

# *A Biological Antenna Theory for Human Energy Psychology*

This is a transcript of an Interview with Steven Guth and practicing German Psychologist Ms Cariann Meyer; in Worms Germany. The conversation, a mixture of German and English, has been changed into English.

Cariann discusses the Antenna Theory with Steven.

C: Your Antenna idea is interesting. Tell me how you first came to be interested in human energy psychology.

S: There are many paths that have led me to this interest. They intersect every now and again. I'll just touch on the main ones



S: I studied Psychology at university. Freud took my interest — he fits in with my Viennese family background. I wondered about his unconscious, his Libido, the whole problem of “Drive”. I never found his answers really fitted my Australian cultural situation.

C: So you were unsatisfied with Freud?

S: Yes, towards the end of his life he tried to make things work with the idea of Psychogenic inheritance — I saw the idea of inheriting behavioural change as unworkable.

C: Oh Freud is dated, even though his Psychoanalysis earns much money for some Psychologists.

S: I wasn't satisfied with the Psychology I learnt at University. But life goes on. I married — a Chinese incidentally (another stream of influence) — and we went to work with Australian native people. I did Community Development and Kathrine (she had studied Sociology) worked with mothers with preschoolers.

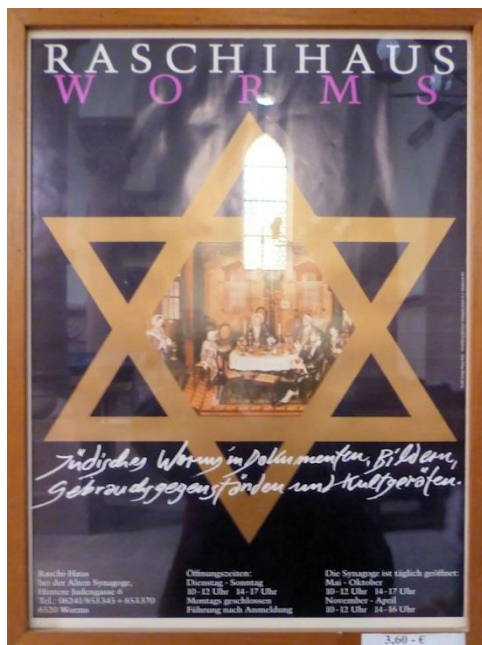
This was in the Bush. We had occurrences, events, that couldn't be explained by the Social Science we had learnt at University.

C: Parapsychological events?

S: Yes. Now, I didn't realize it but the Aboriginal Elders saw that I was clairvoyant. (This was 40 years ago and there were still 'clever men' rather than just 'respected old men' about in area where we worked.)

And the Elders set about trying to teach me the basics of their skills. Like all initiates they had an obligation to pass on their knowledge; and there were few natural clairvoyants, in their communities, that had escaped the debilitating fate of alcoholism.

S: So my interest in Esotericism grew from what the Elders had cast in my way. I had a Swiss friend – we spoke German together – who introduced me to Rudolf Steiner's books ... they appealed to me, again maybe because of my Austrian background. Working through Steiner's material I came to the concept of the Double, the Doppelgänger. C: Was this the Quantum idea of the origin of all material things?



S: No, Steiner's ideas were decades away from the formulations of modern Physics.

C: So what you are talking about is the "Shadow"?

***For links to an overview of Jung's idea of the "Shadow" click here. For information on Steiner's "Double" click here. These links are to background reading Steven prepared for a lecture series on the "Double".***

S: Yes, Yes, Jung saw it as the 'Shadow'. But Steiner saw it as a separate consciousness, a sort of monkey mind that enters the human being at birth.

And here you start to get very close to the Aboriginal concepts of being linked to our place of birth — because you and it share a common vibration ... a sort of location

based astrological determination. Actually the Aboriginal concept is more complex – it's the place where the mother first feels the quicken and it determines the Totem animal energy that subsequently owns the person's physical body.

There is an Australian Psychologist Judy Jaka who gets here ideas from an American Fran Nixon, who talks of "Vivaxis"... the point at which our 'energy' body is linked into the earth – our sort of individual Mecca point on the planet. The Vivaxis idea is close to the Aboriginal concept.

