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Integral Energy Psychology

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PART ONE: THE RADIANT ENERGIES BALANCE (REB)_{sm} PROTOCOL: PHILOSOPHY/RESEARCH/THEORY BACKGROUND©

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13.3. LARRY LaSHAN'S ELUCIDATION OF THE CONCEPT OF REALITY and TYPES OF EXISTENCE

An extended quotation from Alternate Realities: The Search for the Full Human Being, Ballantine Books, 1976

13.3.1. THE GENERAL CLASSES OF REALITIES

excerpts from Chapter VIII, pp. 70-95

(p.70) "So far I [LaShan] have been using the terms 'Mode of being' and 'invention-discovery of reality' and, indeed, the term 'reality' itself, without careful definition. It has been necessary first for us to wander around the concept, explore it, and poke at it a little before a definition would have enough solidity and 'feel' to it to be anything more than an abstract set of words. To attempt a formula or classification too early in the exploration of a new way of looking at things leaves it empty of meaning for most of us. For this reason I [LaShan] am following a sort of zigzag course in this book, first looking generally at the concept, then defining it more precisely, then looking at some specific areas, such as its usefulness for everyday life and its implications for our social behavior. It now seems time to attempt some definition of these terms."

"In order to try to make as much sense as is possible now (with our present limited knowledge) of modes of being, I [LaShan] will start with a description of the general classes these fall into. I [LaShan] will go on to discuss the individual variations within each class, and then describe some of the contusions that occur due to inadequate understanding of a mode of being we are using, or due to mixing up the general classes and using concepts from one of them while we are functioning in another."

"We do not, at this time, know all, or how many, general classes of modes of being there are potential for human beings. We do know of four and something of the basic nature of each of these. I [LaShan] will term these (p. 71) the sensory modes of being, the clairvoyant modes of being, the transpsychic modes of being, and the mythic modes of being."

"Each of these classes is a way of structuring what is out there and in here. Each has a clearly defined set of laws and a very great and profound set of implications of these laws. Each is self-consistent, organically organized, and nothing can occur while one is using it that is contrary to these laws and implications. Each of these can enable us to accomplish certain goals and to answer certain questions. Each is irrelevant to certain other questions and goals, and simply does not connect with them. Each has room within it for a great deal of individual variation in the interpretation of the reality and in its implications for behavior. Each satisfies certain parts of our needs, and when an individual does not use one of them with a whole heart, fully accepting its validity and reality, that part of him remains undernourished and his whole being is stunted in its development."

13.3.1.1. THE SENSORY MODES OF BEING

"Adapted primarily to biological survival, the sensory modes structure reality with basic attention to defining differences, boundaries, separations, similarities, and relationships between 'things.' Essentially, they are oriented toward what can be clearly defined as an entity or unitary thing, and are adapted to things perceived as out there rather than in here. They are concerned with separating, contrasting, and defining things in space and time. Their basic laws (basic limiting principles), within which all occurrences must happen when reality is structured in this way, include the following:"

1. All valid information directly or indirectly comes from the senses.(p.72)
2. All events happen in space and time.
3. All events have a cause.
4. Causes occur before events.
5. Events in the past can be remembered or--least theoretically their effects observed, but cannot be changed.
6. Events in the future can be--at least theoretically changed.
7. Objects separate in space are separate objects; events separate in time are separate events.
8. All activity--movement--takes place through space and takes measurable time units to occur.
9. Action (movement or change of movement) takes place only when one entity is in direct contact with another.
10. All objects and events are composed of parts that can be--at least theoretically -- dealt with separately.
11. When objects or events have similar parts, they can be placed in classes for a specific purpose and the entire class can be thought of and dealt with as if it were one object or event. This can also be done with classes of classes of objects or events.
12. This is the only valid way to regard reality. All other ways are an illusion."

"As can be seen from this partial list of basic laws, the sensory modes of being are ideally suited to dealing with objects and events that can be observed with the senses or with devices that. like the microscope and telescope, extend the senses. If you wish to accomplish a physical result--invent an air-conditioning device, raise more food on an acre of land, repair a type-writer, or travel to Paris--these are the modes of being most adapted to the problem. If, on the other hand, you wish to deal

with matters completely out of the range of the senses, even with extension devices, you are not going to get very far using it, whether we are talking about electrons or thoughts. You will gain (p. 73) a certain amount of ground by treating these things as if they were within the general sensory range, and then will find that to go further you will have to change the structure of the way you are organizing reality until it no longer fits the basic limiting principles of the sensory modes. When, for example, your data leads you to the fact that electrons move from one position (orbit) to another without crossing the space between them, you realize that you are dealing with a mode of organizing reality that is far different from the sensory modes."

