

Dr. Tiller is indeed a man concerned with two worlds. As professor (formerly Chairman) in the Department of Materials Science, Stanford University, Palo Alto, California, he has gained worldwide recognition for his endeavors. In contrast to this he is vitally involved with research into the paranormal, and the nature of thought as a form of energy. He is also a member of the Advisory Committee of the Ernest Holmes Research Foundation

A Scientist Bridges Two Worlds

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SOM: Dr. Tiller, how does a scientist and a physicist, known for his discoveries and work in crystallization, surfaces and the general materials field, become a recognized leader in the world of parapsychology and the invisible science of the spirit?

TILLER: Well, I have always been interested in the transformation of man. That is a primary life interest which led to my preparing an, as yet, unfinished book *Concepts and Models for Understanding the Transformation of Man*.

SOM: And where did this interest begin?

TILLER: I have always been interested in this general area, even as a young man in Canada

and later as a research scientist at the Westinghouse Research Laboratories in Pittsburgh. It came into a sharper focus when we moved to Stanford in 1964. Then, my wife and I involved ourselves in meditation and discussion group activities for a few years. This was followed by a period of philosophy development, lecturing and becoming acquainted with a variety of psychics. During this period, we learned something of the strengths and the foibles of many personalities who manifested some psychic ability. Jean and I looked at it as a training period in our personal development. We then became associated with the Religious Science Church where Raymond Lilley and I taped a draft for a book entitled *Dialogues*



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on the Ecology of the Spirit (unfinished as yet).

The next main period began with my sabbatical leave at Oxford University in England during which I spent a third of my time reading about, theorizing about, meditating on and discussing the broad range of psychic experiments carried out over the past 50-100 years. The book *Psychic Discoveries Behind the Iron Curtain* by

Sheila Ostrander and Lynn Schroeder did much to spur me on because I was in complete resonance with it. I tried to imagine how the universe must be constructed to allow both these psychic phenomena and our conventional scientific phenomena to coexist. This was a very fruitful period! Next, I was invited to go to Russia as a member of a 7-man investigative team to probe the Soviet

psychoenergetic work. I didn't see much of Russia but spent all my time asking questions and listening to taped responses. I had decided to devote my limited time to learning how

study and research.

SOM: In this extracurricular activity of yours, what do you take as the most important item?

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the Russians built their detection devices and how they were thought to work. The ultimate result was that I brought home a good bit of useful information that has formed the background of my own research.

On returning home in 1971, I decided to give up being Chairman of the Materials Science Department (a position I had held since 1966) because I needed the extra time to devote to my psychoenergetic research. For the next year I lectured on the average of once a week at various locations around the country trying to stir up interest and to encourage people here to begin doing research in the area of psychoenergetics. Now, many people are interested and have taken over the communication role, so I have returned to my laboratory to do some of the much needed

TILLER: Let me give you a list of my order of priorities in this avocational work and that should place it all in perspective: At the top of the list, I place the *transformation of man*. Next, I am interested in research into the *nature of the universe* so that man can be better understood. The third priority relates to *understanding energies of a nonphysical nature* and how they function in man. To do this we come to the fourth priority, which is the *development of reliable devices* for detecting and monitoring these nonphysical energies. Much of my present research is related to this latter category.

SOM: You talk about the transformation of man. How is man transformed?

TILLER: Man is transformed on both an individual and a collective level by (a) becoming more aware of self on both levels, (b) controlling self to be more coherent and manifesting

greater capacity on both levels and (c) understanding self on both levels. I operate on the assumption that man functions on deeper levels of the universe than just the physical level and that his substantial being functions on nonspace, nontime levels of the universe. I feel

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that, on this level, all mankind is part of one vast organism. We only appear to be separate and distinct from each other because of our instruments of perception at the physical level. With our five physical senses, we sense everything by contrast, by difference, so only the differences between us are registered as signal patterns in our brains. The "oneness of our being" can only be sensed at a deeper level.

SOM: Are you saying, as Ernest Holmes did, that there is but one Mind, one universal Law?

TILLER: I think in those terms, but this one Mind is like a vast circulatory system with primary and secondary arteries,

tributaries, and capillaries, and so forth. Each scale of functioning operates under its own local law which is a subset expression of the one universal Law. Thus, the one overarching Law includes, as special cases, all the local laws that seem to operate at the local scale of functioning under consideration.

