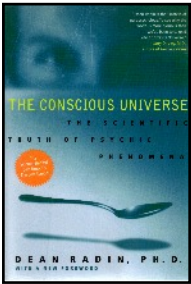


# Conscious spirituality in search of truth...



## **DEAN RADIN: CONSCIOUS UNIVERSE**

Dean Radin's "Conscious Universe," published in 2011 explores scientifically the various aspects of consciousness and how this can be scientifically measured. Radin is the chief scientist for Institute of Noetic Sciences, IONS organisation which extensively researches science, human development, spirituality, mind-body healing and more. The organisation regularly publishes research articles, blogs, newsletters, holds online webinars, workshops, and much more.

Radin's other publications include "Supernormal," where he explores an interconnectedness with consciousness, yoga, psychic abilities and similar topics. His style of writing aims at both people searching scientifically in these and related fields, whilst also maintaining the literature for non-science based readers. As a seeker of Truth, and a non-scientist, I have selected two extracts from "Conscious Universe" which outlines 'Consciousness Fields' and 'Properties of Consciousness,' an extract follows below.

—Philip Crouch, Tasmania, 2020

### **DEAN RADIN: SCIENCE BACKGROUND**

"Radin draws from his own work at Princeton, Stanford Research Institute, and Fortune 500 companies, as well as his research for the U.S. government, to demonstrate the surprising extent to which the truth of psi has already been tacitly acknowledged and exploited. "The Conscious Universe" also sifts the data for tantalizing hints of how mind and matter are linked. Finally, Radin takes a bold look ahead, to the inevitable social, economic, academic, and spiritual consequences of the mass realization that mind and matter can influence each other without having physical contact."

[Cited in Book Depository]

### **DEAN RADIN: CONSCIOUSNESS FIELDS**

#### **[PP: 173-174] CONSCIOUSNESS FIELDS**

*Just as the individual is not alone in the group, nor any one in society alone among others, so man is not alone in the Universe. - Claude Levi-Strauss*

'The idea that consciousness may be fieldlike is not new. William James wrote about this idea in 1898, and more recently the British Biologist Rupert Sheldrake proposed a similar idea with his concept of morphogenetic fields. The conceptual roots of field consciousness can be traced back to Eastern philosophy, especially the *Upinshads*, the mystical scriptures of Hinduism, which expresses the idea of a single underlying reality embodied in "Brahman," the absolute Self.



The idea of field consciousness suggests a continuum of nonlocal intelligence, permeating space and time. This is contrast with the neuroscience-inspired, Newtonian view of perceptive tissue locked inside the skull.

One of the more controversial modern claims about the effects of field consciousness was proposed by the founder of transcendental mediation Maharishi Mahesh Yogi. As David Orme-Johnson, dean of research at Marharishi International University, put it:

Stressed individuals create an atmosphere of stress in collective consciousness that reciprocally affects the thinking and actions of every individual in that system . . . Crime, drug abuse, armed conflict, and other problems in society. Such problems are more fundamentally symptoms of stress in collective consciousness.

Transcendental meditation researchers have reported that the so-called Maharishi effect has been replicated in forty-two studies, some published in mainstream sociology journals . As expected, sociologists have criticized the designs of these studies. One of the main criticisms is that in many of these studies the variables of interest were indices of social order, such as crime, war hostilities, traffic accidents, and quality of life.

These indices are influenced by dozens of external factors, and even when obvious influences such as day-of-the-week, holidays, and seasonal effects are accounted for, the are still notoriously difficult to take into account. To further complicate things, the Maharishi effect predicts that the social-ordering effect, say reduction in crime, is proportional to the number of meditators who are “generating” coherent consciousness through their meditations.

But because the number of meditators on a day-to-day basis in many of the transcendental meditation studies was not constant, there were unavoidable interactions between the number of meditators on a given day and fluctuating values of the various social indices.

