

POWER VERSUS FORCE:

AN ANATOMY
OF CONSCIOUSNESS

The Hidden Determinants of Human Behavior

by
David R. Hawkins, M.D., Ph.D.

Also by
Dr. David R. Hawkins:
Orthomolecular Psychiatry
(with Linus Pauling)

*Qualitative and Quantitative Calibration
of the Levels of Human Consciousness*

Foreword

IMAGINE—WHAT IF you had access to a simple yes-or-no answer to any question you wished to ask? A demonstrably true answer. Any question.

Think about it.

There's the obvious: "Jane is seeing another guy." (Y/N?) "Johnny is telling the truth about school." (Y/N?) But it's only a short step to: "This is a safe investment." (Y/N?) or "This career is worthy of my pursuit." (Y/N?)

What if *everyone* had such access?

Staggering implications suggest themselves immediately. Think again.

What would happen to our ponderous and all-too-often flawed judicial system if there were a clear, confirmable answer to the proposition, "John Doe is guilty as charged." (Y/N?)

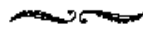
What would happen to politics as we know it if all of us could ask the question, "Candidate X honestly intends to fulfill this campaign promise." (Y/N?)—and all of us got the same answer?

And what would happen to advertising, period?

You get the idea. But the idea gets bigger, fast. What happens to nationalism ("Nation X is in fact dedicated to the overthrow of Democracy.")? To government ("This bill *does* in fact protect the rights of citizens.")?

What happens to "The check is in the mail"?

If, as has been said, man learned to lie an hour after he learned to talk, then a phenomenon such as we are discussing would be the genesis of the most fundamental change in human knowledge since the beginning of society; the transformations it would wreak—in fields from communications to ethics, in our most basic concepts, in every detail of daily existence—would be so profound that it is difficult even to conceive what life would be like in a subsequent new era of truth. The world as we know it would be irrevocably changed, to its very roots.



kinesiology: —n. The study of muscles and their movements, esp. as applied to physical conditioning. [Gk. kinesis, movement (kinein, to move) + -logy.]¹

The study of kinesiology first received scientific attention in the second half of this century through the work of Dr. George Goodheart, who pioneered the specialty he called applied kinesiology after finding that benign physical stimuli—for instance, beneficial nutritional supplements—would increase the strength of certain indicator muscles, whereas inimical stimuli would cause those muscles to suddenly weaken. The implication was that at a level far below conceptual consciousness the body "knew," and through muscle testing was able to signal, what was good and bad for it. The classic example, cited later in this work, is a universally observed weakening of indicator muscles in the presence of a chemical sweetener; the same muscles strengthen in the presence of a healthful natural supplement.

In the late seventies Dr. John Diamond refined this specialty into a new discipline he called Behavioral Kinesiology. Dr. Diamond's startling discovery was that indicator muscles would strengthen or weaken in the presence of positive or negative *emotional and intellectual stimuli*, as well as physical stimuli.² A smile will make you test strong. The statement, "I hate you," will make you test weak.

Before we go any farther, let us explain in detail exactly how one "tests," especially as the reader will certainly wish to try this himself. Here is Dr. Diamond's outline, from his 1979 book, *Your Body Doesn't Lie*,³ of the procedure adapted by him from the classic description in H.O. Kendall's *Muscles: Testing and Function* (Baltimore: Williams & Wilkins, 2nd ed., 1971).

It takes two people to perform a kinesiological test. Choose a friend or a family member for testing. We'll call him or her your subject.

1. Have the subject stand erect, right arm relaxed at his side, left arm held out parallel to the floor, elbow straight. (You may use the other arm if you wish.)

2. Face your subject and place your left hand on his right shoulder to steady him. Then place your right hand on the subject's extended left arm just above the wrist.

3. Tell the subject you are going to try to push his arm down as he resists with all his strength.

4. Now push down on his arm fairly quickly, firmly and evenly. The idea is to push just hard enough to test the spring and bounce in the arm, not so hard that the muscle becomes fatigued. It is not a question of who is stronger, but of whether the muscle can "lock" the shoulder joint against the push.

Assuming there is no physical problem with the muscle and the subject is in a normal, relaxed state of mind, receiving

4 POWER VERSUS FORCE

no extraneous stimuli (for this reason it is important that the tester not smile or otherwise interact with the subject), the muscle will "test strong"—the arm will remain locked. If the test is repeated in the presence of a negative stimulus (for instance, artificial sweetener), "although you are pushing down no harder than before, the muscle will not be able to resist the pressure and the subject's arm will fall to his side."⁴

A striking aspect of Diamond's research was the uniformity of response among his subjects. Diamond's results were predictable, repeatable, universal. This was so even where no rational link existed between stimulus and response. For totally undetermined reasons certain abstract symbols caused all subjects to test weak; others, the opposite. Some results were perplexing: certain pictures, with no overtly positive or negative content would cause all subjects to test weak, while other "neutral" pictures caused all subjects to test strong. And some results were food for considerable surmise: whereas virtually all classical music and most pop music (including "classic" rock-and-roll) caused a universally strong response, the "hard" or "metal" rock that first gained popularity in the late seventies produced a universally weak response.

There was one other phenomenon which Diamond noted in passing, though devoting no deeper analysis to its extraordinary implications. Subjects listening to tapes of known deceptions—Lyndon Johnson perpetrating the Tonkin Gulf hoax, Edward Kennedy stonewalling the Chappaquiddick incident—universally tested weak. While listening to recordings of demonstrably true statements, they universally tested strong.⁵ This was the starting point of the work of the author of this volume, the well-known psychiatrist and physician, David R. Hawkins. In 1975 Dr. Hawkins began research on the kinesiological response to truth and falsehood.

