

David R. Hawkins, M.D., Ph.D.

POWER

VS.

FORCE

The Hidden Determinants
of Human Behavior

Author's Official Authoritative Edition

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ORIGINAL FOREWORD

IMAGINE—WHAT if you had access to a simple yes-or-no (Y/N) answer to any question you wished to ask. A demonstrably true answer. Any question, phrased as a statement.

Think about it.

There's the obvious: "Jane is seeing another guy." (Y/N). "Johnny is telling the truth about school." (Y/N). But it's only a short step to: "This is a safe investment." (Y/N). "This career is worthy of my pursuit." (Y/N).

What if everyone had such access?

Staggering implications suggest themselves immediately. Think again.

What would happen to our ponderous and all-too-often flawed judicial system if there were a clear, confirmable answer to the proposition, "John Doe is guilty as charged." (Y/N)?

What would happen to politics as we know it if all of us could ask the question, "Candidate X honestly intends to fulfill this campaign promise." (Y/N)—and all of us got the same answer?

And what would happen to advertising, period?

You get the idea. But the idea gets bigger, fast. What happens to nationalism ("Nation X is in fact dedicated to the overthrow of Democracy.")? To government ("This bill does in fact protect the rights of citizens.")?

What happens to "The check is in the mail"?

If, as has been said, man learned to lie an hour after he learned to talk, then a phenomenon such as the one we're discussing would be the genesis of the most fundamental change in human knowledge since the beginning of society; the transformations it would

wreak—in fields from communications to ethics, in our most basic concepts, in every detail of daily existence—would be so profound that it is difficult to even conceive what life would be like in a subsequent new era of truth. The world as we know it would be irrevocably changed, right down to its very roots.



kinesiology: -n. The study of muscles and their movements, esp. as applied to physical conditioning. [Gk. Kinesis, movement (kinein, to move) + -logy.]¹

The study of kinesiology first received scientific attention in the second half of the last century through the work of Dr. George Goodheart, who pioneered the specialty he called *applied kinesiology* after finding that benign physical stimuli—for instance, beneficial nutritional supplements—would increase the strength of certain indicator muscles, whereas inimical stimuli would cause those muscles to suddenly weaken.² The implication was that at a level far below conceptual consciousness, the body “knew,” and through muscle testing was able to signal, what was good and bad for it. The classic example, cited later in this work, is a universally observed weakening of indicator muscles in the presence of a chemical sweetener; the same muscles strengthen in the presence of a healthful, natural supplement.

In the late 1970s, Dr. John Diamond refined this specialty into a new discipline he called *behavioral kinesiology*. Dr. Diamond’s startling discovery was that indicator muscles would strengthen or weaken in the presence of positive or negative emotional and intellectual stimuli, as well as physical stimuli.³ A smile will

make you test strong, while the statement, “I hate you,” will make you test weak.

Before we go any further, let us explain in detail exactly how one “tests,” especially as the reader will certainly wish to try this himself. Here is Dr. Diamond’s outline, from his 1979 book, *Your Body Doesn’t Lie*, of the procedure adapted by him from the classic description in H. O. Kendall’s *Muscles: Testing and Function* (Baltimore: Williams & Wilkins, 2nd ed., 1971).

It takes two people to perform a kinesiological test. Choose a friend or a family member for testing. We’ll call him or her your subject.

1. Have the subject stand erect, right arm relaxed at his side, left arm held out parallel to the floor, elbow straight. (You may use the other arm if you wish.)
2. Face your subject and place your left hand on his right shoulder to steady him. Then place your right hand on the subject’s extended left arm just above the wrist.
3. Tell the subject you are going to try to push his arm down as he resists with all his strength.
4. Now push down on his arm fairly quickly, firmly, and evenly. The idea is to push just hard enough to test the spring and bounce in the arm, but not so hard that the muscle becomes fatigued. It is not a question of who is stronger, but of whether the muscle can “lock” the shoulder joint against the push.

Assuming there is no physical problem with the muscle and the subject is in a normal, relaxed state of

mind, receiving no extraneous stimuli (for this reason it is important that the tester not smile or otherwise interact with the subject), the muscle will “test strong”—the arm will remain locked. If the test is repeated in the presence of a negative stimulus (for instance, artificial sweetener), “although you are pushing down no harder than before, the muscle will not be able to resist the pressure and the subject’s arm will fall to his side.”⁴

A striking aspect of Diamond’s research was the uniformity of response among his subjects. Diamond’s results were predictable, repeatable, and universal. This was so even where no rational link existed between stimulus and response. For totally undetermined reasons, certain abstract symbols caused all subjects to test weak; others, the opposite. Some results were perplexing: certain pictures, with no overtly positive or negative content would cause all subjects to test weak, while other “neutral” pictures caused all subjects to test strong. And some results were food for considerable surmise: Whereas virtually all classical music and most pop music (including “classic” rock and roll) caused a universally strong response, the “hard” or “metal” rock that first gained popularity in the late 1970s produced a universally weak response.

There was one other phenomenon that Diamond noted in passing, though devoting no deeper analysis to its extraordinary implications. Subjects listening to tapes of known deceits—Lyndon Johnson perpetrating the Tonkin Gulf hoax, Edward Kennedy stonewalling the Chappaquiddick incident—universally tested weak. While listening to recordings of demonstrable, true statements, they universally tested strong.⁵ This was the starting point of the work of the author of this

volume, the well-known psychiatrist and physician, David R. Hawkins. In 1975, Dr. Hawkins began research on the kinesiologic response to truth and falsehood.

It had been established that test subjects did not need any conscious acquaintance with the substance (or issue) being tested. In double-blind studies—and in mass demonstrations involving entire lecture audiences—subjects universally tested weak in response to unmarked envelopes containing artificial sweetener, and strong to identical placebo envelopes. The same naïve response appeared in testing intellectual values.

What seems to be at work is a form of communal consciousness, *spiritus mundi*, or as Hawkins calls it, following Jung, a “database of consciousness.” The phenomenon seen so commonly in other social animals—whereby a fish swimming at one edge of a school will turn instantaneously when its fellows a quarter mile away flee a predator—pertains in some subconscious way to our species also. There are simply too many documented instances of individuals having intimate acquaintance with information experienced firsthand by remote strangers for us to deny that there are forms of shared knowledge other than those achieved by rational consciousness. Or perhaps, more simply, the same spark of inner sub-rational wisdom that can discriminate healthy from unhealthy can discriminate true from false.

One highly suggestive element of this phenomenon is the binary nature of the response. Hawkins found that questions must be phrased so that the answer is very clearly yes or no, like a nerve synapse that is on or off; like the most basic cellular forms of “knowledge”; like so much of what our cutting-edge physicists tell us is the essential nature of universal

energy. Is the human brain, at some primal level, a wondrous computer linked with a universal energy field that knows far more than it knows it knows?

Be that as it may. As Dr. Hawkins's research continued, his most fertile discovery was a means of calibrating a scale of relative truth by which intellectual positions, statements, or ideologies could be rated on a range of 1 to 1,000. One can say, "This item (book, philosophy, teacher) calibrates at 200 (Y/N), at 250 (Y/N)," and so on, until the point of common weak response determines the calibration. The enormous implication of these calibrations was that for the first time in human history, ideological validity could be appraised as an innate quality in any subject.

Through twenty years of similar calibrations, Hawkins was able to analyze the full spectrum of the levels of human consciousness, developing a fascinating map of the geography of man's experience. This "anatomy of consciousness" produces a profile of the entire human condition, allowing a comprehensive analysis of the emotional and spiritual development of individuals, societies, and the race in general. So profound and far-reaching a view provides not only a new understanding of man's journey in the universe, but also a guide to all of us as to where we and our neighbors are on the ladder of spiritual enlightenment, and on our own personal journeys to become who we could be.

In this volume, Dr. Hawkins brings these fruits of decades of research and insight into the penetrating illumination of revolutionary discoveries in advanced particle physics and nonlinear dynamics. For the first time in our Western intellectual record, he shows that the cold light of science is confirming what mystics

and saints have always said about the self, God, and the very nature of reality. This vision of being, essence, and divinity presents a picture of man's relation to the universe that is unique in its capacity to satisfy both soul and reason. There is a rich intellectual and spiritual harvest here, much that you can take, and much more that you can give yourself.

Turn the page. The future starts now.

*E. Whalen, Editor
Bard Press
Arizona, 1995*

ORIGINAL PREFACE

To explain that which is “simple” can be difficult indeed. Much of this book is devoted to the process of making the simple obvious. If we can understand even one simple thing in depth, we will have greatly expanded our capacity for comprehending the nature of the universe and of life itself.

Kinesiology is now a well-established science, based on testing of an all-or-none muscle response to stimuli. A positive stimulus provokes a strong muscle response; a negative stimulus results in a demonstrable weakening of the test muscle. Clinical kinesiological muscle testing has found widespread verification over the last twenty-five years. Goodheart’s original research on the subject was given wider application by Dr. John Diamond, whose books brought the subject to the public. Diamond determined that this positive or negative response occurs with stimuli both physical and mental.

The research reflected in this volume has taken Dr. Diamond’s technique several steps further, through the discovery that this kinesiological response reflects the capacity of the human organism to differentiate not only positive from negative stimuli, but also anabolic (life-enhancing) from catabolic (life-consuming), and, most dramatically, true from false.

The test itself is simple, rapid, and relatively fool-proof. A positive muscle reaction occurs in response to a statement that is objectively true; a negative response occurs if the test subject is presented with a false statement. This phenomenon occurs independently of the test subject’s own opinion or knowledge of the topic,

and the response has proven cross-culturally valid in many populations and consistent through time. The test results thus fulfill the scientific requirement of replication and, therefore, reliable verification by other investigators. This technique provides, for the first time in human history, an objective basis for distinguishing truth from falsehood, which is totally verifiable across time with randomly selected, naïve test subjects.

Moreover, we found that this testable phenomenon can be used to calibrate human levels of consciousness so that an arbitrary logarithmic scale of whole numbers emerges, stratifying the relative power of levels of consciousness in all areas of human experience. Exhaustive investigation has resulted in a calibrated scale of consciousness, in which the log of whole numbers from 1 to 1,000 calibrates the degree of power of all possible levels of human awareness.

The millions of calibrations that confirmed this discovery further disclosed a stratification of levels of power in human affairs, revealing a remarkable distinction between power and force and their respective qualities. This, in turn, led to a comprehensive reinterpretation of human behavior in order to identify the invisible energy fields that control it. The calibrated scale was found to coincide with sublevels of the hierarchy of the *perennial philosophy*; correlations with emotional and intellectual phenomena in sociology, clinical psychology, psychoanalysis, and traditional spirituality immediately suggested themselves.

The calibrated scale has been examined here in light of current discoveries in advanced theoretical physics and the nonlinear dynamics of *chaos theory*. Calibrated levels, we suggest, represent powerful attractor Fields within the domain of consciousness

itself, which dominate human existence and therefore define content, meaning, and value, and serve as organizing energies for widespread patterns of human behavior.

