

TRUTH

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FALSEHOOD

HOW TO TELL THE DIFFERENCE

by

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

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Author's Statement

The work to be presented is the result of a lifetime dedicated to discovering the core and essence of Truth itself and how it can be recognized, expressed, and defined. As a consequence, a means of discerning truth from falsehood was discovered that was shocking in its implications, for it revealed not only the nature of the essence of truth but also that this technique was applicable, without limits, to anything and everything, anywhere in time or space.

Until now, humanity has been like a sailor at sea without a compass by which to discern truth from falsehood. The cost in terms of suffering has been enormous. Compassion for the human condition arises from the realization of the massive consequences of this inherent limitation of the human mind itself. The work herein presented is therefore devoted to overcoming this serious defect whereby falsity has been misidentified as truth.

Research indicated that truth is actually a variable relative to an absolute constant. Its degree of validity is identifiable on a calibratable scale that includes all of life in all its expressions throughout all of history. The accumulated data was overwhelming in its revelations and implications. Researchers using this new tool were like children with their first microscope, excitedly examining everything and anything in the human experience. The mass of accumulated data often revealed rather startling information. It became overwhelmingly apparent that appearance was not in accord with essence, and that the mind is basically naïve and easily deceived. Therefore, readers are forewarned that portions of the material may be disturbing and confrontational to some cherished illusions.

The work has been progressively presented in a sequence of books, video and audio recordings, workshops, and public lectures with audience participation. It has been translated and made available worldwide in more than fourteen languages. In addition, it has been presented to numerous ongoing study groups around the world, and it was peer reviewed prior to publication.

The enormous mass of data has been organized and presented in a sequence in order to facilitate comprehension across a wide spectrum of information. The subject matter is also contextualized to facilitate the awareness of intention. Seeming paradoxes dissolve with reflection, and much of the information is transformative in itself.

As with *Power vs. Force*, reading the material herein results in a progression of

the reader's level of consciousness. Therefore, what at first exposure might seem confrontational, paradoxically, it resolves into greater awareness and an expanded capacity of discernment.

Note that because our current society is overly politicized on almost every aspect of life, it is important to know that the author places value and importance in agreement with clinically derived, calibratable levels of consciousness and their accord with subjectively experienced states of consciousness whose emergence has been described elsewhere (Hawkins, 1995, 2001, 2003).

The research techniques to be described were applied, as they were in previous books, to the manuscript of this volume. The calibrated levels of important statements are cited as they arise, and the level of truth of each chapter is documented (see Appendix A).

Caveat: A Note to the Reader

Emotional reactions are personally determined by one's inner positionalities and belief systems. They are not 'caused' from without or by exposure to new information. As audiences to presentations of this material have discovered, an initial response dissolves upon reflection into a broader understanding and compassion for oneself and others.

The intention of this presentation is the alleviation of suffering by virtue of replacing falsehood with truth and sharing the knowledge of how to arrive at truth on one's own, for the pathway to its source resides within. For those who are aligned with truth, the path lights up; for those who refuse it, the path is darkened. All of us are free to choose.

On first reading, Section I may seem difficult or too academic. If so, skip to Section II, and after reading the rest of the book, Section I will be more quickly and easily grasped. People learn by different modalities—some process logically through the intellect before going to details, while others learn by familiarity and then are ready for explanations. Either way ends up at the goal of understanding and comprehension.

The reader will also note a seeming redundancy of certain key concepts. This is a purposeful pedagogical style that facilitates progressive comprehension of critical concepts which are new or unfamiliar at first reading but become obvious with subsequent representations.

Overall, the basic dictum to the information reported is that importance is not based on whether it is pleasing, but on whether it is true or false and to what degree. The reported calibrations are the result of research and are not the author's opinion. Thus, there is no point in writing querulous letters that usually follow the format of "How come you rated walruses higher than seals," etc. Like a calculator, the described methodology results in numbers, not subjective bias or opinion.

Extensive references are provided that give background information needed to better understand the reported research findings. The compilation of the manuscript itself took three years, including revisions, corrections, and incorporation of input from review committees and consultants, as well as feedback from a variety of experts. Thus, meticulous effort has been made to present the data with as much accuracy as possible.

The overall mission was guided by Socrates' dictum that all human error or

wrongdoing is involuntary for man can only choose what he believes at the time to be a good that will bring happiness. His only error is that he cannot discern the real good from the illusory good. This work is devoted to clarifying what is the 'real' and how it can be identified.

To preclude undue emotional upset, the publication of the book was delayed until information that had been discovered by prior research was revealed to the public. It was therefore decided to wait until after the 2004 elections, the Iraqi war, the United Nations scandal, Islamic terrorist training in the United States, double agents in U. S. intelligence operations, clergy pedophilia, MS-13 gang infiltration, Iran's nuclear plans, etc., had occurred. All these events were identifiable back in 2003-2004, long before they became public news. Similarly, more could be said about events yet to surface.

Of greater importance is to describe the methodology and basic concepts that make such discoveries available to investigation, for this rather comprehensive study demonstrates that there are no longer any secrets, and truth can be instantly discovered by any integrous researcher.

Whether to reveal all that is discovered is problematic and requires reflection. The premise that occasioned the above decisions was that wisdom is the better part of valor.

Foreword

The ensuing presentation of material is unique in that it views the totality of the human experience and the evolution of life via a new and relatively recently discovered means of research. It includes new observations and understanding of not only the ordinary, supposedly objective world (nature), but also uniquely, for the first time in any research, simultaneously correlates the observations with the very means of observation itself (subjectivity). Thus, it bypasses and transcends the ages-old major source of error (duality) by means of the unity of nonduality, a rather transformational process in and of itself.

The calibrations of levels of truth were frequently startling, and, like the discovery of the x-ray, microscope, and telescope, they opened up staggeringly huge areas for investigation that had never before been accessible by any means. The dimensions of suitable subject matter expanded at an overwhelming rate, and eventually there was the realization that it could be applied to *everything*. While it could be assumed that a seminal discovery would be satisfying, in this instance, on the contrary, it was overwhelming and took years of reorientation and decision-making. Could the understanding be explained? If so, how; and, finally, should it be?

The origination of the work was the consequence of cataclysmic, subjective changes of consciousness that occurred spontaneously, beginning in early life, and then, in 1965, revealed a whole new mode of knowingness that recontextualized the very core of experiencing. The shift was basically from content to context as the central focus of awareness from which all meaning then became transformed. (See “About the Author” at the end of the book.)

The research technique also revealed itself spontaneously in that witnessing and comprehension were now from the viewpoint of totality (field) instead of a personal or limited locus of ‘personal self’. The basic instrument of experiential information processing, and even of experiencing itself, had shifted from the linear particular and limited to the nonlinear, nonpersonal quality of autonomous awareness and consciousness.

The shift and its inferred possibilities necessitated leaving a huge psychiatric practice and spending twenty years of contemplation, out of which arose the basic research reported in *Qualitative and Quantitative Analysis and Calibration of the Levels of Human Consciousness*, which was the forerunner to the publication of *Power vs. Force* in 1995. This subsequently set what could only be aptly described

as a whole new culture of interest, investigation, and inspiration that led to the spontaneous emergence of numerous independent study groups worldwide.

The collection and mass of material became widespread in the public domain where tens of thousands of people experimented with the new technique of calibrating the levels of consciousness of anything and everything. A widespread network of confirmation and feedback developed that was accelerated by dissemination of the information publicly by means of numerous formal lectures and workshops with public attendance and formal, recorded participant discussion and traditional question-and-answer sessions.

All the public presentations of the work have been recorded and videotaped throughout the United States as well as in the Orient (Korea) and Europe (Oxford Union). Thus, the information has been peer reviewed by many thousands of participant observers as well as by sophisticated, ongoing discussion groups.

While some of the raw data may not coincide with personal expectations, that is the anticipated response. The discovery of any new information of real significance has always provoked query and doubt and is to be expected. Data that are in conflict with personal beliefs are best handled by viewing such information as a 'possible alternative' rather than as 'make wrong', which automatically summons up ego protest or even indignation. Oddly, protest is often confirmation that a nail has been hit on the head.

Although the human mind likes to believe that it is 'of course' dedicated to truth, in reality, what it really seeks is confirmation of what it already believes. The ego is innately prideful and does not welcome the revelation that much of its beliefs are merely perceptual illusions. By research analysis, actually only 35 percent of the public is really interested in truth for its own sake.

The discoveries and the work itself do not spring from a personal source but are a consequence of the advancement of human consciousness, i.e., the overall climate.

In general, the calibrated numbers are rounded off to the nearest integer of 5, for example, 63 is reported as 65, 242 is reported as 240, etc. The real significance is to locate a level of consciousness relative to the overall Scale of Consciousness. More specific numbers are significant only when doing detailed research.

Some variation in numerical specifics is to be expected among different investigators and groups, but they are inherently consistent, and the variation is due to personal differences of technique (described in Appendix C). It is comparable to adjusting a barometer to different altitudes. The primary thrust of the overall approach is to know how to tell truth from falsehood, i.e., the absence of truth. Reliability depends primarily on the integrity of the questioner and the intention for asking the question. Dedication to truth itself is the rapid road to its discovery.

The first doubt block to be overcome is the startling discovery that the truth about anything whatsoever is readily available in a few seconds, just for the asking. The normal response to this discovery is disbelief, followed by paradigm shock, but then curiosity prevails. The whole universe awaits discovery on a new level of understanding, out of which arise compassion and wisdom.

The purpose of the work is long term, and the information is best assimilated by reflection, which summons forth comprehension. The numerous doubts and questions that arise have already been extensively examined, sorted, discussed, and resolved by virtue of collective intention, because if mankind really did not want to know truth, the means to its discovery would not have arisen and revealed itself on the radar screen of human discovery.

Preface

An all-pervasive crisis of credibility and integrity is currently shredding the very fabric of all levels of society. The institutions and historic bulwarks of integrity and reliability upon which society has relied over great expanses of time are under political attack, and others have fallen into disgrace and scandal on an almost daily basis. These include not only governments and world leaders but also entire dominant political ideologies, monolithic religious institutions, government agencies, federal authorities, universities, school systems, corporate giants, banking institutions, major newspapers, news channels, and the media in general.

Even the court system has become a contentious political circus, and jurists legislate from the bench while juries award huge fortunes in order to 'make a statement'. Institutions that were founded to protect civil rights are now seen as their worst enemy and are seemingly intent upon destroying freedom as it has been known in the past.

In the criminal courts, carefully selected juries are purposely misled by fallacious argument and manipulated by histrionics and irrelevant fictions. Although distortions of truth historically have been part and parcel of the political arena, politics has degenerated from rational discussion and debate to personal vilification, overt fallacies, gross frauds, and prevarication.

Prior to our recent and current society, the fate of whole civilizations, as well as nations and cultures, was decided primarily by conquering enemies who relied solely on brute force. The same reliance on force was even adopted by religious institutions (as is currently the case in certain parts of the world), and often the conquered were given the choice of either becoming converts or being summarily executed. Force was then the predominant and ruling principle which dominated societies, and religions as theocracies perpetuated the reliance upon coercion and force, backed up by dire threats.

Because of current terrorism and zealously promoted threats to world peace, religion itself has surfaced as a focus of current public attention and discourse. The highly visible and volatile devotees of militant world religions have openly and formally declared war on the rest of the world and seek to exterminate all nonadherents to their restrictive belief systems. The egocentricity and megalomania of such extremist positions are now primary threats to the possibility of a peaceful world. The sophistry of such violent ideologies has even

provoked the appearance in the Western world of naïve apologists and sympathizers who are unaware that they too are seen merely as infidels (“mushrikun”), fools, and ‘useful idiots’ (Lenin’s term) who equally deserve extermination as idolaters (Forsyth, 2004; Charen, 2003).

The bewilderment of current human society is evidenced by the lack of clarity or comprehension of the fundamental issues, which require identification and elucidation as well as validation of their credibility and authenticity. The primary defect now is, as it always has been, that the design of the human mind renders it intrinsically incapable of being able to tell truth from falsehood. This single, most crucial of all inherited defects lies at the root of all human distress and calamity.

Operationally, the mind is dualistic and thus sets up separatist mentations based on arbitrary, hypothetical positionalities that have no intrinsic reality. Thus, by design, the mind has the basic defect, as pointed out by Descartes, that it cannot differentiate *res cogitans* (also *cognitans*) from *res externa* (i.e., mentalizations about the seeming appearance of the world versus the world as it actually is). The mind thus confuses its own projections and mistakenly assumes that they have an external, independent existence, whereas, in reality, no such condition exists.

The design of the human mind is also comparable to that of a computer in which the brain is the hardware that is capable of playing any software programs fed into it. The hardware is, by design, incapable of protecting itself from false information; therefore, the mind will believe any software program with which society has programmed it, for it is innocently without any safeguard or protection. The same declaration has been made by all the greatest spiritual leaders of history who unanimously state that the basic defect of humanity is its relatively invincible ignorance, the recovery from which is operationally impossible without the help of a spiritual teacher.

The human mind, therefore, by virtue of its innate structure, is naïve, blind to its limitations, and innocently gullible. Everyone is the victim of the ignorance and limitation of the human ego. Not only is the majority of the content of the average mind fallacious (e.g., fifty percent of the information on the Worldwide Web tests as ‘false’), but it is also programmed to attack itself with self-hatred, depression, guilt, low self-esteem, envy, greed, conflict, and endless misery. These defects are then projected onto the world as hate, war, violence, and genocide. The ego defends its own limitations with prideful denial, thus becoming its own victim.

That the human mind, without help, is unable to tell truth from falsehood due to its own innate structure and design is so staggering a discovery that it is roughly comparable to the discovery by Copernicus that caused cultural shock in the sixteenth century. Because this single fact alone is confrontational to the

average mind, it will probably not be welcomed or warmly greeted by those who profit from sophistry and its illusions.

In today's world, it is not just the seeker of spiritual truth who is focused as never before on discovering how to tell truth from falsehood. The general public is in a semi-paralysis state due to the quandary of doubt and futility of hoping for any kind of dependable authenticity in the current public discourse. Public interest is riveted on testimony before investigative panels. Mobs in Madrid chant, "We want the truth." Juries strain to sift through evidence, and protest groups vociferously challenge every aspect of society.

At this time, there is no common agreement on even the most basic, simple, and obvious questions: What to do? What to do when an avowed enemy slaughters thousands of innocent civilians? Should we 'lock up' criminals or just see them as victims of society and let them run the streets as compulsive predators? Is it simple, common-sense police work to scrutinize obvious terrorist-group suspects, or is that to be forbidden by civil rights? It is not even clear who is the perpetrator and who is the victim. Who or what is to blame?

Over many centuries, the greatest minds of history have struggled with the problem of defining truth and the inability to decisively validate the credibility of its purported expressions. *The Great Books of the Western World* collectively calibrate at the intellectual range of consciousness level 460.

Science itself (calibration level in the 400s), which has survived relatively intact and unscathed by the assaults on truth, has had its own internal dissensions of which the philosophic implications of the Heisenberg 'uncertainty principle' have been the focus in the last few decades. This, in turn, has led to the awareness that no major advance in science can occur without a further understanding of the nature of consciousness itself.

As a result of the progressive evolution and advancement of the level of consciousness of mankind over the centuries, the decisive discovery was made during the late 1970s, and continued to develop on up to the present time, of how to actually tell truth from falsehood for the first time in the history of mankind. Although the fundamental physiological tool upon which it is based seems deceptively simplistic, like the advent of the telescope, it opened up a whole new universe of discovery. Because the test utilized the response of the universal energy fields of consciousness, the truth or falsehood of any statement about anything anywhere in time or space could be instantly discovered. In addition, it was revealed that there were calibratable levels of truth and that each, in turn, identified energy levels that dominated human consciousness.

Each identifiable, calibratable level of consciousness defines a range of options and possibilities as well as limitations. A new era of human knowledge has begun and has already brought about the discovery of an enormous amount of crucial and significant information of great importance to mankind. This has resulted in

a recontextualization of the nature of the human experience in its manifold expressions. The implications, as will be seen, are profound.

The modern world is confronted with the complexities of integrating rapidly advancing technology, cultural and social ideological conflict, and the ambiguities of morality, ethics, religion, and spirituality, which have to be integrated with the demands of survival, war, and economic changes. Added to this has been amplification via the all-pervasive media, which are themselves a focus of debate.

The missing element throughout history, as well as in the modern world, is that humanity has had no means of truly and objectively discerning truth from falsehood. Thus, society itself is unsupported by verifiable validity in its multitudinous expressions. It is therefore of considerable interest and potential benefit that a means of discerning not only truth but also relative degrees of truth has developed.

This presentation of a new, clinical 'Science of Truth' is therefore dedicated to the progress of humanity and the relief of suffering, which is the consequence of the advance in understanding the nature of consciousness in its pristine, pure expression as well as during ordinary life and its vicissitudes.

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All gratitude is due to the inspiration of the Presence of Divinity whose effulgence radiates forth to the world as the All Present Eternal Source of All that Exists, the formless out of which form is the actualized Infinite Potentiality of the ongoingness of Creation.

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

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Introduction

Interest in verifiable truth and its concordant reality is currently intense and constitutes the very core of discussions of current domestic and world events. This has caused a worldwide reassessment of basic ethical, spiritual, and religious values, with their implications for morality as well as survival on every level of current life. All discussions subtly or overtly imply a basic underlying standard of responsibility and accountability. Concomitantly, with the rise in ethical discussion, spiritual information itself is currently accelerating and expanding at an exponential rate due to the catalytic effect of recent advances in the overall level of human consciousness, as well as revelations emanating from research into the nature of consciousness.

Consciousness is the unlimited, omnipresent, universal energy field, carrier wave, and reservoir of all information available in the universe. More importantly, it is the very essence and substrate of the capacity to know or experience. Even more critically, consciousness is the irreducible, primary quality of all existence (calibration level 1,000).

In the 1990s, it was discovered that consciousness itself was not just an ineffable mystery or hypothetical postulate but was indeed an identifiable and concretely definable, calibratable reality that reflected a concordance of multiple levels of increasing truth, power, and influence. It was also discovered that humans were attuned to a specific level of consciousness by virtue of a combination of inherited propensity plus the consequence of choices made by the will over long periods of time.

Consciousness research revealed that these invisible, stratified energy levels dominate populations as well as individuals by the phenomenon of entrainment via 'attractor fields' (Hawkins, 1995). The effect of each level of consciousness is identifiable by characteristics such as predominant emotional or psychological attitudes and capacities as well as brain physiology, world view, spiritual beliefs, philosophy, and creative potentialities. Each level also reflects a range of possibilities as well as limitations of choice or decision.

These levels can be demonstrated on a scale (logarithmic) of 1 to 1,000, where the number '1' indicates the lowest level of consciousness of life (bacteria) and '1,000' the highest level attainable by humans (the Great Avatars). The calibrated scale is readily applicable to the overall human experience as is demonstrated by the now relatively well-known Map of Consciousness (Hawkins, 1995, 2000,

2003), which is in use worldwide and spreading rapidly as a quick, easy method of discerning truth from falsehood about anything in a matter of seconds (see Appendix B).

The book, *Power vs. Force* (Hawkins, 1995) gives a complete, in-depth discussion of the various levels of consciousness denoted on the Map, which can be briefly summarized as follows:

All life emanates an invisible energy within the all-encompassing general field of consciousness itself, which is primordial to life. The field is permanent, infinite, and all-inclusive in dimension and exists independently yet is inclusive of time, space, and location. The field records (imprints) all aspects of life in minute detail. This track is a permanent recording that is quickly and easily retrieved by the simple, few-second technique of testing changes in muscle strength in response to a stimulus, such as simply making a statement or envisioning a substance, object, person, or location. That which is 'true' is recognized by the field of consciousness and thereby energizes the muscle to resist the challenge of an applied pressure. That which is 'not true' is not recognized by the field of consciousness and thereby does not energize the muscle to resist the challenge of applied pressure. Consciousness instantly discerns truth from 'falsehood' (i.e., the absence of truth), and even uncannily detects the degree of truth.

On the Map of Consciousness, energies that calibrate over 200 indicate 'true' and those below 200 are 'false' (i.e., 'not true'). The scale represents a recapitulation of degrees of evolution, from the most primitive to the most evolved. The lowest are most animal-like and include the negative emotions. The positive emotions start out at calibration level 200 and move on up to reason and intellect in the 400s, and then to love at 500, and unconditional love at 540. The rare, enlightened states start at 600 and over. Each level has definite, identifiable characteristics that are unmistakable and concordant with the totality of human experience universally.

The discovery that the truth can be known instantly about anything and everything, anywhere in time or space, resulted in the emergence and continuing development of numerous research study groups worldwide. Needless to say, the discovery of an instant technique that, in effect, "sees all and knows all" opens the door to endless investigation and exciting inquiry in a world in which frustration and impatience about the availability of verifiable truth is a predominant and overwhelming theme. All investigators find the basic concepts and simple technique exciting and a new adventure that leads to remarkable and often astonishing discoveries as well as the satisfaction of the subjective progression of the questioner's own level of consciousness. (See Appendix C.)

As will become quickly apparent, even a cursory inspection of the Map of

Consciousness quickly recontextualizes the totality of all human experience and provides a common base of reference with extensive implications as well as clarifications.

MAP OF THE SCALE OF CONSCIOUSNESS®

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 fields of consciousness denote levels of the evolution of consciousness and represent calibratable power or force in a manner comparable or analogous to the physical world and the electromagnetic spectrum of a progressive range of frequencies. The higher levels of calibrated consciousness showed a rapid increase in frequencies that required the construction of a logarithmic rather than an arithmetic scale to facilitate their mathematical range and denotations.

As in the physical domain, each identifiable level has its own inherent qualities, with both limits and constraints intrinsic to the field. This progression of levels of observation and their concordant appearance is in general agreement with advances in the other fields of scientific discovery. The densest levels were measured and described by Newtonian physics. Scientific discovery then progressed beyond differential calculus to the more advanced

understanding of quantum mechanics, subparticle physics, nonlinear dynamics, the currently evolving 'M-theory', and other basic energy theories.

The elucidation of the Heisenberg uncertainty principle was pivotal in its discovery that consciousness itself has a profound effect on the submicroscopic substratum of the observable, measurable universe. Intention itself became recognized as instrumental to the appearance of events.

Rupert Sheldrake (Sheldrake, 1981) formulated the principle that form occurs first within the field of consciousness, so that 'morphogenic' patterns plus intention are essential to activating potentiality into actuality. Current 'string theory' postulates that the ultimate substratum of all that exists in the universe consists of a universal energy, so all that can be said to exist arises out of a common substrate. The possibility of the transformation from potentiality to actuality is provided by the infinite power of the primordial substrate of all existence, which alone has the power to transform the unmanifest into the realm of the manifest (cal. level 1,000).

