

Conscious spirituality  in search of truth...

Science Selection 2020

The world we have created is a product of our thinking; it cannot be changed without changing our thinking. If we want to change the world we have to change our thinking... no problem can be solved from the same consciousness that created it. We must learn to see the world anew.
—Albert Einstein

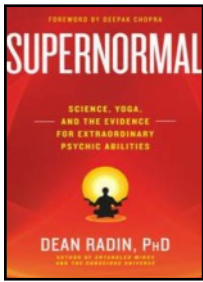


DEAN RADIN: SUPERNORMAL

DEAN RADIN: CONSCIOUS UNIVERSE

CHARLES T TART: END OF MATERIALISM SCIENCE AND SPIRITUALITY

SPIRITUAL LIGHT:414 THE LAW OF VIBRATION AND THE LAW OF MOTION



DEAN RADIN: SUPERNORMAL

Dean Radin is the chief scientist for the Institute of Noetic Sciences, IONS, which in practice extensively researches a wide range of consciousness, science, health fields, and human development-related topic fields. In Radin's brilliant book "Supernormal" published in 2013, he outlines the evidence for science, yoga, and extraordinary psychic abilities by making a scientific interconnection between these topic areas.

Among Radin's other publications is "The Conscious Universe" which broadens the scope from academic materialist science. Both books are written in a language that non-academics like myself can readily absorb. Two extracts from "Supernormal" that provide a rich insight into Radin's work in the area of 'consciousness,' which I first read when opening the book randomly in 2013. The second extract is drawn from 'inner and outer space, both selections provide a meaning for an interconnectedness existing between above fields.' In context, both selections provide seekers of Truth in readable language suitable for non-science based readers.

—Philip Crouch, Tasmania, 2020

DEAN RADIN: SUPERNORMAL 'CONSCIOUSNESS AS GLUE'

[PP:311-312]

'Max Planck, the originator of quantum theory, once said in an interview, "I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness." And Wolfgang Pauli, considered a towering genius by the other developers of quantum theory, note:" It is my personal opinion that in the science of the future reality will neither be 'psychic' nor 'physical' but somehow both and somehow neither."

A more recent contributor to this line of thinking is Stanford University physicist Andrei Linde, originator of the inflationary theory of cosmology, a leading contender for explaining how the Big Bang evolved into the universe we observe today. Linde points out, as have many others, that while physics is the study of the objective universe, it is only known the subjective, our consciousness. This is so obvious that it is easily overlooked, and the omission leads many to the belief that consciousness is just another aspect of the inanimate matter that constitutes the rest of the universe.

This defies objectivity and it becomes difficult to imagine how things could be otherwise. But it may be mistake in the same sense that previous generations of physicists once thought that space and time were absolutes, or that matter and energy were obviously different. Linde speculates:



“Is it possible that consciousness, like space-time, has its own intrinsic degrees of freedom, and that neglecting these will lead to a description of the universe that is fundamentally incomplete? What if our perceptions are as real [as] (or maybe, in a certain sense, are even more real) than material objects?”

In discussing this possibility, Buddhist scholar and physicist Alan Wallace points out that gravitational waves interact with matter so weakly that persuasive evidence that they even exist has yet to be found. But their existence is essential to uphold prevailing physical models of the fundamental particles. Wallace speculates: “Perhaps consciousness plays an equally important role in nature, despite the fact that it has been ignored until now in understanding well-studied physical processes in the brain and elsewhere”(p.31).

That is, could consciousness be a fundamental force in the universe that binds and shapes how the universe manifests? Like gravity, in the small scale it’s too weak to be noticed, it simmers in the “background,” it’s too alien to our ordinary way of viewing the objective world to be able to detect. But it might be the glue that holds everything together and creates something rather than nothing.

