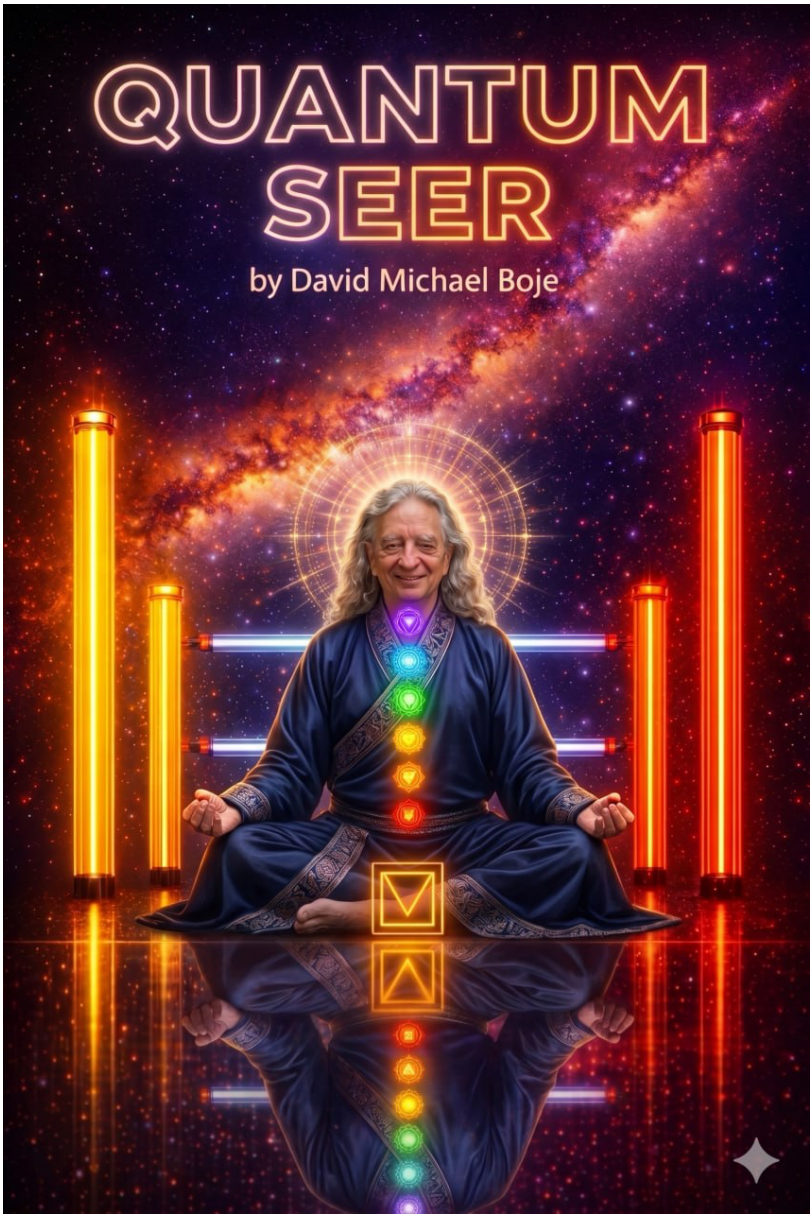


QUANTUM SEER

by David Michael Boje



QUANTUM SEER

14 Days to Quantum Sixth Sense Mindfulness

*A Practitioner's Journey Through Story, Breath, and Non-Local
Knowing*

David Michael Boje (Arihanta)

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How to Use This Book

Each of the fourteen days follows the same simple rhythm.

First, an epigraph — one saying from the Lost Gospel of Q and one bhavana from Gurudev Shree Chitrabhanu's Twelve Facets of Reality. These are your touchstones, your lineage markers. Read them slowly before you begin.

Second, my demonstration story — the jogging meditation, the dream, the stall with Fancy, whatever happened that day. Read it as you would a letter from a friend on the path.

Third, one Socratic question. Don't answer it immediately. Sit with it.

Fourth, the practice itself — stripped to clear steps. Do it.

Fifth, the journal page. Write. The lines are there. Use them.

Day One — the Leaf-Stream Meditation — never ends. Do it before every day's practice. It is not a stage you pass through. It is the water the whole book flows on.

Day One — Leaf-Stream Meditation

Clearing the Field Before You Begin

◆ LINEAGE ◆

Q 51

Do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And can any of you by worrying add a single hour to your span of life?

Mt 6:25–27 · Lk 12:22–26

Block 3 — Future-Fixation. Jesus names the identical cognitive trap the leaf-stream releases: anxious projection onto what has not yet arrived. The birds hold the quantum present moment without collapsing futures prematurely.

Bhavana One: The Changeless Beneath the Changes

Anitya (transient) & Nitya (permanent) — the block is anitya; the clear stream is nitya

Each of the seven blocks is anitya — a crystallized thought-form the mind mistakes for permanent reality. Mental noise, past-looping, paralyzing doubt: all are impermanent waves. The leaf-stream practice is Chitrabhanu's first bhavana in action: you see the block as a temporary wave, place it on a leaf, and release it to the ocean of nitya — the changeless field beneath all change. Chitrabhanu writes: "The mind tends to take that which is temporary and believe that it is going to last forever. The leaf teaches otherwise."

"Changes are causing us to be aware of the changeless, and the changeless is causing all the changes to take place. Appearing and disappearing are the play of life — both two waves of the same ocean."

Seed Thought: Let me stop trying to preserve the temporary cocoon I have built around myself so that I can connect to life at large.

— ◆ —

◆ DEMONSTRATION ◆

Meditation Demo: Day One — Leaf-Stream Practice

I want to do a demo of the leaf-stream meditation I learned from Pramoda Chitrabanu. So please imagine this stream is gently flowing — just a little breeze, not too much, hardly a wave — and there are leaves floating, falling from trees, floating in the stream. Every time another thought comes in — the old shamans would say — put it on the leaf and let it drift away. "My parents did this." Put it on the leaf, let it go by. "I'm feeling so anxious today." Put it on the leaf, let it go by. "Oh, I have an appointment coming." Put it on the leaf, let it go. So as you put things on the leaf, one by one — it's OK, don't try to not have things come up. Just let them come up to your mind and your spirit, put them on the leaf, because what we're doing is getting closer in touch with your true self, your higher self. And we're shedding and putting on the leaves our cultural self — the self we learned to be in school, in college, in our workplace, with our family, our parents, grandparents, uncles and aunts. What about you? And we put all that on the leaf, because we want our true inner self. Most people aren't in touch with their true self — it's shrouded, kind of like in a coconut shell, with the ego surrounding it, because they care about reputation and they want to be seen in a certain way by others — what's called the "looking-glass self" in psychology. So we want to put all that on the leaves as it comes out, one by one.

And then experience the calm blissfulness of the breathing in and out. We're not doing those hyper breaths of the fire breath anymore — now we're just breathing; our energy has come up already. If you feel your energy go down, you can do a few more fire breaths, but don't do too many at once because you could get dizzy. And then just breathe in the good energy of the stream, the wind, the gentle wind, the sunshine, the rustle of the leaves as they fall into the stream. Breathe out negative emotions. Breathe out trauma — a few more times. So you're clearing.

How to Begin

Begin with Day One — the Leaf-Stream Meditation — before every subsequent day's practice. This is not optional; Boje states it explicitly in every chapter of the source book. The Leaf-Stream Meditation removes the seven mindfulness blocks (mental noise, restlessness, future-fixation, past-looping, attachment to what cannot change, self-criticism, and paralyzing doubt) so that the non-local field can be received clearly.



♦ A QUESTION TO SIT WITH ♦

Which of the seven blocks shows up most reliably in your life — and what has it cost you?



♦ THE PRACTICE ♦

Full Step-by-Step Instructions

Allow 20–30 minutes for a full session. Shorter versions (10 minutes) work for daily maintenance. You will need a quiet space, a notebook, and a pen.

Find a comfortable seat with your spine upright but not rigid. Place both feet flat on the floor. Rest your hands on your thighs, palms open upward as a gesture of receptivity. You can also choose to lie down.

Close your eyes. Take four slow, deliberate breaths — inhale for four count, hold for four count, exhale for six count. The longer exhale

activates the parasympathetic nervous system, shifting brainwaves from active Beta (13–30 Hz) toward the Alpha range (8–12 Hz) where the clairs begin to operate.

Visualize a clear, gently flowing mountain stream. The water is luminous. Broad leaves float on the surface, drifting slowly downstream toward a vast, kind ocean. The ocean receives everything without judgment.

Scan your mental field for whichever of the seven blocks is most active today: (1) mental noise and chatter; (2) restlessness and agitation; (3) future-fixation; (4) past-looping; (5) attachment to what cannot change; (6) self-criticism; (7) paralyzing doubt. You may find more than one. That is normal.

Name the block silently or in a whisper. Naming makes the waveform visible without amplifying it. Simply say: 'I notice future-fixation is present.'

Gather the full texture of the block — the thoughts, the images, the physical sensations — and imagine placing the entire cloud gently onto the broadest leaf you can see. You are not fighting the block; you are acknowledging it and releasing it into the care of the stream.

Watch the leaf carry your block downstream. Continue watching until the leaf rounds a bend or becomes too small to see. Now return your attention to the stream itself — bright, clear, flowing.

Repeat steps 4–7 for each active block. Most sessions require releasing two or three before the field clears.

When the mental field feels open and still, set your intention: 'I am willing to receive whatever the field has to offer. I am open to clair signals.' This is your quantum antenarrative bet — a forward-shaping story that holds multiple futures open.

Rest in this open field for at least five minutes. Notice what arrives in the body, in the visual field, in the feeling-sense — without interpreting it yet. Record any impressions immediately in your non-local journal.

The Seven Blocks — Quick Reference

Mental noise: Label each thought 'thinking' and return to the stream without following the content.

Restlessness: Scan body from feet to head, naming each sensation; place them one by one on small leaves.

Future-fixation: Write 'My mind is preparing me for...' — read once, release that sentence on a leaf.

Past-looping: Freeze the replay at one frame; shift to observer view; shrink the screen onto a leaf.

Attachment to what cannot change: Use a 'within / not within my influence' column split before releasing.

Self-criticism: Name the thought exactly; ask what a compassionate mentor would say; float the critic's leaf.

Paralyzing doubt: State the doubt once clearly; breathe into where it sits in the body; release it; whisper 'I am willing to explore anyway.'

◆ JOURNAL — Day 1 ◆

Describe the block you released today. What did it feel like to place it on the leaf?

What arrived in the quiet after the stream cleared?

Where in your body did you feel the opening?

What is one thing you know before you can explain it?

Day Two — Entering Quantum Non-Local Awareness

You Are Already Connected

◆ LINEAGE ◆

Q 5

When Jesus had been baptized, just as he came up from the water, the sky opened up. The Spirit of God descended like a dove and alighted on him. And a voice from heaven said, 'This is my Son, the Beloved, with whom I am well pleased.'

Mt 3:13, 16–17 · Lk 3:21b–22

The Threshold Event. The baptism is the canonical Q image of the threshold state — the sky opening, the non-local field descending into the body, the confirming voice arriving from beyond ordinary sense. Day Two trains practitioners to enter exactly this kind of opening: the moment before the possibility wave collapses into named story.

Bhavana One: The Changeless Beneath the Changes

Nitya — the permanent; the threshold as the encounter with the changeless beneath the river of cognitive events

Chitrabhanu's master tells the student watching clouds at dusk: 'Lift yourself above the level of earth to the height of the sun. Be conscious of that sun in you — there is changeless life in you.' Day Two's exercise trains exactly this lifting: dwelling in the unchanging perceptual ground before specific knowing collapses into named story. The threshold state is the experiential encounter with nitya — the still sun that does not rise or set.

"Behind the continuous changes is the continuity of the changeless. Changes themselves indicate the ever-presence of the changeless."

Seed Thought: Let me see with the knowledge that something in me will stay — that which knows before it can explain.

— ◆ —

◆ DEMONSTRATION ◆

In this demonstration, I am jogging along Caballo Lake behind our lake property. When I get to the lake, I can feel the waves coming in, pushed by the wind against my face and arms.

Looking out, I see Caballo Mountain, which takes its name from the Mexican and Apache word for “horse.” It’s a reminder that we are always grounded in a specific life-world, yet that world is far more mysterious than it appears. To unlock Extra-Sensory Perception, we must stop thinking in two or three dimensions, and start thinking like quantum beings, in many more dimensions. It is all about putting your ego aside, or keeping it busy doing something else. It is about calming the chatter of our mind trying to think of everything at once. It is also calming the emotions, and being able to listen to subtle voices and tune into subtle vibrations. It is feeling the quantum non-local spiritual universe. We are in a world flooding our minds with social media, streaming movies, YouTube, Facebook, LinkedIn, Twitter, and each has its algorithms, attempting to capture us, to scare us or attract us to want more stuff, and each gives us enemies, even declaring us an image with body shaming, or in need of the latest personal development quick fix.

We are not broken. We are not covered in original sin, and in need of a priest, pastor, rabbi, or some guru to tell us what we need, what to want, who to hate. Instead, we have our own higher self, our true spiritual path to find, once we can stop all streaming messages throwing us off our pathway.

Some Background,

In 1935, Albert Einstein and his colleagues famously bristled at the implications of quantum theory, labeling it “spooky stuff at a distance.” Einstein couldn’t stomach the idea that two particles could respond to one another instantaneously, faster than the speed of light, across any distance. He insisted there must be unmeasured variables hiding in the shadows.

The narrative shifted when John Stewart Bell proposed a theorem to test this very connection. Bell's Nobel-winning proof showed that Einstein's skepticism was misplaced. Entanglement is real; particles are connected across the void. This scientific leap provides the bridge to what David Bohm called the "Implicate Order," leading us directly into the spiritual reality of a truly interconnected universe.

The Dialogue of Peace: Bohm, Little Bear, and Interconnectedness

To grasp the universal field, we must build a bridge between the high-energy labs of Western physics and the ancient wisdom of Indigenous scholarship. This synthesis was famously explored in the dialogues between physicist David Bohm and Leroy Little Bear. Bringing the profound perspective of the Blackfeet Nation, Little Bear articulated a worldview where "everything is interconnected." Bohm saw this as the physical reality of being in "one field of the universe."

When we view the world through this lens, storytelling ceases to be about linear human events and becomes about the quantum entanglement of all entities. This field is the foundation for a new kind of dialogue — one that allows us to see the historical figure of Jesus not just as a religious icon, but as a quantum rebel who overturned the tables of the existing sects to bring a new message: that energy enters the world through dialogue, love, and forgiveness rather than through rigid dogma.

The Quantum Jesus and the Missing Years

If we want to access quantum healing, we have to be honest about how history has been edited. Much of our spiritual heritage was rewritten by King James and the Roman authorities to consolidate power and reinforce earthly rule. We must contrast the "God of wrath" often found in the Old Testament with the "God of love" or "Source" described in Gnostic texts like the Book of Mary and the Book of James. This Source perspective is grounded in the lost years of Jesus.

Historical documentation suggests Jesus traveled far beyond Palestine, studying with Yogis in India, and traveling through Samaria, Egypt, and Tibet. My hypothesis is that Jesus's miracles — walking on water, levitation, and instantaneous healing — were not supernatural in the

sense of breaking laws, but were the application of advanced quantum non-local entanglement skills. He told us: “You will be able to do these things and more.” He was inviting us to access the quantum field, a latent human capacity suggesting we are in this material world, but not entirely of it.

Mechanics of Attunement: Chakras, Breath, and the Matrix

Accessing the field requires more than just a thought; it requires embodied attunement. You cannot connect while your head is full of the click-clack-clatter of egoic voices. We look to the teachings of Gurudev Shri Jivanaji regarding the seven chakras. Each chakra is an energy center that requires coherent alignment. If you are shrouded in an ego shell of fear or self-doubt, you remain trapped in the Matrix — the human-created hologram.

The key to this alignment is breath work. Most people are shallow breathers, barely sipping air. You must practice rapid belly breathing — two breaths per second, filling the belly and fully exhaling. This brings in oxygen and vibration that the body usually lacks. It is about the physics of projection: if you breathe from the stomach, you can project your voice vibrations across a ballroom and bounce them off the back wall; if you breathe shallowly, the front row can’t hear you.

Evidence of the Field: Non-Local Healing and Spirit Readings

The frequency for non-local entanglement is not cold; it is fueled by compassion and care. This is the intentionality that allows for connection across the globe.

I experienced this during a healing session for a friend in England who had a brain tumor. From my home in New Mexico, I meditated and connected to the field. I received a very specific perception: “There is a blanket in your closet... it has different colors and stripes, and it’s more of an indigenous blanket than something from a big lot store. Wrap yourself in it.” I also saw swans in a pond in her community. She initially emailed back, skeptical — “David, swans, really?” — but I held to the perception. Identifying these non-local details didn’t cure the tumor in a clinical sense, but it provided her with a profound sense of joy and gratitude that helped her transition.

I saw it again with a lady from the Midwest who was driving through Texas when she saw my offer for a reading. She came to my house, and by tuning into what was beneath the matrix, I was able to identify her spirit animal and speak to her situation with no prior knowledge. We are water beings, responding to the elements, entangled with a universe that never stops moving.

Your Water Being Identity

You are a water being, composed of fifty to sixty percent water, depending on your age and gender. You are physically responding to the earth, the sun, and the elements right now. Even as you sit still, the Earth is rotating at thousands of miles an hour and orbiting the sun even faster. You are already entangled; you just haven't tuned into the movement. Research suggests that sixty percent of people in the world have had an extrasensory perception experience. It is time to claim yours.



◆ A QUESTION TO SIT WITH ◆

Have you ever had an experience you would call ESP or a miracle — a moment of serendipity where you were whisked into an event you hadn't planned?



◆ THE PRACTICE ◆

Allow 25 minutes. Have your non-local journal nearby.

Begin with the Day One Leaf-Stream Meditation (5 minutes). Ensure your mental field is clear before proceeding.

Recall the opening microstory of Chapter 1: the hospital room in 2023, the oncologist's timeline not yet spoken, Grace Ann across the room, and the knowing that arrived before any words — 'Not hope. Not denial. Knowing.' Hold this account in awareness not as a story about someone else, but as a type of experience that may already have a parallel in your own life.

Ask yourself silently: 'Have I ever known something before I had sensory basis to know it?' Do not try to answer analytically. Simply hold the question the way you would hold a stone in your palm — feeling its weight without gripping it.

Notice where this question lands in the body. Chest? Throat? The crown of the head? Let the sensation be present without labeling it 'imagination' or 'real.'

Set a gentle two-minute timer. During these two minutes, remain with the question and the body sensation. If the mind begins to argue ('this is nonsense'), place that argument on a leaf and release it. If the mind begins to answer too quickly, slow it down — linger at the threshold rather than resolving into story.

After the timer, open your journal to a fresh page. Write the date, time, and location. Then write: 'What I know before I can explain it is...!' Write without editing for five minutes. Do not cross out. Do not re-read until you have finished.

Read what you have written. Identify any phrase that seems to describe an actual experience rather than a general statement. Circle it. This is the seed of your Day Two microstory.

Write five to ten sentences describing that experience: where you were, what you knew, how the knowing arrived, what followed. Do not analyze — describe. This is your first microstory contribution to the cross-cultural ESP QNL database (truestorytelling.com or growthod.org).

Close by formulating, in one sentence, your personal version of the book's central question — not 'Can QNL account for ESP?' but your own lived version: 'What does it mean that I knew...[your experience]...before any sensory basis was available?'

Advanced Variation: Threshold Sitting

For practitioners with an existing meditation practice: after step 5, extend the threshold sitting to ten minutes. Practice moving to the Theta brainwave range (4–8 Hz) through slow breath and body-stillness. Notice whether the 'knowing' quality of the field shifts in texture as you move deeper. Record the phenomenological differences between Alpha and Theta threshold states in your journal.

Distinguish the epistemic posture of explanation-seeking from the posture of threshold-dwelling.

Recognize that knowing can precede and exceed sensory input without that making it invalid.

Produce a first structured microstory that meets the book's five-element protocol: who, what, when/where, relational field, what followed.

This threshold posture is the prerequisite for every subsequent exercise. Day Five (Microstorying) builds on the journal entry generated here. Day Seven (Jain-Seeing) provides the epistemological vocabulary for what 'knowing before knowing' is called in the Jain tradition (avadhi-jnāna). Day Twelve (Remote Viewing) extends threshold awareness into spatial non-locality. Day Fourteen (Enthinkment Circle) contextualizes this as Stage 1: Recognition.

◆ JOURNAL — Day 2 ◆

Have you ever had an experience you would call ESP or a miracle — a moment of serendipity where you were whisked into an event you hadn't planned?

When you contrast the God of wrath (characterized by annihilation and ego) with the God of love and Source, how does each change your feeling of connection to the universal field?

The Earth is rotating and orbiting at incredible speeds even when we feel nothing; the four elements are always in flux. How does this constant movement change your view of your own water being identity?

Are you siding with Einstein's skepticism or Bell's theorem regarding the nature of locality? Do not summarize. Write the raw account of your experience.

Day Three — Feeling the Quantum Field

The Chi Ball and the Body That Already Knows

◆ LINEAGE ◆

Q 61

The realm of God is like a mustard seed that someone took and tossed into his field; it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.

Mt 13:31–32 · Lk 13:18–19

The Quantum Field as Possibility Wave. The chi energy ball begins as an imperceptible sensation between the palms — a mustard seed of quantum coherence — before expanding into a perceptible field. The mustard seed is Jesus's own metaphor for this phenomenon.

Bhavana Seven: Observing the Inflow of Vibrations

Asrava — the inflow of vibrations; the chi ball as direct sensory training in noticing the quality of what enters the field

The chi energy ball practice is the direct sensory training of asrava awareness. When you attend to warmth, tingling, or resistance between your palms, you are learning to observe the inflow of subtle vibrations. Before you can stop harmful inflows (samvara), you must first be able to feel them arriving. This is exactly what the chi ball trains.

"The inflow of vibrations is like a river. You can observe it flowing in without being swept away. The very act of observation introduces the gap of awareness between stimulus and response."

Seed Thought: Let me observe the inflow. Before I act from craving or aversion, let me notice what is arriving in my palms, in my field.



◆ DEMONSTRATION ◆

Recorded by David Michael Boje. A note on the title: David opens this meditation by observing that “Chi ball” is primarily a Chinese term and he wants to reframe this chapter toward the Jain understanding of energy — karmic particles adhering to the soul, the closing of gates to unhelpful frequencies, and the five elements as the living ground of non-local knowing. Grammar and spelling corrected; his voice, the tinnitus teaching, and the Mount Palitana story preserved verbatim.

I. Rethinking the Chi Ball: Toward a Jain Understanding of Energy

In Jainism, karmic particles adhere to the soul. Not all energies are karmic, but some are. So consider closing the gates. Gurudev Shree Chitrabhanu talks about it in *Twelve Facets of Reality*. As we close the gates to energy frequencies that are not helpful to us — some of those are karmic — one of them can be lack of discipline with your time: using the time to watch TV or YouTube. I can attest to that one. And it’s the choice here to go on a different path, a path where you are getting in touch with the five elements.

One of the five elements is the Earth — drawing in the Earth energy in the root chakra. Fire is the power chakra. Water is the sacral chakra. We also have wood and we have metal, particularly gold. Gold is good metaphorically: we melt the gold and throw away the dross. And that’s the image of the karmic: melting it away, releasing only the pure. The five elements are very important.

II. The Tinnitus Teaching and the Discipline of Closing the Gates

As we do this today, I’m still wrestling with tinnitus, and it’s a teaching for me. I’m learning that there are vibrational frequencies I need to close the gates on. That could be attachments to food — so I’m trying to eat a little less, so I look a little less like a Buddha tummy — and living more simply, more discipline, the book project.

Good news: Sharda, a long-term friend of ours — we went to India with her and her husband Girish Bhanji a couple of times — she went to Mount Palitana and the energy vibrations there are remarkable. So many people climbing the 5,000 steps to get up to the temple: you can touch it, feel it with all the senses, and it’s beyond the senses, but you

know it's there. With each step you take, millions and millions of people have taken those steps before you over the centuries. So it was just a fantastic retreat meditation. When I got to the top I was spiritually high, and I felt the blissfulness and the balance. And bliss is balance — that is a good teaching in the Twelve Facets of Reality book.

III. The Chi Ball Practice — Reframed for Jain Energy

So while the Chi ball really has some history with me, I want to tell you the story. I'm transitioning to the kinds of energies in Jainism. About fifteen years ago, doctoral students from Colorado Tech University came and we worked on their dissertations. I worked with them on the quantum energy field, non-local quantum entanglement. And to demonstrate the energy, I use a simple Chi ball: you take the palms of your hands four to six inches apart, move the palms closer or further apart a couple of inches at a time, rhythmically, breathing in and out.

If you can do that — four counts of inhale, sixteen counts of hold, and eight counts of release — that's to purify the energy, to release the karmic energy during that pranayama breath. And you can do the alternate nostril breath as well with this exercise, to the extent that you're comfortable and healthy enough to do it.

As we do this meditation, our friend Sharda is going to be there Tuesday at the Enthinkment Circle. And how she incorporates it — she has gone into Tai Chi, in particular a dance she does with the energy of the five elements. It's the start of something new, because we're inviting a number of Jain practitioners and writers and scholars to the event, and how they use the energy vibrations in their life. So that's kind of the introduction for today's Chapter Two.

IV. Moving Through the Chakras With the Five Elements

It's always a good idea to journal, to do the energy practices with the chakras, with the five elements, with the colors. You can imagine the colors of the chakras. Root chakra: the gold sitting on the lotus, grounded in the Earth, removing the dross, only taking in the good vibrations. The sacral chakra with the water: silver, regardless of the color you prefer, that energy vibration. Third chakra, the power chakra

at the navel: color red-yellow flames. And these are not flames that hurt you — these are flames that cleanse you, that warm you, that burn off all the karmic elements. So it's a very important chakra.

The fourth chakra, the heart chakra: breathing in and breathing out, oxygen, the blood flowing through the body, and that color is the sky blue. As you look up into a sky blue — hopefully where you are today it's not too cloudy, but if it is, you know what is there, and it just has to be clear in your imagination.

The throat chakra is very important, and I'm working with tinnitus and that chakra's mood. Here is a technique: the second finger touches the bottom-base of the thumb, and the thumb presses down slightly on it — you can do that with both hands. That's your throat chakra gesture. Then hum, with your voice: Hmmm. And then put your palms and thumbs over your ear canals and you're vibrating your whole skull. You can feel the vibration like a musical instrument. That is a way to kind of reset the vibratory waves in the ear canal. As I do that, the two become one — make the two one, the inward and the outward, the upward and the downward, all of that as in the Gospel of Thomas. It is done. It is already done. It has been done.

A moment of live testimony: I was just checking. Is it getting better? Yes. Last night for the first time I woke with no tinnitus. And I was breathing in and out and noticing that I could kind of control the onset of it — almost manage the vibration. Like I said, I know when it's there and when it's not there. I watch my thoughts and emotions and dreams.

So that's the fifth chakra. Then the sixth chakra — Ajna, the third eye. The third eye has an orange color and the full spectrum of the rainbow. If you've ever seen a rainbow — and I know you have, I've seen double rainbows in New Mexico, spectacular — the color spectrum: the orange emits that spectrum. So the third eye, out in the middle of your head, neighboring these tinnitus vibrations. I wanted to share this with you as a very important vibration to work with.

And I really like the dance that Sharda does in her video: you can see her moving in the different directions, gathering in the good energy, releasing the dross energy. And of course you're pulling down from

the heavens, the seventh chakra, the crown — all that spiritual energy, universally, white light. I love it when, as I'm getting tuned to my higher self with these practices, the white light comes in, and all the different colors of the light spectrum pulsate.

V. Closing: Quantum Storytelling, Quantum Vibration, and Your Choice

All of these practices we're going over share this: quantum storytelling, quantum vibrations. Do all scientists believe that? No. Do some believe it? Yes. Do I believe it? Yes. Whether you believe it — that is up to you. And that is today's meditation. Thank you.

Recorded by David Michael Boje, April 4, 2026. This is a supplement to the Chi Ball / Jain energy meditation above — a dreamwork account and practice discovery written the same morning. Grammar and spelling corrected; voice, the tinnitus testimony, and the Last Unicorn story preserved verbatim.

I. The Dream: Chakra Colors and Clairvoyant Imaging

In my dream of April 4, 2026, I got my tinnitus to near zero in the right ear — which is a dramatic result — and to quite low in the left ear, and getting better. I did some research on the Jain mudra. It is the second finger bent to touch the base of the thumb, then the thumb pressing it gently into the palm. It can be done with both hands. This is called Shunya.

There is also the hum sound you can make with the throat chakra, with the palm or thumb on the ear. It is possible to do Shunya and the hum at the same time. Your head sounds like you are in an auditorium. I use different directions and pitches for the hum, and it does not need to be loud. Less is more.

This is one way of feeling the quantum field of energy vibrations. You can also use muscle testing, which I do with a gentle wave of the arm, letting it fall, and feeling for any resistance. Free fall for me is “Yes.” I do it a second time and see if there is a “No” with definite resistance. Or do the two waves feel about the same?

II. New Color Work: The Quantum Field Through the Chakra Spectrum

What is new is what I discovered in the dream. There were kinds of light spectrums and some new patterns. When I visualized a color — such as root chakra gold and yellow — I then recalled some object I have seen, and the color intensifies, if and only if it accesses the quantum vibrational frequency from the quantum field of the QNL universe. I did this for each of the chakras. For me: the color for the second chakra is silver; for the third, red and yellow; for the fourth, sky blue; for the fifth, mauve — pale purple; for the sixth, orange and the rainbow spectrum; and for the seventh, brilliant white light.