To illustrate what I mean, consider the relationship of our cells to our body. I think that, at a certain stage of evolutionary development, those parts that went into an individual cell had consciousness and they formed a grouping which became a single cell having a unique life function and a unique sense of oneness. Then

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these cells gathered into groups to form specialized functioning units like glands which became strung together to form a stellar constellation of energy flow. This became a body, our body, and, to the cell, I am sure that we are "God."

Likewise, as we scale things up a level, man is a bit of

consciousness located on the Earth biosphere and he is gradually becoming more organized and more coherent until someday the Earth will function as a harmonious cell in a galaxy gland located in a cosmological energy construct that can be called a body, if you like, and we are inclined to call that "God." This picture, of course has counterparts in other dimensions than just the aspect of space-time with which we are familiar today.

Finally, if we had scaled down to the level of the electron comprising the atom comprising the molecule that makes up a system that is part of the cell, we once again would see evidence of a constellation of energy interactions making up this particle. This is a microcosmic galaxy of consciousness that probably looks upon the cell as "God." And what do we think is beyond the cosmic body of our "God"? Perhaps it's "God"! Thus, although the laws governing behavior at each level look somewhat different, they are most likely to be but limiting expressions of the one universal Law manifesting in all these multitudinous ways.

Of course, returning to our own bodies, the mind does

everything. If you are blessed with that particular aspect of mind that lets you feel you know where you are going and you start working in that general direction, then you eventually do find that you know where you are going. Nature spurs you to make little course corrections on the way but you end up close to your original projection (even though unspecified initially, it *feels right* finally).

SOM: Isn't this a kind of knowing with a capital K?

TILLER: Well, it is a type of circle, really. You can't have the knowing without the transformation and you can't have

... the mind does everything.

the transformation without the knowing. It is a bootstrap operation! It just goes on and on and on. You perceive a little bit and then you put it to work in your life and then that transforms you somewhat. Then, in the transformation, you have gained in your ability to perceive more knowing and then that is put to work and brings about more transformation.

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And so it goes, bit by bit.

SOM: What you are saying is that transformation is a lifetime experience?

TILLER: At least one lifetime. It is a question of where one thinks one is going. For the larger self, it probably takes a millenium of evolutionary steps and experience to build to the level of coherence that will let it function at a significantly higher level. The larger self evolves to successively higher levels of coherence as evolutionary time flows and man continues to grow. Along this track, he comes to realize that not only do his thoughts and actions change the structural nature of his local body but that these same thoughts and actions create patterns at the nonspace, nontime level of the Cosmos which act as a force field molding space-time and fashioning our future events. Collectively, by our thoughts and actions today, we tangibly create the events we meet in our future tomorrow. Thus, the need for coherence.

SOM: Will man's harmony within himself and with nature then be complete?

TILLER: That is what I expect to eventually happen. Then the energy levels of both individual and collective man will be so coupled and coherent that the energy densities flowing through the system will be fantastic. The analogy would be to consider the difference between a 100-watt light bulb and a laser. They can have the same basic energy input but the energy density flowing in a laser is greater than that at the surface of the Sun. One can do magnificent things with such energy densities.

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The same thing is happening in man. He has an abundance of basic energy units in his body; however, most of them are incoherent with each other. By using the mind to make them coherent, we too can function as a laser. So this is what I mean by coherence and harmony. Man first develops this coherence of energy flow within his local self and then he is able to function with significantly greater capacity. He then starts

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coupling with other people, with other parts of the collective self, and together they become a human molecule of a very large size and the energy that flows through the system is of a vast order.

SOM: Considering how fast science is now moving into this field of inner space, will it take a long time for new discoveries to be made?

TILLER: Well, we are growing very rapidly in knowledge but not nearly as rapidly in organismic transformation. That is a slow process. It takes a long time for knowledge of something to proceed from the conscious mind to the automatic behavioral response level. Intellectually, we may think we want to do something but we still sometimes allow years to pass before we clear away the impediments to really starting to try and do it.

Organismic understanding is of an entirely different order. It requires much more effort before the understanding is transferred to the automatic response level. At that point, when one is stimulated by his environment, his organism responds from a deep inner

level of harmony. This stage of development takes a great deal of time and practice. However, that is what life is all about! Spiritual qualities are not things in the normal sense but, rather, are responses to the set of stimuli encountered in the life experience. We practice with the life condition until the spectrum of our responses to a particular range of stimuli can be considered to be characteristic of good spiritual development.