"Ideally adapted to asking and answering questions starting with 'how' and 'how to,' the sensory mode is completely irrelevant to questions starting with 'why' or to questions of value and moral judgment. It can tell you how to kill or cure, but not which is 'right,' 'moral,' 'good.' It cannot tell you when to kill or cure, any more than it can answer the question of why an object has mass. (The best answers you are going to get to that question are either statements about how much mass it has, statements about how its mass will affect its activity, or if you press hard, the statement that it has mass because it has inertia. If you ask why it has inertia, the answer is ['Right, you guessed it'] that it has inertia because it has mass.)"

"As with other valid modes of being, however, when used for the purposes it is relevant to, the sensory modes of being function very well in allowing us to accomplish these purposes. The tremendous achievements of science in the past two centuries or so may be legitimately viewed as largely due to the fact that scientists began to use this mode purely in their research. Once they separated it out from other modes so that in scientific research it was used without being mixed with and contaminated by other ways of organizing reality, gigantic strides were made in analyzing large segments of reality, as perceived in this way, and consequently similarly large strides were made in the control and distribution of matter and energy."

"The primacy of the sensory modes lies in their (p. 74) adaptation to biological survival. Without them neither a human being nor a human culture can survive very long. An outside threat to the body, or the need to urinate, tends to quickly bring us back to them from any of the other classes of modes we may have been using. The Indian mystic Ramakrishna has said that under the most ideal conditions a person cannot survive outside of them for more than twenty-one days."

"As with any other valid mode, the basic limiting principles imply a very great number of specific facts and relationships, potential techniques and their effects, etc., that must be worked out by patient study. It is very similar to the situation in plane geometry where a limited number of axioms, the equivalent of the basic limiting principles, imply a very large number of theorems. The equivalent of the facts and relationships, that can be found if you are patient enough to work them out. It is pretty hard to see the theorems when you just look at the axioms. It is equally hard to see the steam engine and the jet plane when you look at the basic limiting principles of the sensory mode of being. Both theorems and steam engines are implied by, and potential in, the axioms and their relationships in the same way."

13.3.1.2. THE CLAIRVOYANT MODES OF BEING

"The clairvoyant modes are adapted to a direct experiencing of the oneness of all being and to the essential unity of the cosmos rather than--as in the sensory modes--its separation into parts, into objects and events. The entire universe, including oneself is perceived as a 'seamless garment' in which *all* divisions and separations, all boundaries, are arbitrary and in error. No object or event can be conceived, in these modes, as separate, isolated, or cut off from the all of being. The universe is

one vast flow-process not in space *and* time, but in a unitary space-time continuum. (p.75) and *is* that continuum. These modes have entirely different basic limiting principles from the sensory mode and these principles have entirely different implication. To continue the previous analogy to plane geometry both its axioms and its theorems are different."

"The basic limiting principles of the clairvoyant mode of being include the following:

1. All objects and events are part of the fabric of the total of being and cannot be meaningfully separated from it. The most important aspect of any object or event is that it is a part of the total ONE and it is to be primarily considered under this aspect. Considering it under any other aspect is an error.
2. Boundaries, edges, and borders do not exist. All things primarily are each other, since they are *primarily* one.
3. This lack of boundaries applies to time also. Divisions of time, including divisions into past, present, and future, are errors and illusion. Events do not 'happen' or 'occur,' they 'are.'
4. Since no object or event can be considered in itself without considering the all of space-time, the concepts of good and evil do not have meaning. Any application of them would automatically mean the application applies to the total context of being, to everything. The universe cannot be categorized in this way.
5. All forces or situations in space-time, or places where the fields of activity are weak or strong move with a dynamic harmony with each other. The very fact of the universe as a flow-process universe means it moves with harmony.
6. One can only be fully in this mode when one has if only for a moment, given up all wishes and desires for oneself (since the separate self does not exist) and for others (since they do not exist as separate either) and just allows oneself to *be* and therefore to *be with* and *be one with* the all (p.76) of existence. To attain this mode, one must--at least momentarily give up doing and accept being. Any awareness of doing or of the wish to do disrupts this mode
7. Valid information is not gained through the senses, but through a knowing of the oneness of observer and observed, spectator and spectacle. Once this complete oneness is fully accepted there is nothing that can prevent the flow of information between a thing and itself
8. The senses give a false picture of reality They show separation of objects and events in space and time. The more completely we understand reality, the less it resembles the picture given by our senses, by the sensory mode of being
9. This is the only valid way to regard reality All other ways are illusion."

