorganic?
- (b) Do awarenresses belong to the plus-life organic?
- (c) Do awarenresses belong to the life force or the life principle?

Systems vis-a-vis IT-Things Incorporated In Them

As a cognitive way of getting further into the topics of this and subsequent essays, it can be supposed, for hypothetical purposes, that things are parts of systems. However, if all attention goes to the parts, then the systemic factors might not ever be noticed.

There are two much over-quoted axiom along such lines, to wit:

- (1) If one is in the forest one will see the trees in one's immediate proximity, but will not see the incorporative dimensions or the entire panorama of the forest itself (i.e., the forest's bigger picture.)
- (2) If one is outside of the forest, on might see its overall panorama and dimensions, but not see the individual trees themselves.

The Systemic Nature of the Organic

At this point, it might seem that the discussions have meandered afar from the superpowers themselves.

But if for hypothetical considerations it can be thought that although the superpowers have IT-thing definitions, they may also have systemic functioning that has never hereto been attributed to them.

Even so, it would be clear that the superpowers are somehow mixed into, so to speak, the organic nature of the biomind organism.

The conventional definitions of ORGANIC are found in most dictionaries and encyclopedias, and so what is to follow cannot be taken as too off the wall.

If organic matter is composed of inorganic matter, then, as a fundamental simplicity, it would be understood that both are the same thing.

Strictly speaking, then, there is no absolute difference between organic and inorganic matter because both ARE the same thing. And one is therefore obliged to wonder why the term ORGANIC ever came into existence.

Those reasons are implicit in the standard definitions of the term itself.

ORGANIC: "Having systematic coordination of parts, i.e., organized; forming an integral element of a whole."

An ARCHAIC definition is usually given in most dictionaries, to wit: "Instrumental."

INSTRUMENTAL itself is defined as "serving as a means, agent, or tool."

In my trusty Webster's, one runs across the theory of ORGANICISM, and which is described as:

"A theory that life and living processes are the manifestation of an activity possible only because of the autonomous organization of the system rather than because of its individual components."

Well, even in modern times, it is difficult to view organicism as "a theory" since ipso facto evidence on behalf of its real existence is continuously present and even tangible.

The essential elements that stick out of these definitions are the concepts of "systematic," "instrumental," and "autonomous organization of the [instrumental] system."

My Webster's somehow fails to note that the "autonomous organization" IS "the system," or, that "the system" IS "the autonomous organization."

So, system and autonomous organization are the same thing, in some general fundamental sense, anyway.

These definitions don't help us very much with the inorganic-organic confusion - and

which was perpetuated before the invention of electron microscopes, and has not been corrected since.

The element of "system-organized" was accepted as a part of organic matter, but only in the sense that this was thought of as "organic molecules," not inorganic atoms.

It isn't too much to say that atoms were thought of IT-things, the famous inalterable and indestructible "basic building blocks" of matter.

However, since the advent of the electron microscopes, it has been understood that inorganic atoms are NOT "blocks," but highly organized formats of energies in the forms of waves and frequencies that are tight super-packages of varying kinds.

AND, the same electron microscopes revealed that the so-called organic molecules are composed of inorganic atoms. However, the reason for their conversions from inorganic into organic states is not yet revealed by the telescopes.

If the reader is now somewhat confused, not to worry - because indeed so is advancing physics, biology, and chemistry.

In any event, above the deeper level of atomistic confusions, the conventional definitions of inorganic and organic still hold some efficiency.

Thus, even if inorganic atoms are not "blocks" but super-compactions of waves and frequencies (i.e., energies), it is still admitted that the inorganic atoms possess factors "forming an integral element of a whole;" and, as well, "having systematic coordination of parts."

You see, these definitions DO apply to inorganic atoms, but, in essence, the same definitions belong more to the term "organic."

To now INCREASE the confusions already encountered above, the term INORGANIC is defined as "lacking structure, character, or vitality."

As it is, though, electron microscopes revealed that the inorganic does have structure, character, and compacted vitality.

For example, since the 1940s it became abundantly clear that atoms are super-structured and clearly do not lack "character" or "vitality." If that vitality is messed with or released, one is likely to be "atomized" by the released "vitality."

An additional definition for INORGANIC is: "Of, relating to, or dealt with by a branch of chemistry concerned with substances not usually classed as organic" - until, it might be added, the substances are drafted into organic usage.

Well, IF "organic" refers to "forming an integral element of a whole having systematic coordination of parts," and IF these same definitions can apply to inorganic "substance," then we no longer know what inorganic should mean or what organic does mean.

Here we have finally somewhat arrived at the confused nature of the "embarrassment" that does plague the modern sciences behind their placid contentment with materialistic interpretations of everything.

In other words, the distinctions between the inorganic and the organic are in somewhat of a mess.

Even so, while scientific comprehensions of the essential and intrinsic nature of organicism are a mess, it can be seen that the mess itself nevertheless proceeds with continuous reenactments of its SYSTEMS and its systemic nature.

This is to say that even if scientific and philosophic knowledge is a mess in this regard, what we refer to as "life-forms" continue to manifest systemically - and do so seemingly oblivious to the fact that the knowledge packages of the life-forms themselves are in a mess regarding whatever is involved.

Systems

SYSTEM (from the Greek SYSTEMA - to combine so as to cause to stand.)

In modernist English, SYSTEM is defined as:

1. "A regularly interacting of interdependent group of items forming a unified whole."
2. "A group of interacting bodies [or parts] under the influence of related forces."

To clarify: body + parts + systems = whole body.

But body-systemic + infra-systemic parts = whole body systems.

To clarify further: if the systems are deleted from the whole body, then it IS understood that it would promptly begin its fall to total system collapse and thence crash.

If the CONCEPT of whole-body systems is deleted from the CONCEPT of whole body, then the whole-body concept actually falls into wreckage with regard to anything approximating the fuller or more complete MEANING of the corpus carne incarnate.

If the concept of whole-body systems is not combined with the concept of whole-body + parts, THEN one WILL think in terms of whole-body only, or whole-body + parts.

But then one is very likely NOT to think in terms of systems.

It is via the above discussion that we can now enter into even more confusing extensions of the meanings involved.

Bi-body vs Bi-body Systems

We are left with the question of which comes first, the body or the body systems.

We are also reminded that the definition of ORGANIC includes the term SYSTEMATIC - i.e., "having systematic coordination of parts so as to form a integral element of a whole."

Hence the term ORGANISM:

1. "A complex structure of interdependent and subordinate elements [parts] whose relations and properties are largely determined by their function in the whole;"
2. "An individual constituted to carry on the activities of life by means of organs separate in function but mutually dependent."

HOWEVER, it might be noted that an organism is one because of its organization, and if this organization is not systemic, then it will neither be organized nor systemic.

All of the foregoing leads to a question that has to do with organs needed "to carry on the activities of life" - especially with regard to ourselves and our species entire.

One direct, if somewhat brutal, way of entering into considerations relevant to that question is to delete awareness systems from the list of those needed organs - and then to try to imagine what "activities of life" we could carry on with.

(To be continued...)

THE PROOF-PROCESS-APPLICATIONS ASPECTS

OF HUMAN SUPERPOWER RESEARCH

P A R T O N E

THE IMPORTANCE OF PROCESS DISCOVERY

Ingo Swann [25Jan01]

A number of goals have existed within the fields of psychical and parapsychology research, and they are usually identified and researched as different topics - such as telepathy, clairvoyance, PK and so forth.

This division, however, tends to occlude the nature, substance, and goals of all RESEARCH per se.

If familiarity with what research is in general becomes vague or absent, then it is difficult to consider how research of the different topics stands up against the overall purpose and functions of research per se.