C: Is it your aim to incorporate the Wisdom of the Aboriginal's in your formulations?

S: No, that's not my aim. I think our theories of Psychology are very primitive and don't allow us to incorporate ideas from native cultures, eastern religious philosophy or even modern science.

C: I disagree. This may be true of Freud but not of modern Psychology, the Psychology of the late 20<sup>th</sup> century.

S: I don't want to take in that argument at the moment.

My point is that we base all our Psychological models on a concept of the human being that is tied to the religious philosophy of the Middle Ages.

I believe the antenna theory is a conceptual framework that can help many Psychological theories to work more effectively.

C: Ok.

S: As I said at the beginning of this interview there are many paths that have lead me to my Antenna theory formulations. Another important path was Theravadan Buddhism. There were many others. Trevor Ravenscroft's book "The Spear of Destiny" tries to explain the Nazi excesses with the Double idea – which fitted into Steiner's material. I wrote a huge 200 page paper on the Double – it still lives in the bottom of my filling cabinet.

C: So, you arrived at the Antenna theory by a conceptual process.

S: Yes.

C: But, am I right in saying that the Antenna theory is more than just a summary of your reading?

S: Yes, so far I've only presented you with summary of my reading.

C: So how did the Antenna theory come about?

S: Because I was having trouble with a lecture series for the Open university on the 'Double'. I mentioned the Psychology theories, I dipped into the esoteric theories – I did fair job of presenting them. We did action work — client, Double and Psychologist talking and group work. But the class of ten just wasn't catching the idea. Half way through the fifth lecture I was getting desperate.

***I had prepared for the series is here on [this link](#).***

Then I had inspiration and I presented my first simple formulation of the antenna idea .."You see your spine is like this (I drew a FM like antenna on the white board). It picks up signals and they are processed, transformed into information by the white spinal matter" ... and the group said "yes" ... And you see the skull is like a dish antenna (I drew one) pointing into space and it picks up a different range of signals"...and the group again said "yes".

Encouraged, I went on. "Our bodies are like two radios (Higher Self and Double) and we process two different sets of incoming information ... and our daily consciousness is like a TV screen that constantly plays in front of us." And again the group said ... "yes!"

And I thought "Gee, that was easy, five lectures from Jung to Leadbeater to Monkey ... well everything and one simple new idea and bang!"

C: Laughs

S: I decided that I'd hit on a good idea, an understandable model of human personality just by using ideas drawn from our modern ongoing culture.

So I started to develop the model further and attach more ideas to it.

C: 'Super!'

S: I'll go on ... At this time I was sleeping in a caravan in the bush, in the morning I would get out and go for a walk in bare feet. I noticed that I avoid rocks without looking at or for them. I had an antenna system in my feet, a sort of rock searching radar.

C: "Humm"

S: I'd read in the Aboriginal literature that Aboriginals essentially tracked with their feet. So I came to understand that our lymph channels are a primitive sensing and feeling system. Its brain, its focus, is in the pelvic area – the wet part of the body, the large intestine, uterus in women, bladder, kidneys and so on.

I have come to call this third brain the 'Jelly Fish' brain ... our lymph channels run tentacle like into the fingers and toes. Imagine bending down and touching your toes. At the upper centre, the Jelly fish head, resides pulsating and blob like inside the pelvic bone.

So, three antennas, three brains – like three mother boards – all interconnected to present the daily TV image to our consciousness.