The universe is now defined as an interactive wholeness of myriad energy fields of infinite, potentially differing frequencies merely awaiting the influence of the introduction of intention plus form. Thus, we now have a means by which to describe and understand the easily identifiable principle that Creation and Evolution are actually one and the same process (cal. level 1,000), which will be elucidated later.

While at first glance, all these discoveries may seem to be irrelevant to everyday life, in practice, major advances in the understanding of the essential nature of the universe and the evolution of consciousness profoundly facilitate secular as well as spiritual awareness and the comprehension of physical and spiritual evolution. It is no longer necessary to forsake reason, intelligence, and rationality to grasp the reality of nonlinear, invisible influences that advance one's own understanding and final realization of the ultimate reality underlying that characteristic of consciousness termed 'subjectivity'.

Consciousness research is of great pragmatic value not only to the scientist but also to all of society in its myriad expressions, from the arts to business, commerce, politics, international relations, diplomacy, and the prevention of war. Additionally, this new arena of discovery has wide applications in every area of research, including methodology and theory.

To the intellectual, the discoveries are exciting and fascinating, and their philosophic implications are profound. Definitive resolutions to ages-old impasses and enigmas of humankind are now clearly apparent.

Numerous social puzzles and seeming dilemmas are resolved simply as a result of finding the missing pieces by which resolution is the automatic consequence of recontextualization. That process is the very basis for the "aha!" experiences. The data and information that follow are transformative and

accelerate the evolution of consciousness and awareness.

Familiarity with the basic concepts to be presented is of benefit in that it results in automatically seeing things differently, with a consequent resolution of conflict and ensuing peace of mind. As will be discovered, the world is not what it appears to be, nor are its residents the 'who' that they presume themselves to be.

SECTION I
WHAT IS TRUTH?

HISTORICAL PERSPECTIVE

From earliest times to the present day, mankind has pondered and struggled with the enigma of its origin, purpose, and destiny: Who are we? Where did we come from? Where do we go after death of the body, if anywhere?

Over the millennia, a myriad of plausible postulations have sought to offer a satisfying resolution. There arose a number of myths, systems, and philosophical discussions as well as a plethora of imaginative and creative cosmologies, each of which, however, became the starting point for a whole additional set of questions, doubts, and conflicts.

It was postulated that mankind came from the heavens or that the earth was the primordial mother. Pantheism suggested that animal spirits and nature were the origin of human life that evolved into polytheism and pantheons of god-like, divine figures, each with personalities and limited, but specified, domains.

In various parts of the world, however, truth via spiritual inspiration and information emerged through the fabled sages and then in the form of the great avatars who founded the great religions that brought some resolution in regional sections of the world's population, but again, neither peace nor certainty arose. In fact, the followers of each leader often fragmented themselves into competitive factions that utilized religious belief systems as the justification and basis for persecution, hatred, and genocide. Paradoxically, in practice, some misinterpretations of the major religions became the blatantly diametrical opposite of the core of their own teachings.

These deviations from the truth of their own teachings created skepticism about the authority and integrity of not only the institution but also of its theology. In addition to the loss of credibility, there was a negative impact on public opinion. Theocracies appeared to be not only dogmatic but also oppressive, and often adherence to their tenets was from fear rather than from respect for an intuitive recognition of truth. In many parts of the world, the reputation of religion progressively deteriorated. At the present time, for example, Western Europe and large parts of North America have shown a progressive secularization that is now accelerated by the negative impact of the current militant Islamics and the scandals of some Christian churches.

Religious and spiritual skepticism was also a by-product of the fall of authoritarianism as a sufficiency upon which to place confidence. In the last few

centuries, the emergence of the dominance of science and the scientific paradigm of reality further diminished the credibility of religious dogma, particularly ecclesiastic authority. Religious conflict was progressively replaced by political ideologies that, paradoxically, were as oppressive as the dogmas they were purported to replace.

A new period of inquisition arrived, such as that to which the peoples of Tibet, China, Russia, Eastern Europe, Southeast Asia, North Africa, the Arabic countries, and Cuba have been subjected in recent times. Then, unfortunately for the world, there was a merging of political extremism with religious zealotry, as exemplified by Islamic radicalism that threatens the world with its violence and fanaticism, in contrast to which secularization seems a welcome relief.

Unlike power, which has no opposite, force always precipitates counterforce, whether the opposing forces are political, religious, or both. Truth, however, has no opposite because falsehood is not the opposite of truth but merely its absence, just as darkness is not the opposite of light but merely represents the lack of it.

At approximately the time of the Harmonic Convergence in the late 1980s, the consciousness level of mankind suddenly jumped from the limited level of 190, which had dominated mankind for centuries, to 205, which is above the critical level of truth and integrity at 200. In more advanced cultures of the world, this rise in the consciousness level resulted in replacing gain with integrity as the yardstick of success. Then ensued a period of time in which nonintegrated companies and their CEOs were at the center of scandal, while at the same time, the company that had the highest level of integrity of the giant corporations worldwide became the largest and most successful company in the world.

Of critical importance is that in November 2003, at the time of (but not 'caused by') the Harmonic Concordance, the consciousness level of mankind, after being stable for nearly two decades, rose again to the present level of 207.

During the same time period, consciousness research advanced as a consequence of the discovery of a means to differentiate truth from falsehood. It was found that truth was not a simple 'yes' or 'no' but that it was expressible over a calibrated, logarithmic scale from 1 to 1,000. Because consciousness is present everywhere and beyond the limitations of time or space, there is a whole new science of consciousness that, because it has no limits, also enables research into spiritual concepts, spiritual teachings, and the verification of spiritual realities as well as every aspect of society. A new definition of truth emerged that is defined not as a consequence of just content, as in Newtonian physics, but as the consequence of content within a specific field. It was discovered that without reference to the field, there was no possible, reliable statement of truth.

Because consciousness research has no limitations as to subject matter, it allows investigation into areas previously thought to be accessible only by

advanced science, the mystic, or great spiritual geniuses over time. Thus, by the use of the same investigative method, it was possible to identify and calibrate the levels of truth of spiritual concepts, teachers and teachings, as well as religions and ecclesiastical doctrines. Upon investigation, it was found that the highest levels of truth in history were realized by the great mystics whose energy fields still impact all mankind to this day, whether acknowledged or not.

Even when spiritual reality is denied, such as by the atheist or skeptic, an overall context of ethics and morality still remains that rules all mankind in all ages, even though recognition of its origination is denied. At the present time, intellectual as well as ethical and spiritual endeavor are facilitated by these advances in consciousness overall as well as by the rapid development of information about the quality of consciousness itself.

The most recent advances in scientific theory postulate that there is a common submatrix to all physical existence, consisting of high-frequency fields of energy (this statement calibrates at 1,000). The difficulty with integrating spiritual truth, consciousness research, and advanced theoretical physics is that the mind thinks dualistically. Thus, to observation and description, perceived 'reality' seems to be separated into different categories of domains or realms, such as the physical versus the nonphysical or the experiential versus the observable, as demarcated by the following

Physical vs. nonphysical

Experiential vs. observable

Subjective vs. objective

Linear vs. nonlinear

Secular vs. spiritual

Intellectual vs. emotional

Scientific vs. nonscientific

Spiritual vs. egoistic

Known vs. unknown

Science vs. religion

Philosophy vs. materiality

Microscopic vs. macroscopic

Measurable vs. nonmeasurable

Predictable vs. nonpredictable

Matter vs. spirit

Definable vs. ineffable

Truth vs. falsehood

Abstract vs. concrete

Limited vs. unlimited

Phenomenal vs. actual

list of comparisons: From the above, it becomes clear that what was thought to be distinct categories of existence, reality, or experience are primarily just different categories of perception and mentation, i.e., Descartes' *res cogitans*. In reality, as in Reality, there are no separations or distinct realms of independent existence (*res externa*). Operationally, however, descriptions seem to apply specifically only to seemingly separate realms, and intellectually, there seems to be no common ground to these perceived disparate realms.

The sought-for commonality to all realms of subjective experience and investigation turns out to be the omnipresent energy field traditionally denoted as 'consciousness', the very substrate and core of all existence and of intelligence itself. Consciousness alone has all the qualities by which to compare and unite these seemingly disparate realms into a comprehensive unity with stratified expressions. Consciousness itself is the key to the sought-for 'unified field theory of everything' (statement calibrates at 1,000). Beyond the field of consciousness, nothing exists because it is universal and independent of time or location. Curiously, at the same time, it is knowable, able to be experienced, and its levels are discernable and identifiable.

We can start from the beginning and then address the following questions:

1. What is common, necessary, and intrinsic to all possibilities of existence, experience, or expressions thereof?
2. What is the irreducible substrate of the visible and the invisible, the subjective and the objective, form and formless, and identifiable anywhere in time or space, i.e., the Absolute?
3. Is the Presence of such universality identifiable, to what degree, and under what circumstances?

The field of consciousness alone fulfills all the requirements. Its presence can be discovered only via the exercise of its own innate quality, i.e., the sole tool by which consciousness can be identified, studied, and examined is by utilization of the qualities of that consciousness itself. Comparably, it is only life itself that can study and experience life because it is the core and substrate of awareness. For a comparable reason, the irreducible substrate of epistemology is subjectivity, of which gnosis is an experiential potentiality that becomes actualized at its highest level of expression in the enlightened state of the sages of all time.

As will become apparent from further examination and discussion, the understanding of consciousness reveals that all that exists, with no exception, both subjective and objective, physical and nonphysical, with or without form, irrespective of state or qualities, has its existence along an identifiable and describable continuum. There is no discontinuity, for in reality, there is only energy that is expressed in the characteristics of its different frequency ranges.

The physical universe is a vibrational frequency spectrum, beyond which the physical dissolves into the invisible but increasingly powerful ranges of energy that go on up through extremely high ranges and their ultra-high harmonics to the very source of existence itself. At the most primordial level, the manifest is an actualization of the unmanifest, by which the potential becomes the actual (i.e., Creation).

Is a single 'theory of everything' a verifiable reality? Is it a practical tool or an abstract hypothesis? Through study, it will become obvious that such a theory is of the utmost practicality and equally applicable to every aspect of the human experience as well as the universe. Its utilitarian value is immeasurable in that it differentiates the possible from the impossible, the actual from the potential, and the unreal from the real (cal. level 1,000).

That a verifiable truth about everything and anything anywhere in the universe is accessible for the mere asking is so astonishing that it challenges every basic human assumption. Upon investigation, it becomes starkly obvious that all existence throughout all time, beyond all duration and location, including the human experience thereof in all of its possibilities, is an expression of one single, all-encompassing energy field of infinite potential, and that a quality of the field itself is its capacity to actualize potential from the formless into actual, identifiable form.

Whether one chooses to label the omniscient, omnipresent, omnipotent, universal, all-encompassing, all-present, beyond-all-time- and-space field as divine or not is a personal choice. Historically, because the word 'God' has been so maligned, abused, and misrepresented over the course of time, the Buddha recommended that the term not be used at all because it is misleading and prejudicial. Any serious students of Truth (who themselves are integrous and whose questions are integrous) can verify the above statements for themselves. Factually and verifiably beyond measurable time, duration, or location, there is an omnipotent, omnipresent, all-powerful universal field of infinite potentiality that can become manifest experientially or in form, e.g., atomic energy.

Throughout time, spiritually inspired individuals who have been devoted to the inner search for the core truth itself have reported that beyond ordinary mind, there is a potential experiential capacity that enables the realization of the presence of the field itself as the source of all existence. Its innate qualities illuminate and reveal all that has ever been described as reality or Reality. The phenomenon traditionally called Enlightenment reportedly has been extremely rare because few are the persons able, karmically endowed, or willing to surrender their favorite illusions, identifications, or their personalities. This rarity exists because a clear, precise, and verifiable definition of truth was lacking. Advanced research into the nature of consciousness now demonstrates conclusively that there is no division between science and spirituality. In fact,

they merely represent different frequency ranges of their common substrate.

In the gross physical world, the seemingly 'different' energies are labeled gravity (weight), weak force, strong force, horsepower, chemical bond, heat, light, electricity, radiation, short wave, long wave, photons, electrons, neutrons, protons, sound, lightning, music, earthquake, alpha wave, beta wave, magnetic fields, aurora borealis, steam, vapor, flood, atomic energy, fission, fusion, vegetative and animal life, emotion, physiology, EEG waves, movement, EKG waves, television, transmitters and receivers, volcanoes, cosmic radiation, subliminal elephant thumps, thinking, feelings, vision, intuition, concepts, forms, colors, vibrations, and fire, as well as the galaxies and black holes where gravity is so intense that even light cannot escape.

Are all of the above 'separate', unique, and different 'realities'? We already know the laws of conservation of energy and matter and that $E=mc^2$. From the above, it is not difficult to conclude as well as intuit that there is only a single omnipresent source of energy whose qualities primarily reflect a difference of frequency, location, prevalence, style, and locus of observations and their interpretations.

Beyond the physical level, the vibrational frequency of energy increases even farther past the Newtonian paradigm to its nonphysical experiences as the matrix of thought itself, of which the brain is its physical corollary. Beyond the limitation of the protoplasmic brain are the energy ('etheric') brain and the field of awareness/ consciousness, which are the light of the manifest energy from the unmanifest, the primordial source of existence out of which creation arises.

Mankind has intuited all the above throughout all time because awareness was not constricted by the limitation of the paradigm of Newtonian science or the limitation of logic. Descartes' *res cogitans (interna)* and *res externa* are not separate but alternate loci of observation of form and represent different levels of a spectrum from 'thing' to 'ideation about the thing'.

Within all form, there is the universal presence of the formless by which all is encompassed and unified. That reality allows for a Unified Field Theory of Everything. The reason that this is both obvious and plausible is because all that exists arises from a single, common source. The universe, both subjectively human as well as physical, is thus an expression of the infinite potentialities of energy itself, i.e., the unmanifest becomes manifest as formless, primordial energy that then becomes the field of nonlinear consciousness, which itself is beyond form, time, or locality. It then serves as the matrix for differentiation into the spectrum of levels of subjective and linear form, which represents the actualization of potentiality. Thus, evolution represents and expresses creation and not causality. All that exists has a source but no 'cause', which is merely a very limited concept, i.e., *res cogitans* (calibrates as true).

The simple and rather obvious truth is that evolution is Creation. Therefore,

Creation is continuous, ongoing, and witnessed sequentially as evolution.
Evolution and Creation are one and the same reality.

THE SCIENCE OF TRUTH

Classically, the essential requirements of science consist of an organized body of confirmable information that is comprehensible, logical, and replicable. In practice, therefore, science is composed of theory plus testable hypotheses capable of experimental (experiential) confirmation.

Although 'truth' has been the focus of erudite intellectual discourse and attention for thousands of years, no totally universal agreement has ever been reached that would conclude the open-ended, ongoing discussion (e.g., see *The Great Books of the Western World*). Within stated contexts, however, workable definitions of heuristic value have, for periods of time, served a practical purpose. Each definition, however, has been limited by the lack of description of context or parameters. Therefore, as will be elucidated, no testable statements of any presentation of ostensible truth have any real validity because validity depends on context, content, and the specificity of their delineation.

In addition to the above difficulty, all definitions and terms include presumptions about semantics as well as the dialectics of logic, epistemological premises, and perceptions, all of which end up at the impasse of the conundrum: How do we know, or how do we even know that we know? The conundrum then continues on into discussions of theology, metaphysics, and, eventually, the epistemological dilemma of differentiation between the subjective and the supposedly objective categories of argument and experience. This core dilemma of investigation attempts to differentiate Descartes' *res cogitans* from *res externa* (i.e., the mind cannot know the world itself but only its selective, abstract mentalization about it, just as a photo is not the object photographed). It becomes the ultimate of all intellectual argument and irresolvable because of the dualistic nature of mentation itself, which artificially separates subject and object and thus becomes the very source of the intrinsic error that it seeks to resolve via circuitous tautologies.

The end point of intellectual investigation arrives at the obvious conclusion that the mind and the intellect are each inherently defective and therefore incapable of arriving at absolute truth. The principle of causality itself calibrates at only 460, i.e., dualistic and therefore limited by virtue of its contextual paradigm and the limitation intrinsic to the structure of its dialectic.

All mental approaches to a definition of truth are eventually confronted by the necessity of making a paradigm jump from the abstract to the experiential,

and from the supposedly objective to the radically subjective. Thus, the statement “Only the objective is real” is a purely subjective premise. The mechanistic reductionist, therefore, actually lives in an intrapsychic, subjective reality, the same as everyone else. The resolution of the dilemma of a description and knowingness of absolute truth requires the leap into the field of research of consciousness itself, which makes it clear that the only actual, verifiable reality of knowingness is by the virtue of ‘being’ (i.e., all intellectualizations are ‘about’ something), which requires that the observer be extraneous in order to be the witness of the thing to be examined. For example, a human observation can ‘know about’ a cat, but only a cat really knows what it is to be a cat by virtue of the quality of being a cat.

In essence, the above observation is the explanation of the diversity of opinion about spiritual reality and theological discussions concerning divinity that cannot reach any great degree of truth without arriving at the purely subjective knowingness of self-realization—the state of enlightenment in which the essence of subjectivity is self-revealing as the very substrate of the core of truth and reality.

As will be described later, consciousness research reveals that the capacity of the human mind to comprehend and understand the levels of truth depends on an individual’s level of consciousness, which itself is in a state of continuous evolutionary development. This process has been continuous not only over preceding eons of evolutionary time, but also continues on in present time and during maturation. (See Chapter 7.)

It is important to know that at the time of birth, every individual human being already has a calibratable level of consciousness. These levels vary quite markedly and, in fact, to extreme degrees. The calibratable level denotes a capacity to resonate to an identifiable range of frequencies similar to a radio or television antenna. In addition, the brain does not reach full maturity until approximately age twenty-five to even thirty-five, and the significantly most human part of the brain, the prefrontal cortex, does not fully mature until the very last, a fact that is now being taken into consideration in court determinations of the sentencing of juveniles.

From an overall view, it is apparent that comprehending truth is innately challenging and seemingly complex. The problem of defining and understanding truth results in many different conclusions, depending on a great multiplicity of factors in which even the overall level of consciousness of mankind at the time is a significant factor. Each level of consciousness results in a definition of truth that is concordant with that specified level, together with its own language and qualifications that fit its culture and time. Discord arises from definitions that are appropriate to other levels of consciousness, even of the same era. Even if there is agreement about the facts or definition of truth, there remains

disagreement as to what it 'means' or signifies (i.e., hermeneutics).

The progressive development of a pragmatic yet theoretically elegant (a term that is used in scientific dialog to denote a germinal context) science of consciousness has already been presented in some detail (Hawkins, 1995-2004), including extensive demonstration and confirmation (Hawkins' video lecture series, 2002, 2003, 2004).

Summary of the Essential Principles of the Science of Consciousness

1. Consciousness is the formless, invisible field of energy of infinite dimension and potentiality, the substrate of all existence, independent of time, space, or location, of which it is independent yet all inclusive and all present.
2. Because the field of consciousness encompasses all existence beyond all limitation, dimension, or time, it registers all events, no matter how seemingly miniscule, such as even a fleeting thought.
3. Because the registration of all events occurs outside of time and place, they are timelessly accessible due to the unique qualities inherent to the energy field of consciousness itself.
4. Consciousness is the irreducible substrate of the human capacity to know or experience, to perceive or witness, and it is the essence of the capacity for awareness itself.
5. The field of consciousness exists independently of mankind yet is included within it. It is the irreducible substrate, the Absolute, in comparison to which all that exists is relative.
6. Consciousness represents a field of infinite power and potential, out of which the manifest universe as Creation arises as a continuous, ongoing process.
7. The entire universe, both known and unknown, exists independently of human description and is essentially one unified, total field within which are variable levels of vibrational frequencies that appear as the observable universe. As in the physical domain, the higher the frequency of the vibrational

energy, the greater the power.

8. The universal, all-encompassing vibrational field of energy is descriptively omnipresent and is therefore omniscient and all-powerful (omnipotent). The presence of the field of consciousness is known by all sentient beings as the subjective awareness of existence itself. Thus, the awareness of the presence of consciousness as the substrate of existence is the primordial subjective reality underlying all possible human experience.
9. The levels of consciousness are identifiable by use of a simple quality of consciousness itself, and the omniscience of consciousness recognizes and responds to that which has existence and is true by virtue of the fact of that existence. Thus, consciousness, like a mirror, impersonally reflects actuality, which is unchanged and unaffected by that process. Consciousness, therefore, does not 'do' anything, but, similar to gravity, it provides the context out of which potentiality actualizes from formless to form, from nonexperienced to experienced.
10. Comparable to the laws of the conservation of energy or conservation of matter, the law of the conservation of life prevails. Life itself is not capable of being destroyed but can only change form by shifting to a different frequency range (in human experience, the 'etheric', the 'spiritual', and other energy realms described throughout time).
11. Because all that exists represents a level of energy vibration, a scale of consciousness can be constructed that is internally consistent and of pragmatic value. A logarithmic scale of consciousness from 1 to 1,000, which starts at number '1' as the existence of life itself and continues to 1,000 (the highest level of consciousness ever reached by mankind), is sufficient to include all possible frequency ranges of human consciousness. Such a scale can be demonstrated to be highly informative and of great practical as well as theoretical value in understanding mankind, the question of divinity, and the universe.
12. Consciousness research is the only science available to mankind at the present time that enables investigation of the relative energy levels of both linear and nonlinear paradigms, their

domains, and the realities that are beyond time, location, or dimension and exist as both identifiably objective as well as subjective.

The above statements calibrate at consciousness level 1,000, which is the highest level of truth and knowability of the current human condition.

As in a doctoral dissertation, the above statements will be treated as though they are hypotheses to be clarified, amplified, demonstrated, and documented by presenting data that is sufficient to justify the fulfillment of the null hypothesis.

TRUTH AS ENIGMA: THE CHALLENGE AND THE STRUGGLE

The requisite foundation and essential basis for the development of a pristine verifiable science of truth is the understanding of the nature of consciousness itself. Without such a foundation, clarification of its essential nature has floundered between the mechanistic reductionism of brain chemistry (calibration level 410) and the abstract intellectualizations of philosophy (cal. level 460). This results in circuitous tautologies that eventually lead to metaphysics (cal. level 450), theology (cal. level 450), and, finally, epistemology (cal. level 460), i.e., how do we know, and how do we know that we know, and is there even a primordial bedrock upon which faith and credibility can be placed?