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SOM: Man's goal then is to develop the depth of consciousness which will bring him automatically into greater harmony with life?

TILLER: That, of course, is the transforming of self, isn't it? As an example, if you want to transform the thymus gland functioning on a spiritual level, you must apply a prototype mental image which is the highest and most spiritual that you can visualize and then, in a

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loving and diligent way, you just work at it. You try and fail and try and fail and try again. Eventually, your responses come from the proper level of self and, if they do not, then you use the feedback loop within yourself. You say to yourself then, without recrimination, "I didn't do it right that time, I must pay more attention and do it right next time."

Eventually, you reach the point where your gland is radiating and responding to the given stimuli at your highest level. It is done by thinking and attuning to your highest level, by concentrating fully and by having the desire. You care enough to want to do it right and feel anguish when you do not. But you keep trying until it becomes automatic in the sense that you always respond in the right way. As you keep evolving, you will eventually perceive a better way and then will proceed to transform this aspect of yourself anew.

SOM: Dr. Tiller, you said that it is very important to develop reliable instruments to measure nonphysical energies and that you spent most of your time in Russia with this in mind. How is this development coming along?

TILLER: The high-voltage photography (Kirlian) device is almost a reliable instrument and we shall soon be able to start meaningful experiments. Someday, I hope it will be known as the psychiatrists' "thermometer." I have taken the position that if we develop reliable instrumentation for monitoring

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psychoenergetic responses, then capable scientists, who have no experiential awareness of this field, will be encouraged enough to get their feet wet in the subject. The trickle will then grow to an avalanche because this field is where "tomorrow's physics" will be discovered and brilliant minds will then spontaneously seek it out. But first we must fashion the tools to form this small bridge via which they will have a firm basis upon which to stretch into the unknown.

Because of this, I now feel that I have two full-time jobs here at Stanford. I find it necessary to stand firmly and work

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diligently in my conventional science to maintain credibility there. I must also work creatively and diligently in my unconventional science to build credibility there. For the conventional scientists, I seem to form a bridge for them to be willing to venture into the fantastic unknown of this new domain of nature. For the unconventional scientists, I seem to form a bridge via which they develop a more professional attitude and better quality standards of work.

SOM: Isn't tomorrow's science going to be rather incredible? You have told us man will turn inward and be transformed.

TILLER: Yes, it will be incredible. I think there will be changes in our perceptions and awareness of life and reality by vast orders. There can have been nothing like it since the great days of the Greeks. We tend to marvel at the Renaissance beginning in the fifteenth century and in the resulting technology that moves our world today. However, most of the basic ideas upon which our present science is based were really founded in the days of the Greeks. But, of course,

there was no reason for them to develop these ideas because they had slavery; with lots of slaves, they had no interest in developing technology.

Only later, as the need in the family of man grew, did these things begin to be worked out. It was done unconsciously for no one said, "Let's all go and develop technology." It just sort of happened. So, from the fifteenth century on, we developed those scientific insights which eventually became the tools of a sophisticated technology.

Now, once again we are at a point in history where we have a great need and we now notice that there is unique information which has been lying fallow in the East for a long time concerning the internal states, the internal perceptions of man. In the historical East, they did not want to apply these ideas to daily life since they thought of life as an illusion and often used these procedures to escape the day-to-day world.

Again, we have a place to begin and it is with these ideas from the East. We will start mining and processing these ideas and will eventually develop a new technology and a new viewpoint of the universe

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based on these ideas. Ideas change with time; they change shape, are amplified and become much more sophisticated. I think we very much

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need this change at the moment because, if we continue on our present course for, say, three or four more generations without a major change in our behavior patterns, the Earth may not exist. There are so many confrontations of a serious order facing man that he cannot linearly extrapolate his past behavior into the future; if he does, he cannot survive except perhaps as the residue of a great catastrophe.

SOM: Then the scientist is not only involved in man's very physical survival, but he must also be totally involved in the inner spirit of mankind?