It had been established that test subjects did not need any conscious acquaintance with the substance (or issue) being

tested. In double-blind studies—and in mass demonstrations involving entire lecture audiences—subjects universally tested weak in response to unmarked envelopes containing artificial sweetener, and strong to identical placebo envelopes. The same naïve response appeared in testing intellectual values.

What seems to be at work is a form of communal consciousness, *spiritus mundi*, or as Hawkins calls it, following Jung, a “database of consciousness.” The phenomenon seen so commonly in other social animals—whereby a fish swimming at one edge of a school will turn instantaneously when its fellows a quarter mile away flee a predator—pertains in some subconscious way to our species, also. There are simply too many documented instances of individuals having intimate acquaintance with information experienced firsthand by remote strangers for us to deny that there are forms of shared knowledge other than those achieved by rational consciousness. Or perhaps, more simply, the same spark of inner subrational wisdom that can discriminate healthy from unhealthy can discriminate true from false.

One highly suggestive element of this phenomenon is the binary nature of the response. Hawkins found that questions must be phrased so that the answer is very clearly yes or no, like a nerve synapse that is on or off, like the most basic cellular forms of “knowledge,” like so much of what our cutting-edge physicists tell us is the essential nature of universal energy. Is the human brain, at some primal level, a wondrous computer linked with a universal energy field, that knows far more than it knows it knows?

Be that as it may. As Dr. Hawkins’ research continued, his most fertile discovery was a means of calibrating a scale of relative truth by which intellectual positions, statements or ideologies could be rated on a range of one to one thousand. One can ask, “This item (book, philosophy, teacher) calibrates at 200 (Y/N?); at 250 (Y/N?),” and so on, until the point of

6 POWER VERSUS FORCE

common weak response determines the calibration. The enormous implication of these calibrations was that for the first time in human history ideological validity could be appraised as an innate quality in *any* subject.

Through 20 years of similar calibrations, Hawkins was able to analyze the full spectrum of the levels of human consciousness, developing a fascinating map of the geography of man's experience. This "anatomy of consciousness" produces a profile of the entire human condition, allowing a comprehensive analysis of the emotional and spiritual development of individuals, societies, and the race in general. So profound and far-reaching a view provides not only a new understanding of man's journey in the universe, but also a guide to all of us as to where we and our neighbors are on the ladder of spiritual enlightenment and on our own personal journeys to become who we could be.

In this volume Dr. Hawkins brings these fruits of decades of research and insight into the penetrating illumination of revolutionary discoveries in advanced particle physics and nonlinear dynamics. For the first time in our Western intellectual record, he shows, the cold light of science is confirming what mystics and saints have always said about the self, God, and the very nature of reality. This vision of being, essence, and divinity presents a picture of man's relation to the universe that is unique in its capacity to satisfy both soul and reason. There is a rich intellectual and spiritual harvest here, much that you can take, and much more that you can give yourself.

Turn the page. The future starts now.

*E. Whalen, Editor
Bard Press
Arizona, 1995*

In addition to its inclusive applicability, the test was quick, simple, easy to perform and highly decisive; all researchers confirmed the absolute replicability of test results. For example, an artificial sweetener made every subject test weak, whether placed on the tongue, held in its package adjacent to the solar plexus or hidden in a plain envelope the contents of which neither the tester nor the subject knew.

That the body responded even when the mind was naïve was most impressive. Most practitioners did their own verification research, placing various substances in plain, numbered envelopes and having a naïve second person test a third. The overwhelming conclusion was that the body would indeed respond accurately, even when the conscious mind was unaware.

The reliability of the testing experience never ceased to amaze the public and patients—and, for that matter, the practitioners themselves. When this author was on the lecture circuit, for instance, in audiences of one thousand people, five hundred envelopes containing artificial sweetener would be passed out to the audience along with five hundred identical envelopes containing organic vitamin C. The audience would be divided up and would alternate testing each other. When the envelopes were opened, the audience reaction was always one of amazement and delight when they saw that all had gone weak in response to the artificial sweetener and strong in response to the vitamin C. The nutritional habits of thousands of families across the country were changed by this simple demonstration.

In the early 1970s, the medical profession in general, and psychiatry in particular, was highly resistant—if not forthrightly hostile—to the idea that nutrition had much to do with health at all, let alone emotional health or brain function. Publication

of the book *Orthomolecular Psychiatry*, by this author and Nobelist Linus Pauling, received a favorable reception from a wide variety of audiences, but not from the medical establishment.⁷ (Interestingly enough, twenty years later the concepts presented in the book are fundamental to current treatment of mental illness.)

The thrust of the book was that serious mental illnesses such as psychosis, as well as lesser ones such as emotional disorder, had a genetic basis involving an abnormal biochemical pathway in the brain, a molecular basis which could be corrected on the molecular level. Manic-depressive illness, schizophrenia, alcoholism and depression, therefore, could be affected by nutrition as well as medication. In 1973, when the book was published, the psychiatric establishment was still psychoanalytically oriented; the work was accepted primarily by holistic practitioners. The suggested treatment methods and results were frequently verified with kinesiology.

However, it was Dr. Diamond's demonstration that the body instantly went weak in response to unhealthy emotional attitudes or mental stresses which had the greatest ongoing clinical influence. His refinement of the muscle-testing technique, the one used by most practitioners, was used in this study over a period of fifteen years. It was universally observed by practitioners and researchers as well as this author that test responses were completely independent of the test subjects' belief systems, intellectual opinions, reason or logic. It was also observed that a test response where the subject went weak was accompanied by desynchronization of the cerebral hemispheres.⁸

The Testing Technique

Two persons are required. One acts as test subject by holding out one arm laterally, parallel to the ground. The second person then presses down with two fingers on the wrist of the extended arm and says, "resist." The subject then resists