
THE ELEMENT OF SPONTANEITY IN PRECOGNITION, TELEPATHY, AND CHANNELING

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Introduction

When we talk about spontaneous psi events, we refer to experiences which apparently occur "unplanned." For scientific validation, however, repeatability in a laboratory is a prerequisite. Why is it so difficult to reproduce psi experiences in a laboratory setting? The answer seems to be that we do not know all the conditions necessary for getting significant results.

Psi experiences are of a very personal nature. We are not surprised when, in real life situations, psi experiences are also not always reproducible, because we know that situations, conditions, constellations are constantly changing. The only constant element is change, i.e., movement, which does not say anything about direction, strength and other qualities of the movement.

There is value in collecting individual experiences so that we can look for similarities, purpose and function, and especially the pattern of the underlying dynamics. In brief, we can study, for example, at what critical point in an individual's life spontaneous psi events occur and how these experiences affect the individual's life. But to accumulate valid comparative data, we would need a rather large number of spontaneous psi experiences. And even if we could get hold of such a large number of comparable experiences, we still would have to determine whether they were "true" psi experiences and, most important, whether they were spontaneous at all. Furthermore, when we are interested in inner dimensions and mechanisms and want to know, for example, what might have triggered such psi experiences, we are already questioning their spontaneity.

Knowing how extremely difficult it is to retrieve information about inner dimensions and mechanisms from other individuals, we also have to consider what is communicable and what is not and to what degree

objectivity is possible. We truly need Alexander's sword to cut through this complex "Gordian knot."

To short-circuit these considerations, I, therefore, suggest working what I call "from the inside out," and offer myself as the test object. While trying to discern some elements of psi experiences and questioning their spontaneity, I will be able to switch back and forth, from the object observed to the observer, and stay at least true to myself.

I will report precognitive, telepathic and channeling experiences, first presenting a description of an event as it occurred and then commenting on it. I will then attempt to prove that spontaneity in psi experiences is an artifact which is an outgrowth of the incomplete information we have on the nature of psi. What is called "spontaneity" seems to be more or less an unexpected access to what is called "universal knowledge." This knowledge has, so far, escaped intellectualization. The knowledge, however, is available all the time. We only have to learn how to access it. But so far, we have imposed limitations on ourselves and, with our cerebrations, have excluded valuable aspects which make psi experiences work.

Field Report

Let me begin with the report of an event which occurred on the borderline between precognition and telepathy:

It was Christmas Eve and I had refused all invitations. Christmas appeared to me to be the most joyful but also the most intimate event in the Christian calendar. I found it should be celebrated only with the next of kin. At that time, I was an actress at a theater near the border to Poland and performances were scheduled during the holidays. Therefore, I could not be with my parents. So I planned to use the first free hours in months for relaxation and meditation.

Not that I meant to hide my loneliness; on the contrary, undisturbed by everyday activities and obligations, I wanted to take inventory of myself and experience again that peace of mind which is so necessary to being productive and creative.

I was not avoiding the religious issue either. Though I had been raised Lutheran, my faith was not, and still is not, based on any dogma. I believe in the "Divine" or "Cosmic Energy," whatever name people may have for it. Many religions celebrate during the time of the winter solstice either the birth of a child in whom people set their hope or a festival of light which overcomes anxiety and darkness.

So I lit a candle and turned on the radio. One station was broadcasting Bruch's violin concerto. This music had a purifying effect on me and

seemed to fit well for the occasion. I do not remember all the stages of transformation I went through, but I remember very clearly that Bruch's music became the vehicle for a journey which carried me to different levels of consciousness.

The next thing I remember is that I awoke at dawn, still feeling weightless, peaceful and in harmony with the world around me. I realized that something had happened and that I had to write it down, not to lose the content of my experience when the world around me would demand my attention again.

There had been a large house with many rooms, a house where people stay overnight, a caravansary or a shelter where pilgrims rest. I was wandering through endless floors, trying to look into the rooms right and left, but all the doors were closed. Somebody came, and I don't know if I actually saw a human shape or if I only heard a voice. I was told that I could not stay because there was no room for me. "Not yet," so said the voice. Why wasn't I supposed to be in this house into which I found myself drawn by an unknown caller. Someone responded to my questions and tried to help me. I was given a basket. It was one which could be used to collect fruit. Something was moving inside the basket. It was a red cat, purring and waiting to be caressed. Was she to be my guide? As soon as I had touched this cat, I was suddenly in a huge garden, though I cannot remember that I had moved or left the house at all.

