

Even though the following article appeared recently in **Bridges** (Volume 10 #2, 1999, the Magazine of the International Society for the Study of Subtle Energies and Energy Medicine), we have chosen to include it here for two reasons. First, the self-reliance aspect of human potential is the goal of all of the Greens' work. Second, we envision this volume as being a keepsake and reprise of seminal ideas that gave birth to much of what is happening today in the field of subtle energies and complementary medicine.

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SELF-RELIANCE: NOW

Elmer Green, Ph.D.

It is interesting that we're talking about discrimination today, because a crisis is coming up, soon, not just in medical realms, but in the world as a whole. And it's important, I believe, that we realize that *Self Reliance* is the key to meeting change. We have the power to take charge of ourselves—and if we begin to do it *now*, things will go a lot better in our future.

Self Reliance Versus Intervention. Concerning dependence on *Intervention*, some of our clients are so afraid that they will **fail** in the attempt to control their psychosomatic disorders when taking a course in biofeedback training, that they can hardly make the effort. And the brainwashing they get on TV and in magazines to try the latest, “miracle” drugs, weakens their resolve to become drug free. But to them I say, “*Give Self Reliance a Try. Drugs can always be fallen back on later. And remember, even though acupuncture can manipulate chi, it doesn't teach you how to do it yourself. But, if you learn a few visualization techniques you will find that you can get the same effects yourself, directly. And when you do, your life on Earth and your future life, after Earth, will be highly improved. Acupuncture now will do nothing for you then.*” More on this subject later.

Loving Kindness Versus Non-Caring. Physicians and therapists who are only moderately technically skillful, but who are compassionate and caring, have a far better batting average than their superior-trained colleagues. Reason: The patient's *subconscious* self-healing power (the placebo power) is activated by love, and turned off by an indifferent mechanical non-caring ambiance.

At the June Annual Meeting [1999] Leonard Laskow talked about the energy that lies in each of us which, empowered by love, can be used for healing the world, but also this energy can be used for ourselves, personally. After all, our own bodies and our own subconscious selves are a part of the world. We need to love them, too. Once, after injuring my back by running down a mountain-side and landing on a rock, I thought, *“Well, I’ll use the energy to heal myself.”* Consequently, for four minutes a day for one year I used an energy-based visualization to dissolve a piece of vertebral disc that, I felt, was impinging on the spinal cord. It worked. I got rid of the semi-crippling problem, and to the outside world I was standing straight and walking naturally again. If I sat still for 10 minutes, though, the instant I stood up I would feel a momentary twinge of pain. This I tolerated, and ignored.

But in addition to developing *Self Reliance*, one must also be willing, on occasion, to *accept* love-directed energy from others. This, incidentally, is easier said than done. The subconscious parts of oneself must be in agreement or the energy flow is blocked. At least that’s the situation in my case. For instance: Once when John Upledger was in Topeka, at the very end of a week-long tour of local hospitals demonstrating the rudiments of craniosacral therapy, which rounds I had set up for him, he asked if there was anything about *me* that would be worth looking at. Momentarily I could think of nothing, but then I remembered the pain twinge, and after a few moments said, *“Okay, take a look at my back.”* At first I hadn’t wanted to do it, even though I’d been with him for a week and had watched him work with dozens of people. But when he said, *“Why don’t, you just lie down here. After all, all these other people have done it. You might as well, too.”* So I thought, *“Well, this will be **my test of him**. I’ll find out if he really can ‘see.’”*

Perhaps you know how John does this kind of thing. I lay down on the examining table and he took my head in his hands, focussed his “seeing” down my spine, and in a few seconds said, *“Well, it’s kind of misty down there.”* I knew why. I’ve always had a problem with letting doctors look at me, having always made a real effort to stay out of the labyrinthine coils of our medical system. But when he said it was “misty down there,” I said to myself, *“Let it be clear, both inside my head and down my back.”* When I visualized **that**, he said, *“Oh, I can see now. I see vertebrae all the way down, like looking at Netter’s diagrams, one by one.”*

Then when he began describing the lumbar region, he said, “*Have you had a laminectomy? A ruptured disc down here looks as if it was surgically sliced off.*” When I said no, and explained, he said, “*You didn’t do a perfect job, though. There’s a spot where there’s a small adhesion. It no doubt causes a bit of pain on occasion.*” I thought, “*Well that’s entertaining. He really can see. Pretty good!*” Then he said, “*Let me try to fix that.*” He walked around the side of the table, put his hand under my back, and pressed on the very spot of the twinge. I could hardly believe it. The area couldn’t have been any larger than a quarter of an inch.