Within the Newtonian paradigm (cal. level 460), science (cal. level 460) has been both informative and reliably, pragmatically productive. The domain of traditional science has been secured by its innate limitations and discipline of structure and form. The linear is predictable and has an innate reliability that resulted in a shift of society's faith from the unseen, such as traditional religion, to the demonstrable reliability and benefits of science.

To the modern mind, science is 'real' and 'objective', whereas the nonphysical phenomena and experiences of a mental or a subjective nature are considered unsubstantial, of questionable authenticity, and subject to doubt and argument (Arehart-Treichel, 2004). The appearance of quantum mechanics (cal. level 460) and the Heisenberg uncertainty principle (cal. level 460) spell the end of the dominance of the Newtonian paradigm of reality and the beginning of the emergence of a more sophisticated and advanced evolution of science that leads from the predictable linear domain to the unpredictable nonlinear domain (cal. level 500 on up to infinity).

Throughout the ages, the human mind and its intellect have been both the tool as well as the subject of investigation of the enormous complexity of reason and rationality. The sheer volume of man's investigations filled vast libraries and grew to enormous proportions. Inquiry led to a bewildering proliferation of information rather than a conclusive resolution or simplification. As a consequence, in the 1950s, an erudite group of educators and scholars chaired by Mortimer Adler sought to give organizational recognition to the intellectual

efforts of the great thinkers over the centuries. This resulted in the production of *The Great Books of the Western World* (1952), which included the works of the most excellent of the excellent scholars and thinkers in their best efforts in the attempt to arrive at and define truth. This study of man's intellectual history is continuous and widespread, and its value is currently supported by the National Association of Scholars (Fields, 2000), which recommends that one schedule a serious study of *The Great Books* over a ten-year period. Its contents include the major contributions of the following great thinkers of all history.

Calibrations of *The Great Books of the Western World*

Aeschylus	425
Apollonius	420
Aquinas, Thomas	460
Archimedes	455
Aristophanes	445
Aristotle	498
Augustine	503
Aurelius, Marcus	445
Bacon, Francis	485
Berkeley	470
Boswell	460
Cervantes	430
Chaucer	480
Copernicus	455
Dante	505
Darwin	450
Descartes	490
Dostoevsky	465
Engels	200
Epictetus	430
Euclid	440

Euripides	470
Faraday	415
Fielding	440
Fourier	405
Freud	499
Galen	450
Galileo	485
Gibbon	445
Gilbert	450
Goethe	465
Harvey	470
Hegel	470
Herodotus	440
Hippocrates	485
Hobbes	435
Homer	455
Hume	445
Huygens	465
James, William	490
Kant	460
Kepler	470
Lavoisier	425
Locke	470
Lucretius	420
Machiavelli	440
Marx	130
Melville	460
Mill, J. S.	465
Milton	470
Montaigne	440
Montesquieu	435

Newton	499
Nicomachus	435
Pascal	465
Plato	485
Plotinus	503
Plutarch	460
Ptolemy	435
Rabelais	435
Rousseau	465
Shakespeare	465
Smith, Adam	455
Sophocles	465
Spinoza	480
Sterne	430
Swift	445
Tacitus	420
Thucydides	420
Tolstoy	420
Virgil	445

Collectively, The Great Books calibrate at 450, but with the elimination of Karl Marx, they calibrate at 465. Thus, philosophies that calibrate below 200 (the critical level that discerns truth from falsehood) have a seriously negative impact, as history and current research well demonstrate. (In contrast, Socrates, not an author himself, calibrates at 540.)

The crucial importance of discovering the essential nature of truth can be deduced from the sheer size and intensity of effort of the world's greatest thinkers and scholars. These authors represent only the Western world. Similar efforts and a comparable list of great thinkers can be derived from other cultures and intellectual traditions of both Asia and the Middle East. Unfortunately, records of man's earliest works were lost in the fire at the Great Library at Alexandria in the year 48 B.C.

Subsequent to the many centuries of scholastic and intellectual inquiry, a new system of inquiry began in which the scientific method, which had been so

successful in the physical domain, was applied to the study of the human mind and its physiology. It is notable that the final volume in the *Great Books of the Western World* is devoted to Freud, whose most seminal discovery was that of the importance of the unconscious mind and its primary role in all aspects of mental and emotional life. The great contribution of psychoanalysis was that it demonstrated the decisive role of subjectivity as the *a priori* substrate of experience and its interpretation and intrapsychic dynamics.

After Freud, a proliferation of psychologies ensued, of which the discoveries of Carl Jung were the most significant in that he included the human spirit as a powerful, significant element in human consciousness, both individually and collectively. To further clarify the unconscious, Jung elucidated the inherent patterns as the great archetypes. Whereas the work of Freud calibrates at 499, that of Jung calibrates at 520, which signals an important critical advancement of paradigm.

Experimental academic psychology confined itself to more mechanistic issues and learning theory. During approximately the same time period, semanticists studied linguistics and the basic structure of language itself. Hayakawa (1971) and Ayer (1966) explained the essential point, which had been made earlier by Descartes (*res cogitans* versus *res externa*), that “the map is not the territory,” in which the importance of this defect of human mentation was emphasized. Consciousness itself became a focus of scientific inquiry as a consequence of the crucial discovery and inference of the Heisenberg uncertainty principle. Although Einstein (whose work calibrates at 499) rejected the philosophical implications of the Heisenberg principle, they were understood by David Bohm, who described and delineated the implicit/explicit and enfolded/unfolded paradigms of reality. (The consciousness level of Bohm’s work is 505.) This more advanced contextualization of the universe recognized the reality of both the unmanifest substrate of existence and its unfoldment from potentiality to actuality.

The conceptual and philosophical implications of quantum mechanics and the emerging science of nonlinear dynamics led to a series of annual academic meetings on the subject of “Science and Consciousness” at the University of Arizona (Hemeroff, et al., 1996), and elsewhere. This was followed by the publication of the *Journal of Consciousness Studies* (1996). The consciousness level of these conferences and journals was at approximately 410 to 450, which indicates that they were primarily efforts of the intellect, advantaged by advanced scientific theory and the associated mathematics.

During approximately the same time period, psychiatry as a field of study had deserted psychoanalysis and the whole realm of subjective reality by which man experiences and interprets his existence as a continuum, not only from event to event but also as an evolutionary unity. Psychiatry also succumbed to the

mechanistic reductionism of brain chemistry and, paradoxically, became increasingly dehumanized, with a progressive loss of empathy for the uniquely personal human experience (Kendler, 2001). The everyday practice of psychiatry became dominated by the development of effective psychopharmacology as well as by the business model introduced by the insurance industry. The upside of these developments, however, was the benefit and pragmatic value of a widespread reduction in the suffering from painful subjective symptoms, such as psychosis, depression, and anxiety. These benefits became readily available and accessible to large numbers of patients, whereas, prior to the development of the pharmaceutical industry, few patients could afford the time or an actual investment in intensive psychotherapy, such as psychoanalysis.

To help fill the vacuum of human need, nonmedical psychotherapists fulfilled the role of the empathic healer whose main modality was the inculcation of psychological insight and emotional education, which again reemphasized the critical importance of subjectivity and the value and meaning of personal experience.

A very significant aspect of the development of the psychotherapies was the reaffirmation of the importance of the spiritual aspects of the human psyche and their contribution to happiness and fulfillment in both physical and mental health. Ministerial counseling had a centuries-old foundation in which the idea of healing as a whole concept was central. Research also revealed that people whose lives included spirituality or religious values had better health, lived longer, and experienced less disease, less crime, and less poverty as well as lower divorce rates. They were happier, better adjusted, and had better-functioning children (Robb, 2004). This is currently being studied in a four-year research project on attitudes and self-images of adolescents by the Lilly Endowment-funded National Study of Youth and Religion. Major psychological associations, such as the Association for Transpersonal Psychology, emphasized the importance of the recognition of spiritual realities and their contribution to physical and emotional health. The *Journal of Spiritual Health* is devoted exclusively to the subject.

A major development that affected the lives and recoveries of millions of people around the earth was the appearance of the Twelve-Step recovery program that arose out of Alcoholics Anonymous (cal. level 540). It evolved into the more generalized and widespread acceptance of 'recovery' as an effective and transformative solution to multiple personal and social problems and behaviors. Great multitudes of people recovered from grave and incurable illnesses, and these recoveries were witnessed by millions more of relatives, families, employers, friends, and grateful spouses.

Faith-based therapy groups in prison populations reduced the recidivism rate by 35 percent (per consciousness research). Despite the widespread proliferation

and application of the twelve-step principles to a great diversity of ostensibly hopeless human problems, the core of the twelve-step recovery model and discipline remained pristine and unsullied. It resisted commercialization or exploitation and did not fall prey to worldly commercialization or the temptation of control over others. By the internal discipline of the spiritual truths upon which it was structured, the twelve-step movement had “no opinions on outside issues” and rejected wealth, prestige, and political influence (Wilson, “Bill W.,” 1939, 1953). Its power was based solely on its consciousness level of unconditional love and selfless honesty, which calibrate at level 540.

The populace of today’s world is naïve in that it presumes that the prevalence of available knowledge of society has always been the human condition, whereas the opposite has been true. Historically, information of great value was guarded by the privileged few and unavailable to the masses. The printing press had not yet been invented, and the educated were very few in number. Even the most favored and erudite scholars had no instrument or means by which to discern truth from falsehood. Therefore, the inclusion of error was inevitable, e.g., the severe drop in the level of consciousness of Christianity that occurred after the Council of Nicaea. The exclusive province of access to knowledge then became a temptation by which to control others, and claim to exclusivity became the very fuel that fired intolerance and strife. In addition, the disputative mind clings to exaggeration of the irrelevant details that divide people rather than emphasis of the central point of truth, which would thereby unite them.

Despite the above, major religions developed ecclesiastic authority that was intended to prevent disruptive disagreement by the specification of agreed-upon scripture, the authenticity of which was then authorized by the process of ‘canonization’. This, however, led to further abuse and the utilization of dire threats to enforce adherence to orthodoxy.

In contrast, by means of consciousness research, the truth of the world’s foremost teachings indicates that high levels of truth have always been available and continue to be, just as the great spiritual classics that have stood the test of time. Additional verification of these truths has been provided by the documented, independent rediscoveries of the same basic truths repeatedly throughout diverse cultures and in widely separated time periods. Every verifiably genuine mystic or person with advanced consciousness declares essentially the same historic truths, independent of cultural setting or personality. The calibratable levels of consciousness confirm an intrinsic reality that has been reaffirmed repeatedly over great periods of time (see Chapter 18).

The maximum calibrated level of consciousness possible in the human domain historically has been at 1,000, which is that of the world’s acknowledged great avatars (saviors of mankind) and divinely realized, enlightened sages of antiquity. In contrast, the top limits of the intellect, the mind, reason, and logic

calibrate at 499, which represents the mastery of the linear domain. Consciousness level 500, however, reflects the emergence of a new, more advanced paradigm of reality that unfolds by inclusion of the subjective and experiential substrate of consciousness itself, knowable only by virtue of its irreducible, experiential reality. While the ego is narcissistic by design and primarily self-oriented, at level 500, consideration and the loving of others become dominant, and that unique quality called 'love' gives life its meaning and value. Statistically, love at level 500 is reached by 4 percent of the world's population, unconditional love at level 540 by 0.4 percent, and over level 600 is reached by only a few.

Very advanced states of consciousness are extremely rare. At the present time, there are six sages (anonymous) on the planet who calibrate at 600 or over. Of these, three are between 600-700, one between 700-800, one between 800-900, and one between 900-1,000. Together with the populace that calibrates over 200, they counterbalance and offset the massive negativity of the majority of the world's population that calibrates at less than 200. The net consequence is that the overall consciousness level of mankind is currently at 207.

As love appears on the calibrated Scale of Consciousness, its first appearance is emotional and dualistic (i.e., between a 'me' and a 'you', or 'myself' and 'it'). With further evolution, it is progressively nondualistic and becomes a way of living and not just an emotion; instead, it signifies what one has become. The power of love is transformative and recontextualizes experience that is progressively focused on the nonlinear prevalence of the field instead of the limited linear content of the field as form. The emphasis then moves from getting to giving, and it is discovered that happiness is the intrinsic, automatic consequence of contributing to the happiness of others, thereby fulfilling one's own potentiality as well as autonomy.

Clinically, it can be observed that all healing ministries, faith systems, and recovery modalities trust the importance of letting go of or surrendering negative belief systems and emotions and adopting a more merciful and forgiving attitude towards self and others. When one relinquishes emergency emotions, resentments, and judgmentalism, the guilt and self-hatred that were previously projected onto others diminish, and instead, the positive (welfare) healthy emotions replace the negative ones (Rado, Tiebout, 1949-53; Rado, 1933), with the resultant change in the dominant physiological pathways in the brain itself. As will be described later in Chapter 7, information in the spiritually-oriented person is actually processed differently by the brain, producing positive psychological and physiological benefits.

Paradoxically, benefit is derived by the self-interest of the ego when it begins to realize that there is a great advantage to unselfishness. When it learns of the benefit of letting go of egocentric goals, the ego itself then becomes the

springboard to spiritual inquiry and the means to its own transcendence, realizing that humility is strength, not weakness, and that it is wisdom and not ignorance. The willingness to 'forgive and forget' calibrates at 450. The willingness to 'forgive and surrender to God' calibrates at 550.

THE EVOLUTION OF CONSCIOUSNESS

It has been generally assumed throughout intellectual history that the mind, with its capacity for reason and symbolic thinking, is the irreducible, fundamental hallmark of humanness. It is often quoted that it is the capacity to think that differentiates man from the animal. Upon examination, however, we shall discover that the mind is actually not a fundamental but an epiphenomenon of consciousness, with a circumscribed range of usefulness and reliability.

Intellectualization calibrates at 410, indicating that the belief that the intellect is the ultimate capacity of man is in itself a limitation. In examining mental functions, it is useful to realize that an almost automatic accompaniment to the mind is its innate, unstated, but ever-present naïve presumptiveness. This becomes the basis for lack of insight into the mind's limitations by the mechanisms of denial and pride, i.e., "I think, therefore I am" (cal. level 400), rather than its corollary, "I am, therefore I think" (cal. level 480).

Everyone secretly believes that their view of the world is correct and any other is wrong. Thereby opinion becomes promoted to ostensible 'fact' and pseudo validity.

Inasmuch as the mind is readily observed to be a product of consciousness rather than its substrate (calibrates as true), then it is essential to understand in detail the nature of consciousness and its origins, development, and potential. Consciousness is an expression or quality of the essence of life itself (calibrates as true). A fundamental, verifiable statement about life is that it is neither subject to nor vulnerable to death but can only be made to change form. Like the laws of conservation of the energy of matter, the law of conservation of life is almost identical. It cannot be destroyed but can only change form (cal. at 1,000). It is astonishing that mankind has not been aware of this crucial understanding. A probable reason is that although all the great sages, avatars, and spiritually advanced teachers throughout history have made statements that life is eternal, this great truth was compartmentalized by the ordinary mind, which assumed that the statement was limited to teachings of spirituality or religion rather than being a general truth. It was therefore inferred to be a matter of faith rather than fact.

Another obvious explanation for this unawareness is that the average human

identifies life with a body, and death is therefore viewed as primarily a physical, and therefore a terminal, phenomenon. Despite this seemingly plausible belief, the majority of mankind has also generally surmised and believed that after physical death, the life of the spirit continues on with relatively well-understood implications as to its destiny.

In spite of the massive accumulation of knowledge that man has acquired over the centuries, uncertainty still dominates all philosophical and intellectual discussions, and spiritual teachings are considered to be belief systems rather than provable facts. Therefore, a thorough investigation of the matter is of general interest to a mankind that still asks the basic questions: Who are we? Where do we come from? And where do we go?

Despite the purported erudition of the great intellects and philosophers of the past, the questions still remain unanswered because the questions asked cannot be answered by the mind at all. They can only be discovered by delving into its source—consciousness—without which the mind could not exist and without which man would not even know that he has a mind. The nature of consciousness itself—how it arose, what it is, and how it functions—becomes apparent from the study of its evolution.

Planet Earth apparently arose as a spin-off of condensed energy of galactic origin, the mechanics of which are still under study by advanced theoretical physics as well as astronomy. The irreducible substrate of all physicality is that of the primordial energy of consciousness itself, with its innate potentiality of infinite possibilities and expressions discernible as form. Out of energy arose visible mass as well as unseen ‘dark’ energy and matter that constitute the greater part of the detectible universe.

Only 4 percent of the universe is visible matter, 23 percent is invisible ‘dark’ matter, and 73 percent is invisible ‘dark’ energy (Howe, 2004). Thus, the invisible domain is analogous to potentiality, and the visible represents manifestation of confirmable actuality. The details of the exact relationships between energy, mass, gravity, space, matter, and antimatter constitute the focus of study of the leading edge of the possibilities of the intellect. Although quantum mechanics provides a means of understanding the transition between the linear and the nonlinear domains, to do so requires a paradigm jump that begins at the calibrated consciousness level of 500 (i.e., beyond the limitation of the concept of causality).

As can be discerned by consciousness research at this time, the infinite potentiality of the unmanifest became manifest as the energetic submatrix of the potential physical universe. The energy of consciousness in its contact with matter actualized the potential of biological life. Consciousness as life is one and the same basic reality (calibrates as true). In spiritual terminology, consciousness is the radiance of Divinity (“the light of God” of Genesis). Because

the terms 'God' or 'Divinity' are problematic, in their place one can refer to Deity as "the ultimate omnipotent reality," the absolute, irreducible source of all existence.

When the surface of the molten mass of earth cooled sufficiently, consciousness plus matter evolved first as primitive, simple life forms, such as algae or lichens. Eons later, the intelligence of animal life first appeared as the DNA of viruses, and later, of bacteria. The first conscious organisms were bacteria, and on the Scale of Consciousness, they calibrate at '1'. Although viruses reproduce their own DNA and are a product of the intelligence of consciousness, they themselves are not innately conscious, i.e., they lack subjectivity. A significant observation is that the exact locus of the process of evolution, including form and function, is specifically within the field of consciousness itself, where the *anlage* of form is a pattern potentiality that was termed a "morphogenetic field" by Rupert Sheldrake (calibrates as true).

Potentiality resides as patterns (the information of intelligence) in the field of consciousness and transforms into actuality as an appearance in the phenomenal world when conditions are favorable and actualized by intention. This is facilitated by the capacity of the unmanifest to become manifest by virtue of its omnipresence, omnipotence, and the quality classically termed 'omniscience', meaning that the all-inclusive primordial Reality incorporates all the known and the knowable because it is the source, substrate, and context of the Allness of Existence. Intelligence is the quality of omniscience by which information (i.e., form) becomes known and thereby transmissible.

For life to survive and later evolve, the prime requisite is that it be designed with survival as its primary goal or consequence. Self-propagation, self-interest, and self-servingness were *a priori* requirements for any primitive life form to survive or to succeed. In turn, the survival of life in form depends on the accumulation, organization, utilization, and integration of pure energy itself. Energy is a necessity of life that had to be acquired. On the vegetative level, photosynthesis became the primary mechanism by which chemical molecules could be integrated and utilized. Microorganisms developed integrated systems that incorporated molecular components of the environment. The survival of life depended on the acquisition of needed energy sources of whatever forms were available.

The fulfillment of this basic necessity was accomplished by the development of survival systems of extraordinary complexity and ingenuity. These were developments of the quality of intelligence innate to the field of consciousness itself before they appeared in the physical world as living forms. Learning occurred specifically within the nonphysical domain of the energy field of consciousness. This was the level designated by Rupert Sheldrake as "formative causation" (Sheldrake, 1981).

Imprinted information in the form of recorded energy frequencies and patterns is common in the modern world as both analog and digital program sources, including radio, television, CDs, DVDs, etc. Form itself is encoded information transferable into instruction, such as the genetic code. Analogous processes occur in the imprinting of images in digital cameras, and chemistry and physics use the electromagnetic spectrum frequencies to identify the presence of specific chemical properties by electrospectrometry. Thus, the modern mind accepts that invisible energy patterns, which include not only information but also even specific instructions, precede and are the source of their appearance and unfolding as programs or structures within the observable Newtonian dimension of physicality and form.

A characteristic of the energy field of consciousness is its innate propensity to evolve to higher and higher levels in order to give expression to the highest potentialities. At some point along the progression of the field of consciousness, the capacity for awareness occurs, which provides the a priori substrate of subjectivity and the capacity for experiencing, thinking, feeling, and understanding that generally have been considered to be primary animal as well as human capabilities.

The demonstration of the above propositions reveals that when we calibrate the level of consciousness of the animal kingdom, we see a very definite progression of consciousness over great eons of temporal time.

ANIMAL KINGDOM

Bacteria	1
Protozoa	2
Crustaceans	3
Insects	6
Arachnids	7
Amphibians	17
Fish	20
Octopus	20
Shark	24
Viper	35
Komodo Dragon	40
Reptiles	40

Predatory Mammals

(Hyena, Lion, Tiger)	40
Snake	45
Alligator	45
Dinosaur	60
Whale	85
Dolphin	95
Migratory Birds	105
Birds of Prey	105
Rodents	105
Rhinoceros	105
Song Birds	125
Dove	145
Polar Bear	160
Grizzly Bear	160
Water Buffalo	175
Black Bear	180
Jackal, Fox	185
Wolf	190
Hippopotamus	190
Javelina	195
 <i>Grazers:</i>	
Zebra, Gazelle, Giraffe	200
Deer	205
Bison	205
Domestic Pig	205
Elk	210
Dairy Cow	210
Sheep	210
Range Cattle	210
Elephant	235

Farm Horse	240
Cats	240
Family Cat	245
Race Horse	245
Dogs	245
Family Dog	250
Monkey	250
Gorilla	275
Chimpanzee	305

Exceptions:

Oscar the cat	250
Alex, Trained African Grey Parrot	401
Koko (Trained Gorilla)	405
Song Bird's Song	500
Cat's Purr	500
Dog's Wagging Tail	500

From the map of consciousness of the animal kingdom, we can make several interesting and very significant observations. Up to level 200, animal life survives by predation and, therefore, the very life of the predator is solely dependent upon consumption of the prey. From the viewpoint of human values, animal life up to that level is totally egocentric, selfish, and self-centered, as well as voracious. Survival at that level is not dependent upon choice but upon necessity. The predator sees the prey not as something to kill but strictly as a meal. If we ask through consciousness research whether the predator intends the killing of its seeming victim, we get the answer 'no'. Its intention is not to kill but to eat (i.e., it is dependent upon predation to acquire the energy necessary to sustain its life). Inasmuch as life itself cannot be killed (calibrates as true) but can only change form, the animal spirit lives on to inhabit another physical body. In the case of the human, the spirit does not enter the fetus until the third month of gestation (calibrates as true). In the lower animals, it occurs earlier but still awaits a viable fetus to energize.