In the garden, which was on a slope, bordering a lake or a river, people were walking up and down, talking to each other with soft voices. It sounded like the murmur of a spring or, yes, like the purring of the cat. The men and women, and there were also some children, did not wear ordinary clothes but gowns of a greyish-blue color I had not seen before. Under the sun, whose light was blinding, all colors in the garden faded away.

A man left the crowd and came towards me through the bright haze. He was an uncle of mine, the older brother of my mother, a man whom I liked and admired very much. While he was talking, I suddenly realized that all the people in the garden were dead. I recognized some dead friends, relatives and neighbors. And I knew, at the same moment, that my uncle and I were the only living beings in the garden. It seemed to be strange, but there was nothing unnatural about it. I pressed my thumbnail against my left wrist to test if I was dreaming and I felt the pain.

When I asked my uncle what was going on, he led me to a building in the middle of the garden. It was a mausoleum. We entered and I saw two sarcophagi. A neighbor who had played with me when I had

been a child was resting in one of them, and my uncle told me that he was going to lie down in the other. I demanded to know why. He who had talked to me so freely continued to move his lips, but I could not hear him anymore. It was like being under water, where you can see, but where all the noises are blunted. Taking great efforts to understand him and to make myself understood, I awoke.

I wrote down what I remembered and put the report into an envelope which I sealed and gave to another actor, telling him to always carry it in his pocket and to open it only when I said so.

Soon my work, performances and rehearsals, asked for my full attention. Six weeks later, when we were having lunch at the theater's cafeteria, the mail was distributed. There was a letter from my parents. My actor friend asked me why I was so quiet. I told him to open the sealed envelope and to read the report, then I gave him the letter I just had received.

My parents notified me that the neighbor who, in my dream/vision, had been resting in one sarcophagus had died at the same hour I had seen him and that my uncle, with whom I had talked, had been rushed to a hospital and had died three weeks later.

I had heard neither from the neighbor nor from my uncle for over a year and had not even thought of them before they appeared in my dream-vision. I suppose the dying neighbor and my uncle who unexpectedly took ill were thinking of me and I had responded to their thoughts. I selected this event as an example for vibratory resonances.

Jean Millay observed "relationships between focus of attention and specific electromagnetic frequencies" (1987). Marsha Adams investigated the "possible influence of the geophysical environment on human health and behavior" (1987). Elizabeth Rauscher talked about "principles of geologic frequencies in the extreme low frequency (ELF) region of the electromagnetic spectrum and their possible relationships to Tesla's wireless energy transmission concepts" (1987), and Cheri Quincy and Joel Alter discussed "sonic resonance and its interactions with the dynamics of cerebral spinal fluid in relation to focus of attention" (1987). Further research is needed along these lines.

The imagery in the dream/vision also deserves some discussion. There had not been any cat in my life and in the house at the time of the experience. I also could not locate the source for the purring sound which I connected with the cat and the people talking in the garden. When we, however, expand on the image of a cat, cats are said to have nine lives, so recognizing a cat seems to be reaffirming of life, life after death. And as the cat had been red, red is also the color of fire and the symbol of life. Red is, furthermore, the color of blood, the life-

sustaining fluid. And cats have been the guardians of mysteries in several cultures. Furthermore, although I never saw anything like that garden before, I suspect that the painting, "The Island of Death," by Arnold Boecklin influenced my imagery. When we are grasping for explanations and attempt to decipher psi messages, we consult our memory bank, looking first for a match in shape and content before we create a new image.

Another spontaneous psi event, which happened one year earlier, lends itself as example for a more specific case of precognition. I saw the best friend of a colleague die in an accident which occurred three days after I "saw" it. The ceiling of a cinema in Berlin collapsed and crushed the friend whom I never had met nor could I possibly know that the ceiling of a Berlin cinema would collapse. I did not talk about the vision to anyone, but was prepared to console the colleague when he mentioned the accident to me.