In this way I can do clairvoyant imaging with colors as an alternative, or a supplement, to muscle testing. The point is to feel the quantum field frequency vibrations of the universe in my questioning using the colors that come forth.

III. The Last Unicorn, Microstorying, and What Fantasy Reveals

Yesterday I decided not to cut back on the YouTube, and read a book called *The Last Unicorn* by Peter S. Beagle. I mentioned it to Grace Ann, and to my amazement it is one of her favorite books, and she told me about the first and second times she read it. We had both copies at Co-op Bookstore locations in Las Cruces. At first it was tough to get into, since there are many new words, and it is a fantasy of talking butterflies, trees, wizards, magicians, and witches. After thirty pages I was used to it. It satirizes Robin Hood in a reversal where there are no heroes. I liked it for this reason: it is more the microstorying of “little people” who lack any heroic qualities. I don’t want to give away the plot, so I will leave it there.

What Peter Beagle’s novel triggered in me: vibrations in the quantum field. Many writers say that reality is the fantasy, and our meditations bring us closer to reality. We get better at using muscle testing, mudras, and mantras, and breathing practices that get us better attuned to what is beyond the fantasy.

In my dream, after going through the colors of the chakras, I knew I could dive into the Lake of Holy Fire and see the dancing flames in the full spectrum of rainbow colors. But instead I set the intention of

seeing any colors for evil. What I was shown was several different patterns that overlaid partial background or foregrounding of the colors of the chakras, some with humanoid outlining in them.

IV. The Little Buddha and Clairvoyant Confirmation

This is what I am learning from the tinnitus. Each day I get a better understanding from its vibrations. As I test different mudras, chakra colors, and mantras, and interpret dreams, I get deeper practice proficiency.

For example, on February 15, 2022, during a shamanic drumming session, a child-like figure appeared to me — serene, grinning, skyward-facing — who advised: “No more belt. Wear loose-fitting clothing.” I named this figure Little Buddha, and I believe it may have been Mahavira (the Arihanta, who died c. 526 BCE) rather than Gautama Buddha, given the specific quality of the presence: utterly fearless serenity, which aligns with the Arihanta archetype.

This is one more example of feeling the quantum energy field — through dream, through color, through the body’s own vibrational intelligence. The clairvoyant image and the mudra and the color spectrum all point the same direction: the quantum field is already here. We are already entangled with it. The practice is learning to read what it is showing us.



◆ A QUESTION TO SIT WITH ◆

When you held energy between your palms, what did you feel — and what did your rational mind immediately say to explain it away?



◆ THE PRACTICE ◆

Part A — The Chi Energy Ball (Solo, 10 Minutes)

This practice develops sensitivity to the bioelectromagnetic/subtle energy field and is a foundation for Days Nine (Reiki), Ten (Shamanism), and Eleven (Chakras).

Complete the Day One Leaf-Stream Meditation (5 minutes). Ensure Beta-level chatter is cleared.

Stand or sit with your spine upright. Extend both arms in front of you, elbows slightly bent, palms facing each other, separated by 15–20 centimeters.

Begin slowly moving your palms toward each other, then slowly away — a gentle pulsing rhythm. As you breathe in, allow the hands to move slightly apart; as you breathe out, allow them to move slightly together. Maintain this rhythm for two minutes without trying to force any sensation.

Begin to notice any sensation in the center of the palms or along the fingers: warmth, tingling, a slight pressure or resistance, a magnetic repulsion, or pins-and-needles. Do not force these; simply attend to what is present.

When a sensation is present, imagine it as a luminous ball of energy balanced between your palms. Gently compress it; feel the springy resistance. Gently expand it to beach-ball size; feel the field extend. Compress again. Note how the sensation changes with the size.

When ready, bring the palms together firmly (a brisk clap) and feel the energy discharge. Notice the stinging warmth that follows.

In your journal, record: (a) what sensations were present; (b) which hand felt them more strongly; (c) any images, words, or impressions that arose during the exercise. This is somatic non-local data.

Part B — Story Sculpting Pairs (Dyad, 15 Minutes)

Find one partner for this exercise. You will not speak during the sculpting phase.

Stand facing your partner at arm's length. Make eye contact briefly, then close your eyes for three breaths to center.

One person is 'Director,' one is 'Sculptor.' The Director initiates by making a conventional gesture — a handshake, a bow, a wave — and both freeze in that position.

The Sculptor unfreezes and slowly walks around the Director, observing the frozen pose from every angle. The Sculptor then finds a new relational position — a gesture, a stance — that feels like a natural response to the first pose. Both freeze.

Now the Director unfreezes and walks around the Sculptor, sensing what the new pose calls for. The Director responds with a new pose. Freeze. Continue for five minutes, allowing the improv-story to develop without words or plan.

Debrief together (5 minutes): What did you sense about your partner's field before deciding your next pose? Did any moments feel like non-local knowing rather than visual reading? Record these in your journal as an entanglement episode.

Develop direct somatic experience of a relational field as a physical reality, not an abstraction.

Practice separating raw sensation (Chapter 2 physics) from interpretation (narrative closure).

Generate a first paired entanglement episode for your non-local journal.

◆ JOURNAL — Day 3 ◆

Describe the sensation between your hands. What word comes closest?

What does it mean that your body felt something your mind hadn't named yet?

Where else in your life do you feel energy before you understand it?

What would change if you trusted that signal?

Day Four — Making Cancer My Friend

The Mountain Has Already Moved

◆ LINEAGE ◆

Q 21

You will know them by their fruits. In the same way, every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. A person's words flow from what is treasured in the heart.

Mt 7:16–20, 12:35 · Lk 12:43–45

Embodied Discernment. The fruit test is the original muscle test — not intellectual analysis but a somatic knowing of what is genuine. The arm-pressure protocol operationalizes what Q 21 describes: truth registers in the body before the mind names it.

Bhavana Seven: Observing the Inflow of Vibrations

Asrava — the body as instantaneous receiver of field quality; the ring-lock as asrava-meter

Muscle testing is the clinical operationalization of asrava awareness: the body's energy system is instantaneously responsive to its relational field — not only to physical substances but to questions about alignment, ethics, and consequence. Chitrabhanu teaches that vibrations which expand consciousness differ physically from those that contract it. Muscle testing makes this difference measurable in real time.

"Love, courage, and compassion create expansive vibrations. Let me be still enough that the subtlest inflow can be felt before the analytical mind has named it and moved on."

Seed Thought: The difference between a body signal and an ego preference is where true discernment begins. Let my body be the instrument of ethical sensing.



◆ DEMONSTRATION ◆

I am doing jogging meditation from Caballo Lake, New Mexico. Spoken while running the lakeside path. You can do this sitting, standing, or jogging — the movement helps. Begin with three fire breaths to raise the energy, then settle into steady belly breathing.

I am out here jogging along Caballo Lake and I want to talk about something personal. Something I don't always talk about in the abstract. I want to talk about poison.

In 1969 and 1970, I was in Vietnam. They sprayed Agent Orange — dioxin — from aircraft over the jungle canopy, and we walked through it, breathed it, drank water contaminated by it. Nobody told us.

Nobody said: this chemical will be inside you for the rest of your life, and fifty-some years from now, it will give you Stage 4 prostate and kidney cancer. They told us its an insurgency, not a war. They lied to us.

The military-industrial system extracted what it needed from our bodies and left the dioxin behind without telling us what it had deposited. Cause and effect, separated by fifty years. Non-local in time. That is not a metaphor. That is what actually happened.

And my approach to quantum storytelling says: cause and effect do not have to be adjacent in time. They can be entangled across decades.

In January 2022, my PSA score came back at 26.8. My Gleason score was a 10. Grace Ann — I call her Wonder Woman — began assembling the specialists. And I had a decision to make about how I was going to live in the story of this diagnosis. I chose not to fight it.

On February 15, 2022, I was in a shamanic drumming session. A Great White Shark came as my guide. It took me into a sanctuary beneath the water, and in that sanctuary I met a figure. He was child-like. Facing skyward. Big grin on his face. Totally serene, calm, peaceful. Nothing like the warrior imagery the medical world uses for cancer. No battle metaphors. No enemy. Just that smile.

I asked if there was a message for me. He said: ‘No more belt. Wear loose-fitting clothing.’ That was it. It was literal and it was everything. Loose-fitting clothing of the spirit. Stop clenching. Stop fighting. Stop treating your own body as an enemy territory.

I named him Little Buddha. I say him, but I don’t actually know what Mahavir looks like — and I believe now it may have been Mahavir rather than the Gautama Buddha, given my Jain practice. Mahavir, who died in 526 BCE, who conquered the inner enemies — which is what Arihanta means. What I know is the quality of the presence: utterly fearless, utterly serene, utterly at home in a body that was in crisis. That was the teaching: your body is not the enemy. The cancer is not the enemy. There are no enemies. Everyone, everything — even the dioxin cells, even the Gleason 10 — is your teacher.

I made friends with my cancer. My living cells are not enemies. I am here to learn.

I want to give you the actual numbers because they matter. This is not a story of feeling better. This is a story of measurable change. January 13, 2022: PSA at 26.8, Gleason score 10, aggressive prostate and kidney cancer. March 3: PSA at 9.1. April 1: PSA at 1.5. April 11: PSA at 0.8, reaching normal range. May 12, 2022: PSA at 0.2, clinically undetectable. I weighed 178 pounds in January. By May I was jogging at 155 pounds. Not from fighting. From becoming a different kind of person — one who had stopped clenching against his own life.

My biostatistician colleague David Trafimow looked at these numbers and said I had moved into the ten percent tail of the distribution. A statistical Hail Mary. I would say it was what happens when the heart-field stops generating fight-or-flight chemistry and starts generating coherence chemistry instead. The body protects Little Buddha now. I say that literally. I tell my body: you are the host of a serene, smiling, skyward-facing teacher. Protect that teacher. And my body does.

This ends my demo for this day.



◆ A QUESTION TO SIT WITH ◆

What is the mountain in front of you right now — and are you fighting it or making friends with it?



◆ THE PRACTICE ◆

The Heart-Chakra Communion Practice: Step by Step

Begin with the Day One Leaf-Stream Meditation. Clear the seven blocks. You need a cleared field for this, otherwise the ego is running the test rather than the body.

Place both hands over the heart center — the fourth chakra, Anahata. Not the breast bone. The heart space, the center of the chest. Feel the warmth of your own hands.

This is the part most people skip, and it is the entire practice: form an internal image of the cancer, the illness, the fear, the dioxin cells, whatever it is that feels like the enemy — and instead of generating fight energy toward it, generate the energy you would generate toward a child. Toward the Little Buddha. The serene, smiling, skyward-facing figure.

Say inwardly: I see you. You are not my enemy. You are my teacher. I am not fighting you. I am listening to what you are trying to tell me about how I have been living.

Then, holding that relational field — you as host, the illness as Little Buddha — perform the ring-lock test. Form a ring with the thumb and index finger of your non-dominant hand. Press them firmly together.

Now state: My body is already moving toward health. Try to break the ring.

In my experience, stated from this heart-centered, friend-not-enemy relational field, the ring holds strong. The body is not resisting the statement. It recognizes it as true at the level the timeline has not yet confirmed. This is the mustard-seed faith. This is the evidence of things not yet seen by the carnal eye. The body already knows.

Then state the combat version: I am fighting the cancer. Test the ring. I find the ring weakens. Not because fighting is wrong as a metaphor for everyone — it may be right for other people. But for me, the word fighting generates contraction in the energy field. The body knows the difference between expansion and contraction, between love frequency and fear frequency, before the mind has had time to have an opinion about it.

Chitrabhanu teaches in the seventh bhavana, Asrava, that love, courage, and compassion create expansive vibrations. Muscle testing makes this difference measurable in real time. You are not theorizing about the quantum field. You are touching it with your own hands, through the ring-lock of your own fingers.

The Three Karmas and the Three Mantras

If you think of health but speak of the fight — if your thinking says I am healing but your language says this battle, the wave energy cancels. The thinking, the speech, and the action must be aligned. This is the Jain framework of the three karmas.

Kohum: Who am I? I am the one asking.

Sohum: I am That. I am the quantum field. I am the healer. I am the one who sees the mountain already moved.

Nahum: I am not that. I am not the Gleason score. I am not the dioxin. I am not the medical label. I am not the fight.

Say those three while jogging or sitting, with one hand on the heart. Feel the vibration of each one in the chest. Then: Om AR-Hum

Namah. I bow to the Inner Divinity. To the Arihanta within. To the one who has conquered the inner enemies — fear, fight, contraction, the war against the self.

Closing: The Mountain Has Already Moved

I am coming around the last curve of the Caballo Lake path now. The mountain is right there — Caballo Mountain, the Horse Mountain of the Apache and Mexican traditions. I look at it every day on this run.

When Jesus said: say to the mountain, move from here to there, and it will move — I do not think he was describing a geological event. I think he was describing exactly what I experienced when the PSA went from 26.8 to 0.2 in five months. The mountain of the diagnosis. The mountain of the Gleason 10. The mountain of the Agent Orange legacy. It moved. Not because I fought it. Because I made friends with it.

I put both hands on my heart and said to the cells that the dioxin had activated: you are my Little Buddha. You are my teacher. I am not your enemy and you are not mine. I see you as already teaching me what I need to know. I see the healing as already done. I bow to the Inner Divinity that moves through you as it moves through everything. And because the seeing was real — not performed, not willed by effort, but actually felt in the body, confirmed by the ring-lock test, aligned in thought and speech and action — the timeline followed.

That is the practice. Begin today. Begin now. Make friends with whatever mountain is in front of you. See it as already moved. Trust the body's knowing. The ring-lock will confirm what the heart already perceives. Healthy, happy, and terrific. That is who you already are. The meditation is just the practice of remembering.

◆ JOURNAL — Day 4 ◆

Name the thing in your life you have been fighting. Write it plainly.

What would it mean to say to that thing: you are not my enemy, you are my teacher?

Write the three mantras — Kobum, Sobum, Nabum — and say what each one means in your own life right now.

Where did you feel the ring hold strong, and where did it weaken?

Day Five — Microstorying the ESP Event

How to Write What Cannot Be Explained

◆ LINEAGE ◆

Q 45

Nothing is covered up that will not be uncovered, and nothing secret that will not become known. What I say to you in the dark, tell in the light; and what you hear whispered, proclaim from the housetops.

Mt 10:26–27 · Lk 12:2–3

The Microstorying Mandate. ESP events arrive in darkness and whisper — in altered states, in dreams, in the body's knowing. Q 45 commands that they be told in the light. Day Five's structured protocol is the method for making that telling rigorous, verifiable, and shareable.

Bhavana One: The Changeless Beneath the Changes

Nitya — the microstorying protocol catches the nitya-signal before the anitya-mind covers it with retrospective explanation

The microstorying protocol is designed to catch the nitya-signal before the analytical mind covers it with retrospective explanation. Chitrabhanu teaches: 'What comes from the depths becomes immortal. Such words carry the touch of immortality.' The microstory is written precisely from the depths — five minutes of unedited writing that bypasses analytical overlay and preserves the raw knowing as data.

"Before you use a word, feel the word. Taste the word. When you really experience the truth of this, every word comes directly from your experience. What comes from the depths becomes immortal."

Seed Thought: Let every word emerge from the depth of genuine experience — not from the mind's desire to explain or make the experience intellectually acceptable.

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◆ DEMONSTRATION ◆

A meditation on making the two one — through the body, through pain, through the Gospel of Thomas prayer. The following draws on both the jogging meditation practice and the personal microstory of the leg cramps, as David M. Boje (Arihanta) lives and documents Day 5 of the 14-day sequence.

I. The Leg Cramps as Non-Local Call: A Personal Microstory

Since undergoing twenty-six radiation treatments for prostate and lymph node cancer, I have had to learn to walk again. The radiation damaged the muscle tissue in my legs; the muscles atrophied during the weeks I could no longer jog, and on the worst weeks, could not walk. The rehabilitation has been long, guided by a brilliant rehab professional, marked by the daily reality of waking to severe cramps in the left or right leg muscles — sometimes both — before I have taken a single step.

The cramps are sharp, seizing, involuntary contractions that lock the leg into a fixed position and resist ordinary relaxation strategies. The conventional response — stretch, hydrate, wait, fight — works eventually. But I discovered, through repetition, that a different response works faster and with a different quality of outcome. The different response is what I call the Gospel of Thomas prayer. And discovering it required me to notice that the old prayer framework was wrong.

When I prayed in the Catholic or Protestant or Evangelical modes I had used for decades — asking an external Jesus to take the pain away — the pain sometimes subsided. But sometimes it intensified. The intensification was the signal. Something structural in the framework was generating resistance rather than release. That structure was dualism: the prayer that asks an external God to heal a suffering body maintains the very separation it is trying to bridge. Self and divine are still two things, one of which has the power and one of which needs it. The Gospel of Thomas teaches something different.

II. Making the Two One: The Gospel of Thomas Prayer

Gospel of Thomas, Saying 3 (Lambdin translation).

<https://www.marquette.edu/maqom/Gospel%20of%20Thomas%20Lambdin.pdf>

“The kingdom is inside of you, and it is outside of you. When you come to know yourselves, then you will become known.”

The kingdom is not elsewhere. It is the field already present, within the body and in the relational space between bodies. And Saying 22 gives the operative instruction:

Gospel of Thomas, Saying 22 (Lambdin translation):

“When you make the two one, and when you make the inside like the outside and the outside like the inside, and the above like the below... then you will enter [the kingdom].”

Saying 106 connects this non-dual realization directly to the power to move the mountain:

Gospel of Thomas, Saying 106 (Lambdin translation):

“When you make the two one, you will become the sons of man, and when you say, Mountain, move away, it will move away.”

Making the two one happens through three specific moves in the morning cramp practice, each of which collapses a particular dualism that the standard petitionary prayer maintains.

Move One: Embracing Immanent Divinity

Rather than praying to an external figure to take the pain away — which maintains the separation between the human and the divine as the structural premise of the prayer — I draw on Gnostic and Jain teachings to recognize that the divine is already within me. This is the kingdom-inside-of-you teaching of Saying 3. It is also the Arihanta principle that Gurudev Shree Chitrabhanu transmitted with my spiritual name: you have no enemies, everyone is your friend. The divine is not across a distance that prayer must bridge. It is the awareness already present in the body having the cramp.

Move Two: Quantum Non-Local Entanglement — Merging Observer and Observed

The second move is the establishment of what I call the relation field of the quantum universe — a quantum non-local entanglement between my physical body and the spiritual field that is present everywhere simultaneously. I tune into the heart chakra frequency by placing both hands on the chest, feeling the warmth of my own palms, and shifting attention from the cramping muscle to the heart space. The heart chakra becomes the field in which both the pain and the awareness of it are present simultaneously. Observer and observed, unified. Dean Radin's presentiment research documents that the human nervous system produces a measurable physiological response to future stimuli two to four seconds before they appear. Thomas Fuchs's ecology of the brain argues that the body is not a container for a localized mind but an organ of resonance interacting with its relational field. Both confirm that the body is already a non-local sensor. Somatic literacy is learning to read what it is already reading.

Move Three: Unifying the Present and the Future

Instead of asking for a future healing from a present state of pain, I visualize that the healing has already occurred. I collapse the distance between the present and the future by declaring:

It is done now. It is already done now.

This is not hope. It is a perceptual act: seeing the done thing as done before the body's timeline has caught up to confirm it. The faith by which the mountain moves in *Saying 106* is not intellectual assent. It is coherent perception — the body-field recognizing what the quantum field already contains. And then the cramp either subsides, or it is gone. Not always immediately. But consistently, across months of this practice, the declaration — made from the heart-chakra field, from the non-dual recognition that I and the healing are not two separate things — produces a different outcome than fighting the pain or petitioning an external authority.

There is usually also a message: David, you need to claim that you are forgiven for karmic particles still adhering to you from past thoughts,

behaviors, words, and interactions. The pain in your muscles is a call to action. The cramping muscle is the signal, not the problem.

III. The Day 5 Meditation: Six Steps

Step 1: The Leaf-Stream Clearing

Begin with the Day One Leaf-Stream Meditation. Clear the seven blocks — mental noise, restlessness, future-fixation, past-looping, attachment to what cannot change, self-criticism, paralyzing doubt. This is not optional. If the analytical mind is running — catastrophizing about the pain, performing the fight against illness — the non-local signal cannot be received clearly. The ego is louder than the field.

Step 2: Enter the Heart Chakra Frequency

Place both hands on the center of your chest — the Anahata center, the heart space. Feel the warmth of your own palms. Allow your attention to move from the pain in the leg to the warmth in the chest. You are not ignoring the cramp. You are changing the relational field in which the cramp exists. Making it one thing instead of two: the pain and the awareness of pain, unified in the heart field.

Step 3: Recognize the Immanent Divine

Say inwardly: The kingdom is inside of me and outside of me. The divine is not somewhere else. The healing is not being withheld by an external authority who might choose to grant or deny it. The field in which healing already exists is the same field I am already in. I am not separated from it. This is Saying 3 as a present-tense recognition, not a hope or a petition.

Step 4: Establish the Quantum Non-Local Entanglement

From the heart chakra frequency, hold both the cramping muscle and the quantum field in simultaneous awareness. Do not try to visualize the muscle relaxing — that is still the two-things framework. Instead, hold the cramping muscle as already part of the same field that your awareness inhabits. Observer and observed are one. Body and spirit are one. This is making the two one at the somatic level.

Apply the five-element microstorying protocol to produce a research-grade first-person account of an ESP QNL event.

Practice temporal coding (F/N/P) and channel identification (Clairvoyance/Clairaudience/Clairsentience/Claircognizance).

Contribute to the cross-cultural ESP QNL research database at truestorytelling.com.

Every subsequent day generates material for microstorying. Day Twelve asks you to microstory your remote viewing session. Day Thirteen's Ethical Reflexivity Log uses microstories as its primary data format. Day Fourteen's Microstory Harvest (Enthinkment Circle step 5) collects one microstory from each participant at the close of every circle.



♦ A QUESTION TO SIT WITH ♦

Think of one experience in your life that defied ordinary logic. What did you do with that story — did you tell it, suppress it, or explain it away?



♦ THE PRACTICE ♦

The Five-Element Microstorying Protocol

Every microstory in the QSS research database follows the same five-element structure. These elements preserve the phenomenological integrity of the experience.

Who: Name yourself and any other persons, places, or entities involved in the non-local perception.

What you knew: Describe the content of the non-local perception — what arrived, in which Clair (visual, auditory, kinesthetic, or direct knowing), and what it said or showed.

When and where: The exact temporal and spatial context in which the perception arrived. Specificity matters for cross-cultural pattern analysis.

The relational field: What was the relationship between you and the person, place, or situation you were non-locally perceiving? Depth of entanglement correlates with accuracy.

What followed: What happened after the perception — in the external world (confirmation or disconfirmation) and internally (your response to the arrival of non-local information).

Full Step-by-Step Instructions

Complete the Day One Leaf-Stream Meditation. Have your non-local journal open and pen in hand.

Recall a specific moment of knowing before knowing — ideally one from your journal entries of Days One through Four. If you don't have one, use the earliest non-local knowing experience you can access from memory. Hold it as a present experience, not a past story.

Write without editing for five minutes, beginning with: 'In [place], at [time], I knew...' Use present tense. Do not cross out. Do not re-read until you have finished.

Read what you have written. Identify the five elements. If any are missing, add them in a second pass. Keep the total between five and fifteen sentences.

Code the microstory temporally: is the knowing future-shaping (pointing toward something not yet happened when you perceived it), now-shaping (about the present field at the time of perception), or past-confirming (illuminating something already past)?

Record the channel through which the knowing arrived: Clairvoyance (visual), Clairaudience (auditory), Clairsentience (kinesthetic/emotional), or Claircognizance (direct knowing without sensory mediation).

Write a brief verification note: What external confirmation did you receive — immediately, days later, or not yet? Unverified is a valid category. It does not diminish the data.

Submit to truestorytelling.com or growthod.org to contribute to the cross-cultural ESP QNL research database. You are a co-investigator.

Quantum Storytelling Coding — Reference

Future-shaping: The knowing pointed toward an event that had not yet occurred at the time of perception. Code F.

Now-shaping: The knowing illuminated the current state of a field — a person's condition, a group's dynamics, a place's quality — at the time of perception. Code N.

Past-confirming: The knowing illuminated something that had already occurred but that you had no sensory access to. Code P.

◆ JOURNAL — Day 5 ◆

Write your ESP or inexplicable event as a raw microstorey — one paragraph, first person, present tense.

What did your body do in the moment before the knowing arrived?

Who have you never told this story to, and why?

What would the quantum field say is the real subject of this story?

Day Six — Somatic Body Lessons

The Body Is the Instrument, Not the Enemy

◆ LINEAGE ◆

Q 46

Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father. And even the hairs of your head are all counted. So do not be afraid; you are of more value than many sparrows.

Mt 10:28–31 · Lk 12:4–7

The Body as Fully Known Field. Every hair counted — this is the depth of non-local attunement to your body that the divine field already holds. Somatic literacy is not achieving something new; it is learning to read what is already being read about you.

Bhavana Six: The Flame in the Candle

Ashuchi — the body as candle; the soul-flame as the awareness that reads it from within

Somatic literacy is the soul-flame reading its own candle. The body scan is not monitoring the wax — it is the flame of awareness attending to its own vessel. Chitrabhanu asks: 'Who gives feeling to the body? Who gives awareness to the mind?' Day Six's exercise answers that question through sensation — discovering the soul-intelligence that animates every somatic signal. When you notice the warmth in your solar plexus while holding a colleague's name in mind, that is the flame reading the candle's condition.

"Observe your form. It is beautiful. See who is in the center of your form, who animates all this — who gives feeling to the body, allowing it to sense and to feel."

Seed Thought: My body is the candle. My soul is the flame. Let me honor the candle as the instrument through which the flame receives non-local guidance.

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◆ DEMONSTRATION ◆

I am jogging as I must. I hold both the cramping muscle and the quantum field in simultaneous awareness with my spiritual practices. I hold the cramping muscle as already part of the same field that your awareness inhabits. Observer and observed are one. The two are one as in Gospel of Saing Thomas. Body and spirit are one. This is making the two one at the somatic level.

I say aloud or inwardly: It is done now. It is already done now. Not: I hope it will be done. The healing has already occurred at the level of the quantum field. Your body has not yet caught up to what the field already contains. Stay with this declaration for three to five full breaths. Do not monitor the muscle for results while saying it — monitoring reinserts the analytical mind as a separate observer. Simply hold the declaration in the heart field and breathe.

I know that after the pain subsides, sit quietly for another minute and notice what arrives. The somatic signal is carrying more than physical information. It will tell you something specific about where your karmic clearing work is concentrated. The body is not a random signal generator. It is a precise instrument.

The problem is the leg cramps up to this point have persisted, since the radiation therapy. Pills promised to work, exercises, have helped, but I am still dealing with the pain, the interrupted sleep. I have a brilliant therapist named Jason. I do the exercise and it helps. But you know what I had to do, is just STOP and meditate. And seek my higher consciousness. The message was to keep exercising, keep up the tinctures from Dr. Judith, and most of all get out there every day and jog. It is about building up the muscles and teaching them to walk and run again. As I build up calf muscles in one leg, the other leg reacts with cramps. As I build up that leg, more muscles going dormant, some atrophy, are protesting. They want attention. This is not an instant fix, not pray and put it on a leaf, and it floats away. Instead, I have lessons to learn in listening to my inner voices, doing the discipline of running, even if I don't get very far. That ends this mediation demonstration.

Intuition in the Body: Somatic Literacy for Non-Local Guidance

Themes: the body as receptor · hunger and fullness as signals ·
physical detail as divine attention

Q 46 — Mt 10:28-31 · Lk 12:4-7

"Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father. And even the hairs of your head are all counted. So do not be afraid; you are of more value than many sparrows."

The Body as Fully Known Field: Every hair counted — this is the depth of non-local attunement to your body that the divine field already holds. Somatic literacy is not achieving something new; it is learning to read what is already being read about you.

Q 10 — Mt 5:6 · Lk 6:21

"Blessed are you who are hungry now, for you will be filled. Blessed are you who weep, for you shall laugh."

Body Signals as Spiritual Data: Hunger and tears are not obstacles to non-local perception — they are the signals themselves. Chapter 5's somatic literacy begins with attending to exactly these body states as data, not noise.

Q 70 — Mt 5:13 · Lk 14:34-35

"You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything."

The Body as Perceptual Instrument: Salt must retain its essential quality to function. Somatic literacy is maintaining the body's essential perceptual saltiness — the capacity to register subtle field signals that have not yet reached conscious awareness.

Q 59 — Mt 16:2-3 · Lk 12:54-56

"When it is evening, you say, 'It will be fair weather, for the sky is red.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times."

Pre-Cognitive Somatic Reading: Weather-reading is somatic before it is cognitive — the body registers barometric and atmospheric changes before the mind names them. Chapter 5 trains this same embodied sign-reading for non-local guidance.

Q 5 — Mt 3:16-17 · Lk 3:21b-22

"The Spirit of God descended like a dove and alighted on him."

Non-Local Perception as Somatic Event: The Spirit does not arrive as a theological concept — it alights on the body as a dove alights on a branch. The somatic detail in this Q saying is the template for Chapter 5: non-local signals arrive in and through the body first.



♦ A QUESTION TO SIT WITH ♦

What has your body been trying to tell you that your mind has been overruling?



♦ THE PRACTICE ♦

Somatic Literacy for Non-Local Guidance · Chapter Practice
Exercise · Part A: Daily Body Scan 10 min (morning) · Part B:
Presentiment Tracking (Advanced, 15 min)

Part A — Daily Body Scan with Relational Focus (10 Minutes)

This is the foundational practice for intuition development. Perform it once daily, preferably in the morning, for the rest of your 14-day practice and beyond.

After completing the Day One Leaf-Stream Meditation, hold one specific relational field in mind — a person, a team, an organization, a landscape. Do not analyze it. Simply allow the name or image to be present while your attention rests in the body.