"These modes are apparently primarily adapted to dealing with processes that are completely out of our sensory range. They are not adapted to biological survival; one would not want to cross a busy while using them. Uniting with a truck is not good for you biologically speaking. At the present time they are mostly used by three classes of individuals or, to put it more correctly, by individuals attempting to attain three types of experience. These are theoretical physicists working with [quantum and] relativity theory, trying to understand further how reality works; mystics attempting to experience their oneness with the universe; and clairvoyants attempting to obtain paranormal information. (Telepathy, clairvoyance, and precognition are the usual divisions we use to discuss paranormally gained information, information that did not arrive through the senses or from the extrapolation of information that did. Looking at ...atoms... will make it clear that this sort of information is impossible in the sensory modes of constructing reality and normal in the clairvoyant modes.)"

(p.77)"...[W]hen [quantum and] relativity physicists and mystics describe the way the universe works from their viewpoint, how they construe or invent-discover reality, it is not possible from the

content of their statements to say whether any one of the statements was made by a physicist or by a mystic. They are clearly talking about an essentially identical construction of reality, and it is the same one that clairvoyants say they are using when they describe how reality appears to them at the moment they are attaining paranormal information."

"Not only can one not distinguish the theoretical physicist and the mystic by the content of their statements (when they are talking about the nature of reality), it is also clear that they cannot be distinguished by the structure of their statements. The structure of a statement is a reflection of the structure of the world as the speaker perceives it. It makes no sense ; in another mode of being...." (see Wilber 1982b, 1984b)

(p.78) "As with the other general classes of modes of being I [LaShan] am describing here, the clairvoyant modes are adapted to filling part of our human needs and where we do not use it with a full acceptance of its validity, that part of us remains undernourished and unfulfilled. It is our need for a sense, a knowledge, of our solid connectedness with the totality of whatever is, a knowledge that we do not float unconnected in the cosmos but stand firm on the basic rock of the universe. Without this, there is always somewhere a sense of alienation and a need to somehow act to strengthen and cement our anchor ropes to the world. As I [LaShan] shall discuss later, the difficulty is that we mostly attempt to do this in the sensory modes, which are not adapted to the problem, and no matter how hard we try in it we do not succeed and can only continue to try harder in a hopeless endeavor. This tends to evolve to disastrous personal and interpersonal situations."

"Certain feelings can only be strong and lasting in us when the part of our nature satisfied by the clairvoyant modes of being is fulfilled. These feelings include serenity, peace, joy, feelings characteristic of the mystic who uses both sensory and clairvoyant modes, certainly not characteristic of the rest of us. Every widespread religion has started with a mystic experiencing and (p. 79) communicating both modes. In its early stages, each of these religions stressed both equally. (The most well-known Western statement is 'Render unto Caesar that which belongs to Caesar and render unto God that which belongs to God'). Presently, however, each religion fell prey to the basic statement in all modes of being that it represented the only valid way to construe reality. This usually took the form that the sensory modes were the only valid way (there are exceptions, such as some Eastern groups who opted for the clairvoyant modes as the only valid way), and as the organization of the religion developed in this manner it regarded with more and more suspicion its mystics who attempted to return to both modes as being of equal importance. The statements of the religion as to the necessity of both were less and less heard, even though they were repeated daily. They tended to degenerate into rituals with the full meaning unperceived. (Listen, if you will, to a Catholic Mass with fresh ears, as if you had never heard it before. Explore its meaning as a new statement and experience. Then look around you and see how others in the church hear and experience it. You will see what I [LaShan] mean.)"

"The clairvoyant modes are adapted to fulfilling that part of us that needs meaning in our existence. It is only when we fulfill this part of us that we can serenely experience meaning in our lives and *know* that we are at home in the universe and that it is a good home for man."

"Often we can only see a need clearly when we remove the possibility of satisfying it. Part of our need for meaning is fulfilled by our membership in the human race, in our knowledge of the oneness and on-goingness of humanity, and in our connectedness to the cosmos through it. This is not a thing we are conscious of very much, and as we go about our daily tasks we do not think about it particularly. But remove it and we can feel the difference. Picture, then, the situation in which you *know* that ten years after your (p.80) death, the entire human race will be sterilized. No more

children will ever be born and there is simply no possibility of averting this catastrophe. No matter what task you do or how you *think* you regard it as something purely of the moment, everything would be changed. If you milk a cow, deliver the milk, are an administrator, a writer, an actor, or a carpenter, your work would have undergone a tremendous change for you. The *meaning* would have gone out even though you were never aware it had been there. There now could be no possibility of ever satisfying in this way that part of you that the clairvoyant modes of being enable you to solve. With the sure knowledge of this, life and all its possibilities would be gray indeed, no matter how successful we were at what we had thought was the real purpose of our job."

13.3.1.3. THE TRANSPSYCHIC MODES OF BEING

"Less is known about the transpsychic modes than is known about the other major classes of modes of being. This is partly due to the fact that in the esoteric schools it was frequently confused with the clairvoyant modes and not usually comprehended as a separate class. The following remarks about these modes are more speculative in nature than the comments about the other three major classes of modes."