DEAN RADIN: ‘WHERE INNER AND OUTER SPACE MEET’

Reality built out of imagination, which in turn is a manifestation of a primordial “substance” that is both mind and matter? It sounds like a science fiction. But there is evidence that this may be so, and if true it might explain a number of persistent puzzles, from legends of the siddhis, to psi in life and the laboratory, and even, as unlikely as it may seem, to “unidentified flying objects” (UFOs).

Historical analyses of UFO cases, such as those recited in Richard Dolan’s comprehensive books, *UFOs and the National Security State* and *The Cover-Up Exposed*, leave little doubt that something peculiar has been going on in the skies (and occasionally in the oceans) for many years, and that no one seems to have a clear idea about what *it* is. Some of the unexplained cases may be due to secret tests of aircraft or spacecraft, but that doesn’t fully explain the mystery because objects displaying outrageous flying manoeuvres were reported long before we (humans at least) had aircraft.

Whatever is happening, the discomfort is heightened when we consider the UFO’s enigmatic cousins: crop circles, animal mutilations, men in black, purported alien abductions, and so on.



Some reports of these phenomena are undoubtedly hoaxes. But all of them? The same has been claimed by about psi phenomena, and scientific tests now tell us that such facile dismissals are invalid. It leads us to the conclusion that *some of these enigmas might be real.*

Here's where the phenomenological complex begins to bear resemblance to otherworldly experiences reported in yogic, shamanic, psychedelic, mystical, and psychic states and to folklore, mythology, and religious lore. Could these apparently disparate phenomena, many of which have been tossed into the "paranormal" wastebasket, be considered in some way?



Suggested resources:

Supernormal, Dean Radin, 2013, ISBN 13 9780307986900

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

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

Conscious Universe, Dean Radin, 2011, ISBN 13 9780061778995

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

Institute of Noetic Sciences, IONS,

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

Max Planck, Physicist, *Quantum Physics*,

<https://www.nobelprize.org/prizes/physics/1918/planck/biographical/>

Wolfgang Pauli, Physicist, Exclusion principle, Quantum Physics

https://www.physicsoftheuniverse.com/scientists_pauli.html

Richard Dolan, Author, UFOs and more

<https://richarddolanmembers.com/>

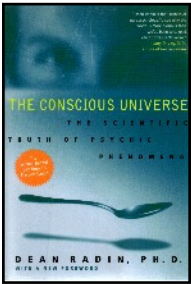
Rupert Sheldrake

<https://www.sheldrake.org/>

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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/>

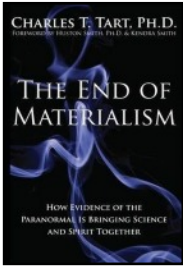
Erwin Schrodinger, Scientist, Physicist,

https://www.physicsoftheuniverse.com/scientists_schrodinger.html

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Conscious spirituality in search of truth...



CHARLES T TART: END OF MATERIALISM SCIENCE AND SPIRITUALITY

Professor Charles T Tart is a leading academic scientist with over four decades of research, teaching, exploration of human development, consciousness, spirituality, parapsychology and transpersonal psychology. In 2018 Tart published “End of Materialism,” a brilliant work. In context, he draws from the various levels interconnectedness that exists between science and spirituality.

During the late 1970s I encountered Tart's brilliant impressive work on esp, parapsychology and metaphysical fields. As a scientist, Tart believes constructively that scientism is completely wrong because of its narrow scientific focus which chooses to ignore meaningful and knowledgeable insights that consciousness-spirituality offer. In chapter 12 of the above book headed "Review: Science and Scientism in The Modern World," Tart explains where the interconnectedness of science and spirituality lies, further, just why scientism cannot be validated. An extract follows.