When I said that he had located the exact place, he said, “*All right, I’ll zap it.*” He put his left hand above my abdomen with two fingers in a “V spread,” and then, after a second, said, “*Wow! Did you see that flash?*” Well, nobody saw it. Then he said, “*Whenever I see a flash like that I know that whatever I have sent energy through has flashed away.*” And I thought, “*Well, let’s test it.*” I quickly sat up, *and there was no twinge.* And since that day, about 17 years ago, it has never returned. I’ve had other problems with the body, but not that one.

When things like that happen, you have to start wondering about what is going on. What are these energies? How do we measure them? How do we calibrate them? And **how do we discriminate between energy-medicine practitioners?** Do all of those people who say they can “see,” really “see?” And if they can, do they all “see” the same thing?

Discrimination between healers is not easy. Having no real data to go on: ***For physical welfare,*** I tend to base my judgment on (1) apparent medical effectiveness, (2) loving kindness, and (3) the healer’s willingness to teach patients how to use these techniques themselves so as to avoid becoming dependent on a therapist.

For spiritual welfare, though, since all clients eventually will find it necessary to transit the *bardo*, I put Item 3 first because it tends to develop *Self Reliance* in the client and **that** power, no doubt, is the main difference between those *souls* who find the Light of the *SOUL* when their body dies, and those who don’t. In that regard, it’s worth noting that no physician or therapist ever saved anyone’s life. They only postponed their death. Something to think about. We have to save our own life, our own *soul*.

And because I often mention *bardo* in respect to Alyce and her experience with Alzheimer's, it is useful here to define it. In Tibet and India, the word means a "gap" in the consciousness of a person's True Self (to use a Zen term), when its attention is focussed on the physical, emotional, and mental aspects of a personality. According to Sogyal Rinpoche¹ the *bardo* has four sub-sections, *life*, *death*, *after-death*, and *rebirth*, but generally when the word is used in the West it refers to the *after-death* **places** and **states-of-consciousness** in which a *soul* finds itself after detaching from the physical brain. Jesus possibly was thinking of this "gap" in *SOUL* life when He said, "*And no man hath ascended up to heaven, but he that came down from heaven. . .*" (John 3:13)

In regard to **states-of-consciousness**, *bardo* is essentially synonymous with Jung's "collective unconscious." In terms of **places**, *bardo* includes both the *physical domain* (the dense *bardo*) and the *emotio/mental domain* (the subtle *bardo*), but it is the latter which I usually refer to in using the word. The subtle *bardo* is composed of emotio/mental **matter** which, considerably more subtle than a fog bank, is shaped into structures, called thoughtforms, by our emotions and by our thinking. Only recently has the **substance** of the subtle *bardo* come to scientific attention in ISSSEEM publications,²⁻⁶ but it is said to be, by yogis, the subtle material which is part of the mechanism of ESP and the mind-machine effect, "spiritual" healing and therapeutic touch.

Concerning spiritual welfare, our main hypothesis in the biofeedback center at Menninger was that the client's problem was actually his or her *High Self's* problem, and what we had to do, aside from supplying biofeedback training, was make sure that the client and the *High Self* got together. And the way to do that, since biofeedback training itself is probably the most potent form of Client Centered Therapy, is to supply a loving ambiance, and sometimes include sessions of Theta Brainwave Training, for that is the single best technique I know of to help the client become aware of the *High Self*.

Discrimination in Referrals. From knowing hundreds of biofeedback therapists, we learned that if they don't supply a loving ambiance, most often their clinical training program fails, or is inadequate for making a living. This brings up a problem which can not be avoided. Whom should we trust when it's necessary to make clinical referrals? The answer is, those who best fulfill the three conditions specified above on how to discriminate amongst healers.

Discrimination in Research. Most of the biofeedback research that has been reported in technical journals has been conducted by scientists who supplied none of the loving ambiance that makes a good clinical training program work. Typically, when a non-caring scientist works in a health-care training paradigm, the training fails, and then they write a paper about how the procedure doesn't work.