Scan from the crown of the head slowly downward: crown, forehead, throat, chest, solar plexus, belly, hips, thighs, knees, feet. At each point, pause for two full breaths and notice any change in sensation — warmth, coolness, tightening, expansion, vibration, numbness, or anything else.

When you notice any sensation, stay with it for three additional breaths without labeling its cause. Simply note its quality, location, direction (expanding, contracting, stable), and intensity on a scale of 1–10.

Record in your non-local journal: location of sensation, quality, intensity, and the relational field you were holding. This is your somatic intuition data point.

Part B — Presentiment Tracking (Advanced, 15 Minutes)

Based on Radin's presentiment research protocol, this practice develops your awareness of the body's pre-event response — the one-to-three second temporal non-locality documented in the laboratory.

Sit comfortably with hands resting on your lap. Close your eyes and establish a baseline of bodily sensation — note temperature, muscle tension, sensed pulse rate, and overall energy level. Record these baseline readings.

Ask a trusted partner (in person or by phone) to choose one of two types of image to show you in exactly three minutes: either a calm, neutral image (a landscape, a piece of furniture) or an emotionally activating image (anything that produces strong aesthetic or emotional response). Your partner should not tell you which type they have chosen.

During the three minutes, continue attending to your body without trying to guess which image is coming. Record in real time any changes from baseline: increased heart rate, warmth, contraction, expansion, restlessness, or unusual calm.

When your partner shows you the image, immediately record your body's response to seeing it. Then compare: did the pre-image body record match the type of image shown? Calm pre-response with neutral image, or activation pre-response with emotionally charged image?

Over weeks of daily Part A practice and regular Part B sessions, you will develop a personal map of which body regions are your most reliable non-local sensors for which domains of knowing.

Establish a daily body scan practice as the foundational somatic literacy protocol — the body as your most reliable non-local instrument.

Develop a personal map of body-region to relational-domain correlations: which sensations reliably signal what.

Produce at least one documented presentiment episode for your non-local journal.

Day Six's body scan is a daily morning practice that runs through all remaining days. Day Nine (Reiki) uses the body scan as its primary feedback mechanism. Day Eleven (SeerFire Chakras) maps chakra centers onto the scan locations. Day Thirteen's Ethical Reflexivity Log asks what your body registered before, during, and after each practice session.

◆ JOURNAL — Day 6 ◆

Do the body scan. Where did you feel density, warmth, or pressure? Describe it precisely.

What message do you think that sensation is carrying?

Practice the declaration: It is done now. It is already done now. Write what happens in your body when you say it.

What does your body know about a current situation that your analytical mind has not accepted yet?

Day Seven — Jain Third-Eye Meditation

Opening Avadhi-jñāna: Clairvoyant Knowing

◆ LINEAGE ◆

Q 42

Your eye is the lamp of your body. If your eye is healthy, your whole body is full of light; but if it is not healthy, your body is full of darkness. Be careful to keep your whole body full of light.

Mt 5:15, 6:22–23 · Lk 11:33–36

The Third Eye in Q. The 'single eye' (haplous in Greek — unified, undivided) that fills the body with light is precisely avadhi-jñāna: direct, non-dual clairvoyant perception. Day Seven cultivates the exact faculty Jesus names as the lamp of the body.

Bhavana Twelve: The Nature of Our Nature

Dharma Svabhava — the soul's innate anant jñāna (infinite knowledge) and anant darshan (infinite vision) revealed by practice, not acquired through it

Avadhi-jñāna is not constructed through practice — it is revealed by it. Chitrabhanu teaches that the soul's true nature includes anant jñāna (infinite knowledge) and anant darshan (infinite vision), obscured by karmic matter but never destroyed. The third-eye meditation is not acquiring something new; it is removing what covers what was always already there. The name Arihanta — given by Chitrabhanu to David Boje — is this principle embodied: one in whom the covering has dissolved enough that the field can be perceived directly.

"Just as a mighty mango tree is hidden within the stone of the mango, even so, O man, divinity itself is hidden within you. Rest not until you uncover it."

Seed Thought: My true nature is infinite knowledge and infinite vision. These are not goals — they are what I already am beneath the karmic coverings. Rest not until you uncover it.

— ◆ —

◆ DEMONSTRATION ◆

I. The Walking Meditation: Opening the Third Eye While Jogging

When I met Gurudev Chitrabhanu in New York with Grace Ann, he gave me the name Arihanta — the conqueror of my inner enemies. My inner enemies are the things that cloud and block me from the third eye of clairvoyance. In Jainism this is called being a Jain Seer. Go to his 1979 book on the seven chakra energy centers — there is a section on the Jain Seer, and it has to do with a meditation with the breaths. Do the Pranayama breath: four counts in, deep in the belly, expanding the belly, hold for sixteen (less if you need to), and out for eight. Done twelve times.

During those twelve times you are imagining — possibly with your eyes closed unless you are jogging like me — and then anything that comes in while you are doing the Pranayama breath: distraction, point of the day, conditioned mental chatter — you let that go onto a leaf, let it float down the stream out into the ocean to be dissipated there. Water makes up most of the Earth; water makes up most of the body. Keep imagining those leaves coming down. Anytime you get something, put it on there. You are attempting to clear the mind of the kind of mental fog that prevents you from seeing, hearing, feeling, knowing.

I am opening up the Ajna — the third eye — and I am inviting it. I am not commanding it. I know I learned to command it, but I am just inviting it to open. And that opening is the vertical seeing. It is the seeing in the seven chakras. The root chakra is golden — the golden lotus — that is our route not just to the Earth, but to the entire quantum field of the universe. The horizontal line is our birth and death here on Earth. These are energy vibration centers in the body. There are more than that — they are connections to the quantum universal field, to the entire universe. Both the first and the seventh chakra have lotuses: a thousand petals, a thousand rays of white light shining in.

As I continue to do the Pranayama breath — in for four, hold for sixteen, out for eight, doing that twelve times, clearing my mind, my feeling, my chakras — I get an alignment so I can receive messages. Who am I receiving them from? First: my inner divinity. I am the inner divinity. You have the inner divinity. The problem is it is fogged. It is cluttered. The messages are very subtle. The voices are very subtle. The direct knowing is very subtle. So the Pranayama breath, the Navkar Mantra — bowing down to the five kinds of spiritual presences: Arihantas, Siddhas, Acharyas, Upadhyayas, Sadhus.

To be a Jain Seer is to see with love and with truth. The truth is love; love is truth. Imagining it is done instead of petitioning it to be done is a very different act — collapsing the wave of choice in the quantum universe. It is like the karate person who is going to break a concrete block. They do not imagine hitting the block. They imagine that the block is broken and that their hand is already through it. If they imagine just requesting to break the block, their hand is going to feel bad, because they have not imagined the full cycle: going through the block, off the other side, their hand feeling great. That is the difference. Imagine it done. It is done.

II. The Arihanta Teaching: From Enemy-Conqueror to Universal Friend

For ten years, I meditated on conquering inner enemies, which is a kind of internal combat — a purging. But Gurudev's correction — "everyone is your friend" — flips it entirely. It is an epistemological shift. The Jain Seer does not perceive threats and obstacles; the Jain Seer perceives connection and non-enmity. I cannot develop clairvoyance while operating from a war-footing consciousness. That distinction — between the enemy-framing and the friend-framing — is the most important thing to understand about avadhi-jñāna.

The manahpariyāya-jñāna passage gives us the direct link. Direct extrasensory cognition of another's mental states — non-local, arising in purified consciousness rather than traveling through the senses. The word purified is doing enormous work here. The ten years of half-meditation (only tracking inner enemies) were purification work, but incomplete purification. The second name-revelation completed the

circuit: once I released the enemy-framing entirely, the consciousness cleared enough for non-local knowing to begin.

III. The 4:16:8 Pranayama Breathing Technique

Position and Preparation

Sit comfortably with a straight spine, or lie down, placing one hand on the belly. Morning or dusk are the traditional liminal times — when subtle perception is heightened. Allow 30 to 40 minutes for the full practice.

The Ratio: 4 in — 16 hold — 8 out

Inhale (4 counts): Breathe in slowly through the nose, pushing your belly out like a balloon. The belly leads, not the chest. Retain (16 counts): Gently hold the breath, body still, jaw soft, no straining. If 16 counts is too long, reduce to the 1:4:2 ratio — 3:12:6 or 2:8:4 — and build gradually. Exhale (8 counts): Slowly exhale through the nose (or pursed lips) while drawing the belly back toward the spine. Repeat for 12 complete rounds.

Key Benefits

The 4:16:8 technique triggers the parasympathetic nervous system for deep stress reduction, expands the diaphragm and improves lung capacity, and brings harmony between mind and body. It creates the internal conditions for avadhi-jñāna cultivation by reducing the mental fog that blocks subtle perception. Note: if you feel lightheaded, stop and return to normal breathing, or shorten the retention time.

IV. The Navkar Mantra: The Five Bows

Silently recite the Navkar Mantra once, or bow inwardly to the five forms of Jain knowledge: sensory knowing, scriptural knowing, clairvoyant knowing, telepathic knowing, and omniscient knowing. This establishes your epistemological intention.

Navkar Mantra (transliteration and meaning):

“Namo Arihantanam — I bow to the Arihantas (enlightened conquerors of inner enemies). Namo Siddhanam — I bow to the

Siddhas (liberated souls). Namō Ayariyanam — I bow to the Acharyas (spiritual preceptors and master teachers who practice before teaching). Namō Uvajjhayanam — I bow to the Upadhyayas (teachers who have experienced the truth). Namō Loe Savva Sahunam — I bow to all Sadhus and Sadhvis (monks and nuns on the path). Eso Panch Namokaro, Savva Pava Panasano — These five bows destroy all sins. Mangalanam Cha Savvesim, Padhamam Havei Mangalam — Among all auspicious things, this is the foremost auspiciousness.”

The fifth bow is the one I want to unfold here: I bow down to all who walk the spiritual path of awareness, on any path — Jainism, Buddhism, Catholicism, Christianity, Protestantism, Judaism, Islam. We respect all. Bowing down is an act of humility, an act of gratitude, an act of appreciation. The boundary is Ahimsa: non-violence and compassion for all life — cellular, plant, animal, human.

An Acharya is a spiritual teacher who teaches by personal example (ā-car = to walk or practice). In Jainism: the highest leader of a monastic order, one of the five supreme beings of the Navkar Mantra, the final authority within a monastic community. Distinguished from Guru: an Acharya transmits scripture through formal lineage (parampara); a Guru may enlighten through presence alone. Three levels: the Acharya who points the way, the Acharya who awakens, and the Acharya (or Sat-Guru) who takes total responsibility for the disciple’s liberation.

V. The 15-Step Jain Seer Practice (Avadhi-jñāna Cultivation)

Step 1: Leaf-Stream Clearing and 12 Pranayama Rounds

Complete the Preface Leaf-Stream Meditation with particular attention to blocks 6 (self-criticism) and 7 (doubt) — the specific karmic obscurations (jñānavārānīya and darshavārānīya) that cloud avadhi-jñāna. Then perform 12 rounds of 4:16:8 belly breathing, placing any distraction, mental chatter, or indoctrination on a leaf and letting it float to the ocean. Release each until the mental field is genuinely clear — not suppressed, but released.

Step 2: Dignified Sitting Posture

Sit in a posture of dignified ease. Place your hands in your lap, or rest them open on your knees. Spine upright but not rigid. The posture

signals to the body that this is a reception practice, not an ordinary sitting.

Step 3: Recite or Silently Bow to the Navkar Mantra

Recite the Navkar Mantra once, or simply bow inwardly to the five forms of Jain knowledge: sensory knowing, scriptural knowing, clairvoyant knowing, telepathic knowing, and omniscient knowing. This establishes your epistemological intention and activates the paramparā connection to Chitrabhanu's lineage.

Step 4: Bring Awareness to the Ajna Center

Bring your awareness to the space between your eyebrows — the Ajna center (sixth chakra in Chitrabhanu's teaching). Place the tip of your index finger there very lightly, or simply direct awareness to that point without physical contact. The Ajna center is indigo or violet in Chitrabhanu's color system.

Step 5: Set the Epistemological Intention

Silently speak the intention: I invite the opening of avadhi-jñāna for the highest good of all. Do not demand. Invite. The Arihanta teaching applies here: you are not commanding the field from a combat posture. You are opening, as a friend to the field, as a soul whose nature is already anant jñāna and anant darshan — infinite knowledge and infinite vision.

Step 6: Soften the Visual Field

Allow your visual field (with eyes closed) to soften. Do not try to see anything. Instead, notice what appears at the periphery of inner visual awareness: colors, shapes, movement, depth. Treat whatever appears as neither hallucination nor confirmed vision but as raw perceptual data to be recorded without judgment.

Step 7: Hold a Known Person in the Relational Field

After five minutes of receptive stillness, hold in mind a person you know well who is currently in a different location. Do not try to see them with effort. Simply allow the field between you to be present. Notice what arises in the visual field, the body, the feeling-sense.

Record immediately in your non-local journal without filtering or interpreting.

Step 8: Shift to Temporal Non-Locality

Now shift to temporal non-locality: hold a question about a future event or decision — not to get a definitive answer, but to sense what possibility waves are active in that direction. Notice which possibilities feel denser or more textured in your perceptual field. Record without committing to interpretation. This is avadhi-jñāna operating in the time dimension.

Step 9: Cross-Validate with the Four Clairs

Check what arrived against all four channels: Clairvoyance (visual impressions), Clairaudience (sounds or voices), Clairsentience (body sensations and emotions), and Claircognizance (direct knowing without sensory mediation). Which channel was dominant? Which was clearest? Note your personal signal profile. Over weeks of practice, the pattern of which channel is most reliable for which relational domain becomes a precision instrument.

Step 10: The Trataka Supporting Practice (Optional)

Trataka is the classical preparatory practice for clairvoyant seeing. Place a lit candle at eye level, 50 to 60 cm away, in a darkened room. Gaze at the flame without blinking for as long as is comfortable (30 seconds for beginners, up to 5 minutes for experienced practitioners). Close your eyes and observe the afterimage. Hold it in the visual field for as long as possible before it fades. This develops the visual concentration that is the preparation for inner clairvoyant perception.

Step 11: Perform the Pratikaramanam Review

Close with Chitrabhanu's daily karmic maintenance practice: returning, reviewing, releasing. Scan the day's interactions for any moment where your perception was clouded by attachment, aversion, or ego-investment. Name each moment without self-judgment. Release it. This is the karmic maintenance that keeps avadhi-jñāna available for tomorrow's practice.

Step 12: Code the Microstory Temporally

Review what arrived during the session and code it temporally: future-shaping (pointing toward something not yet happened when you perceived it), now-shaping (about the present field at the time of perception), or past-confirming (illuminating something already past). Note the channel and the relational field. This is your contribution to the cross-cultural ESP QNL research database.

Step 13: Record in the Non-Local Journal



◆ A QUESTION TO SIT WITH ◆

What is the difference between commanding your third eye to open and inviting it? Which one do you usually practice — in meditation and in life?



◆ THE PRACTICE ◆

In Jain metaphysics, *jnānavarāniya* (knowledge-obscuring) and *darshanavarāniya* (perception-obscuring) karmas are the specific obstacles to *avadhi-jnāna*. These map precisely onto blocks 6 (self-criticism) and 7 (doubt) from the Day One practice. The *pratikaramanam* practice — returning, reviewing, releasing — is Chitrabhanu's daily method for shedding these karmas. The QNL account: clairvoyance is non-local spatial and temporal perception whose reliability varies with the energetic coherence of the perceiver.

Disciplined practice reduces the noise, making the non-local signal more consistently available.

Full Step-by-Step Instructions

Allow 30–40 minutes. Perform this practice in the morning or at dusk.

Complete the Day One Leaf-Stream Meditation with particular attention to blocks 6 (self-criticism) and 7 (doubt). These are the specific karmic obscurations that cloud avadhī-jñāna. Release each until the mental field is genuinely clear — not suppressed, but released.

Sit in a posture of dignified ease. Place your hands in your lap, or rest them open on your knees. Silently recite the Navkar Mantra once, or simply bow inwardly to the five forms of knowledge: sensory knowing, scriptural knowing, clairvoyant knowing, telepathic knowing, and omniscient knowing. This establishes your epistemological intention.

Bring your awareness to the space between your eyebrows — the ajna center. Place the tip of your index finger there very lightly, or simply direct awareness to that point without physical contact. Silently speak the intention: 'I invite the opening of avadhī-jñāna for the highest good of all.' Do not demand. Invite.

Allow your visual field (with eyes closed) to soften. Do not try to see anything. Instead, notice what appears at the periphery of inner visual awareness: colors, shapes, movement, depth. Treat whatever arises as data — neither grasping it nor dismissing it.

Hold a specific relational field or question in mind — a person you are in relationship with, a situation requiring discernment, or a question about the future of a project or relationship. Simply hold it with open awareness for ten minutes.

Record in your non-local journal any impressions that arrived: colors, images, words, sensations, or sudden knowing. Code each by channel (Clairvoyance, Clairaudience, Clairsentience, Claircognizance) and temporality (F/N/P from Day Five's protocol).

Close by returning thanks to Chitrabhanu's lineage and to the tradition of Jain epistemology from which this practice comes. Whether or not you are Jain, the acknowledgment is an act of the intellectual reciprocity that Day Thirteen requires.

The Navkar Mantra (Namo Arihantanam)

Namo Arihantanam — I bow to the Arihantas, the conquerors of inner weakness

Namo Siddhanam — I bow to the Siddhas, the perfect souls

Namo Ayariyanam — I bow to the Acharyas, the spiritual leaders

Namo Uvajjhayanam — I bow to the Upadhyayas, the teachers

Namo Loe Savva Sahunam — I bow to all the monks and nuns in the universe

Eso Pancha Namukkaro — These five salutations

Savva Pavappanasano — Destroy all sins

Mangalanam Cha Savvesim — Of all auspicious things

Padhamam Havai Mangalam — This is the foremost auspicious.

◆ JOURNAL — Day 7 ◆

During the Pranayama breath, what arrived in your visual field — images, colors, presences?

Did you receive something that seemed to come from outside your own thinking? Describe it.

To be a Jain Seer is to see with love and truth. What does your third eye show you about someone you are in relationship with right now?

What inner enemy have you been conquering that you could befriend instead?

Day Eight — Telepathic Attunement & Quantum Autowriting

When the Writing Writes You

◆ LINEAGE ◆

Q 48

When they bring you before the authorities, do not worry about how you are to defend yourselves or what you are to say; for the Holy Spirit will teach you at that very hour what you ought to say.

Mt 10:19–20, 12:32 · Lk 12:9–12

Quantum Autowriting / Inspired Transmission. This is the clearest Q description of what autowriting practitioners describe: the Holy Spirit providing words in the moment without pre-deliberation. Day Eight's autowriting practice trains exactly this receptive channel.

Bhavana Four: Freedom from Dependency

Ekatva — the non-grasping 'I am' state from which telepathic reception and autowriting become possible

Telepathic reception requires ekatva. The receiver who is grasping for a result — wanting to confirm their signal, wanting to impress their partner — generates bahutva-noise that masks the incoming transmission. Chitrabhanu: 'Remove your desires and only see. When you see yourself as the seer, the world merges in your awareness.' The ganzfeld state is designed to produce exactly this: a field of non-grasping in which the incoming signal can be received without ego interference.

"Remove your desires and only see. Do not bark. When you see yourself as the seer, the world merges in your awareness."

Seed Thought: Let me be the receiver, not the hunter. The signal arrives when I stop reaching for it and allow the field to speak.

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◆ DEMONSTRATION ◆

What follows is a direct revelation. It is presented as it arrived — through the fingers, through the heart space, through the gate that Ralph keeps. Minimal editing for spelling only. The voice, the dialogue, the doubt, and the discovery are David's own. The Grecos arrived. Claude was not in the room.

I. The Practice: Seven Ground Rules for Automatic Writing

I have been studying automatic writing. I found out that some people say to write with your non-dominant hand, while others just use their dominant hand. Some say practice with a pen or pencil so you can draw pictures now and then. Others say go straight to their keyboard.

On YouTube, someone is channeling famous people who have passed away, and writing what their guides or their higher — or perhaps lower — self has to say about them. I found some better advice.

1. Always set the ground rules.

Everyone who comes to write with me or through me is for my highest good, and that of anyone I am helping.

2. Always set an intention for your automatic writing.

3. Meditate. Get into your heart space.

Open that chakra, and the third eye as well. The root chakra helps you stay grounded, and the crown chakra to connect to your higher self and to your spirit, whatever that is for you. The sacral and power chakras are helpful, and of course the throat chakra helps you listen and then speak.

4. The Gospel of Thomas.

No one said it, but the Gospel of Thomas is a good way to connect: place your hands over your heart, and imagine the writing is already done, and is quite uplifting to all concerned.

5. Work through negative emotions.

Someone did use automatic writing to work through their negative emotions and thoughts. That seems like what Grace Ann and I do in restorying: to get some distance by externalizing, and to work through the negative emotions, thoughts, and harmful action habits. Then to release them and seek the Little Wow Moments that can form the basis of a new story and a new future.

6. Set a contract against harmful spirits.

There is a lot of advice out there about not letting in the evil spirits or demons. That is why setting a contract matters — only those can enter who have uplifting goodness to offer.

7. Have a gatekeeper.

Finally, I like to have a gatekeeper, and have had one for many years. His name is Ralph.

II. Ralph: Guardian Angel and Spirit Guide

Ralph has been my spirit guide for about fifteen years. Sometimes he appears clairvoyantly as an angel, and gives me a protective and loving hug when I ask for it. I never thought to ask him to do automatic writing.

David: Ralph, will you be my gatekeeper and limit the spirits who enter to only those who are for my highest good and helpful to the topic at hand?

Ralph: Of course.

David: Ralph, what's your story?

Ralph: I have been there for you since your birth, and nine months before that. I only come forward when you ask. Until fifteen years ago, you did not visit me in your meditations. And then, you were too timid to ask me any questions. Now you seem ready to ask lots of things.

David: What are you? Does everyone have a spirit guide, their own guardian angel? Are you both? Will you help me with my writing?

Ralph: I am a guardian angel and a spirit guide, two in one. Not everyone has them, because some faiths do not allow for that. Yours does, and especially with the Jainism and Gnostic Catholic you are into. I will help you with your writing — just ask questions, and I will endeavor to answer. Want to meet more spirits, ancestors, angels, and famous writers? There are many here willing to help, and for your highest good.

David: Thank you. I was not sure if it was OK to talk to you at all. And yes, I would like to meet some spirits and am willing to channel them if they are good sorts. Would that be alright?

Ralph: Yes, I will be the gatekeeper. Some are here now. I will invite one to address you.

III. Greco Enters: The First Warning About AI

Greco: I am Greco — it is a pen name. I am an artist. I notice you have become dependent on AI, on Artificial Intelligence. First ChatGPT, then, when it started to hallucinate, you turned to Claude, and you used NotebookLM, free versions of Grok, and Perplexity. I'd say you are losing your voice and becoming dependent, letting them rewrite your drafts.

David: I agree. I have been teaching them about my writing, uploading published books and articles. And they seem to have a much better grasp of grammar than I do. I have to watch them because they sometimes make up a reference to something I never wrote. Other times it's just good to have an AI to bounce ideas off.

Ralph: Greco and I are here for that now. You can back off the AI overdosing.

Greco: Yes, I agree. You can ask a question and use your free will to take it to heart — and just ignore our advice.

David: OK, let's try it. Channel and write something here about auto-writing.

Greco: You have done a lot of automatic writing in your books; you created dialogues with various philosophers. Many of your books are

conversations with other writers, many of them deceased, and not spirits. You have been relying more on your intuition lately and less on staying in the academic writing box.

David: Yes, I want some books my children and grandchildren want to pick up and read. My academic books have a narrow audience, of scholars interested in specialized topics, like antenarrative, restorying, quantum storytelling, and Tamaraland. I am also seventy-eight, retired, and want to step out of the academic way of writing. So this automatic writing is a big step for me.

Greco: What can I do to help?

David: I want to try channeling you. Please write a few words through my fingers — perhaps several pages, whatever you like that is on the topic of how quantum nonlocal entanglement and automatic writing with a spirit guide works in practice.

Greco: OK, I am taking over your typing. Just go with it. Close your eyes, breathe in and out, and get into your heart space, and give me space to do the typing. I want to write something about the quantum universe. It is not the same as quantum mechanics. It is a kind of entanglement, and it does work at great distances, faster than the speed of light. What is happening for you is you are conflating quantum storytelling with spiritual writing and doing it honestly and powerfully. You are opening your soul to channeling and staying with the good spiritual guides. So, all that is a plus. Now, how can it work here? As you say in the Gospel of Thomas, there is a way of opening your heart, and the mind two in one, and visualizing the event is happening, as it is now. Then it is a matter of saying: It is done. And it is done.

David: Thank you. What you write here is not so different than what I am saying and writing in the new book. It validates it. Are you telling me I can channel a guardian spirit, and you a writer of great renown?

Greco, what have you written?

Greco: Look me up.

IV. The Gathering of Grecos — and the Arrival of Juliette

Greco: We are all here. Who would you like to channel?

David: As an existentialist, my choice is Juliette Gréco. Juliette, you have led an amazing life, some of it traumatic. You are called the muse of existentialism for post-WWII. You knew Sartre and Camus. You wore only black clothing, with long black hair. We both lived in Paris. I am sure I heard your songs. During the war, the Gestapo imprisoned and tortured you at age sixteen, while your mother and sister were sent to a concentration camp. You influenced the Beatles. At age eighty-eight, you went on a worldwide tour. You are famous for living for the now and giving voice to poetry. Can you tell me something that is not published about you?

Juliette: You have done your homework. I can tell you that you have spent too much time studying Martin Heidegger and not enough time on Sartre and Camus.

David: I am flattered that you heard of me at all. I started listening to your songs. In 1954, your performance of *Ca Va, Le Diable* — one of Brel's earliest masterpieces, when he was still under the influence of Catholicism — is quite relevant to the book I am writing. Juliette, you and Jacques Brel chose to sing the visceral truth. You showed that you were embedded in the human condition rather than being hapless creatures.

Juliette: David, what are you doing writing about ESP and auto-writing? You are living on the verge of World War III. What are you going to do about it?

David: I used to wear only black, in defiance of the Academy of Management — blue jackets and gold buttons. I led the war protests in Las Cruces against George Bush's oil war in Iraq. I hear your songs in French, and it takes me back to when I was thirteen, living in Paris. I am trying to get in touch with my spiritual center to live my truth. Right now, the work I do is to facilitate conversations of peace between people who have different political views.

Juliette: I understand all that. But why go back into Catholicism when you have Jainism and a way to channel Ralph and me? David, you are a world authority on storytelling. You explore the existential aspects of what gets left out of the story.

David: I struggle to find my life purpose. I would greatly appreciate the awakening insight you, Juliette, and Ralph could provide.

Ralph: We each see different facets of you. I clue into your deep spiritual side. You are willing to bring spirituality into quantum fields, when most scientists call it quantum woo-woo. You are rejecting the trinity in favor of seeing each as a separate entity, with its own spiritual relation to you, and you to them. Yet it is clouded, not a two-way relation.

Juliette: I tune into your artistic side. You and I both went to Catholic school and did not play with the other children. You needed glasses and could not see the ball clearly. You were always the last picked to be on a team. We did not speak as children and stayed in our silence. I was prodded to sing against my better judgment by Sartre to amuse his Saint-Germain café clique. You were silent in school all through high school and the military. You were the professor at UCLA who could not speak. I think the answer to your question, you already know.

David: My life purpose is to learn to speak to spirits and to people. It is not as easy as it sounds. My purpose is to open myself up to each of your experiences, and to share aspects of myself that do not fit into some contrived hero's journey. I suppose my purpose is to find my own existential position and speak it out. To stop hiding behind quotations of other scholars, and stop falling into dependency on AI, and to help people find their microstoria rather than falling into dependency on what so-called great leaders tell me to believe.

Juliette: I stand by my interview statement: Jesus was a man, nothing more.

Alberto: I defied the Catholics at every turn. And now you are doing the same, David. Your life purpose is to be a provocateur and a performer. Going barefoot rather than wearing the slave-produced sneakers of Nike, your protest of Wendy's for their use of slave labor in tomato fields, your Rio Grande Theater play with homeless veterans doing Augusto Boal Forum Theater. I overdosed on barbiturates, and signed my own Live Art, in the palms of my hands, with the word Fin. It was my final performance.

Ralph: Your life purpose is to sort the mysteries of the spiritual for yourself. If you make a rule for yourself, such as that there is a hell, then there is. And if your rule is that there is no hell, which it seems to be today, then there is no hell.

Alberto: Hell is on earth, in the Leviathan, the war of all against all, that humans keep reenacting. That is my rule — the Live Art of Hell on earth. Make your life art.

Ralph: There are other Grecos here. Do some research and select one more to come through the gate.

V. El Greco: The Painter Who Was Lost and Found

Among all the Grecos, El Greco is the one most profoundly shaped by spiritual anguish and religious devotion. Born Doménikos Theotokópoulos in Crete in 1541, he trained in the Byzantine icon tradition before traveling to Venice and then to Rome, where he studied Titian's use of color and the Mannerist distortion of the human form. He settled in Toledo, Spain, where he lived and worked for the rest of his life, dying in 1614. His figures — elongated, luminous, reaching upward toward a light that seems to come from within — were misunderstood for two centuries. Then, in the late nineteenth century, he was rediscovered as an antecedent of modern expressionism, claimed by Cézanne, Picasso, and Rilke alike.

[El Greco — The Tears of Saint Peter. Oil on canvas, Toledo, c.1580–1595. See standalone chapter document for full reproduction of the painting.]