Most dictionaries define RESEARCH as: "Studious inquiry or examination, especially consisting of investigation or experimentation aimed at the discovery and interpretation of fact, revision of accepted theories or laws in the light of new facts, or practical application of such new or revised theories of laws."

Intimately connected with this definition are three interconnected states of all research.

The first, or initial, state has to do with identifying proof, i.e., proof-discovery.

The subsequent state to proof-discovery is process-discovery, which refers to establishing what goes on within what has been proven as existing in fact.

The third state, applications-discovery, downloads from process-discovery, in that it is only after discovering the processes within something that practical applications can be innovated.

Thus, first there is proof, then discovery of process, after which applications become

possible.

For the sake of clarity and consistency, it is worthwhile reiterating the principal definition for PROOF that is given as: “The cogency of evidence that compels acceptance by the mind of a truth or a fact.”

The term PROCESS has two working definitions: (1) something going on, and (2) a natural phenomenon marked by gradual changes that lead toward a particular result.

APPLICATION is defined as: (1) the act of putting to use, and (2) a capacity for practical use.

The connections between proof-process-applications are understood very well with regard to the physical sciences as developed in the modern era – so much so that if applications of something cannot be perceived, then it might not be submitted to research at all.

In this sense, researchers must not only plan on establishing proof, but must also be suggestive in advance of applications that could ultimately download from the proof.

The most obvious reason for suggesting applications is that it is the promise of them that attracts investment of support and requisite funding.

For completeness here, it is worth brushing up on the definitions of SCIENCE. There are a number of these, but they are mostly derived in connection with the following:

SCIENCE: “The acquisition of knowledge covering general truths or the operation of general laws, especially as obtained and tested by scientific methods.” Although this definition is glamorous and alluring, it is just a tad ambiguous – because it, of course, refers to methods that are held as scientific by whomever at any given time.

In a realist kind of way, it needs to be accepted that scientific methods can, if only behind the scenes of science proper, be manipulated this way and that according to applications that are highly desired, or highly NOT desired.

Just beneath the official definition above, there is another one. This has to do with the proof-process-applications trinity, which, if fulfilled inclusive of the applications part, is most likely to be considered as the best science of all.

Indeed, in the small print of general research, the trinity is the most fundamental and meaningful definition of RESEARCH.

It can now be pointed up that the scope of this essay focuses on discussing human

superpower research with respect to the proof-process-applications trinity, rather than in the contexts of phenomena characterized as PSI.

The trinity has never been given wide exposure in PSI research overall. And so those interested in superpower development may not be familiar with how important it is, and what it can reveal.

In proceeding through the following discussions, it will become clear that PSI research is not only top-heavy with proof-oriented research, but is possessed of a vacuum regarding the ultimate scientific clincher – applications.

OVERALL PSI RESEARCH – GLOSS AND FACT

The published documents and literature of the fields of psychical research and parapsychology can give the overall impression that their mutual work moves along in some ultimate kind of constructive way, with only a few research bumps here and there.

This impression, however, constitutes little more than superficial gloss – a deceptively attractive appearance or front - behind which exist various configurations of psycho-political warfare, disruptive agendas, and luxuriant overgrowths of pointless rough-and-tumble infighting characteristic of soap opera drama.

In fairness, it should be said that this kind of interior situation is not unique to psychical and parapsychology research. It also exists in any professional field involving potentials for achievement and status-making – and (surely not the least of it) acquisition of potential funding.

The importance of recognizing the existence of what is behind the superficial gloss is that meaningful issues can be downsized, marginalized, and cast into glooms of trenchant obfuscation.

Such issues will therefore NOT achieve very much that could be thought of as clear delineation. And so the existence of the issues will not be particularly well-established inside the status-making system - and certainly will disappear from view within the superficial gloss that is presented to the public.

The foibles interior to the fields of psychical and parapsychological research are fascinating enough, simply because of their enduring and endearing human nature soap opera characteristics.

But beneath the foibles inherent in the fields of PSI research is the three-part issue that is hardly ever distinguished as such.

Central to the issue is that PSI phenomena are human phenomena, the exact nature of which is unknown, but which psychological and parapsychological research propose to examine and study. However, like almost all human things, the phenomena are variable and transitory, and are thus far distant from physical phenomena that stand still enough to be examined in depth.

Nevertheless, as the first aspect of the issue in terms of PSI research, there needs to be proof that the phenomena do exist, even if transitory.

Beyond the mere existence of the phenomena is the second aspect having to do with discovering the processes via which the phenomena do manifest.

The third aspect descends out of the second – i.e., IF the processes that permit the manifestation of the phenomena are identified and isolated, there then arises the possibility that the phenomena could be enhanced with regard to potential applications.

Thus, the issue under discussion here has the three aspects of proof-oriented research, process-discovery research, and applications-discovery research.

The three aspects above, having now been separated and identified, seem logical and straight-forward as:

PROOF

PROCESS

APPLICATIONS

One would therefore think that all PSI research is basically conceptualized in ways that pertain to all three. Well, think again!

If the combined literature of PSI research is examined, it is possible to discover that the term “applications” is emphatically a no-no.

And if the term is occasionally utilized, a rather large volume of vigorous diatribe will commence and continue until the concept of applications is safely resubmerged in darkness.

If the mention of APPLICATIONS is, well, forbidden, then there is almost no incentive or justification for pursuing process-discovery research.

In the end, this leaves only proof-oriented research, which for the past nine or ten decades has generally been considered the primary and principal goal of PSI research.

Indeed, the idea of what proof IS carries within it the unquestioned assumptions not only of an impeccable logic, but a self-evident rectitude and an impeccable logic – especially in the modern scientific period, during which the idea that proof should precede all else, has become practically axiomatic.

The “proof” being referred to in this impeccable logic is, of course, SCIENTIFIC proof, and none other.

UNRECOGNIZED DIFFICULTIES SURROUND PROOF-ORIENTED RESEARCH OF PSI

In the context of the heading just above, it must be established that nothing in this essay, or in this Website, is meant to devalue or deny the utterly valuable nature of PROOF.

However, it is possible, sometimes even advisable, to examine the mechanisms via which proof is sought for and established.

This refers to the criteria and frames of reference being utilized as guidelines for researching, testing for, and establishing proof and disproof.

In turn, this implies that different criteria and frames of reference COULD be utilized to achieve different kinds of proof/disproof about the same thing.

To reiterate, this implies that the use of certain criteria could establish proof of something, while the use of other criteria could establish disproof of the same something.

For perhaps overemphasis, the above observations imply that proof (or truth) is always relative to the criteria being utilized to establish it, and is the end of THAT story.

Now, as already mentioned above, during the onset of middle modern times (at about 1845), the idea had coalesced that scientific proof constituted the only real proof, and this idea had firmly locked in and gained large societal ascendancy by early 1880s.

The first attempts to organize and professionalize psychical research also developed in the early 1880s.

Since scientific proof was by that time the only acceptable proof-method around, the proof-oriented PSI researchers of the time (and thereafter) had to adapt to the ideas and criteria of scientific proof.

As it was, however, the sciences were exclusively and adamantly materialistic in essence,

nature, and signature, and their research and discovery processes were fully committed to the idea of proving that matter, and the “laws” of matter, were the fundamental and only explanation for the universe.

The early materialistic scientists were not complete idiots, of course, and so they could easily conclude, as they did, that psychical phenomena were not consistent with matter, and indeed disobeyed its “laws.”

One of the outcomes of this was that a fundamental scientific definition of psychic and psychical phenomena was issued. This definition is largely forgotten today, but it is still found in most of the better dictionaries.