Experiences like this cannot be willed. The images appear like reflections on the surface of a mountain lake when the water is calm. In other words, the receptacle has to be clear of impurities and completely open. The intellectual functions of the brain have to be stilled. The receiver is expectant, but without any preconceptions. Any judgment has to be delayed. Limitations on time and space are not allowed to appear, so that, whether going backward or forward or staying in time, the individual attention can hook into the dynamic, cyclic energy. When all conditions are right, the contact is made when "the time is right." So-called "spontaneous" events occur only when the meaning, the content of the message has reached a certain degree of urgency and the unprepared receiver's attention has to be drawn to a specific issue. Still, a decision has to be made whether to impart precognitive knowledge or not.

As a child, I had, accidentally, made the first contact. It cannot be determined whether I just stumbled into the experience or received a "call." This is a question I never felt the inclination to pursue. Others before me have reacted the same way. The Pali Canon, for example, tells us that the historical Buddha always pointed to the uselessness of such pursuits. He suggested investigating the individual situation at the present moment, drawing conclusion out of what is, not what was or will be. Conditions have changed drastically since the beginning of "materialization" and continue to change. It is humanly impossible to discern all the factors which contributed to the development, but we can recognize the dynamics of the present moment.

Let me report the first psi event I remember:

When I was of pre-school age, we would go to the Baltic Sea in

summer. One day, I found myself, standing at the beach, alone. The sea touched the sky and I naturally began to breathe with the waves. I entered the rhythm of the waves. There was a sudden channeling of energy—the sun, the wind, and the sea appeared to belong to one huge breathing organism and I was part of it. There was no “I” anymore, “I” had merged with the sun, the wind and the sea. A door opened. All colors combined to being brilliant light. All sensory perceptions dissolved in the fiery light. The pulsating energy was going right through me.

Retrospectively, this was the first time that I got a glimpse of what shamans and ecstasics experience when they offer themselves to be the channels through which energy can flow. Later they learn to tap the “energy” and use it when needed. The need is the reason to call on the energy.

My parents found me standing transfixed at the beach and thought I had a heat stroke. They kept me in bed, in the dark; this gave me time to reintegrate and to return to my family. Thereafter, it was easier to establish contact with the brilliant light/energy/knowledge, at sunset, during a thunderstorm or during a starlit night.

As a child I did not know what to do with it. There was no one with whom I could talk about it. People would think I was crazy. However, every time I have similar experiences I remember that first event which became a measuring rod for me whether later experiences were genuine or just fictions of my mind. I only have to recall the depth and completeness of the first experience.

My relationships to my family were complex. There was no meeting of expectations. My mother did not know what to do with me and I could not figure her out. She meant well and I tried to please her, but we were worlds apart. However, it turned out that we could read each other's thoughts. For an outsider it was strange. There would be long periods of silence and, all of a sudden, she would say something, followed by another period of silence. We were conversing silently. We could never hide anything from each other. Despite great differences in character, our resonating mechanisms were naturally attuned.

I suspect that this faculty was inherited. The father of my mother had been a healer at a West Prussian village during the last century. (He died over 20 years before I was born.) I learned about his activities from the villagers when I went to West Prussia 45 years after his death. The clan on my mother's side evidently shared a specific morphogenic field (Sheldrake, 1981). My mother and I even could talk “long distance.” Shortly after the war, I went to work in a town in an agricultural area, a couple of hundred miles away from Berlin, because we were

starving in a four-million city like Berlin. One evening I heard the voice of my mother. There was a strong wind blowing, but I do not know whether it was an actual wind. It was dark and I could not see whether the branches of the trees in front of my window were moving; however, I felt the wind and I heard clearly the voice of my mother. I answered and then I wrote this event down and forgot about it. Weeks later I visited Berlin and the first thing my mother did was go to the wall calendar, saying, "Did you hear me that day?" I said, "wait a second," and looked into my pocketbook. Sure enough, it was the same day and hour I had heard her voice. It was not just mentally, I actually heard her voice and she heard my answer.

I have talked with many people who were not present or were dead. It is easy at night when everything is calm. But when it happens during the day, I feel a great restlessness and something burning inside of me like fire, shortly before the contact. There is truth in "hot wire" connections, the urgency of the messages heats up the communication waves. Mostly I hear only their voice. They come when they have something important to convey.