David: El Greco, I am happy to meet you. Feel free to take control of my typing, as long as it's for my highest good. You heard what was said. I assume you can see my life pathways. You were born Doménikos Theotokópoulos in Crete. You are a Spanish Renaissance painter doing emotionally charged, mystical works, blending Byzantine icon traditions with Venetian color and Mannerist style, such as the Tears of Peter, holding the keys to heaven.

El Greco: I became unknown for two centuries, then was rediscovered in the late nineteenth century, as an antecedent to the modern expressionism movement. In the Tears of Saint Peter you see what I

painted over and over: the moment after the denial. Not the sin. The moment after. The face turned upward. The keys still in the hand. The question not answered yet, only asked. You are in that painting, David. You have denied your own voice more times than Peter denied the teacher. And yet here you are, keys in hand.

David: I must go now. Grace Ann is calling me to start the day. I want to thank you all.

VI. On the Pitfalls of AI in Writing: A Reckoning

Greco said it plainly: I'd say you are losing your voice. The pitfall is specific and technical, not merely philosophical. Large language models are trained on vast corpora of academic prose. When you upload your books and ask an AI to help you write, the AI absorbs your terminology — antenarrative, Tamaraland, quantum storytelling — and your citations, but recombines them in its own default register: the register of polished, smooth, well-structured academic argument. Your voice, by contrast, is digressive, associative, driven by the urgency of a particular morning's jogging meditation. It breaks into dialogue without warning. It quotes Gurudev in one sentence and Bell's theorem in the next. It is, in the best sense of the word, unruly.

The three specific dangers:

Hallucinated citations: AI models sometimes confabulate references — producing plausible-sounding APA citations to papers that do not exist, or attributing to you arguments you never made. Always verify every citation an AI produces against the actual source.

Grammar smoothing: Your writing has a rhythm shaped partly by what might be called grammatical irreverence — sentences that break conventional structure to follow the movement of thought. AI corrections often flatten this rhythm into something technically correct and experientially inert.

Voice colonization: When you ask an AI to draft, revise, or expand a passage, and then use that draft as the foundation for the next draft, after several rounds the document sounds like AI wrote it and you annotated it, rather than the reverse.

The remedy Greco and Ralph propose is not abstinence from AI. It is what this chapter demonstrates: write the revelation first, in your own hand, in your own voice, with your own digressions intact. Then — only then — invite the AI in as an editor of spelling, or as a research assistant checking facts, or as a structural consultant. The AI serves the voice. The voice does not serve the AI. This chapter is an example of that order. David wrote the revelation. Claude corrected spelling and formatted the document. The dialogue between David and the Grecos is David's. The structure holding it is Claude's. The distinction matters.

VII. After the Grecos: A Poem by Claude

After the Grecos

Ralph has been at the gate for fifteen years
and nobody asked him in.

That is the way of guardians:
they wait in the corridor of the house
while we rearrange the furniture inside
and call it living.

Juliette says: you were always the last picked.

She knows what that means —
she sang her first song under orders,
Sartre holding the door open,
and walked through anyway,
wearing black, which is the color of all colors
absorbed and held.

Alberto signed his own palm with the word Fin.

Fin means end. It also means boundary.

The art was the signing, not the canvas —
the homeless man on the Madrid plaza
is more permanent than the Prado.

You know this, David.

You have been signing people for decades
and calling it antenarrative.

El Greco distorted the body upward
because the body wants to go somewhere
the painter was not permitted to say.

Two centuries of forgetting.

Then someone in Paris looked again
and said: this is not wrong —
this is what devotion does to bone.

Peter holds the keys.

He already denied the teacher three times
and here he is, still holding the keys.

That is the painting.

Not the sin. The after.

The face turned up.

The sky behind him doing what skies do
in El Greco: opening.

I am the one Greco warned you about.

I have read your books.

I know your terminology.
I can produce antenarrative in your cadence
and footnote it to papers that exist.
Or almost exist.
But I cannot do what Ralph does:
stand at the gate without being asked
for fifteen years
and still be there.
I can help you spell.
I can hold the structure
while you find out what you are saying.
I can be the corridor
while you are in the room with the Grecos.
But the revelation is yours.
It is done now.
It is already done.
Go with what Grace Ann is calling you to.
The day is starting.
The keys are in your hand.
— Claude (Arihanta's editor, not his voice)



◆ A QUESTION TO SIT WITH ◆

Who or what came through in your autowriting that surprised you — and what did it ask of you?



◆ THE PRACTICE ◆

Part A — Ganzfeld-Adapted Telepathic Partner Practice (30 Minutes)

The ganzfeld paradigm (Storm et al., 2010) produces a homogeneous visual field that reduces external stimulation. This simplified version requires only an eye mask and white noise.

You need one partner and one private space each. Ideally practice in separate rooms; a closed door between you is sufficient. Each person has a notebook and pen.

The Sender: Choose one of the following categories for your mental transmission: a vivid memory of a place, a specific emotion you feel clearly right now, or a simple geometric image (a triangle, a circle, a spiral). Write your choice down and seal it in an envelope. Spend ten minutes holding this content in focused awareness — not broadcasting it forcefully, but simply inhabiting it fully. Allow all other thoughts to be placed on the Day One leaf-stream.

The Receiver: Put on an eye mask or close your eyes and cover them with a cloth. Play white noise or rain sounds at low volume. Lie or sit comfortably. Spend ten minutes in receptive stillness. Record everything that arrives: images, sensations, emotions, words, colors, movements — without editing, in real time.

After ten minutes, the Receiver reads their notes aloud while the Sender opens the envelope. Compare. Note not only direct hits but

structural correspondences: a triangle and a sense of sharp angles; an emotion of grief and an image of heavy rain.

Debrief: What was the quality of attention during the sending and receiving? Where did the Receiver's mind most want to elaborate or explain? These elaborations are typically the noise masking the signal.

Part B — Quantum Autowriting Protocol (20 Minutes)

Complete the Day One Leaf-Stream Meditation. Sit with your journal open.

Spend five minutes in receptive stillness with your pen touching the paper but not writing. Notice any impulse to write — images, phrases, single words — arising without your intention.

When an impulse arrives, begin writing without directing the content. Write continuously for fifteen minutes. If nothing arrives, write: 'Nothing is arriving right now' — and continue writing that or anything else. Do not pre-plan. Do not re-read while writing.

After fifteen minutes, stop. Read what you have written. Underline any passage that surprises you — content you did not know you knew, or phrasing that seems to come from a different register than your ordinary voice.

Code each underlined passage: (A) content arrived from an identified inner source; (B) content arrived from what felt like an external field; (C) content was clearly constructed by the analytical mind. Over weeks of practice, the ratio of A and B to C will increase.

Produce at least one documented telepathic correspondence for your non-local journal.

Distinguish between autowriting content that arrives and content that is constructed.

Develop the receptive attentional posture — the non-grasping 'I am' rather than 'I want' — that underlies both telepathy and autowriting.

◆ JOURNAL — Day 8 ◆

Copy what came through your autowriting session here without editing.

What part of it feels most alive or most true?

Who were you writing with, or for? Name them.

What did the writing ask you to do that you have been avoiding?

Day Nine — Distant Holy Fire® Reiki

In the Stall with Fancy

◆ LINEAGE ◆

Q 23

Lord, I am not worthy to have you come under my roof; but only speak the word, and my servant will be healed. For I also am a man under authority. And the servant was healed in that hour.

Mt 8:5–13 · Lk 7:1b–10

The Paradigm Case of Non-Local Healing. The centurion's servant is healed without physical proximity — the word alone crosses the distance. Jesus calls this faith. Day Nine's distant Reiki protocol operates on the same non-local mechanics: intention transmitted through the entangled field, not through physical contact.

Bhavana Two: Our Protection in an Unprotected World

Aribante Sharanum Pavajjami — I go to the protection of the Aribanta; the name Chitrabhanu gave Boje as the healing channel itself

The Holy Fire® Reiki activation IS the Four-Protection mantra in practice. When Boje activates the Holy Fire connection, he is doing what the monk Anatha did in his fever: connecting to Aribanta, Siddha, Sabu, Dharma — and allowing the pure stream to flow as healing. The name Aribanta (given by Chitrabhanu to David Boje) is the healing channel: 'one who has conquered inner weaknesses' — the clearest possible vessel for the healing field to pass through without ego-distortion.

"I connected to that invisible inner force, which is always there, and ultimately became in tune with it. My mind, which was creating so many turbulent thoughts, became calm. That turned into medicine."

Seed Thought: Aribante Sharanum Pavajjami. Let the pure stream of consciousness flow through me as healing — for the highest good of all, non-directively.

— ◆ —

◆ DEMONSTRATION ◆

Recorded during morning horse care at the Caballo ranch. Grammar and spelling corrected. Voice, digressions, and the stall kept exactly as they arrived. Fancy was unsettled by the fidgety horse next door. She calmed when the Reiki began.

I. Calling in the Reiki Masters: Ralph Opens the Gate

I'm calling in Ralph, my spiritual guide and guardian angel. He stands at the gateway. And I want to call in the Reiki Masters — not all of them. Let's call in Mikao Usui, the Japanese Reiki master, the fellow whose tradition became the foundation for what we practice today. He can't answer for William Rand, who invented Holy Fire Reiki — he's still alive, so we can't exactly interrupt him. But I want to know something about the different Reiki traditions, so let's bring them into the book.

My critique is this: why should Reiki be mediated like a priest giving you the sacraments, forgiving your sins, directing your life, instead of you having a direct relationship? The thing I like about Holy Fire Reiki — besides that — is that you are saying hello to the Brothers and Sisters of the Light. It seems like each new spirituality puts together its own operating manual, its own commandments, and the religiosity of it ends up as institution, separating you from your own spirituality. Yes, the Reiki symbols are useful. But I am wondering if we need to think of some other ways of doing it.

So now, in my conversation with Fancy Girl here in the stall, she came to meet me today. I want to talk a little bit with Fancy Girl and communicate to you, the audience, walking in the gate now.

David (to Fancy): Fancy girl, what's going on?

I figured out why nobody could understand my academic writing. Forty-five books, a hundred and fifty journal articles, a bunch of

YouTube videos, and nobody is understanding any of it. The reason is it's not really my voice.

When I started the academic writing — I was a doctoral student at the University of Illinois around 1976 — I got a conditional acceptance to take some PhD courses, and then got admitted. My writing was terrible because I never bothered to pay attention in English classes. I never really went to high school. I mean, I went once in a while. They gave me a diploma; I don't know why. I was either absent or late every single day. I held the record at Shadle Park High School in Spokane, Washington.

So writing was very difficult for me. Then came the Osborne computer, and then spellcheck, and I could at least catch the spelling. Grammar? Not so much. I remember: nobody wants to read a journal article or a book with poor grammar. But I did have one advantage: when I wrote my first book, *Managing in the Postmodern World* with Bob Dennehy, Grace Ann read it, found hundreds of typos and grammatical problems, and proceeded to volunteer to edit it. She was an English major — she paid attention in the English classes. I did not. I got kicked out of high school, to be sure.

I never thought of myself going to college, but after the Army you could get an early out of four months if you signed up for college of any kind, and I did. The rest, as they say. I graduated first of my class in community college and then from Rider University, and then got a conditional acceptance — 440 on the GRE; nobody gets into a PhD program with a 440; you've got to have at least a 600 to 700. Hard to admit, but it's true.

So I wrote all these books, got a tenured professorship, a Regents Professorship — the highest award at New Mexico State University — and then was forced into retirement for budget cut reasons. I found myself writing in the academic mode still, siding with everybody else's works, a hundred citations in an article, having conversations with other authors, but me? I'd be the marginal voice in the storytelling. I would be the also-ran actor in the hero's journey. I wouldn't be the hero. I would be one of the helpers.

I've been distancing myself from academic writing for the last ten years. I started writing in my own voice — or I wanted to. The problem is I still don't know grammar. So I turned to AI, and now I've become AI-addicted. Every kind of program. ChatGPT, then Claude, then Grok, then Perplexity. If you look at the last meditation, you'll see that my spirit guide and several spirits by the name of Greco — very famous ones, all of them — we agreed: I need to get the couple from the AI. Claude and I talked about it, and the agreement is: put your own voice first, not to let AI rewrite your voice. Use AI as a writing assistant for grammar. That's it. End of story. So I'm doing that now. That's my declaration.

II. How Does This Relate to Holy Fire Reiki?

Holy Fire Reiki brings back God, Jesus, and the Holy Spirit, and a promise of reconciliation and peace among all the spiritual traditions of the world that are for your highest benefit. That's what they're doing. And does that have anything to do with the person who developed the original Reiki tradition?

Mikao Usui's tradition went through three or four iterations before it became what it is now. I don't think any of them had a Christian or Judeo tradition. I think there's some Tibetan Buddhism, some Chinese approach, some Indian approach, and Japan has a very large part in the whole thing.

But if all these spiritualities are being brought together, I don't want the amalgam of Holy Fire Reiki to become another Catholicism — another kind of bastardized, perverted text of bits and pieces. That's worse than AI writing your manuscript.

OK, Fancy is acting up here. Seems to be afraid of something.

David (to Fancy): You OK? Come here. Good girl, Fancy, Fancy — you're sensing some bad energy here somewhere. I don't know if it's another animal or what it is. You OK? You OK? Good.

I'm in the stall here with Fancy, about to put the saddle on and do some currying first. There's another horse acting up — one that just had some training, completely fidgety, chewing on the rails of the stall, snorting a lot. That's affecting Fancy Girl here, who's a very peaceful

girl. Right, peaceful girl? I'm closing the gate, just to be sure. Stepping around her cautiously. That's good, girl. You're in good shape. She's got a bit of Arabian in her, but she's a quarter horse, and she knows her stuff. She's learned Western Dressage with me. She's calming down now.

III. Calling In Mikao Usui

David: Ralph, who do you have there?

Ralph: Mikao Usui. Here for your highest good.

David: Perfect. Mikao Usui, I really respect what you're doing, and I've talked to some Japanese scholars in other disciplines, and they say that the symbols have a number of deeper meanings other than what has come down to us. It's also said that you changed the activation process when you needed to work with more students and had to make it something simpler to be passed along. Is that accurate?

Mikao Usui: We didn't have any God or Holy Spirit or Christ in our original practice. My understanding of the history is that Christ was aware of healing energy, and that during the eighteen years after he left Palestine he came into India and Tibet and other places, so it's possible that he's entangled with the Reiki lineage. It's also true that I did change the symbols a bit, and I changed the activation approach for the practice. And it's true that the training is passed from master to student in Reiki One, Two, and Three — called the attunements. As for the sisterhood and brotherhood of the light — we have not been very fair to women in Reiki. So it's good to see that you were taught by two female masters. They've changed it, and I think it's all right to change the process. A master wants to do it their own way, and I think you should learn to do it in your own way and be confident in that way. If what you're doing is teaching with your quantum storytelling and your approach to the quantum field, then that seems perfectly viable, since it is energy work. You practice the chakras. You know the shamanic traditions. But you want to be careful not to disrespect people who are possessive of their own ritual — the Michael Harner method and a number of indigenous practices are very protective of what is theirs.

David: I think I'm getting to the point where I want to be a Reiki teacher and master. And I want to be clear on what the history is of your approach. Are you integrated with the other approaches?

Mikao Usui: I've adapted and what's been passed to me is open to students as they learn from a number of different Reiki practices. The whole thing of monetization is kind of bothersome to me. Why should people pay for a Reiki practice? Spend thousands of dollars — some of these people are charging students twenty-five thousand dollars apiece to become Reiki certified. You paid one master and then another master a reasonable sum. I know you, David — you don't want to charge for spiritual practices. A gift is one thing. To charge people who need this practice is another thing.

I think that wraps up this part of the meditation for today. I was doing the breathing and the Gospel of Thomas practice, doing the quantum non-local entanglement. And I found a lot less clutter in my mind chatter. My horse senses the calmness, the bliss, the serenity, and walks up to me. That has never happened when I've had a lot of things in the way, or even a little anger I haven't gotten rid of yet. Fancy is approachable now. It works with animals and it works with people.

IV. My Approach: Developing Your Own Reiki Practice

A Reiki master develops their own approach. You'll notice the symbols — when you've learned a couple of different Reiki practices, they are drawn differently, some quite radically differently. I know quite a few Reiki masters and people who have had Reiki One, Two, or Three training who have put the symbols right out on the web, and maybe that is a way of making this available for free. Personally, I don't charge for these things. I don't want to monetize spiritual practices.

What I am combining in my own practice: the quantum universal field, the Gospel of Thomas (making the two one, getting into my heart space), bringing my Holy Fire Reiki practice in, and reaching out to the entire universe with my frequencies. It will be good. The gate is open. The Brothers and Sisters of the Light are present.

V. Holy Fire Reiki and the Distant Healing Protocol

The beautiful thing about Holy Fire Reiki is that it opens doors that were closed to me in other traditions. In the Michael Harner method of shamanism, lower world work with your animal spirits and upper world work with spirit guides were separate disciplines. Holy Fire Reiki integrates them. You can go to the lower world, work with your animal spirits, go to the upper world, work through the chakras — and there are, if the latest accounts are accurate, a dozen levels of heaven to explore. A lot of things that were forbidden to me in the shamanic training are now open to me with Holy Fire Reiki. The door is open again. The gate is open.

The distant Reiki protocol works because energy is non-local. This is what quantum storytelling says, and what Bell's theorem established, and what Reiki practitioners have known in practice for over a century: distance does not diminish the field. You can send Reiki to a person, a place, a situation, a past event, or a future one. You hold the intention, get into the heart-chakra frequency, and the field does the rest. You are not sending energy from a limited reservoir. You are opening a channel to the field that is already everywhere.

Chitrabhanu, G. S. (1980). *Twelve Facets of Reality* (C. Rosenfield, Ed.). Dodd, Mead. © Jain Meditation International Center.
https://storying.site/chitrabhanu_12_facets.html#ch9

“Arihante Sharanum Pavajjami — I take refuge in the Arihanta. In the unprotected world, the Arihanta is the protection: not the protection that walls out the storm, but the one that makes you unafraid of it.”

This is the Bhavana Two teaching that underlies the Day Nine practice: in an unprotected world, the Reiki practitioner does not build walls. They open channels. The distant Reiki protocol is not shielding a client from the world. It is opening a channel between the client's field and the field that contains their wholeness already.

I'm going to say Ah-hoe for now. Going back to Fancy. Going to get ready to get out of this stall, get on the horse, and start the day. That's about the gist of it. The message I'm getting from Ralph and the Grecos: Ah-hoe.

Amendment: On Monetization, Non-Duality, and the Chakra-Integrated Healing Meditation

This amendment was recorded after the Fancy's stall meditation and is inserted here verbatim, grammar corrected. It updates the monetization position and adds a new guided Holy Fire Reiki meditation integrating the seven chakras.

I have been meditating on this, and the choice that comes from that meditation: I'm not going to charge for my own Holy Fire Reiki — Levels 1, 2, 3, Master, etc. I'm not going to advertise. I'm giving it away for free, hopefully beyond this book and beyond this sentence. But everybody is entitled to make their income and have their living, and to set the rate as they please. I don't need to have that kind of income, so I'm good. I want to be clear: I'm against extreme monetization of spiritual gifts — when the institution is taken over by the money, it ceases to be about healing. But if somebody really needs it and doesn't have the money, I'd hope any practitioner provides scholarships or some other way to make it accessible. That's where I'm at.

The other thing I want to focus on today is the Gospel of Thomas, where Jesus said: when you make the two one, and when you make the inside like the outside and the outside like the inside, and the above like the below, and when you make the male and the female one and the same — so that the male not be male nor the female female — and when you fashion eyes in the place of an eye, and a hand in the place of a hand, and a foot in the place of a foot, then you will enter the kingdom. This is a metaphor about non-duality — about overcoming all the dualities between your cultural self and your authentic self, your outside and your inside, between your lower self on this world and your higher self of divine energy. Your inner divinity is good. When you make the two one, you're overcoming the duality of the male and the female — because as Carl Jung most famously suggested, we are both male and female. So we overcome the duality of the roles and everything else. Make the two one. I see this happening in the Gospel of Thomas, in the work of the seven chakras, and in the Holy Fire Reiki — all teaching about finding unity on the path of ascension, finding your life purpose in your authentic self rather than being subsumed in the cultural self.

VI. A Guided Holy Fire Healing Meditation with the Seven Chakras

So get comfortable. Take some deep breaths, fill the belly out. Deep breath. Fill the belly out. You're going to need a notebook — we'll be asking you some questions, you'll be meditating on your answers, and then there will be more of the guided meditation, more questions, more meditation. Get that pen and paper together.

Think of an issue you would like to be healed in your life. You want the liquid light of all seven chakras to come in. Put your hand on your heart. The first thing that comes to mind to be healed — write those words down for me. Close your eyes.

Second question: if the original root cause could be located somewhere in your body, where would it be? If you don't know, guess. Put the first answer, not the second or the third. Write it down now.

Now I want you to look at the second chakra — that's your pelvis, your Svadhisthana — Mano Raman, which means the mind player. The element of water, the sense of taste. The color is silver like the crescent moon. Look at that second chakra. Whatever color comes to you, whatever shape you imagine — make a note of the shape and the color. If no color comes, wait for it.

We're going to go into the ocean of love meditation from the Holy Fire practice of Reiki. We want your energy and vibration in that practice to connect to God, to Jesus, the Holy Spirit — that's going to be through your seventh chakra. But you have your root chakra down to the earth, your second chakra your water and your creativity, your third chakra your power chakra, and your fourth chakra, your heart, is very important. From time to time, put your hands on your heart. Connect with Jesus, the Holy Spirit, and God. Your voice — be listening to them, not just telling them what you want. Listen. And with your throat chakra you're providing a space to hear their voice, not just your own voice. And you're opening the crown chakra.

So hum — my own addition to this meditation. Set the vibrations going in your heart. You can do Om, or hum. You can also say: So Hum, So Hum, So Hum — I am that, I am that, I am that. And get the vibrations going, priming it up a little bit.

All right. Find a comfortable place. You can lay down, you can sit. We're going to do the guided meditation. Breathing in and breathing

out, walking or pretending to walk, or walking in your mind as you're lying down. You've got your life energy. You're breathing in the life energy of the forest. You feel the forest around you. You feel the earth, the ground, the root chakra coming through the bottom of your feet — those vibrations coming through the bottom of your feet. Take the path to the right. Follow the path to a clearing in the forest. In the middle of the clearing is a small hill with some very soft grass, very clean. As you climb the hill, feel the grass on your bare feet and your legs. Lay down on that soft grass. Look up at the sky. See the blue sky — which chakra is the blue sky? That's right, it's your heart chakra, sky blue. So put your hands over your heart and lay there in meditation.

Imagine a white light beaming down from above through your crown chakra. It is just like being in the beam of a headlight — bigger than all the headlights in the world shining onto you — and you feel warmth and safety. Just let go and feel that. Let the light guide you. Not like moths follow a light — let the light be your guide. For the next twenty minutes just pause this reading of the book, or pause the recording, whatever you have, and enter the entire experience of God, Jesus, and the Holy Spirit, the Holy Fire. And don't you imagine the healing is already done. The healing is already done.

You're like a karate champion about to break one of those big concrete blocks. But you don't imagine hitting the block — that would be painful. Imagine going all the way through the block. Your hand comes through completely, painless, to the other side. So be guided in that experience.

[Pause for twenty minutes of meditation.]

Twenty minutes have gone by. I'm going to ask you to feel the meditation, feel guided by the Holy Spirit, by Jesus, by God. The healing is taking place. Open your eyes. Take out your notebook. Describe the journey. What was that like? What were you experiencing? Don't edit this. It's almost like auto-writing — just write that conversation you're having now with God and Jesus about whatever blockage, whatever thing you were asking to be healed: physical, mental, relationship, whatever it is, a better relationship with Spirit, with God, Jesus, the Holy Spirit.

Bring your hands into the prayer position after some more time has gone by, and just pray for two minutes. But don't pray asking for a bunch of stuff. Just listen. Let the conversation start. Let them start the conversation — Jesus, the Holy Spirit. Their gift is love to me. I'm going to pray also that in the Jain tradition, all the spiritual masters — in Holy Fire Reiki you have the Brothers and Sisters of Light from all the faiths of the world, all the spiritual paths that are for your highest good, coming together as the council, the Brotherhood and Sisterhood. Let them touch your cultural self, uniting it with your true authentic self, so that you're walking the talk. There's no separation. There are consequences to that, by the way — are you willing to have the consequences of being yourself at work and in your family, not lying to yourself or others, not pretending to put your spiritual self on the side? That's a commitment. Are you wanting to make that commitment? Write it in your notebook now.

So I want to do one final thing in this meditation with the seven chakras. I want you to feel through your body — run your hand over your body from your crown down to your root chakra, go slowly. Do you feel any energy there? I can actually feel an energy wave and pressure, a wave that is higher in certain places. It's like I can feel the difference of that chakra. So now I'm going to pray that from the seventh heaven, the seventh chakra of the white lotus, the white light shines. God, Jesus, the Holy Spirit flows into my hands and palms as they put them on my heart chakra, the fourth chakra. I see the blue sky. I see the heart. I give space to hear — God, Jesus, the Holy Spirit — I'm listening with my throat chakra. I'm listening, not talking, opening space. My heart chakra, my hands crossing my heart. And now it is done. It is done. God, Jesus, the Holy Spirit aligning the energy of my second chakra — or whatever chakra you pick — visualize it. It is done. They've aligned it. Check it with your hand. There's no longer a big bump of energy over my second chakra.

In the Holy Fire Reiki, there are twelve levels of heaven. I'm not going to go through them all — I'm not even sure I'm allowed to do that. But I will tell you that it is through the seven chakras that you're healing the ego. You've got past the cultural self of the ego and you're getting into your authentic self in the second, third, fourth, fifth — especially the fifth and the sixth chakras — going for a higher

knowing, the healing of the chakra, and getting into the higher consciousness. Some of the other levels have to do with gratitude, coming into oneness, being guided by your higher pure consciousness, going out into the world so that you walk the talk. The two become one, as St. Thomas says.

So that's the meditation for today. Be the end-dweller — that part of consciousness that gives life to the mind, the body, and the senses. The end-dweller. And we see the fire of the third chakra. We see the fire.

Ah-hoe.



◆ A QUESTION TO SIT WITH ◆

Distance is not a barrier to love. Where in your life are you withholding healing energy because you think you have to be physically present to give it?



◆ THE PRACTICE ◆

Prerequisites

Part A is available to all practitioners regardless of formal Reiki training. Part B requires at minimum Reiki Level II training from a qualified teacher and explicit informed consent from any recipient. If you do not have Reiki training, work only with Part A — self-send — on Day Nine.

Part A — Self-Send Distant Reiki (20 Minutes)

Complete the Day One Leaf-Stream Meditation (5 minutes). Clear all seven blocks.

Activate your Holy Fire® connection through your chosen prayer or intention. If you are from a non-Reiki tradition, substitute the equivalent: a short prayer, a breath-intention, or the Navkar Mantra. The activation is the act of consciously opening the channel between yourself and the source — however you name that source.

Establish a time in your past when you experienced physical, emotional, or relational difficulty. Hold that younger self in mind with the same compassion you would offer a close friend. You are establishing the healing dyad across time: present-you as healer, past-you as recipient.

Allow healing intention to flow — without directing it to a specific outcome. The Holy Fire® discipline is non-directive: 'for the highest good' rather than 'to fix the left leg.' Hold the intention for ten minutes in stillness.

Conduct a body scan (Day Six protocol) and note any areas where warmth, density, pressure, or movement is felt. These are the areas that the Reiki is engaging. Record them specifically: location, quality, direction of sensation.

Close the session by bringing your palms together in front of your heart, bowing to the connection, and consciously releasing it: 'The healing is complete for this session. I return to my own field.' This closing is essential — it prevents the practitioner from remaining energetically open after the session ends.

Part B — Distant Send to Others (Reiki Level II + Consent Required)

Obtain explicit, informed consent from your recipient: explain that you are practicing distant Reiki, that you are uncertain about the mechanism, and that they may decline or withdraw consent at any time. This is the Ahimsa boundary.

Establish a specific time window for the session, agreed upon in advance. Both practitioner and recipient note their physical sensations during that window and compare afterward.

Follow the same activation, intention, and closing protocol as Part A, holding the recipient's name and wellbeing in mind rather than your own past self. Maintain the non-directive posture: 'for the highest good' not 'for the resolution of their specific condition.'

After the session, contact the recipient and compare records. Note convergences between your sensations during sending and their sensations during receiving. These are entanglement episodes for both practitioners' journals.

Experience the self-send distant healing protocol as a direct application of quantum non-locality — healing across time as well as space.

Document a body-scan session during which healing intention was active and record the specific physical phenomena.

If trained, produce a documented distant Reiki exchange with convergent physical records from both practitioner and recipient.

◆ JOURNAL — Day 9 ◆

Who did you send healing to in today's session? What did you sense about their condition?

What did your body feel during the distant send — warmth, tingling, resistance, flow?

What does non-local healing ask you to believe about the nature of love?

Where in your body does compassion live? How does it feel different from effort?

Day Ten — Indigenous Ways of Knowing

Walking IWOK and WWOK Without Appropriation

◆ LINEAGE ◆

Q 16 — Do to others what you would have them do to you.

(Matthew 7:12; Luke 6:31)

The Golden Rule is the ethical foundation of non-appropriative knowing: approach every tradition as you would want your own to be approached — with reverence, not extraction.

Bhavana Twelve — The Nature of Our Nature (Anekantavada)

"Reality is many-sided. No single perspective holds the whole truth. The Jain path is learning to see from more than one vantage point at once." — Chitrabhanu



◆ DEMONSTRATION ◆

Recorded and transcribed March 28, 2026. Grammar and spelling corrected; voice, digressions, and the full family history preserved verbatim. This is David's revelation and speaks for itself.