PSYCHIC: “Lying outside of the sphere of physical science or knowledge.”

Furthermore, the early materialists were especially enthusiastic and warriorlike, and the more dense of them viewed that whatever DID lie outside the sphere of physical science or knowledge should legitimately be conceptualized not only as impossible, but also as a threat to the assumed authenticity of materialism.

A bit further down the ladder of stupidity were certain scientific materialists who did not seem to recognize that something that was impossible could not constitute the feared threat.

The situational sum of the foregoing was easily recognizable as of about 1885, and certainly by the turn of the century, and down until today as well.

Nevertheless, proof-oriented PSI researchers early on proposed to achieve scientific proof, and to strategically insert that proof into the heart and mind of science proper. This goal has consumed proof-oriented PSI researchers ever since.

The continuing up-shot of this strategy was, and still is, that it has NOT worked – even though PSI scientific researchers have accumulated much proof-like data that would quickly and automatically be accepted as such in other fields.

Science proper continues to resist acknowledging the proof-like data, the principal reason having to do not with the data, but with its implications.

A DEEPER STORY BEHIND THE SCIENCE/PSI CONFLICT

The foregoing is a brief sketch of the very large conflict drama between science proper and PSI researchers.

However, it serves to illuminate what at first appears to be the general gyst of that conflict, and

which can independently be recognized by others having an interest in doing so.

At first take, the general gyst seems to make sense, and so it is broadly assumed that it does. It is therefore difficult to think that it is nothing more than just another piece of gloss gotten up so as to direct attention away from a basic issue that has quite profound implications.

This issue has to do with PSI scientific proof that has been minimally, but certainly sufficiently, achieved within the basic criteria and frames of reference which science proper utilizes to determine proof – and which proof would automatically be accepted as such in any other field of endeavor.

The question, then, can be simply put: Why has the sufficient proof not automatically been accepted as such in science proper?

One part of an answer almost certainly has to do with a situation that has seldom been brought to light.

SCIENCE was formulated as PHYSICAL science, the primary directive of which was to conduct discovery into matter and all things physical.

The reason for doing this has do with the secondary scientific directive, which was widely enunciated in the past, especially in the so-called Age of Progress that started up in the latter years of the nineteenth century.

The second directive has to do with the idea that fuller and more extensive knowledge of matter would progressively bring the powers, possibilities, and forces of matter and its energies more and more under fuller human control.

This, as it was openly said in the Age of Progress, was to the “the benefit of everyone.” Not as openly said, however, was that “more fuller under human control” also referred to those who controlled the control, and who thus benefitted more.

It is via the primary directive of science that we can see that science does have a science side, at least as matter and the material go.

But it is via the secondary directive that we can identify that science has a sociological side, and that the sociological side, in all probability, controls the control of the science side.

We can also see that progressive advances in SCIENCE will absolutely depend on the steps of proof-discovery, process-discovery, and applications-discovery.

With respect to CONTROL, however, it would be obvious that although it can interact with

proof and process, it principally refers to control of applications, largely because applications can be marketed and made profitable.

Here, then, is the kernel within the nut of science, and the seed in the kernel is control-discovery – for what use is anything if it cannot benefit and enhance control for human usage?

The point of dragging through the foregoing has been to illuminate the now more obvious fact that science is not JUST science, but is a system of inquiry that very intimately interfaces with the quaternity of proof-process-application-control.

This can be further elaborated upon by considering the following.

If proof is all you have, then proof is only what you have. If, however, you have process-discovery, then you have the beginnings of potential applications. And if the applications come about, then humans (or some of them at least) can obtain control of the applications.

The general gyst of this is that proof-process-applications lead to control – and this has been quite clearly understood ever since science “went” materialistic – and long before that as well.

ACHIEVING CONTROL vs THE LOSS OF CONTROL

The direct inverse implication of achieving control is that if something that could lead to proof-process-applications, but thereafter might elude or complicate control, then controllers might think it best NEVER to work toward or admit to proof of it.

As it happens, if research of certain PSI phenomena, such as telepathy, clairvoyance, and PK, were permitted to proceed through the proof, process, and enhanced applications stages, then serious complications regarding control would arise.

And THIS is quite well understood not only within the materialistic sciences, but within human control modules everywhere.

In the light of this, then, the essence conflict between science and PSI is not actually a scientific one at base, but a psycho-political one having to do with control.

In that sense, something that is usually forgotten must be pointed up. PSI phenomena are not abstract things in themselves, but are functions within human beings.

Many feel that telepathy, clairvoyance, and PK could constitute human blessings if enhanced beyond their rudimentary configurations. But others feel that, if enhanced, they would be invasive with regard to the average status quos of many control modules.

It also needs to be pointed up that matter cannot really fight back when brought under control, and so successful control is implicit with regard to material applications.

In the first echelon of their existence, telepathy, clairvoyance, and PK are innate human powers, and thus belong to humans, many of which are obstinate and take delight in fighting back – even sometimes just because there is nothing else to do.

If such would find assistance only via enhanced “invasive” telepathy, for example, then it is quite possible that physical control modules might find themselves disconcerted and stressed – symptoms of loss of control.

This is the same as saying that if PSI, especially enhanced process formats of it, ever got out of the box, then various physical control modules might begin meltdown.

Here, then, is a rather basic issue, and it is of little wonder that it is surrounded by smoke and mirror tactics, as well as by mystification engineered into existence by clever kinds of spin doctorism.

The usage of the term PSI is, of course, abstract, vague, ambiguous, and therefore neutral, so much so that no one really comprehends what it refers to.

If the term PSI is replaced by the term SUPERPOWERS then what is really at issue becomes at least somewhat more visible, and the essential reason behind the PSI-science conflict also becomes a little more clarified. And it can also be seen why the term “applications” is seldom used in PSI research.

THE IMPORTANCE OF PROCESS-DISCOVERY

Mere proof of something does not automatically lead to applications, because, after proof, it is then necessary to figure out what processes are involved with regard to what has been proven.

There is thus a large hiatus between proof and applications that can be filled-in only by discovering the nature of whatever processes are involved between proof and applications.

The filling-in will include not only identifying the processes, but also discovering what interferes with or prevents those processes from working, what enhances them, and how various associated processes do or do not mix together.

OVERALL PSI RESEARCH IN THE LIGHT OF THE PROOF-PROCESS-APPLICATIONS TRINITY

In the contexts of the heading above, here is a situation that is extensively complicated for a number of reasons.

As far as this writer knows, one of the major reasons has never been clearly described. It is associated with the desire of many PSI researchers to produce proof so that the field of PSI can be accepted into the fold of science proper.

Since proper science, in ITS inception, was held to be the science of the physical and the material, its overall substantive goal was twofold:

- (1) To inquire into the physical quaternity of matter, energy, space, and somewhat into the nature of time, and
- (2) To submit that quaternity to the proof-process-applications trinity so that what was discovered could be converted into applications.

The physical quaternity was held as being OBJECTIVE – which is to say, existing independent of mind and being observable and verifiable by scientific methods.

The objective is therefore “outside” of the mind, while the objective can be verified by scientific methods that are equally objective, i.e., equally independent and outside of the mind.

However, PSI phenomena, insofar as they are understood, are of the mind, and not independent of it. Further, they are human phenomena, as contrasted to matter, energy, space, and time phenomena that are objectively external to the human mind.

This is more or less the same as saying that what is objective and outside the mind does not produce PSI phenomena.

And it is therefore to be wondered WHY it can be thought that objective scientific methods can be used as criteria to observe, verify, and prove the existence of mind phenomena.