For instance, a professor at a nearby Kansas University had 183 sophomores involved in a project in which he planned to test some of the biofeedback procedures we, at Menninger, had described for successfully training patients to control their own heart rates. This particular researcher gave his college students six 5-minute training sessions, then tested the group to see if they could control their heart rates. Naturally, they couldn't. Subsequently, he published the results of his pre-doomed experiment, and stated that it was clear that biofeedback training was of no value whatsoever in controlling heart rate.

Interestingly, using the same flawed clinical protocol he could have proved, even with a ten times larger sample, and using the same sophisticated statistics, that no one could learn to play the piccolo. Obviously, six 5-minute training sessions aren't adequate. But nevertheless he wrote a paper, and then another, and another, all with similar defects. In spite of these dismal failures, he was awarded a professorship because of his string of published papers. Publish or perish has its darkside.

One of the inveterate paper publishers of the early Biofeedback Society wrote twenty or thirty papers of this nature. And alarmed insurance companies decided not to pay for biofeedback training for hypertension control until a meta-analysis of research reports was made. And how was the meta-analysis done? They combined the results of 16 papers, 15 of which had failed because of defective **clinical** design, and concluded that biofeedback was of no use in controlling hypertension. And now the insurance companies, and our new medical health-care system, armed with improperly done "research," usually are not paying for what patients most need, self-regulated health and *Self Reliance*. This is not a trivial matter.

Important question. Is it possible to train therapists and researchers to provide loving ambiance? That's a tough one. What we have done in making referrals

is carefully screen the candidates for both knowledge and **caring**. In the managed-care world, though, genuine clinical caring is being bottom-lined out. For instance, just a few weeks ago a resident psychiatrist at a local hospital told me that all across the country psychiatrists are being trained to make a diagnosis in 15 minutes and then prescribe a drug. Not only are patients dissatisfied with this, but it's bad medicine. For instance, some clients arrived at our door using 8 or 10 different drugs, and some of *those* drugs were prescribed to handle the side effects of others! Comparing this situation to training people to increase their *Self Reliance*, an internist at Menninger once said to me, "*We must face the fact that all these drugs are poisons, with some beneficial side effects.*"

The Ultimate Discrimination. What I've been talking about primarily, up to now, is discriminations which are important for physical health. But there is another which I call **discrimination amongst the archetypes**. Basically, if we are at all concerned with transpersonal issues, we must ask ourselves, "*Why we are here? What is our life all about? Where are we going? How are we going to get there?*"

You may remember that in 1973 I took a team of researchers from the Menninger Foundation to India to study the psychophysiologic prowess of yogis.⁷ In three months we had many encounters, but one of the most interesting, to me, was in the town of Visakaputnum, on the Bay of Bengal. I had taken an opportunity to visit to the local Hindu temple because I'd heard that it was unusually well-maintained. At the top of the temple there were some lofty looking gods and some other angelic-looking beings, and then down in the center of the temple the gods became a bit more crude. And at the bottom level the gods had huge gnashing teeth coming out from the sides of their jaws.

As I was taking photos, and thinking, "*What are all these demons doing in this holy place,*" an Indian in an orange robe walked up to me and said, in perfect Cambridge English, "*I hope you understand that when the peasants around here come to pray, they think they are praying to those beings out there. But those of us who know something, understand that those beings are part of our own nature, and until we integrate them in ourselves, we can not be whole.*" Wow! Straight Jung!

As the holy man said that, I got a mental flash of the pantheon of gods at Mount Olympus, Zeus at the top with some demi-gods and goddesses (mind, “occult **fire**”), and then the middle layer of gods ruled by Poseidon (emotion, “occult **water**”) and lastly, the abysmal gods at the bottom ruled by Hades (body, “occult **earth**”). These are the “three worlds” referred to in occult mythology! Zeus, Poseidon, and Hades were said to be the three autonomous gods between whom the cosmos was equally divided. And since I had recently lectured in 15 cities in India on biofeedback and the central nervous system, and how to control it, I thought of the **cortical** brain (Zeus, mind, fire), and below that the **limbic** brain (Poseidon, emotion, water), and at the bottom the hypothalamus and the pituitary, the **body** brain (Hades, body, earth).