TILLER: Yes, we are moving into that phase now, and I feel that man cannot survive unless he changes himself in a major way. I think the change that

will provide the breakthrough, the escape route, the return to harmony or whatever words you wish to choose, will occur by looking at man's other dimensions — by moving into other levels of consciousness and developing thereby a new technology to harmonize our disrupted world. This will be one step on the path to collective enlightenment, which is strewn with many stumbling blocks.

SOM: You mentioned the levels, or dimensions, to which man's awareness might expand. Have you determined what these are and can you list some of them?

TILLER: Certainly. In the model that I use for my thinking there are seven unique dimensions. There is a positive space-time frame, which we now perceive with our physical senses. There is a companion or conjugate frame, which some people call the etheric level and which I think of as the negative space-time dimension. These two dimensions go together to form the 4-dimensional space-time continuum. At present, in science, we are unable to reliably perceive the negative

space-time frame aspect.

I think, then, in terms of a transitional frame which people call the astral frame, wherein the emotional energy of the body is manifest. This frame is the bridge between the temporal and eternal. In the eternal there are four basic levels in my model. Three have to do with Mind. The lowest is instinctive Mind, then intellectual Mind, and then spiritual Mind. Beyond that is the dimension of Spirit.

I think of these latter 4 dimensions as being the frames of existence of the *true man*. Here, he is indestructible and

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eternal and here is where his true growth occurs. To aid his growth, he is invested in a vehicle allowing sensory experience. The vehicle, well suited to this frame of reference, the Earth frame, is a temporary vehicle and the entity spends much of his time learning to work the levers and knobs of

the vehicle. With this model, one can see the things people have talked about previously using the terms body and soul. I tend to look at it in terms of energies and energy correlations which are a little different. There is also another level, which we do not perceive too well, and it is called the Divine.

SOM: And the reason for this is?

TILLER: It is a little confusing but we are not really capable of perceiving that level. Perhaps by the time we are truly evolved, we may find that we are the Divine, at least in the sense that our collective self forms a part of Its energy structure. However, that is a story to be unfolded in our future evolution. Thus, returning to an earlier question, in order to understand the next step in evolution, we want to understand the nature of the universe and really try to learn something specific about the nature of these energies. What is needed now are instruments for monitoring energies that are non-physical in nature.

SOM: What specific instruments are available now, Dr. Tiller?

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TILLER: Well, there are three categories of instruments that we can use. The first category is to use a human being, one who perceives energies and dimensions beyond the normal because he happens to have a sensory system that is suitably developed for this function.

What is needed now are instruments for monitoring energies that are nonphysical in nature.

SOM: But does not science say that a man is not a scientific instrument?

TILLER: That may be true now, but men will be such instruments in time. The point is that such people perceive these other energy bands and can give us a verbal readout of what they perceive. They can describe what they see and then one just has to check it out. Are they reliable? Does it compare with what other sensitive people see? Can we translate the meaning into our common experience in any reasonable way? That is all we expect from our observations of nature for we really can't perceive Reality. All we can expect is consistency in

the perceived relationships and that is what we must look for. Dr. Shafica Karagulla is working with this category of instrument (*Breakthrough to Creativity*) and doing an excellent job too. She is using several sensitives to perceive the same condition or event and produces cross correlations and checks on their independent observations. She then proceeds to develop a reliable description of energies and patterns observed at that level.

SOM: She is one of the first persons doing this. Do scientists accept this human instrument system now?

TILLER: All scientists do not for we generally are a hard-nosed bunch; among my peers there is much knowledge, but sometimes little understanding. However, the awakening process takes time and it is necessary to have great skeptics in order to develop a strong science. They provide the resistance, and that resistance is the vehicle whereby we grow. Without resistance, we couldn't walk across the floor, we couldn't build our muscles or our minds. On this subject, there is an oriental saying that I like very

much, "If you wish to create in a particular medium and the medium offers you no resist-

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ance, then, you can make no durable impression."

SOM: The second category of instruments would be what?

TILLER: To take a living system (plant, animal, or human) and attach it to an electrical or mechanical device which gives a readout in the form of a polygraph recording, a meter reading, a sound tone, and so on. The living system transduces nonphysical energies into physical correlates, and the physical correlates are then monitored by the instrument and give a readout. In this category would be the work with plants that Backster, Vogel, and others are doing.