One way to avoid the design problems encountered by the transcendental meditation researchers would be to keep one of the variables fixed. This could be either the number of meditators or the “target” of consciousness induced order. Beyond this, as philosopher Evan Fales and sociologist Barry Markovsky of the University of Iowa suggested after reviewing the Maharishi effect, “Presumably, if the material world can be influenced in purposive ways by collective meditation, *inanimate* detectors could be constructed and placed at various distances from the collective meditators.



This is essentially the approach that we took, although our motivations were based upon a logical extension of laboratory research on mind-matter interactions using random-number generators, and not by the claims of the transcendental meditators.

**DEAN RADIN: PROPERTIES OF CONSCIOUSNESS**

[PP:174-176]

Whatever else consciousness may be, let us suppose that it also has the following properties, derived from a combination of Western and Eastern philosophies.

**The first property** is that consciousness extends beyond the individual and has quantum field-like properties, in that it affects the probabilities of events.

**Second**, consciousness injects *order* into systems in proportion to the “strength” of consciousness present. This is a refinement of quantum physicist Erwin Schrodinger’s observation about one of the most remarkable properties of life, namely, an “organism’s astonishing gift. . .of ‘drinking orderliness’ from a suitable environment.

**Third**, the strength of consciousness in an individual fluctuates from moment to moment, and is regulated by focus of attention. Some states of consciousness have higher focus than others. We propose that ordinary awareness has a fairly low focus of attention compared to peak states, mystical states, and other nonordinary states.

**Fourth**, a group of individuals can be said to have “group consciousness.” Group consciousness strengthens when the group’s attention is focused on a common object or event, and this creates coherence among the group. If the group’s attention is scattered, then the group’s mental coherence is also scattered.

**Fifth**, when individuals in a group are all attending to different things, then the group consciousness and group mental coherence is effectively zero, producing to what amounts to background noise. We assume that the maximum degree of group coherence is related in some complicated way to the total number of individuals present in the group, the strength of their common focus of attention, and other psychological physiological and environmental factors.



**Sixth**, physical systems of all kinds respond to a consciousness field by becoming more ordered. The stronger or more coherent a consciousness field, the more the order will be evident. Inanimate objects (like rocks) will respond to order induced by consciousness as well as animate ones (like people, or tossed dice), but it is only in the more labile systems that we have the tools to readily detect these changes in order. In sum, when a group is actively focused on a common object, the “group mind” momentarily has the “power to organize,” as Carl Jung put it.

This leads us to a very simple idea: *as the mind moves, so moves matter*. For our measure of matter, we looked for changes in order, or coherence, in physical systems. This is easiest if we monitor physical systems that are by nature purely truly random. While a rock should experience fluctuations in order and disorder because of the fluctuations of many minds, it is difficult to measure changes in a rock within a timescale of the experiment, so we must rely upon quickly changing the physical systems such as the electronic random-generators (RNGs) with which we are already familiar.

In the basic field-consciousness experiment, we measure fluctuations in a group’s attention while simultaneously measuring fluctuations in the behaviour of one or more physical systems. Note that the experimental protocol does not require a group specifically to focus its *intentions*, or directional attention, toward a specific target . In fact, attempting to maintain such a focus may arouse powerful defense mechanisms, doubts, and fears that block the very effects we wish to observe.....



**Suggested resources:**

Conscious Universe, Dean Radin, 2011, ISBN 13 9780061778995

<https://www.bookdepository.com/The-Conscious-Universe/9780061778995>

<http://www.deanradin.com/NewWeb/deanradin.html>

Supernormal, Dean Radin, 2013, ISBN 13 9780307986900

<https://www.bookdepository.com/Supernormal/9780307986900>

Institute of Noetic Sciences, IONS,

<http://www.noetic.org/education/ca/details/>

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[https://www.physicsoftheuniverse.com/scientists\\_schrodinger.html](https://www.physicsoftheuniverse.com/scientists_schrodinger.html)