With consciousness research, it can also be discovered that the 'prey' does not actually value physical life in the way humans do and, in fact, does not even notice the transition from physicality to its etheric continuation and subsequent periodic return to other physical bodies. If a fly or a moth is swatted, it goes right on flying along in its etheric body, unaware of the change, and soon

returns in another physical body (calibrates as true). According to the ancient *Rig Veda* (cal. 705), each level of organic life ‘sacrifices’ its life to the higher and thus karmically sanctifies its life and earns its own evolution to higher forms (life serves higher life).

Humans who have had either near-death or out-of-body experiences or have experienced past-life regression can appreciate these statements. In all of these, the sense of self-identity is unchanged. It is always the same ‘me’. Similarly, in dreams, the dreamer’s sense of self remains unimpaired. This is also true in hypnotically induced past-life recall where the subject relives a very clear-cut lifetime experience and situation. It is always the same sense of self-identity, no matter what type of body form may prevail. Insects, therefore, do not even notice the transition, and animals consider their dream worlds to have the same degree of reality and validity as their everyday physicality. To the cat or dog, the dream chase has the same authenticity as a waking chase (calibrates as true).

The calibrated levels of the animal kingdom represent averages of the total population within which there is individual variation, and there is also variation in calibrated levels of behavior. Thus, ‘play’ calibrates about ten points higher than the average level of function, which is significant. Once a human family adopts an animal, the animal’s level of consciousness advances by five or ten points. Another area of major interest is that certain birds and animals that have experienced prolonged interaction with humans actually calibrate at 400. This calibration level indicates the capacity for thinking and reason; thus, the calibration level helps to resolve the argument among experimental scientists about whether or not certain animal behaviors actually reflect the capacity for reason.

A unique discovery is that a cat’s purr, a song bird’s song, and a dog’s wagging tail all calibrate extremely high—in fact, higher than a large portion of the human population. That pet animals have the capacity to interact and emanate love indicates an area for further research to discover why these beloved animals are capable of love, i.e., they exhibit an advanced development of the ‘heart chakra’ and have a therapeutic healing effect on people with a variety of illnesses (Banda and Lightmark, 2004).

In the evolution of animal consciousness, we know that at level 200, there is a major change in the quality of life that marks the appearance of the benign herbivores that do not need to eat others in order to survive. The grazer returns nitrogen-rich fertilizer to the soil and thereby sustains life. In addition, it spreads seeds in its manure, thus supporting the propagation of vegetation.

The prelude to what will later emerge as love and the progression of consciousness overall first appears in the animal kingdom in its primitive form as protection of the eggs and the young. This evolves in the higher animals into the maternal instinct. Thus, the critical level of consciousness at 200

demonstrates a major change of quality of consciousness from solely self-servingness at the cost of the lives of others to the more benign levels of caring for others and the emergence of family bonding.

With the emergence of bonding, group loyalty and social tribal behaviors appear, which, in themselves, secondarily subserve survival. However, group loyalty and pack formation also signal social conflict, with struggles for dominance, mating rites, and territorial domination, all of which are common to the human species as well.

From a developmental analysis utilizing consciousness research techniques, it then appears that the human ego itself is primarily the product and continuation of the presence of the survival core of animal evolution. This eventually is represented in the basic structure and physiology of the human brain.

Comparable to the evolution of consciousness in the animal kingdom, in the human domain, consciousness level 200 again demarcates a major critical change of quality. The levels below 200 indicate varying degrees of emotionalized egocentricity in which the rights of others are ignored. Above 200 there is the emergence of benign civility and concern for the lives and rights of others. At the present period of human evolution, 78 percent of the total human population on the planet calibrates below consciousness level 200, so the lack of concern for the rights of others is demonstrated on a daily basis, as reported by the news media (Public Agenda Poll 2002) and reflected in international savageries. (Currently in America, 49 percent of the overall population calibrates below 200.)

When we view the evolution of consciousness and the origins of the ego in the animal domain, we can understand that the ego is primarily the continuation of the animal level of consciousness within the human psyche. When viewed from an evolutionary perspective, an understanding arises that allows for compassion for that which has been traditionally demonized and condemned and has been the source of much conflict, guilt, and suffering. The ego is not overcome by condemnation, hatred, and guilt; rather, one de-energizes it by viewing it objectively for what it truly is, i.e., a vestigial remnant of man's evolutionary origins.

Paradoxically, the ego is reinforced by condemnation, labeling it as 'sin', sackcloth and ashes, and wallowing in guilt, which is merely utilizing the ego to attack the ego, thereby reinforcing it. The vilification of the ego creates so much guilt that the most common way that human consciousness handles the conflict is through denial, secularism, and by projecting blame onto others. This is represented in our current society, which is obsessed with the model of perpetrator versus victim, leading to world conflict and the litigious and contentious qualities of society.

As Freud discovered, out of guilt the animal nature of man becomes repressed and then projected onto others or a deity that purportedly has the same character defects as man. Historically, man paradoxically fears his own projections and confuses divinity with the repressed dark side of his own nature. The ego is dissolved not by denunciation or self-hatred, which are expressions of the ego, but by benign and nonmoralistic acceptance and compassion that arise out of understanding its intrinsic nature and origin.

Although guilt and repentance may have a certain pragmatic usefulness for brief periods in one's spiritual evolution, it is to be noted from examining the Map of Consciousness that guilt, self-hatred, remorse, regret, despondency, and all such negative positionalities are at the bottom of the list, whereas forgiveness, love, acceptance, and joy are at the top of the list, leading to enlightenment. The ego's cleverness and innate self-dedication to survival can be appreciated in that large segments of mankind, often aided and abetted by dark interpretations of religion, have led the masses to seek at the bottom of the Map of Consciousness, which includes the avenues to negativity, rather than at the top of the Map, which leads to the realizations of advanced spiritual awareness, the knowledge of Divinity, and the nonjudgmental reality that underlies all existence and Creation.

The evolution of consciousness is also demonstrated by its progression in the evolution of hominids. Neanderthal Man calibrated at consciousness level 75; then Java man, *Homo erectus*, emerged at 80; Heidelberg man at 80-85; and then, six-hundred-thousand years ago, *Homo sapiens idelta* (cal. 80) appeared in Ethiopia as a possible forerunner of modern man.

Of very recent discovery is the hominid *Homo floresiensis*, a diminutive evolutionary ancestor who lived on the Indonesian island of Flores until approximately thirteen thousand years ago. They compensated for their small brain size by having increased neuronal complexity and calibrate at 85.

The evolution of consciousness of humankind overall has been seemingly slow. It did not reach level 90 until the time of the birth of the Buddha at approximately 563 B.C. The rate of evolution then appears to have accelerated so that by the time of the birth of Jesus Christ, the consciousness level of the totality of mankind had reached 100. During each time period, the percentage of the population that calibrated over 200 was quite small. Nevertheless, the *Vedas* out of ancient India's Aryan culture calibrated in the high 900s, with Krishna at 1,000, which was the same level demonstrated by Jesus Christ and the Buddha. It took approximately two thousand years, however, for the overall consciousness level of mankind to move from 100 to the level of 205 in the late 1980s, and then again move another two points in November 2003, at the time of the Harmonic Concordance, to its current level of 207.

In addition to tracking the calibrated levels of consciousness of life in both

animal and human forms over great periods of time, a significant inference is derived from calibrating the levels of consciousness of all life on planet Earth through the great archeological eons of prehistory.

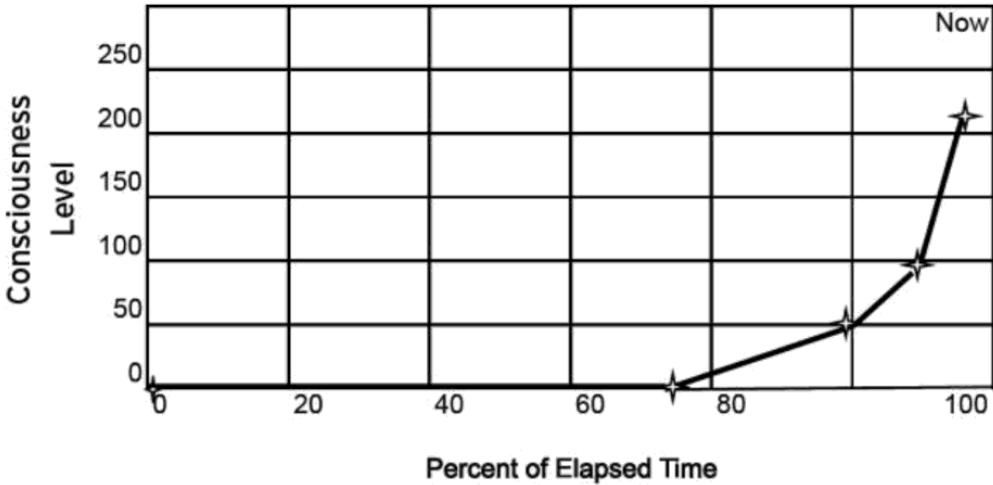
CONSCIOUSNESS LEVELS OF ARCHEOLOGICAL ERAS					
TIME PERIODS ROCK SYSTEMS	TIME EPOCHS ROCK SERIES	APPROX DURATION MILLION YEARS	APPROX % OF TOTAL AGE	LIFE FORMS	CALIBRATED LEVEL OF LIFE
Quaternary	Recent Pleistocene	1	2%	Rise and dominance of man	212
Upper Tertiary	Pliocene Miocene	80		Modern animals and plants	212
Lower Tertiary	Oligocene Eocene Paleocene			Rapid development Of modern mammals insects and plants	112
Upper Cretaceous		60	8%	Primitive mammals; last dinosaurs; last ammonites	84
Lower Cretaceous				Rise of flowering plants	
Jurassic		35		First birds, first mammals. Diversification of reptiles; Climax of ammonites; Coniferous trees	68

Triassic				Rise of dinosaurs; cicada-like plants; bony fishes	62
Permian		25	20%	Rise of reptiles. Modern Insects. Last of many plant and animal groups	45
Pennsylvanian (Carboniferous)		85		First reptiles, amphibians, primitive insects; seed ferns; primitive conifers	35
Mississippian (Carboniferous)				Climax of shell-crushing sharks, Primitive ammonites	33
Devonian		50		First amphibians, first land snails, Primitive land plants. climax of brachiopods	27
Silurian		40		First traces of land life. Scorpions, First lungfishes Widespread coral reefs.	17

Ordovician		90		First fish. Climax of trilobites First appearance of Many marine invertebrates.	12
Cambrian		70		First marine invertebrates	8
Proterozoic Archeozoic (Precambrian)		Over 1300	70%	First signs of life. Bacteria, Algae	2 1
Age of oldest dated rocks: about 1,850,000,000 years					

From the above, we derive further evidence to support the demonstration that consciousness has been progressively and unrelentingly evolving and that this advancement of consciousness is a quality innate to consciousness itself.

Evolution of Human Consciousness



Graph by D. Lyons, 2004

A seemingly reasonable probability could be derived from all the above that consciousness will continue to evolve because that is its nature, and the future of mankind can be realistically viewed as optimistic. This progression also implies that consciousness seeks to return to the awareness of its own source (calibrates as true). Spiritually advanced members of the human race have repeatedly reported throughout history that consciousness can and does successfully return

to the awareness of its own essence and source (see Chapter 8). The ultimate levels of the progression of consciousness can be studied in the fully recognized sages, saints, and great enlightened beings that represent the most advanced levels of the evolution of consciousness in the human domain.

The Map of Consciousness primarily delineates consciousness levels up to 600 because in so doing, the Map includes over 99 percent of mankind. Although few in number, the extremely advanced levels of consciousness reported by the great sages of history reaffirm the evolutionary quality of consciousness and its ultimate progression on the human level.

As will be described later, the evolution of consciousness over level 200 results in a change in the brain's physiology as well as the development of an 'etheric' brain that is nonphysical and composed solely of energy patterns. The higher frequencies of more advanced consciousness transcend the response capabilities of the physicality of the Newtonian paradigm and a protoplasmic brain. They instead require a purely energy body ('spiritual', 'etheric', 'soul') capable of response to very high-frequency vibrational energy fields (analogous to the capacity and capability of a computer chip versus a vacuum tube). Therefore, research devoted solely to brain physiology and chemistry, as interpreted by advanced theoretical physics and mathematics, is limited, and all such academic conferences dealing with the subject calibrate in the low to mid-400s.

The processing of spiritual information requires a nonphysical vehicle, and the brain is then understood as being a receiving set for information, as described by Sir John Eccles (1986, 1989). A description of the changes in brain physiology and its mode of processing will be presented in Chapter 7. However, it is interesting that the Buddha categorized thinkingness as a sensory modality and the brain as a sense organ, indicating that mentalization was a modality akin to sensation, touch, hearing, seeing, and taste. Thus, the Buddha listed man as having six senses rather than the traditional Western view of only five.

In summary of the above survey of the evolution of consciousness and its evolution as man, it is of critical importance to note that the capacity to think, reason, and thus mentalize did not replace the mental processes of the animal, but instead was merely added on to it. The animal consciousness is interested only in its own survival (including family and pack) and is not interested in providing for, nor does it recognize, the needs, the wants, or much less, the value of others. The downside of the consequence of the capacity for cognition when added to animal instincts is comparable to that of giving a gun to a child or a mentally impaired person.

To the ego, the intellect and reason were just additional tools and modalities of survival so that the intrinsic narcissistic core of the ego utilized mentalization to attack others. The mind could then subserve predatory purposes and pursue primarily narcissistic goals, which it still does in 78 percent of the world's

population. Thus, the spiritually unevolved ego merely utilizes the advances and technical discoveries of civilization for its own ends. Tribal war becomes nuclear war, teeth and claws become mine fields, and guns become the tools for robbery and murder. Instead of sticks, stones, and arrows, ballistic missiles subserve the pack mentality, territorial aggression, and the competitive dominance of the alpha males. Thus, humanity has been the victim of the unbridled oppression of egocentricity in its expression as megalomania (fueled by testosterone), which has killed more people than any other factor in history. ('Malignant messianic narcissism' calibrates at 30.)

The unbridled ego is insatiable, does not care about the rights of others or even the lives of others, and thus views Divinity as the ultimate opposition to its drive for absolute sovereignty. Cleverly, however, it solves this impasse by claiming to have God's authorization for barbarism done in the name of "God," "Allah," for the "good of the faith," "for Christ," for the Sun God Quetzalcoatl (cal. level 85), or the God of Attila the Hun. (Even Hitler claimed God's approval.) To the animal nature of the ego, religion is merely another tool in its arsenal by which to control others, thereby revealing the paradoxical truth that its inherent weakness is its dependence on others for survival, whereas true power is independent, self-sufficient, and devoid of neediness.

The power of love is demonstrated by the act of giving, and the weakness of the ego is shown by its neediness and insufficiency. Because the continuance of the ego is dependent on fulfilling its basic needs, it lives in fear (all megalomaniacs are paranoid), whereas, love is fearless.

A unique incident that demonstrates the transformational quality of love was reported in the Toronto newspapers (Dube, 2004).

A disturbed man, and potential mass murderer, had six thousand rounds of ammunition and multiple weapons. He intended to kill as many people as possible and then commit suicide. He could not be dissuaded; however, he was interrupted by a dog with a Frisbee who begged him to play. The would-be killer suddenly had a 'change of heart', dropped the weapons, surrendered, and then sought help for his state of mind. The lovingness of the dog (named Elvis), which calibrates at 500, effortlessly accomplished the miraculous, which neither reason nor entreaty could do.

From the viewpoint of evolutionary development, Homo sapiens is unique in that it shows such a wide spectrum of calibrated levels of consciousness within the same species. It is only very recently, in the late 1980s, that the overall consciousness level rose from 190, where it had been for centuries, to 205, and now to 207 (i.e., it moved collectively from self-saving predation to concern for others).

Despite progression of the statistical average, 78 percent of the world's population is still below consciousness level 200, which denotes truth, integrity,

and concern for others. It is from this vast reservoir of negativity that the world's problems arise. World conflict would seem to be inevitable because of the great disparity between highly evolved segments and the vast proportion that lags behind and is thereby limited.

THE ESSENTIAL STRUCTURE OF TRUTH

The human mind has been unable to resolve the enigma of truth for several crucial reasons:

1. The lack of knowledge of the evolution of consciousness and its levels.
2. The lack of understanding the nature and structure of the ego and its origin.
3. The inherent defects and limitations of the ego.
4. The failure to realize the importance of the relationship between context and content.
5. The significance of a paradigm shift as a consequence of contextualization.

In the perceived, supposedly discreet, domain of the Newtonian linear paradigm, statements ('facts') are assumed to exist independently of the field or the context. The presumption, therefore, is that 'things', including ideas, exist in some purportedly 'objective', independent, self-sufficient, identifiable 'reality'. As such, it is inferred that objective data exist independently of any knower of the alleged facts. Because these isolated facts meet the requirements of their own definition, they are therefore considered provable, and the hypothesis of a requirement for proof appears to be rational and capable of fulfillment. Upon examination, however, it will be discovered that proofs are primarily circuitous reifications of definition by which intention already determines the result by the process of selection of acceptable data, i.e., category blindness.

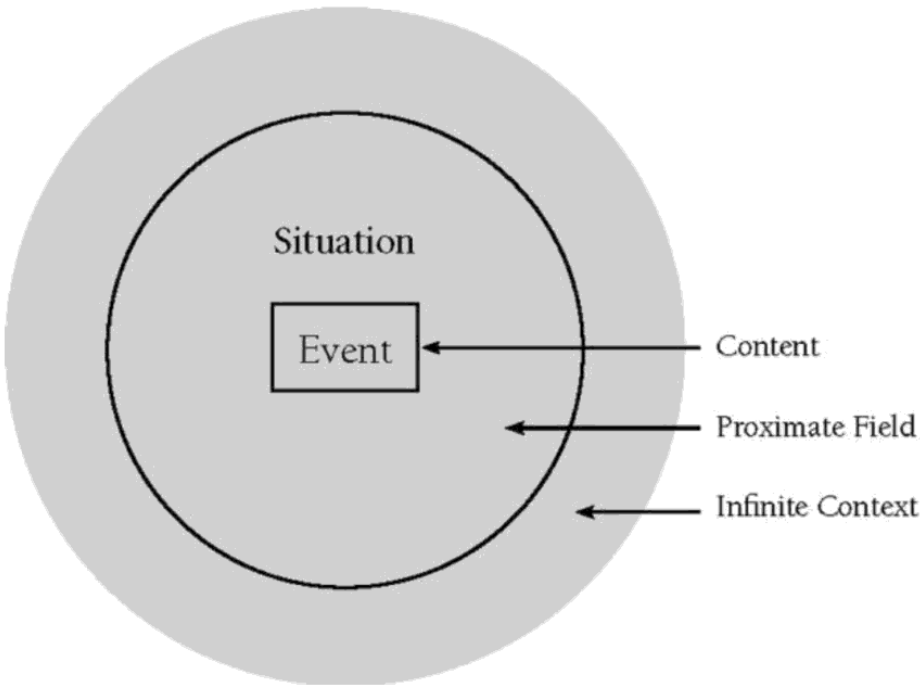
With sophistication and maturity, however, it becomes progressively clear that the criteria for truth change or are even completely offset by a change in the overall field. A statement is only true within a specific context, and the same exact statement can become blatantly false in a different context (situational ethics, impaired responsibility, mitigating circumstances, different time period or setting, different culture or historical period, etc.). These circumstances alter perceived truth and responsibility. It becomes clear that a reliable

understanding of truth requires definition and description of not only the content but also the context, the overall field, and the intention of the observer.

Verifiable truth is thus a product of (1) content, (2) the point of observation, plus (3) the influence of intention, and (4) context, which again reflects (5) a paradigm (meaning). Academic science is struggling with the realization that the evolution of science is itself a product of consciousness, and that it has therefore moved on from the limitations of the linear Newtonian/mathematical model of reality to nonlinear dynamics and quantum mechanics, in which the Heisenberg principle marks the transition from a purportedly objective reality to the more advanced comprehension that no knowing of anything is possible from within the self-contained Newtonian paradigm itself. Nothing is describable or comprehensible except by the consciousness of the observer. Beyond those advances in awareness is the more recent discovery that by calibrating the levels of consciousness, there appear to be different domains of possibility and therefore actuality, as well as a critical differentiation between the qualities of force and power.

Content always exists within context as well as within a field of observation. The primary defect of the Newtonian paradigm is, however, the adherence to the intellectual construct of the principle of causality (cal. 450), which has only a limited pragmatic application. A simple diagram can clarify the situation:

CONTENT, FIELD, AND CONTEXT



Event: Perceived, linear, content

Situation: Time, place, circumstances, influences, contributory factors, both known and unknown. Linear and nonlinear. Proximate field.

Infinite Context: Nonlinear, infinite, omnipresent, timeless. Records all events and circumstances forever.

CONTENT, FIELD, AND CONTEXT

Content	Proximate Field	Context
Ego	Spiritual ego	Consciousness
Linear	Semi-linear	Nonlinear
Limited	Semi-limited	Unlimited
Definable	Describable	Experiential
Predictable	Random	Self-existent
Newtonian	Nonlinear Dynamics	Spiritual
Measurable	Identifiable	Observable
Objective	Prevailing Conditions	Subjective
Measurable	Describable	Knowable
Circumscribed	Diffuse	General
Force	Influence	Potential (Power)
Time	Calculable	Timeless
Specific Location	Generalized/Intertangled	Nonlocal
Provable	Estimated	Knowable
Selected	Variable	Absolute

In the above illustrations, content is any describable object, statement, fact, idea, or supposedly self-existent 'thing', (i.e., form). The 'field' is the time, place, and circumstances that prevail. Because the components are knowable, the field can be viewed as proximate or as having a probable effect on the content. The field is thus like the weather or location and therefore may vary and also include intangible factors, such as public opinion, influential prior events, or belief systems, both conscious and unconscious.

Beyond the form of content and the proximate field or conditions, however, is the absolute, overall formless context that is unlimited by even time or dimension, but within which human consciousness operates and functions as a frame of reference from which one can select points of observation. The overall context is the infinite field of consciousness itself, which is unlimited and beyond form, yet capable of registering form as minute as a passing thought.

Without the base of consciousness, the mind is incapable of awareness; as a result, no statement of any kind can be made. Therefore, any definition of truth has to include content, a knowable field, and an awareness of ultimate context.

There is a progression of comprehension and the capacity or capability to know truth as one moves from content to field to context. The capacity to know is further dependent on the observer's brain physiology, intention, maturity, and calibrated level of consciousness (described in Chapter 7).