If the foregoing reasoning is a little dizzy-making, not to worry. Proper scientists do understand it, and in their understanding, the PSYCHIC, whatever it is composed of, “lies outside the sphere of physical science or knowledge.”

At this point, it is necessary to reiterate the formal and official definition of PARAPSYCHOLOGY, which is provided in the handbook entitled PARAPSYCHOLOGY: SOURCES OF INFORMATION (1973), compiled by Rhea A. White and Laura A. Dale under the auspices of the American Society for Psychical Research.

“Parapsychology (the modern and more restrictive term for psychical research) is the field

which uses the scientific method to investigate phenomena for which there appear to be no normal (that is, sensory) explanations.”

The phenomena being referred to in this definition are listed as PK, telepathy, clairvoyance, and precognition. These are NOT products of those objective realities which the scientific method DOES measure and can be verified by objective experiment and testing.

It can therefore be wondered that if the PSI phenomena, as products of the mind, are submitted to the constraints and criteria of the physical-objective scientific method, what then can be observed, verified, and proven about the PSI phenomena.

In order to answer this, at least in some major part, it is worthwhile pointing up the formal definition of SCIENTIFIC METHOD: “Principles and procedures for the systematic pursuit of knowledge involving the recognition and formation of a problem, the collection of data through observation and experiment, and the formulation and testing of hypotheses.”

This definition seems logical and, overall, inclusive enough, and would therefore seem to be applicable to everything. However, if the word “impartial” were integrated into it, the definition would then be inclusive of everything.

SCIENTIFIC METHOD: “Principles and procedures for the impartial and systematic pursuit of knowledge involving the recognition and formation of a problem, the impartial collection of data through observation, and the impartial formulation and testing of hypotheses.”

However, SCIENCE and the SCIENCES are defined only in the context of objective physicality, and they are therefore partial to THOSE contexts only. The major criterion utilized within the sciences has to do with physicality, and only physicality - and so the major scientific criterion is not impartial with regard to kinds of phenomena that do not have a basis in objective physicality.

And indeed, as we have seen, the only scientific definition of PSYCHIC is given as “lying outside the sphere of the physical science and knowledge,” and so the physical sciences do not actually have a definition for PSYCHIC, or for parapsychology, either.

Having been dragged so far through the foregoing, the reader by now might be wondering where these discussions are headed.

At one level, the discussions are headed toward examining, in proof-oriented contexts, whether human superpower phenomena of the mind, and not of physicality, can be submitted to systemic criteria utilized to prove physical phenomena but cannot be utilized to prove mind-phenomena.

In order to pursue THIS a bit farther, it is necessary to briefly point up one aspect of the definition of SCIENTIFIC METHOD: i.e., that part given as: “Principles and procedures for the systematic pursuit of knowledge.”

This at first simply suggests that researchers organize THEIR pursuit in systematic ways. But more in fact, researchers have to end up organizing their pursuit in ways that are more or less identical to and reflective of the systems they are researching. This needs a little clarifying.

SYSTEM is defined as:

- (1) A regularly interacting or interdependent group of items forming a unified whole;
- (2) An assemblage of substances that is or tends to equilibrium;
- (3) A group of interacting bodies under the influence of related forces.

With regard to the proof-process-applications trinity, something can be proved to exist, but without also discovering why and how it works (i.e., discovering its process-systems), then one only has proof of existence, not proof of function, process, and systems. And until function-process-systems are discovered, there is usually no hint of applications.

Applications, therefore, become possible not because of proof of existence, but by knowledge of systems that can be organized into applications.

Furthermore, proof of existence alone doesn't actually contribute very much to knowledge, even with respect to objective physicality. For example, “laws” that govern the existence of anything cannot be identified simply because of proof of existence. The identification of laws descends out of identifying the systems within and between things.

Function, processes, and systems of any given thing are what they are, and so organized research has to end up building an intellectual “map” of those systems. This is to say that researchers cannot systematically impose their own ideas upon systems that are what they are.

“Systematic pursuit of knowledge” turns out to be not a matter of proof alone, but also a matter of process-systems discovery, which is far more important. It also must be mentioned that the MEANING of something cannot be identified merely by proof of its existence.

For example, proof-existence of telepathy tells us almost nothing about the meaning of telepathy, of and in itself, and certainly nothing about the meaning of telepathy with regard to its process-functions that certainly DO exist.

In some sort of final analysis here, proof of existence alone does not automatically lead to

applications, either in the light of the objective-physical, or in the light of the mind-mental.

Discovery of process-functions, however, can easily lead to applications – and discovery of applications is often the clincher with regard to proof of existence.

But there is yet ANOTHER factor that demarcates between physical and mind systems.

It is understood almost everywhere that the PSI-mind- superpowers transcend the known laws of physicality. That is, they transcend the known laws of matter, energy, space, and time, the laws that constitute the fundamental basement-realities of the physical sciences.

If something is known to transcend the physical laws, it is to be wondered why researchers of that something would attempt to establish proof of its existence within the criteria of the physical sciences.

Indeed, such researchers would fare better by attempting to discover proof of process-function and of the ultimate clincher, applications.

PROCESS-FUNCTION DISCOVERY IN PSYCHICAL AND PARAPSYCHOLOGY RESEARCH

As mentioned earlier, PSI research is top-heavy with proof-oriented research.

But it must be added here that through the twelve decades, since the formatting of organized PSI research, the goal of such efforts was to have PSI phenomena accepted as proven within the criteria of the physical sciences in general.

For clarity, this can be restated as: The goal of such efforts was to have PSI phenomena accepted as proven within the criteria of the physical sciences – NOT WITHIN THE CRITERIA of the PSI phenomena themselves.

One of the results of this is that the criteria that would be applicable to PSI in its own terms largely remain undiscovered.

This means that all we know about those phenomena are the names and terms assigned to them: telepathy, clairvoyance, PK, precognition, and the rather late entry called remote-viewing.

The top-heavy, proof-oriented aspect of PSI has received a good deal of limelight attention.

But the attention has come about because of rather silly sensationalizing of the conflict between the physical sciences and PSI research – and not because anything was proven to

general acceptance within the larger panorama of all things scientific.

And it is because of this that the existence in PSI research of process-function-discovery has been forced to the sidelines and minimalized.

In order to achieve a better picture of this, it is possible to divide the whole of PSI research since 1882 until the present into four general categories:

- (1) Proof-oriented research.
- (2) Process-discovery research.
- (3) Applications-discovery research.
- (4) Control discovery research.

If the entire history of PSI research is reviewed in some depth and detail since 1882, we are obliged to take note of the contextual separation of psychical research and parapsychology that principally came about circa 1935 to the present.

If we do this, then we can assign a very general and approximate percentile to each of the 1-4 research activities designated above.

- (1) Proof-oriented research:

1882 – 20 percent.

1935 – 80 percent.

- (2) Process-discovery research:

1882 – 90 percent.

1935 – 10 percent.

- (3) Applications-discovery research:

1882 – perhaps 10 percent.

1935 – perhaps 1 percent.

(4) Control-discovery research.

1882 – 15 percent give or take.

1935 – virtually none until circa 1976.

From the admittedly general percentile estimates given above, it is possible to see that many psychical researchers did interest themselves in process-discovery research.

It is indeed on record that they accepted, without feeling obliged to prove it, the existence of, say, clairvoyance and telepathy, and then set about attempting to discover whatever they might about the inner processes, functions, and systems.

However, their work and reports of it, were generally retired into historical dustbins, one important reason being the advent in 1914 of World War I - which lasted five years until late 1918 and was of such a cultural magnitude as to stultify the continuance of more organized psychical research through the 1920s.