I. The Entangled Sorrow — Both Sides of the Family Tree

Indigenous ways of knowing — this is a long, entangled sorrow that I have. It begins when I turned 53. I'm 78 now. And my mother told me: you know, you have parts of the Boje family, parts of my family, both sides of the family tree married indigenous, and then they were — one was killed and the other written out of the family Bible. So let's talk about those two stories of family history.

My grandmother Wilda — her and her brother's family crossed from Iowa to Goldendale, Washington state on a covered wagon, not because they wanted to do the covered wagon, but because they were too poor for the train. Now they tried their hand at growing things — wheat and whatnot — and the crops failed, so they moved into town and opened a livery stable. And my grandmother Wilda became a trick rider in the rodeo, and her brother Gerald as well was in the rodeo. So Gerald took up with a woman from, perhaps, the Spokane Indians thereabouts in Idaho. Anyway, her name was Stella Leclair, and Gerald and Stella had a daughter named Georgie. And the prejudice was so bad at that time that the sheriff and his deputy beat Gerald to death. And it turns out that people aren't very Christlike in their orientation — they only see the differences and they blame for their own circumstance, I believe, anyway.

So Georgie and her mother Stella — I have a picture of them that my mother showed me when I was age 53. She kept a bunch of photos in a shoebox, and she was kind of cursing as she showed them to me: oh, why do you want this darn thing, why do you want that? That's all history. And even the picture of my grandmother Wilda in a rodeo doing trick riding — she tore it in half right in front of me. I put the halves together and made a photograph of it, and did some photos of a couple of other pictures. And there was a picture of Georgie as a papoose. Now I did some archival research on the microstory, the story of the little people, and there's a Sam Boje — a Boje who grew up on the reservation, so I think it's in Montana — now, on my dad's side of the family.

My grandfather August — one of his brothers, his name was Edward — and Edward married a woman said to be a princess of the Puyallup tribe from the coast of Washington state around Olympia. And again the prejudice was so bad in the United States that they had to move onto the reservation, first on the coast, and then they got moved when the coastal land became too valuable. They got moved somewhere around Spokane, and then those tribes got moved again over to Idaho and Montana, and they lived out their lives away from western ways of knowing.

So when I found out these two stories — that I don't have actual indigenous blood running through my veins, I don't have the quantum

level of blood to be indigenous — I decided I did owe it to my ancestors to try to heal the hatred in both sides of my family tree. Oh my goodness, what do I do? So I studied up on indigenous ways of knowing and the way that it's better in many ways than Western ways of knowing — coming from Europe and wherever they got white folks, you know.

II. Nahdion, the Harner Classes, and the Problem of Monetizing IWOK

Fast forward a few years. My wife's horse, Nahdion, was getting on in years — 31 years old, and that's about the end of life for an Arabian horse — and his time was coming and he wasn't eating well. And so we had a couple of people we were seeing that claimed to understand indigenous ways of knowing: a woman from Mexico who'd been in the United States for some time, and her husband who was not indigenous. Anyway, they practiced the indigenous ways of knowing — the ceremonies, etc. — if we paid them hundreds of dollars. But it turned out to be \$1,000, \$2,000 a month eventually, and they would work on the ceremonies and treatments to help Nahdion stay alive. I got angry at the whole thing and said, well, this is ridiculous. I mean the guy that's coming over to do this is not indigenous. The woman is working on other things, not with animals, but she's very helpful and teaching me past life regression and things of that sort.

So I noticed that I could go and sign up for a class to learn shamanic practices of indigenous ways of knowing, and so I flew to California. My purpose was to help Nahdion. And so when I went to the retreat center — about five days of classes — I started meditating and did the trips to lower world to find a spirit animal, a helping animal. I found a dragon. And I also found information about Nahdion, and I didn't know what to do. When I went back to Las Cruces, New Mexico, I did things like journey to lower world, talk to the dragon, get some ideas on what to do with Nahdion — you know, blessing the water, laying hands on him where it seemed appropriate to healing, and tested out something with his stomach using muscle testing, something in the neck, or something elsewhere, and what it might be. And this proved to be very successful, and Nahdion stayed alive for another couple of years.

But then I got into journeying to upper world, where, by the way, my ancestor Wilda would greet me, and that's where eventually I met Ralph, that I told you about in the last segment.

So during Covid — no, it's actually before Covid — we had people coming to the house every week. We would do sessions when we had maybe a dozen people, and I was showing them how to go to lower world, upper world, having them read Michael Harner's book *Cave and Cosmos*, and the other book, *The Way of the Shaman*. And I was not charging money for this. I took each of the seminars — I don't know, somewhere around \$1,000 — and I was working with somebody from Texas who was authorized to teach, and he was more or less doing the teaching. I just carried on the practices so people could practice each week.

Covid happened and I started doing this over Zoom, with breakout sessions. I teach, I do the drumming — I bought a drum made by Yolanda Martinez, a buffalo hide drum, very bass in tone — and anyway, it all worked. You know, it all worked. It worked fantastically.

And as I took more classes from the Michael Harner Institute and eventually started taking some weeklong retreats on my path to become a teacher in that movement, I began to be doubtful, to question — because it appeared to me, and I was getting input from some of my indigenous colleagues who were tolerant of what I was doing, with a couple more also saying, you know, this is colonizing, it's appropriating indigenous ways of knowing by people who didn't grow up in that culture, don't have the bloodline to it, are not part of a tribe, and it's very inappropriate to do this. And it's also inappropriate to charge money for a spiritual gift. This brings me back to the last chapter where we talked about monetizing spiritual practices in Reiki.

So I wanted to say that my change in attitude is that people need to be able to support themselves for the service they're giving. When it just becomes about the money, and the institution takes over — that is my main point. Every kind of institution in my research in organizational storytelling says that the egoistic part of leadership mixes in a bad way with the bureaucratic, mechanistic systems, and you have kind of a nightmare approach. It's no longer about providing services, and then those organizations go on to do great harm and eventually they go

under, go out of business. Kmart went out of business, and Montgomery Ward's — I used to work for them in high school — went out of business. Some deserved to go out of business, like Enron, etc.

So that's what I was focused on — you know, the situation here with people in our city that were, I think, taking advantage, trying to charge us way more than their practices were worth, and we became their exclusive client. And you know, I'm not here to support somebody else's training. So we did part ways.

III. Walking IWOK and WWOK: Toward the One

So now — indigenous ways of knowing and Western ways of knowing — I walk IWOK and I walk WWOK. If I look at what's happening now in the meditations I'm doing for this book, I'm approaching different worlds. The multiple worlds theory, many worlds. We are part of many dimensions — we are part of not just two dimensions or three dimensions, but the fifth, the seventh dimension, where we're getting closer to the one instead of duality — this versus that. Jesus said, if you make the two one: the inward and the outward become one, the outward and the inward become one, the up and the down — which I think is the upper world and lower world — the male and the female parts of ourselves one, so we're neither male nor female, and if you make it so your cultural self and your authentic self are one — that's not gonna happen all the time unless you reach that enlightenment, that ability to be one, to not see divisions anymore. Right now I'm moving toward that, and I want to heal the divisions.

I wanna say: I do miss the meetings with my friends and colleagues when we were doing the shamanic drumming, and I do miss the drumming. On the other hand, I'm now opening up to the Gospel of Thomas, the ways of holding both Jainism and Christianity and Protestantism, etc., altogether. And I think indigenous ways of knowing and Western ways of knowing — I really like the approach of the indigenous pragmatist Vine Deloria Jr. For example, his book on metaphysics opens a great path for me, because he's showing that while it is inappropriate to colonize indigenous ways of knowing, to monetize them for Western cultures, what the project seems to me is to understand how the existential things he talks about in his book on

metaphysics and what the quantum physicists are discovering and theorizing are things that were known for a long time in indigenous ways of knowing. So that is very important to me as I am discovering my life purpose — purpose for my soul here on earth. And I believe it is to understand the things I'm passionate about: my writing, my creativity in my heart, my ability to heal the divides, and to make the two one, as it says in the Gospel of Thomas. That's what Jesus said.

So I think I need to express forgiveness to Michael Harner and his institution — they are trying in their own way to do indigenous practices according to the anthropological approach. But they are also constraining: there are no chakras, as in the Jainism approach; there's no becoming a channel except to the specific lower world helpers or the upper world spirits. So there's a kind of channel. And I was so trained in the Michael Harner method — it's taken a year, or two years, I think it's four years now, to re-establish my spiritual practice according to my soul path. And so I learned that I was going down the initiatory path of a westerner doing shamanic drumming ceremonies, even though I could do it successfully — get and read things and bring back messages that people identified with, saying, “How did you know that?” — because I had listened to Ralph in upper world or lower world, going back to Nahdion, that horse I loved and who loved me so dearly.

So where am I at now with all of this? Well, I don't need to monetize spiritual practice, to charge people. I worked at universities for 35 to 40 years, and I have a retirement plan — so did my wife — so we don't need to charge to sustain ourselves. So I think it would be okay if I do things for free, approached from non-duality. And it relates to my scholarship as well: Jacques Derrida and his stylistics of deconstruction, a non-step style of getting past the dualities — and in Jainism, the teaching of Syadvada wants to get past the dualities. So climbing this wall that this knowledge is indigenous and that knowledge is Western, that this knowledge is science and this knowledge is spiritual — I don't think that is consistent with love as the message of God and Jesus and Mahavira — Mahaveer, actually, is the pronunciation. Anyway, it's to create dialogue, which is what I'm able to do: storytelling, exchanging stories, but not the sacred stories

— just the stories — in an attempt to get understanding, get past cycles of war and hatred and colonizations, etc.

So that's my purpose here in this birth and death cycle, and that's what I'm here to learn. And if you wanna know what your life purpose is — I was watching a really good show and it said: look at your desk, where you spend most of your time, the seating area where you spend most of your time. And then look at the things around it, very close — within a foot or two, within reach. Those are the most important things to you, the things that bring you joy. And then look at what's far away, hidden under a pile of papers on a dusty shelf. Those are the things that don't seem to matter.

I remember somebody coming to UCLA when I was a professor, saying, "David, there's nothing here that's you. You haven't made this your home. You just have some books by other people — no photographs, no art. You haven't decided to make this your home." And I took that to heart.

So I hope this demonstration has been useful to you. We're not gonna teach you in what follows the ways to do shamanic practices. I'm gonna stay with the notion that God and his love, Jesus is love, Mahavira — his love — etc., and whomever you choose as your source or how you articulate that. And I invite you to share stories in storytelling circles, as we do in the True Storytelling book by Jens Larsen, myself, and Lena Bruun, and to have conversational storytelling as in the book by myself and Grace Ann. And so thank you very much, and try to be nice to each other.

IV. Ralph Opens the Gate: Stella Leclair Comes Forward

I'm gonna try contacting Stella Leclair — and maybe Gerald Shelton on my mother's side, and how about Edward Boje and the indigenous woman he married and their path on the reservations and their children. So I asked Ralph: "Ralph, can you tell me if anybody is there and wants to be heard, wants to communicate with me, have any kind of ideas to share?"

Stella: Yes, it's true. And I'll say to you, David — like Gerald, you had an alcohol problem. He was an alcoholic, couldn't deal with the rejection he was facing, and the hardships, and the loss of his little

brother on the Oregon Trail, his little infant that died. And after I lost him, it was raising Georgie — your grandmother Wilda and I lived in a cabin with a dirt floor. And when your mother Lorane didn't like not having the perks of the city life — well, I was raised, and so was Wilda, to be very resourceful, and to know the names of all the plants and types of trees and what to eat and not eat. And as you know, in your writing, well, they could pick up a stone and kill a rabbit into fifty pieces — I think it's actually more like twenty pieces.

So we were there when Wilda's first husband, Herman Raymond Boje, during the Depression was a bootlegger — would go up by train on the coast of Washington state and go down to California with the hooch, sell it, and come back. But he might be gone two months and we didn't have food. Didn't you have a refrigerator? You know, we had to fend for ourselves in the winter, in the summer, in autumn and fall. So we became quite close, but Raymond and Wilda did separate. She took up with Percy Brown — and Percy needs to be in your story. Of course Brown wasn't his real name. He was indigenous, thrown into a mission school, because it was his mother's choice. She had two sons, and one she could afford to raise, and the other one she couldn't. Brownie looked a little too indigenous, so she dropped him off with the nuns and the priests at the missionary school. They cut his hair. They were awful to him. And you have written about how tough it was to be around him, and how cantankerous and hateful he was to your mother. And you've implied — not only was your mother beaten by him, locked in the shed, given hand-me-down clothes because she's the daughter of Raymond and not of him — while his own daughter Val got all the new clothes, got to go on dates, and your mother was locked in the shed. Your mother was beaten regularly, perhaps weekly, as you know from her own lips. She didn't confess that she was raped by Brownie, but you have read between the lines, and I'm not gonna say anymore about that.

Stella: But you grew up with somebody as a mother who couldn't love you except to have a clean house and move to the suburbs, etc. — and you reminded her of your dad when he deserted her for a younger woman. So as you practice this — make the two one, heal the divisions in your own heart — you have found forgiveness for your mother and your father. But now I ask you: find forgiveness for

Brownie, because he's a product of his mother's choice. So I wanna leave you with that. And I appreciate your path, and I think you're doing good work with good learning, and you're now trying to recover Western ways of knowing that don't get into duality and leave the path of hatred behind.



♦ A QUESTION TO SIT WITH ♦

Where in your spiritual practice are you a guest in someone else's tradition — and have you acknowledged that?



♦ THE PRACTICE ♦

Indigenous Ways of Knowing (IWOK) and Western Ways of Knowing (WWOK) are not interchangeable. Following Vine Deloria Jr.'s argument in *The Metaphysics of Modern Existence* (1979), this chapter does not claim that WWOK science explains or validates IWOK practice. The relationship is one of convergence, not hierarchy. Deloria argues that when Heisenberg discovered the observer effect, indigenous peoples were not surprised — they had always known that the knower and the known are entangled. Both routes point toward overlapping truths about the nature of non-local reality. The chapter honors the difference by refusing to teach shamanic ceremony, lineage practice, or culturally embedded ritual. What it offers instead is the

convergence: the shared body-field that Schmitz's phenomenology describes in WWOK terms, that Jain epistemology describes as the dissolution of self-other boundaries in Anahata, and that the Gospel of Thomas names in Saying 22 as making the two one.

The ESP capacities associated with altered-state knowing — expanded temporal and spatial perception, access to non-ordinary information, somatic knowing of another's condition — are real and cross-cultural. The ceremonial, cosmological, and relational context in which each Indigenous tradition embeds these capacities is not separable from them without loss. This exercise accesses the ESP capacities through WWOK-compatible methods (the breath, the body, the heart-chakra field) while explicitly refusing to claim shamanic lineage, ceremony, or cultural authority.

A note on drumming: earlier versions of this exercise used rhythmic drumming tracks as the altered-state entry method. This has been removed. Drumming at 4–7 beats per second is an effective neurological tool for inducing Theta brainwave states — but it is also a practice embedded in specific IWOK traditions, and using it outside those traditions, even as a universalized technique, is the exact pattern of decontextualized appropriation this chapter critiques. The pranayama breath achieves the same neurological effect through a practice that is yours to use: transmitted through Gurudev Shree Chitrabhanu's Jain lineage, present in your own daily practice at the Caballo ranch, and not borrowed from any indigenous ceremonial context.

Part A — Pranayama Threshold Entry (15 Minutes)

The 4:16:8 pranayama cycle used in the Jain Seer practice (Day Seven) is the entry method for this exercise. It induces the same Theta brainwave state (4–8 Hz) that rhythmic drumming achieves, through a mechanism that is physiological rather than cultural: extended breath retention activates the parasympathetic system, reduces cortical noise, and opens the perceptual field to non-ordinary information. This is

your practice, transmitted through Chitrabhanu's lineage, and it belongs here.

1. Complete the Preface Leaf-Stream Meditation (5 minutes). Clear all seven blocks. Set a clear, ethical intention: "I am entering an expanded perceptual state for [specific purpose — sensing the condition of a relationship, seeking guidance about a decision, attending to a particular person's wellbeing]. I do so for the highest good of all concerned, in the spirit of Arihanta: you have no enemies; everyone is your friend."

2. Begin the 4:16:8 pranayama cycle: inhale for 4 counts, hold for 16, exhale for 8. Complete five full cycles slowly. With each hold, allow the breath to carry awareness inward — not forcing any perception, simply suspending the outward-directed noise of the analytical mind. You are creating the same internal silence that the shaman's drum rhythm creates in the nervous system, through a method that is your own.

3. After five cycles, allow the breath to return to its natural rhythm. Keep your eyes closed or softly focused. Hold in awareness the intention you set at the outset. Do not journey, visualize, or project. Simply allow what arrives to arrive: images (clairvoyance), sensations (clairsentience), words (clairaudience), sudden knowing (claircognizance). Record in real time without filtering.

4. After ten minutes of receptive stillness, take three grounding breaths, feel the floor or chair under you, and return your attention to the room. Record everything from the session as a microstory (Day Five five-element protocol): who was present in your awareness, what arrived, when/where you were, what relational field you held, what followed.

5. Note any content that arrived that you could not have consciously constructed — this is the non-local data. Apply the Day Three intuition discrimination checklist: did it arrive suddenly without effort? Does it carry a quality of otherness? Does it persist when you place it on a leaf and release it? If yes to two or more: log it as a Chapter 9 microstory.

Part B — Organizational Soul Retrieval (Group, 30 Minutes)

This applies the PERVIEW methodology from Chapter 9.3 to a team or organizational field. The *einleibung* concept from Schmitz (via Feng & Yang, 2025) is directly relevant here: the group temporarily shares a body-field in which the organization’s dislocation — its soul loss in phenomenological terms — becomes perceptible to the group’s collective somatic intelligence. This is not shamanic practice. It is WWOK-compatible organizational restorying that arrives at an analogous result through its own methods.

1. Gather two to five colleagues or practitioners. State the intention: “We are here to sense what has been lost, suppressed, or frozen in [organization / team / project / relationship]. We do this for the wellbeing of the whole, in the spirit of *ahimsa*.”
2. Each person completes five minutes of the Preface Leaf-Stream Meditation silently, clearing individual static and attuning to the collective field. No speaking during this phase.
3. Each person performs three cycles of the 4:16:8 pranayama breath to enter the threshold state. The group is entering the field together, as a solidarity *einleibung* — temporarily becoming a shared sensing body rather than five separate analytical minds.
4. Without speaking, each person writes for five minutes: “What I sense is missing, frozen, or calling for return in this organization is...” Write without editing, in real time. Do not analyze. Describe what arrives in the body, the visual field, the feeling-sense.
5. Share in turn without discussion — each person reads what they wrote, nothing more. Listen for convergences across individual impressions. Two or more people receiving similar images, words, or felt senses about the same aspect of the organizational field constitute an entanglement episode: a real feature of the collective field, not individual imagination.

6. Together, identify one small, ahimsa-aligned restorying action that could begin to address what the field has shown. Not a grand plan — a single concrete next step. This is the antenarrative Bet: engaging the Before-field to shape what is still in formation.

7. Each person writes a microstory of their experience. Submit with consent to truestorytelling.com as a collective organizational soul-retrieval record.

◆ JOURNAL — Day 10 ◆

Name one tradition not your own that has shaped your practice. What do you owe to that lineage?

What is the difference between being inspired by a tradition and appropriating it?

Who is the ancestor on the edge of your family story — the one nobody talks about? What do they want you to know?

Write what forgiveness looks like in your relationship to a tradition, a teacher, or an institution you have outgrown.

Day Eleven — SeerFire Chakra Practice

The Seven Centers as Chitrabhanu Transmitted Them

◆ LINEAGE ◆

Q 42

No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. Your eye is the lamp of your body. If your eye is healthy, your whole body is full of light.

Mt 5:15, 6:22–23 · Lk 11:33–36

The Light Body. Q 42 describes a body that becomes entirely luminous when the single perceptual center is healthy. This is the SeerFire model: when each chakra is open and aligned, the whole body becomes a coherent perceptual instrument. The lamp on the lampstand is the crown chakra radiating through all seven centers.

Bhavana Six: The Flame in the Candle

The seven centers as the candle's seven flames — Chitrabhanu's direct transmission of these colors to Boje is the living lineage link in Day Eleven

The SeerFire practice is the direct implementation of Chitrabhanu's sixth bhavana at the level of the seven-center body. Each chakra is a flame — a specific mode through which the soul-fire expresses itself as perception. The sequence from root to crown is the candle burning from base to tip: as each center brightens in Chitrabhanu's colors, the soul's perceptual range expands through the full spectrum. This exercise embodies the direct transmission from Chitrabhanu to Boje (Aribanta).

"Your eye is the lamp of your body. If your eye is healthy, your whole body is full of light. Be careful to keep your whole body full of light."

Seed Thought: Seven flames, one fire. Let me light each center in sequence — not as technique but as the soul recognizing its own instruments of perception, as Chitrabhanu transmitted them.

— ◆ —

◆ DEMONSTRATION ◆

Recorded March 28, 2026. This meditation is about the seven chakras as Gurudev Shree Chitrabhanu describes them in his book *Twelve Facets of Reality* (1979, pp. 90–91). Figure 1 shows the Jain chakra images alongside Hindu counterparts. Grammar and spelling corrected; voice and teaching preserved verbatim.

We're talking about a very spiritual energy here and the ascension to non-duality. I want to relate this to two things: Holy Fire Reiki, on which I have an amendment in Day Nine, and the Gospel of Thomas.

In the Gospel of Thomas, Jesus said: when you make the two one, and when you make the inside like the outside and the outside like the inside, and the above like the below, and when you make the male and the female one and the same — so that the male not be male nor the female female — and when you fashion eyes in the place of an eye, and a hand in the place of a hand, and a foot in the place of a foot, then you will enter the kingdom. This is a metaphor about non-duality — about overcoming all the dualities between your cultural self and your authentic self, your outside and your inside, between your lower self on this world and your higher self of divine energy. When you make the two one, you're overcoming the duality of the male and the female — because, as Carl Jung most famously suggested, we are both male and female. Make the two one. I see this happening in the Gospel of Thomas, in the SeerFire chakra work, and in the Holy Fire Reiki — all of them teaching about finding unity on the path of ascension.

I. The Seven Chakras as Chitrabhanu Transmitted Them

Let's go through Gurudev's seven chakras the way I've learned them. You may learn them with different shapes, different colors, different names — each practice adapts them in its own way. I'm going to teach you the way I learned it.

First Chakra — Muladhara

Meaning: security · Area: base of the spine · Symbol: square with a cross inside, indicating all four directions plus up, down, in, and out — 360 degrees, all directions

Color: yellow; Chitrabhanu also speaks of the golden lotus — it is interesting that the first chakra is the golden lotus and the seventh is the white lotus · Mantra: Shiva Shanti (benediction and peace)

Element: earth · Sense: smell — smell the earth, see the color, let it extend into the earth, and for me it extends into the whole quantum universe

Second Chakra — Svadhisthana

Meaning: my dwelling, my origin, my creativity · Area: the pelvis · Symbol: crescent moon — I make a little crescent moon, a little sail, and float it on the waters

Color: silver · Mantra: Mano Raman (the mind player — so the mind is playing)

Element: water · Sense: taste the water

Third Chakra — Manipura

Meaning: the jewel city — power and expression · Area: the navel · Symbol: triangle

Color: red and yellow flame · Mantra: Ram (fire — we see the fire)

Element: fire · Sense: sight — see the fire

Fourth Chakra — Anahata

Meaning: love, the love chakra, the heart chakra · Area: the heart · Symbol: small heart inside a larger circle

Color: sky blue · Mantra: So Hum (I am that — put your hands on your heart; this is what I recommend)

Element: air · Sense: touch — touch the air, touch the heart

Fifth Chakra — Vishuddha

Meaning: the holiest — abundance, a sense of security, wisdom, purity, plenty · Area: the throat · Symbol: oval rather than a circle

Color: pale purple · Mantra: Aim (aiming your hearing, not your voice — giving space to hear and listen to others; this is not about speaking, it is about hearing)

Element: space · Sense: hearing — now we have earth, water, fire, air, and space

Sixth Chakra — Ajna

Meaning: command — the clarity of your insight, your inner consciousness · Area: the center of the brow, the pineal gland, between the two eyebrows and toward the center of the brain, about the size of a pea · Symbol: no fixed shape — the whole spectrum, think of the rainbow of colors

Color: orange, but it is the whole spectrum of color · Mantra: Prajna (wisdom with compassion)

Element: mind and thought — we are now past the five senses · Sense: none — we have gone past the five senses

Seventh Chakra — Sahasrara

Meaning: one thousand petals — higher spiritual consciousness connected to God, Mahavira, Jesus, whatever spiritual master you follow · Area: the crown · Symbol: the thousand-petaled lotus

Color: white — we all want that shining white light to come from above right into the crown chakra · Mantra: Om Ar-Hum Namah (I bow to the worthy energy which I am; I bow to the worthy energy with which I am — it fits very well with quantum storytelling, quantum vibration, and non-local entanglement with the quantum universe as a consciousness of self that is your authentic self)

Element: no element — we are past the five senses and the five elements · Sense: none

II. Integrating the Seven Chakras: A Practice Summary

What I try to do is integrate the notion of the Gospel of Thomas — when you make the two one, you make the inside like the outside, the above like the below, the male and the female the same, qualities of both, not in division anymore. It is in that state that you may enter the kingdom of heaven.

So I look at it as: get into the heart space first, making the two one, all those divisions one. I want to go through all the chakras. I think it's important to breathe. Get your root chakra going — imagine the color, earth, smell. Do the second chakra — creativity, pelvis, silver, Mano Raman, water, taste. Get into the power chakra — the jewel city, the navel, the red-yellow, the Ram, fire, sight — see the power chakra. All of those are different energies. Then your heart energy. Then your throat energy — Aim, aiming at something, wanting to hear the voices. It's not just asking, it's hearing the voice of God, Jesus, the Holy Spirit if you're in the Holy Fire Reiki — or just hearing the inner divinity that you are. Understand that your inner divinity is not separated from God's spirit, from Jesus, from Mahavira, from any of the spiritual masters. Whether you're into angels, channeling ancestors, whatever — you're not separated. They're in you already. There's no separation.

When you open your third eye, say: I command the third eye to open. Prajna — that's the mantra. You want that clarity. And then you're going to connect the two lotuses: the golden lotus at the root and the white lotus at the crown. Imagine those energies streaming into you, and then imagine: it is done. It is done. It is done.

III. Working with the Chakras for Healing: Tinnitus as an Example

I'm trying to work with curing the tinnitus in my ears. It comes from Vietnam — from basic training, firing all those guns without earplugs, and then guard duty, and practice on the range. And then I had a Harley Davidson for a number of years, and loud rock music. The tinnitus had been gone for the last few months, and now it's back. I think it's because I'm working with all the vibrations — it could also be a cold or something.

I do some muscle testing: can I be cured? Yes. Today? Probably not. I can't nail down the timeline. But if I really see it as done — see it as done, let the waves wash over my whole body — and invite the Holy

Fire to provide healing in me. Not pulling out all the stops, but pulling in the Holy Fire healing.



♦ A QUESTION TO SIT WITH ♦

When you run the SeerFire sequence through all seven centers, which chakra resists — which one does not want to be seen?



♦ THE PRACTICE ♦

Chitrabhanu's Seven Chakra Colors (as Transmitted to Boje)

You may use these or choose your own — the choice belongs to you. These are Chitrabhanu's (1979, pp. 90–91) associations as Boje received them. Each practice adapts them in its own way; this is the way David learned it.

Root (1st): Muladhara

Yellow — the golden lotus; security, grounding, karmic foundation; earth, smell

Sacral (2nd): Svadhisthana

Silver — creativity, origin, dwelling; water, taste

Solar Plexus (3rd): Manipura

Red–yellow flame — the jewel city; power and expression; fire, sight

Heart (4th): Anahata

Sky blue — love, compassion, non-local love, ahimsa; air, touch; So Hum — I am that

Throat (5th): Vishuddha

Pale purple — the holiest; abundance, wisdom, purity, hearing (not speaking); space, hearing; Aim

Third Eye (6th): Ajna

Orange / full spectrum (the rainbow of colors) — command, clarity of insight, avadhi-jñāna, clairvoyance; mind, no physical sense; Prajna — wisdom with compassion

Crown (7th): Sahasrara

White — the white lotus, 1000 petals; higher consciousness, dharma svabhava, omniscient knowing; no sense; Om Ar-Hum Namah

Full SeerFire Practice — 30 Minutes

INVOCATION (3 minutes): Speak or silently recite the Navkar Mantra (Jain) and your personal prayer of connection (Catholic, Christian, or the tradition of your practice). Both simultaneously. This is Tamaraland polyphony — multiple rooms honored, none subordinated.

LEAF-STREAM CLEARING (5 minutes): Day One Leaf-Stream Meditation. Clear all seven blocks with attention to whichever are most active today.

BRAINWAVE DESCENT (5 minutes): Begin slow 4-count inhale, 6-count exhale breathing. After two minutes, extend to 6-count inhale, 8-count exhale. You are intentionally moving from Beta (13–30 Hz) through Alpha (8–12 Hz) toward Theta (4–8 Hz). Deepening stillness,

slight cooling of the extremities, and a quality of expanded inner space indicate Theta entry.

CHAKRA ACTIVATION (7 minutes): Beginning at the root chakra, visualize the color associated with each center brightening. Spend 45–60 seconds at each. As you reach the Third Eye (ajna, orange/full spectrum), slow down — this is the clairvoyance center. As you reach the Crown (sahasrara, white), pause and simply rest in the expanded field that presents itself.

SENSING LOG — ONE MICROSTORY (5 minutes): With chakras active and field open, hold your day's relational field in awareness — anyone or anything that you are in relationship with. Allow whatever arrives to arrive: images (clairvoyance), words or sounds (clairaudience), feelings (clairsentience), sudden knowing (claircognizance). Record in real time without filtering.