Upon examination, the discernment of truth turns out to be a relatively complex process that operationally, with familiarity, becomes relatively simple and obvious. An understanding of its nature is also intuitive and readily grasped without undue deliberation.

In everyday practice, context is unstated but content is, of course, always stated. The important and most frequent defect is to fail to state or to falsely imply the nature of the proximate field. For example, a current common error is to take a specific social behavior, project it into a different time frame, and then become judgmental about it.

If we examine the concept of causation (cal. level 450), it will be discovered that 'cause' is a concept that has no actual existence in reality. It is a superimposition of rationalization to explain and is a supposition. For example, to explain the whereabouts of a speck of dust in a room requires the inclusion of the effects of climate, air movement, humidity, temperature, barometric pressure, location, the house, the lot, the neighborhood, the country, the planet, and onward to include the evolution of the galaxy and the universe itself. Thus, upon examination, the number of contributory, observable 'causal' factors is infinite in every instance.

To explain a so-called 'event' is even more complex because there are no actual events as such except by arbitrary selection of the 'when' an event supposedly starts and the 'when' it supposedly ends. Thus, one finds that there are actually no such things as an 'event' or a 'happening', and that these are arbitrary selections of observation for the sake of convenience that exist in the mind of the observer and not in some external reality. A similar tautology is represented by the term 'relationship', which is strictly an arbitrary mentation, a concept (*res interna*) projected onto arbitrarily selected points of observation, which may or may not be stated as being included in the referenced field.

As can be seen, the meaning of content requires inclusion of both the proximate field and the context. Therefore, truth is a product of observation of all three, plus an awareness of the capacity and the qualities of the observer.

An unobserved 'event' is devoid of meaning, which is a superimposed mentation; therefore, the consciousness of the observer becomes a variable because it is subject to the limitations of each calibratable level of consciousness. Perception is edited observation in contrast to the terms 'vision', 'realization',

and 'awareness', which refer to meaning and comprehension and therefore to a greater expanse of observation that includes not only the field but also the context. Context is inclusive rather than exclusive, and 'proximate field' places the observed presumed event or linear designation within a time frame. (An example is both the time-independent and time-dependent equations of the Schrödinger equations in quantum mechanics). Eventually, supposed 'events' or 'things' are seen as transitory, evolutionary epiphenomena of observation without any independent existence.

Often statements are made that include unstated presumptions or conditions, such as implied intentionality (i.e., teleological reasoning). Because a statement of all contributing factors is operationally impossible (there are always more that could be added), the mind transcends the linear and pragmatically abstracts essence. Thus, effective communication includes awareness of the integrity, consciousness level, and subjectivity of the observer as well as that of the listener (Aristotle's logos, ethos, and pathos). All seeming knowledge is therefore tentative at best and operationally pragmatic or plausible rather than provable. As the level of consciousness advances, the awareness of the observer rapidly ascertains essence and intention as well as the proximate field and simultaneously places it in the overall context.

The consciousness level of our own society is progressively increasing as evidenced by the recent frequent inclusion of the term 'perceived', which indicates an awareness of the possible bias of the observer. Thus, the news declares that the 'perceived attacker' was such-and-such, or the 'perceived event' was seen by the witness in the following way. (In legal proceedings, witnesses misidentify suspects and misinterpret events up to 49 percent of the time. Many such errors have been revealed by DNA testing.)

Truth is not only a product of content and context, but it is also critically related to a specific level of consciousness to the degree that what is true at one level of consciousness is seen as untrue at another. This is starkly obvious in the relationship to social mores, international diplomacy, religious conflicts, and contentious political positionalities.

Content by itself is already a product of an infinite number of variables as is the proximate field, which is a product of a great number of factors. For an 'event' to be reported, an observer has already edited and made a selection that is the result of intentionalities and unstated positionalities in that there is the unstated intention of a specific effect on the listener. Few observers are capable of clarity or a purity of intention, much less dedication to truth. The intention can often be intuited from the tone and timing of the presentation in which the passions of the messenger completely outweigh or even overturn the message. Thus, the emotionality of the observer as well as the proximate climate require careful consideration. Purity of intention or devotion to truth is not expected of

public figures, who routinely distort facts and truth in order to win and persuade. For the seeker of truth, however, the surrendering of attachments to positionalities is a necessary requirement and therefore a primary challenge.

The progress of consciousness is facilitated by an awareness of the evolutionary nature of the ego and its structure. The most common error that deters the development of both individuals and society is to create a positionality that demonizes the ego, and then compound the error by trying to dissolve the ego by attacking it with guilt, shame, and negative self-judgments. The ego is already tenacious, and moralistically attacking it merely gives it more energy. More importantly, one can see that by understanding the evolution of the ego over a great expanse of time, it is relatively intrinsically innocent and merely programmed to be what it is, based on the necessities of animal survival.

It is also well to remember that the human psyche is like the hardware of a computer, which innocently accepts any software with which it has been programmed. This was stated by Socrates as “all wrong-doing is involuntary for man always chooses what he believes to be for his good.” He is merely mistaken in what is really the source of goodness and happiness and thus mistakenly chooses externals (illusions) instead of Truth. Instead of vilifying the ego and indulging in guilt, shame, and self-hatred, it is far more productive to accept it for what it is, appreciate its historic value, and adopt it as one would a naïve pet.

We can accept that the ego is, ‘of course’, desirous of gain, advantage, greed, etc. By simply expecting it to be as it is, its nature can be accepted and then transcended. The ego just does what it has been trained to do over the millennia, and it still thinks that its survival depends on adherence to and the practice of its programs that, because of evolution, have now become the antithesis of the intentions of the ethical person of today or of the serious spiritual seeker.

In approaching the ego, it is well to remember that it feeds off of and is seduced by the energy of the negativity of pain, suffering, hate, and guilt to which it gets attached (addicted). It secretly nurtures the ‘juice’ it gets from being the martyr or the victim, and it loves hatred, being ‘right’, and revenge. The consciousness level of the ego is based on the utilization of the qualities of force, whether they are emotional, intellectual, or physical. The undoing of the ego, consequently, is not by the utilization of moralistic or emotional counterforce but by use of the power of truth itself.

Force, by its nature, triggers counterforce, and every ego position has its opposite. Thus, the use of even a single spiritual concept, such as the willingness to be forgiving, can undo even long-standing egoistic positions. We see this in the example of the veterans on both sides of World War II having long ago forgiven their former enemies, despite the widespread death and destruction they witnessed. This demonstrates that even the most severe circumstances and experiences can be healed. The mechanism that allows this healing to operate is

the willingness to surrender judgmentalism for peace, and hatred for love.

While the mind secretly believes that its survival is due to the ego, on the contrary, the person's survival is due to the spirit that energizes the ego to accomplish important tasks. It is because of the intention of the spirit that the lower self or ego even remembers to take its vitamins. In truth, we exist and survive, not because of the ego, but in spite of it.

Consciousness research reveals some other decisive factors that can contribute to peace of mind. There is already a calibratable level of consciousness at the time of one's birth, and at the same time of birth, the exact time of bodily death is already preset. Although the time of bodily death is already set at birth, the means is not predetermined. (The above has repeatedly calibrated as true during lecture demonstrations.) The other good news is that due to the relationship of content to context, it is impossible to experience one's own physical death because the very means of experiencing instantly leaves the body, which is no longer viewed as 'me' but as an 'it' (calibrates as true). This actuality is confirmed by the experience of those who have had out-of-body or near-death experiences in which the spirit, the sense of 'I' or one's identity, departs the physicality. The sense of self-identity, of 'me', or of 'I' transcends physicality, temporality, and all conditions. This is because the real 'I' is context and not content. People who have investigated past lifetimes through hypnotic regression report that no matter what story they find themselves in, it is always the same identical sense of 'I' that prevails under all conditions.

Persons who transcend consciousness level 600 in their spiritual evolution, where there is no longer identification with either the mind or the body as one's identity, recall past lifetimes with clarity. Again, no matter what kind of body or circumstance prevailed at the time, the identical sense of 'me' or 'I' was present as it is now. In each past-life recall, there seems to be the purpose of a significant spiritual lesson, and the different conditions merely specify a role most suitable for that learning objective. This discovery would be in line with the premise that consciousness evolves over great expanses of time, and that evolution is an innate quality of consciousness itself.

MANIFESTATION VERSUS CAUSALITY: CREATION VERSUS EVOLUTION

The consciousness level of humans relatively rarely reaches calibrated level 500 (only 4 percent of the population), much less the level of Unconditional Love at level 540 (0.4 percent of the population). Many of history's greatest scientific geniuses (Newton, Freud, and Einstein), rather peculiarly, calibrated at exactly 499. Thus, the 400s (America currently calibrates at 421) represent the great productivity and benefits of science, technology, engineering, and medicine. To the spiritual seeker, the 400s represent the level of spiritual education, but subsequently, the mind, reason, and intellect become the roadblocks to transcending the ego in order to reach the important paradigm shift that occurs at calibrated level 500. The difficulty with the consciousness levels of the 400s is that they are the levels at which the mind is dualistic, and its innate structure thus prevents it from moving from perception and mentation to their replacement by the vision and critical recontextualizing subjectivity of the 500s.

The core of the dualistic mind and its intellect is the essential notion of the Newtonian paradigm of causality (cal. 450). While that notion is serviceable within that paradigm and its traditional Newtonian science, it obscures the comprehension of reality that is only possible from a nondualistic viewpoint. The understanding of the relationship of content to context provides the basis for a more advanced, nondualistic comprehension by which to explain observations, human behaviors, and perceived occurrences. The dualistic proclivity of the mind prevents the realization of the Oneness of Reality or the occurrence of Self-realization because the dualistic belief system as represented in language presumes a 'this' causing a 'that'. It therefore simultaneously and automatically also views the self as being a separate (and moralistically judged) 'doer of deeds'. This dualistic system of mentation reinforces the ego's positionalities that, in turn, produce the perceptual 'illusion of the opposites' that stands at the gateway to enlightenment.

As was described in *Power vs. Force* (Hawkins, 1995), perception sees sequence and imputes a hypothetical principle to explain the perceived epiphenomenon based on the principles of form. It takes a leap of consciousness to realize that causality is strictly a mentalization and a concept that is a product of

thinkingness, but which is neither innate nor has existence in nature. Sequence itself is a mental concept that refers to the perception of selective observation. Like time, sequence is a property of the observer and not the observed; thus, sequence is not 'cause'. This is recognized by the classical fallacy of "post hoc ergo propter hoc," i.e., because an event is observed to follow another, it was therefore 'caused' by the earlier event. The dualistic mind sees what appears to be an 'event', a happening, or a 'thing' and hypothesizes another concept, that of 'change'. The mind seeks explanations and is naïve as to its own structure, motivations, and limitations. In language, it is said that the 'I' or an 'it' caused a 'that', much like that which is intrinsic to sentence structure in which a subject acts on an object via a verb.

The self then presumes that there is an inner primary causal agent, e.g., the 'doer' of deeds, the 'thinker' of thoughts, the 'decider' of decisions, etc. Without such a dualistic explanation, the linear mind is at a loss to explain the appearance of phenomena.

The downside of seeing one's self (ego) as primary to action is that, although it seems to earn credit for success, it is then to blame for failure and thus is prone to anger, guilt, jealousy, hate, revenge, etc. The dualistic ego is competitive and also fearful, and by virtue of imagination, fears multiply and create a constant, subtle, continuous background of anxiety ('existential angst') and proneness to paranoid misinterpretation.

If presumed 'events' are not the consequences of causality, then how do they come about and what explanation could possibly surpass the attractive simplicity of the premise of causality? In Reality, from a nondualistic viewpoint, it can be both observed and experienced that everything is actually occurring spontaneously as the field effect of the automatic consequence of the manifesting of potentiality into actuality. Unseen is the underlying power of the infinite context of Consciousness/Reality/Divinity and its effect on content. The nonlinear, infinite field of power is equally present within, without, and beyond. Potentiality becomes actuality when conditions permit or are favorable. The process is empowered by intention as well as by the innate impersonal quality of consciousness itself.

All that exists does so within an infinite field of infinite power that alone has the capacity to bring forth the potential into the domain of the actual, called 'existence' (calibrates at 1,000). When conditions are favorable, including intentionality, the potential within the seed emerges as the flower, but nothing is forcing or causing it to do so. Manifestation is the consequence of the power of the infinite field of consciousness. It is not innate to the content of the field. By virtue of the quality and power of the infinite context, traditionally called Reality, manifestation occurs, which is knowable directly by observation and subjectively as the very matrix and substrate of subjectivity and the capacity of

awareness and experiencing. Even the sense of a personal agent or self as 'I' or 'me' is also a product of the overall field. It is not separate from the field but merely part of it.

The infinite contextual field of power could be likened operationally to a giant electromagnetic field through which all content within that field becomes automatically aligned, comparable to iron filings in a magnetic field. Movement or position within the field is not 'caused' by the iron filings or 'caused' by the power of the field. All occurs spontaneously within the field as a consequence of their own innate, intrinsic properties and not by virtue of some external condition. Potentiality becomes actuality by virtue of the power of the infinite overall field when conditions permit, but conditions of the proximate field are not 'cause' (the most common error).

This same principle applies to the content of mind in which examination reveals that thinkingness itself, including even the intention to be 'deliberate', occurs spontaneously. Each thought actually arises out of nothingness, or the blank field of silent mind, and is not, as presumed, caused by a preceding thought. It is presumed that there is a purpose or intention that would be a supposed cause. However, such intention or implied purpose arises spontaneously as does each desire, emotion, or impulse. The truth of this observation can be verified by anyone in focused meditation. In the observable world, there is also no permanency as such because everything is in the process of an ongoing, continuous, evolutionary creation.

Consciousness research also confirms that approximately 99 percent of the 'mind' is silent and only 1 percent is actually processing images. The observer self is actually hypnotized by that 1 percent of activity and identifies with it as 'me'. It is oblivious to the silent 99 percent of the field because it is invisibly formless. (This is reminiscent of the fact that 96 percent of the universe is also invisible as so-called 'dark' [unseen] matter and energy.)

'Events' emerge as a consequence of the inner qualities of content and field, and the explanatory principle of one-to-one linear causation that dominates our current society is an insufficient explanation for events. As an example, the accident involving the insulation of the space shuttle led initially to a search for a singular cause or a responsible individual, but none was found. Then, with a brilliant jump of consciousness, the researchers deduced that the event was the impersonal consequence of the 'climate' of NASA at the time (the International Herald Tribune headline, August 27, 2003). Similar insights have emerged in the world of business in which success is understood to be a product of a culture and its values (Davis, 2003). A similar awareness has emerged from the investigation of the failures of government intelligence operations prior to the catastrophe of 9/11, which was the consequence of the policies and climate that ensued from the collective effect of the Church/Pike Committee hearings, subsequent

administration policies, the implementation of the Torricelli principle (all of which calibrate below 200), withdrawal of funding for the intelligence agencies, prioritization, etc. (Intelligence operations are determined solely by Congress, not by the President.)

Any seeming 'event' is a selected observation that arbitrarily encompasses an artificial partialization of the whole, and the selection may be based on time, place, or even just newsworthiness. Seeming occurrences, happenings, or events are merely selective, transitory appearances to observation that come about spontaneously as a consequence of the nature of the overall field (context) and its consequences to content. An illustration that is easy to see is that of the appearance of a cloud in the sky, which represents a condensation of an accumulation when specific circumstances, such as humidity, temperature, barometric pressure, or wind speed reach a critical point. The cloud seems to appear out of nothing. It is not caused or forced into an appearance but instead represents the condensation of the totality of the field and its content, which has no predetermined form.

If we study the Darwinian Theory of Evolution (cal. level 450), we come upon the same comprehension. The actual process of evolution itself does not occur within or as a consequence of the physical domain, but instead is merely expressed there as a physicality. The evolutionary process occurs invisibly in the infinite field of consciousness itself. Each branch of the evolutionary tree springs forth full-blown. Each branch, as exemplified on the level of the hominids, displays the consequence of a progression of consciousness. Within the physical domain, however, the so-called 'missing links' of archeology or zoology are not found to exist. For example, Neanderthal man did not evolve into *Homo erectus* but instead was completely supplanted by that higher species. That branch, too, was completed at the time of its appearance. *Homo erectus* did not evolve into *Homo sapiens*; instead, *Homo sapiens* came forth already evolved as its own branch. No transitional 'missing links' are to be found within the hominids or within the whole animal kingdom. Transitional forms exist only as patterns within consciousness itself, the so-called morphogenetic fields, as described by Shel Drake (2004-2005).

The field of consciousness records all events, all history, and all evolutionary patterns. Its 'intelligence' accumulates all information, no matter how minute or seemingly singularly individualistic. It is on this level that the collective experience of all life in all its forms accumulates because, within the physical domain, when an individual physically dies, its genetic material dies with it, i.e., what it has 'learned' cannot be physically transmitted.

The science of nonlinear dynamics exhibits that, in seemingly random information data, there are hidden organizational energy patterns called 'attractors'. There are attractor fields within each level of consciousness,

including that of the animal kingdom. It is factual that these patterns can be correctly labeled as 'animal spirits', which is a long-held awareness of mankind from primitive times and calibrates as true by consciousness research. Thus, each group of animals has its own collective memory, unspoken understandings, and behavior patterns. It is on this level of information that they are integrated. These energy patterns are subject to the influence of even higher energy patterns because each one sequentially becomes the content of a higher context. Thus, within the evolution of the species, there are an innate intelligence, creativity, and an impressive aesthetic quality.

Millions of years ago, primitive marine life 'learned' how to produce electricity. Other supposedly nonintelligent life forms learned how to manipulate aerodynamics as well as hydraulics and to maximize the inherent properties of air, land, and sea. A study of biology and the multitudinous life forms of nature reveals an innate ingenuity, the complexity of which would tax a human of very considerable intelligence.

Evolution is thus descriptively the appearance of the unfolding of sequential observations to perception. Creation itself is a continuous, ongoing process with neither a beginning nor an end. With contemplation, it becomes stunningly apparent that evolution and creation are one and the same process. Its source is the infinite power of the unmanifest becoming manifest as potentiality, with its inherent invisible patterning emerging in the visible physical domain as existence. Throughout the ages, this ultimate source has been universally intuited as well as subjectively experienced as Divinity, which alone has the power to transform the potential into the actual, the Unmanifest (i.e., the Godhead) into the Manifest, and nonexistence into existence (e.g., Bohm's enfolded and unfolded universes).

That which manifests and is then said to exist is knowable by virtue of awareness alone; it is that quality of consciousness which allows the knowledge, experience, and awareness that one 'exists' or that one 'is'. To 'be' is one thing, but to 'know that you are' is another.

If human existence, as well as that of other living things, is not explicable by the limited formula of causality, then, as has been described, mankind did spring forth from the unmanifest to the manifest as an expression. It is an expression, therefore, of the actualization of potential that, of necessity, has a source. The argument of cause, by definition, separates cause from consequence. If mankind were the result of cause, it would not be able to know its own source, which would, by definition, be external, neither innate nor within and therefore not truly knowable. To know is to be, in contrast to knowing about, which is merely the acquisition of information. Because mankind is an actualization of a potential by its source, that source is ever present and directly knowable as the subjective essence of the Self. The experience of the Presence as Self is

transformative and is also identical throughout history, as reported by the sages of widely divergent cultures. The gift of Divinity is the potentiality within man's own consciousness to return via that consciousness to the very source of his existence. With the realization of the Self (the infinite context), the field and the content merge into the reality of the Oneness of the Source itself.

In contrast, in the common field of ordinary mentation, consequent to the belief in duality and its principle of causality, all things are believed to have both a beginning and an end. This conclusion is the automatic byproduct of selective observation and a hypothetical rather than a confirmable reality. The limited mind cannot really comprehend Infinity at all except as a definition and a concept. The ultimate source of existence has no cause nor does it have a beginning or an end. The closest appropriate description is conveyed by the terms 'foreverness' or 'alwaysness'. This unique quality is forever present and available as a major subjective quality of the Reality of Enlightenment.

The Reality of the source of existence is outside time and space, which, in itself, is a limiting intellectual concept. All 'starts' and 'stops' or 'beginnings' and 'endings' impute the condition of temporality. By whatever name it is called, the Infinite Source of All Existence is inclusive of existence but not subject to it. It is not subject to limitation as implied by the concepts of beginning or ending. While these same conclusions can be reached through the study of epistemology and then ontology (the science of being), the actual subjective experience and knowingness of the reality of foreverness is reported equally by sages as well as by people who have had near-death experiences.

As the state of Enlightenment unfolds upon the dissolution of the ego, the timelessness of the Presence as the Allness of Existence is a stunning revelation that initially precipitates awe in the last remnants of the dissolving ego. The Infinite field of the Source of All Existence is a radiant effulgence that shines forth, and its consequences as Creation are forever unified. Creator and Creation are one. It also becomes clear that all such terms as 'existence' or 'nonexistence' are, in and of themselves, merely intellectual constructs and attempts to convey the ultimate Truth, which is only knowable by the oneness of the identity of the merging of self into the Self. The best the mind can do is 'know about', and upon its dissolution, 'knowing' is replaced by the identity of being at one with the Source of Existence itself, the radiance of which is revealed in the exclamation "Gloria in Excelsis Deo!"

THE PHYSIOLOGY OF TRUTH

The capacity to recognize and comprehend truth is concordant with the levels of consciousness as reflected not only in the evolution of brain anatomy but, more importantly, also by changes in the physiology of the human brain and its prevalent patterns of processing information. These, in turn, depend on underlying, unseen energy fields. In humans, critical and profound changes occur in the brain's physiology and patterns of processing information at consciousness level 200. These can be summarized as follows:

Below Consciousness Level 200

The left brain (in right-handed people) is dominant in information processing (the right brain in left-handed people). Input is directly processed via the relay centers (thalamus) to the emotional/ instinctual centers (the amygdala) via a fast track, and only belatedly from the precentral area of the forebrain via a slower track. Thus, emotional response occurs before intelligence and cognition have a chance to modify the response.

Memory of an event is stored in the hippocampus region of the brain as learning and for recall. This left-brain process is akin in function to the animal brain in that it is directed towards personal survival, and thus, in the human, it subserves the ego. From this orientation, 'others', including family or tribal (pack) members, are seen primarily as objects or means to personal survival. Also of great importance is that the information supplied by the delayed input of intelligence from the prefrontal cortex is not only slower to reach the response center, but when it does, it has already

become subordinated to the previously elicited emotional response (Genova, 2003). Thus, the intellect becomes primarily a tool of animal drives and self-serving goals. Subsequent responses are therefore primitive, survival oriented, and routinely through the fight-or-flight patterns with their neurohormonal consequences, such as the release of cortisone or adrenaline, which, in turn, stress the physiology of the acupuncture and immune systems.