"In these modes, objects, events, and the self are not perceived as separate from each other, as in the sensory modes, or identical with each other, as in the clairvoyant modes. Rather, they are seen as separate, but flowing into a larger One and with no clear boundary from it. The example of the wave and the ocean has sometimes been used. The wave curling toward the shore is certainly conceived as a separate entity. There is, however, no clear demarcation line between it and the ocean, and the forces and stresses of one affect the other. A similar example might be the arms and legs (p. 81) of the body. Again, they are separate but with no clear separation lines and with such an interplay of needs, supplies, pressures, and forces that they cannot be meaningfully separated. If the arm is removed from the body, the arm is dead and the body maimed and distorted."

"In the transpsychic modes, all objects, entities, and events are perceived as related to the total One of the cosmos in this way. Each entity is separate enough to be able to be aware of its own wishes, which is not true in the clairvoyant mode, and connected enough to be able to sometimes communicate these wishes to the total One, which is not true of the sensory modes. This, then, is the mode of being in which intercessory prayer is possible; in which, so to speak, one toe can urge the body to increase its repair systems working on another, damaged toe."

"As a further example, one might conceive of a bay of an ocean being conscious of itself as a separate entity and also being conscious of itself as an inseparable part of the ocean. If it knows that another bay is being damaged--say its temperature is becoming higher than it should be--the first bay might, by single-minded force of will, attempt to communicate to the ocean at large the need to bring its immense resources to bear on the problem, to--let us continue this strange analogy--bring from its depth a cooling current."

"A famous British archbishop (Temple) wrote, 'When I pray, coincidences start to happen. When I don't pray, they don't happen.' It is this kind of event we are discussing here. In intercessory prayer, the part (the self, the person) attempts to bring the great homeostatic forces of the whole (the universe, God, nature) to the aid and repair of another part that is perceived as damaged. Usually this is done by a trained single-mindedness of prayer, a total one-pointing of the total part in an attempt to get the signal, the wish, through to the whole."

"In the sensory modes, intercessory prayer is non-sense. There is simply no way it can work. In the (p. 82) clairvoyant modes, it is impossible. If I wish for something for you, then already there are

two of us and, as this is forbidden, the mode is disrupted and destroyed. If pray for something for myself, I have also disrupted this mode by (1) separating myself from the rest the cosmos, and (2) visualizing a future in which change could take place. Only in the transpsychic mode is intercessory prayer reasonable, appropriate, and possible."

"The basic limiting principles of the transpsychic modes of being include:

- "1 .Each object, entity, or event is a separate unity but has no clear demarcation line with the organic integral unity that makes up reality.
2. There are tremendous forces in the cosmos that can sometimes be brought to bear on a local part or situation.
3. These can be brought to bear by an absolute single-mindedness of purpose on the part of one 'wave' toward the condition of another 'wave.'
4. Space is real and "exists" but is totally unimportant. Parts of the whole are separated, but since they are also connected through being parts of the same One, this does not matter.
5. Knowledge of other parts can come from two sources.
 - a. From observation of, as in the sensory modes.
 - b. Through being a part of the whole and so perceiving other parts through the whole.
6. From the viewpoint of the individual part, there is free will of each sentient part. From the view point of the whole, all actions that the parts will take are already decided and their results recorded.
7. Since whatever is done to one part affects the whole, an ethical principle is built into the universe. If one part moves another toward greater harmony with the whole, all of the whole--including the part that took the action--benefits. (p. 83) If one part moves to disrupt the harmony (hurt it, damage it, stunt its becoming) between another part and the whole, the disruption affects the all of being, including the part that took the action. Whatever action you take affects you also.
8. Good and evil exist. Anything that moves a part toward its fullest development and fullest integration with the whole is good. Anything that prevents or moves against fullest development of the part and its fullest integration with the whole is evil. In the long run, the terms fullest development of a part and fullest integration with the whole mean the same thing. In the short run, they may not.
9. This is the only valid way to regard reality. All other ways are illusion."

"In the transpsychic modes, intercessory prayer of both a positive (good) and negative (evil) nature is possible. In order for it to hold the possibility of accomplishing any results at all, the individual must be using the mode completely, *know* that this is the valid construction of reality. It also takes a complete single-mindedness of purpose where the entire organism or the part is focused on one purpose and nothing else exists in the field of consciousness. This last takes both very strong motivation and extensive training. Given these two, however, it is in this mode that the occasional, very strong miraculous healings (where the healing is beyond the healed individual's own self-repair systems' ability) appear to happen. Whether or not the reverse of such healing, 'cursing,' also occurs is not clear, but they seem, at this point in our understanding, theoretically to be possible."