The advent of parapsychology occurred circa 1935 in the United States. Whereas the early process-discovery researchers in England, Europe, Russia, and the United States attempted to discover the nature of PSI within its own criteria, American parapsychology exclusively shifted over to proof-oriented research in terms of acceptance within science itself.

Somewhere within the whole of this history, the term APPLICATIONS became anathema – and certainly so within the later parapsychology format of PSI research.

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One of the purposes central to this essay has been to bring to light that the superpowers of the human biomind can be additionally conceptualized in ways other than the mere nomenclature terms of telepathy, clairvoyance, PK, and etc.

Indeed, they can be conceptualized as powers of mind involving process-oriented and applications-oriented research – any successful outcome of which would automatically be accepted as proof positive.

TO BE CONTINUED AS PART 2

PROCESS-ORIENTED RESEARCH FOR POWERS OF MIND



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SUPERPOWER PROCESSES AND LAYERS OF MEANING

Ingo Swann (21Apr02)

Inside the clandestine workings of large intelligence agencies (such as the CIA, MI6, former KGB, etc.), it is said that some operatives and analysts score very big success rates because they are good at “teasing seven layers of meaning out of any given situation.”

At the opposite end of the spectrum, those who cannot do this teasing may end up plodding and grunting along, perhaps only within the layer that best fits into the limited contexts of their reality boxes.

Reality boxes do exist that perceive only what is immediately obvious, especially those that rely only on the fixed and limited ranges of the physical five senses.

THE TEASING

Because the teasing among layers of meaning leads to increases of efficiency, it is well worth trying to consider what it consists of.

At some beginning level, the teasing will have to include deducing what is not obvious, and then deducing what the implications are of what is not obvious.

From there, processes usually referred to as insight and intuition can arise, and perhaps other more subtle kinds of processes that have never been identified.

In conventional terms, deducing is not usually thought of as a superpower. While the physically obvious can of course stimulate deducing, it is largely not a product of the physical five senses but of that aspect of ourselves we refer to as mind.

More specifically, deducing seems to be the product of that aspect of mind referred to as ratiocination, and which, in English, is defined as

“a reasoned train of thought resulting in the processes of exact thinking.”

But it is important to know that the term is taken from the Latin **RATIOCINATUS** meaning “to reckon.”

Definitions for **RECKON** are given as a somewhat imprecise mixture of: “to count, to estimate, to compute, to calculate, to consider, to regard (i.e., to watch), to judge.”

Reckoning can take place with regard to “determining from a fixed basis.” Or it can take place without a fixed basis - in which event no one can explain how it works.

In that case, definitions of what might be going are handed over to the jurisdiction of the term **KEN** which in English is defined as: “the range of vision [not eyeball vision]” and “the range of perception, understanding, or knowledge.”

However, one principle source of **KEN** is the Old Norse language, in which it is defined, in English, as a mix of: “to perceive, to know, to recognize,” with emphasis on “to recognize.”

In contrast to the English definitions, though, a more in-depth study of Old Norse establishes that **KENNING** was used to refer to: “the power or faculty of attaining to direct knowledge or cognition without rational thought or inference.”

This, of course, is our present definition of **INTUITION**, an activity-process that usually cannot be accounted for via rational thought or inference.

And, indeed, intelligence analysts who are good at teasing among seven layers of meaning often have a hard time selling their observations and conclusions to their establishments **BECAUSE** of the difficulty of relating them to rational thought or inference.

Along these lines, it is worth mentioning that although insight is valued if it turns out well, **INSIGHT** is defined as: “the power or act of seeing, or penetrating, into a situation” via “the act of apprehending the inner nature of things or of seeing intuitively.” In other words, by **kenning**.

SUPERPOWERS NOT RECOGNIZED AS SUCH

One of the purposes of this essay is to bring to light the concept that

deducing, insight, and intuition ARE superpowers, although they are not generally recognized as such.

The reason is that those modalities can transcend not only the obvious, but also the limits of rational thought or inference. They can also transcend the limits of the five physical senses, and of physicality per se.

So, there is a modicum or humorous irony involved in discovering that top-dog intelligence analysts and operatives must be employing aspects of those modalities within the great intelligence establishments that otherwise commonly consider them only as giggle-factors.

One could as well add that various kinds of telepathy might factor in alongside deducing, insight, and intuition.

For it might be that top-dog analysts have modicums of that biggest giggle factor modality, too – of course perhaps without their own recognition of it, and certainly never admitting it.

One reason for mentioning this does have to do with teasing seven layers of meaning out of situations.

Well, the kinds of “situations” being referred to always involve not only people but their thoughts, motives, and goals as well. Is this not the case?

HUMAN SECRECY vs HUMAN SUPERPOWERS

If one studies the fascinating arts and crafts of intelligence organizations, it can be seen, in the bigger world picture, things were easier in the past when the five physical senses alone served spies and subsequent analysis of their information quite well.

In that more simple time, the discovery of motives was generally left to the diplomatic services, one of whose jobs was to try to apprehend motives via interchanges at the diplomatic level.

When this actually worked, things went along quite well. But when it didn't, largely because many real motives could not be penetrated, or were not believed if they were chanced upon, some very sorry outcomes soon followed.

Eventually, the situation got more complicated. Secrecy has always been seen as valuable in the historical sense, but with the advent of modern technological surveillance and detection it became more

difficult not only to protect secrecy, but also to detect it.

As we of the present generations have witnessed, this difficulty soon evolved into establishing enormously extensive, and even a morass of ways and means of protecting secrecy not only from technological penetrations, but from diplomatic exchanges, and from spies, analysts, and possible moles as well.

The breadth and depth of all this soon achieved astonishing proportions, so much so that it became increasingly difficult to detect motives, whose motives to detect, or to even to detect if there were any of them at all at loose somewhere in the world.

Any success in secretizing motives, and any failure to detect them (not even a clue), will probably result in some kind of "infamy," one situation of which we already have lived through.

And THAT comprises several of the layers of meaning that can be teased out of that SITUATION.

We now know that what equates to super-secrecy can prevail and have its complex way among even super-complex conventional modalities of intelligence gathering and analysis.

One reason for this (already discussed in other essays in this website) is not the excellence of anyone involved, but rather that on both sides of any secrecy fence there is extreme reluctance with respect to developing the superpowers of deducing, insight, intuition, and especially of telepathy. Secrecy, and its maintenance, depends on preventing these superpowers from coming into substantial active existence.

Simply put, the threat to secrecy of the enhancement of those giggle-factor kinds of developments means that secrecy manipulating might have a more difficult time of carrying on. It is quite clear that teasing at least seven layers of meaning out of any situation involves recognizing that layers of meaning undoubtedly exist not only with regard to a given situation, but also to all things.

In the case of this present essay, it can be said:

- (1) Secrecy exists, obviously and covertly so;
- (2) Human superpowers also exist;
- (3) The conventions of secrecy do not want the superpowers to be developed into useful advantages;

- (4) Therefore, conventional situations following the supposed advantages of secrecy make clever and successful efforts to distort appreciation of superpower evidence;
- (5) This distorting disables and alienates constructive research and development of superpowers;
- (6) A superpower vacuum thus comes into existence within the species that possesses raw superpowers; and so the superpowers cannot develop any muscle.
- (7) Therefore, super-secrecy can proceed - and claim victims among any number of conventional situations that otherwise might oppose it in conventional terms;
- (8) The principle reason for this is that our species possesses the superpower of cleverness. When mobilized to even a near-perfect degree, it can outwit just about everything, certainly including conventional situations.

Well, above are EIGHT layers of meaning that can be teased out of THAT situation.