Telepathy, precognition, and channeling have not changed my life and there is nothing frightful about these faculties, but the "open exchange" has added new dimensions to my perceptions.

As the energy became more and more available, sometimes people would come when they were in some pain, whether mentally or physically. They would find me on their own. I did not dream of making a living out of helping people. How can one make a business out of faculties which have been given to share? So I needed a profession to pay my rent. It turned out, that all my occupations asked for channeling of energy in one way or the other, whether from the outside in or the inside out.

The reason why I had become an actress, for example, was the result of my restrictive daily life. I needed the stage to give all aspects of myself a chance to manifest. (Because I have no time to expand on this thought, I refer to my essay on the "Multiplicity of being," 1987). Becoming an actress set a process of liberation in motion. The barriers between inner and outer world had a chance to become transparent. It was the experience of conscious expansion. I felt all those different characters on stage were me, too. Or, seeing it from the opposite side of the circuit, the energy went right through me and carried me in a way where I only had to provide the form, whatever form I selected. During the performance, I merged with the expectation of the audience and guided them through the experience. It is very fulfilling because it is a complete experience. It is a shamanic flight, and the best part of

it is that you can take all those in your presence with you into the experience. Theatrical performances first took place in temples where priests manifested the ineffable in visible form. Theater, in its ideal form, reflects the universe and pain as well as ecstasy become transparent and gain meaning.

After I had discovered how to prepare myself for opening toward the energy, I had to learn how to monitor and use it. It has remained a constant process of learning. In South Asia, Indians will talk about *prana* (life force-breath), in Southeast Asia Malay talk about *angin* (life-wind), in East Asia Chinese talk about *ch'i* (life-giving force). Asian practitioners know how to circulate the breath and how to use the energy to protect, to exorcise and to heal. Pain, for example, is an indicator for interrupted flow. Breath and the life force are identical, therefore, breathing and meditation exercises assist and ease the flow.

Events in my life precipitated the process. Living in a war zone during World War II, I had to surrender myself to death which turned out to be the most important initiation of the many initiations we experience during our lives. I crossed a threshold and had to put my fragmented ego together again. I would sense the presence of death which saved my life a couple of times. Signs of approaching death reminded me of my own "death" experience and I learned not to obstruct transformation, but to aid in the transition or to avoid blind destruction where possible. The event I reported at the beginning of this essay falls under the category of communicating with and aiding others in the transition.

Now, I can open myself to the "energy" more easily and can send it off again. To live constantly in contact with it would be too intense, because it consumes everything material. Indeed, whatever has become manifest returns to the fire, but new manifestations keep arising from the fire.

To give some examples from "hard" science, I want to mention here that recent research on the brain supports the idea that brain cells are, in fact, stimulated by use. Carl Cotman, professor of neurology at the University of California, Irvine, said that "dendrites [the arbors that collect connections between neurons] in a healthy older person's brain get bigger with age, showing plasticity [growth] of the brain." He continues telling us that research has demonstrated the brain's ability not only to maintain its circuits and to repair them if damaged, but the brain has also growth factors (proteins) that form part of a self-healing process induced, for example, after injury. The brain is more than a self-repairing computer. It is not only able to restore, but also to make choices and changes. Why do we allow science to tell us that our brain

is an end product when we are just learning to use what has been developed un- and subconsciously over thousands of years.

I did not touch the issues of multiple personality and possession, the first indicating a splitting of a personality from the inside out and the second implying an intrusion from the outside in, because I maintain that we are born with multiple brain layers and have the capability to move from one layer to another. These moves are either triggered by traumatic events or can be cultivated through meditative practices.

While precognition (knowing of events which have not yet occurred in our time and space) and telepathy (communication by some means other than the normal sensory mechanisms) can be recognized fairly easily, this is more difficult with channeling. Stepping out of ordinary reality, we enter different states of consciousness. We believe we channel, but it may be just active imagination or lucid dreaming. Are the "inner voices" we hear our "higher self" or voices from the "outside"? Does our compulsion to name everything lead us to talk about "spirit guides," "door keepers" and other entities? By naming we draw the experience closer to our comprehension, but away from the "source." It was not necessary for me to rely on an intermediary who facilitates the communication with the "source."