This left-brain, self-centered response system is accompanied by the transitory weakening of the body's musculature and a negative or weak kinesiological (muscle test) response. The body's energy system, however, quickly recovers and restores the acupuncture balance so that the overall energy system is again poised for the next stimulus response cycle. The stress-reaction patterns were described by Hans Selye (1956, 1974) as follows:

1. Alarm reaction.
2. Stage of resistance.
3. Stage of exhaustion and physiological impairment (catabolic).

Left-brain dominance is also reflected by limited or even nonexistent spiritual awareness since it is programmed for animal survival. The memories of this sequence of events are stored in the brain's region of the hippocampus; thus, later recall will reawaken memory of the sequence as it was contextualized by the ego's primitive survival goals and techniques. Memories are therefore negatively emotionalized and stored, along with fear, anxiety, anger, resentment, or pleasure of gain.

Above Consciousness Level 200

The right brain in right-handed people (the left brain in left-handed people) becomes dominant above consciousness level 200. Input is fast-tracked via the relay center to the prefrontal cortex and hence to the emotional center. (As we shall see later, this occurs even more rapidly through the prefrontal region of the etheric brain.) Perception is therefore modified by intelligence, and the overall meaning of the event is contextualized according to the prevailing level of consciousness. Generally, recall is that of a more benign event than would have been recorded by a strictly left-brain response. With right-brain spiritualized brain processing and physiology, the neurohormonal response is anabolic, which releases endorphins and balances the acupuncture system. There is also the release of oxytocin and vasopressin to the amygdala (emotional center), which relates to maternal instincts, paternal behavior, pair bonding, and social capacity via the 'social brain' (Moran, 2004) of mammals.

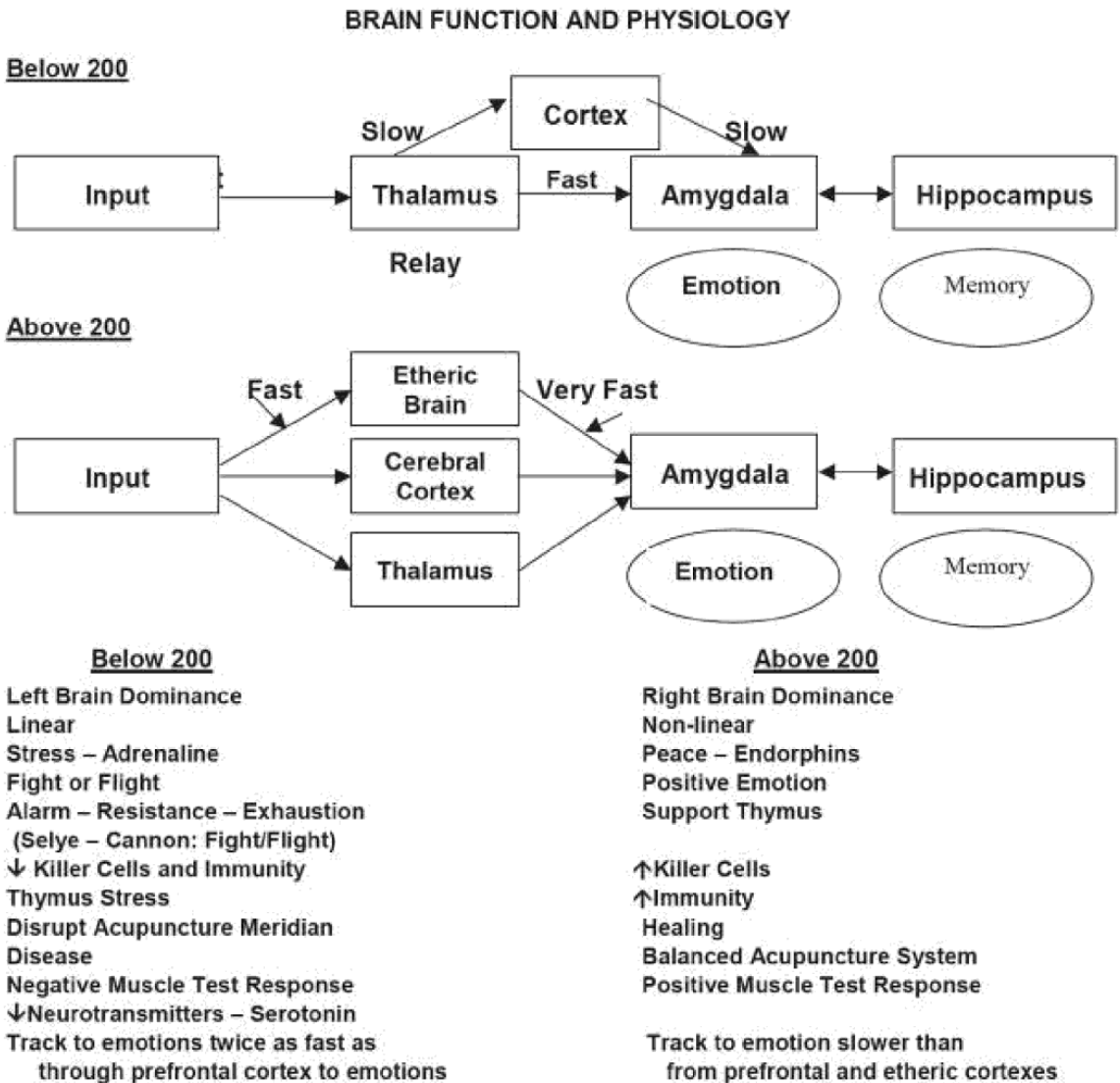
At the same time, the muscle test response is strong and positive. The propensity to process information via the healthier pathways is influenced by early life training and exposure to classical music, aesthetics, and religious affiliation, all of which affect neuronal patterning and connections (see Chapter

9).

Similar findings have been reported by Professor Roy Mathews of Duke University. In his book, *True Path*, brain research shows that the nondominant brain hemisphere is stimulated by art, nature, music, spirituality, and aesthetics, resulting in increased altruism, inner calm, and higher levels of consciousness. Further research on Tibetan Buddhist monks demonstrated the brain's 'neuroplasticity' and changes of physiology as a result of meditation (Begley, 2004).

These major and significant differences can be summarized in chart form as follows:

BRAIN FUNCTION AND PHYSIOLOGY



Importance:

Spiritual endeavor and intention change the brain function and the body's physiology and establish a specific area for spiritual information in the right-brain prefrontal cortex and its concordant etheric (energy) brain.

While these basic differences in brain physiology that occur above and below the important consciousness level of 200 are decisive, even more significant change occurs at that level because above level 200, a unique energy field emerges for the first time in evolution. It is concordant operationally with the physical right brain but is specific to spiritual awareness and consciousness. For want of better terminology, this specific energy field has been labeled the 'etheric brain' to denote that it is purely energetic and not protoplasmic or anatomical in nature. This etheric brain, or spiritual energy body, registers higher energy frequencies to which protoplasm is unable to respond. This is similar to the physical world, where more delicate instruments are required to discern higher-frequency energy fields beyond the capacities of the senses (e.g., the ear cannot hear radio waves themselves nor can the eye see actual television transmission signals, and the computer chip exceeds the response capacity of the old radio vacuum tube).

The reality of an energy body that exists independently of the physical brain has been recognized in all cultures throughout history. Although designated by different terminology, the intuited existence of such a basic reality has been consistent. All cultures have known that the physicality of animals, as well as humans, is energized by a more basic primary energy source that takes over the body at or just prior to birth and then leaves it at the time of physical death (e.g., the 'Soul', the 'Ka' of ancient Egypt, etc.). This energy body is a product of the evolution of consciousness and not of physical origin. In the animal kingdom, each species has an attractor-field-dominated group energy field—a group consciousness—in which the group memory is stored and is the locus of the process of evolution (i.e., 'animal spirits').

In contrast, in the human, the spiritual or etheric body is individual and is again the specific site of the patterns and vibrational field of the evolving levels of consciousness. Below consciousness level 200, the attractor fields of consciousness are primarily of an animal-group nature. Above level 200, the etheric brain emerges as a differentiated area of energy that supersedes the life of the physical body. It is more specialized than is the more general basic form of physical life energy itself.

The etheric brain thus becomes the nonphysical vehicle of an individualized spiritual content (i.e., karma). Below consciousness level 200, the individual is dominated by the collective field of consciousness of that level from which a uniquely personal, spiritualized etheric brain has yet to evolve. It only does so by the exercise of free choice, which can move the individual consciousness level above the critical point of 200. To break loose from the dominance of the

collective field of consciousness may even require heroic efforts that often entail seemingly drastic decisions of will, such as are occasioned by precipitating circumstances and events. What appears to naïve perception as a cataclysmic event is the very opportunity utilizable by the will to transcend prior barriers because transcendence requires subordination of the goals of the animal ego-self and surrender to a higher principle, e.g., to risk one's life to help others, to choose humility rather than pride, to forgive rather than hate, to accept surrender to a divinity by a decision of the personal will, or to surrender falsehood for truth or gain for selfless service.

The extremes to which circumstances seem to have to go to precipitate such a major change are often rather astonishing. The ego can be fiercely tenacious and drive one even to death's door before it is willing to 'let go' (the classic 'hitting bottom'), which is widely recognized as a crucial phenomenon. The recognition of the importance of this critical spiritual step has been one of the major contributions of the collective experience of members of recovery groups such as Alcoholics Anonymous over the years. The recognition of this phenomenon first appeared in the medical psychiatric literature in its exposition by the psychiatrist Harry Tiebout in his classic papers on "Surrender" (Tiebout, 1949, 1951).

While the surrender of one's will to God is a well-known premise of all true spiritual traditions and teachings, its application outside the fields of religion or spirituality has only recently been recognized in our society as crucial to the resolution of other individual or collective human problems.

The 'Higher Self' of the spirit has traditionally 'taken advantage of' circumstances that seemed catastrophic to the ego. To the spirit, great opportunities present themselves in seeming calamities, such as war, extremes of jeopardy, earthquakes, floods, fire, major family disruptions, or serious health conditions. In these momentous instances, choice has to be made in a split second to follow a spiritual principle or to follow the habitual dictates of the ego. This choice has even been facilitated by certain cultural traditions and ceremonies, such as occur in the military, the act of hari-kari, acts of heroism and unselfishness, sacrifice of one's life for the safety of others, acts of kindness or forgiveness, pardon, admissions of responsibility instead of denial, and breakthroughs of honesty and self-sacrifice for love.

Over time, the form of this evolutionary step has been exhibited by women through the act of childbirth, which had a very high mortality rate. The woman was willing to sacrifice her life and face possible death in the interest of the furtherance of new life. If she survived that ordeal, she traditionally became self-sacrificial for the sake of children, family, or spouse. The pathway of subservience to authority in whatever form was traditional in a given culture became an established pathway to God. The church utilized the same mechanism

in its requirement for subordination of the personal will to a higher principle.

In the military tradition, acts of heroism or bravery ultimately resulted in leaps of consciousness as a consequence of the spiritual choice of risking or surrendering one's life to a higher cause, such as duty, obligation to comrades, and the service to one's country. The same principle applied to other seemingly high-risk-taking behaviors, such as dueling or meeting fearsome challenges head on. In today's world we see the same phenomenon, with young men rising to the challenge to sacrifice their lives for their country or a spiritual belief system. Volunteers do not need to be sought for suicidal missions. The eager volunteers of today's world are comparable to the kamikaze pilots of World War II, in which the number of volunteers greatly exceeded the necessary requirement.

The critical transcendence of consciousness level 200 does not, of course, always entail or require such dramatic actions. It more commonly takes place quietly in such forms as the decision to forgive, the acceptance of moral responsibility instead of denial, and a more general surrender of one's will to the will of God, to Love, or to Truth itself.

Another example of this critical transition is demonstrated by so-called conversion experiences that become critical turning points of life. Commonly, medical or other personal crises are the precipitating factors, and many survivors of heart attacks have recounted a similar major change in their overall view of life (Siegel, 1986). In recovery from addictions, the sudden shift from denial and resistance to a 'sweetly reasonable' attitude denotes the beginning of successful recovery (Bill W., founder of AA). With the ending of defiance and pride, recovery from many human calamities ensues. This 'turnaround' can be sudden or slowly incremental, and the resulting changes can be quite profound and exactly calibratable by consciousness research techniques.

When this critical level of consciousness has been crossed, the energy of life in the brain demonstrates a remarkable change, subsequent to which this spiritualized energy has been given specific recognition because of its unique qualities and properties. Although it has not been recognized specifically in the Western world, in older cultures (e.g., Chinese, Hindu), it has been traditionally termed 'kundalini' energy (Krishna, 1971). It is this unique energy that brings about the specific changes in the brain physiology and potentiates the emergence and development of the etheric (energy) brain itself. One profound consequence of the emergence of an etheric brain is its survival of a physical death and the accumulation of karmic patterns. While karmic evolutionary patterns develop below consciousness level 200, they do so in the collective field of consciousness that dominates the levels below 200. They actually do not become individualized as such until the consciousness level reaches 200 (calibrates as true).

Thus, we observe that at the time of birth, each individual already possesses a

calibratable level of consciousness. While the form and functions of the body are presumed to be genetically determined by genes, chromosomes, and DNA, these are just the mechanisms of karmic inheritance. On the spiritual level, the karmic inheritances of the etheric brain are not subject to the linear laws of physicality because they exist in a different domain.

Concordant with the appearance of this spiritual energy is the beginning of a transformation of the sense of self. Spiritual values become more dominant in behavior and decision-making as well as in interpretations of the world and other people. These evolutionary phenomena have long been reported by mankind, and the change of paradigm may be slow and subtle, or fast and quite dramatic. “I see things differently now” is a common saying in all recovery groups. Even sensory experience undergoes subtle changes, and beauty itself becomes more apparent and appreciated. The changes of attitudes and emotions become progressively more benign and compassionate towards all life.

This spiritual energy, or kundalini, as it is often called (Sannella, 1992), eventually is more strongly dominant with the progression of consciousness until, finally, its presence becomes detectable by sensation. By the time consciousness levels reach the 500s, and especially in the high 500s, this energy tends to flow in a generalized way and influences not only subjectivity but perceived experience as well. Life experiences become progressively more benign and fortuitous. What is held in mind tends to present itself almost effortlessly as though by the miraculous. The subjective sensation of this energy field is exquisite and sweetly pleasurable. Characteristically, it is experienced as flowing up the back and the spine into the brain where it can be made to flow into any specific area of the brain by merely focusing attention. At times, the energy flows of its own accord out the front of the body from the heart region by virtue of its own intrinsic nature. The energy flow potentiates healings or transformations in self and others. It is the influential energy field that potentiates the ‘miraculous’ (calibrates as true). (Hawkins, 2001).

Another accompaniment to the dominance of this energy field may be the appearance of the so-called *siddhis*, or seemingly extraordinary ‘paranormal’ capabilities or capacities that various cultures have described over the centuries. For example, the phenomenon of psychometry appears with its capacity to discern pri- or ownership or the history of previous owners of touched objects. The capacity for astral projection, bilocation (e.g., Father Pio), distance viewing, clairvoyance, clairaudience, and telepathic communication may also appear. These phenomena occur spontaneously and automatically and are not the result of, nor are they controllable by personal intention. Information reveals itself effortlessly, full-blown, and finalized, rather than as the result of mentalization. The timing of progressive revelations could also be described as miraculous in their meticulous precision.

The overall appearance of the ongoingness of life changes so that it does not seem to be sequential or caused by anything external. Instead, the world and all events are seen as interconnected, and the unfolding of events is related to potentiality's becoming actuality by virtue of the overall field and not as a consequence of sequential 'causes'. The witnessing of potentiality's becoming actuality by virtue of the field is not limited to just the physical but also includes the appearance of thoughts and the process of mentation (Hawkins, 2003).

The spiritual energy brings about spontaneous healings of bodily ailments that may well have been chronic and intractable. This phenomenon also occurs to various persons who come within the province of the field in an unpredictable fashion. There appears to be a karmic ripeness associated with these healing phenomena that again occur spontaneously and independently of any volition. The unfolding of life no longer is explicable or comprehensible by mere logic or reason, which are knowably inapplicable and irrelevant to the unfolding of phenomena. With constant surrendering, for instance, even the impaired eyesight of childhood corrects itself, and the previously indistinct, fuzzy world becomes distinct and clear within a sudden, unexpected split second. With the exclusion of bilocation, all the above phenomena were experienced in this lifetime. The abilities last for years, and their content is very accurate. For instance, in an unfamiliar area, one 'knows' and 'sees' the direction and accurately drives right to it, including even a specific parking space (Hawkins, Video Series 2002).

Concurrent with the spontaneous occurrence of these reported phenomena is the spontaneous unfolding of spiritual understandings. What had previously been obscure and beyond the comprehension of the intellect now becomes obvious as a consequence of its own self-revealing luminescence. As this occurs, wants and desires simultaneously fade away and nothing seems to be lacking or necessary, including even the desire for the continuation of bodily existence itself. The body moves about spontaneously as a consequence of the overall field rather than as a result of some centralized agent or focus of intention formally invested with the identification of 'me' or 'I'.

The period of time during which these phenomena occur is variable but may continue for many years and then slowly disappear or become quiescent. Each progressive period of unfolding seems to reveal a new dimension that has to be surrendered, and the capacity for functioning has to be relearned in order to permit functioning in the world to resume. However, the resumption of functioning may not occur, it may occur very briefly, or it may occur only after periods of years that allow only the possibilities for meditation or contemplation, during which there is no subjective agent, 'person', 'doer', or 'decider' of such actions. The states are self-existent and nonvolitional.

While the experience of the progressive levels of consciousness is profoundly

subjective and transformative, it is verifiable, trackable, and identifiable by means of consciousness calibration research techniques (as described elsewhere). For example, interestingly, the physical remains ('relics' or bone fragments) of past enlightened beings still calibrate extremely high. This was verified when a spiritual research group visited a display of the relics of the Buddha that were part of an exhibit traveling around the world. It was sponsored by a Buddhist organization that has been and still is responsible for their preservation. The relics are those of not only the Buddha but also of subsequent great spiritual masters and patriarchs. After all these years, the relics surprisingly still calibrate in the range of the 900s. This phenomenon is also true of the bones of St. Peter, buried under the altar in the Basilica of St. Peter in the Vatican. They also calibrate in the 900s, even after 2,000 years. Thus, the high spiritual energy is a permanent quality and apparently not subject to physical degradation over even great expanses of time.

Throughout history and in all cultures, spiritual phenomena have been consistently reported that are almost identical, despite the fact that the cultures at the time had no communication with each other or even knew of each other's existence. The possibility that suggestion or expectation could be a factor in deriving these results is also disqualified as an argument by the simple demonstration that blind experiments give the same results. This is easily shown by having the tester hold an image or thought in mind without the test subject's being aware of it at all. The same response occurs even if the test subject has no knowledge whatsoever of the content of the statement to be calibrated (Hawkins, video, 1995). The investigative diagnostic system and its techniques are internally consistent, verifiable, and hold true over the entire discernible spectrum of levels of consciousness, from their evolution throughout the animal kingdom to their evolution in human consciousness, from the earliest primitive levels on up through the levels of advanced spiritual awareness.

This display of range and practical confirmation, together with a vast amount of research data, confirms that, on at least the pragmatic level, a science of truth is available, with potentially profound implications as well as benefits for human life and society. Seemingly unrelated data begin to reveal hidden significances and meanings when recontextualized within an overall, all-inclusive nonlinear field that includes not only the observable or objective but also the subjective in order to transcend the limitations of paradigm. By such contextualization, meanings and significances appear that are not possible when data are viewed from a more limited context. The 'real' becomes illuminated when recontextualized within the omnipresent field of consciousness. Truth reveals itself by virtue of the omniscience of the field of consciousness in which omniscience recognizes the reality of Truth and does not give recognition to falsity, which is properly defined not as the opposite of truth but as its absence.

It now becomes obvious why the use of the muscle test is limited to people whose consciousness levels are over 200 and in whom the statement to be verified is integrous rather than subservient to personal or vested interest. That requirement in itself necessitates surrender of the ego to the higher goal of surrendering personal goals to the 'highest good' of verifiable spiritual truth.

FACT VERSUS FICTION: REALITY AND ILLUSION

The comfortably dependable form and function of the world of science and its Newtonian paradigm of reality are the safe haven of modern man. It is reliable and relatively free of conflict, and its unresolved issues are primarily peripheral rather than central (environmental, etc.). Technology is the focus of the society and is engaging as a topic as well as entertaining and tangibly beneficial. However, technology is only the concrete content of thingness and doingness and thus has no intrinsic meaning as such. The human psyche is far too complex and demanding to be completely satisfied with just the products of ingenuity and clever engineering. Therefore, social as well as personal argument, conflict, and discussion engage the populace.

Although the successful resolutions of many ages-old dangers and diseases are very impressive accomplishments, they are not sufficient or significant enough to calm the unrest and disquietude that prevail in current society. It seems that the resolution of human conflict, both social and personal, is only fleeting and soon replaced by yet another conflict. An unresolved central issue pervades all discourse and nags at the edges of society's ongoing dialog. There is a prevailing uncertainty that pervades human life, no matter how seemingly successful it may appear to be. Even that historically much-lauded goal of 'success' itself is now seen as the very locus of some possible disaster, conflict, or controversy. In today's society, success brings envy, malice, vilification, attack, or even the bombing of the innocent (Flynn, 2002; Sowell, 2003). So where is that longed-for security and truly safe haven where one can feel secure?

At the bottom, one can see that underneath all the controversy and unease, there is basically one primordial issue, that of the enigma of trust. Who and what is verifiably, reliably, and unreservedly able to be trusted? The great institutions that have historically represented the very foundations of trust have themselves fallen into disrepute. Essentially, everyone senses that the matter rests solely on the discovery and elucidation of Truth itself, without which trust is not only potentially and painfully disillusioning but also actually dangerous and a threat to happiness and survival. Without verifiable truth or trust, peace is merely a fantasy and becomes primarily a political slogan rather than an achievable reality. Peace comes from within. Safety is a social issue that is basically external. One can, in fact, face certain death with equanimity but suffer from

severe anxiety, even when one is actually physically safe.

Certainty is the consequence and the fulfillment of the requirements of subjectivity. The quality of 'realness' is itself a purely subjective condition. Therein, however, lies the trap of illusion. The central problem of illusion is not that it is unreal or fallacious, but that it seems real, as noted by Socrates 2,500 years ago. Thus, even certainty is a primary illusion that is often clung to out of fear, doubt, or uncertainty (Arehart-Treichal, 2004). On the other hand, with maturity, doubt can be accepted and reconceptualized as being necessary to progress and therefore a useful tool for investigation and growth.