And now, it is clear to me that these levels of the archetypal gods influence (control?) the way in which we live our lives. That, of course, is what the holy man at Visakaputnum was talking about. Also, in reading Alice Ann Bailey material and Aurobindo’s books, and practicing what Aurobindo recommended, I began to realize that humans are vertical assemblies of subordinate selves, just like the temple. We extend all the way from Hades to Zeus as personalities, and **transcend** Zeus as *SOULS*. Interestingly, Zeus is immortal but not eternal. Sooner or later that archetype must be superseded.

Isn’t it interesting that those old gods, in total, are the archetypal controllers of what we must rise above in our lives in order to overcome the negative, selfish, and destructive “instincts” that humanity suffers from? It’s also interesting that in that way of looking at it, when you come up through the body and emotions and mind, you are coming up through the temple of yourself, and when you arrive at the top you come to that tunnel above the head of Zeus (in “occult **air**”) and go up into the Light of the *SOUL*, into your spiritual *SELF*.

Reports of this trans-Zeus experience from near-death people have come to us again and again. Kenneth Ring’s book, *The Omega Project*,⁸ discusses the subject, and an important personal account was written by Dannon Brinkley in *Saved by the Light*.⁹

And after you find the Light, you bring it down through Zeus, Poseidon, and Hades, transforming the beings who are both **in** us and **outside** of us. And that’s why I’m interested in human potential, the development of which is facili-

tated by training in *Self Reliance*. This transformation by the Light is what we were born to experience, I believe. An interesting article by psychiatrist Bruce Scotton, related to these subjects, has recently been published in *Psychiatric Annals*.¹⁰

And now I wish to tell of Alyce's experiencing this transcendence in spite of, or possibly aided by, Alzheimer's (Alz). In about 1985, I began to notice that she was showing Alz symptoms. This was unusually difficult for her. The main reason was that, different from other members of the Mattson family (9 girls, 2 boys), she had been a meditator all her life, and didn't believe that she could **ever** become a mental cripple. Oddly enough, in spite of life-long meditation on spiritual subjects, she wasn't interested in psychic phenomena, or parapsychology, or dream analysis. And, in her, a dream almost never came to consciousness unless there was a family emergency or a world crisis.

I, on the other hand, if I close my eyes longer than 10 seconds, even now as I am writing, will begin seeing images of one kind or another on the back of my eyelids. My mind automatically and constantly produces images. And because of that, at about age 13, I began to become aware of what I call the subconscious. Some psychologists call this realm of mind the unconscious, but I don't because in me there isn't any **real** unconscious, **everything** from Zeus on down can be brought up for inspection, if necessary, and transpersonal vistas also can come to mind.

Jung describes some of **his** transpersonal phenomena in *Memories, Dreams, Reflections*,¹¹ in the section of the book where he describes an island with a tower (his personality) on it. The top of the tower explodes off and energy, light, and electricity, shoot out. Interestingly, according to Hindu and Tibetan doctrine, this eventually happens to everyone, if not in this life, then in a later one. It is destined, they say, that all of us go up through the levels of the temple (the tower, the personality), and learn to discriminate between levels so we know where we are. We do this by learning where our thoughts and images come from, and which of the archetypal gods they represent.

Eventually, of course, we transcend these subconscious **internal** states, but a most interesting question is, "*In addition to being in us, are they also out there, where the peasants think they are.*" Yogis say yes. And so does Carl Jung. In his Commentary written for *The Tibetan Book of the Dead*,¹² he says:

Not only the 'wrathful' but also the 'peaceful' deities are conceived as . . . projections of the human psyche, an idea that seems all too obvious to the enlightened European, because it reminds him of his own banal simplifications. But though the European can easily explain away these deities as projections, he would be quite incapable of positing them at the same time as real. The Bardo Thodol [The Tibetan Book of the Dead] can do that, because, in certain of its most essential metaphysical premises, it has the enlightened as well as the unenlightened European at a disadvantage. The ever-present, unspoken assumption of the Bardo Thodol is the antinomial character of all metaphysical assertions, and also the idea of the qualitative difference of the various levels of consciousness and of the metaphysical realities conditioned by them. The background of this unusual book is not the niggardly European 'either-or,' but a magnificently affirmative 'both-and.'