Some channels have been found to serve narcissistic ends: ". . . psychologists might say that the dysfunctional disintegration of the self gives rise to channeling. In this case, information comes from within, not through, the individual. One aspect of the split or dissociated personality reemerges, seemingly with a life of its own. As F. W. H. Myers put it in 1903, 'Our physical unity is federative and unstable; it has arisen from irregular accretions in the remote past; it consists even now only in the limited collaboration of limited groups' " (Klimo, 1987; p. 189). In any case, channeling appears to be less dissociative than (a) the fragmentation of multiple personalities or (b) possession which implies an intrusion and a displacement of the core personality. "Echoing the speculations by many skeptics regarding the authenticity of the phenomenon, channel Alice A. Bailey provided the following data from her source, 'the Tibetan.' 2% of the material purported to be channeled comes from 'masters' to their disciples; 5% is from more advanced disciples in training on the inner planes; 8% is from their own higher Selves or souls; and some 85% is from the personal subconscious of the channels" (Klimo 1987; p. 392).

In each case, we have to evaluate the authenticity of the channel and we will always have to allow several alternative explanations about the source. The "cosmic babble" of some channels seems to have discredited the phenomenon. However, the paucity of significant information

obtained through channels should not lead us to junk the whole issue. World religions had their problems with channeled material, too, from Moses in the Old Testament to the apocalyptic visions of St. John, from Mohammed to the Mao Shan and other revelations of the Taoist, used to legitimize political uprisings in China.

In conclusion, I want to exemplify how mediation between the sacred and the profane requires imagery and interpretation and report a vision I had recently while listening to the sound of a rattle.

I enter a long tunnel. Far ahead, I see the light at the end of the tunnel. The tunnel is not man-made. It winds naturally through the mountain. I keep moving fast. The tunnel turns out to be longer than expected. I cannot see the light anymore. There is complete darkness, but I keep moving faster and faster. I am on the way into the womb of the earth. Finally, some reddish glow appears in the distance. The glow increases and turns out to be magma, molten rock, the fiery womb of the earth. I am caught between the molten and unmolten rock and decide to enter the magma. It strengthens my bones. I feel it flowing in my veins and rise with the magma to the surface where the lava flows into the sea. I step onto the beach.

There is a cave on the beach and I know, a dragon lives in it. I challenge the dragon to come out, but it does not stir. I repeat my challenge and it teases me by first showing part of its right paw, then a pointed ear, then part of its back. I tell it to stop the nonsense and the dragon finally emerges from the cave, still clowning around. It keeps rolling its eyes and, looking cross-eyed at me while dancing. It splits neat little lightning bolts in every direction. I tell it again to stop the foolishness and the dragon rolls in laughter. It says, "Don't you know I am you and you am I. Don't you sometimes spit fire like me? You even have a big belly like me." I find this remark rather impolite and remind him that he is supposed to tell me something, but the dragon keeps laughing and changing its shape. He changes into a turtle, a phoenix and an elephant, saying, "Remember, I was also the elephant you rode in Nepal. Didn't we merge when you rode me through the jungle at dawn?"

Finally, I can persuade the dragon to engage in some useful activity and we both decide to clean up the environment. We fly over the land and spit fire, burning up refuse. Everything useless goes up in flames, leaving clean ashes so that the land will be fertile. After a while, we call it a day and the dragon becomes serious. He shows me how to find my way out of deep tunnels, so I won't get stuck in them anymore. We return to the womb of the earth and he points to windows. Each window leads into a different reality.

What can be deduced from this vision? When we decide to enter the path toward self-cultivation, we have to deal first with basic fears. They prevent us from exploring the unknown. We hardly know ourselves, so we continue to search for natural tunnels which lead to deeper layers of our mind. The aim is to cultivate our faculty to reach the core in which every form has been molten down and has dissolved in the "Cosmic Fire." Fire and light are surrounding us and are also deep inside of us. Has not the earth a fiery core? This fiery center of all things then has the power to propel us back to the surface. In fact, it seems to send us, over and over again, back to everyday reality before our ego is molten down to "no-thing" and is allowed to join the brilliant light of the formless. Is this an act of mercy or a teacher telling a student to do his or her "homework" again? At times, we are able to carry some of this "inner knowledge" into "surface consciousness."