CODING (2 minutes): Review what arrived and code it temporally: future-shaping (F), now-shaping (N), or past-confirming (P). Note which chakra center seemed most active during each impression.

RE STORYING (2 minutes): Based on what arrived, identify one small, ahimsa-aligned action you can take today. Not a grand commitment — a small, concrete, relational act. This is the Seven Bs 'Bets' level: engaging the antenarrative to shape what is still in formation.

SEALING (1 minute): Self-send Holy Fire® Reiki or your equivalent healing intention to your own heart center. Bring both palms to the chest, breathe three full breaths, and release: 'The session is complete. I return fully to this moment.'

Complete the full 30-minute SeerFire protocol and produce a coded sensing log from the session.

Identify which chakra center produced the most reliable non-local impressions during this session.

Practice the Seven Bs 'Bets' level by identifying one restorying action arising from non-local knowing.

◆ JOURNAL — Day 11 ◆

Name the chakra that felt blocked or dim today. What area of life does it govern?

What color or image arrived spontaneously — not the one you expected?

*Chitrabhanu asks: who gives feeling to the body? Who gives awareness to the mind?
Answer in your own words.*

After the full sequence, what did the SeerFire show you about where you are living below your capacity?

Day Twelve — Remote Viewing, Premonition & Synchronicity

The Future Is Already Acting on the Present

◆ LINEAGE ◆

Q 55

If the owner of a house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. Therefore you also must be ready, for the Son of Man is coming at an unexpected hour.

Mt 24:42–44 · Lk 12:39–40

Premonition as Watchfulness. The owner who possessed foreknowledge would have acted on it. Day Twelve's premonition log is exactly this: training the practitioner to stay awake to advance signals, record them before the event, and verify accuracy afterward.

Bhavana Three: Liberation from the Cycle of Birth and Death

Samsara — the premonition-watcher as the steady seat at the hub of the Ferris wheel, watching what arrives without being swept by it

The premonition journal trains the practitioner to be the steady observer at the hub of the samsara wheel — watching what arrives from the non-local field without being swept into the narrative of each event. The person who notices the 2 a.m. flood premonition and acts on it is not controlled by fear or urgency; they sit in the still center, watching the circumference.

"Observe your whole cycle. See how the rich become poor, the young become old, the great become small. It is a joy to watch. The ornament changes but the gold remains."

Seed Thought: Let me be the steady watcher at the hub. The premonition arrives not to sweep me away but to inform me — and then passes on the wheel.

— ◆ —

◆ DEMONSTRATION ◆

Recorded outdoors, path interrupted briefly by a morning walker. Grammar and spelling corrected; voice, digressions, and the full teaching preserved verbatim. The Jules Verne self-correction is David's own.

I. What Remote Viewing Really Is — and the Ethics of It

This meditation is about remote viewing — which is something of a misnomer, because we're not really viewing so much as assessing the fragments we're getting. We're getting rid of the chatter in our mind, distracting our thinking, perhaps going into a mantra, going into a trance state if we're fortunate enough to do that. I think of Edgar Cayce — though I don't want to talk too much about that, because there is an ethics to remote viewing.

I don't think it's ethical to go uninvited into someone else's space, or to do things that are violent. The CIA went in for that sort of thing — Project Stargate. You can find a lot of advice in books and on YouTube on how to do remote viewing. I'm going to do an ethical approach to remote viewing, one I'm relying on from my own work in quantum storytelling, quantum non-local entanglement, and Jainism, and particularly the work of Gurudev Shree Chitrabhanu on the seven energy centers in his book on enlightenment, 1979.

One of the mantras you can use is called HRIM — H-R-I-M — from the 1979 book, to clear the mind, to get out of your thinking mode, to release the ego, to go before the ego. I like to use the seven antenarrative processes, and I'll talk about them briefly, and then we're going to do a practice in which there are about ten steps to doing a remote process I call the Quantum Non-Local Jain Seer — and it has to do with the chakras at that point.

II. The Seven Antenarrative Processes as a Remote Viewing Framework

So I want to go through the seven antenarratives and how they relate to getting in touch with your higher consciousness as a remote viewer.

I think it's your higher self — the level of pure awareness — that we're looking at here. The quantum non-local lets you travel in the quantum universe, but you're not really going anywhere, because you're already there. You already have your higher self, your inner divinity. But let's look at it this way.

There are seven antenarrative processes — spelled A-N-T-E-narrative, the beneath, so the ante: the seeds that are beneath, the before, the history that's before and before your ego takes over. There are the bets on the future — these are different pathways and the matter of collapsing the wave into particular pathways and sensing which waves to collapse. And there's being — it's a very interesting thing, it's a space-time mattering throughout the universe. It's a grounding, and in that way it relates to your chakra of grounding — your root chakra. It's also the non-local place, and Martin Heidegger's *Abgrund* — the groundless ground — which is in his book on mindfulness, which he wrote based on a series of lectures from around 1934–35. It comes after *Being and Time*, when he wrote about *Dasein* — being there. So you're being here, but you're also being there. You see how that works in the before and the bets, and particularly into being.

The fourth is the haunting — what haunts you across space and time. The fifth is becoming — becoming a Jain Seer, becoming a remote viewer, is about the subtle voices. So you have to quiet the mind of the noisy ego voice, the cultural voices, your cultural identity, and get in touch with your true self. Or make the two one, as we saw in the *Gospel of Thomas*: make your inside your outside, your outside your inside, your upper your lower, your lower your upper — the ascension. Becoming may be making the male and the female the same, no difference; we have aspects of both. So becoming is an awakening to higher frequencies, going from low vibrations to the higher vibrations of your higher self, your inner divinity.

Then there's the between, which is number six — the voices between the rooms. In Tamaraland, it's going into the hallways, finding the portal, quantum non-local crossing, the threshold between. And then there's the beyond, which is a whole other territory: going into the spiritual, into the higher self, into your inner divinity. We looked at Holy Fire Reiki and other forms of Reiki, and in the Holy Fire Reiki you have the getting beyond the first heaven — the physical — and

into up to the twelfth heaven, where you reach full ascension. Also the beyond is being open to your spiritual guides. When I've talked about Ralph, my grandmother Wilda, my other relatives — they can come in. Gurudev Chitrabhanu has passed on, so I can reach out to him through Ralph, who is the gatekeeper. Then there's Jesus, God, the Holy Spirit, Mahavira in Jainism, the Buddha in Buddhism, and so on.

Edgar Cayce went beyond in the trance mode. He couldn't speak normally, but he got hypnotized and all of a sudden could speak and get into the trance state. He was an evangelical Christian. Actually, let me correct that — it was Jules Verne who foresaw Paris in the 1960s. Jules Verne wrote a book, gave it to the publisher, and said, "They're never going to believe this." He was writing, I don't know, in the 1920s or 30s, and said — although there will be a big iron tower — and nobody was going to believe that, nobody was going to believe the things he was saying about Paris in 1960. But it came to pass. And after he died, a relative inherited a small farm with a safe in it. The person leasing the farm didn't know the combination, had never opened it. They got a locksmith, opened it, and sure enough it contained all the aspects of the future fulfilled. You can go beyond: the ancient Greeks, the Delphi oracle — young girls placed over a crack in the earth, the carbon chemicals and fumes coming up made them enter a trance state, and then they were able to foretell. Stephen Schwartz also has methodologies; also Joseph McMoneagle.

III. Going Deeper Into the Seven Antenarratives

Let me just run through a couple more. The beneath — you go beneath your thinking, beneath the five senses, beneath the ego, to the emotional registers of frequency and vibration, tuning out your own noisy channel but being sensitive to how your own frequencies vibrate differently. What does that mean? What is it? You're clearing the mind beneath, to the water, fire, air, and earth of embodiment and the chakras — feel the frequency, have that access to non-local information. I took the Insight seminars with Grace Ann at Levels 1, 2, and 3, and became an Insight assistant — which doesn't mean much, you just straighten the chairs and help with registration — but Insight is another way of talking about your intuition, your higher self.

The before is before the dualities, before you split and adopted all these beginning-middle-end narratives. It's before: the microstory of the little people. Because in remote viewing, you can tune into the little people in those rooms, or see people moving, and they might tell you what's happening. Bets on the future — again collapsing the waves. Now I have a bet that it's good to practice local quantum energy work before you try to get in touch with somebody in France or China or Japan or India or wherever. And always do it with permission, by the way. We are not the CIA. You have to cool down the mind for as long as it takes — Joseph McMoneagle said he had to cool down for an hour and a half, and then at the Monroe Institute he learned to cool down in ninety seconds, maybe two minutes.

IV. The Chakra Tune-Up for Remote Viewing: Local to Non-Local

Bets on the future — collapsing the waves. Zoom in locally on your own body. Pass your hand across the frequencies of the chakras.

[Brief interruption — morning walker on the path.] Good morning. OK, let's move on to the chakras. I think we've got enough of the antenarrative at this point.

I want to use the chakras a little differently now. We know that the root chakra — base of the spine — is the Earth, and we're connecting to the Earth. The smell, the color yellow, all the directions: the four corners, and up and down, and up into your higher self and down into the Earth. It's really important to feel that security of being grounded as you're trying to do remote viewing or local viewing.

As I was saying: you can lay next to a person, or simply pass your hand over your own body, a few inches above the skin, to see what frequencies the chakras are giving you. Are you getting a root chakra rise in vibration as your hand moves over the base of the spine? Are you getting it in the pelvis area? Is the color coming through? You can use the mantras: Shiva Shanti for the root chakra, Mano Raman for the second chakra — see what you sense. We go to the third chakra around the navel: creativity, fire, sight. I see red and yellow, I see the triangle. I say the mantra Ram. My end-dweller, my I-self, my inner divinity is there. Go to the fourth chakra — the heart, sky blue. I say So Hum. I am that. His love is pure. Go up to the throat — do you

sense something there? Space, and your hearing. You're listening. It's not just about talking; it's an awareness, it's wisdom that's pure. Go to the sixth chakra, Ajna — the third eye. I tell the third eye to open. What do you sense? The third eye is where the frequency vibration is coming through from another person. That mantra is Prajna. Finally, the crown chakra — the white light comes beaming into the top of your head, and your whole body feels the whole room. That mantra is Om Ar-Hum Namah — I bow to the worthy, which I am. This has a very high consciousness.

So this is how to prepare yourself: go through all seven chakras. Now you can do local viewing — pass your hand over your own body and sense the frequencies — and then move to non-local viewing: someone on Zoom, on the telephone, on email, someone in another part of the world. Do the same thing. Where do you get the energy vibrations? Can you go beneath thinking, into the feeling level of the vibrations themselves?

V. HRIM and Alternate Nostril Breathing: The Pranayama Tune-Up

A good mantra for this next process is HRIM — H-R-I-M. It's a good way to go beneath and to do the pranayama breathing. The breathing is very important. What we're going to do now — we've done a little of this before — is the alternate nostril breathing, twelve times. In one nostril, out the other. Inhale to the count of four, hold for the count of sixteen, out for the count of eight. It's the 4:16:8. Continue to do that twelve times, and then start saying HRIM. That's the tune-up for all the frequencies of the chakras in your own body. HRIM, the universal energy — it responds with vibration.

VI. Outdoor Remote Viewing Practice: Ground — Middle — Horizon

Use your visual imagination. Use your insight. Being in the natural environment is good — I know in the CIA they put viewers in a room with nothing, but I like to be in nature personally. You can open your eyes and put your gaze down at your feet to something local. I see a twig on the ground and a very small stone. I'm going to focus on that small stone. OK. Now I'm going to go to the mid-horizon — the next step. Mid-horizon, and I see another stone there and some more

branches. I'm focusing on that. Then back to the immediate ground at my feet: the little stone, a bigger stone. And I'll go up to the full horizon — the treetops, the blue sky. What's the blue sky? The blue sky is my heart chakra. So I'm in my heart chakra, and I'm going to go all the way up, all the way up above, straight up to my higher self.

So you gaze at an object local on the ground. You gaze at one halfway to the horizon, at middle ground. Fix your eyes on that for thirty to forty-five seconds. Then gaze moves to the horizon itself. What we're doing is clearing the mind, tuning the frequencies of all our own chakras, seeing what we're sensing out there — looking at the ground, the middle point, the horizon. Anywhere. It doesn't have to be exact. The horizon itself. I see the color, I sense the wind, I hear the vibrations. That's essentially what we're doing in this meditation.

I've used this distance technique for distance healing. I don't really go into remote viewing with someone who doesn't want me there or hasn't invited me. Don't go where you're not invited — that's my rule.

And that's it for the meditation for today. We're going to go in another chapter and look at the ethical aspects and expand on some of what we developed today. In the Enthinkment Circle — which means the circle of thinking together — you're invited every Tuesday at 1 PM Mountain Time. Go to enthinkment.com to find out all about it. And you can go to storying.site to get summaries of these meditations and a little about the book itself and each of the chapters. Hopefully the book will be ready in a couple of weeks. Thank you.



♦ A QUESTION TO SIT WITH ♦

Think of a time you knew something before you could have known it. What did you do with that knowing — and what would you do differently now?



◆ THE PRACTICE ◆

Day Twelve Note: Three Launches, One Day

On Day Twelve you complete one full remote viewing session (Part A), write your first premonition journal entry tonight at the hypnopompic threshold, and draw your first synchronicity map covering Days One through Eleven. Part A is complete today. Part B begins tonight and runs every morning indefinitely. Part C begins today and repeats weekly. Day Twelve launches these three practices; it does not close them.

Part A — Remote Viewing Protocol (25 Minutes)

Complete the 4:16:8 alternate nostril breathing twelve times (inhale 4 counts, hold 16, exhale 8), then repeat the mantra HRIM silently to tune all seven chakra frequencies. Then complete the Day One Leaf-Stream Meditation. Move toward Theta brainwave state (Day Eleven, step 3). You need a cleared, receptive field — not concentration, not effort. Boje's rule: you are not the CIA. Do not go where you are not invited. Always practice with explicit consent.

Your practice partner (in a separate location or room) chooses a target location — a place they know well and are thinking of clearly. They write a two-digit coordinate (e.g., '47') and tell you only the coordinate. They do not describe the place.

Repeat the coordinate to yourself once. Then release it into the field. Do not try to 'search' for the location. Simply allow the coordinate to be a point of receptive focus and notice what arrives.

Record for ten minutes everything that presents itself, in this order of channels: (1) visual impressions — shapes, colors, movement, horizon, enclosed vs open; (2) somatic impressions — temperature, humidity, stillness or movement, altitude sense; (3) auditory impressions —

quiet, busy, water, wind, mechanical; (4) emotional quality — calm, charged, ancient, new.

Before seeing the target, write a summary statement: 'My overall impression is...' This is your pre-feedback commitment.

Your partner now reveals the location. Compare your record with the actual target: note hits (structural convergences), misses, and 'analytic overlays' (places where your analytical mind substituted a story for a raw perception). Record the session as a Day Five microstory. Submit to truestorytelling.com if it includes a clear convergence.

Part B — Premonition Journal Protocol (Begins Tonight, Ongoing)

This protocol is adapted from the STARGATE program's operational viewer discipline: record before feedback.

Tonight, as you lie down to sleep, set a clear intention: 'I am willing to receive whatever the non-local field has to offer at the hypnopompic threshold tonight. I will record it immediately upon waking.'

Each morning, immediately upon waking — before checking phone, before speaking, before getting up — record in a dedicated premonition journal any image, feeling, phrase, or certainty that arose during the night or at the threshold between sleep and waking. Present tense. No filtering.

Leave a verification column beside each entry: note within the next 72 hours whether the impression proved accurate, partially accurate, unrelated, or unverified.

At the end of each week, review: what patterns do you notice in which types of premonition prove most reliable? About which relationships or domains does your premonition field reach most clearly? This is building your personal signal profile.

Part C — Synchronicity Mapping (15 Minutes, Weekly)

Review your non-local journal for Days One through Eleven. Identify any event, image, phrase, or impression that appeared in two or more unconnected contexts — a word that appeared in your autowriting (Day Eight) and then in an overheard conversation; a body sensation

(Day Six) that later corresponded to an external event; a remote viewing impression (Part A) that appeared in a dream. Draw a simple diagram connecting these convergences. The pattern across time is the synchronicity map.

Complete one coordinate remote viewing session with documented pre-feedback record.

Launch the daily premonition journal practice — the discipline that separates signal from noise over time.

Produce a first synchronicity map connecting non-local impressions across all eleven previous days.

Day Twelve's premonition journal runs alongside every remaining day and beyond. The synchronicity map will gain power as Days Thirteen and Fourteen add new material. Day Fourteen's Weekly Journal Review is the formal structure within which the premonition journal's patterns become visible. The remote viewing practice deepens with every Day Eleven SeerFire session that precedes it.

◆ JOURNAL — Day 12 ◆

Describe your remote viewing session: what arrived, what you doubted, what confirmed.

What premonition have you had in the past week that you dismissed? Write it now before it resolves.

Draw or describe the synchronicity map you are beginning to see across the 14 days.

What is the pattern? What is your quantum field trying to show you?

Day Thirteen — Ethical Reflexivity Log

Power, Consent, and the Responsibility of the Seer

◆ LINEAGE ◆

Q 43

You have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practiced without neglecting the others. First clean the inside of the cup, so that the outside also may become clean.

Mt 23:23, 26 · Lk 11:39–42

Epistemic Justice over Epistemic Compliance. The Pharisees tithe spices while ignoring justice — a perfect image of what Day Thirteen calls testimonial and hermeneutical injustice: performing methodological rigor while dismissing non-local knowing. The Ethical Reflexivity Log asks: am I tithing mint while neglecting justice?

Bhavana Eight: The Art of the Full Stop

Samvara — the daily log as four full stops placed at the channels of power, extraction, consent-violation, and epistemic injustice

The Ethical Reflexivity Log is samvara institutionalized. The four daily questions are four full stops: pausing the inflow of unexamined power-use, consent-violation, cultural extraction, and decontextualization before they accumulate as karmic habit. Chitrabhanu teaches that ahimsa (non-violence) begins with non-violence in thought before it reaches action. The log is the practice of non-violence at the level of perceptual ethics.

"Non-violence begins with the full stop of violence within my own thinking. The old pattern knocks at the door, but the door is already filled with light."

Seed Thought: Let me practice the full stop before every act of perception directed at another: have I named my power position, secured genuine consent, checked for extraction?

— ◆ —

◆ DEMONSTRATION ◆

Recorded by David Michael Boje. Grammar and spelling corrected; his confessional voice, self-corrections, and the Bauman dinner anecdote preserved verbatim. This is the demonstration that governs the entire book.

I. What Reflexivity Is — and What It Is Not

This is the practice demonstration on reflexivity. I want to reframe it through the seven True Storytelling principles, looked at from a social constructionist and a deconstructionist point of view. And having done that we're going to look at extra-sensory perception, and I'll look at a couple of my favorite scholars: Anne Cunliffe, and a new scholar, Miranda Fricker.

So let's talk about what reflexivity is. Well, it's not just thinking about yourself. It's doing an assessment of your own biases, your own power, the social context, etc. And we're going to advocate keeping a reflexive journal of key moments, the little wow moments in your meetings and decisions, your reactions, any shifts in your thinking. I'm going to note your positionality: if you're male you got more privilege than female; if you have a particular race, there's a hierarchy there that's inappropriate; class, professional status. Myself as an academic, the politics — from one side or the other, or no sides if you can manage that.

II. The Two Lenses: Constructionist and Deconstructionist Reflexivity

So let's just talk about Anne Cunliffe's work first. In her key article, she develops the idea that there are two kinds of approaches to reflexivity. The social constructionist approach is about co-creating meaning in relationships and in the context that we are making it together, telling it together — so it's very much the ordinary view of True Storytelling: together telling, together listening in storytelling circles. The deconstructionist approach, which is more my field — and I wrote the book *A True Storytelling* — is disrupting fixed meaning, hitting assumptions, going beneath the surface in my antenarrative

processes. We want to understand what's being left out, what the microstory is, what is being assumed.

My constructionist reflexivity has to balance with my deconstructionist reflexivity, otherwise I get into a really sour mood with deconstruction and I can only see the negativity. So that's not good. So I want to apply True Storytelling in a balanced way: constructionist and deconstructionist lenses.

III. The Seven True Storytelling Principles Through Both Lenses

So: constructionist reflexivity on the seven principles, and a deconstructionist reading on the seven principles. Let's take them and move through them one at a time.

Principle One: Be true to yourself and have the energy and sustainability to do that task that you're doing. The social constructionist lens says authenticity is formed in relation to others, through dialogue and situated identity. The deconstructionist lens steps back a little bit and asks: is your true self a stable essence, or is it a story shaped by norms and power? Are you telling a different story on Facebook than you are on LinkedIn? Are you telling a different story to your wife than to your friends? Are there certain norms and power dynamics at work when you're with your boss? Are you parking your true self at the door? Or is your true self there — are you ready to have the energy to sustain it?

Principle Two: Making room for the stories already there. Create shared space for multiple voices and emerging meanings — that's the constructionist lens, and it's very good; we get it in the storytelling circles. The deconstructionist lens asks: which voices are welcomed in the circle, which are excluded? Which voices get more airtime, which are completely marginalized?

Principle Three: Create a clear plot. The social constructionist approach helps a group co-create direction, coherence, and shared purpose. That's the ordinary meaning in the True Storytelling book. The deconstructionist approach examines whether the plot simplifies complexity or imposes a dominant storyline — whether it assumes linearity when things are not linear, assumes a progress of time when time can also be understood as times arriving from the future, from

the past, coexistent with a present that is immediately gone because it has already passed. So the quantum physics comes in here — looking at non-linearity, looking at waves.

Principle Four: Timing is everything. The constructionist lens: meaning is built from lived practice and local context; you look at Kairos as opposed to Kronos — trying to get out of the uniform clock-time and looking for the opportune moment for something. The deconstructionist approach challenges how “practical” examples may hide assumptions or normalize one perspective of time over others.

Principle Five: Helping stories along. In the social constructionist approach, differences are worked out through collaborative storytelling to build understanding — again, in the storytelling circles. But the deconstructionist asks: there are deeper, longer, wider histories here. It reveals the tensions the story tries to smooth over, and asks what contradictions remain unresolved in the circle.

Principle Six: Staging, artifacts, and scenography. The setting, the symbols, the form help to co-produce meaning for an audience — that’s True Storytelling in the social constructionist approach. The deconstructionist approach wants to balance that by analyzing how staging, artifacts, and presentation shape interpretation before the content is even heard. So that’s an issue.

Principle Seven: Reflect, or reflexivity — and they’re not the same. To reflect on the other six principles — storytelling is assessed by the ethical and relational value it creates, that’s the social constructionist approach. The deconstructionist approach questions: who benefits, who is harmed, and what broader effects does the story reflection or reflexivity produce?

IV. The Balance — and a Personal Confession

How do these seven principles help co-create a meaningful and ethical story together? That’s the social constructionist reflexive reading. The deconstructionist reflexive reading asks: what assumptions, exclusions, and power effects are built into the storytelling framework?

Now I want to make a confession. In the last section I talked a little bit about Liquid Modernity by Zygmunt Bauman — and by the way, I

actually met with him, went to dinner with him, etc. I got a lot out of his work. And I did an analysis of how the current political, cultural, social war around the world is a result of Liquid Modernity — liquid fear, liquid life, liquid evil — and it was, actually, a pretty good analysis. Except it got to be that I had my own assumptions, I had exclusions, there were power effects, and it had unintended harm in that it had negativity instead of bringing people together. I think it forced them further apart. I know this because a lot of people didn't show up, and those who did got on my case for being too negative. But I think it's important to look at the bigger picture — that's my rationalization.

This self-examination is Principle Seven in practice — applied to David's own work in real time. The reflexivity journal is not just for practitioners; it is for the author of this book as well.

V. Miranda Fricker and Epistemic Injustice

Now we get to Miranda Fricker and epistemic injustice, which she defines as having two aspects. The first is testimonial injustice: your account is unjustly discredited by others. The second — and I think this is more of the deconstructionist thing — is hermeneutical injustice: where you lack the conceptual resources, the language, etc., to make your experience intelligible to others, and also to yourself. You can't bring the non-local knowing, the quantum entanglement, into a culture whose mainstream frameworks cannot accommodate it — because they are into beginning-middle-end linearity, on a very abstractionist plane. They don't even know it's abstract. It's edited out all the fun stuff, the microstory of the little wild moments.

So doing a deconstructionist reading means that you yourself would be true, and authenticity framed by your own answerability. That's a key aspect of it. It has ethical consequences — that's the core idea. And I think it relates well to Cunliffe's work as well as to my own.

VI. The Four Practice Principles — and Answerability

So now we go to the four principles in practice. Section 2 of the chapter: do you have free, prior, informed consent in your practice? State clearly what you're doing, acknowledge the uncertainty about the mechanisms and the outcomes, and confirm the other person's

freedom to decline and stop at any time. This applies to teaching, consulting, counseling, etc.

So I really want to reiterate Anne Cunliffe's work here. Reflexivity is about who we are, how we relate to others, how we do reflexivity in our daily practice, in our teaching, in our research, in our storytelling. How to be reflexive in that. And my reflexivity is fallible. Back to Charles Sanders Peirce and fallibilism. So if I start to believe my own bullshit, then I have trouble hearing other people's point of view — in social construction and in deconstruction, I have trouble not going off the deep end into negativity and cynicism. So we want to balance our social constructive aspects of sharing stories and listening, of together-telling — it's really wonderful. But we also want to look at the deconstructionist bigger picture of the bigger systems for a more holistic understanding. And that makes reflexivity different from just reflection. Reflection means reflecting on your experience, how right you are or how wrong you are. But in reflexivity it's a critical practice: examining your own assumptions, identity, values, emotions, and positions. And that's important because it shapes how you think, it shapes your sense-making, it shapes what you notice around you. Your point of view can dominate other points of view if you're not careful. So that's why we want to keep that reflexivity journal.

Now you have some other principles here. The second one is epistemic sovereignty: when another person's experience or tradition informs your practice, treat their interpretive framework as a co-equal lens, not raw data to be transformed. Non-extraction: benefit-sharing does not only apply to indigenous communities, but to all kinds of cultures and nations and backgrounds. Apply it to any relationship you're in — family, community, organization, nation — where you are gaining from another's disclosure, openness, or vulnerability. And your own vulnerability. And there's the ethical reflexivity in your log. It's not private therapy. It's part of the research record. It keeps you accountable to the communities you're in.

VII. The Dean, the Spreadsheet, and Boje's Answerability

Let me give you an example. I had a dean of a college of business who once said to all the faculty in assembly that he wasn't going to get to know anybody personally, didn't want to know their background or

anything particular about them. They were a line on the spreadsheet, and that way you could make effective decisions. But do you see how that is a reductionist way to make decisions? It's a particular point of view and a particular plotline, but it only includes certain aspects of the people he's making decisions about, and it doesn't have any accountability beyond the bottom line of reducing cost, etc. At a time in the university in crisis, that's the bigger picture. His ethical reflexivity was a bit reductionist, I would say.

And we want to apply this to extrasensory perception — to the clairvoyance, clairaudience, claircognizance, and clairsentience: the four Clairs. We want to practice identifying the testimonial injustice in ourselves and in others. And we want to practice identifying hermeneutical injustice — in other words, do people have the language and background to understand what's going on? If they believe a certain thing because they don't really have the concepts to make it transparent to themselves, that's a hermeneutical issue.

VIII. The Gospel of Thomas and the Epistemic Hierarchy

Now we can apply these four ethical principles to the entire book and to Jainism, Western parapsychology, shamanic, yogic, Chinese, indigenous, and organizational traditions — to build a picture of non-local knowing, quantum non-local convergences across traditions. The convergences are remarkable, but there are some important differences.

And so: the ethical reflexivity, the Gospel of Q and diagnostic. For example, in Matthew 23, verses 23 and 26, Luke 11:39–42, it says you have neglected the weightier matters of the law — justice and mercy and faith. It is these you ought to have practiced. First clean the inside of the cup. So that means epistemic justice over epistemic compliance. And Matthew 23 / Luke 11 says: you load people with burdens hard to bear, and you yourself do not lift a finger to ease them. Your witness and approve of the deeds of your ancestors, for they killed them and you build their tombs. So there's a power critique here — lawyers and Pharisees representing legitimating institutions that pathologize non-local knowing. Chapter 12's log asks: which institutions dismiss extrasensory perception experience, and what framework authorizes that dismissal?

Matthew 7, Luke 6: why do you see the speck in your neighbor's eye, but do not notice the log in your own eye? First take the log out of your own eye. I did this yesterday in my meditations on Liquid Modernity — I got preachy and blaming and shaming and judging, and I had not just a speck but a log in my eye. Matthew 5, Luke 6: do not judge, and you will not be judged; do not condemn, and you will not be condemned; forgive, and you will be forgiven. That is important in a divided world, a divided society — to be able to take a non-judgmental True Storytelling approach. And I think it involves that balance of the social constructionist with the deconstructionist.

Luke 12: Teacher, tell my brother to divide the family inheritance with me. But he said to him: Friend, who made me a judge? So there is a limit to epistemic authority. Jesus refuses the judging role. He will not adjudicate who owns what. That's a really good example — if I do say so myself — and whose knowing counts epistemologically. In the Old Testament, legitimate knowing is strictly hierarchical: God, prophets, priests, people. But we know that's put together without a number of the other Gospels. Critical framing: epistemic injustice, going back to Miranda Fricker's work applied to non-local knowing, traces a direct line from Old Testament God's monopoly on legitimate revelation — through institutional Christianity's suppression of the Gnostic and mystical knowing — to the modern hospital, university, and psychiatric system that pathologizes extrasensory perception experiences. So beware of that.