This stratification of attractor Fields, according to corresponding levels of consciousness, provides a new paradigm for recontextualizing the human experience throughout all time. Practically, by accessing data to which there has heretofore been no avenue of approach, our method promises both great value in researching history and enormous possible benefit for man's future. In attempting to emphasize the value of this technique as a research tool, examples have been given of its potential uses in a wide range of human activities: speculatively, in art, history, commerce, politics, medicine, sociology, and the natural sciences; pragmatically, in marketing, advertising, research and development; and empirically, in psychological, philosophic, and spiritual-religious inquiry. Specific applications have been suggested in such diverse fields as criminology, intelligence, addictionology, and the whole field of self-improvement.

But further uses and extrapolations of the research method detailed herein have been barely hinted at. Although the results described here are the product of twenty years of investigation and millions of calibrations on thousands of subjects by teams of investigators, this book represents only a beginning exploration of the method's potential to enhance our knowledge in all of the arts and sciences. Perhaps most important is its promise as an aid in spiritual growth and maturation to the most advanced levels of consciousness, even enlightenment itself.

By use of the kinesiologic testing procedure described herein, unlimited information about any subject, past or present, is universally available. But the realization that everything is knowable about anything or anyone, anywhere, at any point in time, creates at first a paradigm shock. This reaction arises, generally, from realization of the nonlocality, impersonality and universality of consciousness itself; and, specifically, from the realization of the observability of one's own thoughts and motivations, and their transparency across time. That one's every thought and action leave an indelible trace forever in the universe can be an unsettling thought.

As in the case of the discovery of radio waves or x-rays, a sudden expansion of our awareness of the workings of the universe not only allows but demands a recontextualization of our worldview. Implications of new knowledge require a reworking of old ideas to form a larger context. Though it may occasion some intellectual stress, such scientific recontextualization of human behavior can expose the basic structures that underlie personal and social problems, thereby revealing their potential solutions.

Because this subject matter is, in fact, extraordinarily simple, it is difficult to present in a world enamored of complexity. Despite our mistrust of simplification, we may see two general classes of people in the world: believers and nonbelievers. To the nonbelievers, everything is false until proven true; to the believers, everything said in good faith is probably true unless it is proven false. The pessimistic position of cynical skepticism stems from fear. The more

optimistic manner of accepting information arises from self-confidence. Either style works and each has its pros and cons. I have been faced, therefore, with the problem of presenting the data in a manner that will satisfy both approaches.

This book is, therefore, oxymoronic in style, written to facilitate both so-called left- and right-brain comprehension. In actuality, we know things by a holistic pattern-recognition. The easiest way to grasp an entirely new concept is simply by familiarity. This kind of understanding is encouraged by a style of writing characterized as “closure.” Instead of using only sparse adjectives or examples to express thoughts, they are instead run out and completed by use of repetition. The concept is then “done,” and the mind is left at ease. Such an approach is also desirable because the mind that reads Chapter 3 will not be the same as the mind that reads Chapter 1.

For that matter, the idea of having to start from Chapter 1 and read progressively to the end is merely a fixed left-brain concept. This is the pedestrian path of Newtonian physics, based on a limited and limiting view of the world in which all events supposedly happen in an $A \rightarrow B \rightarrow C$ sequence. This form of myopia arises from an outdated paradigm of reality. Our wider and far more comprehensive view draws not only upon the essence of the most advanced physics, mathematics, and nonlinear theory, but also upon intuitions that can be experientially validated by anyone.

In general, the challenge in presenting this material lies in the paradox of comprehending nonlinear concepts in a linear, sentence-by-sentence structure. The fields of science from which the data emerged are of themselves complex and difficult enough: advanced

theoretical physics and the mathematics thereof; nonlinear dynamics; chaos theory and its mathematics; advanced behavioral kinesiology; neurobiology; turbulence theory; as well as the philosophic considerations of epistemology and ontology. Beyond this, it was necessary to address the nature of human consciousness itself, an uncharted area at the perimeter of which the sciences have all drawn back. To conclusively comprehend such subjects from a purely intellectual viewpoint would be a staggering enterprise, requiring a lifetime of study. Instead of essaying so formidable a task, I have tried to extract the essence of each subject and work only with these essences.

Even a rudimentary attempt to explain the workings of the testing technique fundamental to this book, which seems initially to transcend known laws of the universe, inevitably leads us into the intellectual territories of advanced theoretical physics, nonlinear dynamics, and chaos theory. I have therefore attempted, as much as possible, to present these subjects in nontechnical terms. There is no need to worry that some erudite intellectual capacity is required to digest this material. It is not; we will circle around the same concepts over and over until they are obvious. Each time we return to comment on an example, greater comprehension will occur. This kind of learning is like surveying new terrain in an airplane: on the first pass, it all looks unfamiliar; the second time around, we spot some points of reference; the third time, it starts to make sense, and we finally gain familiarity through simple exposure. The inborn pattern-recognition mechanism of the mind takes care of the rest.

—

To quell my own fear that perhaps, despite my best efforts, the reader might not get the essential message of this study, I will spell it out in advance: the individual human mind is like a computer terminal connected to a giant database. The database is human consciousness itself, of which our own consciousness is merely an individual expression, but with its roots in the common consciousness of all mankind. This database is the realm of genius; because to be human is to participate in the database, everyone, by virtue of their birth, has access to genius. The unlimited information contained in the database has now been shown to be readily available to anyone in a few seconds, at any time and in any place. This is indeed an astonishing discovery, bearing the power to change lives, both individually and collectively, to a degree never yet anticipated.

The database transcends time, space, and all limitations of individual consciousness. This distinguishes it as a unique tool for future research, and opens as yet undreamed-of areas for possible investigation. It holds forth the prospect of the establishment of an objective basis for human values, behaviors, and belief systems. The information obtained by this method reveals a new context for understanding human behavior and a new paradigm for validating objective truth. Because the technique itself can be used by integrous people, anywhere, at any time, it has the capacity to initiate a new era of human experience based on observable and verifiable truth.

We have at our fingertips a means of accurately distinguishing truth from falsehood, workable from unworkable, benevolent from malign. We can illuminate the hidden forces, hitherto overlooked, that

determine human behavior. We have at our disposal a means of finding answers to previously unresolved personal and social problems. Falsehood need no longer hold sway over our lives.

(Subsequent research, following the original 1995 publication of this book, indicates that only people who themselves calibrate 200 or over are able to obtain accurate test results. See Chapter Two and Appendix C for further details.)



Though the subject matter has proven easy to teach in lecture or videotape, the problem has been to work it into readable form. The proofs can be complex. The demonstrations, however, are ultra-simple. Children get it right away and follow with delight. There is nothing here that is surprising to them. They have always known that they were connected to the database; we adults have merely forgotten it. The inherent genius of children is close to the surface, which is why it was children who saw that the emperor was not wearing any clothes. Genius is like that.

This book will have been successful if by the end of it you exclaim, “I always knew that!” What is contained herein is only a reflection of that which you already know, but do not know that you know. All that I have hoped to do here is to connect the dots to let the hidden picture emerge.

This book makes a huge promise, perhaps the biggest promise that has ever been made to you. It can provide you the means by which you may detect if you are being misled. (Therefore, you never need to read a

book or buy into any major teaching again without testing it first—it is too dangerous and too costly.) The level of truth of this work itself has been calibrated at 850 (see Appendix A), which is unusually high for this time in our culture. I pray that this is already a partial fulfillment of the promise.

My hope as author has been that this work might undo the very sources of pain, suffering, and failure, and assist the evolution of human consciousness in each of us to rise to the level of joy that should be the essence of man's experience.



The work presented by this book began in January, 1965, and was finally finished in June, 1994. Much of the material was originally developed in the course of work on a doctoral dissertation. The findings reported in the study were independently derived by the use of the research tool elucidated herein, the kinesiologic response. The work evolved spontaneously, without reference to outside sources of information; correlation with the work of others was incorporated at a later date to provide an intellectual frame of reference. Much of the work in this study has now been corroborated by worldwide research presented in independent studies, such as the first major conference on consciousness, "Toward a Scientific Basis for Consciousness," held at the University of Arizona Health Sciences Center, Tuscon, Arizona, in April of 1994.¹

Our research teams used the testing method described in the book to calibrate the levels of truth of every chapter, paragraph, and sentence. (For instance,

testing revealed an error in a list of celebrities who had destroyed themselves as a consequence of their fame. When we checked each word, the name “John Lennon” was found to be in error: in fact, he was shot by an assassin. When his name was deleted, the level of truth of the sentence, and therefore the paragraph and the page, rose to match that of the rest of the chapter.)

Preliminary versions of the book were circulated among selected readers, from rank-and-file healthcare workers to heads of state such as Mikhail Gorbachev and Nobel Prize winners; some comments appear on the back cover. Each person’s response to the presentation of the subject has been unique. (One interesting fact observed was that the scores of tested individuals increased after encountering the material; it appears that mere exposure to the data “raised” the subjects’ level of consciousness.) Because the implications and practical applications of the work are so varied, and any aspect of the material can be expanded and focused to suit the interests of a given audience, portions of it have lent themselves clinically to presentations for various special-interest groups.

A segment of the material was presented by the author in the keynote speech at the First National Conference on Consciousness and Addictions in San Mateo, California, in 1985² and a summation was published in the Proceedings of that conference by the Brookridge Institute (*Beyond Addictions, Beyond Boundaries*, edited by Shirley Burton and Leo Kiley, 1986).³ An expanded version was given in a four-hour videotaped lecture on Consciousness and Addictions at the Second National Conference on Consciousness and Addictions in San Francisco in 1986.⁴

Other parts of the material appeared in a set of

videos published in the 1980s called the “Archival Office Visit Series”: Stress; Health; Illness and Self-Healing; Handling Major Crises; Depression; Alcoholism; Spiritual First Aid; The Aging Process; The Map of Consciousness; Death and Dying; Pain and Suffering; Losing Weight; Worry, Fear and Anxiety; Drug Addiction and Alcoholism; and Sexuality.⁵

Some of this material was presented during three-hour weekly lectures given at an alcohol and drug rehabilitation center over a five-year period (1984-1988).

This is the first time the anatomy of consciousness itself has been delineated in pure form in its entirety, without attenuation to the interests of a specific, special-interest audience.

David R. Hawkins, M.D., Ph.D.
The Institute for Spiritual Research
Sedona, Arizona, 1995

NEW FOREWORD

This Revised Edition is vital for several reasons.

In 2006, Dr. Hawkins read the entire book for an audio recording so that listeners would receive not only the book's information but also the "carrier wave" of its context and aura. While reading the book aloud, Dr. Hawkins made spontaneous oral revisions to the text. The Revised Edition incorporates all of those changes.

Most of the revisions are subtle, as in word changes. For instance, in the audio recording, he uses the word "negative" instead of "evil" in some places, the word "source" instead of "cause," etc. A few revisions are substantial, as in a thorough explanation of the muscle-testing method and its use in consciousness research. As Dr. Hawkins worked with this technique over the years, methodological nuances were discovered and integrated.

The Revised Edition also addresses the fact that the calibration of a subject may change over time. In cases where there was a difference between the calibration in the original *Power vs. Force* and a later publication, the Revised Edition includes the later calibration in parentheses. For instance, Chapter 23 on "The Search for Truth" gives the original 1995 calibrations of various religious groups, followed by the calibrations from the later book *Truth vs. Falsehood* (2005) in parentheses. The calibrations of religious groups change over time consequent to changes in their policies. The calibration of a scripture or writing varies according to the particular edition or translation. The calibration of an individual may vary

depending on what is held in mind (i.e., their contribution to society, a particular book they wrote, their intention in a specific endeavor, etc.) Moreover, when a subject is calibrated multiple times, this re-addressing may contribute to a change in calibration.