Who are these gods? They are the rulers of humanity, the archetypal beings who make up the “collective unconscious” of Earth, which is loaded with a lot of messy stuff. And our purpose in being born is to transcend this morass, which is called the *four-fold bardo*, and then bring down the Light which will help transform and save the planet. On that score Mario Cuomo said on television the other day, in a talk on J.F.K. Junior, that his Judaic friends say that the metaphysical purpose of human life is to help God *repair* the universe. Interestingly parallel.

There are some promising indications that people are beginning to understand these things. For instance, at the end of the movie called “Merlin,” Morgan, the selfish and controlling goddess, said to Merlin and the Knights of the Round Table that there was no way to escape her control. And when Merlin and the others turned and began to walk away, she screamed that they couldn't do that because **she was the power**, “*How can you escape from me?*” Merlin merely turned his head for a moment and said, “*We will forget you.*” And that's how the archetypes die. We transcend them through *Self Reliance* and detachment, and from us they no longer can extract the subtle physical, emotional, and mental energies which keep them alive.

This is what we, as humans, are scheduled for. With detachment we turn our backs on the archetypal beings of Hades, Poseidon, and Zeus, and bring in the transpersonal Light. And as we do that, the gods begin to evaporate, so to speak, from the “collective unconscious” of Earth. In religious and political

terms, the old formerly-appropriate ways of regulating the world will vanish, and we will begin to rely on the love and the wisdom of the Light. This, of course, was Jesus' message.

That theme of escape from the archetypes was also one of Star Trek's episodes. The Starship, Enterprise, came to a planet on which there were found Greek gods and temples. These gods were so powerful that immediately the people who landed from the Enterprise became their worshippers and slaves. The Captain finally understood who these beings were. He realized that they were the archetypal entities who had long controlled Earth.

When he began arguing with the gods, saying, "*You are of the past. We are of the present. And we don't intend to become your slaves. We intend to be **ourselves**,*" then the temples began to crumble, the columns and the gods came tumbling down. And until we parallel this event in ourselves, the cortex, limbic system, and hypothalamus will remain under the control of primitive archetypal patterns of behavior, called "instincts." When we develop *Self Reliance*, however, the old planetary gods begin to die. Not God, of course, but the old **thoughtforms** of the collective unconscious which presently program human brains, much the way that television studios program TV sets.

I've been acquainted with *The Tibetan Book of the Dead* by W.Y. Evans-Wentz¹² for many years, and recently perused the volume by Sogyal Rinpoche, *The Tibetan Book of Living and Dying*,¹ but I learned from the original that we're in the *bardo* right now, a transitory space-time domain which is the reflection, or possibly the shadow, of what Jesus called Heaven. And as said before, our task as humans, the purpose of our Earth-life training program, is first to merge with the trans-Zeus Clear Light, and then bring that transforming Light to Earth, through us.

In Christianity, not much has been said about this, but when someone dies in Tibet, the Lama comes to the home and reads from *The Tibetan Book of the Dead*.¹² And after the person's body dies, reading continues for three more days, because the theory is that the *soul* who has departed can hear voices for that period of time. The intention here is to guide the discarnate *soul* to the Light of the *SOUL*, with which it is enjoined to merge. Subsequently, if the

transformed human returns to Earth to teach, as did Jesus, that person is called a Bodhisattva. However long it takes, the goal of this transformation process, is to change the planet, to help God “repair” the universe.

Many of these abstruse things I learned first hand from working with Alyce after she began to show signs of Alzheimer’s (Alz) in 1985. From 1989 on, until her body died on 6Aug94, I cared for her 24 hours a day 7 days a week, excepting 8 hours on Tuesdays when our daughter, Pat Norris, came out to the house to care for her mother while I went to the office and signed papers for the Copper Wall Project. In addition, since our four children wanted to know what was happening, I began keeping a Daily Journal, reporting once a month on what their mother was saying about the *bardo* from her eyewitness point of view.

As Alyce gradually went deeper into the Alz state, I thought about the Tibetan Lama’s reading of spiritual literature to guide the *soul* through the *bardo*, that is, through the **subconscious**, in psychologic terminology, and avoid the *bardo*’s dreamscapes. Believing this procedure might be useful, I took on the role of the Tibetan Lama in order to help Alyce as best I could. I didn’t read from Evans-Wentz’s book, though, because she hadn’t studied it, but read from *Letters on Occult Meditation* by The Tibetan¹³ and from *The Synthesis of Yoga* by Aurobindo.¹⁴ And interestingly enough, those readings had the same effect on her as spiritual readings are alleged to have on the dying person in Tibet.