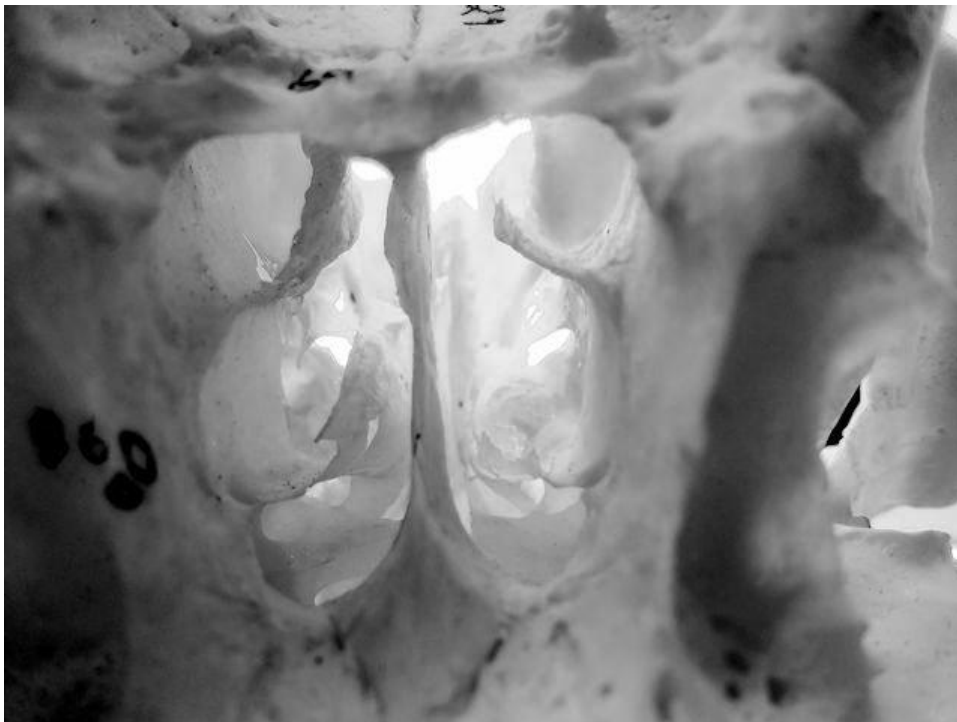
C: This implies that we don't have fixed personality, a fixed – in German we would say "Ich" – rather, we are a process, like images on a TV screen (to follow your example).

S: Yes, indeed. And I've found that this is why it is so hard for us acculturated Westerners to emotionally accept an idea that appeals so directly to experience and the intellect.

My excitement with the Antenna idea comes because it allows Psychology to escape from the Middle Age idea that we are born with individual personal soul — your German “Ich” comes from this idea and opens up many new ways of looking at everything from education (training and tuning the antenna systems) to esoteric issues like “What is possession?”

Rudolf Steiner was a sincere and competent mystic. I suspect he experienced the three-brain concept — he often referred to our human processes of thinking, feeling and willing. Steiner at his time couldn't dip into the popular culture and come up with the analogies of antennas, mother boards and multiple processing at the speed of light.

I don't think that the Antenna model of consciousness is right. The truth is undoubtedly beyond our conceptual ability. But it is a nice model and takes us a long way towards escaping from the conceptual premises on which we base our Psychological modelling.



C: Have you thrown out religion?

S: Yes, except for high level Buddhism in which uses the ‘skull brain’ to experience, to – so to say – live inside the totality of the cosmic universe. Buddhism uses Mudras (hand and finger positions link to chants and visualisations) to ‘tune’ the human antenna systems to make it easy for consciousness to link into places the practitioner wishes to explore.

***Here are links to two articles Steven wrote after experience weeks in a Buddhist Monastery in Thailand. They describe his experiences.***

***<http://www.kheper.net/..ecognosis..reviews..I Ching.html>***

***<http://www.kheper.net/..ecognosis..essays..Homodynamics.html>***

***And here is a third article from the bush in Australia. It again illustrates Steven's experience base that lead to his developing antenna theory formulations***

[http://www.kheper.net/ecoagnosis/essays/Bones at Glastonbell.html](http://www.kheper.net/ecoagnosis/essays/Bones_at_Glastonbell.html)

C: If these things can and do really happen we need to say that time and place are illusions.

S: Yes.

C: So we live in many other worlds at the same time as now?

S: Consciousness is a totality throughout the cosmos. Our Antenna systems makes us points of focus for tiny spectra of universal consciousness. That's all. Our bodies, our systems lock us into certain frequencies. Then we are further locked in by our education, by our culturally determined programs for processing the inputs we are attuned to receiving.

C: We are in all locations at the same time.

S: Agreed.

C: Exactly.

S: It's us we are it, a necessary part of the whole. But for better or worse – whether we like it or not – we are locked into our little box — the TV set of our physical body.

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