The author's dedication is to be truthful, accurate, and precise. As he explains in the book, *the law of sensitive dependence on initial conditions* means that a slight variation over time can produce a major change in outcome, "much as a ship whose bearing is one degree off compass will eventually find itself hundreds of miles off course." In the Revised Edition, therefore, the effort is made to communicate the "initial conditions" in their most pristine and precise wording.



The publication of the Revised Edition of *Power vs. Force* is occurring simultaneously with the author's retirement from public teaching. We have the propitious opportunity, therefore, to review the impact of the book since its original publication over fifteen years ago.

This book brings humanity to its most compelling conjunction thus far between the linear world of logic, reason, and science, and the nonlinear realities of love, joy, beauty, self-transcendence, *unio mystica* and Enlightenment.

Dr. David R. Hawkins is a world-renowned author, psychiatrist, clinician, spiritual teacher, and researcher of consciousness. His unique work effulges from a wellspring of universal compassion and is dedicated to the alleviation of suffering throughout the world and all realms.

By giving confirmation of spiritual Reality as the essence of human life, and Divinity as the source of consciousness, the work reveals every aspect of human experience to be an expression of, and a pathway to, the Ultimate.

In the 1970s, as a physician, he pioneered several integrated approaches in the treatment of severely disturbed psychiatric patients. If Mother Teresa worked with the “poorest of the poor,” Dr. Hawkins worked with the “sickest of the sick.” His treatments addressed the whole person through physical, mental, and spiritual levels of healing and betterment. In 1973, he co-authored the landmark book, *Orthomolecular Psychiatry*, with Nobel Laureate chemist Linus Pauling, initiating a new field within psychiatry.

In the 1980s, his work changed the face of addiction by putting it into the larger context of the science of consciousness. Alcoholism and addiction affect millions of people; therefore, to light the path out of that despairing place is a tremendous gift to humankind. Dr. Hawkins’ work verified that the states of bliss and love sought by the addict and alcoholic could be found within, through interior endeavor and surrender.

What the addict is seeking is not to be ashamed of. The whole spiritual world wants to reach that blissful state of consciousness.

Change your technique, not your aspiration. The state doesn’t have to be sought; it is always within us.

In the 1990s, his life took an unanticipated turn.

Responsive to friends and loved ones who saw the importance of this book for the world, he self-published *Power vs. Force: Anatomy of Consciousness* in 1995. He was reluctant to use his personal name as the author; experientially, it was written by a source greater than the personal self.

Power vs. Force has been translated into twenty-five languages and has likely sold over a million copies. Ten more books have followed, with hundreds of lectures, radio interviews, and the establishment of Hawkins Study Groups in most major cities around the world, from Seoul to Cape Town to Los Angeles.



This book, *Power vs. Force*, transmits a major breakthrough for the human psyche, delineating dimensions of consciousness heretofore known only to the “mystics” of history. Such beings, gifted with a direct realization of Reality (by whatever name), have always confirmed the central importance of the “unseen.”

*The outer work can never be small
if the inner work is great.
And the outer work can never be great
if the inner work is small.*

~ *Meister Eckhart, 14th-century Christian mystic*

They have pointed us, as Meister Eckhart did, to realize our “inner greatness,” because everything in the visible world issues from the inner planes. As Dr. Hawkins writes in the opening page of *Power vs. Force*:

*The skillful are not obvious
They appear to be simple-minded
Those who know this know the patterns
of the Absolute
To know the patterns is the Subtle Power
The Subtle Power moves all things and
has no name.*

For possibly the first time in human history, Dr. Hawkins has given us a body of work that verifies this “mystic truth” through the finest advances of human science, psychology, and philosophy.

A trademark of Hawkins’ research is the now well-known “Map of Consciousness” presented in this book. “The Map of Consciousness” confirms that the classical “stages” of human inner evolution found in the world’s sacred literature are actual, measurable “attractor patterns” and “energy fields.” These levels had been suggested by philosophers, saints, sages, and mystics throughout the centuries; yet there had never been a scientific framework by which to understand them and thereby progress to ultimate freedom. The “Map of Consciousness” is free of dogma and clinically sophisticated in its depiction of the emotional process, view of God, view of self, and view of life true to each level of consciousness.

Power vs. Force presents a logically compelling anatomy of consciousness that lays out the arch of human spiritual evolution from its lowest expression (shame) to its highest (Enlightenment). It illumines the oneness of all creation by revealing the energy essence of everything that exists—human and non-human, seen and unseen. All of life is revealed to be a pulsating symphony of interplaying energies: “The mutual

dependence and interpenetration of all things is observable as one leaves duality. Oneness is central to all of the major religions and spiritual systems as the ultimate reality underlying and within all forms.”

This book provides the pragmatic and clinical explanation for certain core principles held to be true across cultures: love is more powerful than hatred; truth sets us free; forgiveness liberates both sides; unconditional love heals; courage empowers; and the essence of Divinity/Reality is peace.

While such truths have long been intuitively known in the collective human spirit and confirmed by the rare mystics who directly experienced them, we now have a readily accessible and scientifically contextualized chart that points the way to human freedom.

The levels of consciousness (“energy fields”) are calibrated according to their measurable effect. With each progressive rise in the level of consciousness, the “frequency” or “vibration” of energy increases. Thus, higher consciousness radiates a beneficial and healing effect on the world, verifiable in the human muscle response, which stays strong in the presence of love and truth. In contrast, non-true or negative energy fields induce a weak muscle response. That which weakens life energy is to be avoided: shame, guilt, confusion, fear, hatred, pride, hopelessness, and falsehood. That which uplifts life is to be realized: truth, courage, acceptance, reason, love, beauty, joy, and peace.

This discovery of the difference between “power” and “force” has influenced many fields of human endeavor: business, advertising, education, psychology, medicine, law, and international relations. Experts in each field have implemented the mechanisms of

success and genius outlined in this book to great effect.

Beyond the light it sheds on ordinary human pursuits of livelihood, health, art, sports, relationships, and politics, *Power vs. Force* constitutes one of the first modern demarcations of the highest levels of human consciousness (Self-Realization, the Void, Nothingness vs. Allness, Full Enlightenment) and their differential phenomena.

The autobiographical essay at the end of this book substantiates the advanced consciousness of its author. It is not necessary that readers value this aspect of the author's life in order to benefit from the book; yet, for scholars, theologians, and seekers who understand the rarity of this state of awareness, this recognition can be profoundly catalytic.

Dr. Hawkins describes the gradations of Enlightenment with a level of clarity that indicates the experiential realization of them. We cannot, after all, draw a map to a place we have not been. In-depth interviews confirm the presence of a very advanced state of consciousness, with all the classic hallmarks: pristine awareness of Ultimate Reality, compassion for all beings, tireless dedication to alleviate suffering, precision and elegance in every word and movement, freedom of being, spontaneity, radiant joy, humor, oneness with all of existence, and a depth of surrender to Reality that is unimaginable to the average person.

As with many great pioneers of the human spirit, the work for which Dr. Hawkins is now renowned began in the depths of his own consciousness. In later books such as *The Eye of the I*, *I: Reality and Subjectivity*, *Discovery of the Presence of God*, and

Transcending the Levels of Consciousness, he explains the highest levels of consciousness in language that is “realized” and inspirational to all walks of life — religious and non-religious, all races, all ages, all nationalities, all personal backgrounds.

The gift of this work to human evolvment is beyond what can be said about it.

Without a map in hand, the treasure cannot be found. This pathway is open to all who choose it. We all have different starting points, yet each of us guides the rudder of our future by our own hands. Substantial progress is made, Dr. Hawkins suggests, by practicing any true principle, such as: “Be kind and forgiving to everything and everyone, including yourself, at all times without exception.”

In 2003, the students of his work requested that Dr. Hawkins give a name to the body of teachings. “Devotional Nonduality” was the response, harmonizing what has historically been viewed as opposites in the inner journey: the heart and the mind. The teachings of Devotional Nonduality emphasize the core truths of the world’s great spiritual traditions: kindness and compassion to everything and everyone (including oneself), humility, forgiveness, simplicity, lovingness as a way of being, reverence for all of life, devotion to Truth, and surrender to God. It is a direct path to Enlightenment in which each internal progression of love and integrity uplifts the whole of existence: “We change the world not by what we say or do but as a consequence of what we have become.”

Similar to other advanced teachers (Mother Teresa, Ramana Maharshi), seekers come from far-flung places to be in his presence, stating that the “aura” or

“radiance” has a transformative effect via “silent transmission.” He declares that what others witness in him is really their own true nature: “The Self of the teacher and one’s own Self are one and the same.”

The significance of his rare state of awareness was published in an article “Beyond Reason: The Certitude of the Mystic, from Al-Hallaj to David R. Hawkins,” in the *International Journal of Humanities and Social Science* (September 2011). The article gives an account of his spiritual experiences, their parallel to historical sages and saints, and their modern-day significance.¹

Dr. Hawkins may very well be the first human being to have been trained as a modern clinical scientist/physician who has undergone the transformation classically termed “Enlightenment” or “*unio mystica*” — and then been able to contextualize the condition in lectures and books. While many of us have transient moments of “flow,” intense joy, or self-transcendence, it is rare for such a state to be permanent. Historically, most such beings remain in “God-shock,” unable to speak about it. As William James tells us in his classic *Varieties of Religious Experience*, the mystic experience is “ineffable.”

Dr. Hawkins stands out because, following the 1965 transformation of consciousness, he dedicated himself for the next thirty years to find the means by which to communicate the ineffable spiritual truths in a way that would be comprehensible to a modern, scientific world. This book, *Power vs. Force*, is the vehicle of that communication.

The state of Enlightenment is totally complete in its bliss, such that one would never leave it except to share the gift that was given out of a total surrender of love to God and to one’s fellow human beings. That

Dr. Hawkins would re-enter the world of logic and language in order to share a “map” with us so that we might also complete our destiny speaks volumes of his selfless love for humanity.

As he explained one time, “To discover something that relieves suffering — it’s one’s responsibility to share it with others so that they are benefited.” Similar to Alexander Fleming who discovered penicillin and dedicated himself to sharing the discovery with the world, Dr. Hawkins has been dedicated to sharing the discovery of Reality in the most accessible way.



The information and overall context of this book hold the power to diagnose and resolve all inner blocks and ailments. It functions like an enzyme of spiritual facilitation to ameliorate suffering. Upon contact, it potentiates the inborn mechanisms of self-healing, self-awareness, and inner evolution within the human psyche.

So that the reader may see the far-reaching verification of this effect, here are representative statements given at his final public appearance in the fall of 2011:

Dr. Rev. Michael Beckwith, Founder of the Agape International Spiritual Center: “While you may think you are disappearing from the public eye, the energy frequency of your love, compassion, and wisdom remains in every heart you have touched throughout these many years. And certainly that includes my own and that of my spiritual community. You are a cosmic blessing on the planet, a beneficial presence whose imprint is deep and eternal.”