Fortunately, since Alyce’s body didn’t die immediately, she could hear me, and about once a week was able to “come out,” so to speak, and talk with me. When she came out, she would speak in the beautiful carefully modulated voice, which I had become acquainted with in 1940, and with perfect syntax would tell me what was going on where she was in the *bardo*, mentioning people she had met.

Alz people, as you probably know, have a special near-death difficulty. As long as they are not truly launched into the *bardo* they blend together the perceptual inputs from the *physical* body and from the *soul* body, which has begun to “perceive” the landscapes (dreamscapes) of the *bardo*. Which, as I have indicated, in my view is identical with Jung’s planetary collective unconscious.” An Alzi’s

perceptions, therefore, are a mixture of normally-conscious and normally-unconscious material and the person tends to see all aspects of this phantasmagoria as equally “real,” as well as in the same “place.”

One day Alyce came out of the Alz state and said, “*I’m stuck halfway between two planes,*” I was already aware of where she was mired because I’d had enough experience through exploratory out-of-body meditation over the years, like Robert Monroe in *Journeys Out of the Body*,¹⁵ to be able to be with her in the *bardo*, on occasion. And had already failed in several attempts to help her come out of that place, so she could merge with the Light of her *SOUL*, the Clear Light. In one instance, she (her mortal *soul*) was stuck in a gloomy dimly lit room of a dismal old building, in other words, in a dismal part of her own subconscious, and the problem at that moment was that even though she could see me, she couldn’t recognize me. In fact, her ability to recognize me in the *bardo* was no better than her ability to recognize me in the physical world. For example, one day in the spring of 1988, when we had to go somewhere in the car, she said, “*How come you have the keys to my car?*” I explained that we both owned the car. Then she said, “*Who are you, anyway?*” Nonplussed, I replied, very carefully, “*I am Elmer.*” Somewhat skeptical, she said, “*That’s what they all say.*” It was then that I began to realize that everything that an Alzi perceives has a tendency to seem like a snapshot of a new person, or place, in their life.

Since nothing really promising was recommended for Alz, except experimental drugs (and I didn’t want my spiritual partner, with whom I’d been associated for so many years, to become a guinea pig), I persisted in reading spiritual literature to her, and gradually, over the months, this led to a significant change in her consciousness, not in the brain, though, but in the *soul*. She began to merge with the Light of the immortal *SOUL*. I began to realize that Alz had possibilities other than the pessimistic prognostications found in the standard medical literature. An Alzi’s body may be dying, but their *soul*, just as it says in *The Tibetan Book of the Dead*, can be helped to find the Light.

One day, at breakfast, when Alyce was about halfway through her journey toward lucidity, she “woke up” after two days of no words, turned to me and said gently, “*How long are you going to continue this?*” I paused at that, and finally said, “*Till the end of my life?*” Now what that meant was, don’t think about it, I’ll be here.

But then she said, “*This is too much for you.*” That, I denied. But she persisted, “*You’re having to do everything, all the work, all the cooking. Everything.*”

I could see that she was genuinely concerned, so I said, “*Look, you cooked 50,000 meals for me and the children. If I cook 5,000 for you, what difference does it make? I’m just going to keep on doing this, and what I want you to do is go back in there, wherever you are, and find your way through that gloomy place. That’s why I’m doing this, and I want your physical body to stay in perfect health until you find your way through. Once you’ve done that, you can go.*”

Then one day, after pondering some spiritual literature, she began talking with closed eyes in a carefully controlled syntax (a great surprise to me, after having listened all day to disconnected sentences). The phrasing was eloquent, her voice low and beautifully modulated. She had been trained as an actress and as a speech consultant before she became a psychologist and Client Centered Therapist.

She told me it was possible to communicate at “this level,” even though normal communication was not working properly. She spoke of her physical strength, saying that it was quite good, but limited, and that it would be necessary for energy to be conserved. Nevertheless, she continued, the door did not have to be closed. In fact, it could be kept open for further conversation, if we could stay at this higher level of consciousness. She said that her emotional and mental state was often confused at present and that the anguish she and I were feeling could have an element of laughter, gentle laughter, if we did not take the sadness too seriously.