"Feelings generated by these modes include awe, humility, and a sense of the greatness and holiness of the One that makes up reality. True religious feeling in the sense of awe and reverence apparently rests on the use of these modes. They are irrelevant to the sensory and the clairvoyant modes. (p. 84)"

"The transpsychic modes are also the basis of the ethical guideline of the Christian 'Do unto others as you would be done by,' and the Hebrew 'What you would not wish done to you, do not do to others.' (It was this last sentence that the great Rabbi Hillel said contained all Jewish law. 'All the rest is commentary.') In the East, the idea that whatever action you took with respect to others also affected you in the same direction was at the basis of early Hindu teachings. When, however, this point proved too abstract for most people, it was simplified and translated into the sensory modes. There it became the doctrines of reincarnation and of karma: Whatever you do in this life will be done to you in another. This is probably a fair example of what happens when a basic limiting principle or a valid concept is taken from one mode of being where it fits naturally, into another where it does not fit and causes all sorts of logical and semantic problems."

"It is in the transpsychic modes that the terms good and evil, right and wrong, are valid, and it is here that we find the moral imperatives and guidelines for our behavior. In the sensory modes these aspects do not apply. An action works or does not work. In the clairvoyant mode, everything is as it should be and again the terms do not have meaning. The clairvoyant modes give us the *reason* for living, the sensory modes give us the techniques. It is the transpsychic modes that give us the guidelines, the ethics and moral structures that give shape to our lives."

13.3.1.4. THE MYTHIC MODES OF BEING

"The mythic modes of being are the modes used in play, art, and in the dream. They are reflected in the myths and legends of a culture. They have been widely reported in the study of primitive cultures and at one time were believed to be the only reality perceived and (p. 85) reacted to by these cultures. Later study showed that this was far from true. These cultures, as ours, primarily used the sensory modes and often, as does ours, confused them with mythic basic limiting principles and techniques."

"The mythic modes are particularly useful in creativity, as they lead to new combinations and to new possibilities of sets of relationships between entities and events. In its own forms and used for the purposes for which it is valid, it is a necessary and effective mode of being. When confused and mixed up with the sensory mode, it leads to such pseudo sciences as astrology, numerology, and voodoo."

"The basic limiting principles of the mythic mode include the following:

1. There is no difference between perception and symbol, object and image, thing and name. Each is, and can be used as if it is, the other. 'Objective' and 'subjective' cannot be differentiated. There is no difference between in here and out there.
2. Anything can become identical with anything else or stand for anything else once the two have been connected. Once this connection has been made, time and space cannot break it, but an appropriate act of will, correctly expressed, can.
3. Each part of a thing is the equivalent of the whole. If you break up an object or event, each of the parts equals the whole.
4. To control the part is to control the whole. To know the real name of something is to have power over it. To manipulate the symbol of something is to manipulate the thing it stands for.
5. Space is determined by the connections between things and events. If they are connected (and therefore identical) space between them does not exist. If they are unconnected, space cannot (p. 86) connect them. This is irrelevant to sensory space or to geometric space.
6. Time is determined by the connections between events. If two events are the same event,

time cannot separate them. If they are unconnected, time cannot connect them. This is irrelevant to clock or calendar time.

7. All events start with a specific act of will. To explain an event is to show the connection to this act of will which, in itself, needs no explanation and is inexplicable.
8. There is a substance that all things and people have to varying degrees that determines their effectiveness, their ability to influence events. It can be gathered and redistributed by appropriate behavior. Its names include 'mana,' 'wakenda,' 'mani-tou,' 'power,' 'baraka.' It is a sort of material 'energy' that affects things and determines the course of events. It can be used for good or evil; in itself it is neither black nor white, but gray.
9. There is no such thing as accidental. Everything has meaning and is charged with meaning. Since part and whole are one, to understand the smallest part is to understand the whole and vice versa.
10. Birth and death are a change from one form of existence to another. They are, as are sleep and wakefulness, two similar phases of the same being.
11. This is the only valid way to interpret reality."

"Since early Greek times there has been a widespread tendency to explain perceptions and actions made while in the mythic mode by translating them into the currently popular philosophy of the sensory method of perceiving-reacting to reality. Although thinkers as far back as Plato warned against this and pointed out that this was a valid mode in itself, the tendency still (p. 87) continues. The problem here is not that much cannot be learned from this sort of translation, but that its implication always is that the sensory mode is the only valid way of organizing reality and that the mythic mode is somehow primitive and unrealistic."