In this vision, the fiery lava did not immediately take me back to everyday reality. It spilled me on a beach where a mythical dragon lives. The dragon is a transformational animal in many cultures. Some people say that rainbearing clouds are "actually" dragons who spit lightnings before the rain. Mythical dragons appear where fire and water meet. This dragon taught me how to recognize some of my shapes and how to discover "hidden ones." He reminded me that "I" am more than what conforms to the names given me by society. He also taught me how to utilize the fire to clear the ground for new growth and he showed me new tunnels and channels to different realities.

Summary

Spontaneous psi experiences indicate a sudden breakthrough of information from a different level of consciousness. The propelling force is the urgency of the message conveyed.

Psi experiences can be cultivated by clearing the channels which will reduce spontaneity, but increase the flow of information.

We have to counteract the damage done by restrictive imprinting. We have to recognize that the range of our perceptions began to shrink in childhood, at home, at school and later in our professions whenever our attention was directed toward the specific and we were taught to neglect the whole. This happened, for example, when others were afraid to accept the existence of something greater than themselves and had to be shocked out of complacency by traumatic, so-called "spontaneous" events.

Fear prevents us from using our highest capabilities. This fear is

justified to a certain extent because everything can be abused and we have historical examples. Up to the present day, we have to face catastrophes which are the result of spontaneously unleashed powers of the mind.

When we conquer our fear of the unknown, the "fire" will become friendly and carry us. We will know. But as there is so much to learn, we will continue to need spontaneous psi events to remind us of what we are still ignorant.

The most promising object of our investigations seems to be the exploration of resonances and the conditions under which they occur best. Life situations cannot be restaged in a laboratory because we still do not know all necessary components. To build in the "uncertainty principle" is, therefore, the first step toward more significant results. All over the world, shifts of attention are occurring on many levels. Rupert Sheldrake, for example, is writing a new book in which he talks about "cumulative memory" and repetition through which "the nature of things becomes increasingly habitual." His way of interpreting social and cultural structures in terms of morphic fields, for example, "provides a different way of bridging the gulf between the 'soft' and the 'hard' sciences."

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DISCUSSION

MORRIS: I was very interested in your comments about acting and some of the aspects of the shaman. Brian Bates of the University of Sussex has written a book called *The Way of the Actor* in which he draws on interviews with various members of the acting community. There are parallels between the role of the actor, the role of the shaman, even some of the developmental exercises. Much of the book is orienting people towards following the way of the path of the actor as one way of self-development. I wondered if you might like to comment further on your own experience of being involved in acting and shamanistic practice?

HEINZE: Well, I started anew a couple of times in my life. Now it appears that it was more than coincidence that I brought the different developments together. I fully agree with you that the book you describe presents exactly the same processes. Let's take the element of meditation. I started meditating in Berlin when I was fairly young. Then I was trained as an actress and had to learn breathing exercises which were familiar to me. Much later I went to Northern Thailand and took up Theravada meditation. It was exactly the same technique: to achieve one-pointedness in your mind, to stabilize yourself with the breathing and also to use your breath as a vehicle. You learn the method to tune in to whatever experience you want to get. Also for whatever

experience you want to convey, you use the breath. You use breathing first for tuning in. Breath is a very good stabilizer for attunement. Also you learn how to connect with your mind, to empty it and make it free and open. Breath is a purifying, cleaning and stabilizing element which can be perfected and then you use it for conveyance. You learn how to convey from the diaphragm, or what the Japanese call hara. For those familiar with comparative religion it is the same principle to convey from the center of your body and attach more than the physical words to it, because the breath as a life giving force has more knowledge than you can put in words. Intonation does a lot to the words you convey. So it is a rather complex process of attunement, and conveyance, also as a defense. At the beginning you have to tune in to get the openness and the clearness and sometimes you also have to stop a flooding. I studied mediums and shamans in Southeast Asia and I saw thousands of trances so I know pretty much where they are just by looking at them and being in their presence. I can feel with my skin where they are in their trance. Each good trance-medium, each good actress, everybody who works with trance reaches a stage, where they are flooded. You get more information than you possibly can convey and you'd better do something about it otherwise it blows your mind or the whole performance becomes incomprehensible. Therefore you learn to use your breath to get back to, let us say, first stage which you can monitor. This would be in the third stage, first to get into, second to convey and third to monitor. You experience these periods of flooding, because the information which is available is so immense that the human being can not possibly comprehend it. If you are all of a sudden confronted with it you know you need to get hold of it, and of yourself.