In fact, she said, we were planning to watch a TV movie in a few minutes and it was appropriate to enjoy what we saw (Haley Mills in *The Parent Trap*) as long as we did not let her get too tired. That if she became tired it would be a good idea to stop, and rest. I said that I was planning to record the program, and that we could turn it on again tomorrow, but she said that it was not advisable to do that, as it would be difficult to reconnect with what went before. The best thing, she said, was to not continue, not to try to reconnect. Just let it be.

We talked for a few minutes of philosophical and spiritual things, and it became apparent that I was speaking to *HER*, at a Lotus level, at the *SOUL* level, that

she was channeling her own transpersonal transcendental *SELF*. I said that I was grateful for the opportunity to talk with *HER* in the realm of “meanings,” and that I recognized that she was speaking as her Divine Self, or as a channel for her Divine Self. She acknowledged that this was the case, and again said that there was no need for the door to be closed, that she could continue to carry on her existence in the physical plane as long as she and I were able to interact at this level of consciousness. But, it was important not to tire the physical being, but allow it to build up gradually its ability to focus and concentrate. It would be slow, she said, but rewarding in the long run. And, she added, we should not be too distressed by emotional disturbances that occurred. They should be seen as temporary troubles.

We talked in this fashion for about ten minutes, and then she thanked me for recognizing her as *HERSELF*, and said that even though we could continue to talk in this way, it was necessary for me to finish getting dinner, that we would have to return to regular consciousness and “carry on.”

I was astonished at her comprehensive perception of the physical, emotional, and mental situation, and was especially impressed that she could switch subjects and tell me that it was time to return to the normal way of being. She added one thing that reminded me of previous conversations with Alyce in her usual state of consciousness, and that was a reference to the “fact” that she would be functioning, at least at first, as a child. This should not be too distressing, she said, if we took it with a measure of laughter and lightness. A couple of times she paused in her conversation and said, to my astonishment, “*Have you any questions?*” The first time she said that I was speechless, and couldn’t think of anything appropriate, but the second time I asked if she was planning to stay here a while longer, or soon move over to the other side. At that she had chuckled, and that was when she talked about it not being necessary to close the door.

In all of this I was struck by the similarity Alyce showed in her speech, her careful accurate concise way of talking to some of the other Teachers whom we have heard lately, namely Lazarus, Yahveh, Genesis, and Monitor, and to The Teacher whom I had talked with (via Dr. Erwood) in 1938-1944 in Minneapolis. It wasn’t the depth of understanding alone that was impressive, but also the compassion, the gentle loving kindness that emerged. I have felt that quality of underlying Love in all the above-named Teachers, and it seems

to me that their outstanding common characteristic is a loving nature. Goodwill and Compassion seem part of them, whatever their specific individualities and tasks.

Another vignette: Once when Alyce was halfway between states, she came out, turned to me and said, “*She visited me last night.*” Then she laughed and added, “*Isn't it funny to be talking about HER, when She is Me.*” Gradually, all the pieces of the consciousness puzzle were coming together, and I began having “vision dreams” about the two Alyces, one who was going up the mountain to a special destination, and the other one with whom I had decided to stay down below, for whom I felt sad compassion.

Near the end, because Alyce was unable to move her body in the slightest anymore, I would get up several times at night and turn her carefully from one side to the other so she wouldn't develop bed sores. Then one morning, as I lay on my side of our king-size bed in an out-of-body state, that is, I could see in all directions without moving my head if I focussed my attention somewhere, I noticed that *Alyce was sitting up against the headboard.* I knew **that** was impossible, and when that thought came to mind, my consciousness went “flip” and I was clothed with her body, as if it were my own. And I was looking down at it with regret, identified with Alyce's feeling, and realizing that there was no way that it could be maintained any longer, nor regenerated.

And as I felt that feeling, I saw a shadowy figure standing beside the bed, right at my shoulder. Then I realized that the figure standing there was Alyce, herself. When I recognized her, she said, “*I took this way of communicating with you because I no longer can find any words. All I wanted to say was, 'thank you and goodbye.'*” And immediately I flipped back into my own body. I then turned toward her, physically, and said, “*I heard that. Thank you.*” But she didn't stir.

One morning, a few days later, while I was preparing Alyce for a special visit by Pat, she just stopped breathing. Three days later we had her body cremated, as she had wished, following the Tibetan custom of giving the *soul* time to organize its future, so to speak, while still not-completely-detached from loved ones.