—Philip Crouch, Tasmania, 2020

CHARLES T TART: BACKGROUND BRIEF

“The classic materialist view is of a universe of separate objects that occasionally and meaninglessly affect each other through material forces. These objects are considered to be dead matter. But are things more linked than we normally imagine? This book presents an elegant argument that the twenty-first century needs a much broader perspective on the nature of reality than traditional science is capable of delivering. In *The End of Materialism*, Tart presents research that supports the existence of paranormal phenomena and shows readers how science and spirituality can be understood as two interconnected halves of a whole instead of as forces in opposition. The book presents Tart's most intriguing findings in his fifty-year career investigating paranormal phenomena in scientific experiments at prestigious institutions including Stanford University and the University of California, Davis.” [Cited: *End Of Materialism*, Book Depository.]

CHARLES T TART: ‘SCIENCE AND SCIENTISM IN THE MODERN WORLD’

[PP:192-194] REVIEW

We live in a world that has been miraculously transformed by science and technology. The results have been very good in some ways—I wouldn't still be alive except for scientific advances in medicine, like appendectomies, for example—and not in others. The negative aspect of particular concern for us is that this material progress has been accompanied by a shift in our belief systems, unhealthy in many ways, that aids the partial crushing of human spirit by the scientism that we've discussed.

/2



Try to always notice when I write “scientism” rather than “science.”

A major aspect of my personal identity is being a scientist and thinking like a scientist, and I consider science to be a noble calling that demands the best from me. I want to use genuine, essential science to help our understanding in all areas of life, including the spiritual. Scientism (Wellmuth 1944), on the other hand, is a perversion of genuine science. Scientism in our time consists mainly of dogmatic commitment to a materialistic philosophy that dismisses and “explains away” the spiritual, rather than actually examining it carefully and trying to understand it.

You who have a negative feeling whenever I mention “science” have probably gotten it from encounters with scientism. Since scientism never recognizes itself as a limited belief system but always thinks of itself as true science, or the noble search from truth, the confusion is pernicious. If someone says to you “I believe my religion is the only truth, so I know that you’re crazy and evil,” your defenses quite reasonably go up, but you aren’t too affected because you know your attacker is some sort of a fanatic. But if someone is identified as a scientist, supposedly an objective, well-educated truth seeker, and says, “Your quaint spiritual beliefs are old-fashioned superstitions that were long ago shown to be false, and you really ought to adjust to reality,” that’s a much more powerful attack for most of us.

The information I share in this book was obtained in my attempts to practice genuine science in areas of mutual interest to us. As we saw in chapter 2, genuine science is a a four-part, social, continuing process of knowledge refinement that’s *always* subject to questioning, refutation, expansion and revision. It’s a process that begins with a commitment to observe reality as careful, humbly, and honestly as you can. Then you think about what your observations mean, and devise theories and explanations, trying to be as logical as possible in the process.

The third step, though is especially important. Our minds are wonderfully clever, so clever that they can make “sense” out of almost anything in hindsight and come up with some sort of plausible interpretation of why things happened the way we observed them to. But just because our theories and explanations seem brilliant and logical, or “intuitively obvious,” or feel profoundly true, that doesn’t mean that we really understand the world we observed.

We could have only a wonderful post hoc rationalization . Essential science does not call for “faith” in our theories: it calls for open-minded rational skepticism. So the third part of the genuine scientific process is a requirement that you keep logically working with, refining, and expanding your theories and explanations, and thus make *predictions* about new areas of reality that you haven’t observed yet.



You've observed the results of conditions A, B, and C, for example, and come up with a satisfying explanation as to why they happened. Now develop your theory to predict what will happen under conditions D, E, and F; go out and set up those conditions and *test what actually happens*. If you've successfully predicted the outcomes, good; keep developing your theories! But if your predictions don't come true, your theories may need substantial revision or need to be thrown out altogether.

It doesn't matter how logical, brilliant, elegant or emotionally satisfying your theories are, scientific theories are *always* subject to empirical tests of predicting observations. Indeed, if a theory doesn't have any empirical, testable consequences, it may be "philosophy" or "religion" or "personal belief," but its not a scientific theory. A genuine scientific theory is capable of being *disproven*. Thus science has a built-in rule to help us overcome our normal human tendency to get cognitively and emotionally over committed to our beliefs.