Swami Chidatmananda, Hindu teacher in India: “On behalf of all the followers in India, I offer humble

prostrations and respect to Dr. David Hawkins for making a great difference in all of our lives. His books make our understanding of Indian scriptures clearer, and this is true for the beginner and equally so for the advanced scholar of Sanskrit.”

Dr. Marj Britt, senior minister within the Unity Church and Vice-President of its International Seminary: “I cannot thank you enough for what you have given in the world. How you have made the teachings of Jesus Christ and other masters literally come alive through your very being and your very consciousness.”

Dr. Don MacDonagh, D.O., Osteopath: “I work in the medical field and have had the opportunity to see how much these ideas can help patients who are working on different issues. Once they get into this work, I know they will learn in a hundred different ways that all healing is possible for one reason only: the Love of God. On their behalf, thank you so much for your life’s work and for all you’ve given us.”

Jakob and Fabiola Merchant, speaking about the influence of his work on parenting: “We have studied your work for years, and it is the basis of our life together. It has meant that our children always remind us to forgive everybody whenever they get into trouble! More than anything, you have taught us to practice unconditional lovingness and to see the Divinity in everything, not just on an isolated mountaintop but in our everyday life.”

Anonymous male, U.S.: “I spent ten years of my life in addiction, over five years shooting heroin, in and out of jails, living on the street. By the mercy of the Lord, I was exposed to your teachings in rehab a few years ago. I now live a sober life full of joy. You brought

me to Christ, you brought me to Krishna, you brought me to the rooms of recovery and the 12 steps. I wake up in the morning grateful to be alive. I thought I was condemned to live the life I was living for the rest of my life, and I wake up a free man due to your grace. You saved my life.”

Anonymous female, Canada: “I used to suffer from clinical depression all my life. I read *Power vs. Force*. There was a miracle. I don’t suffer from panic attacks any more. I enjoy life. I am set free. I know that depression is a disease that we can’t see. It’s inside of us, a hole that eats us up. And I want to thank you for my freedom, for my health, and for showing me the way out of darkness.”

Anonymous female, S. Korea: “The God I grew up with was a god who favored a few and was prone to rage and revenge. I could not accept such a god. Thus I was an atheist before I encountered the book *Power vs. Force*. Having no religion and spiritual knowledge of any kind, I could not answer such questions as ‘Why was I born? Whence did we come and where do we go when we die?’ When I was 29 years old, I discovered Dr. Hawkins’ books. After that, the world wasn’t the same any more. From a lifeless, black and white world sprang an exuberant and colorful world. A new life began for me.”



The life, work, and presence of Dr. Hawkins infuse the human spirit with a new clarity and provide a trustworthy compass for the progress of our individual and collective lives.

We live in a world marked by physical, mental, and emotional suffering. What can we learn about our untapped inner resources? What exactly is the effect of

a person or a group that radiates love, acceptance, and compassion? Is it really possible that our own consciousness holds the power to uplift not only ourselves but also the world? This book says, “Yes.”

By showing us the way to liberation, Dr. Hawkins gives us the chance of reaching it. By contextualizing high spiritual truth into a framework that speaks to our linear, logical minds, he dissolves one of the greatest barriers to the expansion of consciousness: intellectual doubt.

As any parent knows, it takes great love to explain adult realities to the child in a way that a child can understand. This has always been the difficulty of the sage: how to communicate the nonlinear realities that lie beyond the reach of the mind in a way that the mind can understand. Dr. Hawkins demystifies the spiritual life by speaking in the idiom of our time: science. Yet with every word and reverent gesture, he preserves the utter mystery of the Absolute.

He speaks as an ordinary person to his fellows about ordinary human life. He does not don special robes, perform special ceremonies, or teach special chants or practices. As he says:

The truth of one's Self can be discovered in everyday life. To live with care and kindness is all that is necessary. The rest reveals itself in due time. The commonplace and God are not distinct.

He affirms the beauty of everyday life and the sacredness of each interaction: “Our love for each other is not different than our love for God.”

The radical Reality is: to understand the essence of anything is to know God.

Fran Grace, Ph.D., editor

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Sedona, Arizona*

December 2011

NEW PREFACE

Since the original publication of this book, there have been a hundred presentations worldwide, to further clarify and delineate the subject matter.

The book transmits hope. It defines certainty in contrast to guesswork. It introduces the possibility of self-verification.

In daily life, it can take years for an error to show up and be rectified, often at great financial cost as well as the cost of time and energy. A million dollars and many years are spent on a project to find out whether it is even feasible, whereas one could find out the answer in a matter of seconds. So the method described in this book is highly pragmatic.

The world is interested in what sounds good which, in practice, can be disastrous. It is important to differentiate essence from appearance. Things that appear attractive end up falling apart. Things that appear mundane prove to be the supportive reality behind the effort.

Gloria in Excelsis Deo!

*David R. Hawkins, M.D., Ph.D.
Founding Director
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Sedona, Arizona*

December 2011

INTRODUCTION

All human endeavor has the common, unstated goal of understanding or influencing human experience. To this end, man has developed numerous descriptive and analytical disciplines: morality, philosophy, psychology, and so forth. Staggering amounts of time and money are invested in data collection and analysis in attempts to predict human trends. Implicit in this frenetic search is the expectation of finding some ultimate “answer.” The “answer,” we seem perennially to believe, will, once found, allow us to solve the problems of the economy, crime, national health, or politics. But so far, we have solved none.

It is not that we lack data—we are virtually drowning in data. The obstacle is that we do not have the proper tools to interpret the significance of our data. We have not yet asked the right questions because we have not had an adequate gauge of our questions’ relevance or accuracy. Man’s dilemma—now and always—has been that he misidentifies his own intellectual artifacts as reality.¹ But these artificial suppositions are merely the products of an arbitrary point of perception. The inadequacy of the answers we receive is a direct consequence of the limitations implicit in the viewpoints of the questioner. Slight errors in the formation of questions result in gross errors in the answers that follow.

Understanding does not proceed simply from examining data; it comes from examining data in a particular context. Data is useless until we know what it *means*. To understand its meaning, we need not only

to ask the right question; we also need the appropriate instruments with which to measure the data in a meaningful process of sorting and description.

Most of human behavior has remained indecipherable despite all attempts to understand it in depth. The systems we have created to achieve understanding may seem extensive and impressive, but each in turn has led us down a blind alley because of limitations inherent in the original design. As we explore the nature of man's problems, it becomes clear that there has never been a reliable experimental yardstick with which to measure and interpret man's motivations and experiences over the course of history.

Philosophy in all of its branches attempts to comprehend human experience by creating abstractions and hypothecating their concordance with some ultimate reality. Political systems are all based on suppositions about relative human values lacking any demonstrable factual basis. All systems of morality resolve into arbitrary attempts to reduce the enormous complexities of human behavior to simplistic categories of right and wrong. Psychoanalysis, in exposing the unconscious mind, has compounded this muddle, giving rise to a bewildering array of treatments and psychologies derived from various viewpoints. This ongoing babble of man's attempt to understand himself finally produces a semantic morass in which, in the end, anything one might say is probably true to some degree. Because of uncertainty about the exact nature of causality, even when measurable results are obtained, they are subject to being ascribed to factitious causes.

The fatal faults of all thought systems have been, primarily: (1) failure to differentiate between subjective

and objective; (2) disregard of the limitation of context inherent in basic design and terminology; (3) ignorance of the nature of consciousness itself; and (4) misunderstanding of the nature of causality. The consequences of these shortcomings will become obvious as we explore the major areas of human experience from a new perspective, with new tools.

Society constantly expends its efforts to correct effects instead of causes, which is one reason why the evolution of human consciousness proceeds so slowly. Mankind is really barely on the first rung of the ladder; we have not yet solved even such primitive problems as world hunger. The accomplishments of mankind, in fact, thus far are most impressive for having been achieved—almost blindly—through trial and error. While this random search for solutions has resulted in a maze of baffling complexity, true answers always have the hallmark of simplicity. The basic law of the universe is economy. The universe does not waste a single quark; all serves a purpose and fits into a balance—there are no extraneous events.

Man is stuck with his lack of knowledge about himself until he can learn to look beyond apparent causes. From the human record, we may note that answers never arise from identifying so-called “causes” in the world. Instead, it is necessary to identify the conditions that underlie ostensible causes; and these conditions exist only within man’s consciousness itself. No definitive answer to any problem can be found by isolating sequences of events and projecting upon them a mental notion of “causality.” There are no actual causes within the observable world. As we shall demonstrate, the observable world is a world of effects.

What is the human prognosis? Is society by virtue of its own chaotic subsystems a runaway juggernaut, inherently doomed? This prospect underlies a general social apprehension about the future. International polls indicate a high level of unhappiness everywhere on the globe, even in the most advanced countries.² While the majority of people resign themselves to a pessimistic view and pray for a better life in the “hereafter,” the few visionaries who foresee a utopian future are unable to describe the means necessary to bring it about. Society needs *visionaries of means, not dreamers of ends*. Once we have the means, the ends will reveal themselves.

The difficulty in finding effective means reduces itself, upon examination, to our inability to discriminate the essential from the nonessential. Thus far, there has been no system affording a method by which to distinguish powerful and effective solutions from weak, ineffective ones. Our means of evaluation themselves have been inherently incapable of performing realistic appraisal.

Societal choices, more often than not, are the result of expediency, statistical fallacy, sentiment, political or media pressure, or personal prejudice and vested interest. Crucial decisions affecting the lives of everyone on the planet are made under conditions that virtually guarantee failure. Because societies lack the necessary reality base for formulation of effective problem resolutions, they fall back, over and over, on a resort to force (in its various expressions—such as war, law, taxation, rules, and regulations), which is extremely costly, instead of employing power, which is very economical.

Man's two basic types of operational faculties, reason and feeling, are both inherently unreliable, as our history of precarious individual and collective survival attests. Although we ascribe our actions to reason, man in fact operates primarily out of pattern-recognition; the logical arrangement of data serves mainly to enhance a pattern-recognition system that then becomes so-called "truth."³ But nothing is ever "true," except under certain circumstances, and then only from a particular viewpoint, characteristically unstated.

As a result, thoughtful man deduces that all of his problems arise from the difficulty of "knowingness." Ultimately, the mind arrives at epistemology, the branch of philosophy that examines the question of how and to what degree man really knows anything. Such philosophical discussions may seem either erudite or irrelevant, but the questions they pose are at the very core of human experience. No matter where we start in an examination of human knowledge, we always end up looking at the phenomena of awareness and the nature of human consciousness. And we eventually come to the same realization: any further advance in man's condition requires a verifiable basis for knowingness, upon which we may place our trust.

The main obstacle to man's development, then, is the lack of knowledge about the nature of consciousness itself. If we look within ourselves at the instant-by-instant processes of our minds, we will soon notice that the mind acts much more rapidly than we would acknowledge. It becomes apparent that the notion that our actions are based on thoughtful decisions is a grand illusion. The decision-making process is a function of consciousness itself; with enormous

rapidity, the mind makes choices based on millions of pieces of data and their correlations and projections, far beyond conscious comprehension. This is a global function dominated by the energy patterns that the new science of nonlinear dynamics terms *attractors*.⁴

Consciousness automatically chooses what it deems best from instant to instant because that is ultimately the only function of which it is really capable. The relative weight and merit given to certain data are determined by a predominant attractor pattern operating in the individual or in a collective group of minds. These patterns can be identified, described, and calibrated; out of that information arises a totally new understanding of human behavior, history, and the potential destiny of mankind.