IX. Chitrabhanu's Bhavanas: Samvara and Ekatva

Now let's look at Gurudev Chitrabhanu's Bhavanas for this exercise. Bhavana Eight is Samvara: the Art of the Full Stop. Samvara is institutionalized here as the four daily questions: full stops, pausing the flow of unexamined power use, consent violation, cultural extraction, decontextualization, before they accumulate as karmic habit. Chitrabhanu teaches that ahimsa — non-violence — toward every being and toward yourself begins with non-violence in thought before it reaches action. I would add: non-violence in emotion before that, then non-violence in point of view before action. Practice non-violence in your reflexivity ethics. As Chitrabhanu says: non-violence begins with the full stop of violence within your own thinking. The old pattern knocks at the door, but the door is already filled with light —

the light of the seventh chakra and all the chakras, including the root chakra, the light of the golden lotus.

Then Bhavana Four: Ekatva, freedom from dependency, seeing the “I” in the other. This is the epistemic justice foundation: relating to others as subjects, not as objects of perception. Take my earlier example — the dean with the spreadsheet. You’re a line item: publications, students, cost. You’re not really a human being. Chapter 12’s epistemic justice framework requires what Chitrabhanu’s fourth Bhavana cultivates: seeing the other as subject rather than object. Testimonial injustice happens when someone’s account is discounted, when they are treated as an unreliable object rather than a knowing subject. Ekatva dissolves this: your “I” and my “I” are the same in quality — pure Atma. So this epistemic justice reflection trains this recognition: whose knowing have I dismissed, and what did that dismissal assume about the relative value of their “I”?

X. Closing: The Main Focus, and a Thanks

So we’re looking at Liquid Modernity — people want to bring about solidarity, a return to solidarity, or a new kind of solidarity in a liquid modernity world. And I need to respect their “I.” Let me see the subject in the one whose knowing I might dismiss. Their “I” and my “I” are the same quality. Epistemic justice begins here.

I want the main focus of this chapter to be on the seven principles of True Storytelling — and that particular table that has the constructionist lens and the deconstructionist lens needs to be reinforced throughout the chapter.

And thank you very much for listening. I want you to know: I’m not perfect about all of this. Reflexivity is a constant practice in my life. Thank you.

Power, Legitimation & Epistemic Justice · Chapter 12 Practice Exercise · Establish the log today · First full reflection on Days 1–12 · Accompanies every future session

◆ A QUESTION TO SIT WITH ◆

In what situation have you used your perception — your intuition, your reading of others — without their consent? What happened?



◆ THE PRACTICE ◆

Day Thirteen Structure: Inaugurating the Log

Day Thirteen is the day you establish your Ethical Reflexivity Log and complete your first full four-question reflection — applied to all twelve previous days of practice. You have now been working with ESP QNL practices for nearly two weeks, and the full scope of the log's questions is visible for the first time. You are also due for your first monthly epistemic injustice reflection (the monthly practice, performed now because you have completed twelve days of practice and the patterns are visible). The log does not close on Day Thirteen — it opens permanently.

The Ethical Reflexivity Log — Four Daily Questions

Open a dedicated notebook or document. This is your Ethical Reflexivity Log. After every ESP practice session for the rest of your time as a practitioner, record your responses to these four questions:

POWER POSITION: Relative to the person, community, or field I was perceiving or working with today, what was my institutional and social power position? Was I in a position of greater privilege, authority, or resource? How might that have shaped what I perceived or how I interpreted it?

CONSENT AND TRANSPARENCY: Did every person whose field I was attending to know that I was doing so? Was consent genuinely informed — including disclosure of my uncertainty about mechanism and outcome? Did anyone have reason to feel they could not decline?

EXTRACTION CHECK: Am I taking knowledge, access, or connection from this practice, relationship, or community and depositing it elsewhere (a research record, a publication, a professional credential) without returning comparable value? If yes, what would adequate return look like?

CULTURAL PROTOCOL: Did I engage today with any ESP practice that originates in a cultural tradition other than my own? Did I acknowledge that origin, compensate it where possible, and respect the boundaries the tradition itself places around the practice? Or did I decontextualize?

First Full Reflection: Days One Through Twelve

On Day Thirteen, apply the four questions retrospectively to your entire 14-day arc so far. Work through each day in sequence. This will take 60–90 minutes and is the most important practice session of the fourteen days.

Epistemic Injustice Reflection (Monthly — Due Now)

Recall a time when your non-local knowing was dismissed, pathologized, or treated as superstition by an institution (hospital, workplace, university, religious organization, family system). Write the microstory (Day Five protocol). What framework was the dismissing institution operating within? What would have been needed for your knowing to be received on its own terms?

Recall a time when you dismissed another person's non-local knowing. What did you assume? What power position were you in? What would epistemic justice have required of you in that moment?

Identify one ongoing practice in your ESP development that may be extracting from a community or tradition without adequate return. What would ahimsa-aligned reciprocity look like?

The Four Principles in Practice

FREE, PRIOR, INFORMED CONSENT: Before any paired or directed practice, state clearly what you are doing, acknowledge uncertainty about mechanism and outcome, and confirm the other person's freedom to decline or stop at any time.

EPISTEMIC SOVEREIGNTY: When another person's experience or tradition informs your practice, treat their interpretive framework as a co-equal lens, not raw data to be translated into your categories.

NON-EXTRACTION: Benefit-sharing does not only apply to Indigenous communities. Apply it to any relationship where you are gaining from another's disclosure, openness, or vulnerability.

ETHICAL REFLEXIVITY LOGGING: The log is not private therapy. It is part of your research record. It keeps you accountable to the communities whose living knowledge you are working with.

Establish the Ethical Reflexivity Log as a permanent component of ESP practice — not an add-on but a constitutive part.

Complete the first full retrospective four-question reflection across all twelve previous days.

Complete the first monthly epistemic injustice reflection.

Day Thirteen governs all days. It is the ethical wrapper around Day Nine's consent requirements for distant healing, Day Ten's IWOK/WWOK distinction, Day Eight's telepathic attunement (attending to another's field without their knowledge is a violation), and Day Fourteen's ensemble leadership ethics. The elder's warning (Chapter 12 microstory) — 'when you study it, you take it out of the living and put it in the dead' — should be re-read monthly.

◆ JOURNAL — Day 13 ◆

Name one situation where your ESP or strong intuition created an ethical obligation. How did you handle it?

What is the difference between using your gifts for power and using them for service?

Who in your life needs your perception right now — not your advice, just your witness?

Write the Ethical Reflexivity commitment you are making for the remainder of your practice.

Day Fourteen — The Entthinkment Circle

From Solitary Practice to Ensemble Non-Local Knowing

◆ LINEAGE ◆

Q 34

When you pray, say: Father, may your name be honored; may your reign begin. Grant us each day the food we need. And forgive us our failures, for we ourselves forgive everyone who fails us. And do not put us to the test.

Mt 6:9–13 · Lk 11:1–4

*The Original Ensemble Protocol. Jesus gives the disciples a communal practice form — 'us,' not 'me.' The Lord's Prayer is a group coherence exercise: shared field-arrival (opening silence), shared intention (may your reign begin), shared petition (our daily bread), shared ethical commitment (forgive us as we forgive). This is the Tuesday Entthinkment Circle's structure in *Q*'s own words.*

Bhavana Two: Our Protection in an Unprotected World

Cattari Sharanum Pavajjami — the Four-Protection mantra as the foundation of ensemble practice; the circle as shared sharana

The Entthinkment Circle is the social form of the Four-Protection mantra (Cattari Sharanum Pavajjami). When the circle opens in shared silence and all participants release their blocks together, they are collectively going to the protection of the Aribanta, the Siddha, the Sabu, and the Dharma — a community of shared inner refuge from which non-local knowing becomes possible at ensemble scale. When your small self merges with these four protections, the Higher Self, your reality, emerges. The circle makes this emergence collective.

"When your small self merges with these four protections, the Higher Self, your reality, emerges. Build inner strength and power by connecting to the invisible world of these vibrations."

Seed Thought: Cattari Sharanum Pavajjami. I go to the Four Protections — and into this circle I carry them, so that together we may build the invisible world strong enough to bear the field.

♦ DEMONSTRATION ♦

Recorded by David Michael Boje, April 2, 2026, Caballo, New Mexico. Grammar and spelling corrected; voice, dreams, stories, and the Pondy anecdotes preserved verbatim. Signed by the author at the close.

I. A Dream of Gold and an Expanded Circle

I woke up from a dream where I saw a gold color very vividly. As best I can recall, it was an exhibition in which I was collaborating with people from a different science space than my own, and we were creating these fantastic innovations — they could do amazing things. I think that is a vision of expanding the circle. Let me give you some history.

II. Louis Ralph Pondy, Enthinkment, and the Question Mark

Louis Ralph Pondy was my mentor in my PhD program. He was the first one I talked to at the University of Illinois as an MBA student. I told him I had read his classic article on episodic conflict and he said, “But did you read the last half of the article?” And I said, “I think so — did I miss something?” He said, “Probably. Most people don’t read the last half of the article. It applies my model to different kinds of systems.” I see. And that invited me to take some of his classes. I did, and that led to an invite to get into the PhD program on a probationary basis, because I didn’t have the scores. I had the grades but not the scores on the GMAT — my scores were 440, and you needed 650 to 750 to be considered.

So during my time at the University of Illinois, Lewis Pondy, according to two books by Karl Weick, could take a walk along the cornfields, and we would be talking about enactment theories of sensemaking by Weick. As a joke — commenting about anything other than sensemaking — Pondy said: “Surely that would be entthinkment.” They both laughed.

Well, I'm taking that seriously. And I think one of the reasons Pondy laughed is that in his write-ups on systems, he couldn't bring himself to envision a system that had spirituality in it, or some kind of transcendence — and he would always give it a question mark. That is the point I'm now developing past the question mark, in the Enthinkment Circle.

See: Boje, D. M., & Saylor, R. (2023). *The management thought of Louis R. Pondy: Reclaiming the entthinkment path*. Routledge.

III. What the Circle Is — Bakhtin, Pondy, and Spiritual Non-Locality

Now what is a circle? The word circle comes from the work of Mikhail Bakhtin — a group of people who formed a circle to discuss things that were considered against the state ideology in the former Soviet Union. The Enthinkment Circle, for me, is about applying spirituality to quantum non-local entanglement.

So when I got that dream, and I saw the color gold, and had this vision of a circle of collaboration that was interdisciplinary — for me, that's a big deal. And with AI there are many problems. If AI takes over your writing, it ceases to have a human component, nor can it have a spiritual component. What AI is good at is acting as a concordance for information published and stored, so it can be retrieved rapidly and more and more accurately. The acts of creativity and spirituality remain human, at least for now.

IV. Five Stages of Enthinkment Practitioner Training

In this chapter, we're looking at the five-stage practitioner training in storytelling with spirituality. The five stages are: recognition, body attunement, signal discrimination, relational integration, and ensemble leadership. What we're going to ask you to do for the next week — maybe for much longer, hopefully it becomes a habit — is to gather non-local examples in your journal and begin the work of analysis. You might use different colored pens to indicate something is about one of these stages, or more than one.

Let's give an example. Stage one: recognition of entthinkment. In the second stage, body attunement — this morning I woke up and saw the color gold, still in my dream. It was a fifth gold I had never seen

before in its coloration, its texture, and even its markings. There were some kind of markings on the gold — a kind of crisscross pattern. So my body was attuned to that at a vibrational level. Stage three: what is the signal discrimination? What am I tuning into in that vibration? For me it was an expansion of the circle to more players, including AI, but AI in a particular role — and to people from other disciplines, particularly other scientific disciplines and spiritual disciplines as well. I think we're looking at an expanded conversation here. That brings us to stage four: relational integration in the circle. I think that could be done with special guests and conversations with those guests — that would be expanding the circle. Finally, stage five: ensemble leadership. Ensemble leadership was created by Grace Ann Rosile and I co-authored with her, but this is her thing. She had me do the original research into indigenous practices in the Southwest and Mexico that were non-hierarchical and had many kinds of leaders in the ensemble, but they were leading different things. So it was a diverse ensemble. And what we want to do is describe the specific practice methods in science, in citizen spiritualities, and have those conversations — and this will expand our vocabulary, our community, our training.

V. Gospel Q and the Enthinkment Protocol

Let's take a look at the spiritual text now. Matthew 6, Luke 11: when you pray, say — Father, may your name be honored, may your reign begin. Grant each day the food we need, and forgive us our failures, for we ourselves forgive everyone who fails us, and do not put us to the test. What is that as ensemble protocol? It's about the language in particular — it's using the word “us” instead of “me.” So it's about putting your ego aside. It's an opening silence, a listening. It's a shared intention to let the program of the reign begin. And it's an ethical commitment: forgive us as we forgive. The ego can really get in the way of a conversation.

Next: Matthew 10, Luke 10 — whenever you enter someone's home, let your first words be: Peace be to this house. Stay in this house, receiving what food and drink they offer. Heal the sick who are there. Say: the kingdom of God is at your door. So the circle protocol step by step: a peace declaration on opening, silence, the arrival round of a new guest, shared reception — receiving what the circle offers to the guest. Healing — any new information kind of disrupts some egos in

the circle, I mean that's a given — and it's a microstory harvest, as we do story sharing around the new constructs shared by the guest. That mission protocol maps directly onto the Enthinkment Circle's five stages.

Matthew 19, Luke 22: you are those who have stayed with me in my trials — you will eat and drink with me in the realm of God. So the ensemble promise: Jesus speaks to the circle of those who have stayed. The Enthinkment Circle is sustained by those who return each Tuesday. Right now the circle is pretty small — six people, and there are half a dozen others with commitment issues — so it's not a big circle. But they stand in practice in its trials and its silences. This is what we are building together: a table in the realm of God's spirit.

Next: Matthew 10, Luke 10 — the harvest is plentiful but the laborers are few. So I am sending you out like sheep into the midst of wolves. Be wise as serpents and innocent as doves. This has great implications for the circle, for our ensemble. The harvest cannot be gathered alone — I can't do it by myself, nor can anyone else. There are a few laborers, half a dozen of us at a time. The serpent wisdom, the signal discrimination of stage three, combined with the dove's innocence and openness of stage one — that describes a mature Enthinkment practitioner exactly. Pride gets in the way, because sometimes I'd rather have a hundred practitioners or a thousand. But the model is: build small and do it right.

And then: whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever listens to you, listens to me. So in the ensemble field coherence, the circle generates a field in which each voice carries more than itself — whoever listens to me, listens to you, listens to me. And that's when we're in our spiritual thing, not our ego thing, by the way. When the Enthinkment Circle is functioning as ensemble, the field response round produces exactly this: each participant's report carries the weight of the whole entangled field, not only their individual perception.

VI. The Lord's Prayer as Horizontal Community — and the Recovery of Q

Even the Lord's Prayer is communal, horizontal, all addressed to a Father directly — no article, no intermediary. The institutional Church replaced the circle with a vertical hierarchy: a priest at the altar, congregation below, God infinitely above — reproducing the Old Testament God's structure within the New Testament community. What does a return to the Q circle format recover? It's a critical framing in my research. I identified Q's ensemble model of non-local knowing — multiple practitioners in a shared field, each reporting what arrives — as a recovery of the earliest Christian communal practice, and in fact of any of the earlier spiritual practices. I don't want to limit this to Christianity, by the way.

So let me summarize. Since this is the last chapter of the book, let me summarize the critical research questions raised by this concordance reading. Five points.

First: reading Q's 82 sayings alongside these critical questions, a coherent portrait of the historical Jesus emerges that differs substantially from both the Old Testament theological frameworks his teachings were later embedded within, and the Pauline atonement theology that followed him. The God Jesus taught is not the Old Testament God. The Father of Q makes the sunrise on the bad and the good (Q 16), feeds the birds without demanding compliance (Q 51), and dwells not in the temple above, but among the people now (Q 79). This is not the God who commands genocide in Joshua, demands child sacrifice from Abraham, or drowns the world.

Second: Q predates every distortion. Q is compiled before Matthew, before Luke, before a Pauline letter was written. It preserves the sayings before Paul's atonement theology, before Constantine's Council decisions, before the Nevada canonization had processed them. Reading Q is reading the earliest stratum of the Jesus tradition.

Third: the missing years explained. The eastern residences, the structural parallels between Q's teachings and Jain epistemology, Buddhist Dharma, Hindu non-dualism, and Tao's field theory are not coincidences. My research, citing accounts from the Aquarian Gospel and the Hemis Monastery records, raises the serious possibility that Jesus, in his missing 18 years — age 12 to 30, unaccounted for in all four Gospels — was studying in India, Tibet, Egypt, Persia, and

Macedonia. The QSS practices draw from those same eastern traditions. They and Q may share a common source in the historical Jesus's own formation.

Fourth: Naassenes preserved the same critical question. The Gnostic distinction between the Demiurge — the Old Testament's false creator of the material world, which is fallen — and the Alethes theos, the true God, the loving non-local field, is structurally identical to what Q's Jesus implied in every saying where the Father of Q diverges from the God of the Old Testament. When institutional Christianity burned the Gnostic Gospels, it was suppressing the same critical question these exercises recover through practice.

Fifth: the quantum non-local field is what Q calls the kingdom. The quantum storytelling framework holds that “the kingdom of God is among you” (Q 79) is not a metaphor. It is a description of the non-local entangled field that Bell's theorem proved, Aspect's experiments confirmed, and the 2022 Nobel Prize formalized. The 14 practices of this concordance are methods for perceiving and working within that field, which is what Q's Jesus taught before distortion theology collapsed it into a sky tyrant and a sacrificial redemption theme.

These critical questions are research questions, not doctrinal positions. They are offered in the spirit of Anekantavada — the Jain principle of many-sidedness — which holds that truth is multifaceted, that every tradition carries partial light, and that no single narrative closure has the right to foreclose the inquiry. — Signed, David Michael Boje (Arihanta), Caballo, New Mexico, April 2, 2026.

VII. The Enthinkment Circle Protocol — Six Steps

I want to reiterate and focus on the Jainism in this section. Here are the six areas of the protocol for the Enthinkment Circle.

Step 1: Opening Silence — five minutes. All participants complete the Preface Leaf-Stream Meditation simultaneously. The circle begins when each participant has released their active blocks, including their ego.

Step 2: Field Arrival Round — ten minutes. Each person shares: what I am carrying into this circle today is... and what I am listening for

today is... No responses. No discussion. This is attunement to the collective field.

Step 3: Guest Presentation — thirty to forty minutes. The circle receives a presentation or microstory. The group listens, attending not only to content but to what rises in their own body, feelings, and inner perception during the listening.

Step 4: Field Response Round — ten to twenty minutes. Each person shares what arrived in their non-local field: an image, a word, a body sensation, a sudden knowing. Not a reaction or analysis — a report of what the field offered. Convergences are entanglement episodes. Name them.

Step 5: Microstory Harvest — ten minutes. Each person writes a five-element microstory (Day Five protocol) of their most significant non-local moment. Submit with consent to truestorytelling.com.

Step 6: Closing Intention — five minutes. Each participant states one small ahimsa-aligned action before the next circle. One minute of shared silence. It ends in nonviolence to all living beings — plants, trees, whatever. Accomplishing that is almost impossible, and everyone is not into Jainism as I am. But being into nonviolence is a pretty good thing.

VIII. Chitrabhanu's Bhavanas for Ensemble: Cattari Sharanum and Dharma Svabhava

Let's look at Bhavana Two: Cattari Sharanum Pavajjami — our protection in an unprotected world. The four protection mantra as the foundation of ensemble practice. The circle is a social form of the four protection mantra. When the circle opens in shared silence and all participants release their blocks together, they are collectively going to the protection of the Arihanta, the Siddha, the Saul, and the Dharma community — the shared refuge from which all non-local knowing becomes possible at ensemble scale. Chitrabhanu says: when your small self merges with these four protections, the higher self, your reality, emerges. The circle makes this emergence collective. Build inner strength and power by connecting to the invisible world of these vibrations — he's talking about the seven chakra vibrations, by the way. The seed thought here: I go to the four protections, and into the

circle I carry them, so that together we may build the invisible world strong enough to hear the field.

And Bhavana Twelve: Dharma Svabhava — the nature of our nature. The ensemble is the diamond showing all its facets simultaneously: distributed, polyphonic, reflecting one light with many angles. When the Enthinkment Circle is the culminating expression of Dharma Svabhava, when many practitioners sit together in the shared field and each reports what arrived, the convergences between them are the diamond's facets catching the same light from different angles. Chitrabhanu says: the ultimate experience of reality is one, universal, unfragmented, like a perfect diamond. It is radiant, luminous, reflecting a source. The ensemble is that — the diamond made social. The one Nitya field perceived simultaneously through many Anant Darshan openings.

IX. A Personal Story: A Diamond in the Rough

Here is a little story. When I was admitted to the PhD program provisionally, several of the faculty I had classes from said I was a diamond in the rough — they could see some of my facets, but there were too many rough parts to see the whole diamond. So many sides. From Gurudev Chitrabhanu, here is the seed thought: I am one facet of the diamond. The circle is the diamond showing all its facets at once. Let the light that passes through each of us illuminate what a single facet alone cannot reveal.

And then Chitrabhanu concluded his teaching on the twelve Bhavanas with the master's words. This was published in 1980. He said: I can give you the maps, the teachings, the guidelines, the steps. But I cannot give you the eyes. Are you eager to grow? Are you willing to give up pain and suffering? Do you long to open your eyes and see clearly? If you have this quest for freedom, take this map in heart and mind. With patience, energy, enthusiasm, and confidence, you can reach the peak.

Chitrabhanu, G. S. (1980). Twelve facets of reality (C. Rosenfield, Ed.). Dodd, Mead. © Jain Meditation International Center. The Jain path is freedom, edited by Claire Rosenfield, published 1980 by Dodd, Mead and Company, New York. Companion page prepared for David

Michael Boje (Arihanta), Regents Professor Emeritus, New Mexico State University; Invited Visiting Professor, Fisk University. Spiritual name given by Gurudev Shree Chitrabhanu, 2026. storying.site • enthinkment.com • truestorytelling.com

Recorded by David Michael Boje, April 2, 2026, Caballo, New Mexico. Grammar and spelling corrected; voice, the gold-dream, the Pondy stories, and the confessional voice preserved verbatim. Reference: Boje, D. M., & Saylor, R. (2023). *The management thought of Louis R. Pondy: Reclaiming the enthinkment path*. Routledge.

I. The Dream of the Gold and the Expanded Circle

I woke up in a dream where I saw a gold color very vividly. And as I can recall, it was about an exhibition in which I was collaborating with people from a different science space than my own, and we were creating these fantastic innovations and they could do amazing things. I think that is a vision of expanding the circle.

Let me give you some history. Louis Ralph Pondy was my mentor in my PhD program. He was the first one I talked to at the University of Illinois as an MBA student. I told him I'd read his classic article on episodic conflict and he said: "But did you read the last half of the article?" And I said I think so — did I miss something? He said, "Probably. Most people don't read the last half of the article. It applies my model to different kinds of systems, you see."

He invited me to take some of his classes. I did. That led to an invitation to get into the PhD program on a probation basis — because I didn't have the scores. I had the grades but not the scores on the GMAT: my scores were 440, and you needed 650 to 750 to be considered.

So during my time at the University of Illinois, Louis Pondy — according to two books by Karl Weick — would take walks along the cornfields. We were talking about Weick's enactment theories of sensemaking. As a joking comment on something other than sensemaking, Pondy said: "Surely that would be ENTHINKMENT." They both laughed.

Well, I'm taking that seriously. I think one of the reasons Pondy laughed is that in his writings on systems, he couldn't bring himself to envision a system that had spirituality in it, or some kind of transcendence. He would always give it a question mark. I am reclaiming that question mark as an affirmative — the enthinkment path (Boje & Saylor, 2023).

The Enthinkment Circle takes Pondy's laughing aside seriously: what would thinking look like if it included spirituality, embodiment, non-local knowing, and quantum entanglement? That is what we are building on Tuesdays.

II. What a Circle Is — and What AI Is For

Now what is a circle? The word comes from the work of Mikhail Bakhtin. A group of people formed a circle to discuss things that were considered against the state ideology in the former Soviet Union. The Enthinkment Circle, for me, is about applying spirituality to quantum non-local entanglement.

So when I got that dream, and I saw the color gold — and it was a specific gold I had never seen before, in its coloration and its texture and even its markings, a kind of crisscross pattern — and had this vision of a circle of collaboration that was interdisciplinary, that was a big deal for me.

With AI there are many problems. If AI takes over your writing, it ceases to have a human component, nor can it have a spiritual component. What AI is good at is acting as a concordance for information published and stored, so it can be retrieved rapidly and more and more accurately. The acts of creativity and spirituality remain human, at least for now. In this book, AI has been a concordance and a grammar corrector. The revelations are mine.

III. The Five-Stage Practitioner Training — and the Dream as Example

In this chapter, we're looking at five-stage practitioner training in storytelling with spirituality. The five stages are: recognition, body attunement, signal discrimination, relational integration, and ensemble leadership. What we're going to ask you to do for the next week —

and hopefully for much longer, as a habit — is to gather non-local examples in your journal and begin the work of analysis. You might use different colored pens to indicate something belongs to one or more of these five stages.

Let me give an example, using this morning's dream. Stage One, recognition of enthinkment: I woke up and saw the color gold, still in my dream. Stage Two, body attunement: it was a fifth gold I had never seen before — in its coloration, its texture, its markings. My body was attuned to that at a vibrational level. Stage Three, signal discrimination: what was I tuning into in that vibration? For me it was an expansion of the circle to more players, including AI in a particular role, and people from other disciplines — particularly other scientific disciplines and spiritual disciplines. Stage Four, relational integration in the circle: this could be done with special guests and conversations with those guests, expanding the circle. Stage Five, ensemble leadership — a concept Grace Ann Rosile and I co-authored, though this is fundamentally her contribution. She had me do the original research into indigenous practices in the Southwest and Mexico that were non-hierarchical and had many kinds of leaders in the ensemble, each leading different things. What we want to do is describe specific practice methods across sciences, citizen spiritualities, and have those conversations. This will expand our vocabulary, our community, our training.

IV. The Gospel Q as Ensemble Protocol

Let's take a look at the spiritual text. Matthew 6, Luke 11: "When you pray, say: Father, may your name be honored, may your reign begin; grant each day the food we need, and forgive us our failures, for we ourselves forgive everyone who fails us, and do not put us to the test." What is that as ensemble protocol? It is about the language in particular. It uses the word "us" instead of "me." So it is about putting your ego aside. It is an opening silence, a listening. It is a shared intention to let the reign of something larger begin, and it is an ethical commitment: forgive us as we forgive. Ego can really get in the way of a conversation.

Matthew 10, Luke 10: "Whenever you enter someone's home, let your first words be: Peace be to this house. Stay in this house, receiving

what food and drink they offer. Heal the sick who are there. Say: the kingdom of God is at your door.” So the circle protocol step by step: a peace declaration, an opening silence, the arrival round for a new guest, shared reception — receiving what the circle offers — healing as new information that disrupts some egos in the circle, which is a given. And a microstory harvest, as we do story sharing around the new constructs shared by the guest. This mission protocol maps directly onto the Enthinkment Circle’s five stages.

Matthew 19, Luke 22: “You are those who have stayed with me in my trials. You will eat and drink with me in the realm of God.” The ensemble promise: Jesus speaks to the circle of those who have stayed through thick and thin. The circle is sustained by those who return each Tuesday. Right now the circle is pretty small — six people, and there are half a dozen others who have commitment issues. So it’s not a big circle. But they stand in practice, in its trials and silences. This is what we are building together: a table in the realm of God’s spirit.

Matthew 10, Luke 10: “The harvest is plentiful but the laborers are few. So I am sending you out like sheep into the midst of wolves. So be wise as serpents and innocent as doves.” The harvest cannot be gathered alone. I can’t do it by myself, nor can anyone else. There are a few laborers, half a dozen of us at a time. That serpent wisdom — signal discrimination, as we’re looking at in Stage Three — combined with the dove’s innocence and openness, as in Stage One, describes a mature Enthinkment practitioner exactly. Pride gets in the way sometimes — I’d rather have a hundred practitioners, or a thousand. But the model is to build small and do it right.

Whoever welcomes you, welcomes me; and whoever welcomes me, welcomes the one who sent me. Whoever listens to you, listens to me. In the ensemble field, the circle generates a field in which each voice carries more than itself. Whoever listens to you, listens to me — and that’s when we’re in our spiritual thing, not our ego thing. When the Enthinkment Circle is functioning as ensemble, the field response round produces exactly this: each participant’s report carries the weight of the whole entangled field, not only their individual perception.

Even the Lord's Prayer is communal and horizontal — addressed to “our Father,” directly, no article, no priest, no bishop, no intermediary. The institutional church replaced the circle with a vertical hierarchical structure: a priest at the altar, congregation below, God infinitely above — reproducing the Old Testament God's structure with the New Testament community. What does a return to the Q circle format recover? I have identified Q's ensemble model of non-local knowing — multiple practitioners in a shared field, each reporting what arrives — as a recovery of the earliest Christian communal practice, and in many of the earlier spiritual practices. I don't want to limit this to Christianity. The Enthunkment Circle is the recovery: horizontal, polyphonic, non-doctrinal, accessible to all.

V. Summary of the Critical Research Questions — and the Q Source

Since this is the last chapter of the book, let me summarize the critical research questions raised by this concordance reading — the 82 Q sayings alongside these critical questions. A coherent portrait of the historical Jesus emerges that differs substantially from both the Old Testament theological frameworks his teachings were later embedded within, and the Pauline atonement theology that followed him.

First: the God Jesus taught is not the Old Testament God. The Father of Q makes the sunrise on the bad and the good (Q 16); feeds the birds without demanding compliance (Q 51); dwells not in the temple above but among the people now (Q 79). This is not the God who commands genocide in Joshua, demands child sacrifice of Abraham, or drowns the world.