SECRECY AND SCUMBAGGERY

Meanwhile, back at the ranch of more mundane human affairs, there is a rather large human tendency to think that what is obvious is really what it seems to be or is accepted as. Thus, it is possible to think that the obvious does exist, and to establish a fair modicum of trust in it.

But behind whatever is accepted, there always exist factors that are not obvious, and human history is littered with plenty of stressful examples of this.

Put more simply, it can turn out that the obvious might not be what you ultimately get – because what you end up getting was not obvious to begin with.

Take scumbaggery, for example. Proficient scumbags would not get very far if it was obvious that they were scumbags. And, as many have gloomily experienced, it takes something like the fabled superpower called the sixth sense to get a defensive edge on scumbags who are not obviously such, and to do so BEFORE they

walk away with, for example, billions of dollars harvested from one's money, investments, and trust. The term SCUMBAG came into English use not too long ago, probably about 1971. But it was preceded by older terms having approximately the same meaning, to wit: "A vulgar term of abuse, but also denoting a despicable person deserving to be despised."

Along with its earlier companion terms, scumbag is slang, of course. And as such, neither the terms nor their meanings can be officially recognized.

Thus, their meanings can neither enter into philosophical, scientific, or sociological discourse, and so there is no official examination of the phenomena of scumbaggery.

The meanings of the term do not even enter into the versatile conspiracy literature, and astrology has yet to produce studies regarding the astrology of scumbags.

Be all that as it may, scumbags benefit not only from secrecy, but also from the lack of developed superpowers via which they might be detected earlier rather than later.

Here, then, is yet another vacuum regarding the superpowers, and it is largely because of it that many scumbags can rise to important and powerful positions in conventional societies that do not permit the superpowers to grow and flex any muscle.

Scumbaggery is not only a collective of despicable motives. It is also a SITUATION out of which several layers of meaning can be teased. For example, one possible meaning involves the accepted context that SCUMBAG is a "vulgar" term. So its meanings cannot be incorporated into conventional non-vulgar contexts, EVEN IF its effects and results ultimately prove to be super-vulgar in the extreme – and, in the process of becoming so, simply trash non-vulgar contexts.

Another possible meaning of scumbaggery is that various types of scumbags are always of potential use to power mongers who may need fall-guys when this or that power mongering wobbles a little. That certainly accounts for instances where scumbags, already partially identified as such, remain in good standing in certain power-mongering circles. There are some rather excellent historical and present examples of this.

Another possible meaning has to do with the avoidance by scumbags of situations in which modicums of deduction, insight, and intuition might be present – and which might result in scumbag discovery.

Yet another possible meaning is that if ostensible superpowers hesitated to deal with scumbaggery simply on the grounds that it is vulgar, then this would result in great joy and satisfaction to all sorts and types of scumbags.

Ultimately, various degrees of scumbag efficiency can be reckoned by the number of victims claimed. Indeed, any activity in any walk of life that intends to create victims is a format of scumbaggery, in that the more victims that result the more serious and abysmal the formats have been.

The principal reason here for entering so frankly into the contexts of scumbaggery versus the superpowers is that a sort of elitist myth exists about developing the superpowers: to wit, that they can be, or should be, developed only by dealing with the positive AND by avoiding the vulgar.

Well, if scumbaggery did not exist at all, or even too much, then the NEED for activation of the superpowers would not be all that important, would it?

In any event, the positive version of developing the superpowers will not, in the end, evoke lean, mean, superpower fighting machines - even on behalf of the positive version itself.

Indeed, there are several layers of meaning that can be teased out of THAT situation – and which, as a superpower exercise, the reader can attempt to achieve if interested.

(To be continued as REMOTE VIEWING AND LAYERS OF MEANING)

NOTE: Some may be interested in viewing a dramatized version in which various meanings are urgently teased out of an important situation. If so, then the recent movie entitled THIRTEEN DAYS, a dramatized recounting of the Cuban missile crisis, is recommended.

The first meaning of that crisis was, at the time, the almost immediate advent of nuclear hostilities on American soil and elsewhere, and it is interesting to watch the detection of other meanings that gradually inched away from that horrifying potential.



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REMOTE VIEWING PROCESSES AND LAYERS OF MEANING

Ingo Swann (08Jun02)

A previous essay having to do with superpower processes and layers of meaning discussed concept that all situations and all things have several layers of meaning.

These layers range from the obvious through several kinds of meanings that become increasingly so subtle that they may not at all impinge on the processes of recognition.

The several situations that encompass remote viewing cannot escape from the difficulties this implies, in that information achieved via remote viewing is clearly one of the things that can have multiple layers of meaning.

To get this present discussion started, it needs to be pointed up that what is being referred to does NOT fall into the area of semantic difficulty.

The principal definition of SEMANTICS is given as: "The historical and psychological study and classification of changes in significance of words or forms viewed as factors in linguistic development."

Rather, what is being referred to in this essay is that things and situations have multiple meanings that differ in significance, purpose, or connotation, or in import and implication.

Recognition of such meanings has to be achieved by deducing or inference, or via insight or intuition, etc.

For example, if a fifty-ton rock is tumbling down the hill toward you, the meaning rapidly to be deduced or inferred is that you rapidly better get out of its way – this being a rather obvious meaning.

The one complexity that enters into this discussion is that aspiring

and ostensible remote viewers are expected to detect meanings independently of the five physical senses, these senses being considered, in conventional terms, the only real source of deducing and inferring, and which are arrived at via reason and logic based upon a fixed set of postulates.

The contexts of this essay escape the foregoing, and largely dreary, debate simply by accepting that remote viewing is possible - and it is therewith that we can turn attention to the problems of multiple layers of meanings within the contexts of remote viewing processes.

As it is, remote viewers are expected to view things, situations, and meanings without depending on the limited ranges of the five physical senses. This constitutes an activity thought impossible in modernist conventional terms, but accepted as possible in most pre-modern cultures.

THE HELLA HAMID BREAKTHROUGH IN REMOTE VIEWING

To jump into this as quickly as possible, a woman named Hella Hammid proved to be a rather efficient natural remote viewer within the early part of the remote viewing project at Stanford Research Institute in the 1970s.

Hella was an extremely cultured person, a great photographer, and usually a joy to be with.

One day in keeping with a long line of experiments she was participating in, she was given a certain target to remote view. She ultimately sketched a large, hot, steaming teapot with a lid on it, and placed on some kind of crisscrossing tripod support.

However, the designated distant target was a small nuclear reactor. In standard parapsychological terms, this was a clear miss, and it could be concluded that no remote viewing had taken place, even though she had been very successful in earlier experiments.

Someone (guess who) thought to ask Hella if she had ever seen a nuclear reactor. Except for pictures of nuclear reactor out-buildings, it was thus determined that she had not, nor had she ever studied drawings, photos, or blueprints of nuclear reactor interiors.

So, as an enjoyable outing, we all visited the small nuclear reactor,

examined it closely, and then collected schematic examples of other kinds of reactors – which are relatively the same except for size and dimensions. And, when on line, they all produce heat and steam, as well as radiation which must somehow be contained.

At a later date, another nuclear reactor target was sandwiched into her random target pool, and when that target came up she promptly said “Oh, that’s another of those nuclear reactors.”

Now, the reader needs to pay close attention to the following - because this first experiment with Hella proved to be one of the most important benchmarks that ultimately led to training routines being discovered for increasing remote viewing efficiency.

IDENTIFYING ABSENT MEANING-MEMORY STORAGE

As already mentioned, when Hella did not get the first target correctly, in the standard contexts of parapsychology,, she missed the target, except for some few descriptive similarities in the case of the teapot.