The present volume, the result of twenty years of intensive research involving millions of calibrations, can make such understanding available to anyone. That this revelation proceeds from a fortuitous connection between the physiology of consciousness, the function of the human nervous system, and the physics of the universe is not surprising when we remind ourselves that we are, after all, part of a universe in which everything is connected to everything else; all its secrets are thus, theoretically at least, available to us if we know where and how to look.

Can man lift himself up by his bootstraps? Why not? All he has to do is increase his buoyancy and he will effortlessly rise to a higher state. Force cannot accomplish that feat; power not only can, but constantly does.

Man thinks he lives by virtue of the forces he can control, but in fact, he is governed by power from unrevealed sources, power over which he has no

control. Because power is effortless, it goes unseen and unsuspected. Force is experienced through the senses; power can be recognized only through inner awareness. Man is immobilized in his present condition by his alignment with enormously powerful attractor energy patterns, which he himself unconsciously sets in motion. Moment by moment, he is suspended in this state of evolution, restrained by the energies of force, impelled by the energies of power.

The individual is thus like a cork in the sea of consciousness—he does not know where he is, where he came from, or where he is going, and he does not know why. Man wanders about in this endless conundrum, asking the same questions century after century, and so he will continue, failing a quantum leap in consciousness. One mark of such a sudden expansion of context and understanding is an inner experience of relief, joy, and awe. All who have had such an experience feel afterwards that the universe has granted them a precious gift. Facts are accumulated by effort, but truth reveals itself effortlessly.⁵

Hopefully, through this book, the reader can comprehend and then prepare the conditions for such a personal revelation; to do so is the ultimate adventure.

PART ONE: TOOLS

Critical Advances in Knowledge

The evolution of this work, which began in 1965, was fostered by developments in numerous scientific fields—of which three were of special importance. Clinical research on the physiology of the nervous system and the holistic functioning of the human organism resulted in the development in the 1970s of the new science of *kinesiology*.¹ Meanwhile, in the technological arena, computers were being designed that were capable of millions of calculations in milliseconds, making possible the new tools of artificial intelligence.² This abrupt access to formerly inconceivable masses of data begat a revolutionary perspective on natural phenomena: *chaos theory*. Simultaneously, in the theoretical sciences, quantum mechanics led to advanced theoretical physics; through associated mathematics, a whole new study of *nonlinear dynamics* emerged—this was one of the most far-reaching developments of modern science, the long-term impact of which has yet to be realized.³

Kinesiology exposed, for the first time, the intimate connection between mind and body, revealing that the mind “thinks” with the body itself. Thence, it provided an avenue for the exploration of the ways consciousness reveals itself in the subtle mechanisms behind disease processes.⁴

Advanced computers, permitting the depiction through graphics of vast amounts of data, disclosed unsuspected systems within what had been ignored by Newtonian physics as indecipherable or meaningless, chaotic data.⁵ Theoreticians in diverse fields

were suddenly able to intimate coherent ways of understanding data that had been considered incoherent or *nonlinear*—diffuse, or chaotic, and therefore inaccessible through conventional probabilistic logical theory and mathematics.

Analysis of this seemingly “incoherent” data identified hidden energy patterns, or *attractors* (which had been postulated by the advanced mathematics of nonlinear equations). These existed behind apparently random natural phenomena.⁶ Computer graphics clearly demonstrated the designs of these attractor fields. The implicit potential for analyzing supposedly unpredictable systems in such disparate areas as fluid mechanics, human biology, and stellar astronomy appeared to be limitless. (The public, however, has remained generally unaware of the field of nonlinear dynamics, except for the appearance in the marketplace of some intriguing new computer graphics patterns generated by “fractal” geometry.)

During the era preceding these revelations, linear science had grown progressively divorced from concern with the basis of life itself—all life processes are, in fact, nonlinear. This isolation was also characteristic of medicine, which, when presented with the amazing discoveries of kinesiology, merely ignored the information because it had no context, no paradigm of reality, with which to comprehend it. Medicine had forgotten that it was an art, and that science was merely a tool of that art.

Within medicine, psychiatry had always been held at a distance by traditionalists because it dealt with the immeasurables of human life and therefore appeared

less “scientific”—that is, from the Newtonian viewpoint. Academic psychiatry, in fact, has made major scientific breakthroughs in psychopharmacology since at least the 1950s. However, it remains the most nonlinear area of medicine, examining such subjects as intuition, decision-making, and the whole phenomenon of life as process. Although in the academic psychiatric literature there is little mention of such things as love, meaning, value, or will, the psychiatric discipline at least essays a somewhat larger view of man than other traditional medical fields.



Regardless of what branch of inquiry one starts from—philosophy, political theory, theology, etc.—all avenues of investigation eventually converge at a common meeting point: the quest for an organized understanding of the nature of pure consciousness. But all of the major enterprises in human knowledge discussed above—even kinesiology and nonlinear dynamics—halted at this last great barrier to human knowledge, the investigation of the nature of consciousness itself. Some advanced thinkers, it is true, went beyond the parameters of their respective fields and began to ask questions about the relationship between the universe, science, and consciousness in its experience as mind.⁷ We will refer to their theories and their impact on the advance of human understanding as we proceed.

The thesis of the present work derives from amalgamating these several scientific disciplines into a methodology both elegantly simple and rewarding. We have thereby found that consciousness can indeed be

investigated. Although no road maps for such a study have thus far been available, research into the subject has produced its own design, and with it, the context needed to comprehend its findings.

Inasmuch as everything in the universe is connected with everything else,⁸ it is not surprising that one of the primary objectives of this study—a map of the energy fields of consciousness—would correlate with, and be corroborated by, all other avenues of investigation, uniting the diversity of human experience and its expressions in an all-encompassing paradigm.⁹ Such an insight can bypass the artificial dichotomy between subject and object, transcending the limited viewpoint that creates the illusion of duality. The subjective and objective are, in fact, one and the same,¹⁰ as can be demonstrated without resorting to nonlinear equations or computer graphics.

By identifying subjective and objective as the same, we are able to transcend the constraints of the concept of time, which by its very definition is a major hindrance to comprehension of the nature of life, especially in its expression as human experience. If, in actuality, the so-called subjective and objective are really one and the same, then we can find the answers to all questions by merely looking within man himself. By simply recording observations, we can see a grand picture emerge, one that predicates no limitations to the extent of further investigation.

All of us have available at all times a computer far more advanced than the most elaborate artificial intelligence machine—the human mind itself. The basic function of any measuring device is simply to give a

signal indicating the detection by the instrument of a slight change. In the experiments to be described in this book, the reactions of the human body itself provide such a signal of change in conditions. As will be seen, the body can discern, to the finest degree, the difference between that which is supportive of life and that which is not.

We should not be surprised at this. Living things all react to what is life-supportive and what is not; this is the fundamental mechanism of survival. Inherent in all life forms is the capacity to detect change and react correctively—thus, trees become smaller at higher elevations as the oxygen in the atmosphere becomes scarcer. Human protoplasm is far more sensitive than that of a tree.

The methodology, proceeding from the study of nonlinear dynamics, which we employed in this work of developing a map of the fields of human consciousness, is known as *attractor research*. It is concerned with the identification of power ranges of energy fields utilizing *critical point analysis*.¹¹ (Critical point analysis is a technique derived from the fact that in any highly complex system there is a specific, critical point at which the smallest input will result in the greatest change. For instance, the great gears of a windmill can be halted by lightly touching the right escape mechanism, and it is possible to paralyze a giant locomotive if you know exactly where to put your finger.)

Nonlinear dynamics enables these significant patterns to be identified in complex presentations, even when they are obscured by incoherence or sheer mass of indecipherable data. It discovers the relevance

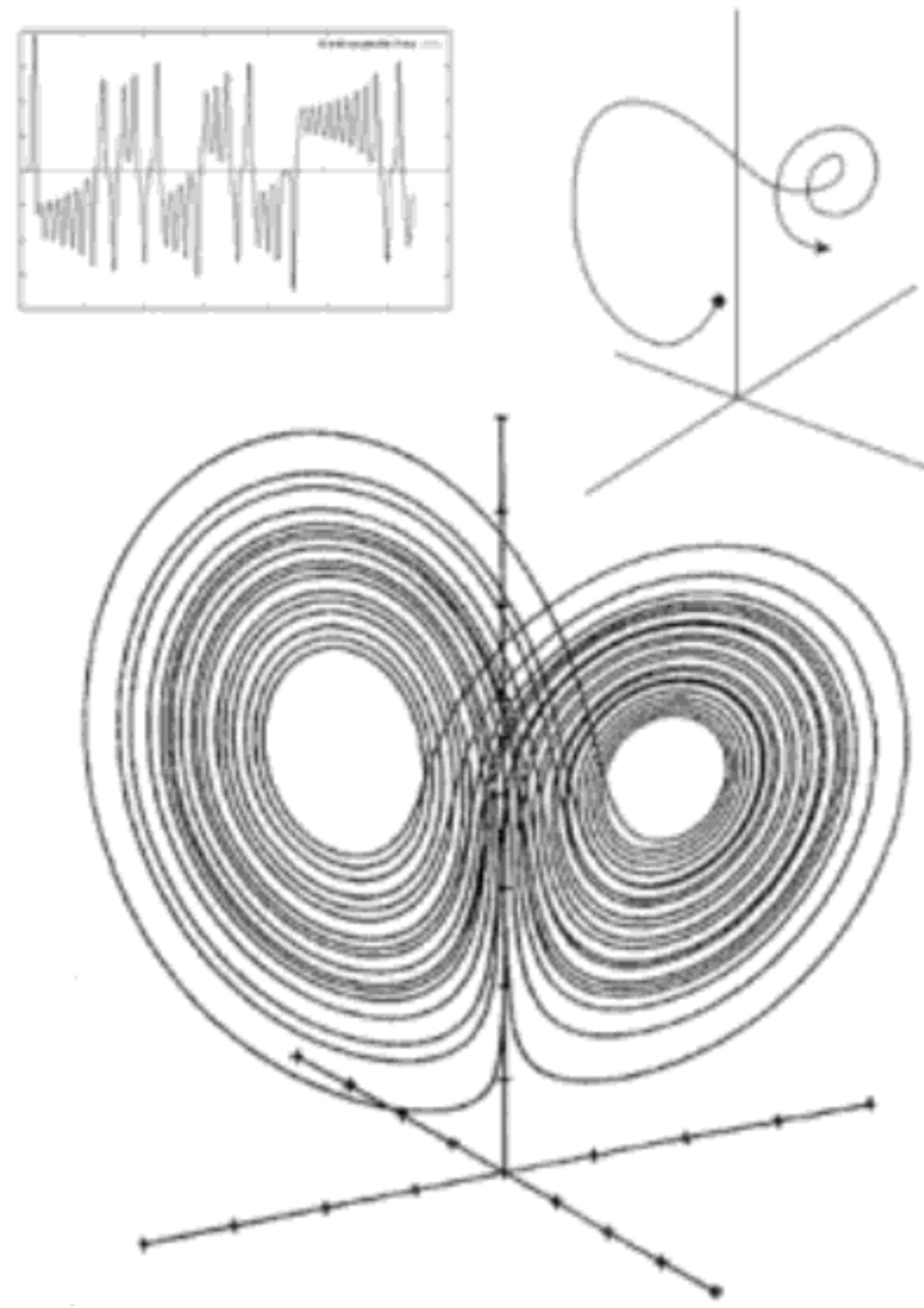
in what the world discards as irrelevant, using an entirely different approach and totally different methods of problem resolution from the ones the world is used to.¹²

The world conventionally assumes that the processing of problems requires starting from the known (the question or conditions) and moving on to the unknown (the so-called answer) in a time sequence following definite steps and logical progression. Nonlinear dynamics moves in the opposite direction: from the unknown (the nondeterministic data of the question) to the known (the answer)! It operates within a different paradigm of causality. The problem is seen as one of definition and access rather than of logical sequence (as in solving a problem by differential equations).¹³

But before we attempt to define the questions of this study further, let us examine some of the material we have introduced in greater detail.