The closed mind is seemingly comfortable because it often only represents a state of maturational arrest. Denial, on the other hand, is only a temporary fix because it is based on a vulnerable premise. The difficulty with a closed mind is that it is innately prideful. Maturity entails the capacity to live with the unanswered and uncertainty and take pleasure from the fact that it is a stimulus to learning and further growth and leads to progressive discovery.

The mature mind knows that it is evolving and that growth and development are satisfying and pleasurable in and of themselves. Maturity implies that one has learned how to be comfortable with uncertainty and has included it as a legitimate ingredient. Uncertainty leads to discovery, whereas skepticism is stultifying.

Operationally, moment-to-moment human life is lived pragmatically, despite unresolved issues whose resolution often depends upon and entails transcendence of paradigm or content. Therefore, performance and satisfaction often depend more on the presumption of internal definition than on impersonal or objective verification.

Discomfort may be internal or intrapsychic, or it may be reactive to the more generalized conflicts of a society that is inclined to be confrontational and in turmoil. Because of identifications, the sense of personalized self very often tends to include some aspects of the social discord in the definitions of self and others, thus mistakenly including societal elements that are extraneous. In severe cases, people internalize social issues and become emotionally imbalanced over external events to the point of extreme behaviors or self-destruction. The seduction of 'causes' and victimhood are the pitfall of the unbalanced personality. To be 'passionate for a principle' is a sought-for and prideful label to which many become addicted. As can be observed from history, today's cause can become tomorrow's catastrophe, despite the noble labels applied to such endeavors. Externalists are attractive because they represent projections of the internal. These lead to the discovery that unbalanced positionalities tend to trigger reactive counterforce, resulting in unforeseen consequences. The differentiation between revolution and evolution is a matter of wisdom rather than a seemingly conflicting duality.

Like social evolution, internal growth and development may be disquieting and tumultuous. The differentiation between fact and fallacy is challenging and requires both integrity and courage. The most important quality necessary for true growth and evolution is the practice and principle of humility. It is far less painful to voluntarily adopt a fundamental attitude of humility than to have it thrust upon oneself as the painful consequence of ineptitude. Humility, despite its negative public and social image in some quarters of society, is indicative of expertise, wisdom, and maturity. Because truth is the very bedrock and ultimate reality upon which humility is based, it is not a vulnerability in and of itself. Humility reveals that the mind can only 'know about', and that it cannot differentiate between appearance and essence.

It will be discovered that the only final and completely fulfilling resolution of doubt is the illumination of its very source. Underlying all fear, doubt, and uncertainty is the seeming uncertainty of existence itself. Only the realization of Self as the Reality out of which even existence arises has the power to extinguish all doubt forever.

Faith is a roadway but not a destination, for the term implies an as yet unresolved premise that exists only in the future. In contrast, only the present is truly knowable, and so what is sought by faith in the future exists only in the current moment and in every instant. Without faith and belief, life would not be livable or tolerable; however, on the absolute level, they eventually have to be replaced by the certainty of their final resolution as realization itself. The ultimate resolution is not in time but in the timeless. Truth and Reality are identical and eternally present, merely awaiting discovery.

Spiritual endeavor is the process by which the source of uncertainty is progressively relinquished. In the process of spiritual evolution, safety is provided for periods of time by the guidelines of verifiably reliable pathways. Providing these is the responsibility of the teacher of a body of verifiable truths. Just as the successful mountain climber relies on basic tools plus a map, a guide, and the experience of others, the seeker of Truth relies on the accumulated wisdom and verifiable reality, which is knowable by the actual process of Realization itself. It is this specific condition of Realization that is the true teacher and the Source of the teachings of the sage.

There is only one identical question underlying all human problems, conflicts, and anxiety, and that is the resolution of what truth is and by what means it is knowable. All roads, however, eventually lead to the same path in which trust, truth, faith, and humility recur as the central themes. Of these qualities, humility is the 'open sesame' that, in parallel with fearlessness, accomplishes the seemingly impossible.

Humility is a critical quality because it is based on the recognition and incorporation of the basic truth that, unaided, the human mind is intrinsically

incapable of discovering truth. Upon examination, it is readily seen that the mind lacks that capability, primarily because of its own structure and engineering. This discovery may be disappointing at first, but its recognition, along with humility and courage, is a requisite for successful progress. Paradoxically, humility is empowering in that it is relieved of the guilt that accompanies doubt and denial. The pretext of the ego/mind that it is capable of knowing Reality results in an innate pride and defensiveness as well as unconscious guilt. One can witness that the ego tends to go into storms of outrage about being 'right' and therefore vilifies disagreement. The ramparts of ignorance are guarded by egocentricity in which the ego reinforces its claim to sovereignty by often vociferous extremes, such as literally slaughtering, killing, or executing 100 million people (in just recent times). The ego sees Truth as its ultimate enemy. It is the epitome of threat, and therefore, the ego disguisedly hates and despises truth and does all it can to undermine it and discredit its true expressions. This is exemplified in current society by the contentious sociopolitical positions that represent expressions of consciousness levels 180-190.

In contrast to the innate arrogance of the ego, true intelligence is a quality of consciousness/awareness and is not subject to attack because its essence is nonlinear. It is, however, utilized by the ego in its expression as mind, which then becomes and subserves the ego's drive for survival. Thus, the ego really uses the mind as camouflage and becomes hidden in its clever constructions. This recognition clarifies why its masquerade as religion and the undermining of spiritual truths has been central to its domination of large cultures for extended periods of time (see Chapter 17).

If humility is the admission of limitation, how can it be the very instrument by which truth can be reached? Also, what would replace its sense of self-confidence, as fallacious as it may be, that ensues from the illusion of supposedly 'knowing' itself? Humility relies on no externals but is secure within itself by virtue of its own innate truth. It has no content but instead is an attitude and a position of inquiry. It results in one's becoming a scholar and a student of truth who has no pedestals from which to fall, except for the paradox of pride in one's humility, which can in itself become an ego-reinforcing pose (like pretentious piety or pseudo humility).

Experientially, truth reveals itself progressively as the veils fall away. This process may at times result in a temporary feeling or fear of being lost, but then one remembers that being lost does not preclude the possibility of being found (e.g., the promise of the Sermon on the Mount).

Uncertainty is tolerable when accompanied by faith and humility. Each step along the way becomes the subject or a state to be surrendered. The search for Truth is not for the faint-hearted, and it presents recurring challenges along the

way.

Although the Heisenberg uncertainty principle presents an open door to the discovery of subjectivity as the royal road to truth, the academic world resists the principle because it adheres to the respectability of 'provability', which is limited to the academic Newtonian paradigm. Only facts can be proven. Truth is not subject to proof, as it exists in another paradigm.

In academic science, even after many years, the Heisenberg uncertainty principle is still either ignored or the core of seemingly endless discussions that tend to circle around in the territory of tautologies and disregard the innate structure of mental mechanisms and their innate limitations of paradigm. This results in what science considers the 'hard problem' of physics, which is only resolvable by comprehending the nature of consciousness itself.

In the 1990s, this awareness led to international conferences, such as the Conferences on Science and Consciousness in Albuquerque, New Mexico (cal. 410), and at the University of Arizona (cal. 440). There is also a Journal of Consciousness Studies (cal. 440), as well as publications addressing science and theology, e.g., *Zygon*, (cal. 415), and *Science and Theology* (cal. 420).

These intellectual approaches calibrate in the mid-400s, thus indicating the restriction of the range of usefulness in that they represent the limitation of the very paradigm that requires transcendence for resolution. These endeavors push the intellect to its limits. One can almost hear it groan under the pressure. The focus of the effort is like looking for lost keys under the lamppost because the light is better there. The resolution lies in the seeming paradox that the problem can only be resolved by going outside itself to a larger, more inclusive paradigm, which starts at calibration level 500.

Upon examination, it becomes obvious that the secrets of life are revealed not within the linear domain of content but only in the subjective, nonlinear experiential domain. It is one thing to write about the chemical constituents of chocolate, but it is something else altogether to eat chocolate. They are different paradigms. Theology calibrates in the 400s, and although it leads to the study of epistemology and gnosis, they also lead to the same closed door. It takes courage to leave the intellect and its illusory security of certainty. Experiential is describable but not provable or explicable. Einstein, whose work calibrates at 499, represents the very peak of the capacity of the intellect. He turned his back on the Heisenberg principle and reportedly stated that he preferred to believe that there is an objective, self-existent universe (reality) 'out there' that is independent of (human) observation. He was, however, seriously religious, as have been the majority of the great geniuses of scientific history.

In contrast to the erudition of academic science and research, the arm of an innocent child has the capability to reveal the truths underneath mankind's greatest enigmas (cal. level 600+). The arm of the child goes strong in the

presence of truth and weak in its absence, i.e., falsehood (Hawkins, et al., demonstration video, 1995). That the arm of a naïve child can reveal truths that have defied the greatest thinkers of history is a confrontation to the ego inherent in mind and is a test of humility. It seems, upon superficial observation, to be a challenge to rationality, which itself has become a faith-based religion of science and modern man. Until some better means are discovered, consciousness research techniques have revealed the first concordant, verifiable science of truth that represents and is a product of the evolution of human consciousness.

SECTION II
PRACTICAL APPLICATIONS

SOCIAL STRUCTURE AND FUNCTIONAL TRUTH

Due to the comprehensive diversity of this chapter, an index of topics is provided:

Introduction

Distribution of Levels of Consciousness of Mankind Overall World Population
2004

Distribution of World Levels of Consciousness (charts)

Distribution of Levels of Consciousness – Regional Samples

Calibrations of Places of Interest

Daily Life

Energy of Music – Modern

 Music – Classical

 Music – Spiritual

Classical Music – Performers

Classical Music Eras

Artists – Creative Works

Authentication Process

Sports and Hobbies

Movies

Television

The Social Impact of Famous Persons

Entertainers/Humorists

News Broadcast Media

Politics and the Election 2004

Diagnostic Scale—Politics and The Election 2004

News Commentators and the Political Spectrum

News Print Media

Others

“100 Most Influential People in the World”

Literary Works of Authors

Industries (United States)

Television Commercials

Energy Fields of Famous Industrialists

Philanthropic Foundations

Corporations

Unions

Law Enforcement

Science – Theory

Clinical

Scientists

Major Universities and Schools

Introduction

In the evolution of human consciousness, limitation presents challenge and the desire for light. The intrinsic creativity of consciousness is expressed in endless, ever-amazing discoveries by which mankind compensates for the restrictions inherent to the design of the human body, the mind, and the environment.

Human society, in its multitudinous expressions, represents the interaction of the physicality of the world and the human body as interpreted by mind and emotion, which in turn reflects the collective expression of the evolution of consciousness.

The capacity to discern truth constitutes the very base and core of the quality of life. The capacity for the awareness and recognition of truth as reality is the irreducible fundamental upon which any society is built, yet society is, experientially and conceptually, a baffling house of mirrors.

In evaluating the progress made by various cultures, we could use several different yardsticks:

1. Calibrate the overall levels of consciousness of various cultures, past and present.
2. Assess visible qualities and products of various cultures (i.e., “by their fruits ye shall know them”).
3. Correlate the consciousness level with identifiable core principles of each culture or society and thereby discern which are constructive and which are not.
4. Identify sources of beneficial information versus the sources of fallacy and failure.
5. Differentiate appearance from essence in social expression.

The state of a society is discernible primarily via the operational success of the collective information, which is the product of its collective interpretation of experience. In our present culture, the sheer volume of data is overwhelming. Without very sophisticated processing, its significance, essential meaning, and importance are easily obscured by the absence of or the failure to appreciate even one very simple piece of evidence. Because of the consequences of seemingly minor error (i.e., the “sensitive dependence on initial conditions” of the science of nonlinear dynamics), the search for verifiable truth often becomes

quite intense, as reflected by the focus of the media.

The progress of society seems to hang in a state of perpetual anticipation of the next discovery or elucidation of some previously obscure fact of vital data. Thus, the enticement of the news keeps the world sitting on the edge of the seat of expectancy and witnessing the unfolding of creation as evolution.

From the already presented perspectives of the evolution of consciousness and the physiology of brain function, some appreciation for inherent difficulties that present obstacles to the recognition and elucidation of truth is already apparent. Superimposed on these basic general conditions are the contributing factors that either enable or preclude the capacity for the derivation or recognition of 'meaning'. Vocabulary itself demonstrates the collective effort to create pragmatic structure and form for information and to organize raw linear data in order to have significant importance and value as well as specificity.

The ongoing progressive evolution of the World Wide Web and its massive accumulation of information and data is a spectacular recapitulation of the development of the human mind in that it incorporates not only information already accumulated but also continuously develops intricate correlations and the emergence of new definitions and implications of meaning. In so doing, it also reflects silent, unspoken philosophical assumptions and positionalities, as well as schools of semantic and artistic development.

A brilliant insight into the significance of how the mind and society approach and categorize information was presented in an article in *Time* magazine about the development of the World Wide Web (Grossman, 2003). It described the search engine as a "lens through which we see or fail to see information" and indicated the importance of the fact that "how we search affects what we find" and how and what we know. That result is the consequence of intention is a very interesting recognition and description of the practice of the Heisenberg principle. This in turn affects not only who we are but also what we think we are and, therefore, what we are to become. The critical importance of intention is explored in Wayne Dyer's *The Power of Intention* (Dyer, 2004). Meaning, language, and society are interactively unified experientially and are further subjected to personalized processing by both the individual and the collective consciousnesses that, by circularity, influence language, description, and meaning as an ongoing developmental process.

In line with this collective intention, consciousness research and a pragmatic calibration system for discerning specific levels of consciousness are not only useful but have the unique benefit of freedom of application. Prior barriers to knowledge can now be transcended, and areas formerly obscured by darkness can be illuminated.

To this end, the technique was applied as a study to broad areas of the human experience, which provided a two-fold benefit. First, it researched the efficacy

and capability of consciousness research itself for pragmatic as well as theoretical reasons. Second, it revealed areas of limitation that, when properly recontextualized, can be converted to avenues of progress. Society's seemingly unsolvable enigmas are obstinate because they are merely the surface expression of undiagnosed underlying factors; therefore, use of the technique as a research tool opens the doors to discovery and resolution, and to greater understanding and compassion.

Calibrated figures are solely the result of more than two hundred fifty thousand that have been done since the mid-1970s as research projects by experienced experts. *They are impersonal and do not reflect personal opinion.* The commentary following each section of tables is kept separate from the raw data.

Because the panorama of study is encyclopedic, due to space restrictions, examples are limited for pragmatic reasons. They are primarily illustrative and reveal previously unknown information.

Some data will undoubtedly be at variance with personal or social opinions, which confirms that not only are appearance and essence not identical but also sometimes disturbingly extremely divergent to the point that common human beliefs are often the exact opposite of the underlying truth. Many of the seeming disparities resolve upon reflection and, like a Zen *koan*, turn out to be extremely beneficial and informative. The best attitude is one of devotion to truth rather than being contentious towards falsehood. Open-minded curiosity leads to progressive discovery of information never before available, which may therefore seem confrontational upon first exposure.

It is well to repeat that falsehood is not the opposite of truth but its absence, and that to prefer chocolate, one does not have to hate and vilify vanilla. *Specific calibrations are subject to change with shifts of conditions and people's intentions.* The calibrations presented in the charts were taken from a database of nine thousand calibrations done in late 2003 and throughout 2004. To repeat: *The calibrations represent research data and not personal opinion.*

Derivation of Calibrations

All that exists now or did so in the past gives off multiple energy radiations, a fact utilized by Max Planck in his famous Black Box Radiation experiment from which he derived the famous "Planck constant" of quantum physics ($h = 6.626068 \times 10^{-34} \text{ m}^2 \text{ kg/s}$). Deep-sea rays (fish) and sharks detect prey through their muscle-produced electrical fields.

These energy emissions are trackable and calibratable along a whole

electromagnetic spectrum, from ions and photons to infrared, ultraviolet, heat, sound, absorptive and reflective capacities of various energies, as well as electrical and other radiation phenomena. In addition to light vibration and absorption (e.g., ordinary photography), or infrared photography, a great many variables can be detected and measured or calibrated at a distance along an arbitrary continuum. The biological energy of life itself is likewise radiated continuously and registers permanently in the nonlinear field of consciousness, which is an invariable context (the Absolute).

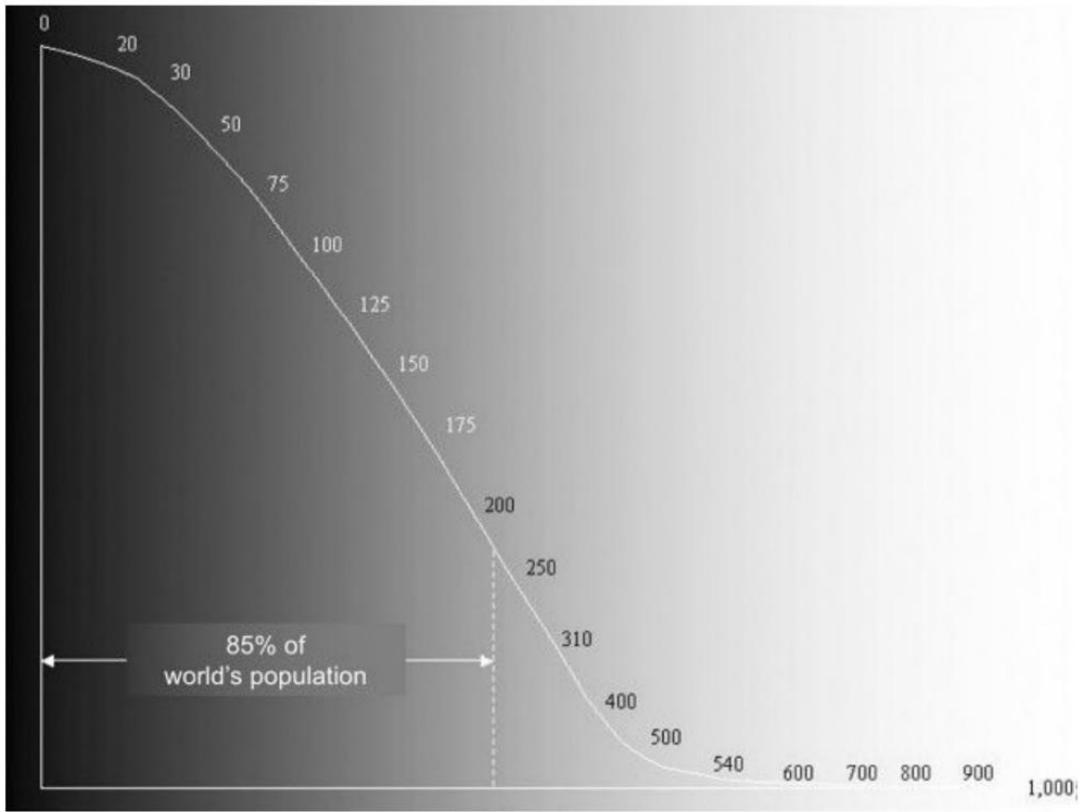
All that exists or has ever existed, including even passing thoughts, is automatically imprinted in a readable, timeless dimension. Thus, there are no 'secrets' in the universe, and all of life in all its expressions is accountable to the universe. That 'every hair on one's head is counted' is an impersonal and scientifically verifiable fact. Access to consciousness calibration is limited by the requirements as denoted in Appendix C. Like temperature or barometric pressure readings, the reported calibration levels are impersonal and merely represent research data devoid of personal opinion.

Distribution of Levels of Consciousness of Mankind

Overall World Population 2004

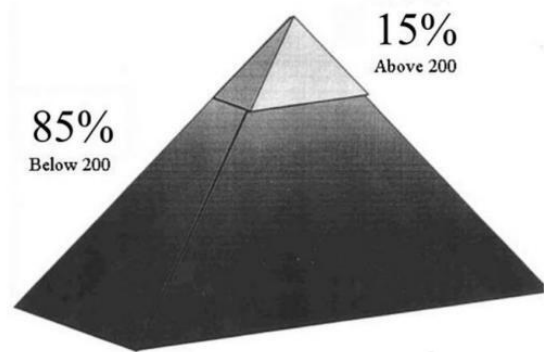
As noted elsewhere, the overall average consciousness level of mankind evolved very slowly over vast periods of time and was at 90 at the time of the Buddha, 100 at the time of the birth of Jesus Christ, and then evolved slowly to 190, where it stayed over the last millennium until the late 1980s, when it jumped to 205. In November 2003, it moved up to the current level of 207. The distribution in the world shows that approximately 85 percent of the world's population calibrates below 200. (The comparative figure for the United States, however, is 49 percent). The innate distribution is displayed as a progression curve, as follows:

Distribution of World Level of Consciousness



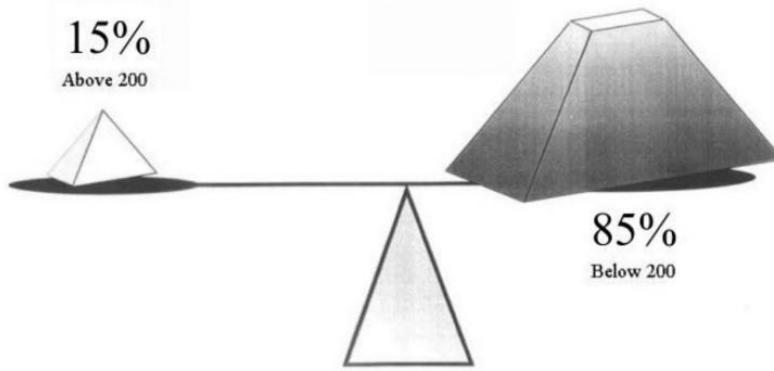
This information can be displayed in the form of a pyramid, which gives a better sense of the mass of humanity.

Distribution of the Levels of Consciousness of Mankind



The calibratable levels of consciousness also denote power, which explains why the sheer mass of humanity that calibrates below 200 does not simply self-destruct by its pervasive negativity. In effect, the power of the 15 percent that calibrates above consciousness level 200 counterbalances the 85 percent, as seen on the next diagram.

Distribution of the Levels of Consciousness of Mankind



The levels of consciousness delineate subpopulations that tend to stratify in society, as do corks in the sea where position is a consequence of innate buoyancy, i.e., a field phenomenon rather than due to cause and effect. Movement within the field is a result of intrinsic factors such as choice, the range of which is also innate to the field. Society also represents a stratified range of expectations.