Another example is the dowser, a man who takes a wand in hand, a mechanical device, and becomes an instrument for sensing radiation patterns that ultimately cause the wand to move

in a certain way. That, again, is a readout instrument which scientists do not yet generally accept.

The brain wave instruments are another device. As we know, alpha wave instruments can be used to provide readouts of the living system; so can acupuncture point monitoring devices. Kirlian photography is also a way of monitoring energy states of the body.

SOM: There is still another category?

TILLER: The third category of instruments would be those that are based on energies of other dimensions directly. They would be instruments based on logic systems different from the physical. When we build such things, people looking at them from the physical viewpoint will say, "They can't possibly work." However, if you set one on the table and concentrate, you will see a meter needle moving up scale just by the impact of your mind, or by an emotional change. These are the kinds of things we do not have yet, but that is where we must go in the future.

SOM: In the front-page story of the *Wall Street Journal* last

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July, you mentioned the great changes coming in biology, medicine, and agriculture. What about religion, will it be changing also?

Problems generally arise because organizations do not grow in consciousness, whereas man continues to grow.

TILLER: Certainly. I did not intend to leave religion out for this new understanding will change man's philosophy about everything in a significant way. Religion, as I look at it, acknowledges and tries to understand those models which relate to what we label "Divine." At regular times in history, man comes to a point where he begins to prove what he perceives about the universe and about God. He develops a description he likes and he puts it all together in a satisfying package and builds an edifice around it to protect it, as well as to have it serve as a concentrated force to aid the evolution of man. And it does that. It generally becomes a church and serves to increase the ability of man to evolve for a period of time.

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because organizations do not grow in consciousness, whereas man continues to grow. That which starts out by being the protector and nourisher ends up by being the jailer. This is largely because of the human limitations of the humans who serve and are served. In order to maintain control, the pattern moves to one of dogma; however, people eventually evolve to the point of seeing the flaws in the dogma and then the people cast the organization out and there is a period when there is no acceptable edifice. However, man has a need to feel the presence of a more encompassing organizing Force in the universe and in his life so, with clearer eyes, he studies the universe anew and eventually develops a new dramatic visualization of nature and God which is useful for man's evolution, and then he forms a church and eventually again wraps dogma around it, and so forth. This is the way we evolve, by casting a model that we think is eternal, but it can only live a few hundred or a few thousand years because the model was limited by our initial perceptions and we continue to grow, expanding in our awareness, seeing successively broader vistas of perspec-

tive. Of course, when humans are sufficiently well developed, their organizations will no longer

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be sacred cows and organization evolution may occur too.

SOM: Will we one day reach that point where we understand the Edifice is actually within ourselves?

TILLER: Oh, I certainly think so. I think we are already on the fringe of that. Many will understand that in the coming decades, and certainly within the next century. We are evolving at inner levels now, developing abilities and coherence in inner space rather than outer space. We must change much more within ourselves, as I think we are now at a point of profound biological evolutionary change. Part of that will be the development of the psychic sensory system, which will be like the physical sensory system but which will let us

perceive radiations in the negative space-time portion of the universe in a reliable way.

We seem to be coming to a condition where once again the evolutionary principle "survival of the fittest" will operate. However, it will not be the characteristics of brute strength, defiant anger, warrior training, or cunning mind that are being tested. Rather, it is the characteristics of inner harmony, balanced behavior, ability to love, and disciplined mind that are at issue. Is this the meaning of "And the meek shall inherit the earth."?

SOM: Having discussed the Russians' Kirlian photography with radiations showing around plants and the hands, are you now of the opinion that there will be a time when photography is not needed and that these patterns will be visible for us to recognize and to understand what they are saying to us?

TILLER: I would say, "Sure." We will indeed see the aura energy patterns around living things; however, the radiations manifest in the Kirlian photographs are not due to the "aura," although there is a con-

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nection. This ability will develop and although many do now see them, most of us do not. However, we are growing in that direction; and I feel many people will come to understand it during this century using mediation, and with

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other training techniques. It is almost like a mutation; it is coming that fast.

SOM: Then you also believe that spiritual healing and parapsychology will be acceptable.

TILLER: As we are brought into balance, people will function more harmoniously and will manifest these abilities as a natural part of human existence. We are naturally developing along this path. Some are able now to do healing; some are able to see auras; some are able to know what other people are thinking, or to transfer thoughts to one another; and some are able to work with dowsing instruments. It has

been my experience that these things naturally evolve. You don't worry about them, but just go about your business and they appear once you have reached a certain stage of development.