Attractors

Attractor is the name given to an identifiable pattern that emerges from a seemingly unmeaningful mass of data. There is a hidden coherence in all that appears incoherent. This inner coherence was first demonstrated in nature by Edward Lorenz in studying computer graphics derived from weather patterns over long courses of time. The attractor pattern he identified is now quite famous as “Lorenz’s Butterfly.”



Different types of attractors are denoted by different names, for instance, *strange attractors*. But most important to our research is the discovery that some patterns are very powerful and others are much weaker. There is a critical point that differentiates the two distinct classes. This phenomenon is parallel and corollary to the high and low energy bonds in the mathematics of the chemical bond.

Fields of Dominance

A field of dominance is exhibited by high-energy patterns in their influence over weaker ones. This may be likened to the coexistence of a small magnetic field within the much larger, more powerful field of a giant electromagnet. The phenomenological universe is the expression of the interaction of endless attractor patterns of varying strengths. The unending complexities of life are the reflections of the endless reverberations of the augmentations and diminutions of these fields,

compounded by their harmonics and other interactions.

Critical Point Analysis

The traditional Newtonian concept of causality (see below) had excluded all such “nondeterministic” data because such information did not fit into its paradigm. With the discoveries of Einstein, Heisenberg, Bell, Bohr, and others, our model of the universe expanded rapidly. Advanced theoretical physics demonstrated that everything in the universe is subtly dependent upon and interactive with everything else.¹⁴

The classic Newtonian four-dimensional universe is often described as a giant clockworks, with the three dimensions of space manifesting linear processes in time. If we look at even simpler clockworks, we will notice that some gears move slowly and ponderously, while others move very rapidly, and tiny balances twirl about as escape mechanisms seesaw back and forth. To place pressure on one of the large moving gears would have little effect on the mechanism; however, somewhere there is a delicate balance mechanism at which point the slightest touch stops the entire device. This is identified as the “critical point,” where the least force exerts the greatest effect.

Causality

Within the observable world, causality has conventionally been presumed to work in the following manner:

$$\mathbf{A \rightarrow B \rightarrow C}$$

This is called a deterministic linear sequence—like billiard balls sequentially striking each other. The implicit presumption is that A causes B causes C.

But our own research indicates that causality operates in a completely different manner, in which the attractor pattern complex “ABC” splits through its “operants” and is expressed as the seeming sequence “A, then B, then C” of perception.



From this diagram we see that the source (ABC), which is unobservable, results in the visible sequence A→B→C, which is an observable phenomenon within the measurable three-dimensional world. The typical problems the world attempts to deal with exist on the observable level of A→B→C. But our work is to find the inherent attractor pattern, the ABC out of which the A→B→C seems to arise.



In this simple diagram, the operants transcend both the observable and the non-observable; we might picture them as a rainbow bridging the deterministic and the nondeterministic realms. (The existence of so-called operants can be inferred by asking the question, “What encompasses both the possible and the impos-

sible, the known and the unknown?" In other words, what is the matrix of all possibilities?)

This description of how the universe works is in accord with the theories of physicist David Bohm, who has described a holographic universe with an invisible implicate ("enfolded") and a manifest explicate ("unfolded") order.¹⁵ But it is most important to note that this scientific insight corresponds with the view of reality experienced through history by enlightened sages who have evolved beyond consciousness to the state of pure awareness.¹⁶ Bohm postulates a source that is beyond both the explicate and implicate realms, very much like the state of pure awareness described by the sages.¹⁷

The advent of artificial intelligence supercomputers has allowed the application of the theories of non-linear dynamics to be applied to the study of brain function through the technique of *neurophysiologic modeling*.¹⁸ The function of memory is especially being studied by means of neural models, among which attractor networks have been identified. Conclusions of current research are that the brain's neural networks act as a system of attractor patterns, so that the system does not behave in a random fashion overall—although each individual neuron may behave in seemingly random fashion.¹⁹

Neuron models of consciousness disclose a class of neural networks called "constraint satisfaction systems."²⁰ In these systems, a network of interconnected neuron units operates within a series of limits and thus sets up attractor patterns, some of which are now being identified with psycho-pathology.²¹ This kind of

modeling correlates behavior with physiology and parallels the results of our kinesiologic muscle testing, demonstrating the connection between mind and body.

In terms derived from *chaos theory*, the clinical study described in the following pages has identified a *phase space*, encompassing the full range of the evolution of human consciousness. Within this range, numerous attractor patterns of increasing power have been denoted. These patterns represent energy fields that are qualities of consciousness itself rather than of any particular individual, as is shown by their occurrence across large populations over long periods of time, independent of testers or subjects.

The evolution of consciousness and the development of human society can be depicted in the mathematical terms of nonlinear dynamics. Our study concerned itself with a limited set of parameters of consciousness that we calibrated from 1 to 1,000. The numbers represent the logarithm (to the base 10) of the power of the respective fields. The entire field or phase space of consciousness itself is unlimited, going on up to infinity. The range of 1 to 600, representing the domain of the vast majority of human experience, is the primary scope of this study; the levels from 600 to 1,000, the realm of non-ordinary evolution—that of enlightenment, sages, and the highest spiritual states—will later be described.

Within the total field studied, sequential patterns emerged identifying the progressive powers of attractor fields in which there were local variations, but global consistency. So-called “strange attractors” can be of either high or low energy, and the critical point in our

data appeared to be the calibration level of 200, below which the power of attractors could be described as weak or negative, above which as strong or positive. By the time we reached the calibration of 600, they were enormously powerful.

An important element of chaos theory, which is helpful in understanding this evolution of consciousness, is the *law of sensitive dependence on initial conditions*.²² This refers to the fact that a slight variation over a course of time can have the effect of producing a profound change,²³ much as a ship whose bearing is one degree off compass will eventually find itself hundreds of miles off course. This phenomenon, which we will refer to in more detail later, is an essential mechanism of all evolution and also underlies the potential of the creative process.



In overview, we can see that from time immemorial, man has tried to make sense of the enormous complexity and frequent unpredictability of human behavior. A multitude of systems has been constructed to try to make that which is incomprehensible comprehensible. To “make sense” has ordinarily meant to be definable in terms that are linear: logical and rational. But the process, and therefore the experience, of life itself, is organic—that is to say, nonlinear by definition. This is the source of man’s inescapable intellectual frustration.

In this study, however, test responses were independent of our subjects’ belief systems or intellectual content. What emerged were patterns of energy fields that were aspects of consciousness itself, irrespective

of individual identities. In common left-brain/right-brain parlance, we could say that the test subjects reacted globally to an attractor field, irrespective of the individual variation of their left-brain logic, reason, or sequential thought systems. The results of the study indicate that profoundly powerful patterns organize human behavior.

We can intuit, then, an infinite domain of infinite potential—consciousness itself—within which there is an enormously powerful attractor Field organizing all of human behavior into what is innate to “humanness.” Within the giant attractor Field are lesser Fields of progressively less energy and power. These Fields, in turn, dominate behavior, so that definable patterns are consistent across cultures and time, throughout human history. The interactions of these variations within attractor Fields make up the history of civilization and mankind. (A side study not herein reported indicated that the animal and vegetable kingdoms are also controlled by attractor Fields of hierarchic power.)

Our study correlates well with Rupert Sheldrake’s “morphogenetic fields” hypothesis, as well as with Karl Pribram’s holographic model of brain-mind function.²⁴ (Note that in a holographic universe, the achievements of every individual contribute to the advancement and well-being of the whole.) Our study also correlates with the conclusions reached by Nobelist Sir John Eccles that the brain acts as a receiving set for energy patterns residing within the mind itself, which exist as consciousness expressed in the form of thought.²⁵ It is the vanity of the ego that claims thoughts as “mine.” Genius, on the other hand, commonly attributes the

source of creative leaps of awareness to that basis of all consciousness, which has traditionally been called Divinity.

History and Methodology

The basis of this work is research done over a twenty-year period, involving millions of calibrations on thousands of test subjects of all ages and personality types, and from all walks of life. By design, the study is clinical in method and thus has widespread, pragmatic implications. Because this testing method is valid in application to all forms of human expression, calibrations have successfully been taken for literature, architecture, art, science, world events, and the complexities of human relationships. The test space for the determination of the data is the totality of the human experience throughout all time.

Mentally, test subjects ranged from what the world calls “normal” to severely ill psychiatric patients. Subjects were tested in Canada, the United States, Mexico, and throughout South America, and Northern Europe. They were of all nationalities, ethnic backgrounds, and religions, ranging in age from children to elders in their nineties, and covered a wide spectrum of physical and emotional health. Subjects were tested individually and in groups by many different testers and groups of testers. In general, the results were identical and reproducible, fulfilling the fundamental requirement of the scientific method: perfect experimental replicability.¹

Subjects were selected at random and tested in a wide array of physical and behavioral settings: on top of mountains and at the seashore, at holiday parties and during the course of everyday work, in moments of joy

and moments of sorrow. None of these circumstances affected the test results, which were found to be universally consistent irrespective of extraneous factors, with the singular exception of the methodology of the testing procedure itself. Because of the significance of this factor, the testing method will be described in detail below.

Historical Background

In 1971, three physiotherapists published a definitive study on muscle-testing.² Dr. George Goodheart, of Detroit, Michigan, had studied muscle-testing techniques extensively in his clinical practice and made the breakthrough discovery that the strength or weakness of every muscle was connected to the health or pathology of a specific corresponding body organ.³ He further determined that each individual muscle was associated with an acupuncture meridian and correlated his work with that of the physician Felix Mann on the medical significance of the acupuncture meridians.⁴

By 1976, Dr. Goodheart's book on applied kinesiology had reached its 12th edition; he began to teach the technique to his colleagues and also published monthly research tapes. His work was rapidly picked up by others, which led to the formation of the International College of Applied Kinesiology, many members of which also belonged to the Academy of Preventive Medicine. A thorough exposition of the development of the field was detailed by David Walther in his extensive volume on applied kinesiology, also published in 1976.⁵

The most striking finding of kinesiology initially

was a clear demonstration that muscles instantly become weak when the body is exposed to harmful stimuli. For instance, if a patient with hypoglycemia put sugar on his tongue, upon muscle testing, the deltoid muscle (the one usually used as an indicator muscle) instantly went weak. Accordingly, it was discovered that substances that were therapeutic to the body made the muscles instantly become strong.