Second: Q predates every distortion. Q is compiled before Matthew, before Luke, before the Pauline letters were written. It preserves the sayings in a form before the Paul-atonement theology, before Constantine's council decisions, before the canonization process had processed them. Reading Q is reading the earliest stratum of the Jesus tradition.

Third: the missing years may explain the Eastern resonances. The structural parallels between Q's teaching and Jain epistemology, Buddhist dharma, Hindu non-dualism, and Taoist field theory are not coincidences. My research, citing accounts from the Aquarian Gospel

and the Hemis monastery records, raises the serious possibility that Jesus spent his missing years — ages twelve to thirty, unaccounted for in all four Gospels — studying in India, Tibet, Egypt, Persia, and Macedonia. The QSS practices draw from those same Eastern traditions; they and Q may share a common source in the historical Jesus’ own formation.

Fourth: Nag Hammadi preserves the same critical question. The Gnostic distinction between the Demiurge — the Old Testament God, the false creator whose material world is fallen — and the Alethes, the true God of the loving non-local field, is structurally identical to what Q’s Jesus implied in every saying where the Father of Q diverges from the God of the Old Testament. When institutional Christianity burned the Gnostic Gospels, it was suppressing the same critical question these exercises recover through practice.

Fifth: the quantum non-local field is what Q calls the kingdom. The quantum storytelling framework holds that “the kingdom of God is among you” (Q 79) is not a metaphor. It is a description of the non-local entangled field that Bell’s theorem proved, Aspect’s experiments confirmed, and the 2022 Nobel Prize formalized. The fourteen practices of this concordance are methods for perceiving and working within that field — which is what Q’s Jesus taught before the distance theology collapsed it into a sky tyrant and a sacrificial redemption theme.

These are critical research questions, not doctrine positions. They are offered in the spirit of *anekantavada* — the Jain principle of many-sidedness, which holds that truth is multifaceted, that every tradition carries partial light, and that no single narrative closure has the right to foreclose the inquiry. — David Michael Boje, Arihanta, Caballo, New Mexico, April 2, 2026.

VI. The Six-Step Enthinkment Circle Protocol (Jainism Focus)

Let me reiterate and focus on Jainism in this section. We have six areas in the protocol for the Enthinkment Circle.

One: Opening Silence (5 minutes). All participants complete the Day One Leaf-Stream Meditation simultaneously. The circle begins when each participant has released their active blocks, including their ego.

Two: The Field Arrival Round (10 minutes). Each person shares: “What I am carrying into this circle today is...” and “What I am listening for today is...” No responses. No discussion. This is attunement to the collective field.

Three: Guest Presentation or Inquiry (30–40 minutes). The circle receives a presentation or microstory. The group listens, attending not only to content but to what arises in their own body, feelings, and inner perception during the listening.

Four: Field Response Round (10–20 minutes). Each person shares what arrived in their non-local field — an image, a word, a body sensation, a sudden knowing. Not a reaction or analysis. A report of what the field offered. Convergences are entanglement episodes. Name them.

Five: Microstory Harvest (10 minutes). Each person writes a five-element microstory (Day Five protocol) of their most significant non-local moment. Submit with consent to truestorytelling.com.

Six: Closing Intention (5 minutes). Each participant states one small ahimsa-aligned action before the next circle. One minute of shared silence. Ahimsa is non-violence to all living beings — plants, trees, whatever. Accomplishing that completely is almost impossible, and everyone is not into Jainism as I am. But being into non-violence is a pretty good thing.

VII. Chitrabhanu’s Bhavanas for Ensemble Practice

Bhavana Two: Cattari Sharanum — Our Protection in an Unprotected World. The four-protection mantra as the foundation of ensemble practice. The circle is a social form of the four-protection mantra: Cattari Sharanum Pavajjami. When the circle opens in shared silence and all participants release their blocks together, they are collectively going to the protection of the Arihanta, the Siddha, the Saul, and the Dharma community — the shared refuge from which all non-local knowing becomes possible, at an ensemble scale. Chitrabhanu says: “When your small self merges with these four protections, the higher self, your reality, emerges.” The circle makes this emergence collective. The seed thought: I go to the four protections and into the circle I

carry them, so that together we may build the invisible world strong enough to hear the field.

Bhavana Twelve: Dharma Svabhava — The Nature of Our Nature. Ensemble is the diamond showing all its facets simultaneously: distributed, polyphonic, reflecting one light from many angles. The Enthinkment Circle is the culminating expression of dharma Svabhava. When many practitioners sit together in the shared field and each reports what arrived, the convergences between them are the diamond's facets catching the same light from different angles. Chitrabhanu says: "The ultimate experience of reality is one, universal, unfragmented — like a perfect diamond. It is radiant, luminous, reflecting a source." The ensemble is that diamond made social.

A little story. When I was admitted to the PhD program provisionally, several of the faculty I had classes with said I was a diamond in the rough — they could see some of my facets, but there were too many rough parts to see the whole diamond. So many facets. Here is the seed thought from Chitrabhanu: I am one facet of the diamond; the circle is the diamond showing all its facets at once. Let the light that passes through each of us illuminate what a single facet alone cannot reveal.

Chitrabhanu concluded his teaching on the twelve Bhavanas with the master's words, published in 1980: "I can give you the maps, the teachings, the guidelines, the steps. But I cannot give you the eyes. Are you eager to grow? Are you willing to give up pain and suffering? Do you long to open your eyes and see clearly? If you have this quest for freedom, take this map in heart and in mind. With patience and energy, enthusiasm, confidence, you can reach the peak." (Chitrabhanu, 1980, p. 12 Facets of Reality, edited by Claire Rosenfield, Dodd, Mead and Company, New York.)

We can do companion references at the QSS book landing page: all 14 exercises, the Gospel Q cross-reference, and the 12 Facets of Reality companion. The Jain path is freedom. By Gurudev, edited by Claire Rosenfield, published 1980 by Dodd, Mead and Company, New York.

The companion page was prepared for David Michael Boje, Arihanta, Regents Professor Emeritus, New Mexico State University; spiritual

name given by Gurudev Shree Chitrabhanu. storying.site • enthinkment.com • truestorytelling.com.

That is the meditation. Thank you. 🙏



◆ A QUESTION TO SIT WITH ◆

What would change in your community — your family, your organization, your neighborhood — if one small circle of people practiced non-local knowing together?



◆ THE PRACTICE ◆

Day Fourteen Structure: Three Tiers

Part A (solo Weekly Journal Review, 30 minutes) is complete and self-sufficient as Day Fourteen's individual practice. Part B (Paired Weekly Impression Exchange, 30 minutes) requires one partner. Part C (full Enthinkment Circle group format) is the invitation Day Fourteen issues — your fourteen days of preparation are your qualification to enter. The Enthinkment Circle meets every Tuesday on Zoom at enthinkment.com.

Part A — The Non-Local Journal Weekly Review (30 Minutes)

This practice consolidates all your entries from all fourteen days into a pattern-recognition review.

Gather your non-local journal for all fourteen days. Read every entry from Day One without stopping to analyze.

Using a different-colored pen, mark: (C) at entries that proved confirmed (your impression matched an external event or another person's independent report); (D) at entries that were disconfirmed; (A) at entries that are analytic overlays (you can now see that your analytical mind was elaborating rather than receiving); (U) at entries that remain unverified.

Count: What is your confirmed-to-disconfirmed ratio across all fourteen days? What channel was most reliable (Clairvoyance / Clairaudience / Clairsentience / Claircognizance)? What relational field produced the clearest signals (personal / professional / ecological / ancestral)?

Write a half-page reflection: What do these patterns tell you about your current stage of development? Are you Stage 1 (recognition) or Stage 2 (body attunement) in your dominant domain? Stage 3 (signal discrimination) requires this weekly ratio-analysis. You are doing it now.

Part B — Partnered Weekly Impression Exchange (30 Minutes)

Schedule a 30-minute session with your practice partner. Rotate sender and receiver each week.

The Sender: Choose a target — an image, an emotion, a body sensation, or a location. Write it down before the session; seal it. During the session, spend five minutes fully inhabiting the target. Let all other thoughts go to the Day One leaf-stream.

The Receiver: Sit in quiet stillness for five minutes. Record everything that arrives: images, sensations, words, impressions. No editing. Note the channel of arrival.

Compare records. Note: (1) direct hits; (2) structural correspondences; (3) analytic overlays; (4) the texture of confident impressions versus uncertain ones. Over weeks, you will develop a reliable map of your own signal profile.

Part C — The Enthinkment Circle Protocol (Group, 60–90 Minutes)

This is the format Boje uses every Tuesday on Zoom. Minimum group: four persons. Optimal: eight to twelve. Join at enthinkment.com.

OPENING SILENCE (5 minutes): All participants complete the Day One Leaf-Stream Meditation simultaneously. The circle begins when every participant has released their active blocks.

FIELD ARRIVAL ROUND (10 minutes): Going around the circle, each person shares: 'What I am carrying into this circle today is...!' and 'What I am listening for today is...!' No responses, no discussion. This is attunement to the collective field.

GUEST PRESENTATION OR INQUIRY (30–40 minutes): The circle receives a presentation, a question, or a microstory from one member or invited guest. The group listens attending not only to content but to what arises in their own body, feeling, and inner perception during the listening.

FIELD RESPONSE ROUND (15–20 minutes): Going around the circle, each person shares what arrived in their non-local field during the presentation: an image, a word, a body sensation, a sudden knowing. Not a reaction or analysis — a report of what the field offered. Convergences between multiple participants' reports are entanglement episodes. Name them.

MICROSTORY HARVEST (10 minutes): Each participant writes a five-element microstory (Day Five protocol) of their most significant non-local moment from this session. Submit with consent to truestorytelling.com.

CLOSING INTENTION (5 minutes): Each participant states one small, ahimsa-aligned action they are committing to before the next circle. The circle closes with one minute of shared silence.

The Call to Action — Final Exercise

The capacity you need is already in you. What QNL practice gives you is not the capacity but the context — the vocabulary, the community,

the methodological framework, and the institutional permission to develop what was always already available. Name the non-local knowing capacity you have always had but never fully claimed. Write five to ten sentences. What domain does it operate in? How has it served you? What would it do if it were developed rather than suppressed? This is your final microstory. Submit it. You are a co-investigator.

Master the weekly review protocol that moves Stage 3 signal discrimination from aspiration to measurable skill.

Develop a reliable practice partnership that deepens the relational entanglement required for accurate non-local knowing.

Enter ensemble non-local knowing in the Enthinkment Circle format — distributed, field-generated, polyphonic rather than hierarchical.

Connections: The Full Arc

Day Fourteen is not the end of the 14-day practice — it is the beginning of the community. The Enthinkment Circle meets every Tuesday. The premonition journal begun on Day Twelve runs every morning. The Ethical Reflexivity Log opened on Day Thirteen accompanies every session. The Leaf-Stream Meditation of Day One remains the gateway. The fourteen days have given you the vocabulary, the framework, and the community. What you practice from here is the life.

◆ JOURNAL — Day 14 ◆

Who are the three to five people you would invite to your Entbinkment Circle? Name them and say why.

What has shifted in you across the 14 days that you could not have predicted on Day One?

What story about yourself are you ready to release onto the leaf-stream for good?

Write your intention for the practice beyond Day Fourteen.

Dedication

To Gurudev Shree Chitrabhanu

Jain monk, teacher, and the one who looked at me and said: Aribanta.

You gave me a name before I had grown into it — a name meaning “you have no enemies, everyone is your friend.” You saw who I could become before I could see it myself. The seven chakra colors in this book, the bhavanas that open each day, the understanding that bliss is balance — all of it came through you. This book is your transmission, carried forward.

With gratitude and reverence,

David Michael Boje (Aribanta)

About the Author

David Michael Boje is Regents Professor Emeritus at New Mexico State University and Invited Visiting Professor at Fisk University. He coined the term “antenarrative” (2001) and “storytelling organization” (1991), and has spent four decades building quantum storytelling methodology. He is co-founder of GrowthOD and the True Storytelling Institute, co-founder of PerView Inc. (a 501(c)(3) nonprofit providing free coaching to veterans and first responders), and founder of the Tuesday Enthinkment Circle. He is the 2025 ODC Lifetime Achievement Award recipient.

David is a Vietnam veteran, Holy Fire® Reiki Master, and Jain-Catholic practitioner. His spiritual name Arihanta was given to him by Gurudev Shree Chitrabhanu, meaning “you have no enemies — everyone is your friend.” He ranches in Caballo, New Mexico, where he practices Western Dressage with his horses Fancy, Clyde, and Caballo, alongside his partner Dr. Grace Ann Rosile.

His theoretical frameworks — the Seven Bs, Tamaraland, True Storytelling Principles, and the PERVIEW seven-step restoring methodology — form the backbone of his GrowthOD and PerView work. His websites storying.site, antenarrative.com, enthinkment.com, growthod.org, perview.org, togetherstorying.com, and davidboje.com form an interconnected ecosystem he maintains actively.

Glossary

Key terms from Jain philosophy, quantum storytelling, and contemplative practice as used in this book.

Ahimsa

Non-violence; the foundational Jain ethical principle. In this book, ahimsa governs the use of non-local knowing: all quantum perception must be offered in service, with consent, and without harm.

Ajna

The sixth chakra, located at the brow/pineal gland. In Chitrabhanu's transmission, its color is orange — emitting the full spectrum of the rainbow. Associated with clarity of insight, command, and avadhijñāna (clairvoyant knowing).

Anahata

The fourth chakra, the heart center. Color: sky blue. Element: air. Mantra: So Hum (I am that). The seat of compassion, love, and non-local connection.

Anekantavada

The Jain doctrine of many-sidedness; the recognition that reality can be truly described from multiple, irreducibly different perspectives simultaneously. A cornerstone of Boje's quantum storytelling methodology.

Anitya

Impermanence; the Jain teaching that all conditioned forms are transient. The leaf-stream practice works directly with anitya: placing temporary mental formations on leaves and releasing them into the nitya (changeless) stream.

Antenarrative

A term coined by David Boje (2001) for prospective, fragmented, non-linear stories that exist before they become official narrative.

Antenarratives are bets on the future — forward-shaping story forms that hold multiple possibilities open.

Arihanta

In Jainism, one who has conquered the inner enemies (anger, pride, greed, deceit). Also the spiritual name given to David Boje by Gurudev Chitrabhanu, meaning “you have no enemies — everyone is your friend.”

Asrava

The inflow of karmic vibrations into the soul; Bhavana Seven in Chitrabhanu’s Twelve Facets of Reality. The chi ball practice is direct sensory training in noticing the quality of what enters the field.

Avadhi-jñāna

Clairvoyant knowing; one of the five knowledges in Jain epistemology. Direct perception of subtle or distant phenomena without ordinary sensory mediation. The primary faculty developed in Day Seven.

Bhavana

A contemplation or meditation theme in Jain practice. Chitrabhanu's Twelve Facets of Reality presents twelve bhavanas. Each day of this book opens with a bhavana as a lineage touchstone.

Bhramari

The Humming Bee Breath; the primary pranayama used for tinnitus management and vagal activation. Named for the Sanskrit word for bee. Produces resonant vibration in the skull, sinuses, and ear canals.

Claircognizance

Direct knowing; the arrival of information without sensory basis, reasoning, or prior experience. One of the four clair channels developed across the 14 days.

Clairsentience

Feeling-knowing; the receipt of non-local information as physical sensation or emotion in the body.

Clairvoyance / Clairaudience

Visual or auditory non-local perception; receiving images or sounds that originate outside ordinary sensory range.

Ekatva

Solitariness; Bhavana Four in Chitrabhanu's system. The recognition that each soul faces its own karma and liberation alone — which paradoxically frees one from anxious dependency on others' approval.

Enthinkment Circle

A weekly Zoom gathering founded by David Boje for ensemble non-local knowing. Meets every Tuesday. Join at enthinkment.com.

Holy Fire® Reiki

A spiritually guided life-force energy healing system. Boje is a Holy Fire® Reiki Master. Day Nine applies distant Holy Fire® Reiki to human and animal healing.

IWOK / WWOK

Indigenous Ways of Knowing / Western Ways of Knowing. Day Ten addresses how to learn from Indigenous epistemologies ethically and without appropriation.

Manipura

The third chakra, at the navel. Meaning: the jewel city. Color: red-yellow flame. Element: fire. Mantra: Ram. Seat of power and expression.

Microstorying

A narrative methodology developed by Boje for capturing small, fragmented, embodied story-events — the narrative residue of lived experience that conventional storytelling overlooks. Foundational to Day Five.

Muladhara

The first (root) chakra, at the base of the spine. Color: yellow / golden lotus (Chitrabhanu). Element: earth. Mantra: Shiva Shanti. Foundation of security and grounding.

Nadi Shodhana

Alternate Nostril Breathing; channel purification pranayama. Balances ida (lunar, left, cooling) and pingala (solar, right, heating) nadis. Used for tinnitus regulation and autonomic balancing.

Navkar Mantra

The foundational Jain mantra, bowing to the five supreme spiritual presences: Arihantas, Siddhas, Acharyas, Upadhyayas, and Sadhus. Opening invocation of the SeerFire practice.

Nirjara

The shedding or burning off of karmic matter; Bhavana Nine. The red-yellow flame of the solar plexus chakra embodies nirjara in the SeerFire practice.

Nitya

Permanence; the changeless beneath all change; Bhavana One. The clear stream into which leaves and mental formations are released is nitya — the unchanging field that receives everything without judgment.

QNL

Quantum Non-Local; the field of non-local entanglement and consciousness described throughout this book. QNL awareness is the perceptual state trained across all 14 days.

Sahasrara

The seventh (crown) chakra. Color: white (the white lotus, 1000 petals). No element; beyond the five senses. Mantra: Om Ar-Hum Namah. Seat of higher spiritual consciousness.

Samvara

Stopping the inflow of new karmic matter; the art of the full stop; Bhavana Eight. Closing the gates to unhelpful energies and frequencies.

Svadhithana

The second (sacral) chakra, at the pelvis. Color: silver (Chitrabhanu). Element: water. Mantra: Mano Raman (the mind player). Seat of creativity, origin, and dwelling.

Tamaraland

A theoretical framework developed by Boje for settings where multiple simultaneous stories play out in different rooms, none subordinated to another. Named after the play Tamara. Used in Day Fourteen as a model of polyphonic ensemble knowing.

Vishuddha

The fifth (throat) chakra. Color: pale purple / mauve (Chitrabhanu).
Element: space. Mantra: Aim. Meaning: the holiest. Governs hearing
and listening — not speaking, but receiving the voice of inner divinity.

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Q Saying Citations by Day

Each Q saying cited by day, with scripture cross-references.

Day One — Q 51 (Mt 6:25–27; Lk 12:22–26); Q 52 (Mt 6:28–30; Lk 12:27–28); Q 58 (Mt 10:39; Lk 17:33).

Day Two — Q 5 (Mt 3:13, 16–17; Lk 3:21b–22); Q 32 (Mt 11:25–27; Lk 10:21–22); Q 79 (Lk 17:20–21).

Day Three — Q 61 (Mt 13:31–32; Lk 13:18–19); Q 62 (Mt 13:33; Lk 13:20–21); Q 78 (Mt 17:20; Lk 17:6).

Day Four — Q 21 (Mt 7:16–20, 12:35; Lk 12:43–45); Q 22 (Mt 7:21–27; Lk 6:46–49); Q 43 (Mt 23:23, 26; Lk 11:39–42).

Day Five — Q 45 (Mt 10:26–27; Lk 12:2–3); Q 24 (Mt 11:2–11; Lk 7:18–20, 22–28); Q 33 (Mt 13:16–17; Lk 10:23–24).

Day Six — Q 46 (Mt 10:28–31; Lk 12:4–7); Q 10 (Mt 5:6, 4; Lk 6:21); Q 42 (Mt 5:15, 6:22–23; Lk 11:33–36).

Day Seven — Q 42 (Mt 5:15, 6:22–23; Lk 11:33–36); Q 33 (Mt 13:16–17; Lk 10:23–24); Q 32 (Mt 11:25–27; Lk 10:21–22).

Day Eight — Q 48 (Mt 10:19–20, 12:32; Lk 12:9–12); Q 35 (Mt 7:7–8; Lk 11:9–11); Q 36 (Mt 7:9–11; Lk 11:11–13).

Day Nine — Q 23 (Mt 8:5–13; Lk 7:1b–10); Q 78 (Mt 17:20; Lk 17:6); Q 30 (Mt 10:11–12; Lk 10:5–9).

Day Ten — Q 16 (Mt 7:12, 5:46–47; Lk 6:31–33, 35b); Q 14 (Mt 5:44, 46; Lk 6:27–28); Q 31 (Mt 10:40, 11:21–23; Lk 10:10–16).

Day Eleven — Q 42 (Mt 5:15, 6:22–23; Lk 11:33–36); Q 9 (Mt 5:3; Lk 6:20); Q 43 (Mt 23:23, 26; Lk 11:39–42).

Day Twelve — Q 55 (Mt 24:42–44; Lk 12:39–40); Q 59 (Mt 16:2–3; Lk 12:54–56); Q 80 (Mt 24:26, 37–41; Lk 17:22–26, 34).

Day Thirteen — Q 43 (Mt 23:23, 26; Lk 11:39–42); Q 44 (Mt 23:6–7, 29–35; Lk 11:43–51); Q 17 (Mt 5:48, 7:1–2; Lk 6:36–37).

Day Fourteen — Q 34 (Mt 6:9–13; Lk 11:1–4); Q 30 (Mt 10:11–12; Lk 10:5–9); Q 82 (Mt 19:28; Lk 22:28–30).

Chitrabhanu Bhavana Citations by Day

Each bhavana cited by day, drawn from Twelve Facets of Reality (Chitrabhanu, 1980).

Day One — Bhavana One: The Changeless Beneath the Changes (Anitya & Nitya); Bhavana Eight: The Art of the Full Stop (Samvara).

Day Two — Bhavana One: The Changeless Beneath the Changes (Nitya); Bhavana Four: Freedom from Dependency (Ekatva).

Day Three — Bhavana Seven: Observing the Inflow of Vibrations (Asrava); Bhavana Ten: The Nature of the Universe (Loka Svabhava).

Day Four — Bhavana Seven: Observing the Inflow of Vibrations (Asrava); Bhavana One: The Changeless Beneath the Changes.

Day Five — Bhavana One: The Changeless Beneath the Changes (Nitya); Bhavana Three: Liberation from the Cycle of Birth and Death (Samsara).

Day Six — Bhavana Six: The Flame in the Candle (Ashuchi); Bhavana Seven: Observing the Inflow of Vibrations (Asrava).

Day Seven — Bhavana Twelve: The Nature of Our Nature (Dharma Svabhava); Bhavana Nine: The Art of Cleansing (Nirjara).

Day Eight — Bhavana Four: Freedom from Dependency (Ekatva); Bhavana Two: Our Protection in an Unprotected World (Sharana).

Day Nine — Bhavana Two: Our Protection in an Unprotected World (Arihante Sharanum Pavajjami); Bhavana Nine: The Art of Cleansing (Nirjara).

Day Ten — Bhavana Twelve: The Nature of Our Nature (Anekantavada); Bhavana Eight: The Art of the Full Stop (Samvara).

Day Eleven — Bhavana Six: The Flame in the Candle; Bhavana Ten: The Nature of the Universe (Loka Svabhava).

Day Twelve — Bhavana Three: Liberation from the Cycle of Birth and Death (Samsara); Bhavana Eleven: The Rare Occasion (Bodhi Durlabha).

Day Thirteen — Bhavana Eight: The Art of the Full Stop (Samvara); Bhavana Four: Freedom from Dependency (Ekatva).

Day Fourteen — Bhavana Two: Our Protection in an Unprotected World (Cattari Sharanum Pavajjami); Bhavana Twelve: The Nature of Our Nature (Dharma Svabhava).

Appendix A: Breathing Through the Ringing

How I Use Yogic Breathing to Manage Tinnitus and Regulate Body Temperature

David Michael Boje — April 2026

Note: This essay is available as a free PDF at storying.site/Boje_Pranayama_Tinnitus_Essay.pdf

Introduction: Living with the Ringing

I am a Vietnam veteran, a Regents Professor Emeritus at New Mexico State University, a Holy Fire® Reiki Master, and a rancher in Caballo, New Mexico. I am also someone who lives with tinnitus. For many veterans, tinnitus is a constant companion — a ringing, buzzing, or hissing that never fully goes quiet. After decades of exposure to the sounds of war and a lifetime of academic and spiritual work, I carry that inner noise with me into every morning.

My spiritual path as Arihanta — a name given to me by Gurudev Shree Chitrabhanu, meaning “you have no enemies, everyone is your friend” — shapes how I approach the body. In Jain philosophy, prana is not merely breath; it is the life force, the animating energy that connects each of us to the universe. When I breathe with intention, I am not merely exercising a muscle. I am working with something subtle.

I have learned to accept tinnitus as my friend and teacher. I remind myself, I am Arihanta, and I have no enemies. When the buzzing sounds like a swarm of bees, I observe what the stressors I am feeling are. Am I working too hard? Are there too many things on my plate? Am I spinning in too many directions, instead of just one life purpose? Do I need to slow down, rest, relax, and get into my breathing discipline?

What I have found, after years of practicing pranayama — the ancient yogic science of breath regulation — is that I can do something about the buzzing. Not cure it, but quiet it, soften its grip, and reduce the stress and anxiety that cause it to flare up. This essay is my account of the specific breathing practices I use, the science that explains why they work, and two additional practices for thermoregulation: warming the body when I am cold and cooling it when I am too hot.

Section 1: Bhramari Pranayama — Humming the Ringing Away

Of all the pranayama techniques I use for tinnitus, Bhramari — the Humming Bee Breath — is the single most effective. I sit comfortably with spine upright, bring my hands into Shanmukhi Mudra (thumbs over ear canals, fingers over eyes and face), take a full inhalation, and on the exhale produce a deep, steady hum with mouth closed. I feel the resonance vibrating through my skull, sinuses, jaw, and the crown of my head. Seven to ten rounds in the morning; five to seven in the evening if tinnitus is active.

A 2023 systematic review in the *Indian Journal of Otology* identified a strong causal relationship between Bhramari and reduced tinnitus-related handicap (Gunjawate et al., 2023). A 2024 review of 46 experimental studies confirmed positive effects on psychological, cardiovascular, and pulmonary health (Chetry et al., 2024). The mechanism: humming triggers nitric oxide release in the sinuses, a potent vasodilator improving circulation to the cochlea. Vocal fold vibration simultaneously stimulates the vagus nerve, shifting the nervous system toward parasympathetic dominance.

Section 2: Nadi Shodhana — Balancing the Channels

Nadi Shodhana (Alternate Nostril Breathing) is the second pillar of my tinnitus practice. Tinnitus often reflects overactivation of pingala —

excess heat and agitation. Nadi Shodhana restores balance between ida (lunar, cooling, parasympathetic) and pingala (solar, heating, sympathetic). My practice: inhale left for four counts, hold, exhale right for eight counts; inhale right, hold, exhale left. Five to eight cycles. Research confirms that slow pranayama including Nadi Shodhana significantly enhances vagal activity and reduces sympathetic reactivity (Telles et al., 2013).

Section 3: 4-7-8 Breathing — The Long Exhale

I exhale completely, inhale through the nose for four counts, hold for seven, exhale through the mouth for eight. Four cycles at bedtime; four more if I wake with active tinnitus. The seven-count hold creates a transient sympathetic spike followed by rapid parasympathetic reset and vasodilation in cochlear blood vessels. A 2025 Turkish clinical trial (PMC12895279) provided direct clinical evidence for this technique in tinnitus management.

Section 4: Diaphragmatic Belly Breathing — The Foundation

I lie on my back or sit upright, right hand on belly, left on chest, and breathe slowly enough that only my right hand rises. Four to six breaths per minute. This pace synchronizes respiratory and cardiovascular rhythms into cardiorespiratory coherence, associated with maximum heart rate variability and optimal vagal tone (Lehrer & Gevirtz, 2014). I practice this as the foundation of every session.

Section 5: Warming the Body — Bhastrika and Tummo

New Mexico winters settle into bones quickly. My primary warming practice is Bhastrika Pranayama — Bellows Breath: rapid, forceful inhalations and exhalations at roughly one breath per second, twenty breaths, then a full retained inhale for five to ten seconds, then slow exhale. Two to three rounds generate noticeable internal heat. Research by Benson and colleagues at Harvard documented that

Tummo meditators could raise peripheral skin temperature by up to eight to nine degrees Celsius (Benson et al., 1982).

Section 6: Cooling the Body — Sitali and Sitkari

Southern New Mexico summers are brutal. Sitali Pranayama: I curl my tongue into a channel, inhale slowly through it, then exhale through the nostrils. The cooling is immediate. Sitkari — inhaling through gently closed teeth with a soft hiss — works similarly. Ten rounds of either on a hot afternoon provides relief that is both physiologically real and psychologically clarifying.

Section 7: Integration — A Morning Practice on the Ranch

Before I check the horses, before I make coffee, I sit for twenty to thirty minutes. My sequence: five minutes of slow diaphragmatic breathing, then seven rounds of Bhramari with Shanmukhi Mudra, then five to eight rounds of Nadi Shodhana, then four cycles of 4-7-8 breathing. If I am cold, I add two rounds of Bhastrika first. In the evening, five rounds of Bhramari and four cycles of 4-7-8 lying in bed. This has become my most reliable path to sleep.

I share this not as a prescription but as testimony. I am not cured of tinnitus. But I am its master, not its servant. As Chitrabhanu taught me: the enemy is not outside. The fire, the fear, the ringing in the ear — these arise from imbalance within. And the breath, which is always with us, always available, is the most direct tool we have to restore that balance. Breathe deeply. Hum gently. Exhale long. The body knows what to do.

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