SOM: Dr. Tiller, what does a scientist say to an inharmonious world that feels itself coming unglued?

TILLER: I think it requires the development of a sense of Being, a sense of connection with the Universal, and that requires turning inward. But becoming aware of one's inner nature requires patience and much work. I find that daily meditation is an important pathway; for meditation allows one to come to a sense of attunement with the larger aspects of the universe. There is a sense of peace, of knowing, which is not really discriminated in terms of words. It is a feeling of sensing more in a larger way, and it prepares one to handle more complex daily problems.

SOM: How much time should one devote to meditation?

TILLER: I devote an hour a

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day and I am busier than most people; however twenty to thirty minutes is fine.

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SOM: What time of day should it be done for best results?

TILLER: I do like the morning. However, I would meditate whenever I have time and I would do it sometime during the day regardless of how busy I might be each day. If I have a particular need, then I would also attune myself meditatively at other times during the day. I think it is very important, especially at this period of man's evolution, to turn inward in this way, in this dynamic direction; to be in touch with the Infinite.

SOM: Is it too personal to ask you how you meditate?

TILLER: Certainly not. I have, of course, developed my own kind of approach to it over the years as one does. First of all, it is most important for people to just start, and then they develop a procedure which is most

pleasing and satisfying to them. There are many specific techniques available and no one is better than any other.

My own meditation contains a portion which is for concentration and a portion which involves being totally open. The first portion is the concentration portion. I like to say *The Lord's Prayer* in my mind. As I go through it, I put my attention on the energy centers of the body (endocrine glands). The first time I go through it I find my contact with the conventional reality starts to fall away. The "houelights" have started to come on, and then I repeat. After the second time, the "houelights" are up. They are brilliant. Next, I use an affirmation that I enjoy. As I do this, I usually feel particularly resonant with one portion. Then I repeat and during the second cycle, when I get to that resonant part, I just stay attentive at that point. I just localize my consciousness there for perhaps twenty minutes to a half-hour.

When I come out of the concentration part, I just keep myself still and open myself to the whole universe. I allow my consciousness to wander and every once in a while I bring it

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back. If I am working out a particular problem that I wish enlightenment on, I just localize my consciousness softly, gently in that area. Then my mind expands in that area but generally I do not gain answers at that time. I find that they occur later. Finally, I close my meditation with the *Twenty-Third Psalm*, which I like very much. At the end, I visualize myself surrounded with a white balloon filled with shining white protective light, and then I go about my business.

SOM: Then it is your thinking that each one can design his own meditation?

TILLER: I think so, yes. The most important thing is to start. Even if one can only give ten minutes a day.

SOM: Then each one of us should be creative in living our daily lives, even to designing our own best forms of meditation and prayer?

TILLER: Of course. It seems to me that the creative person is one who brings symbols of one sort or another into juxtaposition and into new configurations in many fields. If you

know how to do that in one field and how to tap the universal information Source, which is the most important part, then you can certainly switch from field to field without too much difficulty.

Of course, it does take some time in order to create meaningfully in the new field. If you don't take the time to study the details of the field, you may make creations but most of them are not too useful. Many intuitive and creative people are satisfied to create only a partially formed idea but this does

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not help man or the larger self very much. It takes a great deal of learning to whittle away at a basic idea and come up with a useful creative structure. It seems to me that by making the effort to learn properly, this is how we grow, become more coherent, capable and effective.

SOM: You are hoping the individual will enlarge his concept of both the world and himself?

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TILLER: People are very much caught up with their own sense of reality, and that is based on the picture book they have in their brain. This is related to their genetics, the advertising they see, the life-style they lead, and the conditions around them. That picture book is such that if unfamiliar signals come in from the outside, the brain modifies the signal to make it conform to what is in their picture book; i.e., to what they think it should be. If the picture book says, "You can't do very much," or "You should be feeling terrible," then that is

what the mind believes and that is what happens.

SOM: But you do believe that man has no limitations in his potential for growth?

TILLER: Man has no real limits and has a very long way to go. The limitations are only within man himself. We have just begun to evolve. Our own perception is our limitation for today.

SOM: Thank you very much, Dr. Tiller.