NEPPE: How are you defining channeling?

HEINZE: Well, I balked at it a little bit, because so many activities are called channeling. Channeling in a positive sense I would personally define as the complete opening toward the knowledge that I do not possess. It is knowledge which has not reached my own consciousness, which has not gone through the cognitive process yet. It becomes available to me, and then I am faced with putting it into words, to verbalize it. I have to find images which match in my memory bank or I have to become the image maker and narrow down the knowledge so it becomes comprehensible for others without blowing their minds. The information is immense if you confront it. Trying to bring it down to the human everyday level, is very difficult. It is channeling when you receive information which does not come from any thoughts you can put a finger on. It may come from a very deep level of your own or it may come from the outside. I am not the judge.

NEPPE: What is the difference between that and daydreaming? I know that you will say it is a difference in terms of quality of experience.

HEINZE: I never would call channeling, daydreaming or active imagining. They arise from cognitive processes. I try to expand my cognition and add some new elements, but it is a completely different process. For daydreaming and active imagining you do not make yourself a complete blank slate. For example when I take people on a shamanic journey I tell them that if they want to get at material they have no knowledge of, they must make their minds a blank slate and see what appears on the screen. Do not produce it. You produce daydreaming. You produce active imagining. But if you go away from being a conscious producer of it at the starting point you may go deeper later on. I make myself receptive to something to which I do not normally have access and I do not want to block it by daydreaming or by active imagining.

NEPPE: You are presumably defining this in the context of a kind of waking reality. If this happened in sleep we would call it dreaming.

HEINZE: You can go into a meditative state, where you are not dreaming, but you are just meditating. It is possible also if you use sonic driving or what ever other means you want to use to accelerate this condition, you will reach a different state. But the results of shamanic journeying and sonic driving are not active imagination. I tell everybody who does it not to daydream and not to use active imagination because you will rob yourself of the opportunity to discover a very deep level. Whether it is inside or it is outside does not matter, but I think it is deep inside of me and it is beyond my capacity. We are born with an immense genetic memory. There is a genetic memory and there is also other information available which goes beyond our everyday lives. It is a big world, the whole universe, and you can be connected with it. This would then be called channeling. You can channel into this dynamic force which has all the information, future, past and present, and that is far beyond personal existence and far beyond daydreaming and active imagination. This is what I call channeling.

PALMER: I think one way of looking at this channeling phenomenon from the point of view of technique is to see it, as you suggested, as a continuum from the image or the dream being projected from the self, the source being in the self and the images just being a guided replica of the thoughts. Guided imagery and, I think, active imagination fall into that category. This is something else and I think I would like to have your opinion on it. Do you think that some of the experiences that you have described, visual experiences both precognitive and

clairvoyant in content, could be explained through some voluntary access to dream mechanism?

HEINZE: It is possible.

PALMER: I think that perhaps that makes a bridge between parapsychology, depth psychology and the interests of the practitioner.

HEINZE: I would not exclude it. I fully agree. I would not exclude it at all. There have been quite a few attempts to plot other states of consciousness. I have developed a diagram where increased awareness on one side and decreased awareness on the other or expanded mind and dissociated mind can be plotted through all the stages.

PALMER: From another point of view it could be a lot simpler. In meditative practice there is a great deal of interest in the observer/object relationship. I think that we have a very good opportunity for practitioners who have observed the process of inner perception in this observer/object relationship. In this case, the object would be the spontaneous image with its source in the not-self, not with its source in oneself, one's personal conscious, but to be able to plot a system of meditative practice that does not rely on so many dimensions, but just the degree of immersion of the observer into the dream. That seems to me a more experiential, but an easier way of explaining some of this material.