"The crucial aspect of this way of inventing-discovering reality lies in the relationship of what, from the viewpoint of the sensory reality, would be separate objects and events. In the mythic reality, any two objects or events that are perceived as associated are not parts of a larger unity, but are different aspects of it. Each affords a contact with, a hold on, the total. The fingernails of a man may be used to make a doll that will be heated. The man will then have a fever. An Indian peasant woman who is sick will leave on the road a rag she has had bound around the ill part. If someone picks it up, they will have the illness as well as the rag and the woman who left it will have neither. If you change a part of your being in a positive way-- a new deodorant, for example -- your whole being and your relationships will change in this way. If you wash the knife that gave you the wound, the wound will be clean. If you change your name, you change the course of events that affects you. If you name a new make of automobile after a powerful animal, the car will behave as if it had these attributes and the owner will also have them. The name of an aircraft or ship affects what happens to it. If you treat the flag of a country reverently, you are treating the country reverently. Treat the flag without reverence and you had better watch out for your neighbors. If you were born at a particular time, that time and you are permanently associated. Its characteristics are yours for the rest of your life."

"Space and time are filled with the connections of the aspects of unified objects and events and this is their only importance. No distance can separate the man from his discarded fingernails and they are as potent for influence on the man years after they had been discarded as they were immediately afterward. The (p. 88) time of your birth is as potent an influence seventy years after (and two continents away) as it was seventy seconds after you were born."

"Nothing is objective or subjective; what is, is real. Thoughts, attitudes, feelings are just as effective as actions. Indeed, actions without the proper and relevant thoughts and attitudes are ineffective. Mix this and the sensory reality and you have alchemy. Separate out the mythic reality in the same

field of endeavor and you have chemistry."

"The value and strength of these modes lies in change, development, and creativity. With anything permitted to be an aspect of, a unity with anything else you connect it with, all sorts of new combinations are possible. Nothing is forbidden, all relationships are potential. With no holds barred in how you connect things and alloy- them, new ideas, insights, and possibilities are infinite. In children's play (and in the play of those fortunate adults who have retained this ability), anything can be anything and new combinations can be arrived at; similarly in the dream. Indeed, it is in play that children train their creative abilities. It is the research scientist, the artist, the writer who has the ability to play with ideas and perceptions who make the real advances and contributions. 'My object in life,' wrote the poet Robert Frost, 'is to make my avocation my vocation. And we know that anyone who succeeds in this will do very well at his vocation.'"

"The necessity for these modes for human beings is seen particularly in two ways. First, it is used in every culture and time we know of. Every group of functioning human beings we know of use it extensively. Second, we can see what happens when we prevent one use of it: the dream. In the dream we use primarily the mythic modes. We now have the technical ability to prevent people from dreaming, but to permit dreamless sleep. When we do this, the person undergoes profound negative personality changes and becomes psychologically quite ill...."

(p. 90) "What in the mythic reality is an attribute of something, in the sensory reality becomes its way of reacting under specific conditions. Thus, the inflammability of a body does not, in the sensory modes, mean that there is a special substance (e.g., phlogiston) in it, but signifies its reaction to oxygen: the solubility of a body refers to its reaction to various liquids under different conditions. What is an attribute of something in mythic thinking becomes a complex set of relations in the sensory mode of being. This applies also to the concept of energy. In mythic thinking it is an attribute. In the sensory reality it is a set of relationships."

"In the mythic modes, every action exists on a higher level of being as well as its own. Playing with dolls is not just playing with dolls. It is also living out the daily action of adult behavior. The actions of the adults is a living out of the action of the gods and the myths. Action is given its validity by its being a part of larger patterns of action. An action or event is perceived as meaningless when one cannot perceive the larger platform on which it is an actor, when one cannot perceive the larger script it is acting out. We know, however, that the platform and script are there even if we cannot perceive them."

"Nothing is arbitrary in the mythic modes: nothing occurs by chance. Everything has meaning and is charged with implications and power. Things, however, may look arbitrary since it can be hard to trace the connections between the various parts of a unity as these connections from the viewpoint of the sensory modes, range over objective and subjective, past and future, thing and symbol until they come to that one, arbitrary act of will underlying the whole thing that neither needs explaining nor is explainable."

"As the sensory mode tends always to the general, to the understanding of the general laws that underlie (p. 91) each separate event, the mythic modes tend toward the individual. Each thing and event is charged with meaning, is unique and important. The world is full of specialness and newness due to this uniqueness. The child's eye is filled with wonder and possibility as long as this mode is perceived to be as valid as any other. When we teach the child that play is inferior to work, that the mythic modes are invalid, he becomes blasé, the shining newness goes out of things, and the color and possibilities that underlie his creativity are lost."

"In play, art, and in the dream we use the mythic modes. With no limitations as to what may be combined with what, the artist ranges freely over the levels and potentialities of being and his new combinations and relationships are often the guideposts for the insights of the scientist."