One more comment about those Alz years. About 18 months *before* Alyce departed, Caroline Myss came to the house to channel Genesis after he had indicated that he wished to talk with Alyce and me together. I knew from various things that had happened during my out-of-body travel that Alyce had already been in contact with Genesis on inner levels, and when he began speaking, her attention was riveted. Her cheeks became quite pink and her eyes were brilliant. She didn't blink, she just looked, and I knew that something unusual was going on in her consciousness.

Then Genesis said, "*She is, even as we speak here, now in this moment, present, and her wisdom knows everything I am saying, and is with us in every way. So be not disarmed by the personality.*" And paraphrasing additional words, Genesis said that I had been thinking about her being *conscious* in **this** world when the body died, but instead I should visualize "birth," because she was being born into the transpersonal world as a fully conscious *SOUL*.

And that, of course, is what *The Tibetan Book of the Dead* is all about. I began to realize ever more strongly that everything we do today in developing *Self Reliance* and *human potential* will eventually help us find our way through the *bardo* and merge with the Light at the end of the tunnel. And interestingly, we don't have to develop Alz or drop dead to do this, we can start finding our way through the *bardo* right this minute. Jesus talked of this.

At present I'm writing a book called, *The Ozawkie Book of the Dead: or Alzheimer's Isn't What You Think It Is*, and I often come to an idea, or a reference, that makes me realize that Jesus understood all these things, though his disciples (and Church editors, who deleted much material from the *Bible*), often didn't. Many facts came through relatively undistorted, though. For instance, John 14:2, "*In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you.*"

Where are those mansions? They are in the *upper* more beautiful levels of the *bardo*, in the upper regions of the seven Judaic "heavens," near the Zeus level. Looking down, the other way, some of the mansions, in the Poseidon and Hades levels are not so good, look more like Dickens' slums of London, but nevertheless somewhere in those domains all humans eventually reside, at least temporarily, during the immediately-next episodes of their many-lives journey to the Light.

And, it is said in Tibet, in the *bardo* people must live in the emotio/mental mansions that **they** built during their previous life on Earth. For some, this is indeed a gloomy prospect. Jesus referred to this karmic law of Nature when He said, Matthew 18:18. “*Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.*” In other words **we** are the creators of the conditions with which we will be confronted in the *bardo*. Paul, too, had some words on the subject, Galatians 6:7, “. . . *whatever a man soweth, that shall he also reap.*”

The psychological explanation: The *bardo* of this planet is the collective *unconscious* of this planet. And that unconscious emotio/mental submatter “atmosphere” of Earth includes the “mansion” of every person’s **subconscious mind**. And eventually, when the brain is lost, that person naturally goes to their own place. And that’s where Alzis find themselves much of the time *before* their body dies. No wonder they’re confused. That *place*, incidentally, is where I went in out-of-body travel to find Alyce when, at first, she was lost and didn’t know where she was.

Interestingly, in the *bardo* “like attract like,” and people who are of the same level of refinement, or crudity, whatever the case, go to the same, or similar, mansions. The distribution of *souls* in the *bardo*, if I understand it correctly, is in horizontal levels, like stratified fog layers. Only as living personalities, with physical bodies, are we vertical beings, with parts of our nature extending all the way from the physical up to the Lotus, the *SOUL*. And that is the reason why the *physical* body is of such great importance in the world’s Bibles. Only with *physical* bodies can people interact with one another, as in Kosovo and Serbia, and establish Peace on Earth. *Bardo* levels, on the other hand, are so highly stratified that n’er the twain can meet.

In other words, humans on Earth, being vertical, have the potential to become aware of the highest heavens while still inhabiting physical bodies, and at the same time can meet and interact with other people. But when their bodies die, they go into their own subconscious, which corresponds with a horizontal level *somewhere* in the *bardo*, and are involved only in their own dreamscapes, so to speak. Those who merge with the Light, on the other hand, waken to the world of higher angels and bodisattvas, and an entirely new kind of life begins.

So, from my point of view, when people make an effort to become *Self Reliant*, and stop depending on something or someone to save them, they are developing their own human potential, their *spiritual* potential, and at the same time are constructing a finer *bardo* mansion in which to live for a time during the Not-Endless Journey in search of the Light. And that, as I see it, is what we were born for.

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