In those parapsychology contexts, such matters as clairvoyance and remote viewing are considered as matters of perception, and so Hella had not perceived the target.

However, when her “failed” experiment is considered not in the contexts of perception, but in the contexts of the signal-to-noise ratio, her “failed” experiment can be analyzed differently.

FIRST, in response to the target, she sketched a hot steaming teapot with a lid on it, and on top of some kind of tripod.

SECOND, since she did not get the target, her response could be considered as some kind of noise, because her response generated an image that was not an image of a nuclear reactor.

THIRD, some of the descriptors in her drawing, i.e., hot, steaming, contained in a pot, are also analogous descriptors of a nuclear reactor if it is on line. A nuclear reactor is hot in several ways, produces steam, and its rods are surrounded by some kind of containment unit. Furthermore, such containment units are seriously supported on foundations of metal struts fixed into cement, etc.

FOURTH, the only thing out of place in Hella's response is that the target had been incorrectly identified as a teapot.

FIFTH, when asked if she had ever seen a nuclear reactor or knew anything about them, she replied in the negative.

SIXTH, she and others were then exposed to study and orientation regarding facets of nuclear reactors.

SEVENTH, when in the future she was given a nuclear reactor as a remote-viewing target, she quickly identified it correctly.

EIGHTH, when, in discussing both RV sessions, Hella was asked if she knew why she drew the teapot, she replied something like: "I guess it was the next best thing in my experience, for I had no experience of nuclear reactors."

Put another way, her meaning-memory banks contained no experience of nuclear reactors, but very good experience of hot, steaming teapots.

The mix of the eight aspects outlined above now needs to be considered.

In studies of how perception works, it has long been held that mental images are formed first, and only then do estimations of their meaning take place.

But, and very briefly, in signal-to-noise theory when applied to the human nervous systems:

- (1) Signals first come in;
- (2) The signals are then, in pre-conscious processing, translated into information-meaning categories, usually by some kind of comparing with meanings already stored in memory banks;
- (3) If memory-meanings comparable to the signals are found, then mental images can be manufactured and rise into consciousness;
- (4) However, if no comparable or comparative memory-meanings are available, then the pre-conscious systems segue over to the next best memory-meanings

– and mental perceptions and images are then constructed in the light of those.

(5) When this happens, the resulting mental-image impressions can be at some distance from the real import of the original signals, but can carry bits of information contained in the original signals.

Hella's first reactor RV experiment was an exact replica of the five steps outlined above.

RV signals had come in, but her memory banks had no comparable meaning-memory storage, and so her pre-conscious meaning detecting processes segued over to the next best memory comparison – which happened to consist of a hot, steaming teapot.

Another way of putting this is that the second best pre-conscious analysis of meaning OVERLAID the import of the original signals – and it was this revelation that ultimately engendered the descriptive phrase of ANALYTICAL OVERLAY within the SRI RV research program.

Within the contexts of that research, neither meaning nor mental images come first.

Rather, signals come first, then meanings of them, and then mental images based on the meanings.

Within the scope of the human nervous systems, signals in-put via any of the sensory detectors are electronic in nature.

The electronic signals are then decoded, via pre-conscious processes, into meaning categories and specifics, and it is the results of this decoding that, in turn, trigger on mental perception of them.

Save to say that signals ARE somehow translated (transduced) into pre-conscious meaning, and then into mental awareness and perception, no one yet exactly knows how any of this takes place.

For clarity, three steps are involved here:

- (1) Signal in-put;
- (2) Meaning comparison within the contexts of

meanings already stored in memory;
(3) Mental perceptions (feelings, images) built upon the meanings.

In any event, within the contexts of RV research at SRI, it turned out that meaning (of things and situations) was the fulcrum of functioning BETWEEN signal in-put and mental images of them.

This is to say that remote viewing does not begin with mental perceptions, whether in the form of feelings or images that are propelled into the state of conscious awareness of them.

Rather, these are the end products of the two preceding steps, both of which are contained in functions that are pre-conscious beneath conscious awareness of them.

TWO GENERAL TYPES OF MEANINGS

As to types of meaning, these may be numerous. But there certainly are at least two general types, i.e., meanings that can be deduced about things and situations in general, and meanings that in particular arise from meaning-memory storage at the individual level.

In explanation of this, it is generally thought, in philosophy anyway, that all things are redolent with intrinsic possible meanings. But at the individual level, any deducing of meanings is principally confined to the contexts of meaning that have accumulated and achieved storage in the individual's memory banks. Therefore, meanings outside the range of the individual's meaning-memory banks might have little chance of being recognized at all, or might be interpreted only within the contexts of analogous meanings that HAVE achieved memory storage.

MEMORY RESEARCH DIFFICULTIES

Efforts to research and dissect what memory consists of have proven to be extremely difficult.

An excellent consideration of those difficulties is described in a fascinating book published by George Johnson in 1992 entitled **IN THE PALACES OF MEMORY**, with the subtitle **HOW WE BUILD THE WORLDS INSIDE OUR HEADS**.

The book sums up the excruciating, but often humorous, difficulties in researching memory, and the very little real understanding that has downloaded from such research.

But the three major parts of the book, “Mucking Around in the Wetware,” “A Brain in a Box,” and “The Memory Machine,” are splendidly readable and should be studied very carefully by anyone interested in remote viewing.

Indeed, if aspiring remote viewers were to read and study only one book, IN THE PALACES OF MEMORY would be it.

The reason is that although it reviews memory research per se, what is discussed in it goes on in the heads of every aspiring remote viewer. And what goes on in the heads of each remote viewer is directly and fully significant with respect to all attempts at remote viewing.

The book is an excellent clear read, easy to understand, and is absolutely hilarious here and there.

THE INNATE EXISTENCE OF MEANING-MEMORY STORAGE IN OUR SPECIES

Each specimen of our species, each individual, possesses innate and very basic hard drive functions via which “the worlds inside our heads” are built, and are thence characterized by whatever achieves some kind of imprint in the wetware of memory storage.

At some point, usually early in life, the imprinted contents in the wetware begin altogether to function as a memory machine – and can actually do so even if dimensions of the contents are, well, quite sparse, narrow, or thin.

But even so, quite strong reality boxes are formatted within the resulting memory machines, and these are specific to whatever meaning-information has achieved memory storage.

THE MULTITUDES OF HUMAN CELLULAR RECEPTORS THAT IN-TAKE “INFORMATION”

Now, with regard to the processes of remote viewing, some issues that are additionally important need to be pointed up.

The first of these issues is that viewers do not view a remote “target” via their five physical senses.

Remote viewing provides information about things and situations distant in space and time from local surroundings, and if such information proves to have some degree of correctness, it is clearly legitimate to wonder what senses and sensing systems have made the distant information accessible.

Prior to the onset (in the latter three decades of the twentieth century) of discoveries of thousands of cellular information receptors extant throughout the biological networks of human nervous systems, there was hardly anything that shed any light on how interactions with distant information could be possible.

The topic of such receptors has already been discussed at some length in other essays in this website. And so there is no need repeat details here – except to mention that such receptors exist because they are a full part of the human genome – and thus download into all individuals of the species.

Once the combined dimensions of human information receptors are appropriately grasped and understood, it can be seen that the human receptor range is quite astonishing.

As but one example, sensing receptors in the pineal gland, if it is good health, are continuously busy sensing the sun and its changing conditions. This particular sensing is usually taking place beneath conscious awareness of it. But apart from that, it is safe to point up that the sun is at some great distance from Earth, and so it can be thought that pineal gland receptors are remote viewing the sun.