"Essentially, the mythic modes seem to serve a vital function in keeping us fresh and alive to the excitement and wonder of our being in the world. They keep us *interested* in our lives, curious, and creative. When we do not use these modes, we become blasé, bored, uninventive, unmotivated. 'All work and no play makes Jack a dull boy' is an insightful and valid maxim. Anyone who looks seriously at his or her own dreams (or own play) is surprised and delighted at his own creativity. The mythic modes keep the world charged with meaning and as fresh as this morning sunrise seen through the eyes of a child. Without them the sunrise, work, our daily lives, and even sex is a dull affair."

"The mythic modes seem to serve as a sort of psychological adrenaline that prevents the boredom, the alienation, the *anomie* of the French sociologists, the *accidie* of the Catholic Church, which are other names for the apathy and lack of interest and motivation we suffer without them. Literally, as long as we are able to play we are never bored. Without the use of these modes we undergo serious psychological deterioration--as we have seen in the experiments in which dreaming is prevented. We can call this deterioration *anomie* and alienation as do the sociologists, *anhedonia* (the (p. 92) lack of ability to become involved in and enjoy life) as do the psychologists, or apathy and boredom as ordinarily term them, but these are names for the same thing."

13.3.1.5 SUMMARY

"These four classes of modes of being--the sensory the clairvoyant, the transpsychic, and the mythic--are the ways of inventing-discovering reality of which we are clearly aware at this time as necessary for the fullest development of human beings. We must accept the validity of all four and live in them in order to give our total being the nourishment it needs. In the rest of this book [LaShan discusses] various aspects of our potential for each, what happens when we reject the validity of one or more of them, and the effect of this rejection on our personal and social life"

(p. 93) "I [LaShan] have been writing here of four major classes modes of being, four ways of being at home in the universe, and of the fact that human beings, to achieve their fullest humanhood, need to accept and use all four. These are a part of our organic needs, and unless we use them all, we leave part of us undernourished and stunted and pay a high price in our development. The next question that naturally arises is: 'If all this is true, how much of each of these does a human being need? How much of each do I need?'"

"There can be, I [LaShan] believe, no specific answer to this. Each person is different and his or her needs are different from those of any other person. The combination of the four modes of being that will be most fulfilling for one person will be far from this for another. Each of us must question ourselves and must experiment in order to find the particular combination of the four that is most fulfilling. In addition, there is every reason to believe that different combinations are needed at different periods of one's life."

"We are far from any real understanding as to how to precisely answer the question of 'how much (p. 94) needed,' except that it is an individual matter and varies for the individual. Our real problem at this time comes long before this question. Our problem at present is to come to grips with the idea that there is more than one class of valid ways to construe reality, that these four, at least, are

equally valid, and to learn to experience all four. Only after we have solved this problem can we come to the next one of determining the proper balance of them for each of us."

"Within each general class of modes of being there is, of course, room for very great individual variation. In the sensory mode, for example, we can come to major differences in interpretation of facts and in decisions as to how it is best to behave, even though we are structuring reality in essentially the same way. Out of our personal background and our experience we each learn to interpret what we perceive in an individual way and to react uniquely. To this I [LaShan] can only say fervently, 'Thank God!' Any system of development that led us all to agree, to perceive and react in an identical manner, would lead to a robotic horror of a world."

"There are a tremendous number of variations of the interpretation of reality contained in the sensory modes of being. Although they all follow the same basic limiting principles, they are made different by varying constitutional factors and different experience. They are also made different by varying amounts of accurate and inaccurate information and by varying levels of precise and sloppy thinking. A major factor in the difference is the tendency to mix into our evaluation of reality different amounts of concepts and data from other modes of being than the sensory ones."

"We can state, however, that any human individual who biologically survives very long uses the sensory mode. Within that, the man from ancient Egypt perceived reality quite differently from the modern person. And modern people, as we know well to our joy and our sorrow, our gain and our loss, differ tremendously (p. 95) in the ways they perceive-react to reality. The sensory modes indeed give a very wide range for variation within the boundaries of their basic limiting principles."

"These differences are also present in the other general classes of modes of being. It may be true, in a figurative way, of those who are also at home in the clairvoyant reality that 'All mystics speak the same language and come from the same country' but mystics differ very widely in personality and in their interpretation of what they perceive and how they react in this basic class of ways of construing reality. Mystics are, as a group, certainly in better shape as human beings and nicer people to share the planet with than are those who just function in the sensory reality, but they are by no means identical."