Because the weakness of any particular muscle indicated the presence of a pathologic process in its corresponding organ (corroborated by diagnosis through acupuncture and physical or laboratory examination), it was a highly useful clinical tool to detect disease. Thousands of practitioners began to use the method, and data rapidly accumulated showing kinesiology to be an important and reliable diagnostic technique that could accurately monitor a patient's response to treatment as well as diagnosis.

The technique found widespread acceptance among professionals from many disciplines, and although it never caught on in mainstream medicine, it was used extensively by holistically oriented physicians. One of these was Dr. John Diamond, a psychiatrist who began to use kinesiology in diagnosing and treating psychiatric patients. He labeled this extended use of kinesiology as "behavioral kinesiology."⁶

While other investigators were researching the usefulness of the method in detecting allergies, nutritional disorders, and responses to medications, Dr. Diamond used the technique to research the beneficial or adverse effects of a great variety of sensory and psychological stimuli, such as art forms, music, facial

expression, voice modulation, and emotional stress. He was an excellent teacher, and his seminars attracted thousands of professionals who returned to their own practices with renewed interest and curiosity as they explored applications of the technique.

In addition to its inclusive applicability, the test was quick, simple, easy to perform, and highly decisive; all researchers confirmed the replicability of test results. For example, an artificial sweetener made every subject test weak, whether placed on the tongue, held in its package adjacent to the solar plexus, or hidden in a plain envelope (the contents of which neither the tester nor the subject knew).

That the body responded even when the mind was naïve was most impressive. Most practitioners did their own verification research, placing various substances in plain, numbered envelopes and having a naïve second person test a third. The overwhelming conclusion was that the body would indeed respond accurately, even when the conscious mind was unaware.

The reliability of the testing experience never ceased to amaze the public and patients—and, for that matter, the practitioners themselves. When this author was on the lecture circuit, in audiences of 1,000 people, 500 envelopes containing artificial sweetener would be passed out to the audience, along with 500 identical envelopes containing organic vitamin C. The audience would then be divided up and would alternate testing each other. When the envelopes were opened, the audience reaction was always one of amazement and delight when they saw that everybody had gone weak in response to the artificial sweetener

and strong in response to the organic vitamin C. The nutritional habits of thousands of families across the country were changed by this simple demonstration.

In the early 1970s, the medical profession in general, and psychiatry in particular, was highly resistant—if not forthrightly hostile—to the idea that nutrition had much to do with health at all, let alone emotional health or brain function. Publication of the book *Orthomolecular Psychiatry*, by this author and Nobelist Linus Pauling, received a favorable reception from a wide variety of audiences, but not from the medical establishment.⁷ (Interestingly enough, more than twenty years later, the concepts presented in the book are now fundamental to the current treatment of mental illness.)

The thrust of this book was that serious mental illnesses such as psychosis, as well as lesser ones, such as emotional disorder, had a genetic basis involving an abnormal biochemical pathway in the brain, a molecular basis that could be corrected on the molecular level. Manic-depressive illness, schizophrenia, alcoholism, and depression, therefore, could be affected by nutrition as well as medication. In 1973, when *Orthomolecular Psychiatry* was published, the psychiatric establishment was still psychoanalytically oriented; the work was primarily accepted by holistic practitioners. The suggested treatment methods and results were frequently verified with kinesiology.

However, it was Dr. Diamond's demonstration that the body instantly went weak in response to unhealthy emotional attitudes or mental stresses that had the greatest ongoing clinical influence. His refinement of

the muscle-testing technique, the one used by most practitioners, was used in this study over a period of twenty years. It was universally observed by practitioners and researchers, as well as by this author, that test responses were completely independent of the test subjects' belief systems, intellectual opinions, reason, or logic. It was also observed that a test response where the subject went weak was accompanied by desynchronization of the cerebral hemispheres.⁸

The Testing Technique

Two persons are required. One acts as test subject by holding out one arm laterally, parallel to the ground. The second person then presses down with two fingers on the wrist of the extended arm and says, "Resist." The subject then resists the downward pressure with all his strength. That is all there is to it.

A statement may be made by either party. While the subject holds it in mind, his arm's strength is tested by the tester's downward pressure. If the statement is negative, false, or reflects a calibration below 200 (see "Map of Consciousness," Chapter 3), the test subject will "go weak." If the answer is yes or calibrates over 200, he will "go strong."

To demonstrate the procedure, one might have the subject hold an image of Abraham Lincoln in mind while being tested, and then, for contrast, an image of Adolf Hitler. The same effect can be demonstrated by holding in mind someone who is loved in contrast to someone who is feared, hated, or about whom there is some strong regret.

Once a numeric scale is elicited (see below) cali-

brations can be arrived at by stating, "This item" (such as this book, organization, this person's motive, and so on) calibrates "over 100," then "over 200," then "over 300," until a negative response is obtained. The calibration can then be refined: "It is over 220. 225. 230.," and so on. Tester and testee can trade places, and the same results will be obtained. Once one is familiar with the technique, it can be used to evaluate companies, movies, individuals, or events in history; it can also be used to diagnose current life problems.

The test procedure, the reader will note, is to use the muscle test to verify the truth or falsity of a declarative statement. Unreliable responses will be obtained if the question has not been put into this form. Nor can a reliable result be obtained from inquiry into the future; only statements regarding existent conditions or events in the past or present will produce consistent answers.

It is necessary to be impersonal during the procedure to avoid transmitting positive or negative feelings. Accuracy is increased by having the test subject close his eyes, and there should be no music or distractions in the background.

Because the test is so deceptively simple, it is well that inquirers first verify its accuracy to their own satisfaction. Responses can be checked by cross-questioning, and everyone who becomes acquainted with the technique thinks of tricks to satisfy themselves that it is reliable.⁹ It will soon be found that the same response is observed in all subjects, that it is not necessary for the subject to have any knowledge of the matter in question, and that the response will always be

independent of the test subject's personal opinions about the question.

Before presenting an inquiry, we have found that it is useful to first test the statement, "I have permission to ask this question." This is analogous to an entry requisite on a computer terminal, and will occasionally return a "no" answer. This indicates that one should leave that question alone or inquire carefully into the reason for the "no." Perhaps the questioner might have experienced psychological distress from the answer or its implications at that time, or for other unknown reasons.¹⁰

In this study, test subjects were asked to focus on a specified thought, feeling, attitude, memory, relationship, or life circumstance. The test was frequently done in large groups of people; for demonstration purposes, we first established a baseline by asking the subjects, eyes closed, to hold in mind the memory of a time when they were angry, upset, jealous, depressed, guilty, or fearful; at that point, everyone universally went weak. We would then ask them to hold in mind a loving person or life situation, and everyone would go strong; typically a murmur of surprise would ripple through the audience at the implications of what they had just discovered.

The next phenomenon demonstrated was that the mere image of a substance held in the mind produced the same response as if the substance itself were in physical contact with the body. As an example, we would hold up an apple grown with pesticides and ask the audience to look directly at it while being tested; all would go weak. We would then hold up an organi-

cally grown apple, free of contaminants, and as the audience focused on it, they would instantly go strong. Inasmuch as no one in the audience knew which apple was which, nor, for that matter, had any anticipation of the test at all, the reliability of the method was demonstrated to everyone's satisfaction.¹¹

For reliable results, it should be remembered that people process experience differently; some people primarily adopt a feeling mode, others are more auditory, and still others are more visual. Therefore, test questions should avoid such phrasing as "How do you feel?" about a person, situation, or experience; or "How does it look?" or "How does it sound?" Customarily, if one says, "Hold the situation (or person, place, thing, or feeling) in mind," the subjects will instinctively select their own appropriate mode.¹²

Occasionally, in an effort, perhaps even unconscious, to disguise their response, subjects will select a mode that is not their customary mode of processing and give a false response. When the tester elicits a paradoxical response, the question should be rephrased. For example, a patient who feels guilty about his anger toward his mother may hold in mind a photograph of her and test strong. However, if the tester were to rephrase the question by asking this subject to hold in mind his present attitude toward his mother, the subject would instantly go weak.

Other precautions to maintain the accuracy of the test include removing eyeglasses, especially if they have metal frames, and hats (synthetic materials on top of the head make everyone go weak). The testing arm should also be free of jewelry, especially quartz wrist-

watches. When an anomalous response does occur, further investigation will eventually reveal the cause—the tester, for instance, might be wearing a perfume to which the patient has an adverse reaction, producing false negative responses. If a tester experiences repeated failures while attempting to elicit an accurate response, the effect of his voice on other subjects should be evaluated; some testers, at least at certain times, may express sufficient negative energy in their voices to affect test results.¹³

Another factor to be considered in the face of a paradoxical response is the time frame of the memory or image involved. If a test subject is holding in mind a given person and their relationship, the response will depend on the period the memory or image represents. If he is remembering his relationship with his brother from childhood, he may have a different response than if he is holding in mind an image of the relationship as it is today. Questioning always has to be narrowed down specifically.¹⁴

One other cause for paradoxical test results is a physical condition of the test subject resulting from stress, or depression of the thymus gland function, which occurs from encountering a very negative energy field. The thymus gland is the central controller of the body's acupuncture energy system, and when its energy is low, test results are unpredictable. This can be easily remedied in a few seconds by a simple technique discovered by Dr. John Diamond, which he called the "thymic thump." The thymus gland is located directly behind the top of the breastbone. With clenched fist, pound over this area rhythmically several times while

smiling and thinking of someone you love. At each thump, say, “Ha-ha-ha.” Retesting will now show the resumption of thymic dominance, and normal test results will occur.¹⁵

Use of the Testing Procedure in This Study

The testing technique just described is that recommended by Dr. Diamond in *Behavioral Kinesiology*. The only variation introduced in our study was the correlation of responses with a logarithmic scale to calibrate the relative power of the energy of different attitudes, thoughts, feelings, situations, and relationships. Because the test is rapid, actually taking less than ten seconds, it is possible to process an enormous amount of information about a variety of matters in a very short time.

The numerical scale elicited spontaneously from test subjects ranges from the value of mere physical existence at 1, up to 600 in the ordinary worldly realm, which is the apex of ordinary consciousness, and then from 600 on up to 1,000, which includes advanced states of enlightenment. Responses in the form of simple yes-or-no answers determine the calibration of the subject. For example, “If just being alive is one, then the power of love is over 200.” (Subject goes strong, indicating a yes.) “Love is over 300.” (Subject still goes strong.) “Love is over 400.” (Subject stays strong.) “Love is 500 or over.” (Subject still strong.) In this case, love calibrated at 500, and this figure proved reproducible regardless of how many subjects were tested. With repeated testing—using either individuals or groups—a consistent scale emerged, which correlates well with human experience, history, and common opinion, as

well as the findings of psychology, sociology, psychoanalysis, philosophy, medicine, and the famous Great Chain of Being. It also correlates quite precisely with Perennial Philosophy's "strata of consciousness."¹⁶

The tester must be cautious, however, realizing that the answers to some questions may be quite disturbing to the subject. The technique must not be used irresponsibly and the tester must always respect the subject's willingness to participate; it should never be used as a confrontational technique. In clinical situations, a personal question is never posed to the test subject unless it is pertinent to a therapeutic purpose. It is possible, though, to pose a question that precludes personal involvement on the part of the test subject, who then functions merely as an indicator for the purposes of calibration research.