Distribution of Levels of Consciousness – Regional Samples

United States

Presidency	460
Government	440
People	420

Regions

East Coast	360
West Coast	290
Midwest	440

Canada

Banff	410
Montreal	380
Ottawa	400
Toronto	425

States

Alabama	350
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California	280
Florida	425
Iowa	405
Massachusetts	305
No. Dakota	380
Ohio	410
Texas	385
Wisconsin	415
Wyoming	440
<u>Mexico</u>	
Mexico City	305
<u>Cities</u>	
Chicago	445
Lake Shore Dr	450
South Side	200
New York City	385
Upper E. Side	430
West Side	245
Inner City	135
Phoenix	425
Washington, DC	450
Hollywood	190
Quebec	380

Calibrations of Places of Interest

Airplane	300
Airports	205
Ambulance	300

Autobahn (Germany)	315
Automobile	205
Burma Shave Signs	240
Bus, Taxi	205
Channel (English and French)	380
Circus	305
Clinton Library	450
Coffee Shops	250
College Dormitory	250
Community Church	402
Cruise Ships	320
Department Stores	250
Edinburgh Castle (Scotland)	445
Eiffel Tower	485
Empire State Building	425
European Union Parliament	345
Factories	195
Factory Assembly Line	200
Farm, Commercial	210
Farm, Family	380
Fast Food Outlets	200
Federal Buildings	200
Fort Knox	275
Funeral Home	215
Gas Stations	202
Golf Courses	315
Great Wall of China, The	305
Hermitage, (Russian museum)	505
Historic Route 66	225
Hospitals	180
Inner-city Neighborhoods	65-80

Interstate Highway	215
Limousine	400
Lincoln Center (New York City)	355
Lockheed Martin “Skunk Works	395
Louvre, Modernistic Additions to	180
Louvre, The (Paris)	500
Methamphetamine Laboratory	40
Metropolitan Museum of Art (NY)	505
Mines	105
Motels	220
Nursing Home	201
Olympics	340
Operating Rooms	395
Orient Express (train)	315
Parks	350
Parthenon	305
Playgrounds	345
Plaza Hotel (New York City)	420
Police Stations	265
Psychiatric Hospital	355
Psychiatrist’s Office	420-506
Public Library	400
Rijks Museum (Amsterdam)	535
Rodeo Drive (Beverly Hills, Cal.)	220
Roman Coliseum	305
San Simeon (Cal.)	425
Sidewalk Café in Paris	400
Smithsonian Museum of Native Americans	460
Staten Island Ferry	385
Statue of Liberty	500
Subway (London)	225

Subway (Moscow)	375
Subway (with graffiti)	195
Subway (Paris)	215
Supermarkets	220
Times Square (New York City)	270
Titanic, The (ship)	310
Trailer Park	205
Trinity College (Dublin)	455
Twin Towers (NYC), pre-9/11)	205
Vatican Library	500
Yosemite National Park	435
Zoo (Bronx, New York)	350

From observation, the low 200s signify dependable, integrous performance, e.g., the bus station, automobiles, and taxis, and reliables such as the post office and the airport. These venues often have the appearance of stripped-down functionality in which the color gray is predominant, along with ‘no nonsense’ gray metal furniture. With the addition of some human intention and personality, calibrations rise with the folksy innovations of historic “Old Route 66” and its Burma Shave signs. As human participation, creativity, and intention increase, the calibrated numbers rise to those of the high 200s, as represented by the police station and Times Square.

With the addition of human expertise and intention, the calibrated numbers rise into the 300s, which are exemplified by the airplane, ambulance, operating room, cruise ship, park, playground, circus, family farm, psychiatric hospital, and even the Olympics. The German autobahn includes stricter as well as more advanced engineering and construction, and despite its lack of a speed limit (traffic routinely moves at 110 miles per hour), the accident rate is lower than that on U. S. federal highways. The difference is also explicable by the fact that German drivers tend to be more skilled, have to be older to get a driver’s license, and are better trained. The autobahns have no intersections, low inclines, and deeper roadbeds. They are also better policed, with poor drivers quickly pulled off the road.

The 400s represent the introduction of creativity, aesthetics, and active intellectual pursuit, e.g., the library, the Paris café, Yosemite National Park, the community church, San Simeon (California), and even the Empire State Building, whose construction from start to finish took only one year and was facilitated by

the courage and skill of Native American workers (primarily the Mohawks) who had no fear of heights and could successfully walk a steel beam 6 inches high, 6 inches wide, and 75 stories above the streets of New York City.

The 500s reflect devotion to beauty and reverence for the great artistic creations of mankind. (Rembrandt calibrates at an amazing 700.) For centuries, millions of admirers have waited in line with awe for even a glimpse of such fabled greatness. The calibration levels are beyond those of the Newtonian paradigm with its gray steel desks and predictability, rising to the subjectivity of love, devotion, reverence, and intuiting the source of perfection.

A visit to the Louvre in Paris is treasured by almost everyone. Visitors are surprised that they are allowed to freely take photographs of all the greatest of the world's art treasures. In contrast, in the middle of the former courtyard stands a modernistic structure (cal. 180) that results in an unanticipated aesthetic shock. The design of the anomalous but very functional entrance structure represents the architecture (by E. M. Pei) of modernism. It became the subject of worldwide aesthetic debate, as would be expected from the disparity of a stark structure that calibrates at 180 being located in the courtyard of one of the world's most historic buildings, which calibrates at 500+.

Daily Life

Abortion Pill (RU 486)	200
Alta Vista 208	
Animal Body	200
Arm & Hammer Baking Soda (product)	320
Aunt Jemima's Flour (product)	350
Barbie Doll	205
Biofeedback	202
Body Piercing	180
Campbell's Soup (product)	325
Cloning (Animal)	200
Cloning (Human)	180
Coca-Cola (beverage)	305
Contraception	205
Cookies made for Family	520
Cryonics 200	

Donald Duck (cartoon)	205
Earth (planet)	200
Emergency Medical Technicians	290
Environmentalism	260
Euthanasia	200
Feminism	320
Food	200
Food, Blessed Homemade	215
Food, Blessed Machine-made	207
Food, Commercial Cat	92-202
Food Commercial	207
Food, Commercial Machinemade	188-200
Food, Homemade	209+
Fortune Cookie Messages	345
Google.com	209
Hatha Yoga	260
High Fashion	295
Hope Diamond, The	205
Human Body	205
Internet System (not content)	205
Little Red Hen (story)	295
Mad Cow Disease	50
Medical Marijuana	235
Mickey Mouse	205
Money	205
Mother Making Christmas fudge and cookies	520
Multilateralism	200
Murphy's Law	280
Paparazzi	180
Pepsi (beverage)	305
Peter Principle, The	260

Political Cartoonists	190
Polygamy	145
Position of Children in the U.S.	405
Position of Men in U.S.	425
Position of Women in the U.S.	405
Quaker Oats	305
Quilting	345
Roadside Farm Stands	355
Rodeo	255
Santa Claus	390
Sex	250
Sidewalk Vendors	205
Street Beggar	160
Street Performer Group	480
Thanksgiving Day	515
Tea, Green	300
Uncle Ben's Rice (product)	315
Vegetarianism	205
Vick's (product)	345
Willow Trees	245
Window Washers (high)	290
Worldwide Web Content	50-445
Yahoo.com	206
Yard Work	250
Yogi Bear	205
Zero-temperature Weather	205

Notable is that the Internet system calibrates at a reliable 205-208, including its major search engines. In contrast, the content of the material that appears on the Internet reflects the whole range of human consciousness, calibrating from 50 to 445. It is therefore currently the greatest source of disinformation. Thus, the naïve belief that there 'must be some truth for it to appear on the Internet' is

apparently quite fallacious and often damaging in its consequences. Calibration reveals that approximately 50 percent of the information provided on the Internet is at less than 200, which, interestingly, is almost exactly the same figure represented by the consciousness calibration of the current American population (49 percent below 200 and 51 percent above 200).

The privacy and anonymity of the Internet provide a means of expression for those people rejected by society as being imbalanced and having special personal problems, e.g., political extremism and socially rejected sexual proclivities, as well as irrationality and elaborate paranoid delusional systems. The Internet is the great playground for the 'me' generation, as reflected by website names themselves, e.g., 'Bill's Turn', 'My Place', etc. These often reflect the dictum that an opinion is a routine idea inflated by the ego in order to sound profound and important. Sixty-seven percent of 'blogger' websites calibrate below 200 and primarily represent outlets for expression of negative emotions, resentments, and frustrated personality problems

The supposed satire of political cartoonists is actually a sly form of vilification as indicated by its calibration level of 190. Some even seem deliberately malicious, with obvious intention to hurt or damage a hated target.

Money calibrates as neutral, and sex is at 250. Both apparently are intrinsically neutral but the intentions to which they are put make the difference. It is interesting that animal cloning is at 200, whereas human cloning is at 180.

A rather significant finding is the calibrated difference between blessed and unblessed food. Machine-made bread from a local supermarket calibrates at 188, but when blessed, it goes up over 200. Bread from the same supermarket but from the bakery department calibrates initially at 203, and again shows a rise if it is blessed. If food is homemade, it arises from its original 200 to 209, and if blessed, it rises up to 215. This is a unique demonstration analogous to the Heisenberg principle in that the introduction of human spiritual consciousness and intention alter the field. It also gives evidence that prayer itself is more than just wishful thinking.

Some brand names reflect affection (e.g., Jell-O, Route 66, Campbell's Soup) and become imbued with cultural American mystique. They represent trust in the intention of a whole industry, which is expressed as brand loyalty.

Of interest are the calibrations of the fortunes enclosed in fortune cookies that, at 345, are frankly above the principles upon which large sections of the populace base their lives. For example, "One kindly word can change your whole life" contains really profound wisdom. (A fortune-cookie life is a good life.)

The positions of women and children in the United States, at level 405, are in stark contrast to their positions in repressive countries (such as Islamic and others), where they calibrate at 140, indicating a rather severe cultural lag in

which the populace and their governmental leaders also calibrate quite low. Although the gap is closing from what it was in the 1930s, there is still a 20-point disparity in the United States between the level of men and that of women and children. Social change takes time, and apparently the ‘glass ceiling’ is now quickly disappearing as revealed by the fact that corporations led by female CEOs in 2003 exceeded the earnings of corporations led by male CEOs (*Fortune*, January 2004).

Historically, in a primitive or agrarian culture, the physical strength of men is necessary as is testosterone-led aggressiveness, and thus males tend to dominate. As civilization progresses, however, and valued skills become less physical and more mental or creative, the social ranks of the sexes approach equality. The word ‘primitive’ implies predominance of persistent animal patterns of behavior where ‘biology is fate’. In the modern world, the evolution of consciousness plus education and the intellect are the decisive factors.

Energy of Music – Modern Music (not personality) of:

Anderson, Marian	510
Armstrong, Louis	590
Beatles, The	460
Beach Boys, The	400
Bee Gees	510
Berlin, Irving	415
Bocelli, Andrea	550
Caruso, Enrico	560
Cash, Johnny	504
Charles, Ray	485
Cole, Nat King	470
Country Western	255
Crosby, Bing	485
Disco	235
Dorsey, Tommy	450
Dylan, Bob	500
Ellington, Duke	450

Elliott, Cass	505
Fitzgerald, Ella	465
Gangsta Rap, Gothic, Heavy Metal, Punk Rock, Violent Antisocial Groups	35-95
Garland, Judy	405
Gass, Robert (“Kyrie”)	705
Harrison, George	540
Hip Hop	270
Iglesias, Julio	400
Jones, Spike	350
Joplin, Janis	495
Lane, Cristy	500
Liberace	365
Mamas and the Papas, The	495
Manilow, Barry	505
Pop Rock	205
Presley, Elvis	420
Riverdance	500
Rolling Stones	340
Santana	515
Welk, Lawrence	475

Music – Classical

Bach, J. S.	530
Bagpipes (Black Watch)	505
Barber, S.	480
Bartók, B.	475
Beethoven, L	510
Berlioz, H.	480
Bizet, G.	425
Brahms, J.	495

Cherubini, M.	485
Christmas Carols	550
Chopin, F.	500
Classical Ballet	525
Copeland, A.	465
Debussy, C.	485
Dvorák, A.	490
Glinka, M.	480
Gluck, C.	475
Gounod, C.	420
Grand Opera	525
Grieg, E.	490
Handel, G.	510
Hayden, F.	490
Humperdinck, E.	490
Kabalefsky, D.	480
Leoncavallo, R.	475
Lizst, F.	490
Mendelssohn, F.	480
Mozart, A.	540
Mussorgsky, M.	485
Offenbach, J.	480
Pachebel, J. (“Canon”)	690
Paganini, N.	515
Puccini, G.	550
Rachmaninoff, S.	490
Ravel, M.	475
Rossini, G.	490
Schubert, F.	460
Shostakovich, D.	480
Sibelius, J.	485

Smetana, B.	470
Stravinsky, I.	465
Strauss, R.	475
Tschaikowski, P.	550
Vangelis	485
Weber, C. M. von	485
Wagner, R.	500

Spiritual Music

Ave Maria	575
Silent Night	575
Joy to The World	575
Amazing Grace	575
U. S. Navy Hymn	575

Classical Music – Performers

Callas, Maria	485
Caruso, Enrico	500
Chaliapin, F.	485
Cliburn, V.	480
Heifitz, J	490
La Scala Opera House (Milan)	465
Menuhin, Y.	485
Metropolitan Opera House	465
Pinza, E.	480
San Francisco Opera House	465
Tagliavini, F.	485
Tebaldi, R.	485
Tibbett, L.	490
Toscanini, A.	490

**Classical Music Eras
(Starting from most recent [LaFave, 2004])**

Eclecticism	460
Minimalism	450
Serialism	450
Dodecaphony (12 tone)	400
Neoclassicism	440
Impressionism (Debussy)	440
Romanticism	465
Classicism	460
Rococo	460
Baroque	470
Renaissance	470
Medieval	470

We see that the effects of compassion, love, and the energy of the heart result in extremely high calibrations, which signify devotion to beauty, both aesthetic and affective. This is also a physiological phenomenon, as demonstrated by the 'goose bumps' feeling of an appreciative audience that also frequently weeps with tears of joy. Audiences unabashedly weep at performances of the blind Andrea Bocelli, as they once did at those of Enrico Caruso. The music of George Harrison was openly devotional. Bagpipes, at 505, signify valor rather than just courage and therefore instill consternation in a would-be enemy.

Of interest is the sound of the 'keening' of Celtic ballads, such as those heard in the videotape of *Riverdance*. The high-soprano solos have a hauntingly beautiful energy that calibrates at 640-650. The Irish bagpipes convey the same 'other worldliness'. The effect is entrancing and best described as ethereal. The total effect is similar to the state of consciousness that prevails beyond consciousness level 600. There is sound but it is enshrouded in infinite stillness and timelessness. The sound also awakens a sense of ancient familiarity and a longing to return to a pristine existence of purity, clarity, peace, and beauty.

Military music is in a class by itself and importantly reveals the disparity

between appearance and essence. The Edinburgh Castle Military Tattoo (cal. 505) is an annual event that draws many thousands of spectators from all over the world. More than one thousand performers from the world's major countries represent their cultures' most skilled and highly trained military bands and precision drill teams. Their performances are breathtaking, and the huge crowd of spectators becomes silent with respect for the high degree of excellence displayed (e.g., the Swiss drum teams). Then to their surprise, the spectators begin to cry from the upsurge of a deeply stirring emotion (cal. 520) that is the energy of honor, valor, and love for one's human heritage and its representation as family, culture, and fellow man. The male bonding in war is at calibration level 510 (World War II). At the end of the Tattoo, 100 bagpipes play "Queen of My Heart," which calibrates at 525 and leaves the audience in a state of awed silence at the surprising and unexpected upsurge of deep, profound emotion. It is this hidden human trend that is then exploited by rulers who know how to manipulate this underlying, deep reservoir of intrinsically integrous, dormant energy for political purposes.

The loyalty of the populace to their country and culture is unsophisticated and arises from early childhood where faith and trust in one's parents are total and as yet unblemished by intellection or external influences. It is the trusting heart of the inner child that is captured by the wily political manipulations of fallacy. This trusting, uncritical naïveté is even more vulnerable to seduction by persuasive political leaders who have religious power or authority. The lambs are led to slaughter by virtue of their innocence, which is simultaneously their weakness and their strength.

This is an inner awareness among former military men who openly weep at reunions, including those with former enemies. Notably, it is always the military themselves who are the first to quickly forgive their former enemies at war's end (Brooke, 2004). This phenomenon, surprisingly, is experienced almost immediately after the last gunshot has been fired. Many men cover up the deep emotion by joining the jubilant celebration, but deep within is an inner knowingness of the depths out of which love and integrity arise, the core meaning of what *Valhalla* really signifies. It is not about war at all, but it took war to bring it to the surface. The mutual respect for honorable valor is demonstrated by the military career of the famous "Red Baron" of World War I, Manfred von Richthofen (cal. 385). As the leading 'ace of aces' pilot for the Luftwaffe, he won 80 air combats and shot down 52 British planes but was finally killed in combat. He was so respected that the Allies (Australia Flying Corps) gave him a full military funeral. The greatness of the 'Great Generation' of World War II was of the heart, not just the result of winning, for the winning was just the consequence of the power of the inner heart itself.

The naïveté of the heart is exploited by propaganda that appeals to serve the

'Fatherland' or the 'Motherland'. Trustingly, the followers give allegiance to 'the Great Leader' and fall into childlike obedience. Like lemmings, they follow the megalomaniac Pied Piper over the cliff. Thus, naïveté can and does lead to devastation. The only possible protection is to know the real truth via calibrated levels of consciousness/truth of leaders or teachers. False spiritual leaders and 'gurus' present the same pitfalls to ensnare the unwary.

The energy of classical music has a very positive impact on later behaviors and learning capacity and increases the level of consciousness. It results in more advanced development of neuronal connections and patterning. Interestingly, it also results in higher mathematical capability and the transitioning from lower to higher mind (see Chapter 14). The exposure to classical music in childhood and early life results in attraction to peace, truth, and beauty, and aversion to violence, falsity, and gross vulgarity. The sensitivity to aesthetics provides a natural crossover network that also facilitates the emergence of spiritual awareness and non-ego awareness.

Clinically, the benefits of early life exposure to the classical arts are confirmed by a 75 percent lower rate of crime. If that is also combined with a religious upbringing, the later-life incidences of crime drop by 90 percent. (If playing chess is added, the rate drops another 1.0 percent.)

Rock-and-roll, hip-hop, and disco, as well as country-western music, have a broad appeal in which the rhythm itself carries an unseen energy in response to which people feel glad to be alive, and the dancing is a collective celebration. It is interesting to look at the difference in the consciousness level of the Beatles' music and that of the Rolling Stones, "the greatest rock-and-roll band that ever lived." In the performance of the Beatles, we see dedication to music as a creative art. Eventually, the group disbanded due to the individuality of its members, each following his own muse. In contrast, the Rolling Stones group has continued to perform for more than 30 years, held together by a group commitment similar to that of a team. While the creativity of the Beatles was primarily guided by the expression of inner musical inspiration, the Stones are highly participatory and interact intuitively with the emotionality of the audience, which is pulled into the performance rather than just remaining as spectators.

At lower calibration levels, music becomes predominately sensationalistic and celebrates the lowest elements of humanity by glamorizing rape, criminality, violence, death by hollow-point bullets, and other extremes and excesses of brutality. As was described in *Power vs. Force*, it is the energy of the music itself, even without the lyrics, that negatively affects the body's acupuncture system and makes it go weak. This was originally discovered by Dr. John Diamond, who published the information in the late 1970s (Diamond, 1979).

The lower calibration levels show that violence and sexuality are heavily

exploited (“sex sells”), and an allure is cast over unrestricted hedonism. This message goes out via the media to impact impressionable adolescents who are easily captivated by the energy of ‘glamour’ itself. This unique energy was first described in one of Alice Bailey’s books (*Glamour*, 1950). It is an energy that is projected externally and imbues its object with exaggerated desirability that quickly fades because it is not a quality of the admired object but an ego projection from the observer. The public does the same thing with the images of the megalomaniacal dictators who, when stripped of their trappings, appear pathetic and forlorn and ultimately choose suicide to prevent exposure of the illusion.

The behavioral consequences of such low-energy programming in adolescents desensitizes and blunts sensitivity, resulting in behaviors for which the parents are blamed, whereas the source of the negative influence actually stems from the media and the culture of peer groups. The seriousness of this deleterious effect was brought to public attention by CORE (Congress of Racial Equality), which created the “five worst” list (group calibration 80) of negative “gangsta rap” entertainers (CNN News, 3/8/04). In defense, the rappers state that they are climbing out of poverty and demonstrating the benefits of free enterprise, i.e., they are a stepping stone out of squalor, hopelessness, and poverty, after which they become entrepreneurs and hopefully merge into more integrous business enterprises.

Adolescents respond primarily to the pressures of peers and the media and give lip service to parents. This disrespect for parents is aided and abetted by current social, educational, and political forces that derive a sense of power from disclaiming the authenticity of all authority. The error is based on the misperception of integrous, true authority as nonauthentic authoritarianism, i.e., the ‘postmodern’ rejection of logic, intelligence, rationality, and ethics.

Thus, today’s adolescent is barraged with nonintegrous programming and seduction by the media and peers (Guthrie, 2004). At the same time, the protections of traditional standards of ethics and morality are under vociferous attack. The difficulty is that free speech, in and of itself, is actually neutral and, like money, it is the use to which it is put that ascertains whether it is beneficial or harmful. The downside is somewhat analogous to giving guns to children who have had no training in safety, much less morality or ethics.

A society that rejects morality becomes dominated by sensationalism, glamour, and expediency. It finds that the downside of its youth is difficult to salvage because it lacks the strength of the convictions of ethical certainty in times of decisional crises. The consciousness field of this subculture is like an engine without a governor or a flywheel. Interestingly, shopping malls have discovered that playing classical music in the parking lot repels adolescents, who then quit ‘hanging out’ in them.

Artists – Creative Works

Cézanne	510
Dali, Salvador	455
Degas	540
de Kooning	465
Da Vinci, Leonardo	565
Graffiti	140
Holbein	465
Lautrec, Toulouse	450
Matisse	525
Michelangelo	590
Miro	490
Mona Lisa, The	499
Munch, Edvard	495
Parrish	495
Picasso	365
Pieta, The	590
Political Protest Art	180
Pollock	425
Pornography	105
Rembrandt	700
Rockwell	500
Rubens	510
Surrealism	385
Van Gogh	480
Vermeer	515
Warhol	200

For lack of space, the list is limited, and there are many more in the database. Art, like any other form of communication, reflects the intention as well as the vision or genius of its creator, some of whom become celebrated.