In addition to pineal gland receptors (which also function at the X-ray level), many other receptors of a similar nature have been identified with respect to distant sensing.

And so not only are various kinds of “remote viewing” possible, but they are already taking place throughout human nervous systems, albeit at levels usually beneath conscious awareness of them.

And so arises the second issue mentioned above. This has to do with what does and what does not get into conscious awareness. This, in turn, has to do with how parameters of conscious awareness are conditioned to function.

CONSCIOUS AWARENESS CAN BE FORMATTED

IN ACCORD WITH EXPERIENCE AND SOCIAL CONDITIONING

It is quite evident that the concept of conscious awareness looms exceedingly large in our appreciation of ourselves.

However, it has been scientifically understood since the 1950s that conscious awareness is but something like one part to a million parts that are never incorporated into it – even though the million parts are in constant activity beneath conscious awareness of them.

Furthermore, it has been understood (probably from the Year One of our species) that the small conscious awareness parts of our otherwise incredibly complex and magnificent systems, are entirely susceptible not only to all kinds of environmental conditioning, but also to social conditioning practices erected by humans themselves.

It is commonly thought that social conditioning results from social force, or by selectively educating in certain areas but not others. And it is in those contexts that people sometimes object to this or that kind of social conditioning, and thereby seek to overthrow or escape from them.

A good example of this consists of the “need-to-know” principle, i.e., who needs to know what, and who doesn’t need to know it, and then preventing the latter from ever knowing it.

But a deeper study of social conditioning easily shows that social control of meanings is at its strategic heart – for socially conditioned individuals can act on meanings they understand, but cannot too much act on whatever meanings evade them.

Indeed, no one, including aspiring remote viewers, can act on meanings that evade them. In this sense, it is not too much to say that the meaning-less is invisible.

It thus emerges that control of meanings is the most active principle not only within the contexts of social conditioning but also within the contexts of whatever the individual does and does not achieve conscious awareness of.

The reader might think that this brief discussion about social conditioning is a needless detour with respect to remote viewing issues.

But an in-depth study of social conditioning practices ultimately

reveals that all individuals of our species not only have scads of information receptors, but also have inherent systems for meaning detecting and deducing.

If this were NOT the case, then there would be no need for social conditioning practices whose central objective is to modulate and contain the innate existence of the meaning detection and deduction systems that are inherent in our species.

In 1983, the very world-wise John Kenneth Galbraith published a book entitled THE ANATOMY OF POWER, in which he indicated two things.

First, that social conditioning is set up on behalf of achieving and maintaining social power, and second, that the significance of social conditioning is seriously underestimated.

What Galbraith did not point up, however, is that social conditioning is effective only to the degree that it is successful with respect to modulating and controlling the meaning detection systems that are inherent not only within specific societal groupings, but within our species itself.

Indeed, we know that our species possesses sensing systems that access millions of bits of information, but we also attribute intelligence to the species.

Well, one cannot exactly go directly from inherent sensing systems to inherent intelligence in the absence of inherent meaning detecting systems AND inherent memory-meaning storage systems that accumulate and retrieve meaning bits.

It thus transpires that whatever meanings are imprinted into AND not imprinted into meaning storage systems of individuals has a great deal to do with what does or does not emerge into their conscious awareness.

A PROBLEM CENTRAL TO REMOTE VIEWING SUCCESS

What all this boils down to in the case of remote viewing is that absent meaning-memory storage can have serious repercussions. This was demonstrated in the case of the Hella Hammid RV experiment where she got a steaming teapot.

Well, it is fortunate that her RV experiment was only an experiment – for imagine what would have happened if the effort had been an operational one, and intelligence analysts were interested in what was actually at the target location.

In such a case, the analysts would have been told that the remote viewer says there is a big teapot at the location they were interested in.

As it turned out, Hella's experiment was by no means a failed one, because it brought to light a central problem relevant to the larger scope of all remote viewing processes.

For when it was determined that she had no intimate meaning-knowledge of what nuclear reactors actually looked like, it could also be determined that her meaning-detecting systems segued over to the next best thing her systems held meaning of.

With Hella's help at SRI, a number of previous "failed" experiments of her's and of others were reevaluated. It was discovered generally that the "failures" lay in the contexts of absent or misplaced meaning relevant to what was being remote viewed.

In other words, the remote viewer was NOT missing remote viewing, but his or her meaning-memory systems had pockets of absent meanings.

CORRECTING THE ABSENT MEANING PROBLEM

As one last reference here to Hella Hammid, she took a deep interest in this problem, and one of the results was that she became very expert in detecting absent meaning problems in target responses of other remote viewing test subjects.

But as she, herself, first observed, she could not see her own absent meaning contexts because they were, after all, missing in herself.

Well, there are many remote viewing examples of this. And indeed, in the larger picture of all things, it is difficult for individuals to see what is missing in themselves – because whatever it is, IS missing.

Even so, there was yet another significant development with regard to Hella.

After a while in continuing RV experiments, she began to sense elements of targets she was missing.

This enabled her to say one of two things: “I’m missing something about this target,” or “I don’t know what the target is” – and, most importantly, to express this BEFORE her systems segued over to the next best analytical overlay.

There is only one way to explain this change in her pre-conscious processing systems.

Because she had become consciously aware of and interested in this problem, it had taken on meaning within her.

As a result, it is possible to think that new connections had sprouted within and among her synapses and neurons, and a new circuit had formatted thereby. This new circuit thence created jabs of recognition regarding the absence of meaning-memory.

There is only one way to account for this – that the pre-conscious meaning circuits are SELF-CORRECTING when new and meaningful information is added into them – which they absolutely have to be in order to function at all.

Otherwise, there would never be any additive memory growth regarding what can emerge into conscious awareness of them.

It was this particular self-correcting aspect that made an RV training program feasible.

So, this breakthrough of understanding placed the developmental RV project at SRI on very solid grounds with respect to, believe it or not, conventional terms acceptable to the project’s very serious oversight committees. This needs a bit of explaining.

It had long been understood that a tiny portion of the brain is always PHYSICALLY changing at its cellular levels with respect to what is newly experienced or to new meanings that are recognized as such. The physical changes involve the sprouting of new connections being made among and between neurons and synapses, and elsewhere in the nervous system, that end up as a new circuit that will produce a jab of meaning recognition if and when the experience or meanings are encountered again.

Something along these lines indeed turned out to be the case with Hella after she had consumed a fair amount of written and especially of visual information relevant to nuclear reactors.

From all of this, and specifically from the remote-viewing point of view anyway, it was slowly understood that meaning-memory already incorporated into individual reality boxes, although important enough on average, was not as important as was absent meaning-memory.

But here was a situation that had long been understood in educational systems everywhere: I.e., absent meaning-memory can be filled in by exposing individuals to meaning-information packages that were absent before.

And if the exposure is sufficient enough and seen as meaningful enough, then the synapses and neurons of the brain and nervous systems will do the rest - and the resulting new circuits will be incorporated into the meaning-detecting systems already innately existing in everyone beneath conscious awareness of them.

TEASING OUT SEVERAL LAYERS OF MEANING

Now, the whole of what has been discussed so far in this essay might seem somewhat distant to the project of teasing seven layers of meaning out of any given situation or thing.

But don't count on any permanence of that distance too much, for as will be discussed in a forthcoming essay, meaning-memories are RECOMBINANT.

Therefore, meaning-memories can produce new combinations among themselves, and do so all on their own – and which recombinant process is one format of the superpower we presently refer to as intuition.

This aspect of our species is wondrous, indeed.

(To be continued as REMOTE VIEWING AND WHERE LAYERS OF MEANING TAKE PLACE)

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