13.3.2. STRUCTURAL AND FUNCTIONAL EXISTENCE (pp.153-161)

(p. 153) "Wehave....two kinds of real things that exist in very different ways. One kind exists steadily whether or not anyone knows it is there. We....call these structural entities, and if someone puts one of them....in a closet and goes away and gets hit by a truck and no one in the world knows it is there, it stays on in the closet until either the house burns down or someone discovers it. The other kind of thing we....call functional entities and these are real and exist only insofar as someone is using them or thinking about (p. 154) them. They exist very sporadically. Obviously, when we say that a thing exists, we mean something quite different when we are talking of functional entities than when we are talking of structural entities."

"Are there ...examples of this strange kind of thing that we could use to clarify the situation a little? One of the most widely used is the square root of minus one. This is generally shown as $\sqrt{-1}$. This term more simple than it looks at first. A square root just means a number that multiplied by itself (squared) will give a particular figure. Thus, two times two equals four. Two is the square root of four since, multiplied by itself, it gives four. If we write ' $\sqrt{4}$ ' we mean 'two,' since the figure ' $\sqrt{\quad}$ ' means 'square root of.' Since three times three equals 9, then $3=\sqrt{9}$. Three equals the square root of

nine."

"The square root of something means a number that multiplied by itself gives us that something. Obviously, if there is no number that multiplied by itself gives us X, then there is no such thing as the square root of X. X does not exist."

"The square root of minus one (-1) is very useful in a wide variety of mathematical systems. It is widely used and important. So we ask, What is it? What number multiplied by itself gives us minus one?"

"We then find out that there is no such number. It has to be one, since one times one equals one and no other number will give one as the result of multiplying it by itself. But a number is either plus (+) or minus (-). Let's try all the possible combinations. Minus one (-1) times minus one (-1) = plus one (+1) (I could show why this is so, but take my word for it unless you have mathematical training. And if you do have this training, you already know.)"

"Plus one times plus one equals plus one. So there no such number as $\sqrt{-1}$, the square root of minus one. No number, multiplied by itself, equals minus one. However, $\sqrt{-1}$ is widely used in mathematics and much of the engineering that went into building the last airplane you rode in would have been (p. 155) impossible without it. It is real, does it exist? It clearly exists and functions when the mathematician is using it. Outside of that, it doesn't. You may or may not be happy with this answer, but I'll wager it's the best one you are going to get."

"Further, you can't break it down into parts. (The symbol for it you can, but not the square root of minus one.) You can't even ask, with any hope of getting an answer, what it is, just what it enables you to do....."

"A decimal point or any mathematical point also has all the characteristics of a functional entity. It has no length, breadth, or thickness. (The ink on the paper does, but that's just a visual sign to you that a mathematical point is at that place.) Therefore, it cannot exist in the way structural entities exist. Misplace one in your bank account and see what it does to the relationship between the bank, your financial situation, and yourself. Anything that can cause that much trouble must exist, mustn't it?...."

(p. 156) "It is clear that structural entities do exist. Blue Chevrolet....is one of them and will continue to exist whether or not anyone is thinking of it at any particular moment. But functional entities also exist."

"Let us sum up some of the characteristics of these functional entities:

1. They exist only when being thought of, only when being used, only for a particular purpose.
2. They have no length, breadth, or thickness.
3. They have no parts.
4. They function consistently and with unwavering stubbornness according to the way they were conceptualized. You cannot change the definition or its implications at will.
5. They can violate the laws of the sensory reality with impunity if they are organized that way.
6. They can affect our behavior. (p. 157)
7. No instrument or conceivable instrument (cameras, etc.) can register a functional entity. (It can, however, pick up the sign or symbol we use for a functional entity as a camera will pick

up the $\sqrt{-1}$ from this page.)

8. Asking what a functional entity is gets you nowhere. You can ask what it enables you to do."

"Interestingly enough, there is another question you can't ask about functional entities. Not ask and reasonably hope for an answer. The question is, Does it exist or not? You can ask this question about structural entities. It was designed for them. The particular blue Chevrolet....either exists or it doesn't. You and I may disagree as to whether it does or not, but--at least in the sensory reality--there is a true answer. For functional entities, we can ask other questions but not this one. We can ask, What does it enable me to do? What are the implications for its use in the way it was conceptualized? You can get answers to these questions, but not to the question, Does it exist? This question is simply not designed for functional entities. If you ask, 'Does the $\sqrt{-1}$ exist?' you are going to simply wander in semantic circles....."

(p. 161) "If we have learned any one thing from the modern philosophical study of language--from Santayana, Cassirer, Wittgenstein, Korzybski, and the others who have devoted so much brilliance to it--it is that if you ask a question that does not apply in the frame of reference you are using, you are going to wind up chasing your own tail. You are simply not going to get an answer."

LeShan, L.(1976) Alternate Realities: The Search for the Full Human Being, Ballantine Books