The test response is independent of the subject's actual physical strength. It is frequently dumbfounding to well-muscled athletes when they go just as weak as anyone else in response to a noxious stimulus. The tester may well be a frail woman who weighs less than 100 pounds, and the subject may be a professional football player who weighs more than 200, but the test results will be the same, as she puts down his powerful arm with a mere two fingers.

Discrepancies

Differing calibrations may be obtained over time or by different investigators for a variety of reasons:

1. Situations, people, politics, policies, and attitudes change over time.

2. People tend to use different sensory modalities when they hold something in mind, i.e., visual, sensory, auditory, or feeling. “Your mother” could therefore be how she looked, felt, sounded, etc., or Henry Ford could be calibrated as a father, as an industrialist, for his impact on America, his anti-Semitism, etc.
3. Unless a specific scale is used as reference, the numbers obtained will be arbitrary. All calibrations in this book were made in reference to the Map of Consciousness (Chapter 3). For instance: “On a scale of 1 to 600 where 600 represents enlightenment, this _____ calibrates at _____.” If a specific scale is not specified, testers may get astounding numbers over 1,000 and progressively higher numbers with subsequent tests. On this scale, no person who existed on this planet ever calibrated over 1,000, which is the calibration of all the Great Avatars.

One can specify context and stick to a prevailing modality. The same team using the same technique will get results that are internally consistent. Expertise develops with practice.

The best attitude is one of clinical detachment, posing a statement with the prefix statement, “In the name of the highest good, _____ calibrates as true. Over 100. Over 200., etc.” The contextualization “in the highest good” increases accuracy because it transcends self-serving personal interest and motives.

There are some people, however, who are incapable

of a scientific, detached attitude and unable to be objective, and for whom the kinesiologic method will therefore not be accurate. Dedication and intention to the truth have to be given priority over personal opinions and trying to prove them as being “right.”

Limitations

The test is accurate only if the test subjects themselves calibrate over 200 and the intention of the use of the test is integrous, calibrating over 200. The requirement is one of detached objectivity and alignment with truth rather than subjective opinion. Thus, to try to prove a point negates accuracy. Approximately 10% of the population is not able to use the kinesiologic testing technique for as yet unknown reasons. Sometimes married couples, also for reasons as yet undiscovered, are unable to use each other as test subjects and may have to find a third person to be a test partner.

Disqualification

Both skepticism (calibrates at 160) and cynicism calibrate below 200 because they reflect negative prejudice. In contrast, true inquiry requires an open mind and honesty devoid of intellectual vanity. Negative studies of behavioral kinesiology all calibrate below 200 (usually at 160), as do the investigators themselves.

That even famous professors can and do calibrate below 200 may seem surprising to the average person.

Thus, negative studies are a consequence of negative bias. As an example, Francis Crick’s research design that led to the discovery of the double helix

pattern of DNA calibrated at 440. His last research design, which was intended to prove that consciousness was just a product of neuronal activity, calibrated at only 135.

The failure of investigators who themselves, or by faulty research design, calibrate below 200 confirms the truth of the very methodology they claim to disprove. They “should” get negative results, and so they do, which paradoxically proves the accuracy of the test to detect the difference between unbiased integrity and non-integrity.

Any new discovery may upset the apple cart and be viewed as a threat to the status quo of prevailing belief systems. That a clinical science of consciousness has emerged that validates spiritual Reality is, of course, going to precipitate resistance, as it is actually a direct confrontation to the dominion of the narcissistic core of the ego itself, which is innately presumptuous and opinionated.

Below consciousness level 200, comprehension is limited by the dominance of Lower Mind, which is capable of recognizing facts but not yet able to grasp what is meant by the term “truth” (it confuses *res interna* with *res externa*) and that truth has physiological accompaniments which are different from those of falsehood. Additionally, truth is intuited as evidenced by the use of voice analysis, the study of body language, papillary response, EEG changes in the brain, fluctuations in breathing and blood pressure, galvanic skin response, dowsing, and even the Huna technique of measuring the distance that the aura radiates from the body. Some people have a very simple technique that

utilizes the standing body like a pendulum (fall forward with truth and backward with falsehood).

From a more advanced contextualization, the principles that prevail are that Truth cannot be disproved by falsehood any more than light can be disproved by darkness. The nonlinear is not subject to the limitations of the linear. Truth is of a different paradigm from logic and thus is not “provable,” as that which is provable calibrates only in the 400s. Consciousness research kinesiology operates at level 600, which is at the interface of the linear and the nonlinear dimensions.

Test Results and Interpretation

The goal of this study is to generate a practical map of the energy fields of consciousness so as to delineate the range and general geography of an uncharted area of human investigation. In order to make this more easily comprehensible for the reader, the numerical designations arrived at for the various energy fields have been rounded off to comparative figures.

As we look at the Map of Consciousness (following page), it becomes clear that the calibrated levels correlate with specific processes of consciousness—emotions, perceptions or attitudes, world views and spiritual beliefs. If space permitted, the chart could be extended to include all areas of human behavior. Throughout, the research results were mutually corroborating; the more detailed and extensive the investigation, the greater was the corroboration.

MAP OF CONSCIOUSNESSES®

God-view	Life-view	Level	Log	Emotion	Process
Self	Is	Enlightenment ↑	700-1000	Ineffable	Pure Consciousness
All-Being	Perfect	Peace ↑	600	Bliss	Illumination
One	Complete	Joy ↑	540	Serenity	Transfiguration
Loving	Benign	Love ↑	500	Reverence	Revelation
Wise	Meaningful	Reason ↑	400	Understanding	Abstraction
Merciful	Harmonious	Acceptance ↑	350	Forgiveness	Transcendence
Inspiring	Hopeful	Willingness ↑	310	Optimism	Intention
Enabling	Satisfactory	Neutrality ↑	250	Trust	Release

Permitting	Feasible	Courage	↕	200	Affirmation	Empowerment
Indifferent	Demanding	Pride	↓	175	Scorn	Inflation
Vengeful	Antagonistic	Anger	↓	150	Hate	Aggression
Denying	Disappointing	Desire	↓	125	Craving	Enslavement
Punitive	Frightening	Fear	↓	100	Anxiety	Withdrawal
Disdainful	Tragic	Grief	↓	75	Regret	Despondency
Condemning	Hopeless	Apathy	↓	50	Despair	Abdication
Vindictive	Evil	Guilt	↓	30	Blame	Destruction
Despising	Miserable	Shame	↓	20	Humiliation	Elimination

The critical response point in the scale of consciousness calibrates at level 200, which is the level associated with Courage. All attitudes, thoughts, feelings, associations, entities, or historical figures below that level of calibration make a person go weak. Attitudes, thoughts, feelings, associations, entities, or historical figures that calibrate higher make subjects go strong. This is the balance point between weak and strong attractors, between negative and positive influence, and between truth and falsehood.

At the levels below 200, the primary impetus is survival, although at the very bottom of the scale—the zone of hopelessness and depression—even that motive is lacking. The levels of Fear and Anger are characterized by egocentric impulses, which arise from this drive for personal survival. At the level of Pride, the survival motive may expand to include the survival of others as well. As one crosses the demarcation between negative and positive influence and goes on into Courage, the well-being of others becomes increasingly important. By the 500 level, the happiness of others emerges as the essential motivating force. The high 500s are characterized by interest in spiritual awareness for both oneself and others, and by the 600s, the good of mankind and the search for enlightenment are the primary goals. From 700 to 1,000, life is dedicated to the salvation of all of humanity.

Discussion

Reflection on this map can bring about a profound expansion of one's empathy for life in its variety of expressions. If we examine what are generally held to

be less “virtuous” emotional attitudes, we realize they are essentially neither good nor bad; moralistic judgments are merely a function of the viewpoint from which they emanate.

We see, for instance, that a person in Grief, which calibrates at the energy level of 75, will be in a much better condition if he rises to Anger, which calibrates at 150. Anger itself, however, is a destructive emotion and is still a low state of consciousness, but as social history shows, Apathy can imprison entire subcultures as well as individuals. If the hopeless can come to wanting something better (Desire at 125) and then use the energy of Anger at 150 to develop Pride at 175, they may then be able to take the step to Courage, which calibrates at 200, and proceed to actually ameliorate their individual or collective conditions.

Conversely, the person who has arrived at a habitual state of unconditional Love will experience anything less to be unacceptable. As one advances in the evolution of his individual consciousness, the process becomes self-perpetuating and self-correcting so that self-improvement becomes a way of life. This phenomenon can be commonly observed among members of 12-step groups who constantly work at overcoming negative attitudes such as self-pity or intolerance. People further down on the scale of consciousness may find these same attitudes acceptable and will even righteously defend them.

Throughout history, all of the world’s great religions and spiritual disciplines have been concerned with techniques to ascend through these levels of consciousness. Most have also implied, or specifically stated,

that to move up this ladder is an arduous task and that success depends on having a teacher (or at least teachings) to give specific instruction and inspiration to the aspirant, who might otherwise despair over his inability to achieve the goal unaided. Hopefully, our chart will help to facilitate this ultimate human endeavor.

The epistemological effect of awareness of this schema is subtle, but can be far-reaching; implications of these findings have pragmatic applications to sports, medicine, psychiatry, psychology, personal relationships, and the general quest for happiness. Contemplation of the Map of Consciousness can, for instance, transform one's understanding of causality. As perception itself evolves with one's level of consciousness, it becomes apparent that what the world calls the domain of causes is in fact the domain of effects. By taking responsibility for the consequences of their own perceptions, observers can transcend the role of victim to an understanding that "nothing out there has power over you." It is not life's events, but how one reacts to them and the attitude that one has about them, which determine whether the events have a positive or negative effect on one's life, whether they are experienced as opportunity or as stress.

Psychological stress is the net effect of a condition that you are resisting or wish to escape, but the condition does not have any power in and of itself. Nothing has the power within itself to "create" stress. The loud music that raises the blood pressure of one person can be a source of delight to another. A divorce may be traumatic if it is unwanted, or a release into freedom if it is desired.

The Map of Consciousness also casts a new light on the progress of history. A most important distinction for the purpose of this study is that between force and power. We can, for example, investigate an historical epoch, such as the end of British colonialism in India. If we calibrate the position of the British Empire at the time, which was one of self-interest and exploitation, we find that it was well below the critical level of 200 on the scale of consciousness. The motivation of Mahatma Gandhi (calibrated at 760) was very near the top of the range of normal human consciousness. Gandhi won in this struggle because his position was one of far greater power. The British Empire (calibrated at 175), represented force and, whenever force meets power, force is eventually defeated.

We may observe how throughout history, society has tried to “treat” social problems by legislative action, warfare, market manipulation, laws, and prohibitions—all manifestations of force—only to see these problems persist or recur despite the treatment. Although governments (or individuals) proceeding from positions of force are myopic, to the sensitive observer it eventually becomes obvious that conditions of social conflict will not disappear until the underlying etiology has been exposed and “healed.”

The difference between treating and healing is that in the former, the context remains the same, whereas in the latter, the clinical response is elicited by a change of context so as to bring about an absolute removal of the basis of the condition rather than mere recovery from its symptoms. It is one thing to prescribe an anti-hypertensive medication for high blood pressure; it is