This constant rechecking of ideas against observable reality is where scientism corrupts the essential scientific process. Because people caught in scientism have an a priori cognitive and emotional attachment to a totally materialistic worldview, they won't really look at data about psi phenomena, OBEs, or NDEs [out-of-body-experience, near-death-experiences] which imply a spiritual, nonmaterial side to reality.



Suggest resources:

The End Of Materialism, Charles to Tart, ISBN 13 9781572246454

How Evidence of the Paranormal Is Bringing Science and Spirit Together,

<https://www.bookdepository.com/The-End-Of-Materialism-Charles-TTart/9781572246454>

<http://www.issc-taste.org/arc/dbo.cgi?set=expom&id=00086&ss=1>

Six Studies of Out Of Body Experiences

[http://vedicilluminations.com/downloads/Consciousness-Life-After-Death/Charles%20Tart%20-%20Six%20Studies%20of%20Out-of-the-Body%20Experiences%20\(OBE\).pdf](http://vedicilluminations.com/downloads/Consciousness-Life-After-Death/Charles%20Tart%20-%20Six%20Studies%20of%20Out-of-the-Body%20Experiences%20(OBE).pdf)

<http://blog.paradigm-sys.com/out-of-body-experiences-half-a-century-on/>

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CHAPTER 4 - THE LAWS THAT GOVERN

4.7 LIFE

414 The Law of Vibration and the Law of Motion

A few words about the Law of Vibration and the Law of Motion, concerning which volumes could be written.

The Law of Vibration, which is more comprehensive, includes the Law of Motion.

By the Law of Motion, all that *is*, either is *in* motion or has motion *within* itself. Or both.

Everything has motion. Nothing is motionless, no matter how still it appears to our eye or to instruments for detecting and measuring movement. Even the smallest grain of sand, and the tiniest speck of dust, are in ceaseless motion; for like all things visible to our physical eyes, they are composed of a great many atoms, each atom including the protons and neutrons, and electrons moving around them. ⁶

There is a specific *rate of motion*, and a specific *type of motion*—oscillating, revolving, or rotating, for instance—for the atoms of any particular element.

It is The Law of Vibration that gives every single thing and every creature and individual “pulse” or “beat” or “rate” that reflects its nature and quality. ⁷

The *rate of vibration* is especially important, for it determines the *expression* of an object, and the *appearance* of that object to our physical senses.

In other words, it is the rate of vibration that makes a tree a *tree*, and visible to us *as* a tree; a rose, a rose; a dog, a dog; a cloud, a cloud; and so on.

Each species has its *own* rates of vibration, within which range it remains.

Trees, for instance, have their own specific range or band of vibrations. And it is the specific *rate* of vibration within that specific *range* of vibrations that determines whether a tree is an oak or an or a beech or any other variety of tree.

⁶ Quantum mechanics holds that all physical particles are at the same time wavelike— the “wave-particle duality.”

This is the best understanding that modern science has of the inherent character of everything material. Thoughts are also waves of energy, as indicated by electroencephalography (EEG), so in essence *everything* is vibrating.

Apparently far more energy and matter exists that we can observe. For astronomers and cosmologists believe that the universe consists primarily of “dark matter” and “dark energy,” both invisible. They infer dark matter from gravitational effects on visible matter and background radiation, and they infer dark energy from the accelerating expansion of the universe. In 2013 they estimated the total energy of the universe to be about 5% visible matter, 27% dark matter, and 69% dark energy.

⁷ Traditional physics has long recognized that all physical bodies and their component parts emit electromagnetic radiations (wave patterns), which vary with body/part size and density. These radiations are caused by physical motions, some indirectly by piezoelectric effects.



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Conscious spirituality  *in search of truth...*

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