HEINZE: That is why I am glad you will be talking about it tomorrow. I know you worked on it. There are many ways to do it and I think that Charles Tart's book *Waking Up* is an excellent manual and should be recommended to anybody who has not read it yet.

PALMER: I agree with you that both stress and the most non-stressful, the meditative state, seem to lead to a similar experience. That is very true, I think.

HEINZE: The release of stress is needed so badly that when it occurs the trigger may really be on the borderline.

KRIPPNER: This morning one of our speakers thanked Charles Tart for "waking up." That was a very clever pun, as it is the name of Dr. Tart's newest book, *Waking Up*.

HEINZE: He has done decades of research. It is an excellent manual.

ISAACS: I found it very interesting that you seemed to experience reaching a place where all knowledge was available to you, where you knew everything. I noticed that earlier in your paper you were talking about universal knowledge. From a descriptive point of view is there only one world or are there many? How would you categorize the different worlds out there? Because Lawrence LeShan, with whose work you are obviously familiar was talking about the clairvoyant reality which Eileen Garrett, and others, apparently entered. It is not clear to

me whether what you are describing is the clairvoyant reality of Dr. LeShan's descriptions.

HEINZE: What I said was that all this knowledge is available, but as it goes beyond human capacity we will only be able to grasp a part of it. I did not say it was not there. The moods you describe are only steps towards this universal knowledge. They are one way to go about it. But there are many other ways to go about it, so I think I would not get hung up on them and take them for an end product.

TART: The question I want to ask you is a long-term question as well as something for immediate response. I have been trying to ask this question of people who are in the psychic world for the last few years. You are a unique resource here because you are clearly in the scholarly world and in the psychic world simultaneously. The traditional view of psychic development practitioners is that you just keep doing your practice, go inside, and all knowledge comes that way. What kind of questions would psychics find interesting for experimental investigation from "outside" their practice to focus on? What kind of questions might be answered through scientific research that will not come through just doing one's practice more and more deeply?

HEINZE: I will give you a very personal answer. I want to work from inside and outside as well, to have the opportunity to see what people are doing and compare notes. This is like with an initiate among the Freemasons. You can only compare notes when you are on the same level. You know you have reached the level they understand immediately, because they are on the same level. I am looking for co-workers who can explore the different levels with me. Then we can see if our information matches on the different levels. Then also at the same time we have a beautiful record of how we got there. So I feel that there is a future in psychic research in finding people who have reached certain levels. I am completely non-judgmental. It does not matter what is higher or lower, but who definitely can distinguish different levels and then compare notes with another person who may be on the same level and then see how we got there and how we can proceed from there. We need people who have experienced it and who can verbalize enough to report on it and then compare notes. This would be a beautiful record. As I have said I have seen thousands of trances in Southeast Asia and these are natural trances. They never have been taught. They are born with this capacity. It is their culture. I tried to find out how they got there. I developed personally a skin sensitivity so I can tell what level they are on—level three, level eight, what ever you want to know. But then you have a good record of how you got there. It can only be done by people who have experienced it.

HARARY: I am very interested in what you were just saying about levels. I find there is a non-linear global experience. When we try to express that in language that deals with the linear conscious experience, we find ourselves describing it in terms that are not really directly related to the subjective experience. But I think we are aware of what the problem is there. How do you deal with that sort of dichotomy of stress between language and linear descriptions of reality and this more gestalt-oriented global sense that you are experiencing from within? You are talking about coming from within where you have a non-linear sense. If you bring that out, into a linear context, how do you do that without losing a lot in the translation?

HEINZE: It is a big problem and we do not have the right language yet. Maybe we can introduce instructions into public schools. Children can be taught to keep this faculty. They have it naturally, but they unlearn it at school. We could develop these different stages and then explore them. We have to develop a language for it. Our language is inadequate. I mentioned in my paper too, that at times we have to become the image makers. We have to develop a completely new terminology.

HARARY: Isn't that the same problem you get into when you attempt to bring this global experience into the scientific laboratory?

HEINZE: I disavowed the laboratory experience because it is too time consuming and too many factors are unknown. We do not get anywhere with it, but if we work with real life experiences we get there faster. I am not discrediting laboratories. There are honest scientific attempts made and I give them the respect they deserve, but that is a blind alley, I can tell you that.